

# Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

ESTABLISHED 1871.

Vol. 34.

TORONTO, CANADA, THURSDAY, JUNE 13, 1907.

No. 24.

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

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

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

(1) At least six months' residence upon and culti-  
vation of the land in each year for three years.  
(2) If the father (or mother, if the father is de-  
ceased) of the homesteader resides upon a farm in the  
vicinity of the land entered for, the requirements as  
to residence may be satisfied by such person residing  
with the father or mother.

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

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W. W. CORY,

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Morning—1 Sam.

Evening—1 Sam. :

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# Canadian Churchman.

TORONTO, THURSDAY, JUNE 13, 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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NOTICE.—Subscription price to subscribers in the United States, \$2.00 per year; if paid in advance, \$1.50.

## Lessons for Sundays and Holy Days.

June 16.—Third Sunday after Trinity.

Morning—1 Sam. 2, 10-17; Acts 1.

Evening—1 Sam. 3, or 4, 10-19; 1 Peter 1, 22-2, 11.

June 23.—Fourth Sunday after Trinity

Morning—1 Sam. 12; Acts 6.

Evening—1 Sam. 13, or Ruth 1; 2 Peter 3.

June 30.—Fifth Sunday after Trinity.

Morning—1 Sam. 15, 10-24; Acts 9, 20-23.

Evening—1 Sam. 16, or 17; 1 John 3, 16-4, 7.

July 7.—Sixth Sunday after Trinity.

Morning—2 Sam. 1; Acts 13, 26.

Evening—2 Sam. 12, 24, or 18; Mat. 2.

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

### THIRD SUNDAY AFTER TRINITY.

Holy Communion: 186, 213, 318, 324.

Processional: 175, 179, 274, 390.

Offertory: 220, 275, 545, 549.

Children's Hymns: 231, 271, 330, 340.

General Hymns: 6, 21, 283, 520.

### FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 315, 322, 554, 558.

Processional: 215, 224, 303, 339.

Offertory: 165, 248, 290, 365.

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

General Hymns: 7, 12, 238, 243.

### THIRD SUNDAY AFTER TRINITY.

The work of our Blessed Lord's life was to save sinners. "I came not to call the righteous but sinners to repentance," seemed to be the text which He lived out practically each day. From the time "the Word was made flesh, and dwelt among us," Christ lived with men for men. The Pharisees and scribes could not understand His position, nor work. Why how strange! "This man receiveth sinners and eateth with them." The two parables in this Sunday's Gospel clearly illustrate His position as seeker of the lost. The Restorer of the fallen—the lost sheep and the lost piece of silver. For this purpose Christ founded His Church upon earth, to seek the fallen, to restore the penitent, and by His authority and power to welcome the sinner. The Church stands to-day, as in ancient times as Christ's Body upon earth. A Divine institution, founded

by Christ to do His work. Not simply a preaching body of men and women, where man's oratory is applauded and music is exalted, but an institution Divinely planned to receive sinners, to bestow pardon and forgiveness by Christ's authority through absolution and the sacraments of His Church. Think of the joy over one sinner that repenteth. "There is joy in the presence of the angels of God over one sinner that repenteth." How zealously should we strive now in our short life time to bring even one sinner to repentance, even if only ourself. With the thought of seeking forgiveness we enter the House of Prayer this Sunday "with an hearty desire to pray." Prayer should be our first and chief object in the Church, assured as we are that "His Mighty Aid" is ready to assist our weak efforts.

### Church Business.

How comes it that the average parson—devout and estimable though he be—and conscious in his own heart and mind that he has had no special business training, knowledge of business affairs, and never had the opportunity of acquiring a sound and matured business judgment will yet at times on the floor of the Synod hold forth at length on matters of Church Business, and take up valuable time which could have been far more profitably occupied by any one of a dozen laymen sitting beside him. We are free to admit that there are exceptions to every rule. But in the interest of the Church we are in this case contending for the Rule and not the Exception. We give place to none in maintaining the rights and privileges of the clergy, but if we had a fortune we would willingly sacrifice half of it—were it possible by so doing for one year to have the business matters in our various synods discussed by our most capable business delegates, and dealt with in committee by members selected solely for their special qualifications and experience in such matters as are committed to their charge. We firmly believe that not only the Church but the denominations would be astonished at the wisdom, energy and progress one short year would bring about, not only in the temporal but in the spiritual affairs of our beloved Church as well.

### A Position that Must be Faced.

The call of the Archbishop for help must be heeded. A Coadjutor Bishop for the overgrown Diocese of Toronto is an absolute necessity. No paltering with this urgent request will do. The first step, and the self-respecting step, should be the speedy nomination from the ranks of the clergy of Toronto Diocese of a Coadjutor Bishop. As to the providing the stipend of a Coadjutor Bishop, we venture to say that within three months from the date of his appointment that matter will be satisfactorily settled. It is time a pause was made in looking abroad for men to fill the high offices in the Canadian Church. We challenge any one to prove that at the present stage of our development—an outsider, it matters not how upright or learned he may be, can possibly be as fully in touch with our people, can understand them, sympathize with them, and guide them as efficiently and acceptably as one of our own clergy. We do not go abroad in search for political leaders, whether it be for the Dominion or any Local Government. Why then should we do it in the case of the Church? We not only believe but we know that we have in the ranks of the clergy of Toronto Diocese men ripe in experience, sound in Churchmanship, thoroughly in touch with our people, and fully capable of filling with advantage to the Church, and credit to themselves the

honourable position, not only of Coadjutor Bishop of that Diocese, but we say it with most respectful deference to His Grace the Archbishop—of even the position of Bishop. We say this however with an important reservation. But before we deal with that we may ask if the Diocese of Montreal chose a Canadian clergyman for its Coadjutor Bishop, and those of London and Nova Scotia were content to do likewise what need is there of Toronto Diocese fitting out a search expedition for a Coadjutor Bishop. The proposition should not be entertained for a moment by the self-respecting Clergy and Laity of that Diocese.

### An Impossible Diocese.

The reservation we have made is that the time has come, indeed it has long passed, when the Diocese of Toronto should have been subdivided. One of the greatest drawbacks to the progress of our Church is its intense conservatism. Let us be understood—conservatism is an excellent thing in its place, but when a determined disinclination to change bars the way to true progress one may rest assured that disaffection and stagnation are bound to ensue. Give a man at the outset more—far more work—than he can possibly perform even with the exercise of indomitable industry, a genius for detail, and a devotion to duty which leads him cheerfully to sacrifice his own health and strength. Let that work go on multiplying year by year, and, by all the rules of common sense and common experience what will the result be? If you want to estimate it go through the cities, towns, villages, and country-sides of the Diocese of Toronto on a Sunday and form a just estimate of the number of worshippers in the denominational congregations who were at one time members of our Church, and you need not be surprised at the result. If we—the Churchmen of to-day—are content to have our ranks thinned, our loyal sons and daughters disheartened, and their energy diminished before the astute, popular, and aggressive methods of the denominations, and the indifference of the outside world which looks upon the unequal struggle with indolent amusement, by all means let us squabble in Synod for days over defects in audit, unpaid assessments, and other matters of high finance, and leave the urgent and vital matters which make for the quickening and strengthening of the true life and progress of the Church untouched and unconsidered.

### The Old World and the New.

In contending for the advancement of our own Canadian Churchman by their brother Churchmen to the highest offices in our branch of the Church we wish to be understood as doing so in the very spirit breathed in the title of our own Church journal, the "Canadian Churchman," and without the slightest desire in any way to disparage the parent stock of our Church in the Mother Land. Our brother Church across the border, one of the great world branches of the living Church promotes from the ranks of its own clergy men to the Bishoprick who prove themselves full worthy of that high and noble office. Not only so, but with wise discernment and sound judgment she has called to the noble office the Canadian clergymen, Rowe, Anderson, Brent and Scadding. Surely then we have a measure of reason, patriotism, wisdom and of the British spirit of fair play on our side when we say to our brother Churchmen, choose out from amongst you for the office of Bishop or Coadjutor-Bishop good men and true, who have been thoroughly trained and tried in various capacities in the Canadian Church, and who by character, attainments, discretion, devotion and

June 13, 1907.

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#### The Fine Art of Giving.

The life of a successful artist is a most interesting and instructive illustration of the great results which follow from the constant habit of taking pains. The success of a farmer, merchant or professional man is measured by the mastery he has acquired by long years of practice over this habit. As in the practical affairs of life's varied callings this habit is essential, so in the acquirement of those noble qualities which indicate the true Churchman it is also essential. Recall for a moment any Churchman who stands out from his fellows as a constant and generous giver to good causes and you have in him an example of the great results which follow from the constant habit of taking pains to acquire "the fine art of giving." He did not acquire this habit in a month or a year. It cost him the best years of his life and his mastery over it was only attained by the constant habit of taking pains to acquire it. There is no greater mistake in life than the supposition that a noble habit can be obtained at a venturesome time in the years to come. We do not pick up diamonds or well-filled purses by the roadside, nor do we acquire good habits in the same off-hand fashion.

#### A Clerical Temptation.

There is one great temptation to which the clergy are exposed; the very nature of their duties encourages them to give way to it—that is to follow the calling and devices of the editor. Every now and then the subject emerges for comment in the press, and Dr. Charles E. Jefferson, after a long enumeration of the inciting causes and the evil consequences which fascinate the clerical mind, insists that "no other man can wander so easily from his province as the preacher; the fences are low, and if he steps over them no one but God will speak to him about his indiscretion." "The preacher," he says, "can leave his work and flit like a bee from field to field, gathering nectar from a thousand flowers, and he, himself, may think he is making honey when, in fact, he is only buzzing." And so the writer goes on in the "Methodist Review" delivering his mind in a fashion which has attracted much notice. Much that he says is too true, although as so often happens, when a mistake is brooded over, the lash is applied too indiscriminately. There is a great difference between the man who publishes an article or a sermon or writes a letter to a local paper, a magazine or the "Canadian Churchman," and the one who not only feels himself competent, but confidently assumes the publication of a monthly, weekly or daily organ. Sometimes, so confident is the clergyman that he thinks that he can direct an organ or edit a journal without neglecting his parochial duties or without detriment to his parish. There is, in our experience, only one end to such experiments, of which we have known many—the parish runs down through duties neglected or performed without heart in them, the clergyman is disappointed and the laity who have supplied the funds are soured and disappointed as well. The subscribers, the advertisers, are aggrieved, but, alas, the lesson is never taken to heart by those who have not tried the experiment personally.

#### A Backward Step.

There is an especial reason why such enterprises should be discouraged in the Church. They constitute one of the greatest foes of consolidation, of unification of clerical standing, of breaking down the barriers which existed fourteen years ago and which yet practically remain untouched. What the grievances are, the Rev. T. G. Wallace and our editorials have pointed out. What perpetuates these blocks to progress? Diocesan self-sufficiency. And among the chief

bulwarks of diocesan isolation is the diocesan paper. Parochialism and parish magazines we can understand, but we fail to appreciate the diocesan newspaper. What is it for? To disseminate local news, much of which is copied from other papers. To give information of what is being done in other fields? There are multitudinous competitors. What is the only excuse, the real reason for the existence of the diocesan paper. That it may be the organ of a few who write from month to month, excellent articles doubtless, but it dwarfs the conception of our Canadian Church and limits and circumscribes the outlook of the readers within the narrow limits of the diocese. Can we hope for better things in the future, and remove so far as in our power the barriers which in old days were a protection, but now impede expansion.

#### Bishop Dunn.

The Quebec Synod at the end of its recent session presented a complimentary address to Bishop Dunn on the occasion of his approaching visit to England. During the fifteen years of his occupancy of the See of Quebec the Venerable Bishop has given his whole stipend to the work of the Church and his devoted generosity altogether during that period has, it is said, reached the remarkable sum of \$100,000. In His Lordship's feeling reply to the address he was able to refer to the notable fact that within the period above referred to the funds of the Church Society had advanced from the sum of half a million dollars to a full million. Another most gratifying announcement was that in baptisms, confirmations, and communicants, as well as in other evidences of spiritual life there had been a corresponding advance. For a diocese numbering only some 22,000 Church people in its borders this is an exceptional showing. The "Churchman" most cordially congratulates Bishop Dunn on the address presented to him on his most successful episcopate and wishes him a safe and most happy visit to the Mother Land.

#### A NEW CATECHISM.

To a committee of the clergy of Scotland of differing ecclesiastical persuasions, that country is indebted for a Catechism, intended to take the place of that dread of Presbyterian children, the Shorter Catechism. For over two hundred years the young have been brought up on the learning by rote of this hard little book; but the tongues could answer questions which the brains could not solve. This Catechism is an attempt to crystallize doctrine, failing not altogether, but in great part to describe in plain, practical language, suited to the young, what the aim of religion actually is. For instance, the first question is, "What is the chief end of man?" To which the answer is, "Man's chief end is to glorify God and to enjoy him forever." A hard question and answer which need great explanations to enable the children to understand. And so the little book goes on with questions on election, justification, adoption, and sanctification, benefits which those who are effectually called partake in this life. The late William Black, whose novels are already being forgotten, had in one a character which was said to be drawn from life and to be not uncommon. He drew a poor girl torn with mental agony as to whether she was one of the elect and effectually called. Strange how this Catechism became part and parcel of the Scot of the eighteenth and nineteenth century. It is not Scotch. It is associated with the name of John Knox. John Knox was dead and buried years before it was compiled. "In the beginning of the blessed Reformation," it is recorded, "our wise and pious ancestors took care to set forth an order for the redress of many things in the public worship of God. This occasioned many godly and learned men to rejoice much in the Book of Common Prayer at that time set forth."

But time passed and opinions changed in Scotland, and at last, during the troublous times of Charles the I's reign a body of Divines met in Henry the VIII's chapel at Westminster in July 1643 to settle a pure faith for the neighbour Kingdom of England. The representatives were two from each English county, each university and the Channel Islands, one from each Welsh county and four from the city of London. The General Assembly of the Church of Scotland sent commissioners, five clergy and three elders, or any three of them, to this Assembly. The results were the Confession of Faith, the Larger and the Shorter Catechism, completed in 1647, which were adopted by the Scotch Kirk, but by it alone. It is curious to note that the production which is so identified with the theological life and traditions of Scotland—the Shorter Catechism—is entirely an English compilation, wrought after the Scotch commissioners had left for their northern homes. The new Catechism, if it is adopted by the Scottish School Boards will open a new era and inculcate new ideas in the coming generations of pupils. The old questions are mostly swept away, the language is softened and brought more in harmony with that of other creeds, and also referring to the temporal duties. Here is a question and answer which the English Divines of 1647 would never have adopted: "What is our duty to our country?" "It is our duty to our country to honour the King, and those set in authority; to give due obedience to the laws, and to be ready to work and to suffer for the public good." At the present time the Shorter Catechism is taught generally in the board schools in Scotland and now its long reign will come to an end. It is futile to dream of what might have been, but to exemplify the truth that men generally take up their religion because it is that of the times and places where they live, let us suppose that this Westminster assembly had been held thirty years later, how different the result would have been in both countries. And as an individual example of how easily men take up and put down the fashion of the age, there was sent as an elder from Scotland John Lord Maitland, afterwards Duke of Lauderdale, and the head of the council that dealt so cruelly with the Covenanters in Charles II's time. It is pathetic to see how certain these oldtime worthies were that they were right, and yet how tolerant they were of the mistaken views of others who had gone before. "They were not so much their own errors, as the errors of the times wherein they lived." A verdict which must now be passed upon their own compilations. Yet with it all one must honour their devout spirit and earnest, intensely earnest wish that the English people should live godly, righteous and sober lives. "It is bad parents and bad masters that make bad children and bad servants and we cannot blame so much their untowardness as our own negligence in their education." And lastly in comparing their time and ours and our multitudes of books, take to heart this passage, "Never did any age of the Church enjoy such choice helps as this of ours. Every age of the Gospel hath had its Creeds, Confessions, Catechisms, and such breviaries and models of divinity as have been singularly useful. Such forms of sound words (however in these days decried) have been in use in the Church ever since God Himself wrote the Decalogue as a summary of things to be done, and Christ taught us that prayer of his as a directory what to ask."

#### UNPROFESSIONALISM.

In discussing two physicians the other day with a friend, he said, "I like Dr. Blank, he is so professional, he takes such an interest in your case. He takes his profession seriously. He inspires one with confidence. Now the other man is a capital fellow and he is naturally bright and I believe knows a good deal about his profes-

sion. But he never s in it, and he'll talk al case. The moment medicine, he changes ing about horses of p unprofessional." Ver thing one often hears professional. He doe ously and, therefore, t respected he doesn't his work and influen he cannot fairly be c the threshold of succe llent abilities and himself justice. He i far his inferiors in ability, who do take who by their outwa the impression that their calling seriousl majority of our clerg seriously goes, we without saying the respect, at all events are now treating, rel bearing of different of manners and no is the constitution i immediate and direc er is often more dis the latter. The ca well meaning and is often responsible man who openly ar calling. In one cas remedied. Like an its own cure. In th is so insidious as tible, and there is as we like, nine-t under the bondage the whole rightly does things in the way gains our co can afford to disp the genius, and in count, and, in fac ance. The troubl of men in the wor was "just fast eno are just clever conventionalism, without it. They ality" which lifts them a nasty fall them over the interposes across unconventional. the clergy is oft cessive professio cannot be denier though to nothir ly believed. Th other and an ut reme. For bet professionalism, by its opposite parison whateve thing be possibl or who makes l manifest is inv: an influence ver his ability. He tain class of p and has furnis casm, but for the reality, and portance of hi nate respect fe principle of "e and escape th ical evils that by rushing to ately cheapen mistake alike he represents.



