

# Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD  
 THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.  
 ESTABLISHED 1871.

VOL. 33.

TORONTO, CANADA, THURSDAY, MAY 9, 1907.

No. 19.

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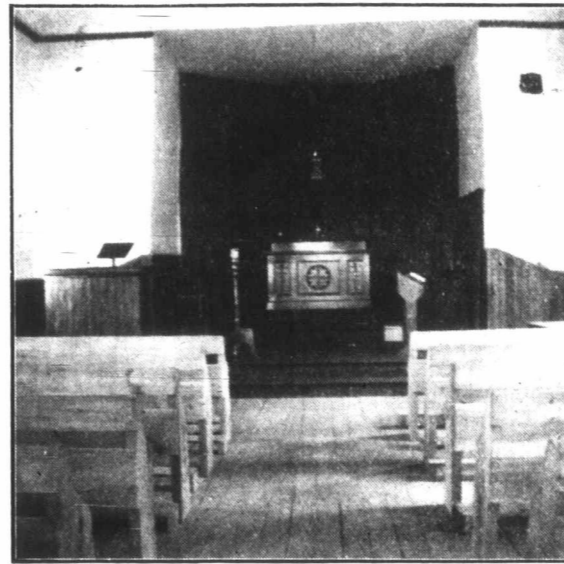
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May 12.—Su

Morning—Deut. 30; Johr

Evening—Deut. 34, or Jos

May 19

Morning—Deut. 16, to 18

Evening—Isai. 11, or Ezek

May 26;

Morning—Isai. 6, to 11

Evening—Gen. 18, or 1 at

June 2.—Firs

Morning—Josh. 3, 7-4, 1

Evening—Josh. 5, 13-6,

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SUNDAY A

Holy Communion  
Processional: 147,  
Offertory: 149, 24  
Children's Hymn:  
General Hymns:

WE  
Holy Communion  
Processional: 152  
Offertory: 153, 2  
Children's Hymn  
General Hymns:

SUNDAY AFT

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our Lord has ascen  
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# Canadian Churchman.

TORONTO, THURSDAY, MAY 9, 1907.

Subscription . . . . . **Two Dollars per Year**  
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**NOTICE.**—Subscription price to subscribers in the City of Toronto owing to the cost of delivery, \$2.00 per year; if paid in advance, \$1.50.

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## Lessons for Sundays and Holy Days.

May 12.—Sunday after Ascension.

Morning—Deut. 30; John 3, to 22.  
Evening—Deut. 34, or Jos. 1; 1 Tim. 4, to 18.

May 19.—Whitsunday.

Morning—Deut. 16, to 18; Rom. 8, to 18.  
Evening—Isai. 11, or Ezek. 36, 25; Gal. 5, 16, or Acts 18, 24—19, 21

May 26.—Trinity Sunday.

Morning—Isai. 6, to 11; Rev. 1, to 9.  
Evening—Gen. 18, or 1 and 2, to 4; Ephes. 4, to 17, or Matt. 3

June 2.—First Sunday after Trinity.

Morning—Josh. 3, 7—4, 15; John 13, 21.  
Evening—Josh. 5, 13—6, 21, or 24; Heb. 9.

Appropriate Hymns for Sunday after Ascension and Whitsunday, 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.

## SUNDAY AFTER ASCENSION.

Holy Communion: 294, 298, 316, 319.

Processional: 147, 280, 297, 381.

Offertory: 149, 248, 296, 300.

Children's Hymns: 304, 342, 343, 346.

General Hymns: 148, 299, 235, 295.

## WHITSUNDAY.

Holy Communion: 155, 156, 215, 313.

Processional: 152, 211, 224, 232.

Offertory: 153, 210, 212, 223.

Children's Hymns: 208, 213, 330, 332.

General Hymns: 154, 155, 207, 209.

## SUNDAY AFTER ASCENSION DAY.

The end of the great forty days has come and our Lord has ascended into Heaven. His work and mission to mankind is accomplished. He has now "ascended into Heaven" to prepare a place for us, and to plead the sacrifice of the Cross as the Redeemer. He who was both priest and victim has passed into the heavenly courts and there perpetually pleads the merits of His earthly life and death, offering continually His blood shed for sinners. There He sits a "Priest upon His throne," engaged in presenting to God the Father, on our behalf "the life which He once for all laid down and has taken again and never needs to lay down from henceforth." In the great Memorial Service of His Death and Passion our Lord instituted the Holy Communion. In this service we show forth the Lord's death. It is the Memorial Sacrifice of Christ's Body and Blood. Many are the discussions pertaining to the Holy Eucharist, connect-

ing it with the Oblation which the Lord is continually presenting before the Father in Heaven, as well as connecting it with the sacrifice of Calvary. The truth may be that in the Holy Communion we have both connections. The Victim of the great sacrifice of Calvary is now ascended and lifted up on high, and pleads the sacrifice before the Father and by means of the Sacrament given to us by Him, we plead that same sacrifice on earth. The satisfaction of the sacrifice upon Calvary lay in the "obedience unto death" so the gifts in the Holy Communion, the broken bread and outpoured wine, mystically are the torn body and shed blood and are presented before God the Father upon earth in union with His Sacrifice pleaded in Heaven. What He does in Heaven, He enables us to remember here upon earth and join with Him also in offering. Although ascended into Heaven He has amply provided for all our needs here: by Church, Sacraments and prayer. "Wherefore let us beseech Him to grant us true repentance and His Holy Spirit, that those things may please Him which we do at this present, and that the rest of our life hereafter may be pure and holy; so that at the last we may come to His eternal joy through Jesus Christ Our Lord."

## Conferences.

There can be no question that our London relatives are thoroughly desirous of being hospitable and kind to the delegates to the Colonial Conference. Indeed their attentions are embarrassing, and a wish is so apparent, and is even expressed that in return the delegates should do something nice, that the positions of all parties concerned are rendered embarrassing. It is not for us to assume the rôle of political wisdom, but we are quite within bounds in hoping that the allied or allying legislators will follow the lead of Sir Wilfrid Laurier and avoid anything approaching a cut and dried agreement for future management. Successful constitutions are the product of growth and experience. A conference at varying intervals is eminently desirable, but the proceedings should be as frank and sincere as they are secret. Results may be made public, but the daily programme should not be cabled all over the world, nor whispered to a favoured London journal. One consequence of these conferences seems to be that the outsiders are adopting and expressing convictions quite at variance to the policy of the Colonial office. Londoners themselves care more for the spectacles and were much impressed with the procession of the Premiers. But the Premiers could not have been so agreeably impressed with the Cockney intelligence. What abyss of ignorance was shown in greeting Sir Wilfrid Laurier with the Marseillaise. The last thing intended was to insult Canada, the French Canadians, or Sir Wilfrid personally, and yet what could have been a greater insult.

## Care of the Church.

There is one object which never fails to cause pain to a sincere Churchman—it is a neglected and decaying church building. A sad illustration is such a building of the lack of reverence and affection for the House of God on the part of the Church members who are accustomed from time to time to repeat the solemn words of the Creed within its crumbling walls. Most of these people are of respectable character and live in neat and comfortable homes. Some of them, it may be, are well off in a worldly way. Were you to visit their homes you would be struck at their neatness and order. No neglect or decay would be tolerated in them. No crumbling walls, rotten walks and fences or other evidences of neglect and unconcern are there to be seen. Surely such

lack of respect, reverence and affection for God's house should be put an end to wherever it exists.

## France and the Vatican.

At last the difficulty between the Vatican and the French Government has emerged from the confusion of conflicting reports and of apparent contradictions. The concessions offered by the French Government are seen to have been generous, far beyond anything allowed to other religious bodies. The reason they were refused was, it seems, that they were concessions to the French clergy and not to the Pope. The long war between the French Kings and Emperors and Republican rulers is revived in our day, and it would be presuming too much to say that it is over. It is simply entering into a new phase. On the long roll of disputes we find Francis I. entered into a Concordat with Pope Leo X., but it was not acceptable to his council. The great Louis XIV. objected to the then Papal encroachments and summoned a council, which formulated resolutions, among them, one that the Pope could not override the Gallican liberties, but Innocent VII. spurned them. So the trouble has gone on until now Napoleon's Concordat is put an end to, and apparently the old Gallican spirit is dead. But who can tell what will emerge from the dispute?

## The Farmer and the Immigrant.

In some quarters there is a tendency to exaggerate the hardships of the immigrant and to do scant justice to the farmer. There are two sides to this question. It should be remembered that there are cases where the farmer has gone to town for that purpose, and has engaged a newcomer to go on his farm and work for him, has spent money in providing him with food, and at the last moment has had to return to his farm alone, his hired man having deceived and deserted him. Then again the farmer has taken a newcomer to his home, fed him, and treated him as if he were one of his own family, and after a fair trial has found him unwilling, or unable to do a fair share of the work allotted him, unwilling to improve in his work, discontented and complaining, and at the same time expecting and demanding the wages of a capable farm hand. We would not for a moment defend unfair conduct by the farmer to the immigrant but we do say that the farmer deserves fair play as well as the immigrant.

## A New Community.

We are constrained to give our readers a short notice of a society of ladies, which was organized and worked in South London, where Bishop Yeatman-Biggs was an assistant Bishop before being translated to Worcester. These ladies were, and are still known, as the Grey Ladies. They receive no money, on the contrary, they pay, fifty pounds a year, they take no vows and leave the society at any time, giving a sufficient notice before hand, so that their individual work may be taken up by others. The number has grown from three to sixty and the ladies are said to work harmoniously with the Deaconesses, Sisters and others who have so much to do in crowded London. The Bishop has got three to start in Coventry in his new diocese. Whether they will succeed under the somewhat different conditions remains to be seen, and it is doubtful whether such an organization would be useful or successful in the North-West.

## Christianity and China.

Proof is forthcoming from witnesses, whose evidence cannot be lightly brushed aside, that the persistent and self-denying labours of Christian missionaries in China are bearing abundant

7 9, 1907.

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Co., Baltimore, Md., U.S.A.

fruit. The Chinese themselves are acknowledging the signal benefits conferred on their people by their being taught the principles and practice of the Christian religion. They are also paying deserved tributes to the benefits conferred on mind and body by the efforts on their behalf of Christian educators and physicians. We believe that there is no part of the world where the influence and power of Christianity is achieving greater results to-day than in the vast and populous Empire of China.

#### Scott and His Critics.

One can hardly understand the point of view of the present day critic who attempts to disparage the prose work of Scott. We do not lay claim to the fierce partisanship in his cause that a certain Scotch sheriff showed for Burns, who said that, "He could kill Norman Macleod, for saying it had been well had certain of his verses not been written." But we are in entire accord with the verdict of one of the most accomplished of English scholars in placing Scott at the top of them all. A wizard, indeed, he was with a pen for his wand, and ink for the magic medium, with which he wove into the tapestry of his pages—those rare and romantic pictures—instinct with the life of other days and unfading as memory itself. He is, indeed, to be pitied who cannot lose himself with delight in the wondrous pages of Scott or be touched to the heart by the glorious verse of Burns.

#### Initiative.

A blessed gift is that which impels a man not only to think in a kindly way about a good cause but to put his hand in his pocket and give a due portion of his own means, influence, time and labour in pushing it on. This holds good in business, politics, or any other enterprise in which a man is interested. Comparatively few men have the capacity to take the initiative in matters of great moment. But most men can do so in matters of detail with which they are or can make themselves familiar by a certain amount of thought and study. What a year of marvellous progress this would be if from one end of Canada to the other in this growing spring time, each member of our Church would—each in his own place—initiate some good work along Church lines and make it a matter of personal honour to see it through to a definite end.

#### Pan-Anglican Congress of 1908.

The Committee has been kept very busy since they received advice from all parts of the world in connection with the subjects to be dealt with at the Congress. Those subjects are now settled. Moreover, the method of discussion has been entirely re-arranged. There are six main subjects to be discussed, namely: "The Church and Human Society," "The Church and Human Thought," "The Church's Ministry," "The Church and Missions in Non-Christian Lands," "The Church's Missions in Christendom," "The Anglican Communion." Besides these subjects the last day is given to "The Church's Call," treated devotionally. Each of these six great subjects is to be discussed for six days in the mornings and afternoons. They are in fact great sections sitting simultaneously in six centres after the model of the sectional meetings of the British Association. No one at all events will be tempted to say that sufficient time has not been given to each subject. The secretaries of these sections are to be chosen at once and to be placed in correspondence with all dioceses throughout the world without delay.

#### THE EASTER VESTRIES AND CHURCH FINANCE.

Every Easter, as it comes and goes seems to bear witness to the fact of a steadily progressive improvement in our Church financing. We Church of England people, it is becoming apparent, are at last beginning to learn how to

### CANADIAN CHURCHMAN.

raise money for Church purposes. Every year sees better showings in this respect, fewer unpaid parish accounts, fewer deficits in clerical salaries and beautifully decreasing arrears of unpaid subscriptions. The contrast between the average Easter statement of to-day and of that, say of twenty-five years ago, is certainly very striking. Our people, it is undeniable, are beginning to shoulder their own financial responsibilities, and are giving more and more proportionately to their own ability and to the offerings of their brethren of other denominations. Whatever may be their shortcomings in the matter of missions, education and other extra parochial objects, it seems plain that, so far as the raising of money for parochial objects is concerned, an immense amount of leeway has been made up, and that the average Canadian Churchman to-day is fully alive to the fact that for the well-being of the work in his own parish, including the support of the clergyman, he, and he alone is responsible. This was most assuredly not the case considerably, less than twenty-five years ago. A very large percentage of our people had hardly begun to realize their own personal responsibilities in regard to the maintenance of the work of the Church. They gave no doubt, but we fear "grudgingly and as of necessity," and generally to eke out some extra parochial annual dole. A very considerable minority again gave what may be fairly described as nominal subscriptions, and there were large classes of our Church people, into whose heads the idea of regularly contributing to the support of the Church, had apparently never for a moment entered, or for the matter of that into the heads of anyone else. No one ever dreamed of asking them. The duty of supporting the Church, if duty it was, belonged to a select few. To-day all this is changed, or is rapidly changing. The Church of England in Canada has greatly widened her financial base. She draws her sustenance from all classes of her members. The introduction of the "envelope system" has practically revolutionized our parochial finances, and has enabled us to tap sources of supply, whose existence by the older generations of our parochial financiers had never been remotely suspected or imagined. Thus this growing elasticity in our Church funds, which to any one whose memory of Canadian Church life and work goes back a generation is so marked and refreshing. In bearing testimony to this happy change, actual and prospective, we do not, however, desire to produce the impression that nothing remains to be accomplished, and that there is not considerable room for improvement in the matter of raising funds for Church support. There still remain in probably the majority of parishes whole classes of people, as yet virtually unexploited. How about the great army of domestic servants, who, in our experience, in the great majority of cases respond so readily to appeals of this kind. What of young men living at home in the receipt of wages or salaries, whose fathers contribute, etc., etc. And then is the duty of systematic giving duly inculcated in our Sunday Schools. Is it made an essential part of the curriculum. How again about our clergy in their pulpit teaching. With a few exceptions is it not only too true, as a prominent layman recently said in our hearing, that they are far too mealy-mouthed on the great cardinal duty of giving. We quite understand and respect the delicacy of feeling on this point which many of our parsons experience, and yet it is undeniably a false delicacy, and as a matter of stern duty should be overcome. The preaching of the duty of giving is just as much in order, and its omission, when you come to consider the matter, just as unpardonable as the preaching of honesty, purity or truthfulness. However, we recognize with profound thankfulness the great improvement of the past few years, and feel confident that the change is a progressive one, and that matters will continue to improve. Most assuredly we have left the old state of things behind, and giving has been finally and definitely accept-

ed by our people at large as an essential part of their Churchmanship. It is no longer, as it used to be well within the memory of many of us, a mere side issue.

#### THE HALIFAX CATHEDRAL.

We are pleased to know that the scheme for the erection of a cathedral in the ancient See city of Nova Scotia, has at length assumed definite shape, and under the energetic supervision of Bishop Worrell, promises to become an accomplished fact within the not far distant future. The site that has been secured is incomparably situated within equal touch of the business and residential portions of the city, and commanding a splendid view of the harbour. The new cathedral will make a fine showing on the waterfront, and will be a conspicuous object to all incoming vessels. So we are assured by those competent to judge. Beautiful plans for a building, large enough to accommodate the congregation, have been prepared by the great American ecclesiastical architect, Mr. J. Cram, of Boston, and it is expected that building operations will commence with about \$80,000 in hand. This long delayed project we may now hope is fairly under way. Meanwhile the congregation of old St. Luke's in spite of the disheartening delay have loyally held together, and though worshipping under great difficulties and under many temptations to discouragement have not lost heart. It is to be hoped that their constancy, and that of their rector, Sub-Dean Crawford, will ere long be rewarded. It seems to us that the erection of a cathedral, in this the mother colonial diocese of the Empire, should appeal to many Churchmen in all parts of Canada and England. The Canadian Church as an organized institution had undoubtedly its first beginnings in Halifax, and its Bishop on his appointment was invested with jurisdiction over the whole of British North America. Therefore, it is not perhaps too much to hope that some assistance towards the building of the cathedral in this historic city of an historic see may be forthcoming from outside sources. Again there are thousands of Nova Scotia Churchmen all over the Dominion and in the United States, who doubtless would be glad of an opportunity of contributing to the furtherance and completion of a scheme, whose long delay, and perhaps in some measure to exceptional causes, is not creditable to the diocese. But the chief onus of the enterprise will, of course, fall upon the diocese itself. From what we hear a satisfactory response is likely, thanks mainly to the personality of Bishop Worrell, who appears to have gained the confidence and affection of all classes of Church people in a very marked degree. Eventually, we understand, a Synod Hall and other diocesan buildings are to be erected on the same site. The whole Canadian Church, we feel sure, will unite with us in wishing success to this very interesting undertaking. The cathedral, we may add, is to be extra parochial, and like Fredericton will be a real cathedral, not a glorified parish church.

#### FROM WEEK TO WEEK.

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

It is gratifying to learn that there is practically a unanimous feeling in the Church that Prayer Book readjustment is needed. For years we have listened to public and private discussions of this subject, and we cannot recall a single instance in which a Churchman has opposed change on the ground that our Prayer Book does not admit of alteration to the great advantage of the Church. The defence has not been conducted on the line of leaving things as they are because they are as perfect as may be. It has rather been of the character of a postpone-

ment, not a rejection admission that the thing it will be done some following the line of that it should be put season and that our do what we have shewn tainly is not the view duty. If a manifest let us meet it like resolution of the Church later generations will those men of old had and discernment and the single purpose of Christ's kingdom.

Every day the called liturgy and a spiritual necessities poration of services ed by individual ep missionary meeting usually authorized, l country, acting as or ard of service on th other services of o the same authority it in the Book of C may be said of Har special needs that h as units, but not as ing its services in o the Canadian Church have developed whi: stitutional self-go Canada, but we h: Prayer Book that first to last. The liturgical worship growing desire and forms in other co the Anglican Church to meet the spiri within, but of th look to us for spi that comes with power at this junct the process of n Church stands up unfamiliar with h move limitations have been born which must be i look to us from v it will be done so beginning at our

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ment, not a rejection of the idea. There is an admission that the thing ought to be done, that it will be done some day, but on the policy of following the line of least resistance it is advised that it should be put off to a more convenient season and that our successors should be left to do what we have shrunk from doing. This certainly is not the view we take of the Church's duty. If a manifest need calls for our attention let us meet it like men and do our share in the solution of the Church's problems, and men of later generations will honour us and say that those men of old have led the way in courage and discernment and in the facing of duty with the single purpose of advancing the Church and Christ's kingdom.

