

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

ESTABLISHED 1871.

Vol. 33.

TORONTO, CANADA, THURSDAY, MAY 2, 1907.

No. 18.

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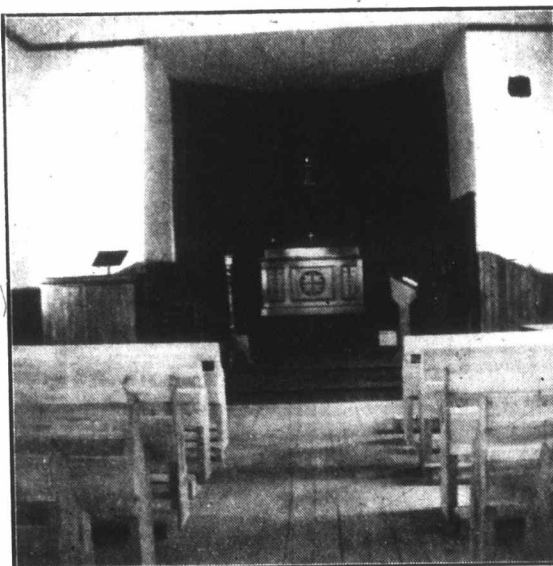
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Phone Main 4643. Offices—Union Block, 367

Lessons for Sunday

May 5.—Fifth Morning—Deut. 6; Luk Evening—Deut. 9 or 10.
May 12.—Fifth Morning—Deut. 30; Jo Evening—Deut. 34, or J.
May 19.—Fifth Morning—Deut. 16, to 19 Evening—Isai. 11, or Ez.
May 26.—Fifth Morning—Isai. 6, to 10 Evening—Gen. 18, or 19.

Appropriate Hymns for Easter and Sunday Dr. Albert Ham, F.R.S.E. of the choir of St. George's Church, Toronto. The numbers are of the Modern, many other hymnals.

FIFTH SUNDAY

Holy Communion
Processional: 14
Offertory: 142,
Children's Hymn
General Hymns

SUNDAY

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

THE FIFTH

A special season of the fact of Christ. Having departed, teach us how to love when He is absent, for us till He comes, make our supply for our souls, a Wednesday before the session of Our Lord, things necessary for our souls, the Holy Spirit, the and how to ask, that by Thy grace those things that guiding may Day teaches us

Canadian Churchman.

TORONTO, THURSDAY, MAY 2, 1907.

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Lessons for Sundays and Holy Days.

May 5.—Fifth Sunday after Easter.
Morning—Deut. 6; Luke 23, to 26.
Evening—Deut. 9 or 10; 1 Thess. 2.

May 12.—Sunday after Ascension.
Morning—Deut. 30; John 3, to 22.
Evening—Deut. 34, or Jos. 1; 1 Tim. 1, to 18.

May 19.—Whitsunday.
Morning—Deut. 16, to 18; Rom. 8, to 18.
Evening—Isai. 11, or Ezek. 36, 25; Gal. 5, 16, or Acts 18, 24—19, 27.

May 26.—Trinity Sunday.
Morning—Isai. 6, to 11; Rev. 1, to 9.
Evening—Gen. 18, or 1 and 2, to 4; Ephes. 4, to 17, or Matt. 3.

Appropriate Hymns for Fifth Sunday after Easter and Sunday after Ascension, 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.

FIFTH SUNDAY AFTER EASTER.

Holy Communion: 310, 314, 549, 553.
Processional: 147, 280, 297, 301.
Offertory: 142, 534, 583, 634.
Children's Hymns: 291, 338, 340, 341.
General Hymns: 143, 505, 549, 637.

SUNDAY AFTER ASCENSION.

Holy Communion: 294, 298, 316, 319.
Processional: 147, 280, 297, 301.
Offertory: 149, 248, 296, 300.
Children's Hymns: 304, 342, 343, 346.
General Hymns: 148, 299, 235, 295.

THE FIFTH SUNDAY AFTER EASTER.

A special season for supplications arises from the fact of Christ's Ascension into Heaven. Having departed He sends the Holy Ghost to teach us how to ask for what we need, to guide us when He is gone away from us and to comfort us till He comes again. This Sunday, we make our supplications for all things necessary for our souls, and on "Monday, Tuesday and Wednesday before Holy Thursday or the Ascension of Our Lord" being Rogation days, for all things necessary for the body. In all our supplications we implore the assistance of God's Holy Spirit, that we may know what to ask for and how to ask. Our Collect to-day is, " . . . that by Thy Holy Inspiration we may think those things that be good and by Thy merciful guiding may perform the same." Ascension Day teaches us, amongst other things, to depend

upon the Holy Ghost, the Comforter, because our Lord promised to send the Holy Spirit to us and not leave us destitute. Our prayers are not addressed to the Holy Ghost, except in one clause of the invocation of the Litany, and in the "Veni, Creator Spiritus," the Hymn Prayer in the Ordinal, but we ask the Father for the Holy Spirit. There are numerous prayers to God for His Holy Spirit's graces. The opening prayer in the Holy Communion is "Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit." There used to be "a calling down" of the Holy Spirit upon the elements of bread and wine in the Prayer of Consecration, but unfortunately this was expunged from our Prayer Book. It is retained, however, in the American Church Prayer Book. The gift of the Holy Spirit is the guarantee that Our Lord has left His Presence in the Church until He come again. He has ascended to prepare a place for us and gives the Holy Spirit to His Church to guide and comfort His people till He comes. Although removed from our sight He is powerfully and helpfully present to bless, sanctify and preserve us through Sacraments and prayers, able to supply abundantly all our needs both for body and soul and bids us ask in His Name and we shall receive.

Caution.

In these times of growth, plenty and abundant life, there are some classes of society on which the changes bear hardly, and whose members do not rejoice in the increased incomes and raised salaries. Such classes are largely composed of the widows of professional men, old people who have only fixed incomes to live upon, and the clergy, and of them especially, the country parsons. These unfortunate ones see with dread the rising cost of living, and cannot restrain sighs of regret or envy on reading of governmental, municipal, and business salaries soaring to figures far beyond their ideas of what were proper or even liberal. The good times have another effect on those who benefit by them, and they too often create feelings of unrest and dissatisfaction at working old schemes framed on lines well enough in past times (as they think) but quite unsuited to modern views. We leave to other journals to note the evidences of this very natural spirit in business and banking expansion. But in Church matters we deem it is just the time when a note of warning is needed. New enterprises, new dioceses, new colleges and societies are very attractive, but before entering on such novelties let our readers first do justice to the older endeavours which have borne the burden during the days of small things. Treat them fairly, supply them with all needed funds, and equip them with the most modern appliances. Now is the time to endow colleges, such as the Western University at London and Windsor, Trinity and Lennoxville. But far beyond the appliances for the education of youth are the most needed and the most neglected schemes of the Church. Let us see to place on sound ground our schemes for retirement, sustentation and for sickness and infirmity, and those for widows and orphans. When such as these are put on adequate and proper bases, Church people can tackle new proposals with easier consciences. All that we have said presumes that the present Bishopricks are kept thoroughly efficient and amply supported and that the growing suburbs are aided and provided for in a very different way than they seem to be now.

A Coadjutor Bishop.

One of the most important matters to be dealt with by the Synod of the Diocese of Toronto at its coming session will be the appointment of a

Coadjutor Bishop to His Grace the Archbishop. We look forward with no little concern to this event. Bearing in mind the prominent position that diocese occupies in the Canadian Church, the important arduous and varied duties devolving upon its Bishop, the relation of the diocese, not only to those of our country, but as well to those of the United States and Great Britain, it will readily be seen that to fill such a position with credit and capacity calls for a combination of qualities of no ordinary character. As a prime requisite we should say—the place must seek the man—not the man the place. Then there are such requisites to be considered as learning, piety, judgment, knowledge of men and measures, an intimate acquaintance with our own country and its institutions, and a sympathetic interest in the character and aspirations of our own people, whether in country or city; sound and progressive Churchmanship; ability to plan; force of character to lead, whether for executive or administrative purposes; untiring energy; firmness tempered by gentleness, and strengthened and adorned by courtesy and kindness—unfailing and supported and sanctified by unfeigned humility. If the dioceses of Canada are to measure their strength and usefulness with the dioceses of Great Britain or the United States they must exert themselves to the utmost—when the occasion arises—to seek out men for the office of Bishop, who will be in deed, and in truth, Princes in Israel.

Mrs. Maybrick.

One of the most prominent convicts of this generation has been Mrs. Maybrick. Convicted in England about nineteen years ago for poisoning her husband, she was sentenced to death, but at the last moment and with the greatest reluctance her sentence was commuted to life imprisonment. Since her conviction every Home Secretary has been bombarded with petitions, sometimes something stronger than petitions, from the United States for a commutation or reprieve, but they were all stubborn. The obvious explanation is that, besides and behind the evidence at the trial, the authorities were convinced of her guilt. However, some three years ago she was released on parole on condition of going to the States, where so much sympathy had been aroused on her behalf. When she left prison Mrs. Maybrick rejoiced to be free again. She said that all she wanted was to have a chance to earn her living. That chance, she now declares, she has never had. She failed to recover some coal property in Virginia, and failed to attract support by delivering lectures or writing a book. One real friend she had, who lived near Brooklyn, who gave her a home. But her one friend died. Mrs. Maybrick now lives alone in a small apartment in New York. Few persons visit her. Persons hurrying past her windows sometimes catch a glimpse of a pale, tired face, framed in thin brown hair, at the window. They think it is the face of a woman who has been ill or who mourns. They are struck with the pallor of it. Curiously the old prison pallor, which had gone from her face in the three years of her freedom, is returning. The pinkness of her cheeks and the evanescent prettiness of her face vanished with the forging of the first of the new links upon the last of the old chain of her misfortunes. She said to a reporter, "Sometimes I think I shall go to the British Consul and ask to be sent back to prison, where I shall know that I will be clothed and fed, and have a roof over my head." What an existence!

A Good Idea.

Not long ago it was reported that the Rev. Dr. Morrison, of Trinity Church, Portland, Oregon, was presented by six laymen with a life insur-

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Lay and Other Preachers.

One of the last places that one would expect any illumination upon this subject would be from Wales and from such (to us) an uninteresting subject as the proceedings before the commission appointed to take evidence as to the supineness and uselessness of the Church in gallant little Wales. We are glad to find that the evidence is going just the other way and proving a boomerang to the so-called Free Churches. These bodies sometimes, and in some places, exchange pulpits, and a good deal of the enquiry has been as to the extent of this exchange, and also if the intercourse is so cordial why there need be four or five competing bodies. During the examination of the Rev. D. Davies, rector of Canton, Cardiff, Sir John Williams was most anxious to learn what difficulties were in the way of Dissenters taking part in Church services, and was told that "If a Dissenter held that the difference between the Church and himself, justified his withdrawing from the Church, he would be placing himself in false position if he took part in Church services." Sir John then wanted to know where would be the illegality of a Dissenter preaching in a church? but witness referred the knight to the theologian, Lord Hugh Cecil, who thought the difficulty would be on the part of the Church. In answer to His Lordship, the witness said that he would be surprised to hear of a Dissenter taking part in a Roman Catholic service, and, in the same way, it would be contrary to their principles to attend church. The Chairman,—"And you would be equally surprised to hear of an honest Wesleyan attending Unitarian services."

Church Architecture.

We vehemently protest against the introduction, within our own Church, of a form and style of architecture which are foreign to its character, detract from its simple dignity, impair its artistic associations, and deprive it of the ecclesiastical form which is in such perfect keeping with our historic Church. We saw in a recent paper an illustration of a church about to be built in Toronto, which from its exterior might be taken for a museum or place of entertainment. This is not as it should be. The "Churchman" has from time to time urged that an English Church should always appeal by its outside appearance to the passer by and leave no doubt in his mind that it is an English Church. In our opinion this matter is of sufficient importance to justify our Synods in enacting a canon that no church building should be begun without the plan thereof having been first submitted to and approved of by the Bishop of the diocese in which it is proposed to be erected.

Charity Begins at Home.

There is a measure of truth in this old saying. It is true that it is sometimes used as a cloak for the veriest selfishness. Who that has tried to gather a few dollars for a deserving object has failed to be repelled by a wealthy man with some such expression as this: "I give largely to charitable objects, but I must draw the line somewhere. I have just had to refuse an applicant whose claim was more urgent than that presented by you. I really cannot afford to give more than I am giving. Charity begins at home." As the visitor goes his way he is apt to console himself with the reflection: "Had Dives had a better knowledge of the true meaning of words he ought to have said: 'Selfishness begins at home and does not end there.'" However, we cannot

help thinking as regards our Church that it would be better far for the Church as well as for those who are not Churchmen were our own members to strive to be more content to "do their duty in that State of life in which it hath pleased God to call them" rather than to be seeking to do someone else's duty in some other state of life than their own. One cannot help admiring and respecting a true and conscientious Methodist, Baptist, Presbyterian minister, Roman Catholic priest or Salvation Army man who devotes his life and energy in faith, and good works, within the lines of his own brotherhood. Such a man would, it seems to us, have neither the time nor the desire to offer his services to a neighbouring Church of England clergyman, either for the purpose of discharging part of his parish duty or preaching from the pulpit of his Church. We venture to say that neither a spirit of Christian charity, nor an honest feeling of self-respect would prompt him to do either the one act or the other. Strong in his own conviction, faithful in the discharge of his own duty, self-respecting and consistent in keeping within the proper bounds of that state of life in which he believes God has placed him, his conduct would be exemplary and his life could not fail to be strong and influential in the cause to which he had pledged himself and in the community in which he lived and worked. At the same time we can well understand that such a man could well afford to be kind, courteous and charitable to those from whom he conscientiously differed, but in whom he saw and esteemed the same steadfastness to principle, faithfulness in conduct and self-sacrificing devotion to a chosen cause which lent honour and dignity to his own life. Surely such men illustrate in the noblest possible form the truth of the old adage, "Charity begins at home."

AN IMPORTANT QUESTION.

By Rev. T. G. Wallace.

It is generally recognized that in many respects the financial system of the Anglican Church in Canada is capable of improvement. Our methods are largely inherited from the past, and it is necessary by continual reform to keep them abreast of modern needs. Our spiritual zeal must not lead us to despise matters of finance; they are of the greatest importance to the Church, because they bear so intimately on its effective capacity as a working organization in the nation. Our present system has defects which impair the Church's efficiency, and no prejudice or conservatism should hinder reform when reform is found to be helpful and necessary. Nowhere is reform more needed to-day than in the matter of our Diocesan Funds. At present the Church is broken up into dioceses, and each diocese manages its own funds independently of the rest. This system was necessary in days gone by, perhaps the only one possible, but it has outlived its time, and the sooner we improve upon it the better. Take, for instance the Clergy Pension Funds. A clergyman pays into the funds of his diocese for a number of years, and in the course of events finds it advantageous to move into another diocese. He may or may not receive back a small percentage of his outlay, but the important point is that he loses his standing on the fund; and many a man is tied hand and foot by being so largely involved in his Diocesan Funds that he cannot afford to accept a living in another diocese unless the income is so good as to compensate him for his loss. This is a glaring and unnecessary injustice, an injustice that weighs heaviest on the poorer men. The fact of the matter is that the day has come when the Diocesan Funds should be consolidated and centralized. The advantages of this are so great as compared with the disadvantages that the business commonsense of the Church is bound to endorse the suggestion, and if laymen were better acquainted with

Church finance their voices would be heard more loudly on this question. Already we have an example of the success of the unifying process in the case of the M.S.C.C., which frames apportionments for every diocese and parish in the Dominion, and all the money passes into one office and is accounted for there. All existing diocesan financial offices should be abolished and one central office created. We have the General Synod ready-made for this purpose, and it is only necessary to secure for the General Synod the right to hold property and administer Church funds. Add up the total cost of all the diocesan offices in the Dominion, and it will be found that the same work done by them can be done better for immensely less outlay in one central office. A capable financier or general manager and a staff of clerks could be employed, and the work would be more efficiently performed. The advantages of this system are many and evident. The present system is costly, limited, and out-of-date. Let us have one common A. and D. C. Fund, and W. and O. Fund from the Atlantic to the Pacific. Let no man say it can't be done. The chartered banks are doing it—why not the Church? There are difficulties, but none that statesmanship and business ability cannot overcome. Vested interests will, of course, be respected, and trusts and endowments administered as before. Such a system as this has been worked out by the Church of Ireland, which is (from a temporal standpoint) the best managed branch of the whole Anglican Church. The General Synod of the Irish Church has a "Representative Body," which appears to control and administer all property and funds.