June 13, 1907.

But he never seems to take any interest in it, and he'll talk about everything but your case. The moment you begin to talk about medicine, he changes the subject and starts talking about horses or politics or crops. He's so unprofessional." Very much the same sort of thing one often hears of a clergyman. He is unprofessional. He does not take his calling seriously and, therefore, though personally liked and respected he doesn't inspire confidence, and so his work and influence is compromised. While he cannot fairly be called a failure he halts on the threshold of success, and with possibly excellent abilities and intentions he never does himself justice. He is "passed standing" by men far his inferiors in acquirements and natural ability, who do take, or to put it more fairly, who by their outward deportment give people the impression that they take themselves and their calling seriously. That the overwhelming majority of our clergy do take their calling very seriously goes, we think, we may safely say, without saying the difference therefore in this respect, at all events the difference of which we are now treating, relates entirely to the outward bearing of different clergymen. It is a question of manners and not of morals. And yet, such is the constitution of human nature, that in its immediate and direct results, a lapse in the former is often more disastrous than the violation of the latter. The carelessly unprofessional, though well meaning and morally blameless clergyman is often responsible for more harm, than the man who openly and flagrantly disgraces his calling. In one case the evil is met and promptly remedied. Like an overdose of poison it works its own cure. In the other case the evil wrought is so insidious as to be practically imperceptible, and there is no direct remedy for it. Talk as we like, nine-tenths of us are more or less under the bondage of conventionalism, and on the whole rightly so. The man, therefore, who does things in the conventional and established way gains our confidence. The only man who can afford to dispense with conventionalism is the genius, and in practical life the genius doesn't count, and, in fact, is apt to be a bit of a nuisance. The trouble is that there are thousands of men in the world who are like the horse that was "just fast enough to loose money on." They are just clever enough to be important under conventionalism, but not clever enough to be without it. They have a certain weak "originality" which lifts them just high enough to give them a nasty fall, but not high enough to carry them over the obstruction that public opinion interposes across the path of the eccentric and unconventional. Unprofessionalism, again, in the clergy is often due to a reaction against excessive professionalism. Some of the clergy, it cannot be denied overdo things in this respect, though to nothing like the extent as is commonly believed. Thus we have this rushing to another and an unspeakably more injurious extreme. For between the harm wrought by unprofessionalism, as contrasted with that wrought by its opposite failing, there can be no comparison whatever. The man who, if such a thing be possible, takes his calling too seriously, or who makes his sentiments on the subject too manifest is invariably respected, and possesses an influence very often out of all proportion to his ability. He may do some harm with a certain class of people, and he certainly furnishes and has furnished occasions for ridicule and sarcasm, but for all that he impresses people with the reality, and solidity and seriousness and importance of his calling. All of us have an innate respect for the man who lives up to the principle of "every man to his trade." To try and escape the possible, and mostly problematical evils that result from over professionalism, by rushing to the opposite extreme and deliberately cheapening one's office and person is a mistake alike ruinous to the Maker and the cause he represents. So many excellent clergymen do

fall into this mistake, that we are constrained to utter this word of warning, speaking as we do in this case from the standpoint of the laymen. The average layman may like to crack his joke at the expense of the parson, and he may resent too much professionalism in some cases, and we are far from denying that it may be carried too far in certain special relationships, but as a general rule the clergyman who gains his confidence and respect and who really influences him, is the man who is always everywhere and with all men the minister of Christ, who never forgets that he stands in an unique relationship with the public, and who shows it, in his dress, manners, speech and bearing, and in a hundred other nameless ways.



#### WILL-MAKING IN CANADA AND IN ENGLAND.

To the most casual observer there is a very marked contrast between Canadian and English wills, in at least one very important respect. Let him take up a copy of the "Weekly Times," the "Illustrated London News," or any paper that makes a practice of publishing the summarized contents of the principal wills made each week of the year, and he will be immediately impressed with one very common feature, as a rule conspicuously absent from the average Canadian will, viz., the very large number of public, charitable and religious bequests recorded. The amount of money bequeathed in England for objects of this kind must in the course of the year amount to a huge sum. So steady is the stream of bequests, year after year, that all our great societies have come to rely upon them as a dependable source of income, which can be averaged up in the course of, say a decade, with a degree of precision, sufficient to base reliable estimates upon for any one or two years in advance. If legacies fall off in one year there is almost certain to be a corresponding increase in the following year. The custom in short is so fixed and established that it asserts and reasserts with almost the regularity and inevitableness of a law of nature. Making all due allowance for the difference between Canada and England in the matter of accumulated wealth, it must be acknowledged that the money bequeathed for these objects in the latter named country, is out of all proportion to the miserably small sums bestowed by our Canadian will-makers. We like to think that the remissness of Canadians in this respect was due to their superior liberality while living. But this we fear is hardly borne out by the facts. We must look elsewhere for the cause, which, perhaps, after all is simply due to the fact, that this duty of remembering the Church or public institutions, when making a will, has never been generally impressed upon people. The custom in England is undoubtedly a survival from the old mediæval days, when the duty was vigorously enjoined by the Church. Why we ask is the Church silent on this subject to-day. We hear a great deal about the duty of giving, liberally, systematically and cheerfully, but this branch of giving, for some reason or other, seems to be entirely neglected by our clergy. In a long experience of the Canadian Church, and out of the thousands of sermons we have heard in our churches, not to mention the tens of thousand of orations we have listened to at Synods and missionary meetings, we do not at this moment remember one direct allusion to this duty of remembering the Church or public benevolent institutions when making a will. The clergy are certainly for some reason strangely, we might almost say, morbidly reticent on this subject. It is time they took another line, and casting all false delicacy to the winds spoke out. Almost every day of the week one reads the provisions of wills disposing of property of from two or three hundred thousand to millions of dollars, which do not contain a single dollar of public bequests. Surely this is not as it should

be. And then in the case of wills disposing of a small amount of property, of a few thousands for instance, exactly the same principle holds good. Why should it not be customary in such cases to bequeath one hundred, or fifty or even twenty-five dollars, not necessarily to the Church, but to some public benevolent institution. What vast sums of money, which no one would miss, are annually lost to good causes by the disregard of this admirable practice, so widespread in England, where the custom of leaving small amounts to societies, such as the S. P. G., the Bible Society, the Barnardo Homes, etc., etc., is followed by thousands of humble testators. We do most sincerely hope that what we have said will set the clergy thinking, and eventually talking.



#### FROM WEEK TO WEEK.

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

The General Assembly of the Presbyterian Church has been in session for some days in Montreal considering the larger issues which affect that body as a whole. It is not without significance that this assembly has met annually for years despite the expense and time involved in being representatives together from the Atlantic to the Pacific. The Methodist General Conference meets every four years, and our own General Synod meets triennially, and judging by the apparent difficulty in financing our Synod annual sessions would be out of the question with us. The Presbyterians, however, seem to face the expense with cheerfulness, for no thought is given to the possibility of reducing expenses at the cost of efficiency. A general legislative body that meets annually must keep much more closely in touch with the current problems of the Church than the one that retires from the same for three or four years at a time. We have had occasion to complain that our own General Synod when it meets after an adjournment of three years seems to be more or less out of touch with real problems that affect the Church. In the past there has been no executive to act as an administrative body between sessions and to give its attention to the working out of the problems that arise from year to year. The Board of Management is now doing this work within a certain limited sphere, namely, in purely missionary aspects of Church life. But there is no organized centre of authority acting as a driving force, seeing that the behests of the Synod are worked out and put into effect. There is no continuity between Synod sessions. We meet and dissolve, and meet again three years after. The committees appointed are only for consultation and enquiry. For the most part they have no authority to act. And what is more, with one or two exceptions, they carry on their work or fail to do so as the case may be without touching the Church public in any vital way. Now the annual session of the General Assembly would largely obviate this aloofness between legislation and the circumstances which call it forth. If, however, this be a solution is it necessarily the only solution? Could we not have an executive body that would within certain limits represent the Synod between sessions and act as an authoritative force carrying out the commands of Synod and preparing the work for the coming session!

What is the Church going to do about the question of temperance? If we felt and had the courage to say that drunkenness is all right and that it is none of our business how men act, then our silence and inactivity would be comprehensible. But when we are forced to speak upon the subject we piously deplore the evil consequence of intemperance and then go our way having apparently done our full duty. The

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curse of this business is all round us. Its effects are visible on every hand. The cry of children suffering for no fault of theirs, the degradation of men and women who have fallen beneath its power ought to awaken us to some sort of activity. But the Church in all its branches seems to be paralyzed in the presence of this subject. The fight has gone out of it. The question has become an unpopular one to handle and we are ready to go round the corner rather than face it. The present unsatisfactory condition may very probably be attributable to unreasonable and vehement advocacy of the past. It would be well if men would profit by such an experience. It sometimes happens that excessive zeal without knowledge and restraint work untold mischief to an excellent cause. The intemperate and unsound advocacy of temperance has done much to defeat the purposes which splendid men have had at heart. It created distrust and nausea and human nature is apparently so constituted that it will turn away from even a righteous cause if it be unrighteously advocated. It is not the past but the present that we are now responsible for. There is no use justifying present inactivity, because of past folly. The situation before us calls aloud for earnest, persistent effort. Let us not wait for the General or any other Synod to act, begin now. Every priest of God ought to be a force for temperance in the community both in word and example. His power ought to be felt by the boys and girls in the Sunday School, in the Confirmation classes, in all the activities of the Church. Don't let us wait for some impossible or fancy legislation to be enacted: let us act on our own responsibility now and give our help to any promising movement when it comes before us. The Churches throughout this fair country should act persistently, courageously and unitedly upon this great question. Let us act as men who have made up our minds to lead and not rest until we have public opinion fully with us.

A very interesting discussion has been in progress in the "Churchman" for some time, involving one of those points in Church polity which we would like to see distinctly and definitely cleared up. It arises out of the refusal of Anglicans to allow a non-episcopally ordained minister to officiate under any circumstances in our Church. How is our refusal justified,—we do not mean in form and words, but in reality? When we set aside all fencing and face the real question squarely, what is the answer? Is it a question of orders, or of Canon law, or of presumed expediency? We have often felt the necessity of a satisfying reply to that query, and we do not feel sure that we have yet attained it. Dr. Symonds, of Montreal, and Mr. Plummer, of Toronto, have, we think, ably set forth the dilemma in regard to the question of orders. Men quote the preface to the ordinal as settling the question off hand, but behold while the ordinal seems to be quite clear on the subject, we find that the practise of the Church has been to permit lay readers within the Church to the performance of functions which the ordinal says no man shall be suffered to execute "except he be called tried, examined, and admitted thereunto, according to the form hereafter following, or hath had formerly episcopal consecration or ordination." If we be loyal to the letter and presumably to the spirit also of this preface are we not bound to exclude from ministering in the Church, not merely non-episcopally ordained ministers from without, but unordained men from within the Church as well? If the ordinal be absolute law within the Church whence comes the authority to set up lay readers to perform the duties reserved for deacons? If then a Bishop may suspend the ordinal to authorize a layman to minister in the Church can he not exercise the same authority, if so minded, to authorize, a Presbyterian minister, we will say, to perform like duties? We certainly would like to

be made clear on that point. The Church is, of course, quite within its rights to frame its own rubrics, but one likes to know just where he stands.

If the question at issue be not a question of orders does the prohibition rest upon Canon law? If so would not this reduce the matter to one of mere expediency or wisdom? We have not felt that much would be gained by an easy interchange of duties between men who have different methods and somewhat different ideals to maintain. We are personally not yearning for the letting down of the bars to all comers, but we confess we have not been able to justify to our own inner satisfaction the impossibility of a Bishop licensing a minister non-episcopally ordained to read a lesson or preach a sermon in our Church when a layman of no orders whatever may do this very thing. This is a point on which we would desire light, and we fancy many desire the same.

Spectator.

## The Churchwoman.

### OTTAWA.

Ottawa.—The Woman's Auxiliary of St. Alban's Church held its regular monthly meeting last week, the president, Mrs. George E. Perley, in the chair. The Dorcas secretary, Miss Hague, read a letter from the Rev. W. R. Haynes acknowledging the receipt of a bale sent to the Piegan Reserve in April. An appeal was made for material for knitted articles to be sent to lepers in China, which resulted in everything being provided. Miss Yielding read a report of the diocesan annual meeting, which the members present enjoyed, and several requested that it be repeated at the September meeting in order that others who were unable to be at the meeting might have the privilege of hearing it. A vote of thanks was given to her for the excellent resume of the proceedings. Mrs. McCullough, the literature secretary, reported that all back subscriptions to the "Letter Leaflet" had been paid. Miss Bogert, the treasurer, read the statement of receipts and expenditures; \$10 was sent in for the Algoma offering, and the same sum to the twenty-first anniversary fund. The annual union Sunday School picnic of the Anglican churches will be held on June 19th to Aylmer, Que. Already seven Sunday Schools have begun preparations for the outing, Cathedral, St. Matthew's, All Saints', Grace, St. John's, St. Luke's, and St. Alban's. Others are expected to come in before many days. The children will travel by electric cars, and numerous games will be provided for them at the park.

### NEW WESTMINSTER.

New Westminster.—The annual meeting of the Woman's Auxiliary was held here on May 28th in the basement of Christ Church, which was daintily decorated with flowers, flags and "Welcome" signs for the annual meeting of the Diocesan Board of the Woman's Auxiliary of the diocese. The proceedings opened at 9.30 a.m. with Holy Communion in the church. The opening exercises of the Convention were conducted by the Rev. Mr. Stevens, of London, who is one of the secretaries of the Church Missionary Society. Mr. Stevens is now on his way back to England after a tour of inspection of the Society's work in the Orient. He had a thrilling story to tell of the sights he had witnessed in the lonely Christian Missions amid their alien and often hostile surroundings. Mrs. C. C. Owen, president of the Auxiliary, occupied the chair, and after Mr. Stevens' interesting talk, the routine business of the Convention was proceeded with. The treasurer's report showed receipts from all sources to be \$1,348.57, with a balance of \$153.34 on hand. Archdeacon Pentreath, whose address was on the programme for the morning session, spoke in the afternoon, and an address of welcome to the strangers present was read by Sister Frances, of St. Luke's Home. Mrs. Dart gave an address, and Mrs. Pentreath a reading. Reports on Chinese, Japanese and Indian work in the city were also read. There was a very large attendance in the evening. Archdeacon Pen-

treath occupied the chair instead of Bishop Dart, who was too ill to be present. All the papers read were very interesting, and were listened to attentively. Mrs. McAdam read an interesting paper on "Baby Work in India," and the rescue of Temple children in India. Another paper was read by the Rev. Mr. Bowen on "Work in the Yukon." Mr. Lester read a paper on the "University Work in India." The Rev. Mr. Grundy spoke on the Chinese work on the Pacific Coast, and Lim Yuen, the Chinese catechist, read a paper on "Chinese Work in the City." During the evening vocal selections were rendered by Mrs. Twiss and Mr. Lister, both of which were greatly appreciated. This annual meeting has been the most successful in the history of the Church, and next year's meeting will be in the same place. The following five women were elected as life members of the Woman's Auxiliary Mission of Canada: Mrs. Brenton, Mrs. McAdam, Mrs. Van Horne, Mrs. Boulton, Miss Makeham. The election of officers resulted as follows: Honorary president, Mrs. Dart; first vice-president, Mrs. Thain; second vice-president, Mrs. Van Nostrand; secretary, Mrs. Stein; treasurer, Mrs. William Godfrey; "Leaflet" editor, Mrs. Gregory; "Leaflet" secretary, Mrs. Lett; literature, Mrs. Carr; Dorcas secretary, Mrs. McKay; Girls' Branch, Miss Cousin; Junior Branch, Mrs. George Wilson; Baby's Branch, Mrs. Beacham; General Secretary, Mrs. Pentreath.

