

Canadian Churchman

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

TORONTO, CANADA, THURSDAY, AUGUST 15, 1907.

No. 31.

Vol. 34.

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TORONTO, THURSDAY, AUGUST 15, 1907.

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

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August 18—12th Sunday after Trinity.
Morning—1 Kings 22 to 41; Rom. 15, 8.
Evening—2 Kings 2, to 16, or 4, 8, to 38; Mat. 26, to 31.

August 25—13th Sunday after Trinity
Morning—1 Kings 5; 1 Cor. 6.
Evening—2 Kings 6, to 24, or 7; Mark 1, to 21.

September 1st.—14th Sunday after Trinity.
Morning—2 Kings 9; 1 Cor. 11, 17.
Evening—2 Kings 10, to 32, or 3; Mark 3, 21.

September 8th.—15th Sunday after Trinity
Morning—2 Kings 18; 1 Cor. 16.
Evening—2 Kings 19, or 23, to 31; Mark 9, 2 to 30.

Appropriate Hymns for Twelfth and Thirteenth Sundays after Trinity, compiled by Dr. Albert Hara, 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.

TWELFTH SUNDAY AFTER TRINITY.

Holy Communion: 307, 324, 554, 555.
Processional: 33, 298, 302, 304.
Offertory: 165, 172, 186, 191.
Children's Hymns: 194, 234, 341, 570.
General Hymns: 17, 36, 163, 295.

THIRTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 178, 192, 316, 321.
Processional: 36, 179, 215, 447.
Offertory: 210, 226, 240, 259.
Children's Hymns: 217, 336, 338, 342.
General Hymns: 231, 234, 243, 478.

TWELFTH SUNDAY AFTER TRINITY.

"They bring unto Him one that was deaf and had an impediment in his speech." Thus the Gospel states the sad case of this man. A suffering sinner yet must needs be brought. There is an absence of spontaneity apparently. Within him, may be, there still dwelt the hope of being cured by natural means. No trust and confidence is found within him, no faith in Christ Jesus the Restorer. He had to be brought by others to the cure within His reach. How tenaciously even do we trust to earth for peace, health and position in our lives, and often times as a last resort turn to God and to the Church for help. Many of us live almost entirely without a living faith in Christ and His Church as a means for our restoration—in fact the means. A

time comes when we realize with all its awfulness our helplessness and we are driven to seek the peace and help earth cannot give, but which belongs to the Church in Christ's name. This poor man, in the Gospel, was in trouble. He had not lost a limb, nor was he maimed in body. He was imperfect. In no place do we read of Christ restoring a limb, although He had the power. He is now come as Redeemer, that is a setter free of man in body, mind and in soul from sin, not a creator. He redeems the bound. Frees from sin. He made the man whole again, and that by a definite plan. The Church which He founded is not to create but to proclaim deliverance from sin, and to restore the penitent. This Christ provided for by sacraments, prayer and preaching. What we need is right here provided for us by Christ the Restorer. We ought not to live as if the Church had no power to help us, but we ought to live knowing that Christ has given us in His Holy Church the very things we need.

Return to Duty.

And now the end of the holiday season is approaching and from over sea, lake and riverside, the holiday seekers are again becoming homeseekers. Their bronzed faces and active energetic forms may be seen on all sides. The clear eye, ready smile and cheery laugh bespeak the joyous healthy days they have passed with merry comrades in wood and wild, on lake and sea. Now come the autumn days with their rich fruitfulness, to be followed by the long winter months crowded with duties to be discharged, trials to be endured, successes to be achieved, and hardest of all failure to be avoided or withstood. We heartily welcome our readers and friends back again to the path of duty and commend to them their Church with all its varied activities as an outlet for a due proportion of the strength and energy with which their holidays have blessed them.

Suitable Sermons.

There are many things lawful which are not expedient, and in no action of our lives is it so needful to remember this as in the public worship of Almighty God. Our Church service is so full and so hallowed by use that omissions or additions at the whim of the officiating minister give occasion, needless occasion sometimes, for irritation. There are few who do not realize the desirability of a shortened service in the heat of summer. But with shorter prayers, and fewer lessons should come shorter sermons, some would prefer the whole service, a hymn or two and no sermon. There are all manner of tastes. But in the burning heat, and especially in the country, and chiefly in congregations wearied with long outdoor work during the week, a long sermon is out of place. If a sermon is preached, unless the circumstances are unusual, a short, serious ten minute address is all that is desirable, such may be remembered. There are exceptional cases, exceptional preachers, solemn occasions, when a long address is more appropriate than a few words. So much depends on the preachers sense of what is fitting. It is for ordinary life that we ask for short sermons in summer.

The Decay of Faith.

Dr. Berle, in the "Bibliotheca Sacra," has recently made a trenchant attack on the theological schools. He says, "Not only have they not made the best use of the materials which the Churches have sent them, but have destroyed the initiative, the force, and the natural power of many young men who have been given to them for training

and discipline." For the past twenty years he says the "schools" have "turned out men who were thinking of the school and the professional ideal, rather than the human and the religious ideal." To our mind this attack is only too well founded. In comparison with the impassioned speech of the socialist or the earnest and persuasive appeal of the Salvationist the sermon of the average graduate of a theological college, though cultured in some instances, lacks the fire of earnest conviction and the power of determined and insistent faith. A lukewarm soldier of the king, it matters not how polished in manner, or perfect in drill he may be, will neither bring honour to himself or his cause. But the soldier who has faith in his cause and devotion to his king, even though he be somewhat deficient in manner and drill may be relied upon to do his full share of fighting and to taste the joy of victory.

Disestablishment.

Mr. D. C. Lathbury has contributed a thoughtful article to the July number of the "Nineteenth Century," entitled "High Churchmen and Disestablishment." Mr. Lathbury goes to the heart of the matter when he refers to Parliament exercising the right of saying what the established Church shall and shall not teach and do, and of the proceedings of convocation being influenced by the consideration whether this new rubric or that new canon will meet with acceptance in the House of Commons. We in Canada have had an illustration of the attitude towards the Church in England of certain members of the British House of Commons in the inflammatory utterances of the English Methodist, Mr. Perks, M.P. Fancy this gentleman and others of like views, being officially called upon to help in determining the rubrics and canons of the British Church! Would it not be well for our brethren in the Old Land in these days of comparative peace to set their house in order and assure to themselves and their children spiritual freedom before some political Cromwell arises and there follows another deluge of confiscation, expropriation, and it may be demolition. It cannot wisely be inferred that because "the piping times of peace" have been long continued history will not repeat itself. The prudent captain shortens sail, battens the hatches and makes all snug aloft and aloft on board his ship in good time before the threatening storm breaks.

Liddon House.

A quiet notice in our Church papers tells of the formation of a society which may have grave and far-reaching consequences. The need, it is said, has long been felt, of a body of men who shall be always accessible and able to devote their whole time to men, especially of the educated classes, who feel their need of instruction on religious questions; the London parochial clergy find their work so absorbing that an institution of this sort is needed. We quite admit the need and hope that the means taken and the men appointed will be such as to gain the confidence of the Church of England at large.

Dispersion of Fog.

The record of the adventures of science resembles in romantic interest the stories of fairyland, so charmingly told by imaginative writers. Science has, however, the advantage in combining utility with entertainment. A French engineer, Mr. Dibos, has, after prolonged experiment, proved that by means of hot air or by the use of a specially designed electrical apparatus fog can actually be dispersed. The latter means tried in dense fog caused its complete dispersion within a radius of about sixty yards. It is to be hoped

AUGUST 15, 1907.

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that this scientific discovery may speedily be perfected and utilized on shipboard. There is no greater menace to life and property on the sea coast than the dreaded fog bank. It would be a blessing indeed to mariners, shipowners and the travelling public were science to provide an efficient safeguard against this terror of the sea.

Social Adventurers.

Amongst the recent residents in Canadian jails were two members of a class of unscrupulous social adventurers of whom the country could well afford to be rid. Each sex was represented. Strangways, the woman, and Gregory, the man. Like pirates of old on the high seas, by deception and treachery such people ingratiate themselves with respectable people and then boldly and unscrupulously carry out their fraudulent and immoral designs, whilst their victims for very shame sake often decline to aid the law in meting out to them merited punishment. The harm done to the public by criminals of this description well warrants our legislators in devising an amendment to the criminal law by which the proper court in that behalf could order the criminal to leave the country, and enforce the order, or send the party to prison for a lengthened term. The completion of the sentence to be followed by deportation from Canada, or in the alternative, re-imprisonment. We offer a standing reward for the ears of each wolf that can be killed—to protect our cattle and sheep from their ravages. Why should we not put a criminal's curb on the social wolf, of either sex, who ravages our homes and subsists by fraud and robbery? Some people may say, "Why concern ourselves, it is mainly the snob, or the person of loose morals who is disgraced or fleeced by such rogues." Granted; but why should not the prudent and respectable members of the community protect the misguided snob, and the weak brother of loose morals from the hardened knave and unscrupulous sharper to whom they are an easy prey?

St. Alban's, Holborn.

The jubilee services in honour of Father Stanton of St. Alban's, Holborn, have directed attention not only to the self-denying life of the reverend gentleman, but to the strange history of the edifice itself. It was the generous gift of a noble-minded son of the Church, an honourable man of strong Evangelical convictions. Believing that Mr. Mackonachie was a man like-minded with himself he appointed him to the incumbency. Very soon he was undeceived; the incumbent annunciated views and adopted services the very opposite to those of the donor, and abhorrent to him. Litigation costly and prolonged followed, but at last things settled down, and long ago the litigants have passed away. The secret of Father Stanton's success has been personal religion, and the attendance of the Baptist and other leading Nonconformist ministers at the celebration emphasized the success of such influence.

Even-handed Justice.

There has been some unfavourable comment on the recent decision of Judge Landis in respect to the largeness of the fine imposed by him on the offending Standard Oil Company. What would these good people have? They surely would not recommend that a powerful giant who has repeatedly broken the law, and after a fair trial been condemned to punishment, should be tickled with a birch rod. Punishment to be punishment, indeed, must be felt. When one of the most wealthy and powerful corporations in the world coolly and deliberately breaks the law of the land, as coolly and deliberately must the law protect the State against the offender, assert its own majesty, and impartially administer punishment proportionate to the offence, and the power

and wealth of the offender. This Judge Landis has done, and in so doing has honoured his country and himself.

Letters to Migrants.

Every few months we appeal to the clergy to impress on their people the need of taking with them to a strange place a letter from their old clergyman. Nowadays so many are forming new ties in new communities that the value of such introductions is greater than ever. It is the experience of the continent of America, that without guidance newcomers too often drift into carelessness and infidelity and our Church people leave us. Bishop Anderson, of Chicago, recently spoke of the myriads of European-born who have lapsed from their former religious allegiance. A writer to the "Church Times," in quoting the Bishop's lament, says: "We have many thousands of former English Churchpeople in Chicago, but by far the larger portion have drifted away from the Church, many into absolute irreligion. No doubt our own clergy have been remiss; but it is really too much to expect that in a city that receives 50,000 people every year, all, or even a majority, of English Churchmen will be found and brought into a Church atmosphere. Sad experience shows that when your people migrate, they need the spur of influence from their former priests to induce them to renew their religious life in a strange land." What is true of Chicago is true all over Canada.

WOMEN'S EMIGRATION.

In the number of the 25th July there appeared a letter from an English lady stating that the British Women's Emigration Association had been in existence for over twenty-three years and that through the agency of this institution many thousands of women of excellent character had emigrated to Canada. We quite agree with our correspondent that it would be a pity to start new agencies when one with an experienced staff and complete organization is in existence. We confess that we were not informed of the existence and character of this Association, and believe that its existence is not so well known as it ought to be. The class of women whom we had in mind in writing the paragraph in our number of May 23rd was that which, without offence, may be styled the lower middle class. The young men of this stratum of society very generally leave home for London or the larger English cities, but a very large proportion emigrate. The sisters are left at home, too often without any definite aim in life. They have their wish to see the world as much as their brothers, but have no preparation for life in another land, and no one to direct them. Thus through no fault of their own too many sink into idle useless lives. We hail with pleasure the information that this society has workers all over the United Kingdom who can interview applicants and give them information, that parties are sent out under the charge of experienced matrons in special compartments, and that all arrangements can be made through the Hon. Mrs. Lefroy, Honorary Secretary B. W. E. A., the Imperial Institute, London, S.W. The only links needed are homes in Canada where the young ladies can stay until met by friends. There are two points by which it is evident this Society does not apparently at present fulfil what is needed. The one is the class of whom we wished aid. It is socially above the one sent out by the Society, the difference may seem minute to some, but it is there. The class whose early habits and associations, the class into which the young women should marry, is one whose young male members disappear all over the world. Many of the young women would fain accompany or follow them in so doing, but require a training which they do not get

at home, as well as Mrs. Lefroy's address. The other point is that we have in our older provinces exactly the same conditions and the same class of young women, young ladies' we should say, eager to be useful in the world, but so hedged about by caste training that they are unfitted for the venture. If those girls could only put their pride in their pocket and go to a city and take situations as cooks or "generals" or even house maids, in a year's time they could go West or East or any where, knowing that they could always make their living, and a good one, and with money saved besides. Or if, as young men from England do, they spent a similar period helping on a farm they would have a fund of knowledge and developed muscles which would justify their applying for the names of the correspondents in the neighbourhood they desire to see.

THE BOOK OF COMMON PRAISE.