It is not merely a question with us of better financial methods—the money saved in running expenses would go to lessen apportionments or to pay working Archdeacons and Rural Deans or other serviceable diocesan officers. A free interchange of men would be possible, and the creation of new dioceses would not be hampered to such an extent by the bugbear of office expenses. As a matter of fact, with very few exceptions, the better paid appointments in every diocese are invariably given to outsiders, and the men who bear the burden and heat of the day in the rural parishes on small incomes are left to their own devices. It is these men to whom a centralizing of funds, and reciprocity throughout the whole Dominion mean so much. A treaty of reciprocity in Clergy Funds has been made between Niagara and Huron, but this is a slow and unsatisfactory way of relieving the difficulty. Let us put the whole matter in the hands of the General Synod, and devise a working system for the Church after the fashion of the banks or larger mercantile houses or Government offices. If such a scheme as this were adopted what a unifying influence it would be in the Church! Parochialism had its day and gave way to diocesanism; diocesanism has likewise had its day, let it take a second place, let the dioceses merge their financial interests for the general interest of the Church.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

The Colonial Conference may prove to be far more influential in imperial development than was generally anticipated a few weeks before its assembly. Our own Premier professed little interest in the conference and publicly stated that he had no suggestion to offer, but since he landed in England he has been one of the most influential figures in that remarkable group of men gathered together to advance imperial interests. The present British Government seemed to halt for a time regarding the propriety of calling the conference at all, but now it has warmed up considerably upon the subject and were it not for promises and professions made in the stress of

an election campaign that it would go much further together the Empire solutions have been passed influence upon the future, and the indirect heart to heart discussion the statesmen of the dominions beyond the fuller grasp of the different parts of the understanding of the citizens and statesmen beneficial results in valuation which Sir Wilfrid humour is but the expression. At an opening banquet the thought of failure, that a conference which were joined in friendship Empire could not come to transform open eyes by doing the right secrets of British government. The honours scendant of the men this continent for me Botha, the command one of the greatest is more than signification of imperial power. We have every confidence disbands a further unity and imperialism forged.

Glory seems to have more in the victory who has surpassed. The King's prize at Henley, the chief of the world's greatest come to Canada in enthusiasm has been Torch-light processions, civic and other tokens of ed upon these athletes and their asm should lay hold of local political not so easily under little faster than a accomplishment, that stands high in this is sufficient and to set the city; the home-coming citizens show successful runner in the way of their fellow proportion of this monstration of who has won the What should we the statesman with the public welfare spent himself in up cesspools of souls with the standing. What has created so many of its bur has found the w less poor souls? these with a we of their services and go with on a few chosen from their services. taught with the life is this. If trymen, that fashion in brass multitudes, and scriptions you

an election campaign the despatches indicate that it would go much further in the way of knitting together the Empire. Already important resolutions have been passed which may have great influence upon the course of events in the near future, and the indirect results arising out of the heart to heart discussion of imperial affairs by the statesmen of the Motherland and of the Dominions beyond the seas may be greater still. A fuller grasp of the problems confronting the different parts of the Empire, a more accurate understanding of the temper and ambitions of the citizens and statesmen thereof cannot fail of beneficent results in time to come. The observation which Sir Wilfrid Laurier made with keen humour is but the expression of a profound truth. At an opening banquet Sir Wilfrid was scouting the thought of failure, and he assured his hearers that a conference wherein Jameson and Botha were joined in friendly conspiracy to further the Empire could not come to naught. This power to transform open enemies into trusted friends by doing the right thing by them is one of the secrets of British success in Colonial Government. The honours heaped upon Laurier, a descendant of the men who fought the English on this continent for more than a century, and upon Botha, the commander-in-chief of the enemy, in one of the greatest wars ever fought by Britain, is more than significant. It is a demonstration of imperial power which may not be resisted. We have every confidence that when this conference disbands a further link in the chain of imperial unity and imperial development shall have been forged.

Glory seems to have shone upon Canada once more in the victory of a young Indian runner, who has surpassed the world in fleetness of foot. The King's prize at Bisley, the diamond sculls at Henley, the chief trophy at Marathon, and now the world's greatest long distance race have come to Canada in recent years and the greatest enthusiasm has been shown over the victories. Torch-light processions, bands galore, civic receptions, civic pensions, public subscriptions, and other tokens of approval have been showered upon these athletic heroes. We could understand such demonstrations on the part of young athletes and their friends, but why the enthusiasm should lay hold of the leaders of commerce, of local political guides, and professional men is not so easily understood. The capacity to run a little faster than anybody else may be a desirable accomplishment, but it does not strike us as one that stands high in the making of a nation. Yet this is sufficient glory to call forth the multitude and to set the city ablaze with torches to honour the home-coming of the conquering hero. If citizens show such unmistakable approval of a successful runner, what might we expect of them in the way of honouring the higher attainments of their fellow citizens? If we observed the due proportion of things what ought to be the demonstration of approval awaiting the student who has won exceptional distinction abroad? What should we do to show our appreciation of the statesman who has given his life to promote the public welfare, or the saint of God who has spent himself in the higher things of life, dried up cesspools of iniquity and touched restless souls with the peace which passeth all understanding. What about the great inventor who has created something that has relieved life of many of its burdens, or the great physician who has found the way of life and health for numberless poor souls? Are we welcoming such men as these with a welcome proportionate to the value of their services? As a matter of fact they come and go with only the courtesy and enthusiasm of a few chosen friends to mark an appreciation of their services. The lesson that seems to be taught with the approval of men high in public life is this. If you desire fame among your countrymen, that fame at all events that finds expression in brass bands and torches, and cheering multitudes, and civic receptions, and public subscriptions you have to run faster, jump higher,

shoot straighter, or row better than anybody else. The path of glory apparently does not lead by profound learning, public service, uplifting utterance or scientific genius, but by the deft use of sinew and muscle. If greater things are not greatly honoured it is not the fault of our young athletes. They magnify what specially interests them, and they show us what enthusiasm may do. If we believe in higher things let us see to it that honour is done where honour is due.

A few weeks ago "Spectator" in referring to the Church of England Institute at Halifax, said that he did not know of another in Canada. Since then he has been favoured with the thirty-first annual report of the Church of England Institute of St. John, through the courtesy of the Secretary, Mr. R. S. Coupe. This institution has had an uninterrupted existence for upwards of three decades as the complete list of anniversary preachers testifies, and it now appears to possess a membership of over four hundred. A record of this kind is extremely gratifying, and we only wish that such an Institute could send forth Missionaries to found similar institutions in centres where nothing of the kind exists, but where there is need, and at the same time the power to make it a success. A focus of Church activity is needed in every city of any magnitude, a rallying point where Church laymen may meet as Churchmen, and go forth with a vision of Church work larger than that of the parish to which they belong. We want, ought to believe in the Communion of Saints visible as well as invisible.

The city of Quebec will celebrate the three hundredth anniversary of its founding next year. From the planting of the flag of old France upon the place now occupied by the city of Quebec, to the present is a long cry, but we do well to call to remembrance the days of small things and to refresh our memories from time to time regarding the processes which have resulted in the existing order of things. Some years ago the citizens of Quebec erected a statue to the memory of Champlain, that remarkable, explorer, warrior and pioneer, and the unveiling ceremonies were surrounded with unusual splendour. It is safe to say that our friends of the ancient capital will on this occasion do honour to the founder of their city and the historical significance of the same in a way worthy of the best traditions of a city famed for culture, dignity, and graciousness. The French Canadians are keenly interested in their history and their Church has fostered this sentiment with evident effect. No celebration of an historical character could be held in Quebec without an important place being assigned to the Church which gave the Jesuit Fathers of North America, whose lives mark one of the most heroic pages of history. Neither it seems to us should the Anglican Church fail to take a deep interest in such a celebration or claim a part therein. Since the cession of Canada we have had Anglican services continuously in this country. It would appear to us that if that celebration should occur, say in September, our General Synod will assemble in that month, and it might be well to think of the possibility of making our Synod memorable, and at the same time taking part in a very notable historical event. Such a conjunction of events might enable us to secure some very noted Bishop from the British Isles to be the guest of the Canadian Church, and at the same time he might represent the Mother Church on this historical occasion. Could we not have the fulfilment of the half promise made by the Archbishop of Canterbury to return to this country, when he would come to us as our guest and not in an incidental way in the fulfilment of other places as was the case when here before. But failing the Archbishop another outstanding man in the Anglican Communion might be invited. He would acquire first hand information about the Church in this country, and bear a part in a not-

able historical event. If anything is to be done a beginning ought to be made very soon. What is done let it be well done.

Spectator.



CORPORATE REUNION.

By the Rev. Arthur Jarvis.

(Concluded.)

On the other side (the Anglican) we have the facts of Episcopacy and a "tactical" Apostolic succession which, in practice, the church holds as essential, and which, despite the private opinion of some (many, if you like) theologians, there is no disposition to abandon. In fact, we cannot; we did not invent episcopacy. It is a deposit we have received, and "Quod accepti, teneo nec demuto quod Dei est." And so we enter into negotiations for reunion with the premise clearly laid down that the Historic Episcopate be recognized as essential in the united Church. From our point of view we might maintain that it is reasonable that we ask our Methodist brethren for the sake of reunion to accept episcopacy in view of the fact that we are irrevocably tied to it, and that there is nothing in Methodism essentially antagonistic to it. We say to them: "We do not ask you to give up anything. On the contrary, we wish to add to the conception of the institution which many of your best men claim you now possess, an element which will make it acceptable not only to us, but to the majority of the Catholic world. If you regard our idea as the folly of the weaker brethren, can you not, at least, respect our conscientious scruples, as do those of our own communion, who, in their private opinion, hold, as you do, that episcopacy and episcopal ordinations are non-essentials? Besides, there is a precedent to which you might appeal. When your own Conference, out of respect to the conscience of some of the brethren, adopted the laying on of hands as necessary to ordination, though hitherto that had not been the practice. These representations may appear from our standpoint not immeasurable. But we must again try to enter into the feelings of the other side. So far as I can make out, their attitude would be something like this: Granted that episcopacy is not foreign to the spirit of Methodism, the Methodist idea of it is a very different thing from that which prevails with you, and you ask us to abandon our ideal for one which some of your most honoured divines stigmatize as a mere figment, whilst others appear to hold it in slight estimation. But that is not all. If our ministers were to submit to re-ordination on entering the union, that would mean virtually the absorption of the Methodist Church by the Anglican; and more than that, it would mean that we repudiate our ecclesiastical fathers since the days of Wesley, and condemn their ministry as irregular, if not invalid, and that we cannot do in view of the success that has attended it. Then, again, if the united Church is to have Apostolic orders, we must be sure that they are genuine, and we must remind you that quite recently the Pope of Rome, no mean authority on the subject, has distinctly condemned the validity of your orders, and that the orthodox Eastern Church is not, it would seem, absolutely satisfied with them. Now, sir, it would not be difficult to reply to this contention, but we are trying to look at the matter through Methodist spectacles, and if we had to wear them always we should probably be very well satisfied with the view they afford. Have we come, then, to an impasse? Shall the world say reunion is blocked by an idea, and that Anglicans cannot, or are too stubborn to yield, and Methodists too proud to confess, or seem to confess, past inadequacy? Let us rather ask, Is there not a tertium quid? I do not know whether the following suggestion is practicable, or even worth discussing. If it is not, it won't be discussed, and no harm will be done. The future "United Church of Canada," if Anglicans are to form part of it, must be Apostolic and Episcopal. But whilst we are quite satisfied with the Apostolicity and Episcopacy that we could bring into the union, and whilst the Methodists do not object to Apostolicity and Episcopacy in the abstract, self-respect forbids them to accept in lieu of the degree of these qualifications they lay claim to an article that appears to them no better. Perhaps under the circumstances it would be expecting too much of human nature for us to ask them to accept orders at our hands. We should, however, be asking comparatively little if we proposed to them that the question of the validity of orders be dropped from the discussion, but that both parties should bind themselves to provide in the future a ministry, the validity of which should be reinforced from a source outside of both contracting communions.

that is, that a joint appeal should be made, let us say, to the orthodox Eastern Church to join with the Bishops and clergy of the two communions in all ordinations and consecrations, both Anglican and Methodist, until a body of Bishops and clergy be formed in each of the two communions sufficient to perpetuate the succession, no ordinations or consecrations to take place in the future but at the hands of those thus qualified to transmit the succession. For the present both bodies would maintain their separate organizations, but gradually assimilating their formularies and institutions to the standard mutually agreed upon, so that in the course of a generation complete and formal organic union could be consummated. In other words, instead of attempting the impossible and trying to force a premature union now between incompatible elements, we should each set about preparing ourselves for a union which would come naturally and without wrench to the convictions and susceptibilities of any concerned. Meantime, much could be done to anticipate the benefits of the union that is to be. Denominational rivalry would cease. Economy would be promoted, and the mission field more rapidly and effectually covered, and other conspicuous advantages would accrue as the result of the concordat. Perhaps it would be too bold to suggest the possibility of accelerating the final consummation by providing that any of the clergy, or even Bishops, so disposed might submit themselves voluntarily and without prejudice to their present status to hypothetical ordination or consecration at the hands of those possessed of the reinforced succession. I do not know if there is a precedent for such a step, but we are creating many precedents these days. Anyhow, it would be an act of grace that would do more to promote the entente cordiale than any exchange of empty interdenominational compliments. There are many other considerations looking towards a still larger reunion of Christendom which this scheme opens up, and which some proposed alliances would rather tend to frustrate, but it would be out of place to discuss them now. As it is, I ought to apologize for the length of this communication.

The Churchwoman.

TORONTO.

Eglinton.—St. Clement's.—This Branch of the W.A. recently despatched a large bale of quilts and clothing to the Devon Mission, Diocese of Saskatchewan.

ONTARIO.

Kingston.—St. James'.—The annual meeting of the J. W. A. of this parish took place on Monday, April 22nd. Mrs. Thomas Tandy, President of the Parochial Branch of the Woman's Auxiliary, took the chair. The following officers were elected: Superintendent, Miss Etta Kirkpatrick; President, Miss Annie Wilmot; Secretary, Miss A. Pillar; Treasurer, Miss Martin; Box Secretary, Miss Jessie Roberts; Linen Convener, Miss Lucille Roche; Secretary of Literature, Miss Alice Hague.

St. George's Cathedral.—At the Thanksgiving service held in this cathedral on Wednesday, April 17th, the Very Rev. the Dean of Ontario celebrated with the Rev. Canon Loucks, and the Rev. W. Lewin as epistoller and gospeller respectively. The Rev. W. Lewin preached the sermon from the text, "She hath done what she could." The sermon was full of encouragement to the large congregation of women workers before him, and was gratefully appreciated by them. The offering taken up will, with the offering from other branches in the diocese, be given towards the great thankoffering for mission work at the service to be held in St. Paul's Cathedral, London, at the time of the Lambeth Conference.

Brockville.—St. Peter's.—A large number of the members of the various local branches of the Woman's Auxiliary gathered together on the evening of April 17th in the schoolhouse and gave an informal little entertainment in honour of the coming of age of the Woman's Auxiliary. The only man present was the rector of the parish, the Rev. H. H. Bedford-Jones, M.A. A very pleasant evening was spent by all present.

Newboro'.—A large number of the members of the Woman's Auxiliary from Westport, Bedford Mills, Elgin and Newboro' were entertained at the rectory on the 17th ult. There was a Corporate Communion held in the Parish Church in the morning.

OTTAWA.

Cornwall. Trinity.—A large number of the W.A. workers belonging to this parish gathered together at the parish church on Wednesday, April 17th, for the purpose of a Corporate Communion. The service was conducted by the rector, the Rev. T. J. Stiles, who was assisted by the Rev. S. G. Poole, of the Good Shepherd Church. An inspiring and eloquent address was given to those present. After the service all adjourned to Trinity Hall, where a dainty luncheon was provided by the Cornwall Branch Woman's Auxiliary and Girl's Branch. After an hour or so had been pleasantly spent in social intercourse the annual business meeting took place. The rector, the Rev. T. J. Stiles, presided at the request of Mrs. Stiles, the President. The various reports presented were of a most satisfactory character. Before proceeding with the balloting for officers for the ensuing year, the Rev. T. J. Stiles made tender reference to the many years of faithful work done by the honorary president, Mrs. Bruce, also to the years of efficient work done by Mrs. Poole, who insisted on retiring from the office of first vice-president. Mrs. Bruce was unanimously elected as permanent honorary president, and Mrs. Poole permanent honorary vice-president, and Mrs. T. J. Stiles, president, by standing vote. The result of the ballot was as follows:—First Vice-President, Mrs. D. Carpenter; Second Vice-President, Mrs. Cunningham; General Secretary, Mrs. V. L. White; Dorcas Secretary, Mrs. Shaver; Literature and Leaflet Secretary, Mrs. Walter Trew; Secretary-Treasurer Babies' Branch, Mrs. Strickland; Treasurer, Mrs. Charles Graveley; Extra Cent Treasurer, Mrs. John Conliff; Buying and Cutting Committee, Mrs. Shaver; Convener; Mrs. George Conliff; Mrs. Farlinger; Mrs. Orr; delegates to Diocesan Annual, Mrs. T. J. Stiles (by virtue of office), and life members, also Mrs. Graveley and Mrs. E. Hart with substitutes, Mrs. J. Conliff and Mrs. Bender.

