

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

ESTABLISHED 1871.

Vol. 34

TORONTO, CANADA, THURSDAY, JUNE 20, 1907.

No. 25.

CLERICAL SUITS

We have a large selection of black cloths for Clerical Suits in Serges, Cheviots and Vicunas, Visiting Suits made to order for \$20.00 perfect FIT GUARANTEED

BERKINSHAW & GAIN,
348 Yonge Street.

Canada's High Grade Pipe Organs

TUBULAR and ELECTRIC PNEUMATIC and MECHANICAL ACTIONS

Also a specialty made of Reconstructing and Revoicing OLD ORGANS. Electric and Water Motors supplied. Estimates furnished on application.

BRECKELS & MATTHEWS,
Church Pipe Organ Builders
491 KING ST. WEST, TORONTO
A. E. BRECKELS. — A. MATTHEWS.

A Letter Like This Speaks for Itself

"Suit absolutely satisfactory. Thanks very much; within find cheque for amount."

This is only one of a number of like character received from well-pleased clergymen. Order your next suit from us

GEO. HARCOURT & SON,
Clerical Tailors, TORONTO

What about the New Theology?
Ready July 25th. (90 cents.)
By the **REV. W. L. WALKER.**
AUTHOR OF *The Cross and the Kingdom, The Spirit and the Incarnation, etc.*

This volume is an estimate of, and reply to, Rev. R. J. Campbell's *New Theology* from a standpoint of liberal, but decided, Evangelicalism. Few scholars are more competent to write such a reply than Mr. Walker, as for many years he has made a careful study of the subjects Mr. Campbell writes upon, and he has no difficulty in dealing convincingly with them.

WANTED—Assistant Curate for St. Matthew's Brandon. Good opportunity for work. Two mission churches in the town. Deacon or priest willing to share work with present staff of two priests. Address—Rector, Brandon, Man.

WANTED—Clergyman, Evangelical, for the parish of Musquash, N. B. Stipend \$700; pleasant rectory. Correspondence invited. Charles Spinney, warden, Clinch's Mills, St. John Co., N. B.

Send \$1.00 for 25 Panatellas.

Clubb's Panatellas are a genuine Hand Made, Clear Havana Filled Cigar, 5 inches long. They are delightfully mild and are sweet as a nut; fully equal to cigars costing double the money.

"OUR SPECIAL OFFER"
For \$1.00 we will send box of 25 Panatellas to any address in Canada, and prepay all express or postal charges. Order to-day.

A. CLUBB & SONS, 5 King West.
Established 1878. "Our reputation your guarantee."

ANTHEMS SERVICES for Whitsuntide, Harvest or general use. Magnificats, Nunc Dimittis, Te Deums, Communion Services, Kyries, Offertory Sentences etc.

Voluntaries for Pipe or Reed Organ
Our stock is large, send us a postcard and we will gladly mail you samples of any of the above lines on approval.

ASHDOWN'S MUSIC STORE,
Anglo-Canadian M. P. A., Ltd.,
143 Yonge St., - - Toronto.

UPPER CANADA TRACT SOCIETY,
JAS. M. ROBERTSON, Depository,
102 YONGE STREET - TORONTO

The Church and Empire
CLOTH - - - - \$1.00

A series of Essays contributed by Eleven various writers, with a preface by the Archbishop of Canterbury. This interesting Book should be read by every Churchman in Canada

Orders will now be received by
THE CHURCH BOOK ROOM
23 Richmond St. W., Toronto

THE Church Decorators TORONTO

The **Church Decorators** are the only firm in Canada devoted to church work and in which the principals are themselves trained decorators, personally designing and supervising all their work.

The following churches were during the past year decorated under the supervision of our Mr. Browne when employed by other firms.

ANGLICAN	R. C.
Chancel, Grand Valley	S. Mary's, Toronto
S. Mark's, Beeton	S. Francis, Toronto
S. Mark's, Orangeville	S. Joseph's, Toronto
S. Peter's, Cobourg	S. Patrick's, Galt
S. Luke's, S.S., Toronto	

METHODIST	PRESBYTERIAN
Streetsville	Mansewood
Granton	Panels at Uxbridge
Brockville, Wall St.	Oshawa
Bathurst St. Toronto	

Mr. Browne is now a member of our firm and has the personal supervision of all our work.

THE CHURCH DECORATORS
32 Richmond Street East, TORONTO.

The Mills' Training School for Male Nurses BELLEVUE HOSPITAL

OFFERS a two years' course in nursing to young men. In addition to the unusually active and comprehensive service, excellent practical and theoretical instruction in nursing will be given, also lectures by the physicians and surgeons connected with the hospital.

For further information apply to
MISS ANNIE W. GOODRICH,
Gen. Supt. Training Schools,
Bellevue Hospital, N.Y. City.

Spencer's Pipe Organ Works
38-44 Rebecca Street, HAMILTON.

All Work Warranted Established 1885.

WALTER SPENCER.

CLERGY HOUSE OF REST
CACOUNA, - - QUE.

The house will be opened for the reception of guests on the 28th of June, 1907. As the accommodation is limited early application is requested. Apply to

MRS. M. BELL IRVINE,
59 GRAND ALLEE,
QUEBEC.

St. James Cemetery CHURCH OF ENGLAND
Consecrated in 1845
Entrance and Office Parliament St. North of Wellesley St.

Part of the hillside overlooking the Rosedale Ravine Drive, has recently been terraced and laid out in Burial Plots and is now offered for sale. Full particulars may be had on application to

THE SUPERINTENDENT,
Telephone North 312. 635 Parliament St.

RIDGEWAY'S Collecting Agency

Founded in Montreal in the year 1880, by its sole proprietor T. R. Ridgeway. In daily use by the Leading Bank Managers, Insurance Companies, and foremost merchants in Canada, United States and Europe.

RELIABLE AGENTS ALL OVER THE WORLD
No Collection no Charge.

Offices: 11 St. Sacrament St. MONTREAL.
Bell Tel. Main 1677.

J. YOUNG, THE LEADING Undertaker & Embalmer,
359 Yonge St., Toronto. Telephone 679

WANTED

A lady in every parish in the Dominion to obtain new subscribers for the **Canadian Churchman**. Liberal terms offered.

Apply to Canadian Churchman Office, 36 Toronto St., Toronto, Ont.

Costuming
Original Designs
— FOR —
Evening Gowns
Tailor-Mades
Shirtwaist Suits

R. W. PARKINSON
56 College Street,
TORONTO.
PHONE NORTH 1805.

PEWS
OUR SPECIALTY
THE GLOBE
FURNITURE CO. LIMITED
WALKERVILLE, ONT.

Church Chime Bells
Memorial Bells a Specialty.
Bethane Bell Foundry Co., Baltimore, Md., U.S.A.

St. Augustine Wine
Registered Communion Wine
\$1.50 per Gallon. (25c. extra for container). \$4.50 per doz. Qts. (bottled), F. O. B. here. Direct importer of Foreign Wines and Spirits.
Telephone Main 625.
J. C. MOOR, 433 Yonge St. - TORONTO.

S. LIS
Manufacturers of stone fabrics. ARTISTS.
LONDON, ENG. Museum. d Liverpool.

L. IDOWS
ASS CO. Ltd. TORONTO.

Windows skillfully

que Glass 1st place

Island, Ltd. TORONTO

STERN'S, Desks, etc., Candelabra Brasses, Chandeliers, Communion Services, Musical Contractors.

BROS. 107 St., Hamilton. 222 Barton St. Toronto

GLASS

ALS TIONS R S

k Son, Montreal

Church & Memorial Windows STAINED GLASS
DESIGNS ESTIMATES SUBMITTALS
LUXTER PRISM
100 Home St. W. Toronto

ARK of every description notice. Designs furnished a guarantee.
MONS, LIMITED
West. Toronto.

Church Brass Work
MEMORIAL BRASSES
W.L.S. & S.
ANDREWS
AWA, LIMITED
155 OTTAWA

St. Augustine
Registered
The Perfect
Communion Wine

In cases, 1 dozen quarts, F.O.B.
Brantford, **\$4.50.**

Prices at St. John, N.B., Halifax, N.S.,
or Winnipeg, Man., One Dollar per
case additional.

J. S. HAMILTON & CO.
Proprietors and Manufacturers
St. Augustine,
BRANTFORD & PELEE ISLAND
Canada.

GRAND TRUNK RAILWAY SYSTEM
SINGLE FARE

— for —
DOMINION DAY

Between all stations on the Grand
Trunk Railway System in Canada
Tickets good going June 28, 29, 30
and July 1, 1907.

Valid returning from destination on
or before Tuesday, July 2nd, 1907

For further information tickets, etc.,
call at Grand Trunk City Office, North-
West Corner of King and Yonge Streets.

J. D. McDONALD,
District Passenger Agent, - Toronto.

**BUSINESS BRINGING
PRINTING**

Good printing holds old
business on your books
and draws new.
We are better equipped
than ever to do all kinds
of Commercial Printing
that draws trade.

Monetary Times Printery
62 Church Street. Telephone
TORONTO. Main 7404

Farm Labor

If you want help for
the farm for the season
or the year, write for
application form to the

Bureau of Colonization
Parliament Buildings,
TORONTO

Established 1884. Telephone Main 1137.

COPELAND & FAIRBAIRN
House and Land
Agents,

24 Victoria Street, - - Toronto.
MONEY TO LEND.
Night Telephone. North 3306.

Toronto Humane Society
106 BAY STREET.

Pres. Ven. Archdeacon Sweeny,
Sec. Miss Dora Spears.
All cases of cruelty reported—promptly investigated
Telephone 1958. Contributions for the
work earnestly requested.
Hon. Treas.—COL. JOHN I. DAVIDSON,
156 St. George St. Toronto.

Church Decorators

A highly skilled staff of Artists and
Draughtsmen and specially trained
Artisans in church work. Write for
references and list of executed works.

A member of the firm will go to
any place in the Dominion to dis-
cuss preliminaries.

THE THORNTON-SMITH CO.

11 King Street, W., TORONTO, and 123 Oxford
Street, LONDON, ENGLAND.

**A Physician's Testimony
for Labatt's Ale**

"We find that the ale uniformly and well agreed with the
patients, that it stimulated the appetite, and thereby increased
nutrition. The taste, likewise, is always highly spoken of. In
nervous women, we found that a glass at bedtime acted as a
very effective and harmless hypnotic."—SUPERINTENDENT OF
LARGE U. S. HOSPITAL.

Office and Yard,
FRONT ST., NEAR BATHURST,
Telephone No. 449.

Established 1856.

Office and Yard,
PRINCESS STREET DOCK,
Telephone No. 190

P. Burns & Co. Wholesale and Retail Dealers in Coal and Wood

Head Office, 3 King St. West, Toronto. Telephone 131 and 132



**Synopsis of Canadian North-West
HOMESTEAD REGULATIONS.**

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

Entry must be made personally at the local land
office for the district in which the land is situate.

The homesteader is required to perform the con-
ditions connected therewith under one of the follow-
ing plans.

(1) At least six months' residence upon and culti-
vation of the land in each year for three years.

(2) If the father (or mother, if the father is deceas-
ed) of the homesteader resides upon a farm in the
vicinity of the land entered for, the requirements as
to residence may be satisfied by such person residing
with the father or mother.

(3) If the settler has his permanent residence upon
farming land owned by him in the vicinity of his
homestead, the requirements as to residence may be
satisfied by residence upon the said land.

Six months' notice in writing should be given to
the Commissioner of Dominion Lands at Ottawa of
intention to apply for patent.

W. W. CORY,

Deputy of the Minister of the Interior.

N.B.—Unauthorized publications of this advertise-
ment will not be paid for.

COWAN'S Healthful and Nutritious



**HYGIENIC
COCOA...**

Sold in 1/4 lb., 1/2 lb. and 1 lb. Tins only
Absolutely Pure.

**W. H. Stone
UNDERTAKER**

Telephone N. 3755.

32 CARLTON ST.

MEMORIALS

We aim at Artistic Work in
Granite and Marble Monuments.

McINTOSH - GULLETT CO'Y, Ltd
Phone N. 1249. 1119 Yonge St., Toronto.

BELLE EWART



The Best for
Your Home

Absolutely pure, clear as crystal, hard, solid, and
cheap. We guarantee efficient service and entire
satisfaction.

BELLE EWART ICE CO.
PURE ICE SPECIALISTS

Head Office: 37 YONGE STREET, next to
Board of Trade Building
Telephones Main 14. 1947. 2933.

Established 1864.
JOHN CATTO & SON

This firm's many years experience in high-class
dry goods give it intimate knowledge of the world's
best markets, with resultant satisfaction to customers

**Household Napery, Silks, Dress
Goods, Mantles, Millinery,
Dressmaking.**

Special facilities for quick execution of
Wedding and Mourning orders.

JOHN CATTO & SON

King Street—opposite the Post-Office,
TORONTO.

**WESTERN
ASSURANCE FIRE
COMPANY** and MARINE

Assets, over.....\$3,570,000
Income, for 1906 over..\$3,609,000

HEAD OFFICE:

TORONTO - - - ONT.
HON. GEO. A. COX, President. W. R. BROCK, Vice-President.
C. C. FOSTER, Secretary. W. B. MEIKLE, General Manager.

The Alexander Engraving Co.

16 Adelaide Street West, - Toronto

Half-tone Engravings, Zinc Etchings,
Wood Cuts, Designing and
Commercial Photography.

Our Cuts Give Satisfaction. Samples on Appli-
cation. Phone Main 213



A LEASE OF LIFE

CANNOT be secured but it
is within the power of
almost every man to protect his
tenancy of life and so make its
termination as free as possible
from disastrous consequences.

The protection afforded by
a policy of life insurance in a
strong company such as the
North American Life is just
what you should have for this
purpose, and a little foresight
and consideration exercised
now would prevent future hard-
ship to your family at the time
when you are not on hand to
help them.

Secure a policy now while
health and opportunity permit.

**NORTH AMERICAN LIFE
ASSURANCE COMPANY.**

Home Office, Toronto

JOHN L. BLAIRIE, President
L. GOLDMAN, Managing Director
W. B. TAYLOR, Secretary

FAVORABLY KNOWN SINCE 1826
HAVE FURNISHED GOOD
CHURCH, SCHOOL & OTHER
WATERVLIET, N.Y. GENUINE
CHIMES, Etc. CATALOGUE & PRICES FREE

TORONTO, THU

Subscription

(If paid str

NOTICE.—Subscription
Toronto owing to the cost
ADVANCE, \$1.50.

ADVERTISING RATES

ADVERTISING.—The CA
medium for advertising, b
Church Journal in the Dor

BIRTHS, MARRIAGES, DI
Deaths, etc., two cents a

THE PAPER FOR CHURC
a Family Paper devoted t
Canada, and should be in

CHANGE OF ADDRESS.—
not only the Post-Office t
also the one to which it h

DISCONTINUANCES.—If
received, it will be contin
the paper must ret
dollars per annum for th

RECEIPTS.—The label ir
tion is paid, no witten r
postage stamp must be s
or four weeks to make th

CHEQUES.—On country
fifteen cents.

POSTAL NOTES.—Send
CORRESPONDENTS.—All
of the CANADIAN CHURCH
than Friday morning for
Address all communication

Phone Main 4643.
Offices—Union Block.
NOTICE.—Subscrip
\$2.00 per year; if paid i

Lessons for

June 23—
Morning—1 Sam. 11
Evening—1 Sam. 11

June 30—
Morning—1 Sam. 11
Evening—1 Sam. 11

July 7—
Morning—2 Sam. 11
Evening—2 Sam. 11

July 14—
Morning—1 Chron
Evening—1 Chron

Appropriate F
days after Trini
F.R.C.O., orga
St. James' Ca
are taken from
many of which

FOURTH

Holy Commu
Processional,
Offeratory: 11
Children's H
General Hy

FIFTH

Holy Comm
Processional
Offeratory: 1
Children's
General Hy

THE FOUR

While the
us the blesse
and encouraj
rest which r
through the
Gospel desc
moral condu
we are to g
our charact
now prepar
shall be re
must be ex
a prelimina
poral "tha
eternal."
self-examin
Have I bet

Canadian Churchman.

TORONTO, THURSDAY, JUNE 20, 1907.

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

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

ADVERTISING RATES PER LINE 20 CENTS

ADVERTISING.—THE CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

BIRTHS, MARRIAGES, DEATHS.—NOTICES of Births, Marriages, Deaths, etc., two cents a word prepaid.

THE PAPER FOR CHURCHMEN.—THE CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

CHANGE OF ADDRESS.—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due at the rate of two dollars per annum for the time it has been sent.

RECEIPTS.—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

CHEQUES.—On country banks are received at a discount of fifteen cents.

POSTAL NOTES.—Send all subscriptions by Postal Note.

CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

Address all communications,

FRANK WOOTTEN,

Phone Main 4643.

Box 34, TORONTO.

Offices—Union Block, 36 Toronto Street.

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

Lessons for Sundays and Holy Days.

June 23.—Fourth Sunday after Trinity

Morning—1 Sam. 12; Acts 6.
Evening—1 Sam. 13, or Ruth 1; 2 Peter 3.

June 30.—Fifth Sunday after Trinity.

Morning—1 Sam. 15, to 24; Acts 9, to 23.
Evening—1 Sam. 16, or 17; 1 John 3, 16 4, 7.

July 7.—Sixth Sunday after Trinity.

Morning—2 Sam. 1; Acts 13, 26.
Evening—2 Sam. 12, to 24, or 18; Mat. 2.

July 14.—Seventh Sunday after Trinity.

Morning—1 Chron. 21; Acts 18, to 24.
Evening—1 Chron. 22, or 28, to 21; Mat. 6, 19—7, 7.

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

FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 315, 322, 554, 558.

Processional: 215, 224, 303, 339.

Offertory: 165, 248, 290, 365.

Children's Hymns: 341, 342, 346, 540.

General Hymns: 7, 12, 238, 243.

FIFTH SUNDAY AFTER TRINITY.

Holy Communion: 216, 520, 544, 552.

Processional: 218, 238, 270, 280.

Offertory: 174, 259, 268, 271.

Children's Hymns: 176, 194, 335, 338.

General Hymns: 214, 222, 223, 285.

THE FOURTH SUNDAY AFTER TRINITY.

While the Epistle for this Sunday holds out to us the blessed hope of everlasting life cheering us and encouraging us with the hope of an eternal rest which remaineth for those who have passed through the sufferings of this present time, the Gospel describes clearly the temper of mind and moral conduct which must be exercised here if we are to gain that goal. By the cultivation of our characters and lives in general are we even now preparing ourselves for "the glory which shall be revealed in us." Love and concord must be exercised here by us in every day life as a preliminary preparation during things temporal "that we finally lose not the things eternal." Th Gospel may be used as a sort of self-examination for ourselves in this respect. Have I been unmerciful? Have I judged others?

Have I condemned? Have I not forgiven? Have I withheld from any their right? etc., etc. It is a personal application to us, each one. Who ever is conscious of his own continual failings will never be hard upon the faults of friends. If we are aware of the beam that is in our own eye, then shall we never be hasty in pointing out the mote in a brother's eye. Here is the real cure: Learn thine own faults first; then amend them. After that God may enable you to see and correct with charity the lesser faults of others. How better can we know our faults and strive to correct them than by following our Church's explicit direction regarding self-examination before coming to the Holy Communion. "What is required of them who come to the Lord's Supper?" To examine themselves whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of His death; and be in charity with all men." For there in the great sacrifice of Christ do we see the greatest example of Perfectness and the greatest Help to truly and earnestly repent of sins, and to live in love and charity with our neighbours and to lead a new life following the Commandments of God and to walk in His Holy Ways.

Church of England Waifs' and Strays' Society.

A letter to be found in another page revives interest in a historical charity, a short history perhaps, but yet an interesting one. The old town of Niagara has had its vicissitudes, it had one great up in the world, followed by many downs. It was the first capital of Upper Canada, a distinction which it lost to Toronto. Afterward it was the county town, but St. Catherine's secured this title and advantages. After this loss the jail stood empty for some time, but was at last purchased by and changed in character by Miss Rye. We, in Canada, owe much to Miss Rye. She was the pioneer of the schemes for aiding poor children which have so increased in number and popularity. At first she worked amid great obstacles. If any poor girl went astray she was called one of Miss Rye's girls. As a class Miss Rye's girls were deserving and good women. For many years the work has been quietly conducted and has dropped out of general notice. As to the merits of our correspondents complaint we know nothing, but the welfare of poor and neglected children or old people cannot be too carefully guarded. The Provincial Government appoint Mr. J. J. Kelso to examine the physical condition, schooling, etc., of the children and his reports are public property. As to the religious training and moral welfare of the children the ultimate responsibility rests on the people who send them out. We believe it is the Waifs' and Strays' Society of London of which a Mr. Rudolph is Secretary, and is believed to be under Church auspices. There is nothing worse than suspicion of unfairness, whether well or ill founded. Any doubt should be either verified or dispelled. If the previous Church training of the girls while in England is rendered futile by the management in Canada it is a serious matter and should be enquired into, and we doubt not would be at once put right. The proper authority to act would be the Rural Dean or Archdeacon.

Broadening the Horizon.

Nothing could very well have better illustrated the increasing strength of the Imperial spirit in Canada than the enthusiastic and respectful welcome tendered the Royal Japanese Prince Fushimi by our people. Nothing could have

been devised to prove more effectually the spontaneous and genuine warmth of our regard for our modest, gallant and most capable ally, the illustrious Emperor of Japan, than the hearty greeting given his distinguished relative in Canada. The graceful recognition by the Prince of Canada, as a link in the chain of Imperial diplomatic alliance between his own countrymen and ours of the British Empire is fully appreciated and proves the recognition which Canada to-day is receiving from the nations of the world. Long live the illustrious Emperor of Japan, say we, and may peace and prosperity be long assured to the gallant race who rejoice in his benignant rule.

Loaves and Fishes.

It is saddening to see the time taken in the Synod of the Diocese of Toronto, the labour expended and the intense feeling shown over the distribution of the income of funds held by the Church for the benefit of the clergy. So diverse is the opinion as to the proper mode of distribution and so determined is the effort of each individual who has a plan of his own for the solution of the matter that it seems impossible to come to any satisfactory agreement. Meantime one cannot withhold one's admiration of the patient silent and indomitable backwoods missionary and country parson who from the back benches wearily listen to the endless controversy over money, and true heroes that they are, after the jangling week is over go back to their storm swept hills, rough roads and widely separated stations and with barely enough money to keep body and soul together—through the long years of a devoted life, cheerily dispense the means of grace, "visit the fatherless and widows in their affliction and keep themselves unspotted from the world." These men are, indeed, and in truth the salt of the Church. God grant that the species may not soon become extinct.

The Companionable Man.

There is a duty that every man owes to his fellows which is too often seriously neglected. It is the cultivation of the habit of interesting and entertaining conversation. It adds a great deal of innocent and sometimes instructive enjoyment to social intercourse and promotes good fellowship and kind and sympathetic feeling. An example of the successful cultivation of this habit was the late Mr. Edward Grose Hodge to whom the "Saturday Review" thus refers: "Mr. Hodge had yet a large, delightful store of anecdotes to draw from. He had met in his time many of the great political figures of the second half of the nineteenth century, Disraeli, Gladstone, the seventh Duke of Devonshire, Sir Robert Peel, among them. In 1874, immediately after the Liberal defeat, he met Gladstone among the books, and exchanged a word or two with him about the election. 'My dear Mr. Hodge,' replied Gladstone, 'I feel as if a mountain were off my shoulders.' A friend notes the liveliness of Mr. Hodge's humour and a certain frolic in his talk of a choice and pleasant quality, always making for ease and friendship; to know him and to talk with him on books or on Nature was like reading Izaak Walton—a thing, as Lamb said, to sweeten any man's temper."

Gambling.

In concluding a recent sermon on this popular vice, which His Lordship characterized as worse than the drink the Bishop of Durham said: "Briefly, in closing, let a word be said about the remedies which may, God helping, touch this tremendous evil—an evil so clinging that work-

e 20, 1907.

& SON

ience in highclass
ledge of the world's
faction to customers
Silks, Dress
Millinery,
ing.
lek execution of
ing orders.

& SON

be Post-Office.
"O.

ERN

FIRE
and
MARINE

... \$3,570,000
... \$3,009,000

CE :

ONT.

W. R. BROCK,
Vice-President.

W. B. MEIKLE,
General Manager.

engraving Co.

st, - Toronto

Zinc Etchings,
igning and
tography.

Samples on Appli-
cation.

Phone Main 213

ers among the young tell us that it is much easier to get lads to take a pledge not to drink or not to smoke than not to bet. Assuredly one far-reaching remedy will come with every wise and solid advance in the brightening and sweetening of the monotonous conditions of life for the myriads of toiling people to whom too often the bet seems, alas, the only excitement, besides the drink, which helps time along. But all finally efficient moral remedies must come from within, under blessing from above. From numberless wealthy lives the very thought of gambling 'pleasures' is shut out by willing devotion to some nobler career, social and Christian. From numberless poor and toiling lives (I know some of them) it is kept utterly away by unselfish care for a neighbour's troubles and self-sacrificing efforts in the small spare time to do Christian good—good of which this world, and the world to come, shall both reap the fruits. Any pure interest connected with other people helps to keep the bane away. And wherever, among rich or poor, the blessed light of a godly home is kept burning (and such homes exist, more of them than we think, often where we least expect it), there the deadly and delusive mania of the gambling habit cannot be; it dies of truth and love."

The Church in the East.

"In the Diocese of Lucknow the Rev. G. Westcott, of the Cawnpore Mission, has been made a Canon of the Cathedral," says "The Year's Work." "He has been making a valuable study of Hindu religious orders, and spent some time at a great Hindu gathering called the 'Kumbh Mela,' which was held at Allahabad in 1906; 3,400,000 persons attended it. The Canon spent his time in the Sadhu encampment, where 80,000 were encamped. He is very anxious to establish a mission among monastic orders at Karwi, where a great opening offers itself. At Cawnpore a Christian Hostel has been opened for students and there are fifteen boarders in it. The Industrial School does splendid work. It turns out beautiful ecclesiastical furniture for several dioceses. Its brass work is taken by the Government. On Christmas Eve a Sadhu was baptized, who was called Puran Das, but is now known by the name Prabhu Das (servant of the Lord). Formerly a Hindu mendicant, now he works for Christ. Several religious works are issued from the Mission Press under the charge of the Rev. Ahmad Shah. There is a first-rate Women's Hospital at Cawnpore, staffed by our women doctors; 20,490 out-patients were received. Miss Wynne Edwards is the head doctor. There is an orphanage managed by our women missionaries, and Zenana work goes on apace."

The Scotch School Catechism.

