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ANY even numbered section of Dominion Lands in Manitoba, Saskatchewan and Alberta, excepting 8 and 26, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

Application for entry must be made in person by the applicant at a Dominion Lands Agency or Sub-agency for the district in which the land is situate. Entry by proxy may, however be made at any Agency on certain conditions by the father, mother, son, daughter, brother or sister of an intending homesteader.

DUTIES.—(1) At least six months' residence upon and cultivation of the land in each year for three years.

(2) A homesteader may, if he so desires, perform the required residence duties by living on farming land owned solely by him, not less than eighty (80) acres in extent, in the vicinity of his homestead. He may also do so by living with father or mother, on certain conditions. Joint ownership in land will not meet this requirement.

(3) A homesteader intending to perform his residence duties in accordance with the above while living with parents or on farming land owned by himself must notify the Agent for the district or such intention.

W. W. CORY,

Deputy of the Minister of the Interior.

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A number of the men of St. Luke's, Evanston, Ill., recently raised a purse of several hundred dollars for their rector, the Rev. G. C. Stewart, and they presented it to him a short time ago, telling him that it was to provide him with the means for a trip to Europe this summer.

In recognition of his long and faithful services in connection with St. Peter's, Vere Street, London, where he had laboured for the past thirty years, the Dean of Salisbury, Dr. Page Roberts, was lately presented with a purse of 1,000 guineas and a beautifully illuminated album containing the names of the subscribers to the presentation fund. Mrs. Page Roberts was also presented with some etchings of the church. The meeting at which the presentation took place was presided over by Viscount Middleton.

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In connection with a recent visitation of the Bishop of Connecticut to St. Andrew's, Kent, in that State, he solemnly blessed and dedicated a chapel for the use of Kent School. The chapel is the gift of Miss Estille Ogden. It is completely furnished with an altar, dorsal and other church furniture.

A solid silver chalice and paten were recently dedicated to the Bishop of the Diocese of St. Paul's, New Albany, Ind. They were given by Mrs. J. H. Stotsenburg and family in memory of Mrs. J. M. Stotsenburg and her son, Major-General Stotsenburg, who lost his life in the Philippines.

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the church to Christ's Church, Upper
Marion, Pa., was recently dedicated
by the rector. The gift is in memory
of a dearly-loved deceased brother,
Mr. Charles Stewart Hollowell.

Mr. R. H. Wood, who died recently
at Sidmouth, South Devon, aged 89,
was a great benefactor to the Church
in that town. A few years ago he
provided a Church House at a cost of
£7,000. Before going to Sidmouth in
1895, he built the Hospital of St.
Cross at Rugby, at a cost of £35,000.
His anonymous gifts to every deserv-
ing cause were numerous.

Canadian Churchman.

TORONTO, THURSDAY, JUNE 11, 1908.

Subscription Two Dollars per Year
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Lessons for Sundays and Holy Days.

June 14.—Trinity Sunday.
Morning—Isai. 6, 10, 11; Rev. 1, 10, 9.
Evening—Gen. 18 or 1 and 2, 4; Ephes. 4, 10, 17 or Mat. 3.

June 21.—First Sunday after Trinity.
Morning—Josh. 3, 7-4, 15; Acts 4, 32-5, 17.
Evening—Josh. 5, 13-6, 21 or 24; 2 Pet. 1.

June 28.—Second Sunday after Trinity.
Morning—Judges 4; Acts 8, 26.
Evening—Judges 5 or 6, 11; 1 John 3, 10, 16.

July 5.—Third Sunday after Trinity.
Morning—1 Samuel 2, 10, 27; Acts 12.
Evening—1 Samuel 3 or 4, 10, 19; Jude

Appropriate hymns for Trinity Sunday and First Sunday 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.

TRINITY SUNDAY.

Holy Communion: 317, 321, 323, 553.
Processional: 161, 165, 166, 167, 170.
Offertory: 162, 164, 172, 275.
Children's Hymns: 169, 330, 335, 336.
General Hymns: 160, 163, 509, 514.

FIRST SUNDAY AFTER TRINITY.

Holy Communion: 312, 520, 530, 565.
Processional: 306, 309, 534, 545.
Offertory: 170, 216, 223, 235.
Children's Hymns: 175, 304, 338, 344.
General Hymns: 514, 526, 539, 542.

TRINITY SUNDAY.

The Epistles of St. Paul, the earliest Christian literature, prove that the Doctrine of the Trinity was taught in the Church of the Apostles, and was accepted by the disciples of the Christ as the highest revelation of God to man. The Gospels show us that Jesus Christ Himself taught the existence of the Blessed Trinity. "Go to Jordan, and thou shalt see the Trinity," writes a Father of Holy Church, in reference to the Baptism of Jesus. Then there is the baptismal formula in St. Matthew, of which the latest commentator on St. Matthew writes as follows: "The conclusion that the formula as here recorded marks a developed and late stage of doctrinal belief and ecclesiastical practice, is unjustified." Under the guidance of the Holy Spirit we of to-day are

kept in the Truth revealed by Jesus. And this truth gives us a fuller conception of the Divine Fatherhood, and a sense of closer communion with God. The Doctrine of the Trinity explains the power of the Incarnation, the Atonement, and the Sacraments. Hence this Doctrine has had in all ages a marvellous practical influence over men. So that while we admit our utter inability to understand the Doctrine, we proclaim our everlasting gratitude for the "grace" of our Lord Jesus Christ, the "love" of God the Father, and the "communion" of God the Holy Ghost. "A door was opened in heaven." What are we to hear? "Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come." Thus are we to adore the Blessed Trinity all the days. This teaching of Holy Church marks the highest revelation of God to man. It also marks the greatest influence in the moral, intellectual, and spiritual developments of man. But there are many who have not this knowledge. These are unhappy and unfruitful, because they know nothing of grace, love, and fellowship with God. Remember what Jesus said to His disciples: "The harvest truly is plenteous, but the labourers are few. Pray ye, therefore, the Lord of the harvest that He send forth labourers into His harvest" (St. Matthew 9:37-38). On this call of Jesus is based the call of the Church to us at Ember-tide. With heavy hearts we realize that the harvest truly is plenteous, but still the labourers are few. In how many Church homes is the Ember Collect recited on the appointed days? To pray in the home for more labourers is to bring before the growing boys the duty of priesthood. Perchance it will arouse the boy with a vocation to a sense of that call from on high. In how many of our pulpits is the duty, the privilege, pressed upon parents of offering their sons for the priesthood? Is our branch of the Church doing its utmost to preach and teach vocation, to recruit from all classes, and to train her sons for the special service of God and man? Meditate upon the revelation of the Blessed Trinity. Think of the inestimable influence of the Trinity. Remember how many there are who stand in direst need of that Gospel. Pray earnestly, labour truly, that faithful men and women be lead to offer themselves for the work of Holy Church. God's service is "reasonable." To fulfill it is a "reasonable" holy and living sacrifice.

Young Men.

Canon Scott Holland has been writing to the Church Times urging that young men who go from the country to work in banks or insurance offices in London should be induced to lodge at a settlement in the east or north of that city, where they would after business hours have their natural gifts called into play by contributing something to the solution of the deep social problems that surround them and store memories and experiences which would serve them through life. It would be a great step in advance were influential Churchmen in Canadian cities more definitely to lend a hand in guiding young men, who are similarly situated amongst them, into work for the social, intellectual and spiritual betterment of those about them who sadly stand in need of the influence they could so well exert. Crime and vice would be lessened and good and noble work would be done where now its neglect is only too evident.

Sunday Conversation.

Why is it that on Sunday, not only at home, but even when going to or from service, so many Churchgoing people are ready to talk about the last play, or social function they have attended, or the incidents of a dance or game of bridge, or whist? Of course in a certain sense their hearts, minds and tongues are their own, and they are

free agents. Again it is a sort of general conviction that it is bad social form to talk openly on religious subjects in the ordinary intercourse of life. But, we may be permitted to ask, has the religion these people profess by their very Churchgoing no superior claim on their hearts, minds and tongues on the one day in the week set apart from time immemorial for individual and corporate worship than that exerted by pleasure? And may it not be possible that what is deemed bad social form on Saturday, may in the exercise of due discretion, be good religious form on Sunday. Religion must be worth not only thinking about but talking about as well. And can there be a better day for religious conversation than Sunday?

Modernism.

The visit of Mrs. Humphrey Ward has deepened our interest in this exceptionally able and cultivated woman. However much, in many respects, we may differ from Mrs. Ward, there is no question as to her thorough sincerity and desire for truth. It is with pleasure we find Mrs. Ward in her latest writings again returning to her much loved Italy, the intellectual and religious life of its people, and to Assisi and the associations with St. Francis, and his revival, "What faith was to the thirteenth century knowledge is to us. St. Francis rekindled the heart of Europe. Darwin has transformed the main conceptions of the human mind." Referring to the revival of Christian faith in Italy she speaks through one of her characters as follows: "Ten years ago there was not faith enough in this country to make a heresy! And now! If St. Francis were here—in every olive garden, in every hill town, on the road and the byways, on the mountains, in the plains—his heart would greet the swelling of a new tide drawing inward to this land—the breath of a new spring kindling the buds of life. He would hear preached again, in the language of a new day, his own religion of love, humility and poverty. The new faith springs from the very heart of Catholicism, banned and persecuted as new faiths have always been; but every day it lives, it spreads! Knowledge and science walk hand in hand with it; the future is before it. It spreads in tales and poems, like the Franciscan message; it penetrates the priesthood; it passes like the risen body of the Lord through the walls of seminaries and episcopal palaces; through the bulwarks that surround the Vatican itself. Tenderly, yet with an absolute courage, it puts aside old abuses, old ignorance! Like St. Francis, it holds out its hand to a spiritual bride—and the name of that bride is Truth."

Italian Thought.

Ten years ago Mrs. Ward was preparing her other Italian story, called Eleanor. In it she threw some light on the intellectual trials of the Italian religious movements of that time, and gave an account which may or may not have been true, of how the writers were tricked, discredited and thrown aside. Since that day there have been waves of progress to which Mrs. Ward refers in the eloquent passage we have quoted. The novelist, or rather story writer, who was most fiercely attacked and proscribed was Fogazzaro. This treatment caused his writings to be translated and gave them an immense circulation, but they failed to stir our Anglo-Saxon natures. They sprang from the very heart of Italian Catholicism and appealed to emotions and traditions foreign to us. But there could be no question of their intense religious sincerity and Mrs. Ward tells us of the influence such writings have already exerted.

Making History.

How unconscious most men are of the fact that each of them is, in great, or humble sphere, making history. The individual acts of each man

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he gift of Mr. vestryman of Church, Upper ntly dedicated t is in memory eased brother, fallowell. o died recently evon, aged 89, to the Church years ago he ise at a cost of to Sidmouth in ospital of St. ost of £35,000. o every deserv us.

from day to day are the silent, steadfast forces by which in their collective result the words, sentences, chapters, of the story of a nation's life is being gradually recorded. So in the acts or negations of individual members of the Church, day by day, is its progress or decline recorded. There is no evading responsibility in this great progression. The tiniest grain of sand plays its part in the cementing mortar that binds the uplifting walls of the vast cathedral as surely as does the massive foundation stone on which they rest.

M. Louis Frechette's Death.

French Canada, and, indeed, all Canada, has lost its Poet Laureate in the lamented death of M. Louis Frechette. There is a brightness and vivacity in our French comrades: a gaiety of spirit and grace of expression that has never found a more charming and characteristic exponent in Canada than the late M. Frechette. The first part of the old saying, "A poet is born but an orator is made," was exemplified in him. The sureness of his touch and delicacy of his genius were admired and deservedly honoured in the ancient capital of his race. We pay our modest tribute to the memory of our distinguished compatriot whose name will ever stand in the forefront of the literature of our beloved Canada.

Young Women.

We cannot too strongly express our heartiest sympathy in the practical and benevolent object advocated by that noble Churchwoman, Mrs. A. J. Broughall, in another column. Toronto urgently needs such a home for girls, and young women coming to the city for employment; or others having no home of their own to go to after their day's work in town is over. There is not only a need, but a desperate need, of the safeguarding, uplifting protection sought to be provided by Mrs. Broughall, and those who are aiding in this most necessary movement, to a class of girls, who by their inexperience, and friendlessness are peculiarly exposed to ruinous temptation through their changed circumstances and the sinister influences with which they are frequently brought in contact. There should not be a moment's hesitation on the part of any chivalrous Christian man, or any pure-minded, sympathetic woman in substantially aiding such a worthy object. Let fathers and mothers, sons and daughters, living in their own happy homes, think for a moment of the hundreds, aye, thousands of girls who through death or misfortune of those on whom they were dependent have had to go out homeless, and it may be friendless, and earn their own living amidst the pitfalls of sensuality and sin in a large city. If we know anything of the true-hearted, open-handed generosity of the Church people of Canada, we are confident, that rich, and poor, alike, they will respond most promptly and liberally to this good woman's appeal in aid of a home for the toiling, lonely and often sorely tempted girls and young women who are bravely fighting the battle of life amid the trials and troubles of a great city.

The Qu'Appelle Brotherhood.

Bishop Montgomery as secretary of the S.P.G., appeals for funds to enable four clergy, university men, to go out to this diocese. He says in part: "We appeal for £1,000 immediately, in order to place in the field men waiting to go. One of them has been already working in the diocese; the others are his friends. The sum of £1,000 is the least that is required to pay the passages, build the houses, buy the horses and conveyances, and equip and maintain four men for a year. A further sum of £1,000 will be needed for their support, to be spread over the next two years, to develop the work until it can become self-sustaining. The district apportioned to the Brotherhood has an area of 12,000 square miles in the south-west of the diocese. Settlers are now pouring into it, and at present the only ministrations

of religion are supplied by Roman Catholics and Christian Scientists. At present there are no townships, but the railway is planned to pass right through this region, and next year it is expected that a dozen towns will come into existence. A settler has promised to put his "shack" and stables at the disposal of the clergy, if only they will come at once to minister to the 20,000 or 30,000 people who may soon be expected to settle there." Such a scheme has always appealed to us as an ideal one for the West, but we must confess that in practical work it has not hitherto been successful. Archdeacon Lloyd on the other hand for his Bishop asked for forty volunteers: lay readers, catechists, students, curates, and he could have got eighty, not four, and each of these forty were carefully picked men, selected for their adaptability for work in the new settlements. There is a fair proportion of university men among them and all these men are receiving, in selected sections, their theological instruction in an embryo seminary. The ground is thus covered, the field is occupied by men whose usefulness is steadily bettered. And with so many it is possible to make changes, to put the square peg in the square hole in a way which could not be done with only four. But we would like to see this Brotherhood have a fair chance, we wish it success and to that end that people like-minded would help it along. In the absence of more definite information or post office address, letters had better be addressed to the Bishop of Qu'Appelle or the administrator of the diocese should he be absent.

Keep Track of the Migrants.

It is impossible to write about missionaries without remembering the sheep who are scattered over these immense fields. Although nothing is more desirable than to make friends in a new country; it is in our experience the exception to find any immigrants with letters from their clergyman, and it is equally exceptional to find any moving from Eastern Canada to the Western provinces, who take care to supply themselves with such valuable introductions. How valuable is the Follow Up System of the Brotherhood of St. Andrew, and how still more life-saving it might become were it made more use of. As Mr. Hubert Carleton wrote to an English paper some time ago. The Brotherhood's National Offices in Toronto, Ont., and Boston, Mass., have for some time made it an important part of their business to follow up very carefully any man or boy whose name may be sent us, who is moving to any part of the North American continent. We have our own correspondents in our Chapters of the Brotherhood practically everywhere, and when a name is sent to our office, we write immediately to these correspondents, asking them to do everything that they possibly can immediately to welcome the new arrivals, and to make it easy for them to attach themselves to the Church in their new home. When desired, our secretaries will ask for a report from the correspondent, which report will be sent back to the individual sending us the name. None should be lost sight of, and yet there never was a time when so many young people are left to the freedom of their own wills and their relatives and friends can hardly find them again.

The Easy Yoke.

It is one of life's truths that the burdens of life are most easily and happily borne by the man who cheerfully and steadfastly bears them during his waking, working hours, day and night. Always advancing, never shirking the duties and responsibilities that come to him he grows in strength and capacity; and to him comes, in due time, the comforting assurance of work well done, and the approval of a clean and manly conscience. The yoke of life is never easily borne by the irresolute and timorous man. There is always a lion in the path. A painted lion drawn by his own imagination and made lifelike by his own fears. The easy yoke is alone borne by the believing, true-hearted, determined, constant and cheerful

worker. To him alone comes the joy of faithful, self-denying service. He is learning the true secret of life and to him is being gradually revealed its sweetest mystery, the joy of increasing self-denial and of expanding helpfulness to others.

Confirmation.

Every religious body contains some souls who strive to so change the practices of the confraternity to which he belongs as to conform to some spiritualized ideal. Within the Church all needed help is to be found. These remarks are suggested by reading that a Congregational minister in New York finding a want in the usual congregational usage has "confirmed" a class of eighteen, beginning the new service as follows: "Confirmation is an ancient rite of the Church, established by the apostles themselves, as when, by prayer and laying on of their hands, those previously baptized into the name of the Lord Jesus Christ received the gift of the Holy Spirit. This sacred rite, in the case of those baptized in infancy, implies the confirming or strengthening of the grace imparted in baptism. Baptism brings the child into covenant relations with the Church, the parents or guardians believing for the child. Confirmation signifies that the child, having now come to years of discretion, believes for himself, and openly before the Church confirms and ratifies the godly act of parents or guardians in lending him to the Lord, of which baptism was the sign or seal. The crowning glory of confirmation, followed by a public reception into the fellowship of the Church, is to be divinely qualified to come to the blessed Communion table, our crucified and risen Lord Himself being the gracious Host."

NOW OR NEVER.

As time goes on the semi-annual appeals of our Canadian Bishops noticeably improve in matter and style. The last one on behalf of our North-West missions was especially eloquent and stirring, and well calculated to arouse our people to the magnitude and importance of the work of the Church in that region, and to a sense of their own pressing responsibilities. The urgency of the call to help is, indeed, undeniable, and it can only be shirked, evaded or imperfectly responded to at a ruinous cost to the Church in this Dominion. One note, we are pleased to see, was sounded by the Bishops. The North-West, which already contains a population equal to that of the three Maritime Provinces, though still preponderantly British, is rapidly filling up with foreign or alien nationalities. As yet the British element has taken the lead, but it is more than unlikely that this preponderance can be permanently, or indeed, much longer maintained. It is, therefore, of the utmost importance that our Church, the greatest bulwark in existence of loyalty to the British Crown, should be strengthened and extended in this region, which will ere long be occupied by a population, the large majority of whom have no hereditary attachment to the flag, and who in many cases hail from countries ill-affected towards our race and Empire. In advancing this claim we cast no reflections upon the loyalty and patriotism of other religious bodies. Far from it. But it must be conceded that of all agencies of the kind, whose work tends in this direction, the Anglican Church holds the premier place. Her formularies, fixed, and unchangeable by the will or caprice of the individual priest directly and imperatively inculcate the spirit of uncompromising loyalty. No man, it is safe to say, can be a Churchman, in any sense worthy of the name, without being a loyal citizen of the Dominion, as it is at present constituted. This, which we think, hardly any one will attempt to deny, cannot be said of any other religious body in existence to-day. Loyalty to the British Crown and Anglican Churchmanship are bound up and stand or fall together. The political future, therefore, of Western Canada, which

to-morrow promises to contain the larger half of our entire population, may, if not bound up with, be very materially influenced by the ascendancy of our Church. As patriots and loyalists, therefore, we are bound to respond to this appeal. Events move quickly nowadays, the country is now in the making. Certain formative influences are at work which will shortly stiffen into tendencies, which in their turn will harden into fixed and practically unchangeable conditions. Everything is as yet, however, plastic and formless. But things cannot remain long as they are. The grant of full local self-government will force into prominence questions involving great political issues. Public opinion is being created. National self-consciousness is awakening. Here lies an opportunity for the Anglican Church, which will probably never again repeat itself. A like opportunity presented itself, in the seventeenth and eighteenth centuries, on this continent, and we failed to embrace it. Had the Church of England gone in and occupied the land in the American colonies, the Revolution would have been inconceivable. But apathy and indifference did its fatal work. To-day very much the same problem confronts us. How are the hundreds of thousands of aliens, who, for the next ten or fifteen or twenty years, will pour into and settle in our North-West, to be imbued with the spirit of loyalty to the British Crown. Other agencies, no doubt, will do their share of the work, but it is safe to say that no single one, and perhaps the whole collectively, can exercise the potent influence of our own Church, widely and firmly established. This is an aspect of the question that has possibly occurred to few, and it may appear to some rather fanciful. But the more it is studied in the light of history, and in its relation to present day conditions the more does it commend itself to our very serious consideration. A strong Anglican Church in our great and "last" West, means a population strongly attached to the British Crown, and, therefore, to the Dominion as at present constituted. Every dollar spent in Anglican missions in that region of illimitable promise is a stone, well and truly laid in the upbuilding and consolidation of our Empire. But the time is short, and adverse influences are already at work. If we are not to wake up at some not very far distant day and find the better half of our Dominion indifferent, alienated from, and hostile to the British Crown, we must be up and doing with a will.