The Children's Branch of the W.A. held their eighth annual on Saturday evening, April 13th. Reports were satisfactory and the following officers were elected:—President, Miss Muriel Eamer; First Vice-President, Miss Maud Riviere; Second Vice-President, Miss Helen Smith; Secretary, Miss Phoebe Sugden; Dorcas Secretary, Miss Winnifred M. Jerrom; Literature Secretary, Miss May Silmsler; Assistant, Miss Myrtle Pitts; Treasurer, Miss Marjorie Stiles; Dorcas Committee, Misses Florence Conliff, Orphie Hart, Pearl Hart, Belle Eager, Olive Myers, L. Denis, Church of the Good Shepherd.—The Ladies' Guild of this Church held their annual meeting on Tuesday night, April 16th, when the following officers were elected:—President, Mrs. (Rev.) Poole; Vice-President, Mrs. Auty; Treasurer, Mrs. A. Cunningham; Secretary, Mrs. J. A. MacCormick.

QUEBEC.

Quebec.—A most successful sale of work was held at the house of Mrs. St. George Boswell on Tuesday, April 2nd, in aid of the Pan-Anglican Thankoffering Fund, over \$100 being realized after payment of expenses. The contributing of needlework, embroidery and painting was entirely due to the exertions of the young ladies of this city, who had devoted a great deal of their time during Lent to making preparations for the sale.

Home & Foreign Church News

From our own Correspondents.

NEWFOUNDLAND.

L. L. Jones, D.D., Bishop, St. Johns, Newfoundland.

St. John's.—Queen's College.—On Thursday, April 11th, the Rev. A. E. Tulk and the Rev. A. T. Tulk, on behalf of the young clergy of the diocese, presented the Rev. T. E. Wilson, M.A., late Vice-Principal of Queen's College, with a costly dressing case, as a memento of the esteem in which they hold him. On a silver plate was the following: "Presented to the Rev. T. E. Wilson, M.A., as a mark of their esteem and admiration by his former students, now in this city ministry—April 11th, 1907." The Rev. gentleman left for England to take a professorship at Durham, succeeding his brother, the Rev. H. Wilson, D.C.L. This act on the part of the younger clergy, who studied under him, will long be remembered by Mr. Wilson and Queen's College will always have a warm place in his heart.

NOVA SCOTIA.

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

Halifax.—The Bishop had a conference with the clergy of the city and vicinity. Every one of whom were present last Monday and several matters of great importance were discussed. Steps were taken to organize a vigorous missionary campaign this year, beginning with the Synod meeting, when Bishop Richardson, Canon Tucker and Mr. McGinnis, a missionary from Japan, will be present. The Bishop is proposing a great "forward" movement in the work of Missions, Diocesan, Canadian, and Foreign, and is appealing to the diocese for a large sum of money to make this a success. By the new Mission Canon, which comes into force in July, there will be but one Mission Board to manage all missionary interests, and the call upon the people will thus be unified and probably more effective than by different committees working independently and almost in rivalry. It is hoped that about six new parishes will be formed by the division of some of those which are now too scattered and unwieldy and the stipends of missionary clergy placed upon a more satisfactory footing. It is also intended to place a mission agent in the field, and, in fact, no stone will be left unturned in the effort to make the work of the Church in Nova Scotia a living reality, progressive and yet conservative, ever advancing, and still true to the old lines laid down in primitive times. Another matter of great importance to the whole Canadian Church is the problem set by the present conditions of immigration. The port of Halifax for the last two months has been a busy and bustling place. Every ship has brought in its hundreds, and thousands are landed every week. It is a remarkable fact that about two-thirds of these have been members of the Church of England. Even among those who came over under the leadership of the Salvation Army a large proportion were Churchmen. Now, with large parishes to attend to, it is impossible for the city clergy to look fully after these people. They are here for only a short time and are hurrying out to the West. If the Church is to hold these brothers from the Old Land they must be met and welcomed and guided from the moment of their coming. Both Presbyterians and Methodists have an organized system, backed up by their General Boards, and they do not lose any of their people in transit. It is hoped that before another season the Church will be in a better position to meet with the requirements and begin her missionary work among the "vast thousands pouring into the West" when they leave the care of the ship's chaplain and first set foot on the land of their adoption.

St. Paul's.—The Rev. S. W. H. Troop, curate of this church, has resigned his official position in this parish. He will return to Montreal to take charge of St. Martin's, his father's parish, during his father's absence therefrom on vacation.

FREDERICTON.

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

Moncton.—St. George's.—The members of the congregation gathered in large numbers in the schoolhouse, on Thursday evening, the 11th ult., for the purpose of giving a hearty welcome to the new rector, the Rev. W. B. Sisam and Mrs. Sisam. An address of welcome was presented to the reverend gentleman and Mrs. Sisam and a very pleasant evening was spent. During the evening a musical programme was rendered and refreshments were served. The proceedings were brought to a close at 10.30 p.m. by the singing of the national anthem.

QUEBEC.

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

Quebec.—The Synod of the diocese has been summoned to meet at the Cathedral Church Hall on the 20th May next, and the proceedings will commence with Vestal Evenson on May 28th. The Rev. Thomas Blaylock has resigned the charge at Riviere du Loup, which he has held for the last three years, and the Rev. A. J. Vibert has been appointed to succeed him. On Tuesday, 23 April, a special service was held in the cathedral of the Holy Trinity for the members of the St. George's Society, the preacher being the Rev. Dr. Symonds, vicar of Christ Church Cathedral, Montreal. There was an exceptionally large attendance at the service.

Lennoxville.—Bishop A. Dunn, M.A., Professor of Mountain Divinity Ho signation. Professor signing is his wish to which he will resume Morgan, B.A., lecturer Mr. J. S. Turner, B.A. have also resigned fro college staff, and muc their decision. The graduate of Bishop's, r Church, Windsor Mill- turer in Classics and his new duties in Septe fessor of Mathematics pointed.

New Glasgow.—St. vestry meeting was ult. Wardens; Messr Delegates to Synod; financial report was a

MO

James Carmichael,

Montreal.—Synod mittee of the Dioces mittee room, on Apr drafts of a proposed Widows' and Orphan After debate, the pr the parishes, and no should be responsib tions to the fund, w It was decided also, scriptions and annu into capital, and not committee adjourned their work and fi port to be made of Montreal presi attendance were: Carmichael, Archd hurst, Rev. Frank bers, Rural Dean J Archbishop Davids J. H. Bell, Archde Lewis, Rev. Canon Dr. T. P. Butler, Buzzell, the vice-cl Mr. Edgar Judge, Lewis, Mr. Richar Smith.

Diocesan Theolo Abbott Smith, resi ing Principal of th Principal Rexford meeting of the Be held on the 18th u sented by the con college to the Dic tee was asked to c at the October n discussed was rep: visibility of incre:

The annual Co held under very p evening, April 23r Bishop of the dic presided, and the clergy and layme The report read was a very satisf: Rev. F. J. Sander valedictory adde Sweeney, D.D., ; also addressed tl The President o son, also gave an B.A. (Lennoxvil M.A. (Trinity), ners for the thi medallist. Durin the graduates w of the Ministry, readers in differ are going out t four will spend their summer v: Manitoba. Wh work of over 4 who received tl must be eviden the Church in t this institution ciency.

Grace Church was held on Various report were of a most A. E. Disney.

May 2, 1907.

Lennoxville.—Bishop's College.—The Rev. E. A. Dunn, M.A., Professor of Mathematics, Mountain Professor of Pastoral Theology and Warden of Divinity House, has tendered his resignation. Professor Dunn's chief reason for resigning is his wish to return to parochial work, which he will resume in this diocese. Mr. Albert Morgan, B.A., lecturer in modern languages and Mr. J. S. Turner, B.A., lecturer in mathematics, have also resigned from their positions on the college staff, and much regret is expressed at their decision. The Rev. F. G. Vial, D.D., a graduate of Bishop's, now rector of St. George's Church, Windsor Mills, has been appointed lecturer in Classics and English, and will take up his new duties in September next. The new Professor of Mathematics has not yet been appointed.

New Glasgow.—St. John's.—The annual Easter vestry meeting was held on Tuesday, the 9th ult. Wardens: Messrs. J. H. and W. Lloyd. Delegates to Synod: W. Lloyd, A. Nickel. The financial report was a very satisfactory one.

MONTREAL.

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

Montreal.—Synod Hall.—The Executive Committee of the Diocesan Synod met in the committee room, on April 18th, to consider two drafts of a proposed new canon governing the Widows' and Orphans' Fund of the diocese. After debate, the principle suggested, viz., that the parishes, and not the individual clergymen, should be responsible for the annual subscriptions to the fund, was decided in the negative. It was decided also, that for the future the subscriptions and annual collections should be paid into capital, and not into revenue account. The committee adjourned to meet later, to complete their work and finally decide upon the report to be made to the Synod. The Dean of Montreal presided and among those in attendance were: Rural Deans Robinson and Carmichael, Archdeacon Ker, Canon Longhurst, Rev. Frank Charters, Canon Chambers, Rural Dean Jeakins, Rural Dean Taylor, Archbishop Davidson, Rural Dean Sanders, Rev. J. H. Bell, Archdeacon Norton, Rev. W. P. R. Lewis, Rev. Canon Baylis, Mr. H. J. Mudge, Dr. T. P. Butler, Dr. Alex. Johnson, Mr. Enoch Buzzell, the vice-chancellor; Mr. E. R. Smith, Mr. Edgar Judge, Mr. F. W. Heath, Mr. Lauson Lewis, Mr. Richard White, and Mr. G. F. C. Smith.

Diocesan Theological College.—The Rev. Dr. Abbott Smith, resident dean, was appointed acting Principal of this college during the Rev. Principal Rexford's absence in England, at a meeting of the Board of Directors, which was held on the 18th ult. An interim report was presented by the committee on the relation of the college to the Diocesan Synod and the committee was asked to continue its work and to report at the October meeting. Among the matters discussed was repairs to the building and the advisability of increased insurance.

The annual Convocation Day exercises were held under very pleasant auspices on Wednesday evening, April 23rd. In the absence of the Lord Bishop of the diocese the Very Rev. the Dean presided, and there were a number of leading clergy and laymen with him on the platform. The report read by the Rev. Principal Rexford was a very satisfactory one in all respects. The Rev. F. J. Sanders, M.A. (Trinity), delivered the valedictory address, and the Ven. Archdeacon Sweeney, D.D., an old student of the college, also addressed those who were about to leave. The President of McGill University, Dr. Peterson, also gave an address. Mr. G. W. Findlay, B.A. (Lennoxville), and the Rev. F. J. Sawers, M.A. (Trinity), were the aggregate prize winners for the third year, the former being gold medallist. During the coming summer three of the graduates will go out into the regular work of the Ministry, nine will engage as student lay readers in different sections of the diocese; two are going out to the Diocese of Kootenay and four will spend the four and a half months of their summer vacation as student lay-readers in Manitoba. When you add to these services the work of over 40 regular clergy of the diocese who received their training in this institution, it must be evident to everyone that the work of the Church in the diocese is heavily indebted to this institution for its maintenance and efficiency.

Grace Church.—The adjourned vestry meeting was held on Monday evening, April 18th. Various reports were presented, all of which were of a most satisfactory character. Wardens, A. E. Disney, W. F. Hynes. Delegates to

Synod, W. McWood, C. Manning. The rector, the Ven. Archdeacon Ker, presided.

St. James' The Apostle.—It was stated, at the adjourned vestry meeting, which was held on Monday evening, the 22nd April, that Mr. John Gault had agreed to make his donation of \$10,000 to the church a year sooner than promised. A resolution was passed thanking Mr. Gault for his munificence. It was agreed that a committee should be appointed to consider the matter of the St. Antoine Street Mission. Mr. Davidson thought that the church's present yearly contribution of \$1,000 for the support of Anglican Missions in the North-West should be increased to \$1,500. It was decided to make a revaluation of the church property, Mr. H. J. Mudge being asked to undertake it. The report for the year was satisfactory, showing a balance in hand of \$466. Last year's wardens, Mr. Henry Frost and Mr. D. B. MacPherson were re-appointed and re-elected, and Messrs. Coyle and Crombie being re-appointed delegates to the Synod.

Aylmer.—Christ Church.—This vestry meeting which was held last week, was characterized by two prevailing sentiments; enthusiasm at the prospects ahead of the parish and cordiality to the rector for his indefatigable efforts. The latter was evidenced by a unanimous vote making a raise in the stipend of the Rev. Rural Dean Taylor of \$50 a year. His earnest and capable direction of the affairs of the parish are fully appreciated. The financial report submitted by the wardens, Dr. Church and Mr. S. F. E. Ritchie, showed a most satisfactory balance. After all expenses had been deducted, a balance clear of \$35 was left. The election of officers resulted as follows:—Rector's warden, Dr. Church; people's warden, Mr. S. F. E. Ritchie; delegates to Synod, Mr. Frank Martin and Mr. F. F. Fowler, of Montreal; sidesmen, Messrs. Thomas Jones, convener; F. Martin, F. Klock, Whitehead, ex-Mayor Ritchie, Edgar Jones, D. McLennan, Noble Hodgins, and the wardens; associate wardens, Mr. James Kelly, and ex-Mayor Sayer.

ONTARIO.

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

Tamworth.—The Lord Bishop of the diocese held Confirmation services in each of the three churches at Tamworth, Enterprize and Marlbank on Sunday, the 21st ult., confirming in all thirty candidates. The churches were crowded at each of the respective services. His Lordship returned to Kingston on the following day.

Barriefield.—St. Mark's.—A very pleasant event took place in connection with this church on Thursday evening, April 18th, when the members of the choir, accompanied by the rector, the Rev. Dr. Nimmo and a few friends, went to the house of Mr. John Sibbitt, the senior warden, where they proceeded to have a pleasant time. During the evening Dr. Nimmo, on behalf of the choir, presented Mr. Sibbitt with a copy of the Book of Common Prayer and also a copy of A. and M. Hymnbook (words and music) as a token of their appreciation of his services and of his interest in the choir for the many years he has been a member thereof. Mr. Sibbitt acknowledged the kind gift suitably. Refreshments were served about midnight and the party broke up in the small hours of the morning.

Gananoque.—Christ Church.—The members of the choir went to Lansdowne on Wednesday evening, the 17th ult., and took part in a special service in the church there on the invitation of the Rev. T. Leech, the rector. The Rev. W. H. Lipscomb preached an impressive sermon. After the service the choir were entertained in Deane's Hall, and speeches were made thereat by Mr. Gallop and the Revs. T. Leech and W. H. Lipscomb.

Perth.—St. John's.—The annual vestry meeting was held in the schoolhouse on Monday evening, April 22nd, and there was a large attendance. Wardens, Mayor Balderson, Mr. F. W. Hall. Delegate to Synod, Hon. A. J. Matheson. The financial report was a most satisfactory one, the sum of \$2,400 having been contributed during the year for all purposes. This sum does not include large subscriptions for an organ which is shortly to be placed in the church.

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

OTTAWA.