Last week we drew attention to the proposed new Scotch Catechism. We may be pardoned for adding a few words as its reception carries much instruction and may we hope act as a guide to us. There always must be differences of opinion and the constant point of difference is whether it is most wise and Christian-like to make the best of our opportunities or refuse concessions which carry with them, what in our judgment might be mistakes or errors. Both schools are sincere, actuated by the sincerest conviction and the best motives. One or other, generally the latter, is apt to lose sight of the practical world that we live in and to reject everything which does not aim at an ideal perfection. But to return to the new Scotch Catechism. In order to judge let us try to understand the state of Scotland. It is overwhelmingly Presbyterian, divided into three bodies, but there is no doctrinal division. In the board schools the teaching, if any, is that of the Shorter Catechism, and is not satisfactory. The Rev. W. Rollo, of Glasgow, aroused attention by

a pamphlet in which he appealed to all religious bodies to make some joint effort to save definite religious teaching in the board schools. At last on the invitation of the Established Church a conference was held in 1904, resulting in the appointment of a committee, both lay and clerical, from the Established Church, the United Free, the Wesleyans, the Congregational, and the Scottish Episcopal Church. Among our representatives were Dr. Dowden, Bishop of Edinburgh, and Dr. Rowland Ellis, Bishop of Aberdeen. These two Prelates are neither of them Scotch by birth, one is an Irishman, the other English, but both men of the highest spiritual character and thoroughly Scotch by experience and length of residence. Not that anything turns on that, but the fact is a guarantee that no narrow views or local prejudices were allowed to stand in the way. The result is now an agreement on a school Catechism of 64 questions, thirty-five doctrinal and the remainder on what may be practically designated moral duties. We are assured that the Deity of Jesus, the Incarnation, sin, repentance, faith, the Holy Spirit and the means of grace are set out in clear and simple language, common in great part to the Prayer Book, and the Confessions and Catechism, which were to a great extent formed on it. It is to be kept in mind that this book is for general week-day use, and is not to take the place of the home and Sunday School teaching, teaching which nowadays is either not given at all or only taught and learnt very perfunctorily. The book is one which criticism may improve, but is one certainly needed. It is sad to think that with Jamaica Catechisms and other admirable compilations there should be so much backwardness in enforcing the moral and religious training of the rising generation.

THE CRIME OF BEING POOR.

Most undoubtedly the whole civilized world is becoming dissatisfied with its present methods of dealing with its aged indigents, and as waking up to the necessity for some radical reform. And most emphatically none too soon. For centuries, at all events ever since the Reformation and the enactment of the Poor Law, poverty, or at least indigence, has been frankly treated as a crime. The "pauper" (literally the "poor man") has been penalized and put on the level of the convicted criminal. He has been deprived of his civil rights, he has been placed more or less under restraint, he has in short been branded with an infamy little, if any, less invidious and degrading than that which attaches to the jail bird. A moment's reflection will, we think, prove that our language, though strong, does not go beyond the facts of the case. How much is there to choose between the disgrace of the "work house" or the jail, i.e., in popular estimation. A little perhaps, but when you come to look into it, surprisingly little. No wonder that in England to the self-respecting poor, going to the workhouse is almost worse than death itself, and is resisted to the very last extremity. So far as general conditions go exactly the same principles rule on this continent. Indigence is treated as a crime. People are not, it is true, allowed to starve to death, but the State sees to it that their lives are made just as little worth living as it is possible for the ingenuity of man to contrive, without (as a rule) the infliction of direct cruelty. Of late, however, the civilized world has become ashamed of its treatment of its aged and helpless poor, and schemes for the amelioration of their lot crowd one upon another. First and foremost we have the Australasian system of old age pensions, now in force in New Zealand, where it originated, and in the continent of Australia. So far as it is possible to judge, after so short a trial and in the case of

countries, as yet, so remote, the system has worked well. In New Zealand, that country with its homogeneous population, its isolated geographical position and its splendid resources, apparently marked out by nature to furnish the world with a sort of social and political social experimental laboratory in New Zealand, it is claimed the system has been a grand success. The lives and homes of the poor have been wonderfully brightened, dignified and sweetened. The relations between the aged poor and their children, who previously had to support their parents out of their scanty earnings, have, it is the subject of universal remark, been greatly improved. Now the old people instead of becoming a burden upon their children, are able to do something towards the support of the family, and are, such alas is human nature (but facts must be faced) regarded with greatly increased respect and affection; then the strain upon charitable societies has been greatly lessened. At the same time, as statistics prove, thrift has not been discouraged, the "friendly societies" revenues showing a steady advance. Of the comfort, moral, mental and physical, it has brought into the lives of the pensioners themselves, how it has lifted them up in their own and other people's estimation, and wiped away a hitherto indelible stigma, of all this who can begin to adequately speak. Then in Germany and Italy we have an excellent system of compulsory insurance. In England the question of old age pensions is no longer the dream of doctrinaires, but is rapidly becoming a matter of practical politics. On this continent, so progressive in its business methods, so ultra conservative in its social legislation, comparatively nothing has as yet been done towards bettering the condition of the aged poor. Their condition still remains a very nasty blot upon our American civilization. The poor man, who after producing thousands of dollars worth of wealth, finds himself in his old age homeless, friendless and helpless, from no fault of his own, is still treated as a criminal, and grudgingly accorded the bare right to exist. Without pronouncing upon any of the systems now in vogue in other parts of the world, we hail with satisfaction the recent attempt made by Sir Richard Cartwright in the Canadian Senate to grapple with an evil, which the moral sense of Christendom, is everywhere rising against.

AN INTERESTING ANNIVERSARY.

The great majority of Canadian Church people, we imagine will be considerably surprised to know that within three years the Canadian Church will have attained the two hundredth anniversary of its founding. As a distinct organization the Canadian Church, of course, dates from the appointment of Bishop Inglis in 1785, but for almost exactly three-quarters of a century previously the Church had been at work at various points in the ancient and historic province of Nova Scotia, and four or five parishes in existence to-day, including St. Paul's, Halifax, Lunenburg, Cornwallis, Windsor, etc., had been established and provided with resident clergy. To the ancient capital Port Royal, now Annapolis Royal, founded by De Monts in 1604, belongs the honour of being the first place, in what is now the Dominion of Canada, where the services of the Anglican Church were regularly held. Captured by Governor Nicholson, of Massachusetts, in 1710, the name of the place was changed in honour of the reigning sovereign, Queen Anne. With the troops came the Rev. J. Harrison, a priest of the Church of England, who remained in the town until 1732, being succeeded in 1727 by the Rev. Richard Watts, an S. P. G. missionary, who in his turn remained until 1739. From that time forward, until the settlement of the Rev. Jacob Bailey in 1781, the ministrations of the

Church seem to have been in 1732 a clergyman was stationed at the station on the "Gu" remained until 1743. evening, between the settlement of H to have been no res the province. In Paul's Church, Hal its first rector, the later followed the c enburg on the Atl; the appointment Windsor, Cornwall therefore, be seen t ful break of six ye Church have been within the limits of the year 1710. should be made by celebrate this even founding of whose about a century, in raising a Miss the holding of the Jamestown. What our case should to our rulers and let this subject the oi interesting and p certainly include ancient town of take the shape of church, or possib tentious. The oc one, and should way We would sideration of the our General Syn the diocese direc And we would l dents on the sub general an inter Jamestown celeb

THE RIGHT BISHOP

The Reverend colnshire, Eng. day gave two o the Reverends After a few ye into business, fer himself to Accordingly he lege at Islingto in college wo fluence of Arc Mackenzie Riv then in the Di young bride h York, from wh ed to Winnipe two months. con by Bisho for Fort Sim supply boat. reached Fort had only two ritory, the Yukon, and had no fixed to fort and and dogsled. of the Macke began for ot were they fre could they re plies, which two years be

he system has at country with isolated good resources, able to furnish the political social and land, it is claimed success. There have been won and sweetened. I poor and their support their ings, have, it is been greatly im- ead of becoming are able to do f the family, and (but facts must increased remain upon charit- essened. At the thrift has not idly societies' " ice. Of the com- l, it has brought themselves, how r own and other away a hitherto ho can begin to rmany and Italy f compulsory in- estion of old age of doctrinaires, ter of practical progressive in its aservative in its nothing has as the condition of n still remains a rican civilization. lucing thousands ls himself in his d helpless, from ted as a criminal, are right to exist. y of the systems of the world, we attempt made by anadian Senate to e moral sense of ng against.

ANNIVERSARY.

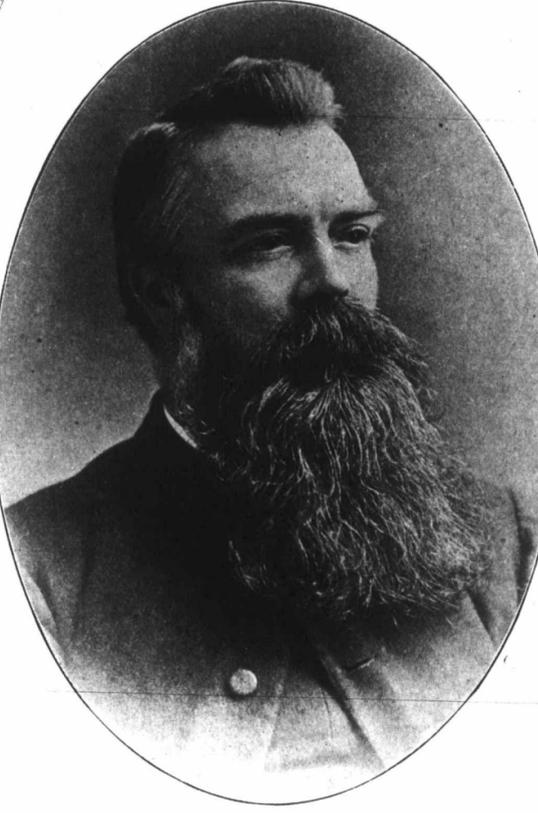
Canadian Church considerably surpris- ears the Canadian. wo hundredth an- a distinct organ- of course, dates op Inglis in 1785, erters of a century n at work at vari- historic province ve parishes in ex- Paul's, Halifax, or, etc., had been h resident clergy- al, now Annapolis i 1604, belongs the e, in what is now re the services of ularly held. Cap- of Massachussets, e was changed in ign, Queen Anne- ev. J. Harrison, a nd, who remained succeeded in 1727 S. P. G. mission- until 1739. From settlement of the ministrations of the

Church seem to have been fitfully maintained, but in 1732 a clergyman, the Rev. J. Peden, had been stationed at Canso, an important fishing station on the "Gut" of that name, where he remained until 1743. During the six years inter-vening, between the removal of Mr. Peden and the settlement of Halifax in 1749, there appears to have been no resident Anglican clergyman in the province. In 1749 came the erection of St. Paul's Church, Halifax, and the appointment of its first rector, the Rev. W. Tutty; three years later followed the creation of the parish of Lunenburg on the Atlantic coast, and subsequently the appointment of resident missionaries at Windsor, Cornwallis, and Cumberland. It will, therefore, be seen that with this brief and doubtful break of six years, the ministrations of our Church have been uninterruptedly maintained within the limits of British North America, since the year 1710. An attempt, it seems to us, should be made by the entire Church to fittingly celebrate this event. Our American brethren, the founding of whose Church antedates ours by just about a century, are at present busily engaged in raising a Missionary Fund to commemorate the holding of the first services of the Church in Jamestown. What form this commemoration in our case should take, we leave to the wisdom of our rulers and leaders, clerical and lay, and on this subject the opinions of our readers would be interesting and probably profitable. It should certainly include some tangible memorial in the ancient town of Annapolis Royal, which might take the shape of a memorial window in the church, or possibly something even more pretentious. The occasion is certainly an inspiring one, and should certainly be utilized in some way. We would respectfully commend the consideration of the matter to the next meeting of our General Synod, and we might add to that of the diocese directly interested, viz., Nova Scotia. And we would like to hear from our correspondents on the subject, for it is one of at least as general an interest to the Canadian as is the Jamestown celebration to the American Church.

**THE RIGHT REV. W. D. REEVE, D.D.,
BISHOP OF MACKENZIE RIVER.**

The Reverend William Reeve was born in Lincolnshire, Eng., in a village, which in his own day gave two other missionaries to the Church, the Reverends Roger and Robert Clark, of India. After a few years of agricultural life he entered into business, but he was soon influenced to offer himself to the C. M. S. for missionary work. Accordingly he entered the C. M. S. training college at Islington, where he took an active share in college work and sport. Through the influence of Archdeacon Kirkby, a pioneer on the Mackenzie River, he was sent to Fort Simpson, then in the Diocese of Rupert's Land. With his young bride he set sail in April, 1869, for New York, from which through Minnesota he journeyed to Winnipeg. This part of his journey took two months. At Winnipeg he was ordained deacon by Bishop Machray, and soon after started for Fort Simpson in a Hudson Bay Company's supply boat. After a three months' journey he reached Fort Simpson. At that time the Church had only two other missionaries in that vast territory, the Reverend R. McDonald at Fort Yukon, and the Reverend William Bompas, who had no fixed abode, but who wandered from fort to fort and from tribe to tribe by boat, canoe, and dogsled. Fort Simpson is the oldest mission of the Mackenzie River country. Here a new life began for our missionary and his wife. So far were they from civilization that only twice a year could they receive letters from home. Their supplies, which came once a year, had to be ordered two years before. Sometimes they were two, and

even three years in coming. In 1874 Bishop Bompas was consecrated for the See of Athabasca, and in that year he ordained Mr. Reeve to the priesthood. The next year a boarding school for Indian children was opened at Fort Rae, on the northern arm of Great Slave Lake, and Mr. and Mrs. Reeve were placed in charge. Here in a building fourteen feet square, which was both residence and school, for two years they taught. They then returned to Fort Simpson. In 1880 Mr. Reeve took over to England Bishop Bompas's translation of the Gospels for the Indians of the Mackenzie River district. Leaving some of their children in England Mr. and Mrs. Reeve returned to Chipewyan in 1881, taking up there work similar to that which they had carried on at Forts Simpson and Rae. In 1883 Mr. Reeve was made Archdeacon of Chipewyan. When the diocese was divided in 1883 Chipewyan was included in the southern portion, which was called Athabasca, and over which Bishop Young was placed. In 1891 Bishop Bompas gave up the supervision of the part of his diocese east of the



The Right Rev. W. D. Reeve, D.D., who will assist the Archbishop of Toronto.

Rocky Mountains, which retained the old name of Mackenzie River, and Mr. Reeve was chosen to succeed him. Bishop Reeve has since laboured faithfully and incessantly to keep the Christian Indians under the influence of the Church, and to open up new missions. In 1897 the Bishop's house was burned, causing great loss and inconvenience, and in 1902 and 1903 he suffered serious illness, but he is now restored to health. When Bishop Young died in 1903, he was given episcopal oversight of the Diocese of Athabasca in addition to that of Mackenzie River, and his home is at Athabasca Landing.

—You never get to the end of Christ's words. There is something in them always behind. They pass into proverbs, they pass into laws, they pass into doctrines, they pass into consolation; but they never pass away, and after all the use that is made of them, they are still not exhausted.—Dean Stanley.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

The discussion on Church Union in the General Assembly of the Presbyterian Church last week was both interesting and instructive. The subject was introduced in a very judicial and comprehensive speech by Principal Patrick. He reviewed the steps leading up to the negotiations now in progress and commented upon the practical results already attained. He further enlarged upon the request that had come from a Bishop of the Anglican Church that they should be included in the negotiations and the response that had been made to this overture. To Dr. Patrick the future was most hopeful and the day was surely coming when the three denominations now consulting together would join forces to the great advantage of the cause of true religion and virtue. Principal Gordon of Queen's University followed in a speech of great force and persuasiveness. He spoke as one who felt more deeply than he dared express. From Scriptural and practical points of view he argued for union, and expressed his astonishment and satisfaction at the progress already made in the way of a basis of agreement in doctrine, polity and administration. He predicted that whatever came of Union the Presbyterian Church would have to have a more satisfactory statement of its faith than now exists. The applause that greeted the telling points made by the speakers seemed to be very general, and to all appearance the whole assembly joined in assent. When, however, Dr. John MacKay, of Montreal, took the floor, it was soon evident that all were not of one mind. He came out squarely against Union, first on the ground that the Scriptural argument did not apply; secondly, that the early Church afforded no precedent; and, thirdly, that different churches represented different ideals, which would be lost in one large body. Dr. MacKay spoke with great spirit and deprecated the tendency to follow submissively in a movement like this that had many popular features in it. He assured the Assembly that the Presbyterian Church was not behind this movement and it was wrong to pretend anything of the kind, for an awakening was surely in store for them at a not distant date. We do not think Dr. MacKay's arguments were particularly mighty, but we admired his spirit exceedingly. He was evidently perfectly sincere in his position and the man who takes the unpopular side and cries out because of a conviction is a man very much needed in these days when we fall down before "tact" and glorify the winning side.

While it developed that a considerable element of the General Assembly was not at all keen upon the matter of union, it was evident that the great majority stood behind the movement in a wholehearted way. To them it was right in principle and right in practice, and it would certainly seem to us that when the leaders of the Church are strongly convinced of the rectitude of cause the rank and file will eventually be brought into line. They can hardly be called leaders unless they are able to persuade their supposed following in this way. In any case it is a hopeful sign that sufficient opposition has been developed to secure the careful and judicial consideration of every point of importance in the progress of this great undertaking. It is manifest that the utmost care has to be taken lest what appears to be a great union may be the starting point of discord and disruption. Elements that are now friendly because kept apart may become anything but friendly when brought together in corporate union. We confess, however, that it ought to be possible to effect a union of the three churches now negotiating and the result ought

to be very much to the advantage of the cause of Christ. So far as we can recall the discussion above referred to, we did not hear a single criticism of the theological basis proposed for the United Church. As a matter of fact the various bodies seem to be so closely allied to each other in the essential elements of dogma and polity that it is only a question of time for assent to be forthcoming all round. No one can fail to observe that there has within recent years been a great re-approachment of the Churches. Aloofness and bitterness have passed away and we are now looking for points of agreement rather than difference. So far as we could gather from watching the General Assembly as it discussed this subject we were persuaded that union will take place some day, but, of course, we may not venture to say when.

We observed that while the overtures of the Anglican Church were referred to by Dr. Patrick in his opening address, the matter seemed to receive little, if any, attention from subsequent speakers. There was apparently no disposition to delay the progress of events now seemingly shaping themselves towards a definite and successful issue in order to consider the larger problem of including the Anglican Church in this great project. There was, we fancy, an assumption that it was of no use doing anything of the kind, because nothing would come of it. We cannot see just how the Anglican Church is going to be taken into these negotiations at this juncture. Our position is a peculiar one. We, as a matter of fact, started this definite movement about twenty-one years ago, and after two or three joint meetings had been held the responsibility was laid upon the Presbyterian Church to summon the next meeting when it deemed it opportune. No meeting was called, and the first thing we knew the three bodies now considering union got together and opened negotiations on an entirely new basis. The Anglican Church was thus dumped by the wayside without any definite pronouncement upon the inability to find a basis of agreement. After the new negotiations have been in progress a couple of years we reminded our friends of their absent-mindedness and when we are invited to come in matters go on just as though we were not expected to get there, or accomplish anything if we did so. The car apparently doesn't stop at one crossing. It would seem to us that a representative meeting of Anglicans and of other denominations might surely be arranged in an unofficial way to discuss the possible issue of negotiations for union. One question stands in the way; can anything be done to overcome that obstacle? Anglicans must cling to episcopacy, they dare not abandon the traditions and contentions of the Church for centuries. Is there any possible form in which the other communions would accept episcopacy for the sake of a larger and fuller measure of union? If not then the incident would be closed. But if by chance it should transpire that out of these consultations there might issue an idea which would ultimately weld the Churches together, preserving what was really valuable and historic in each, then we might look confidently forward. As things stand the members of the Church of England are in a state of darkness. We really do not know officially what was the request made by our committee to the joint committee now considering the question of union. Until it is known the communication of that committee can represent only the views of the few men who constituted it. In any case no official action can be taken in the name of the Church until the meeting of General Synod in September 1908. It would look as though our chances for really participating in this movement are now rather slight. This, however, should in no sense deter us from setting up a standard towards which the

Churches might ultimately gravitate. What is impossible to-day may be easy to-morrow. What would be rejected now may yet be the very thing that will make union possible in years to come. We must endeavour to reach that standard of truth and Christian Catholicity that will one day draw all men to it. If we stand for a real thing—for a vital truth—we need not be disturbed at present failure. If we stand for less than this then the sooner we compromise the better.

Spectator.

ADULT BIBLE CLASS MOVEMENT.

Everyone who has been giving attention to general Sunday School matters knows that one of the most recent movements is in regard to the adult Bible Class, a department which, with notable exceptions, has been the weakest in the Sunday School plan. The advantages of a strong Bible Class of adults (meaning by that those over eighteen years of age) in every Sunday School are obvious. The presence of a body of men and women who thus show that they are not too old to go to Sunday School has a steadying effect upon the whole younger school, and in particular it helps to retain the boys of fourteen to sixteen who are otherwise so apt to leave school. On the other hand, such classes are of value to those who attend them, not only as supplementing the knowledge the members received in youth, but also as affording them an opportunity for the exercise of their powers of organization and service in the school and parish. Many men and women are at a loss to know what they can do in the way of Church work with their limited time and possible inability to teach. Here is a field open where, by simply attending an hour on Sunday and by giving some attention to the subject during the week they can both gain for themselves and give to the school and parish, perhaps, more than they at first realize. The adult Bible Class is no new thing, but it is only recently that there has been a realization of the power which usually lies latent within it. The old idea was that the teacher should do all the work, prepare the lesson, supply all the enthusiasm, hunt up new members, keep in touch with absentees, and generally carry the whole class. The new idea is that the teacher should prepare the lesson, and then, while he should always maintain an interest in all departments of the class, the work of maintaining and increasing the numbers should be taken off his shoulders by a president and committee elected by the class from among its members. How many men and women there are going to Sunday School in Church parishes in Canada is probably very much underestimated. Early this

spring a committee was appointed in connection with the Toronto Branch of the International Sunday School Association to endeavour to arouse interest in this work, and the first duty assigned to the writer was the taking of the census of adult classes in Toronto parishes. The following figures have been collected wherever possible at first hand, and are believed to be as nearly correct as can be in such a large community, where changes are constantly taking place. If there are any obvious errors, those interested will confer a favour by sending any corrections to the writer, in the care of the "Canadian Churchman." It will be seen by this census that there are in the men's classes, 1,165; in the women's, 1,716; and in mixed classes of both men and women, 190, a grand total of 3,071 adults in the Church Bible Classes of Toronto. It will be noticed that the first place is occupied by St. Stephen's with a grand total (it is a grand total) of 464 in five classes. The largest item in this is Mrs. Broughall's class of 190 young women, and the next, Mr. George Garratt's class of 134 young men. The next largest is the Rev. Mr. Earp's class of 110 young women at St. Paul's. There are, perhaps, only one or two other notes to make. One of the men's classes at St. Luke's is conducted under the auspices of the Church of England Workingmen's Association, and the other is a St. Andrew's Brotherhood class. The Aura Lee Club is a work for young men carried on under the direction of Mr. James Edmund Jones, who is well known to Churchman as the secretary of the Hymnal Committee. It has been suggested that something should be said to those not able to visit the school itself about the success of St. Stephen's adult classes. While these classes have especially capable, enthusiastic and faithful teachers, it would be impossible for them to reach the numbers they do were it not for organization. The spirit of loyalty to the class is developed through holding social and other meetings, class dinners, etc. They have regular constitutions, badges, and in some cases an initiation service, while through the officers and the subsidiary organizations the members are looked after when absent or ill, and welcomed and made to feel part of a living and friendly organization when they come to the meetings. In the men's Bible Class, in addition to an Executive of eight officers, there are a number of class officers, called guides, whose business it is to look up and welcome new members, and to assist in their initiation into the class. One very cheering note is that in connection with St. Barnabas', Chester, a small school, where, when the Rev. F. Vipond took charge, there were no male teachers. In two years Mr. Vipond had eleven male teachers, chiefly young men, trained up in the Bible Class.

The following figures are given in alphabetical order of the names of the parishes.

James Lawler.

List of Adult Classes in Church Sunday Schools in Toronto.

Church.	Men.	Women.	Mixed.	Teacher.
All Saints'	25	..	..	Rev. H. D. Raymond.
"	40	..	..	Mr. G. F. Shaw.
"	6	..	..	Mr. F. H. Brigden.
"	..	63	..	Miss Galt.
"	..	40	..	Mrs. Trees.
St. Alban's Cathedral	25	..	..	Mrs. E. S. Baldwin.
"	..	30	..	Rev. Mr. Fotheringham.
"	..	17	..	Miss McCollum.
St. Anne's	40	60	..	Rev. Mr. Millman (curate).
"	..	..	..	Mrs. Skey.
St. Aidan's	..	..	15	Rev. E. A. McIntyre.
Church of Ascension	80	..	..	Rev. W. H. Vance.
"	..	75	..	The Deaconess.
St. Barnabas' (Chester)	10	10	..	Rev. F. Vipond.
St. Bartholomew's	..	5	..	Miss S. Metcalf.
St. Cyprian's	..	30	..	Miss Johnston.
St. Clement's	12	12	..	Rev. J. Bushell.
Church of Epiphany	25	12	..	Thomas Gadsby.
"	..	25	..	Mr. D. J. Johnston.
"	..	33	..	Miss J. E. Geeson.
Grace Church	..	..	75	Miss Notter.
St. George's	50	..	..	Rev. A. J. Fidler, jr.
"	..	25	..	Rev. E. B. Kenrick.
Holy Trinity	40	35	..	Miss Boulton.
St. James'	62	..	..	Rev. W. J. Brain (four classes).
"	..	30	..	Rev. L. W. B. Broughall.
"	14	30	..	Mr. Carleton.
St. John's	30	..	..	Mr. J. Woodhouse (secretary)
"	..	70	..	Mr. McAndrew.
St. Jude's	15	..	..	Rev. A. Williams (rector).
"	..	20	..	Mr. Wm. Bowden.
St. Luke's	21	..	..	Miss Mitchell.
"	..	..	..	Church of England Workingmen's Association.
"	..	..	..	H. Briscoe, pres.; Mr. Reynolds, sec.
"	20	..	..	St. Andrew's Brotherhood Bible Class.
"	..	11	..	Mrs. Davidson.

