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# Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

ESTABLISHED 1871.

Vol. 34-

TORONTO, CANADA, THURSDAY, JULY 11, 1907.

No. 28.

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# Canadian Churchman.

TORONTO, THURSDAY, JULY 11, 1907.

Subscription . . . . . **Two Dollars per Year**  
(If paid strictly in Advance, \$1.00.)

**NOTICE.**—SUBSCRIPTION PRICE to subscribers in the City of Toronto owing to the cost of delivery, \$2.00 per year; IF PAID IN ADVANCE, \$1.50.

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## Lessons for Sundays and Holy Days.

July 14.—Seventh Sunday after Trinity.  
Morning—1 Chron. 21; Acts 18, to 24.  
Evening—1 Chron. 22, or 28, to 31; Mat. 6, 19—7, 7.

July 21.—Eighth Sunday after Trinity.  
Morning—1 Chron. 29, 9 to 29; Acts 21, 37—22, 23.  
Evening—2 Chron. 1, or 1 Kings 3; Mat. 10, 24.

July 28.—Ninth Sunday after Trinity.  
Morning—1 Kings 10, to 25; Acts 27.  
Evening—1 Kings 11, to 15, or 11, 26; Mat. 14, 13.

August 4.—Tenth Sunday after Trinity.  
Morning—1 Kings 12; Rom. 4.  
Evening—1 Kings 13 or 17; Mat. 18, 21—19, 3.

Appropriate Hymns for Seventh and Eighth Sundays after Trinity, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other Hymnals.

### SEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 304, 313, 314, 520.  
Processional: 179, 215, 393, 306.  
Offertory: 216, 213, 367, 604.  
Children's Hymns: 217, 233, 242, 336.  
General Hymns: 235, 239, 214, 523.

### EIGHTH SUNDAY AFTER TRINITY.

Holy Communion: 213, 317, 319, 322.  
Processional: 274, 390, 447, 524.  
Offertory: 227, 265, 268, 528.  
Children's Hymns: 228, 330, 339, 340.  
General Hymns: 275, 290, 298, 633.

## THE SEVENTH SUNDAY AFTER TRINITY.

At this time of year our Bishops are paying their annual visitations to the country parish churches. It is a time of great excitement, careful preparation and keen interest to country people, more so by far than to the city people. It is a time of rich opportunity for the Bishop to drive home the teaching and preaching of the parish priest, impressing upon the mind of the people the unity of both Bishop and priest in the one common cause of preaching salvation. In the country parts there is a general flocking of the people to "see and hear" the Bishop. Eagerness for excitement and

itching ears are the same east and west. Persons come to see the Bishop and "hear him preach" who have not been to the House of God to worship since the last episcopal visit. Delighted and pleased are they beyond expression at the conclusion of the service. Such expressions are heard as "My! Wasn't that fine?" "He's a fine speaker," and "Yes, yes! it's all true, very true," accompanied by a humble look and expressive nodding of the head. How different even to the multitude in this Sunday's Gospel! Even the multitude followed Jesus for three days. So must it be with those souls who desire higher and richer blessings. They, too, must follow Jesus day by day and Sunday by Sunday year after year, and not once a year at the episcopal visitation, or through respect to a dead neighbour at the burial of the dead. Growth in the spiritual life, as in the natural, is slow, gradual and steady: first the seed, then the blade, then the ear or fruit. The Collect for this Sunday expresses the development in the spiritual life by using botanical terms. "Graft in our hearts the love of Thy Name." Our Baptism is the grafting, the planting or beginning. "Increase in us true religion." The increase comes through reception of the Holy Spirit in our Confirmation. This is an advance in growth. "Nourish us with all goodness." The Holy Communion is for the strengthening and refreshing of our souls. Here is a course for "following Jesus" as the multitude—a life-long following, a steady growth and development. What fruit? Yes; fruit day by day along the pathway of life. "Ye have your fruit unto holiness, and the end, everlasting life."

### The Parson's Holiday.

Summer is speeding on. The one true holiday time of the year is with us, and in a few short weeks will be gone. Men and women of the Church, what are you doing to give your parson a week or two of change, recreation or rest? Bear in mind that, though he is your teacher and leader in spiritual things, he has a human body, which needs refreshing and renewing. You take the shoes off your horse and turn him out for a season of rest in the fields. Can you not give the parson a rest for a while from his round of services, Sunday School visits, and ministrations? Even the faithful old well will fail you if you do not at proper intervals clear, clean, and lime it. Where the men of the Church fail to show the requisite spirit of large-hearted generosity towards their clergyman we call on the true-hearted women to go from house to house and make up a purse to give the parson a much-needed holiday. In some parishes where there are no clergymen, faithful lay readers, who work hard all the six days in the week to earn an honest living are travelling and toiling on the seventh to maintain the services of the Church. Do not forget them. Help them substantially out of a generous Christian spirit to get a needed holiday rest for body, brain and nerve.

### The People's Holiday.

There is another aspect of this question which lay people, both men and women, should keep in view. The summer season has its special temptations. One of our leading clergymen, now gone to his rest, at the end of summer, when the church filled again with the old congregation, used to emphasize the return by impressing on the worshippers the duty of self-examination. He pointed out to them that during the holiday term they, as a rule, had neglected their religious duties, and in too many cases had given the impression that they were

glad to throw them off for a time. Such an address, while always in order, is more needed at the beginning than at the end of a vacation. From our experience we would say that people's minds are more open to receive impressions for good or evil during the summer outing than at any other time. The young especially are thrown together casually in all sorts of excursions, and are ready to talk with a chance acquaintance and exchange views more openly and frankly than would ever be done in the guarded home. Impressions are received which have a life-long influence. The duty of our people, not the clergy only, but of all, is so to live and so to speak as to influence for good those among whom their holidays are spent.

### British Law.

Is it not time to consider, when a number of Canadians seek to save the perpetrator of a dastardly and contemptible attack on an umpire from the merited punishment by the law of the land, whether we are not imitating that disregard of law and encouraging that resort to violence which is one of the dark spots in public and private life in the United States? We have two glaring instances of the outcome of this deplorable license in the Thaw murder case, with its filthy accompaniments, and on a larger scale in the Western miners' case, with its awful roll of brutal criminality. Hitherto in Canada the people have nobly upheld the manly traditions of British law, and, as a rule, have insisted on fair play all round. Foul play has been handed over to the law of the land. If Canadians begin by condoning the utterly un-British act of an athlete, paid to provide them amusement, who, in the presence of hundreds of men, women, and children, jumps with his boots on the umpire who has ruled him out of the game, where are they going to end?

### Small Savings.

Thrift is a habit well worth cultivating. It strengthens the individual and safeguards the State. Youth is the proper time for implanting the principles of thrift. When you teach a child to save, even a small portion of its pocket money, and to begin a deposit in its own savings bank, you are sowing the seed of a good habit. True wisdom does not end with acquiring the mere habit of saving. The determination, strength, and security which are the necessary outcome of thrift, should be allied with the wise, constant devotion of a generous portion of the proceeds of thrift to Church and charity. The world will scoff and sneer at the Church. But the Church is the noblest teacher of thrift, as she is the most beneficent dispenser of charity.

### A Model Bishop.

"By the passing away of Bishop Lloyd a calamity has happened to the Church of God generally, and the Church in Newcastle particularly," writes an English layman. "It is said of Northerners that their affection is difficult to win, but when won it is a proof of the sterling qualities of him or her who has won that affection. That Dr. Lloyd did to a remarkable extent. Charmed as those were who, twenty-five years ago, heard his first sermon, little did they anticipate that he was destined to move the spiritual pulse of Newcastle. Although of scholarly ability, he seemed to realize that love for the souls of men was of greater value than mere scholastic attainments. Thus it was that he became without doubt the most popular preacher Newcastle has ever known. He was not popular in the sense of accommodating his religion to the shallow wishes of the

July 11, 1907.

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people. He was from first to last a stalwart upholder of the Catholic Faith. Crowds assembled to hear him at St. Nicholas Cathedral, because they felt that he entered into their difficulties and trials, and taught them that which men at all times yearn to hear, viz., the sympathy of the love of God towards men and women struggling day by day to follow the Blessed Saviour. Truly, the spiritual pulse of the city quickened, for it was seen 'that a man had arisen amongst them.' His name was a household word. His twelve years' ministry, his manly appeals to the highest in man, his love of the poor, and his great love for his Master, made the name of Canon Lloyd revered."

#### The Zionists.

This Hebrew society held its eighth annual Canadian meeting in Ottawa on Sunday, the 30th June, and following days. After many years of hard work and much opposition this organization is now world-wide, and in every country of importance where Jews congregate the Zionists have organized. They desire to have a country of their own under the protectorate of some great power, and especially of Great Britain. Many tracts of country, among them one which we thought an ideal site in Rhodesia, have been considered, but when brought before the great Council have all been rejected. The thoughts and hopes of the Jews are fixed on the chosen land of their fathers. It is admitted that only a very small fraction of the people could ever go there. But the mass of the people do not wish to leave the countries in which their lot has been cast. It is a unique situation, the real miracle of the world's history: a people scattered through all nations, speaking all languages, loyal to the country in which they live, and often furnishing the leading statesmen, soldiers, philanthropists and merchants in every walk of life, they are still a peculiar people, a distinct race. It is now hoped by the Zionists that the Jews will obtain Palestine from the Sultan, or rather the domination, subject to the Turkish suzerainty, and with the safeguard of the guarantee of the great powers. With such safeguards the poorer Jews can be brought to the promised land from among such people as persecute them and planted in colonies. There are already many of such colonies in the land. But the mass of wealthy Jews in other lands would exercise a protecting care and loving regard for those at last at home. It is a wonderful dream, to think of the realization almost already in our own day of the return of the Jews, and, perhaps, that longed-for time, the dawn of the millenium. The president, Mr. da Sola, of Montreal, in an inspiring address, after referring to the first Congress of Basle, led by Herzl, pointed out that "the condition of our people to-day permits of no halting measures, no lagging policy. We must work as never we worked before if we are to succeed in rolling back the dangers that threaten our race on every side, and save it from destruction. The economic conditions that prevail in Western lands, which are driving hosts of our young men into lives in which scarcely a glimmer of Jewish tradition is left; the fierce struggle for existence which has drawn away so many from the sanctity of the synagogue and Sabbath, from the dedication of their homes to the teachings of our faith; the danger from assimilators, who are tearing down all those bulwarks which have preserved the integrity, the separate identity, of our race for so many centuries; the blundering policy of misguided men, who would yet further weaken our forces by scattering our people and separating them in far distant lands; all these are dangers to the Jewish body politic against which we must wage persistent war. Only by promoting the solidarity of the Jewish people, by organizing those who are emigrating to a land of their own, can we

ever attain that place in the council of the nations to which we are entitled."

#### Consistency.

Judging from the reports of the addresses upon the resolution directed against the House of Lords in the Commons one would imagine that that last-named body opposed every movement which could be called in any sense favourable to the smaller Nonconformist bodies or to their interests. The following paragraph furnishes an unexpected commentary upon these speeches: "The House of Lords passed a bill to authorize the union of the Methodist New Connection, the Bible Christians, and the United Methodists, under the name of the 'United Methodist Church.' The measure contained provisions for the consequent treatment of the property of the three bodies. Sir Henry Fowler, however, blocked the bill in the House of Commons." Most people will have forgotten that the now venerable Sir Henry Fowler was one of Mr. Gladstone's ablest and ardent followers, and that he was the Nonconformist leader. Many will have read and delighted in the books by his daughter, Ellen Thorneycroft Fowler, which are so imbued with the better spirit and teaching of the intended "United Methodist Church." Isabel Carnaby should return to her pen and ink life and explain the matter.

#### Living Statuary.

The Bishop of London recently headed a deputation which waited on the Theatres and Music Halls Committee of the London County Council to protest against the exhibitions of living statuary. We entirely accord with the following timely and sensible remarks of the "Church Times" on the subject: "We are not going to enter into a discussion on the nude in art. To the pure all things are pure, and it is conceivable that these exhibitions might, in certain circumstances, be regarded as harmless. But their effect upon the ordinary spectator ought to be carefully estimated, and the motive of those who provide these spectacles ought to be taken into account. We are not prepared to believe that their chief purpose is to cultivate a sense of the beautiful in form, and all that high-flown sentiment. If we know anything of human nature, we think we are justified in discovering other less worthy motives." We are glad to know that the authorities of Manchester, Edinburgh, Hull, York, Glasgow, and Birmingham have taken steps to prevent these gross and sensual exhibitions.

#### TEMPERANCE IN OUR SYNODS.

The question of "temperance" was held to the fore in most of our Synods this year, and the establishment, extension or revival of that most excellent organization, the Church of England Temperance Society, we notice with pleasure, was very generally advocated. Of late years, under the stress of the agitation for legal prohibition, our temperance societies have been steadily losing ground all over Canada. Whatever their numerical strength may be, they most assuredly do not count for what they did thirty years ago. In those days the temperance societies, "secret" or otherwise, were doing a splendid work, and were everywhere in evidence. Since, however, the agitation for coercive legislation has become all but universal, their work and influence has very sensibly declined. This we count a great misfortune. In our opinion, the temperance party never made a greater mistake than when they concentrated their energies upon the prohibition movement, and allowed these noble societies to sink into their present moribund condition. The effect of this can be seen everywhere. While the number of people who will vote for prohibitory legislation and enthusiastically respond to appeals on its be-

half is steadily increasing, there has been a marked diminution in the number of convinced and consistent abstainers. Political "temperance," in other words, is growing at the expense of personal temperance. Then it is questionable if the drinking habits of the people which, up to twenty-five or thirty years ago, showed such a marked change for the better, are now improving. And this, we are convinced, is due to the decay of the work of the temperance societies. "There is no more dangerous person," someone has wisely said, "than a philanthropist in a hurry." Temperance reformers have become impatient of the slowly leavening work of these societies, and in the recent words of Archbishop Matheson: "The cause of true temperance has had a serious setback owing to an unwise and vehement pushing of measures of reform too drastic to command the sympathy and enlist the support of the community at large. The cause, too, I make bold to say, has been injured in the House of its ardent and excellent friends by an attempt to make it a political issue." While the cause has gained on one side, it has, therefore, lost on the other. Its supporters have abandoned the building of foundations and given themselves to the construction of the superstructure; and they have got the superstructure, but in the meanwhile the foundation has crumbled away. And so we hear it said on every side that the people who will most loudly and enthusiastically advocate prohibitory legislation are often the readiest to violate it. They have had no personal training in it. Their heart is not really in the cause. In our opinion it is, therefore, a matter for thankfulness that none of our Synods have committed themselves to the principle of prohibitory legislation, which whatever may be its inherent rightfulness and justice or otherwise, and opinions on this subject will differ until the crack of doom, has certainly had the effect of discouraging the work of these societies, which but for this check would probably ere this have completely leavened the masses of the people and practically extirpated drunkenness. Again we rejoice that a general disposition has manifested itself in favour of reviving the Church of England Temperance Society and its subsidiary work. The time, we believe, for starting branches of the Society is at present especially opportune. Temperance legislation, to use the words of Archbishop Matheson, already quoted, have been "too drastic." Its results have everywhere been disappointing. The impression is gaining ground that it is time to revert to the older methods, which in the past achieved such splendid results. We need to get at the individual by individual work. Lacking this, we fear little or no real solid progress will be made. It has been the common mistake of all reformers in all ages to put their faith in coercive measures, which promise sweeping and speedy results, and to tire of the slower but infinitely more effective operation of direct personal effort. But in this way only, as the history of Christianity itself abundantly testifies, has society ever been effectively and lastingly rectified. In saying what we have on this somewhat delicate question we are fully conscious that some of our readers, for whose judgment and high intentions we have the profoundest respect, will differ from us. None the less are we of opinion that by devoting their energies more or less exclusively to this movement they have, with the best of motives, inflicted serious, if unintentional, injury on a noble cause, whose ultimate objects, it is almost needless for us to say, have our warmest sympathy.

#### SUNDAY SCHOOL MATTERS AT OUR SYNODS.

The increased efficiency of our Sunday Schools, it is evident, has become a question of prime importance with our Synods, and every year sees

a visible advance satisfaction with it ever, qualified by determination to which, a few years lent results, for religious teaching tions, we fear, po one of our Canada at this moment re for it. The Synod tented itself with ment of that sect enjoins the read opening and closi creased interest, our Sunday Scho of the agitation day schools it is in Sunday School can never, we a the place of daily bring religion child it will be t side issue. A c ligious, and we t is part of the s that it stands u secular knowled of religion is and divorced fr will not take, to take, it serio parent very gen Canada from t by her a few y portant question and, as we ha satisfaction in been made in day School w propositions fo School system or three excep tical and wor pointment of difficulties to be? Would h parish? Wou force of cano duties should rest of the su We need a g leaflets, and and a cen While on thi is a question with by the Sunday Sch late years b It is nearly the one as state of thir cellent wor department. fought shy this is our ceptions, b as a rule, alone. Her for helping a quiet, ur Almost eve out for ma among the men to tak ing and en is in the h mend it w sideration.

## FROM WEEK TO WEEK.

## Spectator's Comments and Notes of Public Interest.

Mr. R. L. Borden a few days ago made some exceedingly appropriate and useful remarks when he called the Canadian people to a higher conception of citizenship. He pointed out that wealth and great possessions were not the chief assets of a nation, but rather high-minded men and women. He looked for truth, for patriotism, for faith, for those inner spiritual qualities which enoble and sanctify life. He squarely put the responsibility for these things upon the shoulders that should bear it. He reminded us that the ministers of religion, the editors of the Press, the teachers in our schools of learning, the parents presiding in our homes have all a part to play in this new birth of righteousness that may be brought to pass if we have but faith, and courage, and energy. The eloquent and weighty words of Mr. Borden ought to stimulate thousands of citizens in this great Dominion to renew their confidence and their activity in setting forth the ideals they desire to realize. The old rule still prevails, "According to thy faith be it done unto thee." If we lack faith, and perpetually say that this or that ought to be but cannot be effected, if we drop our hands and say the forces against us are too strong for us, then we meet failure more than half way. Oh, for a thousand high-minded men in Canada to cry aloud and cease not! Oh, for a faith that believes with full-heartedness that right can and will triumph if it is only backed by earnestness and common sense! Oh, for a realization on the part of those who lead in better things that the present is the time to rescue the future from decay! Oh, for prophets of God who preach righteousness in a righteous way! Oh, for men of daring who will stand up against what is false, and sham, and tawdry in the Church or on the street, and demand truth in the inner parts. The lines, if we mistake not, are shaping themselves for new things in the political and religious worlds, and if men have but faith, and courage, and activity, new and better things will come to pass.

The Archbishop of Rupert's Land made a strong appeal to his Synod a few days ago for more energy and enthusiasm in temperance work. He pointed out that misdirected zeal in the past was largely responsible for the present apathy concerning the subject. He deprecated that attitude of mind that seems to think that nothing of value can be done unless we run to some Government for a statute that may never be enacted, or, if enacted, never observed. He evidently felt, and felt strongly, the folly of setting our eyes on remote and chimerical schemes when a present and pressing evil demanded immediate attention. He, therefore, called upon his clergy to act now, act in the individual capacity as spiritual leaders in their parishes, act as the friends of the boys and girls of their congregations, and as the companions and advisers of the older members. By example and utterance let them guard the young from evil and persuade the older to abandon the same. We most sincerely trust that His Grace's words of wisdom will be taken to heart not only by Churchmen in his own diocese, but throughout Canada. We hope that he will not rest satisfied until he sees a better spirit developed in connection with this work. Unless we are much mistaken he will find men ready to support him in quarters where he may least expect it. What we need is leadership and a decisive insistence that we must work now. The day may come when the Gothenburg system, or absolute prohibition, or some other law may be enacted presumed to effect a permanent remedy for this great evil. Who can

tell? But even if this should be the case, the present generation of inebriates would, it is safe to say, live and die as they are, and an oncoming generation would enter into the danger. The time to act is now, and all the time. Act with or without law, act individually or collectively, only let us remember that this business is urgent.