The Compilation Committee held a protracted meeting at Gananoque, Ont., from 23rd July to 1st August inclusive, sitting from 9.30 a.m. till 9.30 p.m. A vast amount of detail work was accomplished, and the book may fairly be said to be assuming its final shape. There was a large attendance of members, including the Bishop of Ottawa (Chairman), the Bishop of Huron (Vice-Chairman), Ven. Archdeacon Fortin (Winnipeg), Rev. Canon Crawford (Halifax), Rev. Canon Wm. Clark (Toronto), Rev. Canon Welch (Toronto), Rev. Dr. F. G. Scott (Quebec), Rev. Dyson Hague (London), Rev. F. G. Plummer (Toronto), Rev. A. G. H. Dicker (Toronto), Jas. Edmund Jones (Toronto), Charles Jenkins (Petrolia), W. B. Carroll (Gananoque), and W. M. Jarvis (St. John, N.B.). Two active lay members were much missed, J. L. Jennison (New Glasgow, N. S.) and E. G. Henderson (Windsor, Ont.). The work of considering the various readings, which involved literally thousands of points, was completed. In the case of well-known hymns decisions were, of course, more easily arrived at, but even these involved considerable discussion. For example, for the hymn "O Paradise," a different selection of verses from the original poem appears in various hymnals. The committee have endeavoured to choose such verses as will make this and other hymns congregationally useful. They had the advantage of having before them the notes and comments in detail upon their work of one of the most learned hymnologists in the world, the Rev. James Mearns, sub-editor of Julian's Hymnology, who has been engaged by the publisher to assist in revising the work and ensuring literary accuracy. The publishers, the Oxford Press, have not only printed a draft of over 200 pages showing hymns and tunes adopted or to be considered, but even went to the expense of printing a limited number of copies of the words in full of the hymns so far provisionally adopted, so that the committee might have an opportunity to consider them at leisure before the meeting, and might each have the full text before them when the hymns were being discussed. The third draft was revised and corrected, and as it now stands cannot hereafter be altered except upon a two-thirds majority at the meeting called for Tuesday, January 7th, 1908, at St. Luke's Schoolhouse, Toronto. A copy of the draft and of the book of words had been sent to every member of the Upper House, and to the members of the General Hymnal Committee, with a request to send in comments and suggestions. Many other Churchmen who are taking an active interest in detail in the work were also upon request furnished with a copy of the draft with the result that hundreds of most valuable suggestions were received and considered, and clerical errors corrected. The work can hardly pass under so many critical eyes without all errors being detected.

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The wisdom of this policy of publicity adopted by the committee ought certainly to result in nothing of value being omitted. For example, some twenty hymns in A. & M. which had been omitted were reconsidered and adopted. The committee feel sure that they have now selected all that is of real practical value in A. & M. and in the other Church hymnals. The new matter that has been introduced will, it is hoped, be found to satisfy the demands that called the hymnal into existence, and especially those made by the General Synod for missions, children, Lent, and for parochial missions. The breadth of scope of the new hymnal may be judged by the following details. Among the processions for Easter, Ascension and Whitsuntide are found Baden Powell's fine settings of *Salve Festa Dies*, among the hymns on the passion, the increasingly popular five hymns from Stainer's *Crucifixion*, among the Lent hymns, such hymns as "Awhile in Spirit Lord to Thee" from the American hymnal, so that the Lent selection has over 45 hymns with many references to general hymns; among the children's hymns a fine selection of carols, including *Carol*, sweetly carol, *Good Christian men rejoice*, In the fields with their flocks abiding, "See amid the winter's snow, Like silver lamps, Sleep holy babe, Stars all bright are beaming, Holy night, Come to the manger, etc. The last mentioned is set to a beautiful air by a Canadian musician. The cream of "Gospel hymns" is contained in the section "Parochial Missions;" among the children's hymns are found such stirring hymns as Miss S. G. Stock's:

There's a fight to be fought, there's a work to be done,
And a foe to be met ere the set of the sun,
And the call is gone out o'er the land far and wide,
Who'll follow the banner? Who's on the Lord's side?

Indeed it is hoped that in the children's section sufficient be found to enable every clergyman to insist upon the Book of Common Praise being used in Sunday Schools to the exclusion of all other books. Miss Carey Brock's *Children's Hymnal* was much drawn from, and such fine hymns as "Christian children, Advent bids you," "From the eastern mountains," "Lord, Who hast made me Thy dear child," will assist in making our children familiar with the lessons taught by the various seasons of the Church's year. That splendid hymn wrongly usually attributed to the Dean of Bristol will be included:

Just as I am, Thine own to be,
Friend of the young, Who lovest me,
To consecrate myself to Thee,
O Jesus Christ I come.

"I love to hear the story" will have a new lease of life, with a tune from the Irish Hymnal by Cyril Bowdler. The demand for processions has been acceded to and the small selection in A. & M. greatly enriched by such hymns as "We march, we march to victory," "Who is on the Lord's side," "Golden harps are sounding," "On our way rejoicing," "Again the morn of gladness," etc. For tunes the American hymnal has been drawn upon, and also for standard hymns like "Ancient of days," "Hear our prayer, O Heavenly Father," etc. As the hymnal is intended to meet the requirements of all branches of modern Church work, it follows that the departments for special occasions are very full. Not only are friendly societies, flower services, anniversary services, retreats, etc., etc., provided for, but hymns for men's meetings, temperance, and women's meetings find a place. The hymnology of the Church is strengthened by the original hymn, "Keep 'hyself pure," by Mrs. Plumtree, wife of the Rev. H. P. Plumtree, of Montreal, and by "Temp'le of God's Holy Spirit," by the

Rev. R. M. Milman, of Toronto. All original contributions have been considered anonymously, and when not accepted the sealed envelopes containing name and address were destroyed unopened. "X Y Z," who sent a beautiful setting of "Crossing the Bar," did not send his name. The committee would like to learn it, as the tune has been accepted as one of the settings. So great was the demand for a hymn for those travelling by land that the section has been entitled, "For those travelling by land or by water," and a new and beautiful hymn selected to supplement the old hymns for those on the sea. A new section has been added "For the Parish," which will doubtless be found useful on anniversary services, etc. Apart from all this the General Hymns have been so strengthened by such hymns as "All for Jesus," "Just for to-day," "O love that will not let me go," "Dear Lord and Father of mankind," etc., that great interest will be aroused by this section, at the end of which is a small selection of hymns for private use, including a selection of verses from "The Eternal Goodness," by J. G. Whittier, in which occur the famous stanzas:

And so beside the silent sea
I wait the muffled oar;
No harm from Him can come to me
On ocean or on shore.

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

The hymns on war include A. C. Benson's beautiful lines from which it must suffice to quote the second and fifth stanzas:

And must we battle yet? Must we,
Who bear the tender name Divine,
Still barter life for victory,
Still glory in the crimson sign?
The Crucified between us stands,
And lifts on high His wounded hands.

As rains that weep the clouds away,
As winds that leave a calm in heaven,
So let the slayer cease to slay;
The passion healed, the wrath forgiven.
Draw nearer, bid the tumult cease,
Redeemer, Saviour, Prince of Peace.

The hymns for Holy Communion have been much enriched, and comprise over thirty, including Bonar's "Here, O my Lord, I see Thee face to face," and a fine one by J. W. Hewett, suggested by the New Westminster Diocesan Committee:

In the name of God the Father,
In the name of God the Son,
In the name of God the Spirit,
One in Three and Three in One,
In the Name Which highest angels
Speak not, ere they veil their face,
Crying "Holy, Holy, Holy,"
Come we to this sacred place.

Here, in figure represented,
See the Passion once again;
Here behold the Lamb most holy
As for our redemption slain;
Here the Saviour's Body broken,
Here the Blood which Jesus shed,
Mystic food of life eternal,
See, for our refreshment spread.

Here shall highest praise be offered,
Here shall meekest prayer be poured,
Here with body soul and spirit
God incarnate be adored.
Holy Jesu, for Thy coming,
May Thy love our hearts prepare;
Thine we fain would have them wholly,
Enter, Lord, and tarry there.

Over thirty-five hymns for missions appear, and the children are also provided for in this respect. A pretty little hymn used in Toronto diocese and elsewhere for young children's missionary societies has been included:

Once again, dear Lord, we pray
For the children far away
Who have never even heard
Name of Jesus, sweetest word.

It has not, of course, been possible to do all this and confine the hymnal to the number appearing in the ordinary Church hymnal. A. & M. has 638 hymns, a less number than appears in most of the hymnals of the various denominations. For example English Methodists in their recent book have over 800, Canadian Methodists over 900, Canadian Presbyterians 754, English and Canadian Baptists 800. The Book of Common Praise will probably contain 785 hymns. There need be no fear of the book being too bulky, as larger hymnals than this are in daily use in convenient form and size. The Book of Common Praise will be an accomplished fact, owing to the goodwill that exists among the members of our historic Church, and to their earnest desire to work harmoniously together for the glory of God and the advancement of His Kingdom. The determination to sink all differences at any rate, so far as our hymnal is concerned, must result in a larger hymnal than we have been accustomed to, if justice, is to be done to all schools of thought and taste within the Church. But we shall in truth have an "inclusive hymnal," which will help to unite all sections of our Church in working together for the strengthening of the Church and the extension of Christ's kingdom.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

We recently noticed a report of a meeting of an English committee organized for the special purpose of gathering funds for the endowment of the Bishopric of the Diocese of Kootenay. The result of the work done in England appeared to be satisfactory to the committee, but that was not the view it took of the Canadian end of the enterprise. One number bitterly complained of "the extraordinary inactivity of the brethren in the West" and implied that if the diocese specially benefited by the effort made no adequate attempt to help itself Englishmen could hardly be expected to bother their heads about it. We are not aware just how matters stand in Kootenay regarding the endowment of the Bishopric, but there ought to be a decisive reply forthcoming to meet such a damaging statement as we have referred to. This is something in which the whole Canadian Church is interested, for it affects its good name and reputation. It is an implication that a Canadian diocese has gone to England to raise funds for a special purpose without adequately taxing its own resources before it went. It is an implication that Canadian Churchmen are not yet beyond the point of seeking and enjoying the bounty of their brethren beyond the sea while they have still considerable money in their own pockets. The Diocese of Kootenay has now been set apart for well on to ten years, and if ever it is to do anything on its own behalf it ought to be able to accomplish it in a decade. This diocese it is true was instituted largely on anticipations, not upon necessities already realized. It was what at the time was believed would happen, rather than what actually had occurred that induced men to call a new diocese into existence and attempt to provide the necessary plant for its operation. It is equally true that the prophecies of development then on every tongue

have not been realized in that part of British Columbia. It stands now almost where it stood then. Had progress taken place in proportion to early promise then the necessity for a new diocese as well as the power to sustain it would have been realized. But, however, small the resources of a diocese may be there should be an earnest, vigorous effort put forth on its own behalf before it sets out to ask assistance from others. If men within have not the faith to give how can we ask those without? And what is more if a diocese be not able to contribute a reasonable share of its own expenditure why should it exist as a separate organization?

We would like to raise the question wherein should the authority for the division of old, or the organization of new, dioceses reside? That is an important question and may not be answered off hand. It is possible that a self-sustaining diocese may be divided into two self-sustaining dioceses of its own motion, but even in that case is not the whole Church interested in the act, and should not the whole Church have something to say in its consummation or its negation? But when a missionary diocese is created either by division, or organization of new territory, we are of the opinion that there is a clear case, not for a diocese or a province to act, but the whole Church in its representative capacity. The responsibility for the failure or success of this new venture falls not upon a part but upon the whole Church. The responsibility for the proper sustenance of that diocese rests with the Church as a whole, not with a small section of it. Talk as we please the success or failure of work in Selkirk or Athabasca directly affects Nova Scotia and Quebec. We are all linked together in one organization, pursuing one object, and fulfilling one destiny. If a new demand for expenditure of money is made we all are called upon to contribute, and if support is sought elsewhere we all have to share the reproach. The issue that is raised is manifestly broader than a diocese, it is national and ought to be dealt with by the whole Church. It does not seem to us to be a sound position, to have one section of the Church declare it is our right to divide and create, and to say to the whole Church it is your duty to meet the financial obligations we have incurred. We are casting reproach upon no one for the creation of Western dioceses took place before we had a General Synod that really felt its responsibility and its power. What has been done was done we presume with the very best intentions and the very highest motives, but men are now proposing to undo some of the things that were accomplished years ago, because the work does not justify the expenditure, they think. It was an easy thing to erect a new diocese, but it was not so easy to find the funds to sustain it. Now when the Church at large is called upon to face the responsibility it naturally enquires into the wisdom of the policy.

We would respectfully and earnestly call upon the Committee on the State of the Church under appointment from General Synod to take into its most serious consideration the problem we have been discussing above. It is a problem that comes quite within the scope of that committee, and the outlining of a definite policy upon the subject would probably lead to decisive and satisfactory action on the part of Synod. This committee has been specially charged to survey the state and methods of the Church in this country and to make such recommendations of policy as may eventuate in greater spiritual power and leadership. We have already on more than one occasion called attention to the exceptional opportunities which the men composing this committee have of serving the Church. If they but catch a vision of what may be done, and enter into it with wisdom and courage they shall open

our eyes to new ideals and point the way to new triumphs. We call upon this committee to face the problem we have been discussing, and trust that the announcement of this one or that one that he will have none of it, will not cause their hearts to fail, but that they will go on with calmness and resolution endeavoring to arrive at a right judgment in all points. We trust that this committee may freely avail itself of the wisdom of the Church in various parts of Canada, by seeking the opinion of the best thinkers, lay and clerical wherever they may be found. We, of course, assume that it has been at work for the past two years and that it will accomplish much during the year that separates us from the meeting of General Synod. The old perfunctory committee report is a thing of the past, or if it isn't we have a suspicion that it will be annihilated at the coming Synod.

Spectator.

The Churchwoman.

TORONTO

Whitby.—All Saints'.—At the annual picnic of All Saints' W.A., which was held at the delightful summer resort of Mrs. M. Collins at Heyden-shore Park, a pleasing event took place, viz., the presentation of two beautiful and unique gifts in sterling silver to Mrs. A. H. Wright, with the following address: "Dear Mrs. Wright.—On behalf of our Auxiliary I would express to you our warm appreciation of your services as corresponding secretary of our Branch, of your faithfulness in the work, and your cheerful self-sacrifice in never considering your own strength if in any way you could advance its welfare, and it is with deep sorrow that circumstances are such that you have been obliged to sever your connection from us. We hope that wherever your lot is cast that your life may be happy and prosperous, and that you may make many warm and true friends, resting assured that our earnest prayers will be that God will richly bless you, our dear rector and children. We ask you to accept this memento of our love and good wishes, also as a reminder of many happy hours spent together in the work of the Master. On behalf of this society, A. L. Nourse, president. July 30, 1907." The second gift, a cake knife, most beautifully engraved, was presented from Mrs. Conklin and Mrs. Laurie, two former and much-valued workers of W.A., who, though not with us now, have a warm interest in All Saints' and deep affection for the retiring corresponding secretary of the W.A.

