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VOL. 34.

TORONTO, CANADA, THURSDAY, MAY 30, 1907.

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NOTICE.—Subscription price to subscribers in the United States, \$2.00 per year; if paid in advance, \$1.50.

Lessons for Sundays and Holy Days.

June 2.—First Sunday after Trinity.

Morning—Josh. 3, 7-4, 15; John 13, 21.

Evening—Josh. 5, 13-6, 21, or 24; Heb. 9.

June 9.—Second Sunday after Trinity.

Morning—Judges 4; John 18, 28.

Evening—Judges 5, or 6, 11; James 1.

June 16.—Third Sunday after Trinity.

Morning—1 Sam. 2, to 27; Acts 1.

Evening—1 Sam. 3, or 4, to 10; 1 Peter 1, 22-2, 11.

June 23.—Fourth Sunday after Trinity

Morning—1 Sam. 12; Acts 6.

Evening—1 Sam. 13, or Ruth 1.; 2 Peter 3.

Appropriate Hymns for First and Second 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.

FIRST SUNDAY AFTER TRINITY.

Holy Communion: 312, 520, 538, 535.

Processional: 306, 390, 534, 545.

Offertory: 170, 216, 223, 235.

Children's Hymns: 175, 304, 338, 344.

General Hymns: 514, 526, 539, 542.

SECOND SUNDAY AFTER TRINITY.

Holy Communion: 314, 319, 553, 637.

Processional: 189, 302, 544, 547.

Offertory: 275, 293, 296, 308.

Children's Hymns: 240, 241, 335, 336.

General Hymns: 1, 21, 36, 520.

FIRST SUNDAY AFTER TRINITY.

From Advent in December to Trinity in May the first half of the ecclesiastical year comes. This time is used by the Church in teaching the Creed and learning how our Blessed Lord perfected the redemption of the world and the Divine plan of making the knowledge of the Saviour known. Now, we pass on from the doctrinal half of the year to the practical half. In the Gospels, for Sundays after Trinity, the life and teaching of our Blessed Lord are brought before us, as the most perfect type that we may follow, as well as the best instruction that can be provided us; while the Epistles abound with precepts of holy living. Each Sunday in the Trinity season brings some practical lesson with it, some definite helpful lesson for old and young. The teaching and preaching of the clergy, following

the Church's year, embrace the whole life of our Blessed Lord. Nothing is omitted, each has its due prominence. See, for instance, the lesson in to-day's Gospel. The awful penalty of punishment is visited upon Dives because he neglected "the Law and the Prophets." Dives was not punished because he was rich, but because he neglected the Divine teachings and practical deeds of mercy and love. It was selfishness really. He loved his own personal comfort. Here lies our lesson for the day combined with encouragement. If we strive against the evil habits and desires of our nature following the Divine guide, our Lord and Saviour, we may well hope for final reward in Abraham's bosom, with all God's true saints in Paradise.

ance of the new arrivals. These show that a great change has come over the Old Country. It is a disappointment also to find what a large proportion are, and wish to remain, town mice, they know nothing of country life, it does not appeal to them, and the change is not confined to immigrants from one portion of the land. In no part of the Kingdoms do the landowners seem to realize the extent to which the depopulation has gone and the feeling aroused in the masses which have been herded in the cities. During the last twenty years agricultural labourers in England have decreased thirty per cent, while the cities and towns have grown. The area of farming land has been much curtailed in consequence and also by the increase of gentleman's residences, golf grounds and automobile courses. The present Government sees the danger and is endeavouring to extend the legislation which is cutting up estates in Ireland to England and Scotland. They fear the spirit of land hunger which is showing itself on the Continent from Russia westward and which, if there is no voluntary relief, will probably result in proposals to break up the large estates by compulsion. Unfortunately the Government is increasing the discontent in the towns because they have practically made the legislation against aliens abortive, and the poor English are undersold by the foreign hordes, hordes which more than fill the places of those who emigrate.

Bribery in England.

It seems hardly credible that in England such a deplorable offence could have been committed against public honour by a body of men holding positions of trust as that recorded in a recent despatch by the Associated Press. It is, indeed, painful to read that: "With a single exception, all the members of the West Ham Board of Guardians and the workhouse and infirmary officials, whose trial began at the Central Criminal Court April 24th on the charge of receiving bribes, were found guilty and sentenced to prison." There is something radically wrong in the upbringing of men who are content for a bribe to dishonour themselves and their country. There is one redeeming feature in even this disgraceful event. When guilt is proved in an English Court the guilty do not escape the punishment prescribed by the law of the land for the crime committed.

The Old Ideal.

The handsome volume which the University of Toronto has published suggests a number of reflections. One of these is the complete change which has during the last hundred years come over the Anglo-Saxon mode of looking on religious organization. In consequence of the growth and equalization in number of various bodies, the community has become congregational. Unity of the old character has gone and emulation has taken its place. Bishop Strachan was the champion of the old ideal, his convictions were strong and he strove with all his energy to perpetuate the old order. Strangely enough the death of Dr. John Watson (Ian MacLaren) has revived our interest in the former order, which has so quite passed, and is only partly recalled by the writers in the history of Toronto University. To Dr. John Watson, the parish minister, "in his courtesy of manner, his practical interest in the parish, his reasonable preaching, and avoidance of all extravagances" seemed the ideal representative of the faith. Yet family influence made him a Free Church minister against his own belief. Perhaps in some other time and in some other way the old ideals may practically re-appear.

Our Season's Immigrants.

Our older inhabitants look with many headshakings upon the physique and general appear-

A South African Cathedral.

In the matter of cathedral building South African Churchmen show a long lead to their brethren in the heart of Canada. The following reference to the consecration of the cathedral of remote Kaffraria should be instructive reading to the Churchmen of Diocese of Toronto whose Bishop is the Primate of Canada, and whose cathedral is, and for many years has been, an unfinished fragment, little more than a chancel with seating capacity for about 200 people: "The new cathedral of Kaffraria has been consecrated. At the opening ceremony an honoured and welcome guest was the Bishop of Glasgow, who came as the representative of the Church of Scotland, and bore from that Church a noble offering of £11,000 towards the new cathedral. Most faithfully has the Scottish Church fulfilled her obligations to her daughter in Kaffraria. As we sat in clerical Synod," writes a correspondent, "on the eve of the consecration, and listened to the simple, affectionate words spoken by the Bishop of Glasgow, we felt as never before, that we are linked to our brethren in Scotland by the closest ties."

The Splendid and the Simple.

The Bishop of Winchester has been inveighing against elaborate ritual. The "Church Times" makes the following comment on the Bishop's strictures: "We agree with the Bishop of Winchester in deprecating fancy symbolism, needless multiplication of ceremonies, and extravagant expenditure of money on gorgeous vestments, especially if good causes suffer in consequence. But do they? Can it be shown that, since the Catholic movement developed on ceremonial lines, subscriptions to charities have fallen off? We should doubt it. And when it comes to symbolism, is not that very simplicity of costume, for which his Lordship confesses his preference, intended to symbolize a certain mental attitude towards Church doctrine—the via media, in short? And if this is not a piece of fancy symbolism, what is it? As a matter of fact, we think that there is ample room in the Church for the realization of either ideal, the splendid and the simple. Each, in its way, appeals to a certain temperament, and it is well not to try to enforce either upon those who dislike it."

Lay Church Workers.

In view of the recent references to laymen of the Church and the allegations that their preaching in church was illegal, even though licensed by a Bishop, it is interesting to read the following reference to lay Church-workers in England: "The Church of England Men's Society is making a great effort to get at the men of our parishes, and to band them together for practical Christian service and organized Church life, in the hope that by so doing they may bring about a new revival of the national life. More than 40,000 men are banded together, all of whom are Communicants engaged in definite service to practical religion. From this reservoir, which promises to increase, the workers are to be drawn, who will have greater opportunities in the future than they have had in the past for preaching and helping the clergy. No place in England gives greater scope than London for useful work, and in no diocese are laymen more encouraged to take their part. At the London Conference an earnest appeal was made for more workers. It is cheering to know that duly licensed laymen now preach sometimes in parish churches; generally in mission rooms throughout the diocese. Men of high University distinction, business men in good positions, working men of consecration, and professional men are engaged in the work." It certainly seems strange that any well instructed Churchman should think that laymen have only in recent years been authorized by Bishops to preach. This is far from being the case. Origen, who was born in the second

CANADIAN CHURCHMAN.

century, when a layman, preached by Episcopal authority. Other laymen in the early Church exercised the same office. Eusebius says that "Eusebius preached to the Larandians at the request of Neon; Paulinus at Iconium, being desired by Celsus; and Theodorus at Synada at the desire of Atticus." We believe that the continued exercise of this ancient authority by our Bishops is fraught with untold good to the Church.



AN URGENTLY NEEDED REFORM.

The article of the Rev. T. G. Wallace's, which appeared in our columns a few weeks ago, draws attention to a state of affairs which, to say the least, is not creditable to the Church of England in Canada. Some fourteen or fifteen years ago with much flourishing of trumpets and many loudly expressed self-congratulations the Church in Canada effected a paper consolidation, and stood forth before the world as one body from the Atlantic to the Pacific. A few years later, in the memorable Montreal General Synod, further steps were taken towards the practical realization and application of the principle affirmed and solemnly promulgated by the preliminary Synod of Toronto, which during the past year or two have taken shape in various schemes for concerted action on the part of the whole Church, including the compilation of a hymnal for general use. So far good, we may say, but it is a record of meagre accomplishments or the definite beginnings thereof for a period of fourteen years. In this very essential matter of which Mr. Wallace treats in his communication, of the unification of clerical standing throughout the whole Dominion, has any serious attempt as yet been made towards its realization. Are we, in fact, one inch nearer to it than we were in 1893. Can a Church in which such a state of things exists be truly described as "consolidated" in anything more than in name and on paper. Sixteen years ago a clergyman who moved from East to West or from West to East, from Province to Province, and from diocese to diocese, within the limits of the Dominion, found himself in exactly the same position, so far as his "standing" went, as if he had entered the American or Australian Churches. His orders were recognized, and there the matter ended. In every other respect he was treated as an alien. His position was exactly that of the fledgling priest, the ink on whose letters of orders had hardly dried, or the minister of some other Church who had just conformed, or the immigrant from a foreign country or from some remote corner of the Empire. With one slight exception, and after fourteen years of "consolidation" exactly the same state of affairs prevails to-day. And apparently we are no nearer now than we were then or twenty or thirty years ago, to its rectification. Mr. Wallace compared the present conditions with what obtains in the Army and Navy, in banks, railroads, and other business concerns, where men are moved about to the uttermost ends of the earth and still retain their standing. To these he might have added all the fraternal societies in existence, and furthermore all the other Churches in the Dominion. To-day the Methodist, Presbyterian and Baptist minister carries his "standing" from the Atlantic to the Pacific. In the case of the Methodists arrangements have been made with the Conference of Newfoundland for the reciprocal recognition of each other's ministers. So far as we can see the Church of England to-day is the only organization in existence, secular or religious, that ignores this rule. Surely this is sectionalism run mad. Mr. Wallace points out some of the practical benefits that would result from the unification of clerical standing. It would make a free interchange of clergymen between the dioceses possible, and so immensely relieve many a strained condition of affairs. How many hundreds of clergymen there are, who conscious of having

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all that man has yet app nature. Who can say, yond, what heights will y ascending avenues will look back and around us city, as at present accept tions of God, and many that we, indeed, are the and "marching in the The Trinity meets, and no other doctrine ever b us to still higher planes us on all sides of our ness. For we are fo testimony of history, a human life in every d activities, that God's progressive, in other w God," as the Apostle those who diligently se

THE QUEST AFTER GOD.

"An honest God," satirically said a sceptical writer, whose name for the moment has escaped us, "is the noblest work of man." Sayings like this jar upon us rather by reason of the spirit in which they are uttered, than on account of their actual character or meaning. This saying, which on second thoughts we believe was coined by the late Leslie Stephen, was directed against the claims of religion at being anything else but the product of our own self-consciousness. Every man, he and his school contended and contend, "makes his own God." To each and every one of us God is the embodiment, the personifying, the concrete expression of our noblest ideals. We dress Something up with all the virtues that we can conceive of, put it on a pedestal, fall down and worship it and call it "God." Religion, therefore, is a dream, beautiful and inspiring and ennobling, but only a dream. It begins and ends, it lives and moves and has its being in each individual consciousness. The late Henry Lewis said, "Always distinguish between a fact and the inferences to be drawn from that fact." And here is a most notable and striking case in point. This saying of Mr. Stephen's, crude and flippant as it at first sounds, and harshly as it grates upon our susceptibilities, has a great deal of truth in it, is, in fact, more than half, and perhaps we may say, from a certain viewpoint, wholly true. The human conception of God as expressed in the Christian religion, and more particularly in the great doctrine of the Trinity, is most undoubtedly the "noblest work of man." It marks the highest point which the spiritual consciousness of mankind has yet reached. We say "yet reached," for our knowledge of God is a growing thing. Revelation comes to us as an invitation to "go up higher." It is a call to man's spiritual nature to wake up and reach out. God has revealed Himself to man, that man on his part may gradually grow into a higher and clearer and wider knowledge of His nature. This is the condition of all "revelation." It is the opening of a road which must needs be gradually and painstakingly travelled. Revelation is not so much a "voice from heaven." It is a guide post, pointing man towards something that he must find out for himself. So there is a sense in which we may truly say that "man creates his own God." "He that seeketh findeth," and to him that in an honest and true heart seeks for God, to him will God reveal more and more of Himself. "The pure in heart shall see God." In this great doctrine of the Trinity we have, among myriads of other conceptions of God, good, bad and indifferent, the highest yet reached by man. The Trinity, it has been said, is not all there is to know about God, nor is it all that man can know about God. But it is most assuredly the highest point reached by the human consciousness. It comprehends and expresses

Labour strikes in va attention to a phase of received from the Ang which its importance that other communion of us in the consider problems of industry, case there is no caus what others fail to d fulil that are the me Spectator has not fel cism or advice to o such things would c greater force from the Church affected. speaking freely and f ecclesiastical life as own communion, bu to point out a failur does not necessarily following a distinct question with us wh as our neighbours, t we could to right a to minister with ef dividual members & deeply and intellige tions which affect t representatives of working force for itself on record up know that the g Bishops has set an by including thi tions and enuncia concerning the sa ada has neither in so far as we kno serious fashion, re tribution either to a problem or to t conduct such as things.