Every day the call is louder for a more articulated liturgy and a fuller recognition of the spiritual necessities of our people by the incorporation of services which are now only recognized by individual episcopal sanction. We hold missionary meetings and special services are usually authorized, but surely the Church in this country, acting as one body ought to set a standard of service on the same high plane as the other services of our Prayer Book, and give it the same authority and honour by incorporating it in the Book of Common Prayer. The same may be said of Harvest Thanksgiving and other special needs that have been felt and acted upon as units, but not as a united Church incorporating its services in one book. As a matter of fact the Canadian Church has no Prayer Book. We have developed what might be described as constitutional self-government in the Church in Canada, but we have continued to borrow a Prayer Book that does not bear our name from first to last. The vanishing prejudice against liturgical worship in other communions, nay the growing desire and the growing use of liturgical forms in other communions furnishes a call to the Anglican Church to review her own liturgy to meet the spiritual needs of those, not only within, but of those without, who will naturally look to us for spiritual satisfaction. It is a call that comes with special appropriateness and power at this juncture when a new Canada is in the process of making in the West, and the Church stands up before a people in many cases unfamiliar with her liturgy. It is a call to remove limitations which are apparent to us who have been born and bred in the Church and which must be incomprehensible to those who look to us from without. It has to be done, and it will be done some day, then why not make a beginning at our next General Synod.

If the first official step looking to Prayer Book revision is to be taken in September, 1908, we are convinced that the friends of the movement have much spade work to do to prepare the public mind for that action. It is just possible that if the General Synod were in session to-morrow a motion to that effect might be carried, but that is not sufficient in our mind. The question is a far larger one than the persuading of a majority of the delegates to General Synod to undertake this work. It is to awaken an intelligent and sympathetic interest in the subject among the whole membership of the Church in Canada. The laity are by far the most conservative element in the Church and they have to be convinced that what is proposed to be done is no radical upturning of the liturgies so dear to all, but a rational readjustment, a wise and necessary enrichment and the making plain of some obscurities. It is more than likely that the Canadian Church will do very much what the American Church has done. It has produced a Prayer Book new yet old. It contains everything essential that exists in our Prayer Book, so that we may worship according to that use and feel that we are very much at home, while the manifest defects are removed. It is presumably not a perfect book, but it certainly meets many of the difficulties which we so constantly feel and many undertake to correct to some extent by ignoring

## CANADIAN CHURCHMAN.

Rubrics. If the public mind is to be properly prepared for a movement so important we would advise that committees of a voluntary character be formed in every diocese to study the subject, to secure public discussion in the Church papers in Synods, conferences, and on such occasions as may be considered suitable. This is a subject that should not be brought up at General Synod without full notice being given, and every effort put forth to secure such intelligent consideration that will eventually issue in a book worthy of the great traditions of our Church and of the high and holy office which it is designed to fulfil. The temper in which the Church takes up this subject is exceedingly important. Let us proceed so frankly, with such evident sincerity, and with manifest devotion to the highest purposes of our faith that all men may realize that if we should err in judgment we are certainly seeking to do the right thing. With this spirit in our hearts we may trust the Church of God to reach eventually a right solution of this great problem. In this case, at least, Lincoln's words are true: "Nothing is settled unless it is settled right."

Spectator.

## The Churchwoman.

## OTTAWA.

Ottawa.—The general executive of the Woman's Auxiliary of the Church of England in Canada was in session in this city recently. Those attending the meetings were Mrs. Tilton, General President; Mrs. Patterson Hall, and Mrs. Denne, Secretaries; Miss Carter, Treasurer; Miss Halson, Dorcas Secretary; Miss Gerviller, Junior Secretary; Miss Tilley, Mrs. Holden, Mrs. Sage, Mrs. Hall, Mrs. Willoughby Cummings, Miss Cartwright, Mrs. George Greene.

All Saints.—The seventh annual meeting of this Branch of the Woman's Auxiliary was held on Friday afternoon of last week in the school room. The Missionary Litany service was conducted by the Rev. Rural Dean Mackay. Mrs. Rothwell, President of the Auxiliary, occupied the chair. There was a good attendance of the members and a large representation from the Diocesan Board. The secretary's report showed a membership of 88. During the year six regular and two special meetings were held. At these twelve interesting papers along missionary lines were read. Twenty-five copies of the "Leaflet" are subscribed for. The treasurer's statement showed a collection for all purposes of \$166.51. Mrs. Toller, Dorcas Secretary, gave a bright sketch of the sewing meetings with a full list of all the valuable articles of clothing contributed for the Indian children supported by the Auxiliary. Excellent reports were read regarding the work of the Girls' and Children's Auxiliary, by Miss Charleson, and two little girls, Emily Hollingsworth and Milly Taylor. These met with well deserved applause and a hearty expression of approval from the president in these words, "We can all take a lesson from the juniors." The officers elected for the coming year are:—Hon. President, Mrs. J. P. Featherstone; President, Mrs. Rothwell; First Vice-President, Mrs. Peden; Second Vice-President, Mrs. Parmalee; Secretary, Mrs. George Pope; Treasurer, Mrs. C. Bower; representative to the Board, Miss Kingston; Dorcas Secretary, Mrs. Toller; delegates to the coming Auxiliary Convention for Ottawa Diocese, to be held in Lauder Hall, May 21st, 22nd, and 23rd, Miss Kingston, Mrs. Parmalee. Miss Carter, of Quebec, the General Treasurer, who has been a visitor in the Capital during the week, called attention to the urgent need there was at present for missionary efforts among the white settlers of the North-West. Mrs. Tilton and the Rev. W. P. Garrett both addressed the meeting. The Rev. Rural Dean Mackay in a few closing remarks, made reference to the name, All Saints, expressing a desire that they might emulate the idea of being All workers. Refreshments were served, and a very pleasant time was spent. An interested audience attended a lecture by the Rev. A. R. Cavalier, Secretary of St. Anna's Bible and Medical Missions of India, on missionary work in India, on Monday evening of last week, in St. George's Church Hall. For many years the reverend gentleman was a missionary in the East, and his endeavour was to picture the life of the

women in the Zenana, that portion of the house set aside for their use. Many excellent lantern slides typical of their everyday life were shown.

The Cathedral branch of the Woman's Auxiliary met on Tuesday evening, the 21st ult., in the Lauder Hall, and some very bright and encouraging reports were presented by the various officers. Mrs. F. C. Anderson, the Treasurer, reported the receipts for the year to be \$333; nearly all of which was expended on various mission objects; leaving but a balance of \$24 in the treasury. The election of officers resulted as follows:—President, Mrs. Houston; Vice-Presidents, Mrs. Holmes and Mrs. Montizambert; Secretary, Mrs. C. F. Hamilton; Treasurer, Mrs. F. C. Anderson; Dorcas Secretary, Mrs. Lind-say; Literature Secretary, Mrs. L. W. Howard; Box Secretary, Mrs. Buckman; Leaflet Secretary, Miss Bishop. Addresses on mission work were given by Miss Halson, Miss Makem and Miss Carter, which were most interesting and were enjoyed by the large audience.

St. John's.—The annual meeting of this Branch of the W.A. was largely attended, and the reports received were most encouraging. The receipts for the year amounted to \$164.94; the expenditure almost equaled that sum, leaving but a small balance in the treasury. Seventeen diocesan and twelve united thankoffering boxes distributed among the members yielded \$17.60; fifty Letter Leaflets are subscribed for; the membership numbers nearly one hundred; the extra-cent-a-day receipts for the year were \$16.10. Members of the general executive who were in the city made interesting addresses. Miss Makem, told her hearers much of interest about St. Mary's Home, in Matsumoto, Japan, to which institution the Ottawa Diocese contributes \$110 annually. Mrs. Willoughby Cummings described the mission work being executed in Northern Africa, and Miss Tilley spoke on Auxiliary Work in Canada. Mrs. Tilton, who always cheers her Auxiliary sisters by her presence among them, gave a few words of encouragement for the new year's work. The following ladies were unanimously re-elected to fill the offices of the Auxiliary for the coming year: Honorary President, Mrs. Pollard; President, Mrs. Cuzner; First Vice-President, Mrs. E. H. Capp; Second Vice-President, Mrs. E. B. Cope; Secretary, Mrs. W. D. Morris; Treasurer, Miss Grist; Dorcas Secretary, Miss Cushing; Leaflet Secretary, Miss Blomfield; Literature Secretary, Mrs. Thompson; Box Secretary, Mrs. Johnson; E. C. D. Treasurer, Mrs. T. Code; parochial collector, Mrs. Moffatt; board representative, Mrs. Johnson; delegates to the annual meeting, Mrs. Thompson and Mrs. Johnson; substitutes, Mrs. Cope and Miss Cushing.

## NIAGARA.

Guelph.—St. James'.—The Woman's Auxiliary in this parish observed the 21st anniversary of the foundation of the Society on April 17th, with a corporate celebration of the Holy Communion, at which there were 19 communicants. The offerings at this service and also at that in the evening were given for the great thank-offering of 1908, and amounted to \$8.45.

On Monday, 22nd, the regular monthly meeting was held, the attendance at it being most gratifying. After the usual business was concluded, accounts of the annual meeting in Hamilton were given by those who had attended it; the President, Mrs. T. W. Saunders, giving a most admirable résumé of the whole meeting, and the delegates told some further details, of the addresses given and of Canon Abbott's sermon. St. James' Branch has promised double the amount they gave last year, to pledges for the coming year.

## TORONTO.

Toronto.—All Saints'.—The annual meeting of the Diocesan Branches of the Junior Woman's Auxiliary took place on Saturday afternoon last, Miss Tilley presiding. Miss Askith, of Palamcottah, Southern India, delivered an interesting address on the subject of her work amongst the children. A large sum of money has been raised during the year by the members for the purchase of an organ for use in the Gordon School at Khartoum in the Sudan. Over 200 prizes were presented at this meeting to Juniors for work during the past year.

Eglinton.—St. Clement's.—The members of the Junior Woman's Auxiliary of this parish were successful in obtaining first prize for the answering of certain missionary questions. This is the

second year they have been successful. On Saturday last at the annual meeting of the diocese prizes were awarded to the following young ladies of this church: Belle Hopkins, Margaret Boulder, Dorothy Boulder, Pearl West, Louisa Letsche, Pearl Letsche, Ethel Drake, Helen Powell, Maude Gurdy, Eleanor Tench, Edith Wilshire, Elsie Day and Jennie Gilesby.

### Brotherhood of St. Andrew.

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

Brotherhoodmen should subscribe for the "Canadian Churchman."

**Truro.**—St. John's.—On Tuesday evening, the 23rd ult., the members of the Junior Chapter of the Brotherhood met at the house of Mrs. M. H. Connor, where they presented one of their members, who was about to leave this city for the West, where he in future intends to reside, with a handsomely-bound copy of the Book of Common Prayer. An enjoyable evening was spent by all.

With the Travelling Secretary. The town of Coaticook, Que., was left on Monday morning, April 15th, and Cookshire reached in the afternoon, the rector, the Rev. Rural Dean Robertson, being on hand to meet the Travelling Secretary. The Brotherhood idea was quite new in this parish, an interesting talk was had with the rector, and then calls were made, and a very encouraging meeting of men and boys held in the evening. The Brotherhood work was laid very fully before those present, and the matter was left for to be further discussed, and there is every probability of the formation of a Junior Chapter, at St. Peter's, Cookshire. Up at 5.30 the next morning, and a drive of six miles with the rector, brought the Travelling Secretary to East Angus, where connections were made for Quebec City. The train was two hours late, and advantage was taken of making a call upon the clergyman in charge there, and an old friend found in the person of the Rev. W. H. Cassap, who had met the Travelling Secretary when in Winnipeg. The outlook for Brotherhood work in Angus was talked over; there is a large pulp mill established there, and they will likely be working full time shortly, and employing a number of men, and the outlook for the formation of a Chapter shortly is bright. Levis was reached, and then ferry was taken across the river to the ancient capital. Evensong was attended at the historic old cathedral, and the assistant met with Dean Williams was later called on, and Brotherhood matters discussed, after which the Dean accompanied Mr. Thomas to "Bishopsthorpe," and a call was made upon the Bishop of Quebec. Evening service was attended in the beautiful private chapel, and later a conference took place with Bishop Dunn, who expressed himself as strongly favourable to the Brotherhood, and indeed has already sent a warm letter of commendation to the Travelling Secretary. The following morning a call was made upon Canon Scott, rector of St. Matthew's, where a Chapter had been formed some years ago. It was not possible to hold a regular meeting in that parish, but a number of men were met at a concert specially arranged for the military of the Citadel, and it is hoped that the Brotherhood idea may grow. The assistant at St. Matthew's, the Rev. Mr. Kelly (Trinity, Toronto), was also met, and some Brotherhood literature was left with him for distribution amongst the active workers of St. Matthew's parish. Later in the day a visit was paid Ven. Archdeacon Balfour, and an interesting discussion took place. The Archdeacon was greatly interested in hearing of the growth and development of the Brotherhood of St. Andrew, and promised to render assistance towards its further extension. On the same day the Travelling Secretary lunched at "Bishopsthorpe," by invitation, meeting there the Bishop, Mrs. Dunn, and Miss Dunn, and Brotherhood work was freely discussed around the board. During the afternoon, the Dean called upon Mr. Thomas at the hotel, and an interesting talk was had for an hour, and it is felt that good results will follow from the visit to Quebec, although no large meetings were held. Train was taken on Thursday, 18th April, for Three Rivers, Que., and the rector, the Rev. H. C. Stuart, was called on at the rectory. During dinner, and at other times, the work of the Brotherhood was discussed, and it was found that the number of Church families is at present so small, that a Chapter could not be formed. Three Rivers is growing, there is a

brighter outlook from a Church standpoint, and in course of time, no doubt a small chapter will be established, and printed matter was left for that purpose. The following day Montreal was reached, and a number of the clergy and laity met, and an encouraging meeting of the Brotherhood men of the city was held in the evening at Christ Church Cathedral. The clergy present were the Revs. J. A. Elliott, St. George's; F. J. Sawers, Cathedral; and A. P. Shattford, St. James', the latter clergyman delivering an excellent and inspiring address. H. J. Webber, Chairman Local Council, was in charge, and conducted the meeting in his usual crisp, business-like style, and the Travelling Secretary spoke along practical lines, and dwelt specially upon the coming Dominion Convention. On Saturday, 20th April, a run was taken from Montreal to Toronto, and Head Office reached once more. Sunday service was attended at St. Barnabas', Chester, where two Chapters are doing excellent work, and on Monday the heavy work at the Head Office was taken up. This trip, covering a little over five weeks, has been almost entirely of a preliminary nature, good work has been done in different ways in each place visited, many really earnest men have been met with, and it is felt that the growth, while perhaps slow, in the section covered, will be of a permanent nature.

**Winnipeg.**—Holy Trinity.—The Holy Trinity Chapter of the Brotherhood of St. Andrew presented a bronze clock to Charles Hill, the first vice-president, on Sunday, April 28th. Mr. Sydney Smith made the presentation. Mr. Hill has been transferred from the local offices of the C. N. R. to Saskatoon and will be much missed by all those whom he has met.

## Home & Foreign Church News

From our own Correspondents.

### NEWFOUNDLAND.

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

**St. John's.**—St. John the Baptist.—The annual vestry meeting took place on Wednesday evening, April 17th. Warden, E. H. Davey, F. D. Lilly, K.C.; delegates to Synod, the Right Hon. Sir W. V. Whiteway, and Mr. G. A. Davey.

### NOVA SCOTIA.

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

**Halifax.**—At the meeting of the Rural Deanery of Halifax, held on May 1st, presided over by the Rev. Rural Dean Le Moine, Canon Almon brought up the subject of the conditions surrounding women and children working in factories. There is a law on the statute-books regulating the age at which children shall be allowed to work in factories, limiting the length of the working day, and imposing conditions as to other important matters. This law is however, a dead-letter, and no inspector has been appointed. Canon Almon has interested himself in the subject, and gave much information to the meeting. In view of the probable development of Nova Scotia as a manufacturing province, it is important that we have good laws, and well enforced, in this regard. Such is the case at present in England. It was moved by the Ven. Archdeacon Armitage, and unanimously carried: "That a respectful memorial be presented to the Governor-in-Council, asking that an inspector be appointed, under the provisions of the factory bill now on the statute-books of the Province." At the same meeting the Rev. R. A. Hilty read a valuable paper on "Private Baptism." The modern failure to attain the ideal of the Prayer-Book rubric that Holy Baptism should be administered in the face of the congregation, was spoken of, and suggestions thrown out for remedying this condition of affairs by common and harmonious action on the part of the clergy. An adjourned meeting of the Church of England Institute was held on Thursday evening, May 2nd, the final meeting of a series which has had the future of the Institute in consideration. At this meeting officers for the ensuing year were elected. The Rev. C. W. Vernon, editor of "Church Work," was present. He is taking the secretaryship, and will carry on his editorial work in conjunction therewith. Thus the Insti-

tute will be the home of the Church paper, which is a gratifying union. A year of hard work is now before the new secretary, and all interested in the work and a forward movement has been safely launched, which by God's help will put new life into the efforts of the Church of England in Halifax. A full meeting of the clergy recently called by the Bishop pledged itself to do everything possible to further the work. One of the greatest hopes for the future is that the Institute may bring about a new, and deeper, and stronger unity between the city congregations, and a really practical realization of their common life in the Body of Christ. Another is that it may become the recognized "Church House" of the Church in Nova Scotia and a centre of social, missionary, and intellectual activity in the diocese. The amount of money required to place this Institute on a sound financial basis has been all subscribed. Its future is therefore fully assured.

The Rev. W. J. Ancient, Secretary-Treasurer of the Diocese is, we regret to learn, in poor health. He will likely take a sea voyage, which his very many friends throughout the Diocese hope will result in his complete restoration to health. The movement inaugurated by Professor Bober, of King's College, for raising funds to pay off the debt on the College Maintenance Fund, and for meeting other calls is meeting with most gratifying success.

**St. Paul's.**—The members of the parochial branch of the C.E.T.S. met in the Missionary Hall on Tuesday evening, April 23rd, when there was a large attendance. Ten new members were initiated, and an excellent musical programme was rendered. It being the fifth anniversary of Mr. and Mrs. Herbert Lindsay's wedding, and therefore their "wooden one," their numerous friends took occasion to present them with several most valuable presents, such as a magnificent writing cabinet made of oak, a beautiful parlor lamp, a baby's go-cart, several other useful articles of furniture, and souvenirs of Halifax. In presenting the gifts, Mr. George Knowdell, honorary-treasurer, read the following address:—"St. Paul's Branch of the C.E.T.S. and friends of the mission, Halifax, April 23rd, 1907. To Mr. and Mrs. H. Lindsay, Dear Brother and Sister,—We, the members of the C.E.T. Society and friends of the mission, feel we cannot allow this opportunity to pass, on this the occasion of the fifth anniversary of your wedding day, without expressing to you our heartfelt congratulations, and asking you to accept these small presents, not for their value, but for the spirit they are given in. We trust you may both be spared to enjoy many more years of wedded life, and be a blessing to all with whom you come in contact. Signed, on behalf of St. Paul's Branch of the C.E.T. Society and friends of the mission, Brother George Knowdell, Honorary Treasurer." Mr. Lindsay replied suitably. Mrs. Lindsay also made a graceful speech, and both she and her husband were visibly affected.

The Rev. G. W. H. Troop preached his farewell sermon in this church on Sunday evening, April 28th. The Rev. gentleman left this city for Montreal on May Day.

**Garrison Chapel.**—After being closed for two years this old chapel was re-opened for service on Sunday, April 28th, as Trinity Church. An extremely large congregation was present, including some forty members of the Royal British Veterans. The rector, the Rev. L. I. Donaldson took the service assisted by Canon Almon and the Rev. S. J. Woodroffe, of St. Paul's, Charlottetown, preached the sermon. In the course of his address he referred to the historic past of this church, and to the inspiration it must have furnished at different crises in the Empire's history to men who were about to die for the Flag.

**Windsor.**—The Rev. S. Weston-Jones, rector of this parish, is expected home from England very shortly, where he has been working in the interest of the S.P.S.

### FREDERICTON.

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

**Fredericton.**—All the money for the new organ for the Cathedral is practically secured. Its cost will be in the neighbourhood of \$8,000. The new organist, Mr. F. I. Plummer, has arrived from England.

The Rev. P. Owen-Jones, to the great regret of the congregation, has resigned the rectorate of the Mission Church of St. John Baptist, St.