SASKATCHEWAN.

Lindsay.—A very successful picnic was held here on June 26th under the auspices of the W.A. and W.W. The number of attractions provided made the day appear short. There were popular races for men, women and school children, an attractive fish pond, a wild beast show, and an iced lemonade stall. A box social in Lindsay school concluded a most pleasant and successful day. The pleasure of the occasion was increased by the presence of the Rev. P. C. Hackworth, a former incumbent of the parish, and the Rev. J. H. Hill, incumbent of Halcro. The proceeds amounted to about \$50. The two societies contemplate holding a bow and tie social on August 30th.

Prince Albert.—The Junior Auxiliary of St. Alban's held a concert and social evening in the schoolroom recently, when the sum of \$34 was netted on behalf of missionary work in the east end. The girls have now raised more than enough to pay for a portable organ for use in the mission. Mrs. A. Agnew and her band of workers have done a great deal already this year, and the result of their labors will be considerably greater than last year. The girls are providing flowers for the church during the summer season. The members of the Parochial Branch are taking a rest during July and August. The ladies gave a lunch to the members of Synod on Wednesday, June 12th.

Saskatoon.—St. George's.—A branch of the Woman's Auxiliary has recently been formed at this church, and has already proved its value to the work. A social arranged by the members was held on Monday, June 24th, which proved

successful in every way. The room was crowded to excess. The Rev. D. T. Davies was in the chair, and in his opening remarks referred to the work of the W.A. Musical selections were contributed, and at the interval refreshments were served. Miss Newnham, who had just arrived in the city from England, gave an inspiring address on "Missionary Work." The church will benefit to the extent of at least \$20 as the result of this venture.

Brotherhood of St. Andrew.

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

Brotherhood men should subscribe for the "Canadian Churchman."

Members are reminded of the dates of the next two Brotherhood Conferences: Western Ontario at Owen Sound on Sunday, Monday and Tuesday, December 1st, 2nd and 3rd; Eastern Ontario at Brockville on Friday, Saturday and Sunday, January 17th, 18th and 19th, 1908.

St. Margaret's, Toronto, held a very successful meeting on Tuesday, 6th inst. Among those present were Hubert Carleton, General Secretary United States Brotherhood; Fred W. Thomas, Canadian General Secretary; John T. Symons, Dominion Council member; W. J. Dyas, chairman Toronto Local Council; Wm. Walklate, former Canadian General Secretary, who all gave excellent addresses.

St. Aidan's Chapter, Balmy Beach, Toronto, was two years old on 8th inst., and during that time has done good, steady work, and to-day the Chapter stands very high in the estimation of the rector, the Rev. E. A. McIntyre, who speaks in the highest possible terms of the work done by the members. In the early fall a Junior Chapter will be started, steps having already been taken to get a few earnest lads interested. Christ Church Junior Chapter, Chatham, under the leadership of R. A. Williams, manager Sovereign Bank, who has been a Brotherhood man for years, is composed of eight members, with four boys on probation; and the director writes that he has never met a more earnest and enthusiastic lot of boys. The boys were publicly admitted during evening service on a Sunday in June, and had a probation in the first place of three months.

The Toronto Branch of the W.A. have communicated with head office, asking for the assistance of the Brotherhood of St. Andrew along the lines of definite and aggressive work among the Chinese in Canada. A resolution to this effect was passed at the last meeting of the Diocesan Board of the Woman's Auxiliary.

Among the callers at head office were R. Andrewes, secretary of St. Alban's Chapter, Beamsville, who is going to Bishops' College, Lennoxville, next term, and H. J. Webber, of Montreal, Dominion Council member, who reports the Brotherhood as steadily growing in his district.

The Travelling Secretary enters upon an active campaign in the Maritime Provinces on the 28th, which will take the two months of September and October, with the exception of one week given to the International Convention at Washington.

Two excellent group photos have been received at head office, showing the delegates taken at the recent successful Victoria, B.C., Conference.

St. Mark's, Valleyfield, Que., has now entered upon active work with nine members, and St. Stephen's, Coaticook, Que., has just received its charter, starting off with eleven active members.

The Western Travelling Secretary is hard at work in the mining towns of British Columbia, at time of writing being at Rossland, other places visited being Traill, where hundreds of men are employed at the great smelter, Phoenix, Greenwood and Grand Forks, all mining towns.

One of the Brotherhood Chapters in Toronto has contributed this year \$306 towards the extension work, another has pledged \$240, and a third has paid \$104; in all, \$1,665.50 has been pledged during the present year by Toronto Chapters for extending the work of the Brotherhood of St. Andrew to other parts of Canada.

Friday, September 13th, is the date of the great meeting at Massey Hall, Toronto, at which the Bishop of London will be the speaker.

Narrow is the way that leadeth into life, and it is entered by a strait gate, through which you cannot pass without leaving behind you much that is dear: friends, popularity, delights, ambitions. A lonely way it is at times; you may walk in it for days without meeting anybody, for "few there be that find it." But if it is lonely, it is sure: it will lead you through many a valley and over many a hill, but never to destruction.—McFayden.

The clergy, Clerical Associ and 18th. The The Rev. G. I dent; the Rev. vista Bay; the the Rev. C. S. C. W. White, Dawson, secre Earle, M.A., Rusked, Salva Sound; the Special meetin ness transacte at night was t eral feeling v and services v future.

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Home & Foreign Church News

From our own Correspondents.

NEWFOUNDLAND.

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

The clergy of Bonavista and Trinity Bay Clerical Association met at Catalina on July 17th and 18th. The following members were present: The Rev. G. H. Field, R.D., Trinity Bay, president; the Rev. A. G. Bayley, B.A., R.D., Bonavista Bay; the Rev. C. W. Hollands, Trinity W.; the Rev. C. S. Chamberlain, Catalina; the Rev. C. W. White, Heart's Content; the Rev. S. A. Dawson, secretary, King's Cove; the Rev. H. Earle, M.A., Greenspond; the Rev. E. E. Rusked, Salvage; the Rev. A. E. Tulk, Smith's Sound; the Rev. W. K. Gardner, Random. Special meetings were held and important business transacted. The special preacher at service at night was the Rev. W. C. White, and the general feeling was that such beneficial meetings and services will become more interesting in the future.

NOVA SCOTIA.

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

Annapolis Royal.—Your error made our correspondent state that Queen Anne sent her gifts of silver flagon, chalice, and paten "there." She doubtless sent them "here," for the garrison chapel, where General Nicholson (October 2, 1710), had defeated the chivalrous French. The newly-recovered fort and town received the name of our royal benefactress. Our wardens, Messrs. F. C. Whitman and A. G. Herbert, are to be congratulated on their successful effort to retire 2 note for \$185. It had been due for some twenty years. The last subscriptions were paid on 31st July. On August 1st the Sanctuary Guild undertook to retire another of similar age for \$116. The day was ideal, patronage liberal. The band played sweetly; provisions were all consumed; ices gave out, but they were exchanged for some \$150. The grounds adjacent to St. Luke's were used. The Sunday School house and its stoves were of greatest value. At night the illuminated church (electric lights turned on) and leafy grounds were most effective. The Guild deserves much praise. We shall further increase the conveniences of our Sunday School house, improve our ample and shady grounds, and hope for equal future successes.

TO SUBSCRIBERS.

The subscription price of the "Canadian Churchman" is two dollars a year, but if paid strictly in advance we make a reduction of one dollar. Owing to the great increase in the cost of production the two dollars must be paid unless the one dollar is strictly in advance. The price (owing to postage), if paid in advance, to subscribers in Toronto, the United Kingdom, and United States, is \$1.50 a year.

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Halifax.—St. Paul's.—We are always glad to hear of our work being carried on in the distant parishes of Greater Britain, and it is a real pleasure to us to read such parochial reports as that received from the above-named parish. It would appear that the Archdeacon of Halifax, who is rector of St. Paul's, has a staff of workers to be envied by clergy less happily placed. St. Paul's Church is the mother church of the Church of England in Canada, and the oldest Anglican Church in the Dominion. It is noteworthy that the first Church of England service in Halifax was held on the day of the foundation of the city, June 21st, 1749. Needless to say, the service was held in the open air. Governor Cornwallis soon gave the use of his drawing-room for Divine service, and the Holy Communion was first administered in Government House. In another column will be found reports of the adult and juvenile branches in connection with St. Paul's, Halifax, and we hope that from time to time we shall be able to give our readers news of these very interesting and energetic branches.

The Halifax Deanery Board of Enquiry is composed as follows: The Revs. H. W. Cunningham, W. H. Bulloch and R. A. Hiltz; Messrs. T. Brown, J. E. DeWolfe and A. E. B. Dauphinee. The offerings at the twenty-fifth anniversary of St. Matthias' parish, referred to in previous issues, amounted to \$1,011.84, of which \$263 was from the Sunday School. This is larger than the amount asked for by the rector, the Rev. R. A. Hiltz, towards the new church. The offering of the Sunday School is an indication of the thorough efficiency which characterizes this branch of Mr. Hiltz's work and that of his loyal assistants. Able sermons were preached at morning and evening services by the Rev. W. C. Wilson, who also addressed the Sunday School, whose members filled the church to overflowing in the afternoon. The singing throughout the day was hearty, and the services most helpful, encouraging and inspiring.

The secretary of the Institute has been appointed corresponding secretary of the new Diocesan Mission Board. The advantage of the Institute having a secretary in Holy Orders has been well illustrated this month, during which the secretary has preached or officiated at St. Paul's, St. Mark's, and St. Matthias in the city, and at Christ Church, Dartmouth; All Saints', Bedford; St. Nicholas', Hammond's Plains, in several cases supplying for clergy who were taking a well-earned vacation. The Rev. Cuthbert Willis, who for the past fifteen years has been the efficient chaplain at the City Home, has resigned. The Bishop has appointed the Rev. C. W. Vernon secretary of the Institute, to take the duty for the present.

Truro.—A special meeting of the Amherst Deanery was held here on the 23rd inst. to elect a Board of Enquiry under the new Mission Board Canon. The meeting was well attended, and much interest shown in the work. The following were elected: The Revs. T. L. Downing (chairman), W. C. Wilson and A. J. Cresswell; Messrs. C. E. Bentley, B. D. Bent, and J. L. Jennison. The anniversary services of the Deanery will be held in November, when an interesting and important conference on Home Mission work is looked forward to.

North Sydney.—The Sydney Deanery met recently and elected its Board of Enquiry as follows: The Revs. H. Feaver (chairman), B. H. Bowman and F. C. Wardwhate; Messrs. W. E. Spenser, F. A. Bowman, and C. J. Hoyt.

Amherst.—The Rev. R. H. McGinnis addressed a good-sized audience in the parish hall lately on Anglican work in Japan. The lecture was illustrated by a series of acetylene lantern views from original photographs taken by the Missionary, and were most interestingly treated. Several of the customs and habits of the people were explained, whilst some striking views of disabled battleships and wounded soldiers were among the pictures thrown upon the sheet. The rev. gentleman was a fellow-passenger from Yokohama to Southampton on the same steamer on which were Baron Yamato and other distinguished Japanese belonging to the suite of Prince Fushimi. He touched upon the question of war between the United States and Japan, and attributed it to a certain section of a hostile press, and nothing more. Speaking of Christian missions, he assured his hearers that they were in a flourishing condition all through the Empire, and that those under the jurisdiction of the Anglican Church were presided over by six Bishops. There were added to the Church over 1,000 con-

verts by baptism during 1906. He also gave several instances of distinguished individuals of the military and legal professions, who for a period regularly visited him, seeking spiritual instruction, which augers well for the future. The public school system of Japan was also touched upon, its equipment and efficiency. Of the children of school age, over 90 per cent. attended school; hence there was no chance of the people becoming illiterate. The lecturer described the public school system of Japan as being one of the best in the world. He also alluded to the medical profession, mentioning the fact that during the recent war he visited some of the military hospitals, and had the opportunity of observing the very skilful manner in which the surgeons treated and cared for the sick and wounded, whilst the "Red Cross Society" of Japan was one of the largest and wealthiest in the world. The lecturer concluded with words of encouragement to the members of the W.A., urging them to take a greater interest in the outposts of the Church. The sum of \$10 was collected for Foreign Missions. The rector heartily thanked the Rev. H. R. McGinnis for his stirring and eloquent missionary lecture.

Cape Breton.—The Bishop of Nova Scotia has just completed a Confirmation tour of Cape Breton. Confirmations were as follows: Sunday, July 28th, North Sydney, 37; St. George's, Sydney, 5; 29th, Coxheath, 8; 30th, Sydney Mines, 21; Christ Church, Sydney, 42; St. Alban's, Sydney, 19; 31st, Dominion, 5; August 1st, Glace Bay, 12; 2nd, Main a Dieu, 6; Louisburg, 11; 3rd, Lorraine, 3; 4th, South Head, 7; Big Glace Bay, 8; Port Morien, 12; total, 196. On July 31st the Bishop inducted the Rev. W. H. W. Goddard-Fenwick to the rectory of Dominion. Mr. Goddard-Fenwick is a St. Augustine man, who has been in Newfoundland for a few years. He was recently elected for Dominion, and has already taken hold of the work with much vigor. It is to be hoped the people of this ambitious town will back up his efforts, and make the church in every way a success. On August 1st the Bishop consecrated the graveyard at Boutillier's, one of the pretty parts of Glace Bay. The importance of the work in Cape Breton fully impressed the Bishop, and it is expected that as a result of his visit much will be done in the way of bringing it into line with the general Forward Movement in the diocese.

Port Morien.—St. Luke's, Big Glace Bay, and Christ Church, South Head, have just been painted outside and inside, and their general appearance is a silent witness to a good deal of love for the house of God.