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OR GOD.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

Labour strikes in various parts of Canada call attention to a phase of life that has not, we think, received from the Anglican Church the attention which its importance demands. It is possible that other communions are in no way in advance of us in the consideration that they give to the problems of industry, but even if that be the case there is no cause for comfort. It is not what others fail to do, but rather the duties we fulfil that are the measure of our faithfulness. Spectator has not felt called upon to offer criticism or advice to other Churches, presuming that such things would come with better taste and greater force from within rather than without the Church affected. We have not shrunk from speaking freely and frankly upon many phases of ecclesiastical life as it found expression in our own communion, but if we have been impelled to point out a failure or describe a weakness, it does not necessarily hold that others have been following a distinctly better way. It is not a question with us whether we have done as much as our neighbours, but rather have we done what we could to right a wrong, to hold up an ideal, to minister with effect? We know that individual members of the Anglican Church are deeply and intelligently interested in all questions which affect the poor and which affect the representatives of toil, but has the Church as a working force for the elevation of society put itself on record upon this great question? We know that the great Lambeth Conference of Bishops has set an example to the whole Church by including this subject in its deliberations and enunciating certain great principles concerning the same. But the Church in Canada has neither in Diocesan or General Synods, so far as we know, taken up the subject in a serious fashion, resolved to make some real contribution either to the solution of the problem as a problem or to the enunciation of principles of conduct such as may ultimately lead to better things.

Industrial misunderstandings have been many and far-reaching in their effects in recent years. Scarcely a week passes but we have strikes of one kind or another, men demanding better wages, better hours or better treatment. Either the men are unreasonable and require too much or the employers are unreasonable and concede too little. Here and there we will find great corporations which never have any trouble with their employees. The men are loyal to their employers and the employers are loyal to their men. There has been no necessity for organization into labour unions, because the worker is always considered. Provision is made

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for sickness. He is made a participant in the profits realized through his faithfulness; he is met in a manly and sympathetic way when off duty and made to realize his citizenship and importance in the community. Where these conditions prevail there is usually harmony, happiness and prosperity. But we are painfully conscious that these conditions do not prevail everywhere. Where the fault lies is not an easy question to determine, but there ought, we think, to be broad general principles affecting these situations which might, if diligently sought after, be found and set forth to the great blessing of all concerned. When men quit work and face privation rather than yield to what they consider an unfair demand there is either wrong judgment or wrong doing. When, on the other hand, men face heavy financial loss and the possible ruin of their business rather than yield to the demands of labour there must be either obstinacy or unfairness somewhere. Now the Church of God cannot be the Church of one class or another. It cannot be the Church of the rich, neither can it be the Church of the poor. It is not the Church of the employer, nor is it the Church of the employed. It must minister to all with equal zeal, with equal graciousness and with equal courage. We must, however, know conditions as they are before we can effectively contribute towards making them what they ought to be. For this reason we would beg of the Church in its corporate capacity, as well as its individual members to make this subject one of earnest and diligent enquiry and discussion. It is a question to which the Church ought to be able to contribute something of value. Equity and righteousness must figure in its ultimate solution, and we ought to be keen observers of the progress of these fundamental movements in society, movements which deeply affect the souls of men. We would like to see our Diocesan Synods courageous enough to appoint committees to specially study this subject and to keep it before the Church public from year to year. It is better that movement in these industrial and social matters should receive some light and leading from the Church rather than that progress should have to be made in spite of it.

A few days ago we witnessed the unveiling of a statue in the City of Montreal to the memory of the Canadians who fought or fell in the South African war and to commemorate the splendid act of patriotism displayed by Lord Strathcona in equipping and maintaining at his own charges some five hundred men. The ceremony was enacted in the presence of a vast concourse of citizens with all the pomp and circumstance that could dignify and solemnize such an act. The citizen soldiery of a great city were there in force looking spick-and-span in plumes and bonnets and gold lace and tartans and all the rest of it. A few of the comrades of those whose memory is so honourably recalled were there also, the bloom of young manhood still upon their faces and not a trace remaining of the hardships they endured in that terrible struggle. Their numbers were few, but they spoke eloquently of the years that have gone and of the patriotism and power upon which we may rely in future should necessity arise. Judges, legislators, civic rulers, clergy, artisans, bankers, merchant princes, captains of industry, young men and maidens, old men and children, were there in endless number to assist in an historic event. There was the brief but eloquent speech of Dr. William Peterson, principal of McGill, telling the story of the work which issued in that day's ceremony. There was the equally eloquent and patriotic address of the acting Governor-General, Hon. Charles Fitzpatrick, who unveiled the statue. There were the words of Mayor Ekers accepting on behalf of the city the guardianship of this remarkable work. There was the solemn dirge of the Dead March by the bands. "The Last Post," and "Lights Out," by the buglers,

and then the multitude melted away. For generations to come there will stand on Dominion Square a statue worthy of the memory of those for whom it was erected and a perpetual instructor of youth and manhood alike, in the value and power of valour and patriotism. The work is a work of art spirited and powerful. It was designed and brought out by a Canadian and commemorates the heroism of Canadians. Dominion Square, Montreal, is perhaps remarkable in its memorials. Three statues stand thereon, one for the soldiers who participated in a great war. One for a great citizen, a former Prime Minister (Macdonald), and one for a Bishop (Bourget). Thus war and statecraft and religion have each their tale of honour to tell and each their message to give to the generations yet to come.

Spectator.



WOMAN'S AUXILIARY.

Sermon preached in St. George's Cathedral, Kingston, on April 17th, 1907, at the Twenty-first Anniversary Service of the Woman's Auxiliary, by the Rev. W. Lewin B.A., Kingston.

St. Mark, xiv. 8.—"She hath done what she could."

The rapid development and the rush of so many people from Ontario to the North-West in the early eighties made many impressions on the people. One was made, and a very deep one, on the Canadian Church, that her missionary work did by no means adequately represent her wealth, power, influence, and numbers, and her love for Christ and His Kingdom. Acting upon this impression a great missionary meeting was held at Ottawa, under the presidency of the then Bishop of Ontario, the object of which should be to repair and redress the neglect of the past, if such there was. The Canadian Church had indeed already shown her zeal for missions by sending the gentle and noble minded Fauquier to preside over the missions of Algoma, and when he succumbed, she gave up for that work one of her most distinguished Montreal preachers, Dr. Sullivan. This display of zeal was an indication that some great movement was in the air. That movement was unexpectedly launched at the great meeting already mentioned. Four bishops of the Canadian Church attended this meeting, the chairman, the Bishop of Ontario (Lewis), the Bishop of Huron (Baldwin), Toronto (Sweatman), Algoma (Sullivan), and to give further prestige to the meeting, the great Bishop of Albany (Doane) was invited. He to his great regret had to decline the invitation because of previous engagements, which he was unable to cancel, but he sent the Rector of Ogdensburg, Dr. Morrison, now Bishop of Duluth, to represent him. Stirring addresses were delivered by the chairman and the different bishops present; but the speech which effected the purpose, of which I am now speaking, was delivered by the American delegate. He told of how the women of the American Church had risen up in their might, to befriend and advance the missionary work of their church how they had raised aloft the *Vexilla Regis*, "The Standard of their King," how they had succoured the poor missionaries in their struggles, supplied their families with clothes and household necessities, how much needed these supplies were, how the missionaries were braced for their work, when they found that they had the voices of the women of the Church to arouse them, to cheer them to stimulate them, to wish them God-speed in the name of their Lord. The effect of this powerful, this interesting, this thrilling speech was to inflame the minds of the Ottawa Churchwomen who said, "We Canadians can do what other women can do, and have done, the Lord strengthening us, we love the Lord Jesus even as they do, we too are devoted to His Church, and we will go forth to strengthen the hands of our Bishops and missionaries." Within a few days several ladies interviewed the Bishop of Ontario, who received them with great kindness and courtesy, and took the deepest interest in their plans and proposals, and offered to lay the matter before the Central Board of the Domestic and Foreign Missionary Society, which was done in April 1885, and the organization of the Woman's Auxiliary was authorised at that meeting of the Central Board. In July of the same year the Bishop appointed a committee of ladies to lay the objects and method of work before the diocese, viz. Mrs. Lewis, Mrs. N. Bate, Mrs. Grant Powell, and Miss Anna B. Yielding. After ten months' work six branches were leagued together, and then a

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meeting was called. The place of meeting was unexpectedly changed from Kingston to Ottawa. The consequence was that only three parishes were represented, but from these three there were twenty delegates. From Ottawa, Mrs. Tilton, Mrs. Grant Powell, Mrs. F. Smith, Mrs. Benjamin, Mrs. Parmelee, Mrs. Pollard, Mrs. Forrest, Mrs. Lambert, Mrs. Hannington, Mrs. J. B. Lewis and Miss A. B. Yielding. From Prescott, Mrs. Lewin, Mrs. Moore, and Miss Jane Twomley. From Kingston, Mrs. Rogers, Mrs. Beard, Mrs. Plees, Mrs. McMorine, Miss Macaulay, and Miss Gildersleeve. The diocesan officers elected at this meeting were: president, Mrs. Lewis; 1st vice-president, Mrs. Tilton; 2nd vice-president, Mrs. Grant Powell; corresponding secretary, Miss A. B. Yielding. All these were Ottawa ladies. Recording secretary, Mrs. McLeod Moore, of Prescott; treasurer, Miss Gildersleeve, Kingston. The special business was to discuss and frame a Diocesan Constitution with by-laws, and also a Parochial Constitution with by-laws. The memorable day, the 7th July, 1886, began with an administration of the Holy Communion in St. John's Church at 9:30 a.m. The celebrant was the Rev. H. Pollard. The meeting was held in the Schoolroom, Park Avenue, and was opened with a hymn, followed by prayer from the Ven. Archdeacon Lauder. Owing to the illness of the president, Mrs. Lewis, the 1st vice-president, Mrs. Tilton, presided. This lady gave a written address to the meeting, from which I purpose to give a few extracts: "We have met together, she said, to-day for a very blessed object, one upon which we as Churchwomen must long for God's special blessing, and with the earnest of the spirit as subjects of a Faithful King, we must look for it." Again, she said, "In April, 1885, the Board of the Domestic and Foreign Missionary Society authorized seven ladies to act as a provisional committee in initiating the formation of a 'Woman's Auxiliary Association,' and to use every influence to secure the co-operation of all our Christian sisters in this ecclesiastical province in carrying out the noble objects of the society. This was no small work; it was a work requiring prayer, prompt action, faithful patience, and a firm belief that an organization having for its object the uniting of Churchwomen in missionary work would advance 'the Kingdom of Christ.' This provisional committee of ladies went to work without loss of time. They framed a constitution for the parish, another for the diocese, and a third for the Province; these, with the approval of the Bishop of Ontario, were circulated through the Ecclesiastical Province. On this Mrs. Tilton says, "To further Diocesan interest the provisional committee communicated with the different Bishops, asking that the subject might be brought before the Synods, and that Diocesan Committees might be formed. The ready response and hearty sympathy of most of our Bishops gave great courage to the committee, and was the means of enabling much to be accomplished in the year. But a few months elapsed before Ontario, Niagara, Quebec, Algoma and Toronto had their committees. For good or evil, for failure or success, the auxiliary was now fairly launched in five dioceses of the Dominion. From the estimate formed of it in the early days it seems soon to have become a thriving institution. In the same address Mrs. Tilton says, "A report of the first five months work of the committee was presented to the Board of Domestic and Foreign Missions in October last (1885). After its adoption this resolution was passed: 'That the ladies who have so vigorously commenced the work do proceed with it on the full and hearty authorization of the Board.' It seemed now as if it were all plain sailing with calm seas, spreading sails, and a sunny sky, yet there were many difficulties to contend with, there was prejudice, that blind unreasoning, and yet sometimes benevolent force, there were old half-formed missionary agencies that for a time refused to combine with this new and vigorous shoot. The first diocesan president elected was the late Mrs. Lewis, partly because she was the wife of the Bishop, and partly as an acknowledgment of the Bishop's great courtesy to the women of the new fledged society, and of his wise counsel and guidance. But this lady when elected was in her last fatal illness, and could only give to the rising auxiliary her sympathy and encouragement. The duties of this most important office were discharged by the first vice-president, Mrs. Tilton, a lady of commanding presence, of refined culture, of gracious manner, of fervid missionary zeal, of genial and winning ways, of a patient and quiet spirit, of unwearied industry. She visited many of the new parochial branches, and some of the old ones and infused into them some of her own indomitable spirit and holy zeal. So far we may well say Providence favoured the auxiliary,

so far the Lord smiled upon these struggles of His faithful women to put new life and hope into His church. Mrs. Tilton remained president until the division of the diocese in 1896, when she became vice-president of the Ottawa Diocesan branch. Subsequently, in 1902, she was elected president of the Dominion Auxiliary. At the division of the diocese the late Mrs. R. V. Rogers was elected president of the Ontario diocesan branch, who devoted to its business a clear head and firm hand. Many of you, perhaps, of those here present can recall the fragrant memory of her quiet, pleasant, conciliatory ways, of her devotedness to the duties of her high office, and how the auxiliary flourished under her regime. On her demise Mrs. Buxton Smith, wife of the late Dean of Ontario, was elected president at the annual meeting at Prescott in 1899. Of this lady now resting under the shadow of a great sorrow, I can scarcely trust myself to speak, yet I may say, that she brought to her work a high conscientiousness, and that she earnestly strove to carry out her ideal, and that the auxiliary under her rule and influence continued to prosper. Of Mrs. Smith's successor let me say, that Miss Macaulay was elected at Belleville in 1906, with the unanimous approval of the largely attended meeting there, and that the Ontario Auxiliary has entire confidence in her ability and judgment and is prepared to give her an ardent support in all her measures to promote the stability and growth of the Diocesan branch of the auxiliary. We may apply to all these noble minded Churchwomen without presumption, the words of the Lord Jesus, "She hath done what she could." Now let me remind you that the devotion of women to Jesus did not begin with the W.A. The love of Jesus has always been an active love in Christian women throughout all the Christian ages. Did time permit it would be easy to illustrate this. Women too well know how He has liberated, raised, ennobled their sex, and their love has always been ready to flow out to Him and to His service. The closest personal relations of Jesus with women were with His Blessed Mother, and how fervently He loved that mother was seen at the Cross, when amid the tortures endured by every sense, the horrors and blasphemies by which He was surrounded, His love and solicitude for His mother burst forth in the charge to the beloved disciple, "Behold thy mother." Before His tortured senses, there stood out clear and plain, that wondrous scene, when a maiden of Palestine, looking through a vista of contumely, contempt and bitter scorn rose up to a height—the greatest height that womanhood has ever attained, and in her maiden purity, singleness of mind and heroic purpose said to Gabriel the Archangel, the Messenger, the special messenger of God, "Behold the handmaid of the Lord. Be it unto me as even thou wilt." That was the greatest crisis through which womanhood ever passes. It was her supreme crisis. It was a supreme crisis of humanity, and in that supreme crisis the flag of victory was raised aloft by a woman.

The Churchwoman.

INDIA ORPHAN WORK.