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

Ottawa.—The Bishop, the clergy and representatives of the laity of every parish of the Church in this city and the suburbs were present at a meeting last Monday week, at which the plan to raise \$100,000 for the augmentation of the diocesan funds was unanimously endorsed. It was decided to make a supreme effort to raise this amount, of which \$40,000 has already been subscribed. A strong committee was appointed to carry on a vigorous campaign, and every Churchman and Churchwoman will be called upon to assist in this, the greatest campaign which the Church in the Diocese of Ottawa has ever undertaken. The meeting was held in St. George's Parish Hall, and the Bishop presided. Sometime ago it was decided to undertake to raise \$100,000 in the diocese to increase the capital of the various funds. Less than two years ago the Rev. E. A. Anderson was appointed the agent of the Endowment Fund, a committee having been elected at the first meeting. Since that time he has worked in many of the parishes of this city and the district, and has raised \$40,000 in subscription. Of this amount \$27,000 has been subscribed in Ottawa. The parishes worked in here were Christ Church, All Saints, St. Alban's, St. John's and Grace Church principally. The meeting passed the following three important resolutions:—Moved by Dr. Fletcher, seconded by Mr. A. E. Fripp, and resolved, "That it is in the interests of the Church in this diocese that these funds should receive the hearty and generous support of the laity." Moved by Mr. James W. Woods, seconded by Mr. Stewart McClenaghan, and resolved: "That this meeting strongly recommends that immediate definite and decided action be taken to advance the augmentation of these funds." Resolved on motion of Messrs. W. H. Rowley and J. F. Orde: "That a strong committee of laymen representing each of the congregations in the city and suburbs be formed at once to work with the agent in prosecuting a vigorous canvass of the Church people who have not had an opportunity of contributing." Sixty thousand dollars remain to be raised, and a large and representative committee was appointed to work with the Rev. E. A. Anderson in this matter. An interesting fact developed during the discussion which was not generally known before. Happily for the diocese the present Bishop had a private income suitable to maintain the dignity of his office, and had generously left his stipend alone so that the capital amount now stood at \$80,000, the interest from which would amount to \$4,000 a year. It is hoped to raise \$20,000 more for this fund.

The clergy in this city are proposing to appoint a chaplain for the hospitals. The chaplain is to be a clergyman whose sole duties will be to look after the comfort and spiritual welfare of the patients, especially those of the Church of England, in the hospitals of Ottawa.

St. Bartholemew's.—Prosperity has attended this congregation, and at the vestry meeting on Monday evening of last week, it was shown that with all expenses paid, a substantial balance remains in the bank. The Rev. Canon E. A. W. Hanington presided. The officers for the year are:—People's warden, Mr. H. Lowe, succeeding Harry Ackland who retired; rector's warden, to be announced later; sidesmen, Messrs. L. J. Burpee, H. Ackland, T. Short, Sr., John Bell, Wm. Short, Jos. Smith, J. Berton, Mr. Parks, Robert Lawe, H. Hatton; auditors, Messrs. L. J. Burpee, Robert Lawe; delegates to Synod—for three years, Mr. L. J. Burpee; for two years, Lieut.-Col. Cartwright; one year, Lieut.-Col. Hanbury-Williams.

St. Luke's.—The Young People's Association of St. Luke's Church gave a successful and thoroughly enjoyable entertainment last week, in aid of their Organ Fund.

St. Barnabas.—In connection with the resignation of their rector, and the consequent unsettled condition of the parish, the Churchwardens have issued a call to the congregation to unite in a week of prayer for the parish, beginning on Monday, April 29th. An hour of prayer will be kept in the church each morning and afternoon throughout the week, namely, from 7.30 to 8.30 a.m., and from 5 to 6 p.m. At the beginning of each of these hours (i.e., promptly at 7.30 a.m., and at 5 p.m.), the Litany will be said, the remainder of the time being left to private devotion. The Bishop has authorized special prayers for the occasion.

Grace Church.—There was a full attendance of members at the annual meeting of Grace Church choir in the parish hall, which was presided over by the rector, the Rev. J. E. Gorman. The presentation of the secretary-treasurer's report

showed the Choir Fund to be in a satisfactory condition, with a balance of some \$53 in the bank. Miss Rita Bennett, who has acted in the capacity of secretary-treasurer for the past five years, was unanimously re-elected to that position for the ensuing year.

Cumming's Bridge.—The adjourned meeting of this church was held last week, when the auditors presented their reports for the past year. After all obligations had been met there was a balance to the good which was very satisfactory. The rector, the Rev. W. P. Garrett, presided, and gave an interesting account of his work regarding the proposed new Sunday School hall, which, it is hoped, will be started this year. The officers for the ensuing year are: rector's warden, H. T. Pritchard; people's warden, J. H. Flatters, (both re-elected for the eighth term); organist, N. J. Squire; choir leader, Geo. Andrews, Sr.; sidesmen, Messrs. H. W. Crouch, W. Scharff, G. P. Andrews, Jr.; C. H. Snow, Sr.; R. M. Browne, A. McCracken, R. Donaldson, R. Atwill, H. Burton and Henry Pridmore.

Cornwall.—Trinity.—The adjourned vestry meeting was held on Tuesday evening, April 16th, the rector, the Rev. T. J. Stiles, presiding. There was a large attendance. Wardens, G. A. Stiles, J. Ridley. Delegate to Synod, G. A. Stiles. Receipts, \$3,334.50.

Crysler.—St. John's.—The annual Vestry meeting of this church was held in the rectory on Monday afternoon, the 8th of April, at 2 p.m., having been adjourned from Easter Tuesday. The Rev. Montague G. Poole presided. He touched on the good work that had been accomplished in the previous year and hoped for even better things in the future. The Churchwardens' accounts having been audited by Messrs. John A. Cockburn and James Boldick, were submitted to the Vestry and accepted as correct. The total receipts were \$466.62, out of which the clergyman had received on his stipend \$370, and the balance had been expended on running expenses and repairs. The officer's elected for ensuing year were: John E. Aston for rector's warden, John Boldick for people's. John A. Cockburn was chosen lay delegate for three years to the Synod. The meeting was opened and closed with prayer by the Chairman.

TORONTO.

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

Toronto.—St. Alban's Cathedral.—The 25th annual service of the Anglican S. S. Association took place in this cathedral church on Monday evening last. His Grace, the Primate, was present, and the metropolitan crozier was used, the Rev. Canon MacNab carried it before the Archbishop in the first instance and the Archdeacon of York at the close. The Rev. Canon Cayley sang, and the Prayers and the Lessons were read by the Rev. Canon Ingles and the Ven. Archdeacon Sweeney respectively. The sermon was preached by the Rev. A. G. Hamilton Dicker, A.K.C., rector of St. Luke's, who took for his subject "The Model Sunday School Teacher." There was a larger number of the general public present at the service than usual, but the paucity in the matter of the attendance of the clergy was noticeable.

St. Mary Magdalene.—Work was begun on Tuesday, the 23rd ult., on the excavation for the new church, of which the Rev. Charles Darling, B.A., is rector, on the corner of Manning Avenue and Ulster Street. The total cost, with the land, is estimated to amount to about \$45,000, a mortgage of some \$20,000 being assumed by the congregation. The design is plain, but substantial and dignified. It is the result of long consideration by the firm of Darling and Pearson, architects, given as a free gift, equivalent to \$1,500, and will afford at lowest possible cost a completed building to relieve the congregation from the hampering and depressing condition under which they have long laboured. The dimensions are: Length, 130 feet; height to ridge, 55 feet; width, including aisles, 80 feet. The seating capacity, exclusive of the north aisle, which is to be used for the present as a school-room, will be 625. The present building, with \$10,000 worth of permanent work, is to form a part of the new church. Various gifts have already been promised, including two of the seven stained-glass sanctuary windows, a Bishop's chair and desk, a credence table, floor and porch tiling, and all the stone piers as memorials. It is expected that the building will be finished in about eight months.

Church of The Ascension.—His Grace the Archbishop held a Confirmation service in this church on Wednesday, April 24th, eve of St. Mark's Day, when he laid apostolic hands on 33 candidates, viz., 9 males and 24 females. Many of these were adults. They were presented to the Archbishop for the laying on of hands by the Rev. W. H. Vance, the rector.

St. Paul's.—The Rev. Canon Cody, D.D., who has been vicar of this church since 1899, has now been appointed rector of the parish by the Archbishop.

The rector emeritus, the Rev. T. C. Des Barres, M.A., having tendered his resignation of that position. The latter-named gentleman was rector of the parish from 1870 to 1899 and although since that time he has been rector emeritus yet he has taken no active part in the work of the parish for the past seven or eight years.

Dr. A. C. Lambert, of Nanking, China, writing to Mr. Beverley Jones, of this city, says in part: "As to famine conditions at present, most of the refugees around Nanking, with the exception of a few families, have been started on their homeward journey by the local Government, which has supplied them with transportation by boats to various points along the river, suitably near to the various districts to which they have to return if they are to get any crops in during the current year. This exodus means a good deal of hardship and privation as the chance of getting regular supplies of food along the famine routes, already once travelled over and destitute of everything, is small indeed. However, Shanghai has some 300,000 Mexican dollars collected and foodstuffs are being sent to various distributing centres, which are under the care of Missionaries, etc. A large consignment of spring wheat is also coming from the States for seeding purposes. We have much to be thankful for in the fact that the winter has been a clement one. There has been but little rain and the severe cold lasted but a short time. Many have died around Nanking, especially women and young children, the former in child-birth. The local distributions of rice have just about kept the majority alive. The clothing supplied by the Missionary Committee and local Chinese has been of much service in keeping down the death-rate from diseases such as pneumonia, etc. It is the idea of the Relief Committee now to keep as many of the families employed as possible for a few months, whilst the heads of the families return to their homesteads to gather in the season's crops. Of course it is only possible to keep a comparative few, but the whole famine area is so vastly populated that all endeavours can only be towards mitigation. About 20 per cent must die, there is absolutely no help for it. But, I think, that it will be possible to hold it down to 20 per cent. I am speaking of the famine area in general, not of Nanking in particular. There is not much actual distress amongst the Nanking agricultural classes because the floods, which caused so much damage elsewhere, were not so bad here. The great thing now is to get sufficient men and seed grain into the famine districts to get crops in next winter. If the crops are bad this year famine conditions will be a hundred times worse next winter. If too many return to the famine districts the seed grain will be used for food and no crops will be put in. So the problem facing us now is how to send sufficient back and how to provide for those that remain. I think that the Government at last see the necessity of putting the people to work on the canals, etc., the deepening of which would help greatly to prevent the floods. At first the Government was very adverse to giving any help to or taking any advice from foreigners in the matter of famine relief, but during the past two months things have changed much for the better, and it may be that the interest taken by every one out here and by so many also at home may induce the Chinese Government to come to some decision on the subject of repairing China's waterways and instituting some system for the relief of future famines."

Toronto.—St. Martin's.—In the newspaper reports of the Easter Vestries St. Martin's Church was credited with having given only \$740 for the year. This was the amount of the Sunday offertories. The total amount raised in the congregation from offertories, guilds, societies, etc., really cleared \$1,100.

Anniversary services of Woman's Auxiliary in the church on Wednesday evening, April 17th, special sermon by the rector.

Riverdale.—St. Matthew's.—Work on the new Sunday School building has been begun, and the corner stone will be laid (D.V.) on May 4th.

St. Clement's.—The Parochial Branch of the Y.P.A. have elected the following officers: President, A. Harding; Vice-president, Miss Appleton; Secretary, Miss O'Brien; Treasurer, Mr. F.

Hopkins; Welcome Committee, Messrs. Bear, Bennett and Miss K. Kerrigan; Look-out Committee, Messrs. Hopkins, Dennett and Miss Bamford.

Chester.—St. Barnabas.—The adjourned vestry meeting which was held on the evening of Monday, April 22nd, was very largely attended. Its purpose was to consider the purchase of a permanent site for the parish church and parsonage. A recommendation in favour of procuring land from the old Macdonald estate was not approved. A resolution was passed, empowering the rector and church wardens to complete the purchase of land elsewhere in the parish. The Rev. Canon Welch, R.D., preached in this church last Sunday evening.

St. Andrew's.—At a special meeting of the congregation of this Mission Church which was held on the eve of the 23rd inst., it was unanimously decided to undertake the fencing of the church and also to complete some other necessary improvements.

Orillia.—St. James'.—The adjourned vestry meeting was held in the schoolhouse on Monday evening, April 15th. There was a good attendance, and the meeting was a most harmonious one. Sidesmen were appointed for the coming year as follows: Dr. Ainslie Ardagh, J. J. Hatley, J. C. Davis, T. Haywood, G. Sinclair, J. A. Wilson, F. G. Evans, and Robert Vick. The question of a driving shed was discussed, and a committee appointed to get estimates of the probable cost. The sexton, Mr. Samuel Warren, was highly complimented by the vestry on the way in which he had discharged his duties, and by an unanimous vote the sum of \$40 was added to his yearly salary. The matter of buying additional land for the purpose of enlarging the Church of England cemetery was mooted, but while all present concurred in the belief that such purchase would be a judicious one, there was no immediate hurry at present. The rector spoke in terms of warm appreciation of the memorial to the late Mrs. Greene, erected by the congregation, on the north side of the nave of the church. The question of the appointment of a curate to replace the Rev. R. A. Armstrong, who is shortly to leave the parish, was discussed, and the Archbishop may be asked to name a successor. The windows taken out of the church to make way for the memorial windows were donated to the new church which it is proposed to erect at Hawkestone. The year has been a most prosperous one throughout the parish, and the different branches of Church work have prospered abundantly. Services have been maintained and the sacraments regularly administered at St. John's Church, Atherley, and also at Longford Mills.

Peterborough.—St. John's.—The annual reports presented at the two Easter vestry meetings showed striking advances made, as well as strong endeavours to press forward the Church's cause in many directions. During the year over 3,000 communions were made, of which exactly four hundred were on Easter Day. The Brotherhood of St. Andrew reported 500 personal visits and the holding of hospital services and a series of successful cottage meetings. Eight Fellowship Teas had been held on Sunday evenings, at which 470 men, chiefly strangers, had been entertained and brought to church. In co-operation with the other City Chapters a mass meeting had been held in the Opera House, attended by 12,000 persons, and an open-air service on Good Friday. The hotels are visited weekly, and invitations distributed on the streets each Sunday. Over \$300 had been paid out from charitable funds in the parish and \$46 repaid. The assessment of \$300 for the M.S.C.C. had been largely over-paid for the fourth time, and diocesan funds well supported. The Sunday services showed a large increase in men, and 22 outside clergy had officiated during the year. A striking feature of the year had been the grand banquet tendered last October by St. John's to all the different ministers of the city, and 125 selected representatives of their congregations. This had been followed by a service and afterwards by a public discussion on "How the Church can best serve the Community." This had evoked much kindly feeling, and evident good had resulted to both the church and the community. Mr. R. J. Devereux, the choir-master, who is an enthusiastic worker in all departments was voted an honorarium of \$25. The wardens are Messrs. D. Hughes, Charles and C. H. J. Mitchell; Lay Delegates, Messrs. Dr. Boucher, F. R. Yokome, and Joseph S. Bell. The parish is about to erect a large addition to the vestry at a cost of \$2,500.

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

NIA
John Philip DuMoulin

Hamilton.—St. John Samuel Daw has left two months' leave of White has been appoi

Caledonia.—The Rector of this parish, Bishop Rural Dean of the Rev. P. L. Spengler, the Rural Deanery, to that office at the of Haldimand being Bishop.

Oakville.—St. Jude Davis, and W. A. C. Lighthourne; sidesmen, H. K. Chisholm, G. Walsh, John Wilson, Davis, T. T. Harris, A. Mann; vestry clerposes Committee, M. Felan, A. Hillmer, A. and J. Whittaker. C. 16. The old St. J. vestry to St. Alban the use of the servi

Port Colborne.—Deanery of Lincoln James' Guild Hall, Monday an excellent of the parish, "Eschatology" folle sion on the subject in the church in Canon Sutherland. On Tuesday there Holy Communion, given by the Rev. cussed several ma interest, both to altogether the gat one. The Rev. Erie, gave a sugg the Prayer-Book, the requirements unanimous vote of the Rev. R. loss of their son. Fairbanks, Alaska the clergy and la in that far north c ed to with rapt : the hour passed, invitation of the next meeting in Much thanks and people of Port C vided for the visi

Mount Forest. for the past five the Rev. A. W. V Winnipeg, where meanwhile the J ton, has officiate has appointed tl rector, and Mr. May 1st.

Ancaster.—St ing of this chur room on Mond business of the was well atten roads, which we been for years ferred much th prominent men have gone in quarter of the loss of thirty e been added. 7 Notwithstanding showed an inc of good subs however, had was only a bal and extra-par The congrega rebuilt the 60 cost of \$100, done, costing pointed recto unanimously A. Clifford of his long term

NIAGARA.

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

Hamilton.—St. John the Evangelist.—The Rev. Samuel Daw has left for a visit to England on two months' leave of absence. The Rev. W. E. White has been appointed locum tenens.

Caledonia.—The Rev. J. K. Godden, M.A., rector of this parish, has been appointed by the Bishop Rural Dean of Haldimand in the place of the Rev. P. L. Spencer, who is removing from the Rural Deanery. The election of Mr. Godden to that office at the recent ruridecanal meeting of Haldimand being thus confirmed by the Bishop.