Liverpool.—The parish hall was broken into late on Sunday evening, July 27th, and about \$200 damage done. Chairs, benches, and tables were overturned and broken, blinds torn down, Bibles and hymn books strewn on the floor, the organ overturned and its stops torn off and keys broken, electric light fixtures destroyed and valuable maps trampled to pieces. This act of vandalism is attributed to boys. The Rev. A. W. M. Harley, rector, has resigned the rectorship of this parish to assume the duties of Professor of Literature in King's College.

Yarmouth.—Holy Trinity.—Charles T. Grant-ham, Hamilton, Ont., has presented this church with a set of chimes at a cost of \$2,000. Mr. Grantham was a former resident here, and warden of Holy Trinity. The chimes will be among the best in Canada.

FREDERICTON.

Hollingworth Tully Kingdon, D.D., Bishop, Coadjutor, Fredericton, N.B.

Fredericton.—Tenders have closed for the erection of the addition to Christ Church Cathedral, which is to be built during the present summer. The cost will be between \$3,000 and \$3,500. The addition to be made to the cathedral will be an exact duplicate of the present vestry, and will be used for the vestry of the surplice choir, and there will be a vestry, robing-room and a vault. In the main room there will be lockers in which surplices worn by the members of the choir may be kept. With this addition to be

room was crowded Davies was in the marks referred to cal selections were erval refreshments m, who had just land, gave an inary Work." The ent of at least \$20

Andrew.

Scott St., Toronto.

subscribe for the

dates of the next: Western Ontario Monday and Tuesday; Eastern Ontario Saturday and Sunday, 1908.

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d office were R. An- an's Chapter, Beams- ps' College, Lennox- Webber, of Montreal, r, who reports the ving in his district. enters upon an active rovinces on the 28th, ths of September and of one week given to 1 at Washington. os have been received delegates present at ia, B.C., Conference. ue., has now entered e members, and St. has just received its even active members. Secretary is hard at of British Columbia, Rossland, other places hundreds of men are lter, Phoenix, Green- mining towns. Chapters in Toronto \$306 towards the ex- pledged \$240, and a l, \$1,665.50 has been nt year by Toronto work of the Brother- er parts of Canada. is the date of the all, Toronto, at which be the speaker.

leadeth into life, and e, through which you ng behind you much ilarity, delights, am- s at times; you may meeting anybody, for But if it is lonely, it hrough many a valley never to destruction.—

built, the new organ to be placed in position and a surplice choir to take care of the singing, the cathedral will be much improved by fall through the energetic work of Bishop Richardson.

MONTREAL.

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

Bedford Deanery.—The clerical meeting in connection with this Deanery was held on July 24th and 25th, St. James' Day. The opening service was held in St. James' Church, Bedford; the rector, W. C. Bernard. The sermon was preached by the Rev. Barnaby Leach, of Richmond, Vt., from the text, Gal. 2:5. The next morning, St. James' Day, the celebration of the Holy Communion was held at 7:30 a.m. Meetings were held in the parish hall, and commenced at ten o'clock. The first paper was a historical paper on the history of the parish of Farnham, and was read by Mr. Watson. This was followed by a paper from the Rev. H. Plaisted on the liturgical use of the Psalms. Long and interesting discussions followed. An excellent dinner was served in the rectory at 1 p.m. After dinner a business meeting was held and the next clericus was decided, to be held at Dunham, October 29th. A paper on the necessity of teaching the Church Catechism was read by the Rev. Charles Ireland of South Stukely. Ten clergy were present at the meeting, and congratulations were extended to the Rev. W. P. R. Lewis, the rector of Nelsonville, upon his appointment as rural dean in succession to the late Rev. Rural Dean Harris.

ONTARIO.

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

Belleville.—Christ Church.—The net proceeds of the picnic this year was about \$60. Last month the third instalment on the church debt was paid in (\$800), making a total of \$2,700 during a campaign of eighteen months. The balance of \$500 is to be paid before the end of the year. The annual Sunday School picnic to Twelve o'clock Point and evening excursion to Deseronto was held also last month, and was voted the best in the history of the church. Besides carrying and treating over 200 children free, the Sunday School cleared about \$55 without any sales.

Kingston.—St. George's.—Extensive alterations are to be made at the Synod Hall to cost about \$5,000. A residence for the caretaker will be built between the Synod Hall and the cathedral, making a complete chain of buildings from Wellington Street to the cathedral. A corridor will run the length of the building connecting the different departments. The Synod Hall and other buildings will be heated by steam from the plant in the cathedral.

Newboro'.—St. Mary's.—The Bishop visited this parish last month and confirmed six candidates and preached to a large congregation.

Lansdowne and Athens.—The ladies of these churches presented Mrs. (Rev.) Wm. Wright with a life membership to their Missionary Society and a gold pin as a farewell. Mrs. Wright intends leaving Athens next month for Bannockburn to reside with her son, the Rev. S. B. G. Wright.

OTTAWA.

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

Ottawa.—The Rev. W. R. Hibbard, headmaster of the Grammar School, Berthier-en-haut, and Mrs. Hibbard are spending a few weeks at the rectory of Christ Church Cathedral. The Rev. Mr. Hibbard will officiate at the cathedral during the absence of Canon Kittson.

St. Luke's.—This church, which has been newly tinted, was used again for the first time on Sunday, the 4th inst. It is very prettily tinted in green, with the words, "Worship the Lord in the Beauty of Holiness," above the chancel arch and above the eastern window the words, "Holy, Holy, Holy." A new Communion set, given in memory of the Rev. I. J. Christie by his widow, was dedicated on Sunday also.

St. Barnabas.—The Bishop has appointed the Rev. William P. Garrett to the vacant rectorship of this parish. Mr. Garrett has been rector of

St. Margaret's, Janeville, for the past eight years, and has endeared himself greatly to the congregation there, who will regret to lose him. Mr. Garrett's appointment to St. Barnabas' becomes effective on the 1st of October, but he will assume responsibility for the services from September 1st. Mr. Garrett received his college education partly at Trinity, Toronto, and partly at McGill. He is a B.A. of the latter university, and a priest of some ten years' standing in the diocese. The rectorship of St. Barnabas' parish has been vacant since the resignation of the Rev. Mr. Lampher. It has not yet been decided who will succeed Mr. Garrett as rector of St. Margaret's Church.

Crysler.—The ladies of St. John's congregation gave an ice cream social on Friday, July 19th, on the beautiful grounds of Mr. Arthur Currie, and it was quite a success, socially and financially. The evening was fine and the scene fairy-like. Happy people moved to and fro beneath foliage decked with fantastic lanterns. The rector made a few remarks, and introduced a young lady who is staying with Miss Johnstone, who kindly sang a solo, which was encored.

TORONTO.

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

Toronto.—The special committee appointed by the Synod to raise the thank-offering in connection with the Pan-Anglican Mission Congress met at the Synod office last week, the Archbishop in the chair. The following resolutions were passed: 1. That this diocese aims at a sum of not less than \$20,000 to be raised as a thank-offering for its temporal and spiritual blessings during its history of sixty-eight years. 2. That for the purpose of raising this thank-offering His Grace be asked to appoint an agent for the diocese who shall devote his whole time to this object, procuring the collections by personal canvass and through collectors appointed for house-to-house solicitations in each parish and mission. All necessary remuneration and expenses to be deducted from the fund. 3. That the account for this special fund be closed at the end of the Synod financial year, April 30, 1908. 4. As to the purpose for which the thank-offering is to be devoted, the following objects were suggested: (1) The endowment, establishment and support of existing or new theological colleges, to be used solely for the preparation of candidates for Holy Orders to serve in the missionary diocese of Canada. (2) Missionary work of S.P.C.K., S.P.G., C.M.S., and C.C.M.S.

The Rev. Harry S. Musson, a well-known Anglican clergyman of Louisville, Kentucky, is spending his vacation in Toronto, a guest at the King Edward. Mr. Musson assisted at the services at the Cathedral on Sunday, August 3rd. The Rev. Canon Drummond, vicar of Maidenhead, Berkshire, England, and Mrs. Drummond are visiting the canon's brother, Mr. Charles Spencer Drummond, of this city.

Holy Trinity.—The Rev. Geo. W. Nattress, of Wellesley, Mass., formerly curate at this church, preached at the 11 o'clock service last Sunday morning.

St. Matthew's.—Over one thousand people attended the garden party Thursday evening last in aid of this church. A most enjoyable evening was spent, and it was a great success, financially and otherwise.

Balmy Beach.—St. Aidan's.—The congregation of this church met last week to organize its first regular vestry. The meeting was presided over by the Rev. W. L. Baynes-Reed, rector of Norway, of whose parish St. Aidan's is as yet a part. There were present as well the Rev. E. A. McIntyre, the present curate-in-charge, and the Rev. Canon Welch, the Rural Dean of Toronto. After about forty-five had signed the vestry roll the following officers were appointed: Rector's warden, F. M. Baker; people's warden, W. Hannah; sidesmen, Fred Essex, Charles Spanner, W. M. Campbell, W. C. Cole, H. Hardy, E. R. Case, J. E. Hannah, H. L. Willmot; Finance Committee, C. B. Watts, G. M. Ritchie, E. R. Case, W. C. Cole, E. R. Babbington, W. Collins and C. D. Wreyford.

Streetsville.—The Rev. C. H. Rich, rector, has been elected Grand Chaplain, A.F. & A.M., G.R.C., in succession to the Right Rev. the Lord Bishop of Huron.

Simcoe Archdeaconry.—On the 2nd inst. a step was taken within this archdeaconry which, it is

trusted, will lead to much benefit to the Sunday Schools of the district. On that date a meeting was held in Trinity Church, Barrie, at which it was decided to organize a Sunday School Association for the county of Simcoe. The clergy who were present all expressed the need of such an organization. It was stated that if the children were to be preserved to the Church and the interest of the members of the Church awakened and maintained in the work of the Sunday School something besides the present methods must be inaugurated. It was agreed to hold a Sunday School early in October, and that to this gathering should be invited speakers who are intimately conversant with all phases of Sunday School work. The following were appointed officers of a committee to make the necessary arrangements for the Convention, and also for the organizing of the Association: Archdeacon Sweeny, honorary convener; Canon Murphy, convener; Canon Green, vice-convener; the Rev. E. G. McKittrick, Painswick, corresponding secretary; the Rev. J. Russell MacLean, Shanty Bay, recording secretary; the Rev. W. Bertal Heeny, Barrie, treasurer.

Malton, Tullamore, Castlemore and Claireville.—On Saturday, the 3rd inst., the Ven. Archdeacon Sweeny paid an official visit to these churches. For the last month or so service has been held in the disused church at Malton, much to the satisfaction of the faithful Church people, who avail themselves of it. The church and rectory at Tullamore were found in good condition. The Archdeacon was especially pleased with the excellent order of the church building at Castlemore, and the sincere interest taken by the wardens and members in their church work. It is proposed to hold services on the first Sunday in September, and probably another of the notable social gatherings on the following Monday, for which the good Castlemore church people have won a deserved reputation. From 500 to 1,000 people have been known to attend these gatherings. Claireville church building was found to need repair, but the Claireville people have been working hard to pay off the church debt, which has been reduced to a comparatively small sum. There is a desire at Claireville also for an anniversary service, and a social gathering the following day. The services at these churches are being conducted by lay readers. It is to be hoped that an ordained clergyman may soon be appointed to take up this promising work. The Archdeacon was cordially welcomed and hospitably entertained. The warm and intelligent interest taken in the condition of the churches and the personal welfare of the people, and the genial and sympathetic manner in which the Archdeacon discharges his official duties cannot fail to unify and strengthen the church and cheer and comfort its members.

NIACARA.

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

Orangeville.—The funeral of Mrs. Henderson, wife of the Rev. Canon Henderson, who died at Hamilton on Thursday, August 1st, was interred at Forest Lawn Cemetery on the following Saturday. The remains arrived on the morning train, and were conveyed to St. Mary's Church, of which Canon Henderson was rector for over forty years. Hundreds of citizens were permitted to view the face of one who was a friend of all classes. The service was conducted by the Rev. G. A. Rix, the present rector; Rural Dean Morley, of Bradford, and the Rev. E. A. Irving, of Dundas, formerly curate here. The church was heavily draped. The Rev. S. Daw, of Hamilton; G. I. Taylor, St. Bartholomew's, Toronto; A. C. Watt, Bond Head; and Mr. John Caldwell, Cedar Falls, Iowa, were present. Much sympathy was expressed for Canon Henderson and his family in their sad bereavement.

Milton.—The town of Milton was incorporated in July, 1857. A public commemoration was held on August 3rd, 4th and 5th, which was heartily entered into by the citizens and "Old Boys." The services in Grace Church on Sunday (4th) were in keeping with the semi-centennial, and the congregation were very happy in having with them their old-time pastor, the Rev. Francis Tremayne. Mr. Tremayne was the first settled clergyman Milton had, and served the parish for more than nineteen years, from 1854 to 1873. Lowville, Omagh and Hornby were all united with Milton at the beginning of his incumbency, but within a few years Lowville was joined to Waterdown. No one was more widely known throughout this whole district, nor

more highly Canon Tremayne reviewed the special sermons of Milton. It was a very feelingly of Milton. The congregation and pastor of fifty now who were remember Mr. traditions of name a well-were large th of the choir esung in the "Te Deum" thanksgiving.

David Willie

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more highly respected, than Mr. Tremayne. Canon Tremayne preached in the morning and at the special service in the afternoon, when he reviewed the early days of his ministry, and spoke very feelingly of his association with the people of Milton. It was a rare privilege that the congregation and their friends had in welcoming a pastor of fifty years ago. Very few are living now who were here in the early days. Many more remember Mr. Tremayne at a later date, and the traditions of the town and township make his name a well-known one. The congregations were large throughout the day, and the singing of the choir excellent. The National Anthem was sung in the afternoon, and in the evening the "Te Deum" was rendered as a special act of thanksgiving.

HURON.

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

Thornbury and Clarksburg.—Last month the church people held one of the most successful garden parties in the history of the church. The grounds were very brilliantly lighted by electricity, and everything was prepared in royal style. The evening being pleasant, a large gathering was present to enjoy the festivities of the evening. The Meaford band was present, and contributed to the evening's enjoyment with suitable music. Their annual garden party has long held the record in point of attendance and accommodation, but this year's was especially a great success, the proceeds, exclusive of the dinner, amounting to \$350.