It is the time both to thank (and to apologize for not doing so before) the kind friends who have sent the following subscriptions to the little India orphans: Mrs. Thomas Ireton, Drummond Centre, for one year's support of orphan, \$15; Miss M. E. Austin, Quebec, \$2; Miss Adelaide Grout, Grimsby, \$1; Mrs. Smith, Ontario Street, for support of child, \$5; Anon., \$5. It is perhaps not too late to say that I shall always be grateful for any further help for these little ones. India's family is so very large. I fear we can never find too many friends for them, and I do not know children who seem to appreciate the kindness of their foster parents more than these poor little things. Such grateful loving little letters come from them. Please think of them and love them, and when you want to help them address your gifts to Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.



CHINESE FAMINE FUND.

Already received and remitted to Dr. Lambert at the Nanking Hospital, \$900.30. Received since, the following: The Chronicle, Morden, Man., \$10; Mrs. G. Hamblin, Picton, \$2; Harry Roberts, Tweed, \$1.06; Mrs. Fred Buchanan, \$1; Moes Baptist Church, \$2.30; Chinese Famine Fund, Toronto, \$1.50; Mrs. J. Hall, 441 Manning Ave., Toronto, \$2; A Friend, Athens, \$1. Subscriptions per Mrs. E. Stratton, \$11; Brock

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Avenue People's Church, \$1; W. C. Robinson, \$1; S. Clowes, Noxon, \$1; Mrs. H. Wilson, \$1; Mrs. N. Johnson, \$1; Dr. Scovil, Kenora, \$1; Rev. W. F. Carpenter, Ivy, \$4; St. James Sunday School, Toronto, \$30; Parish of Lansdowne and Athens, \$14.29; Friend, \$1; H. H. Strathy, Barrie, \$20; Miss Tomkins, \$4.

Beverley Jones.

TORONTO.

Bowmanville—St. John's.—A Thanksgiving service was held in the schoolroom at 4 o'clock on April 16th, in commemoration of the formation of the Woman's Auxiliary. The Rev. F. Carroll gave a short address, and Mrs. Hillier, president of the Bowmanville Branch of the W.A. read some notes on the history of the W.A. After the Benediction Mrs. Tamblyn, vice-president, on behalf of the members of the Auxiliary, presented Mrs. Hillier with a silver candelabra, as a slight recognition of the services she has rendered to the Auxiliary. Tea was then served, the members of the Junior Auxiliary entertaining the seniors. A collection was taken up for the Pan-Anglican Thankoffering.



OTTAWA.

Ottawa.—The 11th annual meeting of the W.A. of this diocese is in session this week, and is being largely attended by delegates from every section of the diocese. The veteran and beloved president, Mrs. Tilton, is presiding, and the business sessions are being held in the Lauder Hall. The Convention opened on Monday with a Churchwoman's conference in the afternoon and a meeting of the Executive in the evening. On Tuesday morning a service was held in Christ Church Cathedral, and a celebration of the Holy Communion and a sermon by the Rev. C. Saddington, of Richmond. The thankoffering for the Diocese of Algoma was presented, and at the conclusion of the service the delegates repaired to Lauder Hall, where the business of the Convention began. After the presentation of credentials and election of committees, the address of welcome was read by Mrs. W. A. Read, to which Mrs. Green, of Eganville, replied. The reports of the recording, corresponding, Dorcas, organizing and literature secretaries and treasurer were presented, and the president, Mrs. Tilton, gave her annual address. At five o'clock a reception was tendered to the visiting delegates in St. George's Church parish hall by the ladies of that congregation. A junior missionary meeting took place in the same hall at 7:30 the same evening. On Tuesday the junior secretary, editor of "Leaflet," and E.C.D. treasurer presented their reports, followed by the nomination of officers and formal conference by the diocesan officers. Miss Cartwright, of Toronto, gave an address at four o'clock on "Girls' Work in the World" and Miss Lucy Robinson spoke on "Girls' Life in Japan." In the evening a public missionary meeting was held in St. George's Hall, when the Bishop of Ottawa presided. The speakers were Miss Cartwright, the Rev. E. A. Anderson, and the Rev. A. W. Mackay. To-day the reports of the deanery secretaries and conveners of standing committees will be given and the election of officers will take place. A fuller report of the proceedings will appear in next week's "Churchman."

Generous hospitality is being extended to the delegates to the Convention. About 100 delegates from out-of-town points are registered, and these are being entertained in the homes of city Churchwomen. A daily luncheon is served in the rooms adjoining the meeting hall, the committee in charge being: Cathedral, Mrs. Arthur Lindsay; Grace Church, Mrs. Hugh Lewis; St. Alban's, Mrs. Victor Rivers; St. George's, Miss Nicholson; St. Bartholomew's, Miss Matheson; Billings' Bridge, Miss Low; St. John's, Mrs. Cope; St. Luke's, Mrs. W. A. Read; St. Matthew's, Mrs. Sheppard, Mrs. Chandler; Ottawa East, Mrs. Trowbridge, with Mrs. J. R. Armstrong, convener.

The monthly board meeting of the Woman's Auxiliary was held in Lauder Hall on Monday, May 13th. The Rev. Mr. Emery conducted a short service in the chapel, and gave an address on a portion of the Lord's Prayer. The usual business was then taken up, Mrs. Tilton presiding. Two visitors were introduced, Mrs. Bond, of Calgary, who gave a short talk on the work there, and Mrs. Kuhring, of St. John, N.B., who will remain in Ottawa during the Convention next week and give an address. Letters were read from Mrs. Newham, wife of the Bishop of Saskatchewan, thanking the Aux-

iliary for gifts received. Land, announcing their The Dorcas secretary rebates sent out during the surpluses required had warded to their destination stated that a senior au in Tennyson, and a gift Miss Burpee reported to the "Leaflet"; also Rev. E. A. Anderson, the Literature Committee should be used for purchase on the Pan-Anglican that this literature be Winnie Black will be lecturing and selling of ture Committee. This Miss Burpee, who wi The Junior Secretary two children's branches at St. Bartholomew's Total receipts of the J \$39.35; treasurer's re \$510.22, ex \$449.79 reported from the tw \$62.82. Mrs. Patchin the Education Commi Miss Wicksteed. Inte of work accomplished Place. Mrs. Bond, o talk on the work in pressed her pleasure Babes' Branch determined to start a l The ladies present v High River is a se Armstrong, secretary reported Ottawa the members on the ro branch in the work. \$65. As this was annual, the arrangements were discussed. Large attendance atence on Monday at mission meeting ings, and free to a

London.—St. Paul's.—The 11th annual meeting of the Canadian W.A. was held in the cathedral on May 6th. Motion and officers present and viewer, the Rev. Canon Cartwright, the meeting with the members of Huron gave a children. The reader, and Secretary read, and showed Talent Fund has £1 Rev. Arthur Lea, baby organ; \$4 to work among the Royal Nation men, and \$12 to a year's educational East Africa, and missionary collection thankoffering to and hospital in c Matthewson, at £1. Canon specially prepared by Mrs. F. W. ones for faithful various classes, and the meeting ing the vesper 1

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Billings—Auxiliary of the Pleasant Hill they entertain David Ewart's tive by a profit and other young people.

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C. Robinson,
H. Wilson, \$1;
I. Kenora, \$5;
James Sunday
Lansdowne and
I. H. Strathy,
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CANADIAN CHURCHMAN.

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iliary for gifts received, and from Rupert's Land, announcing their annual meeting in June. The Dorcas secretary reported seven and a half bales sent out during the last month. All the supplies required had been provided and forwarded to their destination. Miss Greene stated that a senior auxiliary had been formed in Tennyson, and a girls' branch in St. Alban. Miss Burpee reported thirty-four new subscribers to the "Leaflet"; also a gift of \$10 from the Rev. E. A. Anderson, the amount sent him by the Literature Committee for delivering missionary lectures. He requested that the money should be used for purchasing literature bearing on the Pan-Anglican Conference of 1908, and that this literature be freely circulated. Miss Winnie Black will attend to the work of collecting and selling old stamps for the Literature Committee. This work has been done by Miss Burpee, who will be absent for a year. The Junior Secretary reported the formation of two children's branches during the month, one at St. Bartholomew's and one at Beachburg. Total receipts of the Juniors for the month were \$39.35; treasurer's receipts for the month were \$519.22, ex \$449.79. The E.C.D. treasurer reported a balance on hand of \$93.39. The total receipts from the twenty-first anniversary were \$62.82. Mrs. Patching will be the convener of the Education Committee during the absence of Miss Wicksteed. Interesting reports were read of work accomplished in Richmond and Carleton Place. Mrs. Bond, of High River, gave a short talk on the work in Calgary diocese. She expressed her pleasure at what she had heard of the Babies' Branch department, and is fully determined to start a branch on her return home. The ladies present were delighted to learn that High River is a self-supporting parish. Mrs. Armstrong, secretary of Babies' Branches, reported Ottawa, the banner diocese, having 210 members on the roll, and Cornwall the banner branch in the work. Receipts for the year were \$65. As this was the last meeting before the annual, the arrangements for that Convention were discussed. The president asked for a large attendance at the Churchwomen conference on Monday afternoon and at the evening missionary meetings, as they were public meetings, and free to all.



HURON.

London.—St. Paul's Cathedral.—The closing meeting of the Cathedral Junior Branch of the W.A. was held in Cronyn Hall on Monday afternoon, May 6th. Many members of the congregation and officers of other city branches were present and viewed the winter's work. The rector, the Rev. Canon Dann, presided, and opened the meeting with prayer, after which the Bishop of Huron gave a short missionary talk to the children. The reports of the Secretary, Treasurer, and Secretary-Treasurer of Talent Fund were read, and showed a most satisfactory year. The Talent Fund has been enabled to send \$13 to the Rev. Arthur Lea, Japan, for the purchasing of a baby organ; \$4 to the Rev. E. J. Peck, for his work among the Eskimos; \$2 to Dr. Grenfell for the Royal National Mission to Deep Sea Fishermen, and \$12 to the Rev. Edward Crawford for a year's education of a negro child in British East Africa, and in addition to this the regular missionary collection amounted to \$5.67, and the thankoffering to \$8, and the bale for the school and hospital in charge of the Rev. J. R. and Mrs. Mathewson, at Onion Lake, Sask., was valued at \$93. Canon Dann asked the questions of a specially prepared catechism, which were answered by the children. Then followed the presentation of prizes; two special prizes given by Mrs. E. W. Hyman, and Mrs. Smart, and the ones for faithful work and attendance in the various classes. Light refreshments were served and the meeting was brought to a close by singing the vesper hymn.

Boys and Girls

OTTAWA.

Billings Bridge.—Trinity.—The Children's Auxiliary of this church gave their many friends a pleasant hour one afternoon last week, when they entertained on the spacious lawns of Mr. David Ewart's residence, made yet more attractive by a profusion of bunting and flags. Games and other amusements were enjoyed by the young people, and by the many "children of a

larger growth," who were present. The proceeds will be a substantial aid in forwarding the missionary work in which the members are interested.

Brotherhood of St. Andrew.

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

With the Travelling Secretary, Mr. Thomas left Toronto for the West on Monday, 6th inst., with the special object in view of looking after matters in connection with the forthcoming Dominion Convention. Arrangements had been made to stop at Port Arthur, Fort William, and Kenora, on the way to Winnipeg, so that the Brotherhood men in these places could have Convention matters fully laid before them. Owing to a bad breakdown of a freight train between Chapleau and White River, the train was delayed for 12 hours, and the meeting originally planned for Port Arthur could not be held. The rector of St. John's, the Rev. C. W. Hedley, was met; the active Secretary of the Chapter was at the station; other men of the Chapter were met at the rectory, and other members were met at their places of business. Arrangements were made to have the Port Arthur men attend the meeting at Fort William on Wednesday, 8th inst., and a number were present. The rector of St. Luke's, Fort William, the Rev. E. J. Harper, extended a hearty welcome, and an encouraging meeting was held in that church, the Travelling Secretary giving an address along Brotherhood lines. A former member of St. Mary's Chapter, St. John, N.B., was amongst those present, and as a result of the visit paid, a good representation will go to Winnipeg from these two Chapters. During the afternoon Mr. Thomas visited the parish of West Fort William, meeting a few of the men, and leaving Brotherhood literature in the hopes that active steps may be taken to form a Chapter where there are special opportunities for carrying on Brotherhood work. The Travelling Secretary was unable to meet the clergyman, the Rev. S. M. Rankin, but further information has been sent by letter. Train was taken next day for Kenora, but this train was also delayed, not arriving until 10 o'clock on the evening set for the meeting instead of 4 p.m. Mr. Thomas was met at the station by the Rev. A. A. Adams and others, and matters were discussed on the station platform; it was decided to stay over at Kenora and hold a meeting on following evening. Friday morning, the rector, the Rev. C. W. McKim, was called upon, and he, at once, accompanied the Travelling Secretary to the adjoining village of Keewatin, on the way calling on the Rev. C. Wood, of Fort Frances, who was visiting Kenora, and who formed one of the party. Arriving at Keewatin, the Rev. H. V. Maltby was called on, a visit paid to the church, and some of the Brotherhood men looked up. Real good Brotherhood work is being done by the Chapter at Keewatin, which, although small in numbers, has got exactly the right Brotherhood idea. A very interesting meeting was held at Kenora, four clergymen being present, and the Travelling Secretary gave the address, the men from Keewatin Chapter being also present. Representatives will go to the convention, and one or two earnest men will be admitted next meeting to the St. Alban's Chapter, Kenora. Four o'clock the next morning found the Travelling Secretary on the move, a quick run being made for the train, bound for the next stopping-place, Winnipeg. The first call was made upon the Chairman of Local Council, (Mr. S. C. Oxton), then breakfast was had at St. Peter's rectory, where there is always a warm welcome awaiting the Travelling Secretary. Mr. A. H. Young of the Molsons Bank, Director of All Saints' Chapter, was looked up, Mr. E. A. V. Mitchell, Dominion Council Member, was got in touch with, the Synod office (temporary headquarters for the Convention), was visited, and the Rev. C. N. Jeffrey met with, and it was found that convention matters were progressing very satisfactorily. Sunday morning, Mr. Thomas attended St. Peter's Chapter Corporate Communion, and addressed the morning congregation of that church, in the afternoon speaking to the Sunday School scholars and teachers on Junior Brotherhood work, later being present at a crowded meeting at St. Matthew's Church, addressed by the Rev. Canon Cody, of Toronto. An address was given at St. Luke's, by the Rev. T. W. Savary at evening service, a good congregation being present, and the Chapter meeting was afterwards attended, and a short talk along practical lines given to the members. This meeting was a model chapter meeting with an efficient

Director, and well posted Secretary, and the outlook ahead of St. Luke's is of the brightest. One or two good men are joining as probationers, and a Junior Chapter is already under way. During Monday a number of calls were made, and a council of war held with Mr. J. A. Birmingham, the Western Travelling Secretary, who had just arrived in Winnipeg. A meeting of St. Peter's Chapter was attended Monday evening, both of the secretaries being present, and on Tuesday a meeting of the Local Assembly was held, and matters referring to the Convention thoroughly discussed. Wednesday morning a short trip of one week was commenced, both Mr. Thomas and Mr. Birmingham going to Brandon, Portage la Prairie, Neepawa, Carberry, and Minnedosa for the one purpose of bringing before the men of these places the importance of attending the convention.