JUDGING BY THE EXCEPTION.

The tendency to judge persons and things by the exception rather than by the rule, is engrained in human nature. The exception naturally impresses us, and remains in the memory, and so finally influences the opinion. This is true even in regard to such a fixed and common-place thing as the weather. We remember the exceptional and forget the normal seasons, and so gradually come to the conclusion that the "climate is changing." We have heard this said in England, the United States and Canada for, at least a generation. Winters have been getting milder or colder, summers hotter or cooler, springs trying, later, earlier or more balmy, as the case may be, and there are always exceptional instances to quote, either way. This holds good in a great many more connections besides the weather. We are apt to judge our own lives in the matter of happiness or suffering on the same principle. The exceptional misfortune appeals to the imagination far more powerfully and permanently than the common-place blessing. When some mishap befalls us we are apt to say, "That's just my luck," but how very seldom we hear any one say this when some piece of good fortune comes his way. A thousand times in the course of our lives we have said or been tempted to regard ourselves as the most unfortunate of mankind. And yet if we are nonest with our-

selves we must acknowledge that our normal state is one of happiness, and that the suffering we are tempted to judge our lives by is the exception. Again thousands judge or are tempted to judge Christianity, as regards its general influence upon mankind, upon this same principle. They judge by the exception rather than by the rule, by the wars and persecutions which have been waged and perpetrated in its name, ignoring its tremendous and beneficent effect upon individual human character and society as a whole. But the most direct and practical illustration of this evil practice is the way in which we judge our fellowmen. How prone we are to judge others by the exception rather than by the rule. Comparatively few, even the clearest-headed and most experienced, learn the folly, as Macaulay says, of "Arguing from one action to another." Because a man under certain circumstances acts in a particular way, therefore, the great majority of us conclude he will act in the same way under all circumstances. "A man," for instance, we have often heard people say, "That will take a bribe will tell a lie." But this by no manner of means follows. The man who is conscious of having been guilty of one mean act, is generally anxious to partially regain or retain his self-respect, and so keeps faith, even if the compact is a corrupt one. Very few men are wholly abandoned, or wholly upright. The most of us are good and bad in streaks. In other words human nature is the most inconsistent thing in the world. There is an old proverb in the county of Cumberland, England, "There's nout sae queer as folk, especially live uns." Human character is, indeed, full of surprises. But we go on estimating and judging our fellowmen by the exceptional action, which impresses us, and ignoring the whole tenor of their lives; one fault glaringly manifested will outweigh a score of virtues unobtrusively practiced; one slight will cancel the remembrance of a hundred benefits and good offices; one petty weakness will obliterate the impression produced by half a life time. The foibles and weaknesses of generally strong-minded, well-balanced men are often very remarkable, of the general whose fame is a national possession mortally afraid of a cat, of the cool, hard-headed business man who cannot keep a family secret, of the great mathematician who perpetrates execrable poetry, of the great thinker and scholar who spends every spare moment of his time in manufacturing tenth rate pictures, of the grave and learned divine whose delight is the making of bad puns, etc., etc. Who of us have not met at sometime of our lives individuals who correspond more or less faithfully to these types. History gives innumerable examples of the same thing, the sentimentality of Nero, the childish buffoonery of Cromwell, the personal vanity and small-mindedness of Napoleon, the one moral lapse of Nelson, and others equally striking that might be cited. Superficially inconsistent, however, as human nature undeniably is, in the deeper sense, it is one of the most rigidly consistent of created things. Every man is governed by fixed and immutable laws, and his inconsistencies are only the petty variations of the river in its irresistible course to the ocean. Thus the folly of estimating human character by isolated and exceptional actions. The world would be a vastly more comfortable place to live in, and we would be saved from the commission of many follies and meannesses, fraught with disastrous results and remorseful memories, if only people would resolutely combat this common failing of judging from the exception.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

Spectator has already attempted to reply to the objections raised against the proposal that the Canadian Church should possess itself of a liturgy

of its own. We have a Canadian Episcopate and power to perpetuate our own ministry. We have a General Synod and authority to legislate for ourselves, but we have no Prayer Book to call our own. Our public worship is conducted according to a Prayer Book borrowed from England, printed in England and controlled by England, and the name of Canada and the Canadian Church does not once appear in it. England is now discussing very seriously certain alterations as a result of recent inquiries and if changes are actually effected then those changes automatically become law for us without our having a single word to say in the premises. It is the only thing that England can do. It would be out of the question for the Church in England to have to stop and persuade the Church in Canada and Australia and New Zealand before it could alter its liturgy to suit its own requirements. A self-governing Church is responsible for its own jurisdiction. Englishmen for England, Canadians for Canada,—that is the only way that progress can be made. There is, of course, a community of interests in a general way and each will work in harmony with the other, but a self-governing Church must govern. That is our view of the situation, and that we believe is the real view of Canadians who give this subject thought. We must have our own liturgy as well as our own episcopate and autonomy.

The discussion of this question of Prayer Book revision has now reached a point when it is probably wise that we should attempt to illustrate in a few specific instances what we have in mind when we urge the readjustment of our liturgy. We have grown sufficiently accustomed to the consideration of revision not to lose our heads if a suggestion that does not appeal to us at once should be put forward. We all know very well that there is a long distance between suggestion and acceptance by the Church. If this or that foolish proposal be put forth there is absolutely no need of any one getting into a panic over it. To propose is one thing, to dispose is another. We may be perfectly sure that when revision is once undertaken no alteration will be made unless the Church as a whole is fully convinced of its need. And if we follow the excellent example of our American brethren no revision will be finally accepted until the revised book has been in tentative use by the whole Church for three years, when its limitations may be pronounced upon by the highest court of appeal—the people whose devotions it presumed to express. We come now to the consideration of some features of the Prayer Book, which, in our opinion, admit of improvement. It must be understood that we can only, under the limitations of space and time at our disposal, give expression to a few samples which illustrate what we have in mind. We cannot undertake to set before the public a revised Prayer Book, but we can, we think, illustrate a few principles that must find expression in any revision. What we have to say will fall under four heads: (1) Revision of the Lectionary, (2) Revision of the Rubrics, (3) Revision of the Text, and (4) Enrichment.

The place to begin revision is, of course, on the fly leaf, where the name of the Canadian Church would be duly inscribed. Several faint attempts have been made to secure a distinctive name for our Church, something that would indicate its individuality and its autonomy, rather than its present title, indicating, as it does, our subordination to another Church. We regret to say that these attempts have been so spasmodic and so limp that nothing has come of them, but the moment revision is taken up then the question of a name must be dealt with. Passing on from the fly leaf the first great feature of revision must be the lectionary. Every Churchman must be conscious of the fact that we are not making the best use of our opportunities in the way we present the Scriptures to our people on Sundays. There are lessons that

break off at the most inopportune point, and there are lessons which can hardly be said to be edifying particularly when we think of the much superior lessons that might be chosen, lessons that are not now read on Sundays at all. Take, for example, some of the lessons from the Book of Judges, the story of Balak and Baalam, the story of Elijah and the prophets of Baal and many other portions that might be referred to. Are we not all conscious of a feeling that as our opportunities for reading the sacred Scriptures in the ears of our people are so few that we ought to carefully select those portions that will most fully minister to the edifying of the Church. Then there is a growing demand for more elasticity in the lections from the Psalter. We all recognize the devotional value of the Psalms as a whole, but here and there we find a pagan element that jars upon a Christian service. These Psalms have a habit of cropping up on most inopportune occasions. Sometimes when the key note of our service is peace, or thanksgiving the harmony of the occasion will be broken by a violet malediction in a Psalm. Take, for example, the 109th: "Let his days be few and let another take his office," "Let his children be fatherless and his wife a widow," "Let his children be vagabonds and beg their bread," etc. Several others contain sentiments that are somewhat of the same nature. The American Church has met the difficulty in this way. The Psalms are divided for thirty days just as in our Prayer Book, but they have proper Psalms for a great many more festivals than we have. Then there are twenty "selections" from which the more objectionable Psalms are omitted, and this note is added to the Rubric regarding the reading of the Psalms. "But note that on the other days instead of reading from the Psalter as divided for daily morning and evening prayer he may read one of the selections set out by the Church." This gets over the difficulty with the smallest amount of change and the least noticeable alteration. But the point is, it is effective.

The next feature of revision is the Revision of the Rubrics. By this simple means great and beneficial changes can be effected without otherwise altering the familiar contents of our Prayer Book. We have already noticed on other occasions the extraordinary repetitions that are made when full Morning Prayer and the celebration of the Holy Communion occur at one service. Under such circumstances we have two exhortations, two confessions, two absolutions, two creeds, the collect of the day said twice, the Lord's Prayer four times, and four times we pray for the King. We have also noticed that the original intention of having these services said at different times of the day removes some of the difficulties of repetition, but that is a solution in form only. One or other of these services is sure to be little more than a formal compliance with a rule of the parish even under the most favourable circumstances, and in country and town parishes the most formal observance of such a rule is almost impossible. Repetition is inevitable under existing Rubrics. The American Church has met this situation in the following way: (1) It has added this Rubric at the beginning of Morning Prayer, "On any day when the Holy Communion is immediately to follow the minister may at his discretion pass at once from sentences to the Lord's Prayer, first pronouncing, 'The Lord be with you.' This, it will be seen, cuts out the Exhortation, General Confession and Absolution in Morning Prayer, since all three elements will come later on in the celebration of the Holy Communion. This is a return to the first Prayer Book of Edward VI. (2) In regard to the Lord's Prayer the second time it occurs in our morning service has been omitted in the American Prayer Book and provision is made for omitting it at the opening of the Communion service "if Morning Prayer hath been said immediately before." (3) Likewise the second recital of a creed is provided against by the insertion of these words in the Rubric preceding the Nicene Creed in the

Communion service, "but the creed may be omitted if it hath been said immediately before in Morning Prayer." (4) The repetition of prayers for the King could be obviated by omitting the prayers after the Commandments and by enlarging our thought from that of the King to "all Christian rulers," in the prayer for the "Church militant." This would preserve the symmetry of the prayer which includes all estates of men. There is one other Rubric in the American Prayer Book that is a great relief. It provides for the omission, if desired, of the General Exhortation on Sunday evenings and on week days, the following words taking its place. "Let us humbly confess our sins to Almighty God." That simple sentence is so full, so dignified, so pleading, that it amply meets the situation, especially as the longer Exhortation is said at Morning Prayer. It is impossible for us to dwell longer upon this head, and, in any case, we must desist for the present. We have given samples of Rubrical revision, which, while practically leaving our Prayer Book intact provides against unnecessary repetition and carries the mind of the worshipper steadily forward through an orderly course of praise, instruction and intercession. Next week we will consider textual revision and enrichment.



OFFICIAL PROGRAMME OF THE PAN-ANGLICAN CONGRESS.

We have received an advance copy of the Programme and Time-table. The times fixed for the sectional meetings on the six days, June 16-22 (omitting Sunday), are, in all cases, 10.30 to 1 for the morning sessions and 2.30 to 4.30 for the afternoons. The evening meetings will be at 8 p.m. The programme is as follows, the work of the different sections being given below, consecutively:—

A.—"THE CHURCH AND HUMAN SOCIETY."

All meetings of this section are held in the Albert Hall.

Tuesday: Subject—Morning, "Marriage in Christendom"; afternoon, "Marriage in Heathendom."

Wednesday: Morning, "Sweated Industries"; afternoon, "Housing and Family Life."

Thursday: Morning, "The Drink Traffic"; afternoon, "Gambling and Speculation."

Friday: Morning, "Capital"; afternoon, "Labour."

Saturday: Morning, "Monopolies"; no afternoon meeting.

Monday: Morning, "Christianity and Socialism"; afternoon, "What is now Practicable in Socialism."

B.—"CHRISTIAN TRUTH AND OTHER INTELLECTUAL FORCES."

All meetings of this section are held in the Kensington Town Hall.

Tuesday: Subject—Morning, "Christian Revelation and the Claims of other Religions"—(a) Christ and other Masters; afternoon, (b) The Reality of Inspiration; (c) The Conception of Revelation.

Wednesday: Morning, "Christian Philosophy," in Contrast with (a) Pantheism, (b) Christian Science; afternoon (c) Agnosticism.

Thursday: Morning, "Christianity and Morality" as Criticised (a) In the West; afternoon (b) In the East.

Friday: Morning, "Religion and Science"—(a) The Universe; afternoon (b) The Nature of Man.

Saturday: Morning, "Religion and the Press"—(a) General Literature; afternoon (b) Dramatic Literature; (c) Journalism.

Monday: Morning, "The Critical Study of the Bible"—(a) The Old Testament; afternoon (b) The New Testament.

C.—"THE CHURCH'S MINISTRY."

The meetings of this section are held in the Holborn Town Hall on Tuesday, Wednesday, Friday and Saturday, and in the King's Hall, Holborn Restaurant, on Thursday, and Monday, and those of subsection C2 in Sion College.

Tuesday: Subject—Morning, "Holy Orders"—(a) Vocation and Recruiting; afternoon (b) Training.

Wednesday: Morning, "Priesthood of the Laity" through (a) Baptism, (b) Confirmation;

afternoon, "Men and Women's Ministry, their due Relationship."

Thursday: Morning, "Rights and Duties of the Laity, Church Government, Parochial Councils, Synods"; afternoon, "Organization and Development of Men's Ministry"; Readers, Evangelists, Catechists.

Friday: Morning, "Church Finance, Training, Maintenance, etc., of Clergy"; afternoon, "The Union of Men's Societies and Brotherhoods in the Anglican Communion."

Saturday: Morning, "The Training of Teachers"; afternoon, no meeting.

Monday: Morning, "The Sacred Ministry"—(a) Methods of Appointment, Patronage, etc.; afternoon (b) Distribution of Spheres, "Specialization of Functions, etc." Subsection C2; Morning: "The Ministry of Women"; (c) Women as Individual Workers; afternoon, (d) Deaconesses, Sisters, etc.

D.—"THE CHURCH'S MISSIONS IN NON-CHRISTIAN LANDS."

The meetings of this section are held in the Caxton Hall (Large Hall) on Tuesday and Wednesday, and in the Caxton Hall on Thursday, Friday, Saturday, and Monday. Those of Subsection D2 are held in the Caxton Hall (Council Chamber).

Tuesday: Subject—Morning, "Claims of Non-Christian World"; afternoon, "Claims of Non-Christian World" (1) Evangelical. Subsection D2—(2) Educational.

Wednesday: Morning, "Claims of Non-Christian World"—(3) Medical. Subsection D2—(4) Industrial. Afternoon, (5) Edification of Converts; D2, (6) Literary.

Thursday: Morning, "Relation to Governments." Subsection D2—"Opium and Liquor Traffic"; afternoon, "Relations to National Customs."

Friday: Morning, "Strategic Problems." Subsection D2—"Comity of Missions." Afternoon, "Presentation of the Christian Faith to Non-Christian Minds." Subsection D2—"Mohamedan Propaganda."

Saturday: Morning, "Equipment of Missionary Workers"—(a) Foreign. Subsection D2—(b) Native. Afternoon, no meeting.

Monday: Morning, "Co-ordination and Administration." Subsection D2—"Home Work." Afternoon, "Status of Women in Heathen and Mohamedan Lands."

E.—"THE CHURCH'S MISSIONS IN CHRISTENDOM."

All the meetings of this section are held in the Church House (Hoare Memorial Hall).

Tuesday: Subject—Morning, "The Church at Work among Settlers"—(a) On Prairies, Foothill, and Mountain in America; afternoon (b) In Camp, Mine, and Hut in the Australian Bush; (c) In Farm, Village, and Railway Camp on the South Africanveldt.

Wednesday: Morning, "The Church's Duty to her Exiles" (a) Officials, Planters, etc., in India; (b) Navvies, Workmen, and Soldiers across the Seas; afternoon (c) Emigrants, Sailors, and Travellers and at Port of Landing; (d) Children and their Education.

Thursday: Morning, "The Church's Progress as affected by Race Problems in India"; afternoon, "The Church's Progress as affected by Race Problems in China and Japan."

Friday: Morning, "The Church's Progress as affected by Race Problems in America"; afternoon, "The Church's Progress as affected by Race Problems in Africa."

Saturday: Morning, "The Church's Responsibility towards the Aborigines in Australia, New Zealand, South America, and South Africa"; afternoon, no meeting.

Monday: Morning, "The Church's Mission to the Jews—England, Europe, India, Persia, Syria"; afternoon, "The Church's Opportunity amongst Coloured and Indentured Labourers in the West Indies, British Guiana, South Africa, Australia, and elsewhere."

F.—"THE ANGLICAN COMMUNION."

All the meetings of this section are held in the Church House (Great Hall).

Tuesday: Subject—Morning, "The Anglican Communion: its Place in Christendom"; afternoon, "The Common Element in Service-books; Ceremonial; Formularies."

Wednesday: Morning, "Things Essential and Things Nonessential"; afternoon, "The Historian Episcopate."

Thursday: Morning, "Possibilities of Intercommunion"; afternoon, "Possibilities of Reunion."

Friday: Morning, "Local Churches: Early Growth and Equipment"; afternoon, "Local Churches: Steps towards Permanent Organization."

The Churchwoman.

ONTARIO.

Kingston.—Mrs. G. W. G. Grout, of this city, has been made a Life member of the Woman's Auxiliary by the members of the Branch at Lyn, where Canon Grout was for many years the rector. The recipient of this well-deserved honour, who is now a Vice-President of the Diocesan Board, is gratefully remembered in Lyn for her many acts of kindness and good-will by her husband's old parishioners.

Picton.—The Diocesan meeting of the members of the Woman's Auxiliary was held in this town beginning on Wednesday, the 27th ult. There was a good attendance and the meeting was most successful. The meeting in Picton was particularly interesting, as the Branch was formed here, by Mrs. Loucks, now first Vice-President of the Diocesan Board, shortly after the Woman's Auxiliary was formed in Canada. It has always been a flourishing branch, contributing well to the various pledges and funds, and has sixty subscribers to the monthly Letter Leaflet, standing next in this regard to St. George's Cathedral, Kingston. The sessions were held in the Parish House, the platform in the main hall, of which was most tastefully decorated with branches of maple and horse-chestnut, and also large branches of lilac and white and pink apple blooms. The Missionary Litany was read at 9.30, at the close of which the Rev. W. L. Armitage, the rector of the parish, spoke a few words of cordial welcome to the visiting delegates.

At 10 a.m. the first business session was held. The Corresponding Secretary read greetings from the General Board, from the diocesan Board of Nova Scotia, Algoma, Montreal, Fredericton, Niagara and Toronto. Letters of greeting were also read from Mrs. Buxton Smith, and Mrs. Bedford-Jones, the latter enclosing a contribution to the thankoffering. Mrs. George Greene brought the personal greetings of Ottawa, and the message of Mrs. Tilton, "God bless them all and give them a happy and prosperous meeting."

Mrs. W. L. Armitage followed with an address of greeting in which she expressed the hope that the delegates might thoroughly enjoy the meeting and might return again to their homes refreshed and encouraged to continue to work more zealously than ever before in the great cause of missions. Miss Patterson, of Athens, on behalf of Mrs. Merrick of that parish, returned thanks. The new Treasurer, Mrs. R. S. Forneri, was introduced to the meeting, by the President, who said she was very pleased to present her to the gathering. Mrs. Forneri read a note from Miss Carter, General Treasurer, who praised Ontario's promptness, saying she was most pleased to notice that most of the pledges were more than met. The total of money received shows a balance of \$500 over last year's receipts. Pledges have been \$60 to the good.

The report of the Convener of the Hospital Committee told of the good work being done in visiting Church women in both Kingston hospitals.

The Junior Secretary complimented the Girls' Branches, who had taken up the examination questions sent out by the General Secretary.

The reports of Diocesan officers were in the main satisfactory. The Recording Secretary noted the new branch at Wellington (which later received a cordial greeting from the President), and also the increase of 111 in the three divisions of the Society, Senior Girls, and Juniors.

The Dorcas Secretary gave an interesting summary of her work, in which she gave special praise to the branches in the Rural Deanery of Leeds for their bales of dried fruits and groceries. She mentioned that the memorial to Mrs. Beamish had amounted to \$88, and for this sum a large set of Holy Vessels and a private Communion set had been sent to Hill Hall in the Diocese of Qu'Appelle.

The report of the General Dorcas Secretary, Miss Halson, was read by Miss Muckleston, and in it was the startling fact that \$2,000 was wasted, this year, on freight, because different branches in the Dominion persisted in mixing their bales. She appealed for contributions to the hospital at Alert Bay. Beds for this will cost \$25 delivered in British Columbia. Several dioceses have responded and Ontario aid is asked.