- Church.
- St. Matthew's
- "
- St. Mark's
- Church of the M
- "
- St. Mary's
- S. Mary Magda
- St. Mathias'
- "
- St. Margaret's
- "
- St. Paul's
- "
- St. Peter's
- "
- St. Philip's
- "
- Church of Rec
- "
- "
- St. Stephen's
- "
- "
- St. Simon's
- "
- "
- Trinity East
- "
- St. Thomas
- St. John's. T
- "
- St. John's. C
- Aura Lee C
- Totals

The

Kingston.—The Woman's Auxili was held on the Board meeting 4th, at which presidents of Br as well as ful Board. On W union service with an excell thank-offering for the Widows case (a part of amounted to a all gathered in dress of welc sleeve, who fe late rector as ering had not that now they age to celebra twenty-first bi Napanee, repl nouncement m bers: Mrs. Mrs. Mitchell, Grier, by St. Ferns, by St. representative Miss Gwende C.C.M.G. of there were f J.W.A., and ship, 1,762; treasurer's re which was at was in addit particulars "Leaflet" ec nine subscr furnishings besides sur sent two se cases, to th being the c held on A church hall Diocese of

Church.	Men.	Women.	Mixed.	Teacher.
St. Matthew's	25	..	..	Rev. Canon Farncomb.
"	..	20	..	Mrs. Farncomb.
"	..	20	..	Mrs. Summerhays.
St. Mark's	5	..	..	Mr. Ferguson.
"	..	20	..	Rev. C. L. Ingles.
Church of the Messiah	30	..	..	Mr. Mercer.
"	..	75	..	Rev. R. Sims.
St. Mary's	..	..	60	Rev. A. Hart.
S. Mary Magdalene	..	12	..	Mrs. Darling.
St. Mathias	10	..	..	Mr. G. W. A. Boyd.
"	..	20	..	Mrs. Tomlinson.
St. Margaret's	60	..	..	Mr. J. Maughan, sr.
"	..	70	..	Rev. R. J. Moore.
St. Paul's	..	110	..	Rev. Mr. Earp.
"	..	20	..	Rev. Mr. Burch.
St. Peter's	27	..	..	Mr. W. E. Groves.
"	..	30	..	Miss Hodgert.
"	..	30	..	Miss Naftel.
St. Philip's	..	..	40	Ven. Archdeacon Sweeny.
"	..	25	..	Mr. W. Brooks.
"	..	10	..	Mr. E. A. Macrae.
Church of Redeemer	35	..	..	Rev. T. W. Murphy.
"	..	30	..	Miss Aston.
"	..	20	..	Mrs. Sullivan.
"	..	10	..	Miss Creighton.
"	..	45	..	Home Department (Miss Aston),
St. Stephen's	..	190	..	Mrs. Broughal.
"	134	..	..	Mr. Geo. Garratt.
"	45	..	..	Mr. H. B. Howson.
"	55	..	..	Mr. J. B. Butler.
"	..	40	..	Miss Oxenham.
St. Simon's	35	..	..	Rev. E. J. Wood.
"	12	..	..	Mr. F. F. Jacobs.
"	..	16	..	Mr. W. D. Gwynne.
"	..	20	..	Miss Bowling.
Trinity East	20	..	..	Mr. Geo. Staggs.
"	..	55	..	Rev. Canon Dixon.
"	..	60	..	Miss Dixon, Miss Thomas, Miss Jones, Miss
St. Thomas	..	72	..	Gunn (in four classes).
"	..	..	..	Rev. C. E. Sharpe.
St. John's, Toronto Junct.	..	20	..	Rev. T. Beverley Smith
St. John's, Norway	47	..	..	"
Aura Lee Club	20	20	..	Rev. T. Baines-Reid.
	60	..	..	Mr. James Edmund Jones.
Totals	1165	1716	190	

The Churchwoman.

ONTARIO.

Kingston.—The annual meeting of the Woman's Auxiliary of the Diocese of Ontario was held on the 4th, 5th and 6th of June. The Board meeting took place on the evening of the 4th, at which there was a good attendance of presidents of Branches from outside of Kingston, as well as full attendance of officers of the Board. On Wednesday at 10 a.m. choral Communion service was held in the cathedral, with an excellent sermon by the Dean. The thank-offering which was presented, which was for the Widows' and Orphans' Fund of the diocese (a part of which came in later in the day), amounted to a little over \$700. After service all gathered in the Synod Hall, where the address of welcome was given by Miss Gildersleeve, who feelingly alluded to the death of the late rector as being the reason why the gathering had not been held in Kingston last year; that now they had the event of the coming of age to celebrate, as the Society had attained its twenty-first birthday. Mrs. Edward Wilson, of Napanee, replied for the visitors. The first announcement made was that of five new life members: Mrs. Jarvis, by the Napanee Branch; Mrs. Mitchell, treasurer, by a few friends; Miss Grier, by St. Paul's Branch, Kingston; Miss Ferns, by St. Thomas' Branch, Belleville, whose representative she has been for several years; Miss Gwendoline Green, aged eleven, by the C.C.M.G. of Oak Leaf. The report showed that there were forty-two senior Branches, sixteen J.W.A., and eleven C.C.M.G.; total membership, 1,762; sixty-five life members. The treasurer's report showed cash receipts of \$2,038, which was augmented during the meeting. This was in addition to the Dorcas work, of which particulars will appear in the report. The "Leaflet" editor reported an increase of fifty-nine subscribers. The convenor of church furnishings reported twelve sets of fair linen, besides surplices. St. Peter's, Brockville, had sent two sets of Communion vessels, in oak cases, to the North-West. The sum of \$80, being the collections taken up at the services held on April 17th, was voted towards the church hall, to be erected at Prince Rupert, Diocese of Caledonia. Mrs. Tilton, who occu-

piated a seat on the platform at all the meetings, had been warmly welcomed and presented with a bouquet. Her address was an inspiration to all who heard it. Miss Makeham, from Matsumoto, Japan, gave an account of the Home for Japanese girls, over which she presides. Miss Askwith, from South India, was also introduced. Of the latter's work illustration was given during the missionary meeting, which took place on Wednesday evening, when lantern slides of the various phases of the work were shown, the description of each being given by Miss Askwith. Miss Askwith is endeavouring to collect funds to enable her to continue the work of translating the Book of Common Prayer into the Tamil language for the use of the blind. After considerable discussion it was decided that the thank-offering for 1908 shall be for the training of Missionaries for the North-West. All the present officers of the Board were re-elected. An invitation from Kemptville that the next annual meeting should be held there was accepted with thanks.

MONTREAL.

Montreal.—The quarterly meeting of the M.D.W.A. was held in the schoolhouse of the Church of St. James, the Apostle, on Monday, June 10th, when there was a large attendance of members. In the absence of Mrs. Holden, Mrs. Liddell, president of St. James, the Apostle, Branch, presided. The meeting was opened by the Rev. Canon Ellegood with prayer, and he said a few words of welcome. Mrs. Liddell then took the chair, and the minutes of the last quarterly meeting were read by the secretary and confirmed. A resolution of sympathy with Miss Butler in the death of the late Prof. Chandler, was proposed and passed by a standing vote. Mrs. Liddell then called upon Miss Makeham, of Matsumoto, Japan, to address the meeting. Miss Makeham began by saying that while she was a W.A. Missionary, and supported by the W.A., yet she had only very recently become a member of the Society, having been presented with a life membership in Vancouver a few weeks ago. St. Mary's Bible Home at Matsumoto, of which she is head, is maintained as a Christian home, where young Japanese girls may live and be prepared as Bible-women, teachers, etc., and is also a home for girls attending the public schools, where they are brought under Chris-

tian influence and teaching. Miss Makeham described a Japanese house, and the unsatisfactory method of warming it in cold weather, and then gave an interesting account of life in the Home, where the girls themselves prepare breakfast and do the housework before going off to school. During their absence Miss Makeham makes arrangements and discusses details of work, etc., with her Japanese assistant, and also pays visits for the purpose of evangelistic work. She described the long, ceremonious method of paying a visit in Japan, which leaves little time for any attempts at religious instruction, and makes it impossible to pay more than one visit in an afternoon. When the pupils get home from the schools, Miss Makeham gives them English and Scripture classes, and to these she encourages them to bring their heathen friends, who may be influenced in this way. The value of the Home is very great, and if more funds can be made available the work can be increased and more pupils taken. Miss Makeham mentioned, in closing, that just before leaving home she had received a letter from an old pupil, begging her to find her a Christian husband, as her father was insisting upon her marriage, and if a Christian could not be found, would marry her to a heathen. After the singing of a hymn, Miss Askwith, manager of the Sarah Tucker College, Palamcottah, South India, gave an account of the work there. This college was founded in memory of Miss Sarah Tucker, whose brother, Mr. John Tucker, devoted himself to work in India, and who was much interested in her brother's work. It aims at taking the children of catechists and training them for teachers or matrons of Christian boarding-houses for young girls, and this is a most important and promising work. The number of pupils at the college has grown very much since her connection with it, and whereas at first no fees were paid, and clothes, food and books were given to the pupils, now all are ready and anxious to come and pay increased fees, and clothing and books are no longer supplied free. Here, as in Japan, it is most necessary to get Christian teachers into the schools, and for this reason the work of training girls as teachers is of supreme importance. Miss Askwith gave an interesting account of the girls in the college, and of a fete which they got up themselves to celebrate the twenty-fifth anniversary of her first coming to the college. Miss Askwith went on to speak of another work in which she is deeply interested, and to which she would like to devote herself entirely in future, i.e., work amongst the blind, of whom there are an incredible number in India. Many of these unfortunates have been born blind, others have become so from want of care during illness, while others again suffer from ophthalmia and the extraordinary cures tried for it, which usually so injure the eyes that they have to be taken out. Parents will do nothing for their blind children, feeling them only a burden, and the school for blind girls was started to provide them with a means of livelihood. It has been most successful in giving them instruction and fitting them for teachers. Miss Askwith has come to Canada to plead for funds to build an Industrial Home for Blind Boys, where they may be trained as teachers or catechists, or else be taught a trade, such as grass mat weaving, chair caning, basket, brush and rope-making, etc.; also, for more money to enable a larger number of blind children to be admitted into the Homes, and for money for books. She described the work of preparing manuscript to be embossed on plates for books, which is a most costly process. In conclusion, she drew attention to the fact that more converts have been made among the blind than from any other part of the work in India, and that the native converts never escape persecution in some form or other, so that their profession of Christianity often costs them very dear. A hearty vote of thanks to the two speakers for their interesting addresses was passed, and the members of the W.A. of St. James, the Apostle, Church then entertained the meeting at tea, and a sociable half-hour was spent before the meeting dispersed.

OTTAWA.

Ottawa.—At the regular monthly meeting of the Diocesan W.A. Board last week Mrs. George Green, Dorcas secretary, reported the sending out of a bale for the Indian Mission at Onion Lake, Saskatchewan. The bale is valued at \$34.46. The treasurer, Mrs. Perley, stated that the collections for the month amounted to \$549.13; expenditure, \$641.36. The E.C.D.

ne 20, 1907.
d in connec-
the Interna-
to endeavour
and the first
the taking of
onto parishes.
een collected
ed are believed
n such a large
stantly taking
errors, those
y sending any
care of the
be seen by this
classes, 1,165;
ixed classes of
rand total of
Classes of To-
e first place is
a grand total
e classes. The
oughall's class
xt, Mr. George
en. The next
class of 110
here are, per-
to make. One
's is conducted
ch of England
The Aura Lee
arried on under
und Jones, who
the secretary of
been suggested
l to those not
out the success
While these
enthusiastic and
ossible for them
were it not for
lity to the class
ocial and other
ey have regular
ome cases an
the officers and
e members are
, and welcomed
ng and friendly
o the meetings.
addition to an
e are a number
whose business
w members, and
the class. One
connection with
l school, where
c charge, there
ears Mr. Vipond
fly young men,

given in alpha-
the parishes.
James Lawler.

ses).
r)
men's Association.
Reynolds, sec.
Bible Class.

Fund received \$7.48. Mrs. Montague Anderson, the new superintendent of literature, was introduced to the members of the board. In addressing them she gave the pleasing news that 600 "Leaflets" were subscribed for, this being an increase of 123 over last year. Miss Parmalee, secretary for junior work, reported receipts for month of \$23. The juniors are supporting little Marie Turner, a girl in India, and are sending a barrel of toys to an Indian Mission. Mrs. J. R. Armstrong, who has charge of the Babies Branch, was happy to report ten new members. Mrs. Richard Patching, Miss Green and Miss Parmalee were appointed a committee to arrange for the holding of a meeting to be addressed by Miss Askwith in the interests of her work among the blind children of India.

OTTAWA.

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

Ottawa.—The annual meeting of Synod, a preliminary notice of which was given in the "Canadian Churchman" last week, kept the delegates busy for two days and a half, and in that period much important work was accomplished. The discussions were earnest and to the point, the reports encouraging, and the general spirit pervading the proceedings was one of mutual consideration and strong optimism. In the opening sentences of his inaugural address the Lord Bishop referred feelingly to the lamented death of the late Lord Archbishop of Montreal, and, after briefly eulogizing the departed Prelate, expressed the wish that God would grant his successor, the Lord Archbishop of Toronto, a long and useful life. Of Canon Low, who passed away during the winter, the Bishop spoke in admiration of his great learning and his great humility. In referring to the Rev. F. W. Ritchie, late incumbent of Cobden, he emphasized the strong honesty of purpose which characterized the departed priest, who would, even if he stood alone, uphold what commended itself to his conscience as true and proper. On Sunday Schools the contrast between the public and the Sunday Schools was emphasized, and the duties of parents were forcibly laid down. No excuse can avail to release fathers or mothers from seeing that their children are properly trained. Unfortunately, disobedience has become the rule in too many Canadian homes, and children do as they please. A welcome was extended to the Rev. Mr. Torrens, from Ireland, and the Rev. F. H. Stephenson, from England, who have lately entered the diocese. The difficulty of obtaining clergy is increasing. Never in his episcopate had he found the supply of clergy so short. He had to appeal to England, Ireland, the United States, and even the West Indies, because Canadian young men would not offer for the work of the ministry, preferring law and medicine for profit. The annual reference to the scanty clerical incomes was emphasized by an appeal to those parishes helped by the Mission Fund to take upon themselves a greater share of the stipend. Stipends of \$600 were far too small. Some 860 were confirmed during the year, 128 of whom were brought up outside the Church of England. The appointment of the Rev. A. Elliot, rector of Carleton Place, as canon of Christ Church Cathedral, was announced. As to Empire Day, the Bishop expressed his strong approval of the movement, and hoped that every effort would be made to keep the day. The Bishop stated he had an appeal from Archbishop Nutthall, of Jamaica, for aid to rebuild the fifty churches destroyed or damaged by the late earthquake, fifteen of which were substantial buildings. An appreciative reference was made to the Brotherhood of St. Andrew, and he strongly urged the formation of a laymen's association in each congregation, out of which the Brotherhood could be built up.

One of the most important reports was that of Treasurer C. A. Elliot, which showed the total assets of the diocese to reach \$337,467. This is made up of \$229,165 from the Consolidated Fund, \$1,000 from interest reserve, \$2,582 from balances from several funds, and \$104,718 from the Capital Account Funds. The report also gave full information as to the various investments of the Synod. This report showed that the income account is made up from these sources: Widows' and Orphans' Fund, \$221,433; Clergy Trust Fund, \$371,660; Assessment Fund, \$517,555; Mission Fund, \$1,130,777; Divinity Students' Fund, \$148,611; Consolidated Fund income, \$192,855; total, \$2,582. The \$104,718 from the capital account comes from these sources: Ottawa Episcopal Endowment Fund, \$61,822.71; See House Fund, \$2,511.59; Hawkesbury Endowment Fund, \$10,000; General and Provincial Synods, \$255.70; Bark Lake Church, \$247.85;

Chisholm Church, \$63.30; Douglas Mission Church, \$70.28; Society for Promoting Christian Knowledge, \$108.17; Ottawa Episcopal Augmentation Fund, \$13,503.50; Diocese of Ottawa Augmentation Fund, \$16,039.13; total, \$104,718. Towards the Diocesan Mission Fund during the past year the amounts contributed and receipts totalled \$9,439. Of this, \$713 was made up of a balance from last year; there was 7,559 from church collections, and \$1,166 interest on capital, making the amount \$9,439. The outlay for expenses, printing, in special grants, etc., reached around \$8,800, leaving a balance of \$1,130.

The Sustentation Fund account now reaches \$29,214, having been increased by a subscription of \$50 from Mr. and Mrs. W. H. Rowley during the year.

The Clergy Superannuation Income Fund is now \$925. This is probably the only committee where the receipts fall short of the expenditure. The outlay of \$1,003 during the year, included these allowances: To the Rev. Wm. Fleming, \$150; the Rev. J. F. Fraser, \$150; the Rev. A. H. Coleman, \$150; the Rev. W. Y. Daykin, \$150; the Rev. E. Pick, \$100. In connection with what is known as the Clergy Superannuation Capital the balance from last year was \$4,400. There was \$301 from Women's Auxiliaries, and this, together with some small accounts from interests, etc., makes this fund total \$5,001 now. The clerical subscriptions (including arrears) to the Widows' and Orphans' Fund during the year totalled \$1,030; the collections were \$830, and there was \$341 balance from last year, making a total of \$1,600. Among the amounts paid out during the year were: Payments to widows and orphans of United dioceses, by agreement, \$920; allowances—Mrs. Petit, \$200; Mrs. Nesbitt and two children, \$280; Mrs. Clarke's four children, \$160; Mrs. Christie, \$200; Mrs. Houston, \$263.15; Mrs. Low, \$58.64.

The Widows' and Orphans' Fund capital account now reaches over \$25,000. In connection with the Clergy Trust Fund the year's outlay was between \$4,500 and \$5,000. The main outlay was paying \$488 for annuities, the following getting various sums: Ven. J. J. Bogert, the Revs. Canon Baker, A. H. Coleman, C. P. Emery, A. W. Cooke, W. Fleming, T. Garrett, the late Canon Low, Canon Muckleston, Canon Pollard, S. G. Poole, Canon Worrell.

The Clergy Trust Fund capital account is now \$129,278. In connection with the Rectory Lands Fund income these payments were made to various rectories during the year: Bearbrook, \$127.27; Cornwall, \$160.61; Franktown, \$15.83; Matilda, \$267.62; Perth, \$206.30; Port Elmsley, \$189.03; Richmond, \$271.58; Roxborough, \$42.52; Williamsburg, \$153.76, making a total of \$1,434. The report of the Audit Committee, presented by Mr. J. M. Courtney, ex-Deputy Minister of Finance, was most satisfactory in these days of high finance and speculative investment. Mr. Courtney announced that the securities were good, interest-bearing investments, and there was not a doubtful security on hand. During the General Trusts Funds report it was stated that some ten students are now at Trinity and Bishop's Universities. This will mean that the annual income must reach \$1,000, and the parishes are asked for increased contributions.

There was an interesting discussion regarding having religious instruction at military camps, and the opinion was expressed that this was a matter the Synod should look after. Thanks were expressed to the Rev. Canon Pollard, of St. John's Church, for allowing his curate, the Rev. Mr. Capp, leave of absence to attend the Petewawa camp as brigade chaplain for the Anglican denomination. On consideration of the report of the Executive Committee, the question of a thank-offering from the Diocese of Ottawa to be made in St. Paul's Cathedral, London, in 1908, was brought up by Justice Burbridge, whose motion, based on the suggestion of the Lord Bishop, provided that a sum of \$5,000 should be raised to be given to the Diocese of Algoma and the North-West. A committee, consisting of the Bishop, the Archdeacon of Ottawa, Canon Kittson, the Rev. J. M. Snowden, the Rev. A. W. Mackay, Judge Burbridge, Messrs. E. C. Whitney, H. A. F. McLeod, W. H. Rowley, and J. W. Woods, will look after this matter.

The following members of Synod were elected representatives and substitutes to the Mission Board and the Provincial Synod, viz.: Mission Board.—Clergy—The Revs. Canon Elliott, Rural Dean Bliss, Canon Kittson, Rural Dean Mackay, Rural Dean Anderson, Rural Dean Clayton, Canon Muckleston, T. J. Stiles. Laymen—Messrs. C. Macnab, W. H. Rowley, J. R. Armstrong, Judge Senkler, A. A. Weagant, J. C. Bradley, Hon. Col. Mattheson, J. H. Gisborne,

Provincial Synod.—Clergy—Ven. Archdeacon Bogert, the Rev. Rural Dean Mackay, the Revs. Canon Kittson, Canon Muckleston, Rural Dean Bliss, Canon Elliott, Canon Hanington, Canon Phillips, Rural Dean G. S. Anderson, Canon Pollard, T. J. Stiles, W. A. Read. Substitutes—The Rev. C. Saddington, the Rev. J. M. Snowden, the Rev. E. A. Anderson, Rural Dean Clayton, Rural Dean Bousfield, the Rev. R. B. Waterman. Laymen—Messrs. J. H. Gisborne, Judge Senkler, J. F. Orde, Chancellor Lewis, A. A. Weagant, M.D., J. Bishop, Hon. Col. Mattheson, C. Macnab, C. A. Eliot, Judge Burbridge, J. R. Armstrong. Substitutes—Messrs. A. W. Avery, J. C. Bradley, W. H. McNeely, Hon. J. M. Courtney, J. C. Warton, and T. Alder D. Bliss. At the closing session on Thursday morning considerable business was cleared off the order paper. The Rev. E. A. Anderson, who has been engaged for the past two years in canvassing the diocese in behalf of the Augmentation Fund, was elected a delegate to the Pan-Anglican Congress, which meets at Lambeth next year. This high honour was unanimously accorded Mr. Anderson in recognition of his work for the Augmentation Fund and of the fact that earlier in the proceedings of Synod he had refused the proffered increase of \$500 a year in salary, saying that he had taken the work for its own sake, and not for the salary. Another incident of the closing session was the passing of resolutions of condolence with the family of the late Rev. Canon Low, D.D., and the Rev. F. W. Ritchie.

Brotherhood of St. Andrew.

Office of General Secretary, 23 Scott St., Toronto.
Brotherhood Men Should Subscribe for the "Canadian Churchman."

With the Travelling Secretary.—On leaving Orillia, a short run was taken to Barrie, and Saturday and Sunday, 8th and 9th inst., were given to that town. The first call was made upon Mr. R. L. Barwick, member of Dominion Council, and Brotherhood matters were discussed, and then the vicar of Trinity, the Rev. W. Bertal Heeney, was met, and a plan of campaign arranged. As Mr. Heeney was the first Travelling Secretary for the Brotherhood in Canada, a considerable amount of Brotherhood activity would naturally be looked for in Barrie, and the members there are, indeed, an active and efficient body of earnest laymen, and it is felt that when the Junior Chapter is formed it will be of the same excellent material. Mr. Thomas spent many hours on Saturday in company with one of the members of Trinity Chapter, calling on the men of the church, attended Holy Communion at 8.30 Sunday morning, was a worshipper at Trinity Church at eleven o'clock service, spoke to the Sunday School at three o'clock, met a picked lot of young men and lads and addressed them in the church at 3.30, walked to Allandale in time for evening service, and addressed the congregation of St. George's Church, afterwards driving back to Barrie, and meeting the members of the Chapter, and giving them a practical address on Brotherhood work. The outlook for the Barrie Chapters is bright, indeed, and it is hoped that a Chapter will be

English Oak Butters

In the shape of small tubs are much appreciated butter dishes. They have hoops, handles and porcelain lining, and sell from \$2.50 to \$4.

WANLESS & Co.

Established 1840.

168 Yonge Street, TORONTO.

formed at Allandale field for work. Tr on Monday, and on hood men were met Parkdale, and Mr. Toronto, and Brotl over. Tuesday, Secretary back at he tity of corresponde same evening addre bers of St. Matthe vanced Juniors of

New Chapters h; College, Lennoxvi toria, B.C.; St. J. St. Petey's, Okoto lene, Sturgeon Fa sack, Sask., and o tion at Haileybury St. John's, Sarnia, Will secretaries

sonal matter to se Chapter for the p to head office, and The new presi Andrew in Cana Church of the A vice-president bei Luke's, Halifax, ; Mr. E. A. V. M Mr. R. H. Coler; again chosen as mtee, the Gen Thomas) and the (Mr. J. A. Birmi Mr. J. E. Feath ronto, was re-elec

Two Senior, C ton, N.S., and C and one Junior ham, Ont., have the active list.

The five Chap formed a Local an Eastern Onta Friday, Saturday 9, 1908.

The Western peg after the D Victoria, B.C., v ence is to be hel following being

The Dominion following meml Winnipeg Conv Luke's, Halifax, Church, Sydney Trinity, St. Joh James', St. Joh sion, Montreal, tin's, Montreal, thew's, Ottawa Saints', Ottawa Peter's, Brocky George's, King Saints', Hunts Trinity, Barrie, sion, Hamilton, Hamilton, Ont Wingham, Ont Windsor, Ont.: Winnipeg, Mar peg, Man.; Brandon, Man Regina, Sask.; Moose Jaw, S; Vancouver, B Victoria, B.C. ronto, Ont.; Toronto, Ont.; ronto, Ont.; Toronto, Ont. Redeemer, To Luke's, Toron Toronto, Ont. Toronto, Ont.

To long for human mind a lungs. Thoug guage from t with words t when failing To be misund mastering the it comes of which twists is a bitter th wise to let it understands.

Wesley's F Two cents e paid. Maile.

formed at Allandale, where there is a splendid field for work. Train was taken for Toronto on Monday, and on the way two leading Brotherhood men were met, Mr. Ingles, of St. Mark's, Parkdale, and Mr. J. P. Cleal, of St. Simon's, Toronto, and Brotherhood matters were talked over. Tuesday, 11th inst., found the Travelling Secretary back at head office, and the great quantity of correspondence was tackled, and on the same evening addresses were given to the members of St. Matthew's Senior, and also the advanced Juniors of the same parish.

New Chapters have been formed at Bishops' College, Lennoxville, Que.; St. Mark's, Victoria, B.C.; St. John's, Port Dalhousie, Ont.; St. Peter's, Okotoks, Alta.; St. Mary Magdalen, Sturgeon Falls, Ont.; St. John's, Kamlene, Sask., and others are in process of formation at Haileybury, Ont.; Dauphin, Man., and St. John's, Sarnia, Ont.

Will secretaries of Chapters make it a personal matter to see that the quotas from their Chapter for the present year have been sent in to head office, and if not sent in, to act promptly.

The new president of the Brotherhood of St. Andrew in Canada is Mr. A. G. Alexander, Church of the Ascension, Hamilton, the first vice-president being Mr. A. B. Wiswell, St. Luke's, Halifax, and the second vice-president, Mr. E. A. V. Mitchell, St. Luke's, Winnipeg. Mr. R. H. Coleman, St. Anne's, Toronto, was again chosen as chairman of Executive Committee, the General Secretary (Mr. F. W. Thomas) and the Western Travelling Secretary (Mr. J. A. Birmingham) were reappointed, and Mr. J. E. Featherstonhaugh, St. Anne's, Toronto, was re-elected General Treasurer.