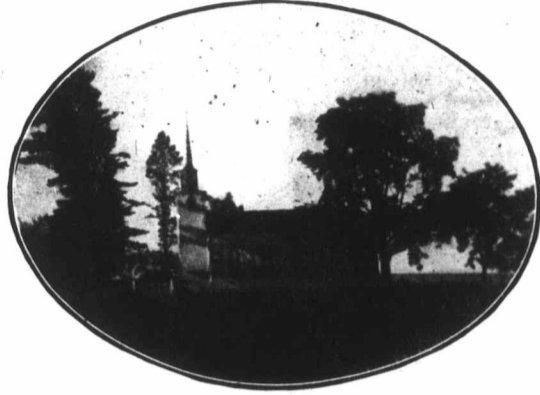
Cargill and Pinkerton.—The Rev. L. W. Diehl, of Paisley, canvassed these parishes for the Jubilee thankoffering, and in both ends of the parish exceeded the allotment. The Rev. A. Shore performed a similar service at Paisley with similarly gratifying results. He will perform the same service in other parishes. Rural Dean Miles is also busy at the same work, and has general charge of the whole canvass throughout his deanery.

Strathroy.—As the time draws near when the Right Rev. Dr. Ingram, Bishop of London, England, will preach the Jubilee sermon for Huron Diocese, on September 17th, at London, Canada, the churches throughout the diocese are making strenuous efforts to raise the apportionment levied on each parish. In many parishes visiting ministers have preached on the subject, and follow up their appeals with a vigorous canvass. In Strathroy the Rev. E. T. Evans, of Sarnia, preached on the subject and canvassed the parish and succeeded in raising \$20 more than the amount allotted to that parish.

Windsor.—The corner-stone of the new Church of the Ascension on London Street West was laid Thursday afternoon, August 8th, under Masonic auspices. Grand Master Freed, of Hamilton, with a silver trowel, spread the mortar, and then declared the stone well and truly laid. Deputy Grand Master MacWatt, of Sarnia, also assisted in the ceremonies, which were largely attended by local members of the craft and the public generally.

Tyrconnell.—The history of St. Peter's Church is a very interesting one, going back to the pioneer days of the township of Dunwich, and, in fact, to that of the county of Etgin. To-day, the old church, situated with its historic burying-ground, on the beautiful shores of Lake Erie, stands as a monument to those old settlers who showed their love and loyalty to the God and Church of their fathers. It is one of the oldest churches in the Province, in which service has been continuously held since time of erection. In 1824 the Rev. A. McIntosh, of St. Thomas, held service in the house of Col. Leslie Patterson. On June 21st, 1825, the Right Rev. Dr. Stewart, Bishop of Quebec, administered Holy Communion at Col. Patterson's to thirty-nine persons, and in 1827 His Lordship confirmed seventeen at the same place. For some time the Revs. Mr. Boswell and Mark Burnham held service at Col. Patterson's until St. Peter's was built in 1828. In 1840 Bishop Strachan consecrated the church, and in August, 1842, the Rev. James Stewart became the first incumbent, being in 1846 the first occupant of the old rectory. Mr. Stewart resigned in 1849. In the same year the Rev. Henry Holland was appointed incumbent, remaining till 1859. He was succeeded by the Rev. John Kennedy, who resigned in 1869, when the Rev. W. B. Rally, M.A., succeeded him. He

preached his farewell on 30th July, 1871. The Rev. A. E. Millar, M.A., followed him, remaining till 1879, when the Rev. Canon Chance became rector, he having to resign through ill-health in 1893. The Rev. M. G. Freeman was his successor, January, 1894, resigning in 1900, when the present rector, the Rev. G. Elliott,



St. Peter's Church, Tyrconnell.

was appointed. St. Peter's has received many valuable gifts, amongst those recently presented we may mention the Communion table and brass pulpit, with quarter-cut oak base, presented in 1903 on the centenary of the Talbot Settlement: "In memory of our fathers, who built this church, and of those who dwell in other parts." The prayer desk was presented in 1904 by Mrs. Gaunslee in memory of her father, Mr John Gilbert, and last month there was presented to St. Peter's a very handsome brass lectern by Dr. Moorhouse, London, as a memorial to his mother. In 1903 the old rectory was replaced by a new one, which is one of the most modern rectories in the diocese.

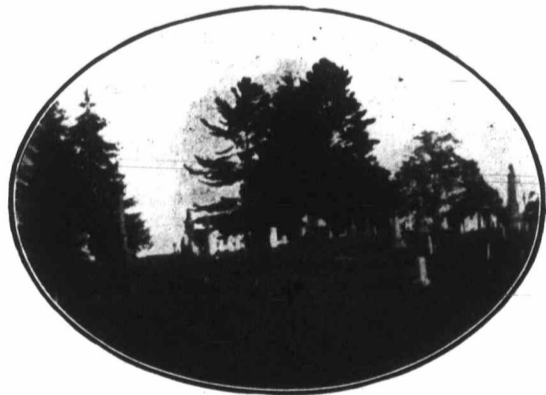


The Rectory, St. Peter's, Tyrconnell.

ALGOMA.

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

Sheguindah.—Mr. F. W. Major, who has been teaching the Indian school here for the last eighteen months, has met with another misfortune. While out walking recently he tripped and fell, breaking his left leg just above the ankle, both bones being broken at the same place. It being a good, clean break, no splinters, the doctor thinks it will not be serious. It will be



St. Peter's Cemetery, Tyrconnell.

remembered that five years ago Mr. Major was stricken down with paralysis while doing mission work at Michipicoten, on the north shore of Lake Superior. Since then he has been steadily but slowly regaining his strength, and for the last three years has been able to do light mission work. Bishop Thorneloe visited this mission this

week. He was present at the following services: Bidwell, Sunday, 10.30 a.m.; St. Andrew's Church (Indian), Sheguindah, 3 p.m.; Little Current, 7 p.m.; St. Peter's Church (white), Sheguindah, Tuesday, 7.30 p.m.; St. Andrew's (Indian), Holy Communion and address, Wednesday, 10.30 a.m., after which the Indians had their usual feast in the hall. The Bishop then drove to Manitowaning, where he had service in the evening.

Emsdale.—St. Mark's.—The Deaneries of Muskoka and Parry Sound held a joint chapter meeting in this town on St. James' Day, July 25th. The evening before was devoted to a missionary service, at which the Rev. Canon Allman, Rural Dean of Parry Sound; the Rev. A. W. Hazlehurst, Rural Dean of Muskoka; the Revs. C. W. Balfour and C. Simpson gave short addresses. Those who gathered for the joint session were the Rev. Canon Allman, the Rev. Canon French, and the Rev. Messrs. Hazlehurst, Balfour, Waring, Ryan and Simpson. An early celebration was held at 8, Matins at 9. At the meeting Greek Testament was studied, matters pertaining to the welfare of the diocese were discussed, and a book on the Christian ministry was reviewed by the Rev. C. W. Balfour. The proceedings were found to be most profitable to all present. In the evening a special service was held in St. Mark's Church, at which the Rev. A. W. Hazlehurst preached. Before the chapter meeting adjourned votes of thanks were passed to the Rev. Canon French and his daughter, Miss French, for his kindness to all who had come.

RUPERT'S LAND.

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

Brandon.—A Sunday School Convention in connection with the Rural Deanery of Brandon is in contemplation, to be held in the latter part of September or October. The Rev. F. W. Fyles, the diocesan officer for Sunday School work, has the matter in hand in conjunction with the Rector of Brandon.

St. Mary's Church, corner of First Street and Louise Avenue, is gradually being completed. The brickwork is in the hands of Mr. A. J. Shether, whose skill and worth as a builder is widely known in Brandon.

St. Matthew's Rectory, which is being built on the corner of Twelfth Street and Louise Avenue, is also steadily rising, and the beginning of October is the date when the Rev. Mr. dePencier hopes to occupy the new building. It will cost, exclusive of site, about \$7,500. The Rev. C. Elwin S. Radcliffe, B.C.L., rector of Camden East, Ont., has accepted the position of assistant curate of St. Matthew's to share with the Rev. Mr. Walker and the rector in the rapidly increasing work of the parish. Mr. Radcliffe has a very commendable record as a most efficient worker in the parishes where he has been incumbent, and is a personal friend of many years' standing of Mr. dePencier, who will welcome him very cordially to Brandon. The rev. gentleman has had wide and varied experience, and is by no means a novice in church work. St. Matthew's parish is to be congratulated in securing such an addition to its staff of clergy. Graduating from Trinity, Toronto, with a B.C.L. degree in 1880, Mr. Radcliffe devoted his studies to theology, and after some years of successful work went to England, where he accepted a curacy in Wiltshire under the Rev. E. Everett, and then with his father, the Rev. A. M. Radcliffe, till his death, after an incumbency of fifty-one years. After a short incumbency of a post in Ireland, Mr. Radcliffe returned to Ontario five years ago, and was given the rectorship of Camden East, where he has laboured with great blessing to his people and to the Church. Bishop Mills, of Kingston, offered Mr. Radcliffe the rectorship of St. Luke's Church, Kingston, the parish the present Bishop of Nova Scotia left when he was made Bishop, but Mr. Radcliffe declined the offered promotion, preferring to remain and complete the work he had in hand in Camden East. Mr. Radcliffe leaves a parish with two beautiful churches, well furnished and fitted for public worship, and no debts, but a surplus to the wardens' credit in the bank, with contributions to mission and other diocesan funds fully met, and all departments of the parochial organizations in a live and flourishing condition. With such a record behind him, it is safe to predict that he will soon have many friends and many opportunities for energetic management of similar parochial agencies

more and Claireville, the Ven. Arch-bishop visit to these h or so service has ch at Malton, much hful Church people, the church and rec-l in good condition. lly pleased with the building at Castle-t taken by the war-church work. It is the first Sunday in other of the notable lowing Monday, for church people have From 500 to 1,000 attend these gath-building was found ireville people have off the church debt, comparatively small Claireville also for an social gathering the s at these churches readers. It is to be gyman may soon be romising work. The welcomed and hos- warm and intelligent tion of the churches the people, and the anner in which the official duties cannot the church and cheer

A. J. Bishop, Hamilton.

l of Mrs. Henderson, enderson, who died at gust 1st, was interred on the following Sat-ved on the morning to St. Mary's Church, n was rector for over citizens were permitted ho was a friend of all conducted by the Rev. or; Rural Dean Mor-Rev. E. A. Irving, of ere. The church was v. S. Daw, of Ham- rtholomew's, Toronto; nd Mr. John Caldwell, present. Much sym-Canon Henderson and reavement.

ilton was incorporated mmemoration was held 5th, which was heartily ens and "Old Boys." urch on Sunday (4th) e semi-centennial, and very happy in hav- old-time pastor, the Mr. Tremayne was the ilton had, and served n nineteen years, from Omagh and Hornby on at the beginning of n a few years Lowville n. No one was more this whole district, nor

in St. Matthew's, Brandon. Mr. Radcliffe will begin his work in Brandon the 1st of October.

Carberry.—St. Agnes'.—The Rev. E. B. Smith has resigned this parish to accept the parish of St. John's Church, Saskatoon. He will leave for this important charge on October 1st.

Arden.—Anniversary Services.—Sunday, Aug. 4th, was a red-letter day in the history of the Church of the Ascension, Arden, it being the fifth anniversary of the opening of the church. The interior of the building had been nicely decorated with flowers and plants by the ladies of the parish under the supervision of the incumbent, the Rev. G. T. Spriggs, and presented a very neat appearance. The services began at eleven o'clock, when the Rev. Mr. Spriggs read the prayers, the Rev. A. B. Groulx, of Springfield, who five years ago worked so arduously for, and accomplished the building of the church, preached an excellent sermon on Christ's words to Peter, "Upon this rock will I build my Church"; and the Rev. Samuel Fea, M.A., of St. Peter's Church, Winnipeg, who was in charge of Arden Mission ten years ago, was the celebrant at Holy Communion. In the afternoon an "evening service" was held, at which the worshippers brought offerings of money and eggs, which to the number of many dozens were afterwards sent to the Neepawa Hospital. The Rev. A. B. Groulx read the service, and the Rev. Samuel Fea, M.A., gave a short but interesting address on the words, "In remembrance of me." At the evening service the church was well filled, when the Rev. Mr. Fea gave an interesting resume of the early days of the parish, and preached an eloquent and inspiring sermon from James 4:14, "What is your life? It is even a vapour, which appeareth for a little time and then vanisheth away." The choir rendered special music and chants in very efficient style, the anthem being especially fine. Mrs. J. A. Gilhuly presided at the organ. The large congregations entered heartily and with enthusiasm into the spirit of the services, which were much appreciated by all. Much regret was expressed that the Rev. Mr. Spriggs was unable to be present at the last two services, as he was obliged to conduct the services at Keyes and Florenta. The members of the Church of the Ascension gathered together for a day of fun and frolic on Monday, August 5th. The picnic was held about a mile south of the town in an ideal spot, and early in the afternoon the picnickers, old and young, began to gather. Games of all sorts filled in the hours, which ran all too swiftly. All joined in these, and many who erstwhile were considered much too dignified were to be seen chasing the juniors over the grassy sward. At six o'clock ample refreshments were served by the ladies, and thoroughly enjoyed by all. After tea games and sports were again indulged in till a threatening sky warned all to take shelter from the rain, which began to fall, and a tired but happy crowd wended their way homewards. Additional interest was created by the presence of two former incumbents of the Mission, the Rev. A. B. Groulx, now of Springfield, Man., and the Rev. Samuel Fea, M.A., rector of St. Peter's Church, Winnipeg, who was accompanied by Mrs. Fea. The incumbent, the Rev. G. T. Spriggs, was assisted in the arrangements and carrying out of the picnic by Messrs. Gilhuly and Ritchie, Mesdames Gahan, Choate, Ranson, and Gilhuly, the Misses Choate, Hamilton, Ball, McMillan and others, to whom too much credit cannot be given for the splendid way in which they worked to make the affair a complete success.

SASKATCHEWAN.