Oakville.—St. Jude's.—Churchwardens, W. S. Davis, and W. A. Chisholm; Synodman, E. T. Lighthourne; sidesmen, Messrs. C. P. Chisholm, H. K. Chisholm, G. Hillmer, W. O. Joyce, Allan Walsh, John Wilson, Jr., C. Appelby, W. R. Davis, T. T. Harris, Jr., W. Hughes, J. Kyle, and A. Mann; vestry clerk, H. Wilson. General Purposes Committee, Messrs. Bath, Biggar, Byers, Felan, A. Hillmer, A. W. Porte, Read, T. Walsh, and J. Whittaker. Contributions totalled \$6,425.16. The old St. Jude's bell was donated by the vestry to St. Alban's Church, Glenwilliams, for the use of the services of the church.

Port Colborne.—The ruridecanal chapter of the Deanery of Lincoln and Welland met in St. James' Guild Hall, on April 15th and 16th. On Monday an excellent paper was read by the rector of the parish, the Rev. D. R. Smith, on "Eschatology" followed by an interesting discussion on the subject. A special service was held in the church in the evening, when the Rev. Canon Sutherland, of Hamilton, was the preacher. On Tuesday there was an early celebration of Holy Communion, and a short practical address given by the Rev. T. Fawcett. The chapter discussed several matters of great importance and interest, both to the diocese and deanery, and altogether the gathering was a most profitable one. The Rev. A. McIntosh, rector of Fort Erie, gave a suggestive and practical paper on the Prayer-Book, and the need of adopting it to the requirements of the Canadian Church. A unanimous vote of sympathy was expressed with the Rev. R. and Mrs. Ker upon the loss of their son, Miss Carter, Deaconess of Fairbanks, Alaska, whose home is here, addressed the clergy and laity for an hour upon the work in that far north country. Her words were listened to with rapt attention, and all too soon had the hour passed. The Chapter accepted the kind invitation of the Rev. J. C. Garrett, to hold its next meeting in July at Niagara-on-the-Lake. Much thanks and credit was due the kind Church-people of Port Colborne who so hospitably provided for the visiting clergy.

Mount Forest.—This parish has been vacant for the past five months, since the resignation of the Rev. A. W. Woods, who went to St. George's, Winnipeg, where he now holds a curacy. In the meanwhile the Rev. Robert Cordner, of Hamilton, has officiated most acceptably. The Bishop has appointed the Rev. P. L. Spencer, of Jarvis, rector, and Mr. Spencer will assume charge on May 1st.

Ancaster.—St. John's.—A special vestry meeting of this church was held in the Sunday School room on Monday, April 8th, to attend to the business of the usual Easter vestry meeting, and was well attended, considering the state of the roads, which were worse this year than they have been for years past. This congregation has suffered much through removals and deaths of prominent members. No less than 70 members have gone in the last three years, about one-quarter of the congregation. There has been a loss of thirty communicants, though twenty have been added. Thirty families have been affected. Notwithstanding the losses, the wardens' report showed an increase of \$150 in receipts, with \$90 of good subscriptions to come in. Expenses, however, had been unusually heavy, and there was only a balance of \$15 on hand. For missions and extra-parochial work \$146 had been raised. The congregation had renovated and practically rebuilt the 60-foot verandah at the rectory, at a cost of \$100. Internal painting had also been done, costing \$25. Mr. Walter J. Barr was appointed rector's warden, and Mr. T. W. Farmer unanimously re-elected people's warden. Mr. E. A. Clifford on retiring, owing to ill-health, from his long term of office as warden, was tendered

the very hearty thanks of the vestry for his long, faithful, and efficient services. A strong finance committee, consisting of the wardens, and twelve sidesmen, was appointed; also a cemetery and music committee. Mr. Hammil Regan was re-appointed lay representative to Synod for three years.

Hagersville.—All Saints'.—The adjourned vestry meeting took place at the rectory on the evening of the 18th inst. Rector's warden, D. J. Almas; peoples' warden, J. C. Ingles; delegate to Synod, D. J. Lindsay; vestry clerk, Mr. C. Evans. Receipts of the year from all sources were in excess of last year, being slightly over \$1,000. Excellent work has been done during the year by the W.A., A.Y.P.A., and choir. The Sunday School also has a number of faithful teachers who are doing good work. The church has just been lighted with natural gas, with which all are highly pleased, the choir having met the expense. The rectory now is practically paid for, there being only a small balance of \$35 to be met to entirely wipe out the indebtedness.

A very pleasant and interesting meeting of the Ruri-Decanal Chapter of Haldimand was held here on 18th and 19th inst. The meeting opened with a splendid and bright service in the parish church on the evening of the 18th, at which the Rev. Prof. Jenks, of Trinity College, Toronto, preached a very eloquent and instructive sermon on the strong position of the Church in the world, and wherein she may at the same time be made weak.—taken from Judges 16:6. The strength of the Church shown in her apostolic ministry and Sacraments, and Holy Ordinances, was based on this great fact of the Resurrection. The teaching office of the Church was clearly outlined and defined. Any neglect on the part of the laity to accept this teaching and fulfil their part and duties would afflict, bind and injure the Church as Samson was bound with the withs. The loss of the apostolic ministry, neglect of the sacraments, or closing of the Bible, would seriously afflict the life and growth of the Church. A large congregation was present at this service.

The work of the next day began with a celebration of the Holy Communion at 8 a.m., followed by the business meeting at the rectory at 10 a.m. There were present in all, seven clergy, Rural Dean Spencer, (whom all regret is moving from the Deanery); the Revs. Gardiner, Francis, Douglas, Ferguson, Walling and Godden. The subject of Greek Testament was taken by Mr. Ferguson. An interesting resumé of Prayer-Book revision was given by the Rev. Prof. Jenks which was very much enjoyed by all, and was replete with instructive matter. Papers were also read by the Rural Dean, the Revs. Douglas and Godden, on "The Apocrypha," "Socialism," and "Sunday School Work," respectively. After discussion of other subjects, the election by ballot for Rural Dean followed, which resulted in the placing of the Rev. J. K. Godden, of Caledonia, in that office, subject to the Bishop's confirmation. A more enjoyable meeting has not been held for some time, which closed with usual votes of thanks and Benediction.



HURON.

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

Arkona.—The annual vestry meeting was held on Friday, April 12th. Wardens, T. V. Ridley, W. Evans; delegates to Synod, W. Butler. The financial report was a satisfactory one. The subject of building a church was discussed, but was laid over to be dealt with by the congregation at a meeting to be called in the near future.

Thedford.—St. Paul's.—The annual Easter vestry meeting was held on Tuesday evening, April 9th. Wardens, W. French, H. Elliott; delegate to Synod, C. Hall. The finances were reported to be in a satisfactory condition. Considerable discussion was entered into in regard to the renovating of the church inside and outside, and steps will be taken to accomplish the same.

Ingersoll.—St. James'.—At the adjourned Easter vestry meeting, which was held on Monday evening, the 15th April, the following gentlemen were appointed to the position of wardens for the ensuing year:—Messrs. J. Lee and G. C. Ellis.

Brussels.—Huron County Deacons holds its next meeting at this place on the 7th and 8th of May. Rural Dean Gunne, of Clinton, succeeds

in arranging a very interesting and attractive programme for all the conferences of his clergy, and this may be said of the coming deanery meeting.

Owen Sound.—The May Deanery meeting of Grey County is to be held at Owen Sound on Monday, May 27th, and the day previous will be Sunday, devoted to missionary deputation work. The Rev. Dr. Tucker, Archdeacon MacKenzie, the Rev. E. C. Cayley, and the Rev. Canon Forneret, are the visiting clergy who will speak in Grey on that day.

Lucknow.—Bruce Deanery meets on Tuesday, May 28th here, with service the previous evening. Bruce Deanery has a good reputation for conference work, and Rural Dean Miles will have a good bill of fare this time. The Revs. J. M. Baldwin, T. G. Wallace, and the Rev. R. S. Howard, are the visiting speakers on Deputation Sunday, May 26th, in the County of Bruce.

Mr. T. A. Malcolmson, a well-known Churchman of this parish, having been appointed county clerk, and acting Junior Judge of the County of Bruce, has found it necessary to remove his residence to Walkerton, where he will reside in future.

Stratford.—Perth Deanery meets here on Wednesday, May 29th, and the Deputation Sunday for Perth County is May 26th. Bishop Williams, the Revs. J. M. Baldwin, H. T. S. Boyle, and G. S. Davidson, are the visiting clergy, with Mr. Matthew Wilson, who will speak in Perth County on Deputation Sunday, May 26th. The Bishop speaks at St. Mary's, in the morning, and at his old church (St. James', Stratford), in the evening of that day. Deputation Sunday seems to have come to stay, and the results of the experiment up to date seem to abundantly justify it.

Wingham.—St. Paul's.—The adjourned vestry meeting took place on the 16th April. Wardens, C. P. Smith, A. E. Porter; delegates to Synod, C. J. Hollister, and J. Nethery.

Wilmot.—St. James'.—At the Easter vestry meeting Wm. Smith and Samuel Cassell were made wardens, and Manly Mark delegate.

Christ Church.—Edward Tye and T. B. Walker, Henry Walker, delegate.

St. George's.—Wm. Millar and Wm. Plum, Robin Puddicombe, delegate. The year has been a prosperous one in this parish. The contributions for parochial purposes amounting to \$1,227.57; diocesan, \$103.57; M.S.C.C., \$134.31, the assessment being more than met. A new roof was put upon the rectory, at a cost of \$145, and electric lighting installed, in St. George's, the grounds about the church graded and a cement curbing put in. It was a pleasant sight,—the men of the congregation gladly giving their labour, to accomplish these latter improvements, under the energetic leadership of the people's warden. The W.A. Thanksgiving service, according to the form issued by the Bishop, was held in this church, on the 17th. The efforts of "Wilmot" Branch are now being directed towards answering the appeals for boys' clothing and twelve suits are under way; for Archdeacon MacKay's new school at Lac la Rouge.



KEEWATIN.

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

Kenora.—St. Alban's Pro-Cathedral.—On Palm Sunday, His Lordship the Bishop held a Confirmation in this church at the morning service. The rector, the Rev. C. W. McKim, presented nine candidates, and the address delivered by the Bishop was one of exceptional earnestness, and one long to be remembered by the candidates. There was a large congregation both at this, and also at the evening service.

On Easter Day the Bishop preached in the morning, his subject being the Resurrection. In the evening the rector preached an impressive sermon. The church was crowded on both occasions, and the floral decorations were very beautiful, and tastefully arranged by the ladies of the Chancel Guild. A collection, in aid of the Building Fund, amounted to \$152. The music by the choir, under the leadership of the organist, Mr. Herbert Carpenter, was exceedingly good, and reflected great credit on both choir and leader. There were two celebrations of Holy Communion, one at 8 a.m., and the other after morning prayer, and both were largely attended.

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nnual reports try meetings well as strong 'church's cause ear over 3,000 exactly four Brotherhood nal visits and ad a series of ht Fellowship ings, at which en entertained ration with the ting had been by 12,000 per- Good Friday. nd invitations unday. Over itable funds in assessment of gely over-paid unds well sup- howed a large ide clergy had king feature of quiet tendered l the different ted representa- s had been fol- ds by a public can best serve ed much kindly sulted to both fr. R. J. Devev. iastic worker in orarium of \$25. es, Charles and es; Messrs. Dr. ph S. Bell. The addition to the

pamphlet form- hundred, post price.

Keewatin.—St. James'.—The Bishop of the Diocese held a Confirmation at this church, on Easter Sunday at the evening service; the building being crowded to the doors. The rector, the Rev. H. Vaughan Maltby, presented eight candidates for the sacred rite, and the Bishop preached a very earnest and practical sermon on the duties of the Young Christian, and the need to seek daily strength to help in the fight against sin. The church was very handsomely decorated with flowers, and the music exceedingly good. Much regret is expressed in the town at the resignation of Mr. Maltby, who leaves in July for England, accompanied by his two sisters.

Lac du Bonnet. The Diocesan Missioner, the Rev. A. A. Adams, preached morning and evening in St. John's Church, on Easter Sunday. A celebration of Holy Communion was held after the morning service, and a collection in aid of the Building Fund amounted to \$10, this in addition to the open offering. The chancel windows were very prettily decorated with evergreens, and several handsome mottos adorned the walls. In the afternoon a children's service was held, when the Lenten Boxes were presented on the Holy Table, the contents amounting to \$3. The Sunday School, which is in charge of Mr. Ford, is growing fast, and is filling a great need in the village. Mr. Thos. Mitten, of St. John's College, will be in charge of this mission, and also Whitemouth for the summer months.

Whitemouth.—Christ Church.—Easter services were held in this church on Sunday, April 7th, by the Rev. A. A. Adams, there being good congregations. The church has been recently furnished with pews, and presents a very neat and churchy appearance.

Dryden.—St. Luke's.—Owing to the illness of the Rev. Arthur J. Bruce, the evening service on Sunday, the 14th, was taken by the Diocesan Missioner, Mr. Adams also preached at Eagle River in the morning of the same day.

Personal.—The Bishop of the Diocese spent a few days in Ottawa, last week, attending the meeting of the M.S.C.C. Board. His Lordship spent a short time in Toronto on his way back from Ottawa.

The Bishop expects to be able to place a missionary in charge of the camps along the line of the G.T.P., in his diocese, his duties beginning about the middle of May.

RUPERT'S LAND.

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

Winnipeg.—Holy Trinity.—On Tuesday evening, April 15th, the new curate of the parish, the Rev. D. T. Parker, late of Shoal Lake, Man., was welcomed by the members of the congregation. The rector, the Ven. Archdeacon Fortin, presided. Addresses were delivered by the rector and Mr. Parker, and also by Miss Makeham, who has had charge of a training school in the Far East in Japan. A musical programme was given during the evening.

Christ Church.—The annual vestry meeting was held in the schoolhouse on Wednesday evening, April 17th. A large number of parishioners attended, including a number of ladies. Wardens, H. Worsley, J. H. Carleton; delegates to Synod, Messrs. Rimer, Worsley and Stone. The rector's salary was increased from \$1,400 to \$1,500. Receipts, \$5,010.18 from church offertories, whilst nearly \$1,000 more had been received through other sources. The reports showed that the church was in a satisfactory position in every way. The rector read a letter from the Rev. Frank S. Lewis, curate, resigning his post on taking up a curacy in Birmingham, England. Mr. Lewis' resignation was accepted with regret.

St. George's.—The annual vestry meeting was held on Monday evening, the 22nd April, in the schoolhouse; the rector, the Rev. J. J. Roy, presiding. Wardens, E. Leslie Carter, E. W. Low. The financial statement, which was of a most satisfactory character, was unanimously passed. Receipts, \$5,810.97; disbursements, \$5,635.47.

Wakefield.—The Rev. E. Diamond, deacon-in-charge of this Mission, has been obliged to resign owing to a weakness of the eyes, which precludes him from doing any driving. It is hoped, however, that he can take up city work in which his experience as a church army officer in London, England, will, no doubt, be very helpful.

Manitou.—The Easter Vestry meetings in connection with St. John the Baptist and St. Matthew's Churches respectively were held during Easter week, with the following officers elected: Manitou.—St. John the Baptist.—J. G. Webber, people's warden; Geo. T. Armstrong, clergyman's warden. Vestrymen—T. Archer, T. Maloney, T. G. Atkinson, F. Coakes, E. Roycraft, J. H. Young, R. E. Tapham, Dr. Wright, H. Dunsford. Delegates to Synod—Thomas Archer and T. G. Atkinson. Auditors—T. Maloney and Dr. Wright. Vestry clerk—Dr. Wright. Ushers—Percy Archer and Ed. Roycraft. The financial report was most gratifying. Receipts, \$1,272.33; expenditures, \$1,261.13; balance, \$11.20. There are no outstanding accounts, and the mortgage indebtedness stands to date at \$2,100. The W.A. served refreshments after the meeting.

New Haven.—St. Matthew's.—Wm. Bradley, people's warden; A. J. McDowell, clergyman's warden; vestrymen, Haslam Jordan, H. Bradley; delegate to Synod, S. Crampton; vestry clerk, Leonard Crampton. Receipts, \$206.85; expenditures, \$205; balance, \$1.85. The incumbent reported that the church population has decreased by removals this past year seventy souls, Manitou suffering them all, while New Haven remains the same in families. No funerals reported; two marriages, seven baptisms, twelve confirmed. All missionary offerings and Synod collections show a decided increase, and attendance at worship has been good. On the whole, the Mission of Manitou has experienced a measure of success during the year. Mr. J. A. Birmingham, Western Travelling Secretary of the Brotherhood of St. Andrew, visited Manitou April 4th, giving a very practical and helpful address to a few of the Brotherhood men.