John, N.B. Mr. J. covered from a severe take a vacation for 1 will be succeeded by Jones, of Trinity Mereworth, Kent North Malling Dea

**Centreville.**—Some met at Centreville deacon Neales, our election took place t don having nomina Rural Dean, until e ballot, Teed 2. Flew lot, Teed 2. Flewelli requested two frien Mr. Teed requested Flewelling. Third Bedell I. Mr. Tee upon his election. Deanery.

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### James Carmick

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St. Thomas.—( the Bishop held; 22 candidates w for the Apostol Canon Renaud. each of the ca Bishop with a f of Mr. Hamilt services Bishop impressive addr

All Saints.— Bishop Baldwin years rector of rectorship. Mr. throat trouble f advisers agree some other ocer enter the build vious to enterin Baldwin was an degree in mini ston.

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the great regret ed the rectorate ohn Baptist, St

John, N.B. Mr. Jones, who has recently recovered from a severe attack of pneumonia, will take a vacation for the benefit of his health. He will be succeeded by the Rev. J. E. Revington-Jones, of Trinity Church, recently rector of Mereworth, Kent, England, and Rural Dean of North Malling Deanery.

**Centreville.**—Some of the clergy of Woodstock met at Centreville on the 25th ult. As Archdeacon Neales, our Rural Dean, was dead, an election took place to fill vacancy. Bishop Kingdon having nominated the Rev. A. W. Teed, Rural Dean, until election took place. On first ballot, Teed 2, Flewelling 2, Bedell 1; second ballot, Teed 2, Flewelling 2, Bedell 1. Mr. Flewelling requested two friends to vote for Mr. Teed, and Mr. Teed requested his friends to vote for Mr. Flewelling. Third ballot, Teed 3, Flewelling 1, Bedell 1. Mr. Teed was warmly congratulated upon his election. J. E. Flewelling, Secretary to Deanery.

The following resolution was passed unanimously at Deanery meeting held April 25th, and I was requested to forward you a copy. Moved by the Rev. F. M. C. Bedell, seconded by the Rev. J. E. Flewelling: "Whereas it has pleased Almighty God in His good Providence to take to Himself the soul of our dear brother Thomas Neales, Priest, Master of Arts, rector of Woodstock, Archdeacon of Fredericton and Rural Dean. Therefore resolved, that we, the clergy of the Deanery of Woodstock, in chapter assembled, desire to hereby place on record our appreciation of the noble character of our departed Brother, and our sense of the great loss sustained by the Church at large in his death, as well as by ourselves, and by the Church members of his own parish. We gladly bear witness to the untiring zeal, wide learning, and marked ability, which he brought to the service of the Diocese of Fredericton, and of the Canadian Church. Still more strongly do we testify to the earnest care and constant diligence with which he performed his parochial duties, to his pure and blameless life, and to the influence for good which he exercised upon all with whom he was brought in contact."

MONTREAL.

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

**Montreal.**—St. Martin's.—The Lord Bishop of Niagara, for the Lord Bishop of the Diocese, held a Confirmation service in this church on Saturday evening, the 27th April, when he laid hands on 32 candidates, 21 of whom were girls. They were presented by the Rev. E. T. Capel, in the absence of the rector of the parish, the Rev. E. Osborne Troop.

**St. Luke's.**—The Bishop held a similar service in this church on Sunday morning, the 28th, when 23 candidates were presented by the rector, the Rev. W. W. Craig.

**St. Thomas.**—On the evening of the same day the Bishop held a like service in this church, when 22 candidates were presented to His Lordship for the Apostolic rite by the rector, the Rev. Canon Renaud. At the conclusion of the service each of the candidates was presented by the Bishop with a handsomely-bound Bible, the gift of Mr. Hamilton Gault. At each of the three services Bishop DuMoulin gave instructive and impressive addresses.

**All Saints.**—The Rev. Day Baldwin, son of Bishop Baldwin, of Huron, and for the past four years rector of this church, has resigned his rectorship. Mr. Baldwin has been suffering from throat trouble for some months, and his medical advisers agree that he should, for a time, seek some other occupation. He intends, therefore, to enter the building and contracting trade. Previous to entering the ministry six years ago, Mr. Baldwin was an engineer, having studied for his degree in mining at Queen's University, Kingston.

ONTARIO.

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

**Kingston.**—St. George's Cathedral.—The Rev. Canon Starr is at present staying at Atlantic City. It is hoped that his health may benefit by the change which has not been good of late.

**Bath.**—A pleasant entertainment was given at Bath recently in aid of the Church by which the

sum of \$25 was cleared after all expenses had been met.

**Kemptville.**—St. James'.—Active preparations are being made for the erection of the new Leslie Hall by the parishioners. The building committee is the Rev. W. P. Reeve; chairman and secretary, Messrs. W. S. Johnston and J. G. Kerr; churchwardens, and Messrs. E. Simpson, Thos. Johnston, W. A. Barnes, W. F. Ritchie, George Eager, W. D. Dillane, and Howard Dickinson. The work of renovating and beautifying the church was begun on Monday, April 29th, and services will be held in St. James' Hall during the next four or five weeks.

**Yarker.**—St. Anthony.—Wardens, J. Ewart, A. Baxter; delegate to Synod, B. S. O'Laughlin. The rector's stipend was raised \$50. The finances were reported to be in a flourishing condition.

**Newburgh.**—St. John's.—Warden, T. T. Shorey. The financial report was an encouraging one. It is hoped that a cement walk will be laid down during the coming summer, which will add greatly to the general appearance of the property of the church.

**Lanark.**—St. Paul's.—Wardens, H. S. Walker, W. Montgomery. Over one thousand dollars has been spent during the past year on necessary repairs to the church both on the exterior and interior.

**Trenton.**—St. George's.—The Lord Bishop of the Diocese made his annual visitation to this parish on Tuesday evening, April 23rd. The church was crowded to overflowing. The Bishop preached an admirable sermon from the text Romans 1:1, pointing out the necessity of looking to a living Saviour, not to a dead Christ. His address was listened to with marked attention. The Rev. C. DePencier, of Wellington, read the first lesson, and the Rev. J. DeP. Wright, of Carrying Place, the second; Rural Dean Armstrong taking the service. The choir, 32 in number, rendered the service in their usual hearty manner. After Evensong the rector, the Rev. Rural Dean Armstrong, presented 15 candidates for confirmation.

On Wednesday the 24th April, the Lord Bishop drove from Trenton to Frankford, where a Confirmation service was held at 10.30 a.m., and a celebration of the Holy Communion. After partaking of a sumptuous repast at Mr. W. Miller's residence, the Bishop, rector, and Rural Dean made their way to Stirling, at which place, evensong was said, and the Bishop preached from St. John 21:1, to a very large congregation. In the course of his sermon he dwelt upon the various phases suggested by the text, "the manifestation of Christ's nearness to us, of the interest he takes in our work, and of His forgiving and affectionate love for us. At the conclusion of Evensong, the rector, the Rev. B. F. Byers, presented some candidates for confirmation.

On Thursday, the 25th April, a long drive through muddy roads brought the Bishop and attendant clergy to St. Lawrence, where they were met by the incumbent, the Rev. A. S. Dickenson. The Holy Communion was administered, the Bishop preaching from St. John 5:6, "Wilt thou be made whole." After partaking of the hospitality of Mrs. Preston, the party drove to St. Thomas' Church on the 8th line, where a large congregation had gathered. Evensong was said, and the sermon preached by the Bishop from Acts 19:2. The incumbent presented eight candidates for confirmation. A drive of eight miles brought the party to the rectory, Bellevue. At 8 o'clock service was held in St. Mark's. Here, too, a large congregation was in attendance. The Bishop preached from Heb. 2:3, pointing out the danger of neglecting the means of salvation.

On Friday, the 26th April, the Bishop visited the parish of Marmora, preaching at Trinity Church from John 15:4, in the afternoon at 2.30 and at St. Paul's in the evening from Acts 19:2. Good congregations were in attendance at both places of worship. The Rev. C. M. Harris presented a good class of candidates for Confirmation at the evening service.

**Morven.**—A large number of people gathered together and were present at the ceremony of the laying of the corner-stone of the new parish church which took place here April 22nd. The Rev. Canon Jarvis brought out his choir-master, and the surpliced choir of St. Mary Magdalene's, Napanee, and their presence added greatly to the interest of the occasion. The visiting clergy

were the Rev. A. L. McTear, rector of Bath; the Rev. C. E. S. Radcliffe, rector of Camden; the Rev. J. W. Jones, rector of Tamworth, and Canon Jarvis. The clergy and choir robed in a little vacant house adjoining the site, and marched in procession to the school house, where the most of the service, consisting of appropriate prayers, hymns and readings, was said. The whole company then proceeded to the site, and the Rev. Rural Dean Dibb presented a handsome silver trowel to Uriah Wilson, M.P., for Lennox, and requested him to lay the stone. This being done a return was made to the school house, and Dr. Stone's stirring hymn, "The Church's One Foundation," was fervently sung. A collection was then made, after which Uriah Wilson delivered an admirable, tactful, and sympathetic address, urging all present to give their cordial co-operation to the new church. The Rev. Rural Dean Dibb then followed, the predominant note of his address being thanksgiving, first to Almighty God for the encouraging success so far attained. Then he thanked the building committee for its strenuous labours in the gathering of materials. Those who had so cordially helped with the teaming, and especially those who were adherents of other Christian bodies, were gratefully mentioned, and also D. W. Shea, who had so generously donated the large quantity of sand required. Many others who had helped in various ways were mentioned, and God's blessing invoked upon them all. Some very short and excellent addresses were given by the visiting clergy. The proceeds of the day in collection and new subscriptions amounted to over \$100, making a total of about \$1,100 subscribed. Most of this has already been paid in. The church will probably cost about \$2,000 complete, and strenuous efforts will be made to open it free of debt.

OTTAWA.

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

**Ottawa.**—On Wednesday, May 1st, the Bishop of Ottawa celebrated the 12th anniversary of his translation to this diocese, and the 22nd anniversary of his elevation to the Episcopacy, when he was consecrated Bishop of Niagara, from whence he came to Ottawa when that diocese was first established.

**St. George's.**—The Sunday School hall was packed to the doors on Wednesday of last week, when the several committees from each church in the city suburbs met to devise ways and means to raise the \$60,000 needed to complete the augmentation fund. The warmest enthusiasm was manifest at the gathering, in fact, the Bishop, who presided, had the pleasure of receiving several thousands of dollars in subscriptions. The movement for the fund has been well inaugurated, and will be most energetically pushed forward. An up-to-date system of collection will be used, and the entire sum needed for this important end is expected to be received in less than a month.

**St. John's.**—A large number of the parishioners of this church were present at the vestry meeting, on Tuesday evening of last week, which was called to decide upon a site for a new church. A number of sites on which options have been secured, were placed before the meeting, but the parishioners decided to adjourn the meeting for a short time until some more options had been obtained. Accordingly nothing was done further than to instruct the committee to secure options on more sites.

**Grace Church.**—The postponed vestry meeting of this church was held on Tuesday evening of last week. The reports presented by the rector and wardens indicated that most satisfactory progress has been made by the congregation during the year. The financial statement showed receipts and expenditure to balance and the collections for the diocesan mission fund had exceeded the apportionment of \$300 by \$6. The Rev. J. F. Gorman, the rector, presided. The total revenue for the year was \$5,251, made up of current receipts, \$3,614, altar guild \$81, general purpose \$46, special funds such as Sunday School \$90, Woman's Guild, \$4.85, and choir, \$70. The Easter collections to pay off the church debt totalled \$830, while the Church Missionary Society raised \$350. The rector's statement showed that there had been 11 baptisms, 5 marriages, 5 funerals, and 12 confirmations. Although 11 families had been lost, 21 families, a total of 63 souls, were added. The number of families now on the roll is 170, the communicants being 100. The new officers elected are:—Rector's warden, Dr. Flint;

people's warden, V. V. Rogers. The lay representatives to the Synod are Dr. J. Travers Lewis for three years, F. W. Avery for two years, and Dr. Morse for one year.

**St. Matthew's.**—The adjourned vestry meeting of the Church of St. Matthew was held on Thursday evening of last week, in the parish room, and from the large attendance of men and women, and the exceedingly encouraging reports presented of the spiritual and temporal work of the Church, the future of the parish seems bright. The rector, the Rev. Walter M. Loucks, M.A., presided. Mr. S. C. Thompson presented the church warden's financial report. This showed substantial balances at the credit of every fund, except that of the organ fund, towards which there are subscriptions still unpaid. A gratifying feature of the report was that all collections for "objects outside the parish," such as missions and special diocesan efforts, had largely increased. The debt on the rectory property and also that on the Carling Avenue lots had been reduced. The report of the Sunday School showed the number on the roll to be over three hundred. The report of the committee to canvass the parish for subscriptions to enlarge the church showed that 192 persons had subscribed \$4,200. A large number have still to report. The report of St. Anna's Guild showed that since last May the Guild had paid in towards the various funds for organ, debt, and interest nearly seven hundred dollars. The rector spoke of the work of the choir under Mr. F. T. Shutt, M.A., the W.A., the Girls' and Junior Auxiliaries, the Brotherhood of St. Andrew and the Boy's Athletic Association. Since May 1st, 1906, there have been 47 baptisms, 48 confirmation candidates (32 males, 16 females), 20 marriages and 17 burials. Mr. F. H. Gisborne was appointed rector's warden, an office he has filled for over seven years, and on Mr. S. C. Thompson declining to accept, Mr. G. W. Dawson was unanimously elected people's warden. Mr. A. G. Acres was re-elected vestry clerk. Mr. G. W. Dawson was re-elected lay delegate to Synod for a three year term.

**All Saints'.**—Confirmation service was conducted at this church last week. Twenty-seven candidates were presented by the rector, the Rev. Rural Dean A. W. Mackay. There was a large congregation. The usual addresses before and after the ceremony were delivered by the Bishop. The choir of this church is to be congratulated on the acquisition to its membership of Miss Taplin, contralto, who has recently come from New York to reside in this city.



#### TORONTO.

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

**Toronto.**—The Rev. A. J. and Mrs. Fidler, of Cowan Avenue, Toronto, celebrated their golden wedding on Monday, April 29th, surrounded by all the members of the family. The day was begun by a celebration of the Holy Eucharist, the celebrant being the Rev. A. I. Fidler, M.A. Later in the day an address and a purse of gold was presented to each of the venerable parents. Luncheon was served on a table prettily decorated with roses, carnations, daffodils, and wedding bells. Among those present were Mr. and Mrs. Alfred Fidler, of Jamestown, N.Y.; the Rev. Arthur I. Fidler, Jr., and Mrs. Fidler, of Grace Church, Toronto; Mr. J. Ernest Fidler, manager of the Molsons Bank, Brockville; Miss Fidler, Miss Bertha Fidler, and Mrs. Fidler's sister, Miss Clarke. Mr. and Mrs. Fidler were married in Galt by the late Rev. Dr. Boomer, assisted by the late Rev. Elliott Grasset. Mr. Fidler, who retired from active work some years ago, has officiated in Cookstown, Aurora, and Whitby. During the day many congratulations were received from old friends.

**St. Anne's.**—The parishioners have determined to erect a fine new church on the corner of Dufferin and Dundas Streets. This church will cost at least \$40,000, and will seat 1,400 people. Messrs. Burke & Horwood are the architects. Work on the excavation for the foundations commenced on Monday last.

**Synod Office.**—The Church Bible and Prayer-Book Society has during the past year, as reported on Monday, the 29th ult., at the annual meeting held in this office, by the Hon. Treasurer, Mr. J. S. Barber, given grants to missions and poor parishes, amounting to slightly more than \$1,000. The total receipts were \$2,811.76, and the statement showed that the Endowment Fund balance had increased to \$1,398.28. All of the applications through the year from the North-West

and other places had been granted, and many letters had been received from the North-West Bishops and missionaries setting forth the great value of the Society's work in assisting them. The Hon. Secretary, the Rev. H. O. Tremayne, M.A., reported that the grants comprised more than 4,500 Prayer-Books, 500 Bibles for Sunday School use, 25 large Prayer-Books for the desk, 16 large lectern Bibles, 300 hymn and chant books for choirs, besides a large number of Sunday School library books for parish use.

**Memorial Windows.**—Several notable memorial windows have recently been placed in Toronto churches, chief among which are the following:—In Holy Trinity; to the late William Ince, who was for many years prominently identified with that church, a window of four compartments containing the subjects, "Hungry, and ye gave Me meat," "Thirsty, and ye gave Me drink," "A Stranger and ye took Me in," "Naked and ye clothed Me." In St. Thomas'; to the late Vicar, the Reverend Edwin L. King, the south transept window, three lights, depicting our Lord's Ascension. In St. Luke's; to Henrietta Osler and her daughter Amelia Osler Davidson, a nave window of three compartments, subject, the "Adoration of the Magi." Each of these windows is well worth seeing for, while all are excellent, the treatment of the glass is distinctive, and equally interesting. They are from the studios of Robert McCausland, Limited, Toronto.

**Jamaica Church Needs.**—The Bishop-Coadjutor of Jamaica was lately the guest of the New York Church Club, where he addressed a gathering of prominent laymen on the encouragements and needs of Church life in that Island, on the last Sunday in April the Bishop preached in three churches in Philadelphia, and had a very warm welcome among the Churchmen there. The Toronto convention to the Jamaica Church is still growing, and the Mayor of the city has shown himself very sympathetic. Bishop Joseelyne is spending this week in Montreal.

**Trinity College.**—Prize List.—Hamilton Memorial, D. J. Iwai, B.A.; Judge McDonald's Prizes for Bible Knowledge:—1, D. J. Iwai, B.A.; 2, R. W. Allen, M.A. Third year, General Proficiency, D. J. Iwai, B.A.; Patristics and Church History, F. B. Doherty, B.A.; New Testament Subjects, F. B. Doherty, B.A.; Old Testament Subjects, not awarded. Second Year:—General Proficiency, F. B. Doherty, B.A.; Greek Testament, John Lyons, B.A.; Old Testament Subjects, not awarded; Liturgics, John Lyons, B.A. First Year:—General Proficiency, W. J. McAndrew, B.A.; J. C. Potts, B.A.; New Testament Subjects, J. C. Potts; Church History, A. H. McGreer, B.A.; Dogmatics, A. H. McGreer, B.A.

**St. Phillips.**—By a large majority the congregation of this church, of which the Ven. Archdeacon Sweeney is the rector, has decided in favour of the introduction of a surpliced choir. The question of having such a choir was the cause of considerable discussion at the annual vestry meeting, and it was then decided to refer the subject to the congregation.

The Rev. A. J. Vale, the present rector of Lindsay, paid a visit to the M.S.C.C. offices on Wednesday, May 1st, in connection with his future mission work in the Mackenzie River district. He will start for that territory next July, where he will remain until the beginning of 1908, after which time he will take charge of the mission station on the Herschel Islands.

Breckles and Matthews, Church Organ Builders, have removed from their old factory on Spadina Avenue, to a much larger and more commodious building, at 491 King Street West. This step became a necessity consequent upon the increase of business. Their reputation has extended over the whole breadth of the continent and where their instruments have obtained a place they have given unqualified satisfaction. This they have earned from their special merits as elegance of form, perfection of workmanship, but more especially from exquisite taste in selection of stops and the characteristic sympathy manifested in the voicing and tuning. We foresee for them an eminently successful career.

**Deer Park.**—Christ Church.—The annual Easter vestry meeting was held on April 15th. The churchwardens' report showed a small balance on hand after the expenses of the year had been met. Owing to the increased work of the church it has decided to procure an assistant minister. Churchwardens elected Mr. Walter McRae and Mr. James Banwell. Delegates to Synod, Mr. Henry Auden, Mr. Walter R. Williams, Mr. Mancel Willmot.

**Chester.**—St. Andrew's.—The Rev. G. S. Doherty, who has been in charge of this mission since last October, has been appointed to the curacy of St. Mark's, Parkdale, and has already entered upon his new duties. During the long vacation, i.e., until next October, Mr. George Tynes, a Divinity student at Trinity College, will undertake the work connected with this Mission.