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

Lloydminster.—St. John's.—The coming of age of a parish deserves more than a passing notice. St. John's Church has reached this important point in its history. On the last week of June the vestry met and unanimously decided to become a self-sustaining parish, beginning with July 1st, 1907. The church is, therefore, now, by the canons of the diocese a rectory, and its incumbent, the Rev. C. Carruthers, B.A., acting Rural Dean of Lloydminster, its rector. Four years ago, in May, 1903, Mr. Nathaniel Jones, the first churchwarden, held the first service on the wide open prairie on the new camp ground, one mile north of where the camp now stands. The following week the chaplain (till then detained in the hospital at Saskatoon with scarlet fever) arrived. Messrs. N. Jones and R. N. Blackburn were appointed as the first wardens of the new parish. From that time the work of the church spread all over the colony. For nearly

a year the congregation of St. John's worshipped, first in the open, then in a tent, then in the ground floor of Mr. Lloyd's log house. In the spring of 1904 the present log building was built, and, when the foundation log was laid, on it was inscribed "The Minster," because it was expected to be the mother church of many more all over this great region, then known as the British Colony. It has become so, for in that vast area which Mr. Lloyd tried in vain to travel over, the Church has now one rector, two incumbents, and fifteen catechists, eighteen agents in all. To-day the town of Lloydminster needs almost all the attention of one clergyman. The congregation has been steadily growing, and now Rector Carruthers is face to face with that anxious, yet living, growing problem, how to get a new and larger church. The log building is venerated as being the first church for a hundred miles around, but it is too small. Deliberations are now being held to provide for the future expansion which is, sooner or later, sure to come.

CALGARY.

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

Calgary.—The Lord Bishop has, in order to mark the twentieth anniversary of his consecration, been pleased to create a new Archdeaconry, to be known as Edmonton, and two Canonries, of St. Aidan and St. Augustine, respectively. The Rev. H. Allen Gray, rector of All Saints', Edmonton, becomes Archdeacon, the Rev. Geo. Hogbin Canon of St. Aidan, and the Rev. Geo. H. Webb Canon of St. Augustine. These three gentlemen, who have justly earned recognition by long, faithful and successful service in the diocese, were instituted in the Cathedral of the Redeemer on Sunday, July 7th.

Red Deer.—Over thirty of the clergy of this diocese met in conference here for a week, beginning Monday, 8th July, with Evensong in St. Luke's Church. Tuesday was observed as a quiet day, in the course of which six addresses on different phases of a clergyman's public and private life were given by Canon Cosgrave, of West Hartlepool, England. On Wednesday morning the Conference met for organization and business, with the Lord Bishop in the chair. The Revs. Canon Geo. H. Webb and Geo. A. Ray, of Calgary, were appointed secretaries. The day's papers included: "The Spiritual Life of the Clergy," by Canon Stocken, of Gleichen; "The Spiritual Life of the Congregation," by the Rev. G. B. Hall, of Banff; "Hints on Conducting the Public Services and Consideration of Neglected Rubrics," by the Rev. Canon Hogbin, of Calgary, and "The Development of Church Work in Isolated Districts," by the Rev. S. A. Lawrence, of Pincher Creek. The addresses of Canon Stocken and Mr. Hall emphasized the spirit of sacrifice as a factor in the upward movement of the human race, and the close connection of clergy and people in spiritual matters. Communicants' classes were recommended as a help to greater spirituality, while Correspondence Sunday Schools were found useful in scattered communities. The discussion of Canon Hogbin's remarks on "Neglected Rubrics" brought out a number of differences in interpretation and practice, and seemed to call for a few hasty examinations of the precise wording as a new point of view appeared. Mr. Lawrence advocated a clergy house system in new districts as the best available means of carrying the Church's ministrations over wider areas illustrating its working by the Mission at Minden, Ont. In the evening a missionary meeting, addressed by Canon Stocken and the Ven. Archdeacon Harding, was held in the church. After Canon Stocken had told of his work among the Indians, Canon Hinchliffe came forward, and, addressing His Lordship, congratulated him on behalf of the clergy and laity on the near approach of the twentieth anniversary of his consecration, assured him of their love and loyalty, and presented him with a pastoral staff and a pectoral cross. The Bishop was deeply moved, and made an affectionate acknowledgment. On Thursday valuable hints were given on "Parochial Missions" by Canon Webb, and on "Visitation of the Sick," by the Rev. J. S. Chivers, of Lethbridge. Mr. Chivers's method of communicating the sick is to have a celebration in church, and to carry the Blessed Sacrament thence to the house or hospital. Papers were also read on "Confirmation Classes" by the Rev. Geo. Howcroft, of High River, and on "Sunday Schools," by Canon Hogbin. At the closing meeting on Friday morning the Conference acknowledged by resolution their appreciation of

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the hospitality of Canon and Mrs. Hinchliffe and the people of Red Deer, their debt of gratitude to Canon Cosgrave and Archdeacon Harding for the varied helpfulness of their presence and addresses, and to Canon Webb, on whom the work of organization and preparation had largely fallen. One may safely say that all present received some help for difficulties, something to remember, some new determination, and a freshening of the memory of his ordination vows.

NEW WESTMINSTER AND KOOTENAY.

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

Nanaimo.—St. Paul's.—The new pipe organ, built by Wordsworth & Co., of Leeds, England, was dedicated at the morning service, Sunday, July 28th. The Ven. Archdeacon Scriven was the special preacher for the occasion, and gave two most excellent sermons, which were listened to most attentively by the large congregations present at all the services. Mr. Jesse Longfield presided at the organ in his usual faultless style, and the choir sang better than usual, showing careful training, and rendering the choral services, especially the anthems and Tallis' Responses, in a masterly manner. On Monday evening the festival was concluded by the organ recital, which was undoubtedly a musical success, and a fitting conclusion to the dedication festival. As regards the collection, it was evident that all appreciated the recital, if one may judge from results. The rector had announced on the Sunday that a balance of \$500 was still required to complete the payments on the organ, and he appealed to the congregation to make a generous response. They certainly did, for with the cheques and the cash placed on the plate that night, \$116.35 was added to the fund. Since then it is learned that promises of \$150 have been made on condition that the total balance is paid by the end of the year. In this respect it is interesting to hear that the Ladies' Guild of the church presented the organ as their gift to St. Paul's and are to be congratulated upon the success they have attained. It is almost safe to predict that they will manage to meet the balance by the end of the year.

Correspondence.

A SAD APPEAL.

Sir,—The following are the names and amounts of responses to appeal for aged clergyman: Liverpool, G. B., \$1; Acton Burrows, 29 Melinda Street, Toronto, \$1; Anonymous, \$5; Mrs. G. Redmond, Brockville, \$2; Edward Elliott, Esq., London, \$5; from W., \$5; clergyman's daughter, Diocese of Niagara, \$1; paid to Synod office, Friend, \$5; paid to Bishop of Huron from C. A. French, Tweed, \$2; total, \$27.
(Rev.) Wm. Lowe.

London, Ont.

THE CHURCH.

Sir,—St. Paul advised Timothy to "rebuke not an elder, but intreat him as a father," which is all very nice with some old people, but when it comes to one styling himself "An Aged Churchman," it might be well to rebuke him for exposing his gross ignorance, as exhibited in his last

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ORATION. TORONTO.

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Westminster, B.C.

new pipe organ, of Leeds, England, g service, Sunday, on Scriven was the sion, and gave two h were listened to congregations pre. Jesse Longfield usual faultless style, an usual, showing the choral ser- s and Tallis' Res- ner. On Monday luded by the organ lly a musical suc- a to the dedica- tion, it was evi recital, if one may or had announced e of \$500 was still nents on the organ- gation to make a tainly did, for with laced on the plate to the fund. Since s of \$150 have been otal balance is paid his respect it is in- adies' Guild of the as their gift to St. lated upon the suc- is almost safe to e to meet the bal-

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nothy to "rebuke as a father," which people, but when it "An Aged Church- buke him for expos- exhibited in his last

letter to your esteemed paper. It is just such manifested ignorance of the plain facts of his- tory, that does an untold harm to the work of the clergy; and the only effective argument with this class of men, so blind that they will not see, so positive in the infallibility of their only mental gear, is the argumentum baculinum. Eng- gearing, is the argumentum baculinum. En- treaty, Scripture, history, logic, commonsense, are of no avail, apparently, to the individual who is as set in his mere opinion, as the Pope him- self. Happily mere vulgar opinion is not always the truth; and in the letter to which I refer now, the opinion of "Aged Churchman" as expressed in several of his pronouncements, is very far from the truth of either Scripture or history. Take the statement in his letter, "Our Church (like the Church of Scotland) not only reformed herself, but separated from the Church of Rome." This is absolutely false, and is just the very thing that the Roman Catholics desire us to confess to the world. The truth, as judged by history, is the direct opposite. To any one familiar with the history of the Church of Eng- land, it will be seen that there was no new body set up as the outcome of the Reformation. The learned Roman Catholic writers have admitted that. The statutes of England were not legisla- ting for and against two ecclesiastical bodies, but decidedly one body, the Church of England. The worshipping habits of priests and people for 10 and more years after the throwing off of the Papal supremacy and obedience establish it also. There were the reformed services in this old body and the people and priests attended them. The Popes, Pius IV. and Paul IV., offered to accept the reformed basis of the Church in England if Elizabeth would conform again to Papal obedi- ence. Moreover it was for 35 years after the Re- formation was an accomplished fact, Parliament and convocation had repudiated Papal authority, and for 12 years of Elizabeth's reign, that this supposedly "New English Church" was in com- munion with the Continental Churches still under the Papacy, and Roman Catholics com- municated freely at her altars. At this juncture there were about 9,000 clergy, and only 192 re- fused to accept the reformed services of the old Church, but under orders from the Pope with- drew from the Catholic Church in England, and in 1569 began the Roman Catholic Church in England. It was not till as late as 1850 that the present Roman Catholic hierarchy in England was organized. So far as the Church in England is concerned, the Roman Catholics are Nonconformists and Schismatics, for they withdrew from us and not we from them. An- other equally untrue statement, as far as history goes, is, "It is equally true that the Church of Scotland reformed herself." The Church of Scotland was completely swept out of existence, and a new body, called the Church of Scotland, was organized on a Presbyterian basis, and established by law. The founder of this was one John Knox, who not only drove out the rooks but pulled down the nests. This was in 1560. "An Aged Churchman" can find all this in a his- tory of the Presbyterian body by any Presby- terian he may choose. They admit themselves that the Presbyterian Church, as established by law in Scotland, is only 347 years old to-day. There are, however, other Presbyterian bodies, for instance, the Free Church, the United Free Church, and even the Methodist Church is a Presbyterian Church, so far as Orders go. Well, John Knox, as also John Wesley, and Brown, and Spilsbury, and Fox, and Boothe, and Dowie, and Smith, and Mrs. Eddy et al. cannot be Jesus Christ, who, in the year 33 A.D., says that He Himself would build His Church, and if we are to credit the Bible witness, we ought not to pre- sume that Christ would deliberately lie about it, even if in His Church there grew weeds that had to be removed without destroying the truth. Plain commonsense ought to demonstrate to "An Aged Churchman" that he nor Knox nor Wesley, nor any one else can usurp the prerogative of Christ and establish out of the womb of his own fancy or whim a new body, and be in the Scrip- tural and logical, and historical sense of the word the Church of Christ. If so, then our Sun- day Schools and auxiliaries and lodges and brotherhoods and A. Y. P. A.'s are true Churches. Just another absurd statement, I wish to refer to in the letter, and that is where he re- marks that "the Church of Rome is consistent." There is no religious body on the face of God's green earth, that is more inconsistent than the Church of Rome. Her doctrines change and her worship changes. And it is just because she will be so inconsistent in the matter of the Faith once and for all delivered unto the Saints that error has been charged against her. If time

would permit and there were enough paper to write them down, it would be no difficult task to prove the absurdity of the above statement, by a legion of citations. I content myself for the present with the simple denial that "An Aged Churchman" knows not whereof he speaks. In conclusion permit me to say, that it seems that the people are of the opinion that there is no such a thing as the Sin of Schism, if one may be so rash as to take the sentiment underlying the ancient Churchman's letter as a criterion of the age. Everybody is right and nobody wrong. The Bible is all claptrap when it speaks of false teachers and false faiths and schisms and heresies and the Church. Under the wisdom of the age we need the Bible thin-red-lined of all the unpleasant passages that upset such views as your correspondent labors to convert the ignorant clergy and faithful few laity to. Still, I will agree, as the Anglo-Catholic Church agrees, with the belief "that the schismatics belong to the Church founded by our Blessed Lord." If bap- tized, they are, as individuals, members of the Church Christ founded, but the body to which they belong in a corporate capacity is no more the Church that Christ founded than the Sunday School or the Woman's Auxiliary or the Brother- hood of St. Andrew. The Church that Christ founded is the Catholic Church that at present is divided into three distinct branches, with inter- communion suspended owing to various reasons, —those branches being, the Greek, the Roman, and the Anglo-Catholic communions. The others are just what the truth of the situation demands to be told of them "separated brethren, gathered into religious societies or brotherhoods."

A Young Churchman.



CHURCH UNION AND AN AGED CHURCHMAN.