On Wednesday the 15th inst., the General Secretary and the Western Travelling Secretary left Winnipeg on a short trip to a few adjoining towns, touching first at Portage la Prairie. Everything in connection with Brotherhood work was found in a most encouraging condition there, the senior chapter is quite vigorous and active, and a junior chapter has been recently formed at St. Mary's Church. Active work was taken up immediately on arrival of the secretary, a number of men called on, notice inserted in the paper, and a good week-night congregation was present. Mr. Thomas gave the address, and afterwards Mr. Birmingham spoke to the men present on the details of the Winnipeg Convention, and a good representation from Portage la Prairie is assured. At the request of the Rector, Rev. S. Macmorine, two men who had been on probation were duly admitted by the General Secretary to full membership. Among those present was Mr. Evans Lewis, of "Trinity" Chapter, Winnipeg, who spoke a few words to the Brotherhood men. The next stop was made at the town of Neepawa, where a good meeting was held on Thursday 16th, a few men who were not members of "St. James" chapter being also present. Every assistance was rendered by the Rector, Rev. F. W. Goodeve, and kind hospitality given at the Rectory to both secretaries. The usual calls were made upon the men, and at the meeting addresses were given by F. W. Thomas and J. A. Birmingham, and four members will be present at the Convention. Mr. Miller, formerly a member of the Gladstone chapter, has removed to Neepawa, and is actively at work in his new home, and Mr. Hammond rendered valuable assistance, and is one of the most thorough and zealous men, wearing the Brotherhood button. Train was taken next day for Minnedosa, where a probationary chapter has been formed for some time. A conference was held here with the Rector, Rev. E. A. W. Gill, and Rev. Mr. Thompson who has charge of outside parishes, and the Brotherhood work, and especially the Convention was thoroughly discussed, and "St. Marks" probationary chapter will be represented at Winnipeg. It was found impossible to hold a meeting of the men, owing to the short notice, but they were all met during the day, and in due course this chapter will be placed upon the active list. A great deal of important correspondence was attended to at Minnedosa, and on the following day a start was made for Brandon, where Sunday was to be spent. A warm welcome was received from the Rural Dean of Brandon, Rev. A. U. DePencier, and from his assistant, Rev. F. W. Walker, and both secretaries were soon comfortably settled at the Rectory. On Sunday 19th early celebration was attended, and a number of Brotherhood men met, morning service at "St. Matthews" was attended later, and at 3:15 J. A. Birmingham spoke about Junior Brotherhood work at a meeting of 28 picked lads. At 4:15 F. W. Thomas addressed a meeting of 80 men at the Y.M.C.A. rooms on "The Indifferent Man," and at even-song addressed a crowded congregation at "St. Matthews" on "Development in the Brotherhood, the Organization, the Chapter, the Member." At the conclusion of this service, a splendid meeting of men was held, "talks" being given by both secretaries, followed by earnest words from the Rector, which will undoubtedly result in the still further extension of the Brotherhood of St. Andrew in Brandon. At evening service at "St. Mary's," one of two mission churches lately established, the Western Travelling gave an interesting address on the work of the Brotherhood. The senior chapter in Brandon is in the front rank of Brotherhood chapters, and the junior chapter, which has been working for some time, will shortly receive its charter, entering upon its work with the brightest possible outlook. A good delegation is assured for the Convention, and it is probable that before long chapters will be in active operation in the two vigorous mission churches in Brandon, Carberry, where an active chapter is working,

CANADIAN CHURCHMAN.

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was next visited, J. A. Birmingham dropping off there, and the general secretary continuing on to Winnipeg. "St. Agnes" chapter, Carberry, is doing good steady Brotherhood work, the Rector, Rev. E. B. Smith, being a strong believer in the Brotherhood, and giving it his hearty support. Everything was found in good working order in Winnipeg, the various committees having the Convention details well in hand, and the ladies of the Women's Auxiliary working most enthusiastically and fully determined to make the breakfast and the two luncheons successful features of the Convention of 1907. The only regret is that Mr. S. C. Oxtón, who has done splendid work as chairman of local council, will be prevented, through sickness in his family, from taking part in the Convention, in which he has been so much interested.

Ottawa.—St. Luke's.—The quarterly meeting of the city and suburban Chapters of the Brotherhood of St. Andrew was held last Tuesday evening week in this church. All the Chapters were represented, the president of the council, Mr. Alder Bliss, acting as chairman, and Mr. J. H. Flatters as secretary. The main matter discussed was the Convention to be held in Winnipeg on May 24th. It was announced that the Rev. Walter M. Loucks and Mr. R. K. Sampson would leave on the following Tuesday to represent St. Matthew's Chapter. It is probable they will be the only ones from Ottawa to attend. A committee consisting of the directors and officers was appointed to interview the Bishop regarding the coming visit in September of the Lord Bishop of London. It is hoped to have him address a mass meeting of men during his visit here. An address on "Some Qualifications for Doing Personal Work" was delivered in an interesting manner by Mr. R. J. Farrell. The Rev. W. A. Read, on behalf of St. Luke's Chapter, welcomed the visitors.

Peterborough.—St. John's.—A meeting of the Local Assembly of the Brotherhood of St. Andrew was held in the school on Wednesday, May 15th, Mr. R. J. Devy, Director of St. John's, presided, supported by the Rev. Canon Davidson, Mr. A. Kingdon, Director of St. Luke's, and Mr. F. Linton; Mr. Bennett, Secretaries, Mr. Jos. Bell, Mr. J. R. Bell, and a goodly number of local chapter men. The meeting opened with prayers, after which the business of the delegate to Winnipeg "Dominion Convention" of the Brotherhood was proceeded with. The sum of \$50 was guaranteed by those present, and Mr. A. McCollum, of St. Luke's Chapter, was elected to attend the Convention on May 23rd, in Winnipeg. A fellowship tea was held on Sunday, May 19th, in St. John's school, by No. 6 Chapter, the necessary funds being kindly provided by Mr. H. Rush. The guests assembled for tea at 5 p.m., and attended Evensong in a body at 7 p.m. Brother Russell is the new Director of All Saints' Chapter.

Halifax.—St. Paul's.—The annual meeting of the Parochial Chapter of the Brotherhood was largely attended, nearly all the active members being present. The officers elected for the ensuing year are: Director, C. A. Evans; Vice-Director, W. L. Payzant; Secretary-Treasurer, H. W. Marshall.

Home & Foreign Church News

From our own Correspondents.

NEWFOUNDLAND.

L. L. Jones, D.D., Bishop, St. John's, Newfoundland.

St. John's.—St. Thomas'.—On Wednesday, May 8th, at 2 p.m., a deputation of parishioners of this church waited upon the Rev. Henry Uphill at his residence, and presented him with the following address and a purse of sixty sovereigns:—"To the Reverend Henry Uphill. Dear Mr. Uphill:—It is with no stereotyped phrases that we offer this sincere valediction upon your departure from this parish. Our intercourse has been too cordial and pleasant to allow of any but a heartfelt expression of what we feel. We truly regret your going away, but the fact that it is for your personal advancement offers some compensation for our disappointment. Although the retrospect is pleasant indeed your time amongst us seems to have been all too short. On this point, whether we be of St. John's, of Virginia or of Quidi Vidi, whether of the Women's Association, the Bible Class, or the ailing ones in the Hospital, we are

all of one mind in saying that your help and ministrations will ever be happily and gratefully remembered. It has always been as friend to friend, as well as clergyman to his flock, that your visits have been regarded and for this reason we deplore the fact that our association is now to be interrupted. Turning to brighter matters we sincerely wish you a very pleasant holiday with your loved ones in the dear old land which we, as British folk, delight to call by the precious name of "Home." We also gladly congratulate you on moving towards a higher sphere of responsibility and, may we say, usefulness. Wherever your lot may be cast be assured that no heartier good-will or more sincere prayers for your welfare can follow you than are offered by your friends of St. Thomas' parish. Accompanying this address is an impromptu offering as a token of our appreciation of your services. The pleasant duty of this presentation has been assigned to us, and in asking your acceptance of this purse we only wish that you could, in receiving, derive a tithe of the pleasure that the contributors have found in the giving. Again, farewell. 'God be with you till we meet again.' For our fellow parishioners of Saint Thomas' Church we subscribe ourselves, M. G. Winter, T. E. Rendell, A. H. Murray, Geo. J. Carter, A. G. McCoubrey, G. E. Rendell, R. Watson, Geo. Knowling, J. S. Winter, Sam. Garrett, Thos. Lawrence, Percie Johnson, and many others. St. John's Newfoundland, May 8th, 1907.

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NOVA SCOTIA.

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

Halifax.—The semi-annual diocesan committee meetings were held last week. The various funds were reported to be in a healthy condition, and progress was the mark of all. The Home Mission Fund has more than doubled its capital during the last year, and additions were made to the Widows' and Orphans', and Superannuation Funds. Steps were taken to bring the new Mission Canon into effective working immediately after the meeting of Synod. There will be an active mission campaign throughout the diocese, beginning at the Synod when Bishop Richardson, Canon Tucker, and the Rev. R. H. McGinnis will inaugurate it. Synod will be called to meet on Tuesday, June 25th.

A very enjoyable reception was tendered to the Rev. C. W. Vernon, the new Secretary, at the Church of England Institute, on Tuesday evening, May 23rd. There were a number of fine songs and recitations. Speeches by the Bishop, Mr. Moriarty, of the Y.M.C.A., and Mr. Vernon and the President. Smoking lent ease to the gathering, which was an earnest of the future success of the work.

On Sunday last the Rev. Canon Vroom preached at St. Luke's Cathedral.

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Dartmouth.—On Tuesday of last week the Gleaners' Union held a very successful missionary meeting in the Parish Hall. Able papers were read by Miss Greatorex on China, Miss Hamilton on North-West Missions, and Miss Findlay on South America. Addresses were given by the Rev. R. A. Hiltz, and by the Bishop. On Whitsunday evening the Parish Church was literally crowded on the occasion of a Confirmation service. The rector, the Rev. F. P. Greatorex, presented forty candidates for the Apostolic rite.

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Windsor.—King's College.—The Rev. A. Gale, of Sydney Mines, C.B., has accepted the position of collector and canvasser for this college, and will enter immediately upon the work. Mr. Gale, who is an Englishman by birth, served for some years in the Methodist ministry in Newfoundland. He is a man of great energy, and more than average ability, and has had a very successful career as a parish priest.

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FREDERICTON.

Hollingsworth Tully Kingdon, D.D., Bishop, John Andrew Richardson, D.D., Bishop-Coadjutor, Fredericton, N.B.

St. John.—Trinity.—The Rev. R. A. Armstrong has received a hearty welcome from this congregation, and has been formally inducted by Bishop Richardson.

Bishop Richardson made his first official visit to the Mission Church last week, and confirmed twenty-two persons. He was subsequently presented with an address, to which he made a

happy reply. The Rev. P. Owen-Jones, the outgoing rector, made a farewell speech, and spoke feelingly of his departure. The Bishop also welcomed the new rector, the Rev. J. E. Revington-Jones, who has recently arrived from England. Mr. Jones replied. The departure of the Rev. P. Owen-Jones is due to ill-health, and is greatly regretted.

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Bay du Vin.—The quarterly meeting of the Rural Deanery of Chatham was held at this place on May 21st and 22nd. There were present the Ven. Archdeacon Forsyth, R.D., and the Rev. W. J. Bate F. W. M. Bacon, and the rector of the parish, the Rev. W. J. Wilkinson. There was a meeting of the S.S.T.A. on Tuesday afternoon, at which an address was given by the Archdeacon; the children were catechised by the Rev. W. J. Bate, and a paper by Miss Thomson on the "Power of Ideals" was, in her absence, read by Miss Burchill. On Wednesday morning the chapter began with a celebration of the Holy Communion. After the reading of a portion from the Greek Testament, a paper was read by the Archdeacon on the "Revision of the Prayer-Book." The Rev. W. J. Wilkinson and Hon. John P. Burchill were elected representatives on the Diocesan Mission Board. The services were well attended and excellent addresses were given by the Rev. W. J. Bate and F. W. M. Bacon. The former took for his subject on Tuesday evening, "Children," and the latter preached on Wednesday evening on the "Power of the Holy Spirit," Acts 1:8.

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MONTREAL.

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

Montreal.—St. George's.—The Rev. Dr. Paterson Smythe, the rector-designate of this church, preached his first sermon on the morning of Sunday, May 19th. The church was crowded with people both morning and evening, when Dr. Smythe preached again. All who heard Dr. Smythe were most favourably impressed by his earnestness and eloquence.

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Dunham Ladies' College.—On Saturday, the 18th inst., the lady principal, staff and pupils of this college were "At Home" to their friends. In spite of the rain, which fell heavily all the morning, and the lowering clouds of the afternoon, a number from outside towns as well as from the village were present, and happy afternoon passed away all too quickly. Musical selections were rendered by the Misses V. Hutcheson, H. Willey, M. Ferris, G. Martin, and T. Robinson. Among those present were the Rev. R. Y. and Mrs. Obering, of Stanbridge East; Mr. and Mrs. Enoch Buzzell, Mrs. Lewis, Mrs. Williams, Mrs. C. L. Cotton, Mrs. W. Cotton, Mr. T. Cotton, Mrs. Gilman, and Mr. Lockhart, Cowansville; Mrs. Myron Safford, Mrs. Westover, Sutton Junction; the Rev. H. and Mrs. Plaisted, Miss L. Plaisted, Mr. and Mrs. E. L. Watson, Miss Watson, Miss C. J. Watson, Mrs. Jos. Selby, Miss M. Selby, Mrs. O. C. Selby, Mrs. A. E. Selby, Mrs. Yeats, Miss A. Yeats, Mrs. M. Curley, Mrs. Geo. Wilkinson, Miss Ryhert, Miss W. Baker, Miss M. Lee, Dunham.

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ONTARIO.