### Brotherhood of St. Andrew.

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

With the Travelling Secretary.—At the conclusion of the successful Winnipeg Convention a stop was made in that city for two days for the purpose of further conferring and planning with the Western Travelling Secretary and attending to a number of details in connection with the Convention. Train was taken Tuesday, 28th May, the first stopping-place being Sudbury, and the time being the witching hour of four in the morning. From then until breakfast time was given up to correspondence that had to be attended to, and then a call was made upon the Rev. Jas. Boydell, and a meeting arranged for the evening. A Chapter has been formed for some time at Epiphany, Sudbury, and as a result of the visit paid increased energy will be shown by the members. Amongst those present at the service was one of the members of the Chapter at Coppercliff, distant some four miles from Sudbury. The next place called at was Sturgeon Falls, and a meeting was held on the following day, Friday, 31st May. A hearty welcome was extended by the Rev. D. A. Johnston, who, when a layman, was a member of St. Alban's Chapter, Toronto; a number of calls were made, a representative meeting of men was held, and considerable interest was aroused. After a careful discussion, it was decided to meet at an early date and still further discuss the question of forming a Chapter, and it is felt that before long an active Chapter will be in operation at St. Mary Magdalene, Sturgeon Falls. Sunday was given to North Bay, Mr. Thomas arriving there Saturday forenoon, and, together with the rector, the Rev. C. E. Bishop, making a number of calls upon men, both members of St. John's Chapter and others. The Travelling Secretary assisted at both morning and evening services, giving an address on both occasions, addressed the Sunday School scholars and teachers, and also spoke to a good gathering of men and lads who met after evening service. North Bay offers a fine field for Brotherhood activities, the best north of Toronto, and the members of the Chapters there realize this, and are preparing to push forward, determined to do much for the extension of the Kingdom. The Junior Chapter, which has been on probation, has applied for charter, and they will be another addition to the growing number of Junior Chapters in the Diocese of Algoma. South River, which is under the charge of the Rev. A. P. Banks, was visited on Monday, and an active Brotherhood man found in Mr. Noel Sarney, of the Sovereign Bank, who gladly gave valued assistance to the Travelling Secretary. Names had been already sent to Mr. Thomas, the men were called upon, and in the evening the Brotherhood work was laid before those present, and it is likely that a small Chapter will gradually develop. South River is a growing place; Brotherhood work can be done there; some earnest men are there to do the work, and as the place grows, more opportunities will arise. An enthusiastic Brotherhood clergyman

was met in Canon paid to Burk's Fall Tuesday, 4th inst. Chapter had been removed, steps were other earnest men, meeting was held being given by the though it was a wet turned out, interest the matter was thoro arranged that at a would enter upon at the outlook ahead bright. Huntsville w Mr. Thomas being the new Dominion C trict. The rector a Secretary in calling and in the beautiful meeting was held of Rev. C. W. Balfour believer in the Bro most successful con parish; two Chapte there are great pos further extension c The Winnipeg Conv Thomas, who also generally, and at tl met the men and "talk." On leavit morning, Mr. Bak St. James' Junior with, and Brotherl the train. Graven day, 6th inst., and the rector, the Rev. hospitality. Two in Gravenhurst: I safely be called n vigour noticeable the reason is that hood takes an acti boys really work, done in Gravenhu the question whet done in a village. places of business bank, and a good vice held in St. giving a forcible lines, and dwelli Convention. Nex Secretary at Oril been at work fo of the rectory w meeting was held 7th inst., others bers. An earnest to continue faithf leading points of given by Mr. T result in good.

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Could.—The by His Lordsh D.D., Lord Bis mony was to l postponed on Lordship, who muda. His L accompanied by Cogan, and wa the incumbent Rev. Canon S the Churchwar cluding visito were Sir E. P. usual preliminar a petition from asking that th through. His up the nave "Domini Est for consecrati the Lord's T. In honour of presented to



June 13, 1907.

was met in Canon Allman, when a visit was paid to Burk's Falls on the following day, Tuesday, 4th inst. Although the former active Chapter had been completely wiped out by removals, steps were taken at once to interest other earnest men, and a most encouraging meeting was held in the church, the address being given by the Travelling Secretary. Although it was a wet evening, quite a number turned out, interest was shown by all present, the matter was thoroughly discussed, and it was arranged that at a future meeting the Chapter would enter upon active work once more, and the outlook ahead of All Saints' Chapter is bright. Huntsville was the next place called at, Mr. Thomas being met by Mr. Mackie Kinton, Mr. Thomas being met by Mr. Mackie Kinton, the new Dominion Council member for that district. The rector accompanied the Travelling Secretary in calling upon the men of the parish, and in the beautiful parish hall an encouraging meeting was held on Wednesday, 5th inst. The Rev. C. W. Balfour has always been a strong believer in the Brotherhood of St. Andrew; a most successful conference has been held in his parish; two Chapters are actively at work, and there are great possibilities ahead for the still further extension of the work in Huntsville. The Winnipeg Convention was described by Mr. Thomas, who also spoke of Brotherhood work generally, and at the conclusion of the meeting met the men and boys for a short practical "talk." On leaving Huntsville the following morning, Mr. Baker, the efficient director of St. James' Junior Chapter, Guelph, was met with, and Brotherhood matters talked over on the train. Gravenhurst was visited on Thursday, 6th inst., and acquaintance renewed with the rector, the Rev. H. G. King, who offered kind hospitality. Two active Chapters are at work in Gravenhurst: both Senior and Junior can safely be called model ones, and the life and vigour noticeable is quite an inspiration, and the reason is that the rector knows the Brotherhood takes an active part in it, and the men and boys really work. The splendid work being done in Gravenhurst is a sufficient answer to the question whether Brotherhood work can be done in a village. Men were looked up at their places of business in mill and foundry, store and bank, and a good number turned out to the service held in St. James' Church, Mr. Thomas giving a forcible address along Brotherhood lines, and dwelling specially upon the recent Convention. Next day found the Travelling Secretary at Orillia, where two Chapters have been at work for some time. The hospitality of the rectory was freely given, and a good meeting was held in the schoolhouse on Friday, 7th inst., others being present besides the members. An earnest address, urging the members to continue faithful work, and touching upon the leading points of the Dominion Convention, was given by Mr. Thomas, and cannot help but result in good.

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

## Home & Foreign Church News

From our own Correspondents.

### NEWFOUNDLAND.

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

**Could's.**—The new church was dedicated here by His Lordship the Rt. Rev. Llewellyn Jones, D.D., Lord Bishop of Newfoundland. The ceremony was to be performed May 24th, and was postponed on account of the non-arrival of His Lordship, who was then on his way from Bermuda. His Lordship arrived at 11.30 a.m., accompanied by his chaplain, the Rev. Cyril C. V. Cogan, and was received at the west entrance by the incumbent, the Rev. H. K. Woodward, the Rev. Canon Saunders and the Rev. J. Brenton, the Churchwardens and a large congregation, including visitors from the city, amongst whom were Sir E. P. Morris and John R. Bennett. The usual preliminary of presenting the Bishop with a petition from the incumbent and Churchwardens asking that the church be consecrated being gone through, His Lordship and the clergy proceeded up the nave to the chancel, chanting Psalm 23, "Domini Est Terra." Then the usual ceremonies for consecrating the sacred edifice and blessing the Lord's Table and Sacred Vessels were held. In honour of the event the following address was presented to His Lordship:—"To the Right

Rev. Llewellyn Jones, D.D., Lord Bishop of Newfoundland and Bermuda. May it Please Your Lordship:—We, the Church-people of the Goulds, in the Mission of Petty Harbour, desire to offer to Your Lordship, our unfeigned congratulations on this, the first occasion of your visit to this part of your diocese, to exercise your Episcopal Office. Your Lordship has been pleased to consecrate our new church, and to set apart for ever for the performance of those rights and ceremonies peculiar to our branch of the Catholic Church. We heartily thank you for this service, and desire to assure Your Lordship that it shall be our constant aim and endeavor to profit by the lessons you have inculcated in your sermon just delivered. Your Lordship will please accept also our cordial congratulations on your extended Episcopate, and our sincere desire that you may still long continue to perform the work charged upon you by the Great Shepherd and Bishop of our souls. H. Kilner Woodward, incumbent; Allan B. Williams, H. W. Chafe, Emanuel Chafe, F. Chafe, A. Chafe, T. Williams, W. D. Williams, K. Pearce, A. Chafe, Edwin Chafe, Alfred Chafe, H. Chafe, E. Williams, H. A. Chafe, H. L. Chafe, G. A. Chafe, E. B. Williams, Harold Williams, Cyril Chafe, J. Williams, Hy. Williams, W. T. Chafe, H. J. Chafe, Henry Pearce, George Bayles.

### NOVA SCOTIA.

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

**Sydney.**—Dr. Armitage, of St. Paul's, Halifax, was in Sydney on the 2nd inst., and preached at the special service of the sixth anniversary of the founding of the parish. The Rev. C. D. Schofield is doing a progressive work in this important and growing city.

**North Sydney.**—There was a convention of the Cape Breton Sunday School Association in St. John's Parish Hall, (the Rev. F. C. Ward-White, rector), on June 3rd, the Rev. A. Gale, district superintendent, and the Rev. C. W. Vernon, President and Examiner of scholars' examination papers, presented their reports, and on account of having severed their connection with the Archdeaconry, resigned. Miss M. Barrington, Superintendent of the Home Department, presented a report. The Rev. F. C. Ward-White read an interesting paper on some phases of Sunday School work. He was elected President, Mr. Wm. C. Carter, of Christ Church, Sydney, was elected District Superintendent. The Venerable Archdeacon Armitage, Chairman of the Sunday School Committee of the Diocese gave an instructive talk on teacher training. He expressed great pleasure at the good work done by the Association. On June 5th the Ladies' Guild of St. John's Church, gave a tea, at which \$76 was cleared to go towards the debt on the church.

**Halifax.**—On Sunday, June 2nd, the Sunday Schools of the city paraded to St. George's Church, where the annual united service was held, at which the Rev. A. R. Beverly preached a helpful and encouraging sermon. The Rev. C. W. Vernon, Secretary of the Church of England Institute, preached in St. Paul's Church, on Sunday morning, June 2nd, on the work of the Institute. In the afternoon he addressed the Men's Bible Class. Dr. Silas Aylward, of the Law School in St. John, will be the Alumni orator at the Convocation of King's College, Windsor, June 20th.

**Dominion, C.B.**—The Rev. W. H. Goddard-Fenwick, of Belloram, Newfoundland, has been elected rector of this new parish, succeeding the Rev. A. E. Race, who has gone to Stewiacke. The new rector is connected with Cape Breton, in that Mrs. Goddard-Fenwick was Miss Lillian Bown, of North Sydney.

**Summerside, P.E.I.**—Tenders are called for the construction of a new church to be built of brick and stone after plans by W. C. Harris, the well-known architect. This parish, or the St. Eleanors end of it, has suffered a great loss in the death of Mr. W. T. Hunt, prothonotary of Prince County, a staunch Churchman and a kind, good, and altogether loveable Christian man.

**Bridgewater.**—The Rev. A. P. Shatford, curate of St. James Church, Montreal, is spending a holiday here at his wife's home. Mr. Shatford has been in poor health, but is now much improved.

The Wolfville Branch of the Woman's Auxiliary held its closing meeting for the summer at the rectory last week. There was a good attendance. Mrs. Black, who had been appointed to reply to the address of welcome, gave an interesting account of the annual meeting at Halifax. This branch has greatly prospered under Mrs. Dixon's presidency, and now numbers over fifty members.

The Rev. W. J. Boulden, President of King's College, is to receive the degree of D.C.L. at the approaching encœnia. Synod has been called for June 25th.

### QUEBEC.

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

**Quebec.**—Friday.—The Diocesan Synod brought its sessions to a close this afternoon. There was an interesting incident just prior to adjournment, when a congratulatory address was presented to His Lordship Bishop Dunn from the clerical and lay delegates in attendance. The Dean of Quebec having asked for a suspension of the rules, then moved that the Bishop vacate the chair, and that it be taken by the Archdeacon of St. Francis. When this had been done Dean William proceeded to read the following address:—"My Lord,—In this fifteenth year of Your Lordship's episcopate amongst us, we, the clerical and lay members of the Synod of Quebec, desire to assure you of our affection and of our deep appreciation of all that you have done for this Diocese since you came to dwell in our midst. With no thought of personal comfort, and no shinking from work and fatigue, you have carried on unremittingly the arduous labours of your high office, the loftiest to which any man can be called, and the good results of your faithful performance of your duty are seen on every hand. As a Diocese, we have been richly blessed under Your Lordship's administration, and the Church in all Canada has shared with us, not only your fatherly counsel and your indefatigable energy, but also that unlimited generosity which has made the helping on of the work of Christ's Church, the chief joy of your life. Our prayers and best wishes will follow Your Lordship on your approaching trip to the Mother Land, and we pray God above all to grant you health and strength to continue for many fruitful and happy years, your work for God as Bishop of Quebec." The Dean then moved, seconded by Mr. John Hamilton, that the address just read be spread on the minutes of the Synod. The reading of the address was followed by an enthusiastic outburst of applause, which was renewed when His Lordship began his reply. Bishop Dunn, who was taken completely by surprise, made a brief, but feeling reply, His Lordship stated that he could not make reply in any adequate sense to such a laudatory address. He recognized that if one did his work and did it as well as he could he was still only doing what he ought to do. His Lordship thanked the delegates highly for the address. He could say that no man had been more blessed than he had been all through with such a body of clergy and laity. They were building up a great fabric and the diocese was making great progress. As an instance he might state that whereas the funds of the Church Society had amounted to half-a-million three years ago, they now reached a million. But the progress of a diocese, he knew, could not be summed up in dollars, he could also state that it was also making progress in membership, in communicants, in confirmation and other evidence of spiritual advance. His Lordship again thanked the delegates for their kind words contained in the address. At the morning session a resolution providing for the drawing up of a Canon to govern the election of a Coadjutor-Bishop was, after considerable discussion, referred to a committee to report at next meeting of Synod. The question of the appointment of an additional chaplain at this port in view of the immense increase in immigration was also debated at length, and the matter was also referred to a special committee. The adoption of the reports of the various Deaneries of the Diocese took up the balance of the morning session, and also occupied part of the afternoon sitting. The notice of motion in regard to holding the meetings of the Synod alternately between Quebec and Sherbrooke was postponed until next Synod. A resolution was passed requesting the Bishop to appoint a committee to consider the question of arranging a scheme for the insurance of country churches, several of the delegates stating that the present rates charged by the companies was a hardship to country congregations. A resolution testifying to the eminent services rendered the

June 13, 1907.

Bishop Dart, the papers were listened to an inter-lia," and the r. Bowen on read a paper "The Rev. work on the the Chinese Work in the al selections Mr. Lister, ciated. This successful in next year's e. The fol- life members of Canada: s. Van Horne, The election onorary presi- sident, Mrs. s. Van Nos- reasurer, Mrs. editor, Mrs. s. Lett; litera- Mrs. McKay; nior Branch, Branch, Mrs. s. Pentreath.

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—At the con- eg Convention r two days for g and planning retary and at- in connection is taken Tues- ng-place being witching hour en until break- espondence that a call was made and a meeting hapter has been hany, Sudbury, ncreased energy Amongst those of the members istant some four place called at ing was held on May. A hearty e Rev. D. A. was a member o; a number of tive meeting of le interest was sion, it was de- and still further a Chapter, and tive Chapter will Magdalene, Stur- n to North Bay, turday forenoon, the Rev. C. E. calls upon men, apter and others. ed at both morn- ng an address on Sunday School spoke to a good o met after even- s a fine field for st north of To- e Chapters there to push forward, extension of the s, which has been charter, and they g growing number ocese of Algoma. the charge of the on Monday, and ound in Mr. Noel s, who gladly gave velling Secretary. to Mr. Thomas, id in the evening aid before those a small Chapter River is a grow- can be done there; do the work, and opportunities will rhood clergyman



Synod by the Rev. Canon Von Iffland, as Clerical Secretary, for almost a quarter of a century and conveying the Synod's best wishes for his future was unanimously adopted. A resolution providing that such reports as are required by the Synod shall be printed and distributed to the delegates on the opening of the Synod was carried. Votes of thanks to the Bishop for his able, kindly and impartial service in the chair, to all those who entertained the delegates, to the city newspapers, to Mr. Bishop and the choir of the Cathedral, to the clerical and lay secretaries, and to the ladies of the Cathedral Guild were unanimously adopted. A resolution of regret at the absence through illness of Ven. Archdeacon Roe and Chancellor Dunbar, members of the Synod since its foundation, was carried by a rising vote. The Synod, after the Benediction by the Lord Bishop, then adjourned. The delegates to the Grand Synod are:—Clergy—Allnatt, Balfour, Scott, Bidwell, Parrock, and substitutes Von Iffland, Shreve, Gibbons, Stevens, Parker and Robinson. Lay—Campbell, McKinnon, J. Hamilton, and substitutes Col. Aylmer, Col. Forsyth, and Mr. Aylwin. The delegates to the Provincial Synod are:—Clergy—Balfour, Williams, Bidwell, Shreve, Scott, Stevens, Parrack, Gibbons, Von Iffland, King, Hepburn, and substitutes Parker, Robinson, Dunn, Wright, Fothergill, and Moore, Lay—Campbell, McKinnon, Aylmer, Forsyth, Parmelee, Pope, Huston, Hamilton, Carter, Aylwin, Atkinson, Meechum, and substitutes Jones, Dunbar, Stevens, Wurtele, F. C. Austin, Bowen and Chambers.

### MONTREAL.

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

**Montreal.**—Bishop Carmichael on his return from abroad was met at the station by a large number of his friends. His Lordship appeared to be greatly improved in health by his trip, and he was evidently delighted by the very warm reception given him. A short service of thanksgiving for his safe return was held in St. George's Church. That his people are delighted to have him amongst them again was very evident from the sincere enthusiasm which formed the keynote of the reception held in his honour in the Synod Hall. The entrance of the Bishop, shortly after eight o'clock, was the signal for a great outburst of cheering and doubtless the Bishop felt as pleased as he looked. In the course of the evening the Bishop was made the recipient of an address of welcome on behalf of the clergy and laity of the city. The address was read and presented by Dean Evans. Bishop Carmichael, in his reply, spoke of the comfort it had been to him to feel that he had been attended on his trip by the prayers and good wishes of his clergy and laity. He had been fortunate in having Dean Evans to take charge in his absence. To the episcopate he desired to express his thanks for helping in his absence. The Bishops of Quebec, Ontario, Ottawa, and Niagara had all assisted to shoulder the responsibility. His Lordship then spoke of the tender memories that had been recalled by his entrance to Bishop's court. "I had to enter the heritage of the best friend I ever had—my dead master, Archbishop Bond." After thanking all those friends who had helped to make his homecoming so pleasant, the Bishop spoke of his tour. The Bishop had been much impressed by London,—"that marvellous city of exquisite order." One of the most wonderful sights that any man could see was the torrent of traffic, held in control by a solitary policeman, whose uplifted hand was law. He also referred to his visit to Ireland, and to the sorrow of the Irish capital at the departure of the Rev. Dr. Patterson Smyth. But the new rector, of St. George's, said the Bishop, would find that though Ireland was one of the loveliest parts of the world it was not the whole world. He felt sure that the Rev. Dr. Patterson Smyth would soon find himself wondering why he had kept so long out of Canada. The Rev. Dr. Patterson Smyth followed the Bishop and spoke of the joy with which the Bishop's return had been welcomed in all quarters of the city. The bells of the churches had been set ringing, but they could not half express the real delight of the people at the Bishop's return.