The President's, Miss Macaulay's, address was in part as follows: "I am quite sure that I speak for all present when I say how much pleasure we feel in meeting for the first time in this delightful town of Picton; and we cannot sufficiently express our gratitude to the kind friends who so readily renewed their invitation to us, although it

may have been to some extent inconvenient. Three years ago, when holding our annual for the first time, in Napanee, a prophetic spirit prompted our President, Mrs. Buxton Smith to predict the happy day when we should go further up the Bay, and gather in this pretty spot. Personally, nothing could afford me greater enjoyment for some of the pleasantest memories of my childhood are connected with Picton, when my uncle, the Rev. William Macaulay was rector. It seemed in those days a sort of fairyland, the old rectory, with its beautiful lawn, shady trees, and lovely fruit and flowers, the neighbouring woods and fields to roam over, and the many charming expeditions to be taken in this picturesque and interesting county. Miss Macaulay, then spoke a few words in reference to the Pan-Anglican Congress. The President then touched on the importance of the triennial meeting in Ottawa, in September; on the inspiration it would be if every parish had an organized branch of the Woman's Auxiliary with every woman and child a working member; on the increased interest in the St. Andrew's Day intercession and in the study classes. All important points of the Diocesan work were taken up, the seven new life members, and the new branches welcomed; the encouraging facts noted, the discouraging ones regretted, and ways of amendment pointed out; the holding of Ruridecanal conferences advocated, and Leeds commended for its successful ones.

The Secretary for Literature reported many new subscribers to the library.

The Leaflet editor reported a falling off of eighty in the subscription list, due, chiefly, to the rise in price of the Leaflet, from fifteen to twenty cents. In this Ontario has suffered with the seven older dioceses, though branches in the struggling West were willing to pay a dollar a year, if need be, to get the news contained in the publication. The Extra-Cent-a-Day fund has increased and the "spending money" thus put at the Board's disposal, for urgent appeals has been found useful in many cases. Receipts for the year have been \$133. The Rev. W. L. Armitage closed the session with prayer.

Afternoon Session.—Mrs. Hamly, the President of the Local Branch, read the opening prayers, Miss Geldersleeve reading the Lesson.

Before regular work began, Mrs. Sidney Gearing went to the platform and pinned on the gold cross which betokens life membership and which her Branch had lovingly bestowed on its President, Mrs. J. W. Hamly, Miss Macaulay then announced that the diocese had made Miss White, of Kingston, the retiring Leaflet editor, a life member and Miss Muckleston pinned on the badge given by the Cathedral Branch. The recipient thanked all for the honour and especially for conferring it on her in her own old dearly-loved town, where she had become a Woman's Auxiliary member, under the present First Vice-President of the diocese, Mrs. Loucks. Mrs. George Greene, the Dorcas Secretary of Ottawa Diocese, gave an address chiefly on the pledge shared by Ontario and Ottawa—the Peigon Reserve. Mrs. Greene emphasized the fact that the strategic point of Canadian missionary effort now must be the North-West work, and it must be done now or never. The value of promptness is seen in the speaker's own actions last year, when finding Mr. Haines without horses, she interviewed the Indian Department, and within a fortnight that toiling missionary was driving as good a pair of horses as could be found in Calgary. Her picture of Mrs. Haines, "whom a breath could blow away, and who said sometimes, she felt at night she would just stop like a run down clock," will surely stir all to help. She says she could have stayed, were it possible, and gladly have done any menial work to help these willing workers, who never complain or beg.

A letter to the youngest life member, Gwendoline Green, President of Oak Leaf Juniors, from a Catechist, Mr. J. B. Gibson, of Merrill, Sask., who said he came from the Emerald Isle, a year ago, so had passed the first stage of his greenness, gave grateful thanks for a quilt sent by the little Girls' Branch. The little mission worker, is with her mother, Mrs. R. J. Green at the annual.

A resolution of regret at the absence of Mrs. J. F. Beringer, Second Vice-President of Picton Branch, and of deep sympathy in her loss, was passed by a standing vote.

The committees were appointed as follows: Courtesies,—Mesdames Gearing, Walmsley, and Misses Gibson, Abercrombie, H. Merrill, M. Moxon, Kinney and G. Despard. Resolutions,—Mrs. Leech, convener; Mesdames, R. J. Green, Connolly, Atkinson, Misses Smart, Checkley, Patterson. Finance.—Mrs. Forneri, Mrs. Benjamin, Mrs. Brown, and Miss Chapman. The afternoon closed with a cup of tea in the school room, when a most pleasant hour was spent seeing old and new friends, and not a little advance was made in the cause by this informal chat. A pleasant

Saturday: Morning, "Problems of a Native Episcopate"; afternoon, no meeting.
Monday: Morning, "Relation between Individual Organized Churches and the whole Communion"; afternoon, "A Central Authority."

G.—"THE CHURCH'S DUTY TO THE YOUNG."

All the meetings in this section will be held in Sion College.

Tuesday: No meetings.
Wednesday: Subject—Morning, "Religious Education of the Young"—(a) Results of Secular Systems of Education; (b) Efforts to Supplement these Systems; afternoon, "Methods of Religious Training"—(a) Secondary Schools; (b) Elementary Schools; (c) Sunday Schools.

Thursday: Morning, "Preparations of the Young for Personal Service in the Work of the Church and Abroad by Habits of (a) Devotion, (b) Study"; afternoon, "Preparation of the Young, etc.;" (c) Practical Work.

Friday: Morning, "The Church's Care for the Recreation and Social Wellbeing of the Young"—(a) Temperance, (b) Brigades and Clubs; afternoon, (c) Sports, (d) Children's Recreation.

Saturday: Morning, "The Church's Care for the Material Wellbeing of the Young"—(a) Employment of Children, (b) Preparation for their Life Work, (c) Outcast Children; afternoon, no meeting.

Monday: No meetings.

EVENING MEETINGS.

Albert Hall.

Tuesday, 16th.—Section A, "Church and Human Society." Chairman, the Archbishop of Canterbury. Speakers—The Bishop of Massachusetts, Miss Tuckwell, the Bishop of Birmingham, Canon H. S. Holland.

Wednesday.—C, "The Church's Ministry." Chairman, the Archbishop of the West Indies.

Thursday.—D, "Missions in Non-Christian Lands." Chairman, the Archbishop of Capetown.

Friday.—E, "Missions in Christendom." Chairman, the Bishop of Missouri, Presiding Bishop of the American Church.

Monday.—B, "Christian Truth and Other Intellectual Forces." Chairman, the Bishop of Calcutta, Metropolitan of India.

Church House.

Tuesday.—A, "Church and Human Society." Wednesday.—C, "The Church's Ministry."

Thursday.—D, "Missions in Non-Christian Lands."

Friday.—G, "The Church's Duty to the Young."

Monday.—F, "The Anglican Communion."

St. Paul's Cathedral.

Tuesday.—A and B, "Church and Human Society and Christian Truth." Speakers—The Bishop of Ipswich, the Bishop of Gibraltar, the Bishop of Newcastle, N.S.W.

Wednesday.—C, "The Church's Ministry." Speakers—the Primus of Scotland, the Bishop of Gloucester, Dr. Grosvenor.

Thursday.—D and E, "The Church's Missions." Speakers—Dr. Robinson, the Bishop of St. Albans, the Bishop of Tennessee.

Friday.—F, "The Anglican Communion." Speakers—Canon Newbolt, the Archbishop of the West Indies, Bishop Mylne.

The other united meetings to be held will be as follows:—

Albert Hall.

Saturday, June 20th, 3 p.m.: For Young People (14 to 20). Chairman—Bishop of Kensington. Speakers—Bishop of Auckland, Dr. Tucker, Bishop of Chicago.

Sunday, June 21st, 3.30 p.m.: Subject—"The Call of the Church to Laymen." Chairman—Bishop of Stepney. Speakers—Bishop Taylor Smith, Bishop of Central Pennsylvania, Mr. J. W. Wood (America).

Tuesday, June 23, 2.30 p.m.: Devotional (The Church's Call to Service), 8 p.m.: Mass Meeting for Women. Chairman—Bishop of London. Speakers—Mrs. Creighton, Bishop of Birmingham, Bishop of Missouri, Dr. Parkin.

Church House.

Saturday, June 20th, 5.30 p.m.: For Men (Social Purity). Chairman—Bishop of Stepney. Speakers—Sir Thomas Barlow, Colonel Everitt.

Southwark Cathedral.

Wednesday, June 24th: Devotional Service. Speakers—Archbishop of Brisbane, Bishop of Southwark.

feature of the afternoon was the arrival of Miss Jamieson, representing St. Andrew's Church Missionary Society; Mrs. C. C. Spencer, the First Methodist Branch of the W.M.S.; and Mrs. J. Carter, the Main Street Methodist Branch of the same Society. The theme of the words of welcome brought by them was the oneness of the work, in which Woman's Auxiliary women and they themselves were engaged, and the strong sympathy in both trials and rejoicings, between them. The President thanked them gratefully for their kindness.

A public missionary meeting was held in the evening, at which addresses were given by Mrs. Greene, convener of the Chinese Work Committee on the General Woman's Auxiliary Board. She first gave a most interesting account of the work carried on amongst the Chinese in British Columbia, and then spoke of the Home supported by the women of the Huron Diocese on the Blood Reserve in the North-West. She dwelt at some length also upon the work amongst the white settlers in the great North-West.

The Rev. C. R. Weaver, who has done grand pioneer missionary work amongst the Indians on Lake Wapuskow in the Diocese of Athabasca, gave many interesting details of his work in that far-off portion of this great Dominion.

Thursday (Ascension Day) at 9.30 a.m. there was a service and celebration of the Holy Communion in the parish church of St. Mary Magdalene at which the rector, the Rev. W. L. Armitage, was the celebrant, the Rev. R. S. Seaborne, of Milford, being the Epistler, and the Rev. C. R. Weaver, the Gospeller. The altar and sanctuary were beautifully decorated and the service was solemn and impressive. The rector preached an impressive and helpful sermon. There were a large number of communicants.

Afternoon Session.—Motions for changes in the constitution of Junior branches were made at this session.

Miss Rogers, Kingston, read a paper prepared for the Pan-Anglican study classes, and felt to be so valuable that she was asked to repeat it at the annual. The subject was "Making Provision for Our Women Missionaries, in Their Old Age." A fund towards this has been started by one of, if not the very dearest member of the Woman's Auxiliary, of the diocese, by a gift, on the offertory plate, of \$100 in gold. The giver wishes to be unknown. This nucleus will be placed in the hands of the general board. The subject will be carried home to the branches for thought and consideration. This fund will be the greatest comfort to those who have given up the best of their lives to the cause.

Announcement of the thankoffering was made, and the amount totalled \$681.07. The doxology was sung. The money is to be devoted to the education of missionaries for the North-West.

The Mission Fund of Ontario diocese being in rather a low state, the Dorcas Secretary moved that the offering of 1909 be given to it, Mrs. Wilson, of Napanee seconding it. There was warm discussion, some desiring that the money go outside the diocese. Many speakers explained that some parts of the diocese were more truly missionary in point of hardships than any part of the field, save the farthest north. It was carried overwhelmingly for the Mission Fund.

Mrs. E. Loucks, read a helpful paper, "The Church's Call to Women," expressing the thought that all kinds of women were needed to further Christ's work.

When it came to the giving of the money there seemed more places for it to go to than there was money to give. Mrs. Hamly gave of her life membership \$15 to Mr. Haines and \$10 to Jewish Missions. Miss White gave \$10 to Mr. Haines, and \$15 for a set of Communion vessels in the North-West. Mrs. R. J. Greene, Oak Leaf, gave \$25 to Mr. Haines. Miss Patterson, Oak Leaf, gave \$25 to endow a cot at the hospital at Alert Bay. Twenty dollars was donated to the Rev. E. Ryerson, Japanese missionary, and \$25 went for furnishings for the Rev. C. E. Weaver's church, and \$20 will go from the Extra-Cent-a-Day Fund to Mr. Haines.

The result of the election of officers for the coming year are: President, Miss Macaulay; First Vice-President, Mrs. Loucks; Second Vice-President, Mrs. Grout; Recording Secretary, Miss Daly; Leaflet editor, Miss Hague; Treasurer, Mrs. Forneri; Dorcas Secretary, Miss Muckleson; Secretary of Junior Branches, Miss Lyman; Secretary Extra-Cent-a-Day, Miss Louise Kirkpatrick; Secretary Literature, Miss Macmorine; Organizing Secretary, Mrs. Loucks; four delegates for triennial meeting, Mrs. Woodcock, Brockville; Mrs. Hamly, Picton; Mrs. Leech, Lansdowne, and Mrs. Dargavel, Elgin; substitutes, Miss Rogers, Kingston; Mrs. Roberts, Adolphustown; Mrs. Wilson, Napanee, and Mrs. Tett, Westport.

Eglinton.—St. Clement's.—The last Board meeting for the season of the Diocesan Woman's Auxiliary was held on Thursday, June 4th, in the fine new school room of this church. The weather was beautiful and a most kind welcome was given to each of the large number of members and representatives who journeyed there by Mrs. Powell and the members of the Woman's Auxiliary of the parish. In the absence of the President and both Vice-Presidents, who are on their way to attend the Pan-Anglican Congress in London, the chair was taken by the acting-President, Mrs. Davidson. Letters of greeting were read from Miss Tilley and Miss Cartwright, written while their ship was anchored under a fog in the Gulf of St. Lawrence. Both spoke of the large number of clergy and members of the Woman's Auxiliary who were on board, and said that daily services would be held during the voyage which they hoped to be able to attend. The Corresponding Secretary announced that we should consider a great honour had been done our Auxiliary as our First Vice-President, Miss Cartwright, has been asked to speak at a large meeting in the Queen's Hall, London, on June 12th, which the Bishop of Shanghai and others will also give addresses. The Treasurer's report showed receipts for two months to be \$1,525.22. The amount already sent in for the Triennial Thankoffering, which will be taken to the meeting of the General Board in Ottawa on September 23, by our delegates is a little over \$1,100. This is not nearly what it ought to be and it is hoped that members will not forget this object during the summer, but will try to send in considerably more before the next Board meeting in September 17th, so that each Branch may have a share in this important offering. The Dorcas Secretary reported thirty-eight bales and a large number of outputs besides many articles of church furnishing sent out during the two months. Miss Trent, of Japan, is badly in need of a sewing machine, and the Rev. R. A. Weaver, who is going back to Wabasco, although at one time it was feared he would not be able to do so, wants a small font and a black stole. The Secretary of Juniors spoke of the great success of their annual meeting, both in numbers and in interest and said that enough had been collected to buy a bell for the Indian school at Chapleau. Among the correspondence was a letter from Miss Thompson, who went out three months ago as a missionary of the General Board to White Fish Lake. She is still enjoying the work and is too busy to mind the loneliness and isolation. The school is nicely situated on the edge of the lake and is well built and well ventilated, and the twenty children are being taught as far as possible and some can read the Bible quite nicely. It has been a bad winter for hunting, and for furs, and the children would have fared badly had they been in their own homes. At school their diet is chiefly frozen fish, but they have meat three times a week, and the regular life and outdoor exercise improves their health greatly. The boys play football all through the winter, even at 32 degrees below zero, and enjoy it. A letter was also read from Miss Bennett, of Lesser Slave Lake, who spoke particularly of the great boon Miss Thompson's going out had been. Mrs. Davidson asked us in this connection to keep in mind the great need for workers at Hay River, and to pray that some one may be found to take up the work there. Letters of thanks were received from many of those to whom money was voted at the annual meeting, among them being one from Margaret Durtwall, who expressed most grateful thanks for the promise of a pension, which came as a surprise, just at a time when she was wondering how she would be able to get on. Mrs. Antle thinks that the hospital at Alert Bay, towards which \$850 was voted, will soon be an accomplished fact, the Government having given a grant. Miss Trent, of Nagoya, Japan, who was a welcome visitor at the meeting, spoke for a few moments of her work among girls there. She wished to return thanks personally for the money given to her and to explain that it will be expended on books which would be suitable for putting into the hands of Christian women. She hopes to establish a kind of lending library so as to provide girls who are fond of reading novels with literature which will be uplifting and by this means to accomplish much good. The appeals for the Extra-Cent-a-Day Fund were first from Miss Gorabji asking for a renewal of the grant of \$100 made last year towards her school in India. Its usefulness has now increased; persecution has only served to advertise it and scholars are now being turned away for lack of room. Scripture continues to be the most interesting lesson of the day and several of the scholars are expressing an earnest wish to be baptised. The second appeal was from the Rev. C. Lord, of Maple Lake, Toronto Diocese, and was for a new horse and buggy, the present horse being past its work. It takes six hours to per-

form a journey which ought to be done in two. The third was for help towards building a Mission Hall at Quartz Creek, in the Diocese of Yukon, which is to cost \$250. The money amounting to \$102.62 was voted to Mr. Lord, his need being considered the most pressing, especially as he gives his services entirely without remuneration. The meeting closed with prayers and the singing of the Doxology.

Home & Foreign Church News

From our own Correspondents.

NEWFOUNDLAND.

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

St. John's.—St. Mary's.—The parishioners met in the Parish Hall on Tuesday evening, May 26th, and presented the Rev. C. V. C. Cogan, their retiring rector, with a purse of gold and the following address. The rector's warden, Mr. P. F. LeMessurier, made a brief speech and called upon Mr. E. W. Ellis, the people's warden to read the address.

Mr. Cogan made an appropriate reply in which he said:—"I want your prayers, and in my prayers I shall always remember St. Mary's parishioners and the happy years spent among them." The address is as follows:—"To the Rev. C. V. C. Cogan, rector of the Parish of St. Mary the Virgin:—Reverend and Dear Sir,—The announcement of your resignation of the charge of this parish and of your departure from our shores, has been received by your parishioners with feelings of genuine regret. Since the beginning of your residence among us, five and a half years ago, there has existed between us, as priest and people, the happiest relationships. Your real earnestness and the enthusiasm with which you have entered into every undertaking for the welfare of your parishioners, have won more than our respect and esteem; they have centered a bond between us which will endure for many years to come. In addition to the continuous attention which you have given to the Men's and Women's Bible Classes; the Communicants' and Children's Guilds; and to the other Parochial institutions, which you have either established or fostered, your public and private ministrations, have endeared you to us in a measure that words can ill-convey. We also wish to express our gratitude to your dear wife, who has shared in your manifold labours among us. We ask your acceptance of the accompanying purse as a slight recognition of our esteem. We now bid you both farewell, and we pray that God's blessing may be with you in your new home. Signed on behalf of the parishioners, P. F. LeMessurier, G. W. Ellis, Churchwardens. Southside, St. John's, Newfoundland, May 26th, 1908."

The Rev. W. L. Mosdell, the curate of St. Mary's, presented a handsome clock to the Rev. C. V. Cogan, on behalf of the Sunday School teachers and children. He made an appropriate reference to the good work of the Sunday Schools, the teachers and pupils, with whom the Rev. C. V. Cogan was so intimately interested. The reverend gentleman made a suitable reply. The boys of St. Mary's Club were not behind in tendering their good wishes. They presented the rector with an enlarged photograph. The gift was tendered by Mr. H. Ford, who made a suitable address. The rector heartily thanked the donors.

One of the most pleasing features of the evening was the presentation to the Rev. C. V. Cogan by citizens of other denominations, viz., Messrs. Jesse Whiteway, H. B. Lyon, H. Reid, J. B. Sealeter, and H. Wyatt. The address was read by Mr. Jesse Whiteway. The Rev. C. V. Cogan was pleased and surprised at this testimony of good will, and was deeply touched when he returned thanks on behalf of himself and wife, especially on receiving such marks of appreciation from citizens of all denominations.

An address and handsome dressing-case was presented by the ladies of St. Mary's Sewing Circle to Mrs. Cogan, and were thanked by the Rev. C. V. Cogan on behalf of his wife. It is no exaggeration to say that the Rev. C. V. Cogan has the very best wishes of the whole community for his future prosperity. His memory will be long cherished by all who knew him.

Dr. Wilfred Grenfell, the well-known medical missionary, had a narrow escape from death in April last. He left Battle Harbour, Labrador, bound for Bellevue, to visit a patient and perform an operation, he set out alone and took with him a team of

(Continued on Page 405.)

Missionary Department.

EDITORIAL NOTES

The great outstanding event in the ecclesiastical world this month is the Pan-Anglican Congress now beginning its work in London. No one can forecast the potentialities for good that are represented in that assembly. The conclusions that are reached, the line of action that is mapped out, the stimulant to thought that is effected, will all mightily influence the future of our communion, and not improbably Christendom itself. The earnest prayers of all men of good-will must be that God the Holy Spirit may preside in this council and that a great and lasting uplift may be given to the Christian faith. It is useless to pretend that the progress of the Church is now all plain sailing. Every age has its own peculiar crises and each, we suppose, is important in its way. The ultimate triumph of the Church was probably never more hopeful than now, and yet the greatest wisdom and courage are needed to accomplish the victory. We are passing through a crisis which some regard with great apprehension, but it is really full of hope. The human heart is feeling more keenly than ever, probably, the need of spiritual sustenance, and at the same time it is seeking a sure foundation for its faith. If this cry of the human soul can be really answered then the Church will be more powerful than ever before. We trust that the great congress which is on the hearts and in the mind of all will give a new impulse to spiritual truth.