QU'APPELLE.

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

St. Peter's Pro-Cathedral.—The Lord Bishop of Calgary, for the Lord Bishop of this diocese, held an ordination and confirmation in St. Peter's Pro-Cathedral. After an early celebration of Holy Communion, matins were said plain at 10 o'clock. At 11 o'clock the ordination service began with a sermon by Ven. Archdeacon Harding, D.D., who took for his text, St. John 20:21-23. The sermon was a lucid and forcible exposition of the doctrine that the authority and grace given for the ministry to the apostles by our Lord are still existent in the Church, and are truly found in the Anglican branch of the Catholic Church, through succession in the episcopate from the Apostles, hence from the Lord Himself. Union without authority was shown to be of little value. The faith, gifts and works of all who, by the Holy Spirit, brought forth fruit to the glory of God, were recognized, but authority was needed for the full and complete organization instituted by Christ, committed to the apostles and by them given on to others, which to-day, is found in the ministry of Bishops, priests and deacons. The presentation of the candidate was then made by the Archdeacon, as examining chaplain to the Bishop of Qu'Appelle. The Revs. M. H. Henderson, T. E. Rowe, and J. B. Lindselle were presented for the priesthood. Mr. H. Hadlow and Mr. A. E. Bruce were presented for the order of deacons. The litany having been said with the special suffrages for the candidates for ordination, the choir sang the anthem "I Will Lift Up Mine Eyes," Ps. 121 (Whitefield), words most appropriate for the occasion, and sung with precision and effect. The bass solo, "The Lord Himself is Thy Keeper," sung by Mr. Morgan, our capable and energetic choirmaster, was given with great feeling. The solemn and searching examination of the ordinands, in the words set forth in the service for ordination, and the addresses and exhortations, were enhanced by the solemn and expressive manner, by the Bishop's enunciation and earnest mode of reading them. There was a large congregation present at the ordination. The evening service will be long remembered by the large congregation. The energies of Churchwardens, Messrs. Henley and Matthews were taxed to the utmost to find places for all present, indeed a dozen, or so filled the entrance, standing throughout the long service. Evening prayer was sung to the end of the third Collect, when the Confirmation Service was taken by the Bishop. There were twenty candidates ranging in age from 14 to 44. The Bishop's address to them was most impressive. After the laying on of hands and prayer, he spoke generally to the congregation. Two of the newly ordained clergy drove out to Vernon, to take the usual service, the Dean taking a children's ser-

vice in the Pro-Cathedral in the afternoon, at which there were three baptisms.

SASKATCHEWAN.

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

Battle Road.—St. Paul's.—Mr. H. W. Realf, the catechist in charge of this Mission acknowledges with very grateful thanks the following donations towards the Fund for building a small church for this Mission:—Mrs. Percival, \$5; "Lenten Offering," \$5; "Box 1142," \$5; Mrs. G. Redmond, second donation, \$2; Geo. R., \$1.

Fort Saskatchewan.—St. George's.—The Lenten and Easter services held in this one-time mounted police post, and now busy little town, were very well attended. The priest-in-charge, the Rev. Canon d'Easum, during the Sundays in Lent, preached a special course of sermons on the character of those who took a prominent part in our Lord's Passion; on the Wednesdays in Lent he gave a series of addresses on the Intermediate Life, which were found instructive and helpful. On Good Friday evening the choir presented Sir John Stainer's well-known cantata, "The Crucifixion," in a beautiful and befitting manner. The solo work was well rendered by Mr. Duff, tenor; Canon d'Easum, and Mr. Gibbs, baritone; Messrs. D. N. McLean, and W. Belcher, Bass. Among the items specially praiseworthy, may be named the solo, "King ever glorious," the duet, "For My Sake, Forgive," and the double quartette, "God so loved the world." The soprano work in this last number, and in the grand chorus, "Fling wide the Gates," was especially good. The offerings of the very large congregation at this service were given to the Public Hospital Fund. On Easter Sunday the services consisted of Early Celebration, Matins, a Second Celebration, Evensong at Agricola, eight miles away, and Evensong in the church at the Fort, fully Choral, special music consisting of service in F. (Twinner), the special Psalms being sung antiphonally, and a spirited anthem, "To Him be Glory," by the popular composer, C. Simper. A very large congregation was present, and took a hearty share in the service, joining in the grand old Easter hymns and psalms. Canon d'Easum preached an appropriate sermon on the Power of Resurrection. Beautiful flowers for the altar were sent most kindly by a member of the congregation, who through illness, was unable to be present. On Easter Monday, a bazaar, with concert and supper, was held in the opera house under the auspices of St. George's Guild, Mrs. J. E. Graham, President. The bazaar was opened by Mr. Frank Walker, M.P.P., and consisted of four stalls most tastefully decorated, for the sale of fancy goods, useful articles, confectionery and ice-cream. Over 250 persons enjoyed the bountiful supper, after which the concert took place, the following ladies and gentlemen taking each an efficient part: Mrs. Smith, Miss Mount, Miss Wall, Canon d'Easum, Mr. Duff, Mr. D. Mount (accompanist), and Mr. Belcher. The amount cleared realized over \$260, and will be devoted towards paying off the debt on the parsonage.

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Wm. Cyprian Pinkham N.

Calgary.—The Bishop from Mr. E. H. Riley, site for a Divinity college to establish in Calgary together with a cheque for a donation of \$1,000 to be paid as soon as the building is commenced. Mr. I. selected by a committee, the Bishop being a provision that the Bishop Pinkham Coll. Riley gave a generous purpose of provid among the new settle and his brothers under Bishop, to pay off the Barnabas Church, H their mother, whose fore.

Calgary.—Church of C. W. Rowley, H. J. Synod, A. W. R. Mark substitutes, H. J. Ada Roberts. Receipts, \$7

Lethbridge.—St. A vestry meeting of the build a new stone ch 000. The plans prep were approved, and the work will be und rector, the Rev. J. S \$1,550, an increase of

ATHABASCA AN

W. D. Reeve, D.D.,

Athabasca Landiu Right Rev. William kenzie River and A Grindlay, widow of onto, has been arrat next.

DIocese OF

John Dart, D.D., B

Vancouver.—Holy Allen and G. H. C Messrs. Allen, Y Receipts, \$1,984; di crease of \$25 per m stipend, dating fr unanimous vote o the rector for his 7 prevements in the on, among them Auxiliary, and cha

Vancouver.—Chr meeting was held Wardens, H. J. Ca gates to Synod, H Charleson. Recee \$11,185.80. It is building during t report was an em

New Westminst held its annual ve the 1907-8 officers follows:—Church B. Stinchcombe; Gordon, S. Tidy, Synod delegates, and B. R. Hill. year was submit tory one. The c liabilities do no assets are \$5,320 was \$1,505.17, ar commence the c School Women' Church societies and a balance i year's work.

William W. Pe

Victoria.—St. ing was held o C. Lost, H. C Messrs. Eyres, ard, Tomier, Walbran; sid Andrews, P. F. Marsh.

Correspondence.

IS HOOKER SELF-CONTRADICTORY?

Sir,—In the "Canadian Churchman" of April 4th the Rev. Dyson Hague contributed a letter bearing the title, "The Peacemaker," in which he quoted approvingly Bishops Hull and Waldegrave as holding that Episcopacy is not of the esse of the Church, and the latter claiming that Hooker, in the third book of his "Ecclesiastical Polity," was of the same mind. Mr. Hague said: "Any unbiased reader of our famous Hooker who will carefully read the third book of his 'Ecclesiastical Polity,' especially chapters 10 and 11; Book VII., chapter 14, section 11, will come to the conclusion of Dr. Waldegrave," etc. Mr. Hague is too much of a scholar to need the reminder that Books VI., VII., and VIII. of the "Polity" are only "pretended books," as Isaac Walton calls them, and should not be quoted as Hooker's. It is well known that Hooker did not write them, nor are we sure that any notes of his were used in their production. Mr. Hague should not have used any of those three books as authority. I can find no proof in the third book for Bishop Waldegrave's saying, as quoted by Mr. Hague, that "While Episcopacy is of the bene esse of the Church, it is not of the esse." We must note in reading the third book of the "Polity" that Hooker is chiefly concerned about matters of the Faith as compared with those of polity, and by way of contrast he shows the greater importance of the former, since it has to do with salvation, the latter being only accessory thereto. This is no disparagement of polity, which may be in many ways, and often has been, modified, to suit the changing times and seasons. Provided its essence is preserved, modification is not only permissible, but, under certain conditions, obligatory. This is, in brief, Hooker's contention. As to the Divine origin of Church polity, chap. XI., sect. 11, speaks thus: "In Timothy the whole Church of Christ receiveth charge concerning her duty; and that charge is to keep the Apostle's commandment; and his commandment did contain the laws that concerned Church government; and those laws he straitly requireth to be observed without breach or blame till the appearance of our Lord Jesus Christ." Again, in sect. 20 we read: "We hold there have ever been, and ever ought to be, in such case at leastwise, two sorts of ecclesiastical persons, the one subordinate unto the other. As to the Apostles in the beginning, and to the Bishops always since, we find plainly both in the Scripture and in all ecclesiastical records, other ministers of the word and sacraments have been." As a final quotation I want to show how far it can be proved from Hooker that Episcopacy is somewhat more than the bene esse of the Church. In the preface to the "Polity," chap. IV., sect. 1, we find these unanswerable words: "A very strange thing sure it were that such a discipline as ye speak of should be taught by Christ and His Apostles in the Word of God, and no Church ever have found it out, nor received it till this present time; contrariwise, the government against which ye bend yourselves be obscured everywhere throughout all generations and ages of the Christian world, no Church ever perceiving the Word of God to be against it. We require you to find out but one Church upon the face of the whole earth that hath been ordered by your discipline, or hath not been ordered by ours, that is to say, by episcopal requirement, since the time that the blessed Apostles were here conversant." Could the man who wrote the quotations I have made have been, if not an advocate, at least a tolerator of poly-Churchism? If so, he was self-contradictory. The very fact that Hooker wrote the "Ecclesiastical Polity," in which he contended for episcopacy with all his varied powers of learning and argument, is proof positive that he believed the episcopal form of Church government Divine in origin. Such a man would never have contended for any mere device of man, however venerable with age and effective in operation it might have been. He was penetrated with the idea, which to him was an awful responsibility as to one who knew, that from the Apostles' time there have been these Orders (and no others) of ministers in Christ's Church: Bishops, Priests, and Deacons.

J. R. Newell.

REVISION OF THE PRAYER BOOK.

Sir,—"Spectator" is very decided upon the necessity for some kind of revision of the Prayer Book, but deprecates discussion in detail. It is not easy to discuss the general question without going into particulars. However, one may make some general remarks. 1. Much has been said

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about repetition. What is there so objectionable about repetition? We have repetition in the historical books of the Old Testament, repetition in the books of Psalms, in the Psalms themselves. We have the example of our Saviour "saying the same words." Have not many devout Christians realized a deepening of their devotion in the reverent repeating over and over again of Prayers? The Lord's Prayer is said five times in Matins, Litany, and Holy Communion are read consecutively and together. But in every case there is a distinct purpose in its usage, and so is not quite a repetition. 2. How are we going to avoid apparent repetition and at the same time maintain the principles underlying, say, Matins and Holy Communion? True, we might omit the Collect from the Daily Service—shorten or leave out of one or other service the State Prayers . . . and make other changes ad libitum. But (1) Can we? (2) May we? 3. May I add, with a desire to meet objections which do not appeal very strongly to me, and considering the action of the Canterbury and York Convocations, what we might do as the Canadian branch of the Anglican Communion: (a) We might reprint the Prayer Book and arrange the services, e.g., print the Psalms after the "Venite." (b) The Apostles' Creed, and the Creed commonly called the Creed of St. Athanasias, printed together. (c) A permissive rubric to make Morning Prayer conclude at the third Collect without the State and other prayers, the Litany to be optional for morning or evening. (d) A simple prayer for the governors of our country, not especially mentioning which governors—congregations understand. A simple prayer also for the Parliament of the country. We need not be provincial in our prayers. I say simple prayers, for those now in use are too stilted and elaborate for a plain and somewhat democratic people. (e) An improved State Thanksgiving service, and also a new Harvest Home, or parochial thanksgiving service.

William Craig.

THE BIBLE OF TO-DAY.

Sir,—The leading article in your issue of April 4th on "The Bible of To-day" contains one or two expressions which appear to me to call for protest, though from the general conclusion of the article that the Bible has nothing to fear from criticism I do not dissent. You appear to me, however, to have understated the position of the Church of England in regard to Holy Scripture. It is perfectly true she has not committed herself to any theory of inspiration, but "in all matters where the Bible lays down anything as law or fact the Church of England recognizes its authority as supreme," and she does not allow interpretations which make the Bible contradict itself in any part. If the "changing attitude of the Christian world towards the Bible," of which your writer speaks, means that the authority of the Bible is not supreme in regard to laws or facts, then we have drifted away from the official position of the Church of England. Your writer speaks as if inspiration and authority were the same thing. At present I am not speaking of inspiration at all, but of authority, and the Church of England makes no distinction between one part of Scripture and another in regard to authority, excepting the ceremonial law of Moses. If the Bible is the law of the Church, how can we say that one part is not of authority any more than we can say that the preamble of an Act of Parliament is not of equal authority with the title or short summary? For practical purposes the short summary may be all that we require, but it is not true to say that the rest is not of equal authority. Equally, I suppose, the Gospels and Epistles may be regarded as of more value than the Old Testament, because from them a man can certainly learn the way of salvation through Christ, and he might not by reading the Old

May 2, 1907.

CALGARY.

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

Calgary.—The Bishop of Calgary has received from Mr. E. H. Riley, M.P.P., an offer of a free site for a Divinity college which the Bishop desires to establish in Calgary as soon as possible, together with a cheque for \$500, being the first half of a donation of \$1,000, the remaining \$500 to be paid as soon as active building operations are commenced. Mr. Riley desires the site to be selected by a committee appointed for the purpose, the Bishop being a member, and he makes a provision that the institution be named "The Bishop Pinkham College." Last January Mr. Riley gave a generous donation to a fund for the purpose of providing clergymen to minister among the new settlers in the diocese, and he and his brothers undertook, if agreeable to the Bishop, to pay off the balance due on the St. Barnabas Church, Hillhurst, as a memorial to their mother, whose death occurred shortly before.

Calgary.—Church of the Redeemer.—Wardens, C. W. Rowley, H. J. Adames; delegates to the Synod, A. W. R. Markley, J. B. Marsh, J. B. Hall; substitutes, H. J. Adames, J. H. Williams, W. W. Roberts. Receipts, \$7,288.

Lethbridge.—St. Augustine's.—At the annual vestry meeting of this parish, it was decided to build a new stone church at a cost of about \$25,000. The plans prepared by the church architect were approved, and when \$15,000 is subscribed, the work will be undertaken. The stipend of the rector, the Rev. J. S. Chivers, was increased to \$1,550, an increase of \$300.

ATHABASCA AND MACKENZIE RIVER.

W. D. Reeve, D.D., Bishop, Fort Simpson, Alta.

Athabasca Landing.—The marriage of the Right Rev. William Day Reeve, Bishop of Mackenzie River and Athabasca Diocese, and Mrs. Grindlay, widow of the late Mr. Grindlay, Toronto, has been arranged to take place in October next.

DIOCESE OF NEW WESTMINSTER.

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

Vancouver.—Holy Trinity.—Wardens, Messrs. Allen and G. H. Cottrell; delegates to Synod, Messrs. Allen, Yates, and H. H. Williams. Receipts, \$1,684; disbursements, \$1,954. An increase of \$25 per month was made in the rector's stipend, dating from December 1st, 1906. A unanimous vote of appreciation was passed to the rector for his zeal and efficiency. Various improvements in the church building were decided on, among them a kitchen for the Women's Auxiliary, and chairs for the Sunday School.

Vancouver.—Christ Church.—The annual vestry meeting was held on Monday evening, April 8th. Wardens, H. J. Campbell, J. E. Southerland; delegates to Synod, H. J. Cambie, A. P. Judge, P. W. Charleson. Receipts, \$11,570.24; disbursements, \$11,185.80. It is proposed to enlarge the church building during the present year. The financial report was an eminently satisfactory one.