**Creemore.**—The last of the vestry meetings was held on April 17th. At all three churches, Creemore, Lisle, and Banda, there were balances on hand, the first full year of self-support being successfully passed. The total contributions of the parish were about \$1,150, and, in addition, a new horse was presented to the incumbent. The parish is absolutely free of debt, all buildings being now paid for. Missionary offerings were somewhat less than last year, but amounted to \$155. Wardens, Creemore, Jos. Millie and Wm. Day; Lisle, George Kidd and John Morris; Banda, George Honsberger and Norman Lott; Synod delegates, Geo. Coupland, Creemore; J. E. Jones and Hon. A. B. Morine, Toronto. The Rev. A. C. Miles has entered on the tenth year of his incumbency here.

**Alliston.**—At the Easter vestry meetings substantial balances were reported on hand. Complimentary resolutions were passed, here and at West Essa, approving of the work of the incumbent, the Rev. E. R. James.

**Orillia.**—St. James'.—A meeting of the Sunday School Institute was held in the schoolhouse on Thursday, April 25th. There were two sessions, afternoon and evening. Mr. H. W. Brown, B.A., who presided, gave two excellent addresses during the afternoon session on "The Sunday School Teacher," and "The Boys We Teach." At the close of these addresses, Mr. Browne held a Round Table Conference. At the evening session there was a large representation of the Sunday School teachers present. Mr. Browne spoke on "Methods of Teaching," and the Rev. R. A. Armstrong gave a capital outline of the Sunday School Lesson. Before the close of the meeting, the Chairman called attention to the fact that a suggestion which Canon Greene had made at Kingston, that the Ontario Association should hold its annual convention in Orillia in 1908, had seemed to meet with favour. He suggested that some steps should be taken to back up Canon Greene's action. On motion of the Rev. W. F. Roadhouse, seconded by Mr. G. A. Cole, acting Superintendent of the Methodist Sunday School, the officials of the Orillia Association were thereupon authorized and instructed to forward a formal invitation to the Provincial Association to meet in Orillia in October, 1908. In introducing the motion, Mr. Roadhouse spoke of the inspiration and uplift that would result to Orillia Sunday Schools from the holding of such a gathering, and thought the opportunity one not to be neglected. The motion was carried unanimously. It is expected that three hundred delegates will attend the Convention.

**Norway.**—St. John's.—One of the most gratifying features of the progress being made by this little village is the marked success attending this church, under the ministrations of the Rev. W. L. Baynes-Reed. One of the latest acts of the congregation is the decision to erect during the coming summer a modern parish house, immediately to the north of the church on Woodbine Avenue. The site is an ideal one for the purpose. Arrangements are all practically completed and work will begin within two weeks. The parish house will cost \$10,000. Within two weeks the erection of a Mission Church will be begun at the corner of Ashcroft Avenue and Gerrard Street. This Mission will be in charge of the Rev. Robert Gay, curate of the parish.

#### NIAGARA.

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

**Rural Deanery of Halton.**—The regular spring meeting of the R. D. Chapter of Halton was held at Milton on Tuesday, April 30th, and Wednesday, May 1st, the festival of St. Philip and St. James. The session began with Evensong in Grace Church on Wednesday, when the Rev. S. Clowes Noxon, incumbent of Hornby, et al., preached the sermon, Jacob's advance from being a "Supplanter" to Israel, a "Prince With

(Continued on page 317.)

We wonder what you ministering to the the officers engaged in the Trunk Pacific Railway in which construction be more effective if this as extra-diocesan efforts made and the General Board of Missions attend this work are required of those first place men are the influences that The withdrawal of p in well organized co- recklessness in men- trol. In the second most cosmopolitan found. They will sp many faiths and live they will be strung of railway right of v accessible. It will manly instincts, rug and boundless patie work with any degr ought to be well r Church would see after the railway c many are doing thi

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It is exceeding expansion of the Mission. The j breath of many g posed has now p the work. A larg the Mission ship though a larger cope with the re hospital has been and the old one- lated. The sing two years ago is a second has be erintendent, beg sistant clergyma sion is to hold other activities tion growth, us growing. Mr. more literature the various can a second time, magazines find the ash barrel, "Mission Ship would be of th ly woodmen, why not send seller, ordering, warded direct

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**Missionary Department**

NOTES FROM THE FIELD.

EDITORIAL NOTES.

We wonder what provision is being made for ministering to the thousands of navies and officers engaged in the construction of the Grand Trunk Pacific Railway. We suppose that technically the responsibility lies with the dioceses in which construction is in progress, but it might be more effective if the Bishops were to regard this as extra-diocesan work and have appointments made and the work maintained by the General Board of Management. Special difficulties attend this work and special qualifications are required of those who engage in it. In the first place men are away from home, away from the influences that tend to keep them in order. The withdrawal of public opinion such as exists in well organized communities is sure to induce recklessness in men not under proper self-control. In the second place at this kind of work a most cosmopolitan aggregation of men will be found. They will speak many languages, profess many faiths and live as Philistines. And lastly they will be strung out over hundreds of miles of railway right of way and, therefore, not easily accessible. It will require men of thoroughly manly instincts, rugged health, love of adventure and boundless patience and devotion to do such work with any degree of satisfaction. Such men ought to be well paid and assured that the Church would see that they got suitable work after the railway construction was over. How many are doing this kind of work now?

We understand that at the last Board of Management meeting a very exhaustive report on the present position of Indian work and especially of Indian schools was presented by Mr. S. H. Blake. We have more than once referred to the activity of that Committee and its evident desire to do a committee's duty in studying the subjects referred to it. This is the only way the Church can make real and permanent progress. It is apparently contemplated to make very radical changes in the whole plan of Indian evangelization and education looking to greater effectiveness and greater economy. A policy that will produce these results will be welcomed by the whole Canadian Church.

It is exceedingly satisfactory to learn of the expansion of the work of the Columbia Coast Mission. The plant that seemed to take the breath of many good Churchmen when first proposed has now proven to be quite inadequate to the work. A larger engine had to be installed in the Mission ship last summer, and it looks as though a larger ship would soon be needed to cope with the requirements of the work. A new hospital has been opened on Van Anda Island and the old one at Rock Bay will have to be enlarged. The single surgeon who did all the work two years ago is no longer equal to the task and a second has been called in. Mr. Antle, the superintendent, begins to feel that he needs an assistant clergyman if the spiritual part of the Mission is to hold an honourable place among the other activities of the Mission. In every direction growth, usefulness, and appreciation are growing. Mr. Antle is always crying out for more literature to supply his lending boxes at the various camps. He ought not to have to ask a second time. There are thousands of good magazines finding their way every month into the ash barrel, which if sent to the Rev. J. Antle, "Mission Ship 'Columbia,'" Vancouver, B. C., would be of the greatest possible service to lonely woodmen. If this be to much trouble then why not send a ten dollar cheque to your bookseller, ordering six or eight magazines to be forwarded direct from the publishers?

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

**Japan.**

Bishop McKim, of Tokyo, says, "It is no exaggeration to assert that the influence of Christianity in Japan is one hundred times its statistical strength. The only religion that is a spiritual force in Japan is that of the God Man, Christ Jesus."

I will give the words credited to a Japanese statesman, a former member of the Cabinet: "No matter how large an army or navy we may have, unless we have righteousness at the foundation of our national existence, we shall fall short of success. I do not hesitate to say that we must rely upon religion for our highest welfare, and when I look about me to see upon what religion we can best rely I am convinced that the religion of Christ is the one most full of strength and promise for the nation."

Mr. D. Iwai, of Japan, a brilliant young student at Trinity University, Toronto, has returned to his native land to take holy orders. He gives promise of a most useful and influential career.

That great missionary organization the World's Students Missionary Federation met in Tokyo in April. It represents 1,900 separate societies and a membership of 113,000 students and instructors. What a force this represents in the evangelization of the world, for it includes the leaders of thought in all lands.

**West Indies.**

The destruction of Church property in Kingston, Jamaica, by the earthquake was so great that it will be quite impossible for the people of the island to restore it without assistance from abroad. To this end appeals have, it is understood, been made in England. A contribution from the Canadian Church under the circumstances would have been timely and would have strengthened the feeling of communion and fellowship between the various parts of the Church. There is nothing like friendliness in the time of adversity to establish relations on a high plain. His Grace, the Archbishop of the West Indies says: "Belonging to the Church of England, 50 buildings within the whole earthquake area have been damaged or destroyed. Unfortunately these comprise fifteen substantial buildings destroyed, including the Parish Church, St. George's, St. Michael's, the Deaconess Home, Theological College, and Bishop's Lodge, Kingston; and serious damage to St. Matthew's Church, Kingston; to the Cathedral, Spanish Town; and to some large buildings in the country. The cost of restoring these destroyed or damaged buildings belonging to the Church of England in Jamaica will be not less than £30,000. Our congregations have no means for re-erecting these buildings; and an additional cause of distress is, that in Kingston for a long time to come many members of the Church will have no incomes out of which to contribute for supporting their ministers; and this applies to the congregations of all denominations."

**South Africa.**

A railway mission is doing excellent work in South Africa in visiting and holding services in the construction camps of these great highways. The distances in the country are so great and the population so scattered that at times construction has to be carried on over hundreds of miles of practical wilderness. It is to follow these men with the gospel message that the mission has been organized. Railway construction is recognized as perhaps the most necessary public work that can be undertaken on that continent, and the builders therefore have a double claim upon the sympathy and efforts of the Church.

**Mauritius.**

The mixed population of Mauritius makes missionary work difficult. There are English civil servants, soldiers both European and native. There are French planters and Creole mechanics and servants; Chinamen who are the publicans and grocers; Negroes who are the porters and carriers; Arabs who hold the drapery establishments, and a vast army of Indian Coolies who work in the cane fields and sugar factories. The chief missionary work in Mauritius is among the Indian Coolies. They come to the island in thousands. They are of slight build, and can work under the hottest sun. The missionaries attend the schools and teach the children there; they visit the coolie huts in the native villages, they meet the people outside the shops and talk to them; they collect as many as possible at week-night meetings, and tell them of Jesus and of His salvation; they get them, as far as they can, to attend services on Sundays in the various churches, and these services are held in some of the native languages of India.

**British Columbia.**

A short time ago a fearful accident happened at Sunderland Channel, through an explosion of dynamite. One man lost his life and another was almost fatally injured. Captain Antle and the "Columbia" happened to be at the logging camp at the time, and the feelings of the men towards Mr. Antle and his surgeon are voiced by Mr. George Fraser in the following words in "The Log":

"On behalf of the thirty odd men in camp, I am requested to express their most heartfelt gratitude to the captain of the 'Columbia,' for holding her here until Saturday, when the patient was able to be moved to the hospital. Also I am instructed to put down in good plain English the most emphatic approval of Dr. Hanington's splendid work in the two days and nights he was at the bedside, and am to see that they print it in the 'Log.' Therefore I make the request that our thanks be expressed in our own way, and if I may be permitted a line on my own account, it is to say that nothing but the most intelligent care and professional skill could have saved our employer's life."

When the injured man was taken to Rock Bay Hospital every bed was occupied, and as this man could not stand the journey to Vancouver, some 140 miles away, two of the more convalescent patients were taken to Vancouver to make room for new ones. The work of the mission is growing apace.

**China.**

The Rev. Lewis Bryde, an English Church missionary in China, writes: "Within the last two years the wonderful educational system in operation for 1,400 years has been Westernized, and untold sums of money, both public and private, are being spent in building and equipping schools and colleges. There is absolutely no time to be lost in planting in all parts of China (for one part is as open and suitable as another) numerous Christian schools and colleges. These would be largely, if not entirely, self-supporting"

**Miss Cathaline Stayner, Toronto.**

For all the Saints who from their labours rest,  
Who thee, by faith before the world confessed  
Thy name, Oh Jesus, be forever blessed.

Many have been added to the list the present year passed on, but leaving a noble memory that ever will be honoured—they bear the Martyr's Crown. Miss Maxwell, the heroine of the Hochelaga fire, who saved forty children before she fell gasping and dying from the fearful smoke and fire. Many whose children she rescued will call her blessed. "Hers not to reason why." From senseless want of thought and stupid blunders such a sacrifice was memorable. Her fate was to die in the failure to do more—she has left a deathless immortal name, a type of noble heroism. Another sweet, noble young woman passed away in England a short time ago—"A Martyr Missionary"—called by God. When freed from the loving care of her dear invalid mother, and none of her family requiring her services she left Canada when young, attractive, and accomplished—forsook all to follow Christ, commenced when only twenty-one, with every prospect of an easy happy life before her. Left Canada for China, arriving at Shanghai on January 1st, 1893. In a short time she became a most fluent and accurate speaker of the Chinese language, and entered into active service. She was contented and happy going to different places in boats, and all was well until a winter's night her post was attacked by robbers, and a friendly woman called her to escape, which she did, but too hurriedly to provide against danger of cold, and was without shoes, exposed in the woods for three days and nights. From this she never entirely recovered, and the climate soon told on her health. After four years she was obliged to return home for change and rest. When better she returned to China. But again, after five years of renewed service she was obliged to relinquish her much loved work and return to Canada. She was then more seriously ill, and it was doubtful whether she could again return to China, but residence in Switzerland and Germany proved so helpful her physicians permitted her return, but it was a fatal mistake. Soon the climatic trouble returned, and reluctantly but resignedly she began the long voyage home. At Colombo she was taken very ill, and was taken off the steamer and placed in the hospital. She became better, and finally went on to England. After arriving there she was taken to Bath, and put under the care of a specialist on climatic diseases—but nothing could be done. She suffered intensely, and her strength failed, and on the 25th of January the end came. The funeral service was held in the Abbey Church at Bath, and was conducted by her uncle, the Rev. A. A. Cairns.

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**ishop, Hamilton.**

regular spring of Halton was 1 30th, and Wed- f St. Philip and with Evensong in with the Rev. S. Hornbv, et al. vance from be- "Prince With 317.)

assisted by the Rector of Bath. Her body was laid in the beautiful Abbey Cemetery. Throughout her long illness Miss Stayner's spirit was sweetly submissive to the will of God, and her end was perfect peace. In her last letter she wrote: "There is perfect peace; no fear at the thought that Our Father is probably calling me Home soon. I had expected to reach Switzerland, and be restored, for Oh, I had hoped for better service than in the past, though not so active, and this is my one regret to have no chance to show my love and gratitude by more devoted service yet. But perhaps He will afford it in another sphere, up there. A few more years I would have been glad of, but He knows best. It will be a joy to see His blessed face, and my mother, and other loved ones gone before, and to be at rest. I have been so weary all these months, and to be like Him, no more I'm to sorrow, so rejoice in my joy. Good-bye."

#### EARLY MISSION-WORK IN CANADA.

By Rev. H. C. Stuart.

#### IV.—The Rev. Robert Addison.

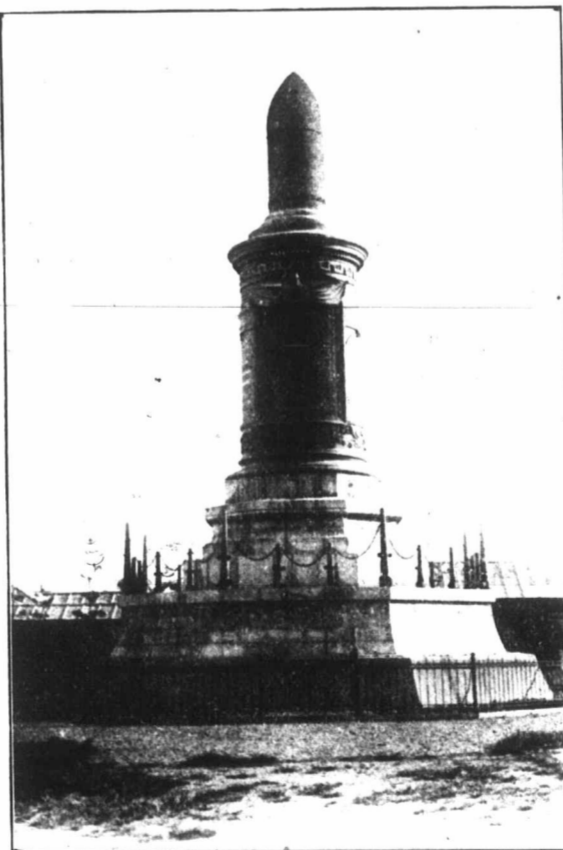
We read in Canon Hawkins' *Annals of the Diocese of Toronto*, that "The Rev. Robert Addison had the blessing of being the son of parents whose circumstances enabled them to give him a liberal education. From a respectable grammar-school he was transferred to Trinity College, Cambridge, where he graduated with credit, and attracted by his classical and mathematical attainments, the notice of several of the senior members of the University, and among the rest of Dr. Watson, the celebrated Bishop of Llandaff, who used to say that young Addison could master any subject, and might become an ornament of the University, if only he would exert himself to overcome his natural indolence and the diffidence of his character. Soon after leaving Cambridge he married, and engaged in tuition—an employment for which he was more than ordinarily qualified. But his prospects were early blighted by an afflicting mental disorder which attacked his wife, and from which she never recovered. This heavy visitation, and the hopelessness of his obtaining any preferment in this country, seem to have directed his thoughts to the Colonial Church. He felt that a Missionary might be as happy as the "Archbishop of York." We are greatly indebted to Canon Hawkins for the information he has given us regarding many of the Colonial Missionaries, which his position as secretary of the S.P.G. enabled him to do, although his unconscious insularity sometimes raises a smile at his expense, as when he assumes that what would prevent preferment in England would be no bar to work in the Colonies. We must also note Dr. Watson's qualifying phrase as to Mr. Addison's "natural indolence and diffidence of character." These were certainly left behind him in England, as his character was here the very reverse. It is much to be regretted that Canon Hawkins gave as a rule so few particulars of the early lives of the Missionaries whose labours he recorded with great care in his works. He could have supplied us with the names of Mr. Addison's parents, place of his birth, the name of the "respectable grammar-school" he attended when a boy, and other particulars we always desire to know in the case of such lovable characters as Mr. Addison. From other sources, however, we find some of the information we desire. Thus we learn from the burial entry in St. Mark's Church that he was born in the year 1754, and the journals of the Society for the Propagation of the Gospel tell us that he came to Newark in 1792 at the age of thirty-eight. Under the date May 20, 1791, it is recorded in the journal "Application was made by the Rev. Robert Addison, B.A., late of Trinity College, Cambridge, to be taken into the Society's service, recommended by Edward Montague, Esqre., and Mr. Humphreys, lecturer of Hampstead. Agreed that he may be a proper person to send to Niagara, if the Bishops of Peterborough and Ely should give a satisfactory account of him." Again we read that on the 17th of June, following "the secretary read two letters, one from the Bishop of Ely, and the other from the Bishop of Peterborough, in which the account of the Rev. Robert Addison was so satisfactory that the Board agreed to appoint him their Missionary to Niagara, with a salary of fifty pounds, to commence at midsummer next; and the treasurer was directed to advance him a year's salary." The S.P.G. Annual Report for 1792, contains interesting particulars of Mr. Addison's arrival at Newark: "The Rev. Mr. Addison, who was appointed by the Society in the

year 1791 their Missionary to Niagara, was so late in getting to Canada, through several unforeseen delays, that he was obliged to winter at Quebec, and did not arrive at Niagara before last July. He was therefore not able, when he wrote to the Society in October last, to send so particular an account of his Mission as may be expected in future. They were in hopes the Governor would assist him in building a Church.



St. Mark's Church, Niagara.