We would direct attention to the leading article in this department from the pen of Mr. Westgate on missionary work in German East Africa. Mr. Westgate has been doing excellent work and is able to set before his readers in a very striking way the story of yonder land. Mr. Westgate has been doing most effective deputation work during his furlough in this country, with the result that thousands of Canadians will now be interested in the mission in which he labours, who knew little or nothing of it before.

Preliminary meetings have already been held in Montreal looking to a second Missionary Loan Exhibition to be held in October or November, 1909. We understand that a second exhibition has not hitherto been attempted in the same place in Canada, but Montreal seems impatient for another. A little over three years ago the first exhibition was held and the results were so satisfactory that it is believed that next year the time will be opportune for a repetition. The Church-people of Montreal have, as a result of their former triumph, grown daring. They are engaging the Arena, the greatest hall in the city where special accommodations will be available. They are already designing new features that will make the former exhibition seem insignificant and local in comparison. Several clergy now attending the Pan-Anglican Conference are to look over the exhibits in the possession of the Church in London and elsewhere, and arrange for the loan of such features as will be interesting and instructive to our people. With a year and a half in which to make preparations, with a high standard of efficiency to surpass, and with the enthusiasm

born of successful experience, in their blood, the Church-people of Montreal ought to be able to produce something decidedly valuable as a means of missionary education.

The enthusiasm that is being thrown into this Montreal effort will stimulate that diocese to fully raise its apportionment for M.S.C.C. For some reason or other since the formation of our General Missionary Society, Montreal has always fallen behind what was expected of it for this purpose. At the last meeting of the Diocesan Synod many were in favour of insisting upon a lower apportionment, as the one now assigned to the diocese was considered excessive. A more hopeful element of Synod, however, would not hear of this until one more effort is made to reach the amount assigned. The matter was placed in the hands of a strong committee and we understand that preparations are being made to follow the example of Ottawa and Huron in having a simultaneous campaign all over the diocese beginning on the second Sunday in October. It is hoped that such a stirring-up of Churchmen on the matter of missionary obligations will take place that the occasion will not soon be forgotten.



West Towers, Westminster Abbey, Where the Opening Service of the Pan-Anglican Congress Will be Held.

Suggestions have several times been made in the "Canadian Churchman" that great public missionary meetings should be organized in every diocese next autumn, so that the delegates to the Pan-Anglican Congress should have an opportunity of carrying back to us something of the inspiration and instruction that have been the outcome of that assembly. We sincerely trust that so reasonable and practical a suggestion will be fully accepted and that the most ample means will be employed to make those meetings an unqualified success. A great deal depends upon magnitude. A couple of hundred people gathered together in a hall or a church may produce a most depressing affect, both within and without the edifice. But if there be two or three thousand people there the occasion will be memorable and will be talked of for many a day. We have reached to the time when we ought to be able,—and we are able,—to organize great missionary meetings. We have to convince the people that we are dead in earnest and that the occasion will be a great one, and then, of course, live up to what we have said. There never will be a better opportunity of setting a high standard for missionary meetings in Can-

ada, both in regard to quantity and quality that this autumn, when our leading Churchmen return from the greatest conference ever organized in the Anglican Communion.



GERMAN EAST AFRICA.

By The Rev. T. B. R. Westgate.

From time immemorial until within our own day Africa has always worn a forbidding aspect to foreigners. With all her vast natural resources, her fertile soil, unparalleled advantages for commerce, and infinite variety of physical and national character, she has remained little more than a blank on the map of human development. "She has hung like a dark cloud upon the horizon of history, of which the borders only have been illuminated, and flung their splendours upon the world." The ancients, on account of the amiable qualities of the Ethiopians, frequently made the country the scene of Olympic festivities, with Jupiter as the presiding genius, yet they had the most curious notions of the country itself. And it may be that, in harmony with a well-known instinct of human nature to surround sacred things with mystery, the land was invested with repellent characteristics, because it was the occasional

abode of the gods. Herodotus (iv. 91), in describing the interior of Africa, says:—"This is the region in which the huge serpents are found, and the lions, the elephants, the bears, the aspicks, and horned asses. Here, too, are the dog-faced creatures, and the creatures without heads, whom the Libyans declare to have their eyes in their breasts; and also the wild men, and the wild women, and many other far less fabulous beasts." And from the time of Herodotus, down through the avenue of the ages, the ideas of Africa, entertained by the outside world, were calculated to produce only fear and abhorrence. Dante, the classic poet of Italy, has preserved the opinions of his day in one of the cantos of the Inferno, (Canto xxiv., 85), in the comparison he makes of an indescribable region which he saw in Malebolge, with Africa. After picturing the horrors of the place, he says:—"I saw within a fearful throng of serpents, and of so strange a look that even now the recollection scares my blood. Let Libya boast no longer with its sand; for though it engenders chelydri, jaculi and pareæ, and cenchres with amphibæna, plagues so numerous or so dire it never showed, with all Ethiopia, nor with the land that lies by the Red Sea." Shakespeare makes Othello win Desdemona by the horrible tales he tells of interior Africa:—

"Wherein of anbres vast and deserts idle,
Rough quarries, rocks and hills whose heads touch heaven,
* * * * *
And of the cannibals that each other eat,
The Anthropophagi and men whose heads
Do grow beneath their shoulders."

And these notions have only been dispelled within the last few decades. The earlier maps of Africa were wrong in almost every detail. They denied the existence of great lakes and broad rivers flowing from the centre to the coast. They spoke of the great mass of Central Africa as consisting of vast deserts, bare of vegetation, bare of animal life, and, above all, bare of men. So uncertain and indefinite were they that they attracted the attention of the keen satirist, Dean Swift, and called forth his witty lines:—

"Geographers in Afric's maps,
With sayage pictures fill their gaps,
And o'er unhabitable downs
Place elephants for want of towns."

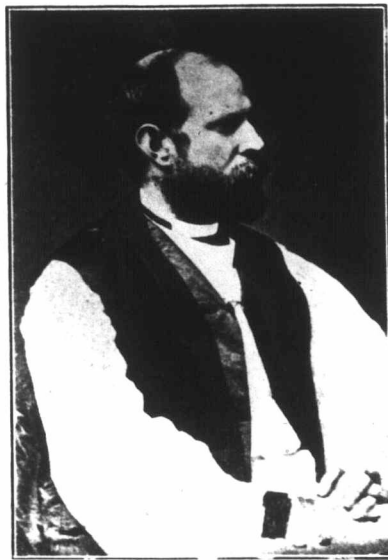
But the wonderful discoveries of the last sixty years have almost entirely dispelled all that was gloomy, mysterious, and forbidding to our forefathers, and have revealed physical glories, mountains and lakes and rivers, and a wealth of population sufficient to astonish the present generation. The beginning of these discoveries, so far as Eastern Equatorial Africa is concerned, is inseparably associated with two missionaries of



Dr. Livingstone.

the Church Missionary Society. On January 3rd, 1844, Johann Ludwig Krapf, the first missionary to East Africa, landed at Mombasa. He was accepted as a missionary in the year 1836 and sent the following year to Abyssinia, but his efforts there met with very little success and he directed his attention to the Wagalla nation. Failing in his attempt to reach the Wagalla by way of Abyssinia he proceeded to Aden and there, with Mrs. Krapf, he embarked in an Arab dhow bound for Zanzibar. The dhow was wrecked in a violent storm, but a passing vessel came to the rescue, picked up the passengers and returned them to Aden. A few days later they embarked again on a trading-ship which called at all the East African ports, and although Krapf proceeded to Zanzibar, he was so favourably impressed with what little he saw of Mombasa in passing that he decided to return there in May and to make it the base of his new work. Here a great sorrow befell him in the death of his wife, who was buried on the little peninsula now known as English Point, and a few days later her little infant was laid in the same grave. It was then that he wrote home to the committee those well-remembered and prophetic words:—"Tell our friends that there is on the East African coast a lonely grave of a member of the mission cause connected with your Society. This is a sign that you have commenced the struggle with this part of the world; and as the victories of the Church are gained by stepping over the graves of many of her members, you may be the more convinced that the hour is at hand when you are summoned to the conversion of Africa from its eastern shore." On June 10th, 1846, a fellow-labourer arrived, in the person of John Rebmaun, and forthwith the two pioneers proceeded to establish themselves at a place called Kisolutini (now called Rabai), about four hours' march from Mombasa towards the interior. From this centre, and during the first three and half years of their residence there, six important missionary journeys were undertaken, Rebmaun working westward towards the hinterland, while Krapf journeyed towards the south, along the littoral. During one of these great journeys in the year 1848, Rebmaun discovered that mighty mountain mass with snow-capped peak, known as Kilimanjaro. The news of his discovery created great interest in Europe, and although some were inclined to congratulate him upon his credulity, while others condoned his insanity, his report led to the explorations of Burton and Speke and Grant, and their subsequent visits to the great inland lakes and to Uganda. Krapf in his journeys towards the south penetrated as far as Usambara and Ukamboni, and also explored the coast as far down as Cape Delgado. In both places he was well received, and he looked forward with great longing to the time when he should be enabled to establish stations there. When in Usambara he often used to go behind a large tree at a little distance from the native village, where, he wrote, "I could see into the valleys, as well as the distant wilderness, and look upon the high mountains around me, and weep, and pray that the Redeemer's Kingdom might soon be established in these heights, and that His songs might be heard on these lofty hills; and in full reliance on the promises of God I took possession of the pagan land for the militant Church of Christ." The prayers and tears of this heroic and devoted pioneer were not offered in vain. The Universities' Mission to Central Africa has the evangeliza-

tion of Usambara in hand, and if the progress has not been phenomenal, it has, at least, been encouraging. With the opening up of Eastern Equatorial Africa, David Livingstone also played, though indirectly, a prominent part. His wonderful trans-continental trip across Africa in 1854-55 from Loanda to the mouth of the Zambesi, was the feat which first brought him into prominence. He visited England in 1857 and made noble use of his time while there by appealing to the flower of English youth to evangelize the regions he had traversed. His appeals and advocacy issued in the establishment of the Universities' Mission to Central Africa, a Society which has since given some of the best of England's sons for the redemption of the Dark Continent, and which has erected a magnificent Cathedral on the old slave-market at Zanzibar, the Communion Table resting on the exact spot where once stood the whipping-post. In 1866, after his last visit to England (1864), he abandoned his southern fields and began his travels in the Lake region around Tanganyika, and on what are now known as the headwaters of the Congo. Then it was that his long-absence caused anxiety at home, and led to Stanley's first journey in 1871. This, and Stanley's second journey in 1874-77 when he explored the Victoria Nyanza and visited Uganda, where he met Mtesa, King of the Baganda, who commanded him to write that memorable letter which was published in the "Daily Telegraph," and which led to the opening up of Uganda, familiarized that great philanthropist and explorer with all the country and peoples in Eastern and Central Equatorial Africa, and his reports of Usagara and other parts, which were devoured with great avidity by European nations hungering for con-



Bishop Hannington.

quests, led to the rise of German power in East Africa. It remains to be demonstrated whether the years 1884-1893, the years, when, what is called "The Partition of Africa," took place, will prove for the weal or woe of her people. The "partition" originated in the desire of the German people to found a Colonial Empire. They began by occupying Namaqua and Damaraland on the south-west coast in 1884, and later on the same year they annexed the Cameroons and Togoland farther north. Not content with these they proceeded to proclaim a German Protectorate over certain tracts on the East Coast, which had hitherto formed part of the Sultan of Zanzibar's possessions on the mainland. Such vigorous action on the part of Germany naturally excited alarm and jealousy amongst the other interested powers, and there ensued what has not inaptly been called the "scramble" for a share in the spoils. To avoid regrettable collisions, their conflicting claims to "hinterlands" and "spheres of influence" were settled partly by international agreements and conventions, and partly by the Congress of Berlin in 1884. That same year saw the establishment of the "German East Africa Company," which exercised semi-regal control over most of that part of the East Coast, over which a Protectorate had been proclaimed, but the "German East Africa Protectorate" was not distinctly defined or acknowledged by the other European powers until July 1st, 1890, when it was duly sanctioned by the Treaty of Berlin.

In reply to the question as to how it is that English missionaries happen to be operating within a German sphere of influence, a satisfactory and conclusive answer can be given. Stanley's letter from King Mtesa, of Uganda, (vide supra), challenging Christendom to undertake work in that country led to the sending out of a party of missionaries in 1876. On their way to Uganda their route lay through the great Usagara and Ugogo, countries, and at Mpwapwa,

now called by the Germans, "Mpapua"), then a collection of small villages just on the frontier between Usagara and Ugogo, where all the routes between the coast and the great lakes converge, a lay missionary, an engineer, named Mackay, was placed, and there the history of the Church Missionary Society in what is now known as German East Africa, begins. Owing to ill-health this young pioneer was not able to accomplish very much, but the station was permanently occupied two years later in 1878, when Dr. E. J. Baxter, that veteran missionary who still lives and labours in that Mission, and Mr. J. T. Last arrived there. When it is remembered that the German East Africa Company was organized in the year 1884 it is obvious that the English missionaries had, not only the priority of entrance, but also the priority of claim, in this part of Africa. The "scramble for Africa" greatly affected the work of many of the Missionary Societies. In the Cameroons, for example, the Germans being unwilling that Englishmen should have the training of the natives there, the Baptists were obliged to hand over their work to the Basle Society. In the Gaboon territory, which belongs to the French, the American Presbyterians felt obliged to retire and transferred their field to a Paris Society. In German East Africa, although the attitude of the officials has not always been sympathetic, the C.M.S. has managed to struggle on, and a substantial work has been done. We have seen that Mpwapwa was permanently occupied in 1878. Two years later in 1880 a station was opened at Mamboya, a small town fifty-five miles to the east in the heart of the Usagara country. Kissokwe, six miles to the west of Mpwapwa, was opened as a branch station in 1883, and here a glorious harvest has been garnered in. The year 1900 witnessed a remarkable progress when three new stations, Berega, Nyangara, and Itumba, on the Usagara side of the Mission, and one, Moumi, fifty miles to the west of Mpwapwa in the great Ugogo country, were occupied. Burgiri was opened in 1901. Kiboriani, which embraced Mpwapwa and Kissokwe, and which was under my own supervision, was opened in 1903, while Kongwa, the latest extension, dates from the year 1904. From the inception of the work in 1876 everything went very well, down until the year 1889, when the Mission was placed in considerable peril through the hostility shown to the Germans by the Arab chiefs Bushiri and Bwana Heri. As soon as the English Consul heard of the outbreak of the rebellion, he sent to warn the missionaries, but in spite of all his efforts he was unable to provide an escort to bring them to the coast. Mr. and Mrs. Roscoe (the latter in delicate health), who were at Mamboya, had a most perilous journey to Mombasa. They were captured by Bushiri, but their places were taken in his camp by two other missionaries, who were ultimately redeemed by the payment of two wooden soap boxes full of rupees. Mpwapwa Fort fell into the hands of the rebels, the German officer in charge was murdered, and the Mission-house near by, with all the contents including a valuable printing-press, was almost utterly destroyed by

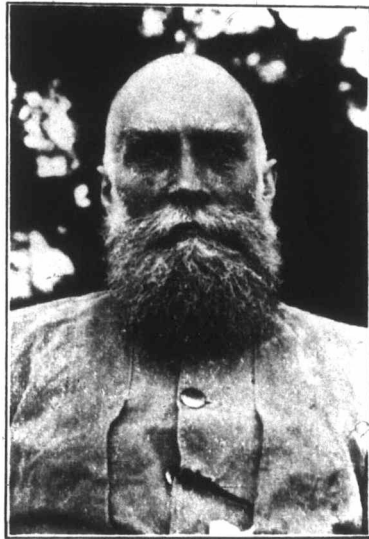


Dr. Krapf.

fire. Had it not been that a number of the rebel soldiers died from drinking some poisonous drugs in the dispensary, which they mistook for wines, Kissokwe, only six miles distant, where the rest of the mission staff had congregated, would in all probability have been attacked and overpowered. This first insurrection, which only caused temporary suspension of the work, and was followed by greater eagerness on the part of the natives, terminated with the capture, and subsequent execution of Bushiri. Two years later in 1891 the stations and work were all again sorely tried by

a visitation of "plague, pestilence, and famine." But years of plenty and prosperity followed the year of poverty, distress, and sorrow, and nothing further, worthy of comment, transpired until late in the summer of 1905, when the whole southern half and interior of the Protectorate broke out into open and aggressive insurrection. The missionaries, eighteen in all, including the Bishop and Miss Peel, and our own two children, congregated at the Mission Sanatorium on the heights of Kiboriani, fortified the same to the best of their ability with a stockade, mason-work and some hundreds of sand-bags, and remained in a state of siege for a period of about four months. By that time the rebellion had subsided sufficiently to admit of most of the besieged staff returning to their stations, but perfect order and control were not fully restored until well on to the close of the following year, 1906. Since then the work has been reorganized and is proceeding as well as could be expected in the hands of a limited and altogether inadequate staff. According to the ruling of the Hague Conference religious liberty is unrestricted in the Protectorate and hitherto there has been very little overlapping amongst the different religious bodies at work. The French Roman Catholic Mission, perhaps the strongest in the whole Protectorate, despite the very heavy losses sustained in the late rebellion when the Bishop and a number of the Fathers and Sisters were killed by the rebels, and their whole line of stations from Kilwa and Lindi, on the Indian Ocean to Lake Nyasa in the interior, was destroyed, is operating chiefly in the southern half of the Protectorate, in the coast towns, especially Bagamoyo, and in the great Chagga district at the foot of Mount Kilima-Njaro, "the Switzerland of Africa." The German Lutheran Societies of Berlin and Leipsic, are also at work along the coast, and in districts adjacent thereto. The Universities' Mission to Central Africa has been operating in Usambara since 1875. The great Unyamwezi country, the home of the noblest tribe in the whole of Southern Equatorial Africa, is in the hands of the Moravian missionaries, while "Ussagara and Ugogo," the name of the Mission with which I am personally connected, has always been recognized as the Church Missionary Society's sphere. According to the present arrangement it forms part of the Diocese of Mombasa and receives regular episcopal supervision from Bishop Peel who was consecrated as the first so-called Bishop of the Diocese of Mombasa on June 20th, 1890. Geographically the Ussagara-Ugogo Mission lies much nearer to the jurisdiction of the Bishop of Zanzibar, and it is just possible that the forthcoming Lambeth Conference may alter some of the boundaries of the different East Africa Episcopal Sees. For some reason or another, presumably scarcity of funds and mistrust of the German methods of colonial administration, the Ussagara-Ugogo Mission has never received from home the support which it has merited and which it must have, in order to make it a distinguished success. At this present moment according to despatches from the field there is a great awakening in places which have heretofore remained painfully and provokingly indifferent, but the staff is so limited as to be unequal to this remarkable contingency. Within the last three years no less than three families; namely, the Rev. and Mrs. Cole, the Rev. and Mrs. Wood, and the Rev. and Mrs. Parker, as well as one lady worker, Miss Ackerman, have been permanently retired owing to ill-health, and in consequence three promising stations on the Ussagara side; namely, Mamboya, Nyangara, and Itumba, have been closed. Amongst the estimated 500,000 Nagogo during the absence of myself and Mrs. Westgate on furlough, the entire European staff comprises only three missionaries and their wives, and three single ladies. If the Wagogo are to be evangelized in this generation, say within the next twenty-five years, then one missionary will be required for at most every 25,000 people, and this means at least ten new workers for that tribe alone. Ussagara will require almost as many to revive the work in the districts recently abandoned, as well as to enter other populous fields hitherto untouched. There is urgent need at this present moment for at least twenty new workers to work in the great harvest-fields in Ussagara and Ugogo, to say nothing about reaching the tens of thousands of Wamasai, the Iroquois of Africa, and the hundreds of thousands of Wahehe, that great conquering nation, the neighbours of the Wagogo on the south. Only last year our local governing body on the field applied to the Parent Committee of the C.M.S. in London, England, for permission to occupy at once the strategic centre of Kondoa-Irangi, and thus forestall the Mohammedan invasion, but our appeal only produced the heart-breaking reply, "Impossible!" History will record a like story in the

future in regard to those parts of Ussagara and Ugogo yet unreached unless immediate action be taken. Let us "be wise to-day; 'tis madness to defer." Let the 500 Christians yet alive, and the 200 communicants in the Mission bear testimony to the success which has attended our efforts in the past, and let this be the ground for greater and more vigorous action in the future. Africa needs our help. She is the latest called of the



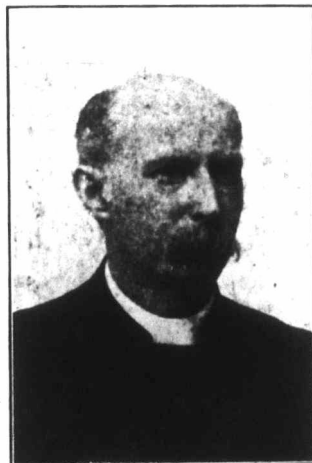
Dr. Baxter.

nations, called indeed, but called to the crown of thorns, the scourge, the bloody sweat, the cross of agony. Through this will be her victory. If Bishop Westcott could say that "no adequate commentary on St. John's Gospel could be written until after the conversion of India," what may we not expect from the conversion of Africa? It may come sooner than we think. Wonderful things have happened within the last two generations.