Two Senior Chapters, Holy Trinity, Middleton, N.S., and Christ Church, Windsor, N.S., and one Junior Chapter, Christ Church, Chatham, Ont., have been revived, and are again on the active list.

The five Chapters in Brockville, Ont., have formed a Local Council, and are arranging for an Eastern Ontario Conference, to be held on Friday, Saturday and Sunday, January 17, 18, 19, 1908.

The Western Travelling Secretary left Winnipeg after the Dominion Convention, bound for Victoria, B.C., where the Pacific Coast Conference is to be held on 23rd and 24th inst. following being the programme:—

The Dominion Council is composed of the following members, who were elected at the Winnipeg Convention:—A. B. Wiswell, St. Luke's, Halifax, N.S.; F. A. Bowman, Christ Church, Sydney, C.B.; Dr. J. H. Scammell, Trinity, St. John, N.B.; Allan H. Wetmore, St. James', St. John, N.B.; H. J. Webber, Ascension, Montreal, Que.; D. M. Stewart, St. Martin's, Montreal, Que.; F. H. Gisborne, St. Matthew's, Ottawa, Ont.; T. Alder Bliss, All Saints', Ottawa, Ont.; Judge Macdonald, St. Peter's, Brockville, Ont.; A. C. Dunbar, St. George's, Kingston, Ont.; Mackie Kinton, All Saints', Huntsville, Ont.; R. L. Barwick, Trinity, Barrie, Ont.; A. G. Alexander, Ascension, Hamilton, Ont.; C. W. Heming, St. Mark's, Hamilton, Ont.; Edward Nash, St. Paul's, Wingham, Ont.; K. C. Campbell, All Saints', Windsor, Ont.; E. A. V. Mitchell, St. Luke's, Winnipeg, Man.; S. W. Smith, Trinity, Winnipeg, Man.; H. M. Arnold, St. Matthew's, Brandon, Man.; J. H. Young, St. Paul's, Regina, Sask.; H. Davidson Pickett, St. John's, Moose Jaw, Sask.; B. G. Boulton, St. Michael's, Vancouver, B.C.; Thos. Walker, St. John's, Victoria, B.C.; Jas. A. Catto, St. Luke's, Toronto, Ont.; N. Ferrar Davidson, St. Simon's, Toronto, Ont.; R. H. Coleman, St. Anne's, Toronto, Ont.; Jas. Monypenny, St. Thomas', Toronto, Ont.; H. C. Boulter, Church of the Redeemer, Toronto, Ont.; John T. Symons, St. Luke's, Toronto, Ont.; L. A. Winter, St. Paul's, Toronto, Ont.; Hubert Carleton, St. Simon's, Toronto, Ont.

To long for expression is as natural to the human mind as is the demand for oxygen to the lungs. Thought beats against the bars of language from the time when baby lips struggle with words they cannot frame to the moment when failing breath cuts short the last farewell. To be misunderstood is often the penalty of not mastering the tools of speech. Sometimes, too, it comes of other limitations, or of the malice which twists our words to wrong meanings. It is a bitter thing, but so inevitable that it is unwise to let it cloud our lives. There is One who understands.

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

Home & Foreign Church News

From our own Correspondents.

NOVA SCOTIA.

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

Halifax.—The Diocesan Synod of Nova Scotia is to meet this year in this city on Tuesday, June 25th. At a recent meeting of the Executive Committee the Rev. V. E. Harris was asked to act as clerical secretary until the meeting of Synod, this being rendered necessary by the absence of the Rev. W. J. Ancient. The Synod service takes place at St. Paul's Church at 11 a.m., when the Rev. Rural Dean Draper, of Louisburg, is to be the preacher. The business meetings of the Synod will be held in St. Paul's parish hall. The first meeting takes place at 3 p.m. on Tuesday, when the Bishop will deliver his address. The missionary meeting is to be held on Tuesday evening, when addresses will be delivered by Right Rev. Bishop Richardson and the Rev. Canon Tucker, General Secretary of the Missionary Society of the Canadian Church. Missionary effort is evidently to be the keynote at the approaching Synod. The Confirmation of the new canon for the formation of a Diocesan Mission Board is to have precedence of all other business. Special emphasis, too, is to be laid on the public missionary meeting to be held on Tuesday evening, the Bishop having arranged for Bishop Richardson and Canon Tucker, the General Secretary of the M.S.C.C., to deliver addresses. We understand that the Bishop of Nova Scotia is exceedingly anxious that the diocese should raise at least \$20,000 a year for home, domestic and foreign missionary work. The first business will be the confirmation of the Diocesan Mission Board Canon. Judge Savary's Canon on Differences has next place, being first in the list of business left over from the last session of Synod. Then follows a motion by Canon Almon, recommending that the Colonial and Continental Church Society be placed on the list of objects and institutions which are recommended to the favourable consideration of members of the Church, making bequests for religious and charitable purposes. Third on the list stands an important resolution by Archdeacon Smith respecting reciprocity between dioceses in the matter of Superannuation and Widows' and Orphans' Funds. Amongst other notices of motion are the following: By the Rev. E. Underwood, Bridgetown, in favour of official expenses of rural deans being defrayed by the Synod. By the Rev. Canon Crawford, with reference to beneficiary funds. By Thomas Brown, in favour of the establishment of a Church Friendly Society, with headquarters at the Church of England Institute. By J. M. Owen, Annapolis, in favour of a committee to consider the advisability of rectors being inducted for a term of years instead of for life. By Thomas Brown, Halifax, advocating the establishment of branches of the "Society of the Treasury of God," to promote systematic and proportionate giving. By Dr. M. A. B. Smith, Dartmouth, in favour of more definite directions being added to the Church Act respecting the method to be pursued in the election of rectors. By Barry D. Bent, Amherst, to permit the Synod by a majority vote, and upon invitation extended for the purpose, to meet at other places than Halifax, the acceptance by the Synod of such invitations to be final. By Canon Almon, asking the Government of Nova Scotia to put in operation the provisions for the Factory Act. On Wednesday, June 26th, there will be a luncheon at the Church of England Institute for the members of the Synod, lay and clerical.

The five Chapters in Brockville, Ont., have formed a Local Council, and are arranging for an Eastern Ontario Conference, to be held on Friday, Saturday and Sunday, January 17, 18, 19, 1908.

The Western Travelling Secretary left Winnipeg after the Dominion Convention, bound for Victoria, B.C., where the Pacific Coast Conference is to be held on 23rd and 24th inst. following being the programme:—

The Dominion Council is composed of the following members, who were elected at the Winnipeg Convention:—A. B. Wiswell, St. Luke's, Halifax, N.S.; F. A. Bowman, Christ Church, Sydney, C.B.; Dr. J. H. Scammell, Trinity, St. John, N.B.; Allan H. Wetmore, St. James', St. John, N.B.; H. J. Webber, Ascension, Montreal, Que.; D. M. Stewart, St. Martin's, Montreal, Que.; F. H. Gisborne, St. Matthew's, Ottawa, Ont.; T. Alder Bliss, All Saints', Ottawa, Ont.; Judge Macdonald, St. Peter's, Brockville, Ont.; A. C. Dunbar, St. George's, Kingston, Ont.; Mackie Kinton, All Saints', Huntsville, Ont.; R. L. Barwick, Trinity, Barrie, Ont.; A. G. Alexander, Ascension, Hamilton, Ont.; C. W. Heming, St. Mark's, Hamilton, Ont.; Edward Nash, St. Paul's, Wingham, Ont.; K. C. Campbell, All Saints', Windsor, Ont.; E. A. V. Mitchell, St. Luke's, Winnipeg, Man.; S. W. Smith, Trinity, Winnipeg, Man.; H. M. Arnold, St. Matthew's, Brandon, Man.; J. H. Young, St. Paul's, Regina, Sask.; H. Davidson Pickett, St. John's, Moose Jaw, Sask.; B. G. Boulton, St. Michael's, Vancouver, B.C.; Thos. Walker, St. John's, Victoria, B.C.; Jas. A. Catto, St. Luke's, Toronto, Ont.; N. Ferrar Davidson, St. Simon's, Toronto, Ont.; R. H. Coleman, St. Anne's, Toronto, Ont.; Jas. Monypenny, St. Thomas', Toronto, Ont.; H. C. Boulter, Church of the Redeemer, Toronto, Ont.; John T. Symons, St. Luke's, Toronto, Ont.; L. A. Winter, St. Paul's, Toronto, Ont.; Hubert Carleton, St. Simon's, Toronto, Ont.

Charlottetown, P.E.I.—The death of Charles Eames Kempe, the noted designer in ecclesiastical stained glass, recalls the fact that St. Peter's Cathedral, Charlottetown, and the Hodgson Memorial Chapel contain some very fine specimens of his work.

Port Medway, Liverpool, Shelburne, and Barrington.—The Bishop of Nova Scotia confirmed good classes of candidates in Port Medway (the Rev. G. H. Elliot, rector), on May 31st, and on June 1st and 2nd in Liverpool, Hunt's Point, preaching also at Western Head. He visited Lockeport on June 3rd, where the

Rev. A. E. Allaby, a young clergyman lately ordained, is doing good work. The Rev. W. S. H. Morris' parish, Shelburne, Jordan's Ferry, and Sandy Point, was visited on June 4th and 5th. In the Rev. S. G. Andrews' parish St. Paul's Church, Birchtown, was consecrated. There were confirmations at Churchover and Barrington on June 5th and 6th. A drive between these two places of twenty-six miles on a cold, rainy day, over a rocky Nova Scotia south shore road, is such as to test the strength of the strongest men, even though they be Bishops and priests. Those whose health this work does not break are confirmed in apostolic endurance, which is a compensation. God bless all preachers of Christ's Gospel and overseers of His flock on their nerve-shaking journeys, and fill them with the joy and crown them with the reward of those who turn many to righteousness. The Bishop visited Yarmouth on June 7th.

MONTREAL.

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

Sabrevois Mission.—"A prince and a great man is fallen in Israel." Archbishop Bond is no more. The hand which has guided the Sabrevois Mission from its inception, more than sixty years ago, until now is gently laid aside in death. First as travelling Missionary in 1841, later as rector of Lachine, then as rector of St. George's Church, Montreal, and lastly as Bishop, Metropolitan and Primate, Archbishop Bond's interest in the Sabrevois Mission never waned; his faith, prayer and enthusiasm in its prospects never flagged for one moment. His was a faith that could, and did, remove mountains, a prayer that prevailed with God, and an enthusiasm that inspired and made friends for the cause which he advocated. The late Archbishop was the first to regularly organize the Sabrevois Mission. He was its first secretary and superintendent, as he was also the first to appeal on its behalf in cities and dioceses outside of Montreal. The fervour and manliness of these appeals of half a century past yet send forth their fragrance throughout our Dominion in those who first heard the appeals, and through the children, who continue the benefactions of their fathers, so that, "he being dead, yet speaketh." God grant that the work so long and so faithfully carried by Archbishop Bond may never want for friends to carry it on to even greater success and prosperity!

Granby.—His Lordship, Bishop Carmichael, visited this parish to-day, the Festival of St. Barnabas, for the purpose of laying the cornerstone of the new St. George's Church. The day's proceedings commenced with a celebration of Holy Communion in the parish hall at 8 a.m. At 11.30 a.m. the wardens, sidesmen, building committee and visiting clergy, together with the rector of the parish, the Rev. Canon Longhurst, S.T.L., and the Bishop, formed in the parish hall and went in procession to the north-east corner of the foundation of the new building to the strains of the "Marche Pontificale," rendered by the organist and a brass quartette from the Granby brass band. The Bishop then performed the ceremony of laying the cornerstone according to the accustomed ritual of the Church of England in the presence of a large and representative gathering of citizens and visiting friends, the choir and people joining heartily in the responsive service and the singing of the hymns. A silver trowel, bearing an appropriate inscription, was presented to the Bishop by the rector, His Lordship using it to spread the mortar for the stone and to seal up the metal box containing the usual documents, which was deposited in the stone. Immediately after the ceremony a lunch was served by the ladies of the congregation in a large tent in the rectory grounds. Congratulatory speeches were made by the Rev. R. D. Mills, J. A. Elliot, Rural Dean Carmichael, Mr. Lansing Lewis, and Mayor Miner. Besides the above-named there were present the Rev. Messrs. Overing, Miller, G. A. Mason, W. P. R. Lewis, and others. The new building is to be a specimen of collegiate Gothic, of brick and stone construction, built cruciform, with pillars and clerestory, and with tower on the north-east corner; nave, 70 feet in length; choir and sanctuary, 35 feet; seating capacity, 320. Messrs. Cox & Amos, of Montreal, are the architects, and Messrs. Simoneau & Dionk, of Sherbrooke, the contractors. When completed, the church will be one of the most beautiful church edifices in the diocese outside of the city of Montreal.

Archdeacon McKay, the Rev. Canon, Rural Dean Barrington, Canon Anderson, Canon Substitutes—J. M. Snow, Rural Dean Clayton, Rev. R. B. H. Gisborne, Chancellor Lewis, Hon. Col. J. H. McNeely, Barton, and T. ng session on business was the Rev. E. A. ed for the past iocese in behalf elected a deleess, which meets igh honour was erson in recog- mentation Fund the proceedings offered increase ag that he had and not for the se closing ses- olutions of con- late Rev. Canon Ritchie.

Andrew. cott St., Toronto. scribe for the an."

ry.—On leaving to Barrie, and 9th inst., were call was made ber of Dominion itters were dis- Trinity, the Rev. d a plan of cam- ey was the first Brotherhood in t of Brotherhood ed for in Barrie, ndeed, an active aymen, and it is pter is formed it material. Mr. Saturday in com- of Trinity Chap- church, attended ay morning, was at eleven o'clock School at three ng men and lads church at 3.30, evening service, of St. George's ck to Barrie, and apter, and giving brotherhood work. apters is bright, Chapter will be

ish
ers
s are much
hes. They
d porcelain
50 to \$4.
& Co.
40.
TORONTO.

ONTARIO.

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

Madoc.—Bishop Mills made his annual visitation of the parish of Madoc and Queensboro last month. He was met by the rector at the Queensboro station and driven to the Rockies, where service was held, and a helpful sermon preached by the Bishop. The little church was tastefully arranged. At 7.30 Evensong was said by the Rev. C. A. French, of Tweed, in St. Peter's Church, Queensboro, C. B. Wright, B.A., in charge at Bannockburn, reading the lesson. The rector here presented a class of twelve for Confirmation. A large congregation were much impressed by His Lordship's impressive address to the newly-confirmed. The Bishop and the clergy were hospitably entertained by members of the congregation. The following day the Bishop was driven to Madoc, where Evensong was said by the Rev. C. F. Harris, of Marmora, the Rev. F. Codd reading the first lesson. The rector presented nineteen persons for Confirmation, making thirty-one confirmed in this parish. All these received their first Communion on the following Sundays. The congregations at both these churches are gradually increasing, and greater interest is displayed.

Point Ann.—The Bishop visited this Mission and administered the apostolic rite of Confirmation. The clergy present, besides His Lordship, were the Rev. Rural Dean Beamish, the Rev. R. C. Blagrove, the Rev. B. N. de Foe Wagner, the Rev. A. H. Creegan, and the Rev. A. L. Geen, under whose ministrations the church has been steadily growing for nearly four years. The Rev. Rural Dean Beamish said the prayers, and the lessons were read by the Rev. B. N. de Foe Wagner and the Rev. R. C. Blagrove. The Bishop preached an eloquent and practical sermon, after which the Rev. A. L. Geen presented the candidates for Confirmation. After the Confirmation service Mr. Geen presented to His Lordship for the use of the Church of England congregation at Point Ann a neat and suitable altar, and on behalf of the J.W.A. of St. Thomas' Church a beautiful set of altar linen, and from St. Thomas' congregation vessels for the Holy Communion, all of which were accepted and dedicated by His Lordship. The musical portion of the service was conducted by Mr. Reginald Geen, and was very bright and hearty.

Bongard.—The Bishop was met here by the Rev. W. R. Seaborne and driven to Waupoos, where service was held on the following Sunday.

Picton.—The Lord Bishop of the diocese administered the rite of Confirmation in St. Mary Magdalene's Church on Sunday evening, June 9th. He was assisted in the service by the Rev. W. L. Armitage, Canon Loucks, of Kingston, and the Rev. Mr. Seaborne, of Milford. There was a large congregation. The Bishop preached a most eloquent sermon from Eph. 4:22-24. "Just as I am, without one plea," was sung by the choir during the offertory. The Junior Branch of the W.A. held a verandah missionary tea on Saturday afternoon, which was very successful.

TORONTO.

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

Toronto Synod.—Divine service was held in St. James' Tuesday morning, June 11th. After Morning Prayer and Holy Communion the Archbishop delivered his charge. The entire want of proportion between the amounts given to missions and the sums spent on extravagant amusements formed the chief thought of the charge. The Archbishop strongly criticized dilatoriness in taking missionary collections. He scored the great outlay upon pretentious houses, costly automobiles and extravagant amusements, dress, etc., while missions are allowed to languish. More money was spent in England, he said, on golf balls than on missions in one year. It would be ludicrous, if not so sad, to see such extravagant tendencies in modern social life, perilous to the spiritual vitality of those who give themselves up to it. "The most obtrusive and alarming features of our social life to-day, noticeable in this city," he said, "is the lavish amount expended in pretentious houses, automo-

biles, personal adornment, and the systematic addiction to amusement of every form. The recent remarks of the Bishop of Rochester, England, are in no wise inappropriate to local conditions, when he said he sometimes wondered if the richer classes had any conception of the claim of the Church upon them in the matter of extending the Kingdom of God. In a five-day automobile show the sales amounted to £2,000,000, more than the yearly aggregate missionary givings of every denomination and creed in the British nation. In England more money is spent in golf balls, not in golf, than for the advancement of the Kingdom among the heathen." He asked for a vigorous protest from the clergy, for the problem was big and the attack must be insistent. The Pan-Anglican Congress in London, England, next year was announced, when all delegates chosen must be persons who have made special study of some one of the questions to be discussed. A thank offering on St. John Baptists' Day from world-wide Anglicanism will be presented at the service in London on that occasion. The Archbishop referred sympathetically to the death of many prominent members of the Synod during the past year. The death of Archbishop Bond was deplored and a tribute paid to his strong character. The Anglican Church was reported to be lagging very far behind other Protestant Churches in the diocese in the matter of new church buildings, and more strenuous efforts to change this condition were asked.

At 3 p.m. the Synod assembled in St. James' Schoolhouse. The opening prayers appointed for the occasion were read by the Archdeacon of York and Simcoe, and the Rev. Canon Baldwin read the report of the Credential Committee. Several matters in regard to the payment of fees were referred to the Court on Contested Seats, over which Mr. J. A. Worrell, K.C., presides, as was also a matter from Whitby, which parish, Mr. Worrell stated, persisted in sending in a double quota of representatives every year. Several members complained that the charge of the Lord Archbishop had been in error in stating that their parishes were disfranchised on account of failure to take up a collection for missions at Epiphany and other times. They blamed the antique system in the Secretary-Treasurers' office as being responsible for the mistake, and objected to the report being published that their congregations had failed in their duty, as it would tend to discourage the people. His Grace replied that he had simply taken the amounts as they appeared in the books and defied anyone to find a single mistake in his charge. He said that many congregations simply sent in a certain sum for "missions," without any direction as to how it should be applied. He further stated that some vestries deliberately violated canon 16 by not taking up the collection at Epiphany, but simply voting a sum to be so designated. It was decided on motion of Mr. S. H. Blake, K.C., that the complaints should be referred to the Court of Contested Seats. The Rev. Canon Ingles was elected Honorary Clerical Secretary, Mr. W. S. Battin was elected Honorary Lay Secretary, and Mr. David Kemp was re-elected Secretary-Treasurer. An address of congratulation was then presented to His Grace the Archbishop by the Archdeacon of York and the Chancellor, both of whom spoke in appreciative terms of the pleasure felt by all the members in the honour done the diocese by his elevation to the Primacy. The Synod stood during the speeches, and while His Grace made a brief response. He said he had received a large number of congratulations, but this was the most important of all, coming from his own Synod. While he valued the words most highly, he attached more importance to the assurance of the support of their prayers in the onerous and responsible duties he had assumed. While it was a matter of great pride that he should arrive at the highest point in the Church, it also made one feel one's own inefficiency. The task he had assumed was very great, in view of the immense development of the North-West. It was a time of vast opportunity when the Church might step in and take possession of that great country, and all the powers and energies and abilities of the members would be required to carry on the work. The following notice of motion was given by Mr. Hodgins: "That this Synod extends the heartiest welcome to the Lord Bishop of London on his approaching visit to Canada, and desires to express its earnest wish that, with his concurrence, such arrangements should be made by His Grace the Archbishop and the Executive Committee of this diocese as will ensure his fitting reception here and give the clergy and laity of this diocese the great privilege of hearing him in Toronto." Its reading was greeted with hearty applause.

Missionary Report.—The report of the Board of Management of the Missionary Society of the Church of England in Canada, presented by Provost T. C. S. Macklem, showed that the income was steadily increasing, having risen from \$74,518 in 1903 to \$97,930 in 1906, in addition to \$4,589 received for objects not specified, making a total of \$102,519 in 1906. The Diocese of Toronto contributed in 1906 \$23,716, as compared with \$14,892 in 1903. The children's contributions had increased from \$2,700 in 1903 to over \$8,000 in 1906. Hon. S. H. Blake, in seconding the adoption of the report, pointed out that while the increase in contributions was very satisfactory, yet they were not doing anything approaching their duty in aid of other portions of the Church. While giving \$100,000 to the M.S.C.C., the Churchmen of this diocese, he said, are assessed of property assessed at \$103,000,000. And he had received a piteous appeal from the Bishop of Saskatchewan only yesterday morning, asking what was he to do for the fifty-four Catechists brought out this year from England to work in his diocese under the direction of Archdeacon Lloyd.

The Surplus Rectory Fund.—The report of the Executive Committee was then presented by the Chancellor. Outside of the matter of the appointment of an Assistant Bishop, the report dealt chiefly with matters of routine. It recommended that one appeal be made covering the missionary work of the Church in its threefold divisions of diocesan, Canadian and foreign. It also recommended that the clause of the canon requiring the Archbishop to admonish any clergyman failing to remit the amount of collections within one month after the time prescribed be repealed, which was carried on a division, Mr. Blake suggesting that the only amendment would be that the clergyman should be fined as well as admonished. On motion of the Chancellor, it was also decided that canon 16 be repealed. A sub-committee made a report on the distribution of the surplus of the Toronto rectory endowment fund, stating that the amount distributable this year was \$26,188.04, the total number of beneficiaries being 39. It recommended that the shares paid the incumbents of Holy Trinity, Redeemer, St. Paul, St. Peter, St. Simon, St. Luke, St. Thomas, All Saints, Grace, St. Anne, Trinity East and St. John should be devoted to the support of clergymen working in the outlying districts of the city where new parishes would ultimately be erected. As the fund, however, was in some cases serving the purposes of a superannuation fund, it was not advised that any hardship be done by depriving the incumbents of some of the Churches of what they had been accustomed to receive. It was recommended, however, that no incumbent whose clerical income is \$1,500 and a house, or \$1,800, should be a participant of the surplus. It also recommended that when any mission was established with a clergyman to assist the rector of the parish in which it is located such clergyman should be eligible to participate in the fund, and that the fund might also be used for providing necessary building in such cases. The committee deemed the present method of distribution cumbersome and impracticable, and advised the appointment of a small committee for that purpose. It submitted the draft of an act intended to regulate the matter, providing that no clergyman hereafter appointed to a curacy or charge shall have any right to a share in the surplus except as the Synod shall allot him, and that the Synod may distribute the surplus as it sees fit, so long as it does not interfere with vested rights. It also provides for the appointment of a board of not over three members, to be elected annually, for the purpose of apportioning the surplus and reporting to the Synod. The question of providing episcopal assistance for the Archbishop was a live topic of discussion during the afternoon and evening sessions, the following taking active part in the discussion. Messrs. F. E. Hodgins, K.C., A. R. Boswell, K.C., Rev. Canon Macklem, Rev. T. W. Powell, N. F. Davidson, K.C., T. E. Moberley, and others supported the nomination of a Coadjutor, while Dr. J. A. Worrell, K.C., Hon. S. H. Blake, Rev. Canon Cody, Rev. Prof. Clark, Mr. H. T. Beck, Rev. L. E. Skey, Dr. Millman, and others took the opposite position. Mr. G. S. Holmsted, K.C., submitted an amendment inserting a preface to the effect that His Grace had withdrawn his first request, and a request was received by His Grace that the vote be taken by orders. As the time for adjournment had been reached, the Archbishop then left the chair.