Mr. Addison has often officiated in settlements nearly fifty miles distant." The same report states that Dr. Stuart went to Niagara the previous summer, where he was detained about four weeks as Chaplain of the Upper House of Assembly. He "found the people well disposed to make Mr. Addison's situation as comfortable as may be, whose talents and character, will doubtless contribute to the increase of the members of our Church. During his stay at Niagara, he reported, "Captain Brant, with the chief men and warriors of the Mohawks, went to Detroit to assist at a General Council of the Western Indian Nations, which made his intended visit to their village unseasonable; but Mr. Addison had promised to perform that duty for him as soon as the Indians should return home." It may be mentioned here that Mr. Addison not



A Monument, Hiroshima.

only visited the Indians on the Grand River, over seventy miles distant from Newark, but he looked after them for a long number of years—until clergymen appointed to posts nearer the Indians than Newark relieved him of the charge. It is interesting to read that the S.P.G. granted to Mr. Addison an additional £20 per annum for this work. We find that his Indian baptisms at first

averaged about twenty annually, but they increased to a hundred in 1818. One of his letters refers to the difficulties connected with this work. "My Mission," he wrote to the Society, "is very laborious; I must either neglect my duty, or make a circuit several times in the year of more than one hundred and fifty miles through a wild country." And he added that he had been enabled to perform his duty "with humble and conscientious assiduity, and had struggled with very narrow circumstances." There was the usual delay in receiving the annual stipend promised by the Government. Although Mr. Addison had been appointed to Newark in 1791 the Bishop of Quebec found, when visiting the place in 1794 that he had then received no part of it. On returning to Quebec, the Bishop requested the Duke of Portland to see that this was rectified. A year later he urged the Government not only to pay what was due to Mr. Addison, but to make it £150 per annum. A year later the Duke of Portland assured Lieutenant-Governor Simcoe that £100 was ample. The end of this painful waiting was that it was not till February 1798 that Mr. Addison received his first £100 from the Government, and there appears to have been no payment of arrears so long overdue. The reason given for the delay was that the Government had in view the speedy giving up of Niagara to the Americans—the Duke of Portland confounding Newark with Fort Niagara across the river! We are assured that during all these years Mr. Addison did not receive £100 per annum. The following account of his visit to Newark was written by the first Bishop of Quebec to some of his young friends at Norwich: On Wednesday, August 6, 1794, he wrote, they "went on board the 'Mississauga,' Lord Dorchester had put at his disposal, and found it a very neat vessel, with every possible accommodation. I gave a passage to Mr. Addison, the Minister of Niagara. We set sail [from Kingston] with a fair wind about ten o'clock, on a beautiful day and smooth water. . . . On Friday, August 8, we came within sight of the Fort of Niagara, situated on a high bank, on the angle which the river makes with the lake. And very soon after we distinctly heard the falls, though we were then eighteen miles—in the line of the direction of the river—from the fort, and though the falls are eighteen miles up the river above it—consequently our distance from the falls was thirty-six miles! I could hardly believe the captain when he told me this. . . . At the distance we were at, they had a deep, awful sound, that seemed to shake the air and the earth, though not loud, nothing like any other sound, and therefore no idea can be given of it by comparison. About fifteen minutes before five this afternoon, we came to an anchor under the fort, saw the Lieutenant-Governor's boat, with an awning, rowing towards us from Navy Hall—where he resides when he is here—situated in the middle of the river and immediately after the bank of the river, about a mile up the stream. In the boat was Major Littlehales, his Excellency's aide-de-camp, a very pleasant young man whom I had seen before, and who had dined with me at Powell Place. . . . We stayed a week at Navy Hall. You will not expect an account of all the transactions of that period—many of which respected business only—but I will mention some. I preached on the Sunday (August 10) and confirmed on another day of the week. On Saturday and Monday mornings, I had levees—on the one day receiving all the officers of the garrison, on the other, the magistrates, public officers and gentlemen of the place and neighbourhood. On the Sunday, just before we went to Church, there was a most violent clap of thunder, that shook the house to its foundations, and so frightened a horse that was to draw me to Church, that for a long time he refused to move. St. Mark's Church, Newark, was erected during Mr. Addison's incumbency. When the late Dean Stanley saw this Church, some thirty odd years ago, he involuntarily exclaimed, "Why, this is old England right over again." The sketch of St. Mark's Church, accompanying this paper, is reproduced from the August number of "Harper's Magazine" for 1887. The Church was erected in 1807. It received from the Government £100, voted towards Church building in the Upper Province. Canon Hawkins tells us that "in 1810 the Church at Niagara, at that time the best in the Province, was completed; and it may convey some notion of the wealth of the congregation to say that the pews were sold for £300. Two small Chapels also were erected at distances of ten and twelve miles from Niagara." The chief theatre of the war of 1812 was the Upper Province. Niagara was taken, most of the inhabitants were sent some hundreds of miles into the

<sup>1</sup> Now known as Spencer Wood, Quebec.

interior of the States Addison was allowed own house, about the when the British house became the conducted service to army in turn, and vis trict was in a state 1813 the town, wit Hawkins continues, possible for him to witnessed; he himse prisoner of war, an dangerously ill; b own house escaped asylum to several flames of their own. the Americans had tier, the Church of mained standing, we commissary's store, performed in the G of Colonel William dated January 18, 1 "anxious that son wards rebuilding ou of 1813 was unf enemy at the time t not take this freed distant prospect of a state that we cou during this season. It remains in the for the purpose of repossessed oursel trifling addition of and Gallery for the it last summer. done or is likely weather-proof. T 1812 as an hospita deprived of our all getting covering which must be at the Church remain Society, dated S "It may not be at to the war of 18 Niagara erected a which cost £1,200 tion by fire, app His Majesty's Go putting it into a in, when His Ma order £500 sterli applied, but falls wish. Our cong much from it. I of the enemy's li they possessed, b thing, and they misfortunes from the centenary of Archdeacon of N "as one of the tl England in Upp country assigned ary, extending fr to London in tl Governor Simce Parliament, the town of N "remember Mr. boy, I have hea James' Church countenance au a strong impre particularly re walked arrayed clerical hat, fr We are told by of preaching w his sermons, tl simplicity, wer "expression and which tended t the memory of pleasing, but I considered to f the following i one who was scribed. Son spending the after enjoying as the dayligh ered round th son, with a v than their am them, whilst needles. He pathetic tale, he so affected

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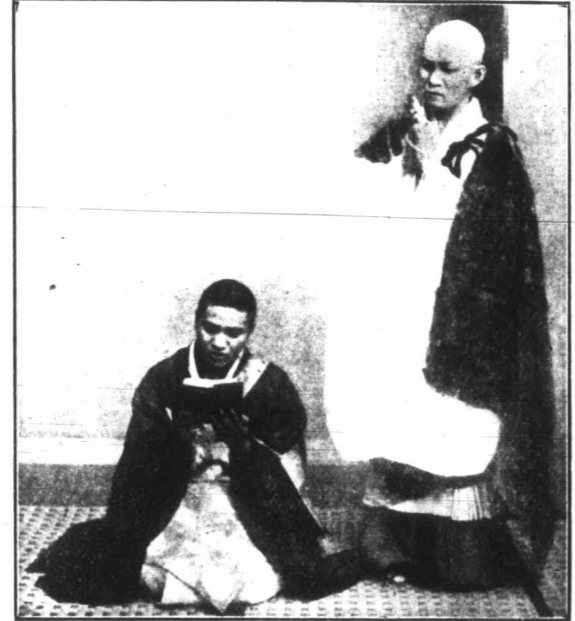
interior of the States as prisoners of war. Mr. Addison was allowed to remain on parole in his own house, about three miles from town, and when the British forces advanced so far, his house became the officers' headquarters. He conducted service for the several divisions of the army in turn, and visited the sick—the whole district was in a state of alarm and confusion. In 1813 the town, with the Church, was burnt. Hawkins continues, "Mr. Addison says it is impossible for him to describe the horrid scenes he witnessed; he himself had been plundered, made prisoner of war, and harassed till he became dangerously ill; but he was thankful that his own house escaped destruction, and afforded an asylum to several sufferers who fled from the flames of their own. At the close of 1814, when the Americans had been driven beyond the frontier, the Church of which the stone walls remained standing, were covered in, and used as a commissary's store, while Divine Service was performed in the General Hospital." The letter of Colonel William Claus to the Bishop, dated January 18, 1818, states that the people are "anxious that something should be done towards rebuilding our Church, which in the winter of 1813 was unfortunately destroyed by the enemy at the time the town was burnt. I would not take this freedom if there appeared the most distant prospect of steps taken to make it even in a state that we could attend Divine Service; but during this season it is hardly possible to attend. It remains in the state the commissariat put it, for the purpose of storing provisions in, after we repossessed ourselves of the frontier, with the trifling addition of a temporary Reading Desk, and Gallery for the troops. Your Lordship saw it last summer. Nothing whatever has been done or is likely to be done. It is not even weather-proof. The Church was made use of in 1812 as an hospital for the wounded. We were deprived of our all, and have barely the means of getting covering for ourselves and families, to which must be attributed the melancholy state the Church remains in." Another letter to the Society, dated September 20, 1820, states that "It may not be amiss to recapitulate. Previous to the war of 1812, the small congregation of Niagara erected at their own expense, a Church which cost £1,200 currency. After its destruction by fire, applications were made in 1816 to His Majesty's Government for some aid towards putting it into a state to perform Divine Service in, when His Majesty was graciously pleased to order £500 sterling, which has been received and applied, but falls short of accomplishing our wish. Our congregation is too poor to expect much from it. From their living within gunshot of the enemy's lines, they suffered the loss of all they possessed, burnt out and plundered of everything, and they have really not recovered their misfortunes from the late unhappy events." At the centenary of St. Mark's Church, Dr. Scadding, Archdeacon of Niagara, stated that Mr. Addison, "as one of the three clergymen of the Church of England in Upper Canada, had a large tract of country assigned to him as a Travelling Missionary, extending from York (Toronto) in the east, to London in the west. He was appointed by Governor Simcoe, Chaplain of the Provincial Parliament, the first session of which was held at the town of Niagara." "I, myself," he said, "remember Mr. Addison very well. When a boy, I have heard him repeatedly officiate in St. James' Church at York. His oval, intellectual countenance and finished style of reading, made a strong impression upon me. In addition, I particularly remember observing him as he walked arrayed in his academic gown, bands and clerical hat, from the Church after the service." We are told by Canon Hawkins that "his style of preaching was winning and affectionate, and his sermons, though marked by good taste and simplicity, were not without that quaintness of expression and occasional keenness of remark, which tended to impress them more deeply on the memory of the hearer. His voice was pleasing, but not powerful. Mr. Addison was considered to be a remarkably 'good reader,' and the following illustration of his power is told by one who was present at the scene which is described. Some young ladies, who had been spending the day at his hospitable parsonage, after enjoying themselves out of doors as long as the daylight lasted, as evening drew on, gathered round the pastor's fireside; and Mr. Addison, with a view to their improvement not less than their amusement, kindly offered to read to them, whilst they busied themselves with their needles. He commenced some instructive and pathetic tale, but before he had proceeded far, he so affected his hearers that their feelings found

vent in sobs and tears. A favourite dog lying on the hearth-rug, watched the progress of their emotion with increasing uneasiness, till at last, with a sympathy not uncommon among those sagacious animals, he burst out into a piteous howl, which compelled the worthy man to lay aside his book in order to soothe his excitable audience." We are told that "Mr. Addison was a warm advocate of edu-



A Japanese Girl spinning silk thread from the raw material.

cation; and labouring alone as he did for so long a period, and seeing the difficulties of obtaining properly qualified Missionaries from England, he was naturally anxious for the establishment of a College at which candidates for Holy Orders might be instructed and trained." So interested was he in this movement that he eagerly discussed the progress it was making; just before his death. It must not be forgotten to note in this connection that Mr. McCord gives to Mr. Addison the credit of having personally taught in 1792 the first school established in the Upper Province. Hawkins tells us that "The details of daily labours and weariness, with the hardships and privations which he suffered in the course of his missionary journeys, are passed over by him as undeserving of notice; but we are assured that he was everywhere received as a welcome guest. The frankness and simplicity of his manners, and the readiness and sympathy with which he entered into the feelings of others, won for him the regard of all, and gave him a most salutary influence over the young." In communicating to the Society the news of his death, Bishop Stewart, of Quebec, described him as "one whose age was greater, and the period



A Japanese Buddhist Priest (Standing figure).

of his service longer than that of any other Clergyman in the Province. Mr. Addison has ministered to the congregation of Niagara nearly forty years, and died in his seventy-fifth year, beloved and regretted by all." His death occurred October 6, 1829. Many descendants of Mr. Addison are said to reside in various parts of the Upper Province.

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

A GREAT DOOR, AND EFFECTUAL.

Miss Dorothy S. Wynne Willson, C.M.S. Missionary in Nagoya, Japan.

It is not only in the political world that we hear to-day of open doors. That servant of Christ in whose ears is sounding the great last command:—"Go, teach all nations," feels almost bewildered as he sees the doors flung open during the last fifty years into every land—doors through which he may freely pass, or send others to carry out his Master's will. And just now no door stands more widely opened, than that through which the Gospel may be brought to the people of Japan, one which the first and greatest missionary to the Gentiles would surely describe, if he could have lived to see it, as "a great door and effectual." A great door is opened to reach the people in the country at large. Many forces are at work to open it. One is the great spread of modern education throughout the land. When the boys or girls are taught, as they are even in the country schools, something of world-wide geography, they can no longer cling to the belief that Japan is Shinkokia, "the country of the gods," formed separately and alone. As they learn even the rudiments of botany, zoology, and kindred sciences, they will gradually cease to revere the sacred stones and trees, or to bow down as their fathers and mothers are still doing, before idols of wood and stone. And as they learn to think, they can no longer be satisfied with the formula of Shintoism: "Obey the Emperor and follow the dictates of your own heart;" nor will Buddhism, with its goal of an extinct personality satisfy those who are beginning to realize the wondrous possibilities of their own personality. And thus they are ready to welcome the proclamation of Him, in Whom are hid all the treasures of wisdom and knowledge; and Who came that they might have life, and have it more abundantly. Another factor in opening this great door into Japan has been the war. Great and glorious as the victory has been, yet it has been won at a tremendous cost, and there is scarcely a family throughout the Empire of which the members have not been brought face to face with death, or its dread possibility for those they love. They have had to face the thought of death, a thought which, as a rule, they try to put away from them, and it has sobered them, and made them welcome the teaching which tells them of the Blessed Hope of Everlasting Life. Furthermore, a great deal of Christian work has been going on in connection with the war. At Tokyo, Osaka, Hiroshima, and other centres along the line, the missionaries and Japanese workers have met the soldiers on their way to and from the front, cheering and comforting them with Christian messages, and distributing a great deal of literature, and thousands of Gospels which were most eagerly received. At the front the Y.M.C.A. did such good work that the Emperor presented the Society with a gift of 1,000 yen (\$500), in token of his appreciation of their work, the first time he has ever publicly recognized any distinctively Christian work. At the hospitals, too, the authorities allowed and generally encouraged the missionaries to come and visit the tens of thousands of wounded soldiers, and in one of the military hospitals, at Kokura, as a result of six months' visiting, over 600 men professed their faith in Christ. The soldiers, who have heard of the love of God in Christ, on their way to or from the war, at the front, or in the hospitals, have returned to their homes in all parts of the Empire, many in distant provinces where no missionary has ever penetrated. They have been received with banners and flags, and every sign of rejoicing. Village has vied with village in welcoming their conquering heroes, and naturally all they have had to tell has been eagerly listened to, and their words have had great force. In their way, thousands of remoter towns and villages have heard for the first time of Yasokyo (the "Jesus teaching"), and have read for the first time Christian books and portions of the Bible itself. And thus an enormous amount of prejudice has been broken down, and the way prepared, were the heralds only there to do it, for a full proclamation of the Gospel. The following incident will serve to illustrate this point. A lady missionary visiting in one of the big temporary hospitals at Tokyo saw a soldier beckoning to her. She went to his bedside, and he unfolded a tract and said: "You gave me this last week, I have never read anything like it before. I must know more about this teaching." So for the remaining three or four weeks he was in the hospital she especially taught him each time she visited the wards, and he returned to his home far away among the mountains, a true Christian at heart, though not yet baptized. When his

god, Quebec.

<sup>2</sup> Referring to the visitation of 1816.  
<sup>3</sup> The Government gave £100 stg. towards it.

God," being placed by ample of Christian life of the Holy Communionist, after which the vestry. There Rural Dean A. J. I tary, Matthew Wils Georgetown, and W Archer having been l and Nassagaweya, on conate, was welcome Revs. Messrs. Atkins ably hindered from b of the Deanery as pi try meetings were s crease over last year of families reported, crease of 51; number Communicants during number of Sunday slight decrease of 4, has increased by 62, wards stipend is pra small increase in in by permanent impro hold the next Dea Woman's Auxiliary in October. A reso the Deanery of Ha urged the Deanery Synod to change th a Sustentation Func so as to make prov of \$700 for the cler scheme of Greek T followed by the cl tween the different paper reviewing Ca Anglican Revival" In the afternoon t taken up, viz.: Struggle for Life, were pointed out l and a paper on " Rev. Matthew Wi teresting and help W. M. McKay. Pr vided guest and w meeting. The ne will be in Oakville

**Lowville.**—The taken up his resi office address is ?

**Hornby.**—The deavoured to ed spirit of Christian believer in the p suing a series of month.

**Jarvis.**—At a 1 Willing Workers the residence of the evening of 2 chair of the late Rev. P. L. Sper and a token of r of himself and f incumbency of s rupted peace an senior churchwa read an address kind feelings er pastor and of e; piness and succ organist were g being declared t and the return salary having church debt. ( Mr. Spencer Gladstone bag worded letter fr J. K. Godden, gift from the their retiring e ment of Mr. S; have produced among the par account of the a larger field e the following Auxiliary pres thimble, engra Rylie's best i neatly-worded and gratitude solution to ce these gifts for others that e Until the Bish able permane Henderson, o Jarvis.

friends and relations came out to meet him, and hanging on his words, begged for "hanashi" (news) from the front, he replied; "I have much to tell you about the war, but first I have still more important hanashi, the greatest news in the world, for it gives peace to the heart." And day by day he taught the people all he knew himself; and when two months later, he started again for the front, he left behind him a class of enquirers in charge of his brother, whom he had specially taught. A field white unto the harvest, waiting for the labourer's sickle. The door is wide open, too, into the student world. A most important and rapidly increasing body. Some years ago, the students of Japan would have little to do with religion. "Education was sufficient to carry a man safely through the world," they said. But in these years they have found by dire experience that something more is needed, that those who have the best educational advantages in countless cases, have had terrible moral shipwreck. Some students came one day to the writer, asking to be taught the Bible. On enquiry why they wished to learn, they replied, "We have tried Buddhism, it is no use. Confucius does not help us; we have nothing to keep us straight. We have heard there is a power in Christianity which helps a man to live a pure, right life, and we want to have it." Missionary work among the students meets with most encouraging results, and receives the approval of several of the leading men in Japan, who though not Christians themselves, recognize the pressing need of a religion with spiritual life and power in it to save the rising generation from the dangers surrounding them. A strange and significant fact in the Japanese student world just now is the presence in Tokyo of an ever-increasing body of Chinese students, who months ago numbered well over ten thousand. These students are mostly sent over by the Chinese central and local governments in order to receive a modern education to fit them for positions of authority in their own country. They would seem to form a strategic point in the evangelization of China, and the Church Missionary Society, recognizing this, are bringing over one or two of their best men from China to work among them. Japanese instructors are now being employed in all the various departments of the Chinese Government, and in Chinese schools. No wonder that a few months ago some Christian missionaries and students in Tokyo cabled to a Conference of Student Volunteers in America, "Japan leading the Orient, but whither?" A great door and effectual is opened for the preaching of the Gospel in Japan, and thereby to influence not only Japan, but all the peoples of the Far East. We are quick in these days to read the face of the sky, but do we discern the signs of the times? They surely show most unmistakeably that whatever work the Master has given to former generations of His soldiers and servants, to this generation He has entrusted the full carrying out of His last great command. May we discerning this, discover also, before it be too late, each for himself, what is to be our individual share in the great enterprise, and whether by prayer, practical sympathy and interest and self-denying gifts, or by obeying it may be the solemn and glorious call to personal service, take our place in God's "eternal purpose." His "Plan of the Ages."