C.M.S. Mission House at Mpapua as Restored After the Bushiri Rebellion.

Almoners of Heaven's mercy have been laying in rich stores for distribution among the needy sons of Ham, and soon, I believe, in Africa we shall behold an elevated and cultivated race. Soon her turn will come to figure in the great drama of human improvement and then we shall behold a life awaken which will have a gorgeousness and splendour of which the western nations faintly have conceived. The land far-off and mystic, of



Bishop Peel, of Mombasa.

gold, and gems, and spices, of waving palms, and wondrous flowers, and miraculous fertility will yet present to the world "new forms of art, new styles of splendour." The time is coming when she and her people shall no longer be trodden down and

despised, and then it shall be manifest that they are capable of some of those most magnificent revelations of human life,—gentleness, lowly docility of heart, aptitude to repose on a superior mind, and to rest on a higher power, childlike simplicity of affection, and facility of forgiveness. These indeed are some of the highest forms of the peculiarly Christian life. Perhaps as God chasteneth whom He loveth, He hath chosen poor Africa in the furnace of affliction to make her the highest and noblest in the Kingdom which He will set up when every other kingdom has been tried and failed; for "the first shall be last and the last, first."

"We are living, we are dwelling
In a grand and awful time,
In an age on ages telling,
To be living is sublime!
Would you play then, would you dally,
With your music and your wine?
Up! It is Jehovah's rally!
God's own arm hath need of thine."

AN EASTER VISIT TO AN INDIAN MISSION.

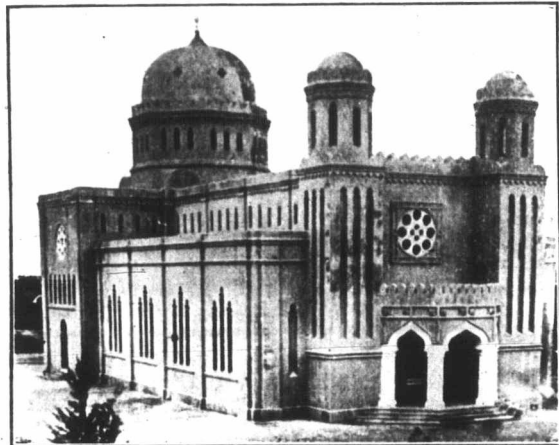
By the Rev. Canon Burman.

It was late in March; the snow still lay very deep, especially in the woods, but there were signs of coming spring, which did not bode well for good travelling. Nine miles of very bad bush road brought us to the point beyond which no horse had ever gone. Here two dog trains were, one for the doctor, who was going part of the way to visit a little settlement of Indians; the other for the missionary and the writer. Late in the afternoon our sleds were packed, and at dusk we pushed out on to the lake, which lay before us. I had crossed it once before, when a sudden storm had swept down upon our canoes and worked up quite an angry sea. Now, all was still. We walked as on a floor of magic whiteness, and everything seemed altered in the failing light. It seemed hardly possible it could be the same lake. The darkness fell very quickly, the more so because of a mist, and finally falling snow, which soon blotted out all else but our dogs, and filled up the track of the leading train. For some time our dogs were at fault, and, knowing air-holes were numerous on the lake, we did not feel quite comfortable, until finally the trail was picked up, and we were soon at the steep, rocky portage into the next lake. After leaving this and making some distance through a rough and devious forest road we came upon the camp, already partly prepared. After supper and prayers we were soon sound asleep under our respective blankets. Starting at daylight next morning, men and dogs alike had a very hard day. The snow was several feet deep, but softening under the sun, and the track was very treacherous. To break off from it by accident often meant a bad fall, while upon the numerous lakes there was an overflow of water under the snow, which often gave way and plunged the traveller into several inches of mingled snow and water. We were a weary, hungry company when we at last, after dark, reached the little out-station, whither the doctor was bound, and "camped" in one end of a log storehouse, used for Government supplies. In the mud fireplace we soon had a blazing fire, and thankfully ate a very hearty supper. As a bedroom it was rather crowded, but, weary as we were, even the doctor forgot all about sanitation as we dropped off to sleep on the floor. It was late on Good Friday afternoon before we reached the mission, the bad travelling making it impossible to arrive in time for services. All through the next day could be discerned, coming from every direction, little groups or individuals, arriving from their hunting-grounds, for what is for these simple people the greatest day of worship in all the year. Before leaving in the fall for the woods the exact week is noted for them by the missionary, and they carefully keep tally until the happy time arrives. Then, if not too far, the whole family will come with dogs or handsleds, carrying the babies and a few necessities; or, it may be that, owing to distance, the father alone can make the trip. Some of these people had travelled several days to be present—and such travelling! Our own experiences were as nought to theirs; but they gave us some idea of what brave and consistent Christians will go through to be present at an Easter service. Easter morn broke bright and beautiful. The church was filled long before the appointed time. Each family present occupied their "family pew," or rather the bench which they had presented as their contribution toward

apua"), then a the frontier be: all the routes akes converge, amed Mackay, of the Church ow known as ng to ill-health to accomplish manently occu- Dr. E. J. Bax- still lives and T. Last arrived at the German ed in the year sh missionaries ce, but also the Africa. The affected the ocieties. In the ans being un- ve the training vere obliged to Society. In the to the French, bliged to retire ris Society. In attitude of the mpathetic, the on, and a sub- have seen that pied in 1878. was opened at iles to the east try. Kissokwe, was opened as ere a glorious The year 1900 hen three new Itumba, on the d one, Moumi, va in the great Burgiri was hich embraced ich was under in 1903, while s from the year e work in 1876 until the year in considerable to the Germans wana Heri. As of the outbreak e missionaries, was unable to the coast. er in delicate ad a most peril- were captured taken in his who were ulti- of two wooden apwa Fort fell German officer Mission-house iding a valuable y destroyed by

ber of the rebel poisonous drugs stook for wines, where the rest ted, would in all nd overpowered. caused tempor- was followed by of the natives, subsequent ex- ater in 1891 the sorely tried by

the simple furniture. The service was to me deeply impressive, and as I hold once again, through an interpreter, the wondrous story of the Resurrection, in the face of these simple, trustful souls it took on for myself a new light and deeper significance than ever before. I have forgotten the number of communicants, but I remember it surprised me. Nothing could have been more touching than their quiet reverence and devotion, especially as they received the memorials of their crucified and risen Lord. As we went away from the little church, thankful and happy, one thought of how this blessed service linked us with those who, unable to travel, were thinking of the service, and longing to be with us, and how, moreover, it formed a blessed bond of union with the millions who that day were sharing with us the joy of a common hope of everlasting life. At the mission house those who had come from afar formed quite a goodly company, and shared an Easter dinner, which gave unbounded satisfaction. The missionary's contributions were tea, bread in the shape of the all-satisfying "bannock," and a huge kettle of boiled potatoes, which last, to those who had lived for weeks on nought but flesh and fish, seemed a dish fit for a king. The next day was so mild that we were warned we must depart if we wanted to have even fair travelling; so in the afternoon my dogs were ready, and with two men I started for "The Line." A third man joined us later, as it turned out rather to our advantage. We camped as usual, made a fairly early start next day, but found it very heavy going, even with an extra man ahead to beat the track with his snowshoes. The glare of the snow was intense, and at our midday camp one man was suffering so from snow-blindness that we had to leave him to treat his eyes, amid the green shade of the pines, in the hope that he would catch us up, as he did, before we left our night camp. Our experiences of this day warned us there was no time to lose if the men and dogs were to get back safely to the mission, so we decided to camp until 1 a.m., and then push on over the frozen snow, aided by the light of the moon, as we threaded our devious way in



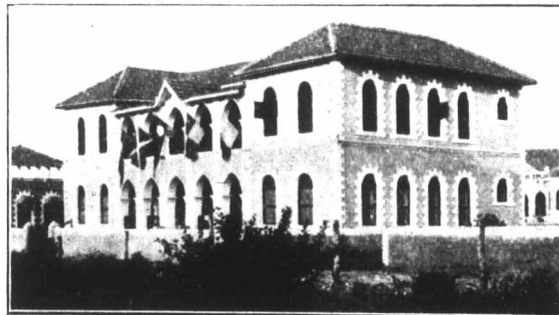
The Hannington-Parker Memorial Cathedral at Mombasa, British East Africa.

the narrow dog-track, beset with stumps and rocks, which gave the writer many a tumble in his sled, spite of a strong and skilful guide behind. The day was just dawning as we clambered over the last steep, rocky portage, the distant hills and the tips of the highest pines had already caught the first rays of the coming glory, and by the time we had crossed the six miles of the last ice-bound lake the chill of night was gone and we needed no fire for warmth. With an extra man to feed our supplies had all but vanished. Breakfast was a very meagre affair, and left both men and dogs very hungry. We had yet nine miles to tramp, but we managed it somehow, and hungry but happy safely reached "The Line." Though I did not know it, my most trying time on the whole trip was to be that night. But that is another story. Looking back to that Easter Day with my Indian friends, I have many times drawn hope and encouragement from that happy service. More than once the thought of the devotion of these people has put me to shame, when the flesh prompted to a shrinking from some task. As I think of it now this Easter-tide, it serves to assure me that our work for the Indians "is not in vain in the Lord." The Risen Christ, with all His love and promise of future joy, has become to many of our Indian brothers and sisters a present reality. May I add that this mission of Lac Seul is now in the charge of a clergyman and his wife, who, when I paid the visit above recorded, were boy and girl in my Indian school. I mention this to encourage those who, spite of adverse criticism, still believe in Indian schools. "Let us not be weary in well-doing, for in due season we shall reap if we faint not."

A VISIT TO HAMADA.

By The Rev. J. Cooper Robinson.

On the morning of February 20th, I started out to pay one of my quarterly visits to Hamada, the most distant station under my care, which, it will be remembered, lies right across the Main Island, seventy-six miles from Hiroshima, on the shores of the Japan Sea. The route chosen was by way of Yamaguchi, Hagi and Masuda, for the twofold purpose of avoiding snow on the mountain passes and visiting some Seikokwai Christians in the former and latter places. Train was then taken to Tokuyama, where some friends were visited and then I took to my bicycle and rode on to Yamaguchi, 30 miles away, in the afternoon, arriving at dusk. The evening was spent with Mr. G., an Englishman teaching in the Higher Commercial School, and the next day his infant daughter was baptized and the Holy Communion administered to himself, his wife and three Japanese teachers of English who were members of the Church. This is the only occasion on which I have used the English Prayer Book with a Japanese congregation, but, as they all understood our language very well, there was no difficulty. On my way out of the town in the afternoon I called at the barracks to see one of our young men from Kure who seemed much cheered by my visit. He has so far found only one Christian among his comrades, and as the work is very hard and the privileges few during the first three or four months he has often sighed for the freedom and spiritual intercourse of former days. Thirty miles more over the mountains brought me to the famous old town of Hagi, the former residence of the Great Mori family, the Daimyos of Choshu, where some of the most famous men of modern Japan got their early education. I had only twelve hours here, most of which were dark, but as I left in the morning I did not fail to notice that the town looks like a great orange orchard with houses scattered about in it. The only foreigner in this place is a young American who came out in connection with the Y.M.C.A., and is teaching in the Middle School. The journey to Masuda of over



Bishop's Court, Mombasa, (1903). The Residence of Bishop Peel, Bishop of Mombasa.

50 miles over bad roads, and with rain part of the time kept me pretty busy till about 5.30 in the afternoon of February 28th, and I only got in, in time to escape heavy rain which set in and continued throughout the evening. Miss Pasley was waiting for me with her Bible-woman and had arranged for a Communion Service at the house of one of the Christians, to be followed by preaching in the front part of the hotel, where they had already had a children's meeting. In view of the condition I was in a bath and some supper might fairly be considered necessary and the time required for this purpose made us a little late for the service but we were heartily welcomed by the three communicants of the place who had come together for fellowship with the Lord and with us. The table used was a little Japanese one a foot high, the vessels were porcelain ones such as are to be found in any Japanese house, the linen was of the simplest possible description and behind the table on two sliding paper screens, which took the place of reredos, were pictures of two human monsters concerning whose origin and history our host was not able to give me much information. Many things seemed incongruous but the missionary had his surplice, each worshipper had a Bible, Prayer Book and Hymnal, and as we drew near to God in praise and thanksgiving we realized the fulfilment of the promise "where two or three are gathered together in My name there am I in the midst of them," and that we were really eating and drinking with the Lord and feeding upon Him by faith. There was not a large attendance at the evening preaching, but some very attentive and thoughtful persons, including a young married couple, seem hopeful inquirers. The next morning I returned to the house where the Communion Service was held and baptized the two younger children of the

family which consists of six persons. This family with two or three others are the only Christians left in Masuda where there was once quite a congregation. A site for a church was bought some years ago, but at present there seems little prospect of its being used. Miss Pasley left Masuda for Hamada early, by jinrikisha, and I followed later on my wheel and passed her just half way between the two places. I arrived about 2 p.m., having taken over 4 hours to cover the 25 miles, and Miss Pasley an hour later having been about seven hours on the way. Of course we had some rain and mud, but the great difficulty is the hilly character of the country. The roads are good,—that is smooth—but too steep to ride in many places, so that a great deal of walking has to be done. There was preaching in the mission-room that Saturday evening, and again on Sunday evening, to a congregation varying from 20 to 30 amongst whom were some very attentive listeners. The Sunday morning service in the church was attended by 21 of whom 14 partook of the Holy Communion. In the morning before service, Miss Pasley had a meeting of about 50 boys, and in the afternoon Miss Fugill had the school-room packed to overflowing with 120 or 130 girls. In the afternoon I went with Miss Fugill to visit a family belonging to the Church. A sick man, a brother of the wife, had lately returned from America, and was reported to be a Christian. In the course of conversation I found him to be a graduate of the Jesuit College at San Francisco and a very interesting and well-informed man in many respects. On Monday morning I received an invitation from the principal of the Middle School to address the teachers and fourth and fifth-year students—with a lot of country teachers who were there for some kind of a conference—in English at 2 p.m. The invitation was accepted and the question of education from the standpoint of man's tripartite nature was discussed with reference to body, mind, and spirit, emphasis being placed on the latter. How much of the address was understood by many of those present is a



The Zanzibar Cathedral Built on the Old Slave Market at Zanzibar, the Holy Table Resting on the Exact Spot Once Occupied by the Whipping-Post.

question one cannot answer with much confidence, but the opportunity was certainly worth utilizing if only for the purpose of promoting friendly relations with the school which sometimes in the past has shown a good deal of hostility towards Christianity. One of the teachers of English in this school is a member of our church and the principal has heard a good deal of Christian teaching in years gone by, but, like a good many men of his class, has not yet got to the root of the matter. In the afternoon I met the ladies and the catechist and his wife for a little consultation and prayer, and in the evening addressed a nice meeting of over 20 women, mostly as yet unbelievers or inquirers, who had accepted an invitation to meet me in the ladies sitting-room. I was specially glad to meet there two of the teachers of the Girls' High School, and the wives and daughters of some prominent townsmen. Miss Fugill was greatly discouraged on her return to Hamada at the end of last year, to find the congregation she left there 2 years before scattered abroad in various parts of the country, and that very few had come in to take their places. I feel sure, however, that she and Miss Pasley will soon be cheered by signs of a fresh ingathering. If nothing could be done but the splendid work I saw among the children it would be well worth while spending their time in this the most isolated station of the C.M.S. Central Japan Mission. I feel sure, however, that a good work has been begun among the women, and, with the encouragement

and help the ladies are able to give the catechist, we may expect that the ingathering will include men also. The out-station work of this station presents a very perplexing problem. Openings are not at present apparent in the villages near at hand, and the large towns of Masuda to the west, and Omori to the east, where catechists were formerly stationed and where there are still a few Christians, are so far away that the cost of visiting them both in time and money is very great, while the encouragements are few. A vigorous clergyman, with a motor bicycle on which he could ride up the hills, and two earnest catechists are urgently required for this station. Let believing prayer be offered for the supply of this need while remembering very earnestly the little band at Hamada and the good work they are faithfully trying to do. I might add, in connection with my own work, that if any one who reads this should feel inclined to supply a motor for the heavy work of this district, I would undertake to find a good deal of profitable employment for it. The roads I have to travel are nearly all very hilly, with the up-grades a little too steep for negotiation with an ordinary wheel. A motor would work admirably on them and save the missionary a great amount of time and laborious walking. I read the other day, in the "Missionary Review of the World," a reference to missionary work in the Philippines, in which it was stated that the missionaries employ all kinds of up-to-date methods and apparatus, in the list of which the motor had a prominent place. Should Japan be behind the Philippines in this regard? In a district with nearly 2,000,000 souls, it is surely important that the missionary should not have to spend too much time in getting from place to place.

HOME AND FOREIGN CHURCH NEWS.

(Continued from Page 400.)

dogs, a komatik and his gun and case of surgical instruments. He was lightly clad as the weather was fine and he expected to make a quick journey. He had not long started, however, before the weather conditions changed. He pushed on towards his destination as he was well on his way despite the threatened storm. To avoid the obstacles inseparable from land travel in the northern wilds Dr. Grenfell was proceeding over the ice along the shore when suddenly the wind began blowing from the land. In less than an hour it had reached the velocity of a gale, and before the doctor could realize his position or make an attempt to reach the coast the ice parted from the shore and began to move rapidly out to sea, taking him and his outfit with it. It was an intensely trying position to be in, but for hours the devoted missionary kept up his pace, urging his team to their greatest speed, hoping to effect a landing at some jutting point on the shore before the ice would clear it. In this he was disappointed, and when nightfall set in he found that he had to spend the night on the floe. This he was compelled to do, and a horrible time he had of it all through the long hours of the night. The wind continued to increase in fury, and by the time darkness set in he was alone on the ice several miles from the land, and going farther to sea at a rapid rate. To make matters worse, the dogs were accidentally driven into a bad spot, which consisted mostly of slob, and the doctor had much difficulty to save the komatik and dog team. He did this after great exertion, though he lost his gun, surgical instruments and some clothing which he carried. It was terribly cold, and to lie down was out of the question, as he had nothing but the komatik to recline on, and would freeze to death if he did so, therefore he had to keep running around on the ice all night to keep up his circulation. To add to the miseries of the situation, both Dr. Grenfell and his dogs soon began to suffer from hunger. Eventually this became so pressing that the doctor decided to kill some of the animals. Their carcasses would provide food for himself and the remaining dogs, while their skins would furnish a much-needed covering against the piercing cold. Having lost his gun, Dr. Grenfell was put to the necessity of stunning the dogs with a stick and despatching them with his knife. In this way he killed four of the animals. He had a terrible time trying to skin the dogs in the cold, and time and again had to desist, but, believing that he might be days on the floe before succor came, he persisted, and eventually succeeded. The carcasses of some of the dogs were cut up and given to the other animals for food, and their skins kept the doctor warm. Had he not taken this precaution he would have perished from cold and exposure. The cold was intense, and Dr.

Grenfell had both his hands badly frost-bitten while skinning the dogs. How he lived through the hours until he was rescued he hardly knows. He was 40 hours adrift on the ice without food or water, except some raw dog meat which he forced himself to partake of to allay the pangs of hunger. To quench his thirst he had to eat snow, and when daylight dawned he was ten miles off the land. The day was well advanced when George Reid descried a man away off on the edge of the floe, accompanied by dogs. He immediately told his friends, they manned a boat, sailed off to the ice and rescued the doctor, who was much exhausted and could hardly have lived through another night. On being taken ashore he was given every attention, and soon was himself again. We cannot be too thankful that such a valuable life has been spared in the providence of God.

FREDERICTON.

John Andrew Richardson, D.D., Bishop, Newfoundland.

St. John.—St. James'.—The material fabric of this church has been much beautified by two additions recently made. The first was the installing of an electric light plant which was used for the first time on a recent Sunday evening. The general plan of lighting is as follows:—Inner and outer chancel lights, pulpit and organ lights, and bracket lights in the nave, the whole being strengthened by a 25-light fixture suspended from the centre. The system is operated by a series of 10 switches arranged in a cabinet in the vestry. The second addition is the window which the rector, the Rev. J. Edward Hand, unveiled on the third Sunday in May. The subject of the window is, "I Am the True Vine," and represents our Lord holding the chalice in His left hand with His right hand uplifted in blessing. The window is dedicated to the glory of God and in memory of Mr. John E. Turnbull, and his wife Ann. That the work of this down-town parish is still going on satisfactorily is evidenced by the fact that as a result of 18 months' work the rector has presented 60 candidates for confirmation. The children's Lenten services were better attended this year than ever before. At the special children's service which was held on Friday at 4 p.m., the average attendance reached the splendid number of 206.