New Westminster.—St. Barnabas.—This church held its annual vestry meeting on April 9th, when the 1907-8 officers and vestrymen were elected as follows:—Churchwardens, S. A. Fletcher and E. B. Stinchcombe; committee, B. R. Hill, A. H. Gordon, S. Tidy, W. Nelson, and Mr. Appleton; Synod delegates, J. S. Clute, H. J. A. Burnette and B. R. Hill. The financial report for the past year was submitted and approved a most satisfactory one. The church is free of debt as the total liabilities do not amount to \$100, whereas the assets are \$5,326. The income for the past year was \$1,505.17, and a small balance is in hand to commence the current year's work. The Sunday School Women's Auxiliary and various other Church societies also reported a satisfactory year and a balance in hand to inaugurate the coming year's work.

COLUMBIA.

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

Victoria.—St. James'—The Easter vestry meeting was held on Monday, April 8th. Wardens, C. Lost, H. C. Marsh. Church Committee, Messrs. Eyres, Walter Roberts, Perkins, Stannard, Tomer, Clarke, Wall, Dariell, and Capt. Walbran; sidesmen, Messrs. C. Daniell, P. Andrews, P. Foot, Newmann; vestry clerk, H. C. Marsh.

2, 1907.

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W. Realf, Mission ks the folr building Percival, \$5; Mrs. R., \$1.

The Lenten me mount-own, were charge, the ys in Lent, in the char-part in our in Lent he termediate nd helpful. esented Sir The Cruci-mer. The Duff, tenor; ne; Messrs. Among be named duet, "For quartette, no work in orus, "Fling d. The of- at this ser- l Fund. On d of Early ation. Even- d Evensong oral, special (winer), the ally, and a y." by the y large con- earty share old Easter preached an of Resurrec- r were sent ongregation, be present concert and e under the E. Graham, ed by Mr. ted of four the sale of tionery and l the bounti- took place, taking each Mount, Miss r. D. Mount The amount e devoted to- sonage.

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Testament. But that does not affect the authority of the Old Testament, or hand over its contents to the deliberate contradictions of critics. Practical value is not Inspiration, and Inspiration is not Authority. In regard to Inspiration, it has always seemed to me that no one theory will account for the phenomena, and that the Bible itself distinguishes various ways in which God spoke to the Prophets. But He does not distinguish the message of one Prophet from the message of another in the way of making one of less authority than another. God spoke to Moses in a way different from those adopted to all succeeding prophets, but the Lord Jesus Christ recognized no distinction between the authority of Moses and that of the Prophets and the Psalms. The question is not merely academic—it is vital. If the authority of the Bible is taken away, we have no standard to which we can appeal, and we shall drift still further from the anchorage of Truth.

C. Cameron Waller.

MINISTERS NOT EPISCOPALLY ORDAINED.

Sir.—The question raised by Mr. Plummer is one of real importance. But it does not appear to me that you have met the point which he raises. Some years ago, in perfect faith, I asked by what authority a Bishop issued a license which bestowed upon a layman powers which the Prayer-Book limits to an episcopally ordained clergyman. I have never received an answer to that question. I should suppose that every lay-reader's license is illegal. But if I am wrong, surely you, Sir, or some other person learned in the law of the Church, can tell me why a Bishop may override the express provisions of the Prayer-Book. My own solution of the difficulty is this. Like so many other things in the Anglican Church to-day, the licensing of laymen to perform clerical functions is but an illustration of the fact that a living and developing body cannot be eternally bound by rules and regulations made centuries ago, to meet conditions entirely different from our own. Legislation to meet new conditions appears to be almost an impossibility for the Anglican Church, and therefore not because we are of a lawless spirit, but because we are alive, we break the letter of the law, but act according to the spirit of the Church. From communications which I have received, and from utterances I have heard, emanating sometimes from eminent persons, I should suppose that the Preface to the Ordinal is the most sacred and indefensible portion of the Prayer-Book. Yet all our Bishops with a stroke of the pen contradict its plainest provisions. But, Sir, there is one further question to be asked. If, convinced that they are acting according to the Spirit of the Church, the Bishops license laymen to clerical functions, why should they not, in accordance with the higher spirit of Christianity itself, grant permission that ministers of other denominations, should be on special occasions, invited to speak in Anglican Churches. Such action, for which I am convinced there are many powerful reasons, would tend to the promotion of the fundamental principles of the Gospel—the glory of God, and the fellowship of those who are admittedly Christians.

Herbert Symonds.

LAY READERS AND DISSENTING MINISTERS.

Sir.—The distinction between a lay reader and a dissenting minister is surely the very important one of status. A lay reader must be a Churchman in good standing (i.e., confirmed and a regular communicant), bearing a Bishop's license, which has been secured after examination by a Bishop or his chaplain, and after solemn pledges given to teach nothing that the Church denies, or deny anything that the Church teaches. A dissenting minister on the contrary is one who, while holding may be some fundamentals of the Faith, has deliberately taken up a stand against the Church and her ways, has pledged himself to the religious body to which he ministers to deny some truths which the Church holds dear, and to proclaim certain doctrines which the Church repudiates. How then can a Church of England clergyman invite such an one, however earnest and sincere, to occupy his pulpit? It would surely be a very grievous breach of trust if he allowed him to teach even an infant class in his Sunday School house, and vice versa it would surely be a similar breach of trust on the part of such a minister to invite a Church of England clergyman to preach in his school or chapel. The question whether or not a layman may preach in the Church is another one altogether. Zealous laymen have ever been encouraged as teachers in the Church and at one time in her history the monastic orders supplied

her pulpits with many notable preachers (not ordained to the priesthood), with the consent of the Bishop. It is clear, therefore, that ordination to the priesthood, while absolutely necessary for the administration of the Sacraments, Absolution and Benediction, is not a *sine qua non* for a preacher, but it is a *sine qua non* that he be orthodox, and the object of his holding a Bishop's license is to certify the Church-people to whom he preaches or ministers that he believes and teaches the Faith, and has pledged himself to do "all things decently and in order," in the Church services.

John M. Davenport.

REPORT OF THE BOARD OF MANAGEMENT.

Sir.—In your report of the half-yearly meeting of the Board of Management of M.S.C.C., the following paragraph occurs:—"A lengthy document in reference to the relations of the M.S.C.C. to the Provinces of Shinshu and Echigo in Japan was presented by the General Secretary, by which it appears that, though a district had been set apart for the Canadian Church, no direct responsibility had been undertaken." If your correspondent read the document referred to, I hardly see how he could make this statement. Allow me to quote from it three paragraphs which certainly seem to imply direct responsibility. The document gives the following extract from the Annual Report of the Board of Management of the D. and F. M. S. in 1889:—"In the missionary diocese of South Tokyo a district has been set apart and appropriated to the Canadian Church which is now directly responsible for the supply of men and women. At the instance of the missionaries of the Canadian Church presently working in Japan a new arrangement has been made whereby your society itself takes over the entire control of the work of the Canadian section, and the same has been placed on its behalf under the Right Rev. Dr. Awdry. The Society has become responsible directly, and has relieved the S.P.G. from all responsibility towards missionaries labouring in this field. A large increase in contributions is necessary in order to meet the new openings constantly presenting themselves, and for the extension of the work in this Canadian district." Next follows an extract from the Epiphany Appeal put forth by the Board of Management in the following year:—"We invite your undivided attention to-day to that particular work in the northern part of the Diocese of South Tokyo for which we of the Church in Eastern Canada are solely and definitely responsible. We of the Church in Eastern Canada have had assigned to us and have accepted a definite share in this glorious work. A district comprising upwards of two million souls has been delimited as the special sphere of our missionary labours." Next follows an extract from the minutes of the Board in April, 1900:—"Resolved that in view of the urgent needs of the work of the Church in the Canadian section of Japan, and in view of the letters of Bishop Awdry now read, this Board hereby accepts for immediate service in Japan the Rev. R. McGinnis, the Rev. C. H. Short, and the Rev. C. Egerton Ryerson." The following points seem to be deserving of the careful consideration of all who are interested in the foreign missionary work of our Canadian Church. 1. The Board of Management of D. and F. M. S. officially declared in 1899 that a certain district in Japan had been set apart and appropriated to the Canadian Church; that the Canadian Church had become directly responsible for supplying this district with missionaries; that the D. & F. M. S. had taken over the entire control of the work of this Canadian section, and in view of this action had relieved the S.P.G. from all responsibility towards missionaries labouring there. 2. In 1900 the same Board authorized a statement in the Epiphany Appeal that the Church in Eastern Canada was solely and definitely responsible for this district. 3. This Appeal was ordered to be read in the hearing of every congregation in the Ecclesiastical Province of Canada, and although this wide publicity was given to the statement quoted above, it was never questioned, so far as I know, till seventeen years afterwards, it was questioned by the Honourable S. H. Blake at the Annual Meeting of the Board of Management of M.S.C.C. in October, 1906. 4. When the M.S.C.C. was formed it took over all the existing work and obligations of the Domestic and Foreign Missionary Society. The M.S.C.C. is carrying on foreign missionary work in nine C.M.S. districts; is it too much to expect that, in the one district in which the foreign work of our Canadian Church is carried on without the intervention of a private missionary organization, the work should be properly maintained? Is it not too late, at this date, to question our responsibility?

T. C. S. Macklem.

A CANADIAN CHURCH ARMY.

Sir.—I have read with much interest your few earnest words on the subject of "A Canadian Church Army." I, too, believe that there is ample room for a branch of that splendid organization, founded by Prebendary Carlile. I am writing as one who has had an opportunity of gaining an insight of the work of the Church Army in the Old Land. To my mind, the best evangelistic work is done by the diocesan van Missioners. You are probably aware that there are about seventy of these vans scattered over the whole of England, Scotland, Ireland, and Wales. Each van keeps to its own diocese, and in some cases, its own archdeaconry. There are, as a rule, three men on board each van, an evangelist (licensed by the Bishop) and two brothers, who are being trained in the work. The Canon Missioner of the diocese in many cases works in conjunction with the lay evangelists, advising and arranging Missions for six or twelve months ahead. The vans cost about \$500 to build and equip. In every case they have been given by Church people in memory of departed friends. One horse would draw the van on good roads. The Church Army do not have their own horses. The vans are sent on from place to place by the parishioners. As has been said, Missions have been arranged and prepared for, and the Mission van eagerly expected. The Mission generally lasts about two weeks. Services of various sorts for all kinds of people are held in the church, hall, theatre, and often in the open air, using the front of the van as a pulpit, which is built for that purpose. A great amount of good work has been done by these vans, especially when manned by competent, well-balanced, and Catholic-minded men. The Bishops everywhere speak highly of the work. "Conversion, Consecration, and Churchmanship" is the motto of the Church Army. After nearly four years' work as a priest of the Church in Canada, I am strongly of the opinion that such work as this is sorely needed, not only in the slums, gutters, and prisons of our large towns, but in the scattered country districts also. The van could always get along in the summer months, and in the winter it could either be placed upon the railway, or left behind altogether. What a vast amount of real good work could be done if, in every diocese, there were three earnest laymen, or a priest and two lay helpers travelling from parish to parish, bent on winning souls for Christ and His Church! I believe, too, that the work could be almost self-supporting, especially if colporteur work was added. I do hope this matter will not end in talk and writing, like so many other things have done. Perhaps a good Churchman or woman will come forward and offer to build a van, and possibly endow this church on wheels. With apologies for taking up so much of your valuable space.

George Backhurst.

Arichat, N.S.

THE PEACEMAKER.

Sir.—If "Episcopacy" be only for the benefit of the Church, as the Rev. Dvson Hague avers, would it not be far better to abolish altogether this "bone of contention" between Churchmen and Dissenters, and Churchmen and Sectarians could then intermingle without let or hindrance. It is evident there are a number of Churchmen who make a convenience only of Episcopacy. Surely Bishop Hall and Richard Hooker are not the whole of the Holy Catholic Church. "Peace at any price" appears to be the motto of many to-day.

G. W. M.

WANTED, NAME FOR NEW DIOCESE.

Sir.—It is quite obvious that the Archdiocese of Toronto, for various reasons, should in the near future be divided, and a new diocese, with Peterborough as its See city, carved out therefrom. There is already, however, a Bishop of Peterborough in the Church, and in order to avoid repetition and confusion I would suggest that the new diocese, whilst still retaining Peterborough as its See city, should bear a more distinctive appellation. For instance, why not adopt some Indian name for the title of the new Bishop? Many of our Canadian sees bear Indian names, such as Toronto, Niagara, Huron, Keewatin, Moosonee, etc.

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British and

The Bishop of Truro that he has a thorough acquaintance, and will in any case open any.

Let us unweariedly our Bibles, yes, even for contemplation of creation.—Bishop of L.

Only £5,000 remain to complete the sum required for the endowment of the Essex Bishopric and an episcopal residence.

The world wants sorrow and its struggle is only, perhaps, the into contact with so all the sorrows of Bishop of London.

Life is a whole, it go right, something ed out, the building, the development of often the stormy tit the bright.—Bishop

From the parish: rounding Bangor 1 of 164 candidates, adults, were confirmed Bishop of Bangor in previous years exceeded a hundred.

There were 100 communicants in Heat on Easter Sunday—of England vitality Derbyshire, seeing serene of Nonconformity worship in the par

The ceremony of Parochial Hall, in the Parish of land, took place ring is 40 feet in lei and is capable of persons. It will greatly felt in the

Twenty-five years borough College ham started with cants. On moving permanent church 366 persons confirmed. Ten years 788, and on the 1908, there were

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British and Foreign.

The Bishop of Truro has intimated that he has a thorough dislike of bazaars, and will in future decline to open any.

Let us unweariedly converse with our Bibles, yes, even to the end, not for contemplation only, but for consecration.—Bishop of Durham.

Only £5,000 remains to be raised to complete the sum of £40,000 required for the endowment of the new Essex Bishopric and the provision of an episcopal residence for the prelate.

The world wants comfort for its sorrow and its struggles with sin. It is only, perhaps, those brought daily into contact with sorrow who realise all the sorrows of this great city.—Bishop of London.

Life is a whole, in which, if things go right, something precious is worked out, the building of a character, the development of a soul . . . and often the stormy times do more than the bright.—Bishop of Southwark.

From the parishes immediately surrounding Bangor the record number of 164 candidates, including many adults, were confirmed lately by the Bishop of Bangor in the cathedral. In previous years the number never exceeded a hundred.

There were close on 1,000 communicants in Heanor Parish Church on Easter Sunday—a proof of Church of England vitality in that part of Derbyshire, seeing that there are a score of Nonconformist places of worship in the parish.

The ceremony of opening the new Parochial Hall, which has been built in the Parish of Drimoleague, Ireland, took place recently. The building is 40 feet in length by 20 in width, and is capable of seating 150 to 200 persons. It will supply a want greatly felt in the parish.

Twenty-five years ago the Marlborough College Mission at Tottenham started with 24 Easter communicants. On moving into the new permanent church five years later 366 persons communicated on Easter Day. Ten years later there were 708 and on this Easter Day, just passed, there were 819 communicants.

Mr. C. T. D. Crews, a past master of the Musicians' Company, has arranged to present to St. Paul's Cathedral stained-glass window, representing St. Cecilia, in commemoration of the revival of the ancient custom of the guild attending the Cathedral on the festival of their patron saint. The unveiling will take place on St. Cecilia's Day (November 22).