NOTES FROM JAPAN.

Rev. J. Cooper Robinson.

Having now been in Hiroshima for more than five months one begins to feel somewhat acquainted and settled, though in both these particulars Japan is probably the most remarkable country in the world. Her own people have often been heard to remark that "nothing seems settled nowadays but the mountains." It doesn't do, however, to feel too sure of the "everlasting hills" for some of them are volcanos whose appearance is occasionally changed by the violent eruptions that frequently take place. And then, in regard to the people, the only foreigners who profess to understand them completely are either travellers or residents of less than a year's standing. Only a few years ago the editor of the "Japan Mail," an Englishman, who has been in the country constantly for about forty years, has a Japanese wife, and is otherwise in a most favourable position for really getting acquainted with the people, stated in his valuable paper, that the longer one lives in Japan the more thoroughly he becomes convinced that he does not fully understand her. However, one is constantly learning, and the fact that one can never say he has got to the end helps to keep him more

wide awake, and adds not a little to the interest of living here. With a fair amount of general knowledge of the country and people to commence with, five months residence in a place, therefore, makes one feel comparatively at home. Though not a beautiful city, Hiroshima is very attractive in its location, for looking along any street one may happen to be walking in, one sees green hills a few miles away, and in some places the views from the bridges crossing the seven streams by which the River Ota falls into the sea, are very pretty indeed.



Little Boy and Girl playing in Mr. Robinson's garden, Hiroshima.

The past winter is said to have been rather a severe one, and certainly there were some pretty cold nights and a few uncomfortable days. The water pipes froze once, and on two occasions in February, more than six inches of snow fell during the night and did not entirely disappear till the second or third day following. There has been, however, a great deal of most enjoyable weather, and if one had a house built with a view to keeping out the cold winds, winter would be a very pleasant season here. The house at present occupied by the writer is built in semi-foreign style, without straw mats, and with particularly well ventilated floors, so that it affords less protection against cold than an ordinary Japanese one. The question of remaining here or removing to another part of the city has been under consideration, and until that was settled it was not advisable to have anything important done to the house. The matter is not quite clear yet, but it now seems probable that the best thing to do will be to remain here, and in that case we hope to have things in better shape before another winter comes. The present location is on the edge of the city, but in the district where the greatest development is taking place, and particularly suitable as a centre for work among the thousands of teachers and scholars connected with the numerous High Schools which make Hiroshima one of the chief educational centres of Japan.

The members of the Church Committee here, three in number, all being school teachers, it was an easy matter to get into touch with others of the same profession and also with the students among whom, so far, my principal work has been done. Several of the students have professed decision to accept and follow Christ as Saviour and Lord, and two or three will likely be baptized before long. The teachers are not so ready to make profession, but we have hope that some of them are not far from the kingdom.

Christmas was an interesting time, with two



The Hiroshima Prefectural Office.

services and social meetings on the great day itself, and three S.S. treats following it. There was a Communion service here at ten in the morning and the same at Kure in the afternoon, with only a short interval to get from one place to the other in. There was no time for Christmas dinner, in the ordinary sense of the term, either at mid-day or in the evening, but a ten cent box of rice, fish and vegetables bought at the station and eaten in the train answered very

well, and although scenes of feasting under very different circumstances frequently rose before one there was thankfulness that one had the privilege even at the cost of separating from loved ones, of breaking the bread of life to those who until recently were in heathen darkness. At Kure nearly all the communicants were present, and the service was followed by a talk about the responsibilities of church members, with a social gathering in the evening to which quite a number besides full members came. It is characteristic of these gatherings that they are attended by a good number who seem to think the social meeting the great event of the year, and who are not often seen at the regular Sunday services. Tea and cakes, with something amusing have their attractions for people the world over, and certainly not least in Japan. There is this to be said, however, that such gatherings as these are to many people here about the only opportunities for meeting together socially under safe and elevating circumstances.

Conditions at Kure are such as are not to be found in any other place in Japan. The growth of the place has been phenomenal. From a quiet town of 10,000 a few years ago it has suddenly become a city of 100,000 or more, and the end is not yet. The cause of this development is, of course, the naval construction works which have been built by the government. Over 27,000 men are now employed in these works, and the number is soon to be increased to 30,000. They are largely young men from all parts of the country who often come alone, and are an easy prey to that class of unscrupulous people who lay themselves out to get a good living out of the hard earnings of other people. All these things considered, Kure is probably not an exceptionally bad place, but it does need the soul-cleansing Word of the Lord Jesus Christ, and the great matter for regret is that there are so few to take advantage of the great opportunity now presented. Only one Protestant missionary couple, with three Japanese catchists and their wives form the little band of workers arrayed against the hosts of Satan.

Our force of foreign workers at Hiroshima has been doubled this year by the arrival of Miss Worthington, after a furlough in England, and the Rev. L. Parkinson Hill, a new missionary from Ireland. Mr. Hill will, of course, have to devote himself to the study of the language for some time. It was hoped that we should have had another lady, so that she and Miss Worthington could have lived together at Kure. Being disappointed in this regard, Miss Worthington is for the present living here with Miss Sander and assisting with the work at both places. At Kure there is a splendid opportunity of doing good work in two Naval Hospitals, and at least one case of conversion has come to our knowledge as a result of the little that has been done.

We have lately had a week's special preaching here in Hiroshima, with about a dozen cases of professed surrender to God, and a good deal of time will necessarily have to be spent in leading these and other infant believers on into fuller knowledge of what it means to be a Christian, and preparing them for public admission into Christ's Church by baptism.

One could tell of interesting individual cases, did time permit, but the above will suffice to indicate to our friends something of the circumstances in which their representatives at the front are living and working, and will, it is hoped, encourage them to more definite and continuous prayer for guidance and blessing in the work God has here given us to do. May it also lead some to consider very definitely and personally the great question of actually coming over to Japan to share in the blessed work that is going on.

Yours in the Gospel of Jesus Christ,

J. Cooper Robinson.

Hiroshima, Japan.  
March 16, 1907.

Thank God ever morning when you get up that you are forced to do something and do your very best, for that will breed in you self-control, diligence, content, strength of will and a hundred virtues.—Charles Kingsley.

One of the great events of Elijah's ministry was the trial of gods—as to whether Baal or Jehovah was the true God. Baal's prophets prayed long. But no fire fell. Elijah prayed and the answer came at once. This test of Carmel is being repeated every day in thousands of places on the earth. Burdened ones are praying, and God in heaven is hearing and giving answer. Blessings are dropping out of the skies upon needy, suffering lives, in response to their earnest, faith-filled pleading. The God who answers prayer is the God we all need in our lives of struggle, pain, need and sorrow.

(Continued from page 312.)

God," being placed before the people as an example of Christian life. There was a celebration of the Holy Communion on the morning of May 1st, after which the Chapter met in session in the vestry. There were present the Revs. the Rural Dean A. J. Belt, T. G. Wallace, secretary, Matthew Wilson, Acton, S. C. Noxon, Georgetown, and W. L. Archer, Lowville. Mr. Archer having been lately appointed to Lowville and Nassagaweya, on his ordination to the Diocese, was welcomed to the Deanery. The conate, was welcomed to the Deanery. The Revs. Messrs. Atkinson and Hovey here unavoidably hindered from being present. The statistics of the Deanery as presented at the Easter Vestry meetings were studied. A gratifying increase over last year was shown in the number of families reported, viz., 34. Baptisms, an increase of 51; number Confirmed increase, 119; Communicants during the year increase, 259; the number of Sunday School teachers shows a slight decrease of 4, but the number of scholars has increased by 62, the amount contributed towards stipend is practically the same, and the small increase in indebtedness is accounted for by permanent improvements. It was decided to hold the next Deanery Sunday School and Woman's Auxiliary Convention at Acton early in October. A resolution which was sent up by the Deanery of Haldimand was endorsed. It urged the Deanery Chapters to request the Synod to change the Diocesan Mission Fund to a Sustentation Fund, and to augment its capital so as to make provision for a minimum stipend of \$700 for the clergy. It was arranged that a scheme of Greek Testament readings should be followed by the clergy as far as possible between the different meetings of the Chapter. A paper reviewing Canon Overton's book on "The Anglican Revival" was read by the Rural Dean. In the afternoon two interesting subjects were taken up, viz.: Archdeacon Langtry's, "A Struggle for Life," the chief features of which were pointed out by the Rev. T. G. Wallace, and a paper on "The New Theology," by the Rev. Matthew Wilson. The discussion was interesting and helpful. At this session the Rev. W. M. McKay, Presbyterian minister, was an invited guest and was given the privileges of the meeting. The next assembling of the Chapter will be in Oakville in July.

**Lowville.**—The Rev. W. L. Archer, M.A., has taken up his residence in this parish. His post office address is Milton, Ont.

**Hornby.**—The Rev. S. Clowes Noxon is endeavouring to educate his people in the true spirit of Christian-giving. Mr. Noxon is a strong believer in the principle of the Tithe, and is issuing a series of papers to his people each month.

**Jarvis.**—At a largely attended meeting of the Willing Workers' Society of this parish, held at the residence of Mr. and Mrs. Ivan Holmes on the evening of April 30th, a handsome Morris chair of the latest pattern was presented to the Rev. P. L. Spencer as a memento of affection and a token of regret on account of the removal of himself and family to Mount Forest after an incumbency of seven and a half years of uninterrupted peace and progress. Dr. Thos. Lewis, senior churchwarden, on behalf of those present, read an address expressive of the remarkably kind feelings entertained towards the departing pastor and of earnest wishes for his future happiness and success. Mrs. Spencer's services as organist were gratefully referred to, the music being declared to be of an unusually high order and the return of all money received by her as salary having greatly helped to reduce the church debt. On the morning of the same day Mr. Spencer received by express a beautiful Gladstone bag together with an affectionately worded letter from the new Rural Dean, the Rev. J. K. Godden, explaining that the bag was a gift from the clergy of Haldimand County to their retiring chairman and leader. The appointment of Mr. Spencer to Mount Forest seems to have produced an universal feeling of sorrow among the parishioners and other residents on account of their loss, although they realize that a larger field of usefulness was due to him. On the following day the members of the Junior Auxiliary presented Mrs. Spencer with a gold thimble, engraved with her initials, and a box of Ryrie's best initialed notepaper, together with a neatly-worded address expressing the affection and gratitude of the young workers and their resolution to continue in well-doing. Besides these gifts formally presented there were several others that came from individual parishioners. Until the Bishop of the diocese can make a suitable permanent appointment the Rev. Canon Henderson, of Hamilton, will take duty in Jarvis.

**St. Catharines.**—St. Thomas'—Wardens, Mr. H. G. Williams and Mr. A. Courtney Kingstone. Delegates to Synod: Lieut.-Col. Thairs, Dr. Hooper. The financial report was in every way a satisfactory one.

**HURON.**

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

**Hatchley.**—The death of the rector of this parish, the Rev. William Scott, a former resident of Woodstock took place on Monday, April 29th. Death came suddenly. Mr. Scott had been somewhat unwell for a year, but was in his usual state of health until the day he died. He was one of the best known clergymen in the district, having held several different charges in Oxford County. A widow and four sons survive.

**North Sarnia.**—St. George's.—At a meeting of the congregation of this parish on April 22nd, it was carried by a unanimous vote, that the choir (consisting of men and lady singers) should be vested in surplices as is usual in most Anglican Churches, thereby adding to the dignity and solemnity of the services of this handsome edifice of which Canon Davis is the esteemed rector.

**Stratford.**—St. James'.—The Lord Bishop of the diocese held a Confirmation service in this church on Sunday morning, April 21st. There were a large number of candidates, some fifty in all, confirmed. The Bishop gave an earnest and eloquent address to the confirmands.

On the 25th ult. a very pleasant congregational social was held in the schoolhouse. An excellent musical programme was given during the evening. The social was very largely attended and was much enjoyed.

**Arkona.**—On Thursday evening, April 25th, the congregation of the Church of England in this place decided unanimously to build a church here. A Presbyterian Church, about seven miles from Parkhill, which is in an excellent state of preservation, has been purchased and will be taken down, moved on wagons and rebuilt in Arkona. A building committee was appointed and work will be commenced in the near future. Almost \$600 has been already subscribed. Since August 12th of last year, when the first service was held, service has been conducted by the Rev. F. K. Hughes, in the Presbyterian Church (Arkona) in connection with Thedford and Kente Point Indian Reserve. The congregation deserves great credit for their regularity in attendance at services and also for the deep interest manifested on the part of all. The average attendance since first service has been about 58. If there are any, who read these lines, who should like to contribute towards this worthy object, viz., the erection of a temple for the worship, praise and glory of God Almighty and the extension of His kingdom, they might send such contributions to the Rev. F. K. Hughes, Thedford, Ont. The congregation is weak, but is doing its best and would greatly appreciate any assistance that might be given.

**ALGOMA.**

**Geo. Thorneloe, D.D., Bishop, Sault Ste. Marie.**

**North Bay.**—St. John's.—A beautiful new polished lectern has been placed in this church. It is the very much appreciated gift of the members of the Girls' Auxiliary.

**RUPERT'S LAND.**

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

**Rapid City.**—His Grace the Archbishop paid a visit to this parish on Sunday, April 21st, for the purpose of holding two Confirmations. Since his last visit here the church has been greatly improved, some \$750 having been spent upon the additions, a chancel has been added, and a vestry and choir seats, while the outside of the building has been re-sided and re-shingled and the whole re-painted. His Grace was greatly pleased with the present appearance of the Church, and he hopes soon to return for the consecration of it. In the morning Matins was said at St. George's, Elton, where there was a good congregation, the Archbishop preaching. Basing his remarks on verse one of the CXXII. Psalm, "I was glad when they said unto me, we will go up into the house of the Lord," he drew some very appropriate lessons for this age, pointing out that re-

ligion is an individual personal duty between the soul and God, and how from the Psalmist's example each one should learn to cultivate that spirit of loving to go up to the "Bethel" in the parish—"I was glad." His Grace alluded to the prevailing custom amongst men of putting their property in their wives' names, but warned man against the great danger of placing their religious obligations upon their wives' shoulders, which would assuredly end in an eternal divorce on the other side. Father, mother and child should journey together to the church and unite together in worship on the Lord's Day, and thus united in worship in the presence of God here on earth they may thereby train themselves for that eternal service hereafter, where the faithful "serve Him day and night in His temple." In the afternoon His Grace held a Confirmation Service at St. Saviour's Church, when three young men were presented for the sacred rite of "laying on of hands." The addresses given both before and after the administration were most helpful and inspiring, and it is from such visits as these that the various parishes throughout the diocese do indeed receive a spiritual uplift. In the evening the second Confirmation service was held at St. Thomas' Church in Rapid City. Here a large congregation filled the church and reverently witnessed the Apostolic rite, when eight candidates were then presented. The Archbishop was listened to with wrapt attention as he delivered his two addresses, and one can only pray that "what we heard with our ears we may believe in our hearts and strive to show forth in our lives." The day was beautiful over-head, but the state of the roads could not have been worse. In some parts of the roads, the snow was very deep and piled up, while in others the ground for half a mile would be completely bare which rendered travelling very slow and tedious, both for man and beast. It was, indeed, a most tiring day, but His Grace, though actually on the roads for no less than seven hours, cheerfully fulfilled his arduous labours, and the three congregations of St. George's, St. Saviour's and St. Thomas' must each have felt deeply grateful to the Apostle who spared not himself in order to be present with and address the three congregations. On more than one occasion His Grace proved himself to be a veritable "Iehu" when the rector and the driver got out to lighten the load.

**Carberry.**—St. Agnes'.—The annual vestry meeting took place on Thursday, April 18th. Wardens, W. G. Murphy, H. R. Belt. Delegates to Synod, H. Cope, F. T. Short. The several reports presented at the meeting were of a most satisfactory character.

**SASKATCHEWAN.**

**Jervois A. Newnham, D.D., Bishop, Prince, Albert, N.W.T.**

**Lloydminster.**—The following account of the Ven. Archdeacon Lloyd's farewell meeting in Exeter Hall, London, is taken from a recent number of the "Church Family Newspaper":—"A tremendous concourse of people gathered at Exeter Hall on Tuesday evening, April 16th, to bid God-speed to Archdeacon Lloyd, of the Diocese of Saskatchewan and the band of catechists he is taking back to the great North-West. The meeting was arranged by the Colonial and Continental Church Society. The motto, "Our Colonies for Christ," gleamed in white letters upon a red scroll in front of the Chairman's table. Above these words was spread the Union Jack, with the initials "C.C.C.S." running along its central strip of scarlet. About eighty clergy occupied seats on the platform. Behind these were stretched the line of twenty-two evangelist recruits. It was most capably organized and interesting meeting. The Dean of Norwich took the chair, and after the usual preliminaries, opened the proceedings by reading a message from the Archbishop of Canterbury, in which His Grace expressed his regret at being unable to be present, and his warm sympathy with and approval of the work. The Rev. J. D. Mullins, Secretary, made a statement concerning the Society's Special Fund for North-West Canada, and introduced the "prairie evangelists" present. Several are lay readers, two are Church Army Men, one comes from the C.M.S., two have been secretaries of the Y.M.C.A., and the similar society belonging to the Church of Ireland; whilst others have been connected with the Protestant Reform Society, the Church of England Endeavour Society, etc. The commendatory address was delivered with quiet earnestness by the Rev. H. L. C. de Candole, Vicar of Holy Trinity, Cambridge. The special romance and fire of the meeting came, of course, with Archdeacon Lloyd's address, which was the last item. To

hear this spare-framed, eager, capable colonial missionary speak is to realize something of the indomitable energy and optimistic spirit which have made him such a prominent evangelistic pioneer in the great West. He electrified his audience with his stirring appeal as he told his tale of Saskatchewan's needs and his own colonial experiences. Again and again the thunder of spontaneous applause drowned his strong voice. Rapidly he ran through the incidents leading up to his visit to England, described how he made the far North West diocese bankrupt to its Bishop's consternation, in his first attempt toward a wider evangelization of the enormous district, and drew a picture of the catechist's life. Speaking of the ever-increasing spiritual needs of the Saskatchewan colonists, who are pouring into the North-West in such amazing numbers, he said:—"And on what we do for them depends to a very large extent, I believe, what we are going to do with those two great heathen nations of China and Japan. For," he went on to explain, "the Christianizing of the North-West means the gradual storing of a gigantic missionary power which should be available in ten or fifteen years' time." By the end of this year he hopes to have the full contingent of sixty workers he came to seek, and in three years' time he expects to return again with still more to tell of religious life in New Canada."

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#### DIocese OF NEW WESTMINSTER.

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

**New Westminster.**—Holy Trinity Cathedral.—Mr. James Thompson, a graduate of St. Paul's Missionary College, Burgh, Lincolnshire, was lately ordained Deacon by the Bishop of the Diocese in this Cathedral, the sermon being preached by the Archdeacon of Columbia. Mr. Thompson has been appointed missionary in the Mission of Nicola. He was accompanied to his mission by Archdeacon Pentreath, who spent several days in the district. Mr. Thompson is a young man of excellent gifts as an extempore speaker. The Archdeacon and Mr. Thompson went from the main line of the C.P.R. to Nicola by the first passenger train over the new branch line. Mr. Thompson received a hearty welcome from the people, and arrangements have been made to build a parsonage.

**Yale.**—All Hallow's.—Encouraging accounts have come from most of our parishes of their Easter meetings. An increase of salary has been made to the rector of the Cathedral Parish, the rector of St. Paul's, Vancouver; the curate of Christ Church, and the missionary at Hammond. We are glad to note a steady movement to increase stipends, which have been very inadequate. The cost of living has been increasing, and the laity are beginning to realize that the clergy have great difficulty in living on the present salaries. The Lenten offerings from Canadian and Indian Schools reached the large sum of \$60, of which the Indian children gave \$7.45. The amount was divided between M.S.C.C. and Diocesan Missions. The children take a keen interest in missionary work, and when the Archdeacon of Canterbury visits them are always anxious to hear about it.