Dorchester.—The Honorable Mr. Justice Hanington was escorted to the station by the Dorchester Cornet Band and many of his friends on Wednesday evening, May 27th, when he was departing for the Pan-Anglican Congress. He is the only lay representative from this Province, and we feel that honour has been bestowed upon us in his election to that honourable position where honour is due. Not only has he been a strong man in the Synod where he was seldom absent, but also in the home parish he has been a tower of strength in the choir, and in the Sunday School having occupied the position of Superintendent for fifty years, and a teacher for several years previous. Many of the Sunday School children were at the station to bid him God-speed and to join with friends and the Band in "Should Auld Acquaintance be Forgot."

The rector's infant child, Charles Francis, was baptized on Tuesday evening, May 26th, by the Rev. A. W. Smithers, M.A., of Albert, Mrs. David Chapman as godmother, and the Hon. Mr. Justice Hanington and Mr. John Hickman, god-fathers. A nice sum of money has been placed in the bank by the parishioners to the credit of the young curate.

QUEBEC.

Andrew H. Dunn, D.D., Bishop, Quebec, P.Q.

Quebec.—The Lord Bishop of Quebec preached in Southward Cathedral on the evening of the Sunday after the Ascension, and on last Sunday evening he occupied the pulpit in St. Paul's Cathedral.

MONTREAL.

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

Montreal.—St. Stephen's.—The Very Rev. the Dean of Montreal was the recipient of \$310 in gold at the adjourned Easter vestry meeting of this church, which was held in the Parish Hall, on Friday evening, May 30th. In making the

presentation on behalf of the congregation, the Rev. J. E. Fee assured the Dean of the warm appreciation of his services by the members of the church. Dean Evans briefly replied, thanking the donors for the gift. Mr. W. D. Birchan presented the financial report for the year ending April 30th, showing it to have been the most satisfactory one in the history of the church. A record year's revenue contributed by the congregation amounted to \$10,600, while the growth of the congregation was equally gratifying.

ONTARIO.

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

Kingston.—St. George's Cathedral.—The 50th anniversary of the ordination of the Rev. Canon Loucks to the Diaconate was celebrated in this cathedral on Sunday, May 31st. At the early celebration the Rev. Canon Loucks read the Gospel and the Rev. Walter Loucks, M.A., the rector of St. Matthew's, Ottawa, a son of Canon Loucks, read the Epistle. At Matins the Rev. Canon Loucks preached from Deut. xxx. 14. After the sermon, Dean Farthing, in the absence of the Bishop, extended congratulations to Canon Loucks on behalf of the Diocese and the Cathedral. The Dean spoke of the Canon's long service to the Church, which had been characterized by energy, devotion to duty, and unswerving loyalty to the Church. One of his greatest works was in giving a son to the ministry. Might he be long spared to continue his work among them. In the vestry, after the morning service, Canon Grout, the senior Canon of the Cathedral, read an address on behalf of the Dean and the Clergy, expressing their congratulations.

At Evensong the Rev. Walter Loucks preached from 1 Tim. iv. 11.

Belleville.—St. Thomas.—The Rev. A. L. Geen has been left in charge of this parish during the absence of the Rev. Rural Dean Beamish in England, who will be away for about ten weeks in all.

Deseronto.—St. Mark's.—On Tuesday evening, May 26th, the parishioners gathered together in St. Mark's Hall for the purpose of extending a hearty welcome to their new rector, the Rev. T. J. O'Connor Fenton, B.A., and Mrs. Fenton. The chair was occupied by Mr. R. N. Irvine, who made a short address. Other speakers during the evening were the Revs. A. H. Creggan, H. F. Woodcock, and F. T. Dibb. The Rev. T. J. Fenton simply acknowledged the kindly words spoken. Refreshments were served during the evening, which passed off most pleasantly.

Napanee.—St. Mary Magdalene.—The semi-annual meeting of the Bay of Quinte Clerical Union was held in this town recently. The following clergymen were present: The Revs. Canons Loucks, Cook, Roberts, and Bogert; Archdeacon McMorine and Dean Farthing, Rural Deans Armstrong and Dibb, the Rev. Messrs. Frazer, Creggan, Blagrove, Dowdell, J. deP. Wright, B. Wright, Ffrench, McTear, Irvine, Armtage, Seaborne and Geen. The election of officers resulted as follows: President, Rural Dean Dibb; sec.-treas., Rev. T. F. Dowdell; executive committee, Rev. Rural Dean Armstrong, Rev. R. C. Blagrove, Rev. A. L. McTear. A public service was held, the service being taken by Canon Roberts, and the Dean of Ontario preached a splendid sermon. The following gentlemen read very excellent papers at the meeting: Rev. A. H. Creggan, "The Federation of the Churches"; Rev. Canon Cook, "The Unifying Influence of Liturgical Worship"; Rev. R. C. Blagrove, "Problems occasioned to the early church by the Union of Jews and Pagans." The next meeting of the Unions will be held at Belleville. At the early celebration the Rev. W. L. Armitage was the celebrant.

OTTAWA.

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

Ottawa.—The Synod of this diocese made a record for itself this year, the annual meeting which opened for business on Tuesday morning of last week dealt with a number of important matters, giving proper and sufficient consideration to each and every subject and completing its labours before six o'clock on Wednesday afternoon, less than 36 hours from the start, an example which the more august legislature which

This family of Christians quite a con- thought some little pro- left Masuda I followed half way be- 2 p.m., hav- miles, and about seven some rain hilly char- good,—that any places, to be done. room that ay evening, 30 amongst ers. The was attend- Holy Com- vice, Miss ys, and in school-room girls. In l to visit a ick man, a l from Am- an. In the e a gradu- sco and a n in many ived an in- dle School d fifth-year s, who were in English ed and the idpoint of with refer- asis being he address esent is a



Old Slave-Resting d by

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has been in session for six months within the same municipal boundaries might follow with advantage.

The feature of the opening session was, of course, the Bishop's annual charge. The subject chosen was the Constitution of the Church, his lordship dealing with the matter in such a way as to appeal to both the clerical and lay delegates of the Synod. He opened by calling attention to the fact that in a short time he would be leaving for London, England, where he was going to attend the Pan-Anglican Congress. He explained to his hearers the significance of this convention, and promised to deliver a full account of its proceedings at the general meeting of the Synod which will take place in this city in the Fall of the present year, opening on September 23. His lordship called particular attention to the fact that the Church is not composed merely of its ministers. The ordained clergy were, he said, a very essential part of the Church. But they were merely a part. The Church was an organism, and unable properly to fulfill its functions unless all parts co-operated. Laymen should not forget that they too had their part to play in the life of the Church. The bishop spoke of the sacrament of baptism, deprecating the modern tendency to regard it as a perfunctory rite. He urged that clergy should use their influence to restore its significance and should insist on its being celebrated within the church, whenever possible. The bishop went on to show that the Anglican Church was opposed to private marriages and that the church was the place for them. In this connection he said in part: "The Church accordingly provides that marriage shall not be solemnized or celebrated in secret, that there must be first of all a public proclamation on three distinct Sundays in two churches (if the man and woman belong to two); and that their union shall be solemnized in God's house. The Church's order is 'that the parties and their friends shall come into the body of the church and there be married.'" In former generations of old in Canada, when our church buildings were few and scattered, there was some excuse for the request that the marriage service might be held in the home of the bride. There is none now. One evidence of this is to be seen in the fact that the members of other church bodies, who have no such rule as we have, are having their marriages blessed, not in their own houses, but in God's house of worship." The bishop referred with regret to the fact that some people tried to get the clergy to conduct marriages at the homes of the contracting parties and said relative to this: "All right-minded loving Christian people will recognize that the ought never in any single case to ask their clergy to forego or transgress any rule, or practice or custom which is binding." When the usual report of the committee on his lordship's charge was submitted it was found that while the committee assured his lordship of "the loyalty of the clergy and laity to the regulations of the Church and the rubrics and orders of the Book of Common Prayer," the report stated that it was their earnest purpose to "carry out those orders to the best of their ability and so far as circumstances will allow." This contingent way of regarding the matter did not please the Bishop. He stated that there was nothing said in the regulations of the Church as to circumstances, and that in signing their declaration on ordination, the clergy promised to obey the rubrics and orders of the Book of Common Prayer without any restrictions. To make the enforcement of the regulations of the Church contingent upon circumstances would lead to such a condition of laxity as had never been known in any diocese. "If any clergyman takes upon himself to disregard the orders of the Church he must be answerable first to myself and then to the court of this diocese," he said in closing. A lengthy and somewhat heated discussion threatened thereon, but the timely withdrawal of the clause to which his lordship had taken exception brought the matter to a conclusion.

The financial reports were not altogether as satisfactory as might be wished. The audit committee reported to the effect that the three income funds were overdrawn, the falling off in the Mission Fund being due to a diminution in the collections. It was recommended that the collections be increased, otherwise a reduction would be necessary in the stipends of the missionaries.

The election of officers for the ensuing year was as follows: Clerical secretary, Rev. Canon Hannington, Ottawa; lay secretary, J. F. Orde, assistant clerical secretary, F. H. Gisborne, Ottawa; treasurer, Major C. A. Elliot, Ottawa; audit and accounts committee, Rev. Canon Kittson, M.A., J. M. Courtney, C.M.G., and W. Lake Marler, all of Ottawa.

The report of the classification committee of the missions board was received without amendment, stipends being awarded to missions in the following proportions: Class I., \$100—Nepean.

Class II., \$150—Bearbrook, Antrim, Lanark, Ottawa East. Class III., \$200—Navan, Vankleek Hill, Janeville. Class IV., \$250—Crysler, Newington and Avonmore, Maberly, Metcalfe. Class V., \$300—Cobden, Mountain, Port Elmsley, Franktown, Montague, Russell, Beachburg, Gloucester, Rentrev. Class VI., \$350—Winchester, Plantagenet, Madawaska. Class VII., \$400—Glengarry, Douglas, Killaloe. Class VIII., \$500—Mattawa and Combermere. Total classified, \$8,250. If, however, there is not an improvement in the subscriptions to this Diocesan Fund some of these grants will be curtailed as the Synod has decided there shall be no overdrafts permitted this year. Of the thirty missionary priests in the diocese ten receive less than \$700 per annum, three getting but \$500 each. An earnest effort will be made to remove this creditable condition during the current year.

The report of the committee on the State of the Church contained some instructive figures, among others the following: Families, 7,200; increase 83; population 31,117, increase 141; communicants 12,530, increase 870; baptisms 860, decrease 30; confirmation 703, decrease 140; Sunday School pupils 6,354, increase 342; stipend \$46,687.22, increase \$315.28; contributed to outside objects \$31,500.00, increase \$8,825.55; for all parochial purposes \$108,005.18; decrease \$16,517.29; total expenditure for all purposes \$139,514.24; decrease \$7,601.74; total value of all church property, \$907,100, increase \$16,612.34; debts \$92,057.90, decrease \$11,541.10; insurance \$482,380, increase \$83,505. There are 128 churches, 54 parsonages, 17 schools or halls. One new church has been erected in the Mission of Montague. Losses of families are reported from Huntley 12, March 8, Ashton 13, Bell's Corners 8, Metcalfe 4, Almonte 9, Lanark 6, Killaloe 5, Navan 6, Cornwall 15, Newington 8, Janeville 5. The increase in number of communicants is 870. There is an increase in every deanery except Carleton, and there the decrease is one. In baptisms there has been a loss of 30; 860 baptisms from 7,200 families is a very low average, about one baptism a year to every eight families. All Saints', Ottawa, reports 41, the largest number in the diocese. St. Luke's and St. Matthew's are next with forty each. In Sunday Schools there is a gain of 342. Cobden, under Rev. Mr. Fletcher, has made an increase of 60 to the school which reported 25 last year.

The new system of M.S.C.C. apportionment adopted last year appears to have worked fairly well. Under the old system there were forty-one parishes in arrears for \$1,666.47 in 1906, while under the plan now in operation there are this year only 35 thirty-five in arrears for \$1,257.49. There has been a very large increase in the contributions for extra parochial objects, \$31,500.00 as compared with \$21,788.51 the previous year, increase \$9,720.55. In the previous year the increase was \$1,050.15. In the contributions for parochial objects, \$108,005.18, there has been a decrease of \$17,421.43. The total contributions for the year are \$138,514.24 as compared with \$147,215.12 in 1907, decrease \$7,700.88. For the whole diocese the largest contributions are from the Cathedral, the average being nearly \$55 per family. Out of sixty-five parishes in the diocese, the fifteen which comprise the deanery of Ottawa contribute more than one-half of the apportionment for the M.S.C.C., viz., \$4,383.83 out of \$7,875.

The Mission Board have directed the rural deans to apportion the sum of \$10,000 to be collected among the parishes of the diocese, the deans reported that they have distributed the sum according to the following scale:—Arnprior Deanery, \$845—Arnprior, \$100; Douglas, \$50; Pakenham, \$100; Renfrew, \$60; Fitzroy Harbour, \$100; Huntley, \$200; March, \$160; Antrim, \$75. Carleton Deanery, \$950—Ashton, \$100; Bell's Corners, \$150; Manotick, \$150; Metcalfe, \$100; North Gower, \$150; Richmond, \$225; Russell, \$75. Lanark Deanery, \$1,025—Almonte, \$125; Carleton Place, \$275; Clayton, \$160; Franktown, \$50; Lanark, \$150; Maberly, \$60; Perth, \$230; Port Elmsley, \$50; Smith's Falls, \$175; Montague, \$150. Ottawa Deanery, \$3,655—Cathedral, \$800; St. George's, \$600; Grace Church, \$350; St. John's, \$225; All Saints', \$500; St. Alban's, \$270; St. Barnabas, \$100; St. Bartholomew's, \$75; St. Matthew's, \$200; St. Luke's, \$150; Billings Bridge, \$75; Gloucester, \$60; Hintonburg, \$100; Janeville, \$75; Ottawa East, \$75. Pembroke Deanery, \$825—Beachburg, \$75; Cobden, \$75; Mattawa, \$75; Pembroke, \$125; Stafford, \$175; Combermere, \$50; Eganville, \$100; Killaloe, \$75; Madawaska, \$75. Prescott Deanery, \$475—Bearbrook, \$75; Hawkesbury, \$100; Navan, \$125; Plantagenet, \$75; Vankleek Hill, \$100. Stormont Deanery, \$1,500; Cornwall, \$300; Cornwall East, \$100; Crysler, \$80; Glengarry, \$170; Iroquois, \$100; Morrisburg, \$200; Mountain, \$50; Newington, \$75; Osnabrock, \$200; Williamsburg, \$175; Winchester, \$50. The apportionment scheme was accepted without amendment by the meeting. In regard to the efforts of the Synod to secure religious instruction in the schools of Ontario, Rev. A. W. Mackay, the chairman of a committee appointed to work on the matter, reported to the effect that in all probability the Bible would be introduced into the public schools some time in the course of the present year. He stated he had received a letter from Rev. J. O. Miller, of Ridley College, St. Catharines, head of the interdenominational committee appointed to interview the government in regard to the matter, and informed the Synod that Mr. Miller wrote that he had seen Mr. Whitney and several of his ministers and that he had been promised that the Bible should be introduced into the public schools during the present summer.

The election of delegates to the various Synods and Boards resulted as follows—Delegates to the General Synod—Ven. Archdeacon Bogert, Ottawa; Rev. Canon Kittson, Ottawa; Rural Dean Mackay, Ottawa; Rev. Canon Elliott, Carleton Place; Rev. Canon Hannington, Ottawa; Rev. F. A. Anderson, Ottawa; Judge Senkler, Perth; J. F. Orde, K.C., Ottawa; J. T. Lewis, K.C., Ottawa; H. F. Gisborne, Ottawa; W. H. Rowley, Ottawa; Dr. A. A. Weagant, Ottawa. Delegates to the Provincial Synod—Ven. Archdeacon Bogert, Rev. Canon Elliott, Rev. Canon Hannington, Rev. Canon Pollard, Rev. Canon Kittson, Rev. Rural Dean Mackay, Rev. Canon Phillips, Hawkesbury; Rev. Rural Dean Bliss, Almonte; Rev. Canon Mucklestone, Perth; Rev. W. A. Read, Ottawa; Rev. T. J. Stiles, Cornwall; Rev. W. M. Loucks, Ottawa; J. F. Orde, K.C., Ottawa; Charles MacNab, Ottawa; Hon. A. J. Matheson, K.C., M.P.P., Perth; F. H. Gisborne, J. T. Lewis, Judge Senkler, Dr. A. A. Weagant, Major C. A. Elliot, Ottawa; John Bishop, Ottawa; W. H. Rowley, J. R. Armstrong, Ottawa; E. C. Whitney, Ottawa. Delegates to the Mission Board—Rev. Rural Dean Bliss, Rev. Rural Dean Mackay, Rev. Canon Elliott, Rev. Canon Kittson, Rev. Rural Dean Clayton, Manotick; Rev. T. J. Stiles, Cornwall; Rev. Canon Mucklestone, Rev. Rural Dean Anderson, Judge Senkler, W. H. Rowley, Dr. A. A. Weagant, Charles MacNab, F. H. Gisborne, J. R. Armstrong, Hon. Col. Matheson, J. S. L. McNeely, Ottawa. The representatives of the Synod to the General Board of Missions were appointed as follows: Rev. Canon Kittson, Rev. J. M. Snowden, Ottawa; Judge Senkler, F. H. Gisborne. Representatives were also appointed to the Corporation of Trinity College, Toronto, as follows: Rev. A. W. Mackay, Rev. W. M. Loucks, Hon. Col. Matheson, J. S. L. McNeely. As the meeting was about to adjourn a resolution was passed wishing the Bishop of Ottawa and Mrs. Hamilton a pleasant voyage to England, whither his lordship went to attend the Pan-Anglican Congress in London. The majority of the clergy gathered at the station on Thursday afternoon to wish the departing delegates "God-speed." Votes of thanks were passed to Mr. J. F. Orde, K.C., who in the capacity of lay secretary gave his time and pains gratuitously to the Synod; to the Rev. F. H. Gisborne, the assistant clerical secretary, to Major C. A. Elliot, the treasurer of the Synod, to the organist and choir of Christ Church Cathedral, and finally to the people of Ottawa for their hospitality.

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TORONTO

**Arthur Sweatman, D.D., Archbishop and Primate,
William Day Reeve, D.D., Assistant Bishop,
Toronto.**

Toronto.—St. Augustine.—Bishop Reeve confirmed fifty candidates in this church on Tuesday, June 2nd. There were 26 males and 24 females, who were presented to His Lordship by the rector, the Rev. F. G. Plummer.

St. Luke's.—On Sunday afternoon last the two churchwardens, Messrs. A. F. Jones and G. S. Holmsted, Jr., waited upon the rector, the Rev. A. G. Hamilton Dicker, A.K.C., at his house just prior to his leaving for England and presented him with a purse of gold on behalf of the members of the congregation, which was accompanied by their best wishes. Mr. Dicker suitably acknowledged the gift.

Trinity.—On Sunday morning last there passed away at his residence, 133 Winchester Street, in this city an old and respected inhabitant in the person of Mr. Charles R. Cooper in his 68th year. Mr. Cooper was the son of the late Rev. H. C. Cooper, who was for 30 years rector of Etobicoke, Weston and Mimico. He was rector's warden of this church for several years, and also assistant superintendent of the Sunday School. He was also one of the directors of the Upper Canada Bible Society and was one of the Executive of the Church Deaconess House. The funeral took place on Tuesday from this church to St. James' Cemetery, the rector, the Rev. H. C. Dixon, officiated. Deceased left a widow and two children, a son and a daughter.



HURON.

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

London.—Bishop Cronyn Memorial Hall.—On Monday afternoon, May 25th, a meeting of the Junior Clergy Union of the Diocese of Huron was held in this hall, when a conference on the work among the young people of the Church was held and officers of the union for the ensuing year elected. The union was organized only two years ago for the purpose of the discussion of practical questions confronting the junior clergy. The union has proved most successful, much interest being manifested in yesterday's meeting. The meeting took the form of a Conference upon the work among the young people of the Church. Papers on the manner in which such work affects the general parochial work of the Church were read by the Rev. D. J. Cornish, who spoke on the social and literary aspects of this work; and the Rev. A. Carlyle, B.A., who spoke on the spiritual side. Papers on the method of creating missionary enterprise among the young people were read by the Rev. T. B. Howard, B.A., and the Rev. H. P. Westgate. All these papers were of great interest to the large number of young clergymen present, a keen discussion taking place upon all the points brought out in the papers. After the papers the officers of the Union for the ensuing year were elected as follows: President, Rev. W. H. Hartley; Secretary, Rev. W. H. Snell; committee, Rev. T. B. Howard, Rev. W. J. Doherty and Rev. H. A. Wright.

Huron College.—On the evening of the same day a special meeting of the clergymen assembled in the city to attend the Synod meeting of the Diocese of Huron, was held in the Convocation Hall of this college, when some excellent papers were read and discussed by the clergymen present.

The Very Rev. Dean Davis, in opening the meeting, welcomed the clergymen, stating the pleasure that it must be for them to have their first meeting within the walls of the college that is so dear to many of them. This was not, he said, the time for any plea being made for the college, yet he did think all should endeavour to obtain the support of the college which it deserved. Huron College has trained the great majority of clergymen of this diocese and is worthy of the enthusiastic support of all.