**St. George's.**—On Sunday, June 2nd, the Rev. Dr. Patterson Smyth was inducted rector of this church by the Lord Bishop, and there was a large congregation present. The Bishop was attended by his domestic chaplain, Canon Baylis, who bore before His Lordship the pastoral staff once carried by Bishop Fulford, first Lord Bishop of

Montreal and Metropolitan of Canada. It is many years now since this staff was carried before a Bishop of Montreal, but it has long been a feature of the episcopal throne in Christ Church Cathedral. The revival of its use by Bishop Carmichael is regarded with marked favour by the Churchmen of this city. As soon as Bishop Carmichael announced the intended induction, the new rector read aloud the declaration of assent enjoined by Canon XIV. of this Province, signed by himself. The mandate of induction having been read by the Vice-Chancellor, the new rector was declared inducted, and in token thereof the keys of the Church were given into his hands, and their receipt formally acknowledged. The Lord Bishop then presented to the newly-inducted rector the Bible and the Book of Common Prayer, with the usual words of exhortation. The Rev. Canon Baylis, the Rev. H. P. Plumtre, and the Rev. J. A. Elliott assisting. The Rev. Dr. Smyth preached a most able sermon on "The Great High Priesthood of Christ Himself."

**Hochelaga.**—St. Mary's.—At the eleven o'clock service on Sunday last, two memorial windows were dedicated in this church. One, in memory of Miss Sarah Maxwell, and the other in memory of the sixteen little children who lost their lives in the Hochelaga School fire. The first is a representation of the virtue of love. A woman is standing, holding a child in her arms, while another little one is at her feet. The second is a representation of the Good Shepherd, carrying a little lamb in His arms. These memorials will stand as monuments from the members of St. Mary's, which parish suffered so bitterly in the disaster. The memorial to Miss Maxwell is presented by the members and friends of St. Mary's Church, while that to the children is presented by St. Mary's Church Sunday School, of which nine of the little ones were members. The Very Rev. Dean Evans preached a very appropriate sermon on the occasion.

**Sabrevois College.**—The annual closing exercises in connection with the Sabrevois Mission School took place Thursday evening, May 30th, at 8 o'clock in the basement of L'Eglise du Redempteur. The Very Rev. the Dean of Montreal, was prevented, on account of His Lordship, Bishop Carmichael arriving by train at the same hour, from being present at the opening. His place, however, was taken by the Hon. Superintendent of the Mission, Mr. George Hague. Seated on the platform around the Chairman were the Revs. Canon Chambers and Renaud, the Rev. Dr. Abbott-Smith, the Rev. H. Jekill, B.A., the Rev. J. L. Flanagan, the Rev. H. E. Horsey, M.A., B.D.; the Rev. E. McManus, the Rev. M. Dickson, of the Diocese of Quebec; the Rev. H. O. Loiselle, incumbent of Sabrevois, and Principal Benoit. The Sabrevois pupils gave a number of songs and well prepared pieces on the piano, after which Principal Benoit presented his report as follows:—

Mr. Chairman, Ladies and Gentlemen.—It is with heartfelt thanksgiving to Almighty God that I rise to present the report of work done in this school during the session 1906-7. The good hand of God has been upon us, and the year is crowned with His loving kindness and tender mercies. The school re-opened on the first of October last, one hundred and forty-five applications were received, out of which one hundred and seven pupils were admitted and registered in our books. Of this number eighty-seven were boarders, forty-four were French, forty-one were English, and twenty-two of mixed nationalities; sixty-five were Protestants, and forty-two Roman Catholics. This, if I mistake not, is the largest number of French and Roman Catholic pupils admitted in our schools in any year since 1883. Our boarding accommodation has been taxed to its utmost limit, while at one time notice had to be given that no more pupils could be received. Four pupils offering as boarders came in subsequently as day pupils. The session has been one of steady work and progress. The high number of marks taken by the pupils in their examinations give evidence that the teachers have done their work faithfully and well, and make us confident that the pupils we are presenting at McGill next month will acquit themselves with honour and do credit to our school. The final examinations were conducted by the Ven. Archdeacon Ker, D.D., the Rev. Canon Chambers, M.A.; the Rev. H. E. Horsey, M.A., the Rev. H. Jekill, B.A.; Mr. A. Ladouceur, and the college staff. To each and all we offer our sincere thanks. Three of our last year pupils, Master J. B. Gould, Miss Bessie Haste,

and Miss Susie Proulx, were successful in passing their Preliminary A. A. Examination at McGill University last year. For all these results we are indebted to the blessing of our Heavenly Father Who has surrounded us with a staff of teachers willing to spend and be spent in the service of God, and for the welfare of the pupils. A very important side of our work would be overlooked if I did not speak of the religious influence which has pervaded our school throughout the session. Apart from the ordinary Morning and Evening prayer, our students have had weekly prayer meetings among themselves since the opening of the school last October. In the month of November we were favoured with a visit from Mr. W. H. Thomas, Travelling Secretary of the Brotherhood of St. Andrew. A Junior Chapter was formed with 19 charter members. It has been my privilege to preside at the induction of thirty-two of our boys into this excellent organization. Nearly all of our pupils, Roman Catholics as well as Protestants, have during the past winter expressed a desire to live a better life, while eight boys have expressed their intention to devote themselves to the ministry of our Church. These are among the noblest and best results of our work. We have good reason to believe that all our pupils are leaving with better conceptions of life and duty, and with higher ideals than possibly any of them had when they entered the school eight months ago. Our Church, too, has shared in the awakened interest. Nineteen candidates were presented to the Bishop for confirmation, while at Easter fifty-eight persons received Holy Communion in L'Eglise du Redempteur. Weekly Communion has been instituted. The average number of communicants at the 8 o'clock celebrations being eighteen. Our total contributions to the Diocesan Mission Fund was \$24, and to the M.S.C.C., \$12. Taking a survey of the whole work of French Evangelization I might say in closing that we need more workers in the Church and School. Our college stands in need of new and larger buildings. We need more money to carry on the work. We need furniture, table and bed linen, also crockery, etc. We need an endowment; but more than all we need a greater interest in the good work being done for our Church through this Mission. Will not our friends contribute more largely? Will not many new friends come forward to help, while in the heat of the day we strive to win souls and advance the interests of our Master's kingdom. Ours is not a losing cause. We are gaining ground, year by year a number of converts are added to our Church from the thousands of people who are drifting from the faith of the Church of Rome into the breakers of indifference and infidelity. We are sure to win because we are on the side of truth, and on the side of God and His Kingdom. I may not close without expressing thanks to one whose kindness and benevolence have been an inspiration to Mrs. Benoit, and myself, one to whom our Mission has been long indebted for innumerable favours, and to whom as usual our candidates for confirmation were indebted for beautiful inscribed copies of the Bible. One whose name and goodness will ever

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**Missionary Department.**

**EDITORIAL NOTES.**

One of the outstanding qualities of the Woman's Auxiliary has always been its recognition of spiritual power. It has contributed largely to the material assets of the Church, but it has ever honoured the sanctuary and sacraments, and given itself unto prayer. The call that has been issued by the chief executive body of this organization to its members to observe St. Andrew's Day as a day when continuous prayer should be offered is perhaps unique in our Church life in this country. Prayer for one another, prayer for the advancement of God's kingdom; prayer for Divine guidance, inspiration and endurance in the work in hand; these things must generate power. Of course everything will depend upon the simplicity and sincerity of the devotions, not upon the beauty and seeming fitness of the act. But the members of the Woman's Auxiliary have always observed a high standard of devotion and we may depend that an act which may appeal to the imagination will be valued solely by its power to call forth spiritual energy.

Another policy that was inaugurated by the General Board of the Woman's Auxiliary is worthy of notice. We refer to the creation of a fund that may be available for assisting in the erection of churches, church halls, rectories, and schools in the West. In this the women have taken a long step in advance of our General Missionary Society. The latter organization pretends only to assist in the support of the human agent employed in missionary work. It has no money for the founding or maintenance of the necessary plant. In the pioneer stage of missions in the West certain expenditure is necessary before even a congregation can be found and when it is found it is not able unaided to provide a building and other essentials for the due ministration of the Church. It is to render assistance under these circumstances that the Woman's Auxiliary is now moving. Certain organizations in England were founded to meet such needs as these and Canada has long profited by their generosity. It is well that we, ourselves, should move in the same direction, but while this is done it is necessary that from the outset care should be taken that there is a real, not imaginary need before assistance is given. We are quite sure that Canadian Churches have been receiving grants from England when their applications could not stand the light of investigation. England has proven to be "easy," and, therefore, requests were made which would otherwise have been withheld.

It is gratifying to learn that two churches were erected and opened in the Cobalt district during the past year, although the Bishop's complaint that he has only a Catechist to minister therein hardly indicates the situation we could desire. A mining camp is an admittedly difficult place to maintain high standards of Christian life. Men are "away from home." The restraint of wholesome public opinion which has held them in check, is here withdrawn. The intense anxiety for wealth, the special temptations of the saloon and the gambling house—these are forces not easily resisted. If the Church is to be a factor of any consequence in such a place it must be represented by a man of manly instincts, unselfish devotion and strong spiritual force. It is not sufficient that a clergyman in a mining camp should be ready to minister to the men in their bodily necessities, but he must have spiritual gifts to convey as well. We have no use for the mining parson who becomes a popular hero by qualifying himself as "one of the boys." The miner in his inmost heart demands of him

who would preach, a practical knowledge of the things whereof he speaks. Cobalt is, we presume, one of the richest mining camps in the world and the Church ought to be as strongly represented there as possible. And it ought to be possible to find one or two men of the right sort to take this work in hand. The difficulty, the unconventional conditions, and the great need ought to appeal very strongly to young men with a dash of heroism and enthusiasm in them. We can imagine few things that ought to fire the hearts of earnest young men so full of zeal as the opportunity to serve where the necessity for service is so great.

We notice that Bishop Newnham of Saskatchewan calls attention to the comparative neglect of the Church for foreign settlers in Western Canada. The tide of immigration that is washing up upon our shores, brings with it Germans, Scandinavians, Russians, Icelanders, and others who settle in groups and have little or no religious supervision. They, of course, do not claim the ministrations of our Church and Anglicans have always been too sensitive about ministering to those who have not been brought up in their fold, unless specifically asked to do so. It is quite probable that these people may not turn to us for spiritual attention, but if they be not otherwise provided with Christian leadership is it not the duty of the Church to step in and teach them even as we have been taught? Christian citizenship is the ideal that the Church must hold up to those who are coming to our country to possess it. We cannot allow the world to concentrate its thoughts upon material things, but must lift up the eyes of the people to Him who is their Saviour and their King. Now let us not stand too slavishly by etiquette and say that those foreigners have been brought up in another faith and we must not interfere. If their own Churches have not followed them then there is no excuse for us standing aside, but in any case we should not shrink from the responsibility which the presence of these people in our midst clearly imposed upon us.

We would call the special attention of our readers to the leading article in this department by the Rev. D. J. Neugevirtz on the Mission to the Jews in this Country. Mr. Neugevirtz gives a most interesting and instructive account of what has been done and clearly points out the opportunities that lie before us. In the city of Montreal there are to-day about 30,000 Jews, where twenty-five years ago there were less than 1,000. The same rapid increase is taking place elsewhere. Mr. Neugevirtz has commended his work to the clergy of Montreal by his sane, devoted and quiet methods. This mission has had to fight for its existence, not with strangers, but with those who might naturally be its friends. Churchmen have not yielded their support readily to this undertaking, but the sensible zeal that has been thrown into this mission has overcome many prejudices. We trust that Churchmen will read the article through.

**NOTES FROM THE FIELD.**

**Qu'Appelle.**—In the Diocese of Qu'Appelle eight clergy were added during 1906 to the working staff of the Bishop, bringing the list up to 51 against 43, twelve months before. Churches were built and opened at Langenberg, Cupar, Foxleigh, Carlyle, Manor, Hill Hall, and Weyburn. Parish rooms have also been built at Kamsack, Summer, Riga and Condie. Vicarages have been built or provided at Heward, Sintaluta, Sheho, Rouleau, Buffalo Lake and Estevan.

**Rupert's Land.**—The number of clergy actually engaged in Church work in this diocese in 1906 was 95, an increase of 10 over the previous year. Three missions were raised to rectories, bringing the list of self-supporting parishes up to thirty. Eighty-one missions receive help from the Diocesan Mission Fund, only forty of which had the regular ministrations of clergymen. Thirteen were in charge of lay readers,

and nineteen had to depend upon students during the summer for services. New churches were built during the year at Clanwilliam, Harrowly, Ninga, Solsgrith, Rossburn, Graysville, Foxwarren, Reston, Stony Mountain, Pierson, Elya, Little Britain, Kenton, Roland, Brandon, Winnipeg (2)—17. New missions were opened at Binscarth, Group, Wakopa, Beausejour, Bonrie Doon, Balmoral, and Winnipeg (2)—7.

**Calgary.**—The Bishop of Calgary reports that a large part of his diocese is not reached for services, and while there is urgent need for at least 23 additional clergy, fully 30 could be provided with work if grants in aid towards their maintenance were forthcoming. Yet of the 30 practically only one can be appointed until we receive more help either from Eastern Canada or England. Information is not to hand to show exactly what progress has been made during the past year in the way of new missions opened, new churches and rectories built, or new clergy added to the diocesan staff.

**Saskatchewan.**—Bishop Newnham reports that he has received eight new clergy into his diocese during the year 1906, and 17 Catechists. The working force of the diocese consists of 25 clergy and 19 Catechists, but since this report was given out Archdeacon Lloyd has returned from England with upwards of 40 lay readers. Referring to the necessity of overdrawng his resource the Bishop says: "It is my intention not to cease this policy of accepting all suitable clergy and lay readers till either the demands of the constantly increasing settlers and districts are better supplied or the deficit becomes too serious. But even with this rather venturesome policy we have scarcely met the most pressing claims of our own people, and have not been able to attempt the missionary work which we ought to undertake among those foreign settlers who would accept our ministrations. There are great Scandinavian and German districts where we should be at work to the gain of our Church in members, strength and solidarity, as well as to the benefit of the country and the glory and honour of our Master."

**Algoma.**—Bishop Thorneloe reports two new churches opened and paid for during the past year in the Cobalt region. He adds that, "besides building our churches we have barely managed to maintain a Catechist when we should have had all through the year an experienced and able priest at work."

**Ottawa.**—At the recent meeting of the Executive of the Woman's Auxiliary of All Canada the following resolutions were passed. Resolved: "That this Executive Committee urge upon the Diocesan Boards the importance of the establishment of a "Special Fund" to aid the Church among the white settlers. That whereas this Executive Committee considers it advisable to establish a General Fund for the building of churches, church halls, and parsonages in the North-West in those localities being rapidly populated by white settlers, be it resolved that the auxiliary be urged to make grants towards this General Fund. This Church Building Fund shall be administered annually by the General Board of Management." "Resolved that this Executive most earnestly desire a more general observance of St. Andrew's Day as a day of special intercession for missions. As a means to this end they would urge the Diocesan Boards to manage the holding of continuous prayer in as many of the churches as possible on that day, members of the Auxiliary taking back one-quarter or half an hour throughout the day."

**Athabasca.**—Bishop Reeve says: "As our church here (Athabasca Landing) a log building, besides being too small has to be removed, we are asking a few friends and well wishers to aid us in erecting a new one in memory of Bishop Young, who was called home in 1905. It is thought that a church at the doorway into the great north land, where he lived and laboured so long for the Master whom he loved to serve and where he was so much respected, would be a very fitting tribute to his memory."

**Caledonia.**—Bishop Du Vernet says: "For some time past I have been holding services in the Grand Trunk Pacific dining room at Prince Rupert, but yesterday I secured permission to erect a church hall, which I hope to make a useful building in the early stage of development. We have a fine lot of young men, surveyors, etc., many of them from Eastern Canada. We shall endeavour to make our church hall an attractive place during the week as well as Sunday. The

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cost of building is high, and for this reason I am leaving the inside unfurnished at present but even by leaving aside all extras this very necessary building will cost more than I can hope to collect from the men. I held the first service in Prince Rupert, June 17th, 1906, when there were only a few tents and one shack. No women. Last Sunday evening there were seven married women at our service.