Sir,—Your correspondent has quite misappre- hended my meaning when he says that my argu- ment "starts with the assumption that a number of adherents is a test of the truth." It is no more so than the supposed success of Noncon- formity is a justification of its position. It is a cause of thankfulness that when these several bodies left the historic Church they did not re- pudiate the whole of the Church's teaching, hence their usefulness. And it must not be for- gotten that what they retained—some more and some less—they owe to the Church which pre- served it through the ages, just as Luther him- self owed his conversion under God to the in- struction of a pious monk. Nor do I share his fear that the Church of Rome can never so far admit her error as to withdraw her excommuni- cations against her sister Churches. For, though the Church of England reformed herself, she did not "separate from the Church of Rome." Mr. Justice Phillimore, who is acknowledged to be "one of the highest living authorities on an- cient Church law," says, "The accepted legal doctrine, as to which there was no controversy, was that the Church of England was a continuous body from its earliest establishment in Saxon times." Your correspondent forgets that "what is impossible with men is possible with God." And if the Church is ever again to be one, as in the first centuries of her life, it will be the work of God and not of man. We can pray and work and wait, but that is all. I would no more con- sent to union with any branch of the Church on condition of adopting its errors, than I would unite with any Nonconformist body on condition of placing myself in their historically false position. Your correspondent seems to think that the usefulness of these bodies justifies their existence. But are they only useful? Your issue of July 25th gives certain statistics of the Christian bodies of the United States. As I have no reason to question the correctness of the figures, let us see what they have to tell us on this subject. We first learn that four principal bodies, the Baptists, Lutherans, Methodists and Presbyterians, contain in all no less than 76 dif- ferent sects. What a lesson for those who would forsake the Scriptural and historical basis of our faith and start a new Church for themselves. Where is it to end? But this is not all, for we find that the whole Christian population amounts to less than twenty-eight and a half million. To make it as favourable for them as possible, and to simplify our calculation let us say 30 millions out of an estimated population of some 80 mil- lions. That is some 50 millions, or more than three-fifths of that vast population, have ceased to be Christian even by profession, as a result of a century's Sectarianism, and its necessary ac- companyment secular education. For no sane

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Christian man would ever have thought of such a folly as mere secular education for the young had it not been for the petty jealousies of modern sectarianism. And the same pernicious influences are at work in many parts of Canada to-day, and the so-called Free Churches are join- ing with the Socialist and Infidel in seeking to force on Christian England a similar state of affairs. Why, Sir, all the good that Sectarianism has done fades into insignificance in the face of these terrible facts. For that good might have been done, and better done, both in Christian and heathen lands, without separation. J. M. B.



STEAMSHIP "EMPRESS OF BRITAIN."

Sir,—It would have delighted the hearts of all good Church people in Canada had they been witnesses of the reverent manner in which last Sunday was observed on board this ship. A notice was posted on Saturday to the effect that there would be a celebration of Holy Communion at seven o'clock on the following morning in the library. About twenty-five or thirty of the pas- sengers presented themselves, the celebrant be- ing the Rev. W. Smythe, chaplain to the emi- grants. The rays of the early morning sun and the direction in which we were travelling made it easy for the celebrant to find that sacred point of the compass towards which priest and wor- shippers turn in the Blessed Eucharist. For altar there was but a small writing table, decked with fair linen. Neither flowers, nor lights, nor music were obtainable, with which to honour the presence of the Lord. Yet, as the priest's voice murmured the awful words of the consecration and the eastern sun rays fell upon our bowed heads, we knew that He had come to this lowly altar throne and was truly present with us. So, during the lonely journey upon those changing seas, which, more than all, must make souls to feel their utter dependence upon Him, we knelt to receive our omnipresent Lord. I have crossed the ocean many times, but never before has Holy Communion been offered to us on those broad Atlantic waters which lie in the hollow of His hand. At 10.30 there was full Matins, conduct- ed also by Mr. Smythe. The congregation was large, embracing many of our American brethren in the Church, and many, no doubt, who have not yet fully accepted that "Faith once delivered to the saints." The hymns included the Old Hundredth with which the service commenced, and "Fight the Good Fight," the sermon was upon the power of Faith. In the evening a ser- vice for steerage passengers was held by the Rev. Stevens, who has been travelling over the world to inspect foreign missions. This day was so different to the usual "unSundaylike" Sun- days of a ship that I think it deserves grateful notice. A Parishioner of St. Thomas' Church, Toronto.



The Life of Faith for July 10th (contains the announcement of the publication of a book on devotional and spiritual lines, entitled "The Fruit of the Spirit," by the Ven. W. J. Armitage M.A., Ph.D., Rector of St. Paul's Church and Archdeacon of Halifax, Nova Scotia. The intro- ductory note is by the Rev. W. H. Griffith Thomas, D.D., Principal of Wycliffe Hall, Oxford. "It comes quite evidently from a true personal and pastoral experience, and will elicit a grateful response." The publishers are Messrs. Marshall Bros., Keswick House, Paternoster Row, London.

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British and Foreign.

The Queen has contributed £100 to the fund now being raised by the Bishop of Bath and Wells for the purchase of Glastonbury Abbey.

The Rev. A. E. Aldridge, vicar of Worton, concluded his vicariate a few Sundays ago. Mr. Aldridge is eighty-six years of age, and has been vicar of Worton for the long period of fifty-four years.

Netherex Church, founded by the family of de Crewes about 1125, was re-opened recently by the Bishop of Exeter. Practically the whole of the cost of its restoration has been borne by the Lord of the Manor, Mr. Reginald Hill.

The vicar and churchwardens of Holy Trinity, Tunbridge Wells, have decided to install a system of telephones to enable deaf members of the congregation to follow the sermon. It is proposed to meet the initial cost by special collections, and afterwards to charge the users of the telephones a guinea a year.

A quaint and interesting ceremony took place at Holsworthy, Devon, when money left under the will of a former rector (the Rev. Thomas Meyrick) for the most deserving and prettiest young woman, most regular in her attendance at church, was presented at the church porch to Miss Jane Maynard, daughter of a former sexton.

At Ware parish church, Herts, the American Ambassador unveiled a tablet which a Massachusetts lady has erected in the chancel in memory of the Rev. Charles Chauncy, vicar of Ware from 1627 to 1633, and one of the Puritan clergymen who went to America, where he became second president of Harvard College, a position which he held for eighteen years.

The Rural Deans of Meath have been occupied during the past month in making their annual inspection. In addition to the usual enquiries they have been asked this year to make a return of the hall marks on all church plate which will furnish a record for the diocese of the plate used in the service of the Church. Many parishes, no doubt, possess old Irish silver and are ignorant of the value of it.

Bishop Taylor Smith, D.D., Chaplain-General to the Forces, unveiled several stained glass windows in Egham parish church. Removed from the chapel at Cooper's Hill College, the windows, together with a number of interesting brasses to the memory of late professors, have been erected at the church. One of the windows is in memory of a student who was shot in India.

The Bishop of Wakefield is engaged in appointing a Commission of Clergy and Laity to enquire into the spiritual needs of his diocese. Their duties will resemble those of the Commission appointed by the late Bishop Walsham Howe in 1880, whose report has formed the basis of a great deal of church extension throughout the diocese. They are expected to report early next year, and will be engaged during the autumn in a visitation of the diocese.

A new church situate on the northern slopes of Hindhead was dedicated to St. Alban by the Bishop of Winchester. The church has been erected on land presented by the Lord-Lieutenant of Surrey (the Hon. H. Cubitt). The chancel, transept, and transeptal chapel (erected by Mrs. Townsend in memory of her late husband) have been completed at a cost of rather more than £4,000, of which about £700 has to be raised. The larger scheme, when complete, is estimated to cost about £8,000.

The Bishop of Southwark consecrated the new church of St. Luke, which has been built in the midst of a large population at Wellhall, Eltham. The cost of the first portion, consisting of a chancel, nave, and north aisle, will be £5,300, towards which £1,500 is still required. The total cost of the building when finished will be £8,000, and it will accommodate 820 persons. The Bishop was assisted by the Archdeacon of Lewisham, the Rural Dean of Woolwich (the Rev. J. W. Morris), and the Rev. W. P. Rowley, curate-in-charge of the church.

The Bishop of Sodor and Man (Bishop-designate of Newcastle)

THE STORMING OF BADAJOS.

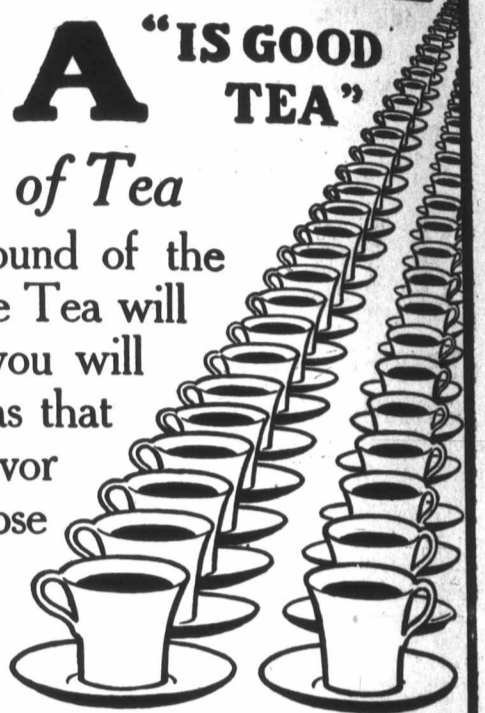
There is always something suggestively educational connected with the brilliant spectacle given annually at the Canadian National Exhibition, Toronto. Last year we were reminded of Sir Walter Scott's most picturesque work, "Ivanhoe." This year we are to be introduced to, perhaps, the most striking incident of the Peninsular War—"The Storming of Badajos," in connection with which visitors are to be treated to an exceptionally fine military, musical and pyrotechnical display.

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preached on a recent Sunday morning to a congregation of 15,000 visitors and others in Braddan Churchyard, Isle of Man, where the over-arching trees form a vast natural cathedral. In the course of his sermon he said that, speaking for the last time as Bishop of the diocese in that God's Acre, he could not tell the joy he felt in having a congregation larger than he had preached to in any of the cathedrals of the kingdom. Appealing for the Manx Church Sustentation Fund, which he established, the Bishop said it was his joy to leave the island with a fund which would produce about £1,100 annually for the poor clergy.

The Church Missionary Society has received news of the first important step taken by the Chinese authorities in Fuh-chow to put a stop to the vice of opium-smoking. On Sunday, May 12th, all the opium shops and smoking dens in the city and neighbourhood were forcibly closed. Students and teachers from various colleges and schools paraded the streets with flags and banners, rejoicing in the action of the Government. Afterwards they met in a large hall and expressed their hatred of the vice which is destroying the manhood, and the womanhood, also of their land. Several eloquent speeches were made, and then the president invited some of the native Christians to address them on the subject of Christianity.

The Bishop of Manchester, preaching at Padiham, spoke of the Prayer Book as a very great treasure which distinguished the Church of England from nearly all other Protestant communions. The others, for the most part, depended, for the purposes of public worship, on extempore prayers. The Church of England had committed her prayers to writing. "Are your ministers poor dumb dogs that they must necessarily pray out of a book?" some might ask. But the heart of a clergyman was sometimes a cold and dead heart, and it would not be a good thing to be always dependent upon the moods of their clergy, nor would it always be a good thing to be dependent upon his particular construction of the truth. It was a great advantage, when they went to worship, to have a form of sound words that have been the heritage of their Church for many ages.

The S.P.C.K.—At the monthly general meeting the Bishop of Sierra Leone explained that his jurisdiction extended over a very large area, from Mogador in Morocco to the Gambia,

and had a coast line of 3,000 miles. A very important and valuable work was being carried on through the agency of the West Indian diocese in French Guinea, as well as the great and well-known work in the colour itself. The climate was somewhat trying, and was very largely the cause of their having frequently to repair and re-erect their buildings. The Bishop referred to the development of Church work in an area of about thirty square miles, which was inhabited by rescued slaves and their

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descendants. The settlement was founded about 100 years ago, and it was now forty-five years since the last gang of rescued slaves had been landed and planted there. The negroes, who represented many different tribes along the West Coast of Africa, and some even from the East Coast, had to-day seventy churches, about forty ordained clergy, and included 10,000 communicants. A striking circumstance was the extent to which they were self-supporting. Every communicant gave 1½d. weekly to the general fund and 2d. for the support of mission work, and in that way a very considerable sum of money was raised, almost, indeed, sufficient for the maintenance of the native Church. There were representatives of some fifty tribes within the area he had mentioned, and the fact that they belonged to all these different races gave rise to many difficulties. At one time it was hoped that these people might be an efficient agency for the evangelization of the races to which they had belonged, but the fact that they had forgotten their own languages, and had become very largely Anglicized, had precluded the realization of this idea. They were, however, being trained for mission work in the great hinterland at the back of the colony with promising results. The Bishop referred to the medical mission maintained by the Society, and particularly spoke of the value of the work which was being done by this agency among some 40,000 people, of whom 10,000 were heathen and Mohammedans. Money grants voted amounted to £2,794, including a grant of £1,000

WOMAN'S BUILDING AT TORONTO.

The building heretofore devoted to women's work at the Canadian National Exhibition, Toronto, has been divided into two sections. One section is devoted to Women's and Children's work, the other section to Graphic and Applied Arts. All the cases in this building have been removed, and new arrangements have been completed. The Graphic Art section of the building is arranged in the form of four galleries. One devoted to Graphic and Applied Arts, one to amateur photography, one to professional photography, and the remaining one to amateur art and sketch work.

THE GENERAL THEOLOGICAL SEMINARY, Chelsea Square, NEW YORK.

The next Academic Year will begin on Thursday, Sept. 19th, 1907. Special Students admitted and Graduate Course for Graduates of other Theological Seminaries. — The requirements for admission and other particulars can be had from The Very Rev. W. L. ROBBINS, D.D., Dean

towards the cathedral at Halifax, Nova Scotia. Book grants amounted to £351. The total amount of money and book grants was £3,145.

Children's Department.

TO THE LITTLE PEOPLE OF "OUR DUMB ANIMALS."

Dear little people I love so well,
Wherever your place may be;
There's a beautiful secret I long to tell,
So come and listen to me.

When I was a child, in a little town,
Oh, ever so far away,
A beautiful spirit came floating down,
And whispered to me one day:

"There's a secret," the beautiful spirit said,
"That even a child may know,
And they who know it are gladly led
Wherever their feet may go.

"So sweet and simple the secret is,
Yet people are slow to learn,
And away from the pathway that leads to bliss
Their lingering faces turn.

"So the little children must show them how
The happier way to choose,
For the hearts that are tender and loving now
Will never the lesson lose.

"And this is the wonderful secret:
Live
For nothing but love each day—
Not for love to keep, but for love to give—
Forever to give away.

"There is no life upon earth so poor,
But love it may give full well,
And the joy of giving is deep and sure,
And richer than tongue can tell.

HINTS ON HOME BUILDING.