Wednesday Morning.—The debate on the question Episcopal Assistance was continued until about 11 o'clock this morning, when the vote was finally taken, the Clerical and Lay Secretaries

calling the entire announcement of the Synod to having \$ to provide His Gr. Fund the sum of \$ may be necessary such an assistant during the ensuing cussion or opposi Southwark, Englar ing, S.P.G., missi were introduced or rest of the mornin cussion of the Rec committee favour proposal that, sa cumbents, those s who are incumbe than \$1,500, to st income up to \$1, \$1,500 and a hou Cayley strongly drawn and gor patiently with a N. F. Davidson Rev. F. Wilkins in principle, in t a rector and his parish till it cou more by taking fund. Mr. Bai removal of the d house hereafter to a committee. bring in a repo the Synod, as th ly voted upon b with the whole the whole idea committee prop to enact, and th he all that the now. He thou under the bill Synod's adopt earlier sections in the bill we was not conclu ed at 3.30 for See House, wh ber of the cl friends, who v bishop and M members of th after the mor gates for the C. C. were Rev. Provost les. The lay K.C., Dr. N. Hodgins, K.C. be made knov

The Annua the Schoolho at 8 o'clock, were the Rev on the imme ada. The R missionary li E. A. Langf the hardshif for existence

Thursday mittee on th terms upon of the Chu days' missi the Rev. T. vocation suc holding the character. "That the of introduc tion of thi politics, of ods in thi to-day, an clergy and immediate state of af leaders ha politicians did not k and politi of people. business mense pr that are is of the and ends have not the kind lasts till

June 20, 1907.

calling the entire roll of members. On the announcement of the result His Grace thanked the Synod for having granted his request. A motion was passed to provide His Grace out of the Synod General Fund the sum of \$2,000 and such further sum as may be necessary to meet travelling expenses of such an assistant as the Archbishop may require during the ensuing year was carried with no discussion or opposition. The Rev. A. G. Clark, of Southwark, England, and the Rev. H. M. Stocking, S.P.G., missionary to Rangoon, Burmah, were introduced on the floor of the house. The discussion of the Rectory Surplus distribution. The committee favoured the Rev. T. W. Paterson's proposal that, saving the rights of present incumbents, those should participate in the surplus who are incumbents with clerical income less than \$1,500, to such an extent as to bring their income up to \$1,500, or the committee suggested \$1,500 and a house, or \$1,800. The Rev. J. D. Cayley strongly urged that the report be withdrawn and gone over again carefully and patiently with a committee of the rectors. Mr. N. F. Davidson took a similar position. The Rev. F. Wilkinson thought the proposal unjust in principle, in that it would tend to discourage a rector and his laymen who had worked up their parish till it could pay the stipend of \$1,500 or more by taking away his right to share in the fund. Mr. Barlow Cumberland urged the removal of the discussion from the floor of the house hereafter by the adoption of the reference to a committee. No committee, he said, could bring in a report acceptable to every member of the Synod, as the details could not be intelligently voted upon by those who could not be familiar with the whole matter. Mr. H. T. Beck thought the whole idea was centred in the bill which the committee proposed to apply to the Legislature to enact, and that the approval of the bill would be all that the Synod need be concerned with now. He thought the committee to be appointed under the bill should not be trammelled by the Synod's adoption of recommendations in the earlier sections of its report. Some modifications in the bill were suggested, but the discussion was not concluded when the Synod was adjourned at 3.30 for the Archbishop's reception. The See House, which was attended by a large number of the clergy and laity, and their lady friends, who were warmly received by the Archbishop and Mrs. Sweatman. The balloting for members of the Executive Committee took place after the morning session. The clerical delegates for the Board of Management of the M. S. C. C. were elected by acclamation, being the Rev. Provost Macklem and the Rev. Canon Ingles. The lay candidates are Mr. S. H. Blake, K.C., Dr. N. W. Hoyles, K. C., and Mr. F. E. Hodgins, K.C. The result of the election will be made known to-day.

The Annual Missionary Meeting was held in the Schoolhouse of the Church of the Redeemer at 8 o'clock, which was well filled. The speakers were the Rev. Dr. Tucker, who spoke eloquently on the immense possibilities of the work in Canada. The Rev. Mr. Peck told a graphic story of missionary life within the Arctic circle. The Rev. E. A. Langfeldt gave a heart to heart talk on the hardships of the country parson's struggle for existence. The Archbishop presided.

Thursday Morning.—The report of the Committee on the State of the Church was in general terms upon the need of raising the spiritual tone of the Church, and one clause advocated a ten days' mission at advent for that purpose. Both the Rev. T. W. Powell and Canon Davidson advocated such a mission. Mr. N. F. Davidson, holding that the report was too general in its character, moved the following amendment: "That the report be referred back for purposes of introducing apt words to express the conviction of this Synod that a great purification of politics, of financial, social and business methods in this country is imperatively demanded to-day, and that the Church, her Bishops, her clergy and laymen should take a leading part in immediately changing the present deplorable state of affairs." Mr. Davidson said no class of leaders had the wool pulled over their eyes by politicians more easily than the clergy, who often did not know the actual conditions of business and political life, being generally a guileless set of people. Mr. Davidson said nobody called by business to Ottawa could fail to note the immense pressure put upon politicians to do things that are not moral and right. "If our religion is of the kind that begins on Sunday morning and ends on Sunday night, then we had better have nothing to do with politics; but if it is of the kind that begins on Sunday morning and lasts till Saturday night, we had better have all

we can do with politics." So said Hon. S. H. Blake, K.C., in seconding Mr. Davidson's motion. He continued: "Mothers have not the time to train up their children; what with their balls, and their parties, and their golf, and their bridge, and their five o'clock teas, the children go to the bad and are left to servants. We need to go into the confessional, not with a priest as our confessor, but with our great High Priest, acknowledging that we are in a deplorable condition. The great trouble is the lowness in the standard; it is the standard of success. We should remember that in the Bible success is mentioned once, but the whole book is full of the idea of faithfulness." Mr. Blake made a powerful appeal for a courageous stand by politicians, both members and Premiers, to refuse to hold office if a single dollar has been spent illegally to buy their position. Mr. W. H. Hoyle, M.P.P., thought the average politician would bear favourable comparison with the atmosphere in religious bodies, each being a reflection of the state of the country. Political life would appreciate any effort by the Church to purify the atmosphere, and inculcate a higher appreciation of the franchise. The amendment was carried.

The report of the Committee on the State of the Church deplored the serious losses sustained by death during the past year, which affected the whole Church. The committee found that the Church in the diocese was undermanned, and advised dealing with the shortage in supply by urging on the part of the clergy the most faithful use of the Church's provision of four ember seasons; urging personal appeals on the part of the Archbishop and clergy to promising young men and to parents, and by making a wider use of the Diocesan Students' Fund, feeling that many were deterred from entering the sacred ministry for want of means. It referred to the growing conditions of the Church, especially in the vicinity of Toronto, caused by the inrush of immigrants, and appealed to all members to give every possible support to the appeals of the Church Extension Committee. The report also made a strong call for the best men to offer themselves for the ministry, and urged every member of the diocese to strain every point to maintain the diocese in such a state of efficiency as was commensurate with its position in the Canadian Church. Emphasis was placed on the remarks in the charge of the Lord Archbishop concerning giving toward the objects of the Church, and recommended that the portion of the charge be printed in the minutes with a resume of the proceedings of the Synod. By way of meeting the deplorable conditions referred to and arousing a different spirit, the committee suggested a general ten-days' mission throughout the diocese during the coming Advent, and requested the Archbishop and Archdeacons to take the matter up at once by appointing the necessary committee to take charge of it.

The Executive Committee is as follows: Appointed by the Archbishop—clerical, Ven. Archdeacons Sweeny and Warren, Rev. Rural Dean Morley, Rev. Canons Welch and Baldwin; lay, Chancellor Worrell, K.C., Messrs. H. T. Beck, Geo. S. Holmsted, Geo. B. Kirkpatrick, W. D. Gwynne. Elected by Synod—clerical, Rev. Canons Cody and Dixon, Rev. Provost Macklem, Revs. C. H. Marsh and T. W. Powell; lay, Hon. S. H. Blake, K.C., Messrs. A. R. Boswell, K.C., T. D. Delaman, K.C., F. E. Hodgins, K.C., and Dr. Millman.

The proposal of the committee with reference to the distribution of the thank offering for missions included St. Alban's Cathedral and the Episcopal Endowment Fund. The Archbishop objected that St. Alban's Cathedral was not a missionary object. He said it was a standing disgrace to the whole Diocese of Toronto that that unfinished building has been on that magnificent site for twenty years. For several years he had refrained from mentioning St. Alban's in the Synod. There was no question that the Church of England in this diocese, if the members were worth millions, could, if spending less on automobiles, etc., relieve this banner diocese of the Dominion, if not of the colonial Church, from that scandal of being without a cathedral. Hon. Mr. Blake objected also to the Episcopal Endowment Fund, saying that it would be belittling the whole idea of that collection to apply it to such a fund. The matter was referred back to the committee to bring the distribution more into harmony with that planned in other dioceses. This diocese will send a delegation to the Pan-Anglican Congress in London, consisting of the Archbishop, one representative of the Woman's Auxiliary, one of the Brotherhood of St. Andrew, and not more than three to be elected by the Executive Committee.

The Toronto glebe income totalled for the year \$20,188.04, of which \$20,253.43 was in rentals. A balance of about \$1,000 was on hand a year ago. The rector of St. James' was paid \$5,000, and \$12,666.16 was distributed by resolution of the Synod among the forty-three rectors of Toronto and of York township.

The congregation of St. James' Cathedral, as announced in a communication from the rector, the Rev. Canon Welch, has undertaken to pay the first quarter's salary of the Archbishop's assistant.

The Clergy Commutation Trust Fund reported that the Rev. T. C. DesBarres and the Rev. Canon Farncomb had been placed on the fund in place of two assistants removed by death, the Rev. Dr. J. P. Lewis and the Rev. J. H. McCollum. The stipends of the clergy paid out during the year ending April 30, 1907, totalled \$14,701.33, a balance being left of \$62.62. A lively passage-at-arms occurred over the Episcopal Endowment Fund Report between Mr. Blake, Chairman of the committee on the fund, and a number of clergymen and laymen, who objected to sarcastic expressions in letters sent out to them regarding their not contributing to the fund. This report said in part: "A good many of the parishes continue to pay sums on account of their apportionment, and some have in this way almost discharged the amount due; others have taken shelter under the misconceived view of the teaching of the story of the widows' mite, and present cases in which it is necessary to inaugurate a microscopic investigation in order to ascertain the extent to which the fund has been increased by their donations." The churches named were St. Barnabas', Chester, St. Bartholomew's, St. Martin's, Church of the Messiah, St. Mary Magdalene, St. Matthias, St. Clement, Eglinton, St. Barnabas. It also stated that Grace Church, St. Mary's, Dovercourt; St. Saviour's, East Toronto, and St. Olave's had made no response whatever to the appeal of the Church, and added: "It is for the Synod to consider whether under the circumstances set forth these parishes should not be deprived of the privilege of contributing to this fund, and their names be struck off the list of those to whom the committee need apply in the future, and thus save the apparently useless cost of extra printing and postage stamps. If the Synod considers that still the lamp should be held out to them, the committee will act upon such instructions if definitely given." Mr. Blake strongly favoured making the episcopal stipend at least \$5,000, saying he did not like to see a rector in Toronto getting \$5,000 and the Archbishop only \$4,000. He would make the minimum stipend of a "full rector," that is, not of "some of those small charges in the outskirts that we call churches," \$2,500, and from that up to \$5,000. A great deal of grievance was expressed by several rectors on account of statements made as to their parishes contributing little or nothing to the fund, and serious objection was taken by Rev. A. Hart, Mr. J. S. Barber, Rev. H. M. Little, Rev. Frank Vipond, Rev. R. A. Sims, Rev. Canon Davidson, Rev. Provost Macklem and others to what they regarded as sarcastic and uncharitable language used in the report as well as in letters sent to them regarding the fund. A motion not to adopt the report was carried. A motion by Provost Macklem, seconded by Mr. Jones, was carried by a large majority, asking that a new committee be appointed. It was suggested that the Archbishop name the committee, but he objected to what he regarded as an invidious task, and it was left to the Chancellor to make the nomination of the committee.

The draft bill respecting the disposition of St. James' Rectory surplus was referred back to the Executive, to confer with a committee of the beneficiaries, and with authority then to go to the Legislature with a bill to provide for the distribution of the fund by a committee. The appointment of a Field Secretary for Sunday Schools was the subject of an interesting discussion. The Sunday School Committee recommended the appointment of such an officer, at a salary not exceeding \$1,200, with \$300 allowance for expenses, these funds to be provided by the Sunday Schools. This was heartily adopted by the Synod. The appointment rests with the Archbishop after consultation with the Sunday School Committee.

The Diocesan Mission Board had a total income for the year of \$16,428.50. The balance in hand, a result of combined credit balances of the last three or four years, is \$10,256.71. The stated grants to the missionaries have been paid for 1906-07 in full, and, in addition, the sum of \$3,000 was divided among them, according to a graduated scale. Grants were made for new mis-

June 20, 1907.

of the Board Society of the sented by Pro at the income sen from \$74, in addition to cified, making Diocese of To, as compared ren's contribu 1903 to over ; in seconding out that while very satisfach- ing approach- portions of the M.S.C.C., said, are pos- 3,000,000. And rom the Bishop rning, asking our Catechists and to work in of Archdeacon

he report of the resenting by the atter of the ap- op, the report ine. It recom- de covering the in its threefold and foreign. It se of the canon admonish any amount of collec- time prescribed n a division, Mr. nly amendment ould be fined as on of the Chan- canon 16 be re- a report on the the Toronto rec- that the amount ,188.04, the total 39. It recom- ae incumbents of Paul, St. Peter, mas, All Saints, t and St. John ort of clergymen ricts of the city nately be erected. me cases serving ion fund, it was e done by depriv- f the Churches of d to receive. It at' no incumbent and a house, or t of the surplus. any mission was o assist the rector cated such clergy- cipate in the fund, e used for provid- cases. The com- hod of distribution e, and advised the ittee for that pur- of an act intended ng that no clergy- curacy or charge in the surplus ex- him, and that the plus as it sees fit, rferre with vested the appointment of bers, to be elected apportioning the Synod. The ques- assistance for the f discussion during essions, the follow- discussion. Messrs. Boswell, K.C., Rev. W. Powell, N. F. ley, and others sup- loadjutor, while Dr. S. H. Blake, Rev. k, Mr. H. T. Beck, an, and others took G. S. Holmsted, ent inserting a pre- race had withdrawn est was received by aken by orders. As d been reached, the air. debate on the ques- was continued until r, when the vote was id Lay Secretaries

sion work at Wychwood, Stewart's Settlement and Nassau and Norway.

The chief interest of the evening session centred about a discussion over a clause in the report of the committee appointed to co-operate with the Prisoners' Aid Association. The committee regretted to learn of the number of immigrants from the Old Land who within a comparatively short time of their arrival become inmates of the jail. While the number, of course, represented but a small percentage of the thousands coming every month during a part of the year to Canada from the Old Country, the committee recognized that a serious situation is being created, the gravity of which will be bound to increase with the continued influx of population unless earnest preventive efforts be made on both sides of the Atlantic; in the British Isles to prevent the migration to Canada of any obviously criminally predisposed; and in Canada an effort by the Church, through the brotherhood or other organization, to prevent young men upon arriving here from finding their only relief from their sense of loneliness in associations and companionships that make for a weakening of the moral fibre. The committee advocated a Church intelligence office at the Union Station. Objection to the wording of this clause was raised by Hon. Mr. Blake and others as to what was considered by them a too general scoring of the British immigrants. The Rev. Frank Vipond, Chairman of the committee; Canon Cayley, and the Rev. R. J. Moore, however, defended the clause, the latter saying that his experience led him to think that a lot of men were coming out with recommendations from English clergymen and English Church societies, in many cases given them to pack them off and get rid of them.

Friday.—The Rev. Canon Welch presented the following motion: "That this Synod is of opinion that race track gambling should be declared illegal, and urges upon the Government of the Dominion the advisability of taking such steps as may be necessary to secure this end." In speaking in this motion he took occasion to condemn the unprofessional gambling by "women who go down to the Woodbine and calculate to make enough to pay their millinery bills." Race-track gambling, however, organized as it is, he said, was due to the fact that it costs a great deal to keep up such an establishment as the Woodbine and carry on a race meeting, and that well-to-do men, who care for racing, are not willing to pay the expenses of their pleasures out of their own pockets, but sought to pay for them at the cost of the degradation of their fellow-citizens. The Ontario Jockey Club, he understood, was said to make about \$3,000 a day, or about \$50,000 during the three weeks of the spring meeting. The only way that such men could be taught what it ought to be possible to impress upon them by higher means was, he said, by the iron hand of the law. Canon Ingles seconded the motion, and it was carried unanimously.

The clause of the report of the committee on co-operation with the Prisoners' Aid Society, over which there had previously been a discussion, was presented in a modified form by the Rev. Frank Vipond, and as adopted expressed regret "that in Toronto a not inconsiderable number of a certain class of immigrants become inmates of the jail within a comparatively short time of their arrival." The Rev. R. Seaborn, expressed the hope that the Church would endeavour to take up the work of aiding unfortunates after being discharged from prison. He praised the work of the Salvation Army, saying the latter was rapidly resolving itself into a denomination because of the neglect of the Churches in this matter. Mr. R. J. Dewey, of Peterborough, advocated more work at the Union Station in receiving strangers, but the Rev. W. H. Vance maintained that a great deal of work was being done in that way.

Chancellor Worrell nominated Hon. S. H. Blake and Messrs. A. R. Boswell, F. G. Hodgins and H. T. Beck as the Committee on Episcopal Endowment, the report from which was rejected on the previous day. He expressed the hope that Mr. Blake and Mr. Boswell would reconsider their determination to resign, and they agreed. Mr. Blake declined to take back anything he had said on the previous day, saying it was one of the happiest days of his life. He was more hopeful of the fund than for ten years, and had rejoiced at the stirring of dry bones he saw. He consented to go on with the work on the condition that the name of the Chancellor was added, which was done.

Mr. Blake objected to the report on Trinity College, saying that it was the authorized university and divinity college of the Church of England in Ontario. He claimed that the Western University and Wyckliffe College were also auth-

orized, but Canon Macklem said the Western was under diocesan control and Wyckliffe not even that, while Trinity was under the control of the whole of the Bishops of Ontario. The report was adopted by 74 to 49.

The Committee on Temperance Reform expressed gratification at the awakening of interest in the local option campaigns, and spoke with strong approbation of the decided stand taken by the Government of Ontario in maintaining the observance of the liquor license law. The license commissioners of Toronto were also commended for their attention to duty. The following amendments to the License Act were recommended: Making it illegal for minors to enter a bar where intoxicants are sold, extending the principle of local option to include the shortening of the hours of sale in places without local option, and requiring every bar to have windows uncurtained and all obstructions removed that would prevent a full view of the bar during all hours of sale. On motion of Mr. Blake, it was decided to add the words, "until the bars are abolished," to this clause in order to indicate the ultimate goal of the Synod's desire. The committee also endorsed the principle of Government ownership as the true solution of temperance reform.

Considerable discussion arose over the report of the Committee on Education which had to consider the question of the high school geography teaching doctrines repugnant to religious thought, as referred to in the Bishop's address last year and as vigorously charged by other Bishops. The committee reported that "the charges made against this text-book by the late Mr. J. Mercier McMullen and others can hardly be substantiated from the book itself, unless we read into it more active opposition to the faith of the Church than appears on the surface. There is, it is true, no explicit reference to God, to religion, or to religious faith and hope—a circumstance of weighty importance, to which exception may reasonably and rightly be taken by those who represent the religious and moral interests of the country. But apart from this lamentable fact, which the Church cannot be too emphatic in deploring, your committee finds no serious objection to the use of the book in our schools." Mr. J. D. Falconbridge, Professor G. M. Wrong and Mr. Blake pleaded for justice to the author of the book, who, he said, was "an earnest, God-fearing, Christian Church worker, not a member of" the Anglican Church, by giving a plain and simple acquittal, in the words, "cannot be substantiated," without what they styled an "ungenerous addition" about what might be "read into it." Mr. L. H. Baldwin said that Mr. McMullen was another defendant, however, religious education were given in the schools, the book would not be open to the charge of a serious omission. The Rev. T. W. Powell defended the wording of the clause, as, he said, the book committed them to evolution, to which he did not know the Church had ever yet committed itself. The Rev. Canon Cayley, Archdeacon Worrell and others spoke on the motion. The report as amended was adopted and the committee was re-appointed. The report of the Committee on the Observance of the Lord's Day urged the co-operation of all Church members in the enforcement of the new Lord's Day Act, and noted with gratification the election of the Lord Archbishop as Honorary President of the Dominion Alliance. The Rev. Dr. Shearer gave an address, in which he said that nearly 150,000 Canadian workmen would be given a day of rest by the Act. Mr. Blake also made some remarks, in which he referred to the Sunday Rational League, arguing that there was no right or reason in opening museums, running Sunday cars, and in other ways enslaving one's fellow-men by turning the Lord's Day into an irrational Sabbath.

A special committee on Anglican Young People's Associations reported that branches had been formed in many parishes, and that they were in a flourishing state, and exercising a beneficial social influence on their members. St. Mary's, Dovercourt, has the largest membership, 164, and Collingwood, with 80 members, is the largest outside branch. The Hymnal Committee reported great progress by the Compilation Committee of the Book of Common Praise, with every reason to believe that the new hymnal will be promptly and generally adopted after the meeting of the General Synod, in September, 1908. The report of the special committee on new Synod buildings reported that the authorities of St. James' had submitted a plan for a building, to afford accommodation for their own school and parish purposes, a hall for Synod meetings, rooms for committee meetings, offices and vaults for the Synod and the Bishop, and quarters for clergymen visiting the city for a day. The build-

ing would also afford offices for the M.S.C.C., the Woman's Auxiliary, and the Brotherhood of St. Andrew. The committee recommended that if a reasonable rental could be settled and satisfactory arrangements made as to rooms, an agreement should be completed with the St. James' authorities. The Committee on Portions of the Diocese Destitute of the Church's Services reported it quite impossible to present to this Synod a completed scheme, whereby the neglected parts of the diocese could be fully occupied by the Church. It forecasted, however, the need of several more men, with a corresponding increase in expenditure by the Mission Board.

A committee was appointed to consider the alteration of the canon on patronage. This action concluded a debate on "Grievances of the Country Clergy." Canon A. J. Spragge, of Cobourg, said that country clergy had the spirit taken out of them when outsiders were brought into the diocese and curates were foisted over older men. The Rev. A. J. Reid, of Campbellford, said country clergy had children to educate, and that the cost of living in the country had increased till now, with the exception of house rent, it is higher than in the city. He urged a more equal division of the funds of the diocese, and advocated popular election to a rectory, in a true religious meeting of the whole congregation. The Rev. Professor Clark remarked that there is a certain tendency of men to find the places they are fitted for. He thought the country clergyman's lot usually a very happy and desirable one. Two or three country clergymen declared their satisfaction with their life.

The Committee on Representation of the Diocese at the General Synod drew attention to dioceses, Toronto having only about half as many representatives as most of the other dioceses in proportion to the number of clergy, and recommended an amendment of the constitution of the General Synod to make the basis of representation one of each order for every twelve clergyman licensed in the diocese. There being a small deficiency to make up in the stipend of \$4,000 due to the Archbishop, it was decided on motion to make it up out of the General Fund and to assess the amount on the parishes.

The resolution proposed by Mr. F. E. Hodgins, extending a hearty welcome to the Lord Bishop, of London, was carried with enthusiasm. Mr. N. F. Davidson stated that the Brotherhood of St. Andrew had invited his Lordship to speak in Massey Hall, but the Archbishop said that the visitor was on a visit to the Church in the United States, and would be here but three days, and that he had asked that no engagements be made for him. He was to preach on Sept. 22nd in Aylmer and would probably be in Toronto after that. Mr. Davidson said that the Lord Bishop had advised his diocese that he was going to spend three weeks in Canada before going to the United States, and many hopes were expressed that the Church people would be enabled to hear him. Resolutions of appreciation and thanks were passed to Mr. Hoskins, for twelve years Secretary-Treasurer in the Missionary Parochial Collections, the rector and officers of the Church of the Redeemer, the ladies of the city who had provided the luncheons and offered hospitality to the delegates, and the session was concluded with a hearty congratulatory vote of thanks to his Grace the Archbishop, who thanked the members warmly for their attendance.

All Saints' Church celebrated its thirty-fifth anniversary Sunday last. On Sunday, June 16, 1872, the first service was held in a little wooden church. Shortly before the Rev. A. H. Baldwin had been placed in charge of the parish, and, therefore, yesterday celebrated the thirty-fifth anniversary of his ministry there. It was a double anniversary for Canon Baldwin, for forty years ago, also on June 16th, he was priested in Ely Cathedral by the Right Rev. Harold Brown, Bishop of Ely. Great progress has been made in the thirty-five years. In place of the little wooden church there now stands a fine brick church and parish buildings, valued at \$52,000, and against which there is no debt. The last instalment of the debt was paid this year. During these thirty-five years 1,171 weddings have taken place in the church; there have been 3,862 baptisms, and 1,939 persons have been confirmed. During the past ten years 806 funerals have taken place from the church. The anniversary was marked by special services. At eleven o'clock in the morning there was morning prayer and Holy Communion. The Rev. Canon Baldwin, the rector, was the preacher. He made a retrospective survey of the work in the parish, and expressed great thankfulness for the blessings and successes of the past, and great hope-

fulness for the year. ing prayer, the Rev. Paul's Church, Blo. The burden of h.s. for the great strid- under Canon Bald- will shown in ad- work. At 9.30 o'clock in the aft- held in the schoolr- Canon Dixon addr- and the Rev. Lawr- noon. The anniv- brass reading desl- morial window to- Baldwin, late Bisl- brother, Canon B- the first time. It- beautiful in colour- by Soord, "The C- sheep." It is ex- beauty, yet with r- on rough crags. sheep looking up- eagles are hoverin- devour it. The- away, leaving its- the spectator. T- Madame Bougu- David, who has- lamb, which look- the care of its do- up to God, the- two lower panels- Sane, R.A., and- Samuel and Tin- window is to- Samuel saying- eth"; the study- character of Tim- Great Redeemer- ample, shown i- The inscription- Rev. Maurice S- by his brother- of art from th- Limited, Toron- was held a soci- sent members o- day next the R- Canon Cody wit- Britain.

Grace Church death of the R this church, w 13, 1906, was o Communion at a cross of silv designs on his going much-ne A new roof is- house and fer- room for the- up. Though s- city, Grace Ch- among the old- ing to us from

Beaverton.— there was de- late John Ho- of this church- the front in- treatment of- the gift of th-

John Philip

Niagara-on- camp has b- and this int- the time, a- several chap- largely pred- lains Belt, 34th; Ardill- Dragons; cott, of the- is an enthu- Episcopal- Stuart, of t- the 36th, ar- the usual p- rison Comr- was the pr- in the ser- tacular, bu- large for t- men, and,

June 20, 1907.

fulness for the years that are to come. At evening prayer, the Rev. Canon Cody, rector of St. Paul's Church, Bloor Street, was the preacher. The burden of his sermon was congratulation for the great strides that the parish had made under Canon Baldwin, and the energy and good-will shown in all departments of the parish work. At 9.30 in the morning and at three o'clock in the afternoon special services were held in the schoolroom for the children, the Rev. Canon Dixon addressing them in the morning, and the Rev. Lawrence Skey, M.A., in the afternoon. The anniversary was also marked by a brass reading desk, suitably inscribed. A memorial window to the Right Rev. Maurice S. Baldwin, late Bishop of Huron, given by his brother, Canon Baldwin, was also in place for the first time. It consists of four panels, all beautiful in colouring. One is from a painting by Soord, "The Good Shepherd saving the lost sheep." It is executed with great force and beauty, yet with reserve. The Saviour is seated on rough crags, suggesting hard toil, and the sheep looking up to its Deliverer, while two eagles are hovering above awaiting a chance to devour it. The face of the Saviour is turned away, leaving its beauty to the imagination of the spectator. The other upper panel is from Madame Bouguereau's spirited painting of David, who has slain the lion and rescued the lamb, which looks so happy and contented in the care of its deliverer, while David is looking up to God, the source of all his power. The two lower panels are from the work of James Sane, R.A., and are beautiful conceptions of Samuel and Timothy. The whole idea of the window is to convey "Inspiration." Under Samuel saying, "Speak, for Thy servant heareth"; the study of the Holy Scripture, by the character of Timothy; the saving of souls by the Great Redeemer, and man following the example, shown in David's rescue of the lamb. The inscription is: "In memory of the Right Rev. Maurice S. Baldwin, late Bishop of Huron, by his brother Arthur." It is an excellent piece of art from the firm of Robert McCausland, Limited, Toronto. On Tuesday evening there was held a social reunion of the past and present members of the congregation. On Saturday next the Rev. Canon Baldwin and the Rev. Canon Cody will sail for an extended holiday in Britain.