There was another reference in Archbishop Matheson's charge to his Synod to which we would call special attention. He was discussing the appointment of a Diocesan Secretary for Sunday Schools, which had already been made in Rupert's Land with every prospect of success, when he reminded his hearers that "fine machinery is something, but is not everything. Its success depends upon the way it is used, and the way it is kept going and tended." It is an extraordinary thing to watch men falling down before some nicely jointed mechanism of Church organization, and assuming that, now it has been completed, all will be well. They seem to think that if we have canons, rules of order, by-laws and instructions carefully drawn up to cover a certain phase of Church work, we have accomplished a wonderful feat. But a mechanism is powerless without the driving force to make it effective. The finest engine is useless for the purposes of an engine without the steam. The most elaborate plans and provision for Church work are futile unless there are hearts and minds filled with visions and enthusiasm to act. If there be the vision and enthusiasm, then important work will be accomplished whether we have the machinery or not. We do not belittle the mechanism, for it is, of course, useful within certain limits, but what we would like to magnify is the living force of heart, and head, and conscience, whether these be exerted in the Sunday School or elsewhere. It is the inspiration of the living agents rather than the perfecting of plans and schedules of work in the Church that is most needed at this juncture. Those in authority do well to insist upon this with emphasis.

"Spectator" writes these lines in the country, whence he has fled, like so many others, to seek the health-giving freshness of air and change of scene. He sits beneath the vine and figtree of a friend, whose generous hospitality and courteous entertainment obliterate the remembrance of toil under other conditions. Before us in the offing are the hills, enshrouded in a purple haze, and between us and them are miles of farm lands, with comfortable homes, and verdant meadows, possessing all the freshness of the first flush of spring. Over all the sun shines in his glory, and everything suggests repose, and healthfulness, and communion with nature. What air! What abundance of space! What freedom from the jarring notes of city traffic! What fellowship with animal and vegetable life! What sweetness of bird-song! What beauty in the winding river! What fragrance of all is the old friends that are true, whose greetings come from the heart, and whose kind words encourage and stimulate. The sun may shine and the fields may invite you, but the best that nature can offer is poor in comparison to the friends who have sustained you in the hour of trial by their good wishes and confidence, and who give you the unaffected salutation of affection. Spectator.

Bunyoro, which is now included in Uganda, was not long since a kingdom of slave raiders. Missionary work was begun there in 1898 by the Rev. A. B. Fisher, and there are now nearly 1,900 Christians. The men show a remarkable keenness for learning, and the most important chiefs in the country do not consider it beneath their dignity to sit at the desks as pupils whenever their duties to the State will allow them.

July 11, 1907.

a visible advance in the general interest. Our satisfaction with this state of things is, however, qualified by one serious misgiving. Is this determination to improve our Sunday Schools due to the tacit abandonment of that movement which, a few years ago, promised such excellent results, for the introduction of some religious teaching in our public schools? Indications, we fear, point that way. This year, not one of our Canadian Synods, so far as we can at this moment recall, passed a resolution calling for it. The Synod of the Diocese of Huron contented itself with recommending the enforcement of that section of the Education Act which enjoins the reading of Holy Scripture at the opening and closing of the school. If this increased interest, we repeat, in the efficiency of our Sunday Schools portends the abandonment of the agitation for religious instruction in our day schools it is to be regretted. Instruction in Sunday Schools, however admirably organized, can never, we are unalterably persuaded, take the place of daily religious teaching. Unless we bring religion into the everyday life of the child it will be to him nothing more than a mere side issue. A child needs to be taught that religion, and we use the word in its widest sense, is part of the serious business of his life, and that it stands upon at least an equal level with secular knowledge. But as long as the teaching of religion is relegated to the Sunday School and divorced from the real life of the child, he will not take, and, indeed, cannot be expected to take, it seriously. To us, therefore, this apparent very general backdown of the Church in Canada from the honourable position taken up by her a few years ago on this most vitally important question fills us with serious misgivings, and, as we have said, materially qualifies our satisfaction in the undoubted progress that has been made in the direction of placing our Sunday School work on a sound basis. The various propositions for the improvement of our Sunday School system are on the whole, and with two or three exceptions, to be commended as practical and workable. In the matter of the appointment of a "Field Secretary," there will be difficulties to overcome. What would his powers be? Would he have the right of entry into the parish? Would his recommendations have the force of canon law, etc.? It is important his duties should be definitely defined. With the rest of the suggestions made we heartily concur. We need a good Sunday School paper, uniform leaflets, and the formation of deanery, diocesan, and a central Sunday School organization. While on this subject we would suggest that it is a question that might be very effectively dealt with by the Brotherhood of St. Andrew. Our Sunday Schools, like our day schools, have of late years become almost universally feminized. It is nearly as difficult to find a male teacher in the one as in the other. It is not a desirable state of things. The Brotherhood has done excellent work for the Church in almost every department. For some reason they seem to have fought shy of Sunday School work. At least this is our experience. No doubt there are exceptions, but our impression at present is that, as a rule, they have left the Sunday Schools alone. Here, then, is an admirable opportunity for helping forward the work of the Church in a quiet, unostentatious but most effective way. Almost every Sunday School to-day is crying out for male teachers. The universal complaint among the clergy is that they cannot get young men to take up Sunday School work. The mending and ending of this lamentable state of things is in the hands of the Brotherhood, and we commend it with all respect to their serious consideration.

Wesley's Famous Sermon in pamphlet form. Two cents each, or 80 cents per hundred, post paid. Mailed only on receipt of price.

## TERS AT OUR

our Sunday Schools, question of prime and every year sees

PERMISSIONS WITH REGARD TO OUR  
CHURCH SERVICES.

Agreed to at a Meeting of the Bishops of the  
Ecclesiastical Province of Canada, Held in  
the City of Montreal on Wednesday,  
April 18th, 1906.

In view of the fact that the Committee on the Appendix to the Prayer Book was at the last Session of the General Synod discontinued, and that nothing was done in the way of providing enrichment or elasticity for our services, the Bishops of the Ecclesiastical Province of Canada met in Montreal on Wednesday, April 18th, 1906, and, having carefully considered the subject, issued a certain list of permissions. These permissions are not to be considered as final, but are issued, subject, of course, to any legislation that may be accomplished by the General Synod. They are as follows:—(1) It is already permitted by the Provincial Synod to use the shortened form of Morning and Evening Prayer, and, with the written permission (in each case) of the Ordinary, to extend the use of this shortened form of Morning and Evening Prayer, when necessary, to Sundays and Festivals. This Form will be found in the Journal of the Proceedings of the Fourteenth Session of the Provincial Synod of the Province of Canada, page 205. (2) In the country, where the clergyman is called upon to minister to two or three or even four congregations during Sunday, he is permitted to use one service only at each place, e. g. The Holy Communion, Morning Prayer, Evening Prayer or the Litany provided he reads, with the latter, one of the Lessons of the Day from Holy Scripture. This, with the addition of hymn and a sermon, address or Catechising, is sufficient. But in such cases, care should be taken to use all these different services on different Sundays at all the different stations. (3) On days for which special Psalms are appointed to be used, the minister shall use those Psalms; but on other days some of the Psalms given below as being suitable for use in the several seasons may be used instead of the Psalms of the Day. Advent—2, 5, 8, 9, 15, 16, 21, 29, 33, 36, 42, 46, 50, 67, 72, 80, 82, 85, 89, 90, 94, 96, 97, 99, 118, 143. Christmas—19, 45, 60, 67, 85, 89, 110, 112, 113, 132, 138, 145, 150. Epiphany—8, 18, 19, 21, 23, 24, 25, 27, 29, 30, 31, 33, 45, 46, 67, 72, 80, 84, 85, 91, 92, 93, 95, 96, 97, 98, 99, 100, 103, 108, 110, 135, 138. Septuagesima—8, 33, 65, 90, 95, 96, 100, 104, 146, 147. Lent—4, 6, 9, 12, 13, 17, 20, 22, 25, 26, 27, 28, 31, 32, 37, 38, 39, 40, 41, 42, 43, 51, 54, 55, 56, 61, 62, 63, 65, 69, 70, 71, 73, 77, 80, 86, 88, 90, 91, 94, 101, 102, 107, 124, 130, 139, 141, 142, 143. Passion—22, 40, 51, 54, 55, 56, 57, 61, 62, 63, 70, 77, 86, 102, 123, 124, 126, 130, 143. Easter—2, 5, 16, 17, 27, 46, 47, 56, 57, 66, 72, 76, 81, 84, 93, 95, 97, 98, 99, 100, 108, 110, 111, 113, 114, 116, 117, 118, 132, 138, 144, 145, 150. Ascension 8, 11, 15, 21, 24, 46, 47, 93, 97, 98, 99, 108, 113, 121, 123, 128, 138, 150. Whitsun tide—48, 65, 68, 81, 84, 92, 97, 103, 104, 121, 127, 133, 145. Trinity-tide—1, 3, 15, 23, 25, 26, 33, 34, 36, 46, 61, 65, 84, 85, 90, 91, 92, 95, 96, 97, 98, 99, 100, 101, 103, 104, 107, 111, 112, 113, 114, 116, 118, 119, 121, 122, 125, 128, 132, 133, 134, 135, 138, 145, 146, 148. Transfiguration—21, 24, 27, 45, 67, 68, 80, 84, 93, 95, 100 (incl.) 104, 110, 113, 123, 145, 148, 149. All Saints—1, 33, 34, 48, 67, 68, 84, 99, 103, 122, 125, 135, 145, 148, 149. This list of alternative Psalms was most kindly prepared for the House of Bishops, by the Rev. Professor Allnatt, D.D., Bishop's College, Lennoxville, and the Rev. Professor Hunt, D.D., Trinity College, Toronto. (4) Whenever there is a Celebration of the Holy Communion, the whole service should be said from beginning to end, excepting the long Exhortation, which, however, should be read at least three times in the year. (5) It may be permitted, with the sanction of the Ordinary, to use the Matins Service as far as the second Cantic inclusive, and then to proceed at once to the service of the Holy Communion. (6) For short services in school houses or other irregular centres, with the permission of the Bishop, the Little Prayer Book, or the Form of Prayer for open-air services may be used. These services are published by the S. P. C. K. (7) The following occasional Prayers are authorized for public or private use:—

For the Governor General.—Lord of all power and mercy, we earnestly beseech Thee to assist with Thy favour the Governor-General of this Dominion and the Lieutenant-Governor of this Province. Cause them, we pray Thee, to walk before Thee, and the people committed to their charge, in truth and righteousness; and enable them to use their delegated power to Thy glory.

and to the public good; through Jesus Christ Our Lord. Amen.

For Seamen.—Almighty God, with whom is no variableness, neither shadow of turning, whose way is in the sea, and whose path is in the great waters, look down with the eye of mercy and compassion on us Thy servants, and all who are toiling on the sea, or who sail in ships; let not compass err or rudder fail, but be a sure Guide upon the trackless deep, and in thine own good time bring us in safety to the haven where we would be, to praise Thee for Thy goodness, through Jesus Christ Our Lord Amen.

For Persons Going to Sea.—O Eternal God, Who alone spreadest out the heavens and rulest the raging of the sea; we commend to Thy Almighty protection Thy servants, for whose preservation on the great deep our prayers are desired. Guard them, we beseech Thee, from the dangers of the sea, from sickness, from the violence of enemies, and from every evil, to which they may be exposed; conduct them in safety to the haven where they would be, with a grateful sense of Thy mercies; through Jesus Christ Our Lord. Amen.

Thanksgiving for a Safe Return from Sea.—Most Gracious God, whose mercy is over all Thy works, we praise Thy Holy Name, that Thou hast been pleased to conduct in safety, through the perils of the great deep, these Thy servants, who now desire to return their thanks to Thee in Thy Holy Church; may they be duly sensible of Thy merciful Providence towards them, and ever express their thankfulness by a holy trust in Thee, and obedience to Thy laws; through Jesus Christ Our Lord. Amen.

Prayer for the Parliament, to be read during their Sessions.—Most Gracious God, we humbly beseech Thee, as for this Empire in general, so especially for the (Dominion or Provincial) Parliament under our most religious and gracious King, at this time assembled: That Thou wouldst be pleased to direct and prosper all their consultation to the advancement of Thy Glory, the good of Thy Church, the safety, honour, and welfare of our Sovereign, and his dominions; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These and all other necessities, for them, for us, and Thy whole Church, we humbly beg in the Name and Mediation of Jesus Christ Our most Blessed Lord and Saviour. Amen.

A Prayer to be used in all churches of the several Dioceses of the Dominion or Ecclesiastical Province on two or more Sundays previous to the meeting of the General, Provincial or Diocesan Synod, and also during the session.—Almighty and Everlasting God, Who by Thy Holy Spirit, didst preside in the Councils of the Blessed Apostles, and hast promised through Thy Son Jesus Christ, to be with Thy Church to the end of the world: we beseech Thee to be present with the Synod—, now about to be assembled in Thy Name. Save (them) from all ignorance, error, pride and prejudice; and of Thy great mercy, vouchsafe so to direct, govern and sanctify (them) in (their) important work, by Thy Holy Spirit, that, through Thy blessing on (their) deliberations, the Gospel of Christ may be faithfully preached and obeyed, and the order and discipline of Thy Church maintained amongst us, to the overthrow of Satan's power, and the final establishment of Thy Heavenly kingdom; through the merits and mediation of Jesus Christ Our Saviour. Amen. For prayers for a sick person and sick child, the minister can use the forms in the service for the Visitation of the Sick.

For Those About to be Confirmed.—Almighty and Everlasting God, we beseech Thee to bless all those who are now preparing for Confirmation. Grant that they may approach that Holy Rite with pure hearts, watchful minds and bodies undefiled, that so, being blessed by Thy Servant the Bishop, and strengthened by Thy Holy Spirit, they may never be ashamed to confess the Faith of Christ Crucified, but manfully to fight under His banner against sin, the world and the devil, and continue His faithful soldiers and servants unto their lives' end; through Jesus Christ Our Lord. Amen.

For Missions.—O God, Who hast made of one blood all nations of men for to dwell on the face of the whole earth, and didst send Thy Blessed Son to preach to them that are afar off and to them that are nigh: Grant that all men may seek after Thee and find Thee. Bring the nations into Thy fold, and add the heathen to Thine inheritance. And we pray Thee shortly to accomplish the number of Thine elect and to hasten Thy Kingdom; through the same Jesus Christ Our Lord. Amen.

ten Thy Kingdom; through the same Jesus Christ Our Lord. Amen.

The Bishops observe that various Uses are being employed by the clergy, without authority, by reading Lessons from the Revised Version without the permission of the Ordinary and otherwise varying the Order of Divine Service. The Bishops, therefore, desire that the clergy will abstain from any deviations from the usual order of service, beyond those above permitted, until the written consent of the Ordinary has been asked for and obtained.

Signed:—W. B., Montreal, Metropolitan; Arthur, Toronto; H. T. Fredericton; Chas., Ottawa; A. H., Quebec; J. Philip, Niagara; George, Algoma; W. L., Ontario; J. Carmichael, Bishop-Coadjutor of Montreal; C. L., Nova Scotia; David, Huron.

THE PROVINCIAL SYNOD OF RUPERT'S  
LAND.

Re-organization of Diocesan Boundaries in the  
Ecclesiastical Province of Rupert's Land.

The following notice of motion will be brought before the Synod, August 14th, next, at Regina: (1) Whereas the northern part of the Diocese of Calgary has been for some time past rapidly filling with white settlers and is of itself an enormous area; (2) and, whereas, the city of Edmonton has been made by the civil power a chief city and seat of Government, promising to be of great importance in the near future; (3) and, whereas, the endowment of the Diocese of Calgary is now to be made amply completed by taking a part from the original endowment of Saskatchewan; (4) and, whereas, the southern part of the Diocese of Athabasca will become in the near future the field for white settlement and expansion—the first movement of which has already begun; (5) and, whereas, the Diocese of Mackenzie River is not considered by some (as at present constituted) to have a sufficient Indian population to warrant the continuance of a Bishopric for that sphere alone; (6) and, whereas, the Bishop of Qu'Appelle has already made application to the Provincial Synod for the appointment of a Coadjutor-Bishop in consideration of the large size of that diocese; (7) and, whereas, the Diocese of Saskatchewan has now a vast Indian territory attached to the north of its rapidly developing and large area of white settlement; (8) and, whereas, the diocesan lines of Qu'Appelle and Saskatchewan do not now conform, as before, to the civil and new Provincial lines on the west and it is expedient that they should; (9) and, whereas, it is reported in the public press that the Bishop of Mackenzie River has accepted the Assistant Bishopric of Toronto thus leaving Mackenzie River and Athabasca vacant; therefore, resolved, that this House respectfully invites a conference with the House of Bishops in committee of the whole with a view to the re-organization of the boundaries of the several dioceses named, according to the following or some other amended plan, viz.: (1) Qu'Appelle to be reduced in area by adding to Calgary all the territory west of the 4th meridian; (2) the northern part of Calgary to be cut off, to become part of a new Diocese of Edmonton; (3) Saskatchewan to be reduced by adding the northern part to Mackenzie River and the territory west of the 4th meridian to the new Diocese of Edmonton; (4) Athabasca to be divided into two parts—the southern part to become part of the new Diocese of Edmonton, the northern half to be added to Mackenzie River; (5) the whole endowment of Athabasca to become that of Edmonton, and to be completed at once. The two new civil provinces of Saskatchewan and Alberta to be thus divided (roughly speaking) as follows: (Athabasca disappears entirely.) The two southern thirds to be Calgary and Qu'Appelle, the two central thirds to be Edmonton and Saskatchewan, the two northern thirds to be added to Mackenzie River. N. B.—The benefits aimed at in the above motion would be: (a) A slight reduction in Qu'Appelle and Saskatchewan; (b) a larger reduction of Calgary; (c) adequate episcopal supervision and re-organization of the rapidly growing district of Edmonton; (d) no new endowment would be needed to carry out this needed advance; (e) the objections of members of the M. S. C. C. that two Bishops are not needed for the Indian missions of Athabasca and Mackenzie would be completely met. The Indian half of Athabasca would go to Mackenzie River and the white half to Edmonton; (f) this division would conform to the new civil provincial lines.

Very gratefully butors who have the little India O Quebec, \$2; Mer Y. S., Toronto, \$ port her little one like to have these remembered, and friends. Poor lit certainly money v in a happy home often very hard li too glad to give t full cup of bless them, please sen ine Macklem, S ronto.

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## The Churchwoman.

### INDIA ORPHAN WORK.

Very gratefully do I thank the kind contributors who have sent the following gifts to aid the little India Orphans: Miss M. E. Austin, Quebec, \$2; Memorial Church, London, \$2; Y. S., Toronto, \$5; Miss Mary H. Way (to support her little one for another year), \$15. I do not like to have these far-away dear little children remembered, and trust they long will be by kind friends. Poor little souls! Fifteen dollars is certainly money well spent to keep one of these in a happy home. The children of India have often very hard lives, and we surely will only be too glad to give them one draught from our own full cup of blessing. All who like to befriend them, please send contributions to Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

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### HURON.

**Shelburne.**—St. Paul's.—On Tuesday evening, June 25th, a very successful garden party was held on the beautiful grounds of Mr. Harry White, and under the auspices of the Woman's Guild of St. Paul's. The weather was perfect, and all the arrangements were well carried out. A dainty and substantial tea was served from five o'clock to eight, after which a very entertaining programme, consisting of vocal and instrumental music, speeches, and selections by the 36th regimental band, was given. Ice cream and lemonade were sold at a booth during the evening. The affair was very much enjoyed by all, and the proceeds amounted to \$95. On Sunday morning, July 7th, Shelburne Loyal Orange Lodge, No. 1321, attended St. Paul's Church in a body. A special service was held, and an appropriate sermon preached by the rector, the Rev. Charles Masters, M.A., his text being John 8:32, "Ye shall know the truth, and the truth shall make you free."

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### Brotherhood of St. Andrew.

Office of General Secretary, 23 Scott St., Toronto.

Brotherhood Men Should Subscribe for the "Canadian Churchman."