**Vancouver.**—St. James'.—The Rev. H. G. Fiennes Clinton, has been for some weeks in California. He has been seriously ill with throat trouble, succeeding an attack of grippe. His many friends have been alarmed at his condition, but are hoping that another month or two of residence in California, under the treatment of specialists, may enable him to resume work.

The International Clerics, comprising clergy from the dioceses in British Columbia, and the American Dioceses of Olympia, Spokane, and Oregon, will hold a two days' session in this city and New Westminster the first week in June, when important and interesting papers will be read and discussed. Six Bishops are expected to be present.

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#### CALEDONIA.

F. H. DuVernet, D.D., Bishop, Prince Rupert, B.C.

**Prince Rupert.**—An event of more than passing interest occurred at Prince Rupert on Friday evening, the 10th of April, the presentation of the first church bell to Bishop DuVernet for the

use of St. Andrew's congregation, Prince Rupert. A social evening was spent in St. Andrew's Hall, attended by nearly all the residents of the place. Coffee and cake were provided by a committee of ladies. The bell was presented by Mr. John Trainer, manager of the United Supply & Contract Company, on behalf of the donors, Messrs. McLennan & McFeely, of Vancouver, and the United Supply Company, who brought the bell up from Vancouver and gave the fixtures, etc. After Mr. Trainer's speech, Mrs. Anderson, wife of the contractor of the Supply Company, stepped forward and rang the bell, the first church bell ever rung in Prince Rupert or on the Kaien Island. Bishop DuVernet returned thanks for the bell, mentioning that beginning with a tin can beaten by a Chinaman for the first service, then a frying-pan, then the G.T.P. triangle, they had at last risen to the dignity of a church bell.

### Correspondence.

#### "CROSSING THE BAR."

Sir,—In a recent copy of your paper I saw an article as to the origin of "Crossing the Bar." The following note I copied from a paper some time ago. The following history of "Crossing the Bar" is given by Lord Tennyson's son: "Crossing the Bar" was written in my father's eighty-first year, on a day in October when we came from Aldworth to Farringford. Before reaching Farringford he had "The Moaning of the Bar" in his mind, and after dinner he showed me the poem written out. I said: "This is the crown of your life's work." He explained the Pilot as that Divine and unseen Being who is always guiding us. He said it all came to him in a moment. A few days before my father died he said to me: "Mind you, put "Crossing the Bar" at the end of all editions of my poems." I thought the above might be interesting to your readers.

E. K. Sibbald.

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#### LAY READERS.

Sir,—Without attempting to discuss the whole question, allow me to point out that lay readers are not mentioned in the Ordinal or its preface. The very strict regulations regarding Episcopal ordination are intended to safeguard the appointment of the regular clergy, and particularly to prevent men setting themselves up as ministers without any further authority than, let us say, the consent of a congregation. The office of lay reader, as we have it, is a modern one, but by no means out of harmony with the traditions of the Catholic Church. And, as the lay reader must get his authority from the Bishop, there is a clear recognition of the same principle that requires Episcopal ordination for the clergy.

William Q. Phillips.

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#### THANKS.

Sir,—You were kind enough to insert an appeal from me some time ago for articles for a bazaar on behalf of our Parsonage Fund. I write to say that it brought to us a large number of useful and fancy articles of every description, and very saleable, too, for which our congregation desire to express their thanks to the kind donors. I received altogether about thirty-six packages through post and express, the charge being prepaid in each case. One anonymous package was from Sarnia, and another from Walkerton, and, I think, one or two others. Then \$27 was sent in money, including \$5 from a good ex-churchwarden, now at Saskatoon. We carefully valued all the articles sent, and the amount was \$125, money \$27; total, \$152. The bazaar took place last evening, and the total proceeds amounted to \$250, the largest amount ever realized here; and it has cheered and encouraged us very much. One evening was not enough to dispose of all the goods, and a supplementary sale will be held later on, which should produce another \$50 or so. I am, indeed, truly grateful for the kind help afforded you, and desire, in response to requests from some, to give the result of the sale for their information. We found, with the present high price of lumber, that a suitable house could not be built for less than \$1,200, and the contract for that amount is on the point of being given out, so that in a comparatively short time we expect that the kind hopes and wishes of the good friends who helped us will be realized. Our congregation is much smaller than any

other in town, and numbers only thirteen subscribing people; hence the need for outside help on an occasion of this kind.

Estevan, Sask.

James Williams.

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#### THE BASIS OF UNITY.

Sir,—It seems to me as a humble deacon of the Church that all the agitation about Church Unity, so prolific just now, will end in disaster and confusion worse confounded unless a different attitude towards it is generally adopted. We may reasonably say that reform is beginning at the wrong end. Instead of striving for agreement on points of organization, the first principles of Christianity as taught to every child in the Church schools of the Old Country are really the main issue, for a basis of unity in which men are content to differ as to the elementary principles is no unity at all and never can be. Hebrews 6: 1, and 2, contain the Scriptural germ which must form the basis of any real unity, then indeed may we "go on into perfection;" but so long as different opinions are tolerated with regard to Baptism and Confirmation, it seems to me futile, to attempt to agree in mere matters of detail. Schism begins with varying opinions as to these elements of doctrine. The Lord Himself says:—"Either make the tree good, and its fruit good; or the tree corrupt and its fruit corrupt." We need not be wiser than He in expecting to restore His Church to unity and strength by His Grace unless ye lay it down as an unalterable axiom that there must be absolute agreement as to elementary Christian Truth, sine qua non. Today the average child not brought up strictly in the fear and admonition of the Lord within the fold of the Church, gathers his elementary ideas of Christ and His teaching from the catchy sayings of travelling revivalists, etc., inasmuch as the teaching of the first principles of Christianity has been banished from our public schools.

Diaconus.

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#### THOSE AMERICAN COLOURED CARTOONS.

Sir,—Cannot we as Churchmen do something in the way of protest against these American coloured cartoons which are coming into our Saturday papers. They are really a very serious menace to our national life. There can be no doubt that they are demoralizing. In the first place, we consider that they are demoralizing in their ethical tendency. Their tendency is to subvert in the child mind the high conceptions of courtesy, honour, obedience, and modesty. The main idea underlying these cartoons for children is smartness, pertness, and precocity. The tendency throughout them all is to praise and make a hero of the saucy, parent-defying, and age-dishonouring child, and to teach, by picture and precept an altogether degraded type of family and national life. Another feature is their vulgarity. It is hard for parents and teachers, who are trying amidst incredible difficulties to teach the old-fashioned and time-honoured lessons of orderly, respectful manners,

and decent and become their homes invaded by the child mind words from men whose thought is simply the But the worst feature tendency is unconscious the sense of reverence ligious. The child, wax to receive, but li with incredible swiftr sight, ideas and ideal the things that are true; and is taught, tion irreverence and c We hold as axiomat teriorate in quality w in mind, disrespectful in their resentful ide we trust that your p wide influence among may be the means of timent with regard t or so of protest from would probably do i

WANT!

Sir.—As you have on the subject of a England in Canada, Anglo-Catholic Chu cally correct and s four letters longer is eleven letters short United Church of F ada," under which perously for a great adjectival prefix is fact that we were Catholic Church to inasmuch as the many years before numbers us in its the modern Roma sects who profess a So that, though we style ourselves the it would be inexa under existing cir name Anglo-Cathol for everybody kno Church, known for of England, is a l to the errors and See of Rome. N therefore, be foun one I suggest, "C Canada."

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Sir.—I see in la adian Churchman' Reader," in which name of the prop Province. Why has been the case in the Dominion? tiguity to the Ki; a well-known holi think that a mor than that of Kiav when it be form Kiawartha." In r name could be gi

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Sir.—Is it no gave up the pr Church?" We the city of Toro "The Church Sc etc. This assum only retards ridiculous. It a Church," in its other branches selves "The Chu learned profess an English Chu ber, that we of all the argument government. P very strong arg be that Christ r tration," but t spirit?"

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and decent and becoming language, to have their homes invaded by pictorials that bring to the child mind words and ideals that emanate from men whose style of talk and style of thought is simply the slangiest and vulgarest. But the worst feature is their irreverence. Their tendency is unconsciously but surely to destroy the sense of reverence for parents, age and religion. The child, with its plastic mind like wax to receive, but like steel to retain, receives with incredible swiftness through the sense of sight, ideas and ideals that simply turn to scorn the things that are venerable, and noble, and true; and is taught by admiration and imitation irreverence and contempt for things Divine. We hold as axiomatic that a nation will deteriorate in quality when its youth are irreverent in mind, disrespectful in manners, and insolent in the resentful independence of authority; and we trust that your paper, which exercises such wide influence amongst Churchmen in Canada, may be the means of arousing a true public sentiment with regard to them. A hundred letters or so of protest from subscribers to the editors would probably do it.

Dyson Hague.

WANTED—A NAME.

Sir,—As you have asked for correspondence on the subject of a new name for the Church of England in Canada, may I suggest that of "The Anglo-Catholic Church in Canada" as historically correct and self-explanatory? It is only four letters longer than our present name, and is eleven letters shorter than the old name, "The United Church of England and Ireland in Canada," under which we lived happily and prosperously for a great many years. Of course, the adjectival prefix is made necessary to us by the fact that we were not the first branch of the Catholic Church to gain a footing in Canada, inasmuch as the Gallico-Catholic Church was many years before us, and still largely outnumbers us in its adherents, to say nothing of the modern Roman Catholics and the many sects who profess and call themselves Christians. So that, though we may have a perfect right to style ourselves the Catholic Church of Canada, it would be inexact and misleading to do so under existing circumstances. But to use the name Anglo-Catholic expresses the whole truth, for everybody knows that the Anglo-Catholic Church, known for many centuries as the Church of England, is a Protestant Church as opposed to the errors and arrogant pretensions of the See of Rome. No more suitable name can, therefore, be found, it seems to me, than the one I suggest, "The Anglo-Catholic Church in Canada."

J. M. B.

NAME FOR NEW DIOCESE.

Sir,—I see in last week's issue of "The Canadian Churchman" a letter signed, "A Constant Reader," in which suggestions are asked for the name of the proposed new Bishoprick in this Province. Why not adopt an Indian name as has been the case with so many of the Dioceses in the Dominion? Peterborough is in close contiguity to the Kiawartha Lake Region, which is a well-known holiday resort, and I do not myself think that a more fitting name can be selected than that of Kiawartha. So let the new diocese, when it be formed, be named, "the Diocese of Kiawartha." In my opinion, no more appropriate name could be given to the new diocese.

Anglican.

THE CHURCH.

Sir,—Is it not about time that our Church gave up the practice of calling herself "The Church?" We read on signs in various parts of the city of Toronto, "The Church Book Room," "The Church School," "The Church Home," etc., etc. This assumption of seclusion and superiority only retards our progress, and makes us ridiculous. It also retards the unity of "The Church," in its broad sense. Why not, as the other branches of "The Church" do, call ourselves "The Church of England." I once heard a learned professor in Trinity College say, before an English Church audience, "We must remember, that we of the Church of England, have not all the arguments in favour of our form of Church government. Presbyterians and Methodists have very strong arguments on their side." Can it not be that Christ recognized "differences of administration" but that there should be the "same spirit?"

Anglican.

THE BROTHERHOOD.

Sir,—No one who has ever met Mr. Thomas can fail to endorse the earnest eulogy which "Spectator" accords to him in last week's issue. Mr. Thomas is a spiritual force of distinctly superior magnitude. But even the fervid spirituality and Christian manliness of Mr. Thomas cannot preserve the St. Andrew's Brotherhood. If the Brotherhood strictly adhered to what "Spectator" describes as its ideal, no one could cavil at the assistance it might render to the historic organization of the Church. But signs are not lacking that a tide of resentment is rising in the Church's ministry against perversions of the Brotherhood ideal which are now quite often occurring. Not to mention the obvious danger of calling into existence an "imperium in imperio" in the parish and the Church, there is the tremendous charge that can truly be laid against the Brotherhood that it is extensively used as an advertising medium, and does not refuse to pull its wires in obtaining parishes for its members. Only a few weeks ago the astounding intelligence was announced that the greatest parish in the Maritime Provinces, passing over a very able man of all round merit within the diocese, had called to its rectorship one of the leading lights of the St. Andrew's Brotherhood. No doubt need be entertained concerning the ability and worthiness of the nominee. The point is that his election was secured by the Brotherhood of St. Andrew. On this point there is incontrovertible evidence. Now when the Brotherhood lends itself to operations like this its doom is sealed. Its purpose is perverted, and it has got to go.

Anglican.

BOOK REVIEWS.

The Acts of the Apostles, chapters 1 to 12, verse 17. By Alex. Maclaren, D.D., Litt. B., Upper Canada Tract Society, Toronto. Price, \$1.25.

This is one of the great number of Expository Sermons by Dr. Maclaren, the great Congregationalist preacher of England. We do not think this volume quite up to the excellency of the others. There is not so much originality of thought or treatment. We think the author has missed the real raison d'être of "the Acts." This book has been styled "The Gospel of the Holy Ghost," who is represented as being now the Great Agent of the Church's work in the world. Dr. Maclaren corrects an impression likely to be made by the earlier part of his book that the crucifixion is the pivot of Christianity, by showing that the Resurrection was the theme of the Apostles' preaching. We think the doctor is not justified in saying that "the body of Christ's glory" had its beginning at the Ascension, and was then assumed. "We must think," he goes on to say, "of transfiguration, rather than of resurrection only, as the way by which he passed into the heavens. He slept, but woke, and as He ascended was changed!" We have noticed several other inaccuracies of statement. But there are more serious defects. Of course Dr. Maclaren does not believe at all that our Lord, through His apostles, instituted one Divine organized Society, called in the New Testament, the Ecclesia; he holds the modern Protestant theory that there never was such a thing. He goes out of his way, really, to explain away all that is said about baptism for example. His comments on the end of the account of Cornelius' conversion take no account of the "command" of St. Peter that Cornelius and his company should be baptized, although the Holy Ghost had fallen on them. We think the book is rather marred for Churchmen by these and similar aberrations. Nevertheless these discourses afford excellent reading for the most part, as sermon expositions. We were startled to read, page 326, "We Congregationalists, who have no orders, no sacraments, No Apostolic succession; who, in order not to break loose from Christ and conscience, have had to break loose from Catholic tradition, and have been driven to separation by the true schismatics who have insisted on another bond of Church unity than union to Christ, are denied nowadays a place in His Church." These last words contain an untruth.

The Man With the Money. By Edward Dawson: a plain talk on the Art of Making, Saving, Spending, and Enjoying Money. Pointing out the Necessity for a Financial Reformation and How it may be Attained. Price, 25 cents, 44 pages, no publisher's name is given, nor where the brochure may be had.

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the outside cover we have this motto, or precept given us, "Wherever you go, Or whatever you do, Your very best friend, Is a dollar or two." On page 22 we read, "For the thoughts of men are widening with the processes of the suns." "And all this is only the beginning of things. As the value of money has vastly increased during the last 60 or 70 years, so shall it continue to increase in value in the years to come. It shall become still more personified (!) Even now money speaks as nothing else on earth does. It is well nigh omnipotent. It answers prayers. We are powerless without it." This may be called the golden text of the gospel the tract preaches. On page 20 the author says, "The art of making money should be studied in the public schools, and especially in commercial colleges. In all probability it will be a few years' time. There will also be established special schools of finance where the art will be taught in all its branches and bearings." We are told that poverty and failure are preventible diseases, like drunkenness. Poverty and failure are people's own fault; with judgment and management and attention to business, none need be poor, or fail. It is all in a man's own power; Providence.—God—is not in it. We must do the author the justice of saying that his ethics as regards money-making are, on the whole, pretty good; and the advice, and counsel he gives, are, on his lines, very valuable. But we must judge of his book by the effect it must have on the "man in the street," or, what may be worse, on the young people, male and female, who make it their guide, philosopher, and friend. It is all too sordid.

FORGIVENESS.

How few of us realize what it is to have a truly forgiving spirit. When the offender is penitent, when he has apologized, when he has made good the wrong done, we may think about forgiving him and deem ourselves generous if we do so. How did Christ forgive? When yet the offenders were nailing Him to the tree it was then He craved their pardon at the Father's Hands. He besought not vengeance for them, not succour for Himself, but pardon for them; thinking even why they might be excused for their cruel deed "for they know not what they do." Over and over again we might say the same for those who offend us. They rarely mean all that it seems to us, they are giving us to bear. Can we run to them offering them forgiveness, longing to take them back to our friendship, not waiting for them to "take the first step" to "speak the first word" as we say? O brethren, if we are children of God let us be children of His same spirit of loving free forgiveness. Often we induce penitence by offering pardon. Let us bring the cup of love to the very lips of the offender, remembering that as we forgive our debtors so a hundredfold will God forgive us for the sake of Him who lifts up His Hands in prayer that have been wounded for our forgiveness.

—If your life seems empty and uninspiring it means that you have not yet realized God's purpose for you and in you. "Set yourself earnestly to see what were you made to do, and then set yourself earnestly to do it; and the loftier your purpose is the more sure you will be to make the world richer with every enrichment of yourself."

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

## British and Foreign.

A Church Congress was held in New Orleans lately. It lasted for three days, namely, April 11th, 12th, and 13th.

The plans for the new cathedral at Dunedin, N.Z., have been approved by the Cathedral Board and Mr. Edward Sedding, of Plymouth, has been appointed the architect.

The Trinity Cathedral, Cleveland, Ohio, congregation gave a public reception to the new Dean, the Very Rev. F. DuMoulin, LL.D., on the occasion of the annual parochial meeting which took place on May 6th.

The amount of the Lenten offerings of the Sunday Schools and Bible Classes of the parish of the Holy Apostles, Philadelphia, presented on Easter Day, was \$12,000. The total parochial offerings on Easter Day was \$17,300.

The Grace Cathedral Corporation, of San Francisco, have selected Mr. G. F. Bodley, R.A., the well-known architect of London, to be the architect of this cathedral, which is to be erected on the site given for that purpose by the Croker family.

Two beautiful memorial windows, by Meyer, of Munich, which were ordered by the ladies of the Chancel Guild, of St. Paul's, New Orleans, have recently been placed in that church to the memory of the Rev. H. H. Waters, D.D., who was rector of that parish for twenty-six years.

The new Bishop of Oregon, the Right Rev. Dr. Scadding, is meeting with a large measure of gratifying success in his work. Amongst other matters rather more than one-third of the amount of a Diocesan Endowment Fund of \$100,000 has been subscribed. Renewed activity is being shown in the city parishes of Portland, Ore.

Archdeacon Lloyd has been fairly successful in collecting recruits to take back with him to the Diocese of Saskatchewan. He asked for fifty or sixty young men to go out as catechists, and already, through the Colonial and Continental Church Society, he has found twenty-five. The Society will pay the young men's stipends, and provide the necessary equipment.

The Rev. J. A. F. Gregg, incumbent of St. Michael's, Blackrock, Ireland, who is a grandson of Bishop John Gregg, was lately presented with a beautiful piece of plate by members of the Cork Cathedral congregation and parishioners of St. Fin Barr's parish on his appointment to his present incumbency as a token of their great respect and affectionate esteem for him.

His Grace the Most Rev. William Alexander, Archbishop of Armagh, and Primate of All Ireland, completed his 83rd year lately. He is the senior in both years and consecration to all the Bishops in the United Kingdom, having been consecrated in Armagh Cathedral to the See of Derry and Raphoe, on October 6th, 1867, so that in six months, if he be spared, he will have been forty years in Episcopal Orders.

The death of the Right Rev. C. H. Bromby, D.D., at one time Bishop of Tasmania, took place in England recently. The late Bishop was the senior prelate of the Anglican Church both in age and in the date of his consecration. He was born on July 11th,

### MARRIAGE.

MA AMER—LLOYD.—On April 4, at Christ Church, East Greenwich, by the Right Rev. the Bishop of Selkirk and the Rev. W. E. Malaher, Vicar of Shifnal, Salop, Basil Hugh Malaher to Gladys Marion Lloyd, eldest daughter of the Ven. Archdeacon G. E. Lloyd, of Saskatchewan, Canada.