**India.**—"In the foreign field," says Bishop Montgomery, "India holds first place in the transactions of the month. We have had brought before us by the Bishop of Madras a problem of first importance. In the face of financial anxieties, he has asked us practically to review our whole policy in India, and especially in South India, in regard to the great lines of Christian effort. The Bishop has been overwhelmed by the problems in the Telugu country, where thousands of lower-caste people are ready for evangelization if there were teachers enough for them. He has asked us, almost as a counsel of despair, whether the time has not come almost for a reversal of policy; whether we ought not to withdraw from higher education and its increasing expense in order to throw our whole weight into preaching the Gospel to the poor, turning in some sense from the educated classes, since their response to us has been outwardly so slow. We have taken all possible advice before we have answered. We have consulted experts in addition to all the members on our Committee, so many of whom have spent their lives in the Madras Diocese; the Madras men, indeed,



Rev. D. J. Neugewirtz, Superintendent of Jewish Missions, Montreal.

form the largest section on our India Sub-Committee at this time. The opinion of all has been unanimously given against any attempt to withdraw definitely from higher education in India. We believe that the policy of the past in making education in all its branches under Christian teachers an indisputable part of mission work has been amply justified. It was the pressure of men like Bishop Westcott, of Durham, which made us more than ever forward in claiming a place in the great centres of Hinduism and Mohammedanism for Christian teachers, prepared to meet all on the highest intellectual platform with utmost respect, yet with Christian and with abiding hope. We believe that the large sums spent in Calcutta, Delhi, Trichinopoly, Tanjore, Masulipatam, and elsewhere have not been thrown away; nay, that work among the less educated depends to a large measure upon work among the most educated, since the latter cheers and strengthens the former. We cannot let the best intellects in India be trained solely in secular colleges and believe as much as ever in the permeating effect on character and life in India of the leaven of Christian influence exercised by Christian teachers, who have become the guides and mentors and examples of thousands who have not yet accepted the Faith of the Gospel. Whereunto this will grow we know not, but we live in hope. At the same time, while we must face the prospect of additional expense in such colleges as Trichinopoly under new Government regulations, and are prepared to meet it, we are also assuring the Bishop of Madras that we fully appreciate the extent of his anxieties in the Telugu country and elsewhere, and are prepared to help him to maintain

there a larger staff of competent English clergy. Indeed we are on the point of despatching to the Telugu country at least three clergy as excellent recruits, and shall try to add more to the number. We believe we may assure the Church in South India that nothing will ever induce us to be content without at least one great Christian college for the purposes of higher education. At the same time we are full of sorrow that our neglect of opportunities in the Telugu country and elsewhere should have led the Bishop to consider that aid for such work could only be bought at the price of the sacrifice of higher education definitely and avowedly in Christian hands.

#### MISSION TO THE JEWS IN CANADA.

Rev. D. J. Neugewirtz.

There are signs that Missions to the Jews are in a fair way to become part of the Church's care and support in Canada. As a contribution to this change of attitude on the part of our Church and people it will perhaps be useful to recall what has been done in past years. Early in the last century a friend of Jewish work here and there would send in a contribution to the London Society for promoting Christianity amongst the Jews. After a time, in some of the older dioceses collections began to be made for the cause of Jewish Missions on Good Friday; and little by little other dioceses followed suit until at the present time the practice has become quite general. Bishop Helmuth, of Huron, himself a Hebrew Christian, stirred up much interest in the Society; and his worthy successor, Bishop Baldwin, instituted in 1884, the practice of issuing a pastoral letter appealing for funds for its work, a practice which is still continued



Jewish Children's Picnic.

every year before Good Friday. The first definite steps taken towards the gathering together of these scattered forces was the appointment of the Rev. Johnstone Vicars, of Toronto, as Secretary for that diocese in 1882. Amidst many discouragements and in the face of some actual opposition, Mr. Vicars took the first steps of organizing what was then called the Toronto Diocesan Association of the London Society, and laid the foundations of the Canadian Auxiliary. He laboured on with singular fidelity and after the lapse of a few months his work was perseverance until his death in March 1886, entrusted to the Rev. T. S. Ellerby, of Toronto. He laboured with much devotion to the cause and was privileged to see the contributions to the Auxiliary largely increased. Mr. Ellerby passed away on the 17th June, 1892. He was succeeded by the Rev. J. J. Hill, who together with Mrs. Hill were faithful labourers, and did much to advance the interests of the Auxiliary. He died in 1896 after four years of loyal service. The next appointment was that of the Rev. Dr. Beaumont, of Parkhill, Ont. He continued in office only two years, and at his retirement our present Secretary, the Rev. A. F. Burt, of Shediac, N. B., took up the work. But little direct evangelistic work could be done in Canada during the early years of the Auxiliary's history. Living in other lands there were almost as many millions of Jews as there were hundreds in this. Obviously these great centres of Jewish life had the prior claim. The census of 1881 gave the number of Jews in the Dominion as 2,993, of whom 811 were in Montreal, 534 in Toronto. Early in the century some efforts were made on the part of individual friends of the Society to evangelize such Jews as they from time to time would come into contact with in different parts of the country. Several conversions were reported, among which the baptism of Henry

Abraham Joseph, by the Rev. Dr. Fuller, and of Meyer David Rosenberg and his son, are the best known. During 1881 to 1891 the number of Jews in Canada had almost trebled itself, the census of 1891, giving the total as 6,414. In 1895 Miss Vicars was appointed lady missionary to the Jews in Toronto, and she laboured with much Christian devotion and earnest desire to win some of them over to Christ. In the same year, a deputation was sent out from England to inspect the whole Dominion in view of a possible forward movement in connection with the Auxiliary. They were warmly received by the Bishops and people generally, and it was made clear to them that there was a very promising and increasingly important field for evangelistic work in Montreal. At that time the Rev. J. McCarter, a Presbyterian missionary, was, however, already in the field. The Committee being anxious to avoid any action that might seem to conflict with Mr. McCarter's mission, refrained from taking further steps so long as he was at work. According to the census of 1901 the Jewish population of the Dominion had again almost trebled itself, having increased to 16,432, of whom about 12,000 were resident in Montreal. On hearing of the resignation of Mr. McCarter in the fall of 1901 the Committee decided to proceed with the organization of a mission. In April, 1902, Mr. I. T. Trebitsch was appointed as the Society's missionary in Montreal; a mission house was secured, and the missionary installed therein. The mission was formally opened by His Grace the Archbishop of Montreal on the 16th of October, 1902, and was carried on by Mr. Trebitsch for a time until August, 1903, when the present missionary was sent out from London to take up the work. According to the latest estimate there are now some 25,000 Jews in Montreal. These come from all parts of the world, but chiefly from Russia, and while they

all know the language of their respective countries the Yiddish language is the means of communication amongst them. It is a common sight to see advertisements of railways, theatres, and even ordinary houses of business set out in Yiddish in order to attract the eyes of the Jews. Also in parliamentary and municipal elections the candidates are obliged to address themselves to the Jewish electors in Yiddish, which is generally done by means of an interpreter, who is a Jew. Thus the Jews have not only increased in number, but also in influence and power. In Montreal there are three classes of Jews. First, the fanatical and intolerant class. Those who prefer the Talmud to the Word of God, who believe that this world was created especially for their benefit, and that all others are merely trespassers. They believe that sooner or later God will give them power to avenge themselves on all the nations who have persecuted them. These are very difficult to approach on account of their deep-seated prejudices against Christianity, but once their scruples have been overcome, the task becomes easier, because of their knowledge of and belief in the Word of God. The second class is constituted by the Reform Jews. A Jew of this class prides himself on being a son of Abraham, because born of Jewish parents and circumcised the eighth day. He rejects, not merely the Talmud, but also the inspired teaching of the Old Testament. He is easy of access, open to the discussion of Christianity, but very difficult to convince; for he must be taught not only the A. B. C. of Christianity, but also of Judaism. If hard pressed he will admit that Jesus of Nazareth was a great Jewish reformer, but with regard to the merits of Christianity he will say that there is good in every religion, if the ideals of them are carried out in practice. Thirdly, there is the sceptical class, comprising

the Infidel, Secular, very numerous in America, where in which they ad and uninterruptedverts to their was something of the look upon our id theories of the pi of all for the mi must be convinc self; like the fool is no God." Th synagogues in M performed and th the religious cor be satisfied with the shell, but no spiritual life, be and the object o for Christ. We before Israel, be power of God t both Jews and C antly confirms i faith in Rabbi interest in Chri Others have bee again have been of whom some by being baptiz take this step, w and is followed tion. Our miss spacious, but g The numbers c sed through its opportunities f terest manifest

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the Infidel, Secularist, and Socialist. These are very numerous in Montreal and other large cities in America, where they have their meeting places in which they advocate their doctrines freely and uninterrupted, and seek to make new converts to their way of thinking. These Jews know something of the Old and New Testament, but look upon our ideas of God and religion as theories of the past. This class is most difficult of all for the missionary to deal with, for they must be convinced of the Divine existence itself; like the fool, they say in their heart, "There is no God." There are no less than fifteen synagogues in Montreal in which services are performed and the Talmud studied; but we know the religious condition of the Jews too well to be satisfied with it. Modern Judaism contains the shell, but not the kernel; they are without spiritual life, because they are without Christ, and the object of our mission is to win the Jews for Christ. We raise our testimony for Christ before Israel, because we believe that He is the power of God to save all that come unto Him, both Jews and Gentiles. And experience abundantly confirms this. Many Jews have had their faith in Rabbinical Judaism shaken, and a warm interest in Christianity awakened in its stead. Others have been pricked in their hearts. Others again have been convinced of the truth of Christ of whom some have openly confessed their faith by being baptized, while others still hesitate to take this step, which for a Jew is a very hard one and is followed by much suffering and persecution. Our mission house in Montreal is not spacious, but great things have been done in it. The numbers of Jews have been great who passed through its doors, and great have been our opportunities for witnessing, great again the interest manifested by the people and great the im-

pression made on them. Thoughtful Jews, who attend the mission, soon observe that no attempt is made there to proselytise, but only to lead men truly to God and to true faith in Him. Great care is exercised in the matter of admitting converts to baptism. Every safeguard is thrown around the sacred font, so that its waters may not be poured upon any who are unworthy. It is a rule of the Society that none shall be baptized until a long probation has been served, and until every precaution has been taken to ensure, as far as human wisdom can, the sincerity and good faith of the candidate. So that for every one who receives the rite, there are many who have seemed to desire it, but who were not found to be prepared to suffer the loss of all things that they might win Christ, and who were consequently rejected until all doubts were set at rest. Those whom we name converts must be of a good character whom Jews and Christians alike must recognize as new creatures in Christ Jesus. Among those who have been truly converted to God in our mission, is a young man from Jerusalem who came to Montreal about three years ago. He attended our meetings regularly and seemed to be much impressed by the word of truth which he heard. After careful instruction in the New Testament, he was baptized in St. Martin's Church on the 22nd of February, 1905. A few months later he was confirmed in the same church, by the Archbishop of Montreal, and lately he was appointed by the Society as Colporteur in the Montreal mission. Being a converted Jew and speaking several languages he finds many opportunities to witness a good confession before his unconverted brethren here. Another interesting case of real conversion to

God is that of a young Jewess, who was an Atheist. She came to our mission for the first time, about a year ago, and sometimes she would stand up in the meeting and denounce us for preaching Christianity to her people. Yet, she continued attending the meetings regularly every Sunday evening, and she also brought other Jewish women with her. After a while, she became interested in the Gospel and by the grace of God she has been convinced of the truth of Christianity. She was visited in her own home by Miss Etches, who read to her every time a portion from the Word of God and prayed with her, and about a month ago she confessed publicly as having accepted Christ as her Saviour and Messiah. The faith of this young woman was soon put to a severe test, her own relations and friends have cursed her, and told her that she would soon die; lately, she underwent an operation with her eye, which had to be taken out, and is suffering much bodily pain still, but in spite of all these trials she remains true to her faith, and is daily growing in grace and in the knowledge of Jesus Christ. Such results as these go to prove whether missionaries to the Jews are a failure or not. The work which is carried on in the Montreal mission is many-sided. In addition to the regular Sunday evening services, we have educational classes, and Bible readings for the Jews three times a week. At seven o'clock p.m., the reading room is opened, where in addition to the Yiddish, German, Roumanian and English newspapers, a large variety of missionary literature, besides Bibles, and New Testaments is provided. At eight o'clock the educational classes commence when newspapers and other literature are laid aside, and the men are taught to read and write English by a staff of voluntary teachers. These classes are closed with a short Bible

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Group of Workers in the Jewish Mission, Montreal.



Christmas Tree for Jewish Children, Montreal Mission.

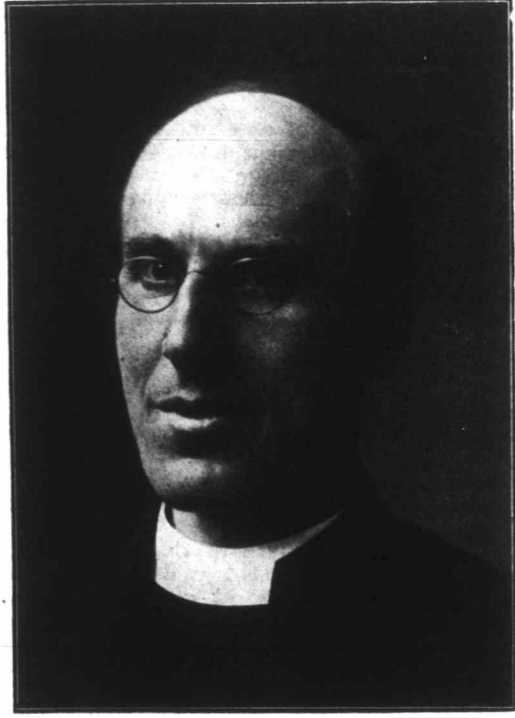
reading and with prayer. On Thursday evening, from 8 to 9.30 p.m., a social club for young men is held where innocent recreation is provided for them, and by this means they are kept from the pool-rooms, gambling places and other temptations. A Messianic evidence class is held on Saturday afternoons from 4 to 6 o'clock, when the Messianic prophecies in the Old Testament are studied and compared with the New Testament. Many have expressed their astonishment that their learned rabbis do not see these truths, and that they themselves have not noticed them before. The result is that they buy copies of the Old and New Testament to study for themselves the claims of Jesus to be the Messiah and King of Israel. During the feast of Passover, and on other occasions, special services are held for the Jews, either in a church or in a large hall, with good results. The attendance at these services has sometimes been very large, as many as 200 have been present in St. Martin's Church on Good Friday afternoon, and their behaviour and attention was equal to that of an enlightened Christian congregation. Besides preaching the Gospel in the hall, we further seek to spread the truth by distributing missionary literature among the Jews in the streets and in their homes, and speaking a word for Christ at every suitable occasion. It very often happens that interest in Christianity is at first awakened in a Jew by reading a tract. As an instance of this we may cite the case of a Jew who came to the mission some time ago. It was seen that he was a stranger, and one of the staff, entering into conversation with him, asked him how he obtained the address of the mission? He replied, "Com-

ing home from work one day I found a tract on

was in Russia I never shaved my beard or worked on the Sabbath, but since I am here I have to do it, because I work among people who work on the Sabbath and shave their beards. I know that I do wrong, my conscience tells me that I break the law of God, but what can I do?" I answered him: "Ah! my friend, it was for just such as you that Christ came. He fulfilled the law for us, and now, we who believe in Him are no more under the law, but under grace." I could see this man standing before me; his heart was crying out, Oh! that I could only believe in this Jesus! But he was thrust aside by others desiring to ask more questions. So the evening wore on till it was ten o'clock when I rose to go. Still they would hardly let me pass, crying: "Answer me this one more question." But, I said, "Come to the mission house to-morrow and you shall have all your questions answered by the missionary there." So I wished them all good night and left. Many of them came to the mission the next day and we had a very good meeting indeed. A great opportunity is also found in hospital visitation. Sympathy and kindness shown in the days of affliction bring forth feelings of true friendliness and many an invitation to visit the homes of the convalescents results. On one occasion of this kind we had a little congregation of interested Jewesses earnestly listening to us while we told the story of the Cross. One of them said: "I like the teaching of Jesus better than of our rabbis, because it lifts up a woman from her low estate and gives her her rightful position in the world." "It is good teaching and I could believe in Jesus, but why must we be baptized?" It very often happens that when there is sickness in the home of those who thus make our acquaintance, the people



send for us in preference to sending for their own rabbis, and advice and even Christian prayers are solicited. These visits are also having a beneficial influence on Jewish home life, and in many instances the people have started to read



Bishop A. E. Joscelyne, Jamaica.

the New Testament. Work amongst the Jewish immigrants is affording us many opportunities to witness for Christ and that not only by personal testimony, but also through the distribution of New Testaments and literature. We often receive letters from Jews to whom we had given New Testaments before they left Montreal, in which they testify of the good which they have received from reading the same, and also that their views about the Lord Jesus Christ have totally changed. One man who was a frequent visitor at the mission house, has written to us from the Diocese of Ontario, asking for New Testaments in Yiddish and English to distribute among his Jewish friends. Lastly, there is also an effort made to reach the Jewish children with



Church College, Kingston, Jamaica. Warden's Rooms.

the Gospel, and to bring them early under Christian teaching and influence. This work is, however, very much opposed by the rabbis, and this makes it, of course, very difficult to get the children to attend our Sunday School regularly, but, nevertheless, we have been able on frequent occasions to gather as many as sixty boys and girls and to tell them about the Friend for little children. In the accompanying illustrations we show some of our young people at a Christmas tree gathering in the mission house, and also at a picnic with their mothers in the country.