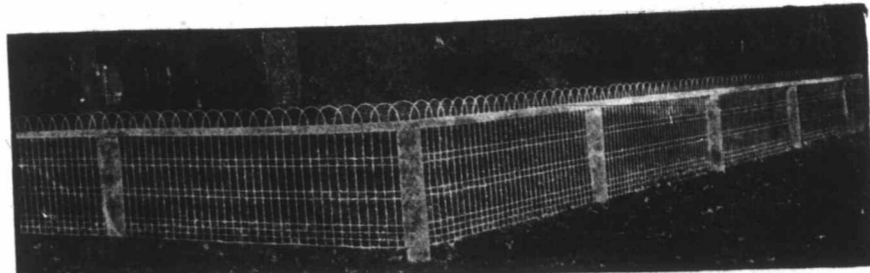
The man who is thinking of building a home (and who is not, in these prosperous times) must have prominently in mind, economy, durability and appearance.

The wise builder will select materials that are good and inexpensive, as well as handsome in appearance. Take the roof, for instance. It should be proof against lightning, fire and water, and should also possess a handsome appearance.

Wood shingles have had their day. As now manufactured, they soon rot and crack, thus making it necessary to reshingle.

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To carry always a tender heart
For the kinest thing that is.

"The wider the circle of love we make,
The happier life we live,
And the more we give for another's sake,
The more we shall have to give.

"So let us widen it day by day,
By loving a little more,
Till nothing living be shut away
From a share in the heavenly store.
Allison Gardner Deering.

A FUNNY DENTIST.

Grace had a loose tooth. "That tooth must come out," said her mother.

"O no!" cried Grace; "it'll hurt."
"Because pretty soon another little tooth will come pushing along behind it," went on mother, "and I want it to come straight and even. Let mother pull this one for you, dear."

"Oh no!" cried the little girl again; and she put her right hand tightly over her mouth and ran out to play in the yard.

Pretty soon Uncle Ned swung the gate open. He always had something in his pocket for Grace. This time it was a big, sweet apple. "But you must ask your mother if you can eat it," said he.

Mother said, "Yes," and the little girl sat down by the window to eat her apple. It was a very sweet apple, and Grace enjoyed it very much. All at once she gave a little cry: "Why—why—here's a bone in my apple, mamma, sure's you alive."

"O, I guess not," said her mother; "I guess it's a seed."

"No," persisted Gracie; "it's just as white and hard, mother."

A twinkle came into mother's eyes at that: "Let me see it," said she. Gracie showed it to her.

A NOTABLE GATHERING ON A NOTABLE OCCASION.

The Right Hon. Earl Grey, Governor-General of Canada, will open the Canadian National Exhibition at Toronto on Tuesday, August 27th. He will probably be supported by a company of Imperial notables, including Lord Milner, formerly High Commissioner for South Africa; the Right Rev. Winnington-Ingram, Lord Bishop of London, and Sir Daniel Morris, Governor of Barbadoes.

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"Go look in your mouth, dear," mother then said.

"O mother!" cried Gracie, "there's a hole come where my tooth was. Why-ee! did the apple pull it, mother?"

But mother only laughed, and then Gracie laughed too.

AN ELEPHANT AND HIS MOTHER.

Elephants are said to dearly enjoy a joke. When engaged in the timber trade in Burma, I observed some queer pranks played by them. On one occasion I saw a calf play a most ludicrous trick on its mother. The

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elder animal was hauling a log, which fifty coolies could not have moved from a river to the sawmills, quite unconscious of any guile in the bosom of her offspring. The youngster took a turn with his trunk round one of the chain traces, and pulled back with all his might. This additional weight caused the mother to stop and look behind her; but on discovering the cause, she gravely shook her head, and prepared to resume her task of drawing the log to the mill. This was just what the little imp expected; and, before the strain was put on again, he kicked out the iron hook which fastened the long chain

to the log. As the mother again began to pull, he held back with all his strength on the train until her muscles were in full play, and then suddenly let go.

The effect was disastrous in the extreme. Down went the old elephant on her knees, and her driver described a most graceful and prolonged curve before he landed on the ground. But, like a cat he struck on his feet, and blurting out some heavy Burmese exclamations of wrath, he whispered a few words in the ear of the amazed victim of this unfilial practical joke. She seemed to understand him at once, and there ensued one of the most exciting chases it has ever been my good fortune to witness.

The calf scented danger the moment he saw the driver whisper to his mother, and he placed a large stack of timber between the enraged animal and himself as speedily as possible.

Elephants seem too clumsy to do much running, but these two coursed up and down the yard in a manner which astonished me.

The youngster was more quick in turning, but at last he was cornered. The maternal trunk smote him on the loins. He gave a shriek; at a second stroke he dropped on his knees, and took his punishment bravely and patiently. A few minutes later he walked past us to the shed; but his trunk was drooping, and the great tears were coursing silently down his india rubber cheeks.

I was sorry for the poor little fellow, and I noticed that at dinner time his mother was gently rubbing him down with her trunk, and manifesting many signs of affection.—Chums.

"MOUSIE."

A poor little lad died in a narrow and crowded street of Central London, after four years of terrible suffering from hip disease. His sweet and uncomplaining nature endeared him in a particular way to the friends who visited him, and one of them has taken a picture of him, as he sat up in bed, surrounded by his flowers and small comforts, not long before his death.

"Mousie" got his pet name from the doctors at a big hospital, who were so struck by his gentleness and by the quiet courage with which he endured his painful operations. He had been originally knocked down by a cab, and his feeble constitution never recovered from the accident. Once, to his great delight, he was well enough to attend a meeting of

AGRICULTURALLY AND INDUSTRIALLY.

Both agriculturally and industrially the Canadian National Exhibition, to be held at Toronto, August 26th to September 9th, will be stronger than ever. Increased premiums, increased specials, increased accommodation cannot fail to make it so. In every section the prize list shows noteworthy additions, while \$350,000 worth of new buildings will afford both exhibitors and visitors 108,000 square feet, or about two acres, of improved accommodation.

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the Ministering Children's League, of which he was a member. He was supported on a table and helped to make a cushion for an old woman. But he was soon obliged to keep to his own room and his couch altogether. Even then "Mousie" was often thinking of others.

"Can't I do a toy for some poor child who has none?" he would say, and with the wool that was given him he would make balls for babies.

"It is not Jesus who sends me this pain," he once explained to the friend who pens this brief memory of him, "He is far too kind; it was my own fault for getting in the way of the cab."

Poor "Mousie!" he was only ten years old, but he had his own solution of the mystery of pain. He loved to hear hymns. Some one sang, "There is a Happy Land" to him the night before he died, and a little later those who were watching him were surprised to hear him croon the first verse all through in quite a strong, clear voice. Then he sighed pitifully, "Lord Jesus, do take me!" and said to his mother, "I shan't have a bit of pain there, you know!" After a few unconscious hours, "Mousie" knew why God had permitted his pain.—The Quiver.

**THE LITTLE BOY WHO WANTED
TO BE A SOLDIER.**

There was once a little boy who lived in the attic part of a very tall house which stood in a very great city. He lived with his grandmother, and all day he sat by the little round attic window quite alone; for his grandmother went out every morning to work in other houses.

There was not very much to see from the window, except the gray pigeons with their pink feet and their sweet cooing voices, who hopped up on the window-sill. But there was the sky with its stars at night and its blue in the day-time; and there

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was a square down below that the little boy had never walked across, because, you see, he was quite, quite lame.

So he sat very patiently by the window, and he watched the children go-



The Holiday Season

is now at hand and for the next few weeks many will be spending their vacation in one form or another in various parts of the country.

It would be well to remember, however, that the season brings with it more or less danger from accidents of different kinds, and every man before starting on his holidays should see to it that those who are dear to him are properly protected.

Better consult one of our representatives regarding a policy before you go, or write to the

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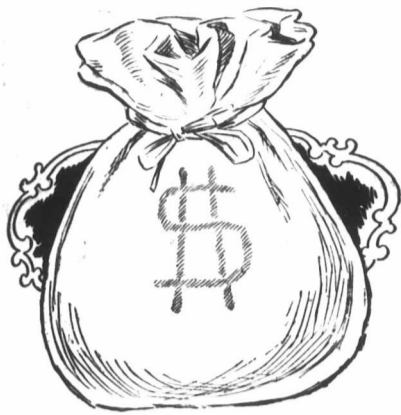


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ing by to school and he talked to the
pigeons, and he did a great deal to
help his grandmother. She went
away early in the morning; but be-
fore she started she put the tea-kettle
over the fire, and the little boy wash-
ed the breakfast plates, and dried
them very carefully, and wheeled his
chair over to the cupboard and stood
them all up on the shelf.

Then he dusted all the places he
could reach, and watered the mari-
gold that grew in a pot in the win-
dow. The attic looked as tidy and
fine as a palace when the little boy
had finished and then he wheeled
back to the window and began his

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Insurance in force, - -	\$5,082,075 00
Increase, 7%	
Cash Income, - - - - -	188,949.82
Increase, 8%	
Total Assets, - - - - -	748,111.83
Increase, 27%	
Government Reserve, - -	488,357.32
Increase, 24%	
Surplus Security for Policy holders - - - - -	257,854.51
Increase, 34%	
Expenses decreased by 3%	
Interest income paid all death claims. 87% of assets are interest bearing.	
Financial Gain during year, \$53,068 65.	
Surplus over all liabilities, including Capital Stock, \$31,142.01.	

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own day's work; for he was a busy
little boy.

He had a bag full of beautiful
calico pieces, and he had a thimble
and a needle and a spool of thread;
for his grandmother had taught him
how to make holders. Sometimes he
could finish two in a day, very round,
with brass rings to hang them up by,
and people bought his holders for
five cents a piece.

While he sewed he looked down in-
to the square below, and watched the
children playing at marbles and
hopscotch, and he wished that he
could play too. Best of all, he watch-
ed the soldiers parading by. O, but
they were fine! Blue coats with yel-
low lining, feathers, and such
straight backs!

Nearly every day they marched
past and the little boy wished more
than anything that he could be a
soldier. He had wished it ever since
he could remember. To be a soldier
and march in a parade! And when
he thought how he never could be
one, he sometimes cried a little bit,
and the thread would knot, and the
needle would stick; for he was only a
little boy, you know, and he was
quite, quite lame.

"Coo-roo, coo-roo-coo," called the
pigeons one morning. "How do you
do, little boy? The sun is up, and it is
a good day for crumbs. We are off
to the square, and we can't stay any
longer. We wish you could come,
too." And they spread their soft
wings and fluttered off.

"Even the pigeons go," said the
little boy to himself. "I wish some
one would carry me down."

Too, toot! tum-te-tum! "There
comes the soldiers!" He leaned as
far as he was able over the window-
sill, and waved a red holder and
shouted:

"Hurrah, hurrah! Here I am in
the attic window. Hurrah!"

The soldiers marched along, and
the little boy thought no one heard
him, so he took up his sewing again;
but some one had heard! At the
very end of the parade marched the
old soldier, very slowly; for he was
tired and he saw the little red flag
flying at the attic window.

"No one will miss me," said the
old soldier, as he dropped out of the
line and crossed the square and
climbed the attic stair.

"May I come in?" he asked, tak-
ing off his hat with the white plume
at the side, "and may I sit down for
a minute?"

A real soldier, in long blue cloak,
in the attic! The little boy was too
excited to say anything, but the old
soldier pulled up a chair close to the
window, and took the red holder in
his hands.

"This is a very good holder," he
said. "Did you sew it yourself?"

"Yes, I did," said the little boy.
"I make them every day, and I sell
them for five cents; but you may
have this one if you like it. I never
saw a soldier close to before. I've
always wanted to be a soldier more
than anything."

"Thank you very much for the
holder, sir," said the old soldier.
"And you said you would care to be
a soldier?"

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with the time candle. Exact
time originated with the
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NATIONAL WATCH CO.,
Elgin, Ill.**

"Oh, but I never could," said the
little boy. "I have a crooked back,
and it hurts me at night, and I never
could march in the square."

"But you make holders," said the
old soldier, "and you keep the bar-
racks clean; and, I take it, you help
about mess. (The little boy had put
the potatoes boiling for dinner.)
"You don't have to march if you're
wounded in battle."

"I have a flag at home," said the
old soldier. "It's quite faded, and
it's full of bullet holes, for I carried
it through the enemy's ranks. I
think, if you've no objections, I'll
hang your holder at home by my
flag, sir."

"And I should like to give you
something to remember me by,"
went on the old soldier, "because I'm
very proud to have met you."

The old soldier took off his long
blue cloak, and wrapped it about the
little boy. "This is for you to wear,"
he said. "And remember, sir," he
said, as he went out of the attic door,
"that we're both in the ranks, you
and I, only you're on the reviewing
stand. You musn't wish any more.
You are a soldier, sir."

So the little boy sits by the win-
dow, and the pigeons still visit him,
and he never goes down in the
square. But the thread never knots,
and the needle never sticks, for the
long blue cloak hangs over his chair;
and he knows that, though he is a
little boy, and quite, quite lame, he
is really a soldier.

MY GRANDMA.

My grandma sits in a rocking-chair,
By the window, in the sun;
She wears a soft little lacy cap,
And a big white apron over her lap,
And there's always room for a little
girl there
That's tired of frolic and fun.

She told me a queer thing the other
day,
And she says it's really true—
My grandma had soft red cheeks one
time,
And hair that was just as black as
mine;
And she could run and tumble and
play,
And do all the things I can do!

I wish I had known my grandma
then;

How very nice it would be
If grandma were little and played
with me,
Dressing our dollies, and going to
tea,
And swinging, and watching the
bantie hen,
And climbing the cherry tree!

But when we were too tired out to
play,
And the sandman crept along,
What should I do for my grandma's
lap,
And her songs to drowsy me into a
nap?
I'm glad my grandma is old and
gray,
While I'm just little and young!
—Anna Paschall.

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Over the Kidneys**

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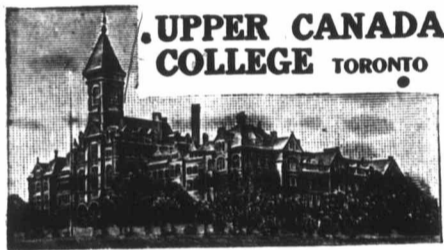
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