Grace Church.—The first anniversary of the death of the Rev. J. Pitt Lewis, late rector of this church, which occurred on Thursday, June 13, 1906, was observed by celebrations of the Holy Communion at 7 and 9 a.m., and by planting a cross of silver-leaf geraniums and other floral designs on his grave. This church is undergoing much-needed repairs at a cost of \$1,500. A new roof is replacing the old one, the school-house and fence are being renovated, and a room for the Woman's Auxiliary is being fitted up. Though situated in the poorest part of the city, Grace Church is doing splendid work, both among the old adherents and those lately coming to us from the Old Land.

Beaverton.—St. Paul's.—On Trinity Sunday there was dedicated a memorial pulpit to the late John Hodgson, for many years a member of this church. The pulpit is of oak and brass, the front in the form of a Greek cross, with a treatment of Church symbols. The memorial is the gift of the family.

NIACARA

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

Niagara-on-the-Lake.—The annual military camp has been in full swing since June 11th, and this interesting and historic spot has, for the time, taken on a new interest. There are several chaplains in camp, and the Anglican largely predominate. Those present are Chaplains Belt, of the 20th Regiment; Rix, of the 34th; Ardill, of the 31st; Perry, of the 2nd Dragoons; McNamara, of the 77th, and Chilcott, of the 23rd. Chaplain Witten, of the 35th, is an enthusiast. He is pastor of the Reformed Episcopal congregation at Barrie. Chaplains Stuart, of the Hussars (London), and Burch, of the 36th, are Presbyterians. On Sunday morning the usual parade service was held on the Garrison Common at nine o'clock. Chaplain Perry was the preacher, the other chaplains assisting in the service. This service is always spectacular, but not effective. The square is too large for the voice to reach more than half the men, and, though they are allowed to sit on the

ground during the sermon, the words, however earnest, do not tell.

St. Mark's.—At the morning service on Sunday, 16th, the Rev. Edward P. Smith, assistant secretary of the Church Missions House in New York was the preacher. Mr. Smith is at present at Chautauqua giving lectures to the students on the missionary work of the Church. He preached an effective sermon on the work of Christian Missions, and warned Canadians against welcoming Mormon immigration. At the evening service the sermon was preached by the Rev. A. J. Belt, one of the chaplains at the camp.

HURON.

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

Sarnia.—The Rev. Canon Davis, of St. George's Church, formerly incumbent of St. Jude's, in this city, lately concluded twenty-five years of a highly successful ministry in that place. His congregation recently presented him with a purse of \$500 and permission to take a well-earned three months' vacation.

RUPERT'S LAND.

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

Gilbert Plains.—Three new appointments are being opened for the summer in this district and three in the Grand View district by Mr. Stanley, a student of Wycliffe, Toronto. In some of these places services were held years ago, but were dropped when towns grew up along the railway, and have not had service held by any Church since. Mr. Stanley will hold services at six places on alternate Sundays, taking three each Sunday. Gilbert Plains has just received a generous gift of Bibles for Sunday School use, and Prayer and Hymn Books for the services from the Church Bible and Prayer Book Society. The Archbishop has appointed the following clergy Canons: The Rev. W. A. Burman, B.D., and the Rev. S. McMorine, M.A.

QU'APPELLE.

John Crisdale, D.D., Bishop, Indian Head, Sask.

Grenfell.—The Rev. W. R. Adams, lately arrived from England, has been appointed by the Bishop of the diocese to take charge of the southern part of the parish of Grenfell. The new district will include the towns of Baring, Windthorst, Neely and Bender, on the Wolseley-Reston Railway, also extending as far south as Graytown. Mr. Adams is a Master of Arts of the University of Durham, having taken a first-class in mathematics with honours. In 1901, after examinations, he was elected to a University Fellowship, which he still holds. He was ordained in 1901 by the Bishop of Wakefield to the curacy of the mining village of Croxdale, county Durham; from there he proceeded to the senior curacy of Lambeth parish church, London, which, with the full approval of the Bishop of Southwark, he resigned to take up work in the Diocese of Qu'Appelle. Mr. Adams brought with him a handsome set of Communion vessels, a present from his old parish at Lambeth, to the Canadian Church. These vessels were first used at his farewell Communion at Lambeth on May 5th, and the first person to partake of the Holy Sacrament from them was His Grace the Archbishop of Canterbury, whose residence (Lambeth Palace) adjoins the old parish church. These vessels will be given to his new parish of Baring. The chalice is inscribed, "From the Church in Lambeth to the Church in Canada. May 5th, 1907." and the paten, "Lambeth-Canada." "We are one bread, one body (for we are all partakers of the one Bread). May 5th, 1907." Mr. Adams preached an eloquent sermon in St. Michael's Church on Sunday evening, May 26th. We trust that his new work may be blessed with success.

NEW WESTMINSTER.

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

Ordination.—The Rev. W. Govier, Missionary in the parish of Maple Ridge, was ordained to

A Legal Depository FOR TRUST FUNDS

Under the laws of the Province of Ontario, this Corporation is a legal depository for trust funds. On deposit accounts interest at

Three and One-Half per Cent.
per annum is paid or credited to the account and compounded

FOUR TIMES A YEAR

One Dollar opens an account. Accounts may be opened and deposits made and withdrawn by mail with perfect convenience. Every facility is afforded depositors.

CANADA PERMANENT MORTGAGE CORPORATION. TORONTO STREET, TORONTO.

the priesthood on Trinity Sunday in Holy Trinity Cathedral by the Bishop of the diocese. The candidate was presented by the Ven. Archdeacon Pentreath, and the Rev. A. Shildrick was the preacher. Mr. Govier continues his work, with headquarters at Hammond. There are churches at Maple Ridge and Port Moody, and a station at Westminster Junction.

Meeting of the "United Clericus."—The ninth annual meeting of the United Clericus, comprising clergy who are able to attend from the American dioceses of Spokane, Olympia, and Oregon, and the Canadian dioceses of Columbia, New Westminster and Kootenay, met in Vancouver, June 5th. The sessions opened with choral Evensong in St. James' Church, the preacher being the Bishop of the diocese. The next morning there was celebration of Holy Communion in St. Paul's Church, at which forty-three clergy were present, followed by breakfast in the parish room. The session began at 10 a.m. Papers were read on "The Wilderness Time of the Church, A.D. 30 to 70," by the Rev. H. H. Gowen, of Seattle, and on "Church Building for Modern Needs," by the Dean of Calgary. At 1 p.m. luncheon was served by the ladies of Christ's Church, and in the afternoon there was an excursion up the Inlet in the mission boat "Columbia," the visitors returning to a garden party given in their honour by the Archdeacon of Columbia and Mrs. Pentreath. In the evening the Bishop of Oregon gave a lecture on "The Church in America and its Missionary Work," illustrated by two hundred very fine lantern slides. On Thursday there was a celebration in St. James' Church, followed by breakfast. Papers were read on the "Devotional Use of Holy Scripture," by the Rev. C. C. Owen, of Christ Church, and the "Church as a Power for National Righteousness," by the Rev. J. P. D. Lloyd, of Seattle. After luncheon a special electric car was taken to New Westminster, where, in St. George's Hall, papers were read on "Church Discipline," by the Rev. Canon Beanlands, of Victoria, and "The Church Catechism as the Basis of Church Teaching," by the Rev. J. Simpson, of Portland. Evensong was said at 5 p.m. in the cathedral, with an address by the Bishop of Oregon, and the visitors were entertained at dinner by the ladies of the cathedral parish. The papers, appointed speakers, and discussion kept the subjects all on a high level, and this meeting was undoubtedly the best of any meetings held under the auspices of the United Clericus. There were present from the Diocese of Oregon the Bishop and four clergy; from the Diocese of Olympia, the Bishop and eleven clergy; from the Diocese of Columbia, the Bishop and ten clergy; from the Diocese of Spokane, one clergyman; Diocese of Kootenay, seven clergy; Diocese of New Westminster, the Bishop and twenty-six clergy; Diocese of Calgary, one clergyman, a total of four Bishops and fifty-eight clergy.

North Vancouver.—The Rev. J. Hugh Hooper, rector of St. George's Church, Bathurst, N.B., has been appointed vicar of St. John, the Evangelist, Church, North Vancouver, and will take charge the last Sunday in July. The Rev. R. S. Marsden will in future devote his whole time to St. John's Boys' School, of which he is the principal. Mr. Marsden has erected one wing of the proposed school building to accommodate at present twenty-five boarders, on ten acres of ground, given to him for that purpose.

Sapperton.—The Rev. D. Dunlop, B.A., has entered on his work as vicar of St. Mary's, Sapperton, and priest-in-charge of St. Alban's Mission, Burnaby.

June 20, 1907.

the M.S.C.C., motherhood of named and satisfied rooms, an with the St. e on Portions rch's Services sent to this y the neglect- ly occupied by r, the need of ding increase rd.

consider the onage. This evances of the ragge, of Co- had the spirit were brought foisted over of Campbell- en to educate, ountry had in- on of house . He urged a of the diocese, a rectory, in a ole congrega- remarked that en to find the ight the coun- happy and de- clergymen de- life.

tation of the od drew at- only about as most of the number of ndment of the l to make the ach order for in the diocese. make up in the bishop, it was up out of the amount on the

r. F. E. Hod- e to the Lord ith enthusiasm. he Brotherhood rship to speak op said that the h in the United hree days, and ments be made Sept. 22nd in n Toronto after he Lord Bishop e was going to re going to the were expressed enabled to hear ion and thanks or twelve years onary Parochial s of the Church re city who had d hospitality to was concluded te of thanks to anked the mem-

its thirty-fifth unday, June 16, a little wooden A. H. Baldwin he parish, and, the thirty-fifth ere. It was a ldwin, for forty he was priested t Rev. Harold ogress has been In place of the stands a fine ngs, valued at ere is no debt. t was paid this ears 1,171 wed- ureh; there have rsons have been ten years 806 the church. The ial services. At ere was morning The Rev. Canon acher. He made k in the parish, s for the bless- and great hope-

Woman's Auxiliary.—In order to hasten the completion of the final \$2,000 required for the Bishopric Endowment the diocesan branch of the W.A. has undertaken to raise \$1,000 before the close of the year. Christ Church branch has assumed \$600. It is interesting to note that the Kootenay Bishopric Endowment Fund has received in England an anonymous gift of two thousand pounds.

CALEDONIA.

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

Prince Rupert, B.C.—The next meeting of the Synod of this diocese will be held here August 6th. As the new chairs have arrived for St. Andrew's Church Hall, the nail kegs and boards have been abolished. Bishop DuVernet has Japanese and Chinese classes during the week in the hall.

Correspondence.

THE CHURCH.

Sir,—The letter signed "Catholic" in your issue of 23rd prompts my desire to say a few words more in the line of my letter now in your hands. "Catholic" says Christ only founded one Church, and that was on the Day of Pentecost, A.D. 33. This, of course, means the Church at Jerusalem, but neither of the seven Churches of Asia was founded on that day, or in the same manner; nor was the Church of Corinth or Rome. We do not know who founded some of these Churches; we know that Christ did not do it Himself directly, or by a visible miracle as at Pentecost. Therefore, they must have been founded each by some man. The Roman Catholics say the Church at Rome was founded by St. Peter, and the Church of England by St. Augustine, but we hold that the English Church was founded by an earlier Apostle, perhaps St. Paul himself; but there does not seem the slightest reason to suppose that these early Churches were bound together in any visible organic plan of corporate unity. While each of them exhibited all the conditions of our XIX. Article of Religion, the "unity of the Spirit in the bonds of peace" held them together. When the Church in a generic sense is mentioned in the New Testament it means the aggregate of the Churches throughout the world, or, in the words of the prayer in our own Communion service, "The blessed company of all faithful people." The Roman Church alone in course of time put forth the ideal of a visible corporate unity of all the Churches, of which she was the centre and her Bishop the earthly head. This claim she asserted and maintained over the greater part—perhaps practically the whole—of the Christian world, and succeeded in getting, and for centuries had, the Church of England included in her organic unity, until, convinced that she had erred in matters of faith, and had no such authority as she claimed, the national Church of our fathers abjured her supremacy, professed against her errors, and resumed her ancient independence by what Roman Catholics consider an awful act of schism, they viewing our Church as so many of us view the various "denominations" around us. Our articles declare that the Church of Jerusalem herself erred, and yet "Catholic" would seem to imply that all are schismatics who are not in outward corporate unity with her. A claim of inerrability—of "infallibility"—is a necessary corollary to the claim of being the one only Church founded by Divine authority, for surely men ought to secede from a Church which they conscientiously believe to have erred, and many good Churchmen must be excused if they cannot see how any but a Roman Catholic can consistently hold and carry to its logical conclusion the position assumed by "Catholic." This false conception of the Church led many gifted men in the last century to Rome, looking for the modern representative or successor of the Church of the first centuries, while they had it in their own Church, or could have found it in any of the independent Churches of the continent. In view of the many mysteries of the faith, inscrutable to our finite intelligence, he takes an awful responsibility who claims that his Church, even if it be so ancient in its organization and in the succession of its orders as that to which we happily belong, is the sole depository of Divine truth, and declares that those various Christian bodies, whose work here and in heathen lands have been so eminently blessed, are outside of the pale of

Christ's visible Church. In fact, those who enforce the narrow doctrines enunciated by your correspondents, "Catholic" and "Hoosier," might themselves be classed with the arch-schismatics of the present age. Our early Reformers held no such opinions. Nor is it a matter of being "sweetly sentimental," as "Hoosier" says, but of Christian love and Christian unity, against a dogmatic assumption that can scarcely be distinguished from a claim to infallibility in doctrine and organization, with especial insistence on the latter, as of vital instead of secondary consequence.

An Aged Churchman.

PARSONS' SILLY SEASON.

Sir,—During what you very rightly call the "Parsons' Silly Season" in the Christian year there is a subject which I have often thought might be worked up into a course of sermons to the great benefit of our congregations and advancement of Christ's Church. I refer to God's chosen people, the Jews. Doubtless hundreds of sermons are preached with the Old and New Testament history of the nation as their subject, but these are historical, and the ancient Greek and Roman nations might almost serve as well. That God's chosen people have a present and even greater future part in His designs for mankind seems to be almost entirely overlooked or forgotten. The restoration of the Jews; their final acceptance of Jesus as the Messiah; the work of evangelization might all afford topics for interesting and helpful sermons. For the most part it seems as if an offering on Good Friday, and possibly a brief reference at the service on the same day to the work of Bishop Blyth or the London Jews' Society are all that the average congregation does or has an opportunity of doing for or knowing about this most important work. Surely it deserves at least as much attention from us as Home and Foreign Missions. A converted Jew makes the best Missionary to Jew and Gentile alike. May not our want of faith and sympathy with this work be retarding our Lord's second coming? I respectfully commend the consideration of this matter to the clergy.

York.

WILL-MAKING.

Sir,—I, for one, was pleased to see that you had called people's attention to their duty to make their wills and also the clergy's particular duty to impress this upon their parishioners. I protest, however, against the language used and the objects which you deem fitting. You wish the duty impressed on the people of giving bequests to public objects. This is not the crying need of the Church. I venture to say that there is not a single parish in Canada where a testator cannot find a need for all the bounty he can bestow. If there are exceptional beings with large means that they can justly give away then they need only lift up their eyes and they will find in every diocese objects of vital use which languish and sometimes do not exist for want of the reviving showers which drop bequests. And certainly our youngest millionaires might provide for or endow theological colleges or chairs or parishes in our growing centres in the West, which will be in need of the funds when they die at an honoured old age. Your writer has forgotten that in Ontario at least public charities are looked after by the Government and all people who leave \$50,000 and upwards make bequests for such purposes, and which funds are administered by the Government. That is an additional reason why Church needs should be remembered exclusively.

A. M. F.

CHURCH OF ENGLAND WAIFS' AND STRAYS' SOCIETY.

Sir,—Can any reader inform me whether "Our Western Home" in Niagara-on-the-Lake is a Church institution or not. My experience with its placed out girls, proves largely that it is not. Yet professedly it is a branch of the Church of England Waifs' and Strays' Society, and it seems to me to fail where it should be distinctively strong, viz., its Church lines. No local Bishop nor priest is on its governing board, and there is in its forms before me not the least insistence on Church privileges for its girls when placed out. What is urgently needed by this Church

DEBENTURES
SAFE AND PROFITABLE INVESTMENT

5%

**The Sun & Hastings Savings & Loan Co.
of Ontario**

Authorized Capital - \$5,000,000.

If you want to avail yourself of this exceptionally good investment, write to us for full particulars.

DEPOSITS—4 per cent. paid on deposits of \$ and upwards. Money to loan on reasonable terms.

Head Office: Confederation Life Building, Toronto

WHITFORD VANDUSEN, President. W. PEMBERTON PAGE, Manager.
AMBROSE KENT, Vice-President.

Home is a larger measure of co-operation with Church of England clergy. From them, the authorities of this Home may gain trustworthy information beforehand as to the Church standing of applicants for girls and where Church privileges are largely impossible to the girl or are utterly lacking. The Home is under no necessity to provide a girl for such applicants,—the demand for girls is very great, and, I am sure, that a word from the Homes will suffice to deluge the Home with applications from Church of England mistresses properly qualified. Recently I have had some correspondence with the Home relative to a girl to whom her mistress denies the right to be Confirmed. This girl is the third placed in that house from the Home who had been so treated. Yet the so-called Church superintendent, despite of protest of clergy, continues this work. Two-thirds of the unconfirmed girls in my vicinity have no chance to attend Confirmation, nor Holy Communion, nor our own Church services. I write to ask in public why should such a Home be entitled a branch of the "Church of England Waifs' and Strays' Society?"

Lincoln County Parish Priest.

BOOK REVIEWS.

The Pocket Manual for Parochial Visitation.—Compiled by a Parish Priest, with prefatory note by the Rev. G. Body, Canon Missioner of Durham. Longmans, Green & Co.; 2s. 6d. net.

This little book will be found exceedingly useful, especially by the younger clergy. It consists of an excellent selection of the Prayer Book, Psalms, and of suitable hymns. There is a good index of Psalms, Lectures, Collects, Prayers, Hymns, and Benedictions, arranged under topics of the various conditions needing ministrations of special kinds. The office for the visitation of the sick is given in full; as also that for private baptism. We heartily commend this most useful little manual.

Manual of Family Devotions.—Arranged from the Book of Common Prayer. London: National Society's Depository. New edition; price, 1s.

We should like to see this manual in every Christian home of whatever denominational name. It would take away the excuse so often heard for neglecting household worship, "I do not know what to say." There are prayers for every morning and evening for one week. A short Litany for Wednesday morning, and a somewhat fuller one for Friday. Several "Occasional Prayers" are given, and the whole of the Prayer Book Collects for the Sundays and Festivals are printed at the end, thus enabling anyone to supplement the prayers in the body of the book.

Christianity and the Social Crisis.—By Walter Rauschenbusch, Professor of Church History in Rochester Theological Seminary. The Macmillan Co., of Canada; price \$1.50 net.

The social question looms very large to-day, and it will most assuredly not grow less in the coming years. Every book, therefore, written by an able and thoughtful man, such as our author is, ought to be read by all who have to deal with this question. Professor Rauschenbusch has read his New Testament as if our Lord had not provided a regularly organized social society in which all such problems as are coming to the front to-day were divinely provided for. And the Church ought to have great

searchings of heart trained its children; a lish-speaking country has been swamped by are all confessing before us contains both awakening and be very widely read on "The Present (tianty." Altogether worth reading. Sha written by one wh nature and office o ciety, especially as tion, and how to ar

The Reform Movel Philipson, D.D., lish Fiction," "The Macmillan Street, Toronto:

To all interested prove a most inter vital changes that Jewish religious id These changes ha minating to-day ir of circumcision, o optional. Services day. The idea of to lead Israel bac way to the comit purity, and equ began with the political freedom traces the movem the present. Ref development in t inaugurated by J At the same tim that in Europe t Talmudist, belie Judaism, therefo camps, by no m another. But t thinks, are surel to universal ac amazing revoluti will supply a v It is written in good and full i

Gethesemane, a Old Story.—D.D., Rector sometime Arc of Pennsylvania Vard & Co.;

The "new se the scenes of e the trial before Via Dolorosa; is all reverent passages graph and personage; the imaginatio place himself; Opinions still expediency of have told us in so unvarnis objection can of want of re it helpful.

The Internat

lished by Apocrypha, We wonder of this conti publication. to count the Greek? How books in the formed in F very highest names are Council, fro also from tl them the na Rabbi of the gregations fessor of Je Israélite de found the A dies, Ruper tralia), Bri Primate o (Eng.). T As regards number, w most inter formation.

searchings of heart about its failure to have trained its children aright. Of course, in English-speaking countries the Church of Christ has been swamped by the multitude of sects that have obscured real Bible Christianity; and they are all confessing now their failure. The book is before us contains very much, indeed, that is both awakening and suggestive. We hope it will be very widely read and pondered. Chapter V. on "The Present Crisis" is noteworthy; also on "The Social Impetus of Primitive Christianity." Altogether, the book is very well worth reading. Shall we ever have a good book written by one who really comprehends the nature and office of the divinely instituted society, especially as regards "The social question, and how to answer it?"

The Reform Movement in Judaism.—By David Philipson, D.D., author of "The Jew in English Fiction," "Old European Jewries," etc. The Macmillan Co., of Canada, Richmond Street, Toronto; \$2 net.

To all interested in the Jewish people this will prove a most interesting book. It tells of the vital changes that have been taking place in Jewish religious ideas for now nearly a century. These changes have been most remarkable, culminating to-day in what is almost the abolition of circumcision, or, to say the least, leaving it optional. Services are quite usual now on Sunday. The idea of a personal Messiah as coming to lead Israel back to the Holy Land has given way to the coming "Messianic Age" of love, purity, and equity. This reform movement began with the change from Ghetto life to political freedom and civil rights. The author traces the movement from its beginnings up to the present. Reformed Judaism finds its fullest development in the United States, where it was inaugurated by Jewish teachers from Germany. At the same time we are made to understand that in Europe the old orthodox Rabbinical, or Talmudist, beliefs still hold much ground. Judaism, therefore, to-day is divided into two camps, by no means on loving terms with one another. But the "New Ideas," our author thinks, are surely, if slowly, winning their way to universal acceptance. It is certainly an amazing revolution. We are sure that this book will supply a want that has been widely felt. It is written in an excellent style, and has a very good and full index.

Gethesmane, and After: A New Setting of an Old Story.—Rev. Cyrus Townsend Brady, D.D., Rector of Trinity Church, Toledo, Ohio, sometime Archdeacon of Kansas, Archdeacon of Pennsylvania, etc. New York: Moffatt, Yard & Co.; \$1.20 net.

The "new setting" is really a dramatizing of the scenes of our Lord's agony in the garden: the trial before the Jews; the Prætorium; the Via Dolorosa; Golgotha; the Resurrection. It is all reverently done. There are interposed passages graphically suggesting details of places and personages, bringing them strikingly before the imagination, and enabling the reader to place himself as a spectator of all that went on. Opinions still differ as to the propriety or real expediency of thus representing what the Gospels have told us of these sacred scenes and events in so unvarnished a style. As we have said, no objection can be made to this book on the score of want of reverence; many will doubtless find it helpful.

The International Journal of Apocrypha, published by the International Society of the Apocrypha, London, Eng.

We wonder how many of the Anglican clergy of this continent would feel any interest in this publication. How many fingers would it take to count those who have read the Apocrypha in Greek? How many of them even possess those books in their original? A society has been formed in England embracing scholars of the very highest repute, both clerical and lay. The names are given of thirty-three forming the Council, from Scotland, France and Germany, also from the United States. We find among them the names of Rev. M. Gaster, Ph. D., Chief Rabbi of the Spanish and Portuguese Jews' Congregations (Eng.), and Rev. Israel Levi, Professor of Jewish Hist. and Literature, *Seminaire Israélite de France*. Among the patrons we find the Archbishops of Toronto, the West Indies, Rupert's Land, Sydney, Melbourne (Australia), Brisbane, the Primus of Scotland, the Primate of New Zealand, the Chief Rabbi (Eng.). The Bishop of Winchester is president. As regards the "Journal," we have the April number, we can only say that its contents are most interesting, and full of useful and varied information. One especially may be mentioned,

"The Messianic Teaching in the Apocrypha." There are good notes on "The Esther Additions in the Apocrypha." Rabbi Gaster has a note on the Literature of the Apocrypha. Altogether the "Journal" is most attractive reading.

Quiet Talks on Personal Problems, by S. D. Gordon. Author of "Quiet Talks" about Jesus, on power, on prayer. Toronto: Wm. Briggs, 75 cents net.

Mr. Gordon, we gather from his book, is a Congregationalist. He has written a very admirable and suggestive book for those whose ideas of New Testament teaching, especially with regards to what is then taught as to the Church of Christ, agree with his. The greater part of his book is excellent, particularly those portions which treat of the problem of sin, and the problem of guidance. That on the problem of Pain is also good. Other problems treated of are those of, Doubt, Ambition, Self-Mastery, the Church (treated of from the modern Protestant standpoint, yet containing ideas that might be very profitably followed out), and lastly, of Questioned Things. This last topic is not treated of so strongly as others. On the whole, we think that this book may be of very great benefit to the class, not few in number we hope, who are desirous of the highest guidance of which the author speaks so well.

The Catholicism of the Prayer Book.—By the Rev. E. Soward, Priest of the Diocese of Toronto, with a preface by the Rev. Canon Spragge, Rector of Cobourg. The Church Book Room, Toronto.

Some of us are old enough to remember when the Prayer Book was attacked for its Popery by the denominations outside the Church, and was apologized for by even some of the Episcopal clergy. A few years ago we had a treatise on the Protestantism of the Prayer Book in refutation, was it, of the old accusations? Here we have a defence of the Prayer Book on its Catholic aspect. Mr. Soward has done his work very well as far as his space allowed him; of course, he had to be as concise as possible. The brochure before us is, we think, likely to prove a very great help to all who really want to know what the Church of England teaches, and would like to see practised. We hope Mr. Soward's wishes may be fully realized.