The Rev. N. A. F. Bourne, of Listowel, gave the address of the evening, speaking on Wall's "History of Infant Baptism." It was a scholarly speech, in which Mr. Bourne summarized Wall's book, whose work is considered the standard work upon this subject. He said that Wall had been induced to take up the study of Infant Baptism by the claims of some people, near whom he resided, that this practice of baptising little children was wrong and contrary to the teachings of Christ. In his book Wall showed that infant baptism had been practiced by the Jews before the coming of Christ, and this accounted for the Lord not making any special command that all be baptised. When Deanery service was held, when the sermon was

Christ said "Go and disciple all the nations" He took it for granted that this would mean the baptising of all, both old and young, as this had been the practice for generations, adopted by those whom He was sending out to do His bidding. Had it been desirable not to baptise infants Christ would have made a special command to this effect.

The Revs. F. E. Powell, Chesley; Frank Leigh, Burford, and C. H. P. Owen, Haysville, lead the discussion upon this paper, many of the clergy expressing their view on the matter.

On the same evening the annual banquet of the members of the Huron College Alumni Association took place in the dining-room of the college at which a large number of the graduates were present. At its conclusion the annual meeting of the Association was held, when the following officers were elected: President, the Rev. R. S. W. Howard, London; First Vice-President, Rev. W. J. Doherty, Hensall; Second Vice-President, Rev. T. B. Howard, Brantford; Secretary, Rev. H. A. Wright, Kincardine; Treasurer, Rev. A. Shore, Ridgetown. Executive Committee: The Very Rev. Dean Davis, Ven. Archdeacon Hill, Revs. H. A. Thomas, Wm. Love, W. Hartley, C. W. Sanders, A. L. Beverly, H. W. Snell, W. A. Graham, T. G. A. Wright and Messrs. W. B. Hawkins and W. H. Moore. Some discussion took place as to the advisability of holding the meeting of the Alumni on the Monday preceding the opening of the Synod, as it was thought that these gatherings interfered with the regular Synod meetings. It was finally decided to hold the Alumni meetings on this date, so that it would not in any way interfere with the Synod meetings.

Paisley.—Bruce Deanery met at this place and it was as usual a hearty meeting and brimful of interest from beginning to end. Rural Dean Miles having left the county, the Deanery Chapter had no official head but the rector, the Rev. L. W. Diehl, had the arrangements well in hand. On the first evening, the Rev. T. B. R. Westgate told the pathetic story of darkest Africa, and illustrated it with lantern views. Next morning Holy Communion was celebrated at 7.45 a.m. At 10 a.m. Morning Prayer was said, the preacher being the Rev. W. F. Brownlee, and his theme the Layman's Missionary Movement. After this service, the men met for Deanery business, and the ladies held a separate meeting in the interests of the Woman's Auxiliary, which was addressed by Mrs. Gahan, of London, and others. Mrs. Brownlee presided at the ladies' meeting and the Rev. T. G. A. Wright at the men's meeting. In the afternoon, the Rev. H. R. Diehl gave a careful review of the state of the Deanery and noted its progress in recent years. The Rev. F. E. Powell spoke on the obligations of the parish to the diocese and to the larger interests of the Church. The Rev. T. G. A. Wright spoke on "Prayer Book Study," devoting his attention to "the Easter Gospels." The Rev. E. Softley, Jr., spoke on "Church Union." Addresses were made by the other clergy of the Deanery and by the Presbyterian and Methodist ministers, who were present. In the evening an illustrated lecture by the Rev. Canon Spencer on "The Life of the Early Settler" was given. One delightful feature of the Deanery was the generous hospitality extended to all visitors. Mrs. Mallock, aptly called "Paisley's Grand Old Woman," by one of the speakers, threw open her spacious house to all comers and all visitors, and many of the town people were invited no less than three times to her table. One praiseworthy feature of this meeting was the large number of delegates from Walkerton, Southampton, Lucknow, Cargill, etc.

Seaforth.—St. Thomas'.—The annual Sunday School Convention of Huron Deanery, together with the Rural-Deanery Chapter, met in this parish on Thursday, the 4th of June. The session opened with a celebration of the Holy Communion in the parish church at 11.30 a.m., at which the Rural Dean, the Rev. C. R. Gunne, M.A., was celebrant, assisted by the rector, the Rev. John Berry, B.D. The Conference began with a business meeting at 1.15 p.m., when reports were read and officers elected. An invitation for next year from the parish of Blvth was accepted, and the Rev. W. H. Hartley, of Blvth, was elected President. The Rev. W. J. Doherty, B.A., was elected Secretary-Treasurer. Three excellent papers were read by the Rev. W. H. Dunbar, of Holmesville, on "Essentials of Sunday School Teaching;" the Rev. Canon Downie, B.D., of Port Stanley, Chairman of the Diocesan Sunday School Committee, on "The Qualifications of a Sunday School Teacher," and by the Rev. C. R. Gunne, on "Why a Sunday School Superintendent Looks Meek." Luncheon and tea were served by the ladies of the congregation. In the evening the annual Rural

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preached by the Rev. T. S. Boyle, B.D., the eloquent rector of Chatham, formerly of Wingham. The sermon was a scholarly address on "Christian Toleration." Over seventy bona fide delegates were in attendance, and the meeting was one of the best ever held.

Owen Sound.—St. George's.—On Sunday, May 24th, the Sons of England and the members of the Loyal Orange Institution attended Divine service in this church at 3 p.m. There was a large turn out of the members of both institutions, and as they marched to the church they presented a very imposing appearance. After the singing of the opening hymn the master of ceremonies presented a handsome Union Jack, with which the rector draped the pulpit. The prayer desk was also draped while above it hung a beautiful portrait of the late Queen Victoria, adorned with a miniature Union Jack and a Canadian Ensign. The Church of England was the only Church in Owen Sound where a patriotic demonstration was held, and great pleasure was expressed by all present. The wardens were on hand and did all in their power to make the large congregation feel at ease. The service throughout was hearty and devotional. The singing was very good and reflected great credit upon the choir, and Mr. Geen, the choir leader and organist, is to be heartily congratulated upon the way the musical portion of the service was rendered. The Ven. Archdeacon MacKenzie, who was visiting the parish as an M.S.C.C. deputation, read the Lesson. The rector, the Rev. Rural Dean Ardill, preached a patriotic sermon, basing his remarks upon the III. Chapter of the Book of Malachi, 11 and 12 verses. The large congregation listened attentively, while the rector made an earnest appeal to all present to uphold the supremacy of the British Empire. This he urged them to do, not because we need the protection of the Empire, but because we love the British Flag. The rector has received the kindly appreciation of many outside his own congregation for his practical and loyal discourse. There can be no mistaking the fact that the rector of St. George's Church, Owen Sound, and his people are among the most loyal Britishers in Canada.

KEEWATIN.

Joseph Lofthouse, D.D., Bishop.

Jack River Mission.—About twenty miles north of the north end of Lake Winnipeg, is a settlement called Norway House. It is an old-established post of the Hudson's Bay Company. The Indian population about Playgreen Lake and Norway House Settlement is somewhere between 700 and 800. There are also a few white settlers, trappers and traders. On the Indian Reserve is the Methodist mission, having a church, a large boarding-school and a day-school, and there are quite a staff of preachers and teachers. Along the Jack River may be seen a long line of Indian huts, where live many people from York Factory. These people were Church-people, and never cared for the Methodist services held on the Reserve, and they were very anxious that the Church should minister to them. In response to their appeal about seven or eight years ago, Bishop Newnham, then Bishop of Moosonee, opened a school for their children and appointed a teacher. The school has been well-attended ever since, and the teacher has done some splendid work. Besides teaching school the teacher has conducted services every Sunday in the school-house. As the congregation formed and grew, they felt the necessity of having a church-building. After some delay, the Indians were successful in putting

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up a nice little building last summer, and now they assemble in a house set apart for Divine worship, and they are quite proud of their church. Their next move is to have a pastor residing among them, and ministering to them. For the present the school-teacher conducts service, with the help of an old Indian, who is a sincere Christian, and a faithful and enthusiastic worker for the Church. In March, the Rev. R. Faries, of York Factory, visited the Mission, and was able to spend ten days with the congregation and the teacher, endeavoring to strengthen and encourage them. On the first Sunday during Mr. Faries' visit, 10 children were received into the Church, and Holy Communion was administered to 45 people. There was a congregation of 102 in the morning, and 97 in the evening. Miss McLean, a young lady spending the winter at Norway House, kindly presided at the organ, and helped in the reading of the service. Miss McLean, Mrs. Sinclair, (wife of one of the Hudson's Bay Company's officers), and Mr. Wilkins, (the school teacher and lay-missionary in charge), have taken great pains in training Indian boys and girls for the choir, and they are to be congratulated on the success of their labours. Mr. Faries was surprised and pleased at the splendid way in which the organist and choir rendered the service. On Wednesday there was service in the morning and evening. Holy Communion was administered to ten people. These people had not been able to come to church on Sunday, and Communion was celebrated specially for them. Eight children were received into the church. Mr. Faries walked two miles in the afternoon to administer Holy Communion to two invalids. On Thursday Mr. Faries walked two miles in another direction to administer Holy Communion to two old people who were not able to get to church, and very grateful they were, and thanked the minister profusely for coming to them, and bringing the Sacred Feast to them. On the second Sunday of Mr. Faries' visit, two services were held. Congregations exceeded those of the last Sunday. Nine more children were received into the Church. Altogether 27 children were received into the Church during the week, which may be taken as an outward and visible sign of the influence and growth of the Church at Norway House. The handful of white settlers and the large Indian population, are very enthusiastic about their Church, and they are very anxious that they should have an ordained man to reside among them to minister to them. It seems as if the time had come when the Church should respond to the cry of "Come over and help us," from these people. The school teacher, Mr. Wilkins, has worked faithfully and well both for the school and the Church; but the time has come when a clergyman should take charge and work up the Mission. "Why does not the Bishop appoint a man?" some will ask. For the same old reason, which has kept our Church from taking a firm foot-hold at the proper time, in many of our western towns and villages, and settled districts, namely, the want of funds. The Norway House people might raise \$400 a year, and if \$300 or \$400 more could be raised annually from other sources, the clergyman would be appointed and placed in charge immediately. Is there not a church or congregation in Canada who could take the responsibility and give those people of Norway House the spiritual help and care they need? Here is a splendid opportunity for any church, which is desirous of exercising its missionary zeal and influence.

RUPERT'S LAND.

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

Winnipeg.—Coming Anglican Conference.—A joint Synod and Sunday School Conference of the Diocese of Rupert's Land will be held in this city from June 16th to 18th next. The Rev. Theodore Sedgewick, of St. Paul, Minn., will conduct in St. John's Cathedral, a "Quiet Day" for the clergy at the opening of the Conference. At 8 p.m., of the same day (16th), the annual Synod service will be held in St. Luke's Church, Fort Rouge, when the Rev. Rural Dean Stoddart, of Clearwater, will preach. The Synod sessions on Wednesday the 17th, are preceded by a celebration of the Holy Communion in Holy Trinity Church at 9 a.m. At 2.30 p.m. of that day, a conference will be held in Holy Trinity school-room. Topics for discussion:—1. "The Call of the Church to the Clergy," the Rev. T. Sedgewick. 2. "The Call of the Church to the Laity," Dr. Speechly. 8 p.m., the annual meeting of the Diocesan Sunday School Association will be held.

Thursday, June 18th, is set apart for the discussion of live Sunday School topics introduced by leading workers such as Mr. F. E. Arkell, Mr. Robt. Fletcher, Winnipeg; Mrs. H. M. Speechly, Pilot Mound; Rural Deans dePencier, of Brandon; and Hewitt, of Souris; the Rev. Canon MacMormine, of Portage la Prairie; and the Rev. W. A. Fyles, General Superintendent of Sunday Schools. A Question Box will be a special feature. There will also be a fine exhibit of Sunday School supplies covering the needs of a thorough system. In the evening a missionary meeting will be held with addresses on Home and Foreign Missions. Hospitality will be tendered provided applications are made to the Rev. C. N. F. Jeffery, Secretary of Synod, Synod Office, not later than June 5th. All interested in Sunday School work are entitled to the usual reduced railway rates on the presentation to the Secretary of Synod of a standard certificate secured from the railway agent at the starting point.

Brandon.—St. Matthew's.—The Rev. A. U. dePencier, who for the last three years has been rector of this church, has resigned in order to accept the rectory of St. Paul's Church, Vancouver, and he leaves for his new field of labour early in August. Before going Mr. dePencier will spend the month of July in Ontario on special missionary work there, and will return to Brandon and preach his farewell sermon the first week in August and, after officiating at the wedding of Miss Kathleen Kirchhoffer, daughter of Senator J. N. Kirchhoffer, he will then leave for Vancouver. Mr. dePencier has been very successful in Brandon, a man of very strong personality he has made himself felt not only in Church circles but in the life of the city. A very prominent member of the School Board and on the Executive of the Y.M.C.A., he is ready to take part in all enterprises which are for the advancement of the city and Manitoba. It will be most difficult to fill Mr. dePencier's place as he is one of the very strongest Churchmen in Manitoba, and the people of St. Paul's Church, Vancouver, are to be congratulated on their choice. The churchwardens, and vestry of St. Matthew's will now be obliged to look about for another rector and the Hon. G. R. Caldwell and the churchwardens, Messrs. A. R. Irwin, and G. B. Coleman, were appointed a committee to report to the vestry with any information as to a suitable man for the rectory.

SASKATCHEWAN.

Jervols A. Newnham, D.D., Bishop,
Prince Albert, N.W.T.

Prince Albert.—During the absence of the Right Rev. Bishop Newnham in England to attend the Pan-Anglican Conference, the Ven. Archdeacon Lloyd has been appointed Commissary of the Diocese, and any correspondence intended for the Bishop should be directed to him. The Bishop will not return until after the General Synod is over, about the 1st of October.

Four Divinity Students from Montreal Theological College, four from Wycliffe College, Toronto; one from St. John's College, Winnipeg; and three new catechists from the C.C.C.S., London, England, have arrived here, and have been sent out into the Missions of the Diocese for the summer's work. The whole of the sixty students in the Saskatchewan Divinity College have returned to their Mission fields, and are now hard at work. In all 86 white parishes and Missions are being worked besides the Indian Missions. In spite of this, however, some twenty-seven Missions are still without workers, and it is earnestly hoped that some more men will be found by the societies over the water to follow the sixty who came out last year. All over the Diocese the work is growing almost beyond the power of the authorities to keep pace with it.

Melfort.—The Rev. B. D. Pullinger desires to express his most hearty thanks to the Rev. Dr. Shreve for his great kindness in sending to him so regularly "The Canadian Churchman," and he wishes further to state that he has changed his post-office address from Langham to Melfort, Sask., N.W.T.

KOOTENAY.

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

Nelson.—St. Saviour's.—On Empire Day the Sons of England, accompanied by members of the

Rocky Mountain Rangers and the Boys' Brigade, some old army veterans and other loyal Britons, paraded for Divine service at this church, at 11 a.m. The service was fully choral and of a memorial nature. The hymn, "O God, our help in ages past," (Ancient and Modern, 165), was sung as a Processional. The other hymns were, "Fight the good fight with all thy might," (540), and "Nearer My God to Thee," (277). A most interesting sermon in which he outlined the principal events of the long reign of our late dearly beloved Queen, was preached by the rector, the Rev. F. H. Graham, from the text, "Her children rise up and call her blessed," (Prov. 31:28). The sermon was followed by the hymn, "For all the Saints who from their labours rest," (437). Immediately after the presentation of the alms, two verses of the National Anthem were sung by the whole congregation, and the service was brought to a close by the hymn, "Through the night of doubt and sorrow," (274), as a Recessional. In the afternoon at 3.45, some two hundred members of the Order of Eagles, attended church parade. This was also a choral service; the anthem being, "O taste and see," by Goss; and an appropriate address was given by the rector.

The services on Ascension Day were Holy Communion at 7 a.m., and Holy Communion with sermon at 10.30. This second was made the opening service of the annual meeting of the Kootenay Diocesan Branch of the Woman's Auxiliary. The hymn was, "Jesus, our Hope, our Heart's Desire," (150), as a Processional, with "Lord Speak to Me that I May Speak," (356), and "Alleluia, Sing to Jesus," (310). A suitable sermon was preached by the Venerable Archdeacon Beer, Archdeacon of Kootenay, on the words of St. Peter, in Acts 3:6. There was a good attendance of members, with some thirty-seven communicants.

COLUMBIA.

William W. Perrin, D.D., Bishop, Victoria, B.C.

Victoria, West.—St. Saviour's.—The annual Easter vestry meeting, which was in the first instance adjourned, was held recently in this parish. Wardens, C. Provis, and C. L. Foster; delegates to Synod, Messrs. Bridgeman and Boggs.

Correspondence.

A HOME FOR GIRLS AND YOUNG WOMEN.

Sir,—May I bring before your readers (asking their kind co-operation) a scheme that has been almost universally approved, viz., to provide, under the auspices of the Church of England, a residence for women and girls earning their own livelihood. To this members of every denomination will be welcomed and be free to worship as they will. It is desired to give each a room or cubicle to herself—the prices to vary—but for board there would be a uniform rate, the lowest possible consistent with good and well-cooked food. This house is to be self-supporting as are similar ones in London, England, New York and other large cities. We ask through your columns friends to give us money for a well equipped building. Sums great or small will be thankfully received and acknowledged. Many of your readers will already know the need of such a residence, and also that the Church ought to provide for her young people coming to this big city with its loneliness, temptations and difficulties. Our plan is to have besides comfortable sleeping rooms and good food, laundry conveniences, small sitting-rooms in which to see friends as well as a large reception room, a library, a chapel, indeed everything to make for refinement and healthy freedom. There would also be rooms for transients, and a special department for classes in all branches of domestic science and physical culture, so that residents who wished to do so could have for a small fee educational advantages. Such class would be open to girls not living in the building at a higher rate, so that the influence of the house would be far and wide reaching. Girls coming from the country will know here to look for a happy, healthful home when they come to Toronto, and parents will be less anxious. I give extracts from some letters here:—Extract from letter to Mrs. Broughall from Archbishop Sweatman: "I am quite sure that such an institution, ably managed, will prove a blessing to the class it is sought to benefit, and will be a credit to the Church of England in this city and Diocese. I cordially commend this undertaking to the sup-

Boys' Brigade, loyal Britons, church, at 11 and of a med, our help in 65), was sung were, "Fight" (540), and "A most inter- the principal dearly beloved the Rev. F. children rise up 1). The ser- all the Saints 37). Immedi- ms, two verses by the whole brought to a night of doubt nal. In the d members of urch parade, anthem being, in appropriate

port of members of the Church, with my best wishes for complete success." Canon Welch, rector of St. James' Cathedral, writes: "I very gladly express here, as the outcome of my personal experience, my conviction that a residence of the kind contemplated would be of the greatest value to the business women and girls of Toronto." Mr. J. C. Eaton writes: "I am very glad to have an opportunity of expressing how much I am in accord with a project of this kind. . . . On account of my firm employing some eight or ten thousand people I feel that I am in a position to realize the need your good work is intended to fulfill." When I have appealed through your paper before I have been generously answered. May it be so again is my earnest request. The need for such a residence is great. Let Church people rise and meet it as those in England and the States have done. Contributions gladly received and acknowledged by yours hopefully,

Georgina H. Broughall,
13 Borden Street, Toronto.

"CATHOLIC" AND "PROTESTANT."

I.