**With the Travelling Secretary.**—Unionville was reached on Saturday, 22nd inst., the Travelling Secretary being met at the station by the Rev. J. E. Fenning, tea was partaken of at the rectory and Brotherhood matters talked over, and plans for the following day discussed, until nearly midnight. Holy Communion service was attended at Markham, then a drive to St. Paul's, Scarborough, where evening service was taken by Mr. Thomas, and an address delivered on the Brotherhood. Another drive was taken to Markham, the service being conducted by the Travelling Secretary, and an address given. Twenty-four miles in all was covered and a number of men got in touch with, and it is hoped that the Chapters of St. Philip's, Unionville, and Grace, Markham, which are at present dormant, will enter upon active services shortly. Steps will also be taken shortly to form a Chapter at St. Paul's, Scarborough, where there is an especially fine lot of young men. Monday morning train was taken for Cannington, the divinity student in charge, Mr. G. L. Gray, was met with, and the work of calling on the men promptly taken up. The rector, the Rev. W. F. Hallam, who is at Toronto Island for two months, visited head office lately, and conferred with Mr. Thomas and gave his heartiest co-operation in the work. Brotherhood literature was placed in the men's hands, and a few earnest men met in the evening, and the matter was thoroughly discussed, and on the rector's return it is probable that a Chapter will be formed. While in Cannington the Travelling Secretary was given kind hospitality at the home of Mr. Wm. A. Robinson, an active Church-worker for many years. On Tuesday, 25th June, a visit was paid to Beaverton, also under the charge of Mr. Hallam, and active work was commenced by the party, composed of the student-in-charge, Mr. G. P. Ash (a Brotherhood member from Ascension, Hamilton), and the Travelling Secretary. Mr. Ash took a day off from the bank, a great number of men were looked up,

and one of the most encouraging meetings was held in St. Paul's Church in the evening. A good number of men turned out, who listened with great interest to the address, which was of a practical nature, and a probationary Chapter was formed, and officers elected. Fenelon Falls was visited on the following day, the rector (Rev. W. H. A. French) who had been met at his former charge of Uxbridge, giving all necessary information, so that a meeting could be held in the evening. Quite a number of men were met with during the day and an encouraging meeting was held and the whole work of the Brotherhood plainly laid before those present, as it was quite new to that parish. The matter will be followed up through correspondence, printed matter has been distributed, and after the work has been thoroughly talked over it is very probable that a Chapter will be formed in the early fall. The following day Omemeé was reached, a short stay being made between trains at Lindsay, and a call made upon the well-known rector of St. Paul's, the Rev. C. H. Marsh. The Rev. J. H. Feeney, of St. Paul's, Omemeé, had written that a previous appointment would prevent him from meeting the Travelling Secretary, but a hearty welcome was given at the rectory, a list of names secured, and the men were interviewed at their offices and stores, etc. It was not possible to hold a meeting in the evening, but it is hoped that steps will be taken to revive the Chapter, which was once in active operation in Omemeé. On the rector's return, late at night, Brotherhood matters were discussed until quite a late hour, and on the following morning train was taken for Lakefield, where everything was of the most encouraging nature. The rector, who met Mr. Thomas at the train, and gave all his time to making the visit a successful one, is a strong believer in the Brotherhood of St. Andrew, was a member as a layman, and has attended Brotherhood Convention. A service was held at St. John's Church, attended by women as well as men, an address on the Brotherhood was given, great interest was taken by those present, and before long an active Chapter will be working at Lakefield where real good work can be done. A visit was paid to the well-known boy's school, the head master was met, and a two hours conference took place, and the Rev. A. W. Mackenzie expressed a strong wish to have a Junior Chapter formed there, and asked for the necessary literature, and form to be sent him, and this has been done, and when next term commences a Junior Chapter will be seriously discussed. Peterboro' was the next place on the list, being reached Saturday afternoon, 29th June, and a good meeting of seniors and juniors of the city was held at St. John's Guild Hall Saturday evening, when a complete report of the Winnipeg Convention was presented by the delegate sent from Peterboro'. Arthur McCollum, of St. Luke's Chapter. A half hour's stirring address was given by Mr. Thomas, and short addresses were also given by Mr. Devey, the Chairman, Joseph R. Bell, A. Kingdon, and others. Sunday morning Communion service was attended at St. John's, an address was given at morning service in same Church, and at the conclusion of service a splendid gathering of men and lads was held, and a ten minutes address on "Junior Work" was given. During the afternoon several men and boys were met, and at evening service at All Saints' Church an address on the Brotherhood was given to a large congregation. The rector, the Rev. W. Major, spoke in the strongest possible way of the great good that was being done by the Brotherhood of St. Andrew, and of his desire to have a vigorous Chapter of both senior and junior members at work in All Saints'. Both Chapters are at present in a probationary stage, but with the special opportunities for carrying on work in that parish, and with the great number of men within touch it is hoped that two very active Chapters will develop. At the conclusion of evening service a short "talk" was given to a few earnest men, and a number of practical points given. A call was made upon the rector of St. Luke's, the Rev. E. A. Langfeldt, and an hour was spent in thoroughly talking over Brotherhood work, and the Chapter there was found to be doing real good definite work, and the men have a correct idea of what real Brotherhood work is. The members are always admitted during Church service, and after serving a good term on probation. With the five Chapters in Peterboro' formed together into a Local Council, as in other cities, Brotherhood work would go ahead with renewed activity in that city that has such splendid opportunities for doing the work. Early Monday morning (Dominion Day) train was taken for Hastings, a number of Brotherhood men seeing the Travelling Secretary off from Peterboro', but within a few miles an ob-

struction was met in the shape of two freight engines that had been wrecked, and a delay of five hours took place. Advantage was taken of the delay to tackle the pressing correspondence, and a considerable number of letters were written in the car, and except for feeling desperately hungry there was no great difficulty, and after walking around the wreck another train was taken and Hastings reached, and a hearty welcome given by the Rev. W. Burns. As it was a holiday, men could not be seen until evening, letters were written, Brotherhood matters thoroughly discussed with Mr. Burns, and a few men interviewed, and it is hoped that the Chapter, once in operation at Hastings, will be revived.

## Home & Foreign Church News

From our own Correspondents.

### NOVA SCOTIA.

Clarendon Lamb Worrell, D.D., Bishop, Halifax, N.S.

**Halifax.**—Tenders have been called for the construction of the new cathedral. The plans were unexpectedly delayed, but it is now hoped that a satisfactory contract being made, a substantial part of the structure will still be put up this season.

Bishop Courtney is spending a few days in his old diocese and many friends were glad to see him.

**St. Matthias.**—The 25th anniversary of this church in the northwest section of Halifax will be held on July 17th and Sunday, July 21st. This church was erected in 1882, but the parish was not set apart until 1904. So that it is a substantial mark of Church development in Halifax. Under the Rev. R. A. Hiltz, its energetic rector, it is one of the most truly successful churches in the city. There is a large Sunday School of between two and three hundred children. A site has been purchased for a new church which will likely be built of stone. The Rev. W. C. Wilson, who was in charge of St. Matthias, when it was a new mission, will be the preacher on Sunday, the 21st. A special thank-offering of \$1,000 is asked on this occasion towards the New Church Fund. Mr. Hiltz is a native of Windsor, N. S., and a graduate of King's College.

**Windsor.**—Another popular appointment has been made by the Executive Committee of King's College, Mr. A. B. deMille not having accepted the chair of English Literature and Economics, it has been offered to, and accepted by the Rev. A. W. M. Harley, now rector of Liverpool, N. S. At a time when good appointments are the greatest need of the college this, together with the two recently announced, is most encouraging. Mr. Harley is a man of wide culture, deep thought, a writer of beautiful and forceful English, and a man of the highest character. Art students in the upper provinces, as well as in Nova Scotia and New Brunswick, will do well to consider the personnel of the King's College teaching staff. Each university has its special excellences and characteristics, suiting the varying needs and wishes of different students. There are certainly many students in Canada who cannot anywhere be now so well met in their requirements as at King's.

The Bishop went to Prince Edward Island for Sunday, July 7th, and will remain there about two weeks.

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### MONTREAL.

James Carmichael, D.D., Bishop, Montreal.

**Montreal.**—The Right Rev., the Bishop of Montreal, is at present engaged in a three week's pastoral visitation to parishes in Wright County. His Lordship spent some time in Ottawa last week preparatory to starting on his tour.

On Tuesday evening, June 25th, His Lordship Bishop Carmichael, accompanied by the Rev. R. C. Brewer, visited the parish of Bedford. On Wednesday evening, in St. James' Church, the rector, the Rev. W. O. Bernard, presented 12 candidates, who received at the hands of His Lordship the rite of Confirmation. The Rev. R. C. Brewer, of Rougemont, and the Rev. R. Y. Overing, of Stanbridge, assisted in the service. On Thursday morning at 7.30 all the newly confirmed accompanied by many of the older com-

municants, received at the hands of the Bishop and their rector their first Communion. Later in the day the Bishop passed on to the next parish, Stanbridge East.

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#### ONTARIO.

**William Lennox Mills, D.D., Bishop, Kingston.**

**Kingston.**—St. Paul's.—The strawberry festival held in Artillery Park was a great success. The sum of \$145 was realized after all expenses were paid. There was a large number of people in attendance and the following clergy were present:—Rev. W. F. Fitzgerald, Rev. Canons Loucks and Starr, Revs. R. W. Irvine, R. B. Patterson, E. H. Croly, J. W. Forrester, W. H. Lipscombe, D. Jenkins, and Canon Grout.

The "Prentice Boys" attended service in a body on a week evening during June. The sermon preached on that occasion by the Rev. W. F. Fitzgerald, vicar, is, by request and at expense of the "Prentice Boys" being printed for distribution amongst the members of the order throughout the Dominion. The sermon contains a historical sketch of the Church of Ireland.

The I. O. F. attended St. Paul's in a body on Sunday morning, the 23rd June.

The tea given by the Young People's Guild realized \$37. During the past three months almost every one of the pews has been rented by churchwardens.

Dr. Robert Vashon Rogers, K.C., has been presented with a beautiful desk of solid oak by the Synod of Ontario as a mark of their deep appreciation of his faithful services as Lay Secretary to the Synod for thirty-five years.

St. Luke's.—This church has been painted and kalsomined both inside and outside, which add greatly to the appearance of the church.

St. George's Cathedral will spend nearly \$5,000 upon additions and improvements to the cathedral.

**Belleville.**—St. Agnes' School.—On Wednesday evening, June 26th, the chapel was filled to overflowing with parents and friends of the pupils assembled for the fourth annual closing. The programme for the evening consisted of vocal and instrumental music and recitations in English, French and German. The remarkable advancement shown in every branch of the school work called forth the heartiest applause. During the year the number of boarders has been doubled and there has been a zest and enthusiasm which has permeated the whole school. There has been a friendly spirit of competition among the girls and the prizes were well earned. The programme closed with the presentation of prizes, the chaplain of the school, the Rev. G. R. Beamish, presiding. He congratulated the directress, the lady principal and the staff on the marked improvement in every department of work, and spoke with special emphasis of all that the school owes to its principal. Miss Carroll, whose strong personality leaves its impression on the whole atmosphere of the school. He also spoke with pleasure of the splendid impression

St. Agnes' School had made on the Lord Bishop of Ontario at his recent visit, so that at the Synod His Lordship had commented most favourably on the school. Mr. Beamish then presented most of the prizes with some happy remarks to each recipient. The Rev. Canon Bogert, whose close connection with the school as honorary local representative of the Toronto Conservatory, makes him an interested observer of the musical progress, was then called upon to present the prizes and scholarships in music. In his usual humorous way he spoke of the excellence of the work and of the very noticeable improvement. The art exhibit was particularly attractive and gave evidence of diligent and careful work throughout the year. The friends of the school have watched from year to year with keen interest the development of the talent shown by members of the art classes. The drawings in charcoal elicited the highest praise. The work in oil and water colour showed marked advancement. There were specimens of work in five mediums—pencil, pen and ink, charcoal, oil and water colour. The work as a whole merited the most favourable comment. On Tuesday evening, 25th inst., there was a physical culture exhibition showing the excellent results of the serious work of the year in that department. The exercises were marked by gracefulness and precision, and were watched with keen enjoyment by those present. The programme was varied by the Emerson movements, Swedish gymnastics, fancy steps, drills and marching calisthenics. Prize List.—Junior School.—Form I.: General proficiency, Fred. Lazier; punctuality, Arthur Quick; good work, Winston Wensley. Form II.: General proficiency, Jean Anderson; conduct, Marjorie Vermilyea; Scripture, Margaret Beamish. Form III.: General proficiency, Queenie Smith; physical culture, Queenie Smith. Upper School.—Form IV. (Senior): General proficiency, Greta Stork; Scripture, Kathleen Hope; conduct, Edith Saylor. Form IV. (Junior): General proficiency, Alberta Bray; needlework (presented by Mrs. E. G. Sills), 1st prize, Alberta Bray; 2nd prize (presented by Miss A. Carroll), Gertrude McKinley; conduct, Edith Saylor. Form V.: General proficiency, Jessie McGie, Alice Martin, equal. Form VI.: General proficiency, Loie Benjamin; punctuality (silver cross, presented by Mrs. F. R. Lingham), Alice Martin; New Testament (presented by Mrs. S. D. Lazier), Old Testament (presented by the Rev. W. B. Heaney), Rita Jordan; physical culture, 1st, Loie Benjamin; 2nd, Helen Shephard; drawing and painting, Helen Fraleck; painting (presented by Miss Emberson), Winnifred Caldwell; piano—Miss Houston's prize—Rowena Saylor; Miss Milburn's prize, Kathleen Hungerford; Miss Emberson's prize, Charlotte Witherill. Scholarship (worth \$25), presented by Miss Emberson for the greatest improvement during the year, Flossie Christie. Theory: Scholarship, presented by Mrs. MacColl to the pupil obtaining the highest marks at the Toronto Conservatory examinations.—Singing, Mary Ackerill. Special presented by Miss Henderson for improvement during the year: 1st, Helen Martin; 2nd, Mrs. Campbell. Special prizes for boarders.—Neatness, presented by Mrs. Lingham, Charlotte Witherill. Deportment, presented by Mrs. Lingham, Helen Martin. Perseverance, presented by the Rev. A. Geen, Ruth Gibbens.

**Lombardy.**—Trinity Church.—Preparations are being made to give this church a complete renovation.

**Harlowe.**—St. Mark's.—Fifty dollars has been paid on the debt of this church, and seventy-five dollars more is expected from England to apply on the debt.

**Belleville.**—St. Thomas'.—The congregation of this church has presented the Rev. G. R. Beamish with a purse of \$223 and given him a month's holiday.

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#### OTTAWA.

**Charles Hamilton, D.D., Bishop, Ottawa, Ont.**

**Ottawa.**—St. Matthew's.—An unusually successful and enjoyable garden party was held last week by the members of St. Anna's Guild, and a substantial sum realized to equip a room for the women's organization in the basement of the extension about to be added to the church buildings.

**Pembroke.**—Holy Trinity.—The Bishop recently confirmed 16 candidates in this church.

There was a large congregation present and the musical portion of the service was beautifully rendered. The choir was complimented on the reverential and sympathetic manner in which they rendered their part in the service.

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#### TORONTO.

**Arthur Sweatman, D.D., Archbishop and Primate, Toronto.**

**Toronto.**—In St. Alban's Cathedral a small congregation of mourners foregathered on Thursday evening to dedicate certain memorial brasses which have been recently set up in the cathedral. One brass records the name of the late George Parker who for many years was one of the principal and most faithful members of the choir. The brass tablet affixed to the stall of the Archdeacon of York is given in memory of the late Dr. Langtry, one of the foremost Churchmen in Canada. The third memorial is a large and beautifully engraved brass tablet given by members of the congregation to our late choir master, Mr. David Kemp, in memory of his father and grandfather, U. E. Loyalists. Canon Macnab conducted the service, which consisted of a few passages of Holy Scripture and some well chosen Collects from the Prayer Book and ancient burial office, followed by the Hymn "On the Resurrection Morning," the Collect for All Saints' Day, and the Nunc Dimittis. The Ven. Archdeacon Sweeny, who was present, gave a touching address on the commemoration of the departed, referring to their faithful work in the Church as well as in the service of their country. At the conclusion of the service the congregation assembled in the library, where the sidesmen on behalf of the congregation presented Mr. David Kemp with a very handsome grandfather's clock in token of their appreciation of his gratuitous and most faithful services as choir master for fifteen years. Mr. F. A. Hall made the presentation and gave a short address, which was responded to by Mr. Kemp, who spoke enthusiastically of the loyal co-operation and support he had always received from the members of the cathedral choir. It was matter of much regret to all that His Grace the Archbishop was not able to be present. A very excellent portrait of Mr. Kemp in his choir vestments was also presented to the cathedral to be hung in the library alongside of the splendid Wylly' Grier picture of the Archbishop.

**St. Anne's.**—On Saturday afternoon last the corner stone of the new church was laid by the Honourable S. H. Blake. In it were placed the usual periodicals of the day, coins of the past and present, and things pertaining to the history of the Church. The speakers for the occasion were the Rev. W. E. Cooper, who gave an account of the early history of the Church from the days of its infancy in 1860, and of its ultimate growth and prosperity. The Rev. Gilbert Davidson, of St. George's, Guelph, also gave an address on the past and future of the Church, which was destined to become a power in the west end of the city. The Rev. A. H. Macpherson, of Chalmers Presbyterian, was present, and made a few remarks. The rector, the Rev. Lawrence Skey, outlined the plans for the coming days when the new edifice would have room for all the strangers who cared to come. The choir of the church assisted in the ceremony with appropriate hymns and an anthem, "Break Forth Into Joy." The estimated cost of the new church is \$45,000, and the design is Byzantine. It will be constructed of light, pressed brick, with grey stone trimmings, and having a seating capacity of 1,400, which is 200 more than the cathedral, at present the largest church in the city. The old church, which was built in 1862, and has a seating capacity of half that number, has proved inadequate for the district, which is being rapidly filled. It is expected that the new church will be ready about Easter.

**Branksome Hall.**—At the closing exercises of this school recently a short programme was given, in which the different classes were represented, and the parents and friends of the pupils had an opportunity of judging the work done during the year. On Thursday, Miss Scott and Miss Merrick received a large number of their friends at the annual garden party. The prize list is as follows: General neatness, presented by Mrs. Rutter, Hettie McGaw; Scripture memorizing, Kathleen Eaton; plain sewing, presented by Miss Elliott, Gertrude Chipman; honourable mention, Lilian Fisher. Promotion list—Junior

(Continued on Page 477.)

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168 Yonge Street, TORONTO.

According to the gratation 144,000 country in 1906 to The year 1907 will seekers from non-Dominion. The s ous problem for tl men. What shall glican Church, fo Russians, Gallicia Anglican people? such people we proselytizers by s presumed to be abstain from offe Church we may tunity we shall f shall be in a fra profit by our atte that the lines of too finely drawn of distinctive va pared at least to strangers finding adequately prov In that great w is but right, we all who have not a Church. It w when the Churc in simple and st that might be newcomers. Le of whatever nat place on our so

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## Missionary Department.

### EDITORIAL NOTES.

According to the official statistics of immigration 144,000 foreigners landed in this country in 1906 to make their homes in Canada. The year 1907 will probably find 175,000 home-seekers from non-British countries entering our Dominion. The situation presents a very serious problem for the churches and for our public men. What shall be the attitude of the Anglican Church, for example in a settlement of Russians, Galicians, Germans and other non-Anglican people? If we make any advances to such people we are almost sure to be called proselytizers by some dear souls; and that is presumed to be a dreadful crime. And if we abstain from offering the good offices of the Church we may be losing the one great opportunity we shall have to minister to people who shall be in a frame of mind to appreciate and profit by our attention. We are inclined to think that the lines of ecclesiastical etiquette may be too finely drawn. Surely if we have anything of distinctive value to offer we should be prepared at least to make ourselves known to the strangers finding homes in our country and not adequately provided with spiritual oversight. In that great wide-open country of the West it is but right, we think, to offer our services to all who have not definitely allied themselves with a Church. It would appear to us to be a time when the Church should set forth its position in simple and straightforward English on leaflets that might be distributed in the homes of the newcomers. Let us try to reach the Churchless of whatever nationality that may find a resting-place on our soil.

We call special attention to the leading article in this month's Missionary Department on the "Awakening of China" by Mr. Gandier. Mr. Gandier puts his case very convincingly, and gives us many things to think about. At no distant date China will be the dominating power in the East. Shall it be a Christian or a pagan China that will hold the balance of power in the Orient? That is an important question for the Church of God to face. The change of attitude regarding military service, the new educational policy, the awakening sense of national patriotism—all these things show that something is about to happen. When four hundred million people catch a vision of national destiny, when they avail themselves of the most advanced methods in learning, commerce, war and politics, it is easy to guess that it is a matter of no small importance whether that mighty power should be swayed under Christian or heathen influences. This is the problem which the Church of Christ has to face, and it is a problem which will test its faith and generosity to the utmost.