A mission hall is to be erected at Fishponds, near Bristol, by voluntary

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- LA BELLE**—7 octave square piano by La Belle, New York, in very handsome rosewood case, serpentine and plinth mouldings, carved legs and lyre, overstrung scale, etc. Special Price \$107
- MCCAMMON**—7 1/2 octave square piano by McCammon, Albany, N.Y., in very handsome rosewood case, four round corners, finished alike back and front, serpentine and plinth mouldings, carved legs and lyre, overstrung scale, etc. In perfect order. Special Price \$113
- BLOOMFIELD & OTIS**—A very fine square piano, 7 1/2 octaves, by Bloomfield & Otis, New York, in handsome rosewood case, with mouldings, carved legs and lyre, heavy full iron frame, overstrung scale. Special Price \$123
- STEVENSON**—A splendid square piano by Stevenson, Kingston, in rosewood case with serpentine and plinth mouldings, carved legs and lyre, etc., large overstrung scale, full iron frame. Special Price \$127
- HEINTZMAN & CO.**—Square grand piano by Heintzman & Co., Toronto, 7 1/2 octaves, rosewood case, serpentine and plinth mouldings, carved legs and lyre, etc., full overstrung scale. Special Price \$135
- GREAT UNION**—7 octave upright piano by the Great Union Co., New York, in ebonized case with trichord overstrung scale, good action, fine tone quality. Special Price \$168
- HEINTZMAN & CO.**—Upright piano in ebonized case by Heintzman & Co., Toronto. 7 octaves, trichord overstrung scale, plain polished panels carved in relief. Special Price, \$195
- MENDELSSOHN**—An attractive mahogany upright piano by The Mendelssohn Co., Toronto, with full length plain polished panels, 3 pedals, double repeating action, etc. Used less than a year. Special Price, \$198
- KARN**—Handsome upright piano by D. W. Karn & Co., Woodstock, in rich mahogany case, plain polished panels carved in relief, double repeating action, trichord overstrung scale, etc. Special Price \$210
- HEINTZMAN & CO.**—Handsome upright piano by Heintzman & Co., Toronto, in walnut case with plain burl walnut panels, 7 octaves, trichord overstrung scale. Special Price \$215
- DOMINION**—New style of upright piano by The Dominion Co., in attractive mahogany case, with full length plain panels, Boston fall board, 3 pedals and Mandolin attachment. Used less than eight months. Special Price \$216
- MENDELSSOHN**—Handsome walnut piano by The Mendelssohn Co., Toronto, medium size, in burl walnut case, full length panels, music desk, 3 pedals, trichord overstrung scale, ivory and ebony keys, etc. Used less than a year. Regular price \$340. Special Price \$238
- KARN**—Handsome circassian walnut upright piano by D. W. Karn & Co., Woodstock, full length panels and music desk, Boston fall board, 3 pedals, full iron frame, ivory and ebony keys. Could not be told from new. Special Price \$243
- MENDELSSOHN**—A specially handsome new style piano by The Mendelssohn Co., Toronto, in rich mahogany case, with full length panels and music desk, 3 pedals, muffer, ivory and ebony keys, etc. Used less than a year. Regular price \$350. Special Price \$248
- HOWARD**—Cabinet Grand upright piano by The R. S. Howard Co., New York, in rich mahogany case, full length plain panels, Boston fall board, 3 pedals with practice muffer. Used less than eight months. Regular price \$375. Special Price \$253
- DOMINION**—Very handsome Cabinet Grand upright piano by the Dominion Co., in rich mahogany case with full length panels and music desk, Boston fall board, full iron frame, fine double repeating action, ivory and ebony keys. Used less than seven months. Regular price \$350. Special Price \$255
- GERHARD HEINTZMAN**—7 1/2 octave piano by The Gerhard Heintzman Co., Toronto, in walnut case with full length music desk, plain polished panels with carving in relief, 3 pedals, double repeating action, ivory and ebony keys, etc. Could not be told from new. Special Price \$263
- MENDELSSOHN**—Very handsome Cabinet Grand upright piano by The Mendelssohn Co., Toronto, in rich design of case with full length plain panels showing the beautiful figure of burl walnut, Boston fall board, 3 pedals with muffer, ivory and ebony keys, etc. Used less than fifteen months. Regular price \$375. Special Price \$265
- GOURLAY**—Cabinet Grand upright piano of our own make in very graceful though simple design of case in rich mahogany, full length plain panel surmounted by a satin finished panel above the moulding. This piano has been used only a few months and were we to make a piano to your order at double the price, would have to spend the extra money in case ornamentation; we could not improve the quality. Special Price \$308
- GOURLAY**—The New Grand Scale of our own make, in ornate Colonial design of case in San Domingo mahogany, a fac-simile of the piano supplied to Rideau Hall on the order of Her Excellency The Countess of Minto. This piano has been used only eleven months and is in every way as good as new. Special Price \$335

GOURLAY, WINTER & LEEMING, 188 Yonge Street, - TORONTO.

labour, and after the vicar's wife had cut the first sod on a recent Saturday afternoon, the bishop, the archdeacon, and two canons of the cathedral commenced digging operations on the site, the vicar wheeling the turf away in a barrow. A large number of parishioners watched the proceedings. The Rev. W. M. Bellamy, Rector of St. Giles, Colchester, has made a curious discovery. While digging his spade struck something hard. He continued his investigations, with the result that he found a vault to feet deep, at the bottom of which were two skulls, brown with age, and a

number of human bones. The existence of the vault in the grounds was entirely unknown. Sir Frederick and Lady Bosanquet have for many years been church workers in connection with St. Clement's, Fulham. Sir Frederick is the Common Serjeant of London, and was knighted on the occasion of the opening of the New Bailey. He has a Bible-class at St. Clement's, and for some time has been assisted in this work by his daughter, who is, however, about to enter the S. P. G. Training College with a view to becoming a missionary.

The Rev. William Emery, Archdeacon of Ely and Canon of the Cathedral, has resigned the former office owing to increasing years and infirmity. The Rev. Canon Emery, as he now is, is in his 83rd year, and he will always be remembered as the "Father" of the Church Congress, of which he has been Hon. Permanent Secretary since 1867. The Bishop of Ely has appointed to the vacant Archdeaconcy the Rev. W. Cunningham, D.D., D.Sc., LL.D., vicar of St. Mary the Great, the University Church, and Rural Dean of Cambridge.

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The consecration of the Ven. Rev. Archdeacon Orpen as Bishop of the united dioceses of Limerick, Ardfer, and Aghadee, took place on Tuesday morning, the 2nd April, in St. Patrick's Cathedral, Dublin, of which he was a Canon. The Archbishop of Dublin was the consecrator, and he was assisted in the service by the Bishops of Meath, Killaloe, and Ossory. The preacher was the Ven. S. R. Wynne, Archdeacon of Aghadee.

At the recent meeting of the General Synod of New Zealand, the following resolution, which was moved by the Bishop of Wellington, was carried unanimously: "That the Synod is of opinion that a General Mission conducted by missionaries from England on the lines of the Mission of Help to South Africa in 1904 would be of the utmost benefit to the New Zealand Church, and respectfully requests the Bishop to make application, if practicable, for such mission to the proper authorities in England."

A pretty little incident occurred at Holy Trinity Church, Windsor, on a recent Sunday, during the Easter service, which was attended by the 1st Life Guards and third battalion of the Grenadier Guards. During the service Major Gascoigne, D.S.O., of the Grenadier Guards, seeing two children, aged about three and six, standing in the doorway, beckoned to them to come to his pew. They did not understand until a chorister, at the direction of the rector of the church, went to the little ones and led them by the hand to the major, who made room for them by his side and watched over them during the remainder of the service.

In the April number of the Liverpool "Diocesan Gazette" it is stated in connection with the cathedral that: "The lower arcade ('south' side) of the Lady Chapel, together with the apse is now complete, the masonry having reached a height of about fourteen feet. The 'north' side is being proceeded with. Adjoining this are the vestries, which lie between the chapel and the chapter house, and abut on the 'east' wall of the main building. The vestry walls are already more than 8 feet high. A further and notable step in advance is the commencement of the superstructure of the main building, the part now in hand being the arcade and 'north' and 'south' walls of the choir."

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A magnificent horse was one day brought to Philip, King of Macedonia, for sale. The king asked the price. It was a large sum; thirteen talents in Greek money, or £2,500 in ours.

The king, however, made no objection to the price, but thought it well to try the nature and speed of the horse. So he ordered the dealer to take the animal to the open plain and try it. But when it was there no man could mount it; it reared, snorted, pawed the ground, and turned fiercely on all who came near.

"The creature is no use," said the king. It is too wild; take him away."

"What a pity to lose such a horse," said young Alexander, the king's son, "and all through want of courage, and not knowing how to manage him."

The king was displeased when he heard his son speak in such a manner, and said sharply to him: "It is not seemly for you to speak in this way of those who are older and wiser

than yourself. If you can manage the horse better than they can, you may try."

"So I will," answered the youth. "And what sum will you pay if you cannot ride him and the horse comes to grief?"

"I will pay the price of the horse," he said.

The bystanders laughed; but the

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king thought it well to so he bade the youth what he could do.

Alexander ran to the laying hold of the bridle he had noticed that he been startled with its creature's head toward Then he spoke kindly and stroked its gloss by little it grew quander then leaped on a flash of lightning the spot where the people were watching heart quaked as he the limitless plain almost lost in the distance he came back seated noble animal a might up from every watch the king.

The king wept, and said to him, "O kingdom, my son, of Macedonia is too

And Alexander we became known as Great? He was a man and marched as far India, and Egypt.

Now, let us not things in his story. a splendid creature till he was mastered that, he was a soldier until he was controlled by his courage a brought him under him, made him obedient, and the horse mense value.

Let us remember notice, that Lent that you are to exceed over what? Your own pleasures, your things. Your spirit master over all that this, however, you by little, by constant

I saw a slight two ago, which in what I mean. A ning along the line a sharp turn wh to get on to another Running alongside motor-car. I saw near, and, as I tram-car made a two came into contact, being much two, was lifted up we might fairly driver to show and, when he some signs he showed neither as if nothing said no hot, and driver of the tram asked his name then stepping gave a polite bow

It seemed to control of self. You will, I do story of that Roman sent one day sentry at one point, and while

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king thought it well to let him try, so he bade the youth go and see what he could do.

Alexander ran to the horse, and, laying hold of the bridle, turned the head he had noticed that the horse had been startled with its own shadow. creature's head towards the sun; for Then he spoke kindly words to it, and stroked its glossy skin. Little by little it grew quiet, and Alexander then leaped on its back. Like a flash of lightning he swept past the spot where the king and his people were watching him. Every heart quaked as he went forth on the limitless plain and was soon almost lost in the distance, but when he came back seated safely upon the noble animal a mighty cheer went up from every watcher except one—the king.

The king wept, embraced the boy, and said to him, "Go, find another kingdom, my son, for this kingdom of Macedonia is too small for you."

And Alexander went, and in time became known as "Alexander, the Great." He was a mighty conqueror, and marched as far as Persia, and India, and Egypt.

Now, let us notice one or two things in his story. The horse was a splendid creature, but of no use till he was mastered. More than that, he was a source of danger until he was controlled. Alexander, by his courage and management, brought him under control, mastered him, made him obedient to his own will, and the horse was then of immense value.

Let us remember this, and then notice, that Lent teaches you this: that you are to exercise control. But, over what? Your own desires, your own pleasures, your own self, in all things. Your spirit is meant to be master over all that comes to you: this, however, you can only gain little by little, by constant practice.

I saw a slight accident a day or two ago, which in one way illustrates what I mean. A tramcar was running along the lines, and there was a sharp turn which was necessary to get on to another set of lines. Running alongside of the car was a motor-car. I saw it was perilously near, and, as I expected, when the tram-car made a sudden turn, the two came into collision. The motor-car, being much the lighter of the two, was lifted up on one side. Now, we might fairly have expected the driver to show some signs of fear, and, when he could speak, some signs of anger. But he showed neither; he was as calm as if nothing had happened. He said no hot, abusive words to the driver of the tram-car, but coolly asked his name and number, and then stepping into his motor-car, gave a polite bow and drove on.

It seemed to me the most splendid control of self I had ever seen.

You will, I dare say, remember the story of that Roman soldier who was sent one day to take his place as sentry at one of the gates of Pompeii, and while he was at his post

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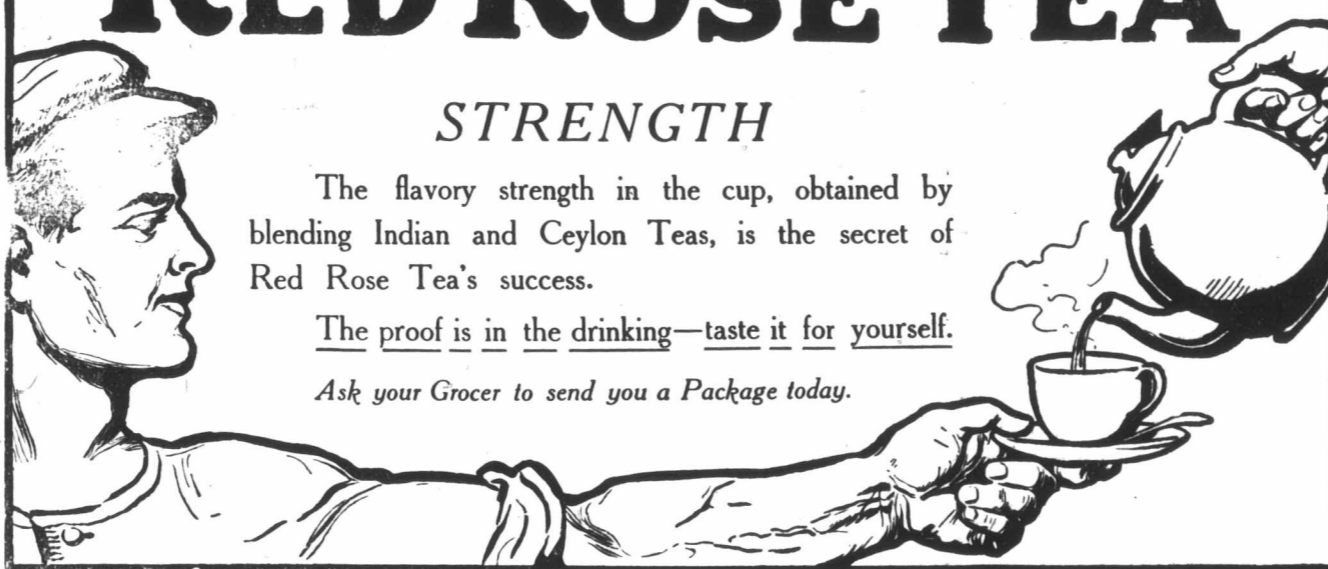
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the burning mountain behind the city sent forth red hot stones and burning ashes which filled the streets, covered the houses, and buried all the city. Long ages after it was found that the soldier had stood there, true to his idea of duty, until he was buried in the hot ashes.

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He had complete mastery of himself. Duty was with him supreme, and he did it though his body was charred with the heat in the doing of it.

When a hard duty is to be done, are we to turn back, or do it? "Do it," you say. Yes, do it, whatever it costs. When untrue words spring to our lips, what are we to do? Keep back the words and struggle to be true. When anger rises up and we are in danger of saying hot words, or doing rash words, what are we to do? Keep calm, and wait until it has passed.

It is said of Cæsar, the great Roman general, who commanded large armies, that "when in anger he was tempted to rush forward and do some hasty act, or strike a hasty blow, he would stay, like a man who reins back a horse; and he would pause awhile, as if he were counting clearly, and his thoughts were wiser.

Some time ago, a gentleman who was remarkable for his self-control and quietude of manner, was asked if these were natural to him. Now, note his answer well. "No," he said; "I used to be exceedingly hot-tempered, impulsive, and unwise in speech, but I conquered these little by little." "How?" continued his questioner. "Well," he said, "one way was this: I noticed that in anger the voice was always raised in pitch, and loud in tone, and so I made it a rule always to speak quietly, and by constant practice I mastered myself."

Whatever contributes to mastery of self is worth trying and practising, even though it may seem to others foolish.

A traveller in China went one day into a building and saw a sight which amused him greatly. A large number of people were present, and the traveller, watching them, saw that each one was drawing in his breath and holding it as long as he could in his lungs. This seemed to him an insane occupation for a number of men to be practising, but he altered his mind when he found out its purpose. What do you think it was for? They told him it was a method they had by which they could teach themselves to be quiet and calm, and by this could listen better to their teachers.

Try, then, this year to gain a stronger mastery over yourself, so

1854 *The* 1854

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Dividend No. 3.

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

SATURDAY, the 1st Day of June next.

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

By order of the Board,
JAMES MASON,
General Manager

Toronto, 24th April, 1907.

that you act always on principle—the principle of right, and not be led away by anything within or without which may make you do what is wrong.—"Uncle Harry."

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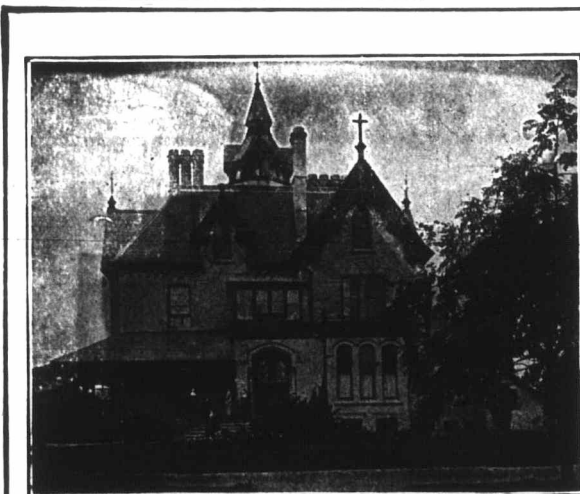


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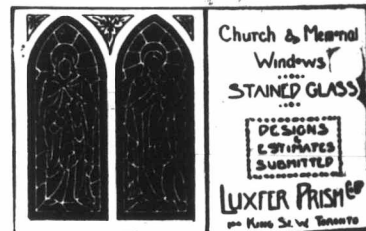
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