**Ottawa.**—The Jewish work in Ottawa was commenced by the Society in January 1906 with the consent and full approval of the Bishop of the diocese. It is an outpost of the Montreal mission, and visits are paid to it from time to time by the head missionary. We have for some time watched with great interest the steadily increasing Jewish population in that place, and there are now not less than 2,500 Hebrews in

this, the capital of the Dominion. There are three synagogues and two rabbis, and the people seem to be in a prosperous condition. A mission hall, which is situated between two synagogues, has been very kindly placed at our disposal by the Rev. Canon Pollard, in whose parish most of the Jews had taken up their abode, and with the kind assistance of the Brotherhood of St. Andrew the work is progressing favourably. It is yet too soon to speak of any visible results at this station, but we believe that in due season we shall reap of the fruit of our labours if we persevere and faint not. So far the work consisted chiefly of visiting the Jews in their homes and trying to win their confidence, and although this was very difficult, at first, owing to the great opposition shown by the rabbis; yet God has wonderfully undertaken for us, and has given us favour in the sight of a number of Jewish families to whom we have now access with the Gospel. We have also visited their synagogues on the Sabbath day and presented the claims of Jesus of Nazareth to many of its members, both by lip and through the printed page of our literature. Much has been done, moreover, by distributing tracts in the streets and shops, and by giving lessons in English and all this will help to break down existing prejudice, and to prepare the way for more effectual work in the future. Thus it is our privilege to further the Kingdom of Christ among His beloved people, and our prayer is that these, our feeble efforts may be blessed to the glory of God's name and the salvation of Israel. In closing, may we ask our friends, both from the clergy and laity, kindly to remember us and our work in their prayers. The object of our mission is great and weighty, and our opportunities abound on every hand. Let us be up and doing, and may the Lord help you to contribute towards the maintenance of this work amongst His beloved people in Montreal, in Canada and in all the world.

#### CHURCH WORK IN JAMAICA.

By Right Rev. A. E. Joscelyne, D.D.,  
Coadjutor Bishop.

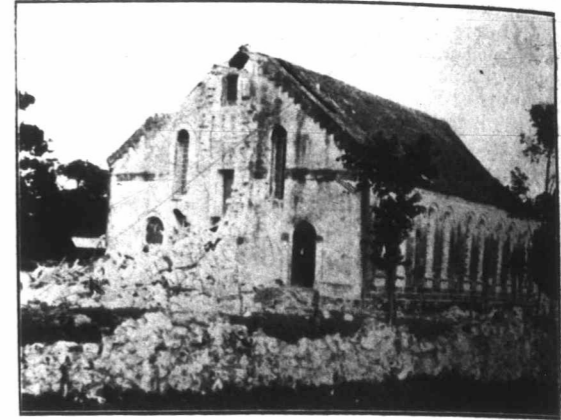
Jamaica is said to be one of the three most beautiful islands in the world, the other two being Ceylon and Java. Its chief beauty lies in its great range of mountains and well-wooded hills, as well as the number of rushing rivers and pic-



Harbour Street, Kingston, Jamaica, After the Disaster. Taken from the Treasury Steps Looking West.

turesque streams that break up the landscape. The chief products of Jamaica are sugar, coffee, bananas, oranges, grape-fruit, and last, but not least, pimento, called in England, allspice. The population is well over 800,000, and the clergy number about 94. Travelling on the island is done partly by rail, partly by buggy, the roads being unusually fine and good for driving. The Church in Jamaica is strong, the number of registered Communicants last year being about 41,000, and the number of those Confirmed last year being well over four thousand. For more than twenty-six years Archbishop Nuttall has presided as Bishop over the Church work in Jamaica, and has proved himself at once a great statesman and a great Christian. So remarkable is the confidence placed in him by all sections of the community that he has just gone to England, as the authorized delegate of the whole colony, to confer with the British Government on matters of future administration in the island. The earthquake of January 14th last, not only

meant the loss of a thousand lives and the destruction of almost every building, but has laid upon the Church of England in that island the colossal task of entirely rebuilding fourteen churches from the ground, and repairing as many as forty other church buildings. Of the churches destroyed, Kingston Parish Church, a fine old structure two hundred years old, with many valuable monuments, is perhaps the best known. The last service that Bishop Joscelyne conduct-



Buff Bay Church, Shattered by the Earthquake.

ed in that church was about six weeks before the earthquake, when a great congregation of eight hundred men met for prayer and instruction on a Wednesday evening in Advent. The Church Theological College, where men are trained for the Ministry, is in ruins, and the warden of the college, who lately came out from London, has been taking his meals and doing his work largely under a mango tree for some weeks since the earthquake, while the Archbishop has been writing, giving interviews, and often sleeping in his wooden coach-house. Toronto Churchmen have done something to help the Rebuilding Fund, and Bishop Joscelyne expects Churchmen in Montreal to contribute at least \$5,000 to help their distressed fellow-subjects. Canada is just now looking for closer ties of commerce with the West Indies, and it is earnestly hoped that generous sympathy and generous gifts may go out to the Coadjutor Bishop.—Mandeville, Jamaica, B. W. I.

#### SPEECH.

Talk Happiness. The world is sad enough  
Without your woes. No path is wholly rough.  
Look for the places that are smooth and clear,  
And talk of them to rest the weary ear  
Of earth, so hurt by one's continuous strain  
Of human discontent and grief and pain.  
Talk Faith. The world is better off without  
Your uttered ignorance and morbid doubt.  
If you have faith in God, or man, or self,  
Say so—if not, push back upon the shelf  
Of silence all your thoughts, till Faith shall come.  
No one will grieve because your lips are dumb.  
Talk Health. The dreary, never-ending tale  
Of mortal maladies is worn and stale.  
You cannot charm, or interest, or please.  
By harping on that minor chord, disease.  
Say you are well, or all is well with you,  
And God shall hear your words and make them true.

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be held in grateful remembrance in this Mission: God bless Mrs. Gault and crown her with all the desires of her heart. Thanks are also sincerely given to our Hon. Superintendent, Mr. George Hague, whose kindness and generosity have enabled us to present prizes to every deserving pupil, also Mr. H. J. Mudge, to the teachers, and to Mr. E. M. Renouf for presenting prizes; and to Drs. H. Hamilton, Newman and F. E. Watier for giving their services gratuitously to our pupils; to the editors of "L'Aurore," "The Canadian Churchman," "The English Churchman," "The Record," "The Greater Britain Messenger," the "Orillia Packet," and others, for sending their papers gratuitously to our schools; to the teachers who have nobly seconded my efforts and always endeavored to make my work easy; to our servants whose devotion to duty has helped to make our school a home to which most of our pupils are expecting with pleasure to return next Fall. Last but not least, I would express thanks to the members of the Finance and House Committee who have continually aided me with their advice and mature judgment, and whose prayers and sympathy have upheld me throughout the session. Above all let us lift up our voices and say "Laus Deo;" Praise God. The Bishop's Commissary, Dean Evans, having arrived, Mr. George Hague requested that he be allowed to withdraw. The prizes were then presented by the Dean to the pupils, each one coming to the platform as his or her name was called. When this part of the programme had been ended, the Chairman called upon the clergy present to make short addresses. The Rev. Canon Chambers, rector of St. Stephen's, Lachine, gave some illustrations of boys who had been educated in Sabrevois, the parents of whom had spoken to him of the great change for good which had taken place in their children after they had been a little time at Sabrevois. These schools, said Canon Chambers, were a model of the condition which should prevail in Canada,—English being educated side by side with French, and living in harmony and mutual confidence and respect. The Revs. H. Jekill and H. E. Horsey then told of the pleasure they had had in correcting the examination papers, and their appreciation of the high standard reached by the pupils. The Rev. Mr. Flanagan congratulated Principal Benoit on the work done by his pupils; the Rev. Canon Renaud and Mr. Dickson both remarked on the spiritual work being done by the schools and thought that the eight young men who had offered for the ministry during the session were the strongest evidence that Sabrevois College was doing the work for which it had originally been founded. The Dean of Montreal spoke eloquently of the late Archbishop Bond who had always been the strongest and best friend of the Sabrevois Mission, he expressed the hope that other friends equally earnest and interested would be raised to carry on the work so faithfully done by the late Archbishop. The exercises were brought to a close by the pupils singing "The Maple Leaf Forever," and "God Save the King." The audience was then invited to the college building where Principal and Mrs. Benoit held an informal reception. Besides the clergy already mentioned, and the parents of the pupils, a large number of friends of the Sabrevois Mission were present.

## ONTARIO.

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

**Belleville.**—St. Thomas' Church.—His Lordship held a Confirmation in this church on Sunday, the 2nd. There were 21 males and 18 females presented for confirmation.

**St. John's.**—In the afternoon the Bishop confirmed four in this church.

**Christ Church.**—In the evening Confirmation was held in this church, and 20 were confirmed.

**Actinolite.**—A most successful social was held here by the church last month. The proceeds amounted to \$18.60.

**Camden East, Yarker and Newburgh.**—The Right Rev. the Bishop of Ontario, Dr. Mills, will (D.V.), consecrate the parish church of St. Luke, Camden East, Sunday, June 16th, at 10.30 a.m., the Rev. Rural Dean Dibb, the Rev. A. L. McTear, and the Rev. T. F. Dowdell, assisting. The Rev. F. D. Woodcock, rector of Trinity Church, Brockville, a former rector of St. Luke's Church, will preach the consecration sermon. A printed service containing consecration prayers will be given to the congregation. All regret that the

Rev. A. Elliott, rector of Carleton Place, another former rector of St. Luke's, can't be present. The corner-stone of the old St. Luke's Church was laid March 4th, A.D. 1844, by the then Bishop of Toronto, Dr. Strachan, the Rev. T. Shirley being rector. The corner-stone of the new St. Luke's Church was laid A.D. 1898, by the Hon. Clark-Wallace; the Rev. F. D. Woodcock then being rector. The mortgage debt was paid off and mortgage discharged, September, 1906. The Rev. C. E. S. Radcliffe being rector, Messrs. Wm. Uens and J. W. Mowbray being wardens, and Samuel Greenway, Treasurer. The Bishop will also preach (D.V.), at Newburgh at 3 p.m., and confirm at Yarker, and consecrate the new altar at 7.30 p.m. The clergy attending will bring red stoles.

**Coe Hill.**—The Bishop visited this Mission on May 28th and 29th. St. Mary's Church, Ormsby, was nicely decorated with flowers. The incumbent said Evensong. The Bishop's text was Prov. 4:23, and he showed, in an instructive sermon, why we should take care of our hearts and how. There was a good congregation, and many called on the Bishop at the hotel, where he and the Rev. J. W. Forster were entertained by Mr. and Mrs. S. Stanlick. At Coe Hill there was a celebration of the Holy Communion in St. Michael's Church, the Bishop being the celebrant. The Bishop's text was Ephesians 4:20-24. The sermon was powerful, adapted to the spiritual needs of the parish, and ought to result in great good. Mr. and Mrs. C. Muffet entertained the Bishop and the Rev. J. W. and Mrs. Forster to dinner. At Farlay, the Rev. James Dixon assisted at Evensong. The Bishop's text was Hebrews 2:3, and he showed how we should value the work of Christ for our souls. It being the first anniversary of Mr. and Mrs. Thomas Neil's wedding, the Bishop baptized their infant. The Rev. Mr. Dixon took the Bishop to Bancroft.

## OTTAWA.

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

**Ottawa.**—The annual meeting of Synod is now in session, and the attendance both of clerical and lay delegates is well up to the average. A large congregation assembled at the opening service in the Cathedral on Monday evening, when the Rev. Dr. Pelham Williams, of the Diocese of Massachusetts preached a powerful and appropriate sermon. The regular business sessions opened on Tuesday morning in Lauder Hall, and will continue the greater part of the week. A full report of the proceedings will be given next week. The Rev. Dr. Williams conducted Quiet Hours for the clergy in the Cathedral on Monday afternoon, and the helpful exercises were participated in by a large number of the clergy of the diocese assembled in the city for the meeting of Synod. The Bishop of Ottawa held an ordination at Christ Church Cathedral on Sunday morning last. The Rev. Dr. Williams preached the sermon. The largest Church parade in the history of the Ottawa garrison was held on Sunday, the 2nd inst. The muster was too large to be accommodated in any one church, but the larger half paraded to Christ Church Cathedral, where an excellent address was made to the men by the rector, the Rev. Canon Kittson, who is also Chaplain of the Governor-General Foot Guards. Mr. Arthur Dorey presided at the organ, and the service was particularly hearty and inspiring.

Much interest is felt among Churchmen in the city in the progress of the labours of the committee of St. John's vestry charged with the task of selecting a new site for the church building, the present property having been expropriated by the Government for new departmental buildings. A strong effort has been made to arrange a sale of the St. Barnabas Church property, which is larger than the present congregation is likely to need for many years, upon which ample accommodation could be found for commodious up-to-date church buildings, which would serve a large and rapidly growing section of the city. A decision will need to be soon reached, as there is none too much time in which to erect new buildings before the present property will have to be surrendered.

The Rev. Edward H. Capp, of St. John's Church, Chaplain of the 97th Rifles of Sault Ste. Marie, will leave for Petawawa on June 17th, where he will act as chaplain for the combined Church of England forces. In matters military the popular 97th Chaplain has had six years of experience—in fact, this will be his eighth year under canvas.

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**Cryler.**—A very interesting lecture was delivered in behalf of the M.S.C.C. in St. John's Church here by the Rev. J. MacQueen Baldwin, a missionary from Japan, on the evening of June the 4th. The weather was unfavorable, but there was a good turn-out of people. After a short service and introduction by the rector, the lecturer graphically put before them Japan and the ways of that remarkable people—pointing out on a map the places being christianized. He also exhibited many Japanese curios which he had brought with him, and which added much to the interest of the lecture.

**Carleton Place.**—The Rev. Arch. Elliott, B.A., rector of St. James' Church, has been appointed by the Bishop to be a Canon of Christ Church Cathedral, Ottawa. This is an honour highly merited, and we extend to Mr. Elliott most hearty congratulations upon his promotion.

## TORONTO.

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

**Obituary.**—On the 20th of May, in St. James' Cemetery, Toronto, was laid to rest all that was mortal of the late Susan M. Harison, widow of the late Minturn Harison, of this city. Mrs. Harison came to Toronto with her family in 1869, and was for many years an active worker in the parish of the Church of Holy Trinity during the rectorship of the late W. S. Darling, and later in the parish of St. George the Martyr. She was the daughter of the late Judge Caleb Beverly Drake, of Ithaca, N.Y., where she was born in 1828. She married in 1851, and lived for some years in Canton, N.Y. The Harison family are the direct descendants of Francis Harison, a barrister who left England and came to New York in 1708, and was a member of the Provincial Council of North America from 1720 to 1740. The family being strong Churchmen, has given to her service several noted priests among whom may be mentioned the late Rev. Francis Harison, D.D., rector of Grace Church, Troy, N.Y., and the Rev. Wm. H. Harison, D.D., rector of Grace Church, Newark, N.J. Mrs. Harison's great-grandfather, Dr. Benjamin Drake, was the first person to read the Anglican Church service in America. She was a lifelong member of the "Woman's Auxiliary," and was one of the original Council of Lady Managers of the "Home for Incurables" at Parkdale, and also of the "Infants' Home" in Toronto. In 1888 she met with a painful street car accident which nearly cost her her life, leaving her more or less of an invalid and crippled. Notwithstanding this she has been busy both with head and hands in work at her home for others, and is survived by four sons, R. N. Harison, of Walcott, Wyoming; Beverly D. Harison, M.D., of Detroit, Mich.; and John Champlin, and Minturn Harison, and Miss Jane Harison, of Toronto. Her children "rise up and call her blessed." Mrs. Harison will long be missed by those whose privilege it was to know her.

**St. Luke's.**—Memorial to the late Ven. Archdeacon Langtry.—At the Easter vestry meeting a committee was appointed to take steps for placing a memorial in St. Luke's Church to the late Archdeacon Langtry. Mr. James A. Catto has been appointed Treasurer, to whom contributions for the purpose may be sent. His address is 21 Roxborough Street East, Toronto, or W. R. Brock Company, 64-68 Bay Street, Toronto.

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**Markham.**—Rural Deanery of East York.—The seventh annual convention of the Sunday School Teachers' Association was held here on May 29th, 1907. There were delegates present from the following parishes:—Brooklyn, 1; Markham, 28; Port Perry, 1; Oshawa, 6; Scarboro, 3; Stouffville, 10; Goodwood, 2; Whitby, All Saints, 15; visiting clergy, 6; making a total of 72. The proceedings commenced with the celebration of the Holy Communion at 10.15, celebrant, the Ven. Archdeacon Warren; server, the Rev. J. E. Fenning, (rector). After which the opening prayers were said by the Rural Dean (Rev. J. H. Talbot), who also presided. The minutes of the last convention were read and confirmed. An address of welcome was read by the rector, which was followed by an address from the Ven. Archdeacon Warren, upon "The Home Mission Work," the main points of which were:—1st. The claims of the Church of God upon us; 2nd. The problems of the Mission field; 3rd. The need for extension; 4th. The place of the Sunday School in this work; 5th. Loyalty to Prayer Book service. A discussion ensued, led by the Rev. Provost Macklem. An adjournment followed for luncheon, and the convention reassembled at 1.45. An admirable paper was given by Geo. B. Kirkpatrick, Esq., entitled, "The Sunday School the Hope of the Church." The Rev. Canon Ingles spoke upon "The work of the Committee on Sunday Schools of the General Synod," and in the course of his address, made it abundantly plain that this committee had for its ideal, the unification, and organized efficiency of every Sunday School in the Dominion. In the discussion that ensued expression was given to the regrettable feature that the Committee's efforts are curtailed through lack of funds. The next item was a paper upon "Wanted, the Missionary Spirit in the Sunday School," by Miss Laura E. Allan, of Toronto. Comment upon this paper is unnecessary in view of the following resolution, which was unanimously carried, "That the paper given by Miss Allan be published in 'The Canadian Churchman,'" it being full of point, interest, and practical suggestion. "The Question Box" was a most important feature, and was in the efficient charge of the Rev. Provost Macklem—who dealt with the many "knotty problems" in a terse, concise and lucid manner, thereby giving unqualified pleasure to the convention. The proceedings were brought to a close by Evensong, at which the Rev. Canon Welch was the preacher, who took for his subject, "The Layman's Commission," and by so doing contributed the finishing touches to a notable day, in which all participating felt a keen pleasure and a stimulating refreshment for mind and body. The programme was interspersed with singing; the Rev. T. L. Barber, the organ. Tea was partaken of at 6 p.m., after Hon. Secretary, of the Deanery, presiding at the which vote of thanks were accorded to the visiting clergy and speakers, and to the ladies of Grace Church, Markham, for their hospitality, mention being made of the support of those parishes from a distance, such as Whitby and Oshawa. Thus closed a happy and profitable day with expressions of mutual regard and fellowship on all hands.