We have observed that the Diocese of Montreal, through a committee of Synod, has definitely undertaken to enquire into and preserve as far as possible the history of the Church in the diocese. The method that will be pursued will be to provide, under the care of an officer of the Synod, a suitable room or vault for the reception of all books, documents, letters, pictures, article of church furniture, etc., which have historic value, or may be prized because of their historic associations, and committed to the keeping of the committee. It will be the aim of the committee to stimulate interest among the members of every parish in its history and the conditions of Church life and work in pioneer days, and to honour the memory of the men of a bygone generation who have served the Church with fidelity and zeal. It will further seek to disseminate information by occasional public meetings, when papers dealing with some

definite period of diocesan history shall be discussed with critical exactness, to be printed in pamphlet form and preserved in the archives of the Church. We trust that the object of this excellent effort will be more than realized.

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### NOTES FROM THE FIELD.

**England.**—At a dismissal service held at Lambeth, the 40 odd catechists under Archdeacon Lloyd were addressed by the Archbishop of Canterbury and by Bishop Montgomery. In the course of Bishop Montgomery's address the following points were impressed upon the young men about to enter upon new work in a new country, words which show an unusual appreciation of conditions in this country: (1) You go to a young nation, expect the faults of youth. Have a strong sense of humour, not because you don't care but because behind all else you have hope in God and can await results. (2) Refuse to be ticketed as belonging to any party or society. You are Churchmen working under the authority of the Bishop of Saskatchewan and his council. We do not pay your stipends, the money is given to the Bishop. (3) Beware of the time on board ship. Don't talk of what you are going to do. Be reticent. Listen much, but keep your own counsel. (4) Don't pretend to be theologians for you are not. It is easy for men to ask you questions to which there is no full answer. Many questions contain untrue assumptions though unknown to you. Refer such persons to those who know. You are a humble catechist and a scholar of Christ. (5) Don't talk of England or compare Canada with it, then Canada will take you to her heart. (6) We shall think of you entering for the first time a bar of a hotel to get a congregation. You will feel a coward, but remember who enters with you and overhears all. (7) Be real not sanctimonious. (8) Let us often hear from you. Letters are kept for ever. Your letters will be of intense interest a century hence.

The laying of the corner stone of the new Home for the Society for the Propagation of the Gospel was observed in London with becoming circumstance, the Prince of Wales acting as chief mason for the occasion. The Princess of Wales received contributions in money, and laid the same upon the stone. Among the notable offerings was one sent by the American Church, in the name of the Bishops of Albany and Massachusetts, amounting to \$3,500, with the following note enclosed:

"S.P.G."

When, in Colonial days, the Churches of America were weak the Society for the Propagation of the Gospel was created in London to aid in their support and pay the missionaries. We are indebted to it, as the handmaid of the Church of England 'under God, for our first foundation and for long continuance of nursing care and protection.' This venerable Society, whose missions are now in all lands, has been compelled to leave its old quarters and is erecting an adequate building in Westminster. It has been suggested that as a token of gratitude the churchmen in this country contribute the oak panelling of the walls and ceiling of the chapel, a gift costing \$3,500 towards which, in addition to the contributions already given, there is still needed the sum of \$1,500. The ancient parishes of Colonial days have a real part in this: an offering, however small, from each of them would bind this Church with the Church of England in closer ties of affection. We take the liberty of expressing the hope that the parish of which you are rector may be recorded upon the list of donors."

**Canada.**—Of the 215,782 immigrants who came to Canada during the year 1906, 97,757 came from the British Isles. It is worthy of note that of those who came from the continent of Europe, the less enlightened races of its southern and eastern countries contributed more than three times as many as the more progressive nations. Of the latter German, French, Belgian, Swedish, Norwegian, Danish, etc., there were 10,627, whereas 36,539 came from the less educated nations from the Russian Empire, from Italy and from the Austrian Empire.

**Africa.**—Bishop Gibson, Coadjutor-Bishop of Capetown, has been compelled to retire from active service on account of ill-health. For twenty-five years he has engaged in the most strenuous missionary work.

Rev. J. L. Fuller in a very vigorous speech in Exeter Hall, some time ago pleaded the claims of the natives of the Rand, at Johannesburg. He

reminded his English hearers that enormous dividends from the gold fields of South Africa found their way to the pockets of shareholders in England. He squarely placed the responsibility for some part of the spiritual and ethical instruction of the natives upon those who profit largely by their labour. He pointed out that the managers of the mines excused themselves from subscribing to the work on the ground that the shareholders held them responsible for dividends. He says that during the past four years the people of the Transvaal have subscribed £7,000, and the S.P.G. a like amount. But as all this has been expended he is now arranging a campaign for another large contribution from the English people. As a result of the investment of money and labour already made in missionary work Mr. Fuller gives the following results. He says: "There is that district of Johannesburg that I have told you of. I could show you there 1,200 communicants. They are not nominal ones, they are not lists of names, they are real men and women. I can show you 200 schools, 60 congregations, 80 places where we preach every Sunday, 13 mission stations, along with this 150 native workers, and besides the Johannesburg district we have got our training schools and schoolmasters, and then again there is at Johannesburg another training school for catechists, and we have got a shop for selling church books, and a printing press."

**Islamabad.**—Dr. Minnie Gomery, Islamabad, Kashmir, well known in Eastern Canada, is engaged at present at what a fellow-missionary describes as a "stand up fight with death in the form of an epidemic of cholera." This is the first time in Miss Gomery's five years practice in Islamabad when the public has been persuaded that "Kismet" could be combated by medicine, with the encouraging result, so far as present reports tell, of seventy-five per cent. of cures. As "the prayer of faith" has naturally an integral share in this matter, friends at home are asked to add their prayers to those of the workers, that the power of the Christian's God may be more and more recognized, instead of the sentiment voiced by an appreciative Kashmir "Kismet has been kind in sending to us the Miss Sahiba at this time." A further instance of the trust the doctor has won, is that when the local state authorities, anticipating a visit from the British Resident, Sir Francis Younghusband, made an effort to atone for neglected duties by offering to purify the public water-tank with chemicals, the natives hurriedly fetched the Miss Sahiba from the hospital to advise them whether or not to accept the offer. A peace was made and the disinfectants accepted "but the Miss Sahiba with the iron knees (poor tired knees that almost failed the first few days climbing innumerable crooked stairways) will still come to our homes."

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### THE AWAKENING OF CHINA.

By Alfred Gandier.

The China of to-day is a giant awakening from the sleep of ages. All the world wondered at the rebirth of Japan, but what is the rebirth of Japan, a nation of forty millions, as compared with the rebirth of China, a nation of four hundred millions. And those who know the two peoples well from living among them say that the Chinese are the abler and better race. Large bodies proverbially move slowly, and it naturally takes time for a nation of four hundred millions to get under way, but when they do get started the momentum is in proportion to the mass. At last China is fairly under way toward the new order and already the movement has attained a momentum that threatens to sweep all before it. Dr. Andrew Beattie, a Canadian, who has worked for seventeen years in China as a missionary, gave an address last October in Toronto upon the awakening of China. Commenting on that address, the "Globe" said: "The story he tells is not matched for interest and surprise by anything in history or fiction." Even those who thought they were familiar with the progress of events were surprised to hear that in no three years of Japan's whole history had events crowded so startlingly and the old order changed so radically during the past three years in China. A missionary returning to China from furlough in 1906 reported that the changes in the twenty months of his absence were greater than those of the preceding twenty years. Dr. J. F. Griggs, a medical missionary in Peking, declares that China has made more progress in the past two years than in the thousand years preceding. All through the

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edral a small regathered on certain memorial set up in the he name of the y years was one members of the the stall of the memory of the remost Church-norial is a large tablet given by our late choir memory of hisoyalists. Canon which consisted icture and some rayer Book and the Hymn "On Collect for All ittis. The Ven.

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afternoon last the a was laid by the t were placed the ns of the past and to the history of the occasion were gave an account rch from the days l of its ultimate ev. Gilbert David-also gave an ad-of the Church. e a power in the v. A. H. Macpher, was present, and tor, the Rev. Law-is for the coming uld have room for come. The choir ceremony with ap-em, "Break Forth of the new church Byzantine. It will ed brick, with grey a seating capacity an the cathedral, at the city. The old 62, and has a seat-ber, has proved in- h is being rapidly ie new church will

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centuries this ancient empire has looked down from her lofty pedestal with a mixture of indifference and contempt upon the changing outside world. But her haughty pride was humbled when, in 1894, Japan hopelessly defeated her armies in the first shock of battle, and stripped from her the island province of Formosa. Some of China's leaders, including the young Emperor, saw then that the only hope for the country lay in a reformed system of education and the reorganization of the army. But the time was not yet. The radical enthusiasm of the young Emperor was repressed by the more cautious Empress Dowager, who stripped him of power and made him a virtual prisoner. This, with the Boxer outbreak—on the surface of it, an effort to exterminate foreigners and protect the dynasty—seemed like a reaction and many thought that the hands had been put back upon the face of the clock. But those who knew the situation best were sure that the check to progress was only temporary. Griffith John, who had spent nearly half a century in China, said at the time, "I do not take a desponding view of China. My heart is full of eager expectation. The only question that troubles me is this: Will the Church of God be prepared for the magnificent opportunities which the new order of things is about to present to it? China will be ready for you: will you be ready for China? May God prepare all the churches for the China which in His own mysterious way He has prepared for them." In matters Chinese, Griffith John has proved himself a prophet and a seer. How rapid and dramatic have been the march of events since he uttered these words. The Boxer outbreak and the siege of the legations at Peking brought the allied armies of Europe and America to the capital of China. In the relief of Peking, the joint occupation of Peking and Tientsin, the indemnities required, the presence of foreign troops during the reconstruction period, China's weakness was again exposed. But at the very time when the country was feeling most keenly her humiliation at the hands of European nations, a notable thing happened. Japan defeated Russia, usually regarded as the strongest military power in Europe, and as a result, an Oriental power came to the front rank among the nations of the world. The lesson was not lost upon China. She set herself at once to learn the secret of Japan's strength, and to find therein the clue of her own emancipation. The western system of education, western science, western methods of armament and military organization—these were the secrets of Japan's success. If China would be no longer at the mercy of the upstart nations of the world, she too must adopt the new way. And she did! Not slowly or by degrees, but by one stroke, in September 1905, the entire educational system, consisting of the memorizing of the Confucian Classics—a system that had remained unchanged for twelve centuries, and was the pride and glory of her 437 millions of people—was wiped out and western learning made a condition of future employment in government service. Remembering the furor that is created in Britain and America when any radical change is threatened in our educational system, and that three million candidates based all their hopes of official position and power upon the old system, we cannot but stand in amazement at the spectacle of this nation accepting without protest or revolt a revolution in the educational system so bold, so startling, so far-reaching as to surpass the comprehension of any outside of China. It shows how profoundly the Chinese leaders and people believe that in no other way can China rise from her humiliation and make herself respected among the nations. That China is in earnest in this change is evident from the fact that in one short year, schools and colleges have sprung up north and south. Yuan Shial Kai, China's greatest Viceroy, has already established in the Province of Chihli alone more than 5,000 schools in order to prepare young people for the government course. When fully carried out the new educational system, inaugurated by imperial decree, will provide a university in the capital of each province, with auxiliary district schools and colleges, all culminating in the Imperial University of Peking. In all these institutions western art and science will be given a pre-eminence over the old Confucian Classics. The eagerness of the rulers to discover and make their own the secret of the power of Western peoples, whatever it may be, is illustrated by the action of the Viceroy of Hunan and Hupeh, Chang Chih Tung, who has ordered the New Testament to be introduced into all the schools of these provinces, to be studied alongside the Confucian Classics. The viceroy asserts that: The permanence and high quality of the Chinese civilization are due to the Confucian Classics, but

he admits that the western nations have advantages which the Chinese do not possess. The Viceroy is sure that it is not due to the superiority of the people of the West over the Chinese, but to the fact that western nations have in their possession certain teachings which the Chinese have not yet mastered. He thinks that this superiority is largely due to the Bible, and in order to make the Chinese not only equal but superior to their western competitors, he orders the New Testament taught alongside the Confucian Classics among the fifty-eight million people over whom he rules. It will be noted, of course, that the action of the Viceroy is not due to any interest in the Christian religion as such, but to the determination to miss nothing that may be necessary to put the Chinese people upon an equality of opportunity and equipment with the foremost nations of the world. Without themselves knowing how radical and epoch-making is the change, this hitherto most conservative nation on earth is rapidly absorbing western ideas and adopting western methods. Chinese newspapers in ever increasing numbers are being published in the eastern provinces; a postal system has been introduced, telegraph and telephone communication is rapidly extending and bringing all parts of the Empire into close contact with each other and with the outside world. Already a number of railway lines have been built, others are in the course of construction, and many more projected. Two or three years ago our missionaries required from four to six weeks to make their way from the coast to Honan, travelling by house-boat and donkey cart. Now the journey is made by rail in two days! A railway has recently been constructed right through the heart of northern Honan, connecting our principal stations. But most significant change of all, China, under the leadership of Japan is reorganizing her army. The Chinese have always been a peaceful people, and have regarded war as barbarism. None but the lowest and most worthless classes ever thought of entering the army. Despising the profession of arms, China filled her regiments with the dregs of society, paupers, criminals, and opium fiends. The army appropriations were pocketed by greedy officials, and the soldiers left in rags, half-starved, and without modern arms or ammunition. No wonder they could not stand before their enemies. From the western nations China has learned another lesson. She did not fail to notice that as soon as Japan defeated Russia she at once stepped into the rank of a world power, and all the nations treated her with deference and respect. China is learning that the greatness of a nation is estimated by the effectiveness of her army and navy, and the wealth that is available to support them. The western nations who have taught China this lesson must now face the consequences. China has men with out number, the most industrious, untiring people of Asia—men who can endure greater hardships, and do more work with less and poorer food than any other nation on earth. Give to China leadership, organization, and the military spirit, and all Europe combined would scarcely be a match for her in the field. When Bishop Potter returned from his Asiatic tour he said: "When Japan has taught China the art of war, neither England, nor Germany, nor Russia will decide the fate of the East." The material resources of China in coal and iron and other mineral deposits are practically unlimited, and are simply awaiting the magic wand of industrial enterprise. Let her but apply modern scientific methods and her multi-millions of workers will produce wealth with a rapidity heretofore unknown. Nowhere else are there four hundred millions of people, practically of one race, united in one nation within one compact territory. When these swarming millions learn to work and to fight scientifically let their enemies and their rivals have a care! I do not know any national movement in all past history, or any that can take place in the future so stupendous in its influence upon human destiny as the rebirth of China. For never in the past has there been, nor in the future can there be any such multitude of people to enter as a new factor into human history. The course of history in the second half of this century will turn on whether China is Christian or not, and if China is to be Christianized, NOW is the time. Let her once receive western science, adopt modern methods, catch the spirit of material progress and military ambition without becoming Christian, and not only will she be a menace to the world, but in her haughty self-satisfaction she will be infinitely harder to reach with the gospel than now in her receptive stage. Sir Richard Hart, who knows China as few men do, has said that only in a miraculous spread of Christianity is there hope of averting the yellow

peril. We believe that ours is a miraculous religion, and we have a right to expect a miraculous spread of Christianity—if we do our part. To those who know the Chinese character, and who give the imagination time to realize the vastness of that empire, the proposal to Christianize China in one generation, or even to make any serious impression on it within one generation seems absurd. Let it be said with all emphasis, we do not expect to make China Christian in this or any other generation, but we do expect God to make China Christian, and we believe that the time is ripe for the Church of Christ to prepare the way of the Lord in that great land, and to make straight His paths. The more intelligent Chinese are just now eager for western learning. For the time being they have swallowed the pride of milleniums, and will welcome any man who can give them the new knowledge. There is a demand for western literature beyond any possibility of supply. Can any one who reads the signs of the times fail to see that this is the psychological moment for the Church to pour in her missionaries, to provide schools and colleges with Christian teachers, and to give Christian literature such as our own Donald Macgillivray is helping to furnish. If Protestant Christendom could pour into China during the next two years 50,000 strong men—preachers, teachers, leaders, administrators, she would absorb them all and give to each the widest sphere of work and influence. And, surely, this is no impossible task for the whole of Protestant Christendom. Britain maintained 200,000 men in South Africa at an expense of a million dollars a day to conquer a few thousand Boers, whereas this is a campaign to conquer for Jesus Christ one-fourth of the human race. Our missionaries have their long years of trial, opposition, and bitter discouragement, but now has come the day of opportunity. China has lost faith in her past, and in her gods. Her temples are empty. Many of them are being transformed into schools. We can send in our missionaries to be the teachers of the new China if we will. Her dead idols are being cast to the moles and the bats. Shall we see that the living Christ takes their place? The task is a gigantic one, but it must be done, and done now when the soil is receptive.

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#### BISHOP STRINGER AND THE NORTH.

At the recent annual meeting of the Colonial and Continental Society, Bishop Stringer spoke on behalf of Western Canada, and particularly of the Diocese of Selkirk, over which he presides, and for the great north land which can hardly be set down as under Episcopal supervision at all. He conveyed to the English mind very vividly something of the nature of pioneer Episcopal duties in this country. They certainly do not bear much resemblance to the conventional work of English Bishops, and must have made a deep impression upon the large audience to which they were addressed. Bishop Stringer, after referring to the magnitude of British North America, representatives from Newfoundland on the one side, and Yukon on the other were on the platform, he alluded to the era of progress and development into which this country has entered, and the loyalty to British associations which are manifested everywhere therein. "The Yukon," he continued, "has been brought to the notice of a great many people through the Klondyke, and through the marvellous rush of white settlers into that country a few years ago. A country which was almost totally unknown, when it was discovered that gold was to be found there became known to the whole civilized world, and in some cases even to the more uncivilized parts. It is remarkable how soon the Colonial and the Continental Church Society was on the spot after the gold was discovered. Not that it was seeking for gold—I did not mean to imply that. Bishop Bompas was there, but how he got into touch with the Colonial and Continental Church Society I know not. Only this I know, that almost immediately with the aid of this society he sent Mr. Bowen to take up work amongst the people living in the Klondyke, and since that time aid has been given to the work in that land. Now, how do we carry on the work? In the first place, when a man goes out to a new district he may be able to take a tent with him or put up a little shack or log-house, or get some sort of building, but he simply has to get it for himself. The first year I came from Herschel Island, on account of the condition of my eyes, I was forced to go to a distant part away from Whitehorse, in the centre of the country, to visit some districts wherein no missions had been established, and so I took with

me a little pony, sledge, but on that little pony.\* I had a little pony, or he a journey of two seven hundred miles, of course you kind to carry pro can get on without ing-pan. You ca and spoons, but y pan and a kettle o services. You vis the camp or the M or perhaps a lone a sort of public-h course, suffer so of that kind; but the inconvenience in that country? search of riches? man who told m that he had seen in from the Ala way. He had kil had only one do He told me how glad to give his out that country if gold is to be f that will bring surely the messag to do the sa you try to get t cially. On th speaking I helc bled in a little t for the occasi It was not a v orthodox serv have. There Salvation Army body represent belong to no nationalities as one of these Mounted Polic by the hand the services, but he congr never enjoyed do not under them have be knew where t had not beer years. I app to preach the trict within t services were bar-rooms. the only big have stood a rows of bottl cern us, and vices. Some open air. I you meet the You meet s prairies, an Canada. M from Christ our Dawson on this side men who h them five heard from whole year had perishe things are almost eve about a re who has b sight of? land out careles ar home. So much the Prayer B accustome of the old One day, these cam for it, an could not a great d did not l was paid known cl kindness.

\* Not baggage Editor.