Religion and Experience. By J. Briesley, B.A., ("J. B."), author of "The Common Life," etc., pp. 310. Price, \$1.40 net. New York: Thomas Whittaker.

Last year we had the pleasure of reviewing "The Eternal Religion," by the same author, and "The Common Life," in the year preceding. The author's aim is to reach a clear statement of the questions discussed, and clear ideas are the only ones which we can make useful. He has great command of thought and diction, and all the subjects taken up are of living import such as the Psychology of Prayer, the Religion of Calamity, Religion and Crime, and such like. In the essay entitled, "Our unordained ministry," which we find to be that of the public teacher, we may quote what all will assent to. "This soul (of Christianity), to find its way into the new generation, must be incarnated in the teachers who instruct it. Religion is to be, not on their lips as a dogma, but in their hearts as a life. It should be found in the school, not as in babble of catechisms, but as the ceaseless intake of an atmosphere. But work in our schools we need not merely the drill of the daily lesson, but also a condition of goodness. It was a conviction of Cobden's that good examples are more influential than bad ones. And nowhere does a good example tell so mightily as upon the soul of a child."

Sin. By the Rev. H. V. S. Eck, M.A., rector of Bethnal Green, London, England. Longmans, Green & Co.; London, and New York. 5s.

This is another of the Oxford Library of Practical Theology books, and is in no respect inferior to the very best of them. It is, we think, thoroughly satisfactory in its treatment of the great subject with which it is concerned. It is, of course, at once both Scriptural, and exhaustive. It goes fully into the awful fact, and nature of original sin; actual sin; the way of recovery, treating particularly of punishment and forgiveness, the conflict with sin; and final triumph. The chapters on confession and absolution are good and ought to prove useful. There are short, but useful, appendices on "Our Lord's Sinlessness and the Virgin Birth; on the practice of Private Confession in the English Church; on some Fictitious Objections to Confession; on forms of Absolution. There is an index of pas-

sages of Holy Scripture referred to; and a very useful one of Councils, Authors, and Books referred to. This volume is one, that should not only be read, but often studied by every parish clergyman whose heart is in his work.

The Year of Grace. By George Hodges, Dean of the Episcopal Theological School, Cambridge, Mass., pp. 308. \$1. New York: Thomas Whittaker.

It seems to be like a work of supererogation to commend Dr. Hodges's sermons, but these twenty-two appear to present some special features. They cover the Christian year up to and including Trinity Sunday. They have each a subject which is very carefully drawn out, and we all know Dr. Hodges's incisive form of writing. They have apparently all been preached, so that we have in the collection a valuable treatise in Church doctrine and Homiletics up to the present date. Most of the sermons are for the seasons of Advent and Lent, but none of the greater Festivals are omitted. With the sermon on "The Meaning of the Temptation," we can hardly agree if Dr. Hodges means that it is all to be treated symbolically, so that historical facts are excluded and a spiritual drama is substituted. The sermons for Christmas, Easter and so forth are very instructive and convincing.

Family Reading

THE RIGHTEOUS JUDGE.

"Shall not the Judge of all the earth do right?" asked Abraham.

To this question there could be but one answer, "The Judge of all the earth shall do right."

Abraham was convinced of that. And no man, if directly questioned on this point, would ever admit that he believed anything else about the Judge of all the earth than that He would do right; and yet many a man may be found ordering his life on the very principle—acted on, though not avowed—that the Judge of all the earth does not do right; is not an absolutely righteous Judge, but acts by some other rule than that of simple and perfect righteousness.

Now the root of a consistent life is a belief in law—in the fact of a settled order of things; the belief that things do not go by chance, but by plan and system. You could not get on in life without this belief. How could you live if you did not believe that the sun would rise in the morning and set at night? that the fire would burn, that the water would drown, that food would strengthen you, that cold would chill?

If you did not know that these things were so; if the fire sometimes would not burn, if the sun sometimes did not set, if nature, in fact, were ordered by no law, you could not live or make any rational provision for life. And we at once admit that in the material world. You never meet any man so ignorant or so foolish as to think that it is by accident that the night is dark and the day light; that it is by chance a weight falls to the ground when you let it go, or that the waves rise when the wind blows.

But the God who rules by order in the visible world cannot rule by chance in the invisible world. Nor is He likely to be less careful in the government of the world of living spirit than in the world of senseless matter. And just as, in our outward life, proper conduct arises from the belief that life and all its conditions are ruled by law, and according to one plan which never changes, so in the inward life we find the like results from the like belief.

The conviction of a righteous God is the strength and support of all moral and religious life; the belief in a supreme control in the hands of One who, whatever He may do, is certain to do right—this gives strength and consistency to the moral and spiritual life of any man. And yet we persist in acting as though this were not true.

And why so? Now, it is partly to be explained by the fact that we find it more difficult to realize the truth of what we cannot see and handle than of that which may be seen and handled.

If you are told, for example, that in the field in which you sow wheat you will reap wheat, and where you plant a bank of violets you will gather its flowers in the spring, you believe it; but if you are told that where in the morning of your life you have sown self-will, self-indulgence, and idleness, you will in your after years reap a harvest of moral weakness and corruption, you do not believe it, though it is quite true, because the proof does not come so closely upon the statement of the fact as in the other case.

RES
STMENT
Loan Co.
10,000.
tionally good
ulars.
osits of \$1 and
loan on reason-

operation with
rom them, the
in trustworthy
Church stand-
where Church
to the girl or
e is under no
h applicants,—
eat, and, I am
will suffice to
s from Church
qualified. Re-
dence with the
her mistress
This girl is the
the Home who
called Church
of clergy, con-
he unconfirmed
ance to attend
on, nor our own
in public why
a branch of the
and Strays'

Parish Priest.

ial Visitation.—
with prefatory
anon Missioner
en & Co.; 2s.

nd exceedingly
ger clergy. It
n of the Prayer
hymns. There
ctions, Collects,
tions, arranged
ditions needing
The office for
iven in full; as
We heartily com-
mual.

—Arranged from
London: Na-
New edition;

manual in every
denominational
excuse so often
worship, "I do
are prayers for
r one week. A
morning, and a
Several "Occa-
the whole of the
ndays and Festi-
us enabling any-
in the body of

crisis.—By Walter
Church History in
nary. The Mac-
e \$1.50 net.

very large to-day,
grow less in the
therefore, written
an, such as our
y all who have to
fessor Rauschen-
tament as if our
gularly organized
h problems as are
ere divinely pro-
ght to have great

And too many people do not care to come to a settled conviction about the eternal laws that govern the spiritual world, lest the conviction should too rudely disturb their worldly ease and indifference. Better let it remain unknown, they say, than know it only to our trouble and anxiety.

But your ignorance of a law will not prevent it acting, and acting upon you. You may be ignorant of the law that arsenic will poison, but you will not the less certainly be poisoned if you take arsenic. You may be ignorant of the law that the Eternal Judge will judge you righteously, but that will not prevent Him thus judging you, and in no other way.

Now we perhaps shrink from this idea as if it were something terrible and stern, as if the reign of law in the spiritual world implied the woe and not the blessedness of mankind. But, as I have said, a belief in the fact must lie at the root of all solid religious life. Vague religious impressions may grow out of the notion that God does not rule in the world by law, but solid and enduring religious life never can.

The idea that God's righteousness limits His mercy, or has to be reconciled to it, as though the two were opposed, springs from a narrow and imperfect idea of the Divine character. It is not made up, as man's character is, of a bundle, so to speak, of separate elements, some of which exceed the others. It is the perfect harmony of perfect parts, where all are equal. And the belief that He rules by a law of perfect righteousness does not exclude the idea of His showing mercy to all, because His righteousness is merciful, and His mercy is righteous. You cannot separate the two.

He shows mercy whenever His righteous conditions are fulfilled. And this surely should content all who seek to be reconciled to God on the true ground of being delivered from that which keeps them apart from God, though it will not content those who wish to enjoy God's pardon along with their own sin.

And this same conviction, "the Judge of all the earth shall do right," as it is the one ground on which can be built a solid, steady, consistent religious life, a life which tries to imitate the pattern of a character which it knows and relies on, is also, amidst all the failure of our best efforts, our one surest ground of hope. In all such we know we have to do with One whom we can absolutely trust, because He is absolutely righteous.

Knowing this of Him, we can receive His punishment and discipline, which is our due, no less, no more, in the consciousness that we need it to wean us from our sin, to strengthen us, through the enduring of it, against our weakness and liability to fail. We can wait with patience when He sends us trials of which we cannot see the meaning or the end.

We can face all duty bravely, knowing He will lay on us nothing too heavy for our strength. We can depend on His doing all justice to our motive even when our action is imperfect, and making every allowance for the frailty of the nature which He Himself has given us. In the hour of darkness, as in the heat and burden of the day, there is light and help in the sure faith, "Shall not the Judge of all the earth do right?"

—Dr. Story.

SERVICE OF LOVE.

A servant may often have to serve the unworthy. Such a service is all the more creditable and noble; such a servant is the more worthy to be honoured. Christ ministered to the unworthy. He washed the feet of His disciples, the feet of Judas, who used his cleansed feet to go on the errand of treachery which culminated in the Saviour's betrayal. If we are the true servants of Christ we shall not shrink from serving the unworthy and the disagreeable, inspired and encouraged as we shall be by remembering that it is all "for Christ's sake," and unto Him.

True service brings its reward. It did and will yet do more abundantly for Christ, He did not work for mere reward, however, nor should any of His servants do so. There is a satisfaction in the service, when loyally and lovingly rendered, that is in itself a rich reward. Even the day's toil for the day's bread may be done as unto the Divine Master, and thus take on beauty and dignity and nobility. He who toils solely for his wages lives meanly. He is simply a waiter in the world's restaurant, serving only for the tips he gets. The pay is poor, and so is the service, because not rendered in the Christ spirit. The spirit of service to God and man should permeate all toil, whether rendered in mine or mill, at bar or bench, in home or office or store. That they who work best do not work for reward is

evidenced by the surprise of those in the parable of the sheep and the goats, who hear Christ's words of commendation, "I was an-hungred, and ye gave Me meat," and cannot recognise the service which they did.—Henry Force.

A GARLAND.

The autumn sunshine had a cruel gleam, in the eyes of Beatrice Hayward, as she looked forth on the day which followed that of her father's funeral. She was his only child; he had been a widower from her infancy, and they had been all in all to each other. A distinguished physician, he had left her both wealth and social importance, yet life looked a blank to her now. She was no longer young, though still in the prime of health and vigour. The love which completes a woman's life had come to her only to be denied by circumstances into which we need not enter. From that time her life had been fully merged in that of her father. She had interested herself in his work and shared his hobbies. His death left her comfortless.

She moved from the window and took her place at the breakfast-table. The aunt who had come to her in her sorrow checked the commonplace she had been about to utter. Her niece's pale, still face forbade her to indulge in the small talk she loved.

Beatrice glanced with indifference at the letters which lay beside her plate. She knew so well what they contained—conventional expressions of condolence and sympathy, with, it might be, gratuitous suggestions as to the readjustment of her life. But one letter, addressed in strong, characteristic handwriting, arrested her attention. Sister Theresa had written. It would be good to read what she had to say. The letter was opened forthwith.

"Dearest Beatrice," wrote her friend, "I think it was Richter who said that the best wreath we can lay on the grave of our beloved dead is a garland of good deeds wrought for others. I don't pretend to quote accurately, but you will recognize the saying. It should be easy for you to weave such a wreath. As a beginning, will you let me take you to see a young Italian whose case interests me greatly? She speaks such extraordinary English that I have difficulty in understanding her, but you can talk to her in her own tongue. Indeed, I want your help. Do come.—Your loving friend,

"Theresa Weston."

From any other that appeal would have come in vain, but Sister Theresa's devoted service to the poor had long moved Beatrice to an admiration not unmingled with self-reproach. Her father had given a helping hand to the work of the East-End Settlement, supported by members of the Church of England, to which Sister Theresa belonged.

Beatrice ordered the carriage, and in half an hour was on her way to Bethnal Green. Sister Theresa's tender welcome expressed a sympathy too deep and vital to be uttered in words. In a few minutes they were passing along a narrow, dingy street, then mounting a steep stair, then Sister Theresa opened the door of a small room with sloping ceiling and the barest furniture. On a bed against the wall lay a girl with wasted face and brilliant eyes.

A cry broke from Beatrice. To the good Sister's astonishment, the stately lady, in her costly mourning, sprang forward and clasped the girl's thin hands within her own, crying in Italian, Pepita! Pepita mia! To find you here of all places! What does it mean?"

Sister Theresa could not imagine the picture which rose before Beatrice's mental vision, with a force of contrast absolutely painful, as she gazed at the suffering girl. She saw a green valley, enclosed by rich chestnut woods, with snow-clad heights rising above them. A silvery stream wound through the valley. A little higher than the stream, on a green plateau, with a wooded background, stood a large white house, an albergo beloved by travellers, who would come for a week and stay a month, so restful was the spot, so pure the air. Conspicuous in the picture was pretty Pepita, with her sweet voice and gentle, gracious ways, always busy about the comfort of her uncle's guests, always solicitous to please. How she would sing as she went about her work; sing, too, in the evenings for the delight of the visitors, some of whom were bold enough to declare that her voice equalled that of the finest opera-singer! What a change from the Tuscan health resort to this gloomy London slum! Well might she weep as Beatrice recalled herself to her recollection.

Pepita's story was soon told. Her uncle's sudden death had altered all her life. She had grown restless for change, and had dreamed that

a fortune might be made in England. Some time before an English lady had given her an address in London, and promised to help her if ever she sought to make her living there. Building on this promise, the girl had made the long journey and found her way to the house, only to learn that the lady who dwelt there had gone to India. London had presented a hard front to the stranger. Reduced to cruel straits, she had sung in the streets for bread, till the effects of cold and exposure rendered it impossible.

"Tell her," said Sister Theresa presently, "that an ambulance shall come at noon to take her to the hospital."

"Not there!" exclaimed Beatrice, impetuously; "it is to my home she shall be taken. There is room and to spare for her there. I will nurse her and care for her myself. It is not too late?"

"I hope not," said the Sister; "love and tenderness can work wonders. Her best chance would be if she could return to Italy."

"She shall go with me," said the other eagerly.

The Sister willingly consented to the change of plan, for she knew that in finding someone who needed her Beatrice had found the best solace for the ache of bereavement.

A few years later the art world of London extolled the rare merit of a young Italian singer. People told how a wealthy woman had adopted her, and, by securing for her beautiful voice the training it needed to bring it to perfection, given to the world this rich gift of song. But they little knew all that Beatrice had done for Pepita, still less all that Pepita had brought to her. A larger life had opened for Beatrice, and the garland of loving deeds grew fair and strong, fragrant with the love of Him who identifies Himself with the stranger, saying, "Ye did it unto Me."—Eglantone Thorne, in "Church Family Newspaper."

THE GRACE OF SILENCE.

Silence implies more than speech. Almost any one can talk, but to keep silent is a gift accorded the few. God works in silence. His temples are built without hammer or saw. These vast spaces of silence are filled in by human speech, and it is for this reason that contention and dispute control life. The theology of silence would form a large book. There is an unwritten revelation great enough to fill the world. Every reader knows that the best of the page lies between the lines. Not what the author wrote, but thoughts too subtle for writing give value to his work. Jesus was silent before His accusers; not because He had nothing to say, but because they would have failed to understand him. His example might be followed with profit, only we are not great enough to act upon the suggestion. Talking and speaking are thought to be inseparable, but there is an eloquence of silence that so few have ever learned. Perhaps the most unpardonable waste of time is a religious discussion. A believer and a skeptic sit down to compare conclusions. Each is anxious to convince the other. The believer marshals his forces and so does his opponent. They move their chessmen with the greatest skill. The discussion is finally over and the disputants arise from the game exactly as they began. The fact is they were not playing against each other at all. The believer used such terms that the skeptic other was playing in the dark. The equation of personal experience is a factor not to be ignored. When Thomas refused to accept the resurrection he simply declined to act upon an experience not his. The rest of the disciples had seen Jesus, but he had not. His position was logical. Their experience could not be transferred to him. He must see for himself. The only way to convince a skeptic is to convert him. No argument, however strong, will be able to force his mind. Philip did not discuss with Nathanael the Master's claims to the Messiahship. He simply said come, see as I saw. That line of discussion removed all doubt.

There are times, it is true when silence would be a crime, but these are not frequent, and happy is the one who knows when they are. Wisdom has five senses, and the one least used is speech. Constant talkers think but little. No one ever learns much by hearing himself speak, and yet no one listens with greater interest. Mr. Emerson used to advise his friends to be silent that they might hear the whispering of the gods. The great philosopher said some things unworthy of him, but that sentiment is not among them. It is a great triumph when one has learned how to be alone. The Bible is best read alone. Our strongest lives are shaped in silence. There God meets the heart and there He gives most of Himself.—"The Westminster."

Norah and dadd the world. Daddy bearded and brown and winsome—and loved each other, he said so.

Two years before had sprung up on the fishermen's boat into existence almost if the tide had caught it. Then as a gay life. Norah new and exciting

THE JOYS

A Time for Ma Happy with Fresh Fruits Cereals.

For those who their eating, dropping the foods that are eaten months. Comes this change dietary of the wife seems to crave for carbohydrates, is full dispensations person who ref money with nature continues on a diet the needs of color the consequent gestion, bilious kidneys.

Persons add "habit" and who ing of meat two is necessary strength, will be how easily they meat ration, an keep up the n and activity. tion of diet i greater muscular with much les and digestive possible to get is merely a que Shredded Whee much richer in than beef, and the system aft ences a deligh prolonged wint

One of the licious combi is Shredded W berries—in fac joys of June your stomach the best and p and the most grows. It is prepared that and healthful problems of t ly heat a Shr the oven until in the top wi spoon. Fill cuit "basket" pared as for then serve wi will be found and wholesome flour dough short-take. the Biscuit t holding the berry. Many strawberries can eat this without the Shredded W and wholeso other fresh f summer.

Children's Department.

NORAH.

Norah and daddy were all alone in the world. Daddy was stalwart and bearded and brown. Norah was little and winsome—and brown. They loved each other, but they had never said so.

Two years before the great hotel had sprung up on the sands below the fishermen's houses. It had come into existence almost as quickly as if the tide had cast it up there and left it. Then as quickly it had filled with city people and swarmed with gay life. Norah had had something new and exciting to tell to the sea.

THE JOYS OF JUNE.

A Time for Making the Stomach Happy with Green Vegetables, Fresh Fruits and Wholesome Cereals.

For those who mix brains with their eating, June is the time for dropping the heavy nitrogenous foods that are eaten during the winter months. That the system welcomes this change from the heavy dietary of the winter, when the body seems to crave foods that are rich in carbohydrates, is one of the beautiful dispensations of Nature. The person who refuses to live in harmony with natural law, and continues on a diet that is suited only to the needs of cold weather, must suffer the consequences in impaired digestion, bilious liver and sluggish kidneys.

Persons addicted to the "meat habit" and who imagine that the eating of meat two or three times a day is necessary to conserving their strength, will be surprised to learn how easily they can cut down their meat ration, and at the same time keep up the maximum of strength and activity. By the proper selection of diet it is possible to get greater muscular and mental power with much less tax upon the liver and digestive functions than it is possible to get from a meat diet. It is merely a question of knowing how. Shredded Wheat, for instance, is much richer in nitrogenous material than beef, and so easily digested that the system after a few days experiences a delightful rebound from a prolonged winter diet.

One of the most healthful and delicious combinations for the summer is Shredded Wheat Biscuit and strawberries—in fact, you do not know the joys of June until you have treated your stomach to this combination of the best and purest cereal food made and the most luscious berry that grows. It is so simple and so easily prepared that it solves in a happy and healthful way the June and July problems of the housekeeper. Simply heat a Shredded Wheat Biscuit in the oven until it is crisp, then crush in the top with the bowl of a teaspoon. Fill the hollow of this Biscuit "basket" with strawberries prepared as for the ordinary short-cake, then serve with cream and sugar. It will be found much more nourishing and wholesome than the soggy white flour dough that is used in ordinary short-take. The porous shreds of the Biscuit take up the fruit juices, holding the delicious—aroma of the berry. Many persons who cannot eat strawberries alone without distress can eat this delicious combination without the slightest discomfort. Shredded Wheat is equally palatable and wholesome with raspberries or other fresh fruits that are plentiful in summer.

"Well, I must go home. There's the 'Sea Spray' coming in, and daddy'll want his tea," the girl on the beach said, suddenly. She ran up across the sand, over the fringe of coarse grass, between the drying sheds, to the little brown cottage far above the tide line. At the little door, beside the hollyhocks and lobster traps, she stopped to peer under her shading palm at the dory laboring in. It set lower down in the water, and moved heavily—that was a good sign. So daddy would be hungry. He was always hungry when the catch was good.

"I'll mix him up some flannel cakes," Norah thought. "How daddy does relish flannel cakes! I wonder if he won't miss me—but there, he knows how to make 'em himself. He learned—taught me."

Norah corrected herself quickly. The little thumbed grammar on the table was proof that the girl was doing her best to overcome the tricks of speech she had caught from the fisher folk about her. It was from daddy she had caught most of them. "What luck, daddy?" she called, cheerfully, as his plodding step sounded outside.

"Pot luck!" daddy called back. That was his unvarying little pleasantry. Norah always laughed in response to it. He came in holding up a great fish, whose scales caught glimmers from the low, red sun in the west.

"That'll do for a chowder, daddy, won't it? I'm going to make you such a fish chowder as never was for the last dinner! That'll be to-morrow. I'll make a big one, and you can warm it over. You know—you like warmed-over chowders."

"Eh? Oh, yes, yes; I'm fond o' warmed-up chowders," muttered daddy, absently.

The last dinner—the last dinner—and that would be to-morrow! Was it to-morrow the little Sea Urchin was going away? Why, it was only yesterday she came!

His eyes, under their cliffs of ragged gray brows, followed the light figure moving about the little room. It was such a little figure yesterday—wasn't it yesterday? He had tossed it to his shoulder and tramped away down to the shore with it. He could look up now into the little, laughing face.

And day before yesterday—wasn't it then?—it had lain in his arms in a trailing white dress that bothered his knees. The tiny face had been puckered and weird and red, and in the other room the fisher-women had been dressing the baby's mother in her last white robe.

How daddy remembered! The little sun-tinted kitchen, the slender girl's figure in it moving briskly about, the sky, the sea, the red round sun—they all vanished in a mist that rose before his eyes. Only in his ears the croon of the waves kept on steadily.

"I—guess I've forgot somethin'. I guess I'll go down to the landin' an' git it," daddy said, suddenly. He stumbled to his feet and went out.

"But I'm going to have flannel—Daddy! Daddy! I'm going to have

Embossed Steel Ceilings
Best for Churches.

The most appropriate Ceilings for Churches are, without doubt, those of Embossed Steel, in some of our Gothic designs.

Steel Ceilings do not crack or absorb moisture—they take and keep paint better than wood or plaster. They cannot leak, and never show unsightly stains.

They can be painted any color—and retinted, when it is desired to give the Church interior a new appearance.

Our Embossed Steel Ceilings are made in a great variety of absolutely correct classic styles. The plates fit exactly, and joints are invisible. Being vibrant and resonant, their perfect acoustic properties make them the most desirable for Churches and Sunday Schools.

Write for our Catalogue No. 17, which illustrates a few of our designs, and gives full particulars. Address:

METAL SHINGLE & SIDING CO. LIMITED,
PRESTON, Ontario. 56

flannel cakes!" called Norah's clear, high voice after him. "Daddy, daddy, come back! I'm going to have flannel cakes—flannel cakes, daddy! Don't you hear?"

But daddy did not hear. She kept the supper warm for him a long time. Then she covered his up closely, and hurried away down the beach. She could not wait any longer. She must go to Miss Cornelia's for her dresses; there would be no time in the morning.

On the way she ran into Aunt Betty's to say a last word or two of direction about dady and to bid Aunt Betty good-bye.

"You'll remember about the bread, Aunt Betty? Twice a week, you know: and daddy likes it baked brown. And you'll see to his socks and shirts. They're all mended up now, but it won't last. I've told him when to change 'em, and when to put on the thick ones. He'll forget that, I know, Aunt Betty. You'll see he puts 'em on—the thick ones—as soon as it comes cold. There; I guess that's all. Good-bye, Aunt Betty! I'm going to-morrow with Mrs. Holland. Why, don't you know who Mrs. Holland is? She's the splen-did lady down to the hotel, who's invited me to go and live with her. The idea of not remembering Mrs. Holland! You're just like daddy—he's always forgetting."

But daddy was not forgetting then. He was down at the landing remembering. Aunt Betty regarded the glowing, girlish face wistfully. She put out her hard old hand and stroked it. "So you're reely a-goin', Norah? Goin' away? An' to-morrer! What's your pa goin' to do without you? What are any of us goin' to do? What are you goin' to do without us?"

Norah laughed. Then her bright face sobered a little.

"It will feel queer," she said, slowly. "I've never been away from the sea in all my life, Aunt Betty. It will feel queer to go to sleep without hearing it down on the beach pounding away. It's always pounded. And not to smell the saltness—I'm going to confess, Aunt Betty,

but don't tell daddy. Daddy's so unromantic! I've got a bottle of sea-water packed among my things to smell of when I'm homesick! There, good-bye, Aunt Betty, good-bye!"

She was out on the sands again, hurrying on. The tears were in her eyes.

It was moonlight when she came back to the little brown house. And

THE GENERAL THEOLOGICAL SEMINARY, Chelsea Square, NEW YORK.

The next Academic Year will begin on Wednesday, Sept. 19th, 1906.

Special Students admitted and Graduate Course for Graduates of other Theological Seminaries. — The requirements for admission and other particulars can be had from The Very Rev. W. L. ROBBINS, D. D., Dean

RICHELIEU & ONTARIO NAVIGATION CO.
Through Canada BY WATER

Lake Ontario, 1,000 Islands, Rapids of the St. Lawrence, Montreal, Quebec and Saguenay River.

For illustrated folder, etc., apply to any R. & O. N. Co., Agent, or write H. Foster Chaffee, A.G.P.A., Toronto.

TURBINE STEAMSHIP CO. (LIMITED)

S.S. "TURBINIA."

The greyhound steamship "Turbinia," the fastest boat on fresh water, leaves Hamilton Daily (except Sundays) at 7 a.m. Leaves Toronto for Niagara-on-Lake and Lewiston, 9 20 a.m. and 2 p.m. Returning leaves Lewiston, 11 40 a.m. and 5 30 p.m., leaving for Hamilton, 7 50 p.m.

S.S. "NIAGARA."