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

Kingston.—The committees of Ontario Synod which were in session for two days, May 21st and 22nd, presented their reports at the meeting of the Executive Committee on Thursday morning, May 23rd, Bishop Mills presiding. The Mission Board reported receipts of \$7,777, a decrease of \$1,493, compared with the previous year, owing to restful reliance upon the prosperity of the fund. On the other hand nearly every mission had been filled by the young clergymen offering, and the grants were increased \$714, making a felt decrease of funds on hand. The deputation plan will be resumed for the current year. New grants were made to Rawdon, \$200; Shannonville was increased to \$300; five small special allowances were made; all old grants remain, save that for Wolfe Island, which volunteered to be self-supporting, and was heartily thanked. Three clergymen about to be appointed to missions, the Rev. Messrs. Wagner, Lyons and Wright, were voted \$100 each for outfit. A commission of Leeds clergymen was appointed to consider proposals of re-adjustment of parishes. The committee upon augmentation subscriptions received \$1,020 during the year, the bulk of which was applied to the See House Fund, reducing the current balance to \$1,930. The comm

morials in the cathedral and Dean reported of the work at a c which the Bishop & congregation \$473. Dedication will take place, June 18th. unanimously expung censure of St. Luke's a seeming disposal Church for other committees being now made by a contract consent of the aut promptly repurchas The Rev. W. W. B ported the canvass an aggregate of \$9 ter's stipends and increase of seventy effect of his work year there has been men an increase three years preced of a regular canvas to Canon and upon their appr adversary was passe many years of he was given to sell station now attach age exists. The a duty, have been the Watkins and invested, but clai had alone respon St. John's, Portsmi ed. The committ the opinion that i that the committ The will calls for Synod has allow Executive Comm for a report year B. Patton, Presc the clergy trust senior in service The Rev. F. Cod crease of income ported six divin sisted during the college work ne for volunteers f mendment for a Field Secretary was negatived. debt of \$2,200 h hands of a spec sion list of \$3,5 one per cent. as peal \$834 has l on general miss presented by t Messrs. Peck, V will visit the meetings in ev Episcopal Func one-third per c

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to \$1,930. The committee carrying out the memorials in the cathedral to the late Archbishop and Dean reported very satisfactory completion of the work at a cost of about \$1,500, toward which the Bishop gave \$300 and the cathedral congregation \$473. Only \$25 more is required. Dedication will take place at the annual Synod service, June 18th. A resolution was passed unanimously expunging from the minutes the censure of St. Luke's congregation, Kingston, for a seeming disposal of the chancel of All Saints' Church for other than religious uses, the committees being now satisfied that the sale was made by a contractor without the knowledge or consent of the authorities of St. Luke's, who promptly repurchased and demolished the fabric. The Rev. W. W. Burton, Diocesan Missioner, reported the canvass of thirteen parishes, receiving an aggregate of \$9,163 in subscriptions to minister's stipends and to diocesan mission funds, an increase of seventy-five per cent. The general effect of his work is that for the last reported year there has been received by about fifty clergymen an increase of \$7,650 in comparison with three years preceding, or prior to the institution of a regular canvass. A resolution of congratulation to Canon and Mrs. Baker, now of Guelph, upon their approaching golden wedding anniversary was passed, with cordial wishes for yet many years of health and comfort. Permission was given to sell the parsonage at Queensboro, a station now attached to Madoc, where a parsonage exists. The audit committee, in the line of duty, have been endeavouring to discover how the Watkins and Macaulay parochial trusts were invested, but claimed that St. George's vestry had alone responded; St. Paul's, St. James', and St. John's, Portsmouth, officials had not reported. The committee were almost unanimously of the opinion that it had a right to supervision, but that the committee had no power to "butt in." The will calls for a report to Synod annually, but Synod has allowed the custom to lapse. The Executive Committee passed a resolution calling for a report yearly on April 30th. The Rev. H. B. Patton, Prescott, has been added for life to the clergy trust annuity at \$400 a year, as next senior in service, in place of late Canon Burke. The Rev. F. Codd was also added because of increase of income. The Education Committee reported six divinity students as having been assisted during the past year. Two only will be in college work next year, and an appeal is made for volunteers for a divinity course. A recommendation for appointment of a Sunday School Field Secretary for the whole Church in Canada was negatived. The Widows' and Orphans' Fund debt of \$2,200 has been funded and placed in the hands of a special committee. The annual pension list of \$3,500 will be covered under the new one per cent. assessment plan. For the debt appeal \$834 has been received. Excellent reports on general missions and Sunday observance were presented by the Rev. O. G. Dobbs. The Rev. Messrs. Peck, Waller, and McGinnis, missionaries, will visit the diocese in September, addressing meetings in every parish. The income from the Episcopal Fund was \$3,300, a return of five and one-third per cent.

The Bishop's appointments.—The Bishop of Ontario has appointed the Rev. DeF. Wagner, to Shannondale Mission, in place of the Rev. A. L. Geen, perpetual deacon, retired; and has transferred the Rev. Walter Cox from Clarendon and Palmerston, to Parham, at his own desire. The two deacons who were ordained on Trinity Sunday, Messrs. Lyon and Wright, have been licensed respectively to the cure of Clarendon and Banrockburn.

Brockville.—Trinity.—The Lord Bishop of the diocese paid his annual visit to this city at Whitsuntide. On Whitsunday morning he administered the rite of Confirmation to a number of candidates, being assisted therein by the Rev. F. G. Orchard, M.A., and the rector. There was a large congregation present.

St. Alban's School.—In the afternoon the Bishop held a similar service in the school chapel, when he confirmed five of the boys. The Rev. F. G. Orchard, M.A., the headmaster, presented the candidates to the Bishop for the laying-on of hands. Amongst those present at the service were friends and relatives of the boys who were confirmed.

St. Peter's.—In the evening the Bishop confirmed 15 candidates in this church, and delivered an impressive address. The service was a choral one throughout, with hymns appropriate to the occasion.

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

CANADIAN CHURCHMAN.

OTTAWA.

Charles Hamilton, D.D., Bishop, Ottawa.

Ottawa.—The work of the special committee appointed to canvass for the Diocesan Augmentation Fund is going forward with reasonable celerity, and the members are much encouraged with results so far secured. Two city congregations have made up their full apportionment, namely; All Saints', \$9,000; and St. Alban's, \$3,000, and the half of what is needed, namely, \$50,000, is now in sight. When Synod meets next month a very satisfactory report is expected.

Perth.—St. James'.—Much to the regret of the congregation, Mr. W. J. Jacobs, the organist, has resigned his position. He intends to reside in Kingston for some months before taking up any new work.

South Mountain.—The annual meeting of the Rural Deanery of Stormont was held here Tuesday and Wednesday, May 7th and 8th, under the presidency of the Rev. Rural Dean Anderson, of Morrisburg. The Rev. T. J. Stiles, of Cornwall, was the preacher at the Evensong Tuesday. The statistics of the parishes for the past year were compared, and the appointments for missions were readjusted. The clergy of the deanery are making themselves responsible for the parish work of the Rev. R. N. Jones, of Aultsville, whose ill-health necessitates his taking an immediate rest. The annual conference will be held at Morrisburg in October, when that parish will be celebrating the jubilee of its establishment.



TORONTO.

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

Toronto.—St. Alban's Cathedral.—His Grace the Lord Archbishop held a General Ordination in this cathedral church on Sunday morning last, (Trinity Sunday), when he ordained the following gentlemen to the diaconate and priesthood respectively. Deacons; Messrs. Alfred C. Collier and Ernest R. Ladbrooke. Priests; the Revs. G. F. B. Doherty, R. B. Grobb, J. E. Gibson, H. A. Ben Oliel, R. Gay, F. H. B. Carey, C. M. Farney, C. R. Spencer, and E. B. Taylor. The ordinands were presented to the Archbishop by the Rev. Canon Broughall, rector of St. Stephen's, Toronto, His Grace's examining chaplain. The ordination sermon was preached by the Rev. Canon McNab, the priest-vicar of the cathedral. He chose for his text 2 Cor. 6:3. The following clergy, in addition to those already mentioned, assisted in the service, namely:—The Rev. C. V. Pilcher, M.A., Wycliffe College, and the Rev. J. B. Fotheringham, of the Cathedral. After the service was ended the Archbishop duly licensed the two deacons as follows:—The Rev. A. C. Collier to the curacy of St. Paul's, Lindsay, and the Rev. E. R. Ladbrooke, to the Mission of Minden.

The Archbishop held a Confirmation service in the afternoon when he admitted fifteen candidates into the full membership of the Church, who were presented to him by the Rev. Canon McNab.

St. Paul's.—The Rev. Canon Cody, D.D., was formally inducted as rector of this parish on Sunday evening last. The ceremony was performed by His Grace the Archbishop, in the presence of a very large congregation. The sermon was preached by the Rev. Canon Baldwin, rector of All Saints', who chose for his text the words, "Lovedst Thou Me." The Ven. Archdeacon Sweeny and the Revs. E. A. McIntyre, incumbent of Balmy Beach, a former curate of St. Paul's, and C. V. Pilcher, M.A., Wycliffe College, took part in the service.

Warkworth.—St. John's.—His Grace, the Archbishop of the Diocese visited this church on May 23rd, and administered the Sacramental Rite of Confirmation to thirty-one candidates, eleven of whom were adults, five of them being over fifty, and two over seventy years of age. The church here has made considerable progress since it was re-opened a year ago. A new shed has been built with a parish-room overhead; the vestry carpeted and the chancel re-carpeted; hangings put on the pulpit and prayer desk, wings on each side of the altar; brass vases and the sacred emblem, also of brass, placed on the altar. There were fifty-seven communicants on the day of Confirmation—the largest number in the history of the church. There are forty-one families taking Church papers.

Havelock.—St. John's.—His Grace, the Archbishop of Toronto, held a Confirmation service in this church on Tuesday, 21st inst., when six candidates had the Apostolic rite of the laying-on of hands conferred upon them. His Grace spoke in pleasing terms of the heartiness of the service. A full reverend and attentive congregation very much enjoyed the Archbishop's address, the subject of which was, "Choosing." It was said His Grace, God's Holy Spirit who helped the Christian in his choice of life and good. This choice when once made needed again the help of the Spirit for remaining steadfast in it. The Spirit dwelling in the heart created, like the animating soul in the body, a demand for food without which it cannot live and grow. The means of Grace is this food which nourishes the Spiritual life in us. It is certainly a mystery, but it can be grasped by experimental knowledge. A rather hastily organized reception at the parsonage was very well attended. His Grace said that he enjoyed his visit here very much, and we in our turn feel honoured and much comforted.



NIAGARA.

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

Hamilton.—The Rev. Alfred Bonny, a retired clergyman, died at his late residence in this city, 46 Wentworth Street South, on Victoria Day. He was for many years rector of St. James', Port Colborne.

Mount Forest.—St. Paul's.—On the 22nd inst., the Bishop of the Diocese inducted the Rev. P. L. Spencer into the charge of this parish. A large congregation was present in the church on the occasion, and two of the neighbouring clergy, the Rev. C. Scudamore, of Harriston, and the Rev. R. J. W. Perry, of Riverstown, assisted the Bishop and incumbent in the service. His Lordship preached a highly instructive sermon on the mutual duties, and responsibilities, and privileges of pastor and people, and referred to the past record of the new rector as having established his ability as an organizer and teacher, and shown every parish in which he had laboured to be greatly improved. This parish expects to receive at an early date the gift of a brass chancel screen, which will serve as a memorial of a departed member of the congregation, whose daughters, formerly residents, now live in the city of Guelph.

Guelph.—St. George's.—On Sunday morning, May 19th, the Lord Bishop of the diocese held a Confirmation service in this church. There were 35 candidates, 19 girls and 16 boys. The Bishop delivered an eloquent address, and the church was crowded.

St. James.—The Bishop of Niagara held a similar service to the above in this church on the evening of Whitsunday, when he bestowed the Apostolic rite upon 12 candidates, mostly adults. The Rev. Dr. Bethune acted as the Bishop's chaplain. There was a large congregation.



HURON.

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

Lucan.—The Rev. Arthur Carlisle, who has been for the past three and a half years curate of the Cronyn Memorial Church in London, leaves that city this week to enter upon his new charge.

Brantford.—Grace Church.—On May 17th a splendid meeting of the Rural Deanery of Brant was held in the school room, afternoon and evening, and was the most inspiring and helpful meeting that has been held for some time. The Rev. Rural Dean Wright presided, and those present were the Ven. Archdeacon Mackenzie, Ven. Archdeacon Young, the Revs. Howard, Leigh, Rounthwaite, Strong, Stout, Baldwin, Messrs. H. Leonard, W. F. Cockshutt, Jos. Stanley and Hoffman. The question of the Church extension in the country was discussed and talked over, but no definite action was taken. A number of the reverend gentlemen spoke on missionary themes and the best methods of doing missionary work. The question of reaching the immigrants in this city was also discussed. In the evening the Rev. J. McQ. Baldwin, of Japan, gave a most interesting talk on the work of the missionaries in that far-off land and showed the progress that was being made there. It was decided to hold the

May 30, 1907.

May 30, 1907.

next deanery meeting in Burford at the end of the year.

Chatham.—Christ Church.—On Monday, May 13th, the annual Convention of the Sunday School teachers and Church workers in the Rural Deanery of Kent was held in the school-house. Before the Convention proper opened, there was a celebration of the Holy Communion in the church at 9 a.m., the Rev. Robert McCosh, the rector, celebrating, assisted by the Rev. Canon Downie, of Port Stanley.

At 10.30 the Convention opened, the rector of the parish delivering an address of welcome. Reports from the different schools were received and discussed, the following taking part in the discussions:—The Rev. Canon Downie, the Revs. G. McQuillan, E. Softly, T. E. Higley, and Messrs. H. Dennis, R. A. Williams, and Mrs. Williams, and Miss Dennis. After dinner, there was a conference of the clergy, presided over by Canon Downie. At the same time the members of the W. A. held a meeting which was addressed by Mrs. Fraser.

Mrs. Fraser.

The afternoon session was well attended, and great interest was taken in the papers, addresses and discussions. The first address was delivered by the Rev. A. L. Murray, of Ridgetown, on the subject of "Jesus the Churchman," followed by a discussion led by W. E. Rispin and M. Wilson, K.C. The Rev. Canon Tucker, of Toronto, general secretary of the M.S.C.C., gave a splendid address on "The Work of the Sunday Schools in Connection with Missions." Thomas Scullard opened the discussion. The next subject was a well written paper on "Sunday School Teaching" by R. A. Williams. This was discussed by the Rev. J. R. Newell, of Wallaceburg. The election of officers resulted as follows:—President, the Rev. Robt. McCosh; Vice-President, the Rev. A L. Murray; Recording Secretary, Miss Savage; Corresponding Secretary, the Rev. Mr. Higley. Ridgetown was selected as the next place of meeting. The usual votes of thanks were passed. The following clergy were present:—The Rev. Messrs. Canon Downie, Pt. Stanley; E. Softly, of Morpeth; G. McQuillan, Blenheim; T. Dobson, Tilbury; J. R. Newell, Wallaceburg; B. A. Kinder, Dresden; A. L. Murray, Ridgetown; T. E. Higley, Dover; J. W. Hodgins and Robert. McCosh, city.