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**THE NORTH.**

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me a little pony. In winter we travel by dog sledge, but on that occasion I got possession of a little pony.\* I had the pleasure of taking that little pony, or he me—I do not know which—for a journey of two months and a distance of some seven hundred miles. In order to reach the people, of course you must have something of the kind to carry provisions and your outfit. You can get on without much. You must have a frying-pan. You can do without cups and saucers and spoons, but you cannot do without a frying-pan and a kettle and blankets, and books for the services. You visit a few Indian families here or perhaps a lonely "roadhouse" where they keep a sort of public-house for the passer-by. You, of course, suffer some inconveniences in a journey of that kind; but what are they when we think of the inconveniences and the trials of the miners in that country and the many people who go in search of riches? Why, I met on that journey a man who told me that I was the first white man he had seen for three months. He had come in from the Alaskan coast, and he had lost his way. He had killed one dog after another till he had only one dog left, and he was very hungry. He told me how glad he was to see me, and I was glad to give him help. There are men through- out that country searching for riches—for gold, if gold is to be found; or if there is anything else that will bring riches, men will go after it; and surely the messenger of the Gospel should be willing to do the same thing, in visiting these places you try to get to know the men, the miners especially. On that journey of which I have been speaking I held a service. The men all assembled in a little tent which we were able to procure for the occasion. Everything was very informal. It was not a very ecclesiastical building nor an orthodox service, but it was the best we could have. There were Presbyterians, Dowieites, and Salvation Army men, and almost every Christian body represented, besides some who claimed to belong to no Christian body. Then we had all nationalities as well. I was much encouraged at one of these services when a captain of the Mounted Police came up and shook me heartily by the hand. He was in the habit of criticising the services, but this time he did not criticise, but he congratulated me, and said that he had never enjoyed one so much; and he said, "You do not understand these men as I do; most of them have been before me as magistrate." He knew where they came from, and some of them had not been to a place of worship for many years. I appreciated the privilege of being able to preach the Gospel for the first time in that district within two hundred miles. Several other services were held afterwards, some of them in bar-rooms. They were in the public-houses, and the only big room there was the bar-room. I have stood at the end of the room, and have had rows of bottles behind me, but that did not concern us, and we had very hearty and reverent services. Sometimes, again, we had services in the open air. I want you to realise the kind of men you meet there, as you do in other mining camps. You meet something of the same kind in the prairies, and in different places of North-West Canada. Many of them come from England, and from Christian homes. You see notices even in our Dawson and Whitehorse papers from friends on this side asking for some information about men who have gone to the western land, some of them five or six years ago, and have not been heard from. I heard of one man who spent a whole year looking for a relative who probably had perished in the early Klondyke rush. These things are so common; they come to me here almost every week or every day—someone asking about a relative who went to the Klondyke and who has been lost sight of. Why are they lost sight of? Simply because they get to the western land out of the way, and some of them become careless and indifferent, and are ashamed to write home. Some of them told me in that land how much they appreciated the services and the Prayer Book, things which they had not been accustomed to for years. They reminded them still of the old land, and the old Church on this side. One day, after spending some time in one of these camps, I had my dinner, and I went to pay for it, and I found that it had been paid for. I could not understand it, because the dinner cost a great deal more than it would cost here, and I did not know for some time afterwards that it was paid for by a man who is the son of a well-known clergyman, and afterwards he did me many kindnesses, but did not wish to be known. He

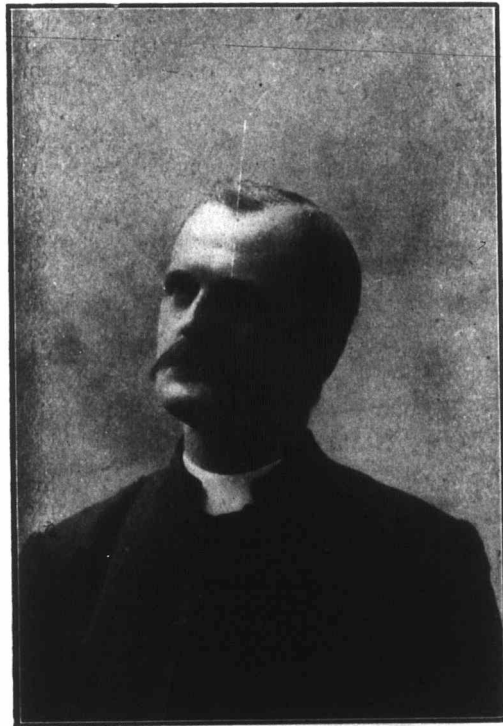
\* Not to ride upon, but to carry the Bishop's baggage. The Bishop himself always walked.—Editor.

had gone to that land, and had become careless. I am glad to say that he is a good, steady fellow, working on one of the steamers of the Yukon River at the present time. That is just an illus-



Church at Forty-Mile.

tration of the men you will find out in the country who wander away from home. In our little reading room at Conrad men come in who have no place to go to but the saloon, and the temptations are great there. In that little reading room we say to the men, "When have you written home? Do it now," because that has been the means of making many a man think of his far-away home, and of sending the first letter that has been written for months. The mission houses at these different centres are really centres from which influences go out in all that vast district. That



The Right Reverend G. O. Stringer, D.D., Bishop of Selkirk.

district is bigger than it looks on the map—about twice as big as the British Isles. Besides the places supported by the Church Missionary Society for work amongst the Indians, we have five centres from which we are endeavouring to reach out all round to the white men in many camps that are without the ministrations of the Church at the present time. The people are continually changing, it is true, and it is hard to reach them on that account, but we feel that there is all the more reason why we should reach them



Street in Dawson

while they remain. The influence exerted on them there will be extended, and is, I believe, extended to different parts of Canada and of the world where these men go. They are peculiar

men, let me tell you. We sometimes despise the miner as a reckless sort of person, but let me tell you that the miner, or the person that I have met on the Yukon, at any rate, as representing the miner, is, as a rule, an industrious, energetic, active, and ambitious sort of man, the very salt of the earth, so far as pioneer work is concerned. Of course, we meet some that we might call vinegar, but most of them are the salt of the earth, I believe, as far as pioneer work is concerned, and we are trying to reach these men who have a decided influence for good or for evil wherever they may happen to be. Now, what is the bishop of a country like that? The bishop is simply—well, he is a funny sort of creature. He is a sort of wandering missionary. The present Bishop of Selkirk has no home. That "fatal opulence" of the Bishops that we sometimes hear about does not apply to Selkirk diocese, or to any diocese, I believe, except in the minds of those who use such phrases. The Bishop of Selkirk, at present, might appropriately be called a "mitred mendicant." The bishop's work is to be everywhere and anywhere, and I feel guilty, certainly, that I am not at my field. But it is not by my choice, let me assure you. What was I to do with the new work pressing, as it was pressing, and with its difficulties? In that country the bishop has all the financial responsibility. Think of a diocese without a pound of endowment, with the Church Missionary Society's withdrawing, with the Missionary Society of the Canadian Church unable to help because of the enormous development in the near North-West, an endowment to be raised in a few years, the work needing to be extended, and no funds available for the extension. These are the conditions that make it simply necessary for me to come to this land and plead for the work. I have made it known up and down this country. I have not made one personal solicitation for money, except from the pulpit or the platform. I am thankful to say that I have received about a thousand pounds, part for the endowment and part for the other work of the Church, and I feel that the amount must be doubled at least during the next few weeks, or that else my work will be almost in vain, or at least that my time will not have been very well spent. I feel that here, at any rate, I may expect sympathy and prayer. I speak for all North-Western Canada when I say that this is a time for serious thought and for prayer and for work. When we realise how often the different parts of that country and other lands are held by the lonely worker for Christ shall we not pray the Lord of the harvest to send forth labourers into the harvest field? You help that work, my friends, when you help to support the work of the Colonial and Continental Church Society; and the Christian body that gets nearest to the people in the unsettled colonial life is the Christian body that will have a lasting hold upon the people. Bishop Ryle says, "A child can plant an oak sapling, but the strong man cannot move the full-grown tree." There is an opportunity now in that land as in other missions, and it is a problem for you and for me. If we only, as Christian people, can realise what it means and how great the opportunity, then every pound given for that work will become ten pounds.

**EMIGRATION STATISTICS FOR 1906.**

Through the Superintendent of Immigration at Ottawa, complete statistics of immigration furnished for the calendar year 1906 have been classified in the following summary: From ocean ports, 152,130; from U.S.A., 63,782; total, 215,782. From Europe—Great Britain, 97,575; Continent of Europe, 47,166; total from Europe, 144,923. From Asia, 6,102. British Empire—Great Britain—English, 72,360; Welsh, 905; Scotch, 18,631; Irish, 5,861; total Great Britain, 97,757. Australia, New Zealand, 379; Newfoundland, 318; West Indies, Bermuda, etc., 218; total British Empire, 98,672. European Continent: total, 47,166: (1) 1st-class: Swiss, German, French, Dutch Belgian and Scandinavian, 10,627; (2) second class: Eastern Europe (Austria, Russia, etc.), Italy, Spain, Portugal, 36,539. Austrian, 10,754, includes Galician, 5,868; Ruthenian, 404; Hungarian, 694; Bohemian, 171; Magyar, 446; Buckowinian, 1,424; Croatin and Slovenian, 285; Slovak, 109; Austrian Poles, 371; Austrian Jews, 217. Jews—Russian, 2,415; German, Polish, Austrian, 1,014; total, 9,429. Russians, 3,241; Finns, 1,417; Russian Jews, 8,415; total Russians, 13,073. Italians, 9,217. Asiatics: total, 6,102. (1) Eastern—Japanese, 2,930; Chinese, 68; India, 2317; total, 5,315. (2) Western—Syrians, 274; Armenians, 96; Arabians, 34; Persians, 8; Turks (all Turkey) 375; total, 787.

## ITEMS.

Five thousand new church members were added to the Protestant missions in Japan during 1906.

Fifteen thousand eight hundred and forty-seven police constables are required to protect London, and for this protection the citizens pay £1,300,000 a year.

Excavations at Thebes have brought to light the ruins of what is believed to have been the palace of King Cadmus, the legendary founder of Thebes.

There are altogether, foreign and natives, 25,799 persons that are actively engaged in bringing the Gospel to India, while ten years ago there were only 16,189—a gain of nearly 60 per cent.

There are now 60,000 Japanese in Korea, and Bishop Turner is making an extension of the work among them. New missionaries are being sent out by the Society for the Propagation of the Gospel.

Largest of all animals that ever lived on this planet is the great sulphur-bottom whale of the Pacific Ocean. One specimen was 95 feet in length and 35 feet in girth. Its estimated weight was 294,000 pounds.

To the rude question of a dissipated passenger on board a ship: "Why do you wear that thing?" (a cross), an Australian bishop replied, "For the same reason that you wear a red nose—as a mark of my occupation."

Mrs. Thomas F. Ryan, wife of the New York traction millionaire, has so much charity work on hand that she has a private office and staff of clerks and stenographers. She has given away about \$4,000,000 in building hospitals, convents, schools and churches.

Two years ago there was not in the great city of Peking any school for girls except the mission schools, but now there are at least ten. The leaders in this new work are "the sisters of princes, the wives and daughters of dukes, the families of the highest officials."

On the Sunday during a convocation of the missionary district of Cape Palmas, Liberia, held in St. Andrew's Church, Great Bassa, ten adults and children were baptized. A class of 21 was presented for confirmation, and Mr. C. E. W. Baker, of the Gedebo tribe, was ordained to the diaconate.

It was in 1872 that the first McAll Mission Station was opened in Paris. Now there is a chain of stations from Paris to Rome, numbering 130, which are open nightly. The French Government has knighted the founder of them with the Star of the Legion of Honour, and said that they are far more efficient than police stations.

The cheering story of the conversion of whole tribes of aborigines among the mountains of south-west China, is told by Messrs. J. R. Adam and B. Curtis Waters in "A Modern Pentecost" (China Inland Mission). The Miaotz in Kweichau have eagerly embraced Christianity. Hundreds of villages have been influenced by the faith, and many of them are wholly Christian.

There is an island in the Pacific called Narau, separate from all groups, and 165 miles from any other island. It contains somewhat less than 2,000 inhabitants. A German missionary, the Rev. De la Porte, has laboured there since 1899, under the American Board, with extraordinary vigor and success. After only eight years of work, he has no less than 700 communicant church members, and they are increasing at the rate of 200 a year. This is indeed marvellous.

Bishop Roots, of Hankow, states that the young men of China have become very anxious that both they themselves and their country should enter into the fellowship of Christendom. As an instance of this he says that when it was proposed to open a night school by a society connected with one of our chapels in Wuchang, no less than 1,000 students sought admission, but there was only accommodation for 100, and this number was taken from those who best passed the required examination.

The South Sea Islands are in 38 groups. About 2,000 of these islands are inhabited, having a population of 10,000,000. Already 14 groups are practically evangelized and other groups partially so. There are 1,400 churches, with over 1,200 native ordained pastors, besides nearly 10,000 other native helpers engaged in the services. Very excellent Christians, too, are the people of the Samoan, Fijian, and other groups. The Fijians hold the leadership of the Christian world in the matter of church attendance.

Boothia Felix, or Boothia the Happy, is the name of a large island in the northern part of the Dominion of Canada, extending within the Arctic Circle to the 79th degree of latitude. It is astonishing that it should have such a name as for much the greater part of the year it is covered with deep snow and its climate is exceedingly frigid, the thermometer indicating 70 or more degrees below zero. A part of the time that Captain Amundsen was there it was as low as 79 degrees. Yet to his amazement he found many reindeer there, while in the vast territory of Alaska there was not one until the Rev. Dr. Jackson, a leading missionary, went to Siberia and brought some over. Captain Amundsen's astonishment was as great as finding human beings living amidst such surroundings and such frigid-ity, as it was when he first saw the reindeer. In his journeyings in the dog-sled he came across various companies or tribes of them, by whom, except in one case, he was cordially received and entertained and his visits returned. There is no indication that the explorer, or any of his companions, made any effort to learn the Eskimo language so as to be able to communicate much with the natives and to make known to them any of the truths of the Gospel; and they all seem to be in as great spiritual darkness now as they were before these Norwegians made their long stay at the island. They furnished them with needles, knives, and other things which were exceedingly useful and precious to them, but the most precious thing of all appears to have been withheld, so far at least as Captain Amundsen's narrative affords any clue.

## SOME DON'T'S FOR CHURCHPEOPLE.

Don't say "Sabbath" when you mean Sunday or the Lord's Day. Remember that you are a Christian.

Don't say "Easter Sunday." Our brethren of other names may talk about "Easter Sunday," or "Easter Sabbath," but a Churchman keeps "Easter Day."

Don't say "Catholic" when you mean the Roman Church. Don't give away your heritage, for do you not say in the Creed: "I believe in the Holy Catholic Church?"

Don't call yourself an "Episcopalian." Churchman or Churchwoman is sufficiently explicit, and besides it is more comprehensive.

Don't use the phrase, an "Episcopal minister," inasmuch as the clergyman to whom you refer may be only a priest or a deacon. The only "Episcopal ministers" we have, in fact, are Bishops (Episcopos). Better not use the term at all. It is not churchly. Refer to the clergy according to their rank, as Bishop, priest, or deacon, as the case may be.

Don't refer to your parish church as the "Episcopal Church," but give it its local and legal name—Trinity Church, Christ Church, St. John's, or whatever its name is.

If you mean that any one is a "communicant," say so, but do not imply that the baptized are not members of the Church. The little babe, if baptized, is just as much a "Church member" as the communicant or the most venerable Bishop.

Don't speak of the first Sunday of the month as "Sacrament Sunday," for the Prayer Book provides for the Holy Communion on every Sunday, and, therefore, all Sundays are Sacrament or Communion Sundays, or at least ought to be. Besides, such a term does not belong to us. It comes from the usage of the various denominations, and is alien to the Church's spirit and system.

Don't ask your clergyman to "preach a funeral." The term is simply a blunder in language. In the Church there is no such thing as "preaching a funeral," but instead the solemn Burial of the Dead, the reverent and devout committal of the "body to the ground, looking for the general Resurrection in the last day and the life of the world to come through our Lord Jesus Christ."

Don't say you are going to Church to "hear Mr. — preach," just as if preaching was the only thing we go to church for. This assembling

of ourselves together is for the worship of Almighty God.

Don't speak of those who are assembled in church as an "audience," or of the nave of the church building as the "auditorium." To hear is not the only thing we are to do in church. We are to take part in worship, to confess our sins, to render thanks, to give praise as well as to hear. "Congregation" is the word to use instead of "audience."

Don't say of one who is serving a parish that he is "occupying the pulpit," just as if the pulpit was the only thing to be occupied in a church. There are the prayers, the worship, the administration of the Sacraments, the pastoral work, etc. It is not correct, and it is hardly fair to a Church clergyman, with his varied duties, to speak of him as simply a "preacher." Don't speak of "taking up an offertory." The offertory is a term used to designate that part of the service in which the alms are received and solemnly presented unto God.

Don't suppose that so blessed a thing as the salvation of a soul is simply the outcome of "believe that you are saved, and you are saved," but remember the many "means of grace" which our Lord has provided "for us and for our salvation."

Don't regard the Church as a mere "voluntary society," or a mere "conglomeration of sects founded on the Bible," but as a Divine kingdom founded by Christ Himself, and as such is proposed to us for acceptance as originally conceived and not with our improvements. In the presence of this fact

Don't be misled by the saying that "one Church is just as good as another," for we confess in the Creed that the Church is one, as well as Holy and Catholic and Apostolic.

Don't accept or encourage the statement that the Church to which you belong was founded by Henry the Eighth, or that it simply seceded from the Church of Rome at the time of the Reformation, and before that did not exist. The most learned and scholarly men of our times have fully demonstrated the untruthfulness and absurdity of both statements.

Don't think, because your rector speaks of so Divine a thing as "the Church" and of the exceeding helpfulness of the Sacraments in spiritual life that he is not "preaching the Gospel." Remember, as Bishop Gailor says, "the Gospel is the Church," because the Church is the "Body of Christ."

Don't imagine that "it makes no difference what a man believes, so as his heart is right," but try to understand that right living is founded on right believing, and that the Church to which you belong is your best guide and your wisest teacher "in the way of holiness," because she has the "mind of Christ," and is endowed with the Holy Ghost, the Spirit of Truth.—The Pilot.

## TROUBLE.

Trouble has many phases. It may be chiefly our lot to endure bodily weakness, illness and pain, the chastening rod laid upon us in physical disability and grinding torture of nerve and aching head or limbs. Some of God's children are invalids, shut in to their own homes. They can illustrate the grace of God by the sweetness with which they endure this discipline. Others have health, strength, and ease of environment, but meet with losses and crosses through the ill-doing or the incapacity of their dear ones; the sorrow that is borne because of families and kindred who in some way go wrong, is far harder to bear than any personal suffering. And death enters home after home, and there falls a pall upon joy, and life is veiled, and it seems well-nigh impossible to face onward, without the presence and sympathy of cheery comrades on the road, who were all in all to the home. In every aspect of tribulation there is something that hurts. Well for us if there is also something that helps: Greater sympathy with Him Who sends the affliction, more consciousness of His nearness, more love to Him. Can we say with Whittier in the hour of trial:

We take with solemn thankfulness  
Our burden up, nor ask it less,  
And count it joy, that even we  
May suffer, serve, or wait for Thee,  
Whose will be done!

If so, sorrow has wrought in us its perfect work, and made us aware of the Divine Hand that never gives one stroke too many.—Margaret E. Sangster.