Sir,—The late Bishop Ridding once said, "our first step towards argument must still be, to define before we argue." This advice, it would seem, might well be taken by those who have taken part in the recent discussion respecting the epithets, "Protestant" and "Catholic." One gentleman defines "Protestant" as being "anti-Catholic." That surely is a mistake, Protestants do not, as a rule, reject any of the articles of faith set forth in the Nicene Creed. "Protestant" might more truly be defined, as being generally used as the equivalent of "anti-Roman." It is quite true that many Protestants are opposed to what they call "Catholics" and "Catholic practices," but what they really mean by those terms is "Romanists," and "Romish practices." It is not those things which the so-called "Catholics" believe and do, which are really Catholic, which are opposed, but those things which are not Catholic, but merely Romish. For instance, Roman Catholics accept as we do the Nicene Creed, but they insist that it is also necessary for salvation, and refuse to hold communion with their fellow Christians, unless they profess to believe, the following doctrines which they claim are also articles of Faith,—e.g., the sundry additions made by the Creed of Pius IV., which any one can read in Chambers' Encyclopaedia, under the title, "Roman Catholic Church," namely:—(1) The apostolical and ecclesiastical traditions, and all other observances and constitutions of the Church. (2) Holy Scripture according to the sense in which the Roman Church hath held and doth hold the same—and never to take and interpret them otherwise than according to the unanimous consent of the Fathers. (3) Seven Sacraments,—Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders, and Matrimony,—and that they confer grace; and to receive and admit the received and approved ceremonies of the Catholic Church in their administration. (4) All and every one of the things defined and declared in the Council of Trent concerning original sin, and justification. (5) That the mass is a propitiatory sacrifice—including the doctrine of transubstantiation. (6) Purgatory, and that souls detained therein are helped by the prayers of the faithful. (7) That saints are to be honoured and invoked—and that they offer prayers for us. (8) That images and relics of Christ and saints are to be had in honour and veneration. (9) That the power of Indulgences was left by Christ in the Church. (10) That the Roman Church is the "mother and mistress of all churches," and obedience is due to the Bishop of Rome as Vicar of Jesus Christ. Further, Romish doctrines subsequently added to the Romish creed are, (11) The doctrine that the Blessed Virgin Mary was conceived without sin, and (12) that the Bishop of Rome is endowed with infallibility. Our Roman brethren tell us that unless we believe and accept as necessary to our salvation all these things we are heretics, and they will refuse to hold communion with us. It is in vain that we protest and say, "What could the primitive Christians have known about all these doctrines. Were they all lost? We humbly think, and protest most solemnly, that the Christian Faith is not a variable quantity, but is the same to-day as it was in the beginning. The summary of the Faith in the Nicene Creed is proveable out of the Holy Scriptures, we accept that. Your additions for the most part have no such warrant, and whether they be true or not, they cannot, in so far as they go beyond the Nicene Creed, be necessary to salvation—but at the best, many of them are mere

theological theories, or speculations." So long as our Roman brethren hold the attitude they do, it is necessary that there should be Protestants in the world, and I, for one, am not ashamed of the name of Protestant. At the same time it is right to remember that, however necessary it may be in the interest of what we believe to be truth and lawful Christian liberty, to protest against dogmas or theories which are repugnant thereto, the Faith by which we hope to be saved is not a faith of negations, but a Faith which consists in the affirmation of, and our belief in, those great fundamental facts of the Christian religion set forth in the Nicene Creed, and which is truly the Catholic Faith.

Geo. S. Holmsted.

USE OF THE CHURCH PAPER.

Sir,—I have noted recently a disposition on the part of Churchmen to discuss Church matters in the secular press, by communication and by interview. Such a proceeding, although it arise out of a real interest in Church matters, cannot be deprecated too strongly. A controversy between Churchmen, clerical and lay, concerning Church matters, waged in the daily press, must indeed be an edifying spectacle to Nonconformist and Romanist! Surely the Church papers give a wide enough publicity to warrant their use, and their use alone. Whatever be our differences within the fold as to rubrics and canons, and their interpretations, let us not wrangle in public about them.

C. Henderson.

AN AMUSING AND INSTRUCTIVE INCIDENT.

Sir,—An amusing, but distinctly instructive incident took place at the Synod of the Diocese of Saskatchewan, recently held in Saskatoon. A deputation from the Ministerial Association waited upon the Synod to convey a message of welcome, and in the course of his address, the Rev. Mr. Gallup, the Presbyterian minister of Saskatoon, who has recently come up from Ontario made the statement that he was born and brought up in Ontario, and had only recently come to the North-West. He said he had always thought the Church of England was eminently suited to work in the cities, and large places amongst cultured, educated people, with nice surroundings; but he had no idea until he came West, that she ever did, or could do pioneering work. But out here, he said, "I find these missionaries of the Church of England in every place you come to, and they are always first, and setting us of the other Churches an example of how to take hold of things, which to me was a great astonishment. I had never realized before that the Church of England could be such a go ahead, pioneer Church in the new rough places." All of which testimony is not only interesting, but distinctly encouraging.

A Member of Synod.

Family Reading

A VISION OF THE GREAT THANK-OFFERING.

By Mrs. Jerome Mercier.

"A great thank-offering to Almighty God will be offered in St. Paul's Cathedral on June 24th, 1908, in recognition of His blessings during ages past upon the Church of England, and her sister and daughter Churches throughout the world." A fragile woman lay on her couch beside an open window framed in ivy, whose sprays reached in to touch her. Ivy was her name, and it seemed as if her tender green namesake loved her. Her sweet, pale face was thrown into relief by the blue cushion against which it rested. In her white wrapper, a few early snow-drops in her delicate hands, she seemed a very picture of pure and patient suffering. The room in which she lay was small and furnished with the faded relics of former comfort. On a table by her side lay papers telling of the coming Pan-Anglican Congress, and on her knee was one concerning the thank-offering to be then given in union to Almighty God, for the blessings of the Gospel and the spread of the Christian Church. Ivy's lips quivered, and then she spoke aloud: "And I can do so little, so little!" she sighed. An expression of pain and sadness

passed over her face. She closed her eyes, and by-and-by she slept. In her sleep she had a vision. She seemed to be in the great Cathedral of St. Paul's. It was filled with a countless throng, softly murmuring; but there was a veil of mist over all, and a dullness in the sound. Only from an upper window a light, brighter than the sun's, fell past the arches of the marble reredos on to the altar, which was dressed as for a festival. Then she perceived that by the altar stood a grand, calm angel, with soft white wings and a grave, tender face. A constant stream of persons was noiselessly moving up the choir and mounting the steps to the altar, there to lay upon it gifts which they held in their hands. At first all was dim, and she could only see vague forms. But in time things grew clearer, and she noted that although all seemed to themselves to lay their gifts on the Holy Table, the angel held out his hand and took each as it came. Then he looked at it and closed his hand upon it, and when he re-opened his hand it was seen that some of the offering had crumbled into dust; but some was fine bright gold, and this he laid on the glittering heap on which the light from above shone as in blessing. A man of haughty mien came proudly forward, and gave as his offering a heavy purse of gold. The angel took it. And lo! the whole crumbled into dust, and not a jot of gold remained to offer. A humble priest, bowed with sickness, in poor attire, came feebly up the steps, bearing a heavy burden of many coins, copper, silver, gold, the offerings of his flock. The angel took them with a smile, and when his strong hand opened, but few of the coins had vanished. The poor copper offerings shone brightly; but brightest of all was one small piece of gold, the savings of the priest, won by acts of self-denial. Ivy seemed in her vision to know—though no voice told her—that only those gifts are acceptable to God or accepted by Him which are made from a pure heart willingly. The rest, given from pride or desire of praise, are but dust and ashes. For He needs not the gold to do His work; yet He takes and uses it and gives back a blessing to the donor. Then came a bright and beautiful woman, richly dressed. She offered with a radiant smile a heavy bag of treasure. Yet, when it had passed the test, but little remained to add to the pile on the altar. The gifts were those which had been offered in love for the beautiful lady and not in love for God. Ivy sighed. "Are so many gifts refused?" she said. "Then what remains?" But now, one after another, followed many, which lay bright and shining on the votive heap, and the angel smiled upon them. First, a group of little children, hand in hand, with sweet, devout faces, gave their tiny purse. It was received. Then came a throng of strangers, black-skinned, yellow, brown, in motley garb, with humble looks, and laid simple offerings in the angel's hand, and he took them gladly. Few were rejected. Some poor widows and some gentle ladies side by side offered their gifts, which shone till the thank-offering glistened. And then, to her intense surprise, Ivy saw a figure which was none other than her own. In her hand she bore a slender, slender purse. But behind her came many, holding to her skirts, pressing close on one another. Yes, she knew the faces of some. They were her neighbours, people whom she had deemed incapable of generosity or sacrifice, now with humble looks holding out their willing gifts. But who were these behind them? A number—how large a number!—whom she knew not. Strangers still joining the throng of her followers, still claiming some mysterious kinship of soul with her! On they came, and most of their gifts were accepted, till the votive pile grew and grew, and sparkled brilliantly—pure gold, refined in the fire. "And who are these?" she murmured. Then the angel turned his grave, lustrous eyes on her and answered: "These are they whom you have influenced by word, or those whom your prayers have won, though you do not know them." Suddenly the vision faded, and she was again in her modest room. A joy seemed to rest on her spirit. "Then, though so poor and weak and humble, I can still give through others," she said. And her life was brightened, for she felt no more that she was alone and powerless. Her influence, her prayers, could be given to increase the great thank-offering, and to gain for others that privilege which God had denied to herself—the power of generous and plenteous donation. She learned that in poverty may still lie the true wealth of loving and giving, for silver and gold are not the only riches. And the words were breathed within her soul: "Blessed are they who, going through the vale of misery, use it for a well, and the pools are filled with water."

Kemerton Rectory, Tewkesbury.

Being all fashioned of the self-same dust. Let us be merciful as well as just.—Longfellow.

ere Holy Com- nion with ser- e the opening the Kootenay xiliary. The Heart's De- "Lord Speak and "Alleluia, sermon was on Beer, Arch- f St. Peter, in lance of mem- nicants.

Victoria, B.C.

The annual the first in- n this parish. er; delegates 3oggs.

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NG WOMEN.

aders (asking hat has been to provide, f England, a ng their own ry denomina- o worship as h a room or ary—but for e, the lowest well-cooked orting as are ew York and your columns well equipped be thankfully any of your d of such a ch ought to g to this big as and diffi- comfortable laundry con- which to see tion room, a to make for There would a special de- of domestic at residents : a small fee ss would be ulding at a of the house Girls coming o look for a ome to Tor- ous. I give Extract from ishop Sweat- n institution, to the class credit to the Diocese. I to the sup-

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The Rev. F. W. Elliott, rector of St. Michael's, Fort Wellington, and Canon of the Cathedral, Georgetown, Demerara, Diocese of Guiana, has been appointed Archbishop of Berbice.
The Rev. W. W. Smith was recently paid a very pretty compliment in the presentation to him of a very handsome silver-mounted inkstand by the matron and nurses of the Victoria Hospital, Cork, on the occasion of his leaving that city to enter upon a new sphere of labour. Mr. Smith has been in and out amongst them since his coming to Cork, and his visits have always been most cordially welcome.

British and Foreign

A handsome pulpit and brass lectern has been given to St. James', Trenton, N.J., and the building has been improved and decorated at a cost of \$500.

At Heonor, in Nottinghamshire, on Easter Day, the rector (the Rev. Claud E. L. Corfield, M.A.), had arranged no less than twenty services, and the communicants numbered 980.

At the parish church of All Saints', Sherburn-in-Elmet, a new brass eagle lectern, with a new Bible, have been dedicated as a memorial of the late Rev. James Matthews, vicar of Sherburn-in-Elmet from 1831 to 1885.

Dr. Kennick Pyne, the organist of Manchester Cathedral, has resigned the post after holding it for many years. He is succeeded by Mr. Sidney H. Nicholson, the acting-organist of Carlisle Cathedral.

A cablegram has been received from the Right Rev. Dr. Brent, Bishop of the Philippine Islands, declining to accept the Bishopric of Washington, D.C., in succession to the late Dr. Satterlee.

The Rev. J. W. Tristram, D.D., a clergyman of great ability and of commanding eloquence, who has rendered valuable services to both Church and State, has been elected to the vacant Prebendal stall in St. Patrick's Cathedral, Dublin.

The century-old chimes of Christ Church, Baltimore, have been replaced by a new set. The old bells were rung for the last time on May 31st. The new chimes are the gift of Mrs. W. F. Cochran, Jr., as a memorial to her parents and brother.

St. Agnes' Guild, of St. Matthias' Church, East Aurora, N.Y., has presented to the church a sterling silver chalice, paten and flagon, the result of their efforts during the past two years. The Sunday School added to the above the gift of a bread box in sterling silver.

Sir William Panatt, Mus. Bac., Hon. Mus. Doc. M. V. O., Honorary Fellow of Magdalene College, Oxford, Master of the Musick in Ordinary to the King, Organist of St. George's Chapel, Windsor, has been appointed Professor of Music in the University of Oxford.

At the Easter services at St. Andrew's Church, Hertford, the boys of the choir were vested in Royal scarlet as at the Chapels Royal of St. James and the Savoy. This old privilege appertains to St. Andrew's, in Hertford, as a Royal foundation in the absolute gift of the King since 1203, when it was held of King John by Adam de Essex.

The Rev. W. Pennie, rector of Motherwell, Scotland, was recently presented by his parishioners on the occasion of his marriage with a silver tea and coffee service and a massive silver tray bearing an inscription. Mr. Brassington, the senior Vestry man, made the presentation on behalf of the congregation.

The Most Rev. William West Jones, D.D., who had been lying ill at The Lizard for some time, died on Thursday, 21st inst. He had been looking forward to attending the Pan-Anglican Congress. The deceased prelate had been in ill-health for some time. He was appointed to Cape Town in 1874, and was 70 years of age. He will be buried at Oxford.

Mrs. Oakshott, a former Lady Mayoress of Liverpool, has offered to present an altar to the new Cathedral at Liverpool, which offer has been gratefully accepted by the members of the Executive Committee. The amount received towards the building up to date is nearly £285,000. To complete the first part of the structure within the next four years an appeal has been made for an additional sum of £70,000.



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Arrangements are being made for a re-visit to East London of the Bishops who were sometimes connected with the East End. The People's Palace has been engaged for a meeting on Monday, July 20th, at 8.30 p.m., at which the Bishop of Stepney will preside. The Bishop of London, the Archbishop of Brisbane, the Bishops of Bristol, Southwell, Pretoria, and Ipswich have promised to attend and address the gathering.

The parish church at Black Torrington has undergone a thorough spring cleaning by some volunteers, who readily responded to an appeal from the rector (the Rev. T. Buncombe). Roofs, walls, windows, and memorial tablets were done by the men, and the floors and finishing touches were undertaken by the lady members of the congregation.

On a recent Saturday evening the Vicar of Gainsborough, (the Rev. Canon Standen), on behalf of himself, the churchwardens, and parishioners of All Saints', Gainsborough, presented the Rev. H. W. Simpson, who has for several years been senior curate of the parish church and is going out to British Columbia as rector-elect of Rossland, with a silver purse, mounted with his initials, containing £30, and an illuminated and framed address.

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At a service held lately in the parish church at Otterton, near Budleigh Salterton, Lord Clinton unveiled a tablet to the memory of the late Hon. Mark Rolle. The tablet contains the names of 18 priors (from 1161), 38 vicars or chaplains, since 1157, and patrons from nearly the same date, including, besides Mr. Rolle's name, such names as Edward III., Richard II., and Chancellor and Treasurer of England.

In addition to several beautiful gifts and memorials recently erected by many kind parishioners and friends in the pretty rural church of St. Mark, Ettagh, a very handsome Communion cloth and velvet cover for the Communion Table was kindly presented at Easter by the Countess of Huntingdon, Sharavogue, King's County; a very handsome brass font ewer, by Patricia, daughter of G. B. Hamilton, Esq., B.L., and Mrs. Hamilton, Boveen, King's County, and Oakley Street, Chelsea.

The popular rector of Lowestoft, (the Rev. A. D. Tupper-Carey), recently asked the members of the C.E.M.S. to help him clean the outside of his school windows and woodwork, an appeal which met with a ready response, and on Easter Monday the rector and his assistants did their work thoroughly. The rector, in top hat, mounted on a ladder, scrubbing away at the windows and doors of the Cunningham School, North Lowestoft, caused much amusement to the passers-by, and provoked many remarks, complimentary and otherwise.

At a children's service in St. Matthew's Church, Cockington, Torquay, which was held recently, the Rev. James Henning, the Vicar, dedicated the second of the series of windows which is to fill the nave of the church illustrating the Litany from the words, "By the mystery of Thy holy incarnation," onward. The subject of the new window illustrates the prayer, "By Thy Cross and Passion, good Lord deliver us." The cost is about £50, the greater part of which will be gathered by the children connected with the church and Sunday School.

Mrs. Adams, the widow of the Rev. J. W. Adams, V.C., has presented a portable altar-table to the parish of Stow, near Downham Market. A special interest attaches to the table from the fact that Mr. Adams carried it from Kabul to Kandahar when Lord Roberts made his famous march. Mrs. Adams has also given to the parish the Credence Table which her husband used in the same campaign. These articles, together with a font removed from the parish church during the reign of Charles I., which for the last 50 years has been doing duty as a flower-pot in the rectory gardens, are to be placed in a new Mission Church which is now in course of erection.

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The Rev. E. Eddowes, who has just retired from the living of Hartford, Northwich, after forty-four years' service, has been made the recipient of an annuity of £30, a cheque for £140, and a handsome illuminated address in recognition of valued services. Sir Thomas Marshall made the presentations on behalf of residents of Hartford district, who subscribed about £400. The Ecclesiastical Commissioners have also provided a further annuity of £30. During Mr. Eddowes's forty-four years' vicariate £11,000 has been raised for new church schools, etc.

A remarkable service will be held (D.V.) at St. Mary Redcliffe, Bristol, on Sunday, June 28th, in connection with the Pan-Anglican meetings. The service is to partake of the nature of a "home-coming" of the "Six Redcliffe Bishops," viz., the Bishops of Thetford, Southampton, Brechin, Argyle and the Isles, Grahamstown and Likoma. It is a most remarkable fact that even from a parish so famous as St. Mary Redcliffe there should be six Bishops of the Church now actively engaged in her service. One of these, the Bishop of Brechin, is the Primus of the Scottish Church.

The Rev. Canon Savage, rector of Hexham, Northumberland, is making great progress with his scheme for the re-erection of the nave and restoration of the Abbey. He has lately opened a twenty-thousand shillings fund to provide for the alteration of the ancient screen and the removal of the organ. The dismantling of the interior of the choir, which has been used for centuries as the parish churen, will begin shortly, and the congregation will worship temporarily in the north transept. The last Easter Day under present circumstances was marked by a high record of communicants, the total number being 650. The consecration of the nave will take place on August 8th.

It has been decided to hold a missionary festival this year at Lindisfarne, the ancient home of the British Christianity in Northumbria, the island home of St. Aidan and St. Cuthbert; and it is hoped that many will embrace the opportunity of visiting the island so full of historic and romantic associations, and so notable for its ancient priory and picturesque surroundings. The consecration of the new nave of Hexham Abbey is to take place on Saturday, August 8th, and it is expected that a good many of the Bishops from Lambeth Conference will be present; the Festival at Lindisfarne has, accordingly, been arranged for the following Monday, 10th August, so that those who are in the North may have the opportunity of visiting these two great centres of Northern Christianity under memorable circumstances. Invitations for the Festival are being issued to all the Bishops attending the Conference by the Bishop of Newcastle and the Diocesan Board of Missions.

Excavations at Hexham Abbey have revealed the remains of the floor of St. Wilfrid's Cathedral, of thick stone flags, laid down about A.D. 674. They show that the body of the first church was on the site of the new nave which is now being roofed. The central portion of the seventh century building can now be located, and is very nearly the same as that of the present tower. The levels of the paving show that there was a large area at the centre raised one step above the parts to the north, south, and west of it, and probably the same distance above that at the extreme east end. No doubt the arrangement was identical with that of the chorus cantorum of the early Italian churches, which were adopted by St. Wilfrid as his model. There have also been found the remains of the paving laid down by Eilaf, priest of Hexham, when he repaired the church after the Danish wars, and when he was sent to Hexham from Durham, on the dissolution and dispersion of the congregation of St.

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Cuthbert there, on the establishment of the Benedictine monks by Bishop William of St. Karileph in 1083.

For some time past a Committee of the highest authorities on ecclesiastical history, art, and literature, has been engaged in devising an English Church Pageant which shall depict in dramatic form the most interesting incidents in the story of the Church of England, and the programme which has been tentatively settled promises a Pageant of great attractiveness to Churchmen. So far the episodes chosen cover a wide field and all have a special educational bearing, ranging as they do from the founding of a British Church at Silchester to the acquittal of the seven Bishops; while suggestions are invited for an eighteenth century episode and for an episode and finale illustrating the expansion of the Church during the 19th century. It has been decided to hold the Pageant at Brighton in July of next year, though the point must be specially noted that it is not a local effort, and that the Pageant proposed to be held at the popular south coast watering place will be unique in the country's history. The Pageant will be under the direction of Mr. Frank Lascelles, who is now in Canada arranging the Quebec Tercentenary Pageant, and who is also responsible for the great London Pageant of 1900. Both the Archbishop of Canterbury and the Archbishop of York have become patrons, and authoritative committees for music, art, archaeology, history, and costume are being formed. The Hon. Organizing Secretary is the Rev. George Long, 32 Poynter Road, Hove, who will be pleased to give any information required.

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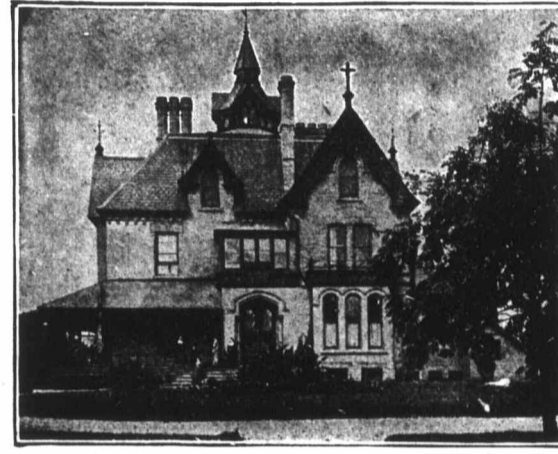
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