#### NIAGARA

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

**Guelph.**—St. James'.—The Rev. Canon G. H. M. Baker, and Mrs. Baker, of Springfield Farm, Puslinch, celebrated the fiftieth anniversary of their wedding on Monday, the 3rd inst. Canon Baker has been a true friend to this church since his arrival in Guelph, and until recently has been able to take part in the services there. On all occasions when his services were required he was on hand to help forward the work of his Master. That his work has been appreciated by the congregation was evidenced by their gift to him in the form of a quarter-cut oak Morris easy chair, with leather trimmings, which it is hoped he may be privileged to use for many years. Both the reverend gentleman and Mrs. Baker are enjoying good health, that is for those who have passed the allotted span of life. The Rev. C. H. Buckland forwarded the gift from St. James' congregation to Canon Baker, and also a gold brooch to Mrs. Baker, and accompanying them was the following address:—"To the Rev. E. H. M. Baker, Canon of St. George's Church, Kingston, Ont. Reverend and Dear Sir,—We, the rector and members of St. James' Church, Guelph, having heard of the fact of your marriage to Miss Caroline Rolph, June 3rd, 1857, desire to join

with the members of your family and many friends, who to-day congratulate you and your estimable wife on this, the fiftieth anniversary of your wedded life. May you both be privileged for many years to come to enjoy the pleasure of each other's company in the earnest wish of our church. We therefore ask you, reverend sir, to accept this gift as a proof of our sincerity. May you enjoy the rest which it offers to the body. C. H. Buckland, rector; A. E. Smith, People's Warden."

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#### HURON.

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

**Wallaceburg.**—Church of St. James' the Apostle.—New service books, purchased from the S.P.C.K. Society, have been presented to the Church by the Woman's Guild. The books are bound in full Russia, and are very handsome. The Guild has also presented a font. It is of imported marble, of correct design, and adds very much to the furnishing of the church.

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**London.**—The following interesting notice accompanied a portrait of the Rev. William Lowe in a recent issue of the "Wingham Times":—"The Rev. Mr. Lowe is an Irishman by birth, but early in life came to this country, where he received his education for the work of the Episcopalian ministry. In 1895 he came to Wingham as rector of St. Paul's, having previously been engaged in the parishes of Wardsville and Glencoe, coming here from the latter place. As a minister and preacher of the Gospel, Mr. Lowe has been very successful, and his genial and courteous manner wins many friends for him. During his ten years' residence here the work of St. Paul's abundantly prospered, and since removing to his present parish in September, 1905, there has been substantial increase in the membership of St. Matthew's, and all the departments of the work of the church have shown marked progress. The Rev. Mr. Lowe is prominent in fraternal society work, being connected with the Masons, Orangemen, and Canadian Foresters. He is now in his fourth term as Provincial Grand Chaplain of the Grand Orange Lodge of Ontario West."

Great regret is felt in Church and medical circles at the removal of Dr. English from London to Hamilton, whither he goes as Superintendent of the Insane Asylum, while all rejoice at his appointment to so important a post, they regret his withdrawal from this city where he exerted a great and widely-felt influence of the right sort. He is very well-known in Church circles, being a brother of the Rev. E. N. English, for many years Principal of Hellmuth Ladies College, London, and also a brother of Mrs. Sage, wife of the rector of St. George's, West London. Dr. English has been an active worker in the church, having been a member of the Select Vestry, of Memorial Church, London. The London doctors had a farewell gathering to say good-bye to him, and on every side there are sincere expressions of sorrow at his going away. He was best known in the Medical Health Office work, and had more to do with that branch of the public service than any other man in the city. We are sure that his influence both as a medical practitioner, and as a Churchman in his new field will be not less than it was in London.

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**Stratford.**—The May meeting of the Rural Deanery of Perth was held here a few days since in St. James' Church and school-room. At 9.30 a.m., the Holy Communion was celebrated by the Rev. Rural Dean Taylor, assisted by the Rev. W. T. Cluff, the rector. At the close, the Chapter met for the transaction of business, when several subjects were discussed, notably, the Diocesan census, the jubilee, and the apportionments for missions. The Rural Dean was requested at the next meeting to review Sir Oliver Lodge's recent work upon Science and Religion. At 2.30 p.m., the members re-assembled, when the Rev. C. C. Purton, rector of Mitchell, gave a most interesting address upon "Jesus Christ's Resurrection, and our Resurrection." An animated discussion followed, taken part in by the Revs. D. Deacon, W. T. Cluff, G. W. Racey, H. P. Westgate, etc. At its close the Rev. Canon Tucker, D.C.L., gave an address upon "Consecrated Men and Consecrated Money," after which he spent some time in answering questions regarding the extension of the Church's work in the Mission Field, both in Canada and in other lands. At 8 p.m., a public meeting was held in the school-room. The

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

meeting opened with singing, after which the Rev. W. T. Cluff led in prayer. The Rev. Canon Tucker then gave a masterly address upon the missionary work of the Church, lit up by apt illustrations, and flashes of wit, to which it would be impossible for a brief summary to do justice. For over an hour he held the undivided attention of the audience. He referred to the work in China, mentioning the labours of the son of the Chairman, the Rev. Dr. Taylor, M.A. The importance of that work among the students and cultured classes, said Canon Tucker, could not be over-estimated. He then graphically reviewed the work in Japan, Africa, and the West and North-West of Canada, dwelling chiefly upon the last-named, and so placing his facts that both profit and enlightenment were derived by his hearers. An offertory, singing, and the Benediction brought a pleasant, and most profitable day to a close.

**Leamington.**—St. John's Church.—Anniversary services were held on Sunday, June 2nd, Ven. Archibald Hill, M.A., of St. Thomas, was the special preacher, and right worthily he filled the position. Large congregations were present. The choir of the church rendered admirable service. Chants, hymns, and anthems were appropriate and beautiful. Mrs. Dr. Elliott, of Windsor, assisted, and her voice in the solo parts was heard to great advantage. The offertory amounted to \$70. Archibald Hill was the guest of Mr. and Mrs. Chas. London. On Monday evening, the Archdeacon gave an amusing and patriotic lecture on "The Irishman in the British Army." It was replete with anecdote and history, and was well received by a good-sized audience. The platform was prettily decorated with flags; and the Morris Orchestra played several fine selections, enhancing the pleasure of a very enjoyable evening. After votes of thanks had been passed and the National Anthem sung, the choir and orchestra were invited to refreshments, provided by the Woman's Guild, and a very pleasant time was spent.

**Atwood.**—A handsome quartered-oak pulpit was dedicated in St. Alban's Church on Sunday evening, June 2nd, in the presence of a very large congregation. The pulpit, with a quartered-oak Holy Table dedicated some weeks ago, are the gifts of a number of young ladies in the village.

**Durham.**—The Grey Rural Deanery meeting convened at Durham last month. The opening meeting was held in Trinity Church on Tuesday evening, at which the Rev. W. J. Connor, former rector, preached an excellent sermon on Matt. 10:20-end. The clergy of the deanery taking part in the service. On Wednesday morning Holy Communion was administered by Rural Dean Ardill, assisted by the Rev. A. A. Bice. There was a good attendance of delegates and members present. The Rev. W. G. Beilly then conducted a sacred study of John 15, in the original. Considerable discussion followed. The meeting then adjourned for dinner at the rectory. The afternoon session opened at 2.30 o'clock with Rural Dean Ardill in the chair. Much discussion arose and much benefit was derived from treating with such subjects as the Church Census, Mission Collections, Immigrants, Y.P.A.'s, Jubilee Fund, W.A.M.A., S.S. Convention, etc. The Rev. A. A. Bice, rector of Durham, was elected Secretary of the Deanery. The Rev. J. McQ. Baldwin, a missionary at present on furlough from Japan, then addressed the meeting at some length on the life and customs of the people of Japan. He also illustrated from a map the different missionary jurisdictions of the country and explained the

work of the church in R.D., then followed a discussion of the clergyman followed and help and encouragement. In the evening an address was delivered by the rector of Japan, in the presence of an audience, and this successful meeting will be the next meeting will be A. A. Bice, Secretary. **Lucknow.**—The Deanery Chapter of May was an unquiet one, and on the 27th, on the evening held. At this service Archdeacon, preacher were robbed and as Presbyterians were meeting that day, so that many tend our opening nevertheless, a he beginning with Evensong the Chapter meeting. In the morning Dean Miles, assisted by Wright, celebrated Miles delivered a lecture for purity in the o'clock Archdeacon "quiet hours" with some straight talk the same time. Miles the ladies and of W.A., only one Irene Taylor), was business meeting the afternoon, the on "The Second" followed by the R stirring addresses. After this to him which he programme was Rhodes, who spoke firmation." In Howard delivered "Pilgrims' Progress" which Dr. Tucker with one of his however, familiar life and vigour. most generous rector, the Rev. details. Rural secretary, the R later on the suc meeting.

**Branford.**—S the fifteenth anniversary of this the Sunday School eighth anniversary social gathering the school-room interesting program instrumental address and on the Superintendent Leslie Brown family in which parish fifteen tion, well organized the many excellent family, which happy state a tion, but in rector had to something to sponded to by rector. The Sunday School preicated. added much refreshments broke up.

#### Geo. Thorne

**North Bay** goma, and rectory on 2nd inst. Biding service, the various work they pleased with vided by th



## KEEWATIN.

Joseph Lofthouse, D.D., Bishop.

work of the church in each. The Rev. J. Ardill, R.D., then followed with an address on the position of the clergyman with society. Much discussion followed and the afternoon session full of help and encouragement was brought to a close. In the evening an illustrated lecture on Japan was delivered by the Rev. J. McQueen Baldwin, of Japan, in the Town Hall, to a very appreciative audience, and this brought one of the most successful meetings of the chapter to a close. The next meeting will be held, (D.V.) in Owen Sound. A. A. Bice, Secretary.

**Lucknow.**—The meeting of Bruce County Deaneary Chapter at Lucknow in the last week of May was an unqualified success. The weather was rough and disagreeable on Monday, May 27th, on the evening of which the first service was held. At this service, Ven. Dr. MacKenzie, (the Archdeacon), preached, and five other clergy were robed and assisting in the service. The Presbyterians were finishing up a Presbytery meeting that day, and had a lecture in the evening, so that many visitors were not able to attend our opening service. The service was, nevertheless, a hearty one, and this custom of beginning with Evening Prayer on the day before the Chapter meeting has been an undoubted success. In the morning, at 7.45, the Rev. Rural Dean Miles, assisted by the Rev. T. G. A. Wright, celebrated the Lord's Supper, and Mr. Miles delivered a beautiful address on the prayer for purity in the Communion Office. At 10 o'clock Archdeacon MacKenzie conducted the "quiet hours" with the men assembled, giving some straight talks on Christian living, and at the same time, Mrs. Sage, of London, addressed the ladies and organized a Deaneary Branch of W.A., only one officer,—a Secretary,—(Miss Irene Taylor), was appointed at this meeting. A business meeting followed before luncheon. In the afternoon, the Rev. T. S. Boyle, read a paper on "The Second Coming of Our Lord," and was followed by the Rev. Canon Tucker in one of his stirring addresses on our missionary responsibilities. After that numerous questions were put to him which he answered, and the afternoon programme was concluded by the Rev. A. H. Rhodes, who spoke on "The Training for Confirmation." In the evening the Rev. R. S. W. Howard delivered an illustrated address on the "Pilgrims' Progress" in the Town Hall, after which Dr. Tucker again delighted the audience with one of his missionary discourses which, however, familiar they may be, always come with life and vigour. The people of Lucknow were most generous with their hospitality, and the rector, the Rev. C. W. Sanders, kept an eye on all details. Rural Dean Miles and his efficient secretary, the Rev. A. Shore, are to be congratulated on the success and enthusiasm of the whole meeting.

**Brantford.**—St. Jude's.—Sunday, June 2nd, was the fifteenth anniversary of the rector's incumbency of this church, the twelfth anniversary of the Sunday School Superintendent, and the thirty-eighth anniversary of the Sunday School. A social gathering of the congregation was held in the school-rooms Monday evening, and a most interesting programme was given, addresses and instrumental selections. A presentation of an address and oak chair was made to Mr. Lambden, the Superintendent of the Sunday School. Mr. Leslie Brown read an address to the rector and family in which he contrasted the state of the parish fifteen years ago with its present condition, well organized and strong. He pointed out the many excellent qualities of the rector and his family, which had so largely helped to bring this happy state about. Not only in his congregation, but in the city and wherever known, the rector had the confidence and respect of all—something to be proud of. The address was responded to by a few well-chosen words from the rector. During the evening a chorus by the Sunday School choir was rendered and much appreciated. Miss Potter acted as pianist and added much to the pleasure of the evening. Refreshments were then served and the meeting broke up.

## ALCOMA.

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

**North Bay.**—His Lordship, the Bishop of Algoma, and Mrs. Thorneloe, were guests at the rectory on Saturday and Sunday, the 1st and 2nd inst. Bishop Thorneloe preached at the evening service, and took occasion to compliment the various societies of St. John's Church on the work they were doing, and he was especially pleased with the new polished brass lectern provided by the Girls' Auxiliary.

**Dinorwic.**—The Bishop of the diocese held a Confirmation service at the above place on Wednesday evening, May 29th, when the Rev. H. D. Cooper presented five candidates for the holy rite. There was a large congregation and the Bishop delivered a very impressive address to the newly Confirmed members of the Church. On Thursday His Lordship proceeded to Ignace, and held Confirmation. Two candidates were presented by the Rev. H. D. Cooper, and a very interesting service was held. As this was the first time the apostolic rite of Confirmation had been administered in Ignace, there was a large and interested congregation. At the close of the service, the Bishop, on behalf of the congregation, made a presentation to the Rev. H. D. Cooper, of a purse of gold, as a slight token of their love and esteem. Mr. Cooper made a suitable reply, thanking them for their generous gift and trusting that God would bless the work abundantly.

The Diocesan Missioner, the Rev. A. A. Adams, in company with Mr. D. Poutts, paid a visit recently to the G. T. P. camps at Hodgins crossing, on the Winnipeg River, for the purpose of holding services along the line of construction. For some time past it has been the intention of the Bishop to place a man in this work, but until recently it has been impossible to get the right kind of a man. Mr. Poutts, up to a few weeks ago, had been in charge of the Mission at Emo, on the Rainy River, and will spend the summer touring the camps on the new railway. On Wednesday evening the Missioner held a meeting in Camp I, west of the river. About 50 men attended the service, which was conducted on the lines of the Prayer Book, and the hearty singing of the men testified to their interest in the service. On Thursday a visit was paid to Camp V, on the east side of the river, and here a meeting was held in one of the bunk rooms, about 40 men gathering for the service, which was earnest and practical in character. Many were the expressions of surprise from the men at finding a clergyman in their midst. "You are the first man of the cloth that has come near us," was the remark made by one young Englishman. "We thought you had forgotten that there were any men here worth looking after," was another remark spoken with a candor that was Canadian in spirit. The interest displayed by the men in the camps, more than repaid the visitors for any trouble in reaching the various points, and it is hoped that many men may be helped spiritually by these visits during the summer of the student in charge, for they are worth going after, many of them being men of education, who have for various reasons taken up the laborious and isolated work of railway construction.

The Synod of the Diocese of Keewatin will meet in Kenora, on Tuesday, July 2nd, in St. Alban's Pro-Cathedral. There will be a Quiet Hour, on Tuesday afternoon, and the Synod service will be held in the church at eight o'clock in the evening, when Bishop Lofthouse will deliver his charge. Wednesday and Thursday will be devoted to the business of the Synod. A. A. Adams, Clerical Secretary.

## RUPERT'S LAND.

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

**Winnipeg.**—Christ Church.—A very bright and reverent service was held Thursday evening, May 30th, for the Girls' Friendly Society in the chapel. The chaplain, the Rev. S. G. Chambers, admitted several new members and gave a very helpful address. An increasingly large number of girls meet regularly every Thursday evening at 363 Wardlow Avenue, the home of Mrs. Waring, who gives them all, whether strangers or old friends, a hearty welcome.

## QU'APPELLE.

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

**Qu'Appelle.**—The Rev. G. H. Duder, who has had large experience in one of the suburbs of the city of Liverpool, Wales, and also in the Antipodes, has arrived here to take up work in this diocese, and hopes to make his permanent home in Canada.