(Continued)

school—Form I. to Form II. to form Lowndes, Kathleen A.—Honours—Doro Margery Postlethwaite, Queenie Fleming, form IV.—Honours—Rhea Warburton-Ha Ponton, Katherine form I. B.—Honour Chisholm, Isabel C. Rosalind Morley Senior school—Form Kathleen Baird, M. Anita Dalley, Est. Lorraine Irwin, Le Reid, Jean Renfre Watt. Form II. B. Edith Ames, Doro Ethel Goldstein, Fred Ames, Helen Lena Ellis, Mary garet MacLennan, (recommended), to form III. B.—Chestnut, Margaret Robinson, Pass—

Havergal Colley, crowded to the c and prize giving ary secretary-tre members of the while others on Kerr, Mr. F. C. Harcourt, Prof. Rev. W. Earp

The proceedings prayer, and hyn glees were also dress, gave a hi some good advi prize list was a Margaret Edgar French), Edith (honours in Scr

—Scripture (pre Murray; High bert Mason, Es Proficiency (pr Winslow; Read Frances Harris Jessie Peuchen sented by Geo Senior School; "Coverley" Es Girls' Associat us) Prize, Che Campbell, Jun Senior School Schoales, Mar Marion Gilles; Brown, Jean Schoales, Mar Lower V.—Mi Irene Cavanay ney, Gwendol aldine Atkins Maude Ellis; Kimball, Gl Winslow; VI Isabella Strat Mary Edgar, ruthers; Ma leen Coggs; Thompson, Naomi Winncy, Lov Horrocks, M Kirkpatrick, E.—Freya I chen, Eardl Audrey Hor Marjorie B Margaret B lian LeVesc

Credit.— and notable this date confirmed four month tor to pres candidates. tion of the tendance confirmed at fine. Th were crow people we Archbisho three very

(Continued from Page 472.)

school—Form I. to form II.—Eleanor Sproatt, Form II. to form III. B—Daisy Cobb, Vera Lowndes, Kathleen Watt. Form III. B to form III. A—Honours—Dorothy Candee, Grace Ponton, Margery Postlethwaite. Pass—Marjorie Candee, Margery Fleming, Georgia Watts. Form III. to form IV.—Honours—Louise MacLennan. Pass—Rhea Warburton-Hards, Kathleen Millman, Mary Ponton, Katherine Rogers. Form IV. to senior form I. B—Honours—Aldyth Clarkson, Madeline Chisholm, Isabel Campbell, Laureda McAndrew, Rosalind Morley. Pass—Gertrude Ianson. Senior school—Form I. to form II. B—Pass—Kathleen Baird, Margery Beaty, Helen Clarkson, Anita Dalley, Esther Eddis, Margery Fraser, Lorraine Irwin, Lenore Ivey, Ida Pearson, Maisie Reid, Jean Renfrew, Margaret Renfrew, Elsie Watt. Form II. B to form II. A—Honours—Edith Ames, Dorothy Bizzey, Agnes Campbell, Ethel Goldstein, Blodwen Jones. Pass—Winifred Ames, Helen Borrette, Marjorie Dunlop, Lena Ellis, Mary Hanna, Lottie Johnston, Margaret MacLennan, Kathleen Sumner. Form II. A (recommended), Margery Sumner. Form II. A to form III. B—Honours—Mabel Block, Rita Chestnut, Margaret Eddis, Stella Fleming, Joy Robinson, Pass—Lilian Fisher, Jean Morton.

Havergal College.—The large gymnasium was crowded to the doors for the closing exercises and prize giving. Mr. Millichamp, the honorary secretary-treasurer, and one of the oldest members of the directorate, occupied the chair, while others on the platform were Hon. J. K. Kerr, Mr. F. C. Jarvis, Mr. Smallpiece, Mr. Harcourt, Prof. Wrong, Rev. Beverley Smith, Rev. W. Earp and the principal, Miss Knox. The proceedings were opened and closed with prayer, and hymns by the school, and several glees were also rendered. Miss Knox, in an address, gave a history of the school year, and some good advice to the graduating class. The prize list was as follows:—Havergal Diploma—Margaret Edgar, Gertrude Finlayson (honours in French), Edith Thompson, Naomi Winslow (honours in Scripture, French, German). Medals—Scripture (presented by the president), Louise Murray; High Character (presented by T. Herbert Mason, Esq.), Margaret Edgar; General Proficiency (presented by the president), Naomi Winslow; Reading (presented by the president), Frances Harris. Special Prizes—Good Conduct, Jessie Peuchen, Junior School; Painting (presented by Geo. Ridout, Esq.), Helen Blake, Senior School; Wanda Gzowski, Junior School; "Coverley" Essay Prize (presented by the Old Girls' Association), Margaret Wrong; "Ludemus" Prize, Chelsea Cassels, Senior School; Helen Campbell, Junior School. General Proficiency, Senior School—Shell, Laura Sloan, Frances Schoales, Marjorie Kirkpatrick, Florence Kerr, Marion Gillespie, Winnifred Gillespie, Helen Brown, Jean Moberley, Joyce Hutton, Norine Schoales, Margaret Scobie, Adela Rolph; Form Lower V.—Mildred MacPherson, Beatrice Kent, Irene Cavanagh, Adelaide Fennell, Eveline Whitney, Gwendolen Jones, Chelsea Cassels, Geraldine Atkins, Ethel Conybeare; V. Special—Maude Ellis; Upper V.—Ruth Hutton, Helen Kimball, Gladys Curry, Cornelia Hill, Frances Winslow; VI. Special—Adelaide Montizambert, Isabella Strathay, Dorothy Ord, Hazel Gillian; Mary Edgar, Margaret Fraser, Dorothy Caruthers; Matriculation—Marion Douglas, Kathleen Coggs; VI. B—Gertrude Finlayson, Edith Thompson, Dixie Wilson, Helen Blake; VI. A—Naomi Winslow, Elsie Silver. General Proficiency, Lower School—Form IV. A.—Naomi Horrocks, Mary Kennedy, Helen Mortimer, Mary Kirkpatrick, Lilah Fairbairn, Bessie Ross; IV. B.—Freya Hahn, Norma Mortimer, Jessie Peuchen, Eardley Greene, Muriel Ewan; III. A.—Audrey Horrocks; III. B.—Helen LeVesconte, Marjorie Brigden, Muriel Manes, Barbara Reid, Margaret Benfield; II.—Barbara Finlayson, Lilian LeVesconte.

**Credit.**—Sunday, June 30th, was a very bright and notable day in the history of this parish. On this date His Grace the Archbishop of Toronto confirmed 57 persons. The classes were held for four months. Great pains were taken by the rector to present thoroughly trained and staunch candidates. One excellent feature in the preparation of the candidates was the continuous attendance of many of the people already confirmed at the instruction classes. The day was fine. The churches, appropriately decorated, were crowded to the doors. At service many people were obliged to remain outside. The Archbishop was in excellent health. He gave three very practical addresses on (1) Overcom-

ing, (2) God the Father, and (3) Responsibility, which were heard with much interest. The services were all very inspiring. His Grace congratulated the Rev. H. V. Thompson, M.A., on presenting such excellent classes for Confirmation and for the enthusiastic state of all lines of Church work in the parish. Since September 1st there have been 57 baptisms in the parish of Credit. The average number per year for the last 53 years has been about 24.

**Peterborough.**—St. Luke's.—Last week the Rev. E. A. Langfeldt received the gratifying intelligence that the university in Germany from which he holds his M.A. had conferred upon him the honorary degree of Doctor of Philosophy, in recognition of his well-known scholarship, and the credit which his career reflects upon his alma mater. We heartily congratulate Mr. Langfeldt, and hope he may long live to enjoy the honour conferred on him.

#### NIAGARA

**John Philip DuMoulin, D.D., Bishop, Hamilton, Ont.**

**Oakville.**—On Sunday evening, June 30th, the Rev. T. G. Wallace, M.A., who for the past three years and a half has been rector of St. Jude's Church, Oakville, preached his farewell sermon prior to leaving for Woodstock, where he will become rector of St. Paul's Church. The sacred edifice was filled. The reverend gentleman took as the subject of his discourse I. Cor. 3, 6: "Paul planted, Apollos watered; but God gave the increase." This beautiful text the speaker wished, in his farewell words, to leave with his congregation, the inference to be drawn being that if there had been prosperity in the Church's affairs to God should all the honour and glory be given. He extended his heartfelt thanks to the congregation, to the people of Oakville generally, and in feeling words referred to the comfort and assistance he had received from his aged friend and counsellor the Rev. Canon Worrell. In Mr. Wallace's removal the town of Oakville loses a citizen whom all denominations have been proud to designate as a friend. His courteous bearing, pleasant manner and Christian spirit has endeared him to all classes of society, and he carries away with him the well wishes of everyone. The citizens of Oakville tendered Mr. Wallace a complimentary banquet on Thursday evening, 4th inst., and the members of St. Jude's congregation met to bid him and Mrs. Wallace farewell on Friday 5th.

The Rev. Lewis Wilmot Bovell Broughall, son of the rector of St. Stephen's Church, Toronto, has just been appointed to the incumbency of Oakville in succession to the Rev. Mr. Wallace. He was educated at Trinity College School, Port Hope, which he left to go to Trinity College in 1894, remaining there till 1899. He took honours in classics, in arts, and an honorary theological course—was Jubilee scholar—B.A. 1897 M.A. 1898. He was assistant missionary at Minden for two years, incumbent of Hagersville nearly two years, since which time he has been curate of St. James' Cathedral. We congratulate Mr. Broughall on his appointment, and wish him every success in his new field of labour.

**Hornby.**—The anniversary services were held in St. Stephen's Church on Sunday, 7th inst., when the Rev. C. H. Rich, of Streetsville, preached. There were large congregations at both services. At the morning service the sermon was specially addressed to the Sunday School children, who were seated in the front of the church.

**Milton.**—The tenders for the renovating of the Sunday School have been let, and the work will be gone on with at once. It is proposed to re-shingle the roof, put stone foundation under and furnace, while the walls are to be covered with burlap and the ceiling with Georgia pine. The windows are to be remodelled and the whole painted.

The Sunday Schools of Grace Church, Milton, Christ Church, Omagh, and All Saints' at the Brick Works, have arranged to hold their annual picnic this year at Centre Island, Toronto. A special train will leave Milton, via C. P. R., at 9.30 a.m. on Thursday, 18th, and after allowing the children and their friends to spend a good day on the island, will leave on the return trip at 7 o'clock.

## Joint Deposit Accounts

A joint deposit account with this Corporation is a convenience to husband and wife, mother and daughter, two or more executors or trustees, etc. It may be opened in such a way as to be drawn upon by either.

**INTEREST AT THREE AND ONE-HALF PER CENT.**

Per annum will be added to the account and compounded **FOUR TIMES A YEAR.**

## CANADA PERMANENT

**MORTGAGE CORPORATION.**  
TORONTO STREET, TORONTO.

**Burlington.**—The Rev. F. W. Hovey, M.A., has been away on his holidays. The Rev. Mr. Thompson, of Hamilton, officiated in his absence.

**Glen Williams.**—The anniversary services in St. Alban's Church were very interesting and successful. There was a large number of communicants and the offerings were liberal. The morning and afternoon services were conducted by the rector. The Rev. Mr. Walker preached at all of the services. Mr. J. Beaumont, J. P., read the lessons.

#### HURON.

**David Williams, D.D., Bishop, London, Ont.**

**Petrolia.**—Will you let me use your columns to say that I found at the railway station, Toronto, on Tuesday last, a manuscript sermon. Text I. St. John 1:2. If the author will send me his address I shall be glad to forward the sermon.—W. Craig.

#### RUPERT'S LAND.

**Samuel P. Matheson, D.D., Archbishop, Winnipeg.**

**Winnipeg.**—Holy Trinity.—A beautiful chancel window was unveiled in this Church last week to the memory of the late Sir John Schultz, K.C.M.G. The window is of beautiful design and has for its subject "The Ascension" and it replaces the large chancel window presented to the church by Lady Schultz. Archdeacon Fortin delivered a short address at the unveiling. The design is the work of the McCausland Co., Limited, Toronto.

## Correspondence.

### FIELD SECRETARY FOR SUNDAY SCHOOLS.

Sir,—At last Sunday Schools are beginning to take their proper place in the discussions connected with our meetings of Synod and other gatherings. The Synod of Niagara spent a whole evening in discussion of this important part of the Church's work. The Synod of Huron had a most interesting debate upon the subject, and have referred the appointment of a field secretary for the diocese to their Sunday School Committee for further consideration. The Synod of Quebec has under consideration the appointment of a field secretary for the diocese. The Diocese of Rupert's Land has already appointed a secretary for that diocese. The Synod of Toronto have approved of the appointment of such an officer, and have given authority for his appointment. The Synod of Ontario gave a large space of their time to the discussion of the appointment of a field secretary for the whole Dominion, and in all probability would have adopted a motion, of which notice was given by the Rev. H. H. Bedford-Jones in favour of such an appointment but for the action of the Bishop, who said that he would veto the motion if the Synod adopted it. I do not for one moment question the right of a Bishop to hold his own views upon any subject that may come before his Synod, but I do question whether a Bishop has any right to veto a motion, the expressed

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s its perfect work. e Hand that never y.—Margaret E.

opinion of his Synod on any question upon which the Synod has a right to express an opinion. I would ask His Lordship of Ontario whether the Synod of his diocese was not fully within its rights when discussing this question, reminding him that the appointment of the officer in question was asked for by the Board of Management of the M.S.C.C., the Diocese of Huron, and the Diocese of Toronto at the last meeting of the General Synod. The Diocese of Montreal has since expressed itself in favour of such an officer. I would ask His Lordship to remember that the General Synod referred the question of the appointment of this officer to the Committee on Sunday Schools of the General Synod. The question was at once considered by this committee. The Board of Management of the M.S.C.C. requested a conference between representatives of the Executive Committee of the Board and the Sunday School Committee of the General Synod. Such a conference was held, and the result of this conference embodied in a circular which the Bishop of Ontario has been pleased to hold up to ridicule, and to declare to be the work of "faddists" at the most solemn time of his delivering his charge to his Synod. At the very first opportunity after the holding of this conference the results of the conference were sent to representatives in every diocese asking for the opinion of the diocese on the appointment of such an officer, that the Committee on Sunday Schools may be in a position to report at the next meeting of the General Synod what is the mind of the Church on the question. The Committee on Sunday Schools were fully aware that they had no authority to assess dioceses for the maintenance of such an officer. They did append to the circular stating the results of the conference and the work of the officer a suggested apportionment to dioceses for his salary and expenses, but this was only a suggestion to show what might be done. The principle of making apportionments to dioceses by the properly appointed representatives of the General Synod has already been admitted in the missionary work of the Church, and I have no doubt that the principle may be quite legitimately extended in the same way to any other portion of the Church's work in the discretion of the General Synod. It is with great regret that I see by your report that the voice of the Diocese of Ontario has been silenced in reference to this question in what I cannot but claim to be a most unconstitutional manner, and I cannot but think that had His Lordship of Ontario sat in the Synod as a priest of the diocese instead of as its presiding officer he would have felt equally with me that such action on the part of the presiding officer was ultra vires. The Bishop has a perfect right to oppose if he think fit the appointment of this officer, he has a perfect right to let his voice be heard in his own Synod and elsewhere, and when the matter comes before the House of Bishops at the next meeting of the General Synod he can then oppose the appointment, and, if his influence be sufficiently strong, win the whole House of Bishops to his view, but so far I cannot but feel that the words of his charge on this subject were undignified and his action in Synod most unconstitutional.

Charles L. Ingles.  
15 O'Hara Avenue,  
June 28th, 1907.

#### THE TORONTO RECTORY SURPLUS.

Sir,—In your little homily in "Loaves and Fishes" (June 20, p. 211) in which you refer, doubtless, to the distribution of the Toronto Rectory Surplus, you speak of it as an "endless controversy over money." And therein you echo the charges of some others in the Synod, who talk of it as an "annual interminable wrangle" and so forth. Such statements are unjust and exaggerated, and when printed in your columns give the outside community an erroneous impression. About twelve years ago the Rectory Surplus was divided by a resolution which stood for five years, after which the same division was made from year to year for another five years in simple motion without debate. After these ten years of silence it became necessary to re-consider the division, which led to a closer scrutiny as to the principles upon which the division should be made. The subject had, therefore, to be brought before the Synod, but the total amount of time devoted to it at each of the last two sessions, when allowance is made for interruption, would hardly be more than two hours. And why should the Synod be impatient in this matter? This fund was given to the Church for a fixed

and definite purpose, and the Synod was made the trustee with instructions to distribute the income in accordance, no doubt, with the purpose of the trust. Would any other trustee or body of trustees, having such a trust committed to them act hastily or impatiently in regard to the trust? Would they not spend any amount of time required to examine most carefully and minutely the terms of the trust that they might discharge their office with perfect justice? And if in doubt as to the interpretation of the terms of the trust would they not seek the instruction of the law courts with reference to it? It was necessary to seek the advice of the court before any portion of this fund could be distributed amongst the rectors other than the rector of St. James'; and again it was necessary to apply to the courts before the rectors of the township outside the city could be allowed to participate in it. So in all probability the court must be appealed to once more to interpret for us the words of the statute dealing with the purposes of the fund and the principles of division. And if the Synod is not sufficiently seized with the importance of this matter, or is too impatient to deal with it, it had better hand it over to some other trustee, say a trust corporation, which will take good care to administer the fund in accordance with the law.

T. W. Paterson.

#### THE MISSION FUND SURPLUS.

Sir,—That the sum of \$3,000 should be taken out of the Diocesan Mission Fund surplus this year, and divided among the Missionaries of the diocese is quite in keeping with justice, and no more than the Missionaries deserved. It is an act that does credit to the Synod, and that will bring a gleam of brightness into the lives of men struggling to preach the Gospel under difficulties known only to themselves. But what about those who were Missionaries in the dark days, when the financial history of the Mission Fund was a history of deficits, and the cutting of grants, when ceaseless financial worry, inadequate stipends, and strenuous labour broke their spirits, and in some cases shattered their health? Evidently they are quite forgotten, or regarded as having no claim upon the "good wine that has been kept until now." Is it nothing to the Synod of the Diocese of Toronto that these men, though now in so-called self-supporting parishes, some of whom, in their endeavour to serve the Church in those dark days, have become almost hopelessly involved in debt, should have no share in that generosity that has been largely inspired by their devotion and self-sacrifice? It is a matter of surprise to some of the well-paid clergy that many of their poorly-paid brethren do not become subscribers to the beneficiary funds of the diocese. That they have not done so has been regarded as an attitude of disloyalty towards the Church, and it has been so insinuated on the floor of the Synod. But the surprise would speedily disappear if the financial problems of the poorer clergy were more sympathetically appreciated and understood. What possible hope have many, who are not subscribers to these funds, to become so, governed as these funds are by canons that do no credit to an institution whose underlying principle is supposed to be brotherly love? If the labourer is worthy of his hire, and it is denied him, the cause of the paucity of candidates for the ministry is not far to seek. For by no means the least cause for worry to the poorer clergy is the painful knowledge, emphasized by the passing years, that under existing conditions it is a financial impossibility to make any provision for infirmity, or, in case of death, for those dear to them.

J. H. Teney.

#### CHURCH UNION AND AN AGED CHURCHMAN.

Sir,—Your correspondent, "An Aged Churchman," has the usual easy way of referring to the founding of the Church, assuming throughout that we have a history of it in the Acts of the Apostles. That book does not pretend to be, and is not, an exhaustive history of that great event beyond what is contained in the first two chapters. It is rather a history of the transition of the Christian Church from a purely Jewish society—which it was for the first six or eight years—to the Catholic Church, including Gentiles as well as Jews. And the first step toward that great change was made when the seven Grecian, or foreign, Jews were given offices in the Church. There is no more reason for supposing that these were the first Deacons or-

ained in the new Church than for asserting that the Elders or Presbyters, ordained by St. Paul and St. Barnabas some ten years afterward, as related in Acts 14:23, were the first Elders ordained. Even if the Twelve Apostles had "left the Word of God to serve tables," which they evidently had not done, it would have been impossible for them to have ministered as Deacons to the vast multitude of Jews, who even at that early day had believed, and "had all things common." In accordance with the instructions Christ gave His Apostles (see Acts 1:2, 3), they founded the Church as commanded, and, no doubt, taught their followers to "observe all things whatsoever He commanded them." And, though we may have no authoritative written record of what these "observances" were, we have what is far better, we have the Church which they founded, for Christ's promise was that "the gates of hell should not prevail against it." And now, after some nineteen hundred years, we are faced with this modern miracle, that of the 500,000,000 who to-day call themselves Christians, some 499,000,000 hold essentially the truths contained in the Nicene Creed, which was the first authoritative statement of the faith of the Catholic Church, and that least nine-tenths of that vast multitude—which we may well say no man can number—hold and practise Episcopal government, and retain the threefold ministry of Bishop, Priest and Deacon. Shutting their eyes to these great and marvellous facts, and limiting their view to the conflicting interests of modern Sectarianism, some are seeking to form one huge sect from various smaller ones. While this is a move in the right direction—for it admits the folly, though still ignoring the sin of schism—there are others who would have an important branch of the great historic Church of the past cut herself off from all hope of a closer union with the vast body of the Catholic Church that she may fraternize with the relatively few, who ignore the great work of the Gospel in the world, that they may pronounce their own modern shibboleths. It is impossible to believe that such a course would really be in the interest of the closer union of Christendom, or would ultimately benefit the cause of truth. Knowing your dislike for long letters, I must defer further remarks to another time. And, though I might well sign myself "An Aged Churchman," having past my threescore years and ten, I shall merely use my initials as in the past.