In the evening a public service was held in the church, at which the Rev. Canon Tucker delivered an interesting address on the subject of Missions. His text was Genesis 12:1-2.

Sarnia.—St. George's.—On Friday evening, the 17th inst., a large number of the congregation gathered in the school-house for the purpose of publicly congratulating the rector, the Rev. Canon Davis, on the completion of the 25th year of his ministry in the parish. During the evening Mr. D. W. H. Lucas, the people's warden, on behalf of the whole congregation presented the reverend gentleman with a purse which contained \$500 in gold, together with the following address:—"To the Rev. Canon Davis, M.A., rector of St. George's Church, Sarnia, Ontario. Reverend and Dear Sir,—The members of the congregation of St. George's Church desire to congratulate you on the completion of the twenty-fifth year of your ministry as rector of this parish. When you entered upon the work of your charge in Sarnia a quarter of a century ago, you found a feeble and discouraged congregation worshipping in an old and dilapidated structure. Many who had been baptized and confirmed had drifted away from her and allied themselves with other denominations. You, by your zeal and energy, infused new life into the congregation, and reclaimed for the Church many who had wandered away from her. During your incumbency the beautiful and commodious church edifice now occupied by the congregation has been erected and consecrated, this convenient school has been provided, and a mission in the south part of the town is established, and constituted a separate church. We ask your acceptance of this purse, the gift of your people, as a token of the respect and affection entertained for you by the whole congregation. We accompany it with the fervent hope that you may long be spared in health and strength to continue your work in the service of the Master. On behalf of the congregation of St. George's, Albert Johnston, D. W. H. Lucas, Churchwardens, Sarnia, May 17th, 1907." To this address Canon Davis made a feeling reply. The reverend gentleman has been granted three months' leave of absence.

Waterloo.—St. Saviour's.—An extremely successful, and most interesting day being the annual Deanery Convention was spent in this

place on Tuesday, May 21st, when representatives from the various congregations of the whole of the Rural Deanery assembled in the parish church. The proceedings began with a celebration of the Holy Communion, at 10.30 a.m., the celebrant being the rector, the Rev. V. M. Durnford, assisted by the Ven. Archdeacon Young, D.D., the Rev. John Ridley, Rural Dean, and the Rev. W. N. Duthie. At the close of the service a business meeting of the Deanery was held in the vestry, whilst the ladies of the W.A. assembled, and much good work was done at each meeting. After a most enjoyable and well-provided luncheon partaken of in an adjoining hall, the convention met for the discussion of the mental "good things" prepared. Of these must be mentioned the address of the Rev. G. F. Davidson, B.A., rector of St. George's, Guelph, on the subject of "The Church," which affords great satisfaction, also Miss Halsan, of Toronto, gave a wonderful account of her work as Dorcas Secretary in the inspection of the places to which the W.A. bales are sent. A very bountiful tea refreshed the gathering, which quite filled the church when the evening service at 7.30 began. The rector officiated, and a brief address (of great practical value, however), by the Archdeacon, was followed by one of the stirring appeals we look for from the Rev. Norman L. Tucker, D.D., General Secretary of M.S.C.C. The offertory was allotted to the expenses of the Deanery. The whole management of the meeting reflected the greatest credit on all concerned. The hearty way in which the people of the parish supported their rector in the undertaking by their hard work and generous liberality, promises well for the future. The greatest blessing to the Church would accrue, if it were possible, in every deanery in the land, to inaugurate such annual meetings as these; so well calculated to stir up love and enthusiasm, as well, as to widen the knowledge of Church people both of each other and of the Lord whom they serve.

KEEWATIN.

Joseph Lofthouse, D.D., Bishop, Kenora.

Kenora.—St. Alban's Pro-Cathedral.—The Bishop of the Diocese held an ordination service in above church on Sunday, May 12th, when Mr. Wm. Crary, and Mr. Joseph Lofthouse, (nephew of the Bishop), were set apart as Deacons. The candidates were presented by the rector, the Rev. C. W. McKim, who also preached the ordination sermon, which was full of earnest and helpful thoughts. The Rev. A. A. Adams, read the prayers and the Rev. Chas. Wood, of Fort Frances, read the Lesson. The offertory was in aid of the Divinity Students' Fund, of St. John's College. The Rev. Wm. Crary has been appointed by the Bishop to the parish of Emo, and the Rev. J. Lofthouse, will assist the Rev. A. J. Bruce at Wabigoon and other places in his Mission.

Lac du Bonnet.—The Bishop of the Diocese visited this place on Sunday, May 19th, and held a Confirmation service; the Holy Communion being administered at the close of the morning service. His Lordship also gave one of his very interesting lectures on Monday evening, in aid of the Building Fund, which was largely attended. It is the intention of the Bishop to place a man in charge of the camp work along the line of the G.T.P. and C.P.R., wherever possible, so that services will be held from time to time. This will be a boon to the many English-speaking men who are now deprived of the means of grace.

Whitemouth.—Christ Church.—The Diocesan Missioner, the Rev. A. A. Adams, preached in this church on Sunday, May 19th. The congregations and Sunday School at this place are increasing, and the church has been seated with new pews. Much credit is due to the ladies of the W.A. who have done a great deal towards helping on this much-needed improvement.

CALGARY.

Wm. Cyprian Pinkham, D.D., Bishop, Calgary,
N.W.T.

Calgary.—The Bishop Pinkham College.—From the year 1888, when the Diocese of Calgary came into existence, it has been impossible to secure an adequate supply of suitable clergymen. Men of varied attainments, some, well fitted for the work, and others but poorly qualified, have come, and in most cases have left us after a

period of service of greater or less extent. Of those clergymen present at the first meeting of Synod, held in 1889, only two remain. The diocese has never had a full complement of clergymen; and, to meet the extraordinary demands upon the Church, which the inrush of population during the past few years has caused, we are, and for the past few years, we have been, greatly undermanned. Hence, the need of a diocesan institution, in which men can be specially and, if need be, generally, trained, for the work of the sacred ministry in this important part of Canada, has been more and more felt. Our friends therefore, in the diocese and beyond it, will understand the Bishop's joy, when he received from Mr. E. H. Riley, M.P.P., the quite unexpected and unsolicited offer of a site for a college, a cash donation of \$500 towards it, and the promise of another \$500 as soon as the buildings were commenced. In making this generous offer Mr. Riley stipulated that the site should be chosen by a committee of which the Bishop should be one, and that it should be named, "The Bishop Pinkham College." At a special meeting of the Executive Committee of the Synod of the diocese, held on May 2nd, the following resolutions were unanimously agreed to, viz.: "That this Committee accept with the deepest gratitude Mr. Riley's splendid offer of a site and cash contribution towards a Diocesan College. That they will have great pleasure in falling in with Mr. Riley's condition that it be called 'The Bishop Pinkham College.' The Committee feel that this is the commencement of a great and necessary work in this diocese, and that the work will now assume a practical and active aspect." And "that a committee be appointed to choose the site for 'The Bishop Pinkham College,' the same committee to be an interim committee of ways and means, and that the Lord Bishop and Mr. Riley be ex-officio members of such committee. That the Bishop name the committee." Committee named: Ven. Archdeacon Webb, Rev. G. H. Hogbin, Mr. H. J. Adames. This Committee the next day, and having looked over four different sites submitted by Mr. Riley, unanimously decided to accept the one, consisting of four acres, just outside the city limits, immediately west of Mr. Riley's house, and a few yards only from St. Barnabas' Church, Hillhurst. The site has a south aspect and affords a splendid view of the Bow River and the Rocky Mountains. After the site had been chosen Mr. Riley promised to sacrifice four lots, valued at \$250 each, in order to open a road directly in front of the college. The whole donation is valued at \$10,000. It is very greatly to be desired that funds for the erection and maintenance of suitable buildings; the stipend of the principal; and other necessary expenses, will be at once provided, so that the college may be in operation as soon as possible. And, as this is the twentieth year of the Bishop's consecration and the thirty-ninth of his service in Western Canada, it should be an incentive to make "The Bishop Pinkham College" a reality during 1901. It is confidently expected that S. P. C. K. and S. P. G., two of the great Church Societies which have hitherto helped the diocese various ways, will render valuable assistance. Donations and subscriptions, payable either

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An Excellent Watch for \$1.00

This watch is fine value. It is American made, stem-wind, stem-set, and will keep good time. It is just the timepiece for Boys, Campers and Fishers. Our price with chain is \$1.25.

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May 30, 1907.

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one, two, or three sums, this year, or in two or three annual payments, during this and the next two years, marked for the "Bishop Pinkham College," may be sent to the Bishop; to the Canadian Bank of Commerce, Calgary; to the Treasurers of S. P. G., 19 Delahay Street, Westminster, S. W.; to J. C. Sharpe, Esq., Byfleet, England; to the Rev. Canon Cooper, D.D., Killane Rectory, Enniscorthy, Ireland; or, to W. H. Rowley, Esq., Worfield, Ottawa, Canada. Cyprian Calgary.

Bishops Court, Calgary, Canada,

May 8th, 1907.

Edmonton.—All Saints'.—At the annual Easter vestry meeting, which was held on Wednesday, April 10th, the financial report, which was a very encouraging one, was adopted unanimously. Assistance asked for by the rector was granted. The congregation offered the rector an increase of stipend and three months' leave of absence. The wardens elected for the year were Messrs. E. C. Pardee and G. P. Blythe.

High River.—St. Benedict's.—Ascension Day marked an epoch in the history of this parish, being the day when this mission was raised to the status of a parish, by the Bishop inducting the incumbent as rector. At the Easter meeting the parishioners decided to relinquish the grant of \$350 and become self-sustaining. The induction took place immediately after the Anti-Communion service, when, after prayer for the rector, the Bishop read the mandate as follows: "Cyprian, by Divine permission, Bishop of Calgary. To our well-beloved in Christ, the Reverend George Howcroft, M.A., incumbent of St. Benedict's Church, High River. Greeting: Whereas, to our great gratification, as well as to the glory and advancement of the diocese, and, as the result of God's blessing upon your work, through the liberality of your parishioners, the parish of St. Benedict is now, within two years of your entrance upon the work of a parish priest here, self-sustaining, so that the grant, hitherto paid from the S. P. G. Funds, towards your stipend, can be withdrawn, and, the parish of St. Benedict becomes entitled to be called a rectory, and its parish priest a rector. Now, therefore, we the Bishop aforesaid, do by these presents confer upon you the title of rector of St. Benedict's, High River, and do heartily enroll your name among the rectors' of the diocese. In testimony whereof we have caused our Episcopal seal to be hereunto affixed. Dated this 9th day of May, A.D., 1907, and of our consecration the 20th. Cyprian, Calgary. The Bishop preached the sermon before which he congratulated the parish on the progress made and hoped that the good work thus begun would continue. The offertory was for the Diocesan Woman's Auxiliary Fund.

NEW WESTMINSTER AND KOOTENAY.

John Dart, D.D., Bishop, New Westminster, B.C.

Vancouver.—The Right Rev. Bishop Moreland, of Sacramento, Cal., has granted the Rev. W. Tuson, one of his clergy, a year's leave of absence, so that he may have the opportunity of trying a change of climate for the benefit of his health, which has not been good for some time past. Mr. Tuson has four brothers and one married sister residing in this city, his brothers being engaged in the contracting and real estate business. Mr. Tuson has spent some eighteen years in the missionary field. During the past seven years he has been labouring in Amador County, Cal., in which time he has built two churches and a rectory, and his work there has been greatly blessed of God. Seeing the need of the services of the Church in West Fairview, called Kitsilano, Mr. Tuson began a Mission there. He secured a lot 50 x 120, and is now building a church 60 x 22. This church is expected to be ready for service on June 10th next.

Enjoy the blessings of this day, if God sends them; and the evils of it bear patiently and sweetly, for this day only is ours, we are dead to yesterday, and we are not yet born to the morrow. But if we look abroad, and bring into one day's thoughts the evil of many, certain and uncertain, what will be and what will never be, our load will be as intolerable as it is unreasonable.—Jeremy Taylor.

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

CANADIAN CHURCHMAN.**Correspondence.****MINISTERS NOT EPISCOPALLY ORDAINED.**

Sir,—I am like Dr. Symonds, in that I have asked a question, and I don't think I have got an answer. I find in the Ordinal that the duties of a "cleric" include the performance of Divine service, reading Scriptures, administering Sacraments, preaching. I find that in actual practice "laymen" take whole services, preach (in consecrated churches) and baptize. I am sure that all this is necessary, but many ask, "By what authority does the Bishop allow laymen to take duties which the Prayer Book apparently confines to the clergy?" The question seems to me to be simple. Either the above-mentioned duties are not included in the "functions" referred to in the preface to the Ordinal, or else the Bishop has power under certain conditions to substitute license for ordination, which is the true state of the case.

F. G. Plummer.

MINISTERS NOT EPISCOPALLY ORDAINED.

Sir,—The question, "By what authority do the Bishops override the Ordinal?" is easily answered: by the same authority that they sanction the omission of a portion of the daily service and the substitution of other Psalms and Lessons in place of those in the Calendar; by the authority of the Provincial Synod of Canada, whose Canons the clergy have promised to obey. No. 6 of those Canons, while confirming the injunction of the Ordinal as the rule, allows of laymen, being members of the Anglican Church, reading the service and preaching in exceptional cases, but just as rigidly excludes non-episcopally ordained ministers, and it is stated in the preface to the Prayer Book that "no man may take in hand or presume to appoint or alter any public or common order in Christ's Church unless he be called or authorized thereunto," and the only authority that can now move in this matter is that of the General Synod.

E. Soward.

THE COLOURED CARTOONS.

Sir,—Since sending my last letter to you upon the coloured cartoons I have received from the editor in question the following lines: "Dear Sir,—Your letter to us is entirely satisfactory. I did not mean that you should make any explanation to 'The Churchman.' Regretting our difference of opinion on the cartoons, and with sincere regard, yours very truly." By inserting these few lines your readers will see that, while the editor and I differ regarding these pictures, we are to-day what we have been for some years, in most friendly relationship. Whatever may be our differences of opinion, I trust we are both trying to "play the game."

W. J. Taylor.

MRS. MAYBRICK'S PROTEST.

Sir,—My attention has been called to an article published in your paper which is not only erroneous, unwarranted, but libelous. It is to be regretted that you should have attempted to point publicly a moral from my life without first acquainting yourself with the authenticity of the facts of which you speak. Firstly, you state that the British Government "were convinced of my guilt." I beg to refer you to the second edition of the Criminal Law of England, 1890, page 173, where it says that "out of 979 cases tried before Judge F. Stephens from January, 1885, to September, 1889, the case of Mrs. Maybrick was the only case in which there could be any doubt about the facts." Again, the Rt. Hon. Henry Matthews made public, August, 1889, the following decision: "After the fullest consideration, and after taking the best medical and legal advice that could be obtained, the Home Secretary advised Her Majesty to respite the capital punishment of Florence E. Maybrick, and to commute the punishment to penal servitude for life, inasmuch as the evidence does not exclude a 'reasonable doubt' whether his (James Maybrick's) death was in fact caused by arsenic." Again, in the "Life of Lord Russell of Killowen, Lord Chief

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TORONTO STREET, TORONTO.