Leaves Toronto Daily (except Saturdays and Sundays) for Oakville and Hamilton at 8 a.m. Leaves Hamilton for Oakville and Toronto, 3.45 p.m.

Saturday Schedule

Leaves Toronto, 7 a.m. and 3 p.m., returning to Toronto, 2.45 and 10.45 p.m. Excursion Rates for Sunday Schools, etc., furnished at wharf, foot of Bay Street.

PHONE M. 3486.

but don't tell daddy. Daddy's so unromantic! I've got a bottle of sea-water packed among my things to smell of when I'm homesick! There, good-bye, Aunt Betty, good-bye!"

She was out on the sands again, hurrying on. The tears were in her eyes.

It was moonlight when she came back to the little brown house. And

NO ALCOHOL, OPIUM, OR POISON.

In 16 years the **Veterans Sure Cure** has cured thousands of the worst cases of Rheumatism, Backache, Dyspepsia, Kidney and Liver Diseases. It will cure yours, sent anywhere on receipt of price—\$1.00 or 50c. Ask your druggist for it.

The Veterans Sure Cure Medicine Co.
CHATHAM, ONT., Canada. Limited

AUTHOR & PUBLISHER. Authors should forward MSS of any description (Stories, Poems, Sermons, Addresses, Essays, Etc.) direct to the publisher—Mr. Arthur H. Stockwell, 6 & 7 Creed Lane, London, who will advise fully, immediately on receipt, as to serial or other publication free of charge.

THE
**DOMINION
BANK**
PAYS SPECIAL ATTENTION TO
**SAVINGS
ACCOUNTS**

Inter est Credited Four Times a Year.

1854 *The* 1854

Home Bank of Canada

**Head Office and
Toronto Branch**

8 King Street West.

City Branches open 7 to 9 o'clock every Saturday night.

78 Church Street.
Queen St. West cor. Bathurst.
Bloor St. West cor. Bathurst.

Alliston, Belle River, Cannington,
Lawrence Stn., Melbourne, St.
Thomas, Walkerville.

Fernie, B. C. Winnipeg, Man.

James Mason,
General Manager

4% BONDS

**Toronto Mortgage
Company,
13 TORONTO STREET**

Capital Paid Up.	\$724,550.00	
Reserve Funds,	\$322,425.00	\$1,046,975.00
Total Assets		\$2,509,358.00

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

Loans made on Improved Real Estate on very favourable terms.

HON. WM. MORTIMER CLARK, Pres't.
WALTER GILLESPIE, Manager.

**The Pioneer
Trusts Corporation
of Canada**

After twenty-five years' successful management of trusts of every description the Corporation confidently offers its services as

ADMINISTRATOR
EXECUTOR
GUARDIAN
TRUSTEE

ASSIGNEE
RECEIVER
LIQUIDATOR or
GENERAL AGENT

to those requiring a trustworthy and efficient medium to undertake such duties.

**The Toronto General
Trusts Corporation**

Ottawa Toronto Winnipeg

daddy was not there. The flannel cakes, closely covered still, had not been disturbed. The little plain room looked home-like and pleasant to Norah in the flood of moonlight. But she missed daddy.

"Where can he be?" she thought. "I'm going down to the landing. Perhaps he had a big catch of mackerel and didn't tell me. Poor daddy, down there all this time cleaning fish! I'll take the flannel cakes down."

The landing was not a beautiful place, even with the disguising, softening touch of the moonlight on it. It was littered with decaying remnants of fish and flanked by the rough little buildings where the fish were dried. The "Sea Spray," clumsier than its name suggested, was drawn up high on the sand, and daddy was there leaning against it. He did not see the girl who was coming across the sedge grass.

The soft light lay on the sea and made a definite path across it. At the end of the path was daddy. His rough-hewn face was clearly outlined in the light. Norah stood a little way off looking at him wonderingly.

How deep the lines were in daddy's face—or was it a trick of the moonlight? Was daddy growing old?

How still it was at the landing! Even the sea was whispering. And daddy—was not cleaning fish. How long had he been leaning there against the "Sea Spray" with that look on his face—or was that the moonlight?

"I wonder what daddy's thinking about?" Norah thought. Then she looked again, and in the moonlight she saw something sparkling on the grizzled face.

Daddy crying—daddy! Then the girl understood it all. So it was that? She had never thought of that—no, oh, no! She had not thought that daddy would care much.

A vista of the years to come opened before her. It seemed clearly defined, like the path of light across the sea. She, out there somewhere in the world where there were people and things to happen, and daddy here by the sea all alone. And daddy cared!

"Daddy! daddy! the girl called, softly. She came toward him with the plate of flannel cakes in her hands, and something new and sweet

People of Sedentary Habits
are firm friends of

**Abbey's
Effer-Salt**

When the system gets run down, stomach upset or bowels irregular—they know that a morning glass of Abbey's Salt quickly puts them in their best vein.

150

As a sure road to Health and Strength
nothing will equal

TRISCUIT

The palatable and nutritious Shredded Wheat Wafer. Contains in most digestible form all the nutritive elements of the whole wheat kernel. Its continued use will prevent nearly all the stomach and intestinal disorders known to mankind.

Try BISCUIT for Breakfast: TRISCUIT for Luncheon.

ALL GROCERS—13c. a Carton; two for 25c.



**Quaint Oriental Brassware
for Wedding Gifts**

Let your wedding present be creditable to yourself and acceptable to the bride. Nothing is more unique or more appreciated than a present selected for its unusualness and its artistic value. Our Oriental Rugs and Brassware are particularly appropriate.

Russian, Damascus and Egyptian Hammered Brass Jardinieres; Tea Trays, Oriental Candlesticks, Lamp Shades and Candelabra. There are many handsome bits of curios, ornamental brasswork, in our collection which you are welcome to see. Prices range from \$2.00 to \$25.00.

Courian, Babayan & Co.

40 King East, opp King Edward Hotel

in her face. Was it the moonlight?

"You're hungry, daddy; I see it in your face, and—and I've come. I'm not going away. Did you think I was, daddy? It was all a dream, and we've waked up. I'm glad we've waked up. Now, we'll take hold of hands and go home together. I've got the flannel cakes, see!"

"Why, why, little Sea Urchin!" daddy cried. But he understood.—Annie Hamilton Donnell.

ROBERT MOFFAT.

When David Livingstone was ready to go out as a Missionary, it was Robert Moffat, home from his work in South Africa, with the story of his morning outlook on the smoke of three thousand villages where no Missionary had ever preached the Gospel, who turned the young man's heart and life into the African work. It was Moffat's daughter who became Livingstone's wife. Moffat, like Livingstone, was a keen-witted, clean-souled Scotch laddie, whose godly mother taught him to love his Bible and to pray for the salvation of the world. She little dreamed what a great work for a dark part of that world was to be done by the little white-robed lad who knelt at her knee.

The "Youth's Companion" once printed this story of his early life:—"Only a Boy."

More than half a century ago a faithful Scotch minister, coming

The Famous Sermon

The Ministerial Office

—BY—
The Rev. JOHN WESLEY, M.A.

Published by Mr. Wesley in his 87th year—one year before his death.

This impressive and instructive Sermon cannot be too widely read and distributed.

In Pamphlet Form—Price 2c. each, 80c. a hundred, postage prepaid. Mailed on Receipt of Price.

FOR SALE
CANADIAN CHURCHMAN OFFICE
Toronto, Canada.

early to the kirk, met one of his deacons, whose face wore a very resolute but distressed expression. "I came early to meet you," he said. "I have something on my conscience to say to you. Paster, there must be something radically wrong in your preaching and work; there has been only one person added to the

USE—
TEABERRY
And Have Sound Teeth
All Druggists.

THE
AMOUNT

DURING THE
IS THE TEST OF
YOU

A Savings Bank of Toronto keep your savings prove to be both convenient to surely help you money.

... THE
Bank of

offers every Savings Deposits is paid on all times a year

Capital
Rest -
Assets

BANK OF
INCORPORATED

church in a world only a boy."

The old mirror eyes moistened trembled on his "I feel it all," but God knows do my duty, and the results."

"Yes, yes," said by their fruits and one new boy, seems to indicate of true faith want to be harder on my conscience but my plainly."

"True," said charity suffereth beareth all things I have great

**GILLET
STANDARD**

IT IS TO THE
HOUSEKEEPER
THEM

Flag B
Gill

Royal
Gill

MADE

E.W.C.

June 20, 1907.

THE AMOUNT SAVED

DURING THE YEAR IS THE TEST OF YOUR PROGRESS

A Savings Account in the Bank of Toronto in which to keep your spare money, will prove to be both profitable and convenient to you. It will surely help you to save your money.

THE . . . Bank of Toronto

offers every convenience to Savings Depositors — Interest is paid on all balances four (4) times a year

Capital \$ 4,000,000
Rest - \$ 4,500,000
Assets \$37,000,000

BANK OF TORONTO
INCORPORATED 1855

church in a whole year, and he is only a boy."

The old minister listened. His eyes moistened and his thin hand trembled on his broad-headed cane. "I feel it all," he said. "I feel it; but God knows that I have tried to do my duty, and I can trust Him for the results."

"Yes, yes," said the deacon; "but 'by their fruits ye shall know them,' and one new member, and he only a boy, seems to me rather a slight evidence of true faith and zeal. I don't want to be hard, but I have this matter on my conscience, and I have done but my duty in speaking plainly."

"True," said the old man, "but 'charity suffereth long, and is kind; beareth all things, hopeth all things.' I have great hope of this one boy,

Robert. Some seed that we sow bears fruit late, but that fruit is generally the most precious of all."

The old minister went to the pulpit that day with a grieved and heavy heart. He closed his discourse with dim and tearful eyes. He wished that his work was done forever, and that he was at rest among the graves under the blooming trees in the old kirkard. He lingered in the dear old kirk after the rest were gone. He wished to be alone. The place was sacred and inexpressibly dear to him. It had been his spiritual home from his youth. Before this altar he had prayed over the dead forms of a bygone generation and had welcomed the children of a new generation; and here—yes, here—he had been told at last that his work was no longer owned and blessed!

No one remained—but one. "Only a boy." The boy was Robert Moffat. He watched the trembling old man. His soul was filled with loving sympathy. He went to him and laid his hand on his black gown.

"Well, Robert," said the minister. "Do you think that if I were willing to work hard for an education that I could ever become a preacher?"

"A preacher?"

"Perhaps a Missionary." There was a long pause. Tears filled the eyes of the old minister. At length he said: "This heals the ache of my heart, Robert. I see the Divine hand now. May God bless you, my boy! Yes; I think that you will become a preacher."

Some years ago there returned to London from Africa an aged Missionary. His name was spoken with reverence. When he went into an assembly the people rose; when he spoke in public there was deep silence. Princes stood uncovered before him; nobles invited him to their homes. He had added a province to the Church of Christ on earth; had brought under the Gospel influence the most savage of African chiefs; had given the translated Bible to strange tribes; had enriched with valuable knowledge the Royal Geographical Society, and had honoured the place of his birth, the Scottish Kirk, the United Kingdom and the universal missionary cause.

It is hard to trust when no evidence of fruit appears. But the harvest of right intention is sure. The old minister sleeps beneath the trees in the humble place of his labours, but men remember his works because of what he was to that one boy, and what that boy, Robert Moffat, was to the world.



THE CHINESE BOY.

At Play.

Chinese boys have many games, just as you have here, and they enjoy a good play just as much as you do. If their fathers are at all well-to-do, they buy their boys toys, but most of them are too poor for this, and the boys have to make their own games. Nor do they have very much time for play, for there are the buffalos to watch, and school

From Pole to Equator—
Neither heat nor cold—
nor constant wear
will swerve the




ELGIN
WATCH
from its course
of perfect time

Every Elgin Watch is fully guaranteed. All jewelers have Elgin Watches. An interesting, illustrated booklet about watches, sent free on request to
ELGIN NATIONAL WATCH CO.,
Elgin, Ill.

LINES ON A ROSE.

By a young man, now deceased.

This lovely flower, whose beauteous tints

Vie with the blushing morn,
Flourish'd in Eden's fragrant bowers,
A rose without a thorn.

Had spotless innocence remain'd,
Had man from sin forborne,
It still had been that lovely flower,
A rose without a thorn.

Alas! that innocence is fled;

Virtue no more adorns
Base man; and earth no longer yields
Roses that bear no thorns.

The Rose of Sharon! Fairest flower
That could a world adorn,
Once bloomed on earth; but man
entwined
Round Sharon's Rose a thorn.

Hail, Sharon's Rose! Thy fragrance cheers

The soul to sorrow born,
Whose trembling hand e'en now can grasp
One Rose without a thorn.

Transplanted to the heaven of heavens,

Where one eternal morn
Casts its bright beams, blooms
Sharon's Rose,
A Rose without a thorn.

hours are long, and every day.

Chinese girls, too, have very little time for play after they are able to help with the household duties of making the clothes, and spinning and weaving, besides the cooking, and working in the fields, if they are farmers. Their bound feet, too, make them prisoners of custom, and take much of their childhood from them. I am sure you would not want to be a Chinese girl, or even a boy—and give up all your fine toys and baseball and other games.

At School.

School in China begins before daylight, and continues, with recesses, until dark, and is held on every day of the week, for the Chinese know nothing of Sunday. Nearly everything is done in exactly the reverse way to the way in which you study.

The Chinese boy never reasons anything out, but just learns it by heart. He studies out loud and at the top of his voice, so that the teacher may know he is at work. And you can imagine what a noise there is when twenty or thirty boys are doing the same thing. He stands with his back to the teacher when he recites, and begins to read his book from what with us would be the end of the book.

His books teach him a great deal that is nothing but nonsense, as, for instance, that heaven is round and the earth square, with China in the centre; that an eclipse is caused by a dog trying to eat up the sun or moon; besides many of the writings of their wise man, Confucius, some of which are good, and many quite worthless, as we understand education. The Chinese boy comes out of school having learned a great many useless things by heart, and nothing which will be of practical use to him in his after life. Would you like that?

A Message for Pile Sufferers.

From One Who Has Been Cured of an Unusually Severe Case by Dr. Chase's Ointment.

Mrs. Geo. H. Simser, Grant, Russell Co., Ont., writes: "Eleven years ago I began to suffer from piles and as they caused keen distress and became worse I doctored for them but with little or no avail. They were bleeding, itching and protruding and oh! the torture I suffered at times can never be described. It was with suffering that the bowels moved as nothing brought relief I could only endure the misery with an aching heart and without hope of cure.

"Finally a lady friend told me about Dr. Chase's Ointment curing piles and to my surprise I felt relief at once on using this ointment, the little tumors soon disappeared, the ulcers healed and the bowels became regular. This was five years ago and I have never been troubled with this terrible ailment since, a thousand thanks to Dr. Chase's Ointment."

To persons who have given up looking for a cure of piles or hemorrhoids, this letter should bring new hope. There is, we believe, no more effective treatment for piles than Dr. Chase's Ointment, 60 cents a box, at all dealers or Edmanson, Bates & Co., Toronto.

GILLET'S GOODS
ARE
STANDARD ARTICLES

IT IS TO THE ADVANTAGE OF EVERY HOUSEKEEPER IN CANADA TO USE THEM

- Flagic Baking Powder.
- Gillett's Perfumed Lye.
- Imperial Baking Powder.
- Gillett's Cream Tartar.
- Royal Yeast Cakes.
- Gillett's Mammoth Blue.
- Flagic Baking Soda.
- Gillett's Washing Crystal.

MADE FOR OVER 50 YEARS.
(ESTABLISHED 1852)

E.W. GILLET COMPANY LIMITED
TORONTO, ONT.

length
T
Contains the whole
ly all the
1907.

ware
d accept-
ppreciated
istic value,
ppropriate.
Trays,
handsome
elcom to

Co.
tel

s Sermon
rial Office
WESLEY, M.A.

Yesley in his 87th.
efore his death.
d instructive Ser-
oo widely read
d.
—Price 2c. each,
ostage prepaid.
xcept of Price.
SALE
CHMAN OFFICE
Canada.

met one of his
ace wore a very
ressed expression.
neet you," he said.
on my conscience
aster, there must
idically wrong in
d work; there has
rson added to the

BERRY
Have Sound Teeth.

DUNHAM LADIES' COLLEGE,
DUNHAM, - QUE.
Montreal Diocesan Church School for Girls.
For Calendar, apply to the Lady Principal.

EDGEHILL, Church School for Girls,
WINDSOR, Nova Scotia

INCORPORATED 1891.
The Bishop of Nova Scotia, Chairman Board of Trustees. The Bishop of Fredericton, member of Board of Trustees, ex-officio.
Lady Principal, Miss Gena Smith (late Lady Principal of King's Hall, Compton, P. Q.), formerly Headmistress of St. Stephen's High School, Windsor, England, assisted by Eleven Resident Experienced Governesses from England (five of whom are specialists in the Music and Art Departments). House-keeper, Matron and Nurse.
Extensive buildings, with capacity for 100 Residences; Heated by Hot Water, Lighted by Electricity. Grounds covering eight acres, with Lawns for Tennis, Croquet, Basket Ball, Hockey, etc. School Dairy and Laundry.
Preparation for the Universities.
For Calendar apply to **DR. HIND.**

HIGHER EDUCATION FOR GIRLS
The Bishop Strachan School
Fortieth Year
PRESIDENT the Lord Archbishop of Toronto.
Wykeham Hall, College Street, Toronto.
Full Matriculation course also
Elementary work.
For Calendar apply to
MISS ACRES, Lady Principal.

Ridley College, St. Catharines, Ont.
RESIDENTIAL SCHOOL FOR BOYS.
Lower school for boys under fourteen; completely separate and limited in number.
Upper schools prepares boys for the universities, professions and for business. Most careful oversight. Health conditions unequalled.
REV. J. O. MILLER, M.A., D.C.L.,
Principal.

WESTBOURNE School for Girls
340 Bloor Street W., - TORONTO, Can.
Re-opens September 10th, 1906.

A Residential and Day School, well appointed, well managed and convenient. Specialists in each department. Affiliated with the Toronto Conservatory of Music. Dr. Edward Fisher, Musical Director; F. McGillivray Knowles, R.C.A., Art Director. For announcement and information, address the principals.
MISS M. CURLETTE, B.A.



Harrington's Tubular CHIME BELLS
Lighter in Weight, Sweeter in Tone, Cheaper in Price than the ordinary bell.

Coventry, England
Castle & Son Agents
568 St. Catherine Street West
Montreal



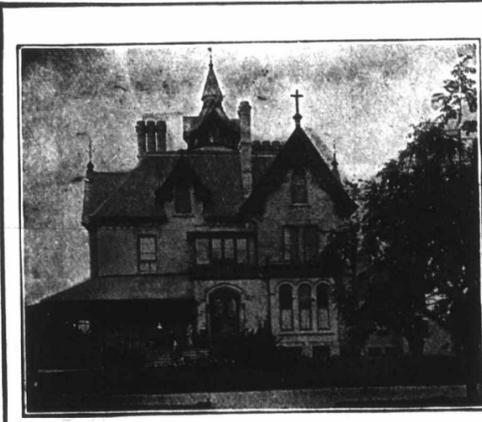
PARQUET FLOORS

ELLIOTT & SON, LIMITED.
Manufacturers, 79 KING ST., W., TORONTO.

MENEELY BELL COMPANY
225 & 25 RIVER ST. NEW YORK.
Manufacture Superior CHURCH, CHIME SCHOOL & OTHER BELLS.

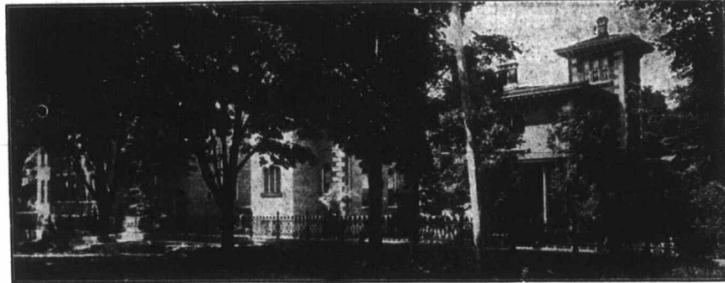
Glen Mawr
651 SPADINA AVENUE, TORONTO
A Residential and Day School for Girls

Thorough in all its departments. Gives careful individual attention, and good physical, mental, and moral training.
Offers great advantages in Music, Art, and Languages, Native French and German teachers.
Large staff of experienced residential and visiting Professors and Teachers.
Pupils are prepared for the Universities, and for the Music and Singing Examinations of Toronto University, the Toronto Conservatory of Music, and the Toronto College of Music.
For Prospectus and full information apply to
MISS VEALS, Lady Principal.



Bishop Bethune College,
OSHAWA, Ontario
Visitor, the Lord Bishop of Toronto,
Preparation for the University.
Young Children also Received.

For terms and particulars apply to the **SISTER IN CHARGE,** or to
The Sisters of St. John the Divine
Major St., Toronto



ST. AGNES' SCHOOL, BELLEVILLE, ONTARIO
ELMPOOL,
Patron—The Lord Bishop of Ontario.

Thorough Courses in English, Languages, Music, Art and Physical Culture.
Pupils prepared for the Universities. Conservatory of Music Examinations held at the School.
Beautiful and extensive grounds, large and handsome building thoroughly equipped with every modern convenience and improvement, including gymnasium and swimming tank.
For Prospectus and further information apply to
MISS F. E. CARROLL, Lady Principal.

HAVERGAL COLLEGE
TORONTO.

Principal--Miss Knox
First-class Honors—University of Oxford, Cambridge University Diploma in Teaching.
Assisted by three heads of departments:—
House—Miss Edgar, B.A., University of Toronto.
Junior House and School—Miss Wood, B.A., London, England.
Day School—Miss Jones, LL.A., St. Andrews.

Pupils are prepared for Matriculation at the University of Toronto, for the Havergal Diploma and for the examinations in music of the Conservatory and the Toronto College of music, and in Art of "The Royal Drawing Society," London, England.
The College offers exceptional conversational advantages in French, under a resident French Mistress, assisted by six resident specialists in modern languages.

Particular attention is given to physical training by two graduates of the Boston Normal School of Physical Culture, who reside in the College, and give individual care to the pupils. Instruction in swimming will be given in the new swimming bath.
Large grounds adjoin the College, and afford ample space for tennis, basket ball, cricket, etc., in Summer, and for hockey upon a full-sized rink in Winter.

A new Junior School is now being erected. The Curriculum includes, among other subjects, elementary courses in Cookery, Wood Carving and Basket Weaving.

A Domestic Science School, with six Departments, is now being fitted up.
Copies of the Calendar, containing full information as to entrance, fees, etc., may be obtained on application to the Bursar.

Schools of The Sisters of The Church

106 Beverley Street, Toronto, Ont.,
and 330 Kent Street, Ottawa, Ont.
BOARDING AND DAY SCHOOLS FOR GIRLS
Visitor: The Lord Bishop of Toronto.
TERMS MODERATE. VACANCIES FOR BOARDERS.
School re-opens Wednesday, February 9th, 1907.
ADDRESS—Sister in Charge.

TO OUR READERS
We ask our readers before making purchases to kindly look through our advertising columns with a view of purchasing from those houses who advertise with us, and when writing or ordering please mention **The Canadian Churchman**



JONES AND WILLIS
Church Furniture Manufacturers
Metal, Wood, Stone and Textile Fabrics.
STAINED GLASS ARTISTS.

43 Great Russell Street, LONDON, ENG.
Opposite British Museum.
Also at Birmingham and Liverpool.

MEMORIAL
English Antique Stained Glass. **WINDOWS**
The N. T. LYON GLASS CO. Ltd.
141-143 CHURCH ST. TORONTO.

Memorial Windows
Scripture subjects skillfully treated in richest English Antique Glass
"Quality" has first place with us.

Robert McCausland, Ltd.
86 Wellington St. West, TORONTO

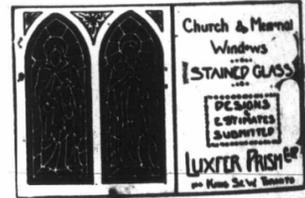
EAGLE and RAIL LECTERNS,
Altar Rails, Crosses, Vases, Desks, etc., Candelsticks, Vesper Lights, Memorial Brasers, Chandeliers, and Gas Fixtures, Communion Services, made or refinished. Electrical Contractors.

CHADWICK BROS.
Show Room, 193 East King St., Hamilton.
Factory, Oak Ave., near Barton St.
Send for Catalogue

STAINED GLASS

MEMORIALS
DECORATIONS
INTERIOR
FITTINGS

Castle & Son,
568 St. Catherine St. West, MONTREAL



CHURCH BRASS WORK of every description made to order on shortest notice. Designs furnished and satisfaction guaranteed.
KEITH & FITZSIMONS, LIMITED
111 King Street West, Toronto.

Branksome Hall
102 Bloor St. East TORONTO
A RESIDENTIAL AND DAY SCHOOL for Girls.

Under the joint management of Miss SCOTT, formerly Principal of the Girls' Department of the Provincial Model School, Toronto, and Miss MERRICK.
Autumn Term will begin September 10
For Prospectus apply to Miss SCOTT.

ST. ALBAN'S CATHEDRAL SCHOOL
Howland Avenue, Toronto.

FOR BOARDERS and DAY Boys.
Boys Prepared for Honour Matriculation.
For Prospectus apply to
M. E. MATTHEWS,
Principal.

Trinity College School
PORT HOPE, Ont.

Residential Church School for Boys.
Next Term begins April 16th.

For Calendar and all particulars apply to
Rev OSWALD RIBBY M.A., LL.D., Headmaster

BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillside, O.



Church Brass Work
MEMORIAL BRASSES
PRITCHARD ANDREWS
CO. OF OTTAWA LIMITED
133 Sparks St. OTTAWA

Ca

Vol. 34-

CLERICAL SUITS
We have a large stock of black cloths Suits in Serges Vicunas, Visiting to order for \$4. FIT GUARANTY
BERKINSHAW
348 York

WANTED—An Organist. St. Peter's Church, Toronto. Apply to A. J. Street East, Secretary.

WANTED—Assistant Organist. Two mission churches or priest willing to share two priests. Address—F.

FOR SALE—A theological, helpful looking for ready mate and in good condition. forwarded to the woul Rev. M. M. Goldberg, F.

The Mills' T
for Ma
BELLEVUE

OFFERS a two year men. In addition comprehensive service, retical instruction in nures by the physicians the hospital.
For further information
MISS AN
Ge

Spencer's P
38-44 Bebecca
All Work Warranted
WALT

CLERGY I
CACOU

The house the receipt 28th of Jun commodat application ply to
MRS. M.
59 G

St. Jan
CHURCH
CONS

Entrance an North

Part of the hi Ravine Drive, laid out in Bur sale. Full part tion to

THE S
Telephone No