J. M. B.

#### THE CHRISTIAN MINISTRY.

Sir,—Mr. Coffin's question, What does the Church gain in not holding this truth (of the Apostolic Succession) might be turned into the question, What would the Church lose? And for an answer we might look to Germany, which at the Reformation abandoned the apostolic ministry. There we see a religious observance of the Sabbath day does not exist in most parts. People may go to church in the morning, but in the evening they may be found at a dance. Although the shops are closed, theatres, public-houses, and refreshment rooms are wide open, and doing their best business of all the days in the week. The children at school are taught that Christ is not Divine. One would almost wish that there was no religious instruction at all, although that is bad enough. It was the Apostolic Episcopate that gave stability to the Church of England, and which would have put such doctrines as those of the "New Theology" outside the pale of Christianity. We often complain about our materialistic age. Now, the teaching of a spiritual fact like that of the Apostolic Succession would help to counteract this materialism, and prepare the soil for the sowing of still finer teaching as that of the Trinity. As it pleased Christ to found only one Church, so He also ordained one ministry, and it is our duty to uphold this doctrine against all dissent. Then shall we be "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone."

R. Brandt.

#### THE MESSAGE OF GREETING BETWEEN SYNODS.

Sir,—I wish to write a few words, drawing attention to what many realize to be something much wanting in connection with messages of greeting between Synods. In these messages there are often expressions, such as, "We invoke the Holy Spirit," or "We pray that the Divine blessing," etc., while from the general

custom the receiver though there has been blessings as are e or invocation, at whole, has been the same time d another; and the are most appropri that seems to be Synods on such power is the actu throne of grace of in the telegrams. will become the c prayer life of the greater Divine bl

#### ORGANIZATION.

Sir,—For some of quiet, unoster nection with the A committee of an elaborate stat This has been t diocese under t Archdeacon Swee secretary. A re circular (Append report a resolut a discussion, ir nothing of this sir, let me ask of vital momen should be so u tant is this m: Christian Churc moved, and thi their cords alon of Sunday Scho so few member men alike—are the Sunday Sch referred to (M able statement children in the are communic: children of to- to-morrow; o stances the i instruction in every effort is children to otl we have not o definite duty the past, slip and parsimon day we want manlike treat this can only Thus, whilst a live questic arouse all yo responsibility Church, and a personal n in their pray in the home a real, live would remind Lord's comm such is the l

Sir,—The June 20th, Church at Asia, Rome become con word Churc those lands Jerusalem. (in the bro spread into founded by the Church ent thing f any one la pliance wit 16:15), bu Saviour's I says that dark ages, advocated that a cou posed of Restitutus was heard ages, prov

asserting that ed by St. Paul's afterward, as he first Elders Apostles had tables," which would have been ministered as of Jews, who eved, and "had dance with the ostles (see Acts as commanded, llowers to "ob- He commanded have no au- these "observ- far better, we y founded, for gates of hell And now, after e are faced with the 500,000,000 hristians, some he truths con- ich was the first : faith of the t nine-tenths of ay well say no actise Episcopal reefold ministry Shutting their lous facts, and flicting interests are seeking to us smaller ones. ght direction—for gnoring the sin o would have an historic Church m all hope of a e of the Catholic e with the relat- eat work of the may pronounce It is impossible ould really be in of Christendom, cause of truth. letters, I must her time. And, yself "An Aged threescore years initials as in the

J. M. B.

**MINISTRY.**

What does the his truth (of the be turned into he Church lose? look to Germany, ndoned the apos- i religious observ- not exist in most h in the morning, found at a dance. theatres, public- is are wide open, of all the days in school are taught would almost wish nstruction at all, It was the Apos- stability to the h would have put "New Theology" y. We often com- age. Now, the like that of the elp to counteract the soil for the g as that of the to found only one one ministry, and loctrine against all "built upon the id prophets, Jesus ef corner-stone."

R. Brandt.

**TING BETWEEN**

w words, drawing e to be something with messages of n these messages such as, "We in- We pray that the from the general

custom the receivers of such messages feel that, though there has been a sincere desire for such blessings as are expressed, yet no such prayer or invocation, at any rate by the Synod as a whole, has been offered. Synods in session at the same time doubtless ought to pray for one another; and the blessings desired and expressed are most appropriate and much needed. All Synods on such occasions full of reality and power is the actual united sending up to the throne of grace of such prayers as are expressed in the telegrams. It is to be hoped that this will become the custom and the securing of the prayer life of the Church and the securing of greater Divine blessing.

A. H. Rhodes.

**ORGANIZATION OF SUNDAY SCHOOLS.**

Sir,—For some time past there has been a lot of quiet, unostentatious work going on in connection with the organization of Sunday Schools. A committee of the General Synod has issued an elaborate statement of what should be done. This has been taken up warmly by our own diocese under the chairmanship of the Ven. Archdeacon Sweeny and the Rev. Canon Ingles, secretary. A report appeared in the convening circular (Appendix J, page 99), and upon that report a resolution was passed which produced a discussion, important and far-reaching, yet nothing of this appears in your report. Now, sir, let me ask further, How is it that a matter of vital moment to the welfare of our Church should be so utterly ignored? Yet so important is this matter that other sections of the Christian Church are not only moving, but have moved, and this year considerably strengthened their cords along the lines of forcing the growth of Sunday Schools. It is a lamentable fact that so few members of our Church—clergy and laymen alike—are fully alive to the importance of the Sunday School. A speaker to the resolution referred to (Mr. Kirkpatrick) made a remarkable statement: "That there are eighteen more children in the Diocese of Toronto than there are communicants," bearing in mind that the children of to-day will be the communicants of to-morrow; that in many (perhaps most instances the child receives its only religious instruction in the Sunday School. Further, that every effort is being made to entice our Church children to other and alien denominations; and we have not only a strong case made out, but a definite duty towards our Sunday Schools. In the past, slipshod, free-and-easy, lackadaisical and parsimonious effort has satisfied; but to-day we want up-to-date, wideawake, and statesmanlike treatment of the Sunday School, and this can only be accomplished by living agents. Thus, whilst I protest against ignoring such a live question by "exclusion," I would like to arouse all your readers to a sense of personal responsibility for the good of our beloved Church, and ask them, one and all, to make it a personal matter, and to "include" this work in their prayers and in their teachings, that both in the home and in the Church it may become a real, live and burning question. Lastly, I would remind every child of God of our Blessed Lord's command, "Feed my lambs . . . of such is the Kingdom of Heaven."

F. L. Barber.

**THE CHURCH.**

Sir,—The "Aged Churchman" in the issue of June 20th, admits that our Saviour founded the Church at Jerusalem, but says the Churches in Asia, Rome, etc., had human founders. He has become confused in the various meanings of the word Church and forgets that the Churches in those lands were only branches of the Church at Jerusalem. They did not found new Churches (in the broadest sense of the word) but only spread into those lands the Church once for all founded by Christ and His Apostles. Planting the Church in distant lands is an entirely different thing from setting up altar against altar in any one land. The former is strictly in compliance with our Saviour's command (St. Mark 16:15), but the latter is blankly contrary to our Saviour's prayer (St. John 17:20-23). Again he says that there was no organic unity until the dark ages, and then it was the kind of unity advocated by the Romans. Does not the fact that a council was held at Arles in 314 A.D., composed of all the Bishops of the world, including Restitutus, Bishop of London, and that nothing was heard of Roman supremacy until the dark ages, prove that there was organic unity in those

early days, and quite different from that advocated by the Romans to-day. True, in the dark ages, the Bishop of Rome did usurp authority which did not belong to him, but because he went to one extreme is no reason why we should go to the other. His comparison between the way the Romans view us and the way we view the Protestant sects is no comparison at all. Our Church merely reformed herself, but the Protestant sects separated and do not deny it. The Romans may say what they wish but we judge from historical facts. Then the "Aged Churchman" stumbles on the meaning of the word schism. He says we are wrong in calling those people schismatics who have separated from the Apostolic Church. Of course they are schismatics. What else does the word mean? The fact that the Apostolic Church has erred does not give any man license to set up another Church in opposition—at least the Bible does not say so. The "Aged Churchman" asserts that a man is justified in seceding from a Church which he conscientiously believes to have erred. On what authority does he make such a crude statement? I challenge him to point to a single element of authority between the two lids of the Bible. On the contrary, may we direct the "Aged Churchman" to two of many passages dealing with this subject: St. John 17:20-23, and I. Cor. 1:10-13. No matter how much the Church may be in error the Holy Ghost is always with her, so she can always be purified from within, therefore, schism is never necessary. At any rate two wrongs do not make a right. The "Aged Churchman" again goes off on a tangent when he asserts that a Church, in order to be Apostolic, must necessarily be infallible. Such logic is simply ridiculous, for the fact that the Church founded by Christ and His Apostles has come down to us through the ages, does not bear the slightest inference of infallibility. He then goes on to say that the fact that the Protestant sects are flourishing is a proof that they are within the pale of Christ's Church. Then it is equally true that the Mohammedans are within the pale of Christ's Church, although they do not believe in Christ at all. Be it well understood, we do not hold that the other denominations are not sincere and doing a good work; but we do hold that in order to do good work they did not need to secede from the Apostolic Church. Whatever may be said in their favour, they certainly committed the sin of schism by separating from the Apostolic Church. A Bible class teacher may be doing excellent work, but that does not justify his setting up in opposition to his rector. If he feels called to the ministry let him seek ordination through legitimate channels and not take it upon himself as the Protestant sects have done. Let me again assert that Christ only founded one Church, and at the most solemn period of His life He prayed that there might be no divisions in that Church (St. John 17:20-23). Then any so-called "Church," which has been founded by a mere man since the Day of Pentecost must necessarily be in repugnance to our Saviour's solemn prayer. If He who wrought our redemption provided a means by which that redemption may be applied to our own souls, we dare not risk our salvation by rejecting those means for any other invented by man. We should not content ourselves with any imitation. We have no authority given us to accept other so-called "Churches" which are said to be "just as good." We are duty bound to belong to the Church founded by our Blessed Saviour, and no other.

Catholic.

**DECREASE IN MINISTERIAL CANDIDATES.**

Sir—After reading your editorial in the issue of June 27th, I venture to suggest that nothing will so quickly dry up the diminishing stream of candidates for holy orders as a continual wailing about the poverty and discomforts of clerical life. Why not write up the brighter side of the story? First of all let us admit that most of the clergy in Canada are wage-earners; and their stipends are paid from the voluntary contributions of people who, as a rule, are wage earners themselves; and many of them do not get as much or live as well as their rectors and curates. From such people a clergyman will receive real sympathy and real help where he needs it. But they will have little patience with a man who thinks he should have a well paid sinecure or a "benefice." Now as to the fact of the case: it costs something to get through college, but it always costs time or money, usually both, to learn any art or business above the grade of labourer. When a man gets into deacon's orders he is practically sure of immediate appointment

to a charge that will pay five or six hundred a year. In fact he is quite as well off as a clerk or business apprentice of three or four year's standing and much better situated than a budding lawyer or physician. After that he has a fair chance. If he has tact and commonsense and can really preach he is certain of promotion within a year or two. If he develops into a powerful preacher, who has a message and knows how to deliver it he need not trouble about the shabby genteel parishes, because he will have a choice of better positions. Good preachers do not starve in Canada. But there are other advantages. A clergyman is master of his own time; it is true he cannot keep regular hours, but he is not tied down to the factory whistle or the office clock. He is also to a great extent master of his own opportunities. Certainly he is not bound down by the caprice of an employer or the ill-will of some one with a little authority. In the prime of life his earnings compare favourably with those of other salaried men; and in later years he may accept a lighter charge, or, as frequently happens, he may continue to enjoy his titles and emoluments, leaving the hard work to a vicar or curate. Most clergyman make a fair living; some make less; none get rich. The art of making money is a special gift, and it would be a very dangerous one for a man in holy orders.

Wm. Q. Phillips.

**INCORRECT.**

Sir,—Let me say that Dr. Rogers was incorrect in stating in our Synod that only two clergymen in active service still, viz.: Archdeacon McMorine, and Canon Cook, were members of the Synod of Ontario, which first elected him as Lay Secretary, thirty-five years ago. For I was licensed to Roslin Mission on December 21st, 1868, and so have been working in this diocese thirty-eight years and a half, and during all those years have never taken the "Clergyman's Fortnight," and never has sickness compelled me to close my churches on Sunday or other Holy Day. And that my service is still somewhat "active," let me give as a sample of ordinary work, last Sunday's three services and sermons, a Sunday School class taught, thirty-four miles driven, Hay Bay crossed and re-crossed by ferry boat, and "home again" at 11 p.m.

William Roberts.

**GODLESS SCHOOLS AND THE PRAYER BOOK.**

Sir,—During a session of the Synod of Rupert's Land just concluded a rather stormy time was experienced, caused by some remarks made by the Rev. J. W. Garton on the godless schools of this country. I am not at all in sympathy with the so-called "Religion in Our Schools" and think the remarks made by the Rev. Mr. DuPencier, of Brandon, and Mr. Fletcher, of the Educational Department, were timely made. Let our clergy pay more attention to our Sunday Schools, and the teacher's qualification, both as to their moral fitness and their knowledge of things taught, and the welfare of our children, might thereby be much improved; but how can we expect our children to be either good Christians or good Churchmen and women when any one can teach a class in Sunday School? And how can we expect our teachers to be qualified when our clergy show so little knowledge of our Church or its Prayer Book? Just last Sunday at the opening exercises in one of our city Sunday Schools, the curate officiating, after having said several prayers, repeated the Lord's Prayers, joined in by all, and repeated "For thine is the kingdom, the power, and the glory, for ever and ever. Amen." But he did not stop there, but went right on with other prayers. Now the curate either did not think of what he was saying or he did not know the use of the words "For thine is the Kingdom, the power, and the glory, for ever and ever." I am satisfied if we could make our grown-up members good Church people, understanding our beautiful Prayer Book, there would not be the cry about the godless schools. For when a parent would fully recognize and appreciate the meaning of its teachings they would instruct their children and the Church would be able to take care of its own and not try to throw the responsibility on the State. My prayer is that our children may become Church people, understanding what is taught therein. Then they will be "godly, sober and righteous."

A Prayer Book Churchman.

## British and Foreign.

The Bishop of Lichfield has accepted the office of Vice-President of the Church Reform League.

Lord Burton, who recently paid a visit to Clifton Campville Church, near Tamworth, has offered to give the rector £1,000 for the purpose of restoration, so soon as £2,000 has been otherwise raised.

It is proposed to place in St. Anne's Church, New Somerby, a brass commemorating the great services the late Rector, the Rev. W. Nash, rendered to New Somerby during the 30 years that he was rector.

Glastonbury Abbey Estate has been lately sold for £30,000. An effort is now being made by the Bishop of Bath and Wells to acquire it for the Church of England. In response to his private appeal he has been guaranteed about \$15,000.

"A Kentish Churchwoman" has generously given a thousand pounds towards the four thousand required for the erection at Rochester of the Missions to Seamen Church and Institute for the use of British and foreign crews on the Medway.

The Council of the Free and Open Church Association has elected Mr. Ronald E. Bill to fill the office of secretary. Mr. Bill has had a long experience of the practical working of the Free and Open System at Christ Church, Swansea, where he was for many years vicar's warden.

The Archbishop of Cape Town entered upon his 70th year on Saturday, May 11th. It would be difficult to express the sense of gratitude which prevails throughout the Province for the continuance of His Grace's life and work, or the hope that he may long be spared for the oversight of the English Church.

Since the formation of the St. Asaph Diocesan Church Building Society in 1834 over £32,000 has been granted to meet an estimated total of £14,000 raised from local and other sources. With the total amount thus raised 101 new churches have been built, 39 churches rebuilt, 140 restored, and 57 school-chapels provided.

The Mothers' Union, in the diocese of Chester, held their festival service at the Cathedral lately. It was estimated that there were 2,300 mothers present, certainly the seating accommodation was overtaxed. The Bishop of Southwell preached a sympathetic sermon. After the service was over, tea was served in the Market Hall, which had been kindly lent for the purpose by the Corporation.

At a public meeting at Cardiff recently, the Bishop of Llandaff said that Lord Tredegar and Miss Talbot had subscribed £5,000 each, and the Earl of Plymouth and Lord Llangatock £1,000 each, towards the funds of Llandaff Diocese. An effort is being made to raise £50,000. Lord Tredegar said that the longer Welsh disestablishment was deferred the less chance there was for it, as the Church in Wales was rapidly gaining ground.

The Rector of Lowestoft, the Rev. A. D. Tupper-Carey, in his parish magazine, says he was looking at his bank book the other day, and found that during the five and a half years he had been rector he had to spend on the parish the whole of his annual income as rector of £320, and then he was £300 to the bad. The parochial debts, for which he was personally responsible, amount to nearly £600, so that, as he puts it, "in five and a half years I have worked for nothing, and I am about £900 to the bad."

The Bishop of Exeter laid the foundation stone of the new chancel of Christ Church, Ellacombe, Torquay, last month. The church was built by

GOURLAY, WINTER & LEEMING, 188 Yonge St., TORONTO

## Mid-summer Sale of Used Pianos and Organs

130 SPLENDID BARGAINS

MIDSUMMER being vacation time, is likely to be a dull season for piano and organ selling, unless special effort is made and unusual inducements offered. The inducement we offer is the list of extraordinary bargains here described and when we tell you that it is one of the best lists we have ever printed, careful buyers will understand that even a special effort on their part to secure one is decidedly worth while. Write today for first choice; send also your second choice in case the first one should be sold before your order is received.

**Terms of Sale:** Every piano and organ is fully guaranteed for five years. Each instrument will be shipped subject to approval and we will pay the return freight if not satisfactory. Each instrument safely packed without extra charge. A handsome stool accompanies each instrument.

**Terms of Payment:** Instruments under \$50, \$5 cash and \$3 per month. Instruments over \$250, \$10 cash and \$6 per month. Instruments under \$150, \$10 cash and \$1 per month. Instruments over \$250, \$15 cash and \$7 per month.