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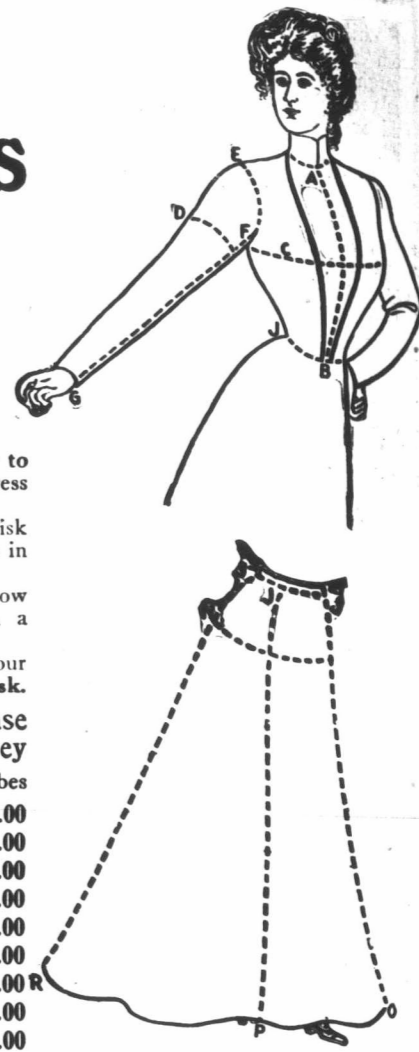
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1814, and was consecrated in Canterbury Cathedral on St. Peter's Day, 1864, at the same time as Drs. Jeune and Samuel Crowther, the first native African Bishop, were consecrated.

The Rev. Richard Free, vicar of St. Clement's, Fulham, in the April number of his Parish Magazine, tells a story of a Kensington vergier. "The vergier was desired by a lady, a stranger to the congregation, to point out a legal celebrity in the choir. The vergier replied, 'Well, ma'am, that's the vicar, and them's the curates, and I'm the vergier; but as for the choir, as long as they does their duty, we don't inquire into their hanteements.'"

The Dean and Chapter of Worcester Cathedral have recently been presented by Col. T. M. Sandys, M.P., with two chalices of exceptional interest and great value. They are large and deep vessels of plain silver of the time of Charles I. Their earlier history has not been traced, but they are known to have been for many years in the possession of a private family. The chalices were used for the first time in Worcester Cathedral at the choral celebration on Easter Day.

At a recent meeting of the Board of Missions of the American Church, which was held in New York, a minute, which was moved by the Bishop of Massachusetts, and which was carried unanimously, extended the very hearty congratulations of the Board with the S.P.G. upon the forthcoming laying of the foundation-stone of its new Home, by H.R.H. the

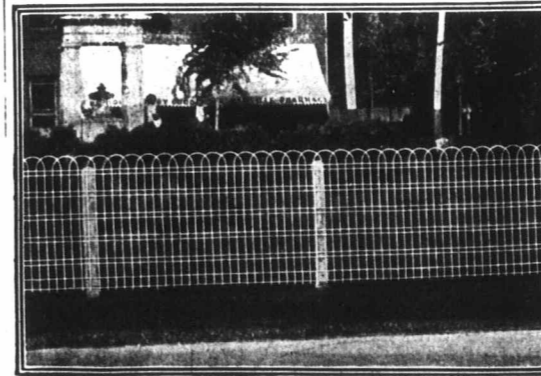
Prince of Wales, and further deputed Mr. William G. Low, its senior lay member, to represent the Board at the ceremony.

Besides the eight chapels belonging to the parish of Trinity, New York, that church supports twelve parochial schools and a hospital, and maintains, wholly or in part, twenty-six other churches, hospitals and missions. There are twenty-four clergy employed in the parish. The number of communicants is 7,271. The expenses of the parish last year were \$71,842.33, which was more than covered by the total voluntary contributions for the year which were \$80,296.98. The expenses outside the parish amounted to the sum of \$31,599.25.

The Bishop of Argyle and the Isles has received from the congregation of the Cathedral Church of St. Paul, Dundee, a cope and a stole. The cope is of

exceptional beauty, and is of additional interest in that the design of hood and orphrey is an adaptation of an ancient chasuble of St. Thomas à Becket, showing the old "flower" design considered by some as the most perfect model for Church embroideries. The richly-embroidered stole is one copied from one worn by the same prelate, and so is the mitre, a private gift, which is an exact copy of one preserved in Sens, Normandy. The cope itself is of ivory damask and cloth of gold, the morse, or clasp, of which is a representation of the Head of our Blessed Lord.

On Easter evening, there was held in St. Helen's, Thornby, a service of dedication of an oak altar and retables, the munificent gift of Mrs. Bennett, of Thornby Hall, and of certain other memorial gifts in the form of altar candlesticks, vases and an alms dish, all in brass, together with a Lectern Bible and an Office-Book for the Holy



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Table, presented by friends of the rector, gift in memory of Raven, D.D., former of Great Yarmouth G and vicar of Fressing

On Palm Sunday a stored churchyard-cro on-the-Hill, Chester. The cross stands on the church overloo There has undoubted in this churchyard years.

It must be a ver, unique case that a served for fifty year churchwarden in t This, at any rate, is gard to Mr. J. R. Place, Betchworth, appointed churchw fiftieth time at the Easter vestry meeti was presented on behalf of himself a ers, with a beautiful dress, by the vicar Saunders. Mr. Co formed by the vic oak panelling, whi erected in the s sanctuary, is the tr parish to his devot the parish church the past half-centu the diocese was mc event and sent a lation and apprecia

An especially window was dedic Parish Church by has been given by son Nicol in memi John Erskine, N Egypt. The wir John sitting besi Isle of Patmos. scroll, and his fac he were listening fills the upper p

## Wall Des

of glowing h results. additional at

## The





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picture in glass. One is blowing a trumpet; the other extends a crown of stars above the Apostle's head. At the bottom of the design are the words, "Blessed are the pure in heart," and a brief inscription. This is the sixth coloured window which has been added to the church during Mr. Gough's incumbency. The present window is at the extreme east end of the south aisle. A large number of relatives and friends, including many artists, were present at the dedication.

**Children's Department**

**HER TENTH.**

Lovice James had just begun to study fractions, and so when the minister spoke often of "a tenth" in his sermon one Sunday morning, Lovice listened with unusual attention. What he said about a tenth set the little girl to thinking. The next morning she sat in the hammock in the vine-covered corner of the porch, sheltered from the softly-falling rain. She had a book in her lap, but she was thinking, not reading. Lovice was ten years old, and every Monday morning her father gave her ten cents for her week's allowance, to be spent as she pleased. The James children all had been brought up on the plan of having for spending money as many pennies a week as they were years old. As each birthday came round they were very happy over the thought of their "raise" of one more penny a week.

Lovice's ten cents was usually gone by Saturday afternoon, and Mr. James always gave her a penny for Sunday School; but after what the minister had said about giving at least a tenth of our money to the Lord, she had decided that she ought to take her Sunday School penny out of her ten cents, for that was a tenth. She had made up her mind to keep a nice little record of what she did with her money, so, after thinking it over, she went and brought her little memorandum-book and wrote four headings, each at the top of a new page. The first was "Sunday School"; the next, "Saved"; then "Spent foolishly"; and, last of all, "Spent when you have to spend." The last heading was so long it took up two whole lines. She didn't know just how older people kept their accounts, so she had to make up a way. That night, just before bedtime, she showed Mr. James her book. "And, father, I'm going to give a tenth to the Lord," she added, "and you will

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Table, presented by relatives and friends of the rector. The Bible is a gift in memory of the late Canon Raven, D.D., formerly Head-Master of Great Yarmouth Grammar School, and vicar of Fressingfield, Suffolk.

On Palm Sunday afternoon, the restored churchyard-cross at St. Mary's-on-the-Hill, Chester, was dedicated. The cross stands on the south side of the church overlooking the river. There has undoubtedly been a cross in this churchyard for the past 500 years.

It must be a very rare, if not a unique case that a Churchman has served for fifty years in the office of churchwarden in the same parish. This, at any rate, is the fact with regard to Mr. J. R. Corbett, of More Place, Betchworth, Surrey, who was appointed churchwarden for the fiftieth time at the recent parochial Easter vestry meeting. Mr. Corbett was presented on that occasion, on behalf of himself and the parishioners, with a beautifully illuminated address, by the vicar, the Rev. Canon Saunders. Mr. Corbett was also informed by the vicar that the carved oak panelling, which has just been erected in the south side of the sanctuary, is the tribute of a grateful parish to his devotion to and care of the parish church as warden during the past half-century. The Bishop of the diocese was most interested in the event and sent a letter of congratulation and appreciation.

An especially beautiful stained window was dedicated at Brompton Parish Church by the vicar lately. It has been given by Mr. and Mrs. Watson Nicol in memory of their son, Mr. John Erskine Nicol, who died in Egypt. The window represents St. John sitting beside a stream in the Isle of Patmos. He holds a pen and scroll, and his face is raised as though he were listening. A group of angels fills the upper part of this superb

not need to give me my Sunday School penny any more."

"That's right, daughter," answered her father; but he could not help smiling at the headings in her book.

The next Saturday afternoon Lovice sat once more in the hammock, this time with her account-book in her hand. It did not rain now, but was clear and sunny, and the bright sunshine through the vines made a golden network on the floor of the porch. Lovice looked carefully over her record. The pages headed "Saved" and "Sunday School" were empty. On the last was written, "One cent for a sponge and one cent for a soapstone pencil." Lovice could have bought two slate-pencils for a cent, but they were the scratchy kind, and she liked the soapstone best. The third page troubled her most. "Two cents for lickerish" and "One cent for lozengers" six times! All her money was gone, and there wasn't any tenth left! Those lozenges were so tempting in the tiny window of the school store, each rolled in paper of different colours, and each with a different flavour. Lovice liked the saffras best, all wrapped in pink. Each roll had a little printed slip in it with your fortune on it. Lovice was considered quite a good speller in the schoolroom, but she never had had any such words as "lozenges" and "licorice" in her spelling lesson, and she had to spell them as best she could. It was a very sober-faced little girl who asked her father the next morning for a penny for Sunday School, and explained that her pennies were all gone. "You must lay aside your tenth first, Lovice," said her father, "or you never will do it at all."

On her way to school the next morning, Lovice stopped at the little school-store and asked for an empty spool-box. At noon when she reached home she wrote on it, "One Tenth," put a penny in it, and hid it safely away in the top bureau drawer. All during the week, as one by one she handed the rest of her pennies over the school-store counter to the plump little German woman, she thought of the tenth laid away, and it made

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her happy. When the next Sunday came, there it was in the spool-box, waiting to be carried to Sunday School. "I'm glad I put it there first thing, father," she said. "It's a much better way."

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When Lovice grew older and had more money, she kept on giving, but she changed the fraction to a ninth, and then an eighth, and kept on giving more and more, for she found it one of the very happiest things in all the world to give her money to the Lord. And she always felt glad that she began when such a little girl to law aside the tenth first.

\*\*\*

**A BOY AND A DOG SHOW.**

A gentleman stopped suddenly before a sign which told that messenger boys were to be had on the inside. He hesitated, and then went in.

"How many boys have you in now?" he asked.

"Six," was the reply; "it's dull today."

"Boys," said the gentleman, eyeing them scrutinizingly. "I suppose you know there is to be an exhibition of trained dogs to-night?"

The faces of the boys showed that they were perfectly aware of that fact, and that they might even give him some points in regard to it.

"Well, I'm looking for a boy to take a blind man to it."

A titter was the first response; then followed a variety of expressions, as, "What could a blind man see?" and "You can't guy us that way."

"I'm not jesting; I'm in earnest," said Mr. Davis; and then, looking at one of the boys who had said nothing, he asked, "Well, what do you think of it?"

"I think I could do it," was the reply.

"How do you propose to make him see it?"

"Through my eyes, sir. That's the only way he could see it."

"You're the boy I'm after," said Mr. Davis, and he arranged for him to meet the blind man.

The exhibition was in a large theatre, and the blind man and his guide had a box to themselves, where they would disturb no one; but Mr. Davis from his seat in the audience knew that the boy was telling what went on so that the blind man could understand. Indeed no one applauded more heartily than the blind man himself.

The following day Mr. Davis again appeared among the messenger boys, and after a few words with the manager, he said:

"Boys there was offered every one of you yesterday a chance for lifting yourselves up in the world, but only one of you grasped it. My friend, the blind man, has felt for some time that he might get much pleasure out of life if he could find some young eyes to do his seeing for him, with an owner who could report intelligently. My friend is delighted with the experiment. He says he is sure I hit upon the one boy in town who will suit him, and has offered him a good position with a fine salary. Messen-

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ger boys are easy to get, but a boy who can make a blind man see is at a premium. You see, that boy, though he did not know it, was on the watch for a good opportunity, and when it came, he knew how to manage it."—"Brown Book."

\*\*\*

**MADLINE'S MESSAGE.**

It would not have seemed so terrible, Madeline's friends told each other, if only Madeline had not from a child so exulted in the mere joy of motion. But to thing of Madeline—Madeline—robbed in one cruel moment of all that eager, abounding life, and condemned for whatever years were left to her to an invalid's couch and constant suffering!

If they said to each other with choking voices, if only she had died and never known. But she had to

know and very soon. When broken hearted, her mother answered her questions, the girl asked to be left alone a while "to think it out." And the mother, knowing that it must be, closed the door and left her alone in her wilderness.

The struggle lasted days, while the mother waited and suffered with her. In those days Madeline went over and over it all—her happy past, the merry walk from school that windy afternoon, the sudden blow from a falling branch—and then the strange, dark world of imprisonment and pain.

In those twelve waited in her prison the girls said, "t soon after she kn be to her, she ha minated and hung bed. It was the people entering a strong and of go Lord thy God is

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She would see no on even the old minister her all her life.

"Tell him I've go alone," she said. "I

He did understa And at last one n drew her mother's fa

"It's all right,

"Tell the girls I wa everybody. Tell t think they can leave be left."

Everybody came t line's sake first; ar were coming for tl line's room to all and to others, who their way in, becam every one turned joy or hope or sor her word, Madeline be "left out." S kind of light and weak hands could with all the new b terests, even the than one party go Madeline's room.

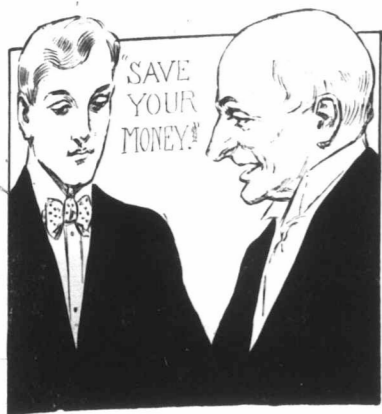
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She would see no one those days, not even the old minister who had loved her all her life.

"Tell him I've got to fight it out alone," she said. "He'll understand." He did understand—they all did. And at last one morning Madeline drew her mother's face down to hers. "It's all right, dear," she said. "Tell the girls I want them to come—everybody. Tell them they needn't think they can leave me out—I won't be left."

Everybody came eagerly, for Madeline's sake first; and very soon they were coming for their own. Madeline's room to all the "old crowd," and to others, who one by one found their way in, became the place where every one turned instinctively with joy or hope or sorrow. And true to her word, Madeline did not let herself be "left out." She learned every kind of light and pretty work that weak hands could do; she kept up with all the new books, the latest interests, even the fashions. More than one party gown was planned in Madeline's room.

"You may go to parties," she would laugh, "but parties come to me all the time."

In those twelve years that Madeline waited in her prison, she seldom, as the girls said, "talked religion," but soon after she knew what life was to be to her, she had had a motto illuminated and hung at the foot of her bed. It was the old command to a people entering a strange land—"Be strong and of good courage, for the Lord thy God is with thee."

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Madeline's eyes so often rested upon this as she talked that her friends began to notice it. And then they remembered that from the day Madeline's doors opened to them no one had ever heard her complain.

But it was not until Madeline had gone that they understood what she had done for them. Rose Kenton began it by telling of the time when she was discouraged over her failure as a nurse.

"Madeline didn't pity me," she said. "She only said, 'Dear, there's always something left. One can always be brave, and—one doesn't have to be alone.' And when I thought of her and her motto, I tell you, girls, I had to brace up. I'd have been ashamed to speak to her again if I hadn't."

Other experiences followed. One knew how George Alvord had gone to Madeline when Edith Marlow broke her engagement with him; another knew of one who had gone in the deep failure of sin, and many there were who had sought her in the loneliness death had made. To all her message had been the same—one can always be brave—and one doesn't have to be brave alone.

So having fought her fight and strengthened uncounted hearts, Madeline had passed into the light—"Youth's Companion?"

**WHAT MONKEYS CAN DO.**

"What a smart little fellow that monkey was! Did you see how he passed the cup around for nickels and pennies for the poor old hand-organ man to-day, uncle?"

"No, but I have seen some very wonderful monkeys—monkeys that could do as much work as you can, Tommy Brice, or even more."

"One of these monkeys was the pet of a sea captain I knew some years ago, and he always helped the cook to get dinner. If eggs were to be boiled, it was left to Brownie, who put them in the kettle and timed them by the kitchen clock. He could turn the capstan and furl the sails as well as any man on board the vessel. He made all the beds one day as nicely as the chambermaid."

"Oh, Uncle Dan!"

"Well, it's the truth! In Siam, where I spent part of last year, the business men kept monkeys as cashiers. They could tell a counterfeit piece of coin from a good one quicker than the men could. The gift these creatures possessed was found out in this way: A large store kept a pet monkey, and one morning he was seen to take a coin from the cashier's desk, bite it between his teeth, and throw it down with a solemn shake of his head. It was a counterfeit, but no one had known it. After that they tested the monkey again and again, and he knew the bad money every time. The cashier had found it very hard to tell which was which; it seemed easy for the monkey. In China I don't know how many I saw packing tea. Yes, they hire out for less money than regular hands—only for plenty to eat. They work faster than the men, and do good service, too. I saw them at it myself."

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Tommy was about to say, "Oh, Uncle Dan!" again, but the gentleman hurried on before he had time.

"You know what a chimpanzee is, don't you?" "Well, in Africa, a female chimpanzee 'hired out' as a servant—made the beds, swept the rooms, set the table, peeled the potatoes, and turned the spit, among other things. She was as clever as Betty is in our kitchen. Yes, it's wonderful how they learn—how they imitate what other people do. They are fearfully ugly—uglier than the baboon, even."

"I never saw a baboon. How do they look?" asked Tom. "Big or little?"

"When a baboon is grown up, he's the size of a large dog—your Nero, we'll say. He has a fierce temper, a very bad disposition, usually quarrelsome. When young he is docile enough, and does all sorts of funny tricks. But I'd never have one for a pet. Nor do I crave a monkey. They are almost too human, you see."

**A GOOD CAT STORY.**

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

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

entered the last house in the village, where she finally found the object of her long and persevering pursuit. She caressed it with every manifestation of maternal fondness and delight, and then, much to the surprise of the lady of the house, took her departure, leaving the kitten behind. She was not, however, long absent. In a few hours she returned, bringing one of her other kittens in her mouth, which she placed on the floor beside the newly-found. "Ah!" thought the lady, "so I am to have the mother and all her progeny quartered upon me." This, however, was not the intention of the cat; for, after caressing the kitten she had brought for a few moments, she took the other in her mouth and carried it to its former home, and never after visited the one she had given in exchange for it. —"Our Dumb Animals."

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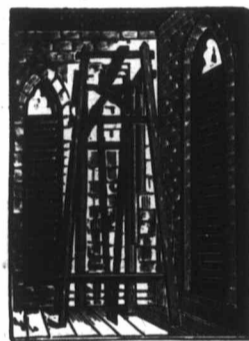
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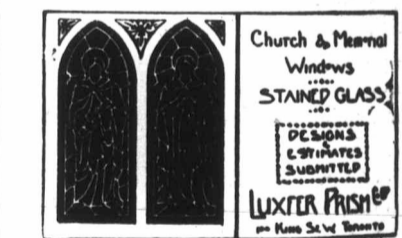
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