Justice of England," by R. Barry O'Brien, page 261: "The stress of my argument being, in fact, that no murder has been committed, because the evidence did not warrant the conclusion that the deceased had died of arsenical poisoning. If I am called upon to advise in my character of head of the Criminal Judicature of this country, I should advise you that Florence E. Maybrick ought to be allowed to go free. I consider that the history of the case reflects discredit on the administration of criminal law." Secondly, I am neither on parole or under police supervision, nor did the British Government make it conditional that I returned to the United States. As a matter of fact, I was abroad and visiting in England last year. It is pleasant to recall the courtesy and friendly consideration shown me by Englishmen, and by Churchmen in particular. I am the niece of a Bishop of Illinois and of two ministers in the Episcopal Church. Thirdly, I am not a failure, as implied by you, but a successful authoress and lecturer. I enclose herewith the names and addresses of my publishers and manager. My philanthropic work receives the commendation of eminent men and women of this country and England, and the practical good that my efforts have achieved makes your attack unjustifiable. Fourthly, I am not living alone, nor am I friendless, in poor health, or in need of aid or a "living chance." My aged mother, the Baroness von Roques, shares my home, and I am a member of the representative clubs of the United States. As the "public moral" which you have sought to point, from my assumed guilt, failure and misfortunes, is entirely at fault, and it is an attack upon my professional reputation as an author and lecturer no less than upon my personal character, it will be to the interest of your paper to undo the injury done me by a statement of the true facts. Regretting the necessity of this protest to the "Churchman," I am, yours truly,

Florence E. Maybrick.

THE CHURCH.

Sir,—By chance a letter signed "Anglican," came under my notice. Herein the writer complains about our being called the Church; points out that our exclusive claims bring us into disfavour; quotes some professor to the effect that other Christians have argument for their organizations; urges that we adopt a humble manner and take our place sensibly amongst the denominations; and quotes Scripture concerning there being differences of administration but one spirit. Our Lord made exclusive claims and was crucified for maintaining His claims, because they were true. Unpopularity was no reason with Him for moderating His claims in the least. His Church must make exclusive claims just because they are true. To moderate Her claims would be immoral disloyalty to Her founder. It is unhappily the way of many to prefer popular sentiment to morality. To-day great sects are repudiating the very doctrines in defence of which their founders justified themselves in committing schism even unto severe suffering. The Church makes Her claim to possess the ministry ordained of Christ. The Church knows Her Lord to be the same yesterday, to-day, and forever, so that Her ministry expresses His unalterable wisdom and will. Differences of ministry, therefore, arise out of human frailties, and must be temporary evils to be repented of as truth prevails. For us to put ourselves on the same level as organizations which have arisen out of human frailty would be to degrade the unchangeable mind of Christ to the same low plane as the constantly varying mind of sinful man. It might be popu-

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lar, but it would crucify our Lord and put Him to shame. It might be sweetly sentimental, but it would be horribly immoral. If our Lord gave us our ministry as a permanent institution, all we can do is proclaim His will, and let men bear the responsibility of acceptance or rejection. May God deliver us from the popular immoral sentiment that to-day far more regards the ephemeral fancies of men than it honours the unchangeable will of God Incarnate.

Hoosier.

THE LATE MRS. F. L. OSLER.

Sir.—The death of the late Mrs. F. L. Osler brings to my recollection many incidents which took place many years ago. I was then a very small boy, and with my father and other members of my family, as well as many other persons, attended the first Sunday service which the late Rev. F. L. Osler held in the then small village of Bond Head, and, as there were no buildings large enough, in which to hold a service, a driving-house, owned by the late Mr. J. F. Robinson, was occupied for the occasion. One of the first declarations which he (Mr. Osler) then made in his early ministrations he faithfully carried out, "For I determine to know nothing among you save Jesus Christ, and Him crucified." He at once established Sunday Schools, to which children came for many miles round. He at once purchased a small lot, about a mile west of Bond Head, upon which in a few months after he had erected a parsonage and Trinity Church. He also built a church in Tecumseh, and another in West Gwillimbury, near Bradford, and held services in those three churches every Sunday. As there was no Trinity College then, he made an agreement with the then Right Rev. Dr. Strachan, Bishop of Toronto, who was to ordain any young men he would prepare for the ministry. Some of those were the late Rev. H. B. Osler, his brother; the Rev. W. Darling, the Rev. G. S. J. Hill, the Rev. Mr. Bourne, and others. His congregations and Sunday Schools rapidly increased, and the noble results of his ministrations were soon perceptible throughout the county of Simcoe, as well as the county of York. He received assistance from many persons, but his principal assistant was his noble and self-sacrificing wife, who has just now gone to her reward. I can, even after so many years, hear the sound of her voice as she opens up the way of salvation to those favoured young persons who were privileged to receive instructions from her devoted lips. There has been, and still are, many comments made about her gifted family, although it appears to me natural that such should be the case, for as the promise was made to Abraham, "That in his seed should all the nations of the earth be blessed," we should not think it strange if the promise made to Abraham should also be extended to others who have devoted their lives to God's service as the parents of those children have done. I recall one of the many earnest appeals to his hearers when he said: "We must all stand before the judgment-seat of Christ, I to render an account of my stewardship toward you, and you to give account of how you received it." Would to God that all our clergymen and their wives were like them, to have the salvation of those committed to their care at heart rather than a vain desire for society and pleasures such as the world holds forth to its votaries.

Ira Doane.

BOOK REVIEWS.

The Way to Happiness.—By Thomas R. Slicer. Published by the MacMillan Co., of Canada, 27 Richmond Street West, Toronto; \$1.25 net. This is a most captivating book as regards its composition and style, but we may say at once that it is not such a book as a reader of the New Testament would consider satisfactory. It throws a man too much upon his own efforts. The need—the absolute need—of the grace of God, of Divine help, is nowhere insisted on. The Holy Spirit is nowhere mentioned. Man's soul is the age-long result of a process gradually worked out by God, and man to-day is the product of that process. In fact, it is his (man's) own task to work out his own happiness by his own judicious use of the natural advantages within his own reach. True, he has the advantage of the teaching of the Great Man, "The Master of the art of living," as our author calls Him. And happiness is the great end of life. The author treats very ably, and interestingly, of the various "philosophies" which have sought to accomplish this end. He gives an excellent account of them all: the Utilitarian; the way of

the Stoic; the way of the Epicurean; that of the Alturist; the way of worship; the way to the holy place; happiness at home; the way of freedom; the way to the heights; the end of the way; happiness and peace. These are all criticized—their good points and their defects are ably shown. The author's idea of the popular Christianity of the day is not high. He says in one place: "I believe it would be a vast advance in moral character to substitute the system of M. Aurelius and Epictetus for the so-called Christianity of to-day. It would be a substitution that would not be final, but that would for the time be extremely wholesome," leading, our author thinks, to a real regeneration. Here is another of the almost countless arraignments of the kind of so-called religion that the schisms of Christianity have brought about. To a person trained in the Church the book would prove interesting, but quite disappointing.

The Steps of Life: Further Essays on Happiness.—By Carl Hilti, Professor of Constitutional Law in the University of Bern (Switzerland). Translated by Melvin Brandow, Minister of the Church of Our Father, Lancaster, Penn., with an introduction by F. G. Peabody, Professor of Christian Morals in Harvard University. The Macmillan Co., of Canada; price, \$1.25 net.

Dr. Peabody's preface is deservedly laudatory, but adds another to the multiplied wailings over what is called the Christianity of the day, the result of trying to teach it apart from the real Church of Christ and His appointed means of grace. After reading the Rev. Mr. Slicer's "Way to Happiness," Professor Hilti's book came as a strong tonic. It is a book eminently suited for the wavering souls that have found "religion" as "the pulpits" teach it a really unsatisfying thing. The professor seems to have broken away from "his Church," and, having really known no other, he strikes out what his friends might think a new path, but which is really the old, old way, trodden by the Catholic Church, and marked out by the New Testament. We could quote largely from this most excellent book, which appears excellent even in a translation. We consider it the very best book we have seen written from the author's standpoint. We strongly advise every reading, thoughtful person to get and study it, then to supplement it by studying the popularly disregarded portions of the New Testament Epistles. The topics treated of in these eight essays are: Sin and Sorrow; "Comfort ye My people"; On the Knowledge of Men; What is Culture? Noble Souls; Transcendental Hope; The Prolegomena of Christianity; The Steps of Life. While every essay is excellent, we would especially mention numbers 1, 4, 5 and 7. We sincerely hope the book will have a very large circle of readers.

Scientific Confirmations of Old Testament History. pp. 386. Appendix of notes and references on every chapter, 30 pages. Full and good index, 15 pages. By G. Frederick Wright, D.D., LL.D., F.G.S.A., Professor of Harmony of Science and Revelation in Oberlin College, Ohio, author of eight other valuable books on kindred subjects relating to Bible illustration. Oberlin Bibliotheca Sacra Co. Price \$2, postpaid, \$2.15.

This is a book that ought to be had and diligently read by all who value their Bibles. It is the work of a man who has spent forty years in the scientific study of geology, as known to the present generation, in a way and to a degree only possible of attainment through the untiring and thoroughly scientific work of recent years, done by men whose names are of high repute. The author has occupied his present position for nearly fifteen years, and has personally visited all the localities of which he speaks. He has travelled extensively even in the more southerly part of Eastern Asia. He can thus speak with authority, and it might be said that his information is first hand. A very lengthy review would be required to mention even many of the most interesting pieces of information the book gives us. We can only mention the topics treated of; from these it will be seen how completely the author has discharged his task, leaving, it might be said, no portion of it untouched. The chapters are upon: 1. The witness of the New Testament. 2. Middle and later Jewish History. 3. Israel in Egypt. 4. The Exodus. 5. Physical preparation for Israel in Palestine. 6. Traditions of the Deluge. 7. Scientific credibility of the Deluge. 8. The Glacial Epoch as a Vera Causa. 9. Evidence of a Deluge in Europe. 10. In Asia. 11. In North America. 12. The first chapter of Genesis, and modern Science. We consider this last chapter well worth, even if it stood alone, the price of the whole book. As

the author says, "In view of all these facts, we must deem it by no means a profitless employment to study the lines of harmony that are so manifest between the first chapter of Genesis and the record of creation as found in the inferences of modern science." This sentence, occurring at the end of the book, will serve to show the moderation—we had almost written "gentleness" with which the whole book is written, and which makes it such pleasant reading. We may add that there is not a dull page in it. We quote, as specially applicable to our author, his own words as applied to Prof. Dana; quoting from him, Dr. Wright says: "These words were not hastily written, but form the close of a long article prepared expressly to give to the world what they had long been asking—a formal and full statement of the result of his maturest study and reflection. We are not at liberty to let such an utterance of so competent a scientific authority upon this subject count as of small weight." We may just add that a second reading of this most timely and really beautifully written book has very greatly increased our admiration for it. We most strongly urge every one to get and study it. We are very sure that it will steady many minds shaken in faith by the shallow cavils that have of late been imported among us regarding the Old Testament history and records.

The Age of Schism, being an outline of the history of the Church from A.D. 1304 to A.D. 1503, by Herbert Bruce, M.A., Lecturer and head of the Department of History in the University College, Cardiff, (Wales), and formerly Rivingtons, London. 3s. 6d. net.

The Schism here alluded to is that which took place in the Roman Church when the Papacy removed to Avignon, and made what has been called the 70 years' captivity. The title of the book before us we hardly think the best that could have been chosen, as it does not suggest the great value of this historical sketch. Bishop Lightfoot is credited with having said that the best tonic for a despondent mind was true history. This book of Mr. Bruce's will serve as an excellent tonic. It goes pretty fully into the real inwardness of the troublous times of which it treats, and does, by no means, use black for its colouring. It is, nevertheless, impartial. It shows us how much what were considered political exigencies had influence over good church politics. Even Roman Catholic writers have enlarged on the curse which world politics entailed on the Pope and their minions at the Papal Court. Mr. Bruce touches these evils with a strong, but considerate hand. But the great—and it is very great—excellence of the book consists in such chapters as those on Church Life in the 14th and 15th centuries; Criticism of the Church and Papacy in the Literature of the 14th Century; the accounts of the Councils of Pisa, Constance and Basle. But the crowning excellence of the book is its last chapter on the "Renaissance," in its relation to Religious Life, Literature, and Art. There are two appendices, one of Bibliography, another giving a list of Emperors and Popes. There is also a good index.

The Parson's Handbook.—By Percy Dearmer, M.A. Sixth edition, revised a second time, with much additional matter, and thirty-one illustrations and a good index; price, 6s. net. H. Frowde, London, England.

Mr. Dearmer is a writer on ecclesiastical topics very well known and very highly esteemed in England. That such a book as this one should have been in demand, requiring six editions for its supply, speaks more strongly in its favour than anything we could say. It gives full, and, we are told by many who are qualified to judge, correct historical and documentary proofs of its statements. If these were acted upon there ought not to be an insurmountable difficulty for the Bishops in England to curtail the developments of "fancy ritual," which have been borrowed from by no means universal modern Roman Ritual. Mr. Dearmer gives much information which should be laid to heart by extreme Ritualists, as for instance, on lights about and above the altar. On page 397 he speaks strongly against the unlawful and vicious practice of many young priests and deacons, imitated by some of their older brethren, of holding on to the chalice with both hands and just touching with it the lips of the receiver. We do not know of a more objectionable practice. Mr. Dearmer gives a most elaborate detailed description of the various minute positions and actions to be observed at a "High Celebration." His book is interesting for Churchmen who need "levelling down," as well as for those who need "levelling up."

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Children's Department.

THE EXPRESS TO SLEEP-TOWN.

I know a little traveller,
Who every single night
Starts on a long, long journey
That lasts till broad daylight.

Her ticket reads, "Sleptown Express,"
Stamped, "Papa's Good-night
Kiss,"
And when she pays him with a hug
He says: "I thank you, miss."

"Just take the berth marked
'Dreamy Land';
You mount it by the stairs;
Make haste, because the train
should start
Soon as you've said your prayers.

"Remember, too, on this express
You tightly close your eyes,
And no one reaches Sleepy Town
Who talks, or laughs, or cries.

"So when the sandman engineer
His engine bell has rung,
The passenger for Sleepy Town
Must surely hold her tongue.

"Be ready, then, to jump aboard;
Kiss mother at the gate.
It's after half-past seven, and
The train is due at eight."

THE ELEPHANT.