### ORGANS

**Bell**—5 octave walnut organ by Daniel Bell, in panelled case with extended top. Has 9 stops, 2 complete sets of reeds, 2 knee swells, height 5 ft. 6 in. Special Price \$36

**Dominion**—5 octave parlor organ by The Dominion Organ Co., in attractive solid walnut case with high top. Has 8 stops, 2 complete sets of reeds, 2 knee swells, height 5 ft. 8 in. Special Price \$43

**Doherty**—5 octave parlor organ by W. Doherty & Co., Clinton, in handsomely carved and decorated solid walnut case with high top. Has 11 stops, 2 complete sets of reeds, 2 knee swells, height 7 ft. 3 in. A handsome organ. Special Price \$48

**Bell**—5 octave solid walnut organ by W. Bell & Co., Guelph, in attractive case, with music rack, lamp stands. Has 11 stops, 2 sets of reeds throughout, 2 couplers, 2 knee swells, mouseproof pedals. Height 6 ft. 6 in. Special Price \$49

**Sherlock-Manning**—A very attractive parlor organ in walnut case, by the Sherlock-Manning Co., London, has high back with mirror, 13 stops, 2 sets of reeds throughout, 2 couplers, 2 knee swells, protected mouseproof pedals, &c. Used less than a year. Special Price \$58

**Dominion**—5 octave organ by The Dominion Co., Bowmanville, in solid walnut case with mirror top, nicely panelled and carved. Has 11 stops, 2 sets of reeds throughout, 2 couplers, 2 knee swells, mouseproof pedals &c. Used only six months. Special Price \$59

**Bell**—6 octave piano case organ in rosewood finished case by the Bell Co., Guelph, with carved panels and mirror rail top. Has 11 stops 2 sets of reeds throughout, lamp stands and mouseproof pedals. In perfect order. Special Price \$75

**Dominion**—6 octave piano case organ by The Dominion Co., Bowmanville, in handsome walnut case, double veneered throughout, full length polished panels, lamp stands, mouseproof pedals &c. Has 11 stops, 2 sets of reeds throughout, 2 couplers, 2 knee swells. Used less than nine months. Special Price \$86

**Sherlock-Manning**—An exceptionally handsome piano case organ by the Sherlock-Manning Co., London. Has 6 octaves, 13 stops, 2 sets of reeds throughout, 2 knee swells, 2 couplers, mouseproof pedals &c. One of the finest toned and most attractive organs in every way that we have ever had. Used less than a year. Special Price, \$95

**Bell**—A very handsome 6 octave piano case organ by The Bell Co., Guelph, with full length carved panels, carved consels and pilasters, lamp stands, mirror rail top &c. Has 12 stops, 3 sets of reeds in the treble and 2 sets in the bass, 2 couplers, 2 knee swells &c. Just like new. Special Price, \$96

**Estey**—6 octave piano case organ by The Estey Co., Brattleboro, Vt. in attractive walnut case with full length music desk, carved panels, lamp stands, mirror top &c. Has 11 stops, 2 sets of reeds throughout, couplers, knee swells, mouseproof pedals. Has been used only a few months and a chance to get a bargain in an organ by this world famous firm is a rare one. Special Price, \$104

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**Stevenson**—Square grand piano by Stevenson Co., Kingston, in handsome rosewood case, with serpentine and plinth mouldings, carved legs and lyre, 7 1-3 octaves, overstrung scale, full iron frame. Special Price, \$125

**Heintzman & Co.**—A very fine Heintzman & Co. square piano, 7 1-3 octaves, rosewood case, attractive mouldings, carved legs, lyre etc. Particularly good value at. Special Price, \$130

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**Nordheimer**—7 1-3 octave upright piano by Nordheimer, Toronto, in ebonized case with two plain panels and one medalion panel in centre. In fairly good order. Special Price, \$190

**Mendelssohn**—An attractive upright piano by the Mendelssohn Co., Toronto, in walnut case, full length plain panels, music desk, 3 pedals and practice muffer, trichord overstrung scale. Used less than a year. Special Price, \$198

**Dominion**—A very handsome walnut upright piano by the Dominion Co., Bowmanville, in plain design of case with Boston fall board, full length plain panels, 3 pedals with harp or mandolin attachment, ivory and ebony keys. Has been used only nine months. Special Price, \$205

**Heintzman & Co.**—An upright piano by Heintzman & Co., Toronto, in walnut case, with burl walnut panels, trichord overstrung scale, double repeating action, ivory and ebony keys, &c. Original cost \$350. Special Price, \$210

**Mendelssohn**—7 1-3 octave upright piano by the Mendelssohn Co., Toronto, medium size, in rich mahogany case with full length panels, double folding fall board, 3 pedals, ivory and ebony keys, &c. Used less than 18 months. Regularly \$340. Special Price, \$238

**Gerhard Heintzman**—Medium sized dark burl walnut Gerhard Heintzman piano with full length music desk and carved panels, 3 pedals, ivory and ebony keys, &c. As good as new. Regularly \$400. Special Price, \$268

**Gerhard Heintzman**—Cabinet grand upright Gerhard Heintzman piano, in burl walnut case, with full length panels, Boston fall board, 3 pedals, double repeating action, &c., ivory and ebony keys. Regularly, \$450. Special Price, \$283

**Hardman**—A very fine cabinet grand upright piano by Hardman, New York, in rosewood finished case with plain panels, heavy iron frame, finest double repeating action, ivory and ebony keys, &c. A particularly fine instrument. Regularly \$500. Special Price, \$285

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the late Mr. A. F. Haliburton, at a cost of £5,000. The parish has a population of 7,000, and is by far the largest and poorest in the town. Last year the present effort was inaugurated, and about £1,900 has been raised. At the conclusion of the ceremony the Vicar and Mrs. Baker were "At home" to the parishioners in the Parish Room. The collection realised £56. A piece of jewellery was also placed in the plate, and the Vicar announced the receipt of a diamond towards the fund.

The Archbishop of York completed his 81st year last month, having been born at Edinburgh on June 18, 1826. Dr. David Maclagan, his father, was physician to the forces in the Peninsular War, and he was himself in the Indian army from 1847 till 1852. After graduating as Junior Optime from Peterhouse, Cambridge, he was ordained in 1856 to the curacy of St. Saviour's, Paddington, by Bishop Sumner, of Winchester, the Bishopric of London being then vacant. On St. John Baptist's Day he will commence his 30th year in Episcopal Orders, for he was consecrated to the See of Lichfield in 1878 in St. Paul's Cathedral by Archbishop Tait, assisted by Bishop Jackson (London) and Bishop Harold Browne (Winchester). With the exception of the Archbishop of Armagh, he is senior in both age and consecration to all the diocesan bishops in the United Kingdom.

At Tawstock, near Barnstaple, one of the confirmation candidates a few days ago was an old man who was too infirm to kneel at the chancel

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Much greater attention is now-a-days being paid to the interior decoration of homes. Striking and original effects are being sought for, and harmony of decoration is considered essential. Perhaps this will account for the increasing popularity of metal in place of wood, plaster and wall paper for the interior of homes. Classified Metal Walls and Ceilings have many advantages over ordinary building materials. They are fire-proof, vermin-proof, sanitary and washable. They are rich in appearance, and lend themselves to many handsome color schemes. There are designs suitable for the most expensive, as well as the more unpretentious, homes.

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step. He was therefore placed in the front row of seats, where the Bishop of Exeter went and laid his hand upon him.

A very touching story is told of the late Bishop of Newcastle. The bishop ordained on Trinity Sunday, and in his charge to the candidates on the Saturday evening he had said, "How we long to know more! What is death? What is going on in Paradise? Patience, have patience; we shall soon know, very soon." Within forty-eight hours the knowledge came to him, he was taken seriously ill in the train to London on the Monday, and was carried unconscious to his sister's home to die.

The annual meeting of the Association of Lay Helpers for the Diocese of London was held in the library of Sion College, the Bishop of London presiding. The Rev. E. Grose Hodge was elected an hon. chaplain. The Bishop of London said that no human encouragement cheered him on more in his difficult work than the existence of a strong, united body of laymen as the second line of defence and attack in the diocese. They ought also to be a real force in securing the peace of the Church. He had very much set his heart on securing that peace, which was necessary in order that the united Church of England should go out in its full strength. He wanted to see a really tolerant as well as united Church, its different schools of thought ceasing the miserable divisions, which hindered their work so much, and learning from one another. Already the High Church had learnt much from the Evangelicals, the good of open-air preaching, for instance; and the Evangelicals had learnt the use and power of daily service. He appealed for greater self-sacrifice amongst those who named the name of Christ.

**Children's Department.**

**THE CHILDREN'S CRUSADE.**

Have you read the wonderful story Of what happened so long ago, Away in the Rhenish country, In sight of the Alpine snow—

How thousands of little children, With scallop and staff in hand, Like Peter the Hermit's pilgrims, Set forth for the Holy Land?

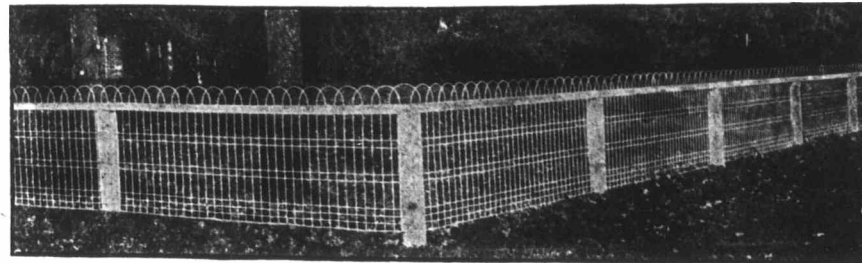
From hamlet and town and castle, For many and many a day, These children had seen their fathers March to the East away.

"Why do they go?" they questioned Of the mothers who watched and wept, "They go to wrest from the pagan The tomb where the dear Lord slept."

And the thought in their young hearts kindled "Let us do as our fathers do; Let us wear the cross on our shoulder, And help in the conquest, too.

"The strength of a child is nothing; But we'll gather in one small band. The strength of ten thousand children, For Christ and the Holy Land!"

And so as they tell, these children On their strange wild mission went; But the Saviour, who would not lead them In the way he had not sent.



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Lifted them up, in His pity (Misguided, and yet His own), And, instead of the tomb they sought for, Sent them to find His throne. —Margaret J. Preston.

**THE CHILDHOOD OF ARCH-BISHOP TEMPLE.**

The early years of Frederick Temple are of more than usual interest, mainly because he was the example of one in whose case it was pre-eminently true that "the boy" was "father of the man," and that his days were bound "each to each by natural piety." When asked, at the age of eighty-one, why he did not spare himself in the long cathedral service by not kneeling up through all the prayers, he answered, "I always do that, my mother taught me." His mother was a remarkable woman, to whom he owed much, both in heredity and training; but it is rare to see an influence such as hers maturing into a friendship marked by intense devotion on her part, and devotion and reverence on his, until the separation came, when, in recording the depth of his sorrow to Dr. Benson, he says, "very few mothers can be to their sons what she has been to me."

And the record of those early years in Devonshire, and before that, in the Ionian Islands, shows us what a wonderful woman she was. Already, in those early years before they came to England, she had taught Frederick large parts of the Latin grammar, neither she who taught, nor he who learned, knowing what it meant, or how to pronounce it, as he committed it, page by page, to memory; so that at the age of twelve, when he went to school, he knew his grammar as no other boy knew it, and yet, by a strange irony, was placed at the bottom of his class for a short time until he could master its pronunciation. In the same way she taught him Euclid, while he taught himself algebra; but, what was of more value still, she read

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every day with him the Psalms and Lessons, and taught him the text of the Catechism, which long years afterwards he describes as "that which is so wonderful a formulary," and credited it largely with the formation in Englishmen of the idea of duty. From her, too, he learned what seemed to be the working precept of his life, "Freddy, don't argue; do your work."

The well-known story of the bundle of nails belongs to this period, and is characteristic of his whole life. Rather than give up his purpose, or neglect the commission entrusted to him, he succeeded in bringing home, a distance of four miles, a bag of nails so heavy that he could not carry it, but only swing it and pick it up

again through the whole of the long distance he had to travel.

We remember his electrifying an audience in which there were some fairly elderly men, by saying, "I taught in a Sunday School before any of you were born." This by way of a contribution to a discussion on Sunday School teaching.

Frederick Temple was confirmed when he was only twelve years old. He appears to have told his chaplain in after life, "I was under thirteen years of age when I was confirmed. Without delay I became a communicant, and have continued so ever since. Throughout my Oxford days this was my greatest safeguard." A well-known parish priest of great experience used to say, "You might as well confirm by weight as by age. Some are ready at thirteen, and some are not ready at forty." And so Dr. Temple said, when he was Bishop of London, "I was confirmed myself at twelve, and I have never thought that I was confirmed too early."—From "The Church Times."

### LAPLAND BABIES ON SUNDAY.

In Lapland the mothers love to go to church, and they go regularly to church every Sunday, even when they have little babies to care for and when they have not a nurse. They wrap the babies up in warm clothes, often in bear skins or something just as warm, and then carry them away to church. Even if they have to go ten or fifteen miles, they will take the baby along. They usually go in sleighs drawn, not by a horse or a mule, but by a reindeer. Did you ever see a deer pulling a sleigh?

As soon as the family arrives at the little church and the reindeer is secured, the father Lapp shovels a snug little bed in the snow, and mother Lapp wraps baby snugly in skins and lays it down there. Then father piles the snow all around it, and the parents go into the church.

Over twenty or thirty of these babies lie out there in the snow around the church, and I never heard of one that was suffocated or frozen. And the little babies are not strong enough to knock the snow aside and get away, so they just lie still there and go to sleep. Then when church is out the father goes to where the baby is and puts his hands down into the snow and pulls the baby out and shakes off the snow, and then the reindeer trots a good deal faster than a horse and takes them all home again.

### A TRUE STORY ABOUT A HORSE

When I was a little girl we lived in the country about a mile from the little schoolhouse. Every pleasant day we girls walked to school. When it was stormy my father generally took us over in the morning, and we stayed at school during the day.

Our horse, Charley, was very knowing and kind. He knew so well the way from our house to the school that he was often trusted to go alone.

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Often towards the close of a stormy afternoon my father would harness the good horse to the wagon, take him to the road and say, "Charley, go and get the girls."

Charley would trot down the road to the schoolhouse, turn the wagon so that he was headed toward home, and there wait till school was out, when we climbed into the wagon and drove home. There he was rewarded with loving words, pats, and apples. I am glad to remember that our faithful horse was always treated kindly. Father refused all offers to sell him, and he ended his days with us—"Youth's Companion."

### A GOOD CAT STORY.

A clergyman had a cat which was a great favourite in the family, and endowed with some qualities not usually credited to her humble species. Puss at one time had a very interesting family of little kittens. They were all bright and active, but one of them was observed to have a greater resemblance to its mother than the rest, and indeed was the prettiest kitten of the whole, and the mother showed a peculiar attachment to it. A neighbour begged one of them, and being allowed her choice selected the favourite and carried it home. All this occurred in the absence of the feline mother, who, on her return, evidently observed with concern the absence of her pet. She immediately commenced searching the house and out-buildings, insisted on having the doors open for her admission to all the rooms in the house, and when satisfied that it was not on the premises she instituted search throughout the neighbourhood. Occasionally she would return to her remaining little ones for the purpose of meeting their demands on her for nourishment, and then she would again renew the search for her lost favourite.

Having explored the premises of all the near neighbours, she at length

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entered the last house in the village, where she finally found the object of her long and persevering pursuit. She caressed it with every manifestation of maternal fondness and delight, and then, much to the surprise of the lady of the house, took her departure, leaving the kitten behind. She was not, however, long absent. In a few hours she returned, bringing one of her other kittens in her mouth, which she placed on the floor beside the newly found. "Ah!" thought

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the lady, "so I am to have the mother and all her progeny quartered upon me." This, however, was not the intention of the cat; for, after caressing the kitten she had brought for a few moments, she took the other in her mouth and carried it to its former home, and never after visited the one she had given in exchange for it.—"Our Dumb Animals."

**THE SQUIRREL AND THE BICYCLE.**

I cannot tell which Sydney thought the more of, his bicycle or Jake. The bicycle he bought with his own money, and Jake was a lovely gray squirrel that an old Scotch gentleman gave him on his last birthday.

He had found the squirrel in the hollow of an old oak tree, while chopping in the woods one day; and, as winter was coming on, and the little fellow might be cold, he carried him home to Sydney.

Sydney taught him many tricks. He would say, "Jake, let me see you crack this nut," and Jake would sit upon his hind legs and hold it in his paw and crack it with his teeth.

Then he would roll over, shake hands, and do ever so many other things.

But there was nothing he liked so much as to perch himself on Sydney's shoulder, with Sydney on his bicycle, and go skating through the streets of the village like the wind. How his little beady eyes would dance with delight as he lay low on his master's shoulder, his silky coat pressed smooth by the rushing wind!

If Sydney rode slowly, then Jake would sit upright, with his long plummy tail curled up in front of him, or he would change from shoulder to shoulder and sometimes would skip down to the handle bars and ride there.

One morning in the spring, Sydney came into the house and called "Jake!" No answer. "Jake, Jake, you rascal! Grandma will scold you if she finds you in her

bonnet box. A nice place to take a nap! Do you want to take a ride?"

Jake was wide-awake in an instant, and jumping out of the box, ran out of the door and seated himself on the machine, as much as to say: "If you please." Sydney laughed heartily, and off they started. A fine time they had until the middle of a hill was reached, when Sydney took a "header." He was not hurt a bit; but, when he scrambled to his feet, Jake was nowhere to be found.

Up and down the street Sydney looked, whistling and calling; but no squirrel appeared. Then he looked up in the trees near by, down in the gutter, and, finally, went down a side street and got Bob Jones to join in the search. It was the strangest thing how he could have disappeared so suddenly!

For nearly an hour they searched, several other boys joining in the quest; but it was of no use, and Sydney at last rode sadly home.

A happy thought came. Perhaps he would find him at the house, but neither mamma nor sister Flora had seen anything of him.

"He must have gone back to the woods," said Sydney, in a husky voice, as he plunged his hand into his pocket for his handkerchief.

How he jumped as he touched something soft and furry, and then—dear me!—Jake sprang right out of the pocket on to the table and sat there, blinking his funny little eyes, as much as to say: "What in the world is all this fuss about? Such a header as that was, Master Sydney, was too much for me. I jumped into your pocket, and it has taken me all this time to get over that tumble."

**WHO WAS IT?**

Once upon a time there was a man, a sort of a prince, who was very rich indeed. He had flocks and herds and gold and silver, a great store. God had blessed him, and had promised him great things. But this man was far from his old home and lived among heathen people, for God was making him the first of a people who should by and by be great and have a country of their own. The rich man had an only son, and he wished him to have a good wife from among the old friends left behind. One day the master called his chief servant and sent him on a long journey back to the old home to bring back a young woman who should be a good wife for this son about whom God had given wonderful promises. His wife must know about the true God, and not be taken from the heathen round about.

So the servant took ten camels and many beautiful gifts, and started on his journey. At last he came near the place he sought, and he made his camels kneel down by a well of water outside the city. It was now evening, and about the time that the women used to come to the well to draw water.

The good servant, who wished God to lead him in everything, now prayed earnestly that he might be shown



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how to do what was best and find the right one for his master's only son.

He prayed that the young maiden who should say when he asked her for a drink, "Drink and I will give thy camels drink also," might be the one the Lord meant should go back with him. His prayer was hardly ended when a fair young girl came out from the city to the well with her pitcher on her shoulder. And she went down to the well and filled her pitcher and came up. Then the servant hurried to her and said, "Let me I pray thee drink a little of thy pitcher." The girl kindly said, "Drink," and let down the pitcher from her shoulder to give him water. Then she said, "I will draw water for thy camels also," and she poured out the water into the trough and dipped more from the well till the camels had enough. The man asked her who she was, and behold, she was one of the very family of friends that his master had left behind. From the store he brought, he gave her gold and bracelets and jewels, and she invited him to stay all night with her father and brother. Giving thanks to God who led him, the servant went home with the beautiful girl, told his story, asked to take back the girl as a bride for his master's son, and they blessed her and let her go. Who was she? What was the name of the servant's master and of the son? —Julia H. Johnston in The Interior.

Do you think because you've beauty You're assured of love? Love acknowledges no duty, But as his heart move. Like the wind blows His liking goes.

Now I am going to let you find out, dear little maids and men, what I mean. But I will tell you one thing

to help you. The other day I asked some of my little men to write a word very nicely on the blackboard, and they did it so carefully and so well. Why? Because I was looking, and they wanted to please me. Will you remember that Jesus is looking when you try to copy Him? It will help you ever so much, and there will be fewer blots and mistakes in your dear little lives.—The Round World.

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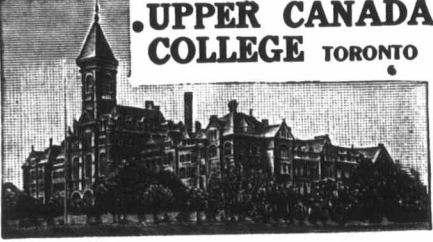
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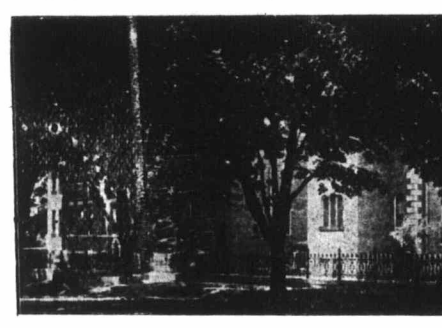
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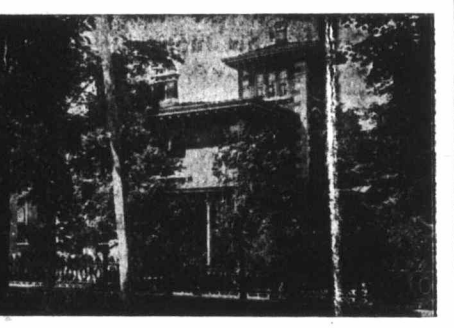
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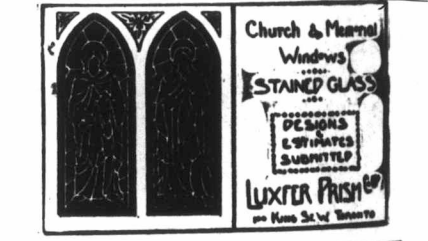
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