"In talking about the intelligence and remarkable memories of elephants, Mr. Bostock [who has been a trainer and exhibitor of animals all his life] said: 'The elephant is the most intelligent of animals. It is the easiest to train, the most good-tempered and interesting of all.'

"Speaking of the memories for persons and events that elephants have, I would like to tell you an instance that came under my own eyes some years ago when I was in England. My father was the manager of a show, but he having died my mother was in charge. We had several elephants, and one of them was of unusual size. He was within three of four inches as tall as Jumbo and a trifle heavier.

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Just follow the directions—take a morning glass—and you will find yourself growing stronger and feeling better every day. 148





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"In the rural places where we were exhibiting at the time it was the custom of the people to have large baskets of apples placed by the side of the road after they had been picked from the trees. This particular day our show was passing along a street and the elephants all ate of the apples.

"Not long after the big elephant was taken very ill. He laid down on the ground, and was apparently unable to get up. We did not know whether he had been poisoned or not. Finally a chemist was called, and he gave the elephant some physic.

"It did not appear to do much good. For hours the animal lay on the ground, and the chemist kept giving him medicine. Bystanders jeered at the man for his apparently unsuccessful efforts. Finally, however, the elephant began to revive, and at last stood up on his feet.

"Seven years later we happened to visit this same town again. The big elephant was drawing a chariot with two others in the lead, tandem fashion. We were passing along the street when the elephant suddenly paused and walked up to a man standing on the sidewalk. She placed her trunk around the waist of the man, lifted him up in the air and drew him to her. She began to

caress him, purring loudly all the while.

"Come to find out, this was the chemist who had cured the animal of her sickness seven years before. The man remembered the elephant and the elephant remembered the man. At the performance which we gave the chemist was among the spectators.

"When the time came for the big elephant to appear she walked right over to the chemist and raised him from the ground and hugged him so close that it was uncomfortable, but we could not release him until the elephant was ready. The elephant purred like a cat for almost twenty minutes." —Boston Journal.

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has the richest mines in the world, and the Mexican laws do not permit fraudulent mining schemes. Be sure to invest in a mine that is actively operated and owned by a reliable company, whose officers and directors are known to be men of integrity and honesty; a few dollars invested with such a company now will bring you thousands in a year. The Pittsburg-Oaxaca Mining Co.,

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May 30, 1907.

May 30, 1907.

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Notice is hereby given that a Dividend at the rate of Six per cent. per annum upon the paid up capital stock of this Bank has been declared for the half-year ending 31st of May, 1907, and the same will be payable at the Head Office and Branches on and after

SATURDAY, the 1st Day of June next.
The Transfer Books will be closed from the 17th to the 31st of May, both days inclusive.

By order of the Board,
JAMES MASON,
General Manager

Toronto, 24th April, 1907.

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Debentures issued in amounts, and for periods, to suit purchasers, to pay 4 per cent., with half yearly coupons attached. Investment by Executors and Trustees in the Debentures of this Company is authorized by Order-in-Council.

Loans made on Improved Real Estate on very favourable terms.
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WALTER GILLESPIE, Manager.

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ADMINISTRATOR
OR
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Block 850, Pittsburg, Pa., is absolutely reliable, and through them I made over \$20,000 in less than a year, having only a few dollars to begin with. A friend of mine invested \$10, and is now getting a dividend of \$5 a month. You do not have to go to Mexico. Write to the above Company, and you can rely implicitly on the information you receive.

JACK MARSTON.

British and Foreign.

Mrs. Stiling has been appointed verger of Alfington Church, Devon, in succession to her late husband, who held the office for twenty-five years.

Canon T. T. Halloran, M.A., Cahirciveen, has been appointed Archdeacon of Ardfert, in succession to the Right Rev. Dr. Orpen, Bishop of Limerick.

A scheme is in progress for the thorough restoration of that interesting old structure at Exeter known as St. Anne's Chapel, and the utmost skill and care will be bestowed upon the alterations, with a view to this ancient feature of old Exeter being preserved.

The ancient Church of St. Mary's, Warwick, Diocese of Pennsylvania, is to be enriched by the presentation of a brass altar cross, book-rest, vases and service book, all of them being in memory of Dr. Levi Bull, who founded the parish one hundred years and six months ago.

The Dean and Chapter of Carlisle have adopted a scheme for restoring and improving the cathedral organ at an estimated cost of £2,000. Mr. Carnegie has contributed £500 towards the amount, and nearly the whole of the balance has been subscribed in the diocese.

The Rev. J. Charles Roper, D.D., one of the professors of the General Theological Seminary, New York, has been granted a year's leave of absence to recuperate his health. He proposes to spend the summer in Canada and next winter in Europe, with every prospect of a complete restoration to health.

The sale of the Bible is increasing in the Christian countries of the world at the rate of from 5 to 10 per

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came along, and service they had stuck in a bit of m' illumination.

A bronze tablet placed in St. Marlington, N.J., in Coxe, the first Master of the Masonic Lodge who died in 1739. gift of the Masonic Lodge. Both Mr. Coxe and his wife were buried in the church which dates from Talbot to New Jersey. The S.P.C.A. oldest parishes in the state was for many years.

The Royal Garrison Church has been erected and a quantity of ornaments, presented as memorials to be carried off entrance through window, the men property worth of to find the church very old and of church is the oldest in the kingdom, able historic interest in which King George III reigned.

The interesting connection with the memorial stone of Saturday, April 27, striking illustration of the Anglican Contributions wall parts of the worthy that the presented by the in 1875 to the occasion of A. Selwyn, who Bishop to visit given as a thank offering between the S.P.G. ones.

The Rev. Canon C. B.D., LL.D., of St. Ann's, Dublin, Right Rev. Montreal as in that city, late parishioner other friends with an illuminated cheque. The Archbishop of S. Catterson churchwardens address and which the Rev. Smyth acknowledged. There of people present.

The Rev. F. who lately resided in Canterbury, Mary Magdalene very friendly nine o'clock before the c was attached

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cent. each year. The total sales for 1906 are estimated at from ten to twelve million copies, a fact which would indicate that Bible reading and interest in the Bible are by no means decreasing, as some would assert.

On the occasion of the centenary of the death of John Newton, the friend of Cowper, who also died on April 25th, but seven years before Newton, the Cowper Society made a pilgrimage to Olney, and Bishop Moule, of Durham, preached in the parish church, where Cowper often listened to the evangelical preaching of Newton.

There was universal satisfaction on hearing the announcement that the Rev. Canon T. Gordon Walker has been made Dean of Achonry. He was Canon for ten years, and has been doing excellent work in Emalfad (Ballymote) for the last twenty-seven years, and succeeds the late respected and lamented Very Rev. Dean Heather, late Rector of Achonry parish.

The Deanery of Clonfert, vacant by the lamented death of the Very Rev. Philip Graydon Tibbs, D.D., has been conferred by the Bishop upon the Rev. Canon John M. Aldridge, M.A., Rector of Ballinasloe. No worthier appointment could possibly have been made. Dean Aldridge is beloved by all who know him, and is one of the most gifted preachers in the Church of Ireland.

The Rev. J. J. Rees, who a short time ago left Aberbargoed to take up work at Holy Trinity, Newport, was presented by the parishioners, before his departure, with a solid gold albert with cross pendant, and a handsome dressing-case. During the three years Mr. Rees was curate of Aberbargoed he baptized over 350 children in that place alone. On one occasion he baptized over 200 at one service.

After being in hand nearly forty years, the rebuilding of the parish Church of All Saints', Lower Brixham, has been brought to a completion. Special interest attaches to the fact, since the church is imperishably associated with the memory of its first vicar, the Rev. Henry Francis Lyte, who composed the well-known hymn, "Abide with Me." The work of rebuilding was commenced in 1872, and has cost £12,000.

Speaking at Coventry, the Bishop of Worcester told of a recent experi-

ence he had in conducting a service in a coal mine. When he got down the mine, he said, he did not feel exactly comfortable, for he had to crawl along a passage 3 feet 6 inches high very nearly on his hands and knees. At the end of it there was a man lying half-naked pecking away at the coal. Presently other miners

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came along, and a very delightful service they had there, with candles stuck in a bit of mud to give a little illumination.

A bronze tablet has recently been placed in St. Mary's Church, Burlington, N.J., in memory of Daniel Coxe, the first Provincial Grand Master of the Masons in America, who died in 1739. The tablet is the gift of the Masons of New Jersey. Both Mr. Coxe and his wife are buried in the church. St. Mary's, which dates from the early visit of Talbot to New Jersey as representative of the S.P.G., is one of the oldest parishes in the diocese, and was for many years the episcopal seat.

The Royal Garrison Church, Portsmouth, has been entered by burglars, and a quantity of valuable altar ornaments, presented to the church as memorials to dead officers, has been carried off. Having forced an entrance through a stained-glass window, the men stole or mutilated property worth over £100, but failed to find the church plate, which is very old and of great value. The church is the oldest garrison church in the kingdom, and is of considerable historic interest as the building in which King Charles II. was married to Catherine of Braganza.

The interesting ceremony in connection with the laying of the memorial stone of the S.P.G. house on Saturday, April 27th, provided a striking illustration of the unity of the Anglican Church in all lands. Contributions were announced from all parts of the world, and it is noteworthy that the alms-dish used was presented by the Church of America in 1875 to the Church of England on the occasion of the visit of Bishop G. A. Selwyn, who was the first English Bishop to visit America. It was given as a thankoffering for the work of the S.P.G. in our American colonies between the years 1701 and 1785.

The Rev. Canon Paterson Smyth, B.D., LL.D., D. Litt., late Rector of St. Ann's, Dublin, the successor of the Right Rev. the Lord Bishop of Montreal as Rector of St. George's in that city, was presented by his late parishioners of St. Ann's and other friends before he left Dublin with an illuminated address and a cheque. The Most Rev. the Lord Archbishop of Dublin presided. Mr. S. Catterton Smyth, one of the churchwardens of St. Ann's, read the address and made the presentation, which the Rev. Canon Paterson Smyth acknowledged in feeling terms. There were a large number of people present at the meeting.

The Rev. R. J. E. Boggis, B.D., who lately resigned the Sub-Wardenship of St. Augustine's College, Canterbury, for the vicarage of St. Mary Magdalene, Barnstaple, had a very friendly send-off. Just before nine o'clock a landau was drawn up before the college gates, to which was attached a long rope. When Mr.

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McCommon —Handsome square piano by McCommon, in rosewood case, finished alike back and front, double plinth mouldings, carved legs and lyre, 7 octaves, full iron frame, overstrung scale. Special Sale Price.....	\$113	Karn —A very attractive upright piano by D. W. Karn & Co., Woodstock, in handsome burl walnut case, with full-length music desk, carved panel, 7½-octave, 3 pedals, Wessel, Nickel & Gross action, etc. Looks just like new. Regular Price, \$375. Special Sale Price.....	\$243
Weber —Very handsome square piano by Weber & Co., Kingston, rosewood case, double plinth and serpentine mouldings, full iron frame, overstrung scale. A very beautiful piano. Special Sale Price.....	\$123	Winter —A very handsome mahogany upright piano, specially designed and made for us, with handsome full-length panels, Boston fall board, 3 pedals, muffler attachment, fine double repeating action, ivory and ebony keys, etc. Has been very little used. Regular Price, \$400. Special Sale Price.....	\$248
Stevenson —Square grand piano by Stevenson & Co., Kingston, in rosewood case, carved legs and lyre, serpentine mouldings, full iron frame, overstrung scale, in perfect order. Special Sale Price, \$127		Gerhard Heintzman —7½ octave upright piano by Gerhard Heintzman & Co., Toronto, in burl walnut case, full length music desk, plain polished panel, light hand carving in relief, 3 pedals, ivory and ebony keys, etc. Cannot be told from new. Regular Price, \$400. Special Sale Price.....	\$263
Heintzman & Co. —Square grand piano by Heintzman & Co., Toronto, in handsome rosewood case, carved legs and lyre, serpentine and plinth mouldings, large overstrung scale, full iron frame; a very nice toned piano. Special Sale Price...\$135		Mendelssohn —Cabinet grand upright piano by the Mendelssohn Co., Toronto, in rich burl walnut case, full length polished panels, Boston fall board, 3 pedals, ivory and ebony keys, large overstrung scale, a very fine piano used less than a year. Special Sale Price	\$268
Vose & Sons —Very beautiful square piano by the celebrated Boston maker, in rosewood case, finished alike back and front, with plinth and serpentine mouldings, carved legs and lyre, full iron frame, overstrung scale. An exceptionally good instrument. Special Sale Price	\$140	Gerhard Heintzman —7½ octave upright piano by Gerhard Heintzman & Co., in handsome ciasian walnut case, with full length panels, Boston fall board, 3 pedals, ivory and ebony keys, etc. In perfect order. Regular Price, \$450. Special Sale Price.....	\$278
New England Piano Co. —7½-octave upright piano by the New England Piano Co., Boston, ebonized case, with plain panels: has been thoroughly reconstructed and is in good condition. Original Cost \$300. Special Sale Price.	\$178	Gerhard Heintzman —7½ octave upright piano by Gerhard Heintzman & Co., in rich burl walnut case of attractive design, Boston fall board, full length panels and music desk, 3 pedals, in just as good order as when it first left the factory. Regular Price, \$450. Special Sale Price	\$283
Dominion —Walnut upright piano by the Dominion Co., Bowmannville, small size, with marquetry panels and lacquered candelabra, full iron frame, tricord overstrung scale, 3 pedals; is just like new. Special Sale Price.....	\$189	Gourlay —Cabinet grand upright piano of our own make in rich mahogany case with full length panels and music desk, 2 pedals. This piano is of the best material, finest workmanship in every particular, and although plain in design of case, it represents a higher ideal in piano quality than hitherto achieved in Canada. Is just like new. Special Sale Price	\$305
Heintzman & Co. —Upright piano by Heintzman & Co., in ebonized case, with plain polished panels, tricord overstrung scale, good action and sweet tone. Original Price, \$325. Special Sale Price.	\$195	Gourlay —An exceptional piano of very rich burl walnut—an instrument of ornate Colonial design; our new Grand scale. It possesses every approved improvement known to the science of piano building and has only been used 15 months. Special Sale Price.....	\$335
Mendelssohn —Upright piano by the Mendelssohn Co., Toronto, in walnut case, with full-length plain panels, 3 pedals, with practice muffler, tricord overstrung scale, etc. Used less than a year. Special Sale Price.....	\$198		
Heintzman & Co. —Walnut upright piano by Heintzman & Co., with plain polished burl walnut panels, double repeating action, ivory and ebony keys, etc. Regular Price, \$350. Special Sale Price.....	\$215		
Mendelssohn —7½-octave upright piano by the Mendelssohn Co., in handsome mahogany case with			

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monument is in the form of a Celtic cross, 20 feet 8 inches in height, and it is constructed of Melbourne blue-

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