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

## CALGARY.

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

**Calgary.**—The Bishop held an ordination in his pro-cathedral Trinity Sunday, when the following were admitted to the diaconate: George Danvers Child, Thomas George Cracknell and Henry Norman Pickles. The Bishop of Manchester, England, was to ordain Abraham Fletcher, B.A., for work in the diocese; and next Sunday Charles F. Washburn, B.A., and Henry M. Shore, B.A., will be ordained by the Bishop of Huron, for the Bishop of Calgary. These young men will be located as follows: Mr. G. D. Child, at Stettler; Mr. T. G. Cracknell, at Three Hills; Mr. H. N. Pickles, at Dinton; Rev. A. Fletcher, at Gleichen; Rev. C. F. Washburn, at Olds, and Rev. H. M. Shore at Didsbury. The preacher at the Bishop of Calgary's ordination was the Rev. F. D. Tyner, M.A., rector of Macleod.

## COLUMBIA.

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

**Columbia.**—The Rev. R. A. Heath has been appointed to Ladysmith in succession to the Rev. R. J. Bowen, who has accepted the position of Organizing Secretary to the Canadian Bible Society. The Rev. F. G. Christmas is about to move from Cumberland to Duncan's, in the place of the Rev. D. Dunlop, who has been appointed to Sapperton in the Diocese of New Westminster. No appointment has been made to Cumberland.

**Mayne Island.**—An effort is being made to collect for the rebuilding of the parsonage, which was burnt to the ground a few weeks ago. The amount required is \$1,500, of which about \$900 has been subscribed. The Rev. Canon Paddon is the clergyman in charge, and any contributions would be thankfully acknowledged by him or the Bishop. The settlers are only able to give small amounts, of money, but they are willing to give their time and labour.

## Correspondence.

## MINISTERS NOT EPISCOPALLY ORDAINED.

Sir,—I have read with much interest the letters on this subject. There is one view of the question, however, which I do not think has been brought forward, viz., the preface to the ordinal states that no man shall be accounted a lawful Bishop, priest, or deacon without episcopal consecration. But a lay reader is not accounted a deacon by himself, or any one else. If it is argued that the functions appertaining to a deacon's office belong exclusively to one in deacon's orders, then it is unlawful for any one but a deacon to teach the Catechism, visit, and relieve the sick and afflicted, and so not only lay readers, but Sunday School teachers, and, in fact, our whole parish machinery is affected thereby, it is a "reductio ad absurdum" of the matter in question. But it need not be held to mean that; any more than the fact that it is unlawful for anyone to exercise the office of a medical practitioner, without a license from a medical council or board, prohibits anyone from relieving any sufferer to the best of his ability as occasion may offer. A qualified medical practitioner is one whose sole business, and duty in life is the practice of the medical art; a deacon is one whose life's calling is the exercise of those functions appertaining to a deacon's office. But the whole question is just another instance of the helplessness of trying to make the regulations of three or four centuries ago those of the present day, without any modification. The Government, the British Constitution, every thing else adapts itself to the various needs of the time. But the Church which should be the most adaptable of all institutions, must be ruled, and governed by regulations made under a totally different condition of things. The truth is, that the living organism has grown too large for the old shell in which it was contained. That "the bed is shorter than that a man can stretch himself on it, and the covering narrower than that he can wrap himself in it."

J. L. S.

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## REVISION OF THE PRAYER BOOK.

Sir,—In your issue of the 28th February, copy of which was just sent to me, I notice two letters on the "Revision of the Prayer Book," the reading of which gave me food for thought, and the conclusion of my thought is this: "Is it a revision of the Prayer Book or a better and a more general understanding of the Prayer Book that is required?" No doubt there is no one but would say: "What a wonderful book! Compiled in the times of the most bitter religious feeling, and, though in constant use for so many years, has withstood all assaults both from within and without." This is what has caused so many to exclaim, "Surely our Prayer Book was inspired." So any revision of it at the present day would need to be handled very carefully. We have seen with what small results the so-called revision of our "Bible" has been, and I would look for the same meagre results from a revision of our Prayer Book. True, there are some words that have either become obsolete or very much changed, as, for instance, that word "prevent," in the Collect for the seventeenth Sunday after Trinity, wherein a revision would make our Prayer Book more easily understood. But, Mr. Editor, I am one who thinks that a "better and a more general understanding of our Prayer Book is what is more required at the present time. There are so few if any—even small—congregations who can answer the most simple questions put to them by dissenters on our Prayer Book. In my study of the Prayer Book I have yet to find one word used in our morning or evening services that has not been put there for a set purpose. Take the three words: "Godly, righteous, and sober" life, used in the General Confession. When asked why these are used as they are repetitions (so claimed by those not knowing or not thinking), how few can give an intelligent answer! But when we realize that there we pray to lead, first, a godly life, that is, one devoted to God in our relation to Him; second, a righteous life, that is, a life in relation to our neighbour, honest and true brotherhood; and sober, our life in relation to ourselves, pure and chaste, there is no repetition, but the whole essence of Christianity: the Fatherhood of God, the brotherhood of man, and the body the temple of the Holy Ghost. This I give as one illustration of the lack of knowledge of the words used in our Prayer Book. Not only are the words not understood, but the order in which they are used must be understood, too. When the writer, "A. B.," speaks of the repetition of the Lord's Prayer, which one would he leave out? Has not each one its own special place and use? In all my study of the Prayer Book there is only one thing I could honestly ask to be taken out, and I doubt if I could get one in ten thousand to agree with me, and that is the Fourth Commandment, which in our Catechism is completely ignored. We ask the question, What do you learn by these Commandments? The first three and the last six are mentioned, but the fourth not at all. Now, Mr. Editor, I hope this letter may be the means of at least someone giving a little closer study to the wording of our beautiful Prayer Book, and also cause to small extent the would-be revisors to pause and think before starting a crusade for a revision.

Prayer Book Churchman.

## SUNDAY SCHOOLS.

Sir,—It is a great satisfaction to those who are interested in the work of Sunday Schools to note the increased interest taken in this important branch of the Church's work. The day was when Sunday Schools were spoken of in a very apologetic manner, and by many were looked upon as a "necessary evil." To-day this is changed. Men are beginning to realize the tremendous power for good which Sunday Schools may be, and are devoting considerable thought to their improvement and work. In two of our dioceses immediate steps are being taken to appoint Sunday School secretaries for the diocese, and in others the appointment of such an officer is proposed. The Dioceses of Montreal, Huron and Toronto have each memorialized the General Synod, asking for the appointment of a General Secretary for Sunday Schools for the whole Dominion; so, also, has the Board of Management of the M.S.C.C. This proposition was referred to the Committee on Sunday Schools by the General Synod, which committee has already decided upon the need of such an officer, and has outlined the work to be undertaken by such an officer when ap-

pointed. Their report has already appeared in the columns of the "Canadian Churchman." When first proposed there were many who said there would be "no work for such an officer to do." Since the putting forth of the statement of work to be done by him by the committee after conference with representatives of the Board of Management of the M.S.C.C. the cry is: "There is so much work that it would be impossible for one man to do it." The committee never supposed that one man could do it. Their view was that the work outlined could only be undertaken after the appointment of the officer and the development of workers under him. To accomplish our work in Sunday Schools there is necessary a central office as headquarters, with staff and workers in each diocese to bring the work of headquarters into touch with the diocese. We need the General Secretary, and, working in conjunction with him, the diocesan secretaries. The outcry will be the tremendous expense. Expense there will certainly be, but the wealth of the country is growing; the need of a work of this kind is manifest; a forward step must be made if the Church in Canada is to keep pace with the work which God has given her to do. The Committee on Sunday Schools of the General Synod has requested the authorities in each diocese to bring this subject before the Synods at their next meeting, that the mind of the Church as a whole may be expressed concerning it before the meeting of the General Synod of 1908.

Chas. L. Ingles.

## MINISTERS NOT EPISCOPALLY ORDAINED.

Sir,—I hope Mr. Soward will not question my good faith when I say that his courteous contribution to the present discussion on the rights of lay readers is not an answer to my question, and, therefore, fails to remove my difficulty. The question is not simply one of words, but of things, and it is worth while trying to reach some kind of settlement of it. Let me, therefore, try to restate the point under discussion. We have, on the one hand, the preface to the Ordinal, which is very frequently described as a most sacred and solemn composition, distinctly defining who may and who may not undertake the functions of Divine service. On the other hand, we have Bishops' licenses, based upon the authority of the Canons of the Provincial Synod, giving to laymen the power to perform some of these functions. And these licenses are given without repealing or amending the preface to the Ordinal. This is the point. The preface says no man shall perform any of these functions. The Bishops say to a considerable number of laymen: You may perform a large part of them. I do not question the right of the General Synod to repeal or to amend this or that. But I do question its power to override the Prayer Book. And if I am wrong, I want someone to tell me why I am wrong. That is my question. But, sir, if I am right in my questioning of the ultimate legality of this licensing of lay readers to perform functions which only a Deacon can, according to the Prayer Book, perform, then what other conclusion can we come to than that, with respect to certain very important parts of the preface, that document is obsolete. I presume one might argue thus: "Circumstances have greatly changed since the preface to the Ordinal was composed. New needs have arisen. To supply these it is necessary to make use of the services of laymen. It is no easy matter to get the preface to the Ordinal amended, so we must simply treat it with reference to this point as obsolete." I need scarcely say that such reasoning appeals to my common sense as a man. Only let us not conceal from ourselves the fact (if fact it be) that it involves a breach of the letter of the law. Now, it will be remembered that this discussion arose out of the action of a clergyman who invited a Presbyterian minister to occupy his pulpit at a regular Sunday evening service, a proceeding clearly illegal, and to many minds shocking. But I would argue with reference to this point as we all argue with reference to the other. Circumstances have greatly changed since the preface to the Ordinal was written. The Bishop of Montreal has shown in his admirable paper read before the Convention of the P. E. Church of the United States and elsewhere, how small are the doctrinal differences that divide the Presbyterian, the Methodist, and the Anglican. We have no State Church. The old mutual persecutions and recriminations are fast falling into oblivion. The spirit of unity is abroad. Under these circumstances why should there not be

carefully defined occasions when, with the Bishop's permission, ministers of these and, perhaps, one or two other denominations, should be invited to occupy our pulpits? No doubt it will be replied that there is no necessity for such action. I cannot assent to this view of the matter. The necessity is not of the same kind as that which led to the licensing of lay readers, but it is, I believe, quite as urgent in the interests of Christianity itself. It is in the name of Christian charity, in the name of "godly union and concord" that I would appeal for a fair consideration of this suggestion.

Herbert Symonds.

Christ Church Cathedral,

## MINISTERS NOT EPISCOPALLY ORDAINED.

Sir,—I have not followed the correspondence re "Ministers not Episcopally Ordained" very closely, but Mr. Plummer's question seems to me to assume too much. Does the Prayer Book "confine to the clergy" all the duties or functions pertaining to the office of a Deacon or a Presbyterian. I read in the Ordinal that it appertains to the office of a Deacon to assist the Priest in Divine service, and specially in ministering the Holy Communion, and to read Holy Scriptures and Homilies in the church, and to instruct the youth in the Catechism; to baptize in the absence of the Priest, and to preach, if he be admitted thereto, and generally to look after the sick and poor. I further read that a special authority is given to the Deacon to read the Gospel (and the service has its climax when the newly-ordained Deacon reads the Gospel), and that whether the Deacon is to be permitted to preach rests with the Bishop. Does the Church of England imply that no one but a Deacon may instruct the young in the Church Catechism? May none but a Deacon search for the sick and poor? If, then, the answer to these questions is obviously that teaching the Church Catechism and visitation of the sick are permissible to other members of the Church of England besides Deacons, is it not conceivable that a Bishop has discretion to give a formal license to persons other than Deacons to do some of these things, such as reading Scriptures, and even preaching; in fact, to distinguish those functions which essentially belong to the office of a Deacon from other duties which are not confined to his office, but which he may discharge. I have never heard of a layman being permitted to read the Gospel in the Communion office nor being allowed to receive a baptized child into the congregation of Christ's flock, nor to assist in the ministering of the Lord's Supper. I have, further, never been able to see that, while preaching is essentially part of the duty of the Presbyterian, that only Presbyters may preach. Had the Church authorities in the eighteenth century recognized that the Spirit of God could come upon men and enable them to preach without Episcopal ordination on exactly the same principle as men prophesied under the old covenant without being either Priests or Levites, some of our present unhappy divisions might have been avoided. Moses provided the proper course to be pursued by the Church officers in the case of a prophet. A similar course might well be carried out in regard to modern prophets, preachers and evangelists.

C. Cameron Waller.

## THE DIVINE KEEPER.

Commit, O bondservant of Christ Jesus, the keeping of thy spirit unto Him. In the problem of internal evil, in face of the dark and abiding fact of internal evil, in the question what to do with that which in thee ever tends to come up and out in vanity, in envy, in impurity, in anger, in levity, in self-indulgence, in selfishness of every shade, in actions of evil and absences of good—throw thy will supremely in the direction of looking off from the temptation, and unto Him, and commit to Him the keeping. Thou absolutely belongest unto Him, His slave, His implement, for His work. He is not only able, He greatly cares, to keep thy spirit. And do not stay to analyze how in the crisis of need. He knows well how to act, according to the mighty working whereby He is able to subdue even all things to Himself. And be sure that these acts of peace-bringing trust will result, by His gracious will, in a holy, deepening attitude and habit; in the gaze, instinctive, willing, restful, of "eyes that are ever toward the Lord; for He shall pluck your feet out of the net."—Dr. Moule.

## British and

The Rev. M.A., curate of Cheetham, is leaving Canada early in July.

The Bishop of the latest member Bench to make in connection with duties.

It is not easy, fully in the world of your devotion keep your spirit in God.—Bishop

The Charity C. thew's Cathedral, placed a beautiful in the west end cathedral in memory Walk

The Rev. H. Grace Church, been appointed Archdeacon of t vocation of the waukee.

Miss Florence brated her eighty May 12th. She her room, but i and spends a g in reading.

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The Rev. W. at a meeting of Greater Chapt Church of St. was held on th Canon of the reside at Quinc

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**British and Foreign.**

The Rev. William Whitehead, M.A., curate of St. John's Church, Cheetham, is leaving Manchester for Canada early in July.

The Bishop of St. Asaph is one of the latest members of the Episcopal Bench to make use of a motor car in connection with his episcopal duties.

It is not easy, my people, to live fully in the world, to thrust the roots of your devotion very deep, and to keep your spirit hidden with Christ in God.—Bishop of London.

The Charity Chapter of St. Matthew's Cathedral, Dallas, Texas, has placed a beautiful brass mural tablet in the west end of the nave of the cathedral in memory of the late Dean Walk.

The Rev. H. E. Chase, rector of Grace Church, Hinsdale, Ill., has been appointed by Bishop Webb Archdeacon of the La Crosse Convocation of the Diocese of Milwaukee.

Miss Florence Nightingale celebrated her eighty-seventh birthday on May 12th. She is now confined to her room, but is wonderfully bright, and spends a good deal of her time in reading.

God be thanked for the reiterated assurance of a heaven so happy, so inexhaustible, so credible. "To-day thou shalt be with Me"; "Lord Jesus, receive my spirit."—Bishop of Durham.

The Rev. W. A. Gustin, M.A., was, at a meeting of the members of the Greater Chapter of the Cathedral Church of St. John, Quincey, which was held on the 15th ult., elected a Canon of the cathedral. He will reside at Quincey.

During the week of May 12th to 19th Christ Church, Media, Pa., commemorated its fiftieth anniversary. Three Bishops and a number of clergy took part in the special services held during that week to commemorate the event.

The memorial to the late Dean Seaver will consist of a stained-glass window in the new cathedral, Belfast, the balance to be expended in making his sons, the Rev. R. W. Seaver, M.A., and Mr. Henry Seaver, C.E., Governors of the Royal Hospital, Belfast.

The foundation-stone of a new church hall, which is being erected as a memorial to Charles Lamb at Edmonton, was recently laid by Lady St. Hilier. The building is to contain a large hall and fifteen rooms, and is to cost £5,000. The land has



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been given by the Ecclesiastical Commissioners.

It is proposed that the jubilee meeting of the Church Congress, which interesting event will take place in 1910, shall be held at Cambridge. This will be exceedingly appropriate if the proposal be adopted, because it was in that University town that the first meeting of the Congress was held.

Centenarian Verger.—Mr. James Carne, verger of the Church of St. Columba, and parish clerk of St. Columb Minor, Cornwall, has just celebrated his 101st birthday. Three generations of the Carne family have held the same office for 167 years. Mr. Carne detests tobacco, and takes only a glass of port as a tonic.

The death is announced of the Rev. Henry Edward Suckling, rector of North Wootton, King's Lynn, who came of the famous East Anglian family of Suckling, one of whom was the mother of Horatio, Lord Nelson. Mr. Suckling had been rector of North Wootton since 1881.

The Rev. W. E. Glanville, Ph.D., for nine years pastor of the Baptist congregation at Anamosa, Ia., has recently entered the communion of the Church, and, with his wife, was

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**PHONE M. 3486.**

confirmed by Bishop Anderson in Chicago. He has made application for Holy Orders, and will serve during his period of preparation as a lay reader in one of the Iowa Missions.

Phillips Brooks House, Harvard University, has come into possession of the working desk and chair of the renowned rector of Trinity Church, Brooklyn, after whom the House is named. The gifts were presented by Mrs. J. Cotton Brooks, wife of the late rector of Christ Church, Springfield, who died abroad some months ago. They have been placed in the parlour, which also contains an Oriental rug and a rocking-chair, both of which belonged to the late Bishop.

The Rev. G. E. Talmage, for many years pastor of the Second Reformed Church in Schenectady, N.Y., was recently confirmed by Bishop Potter in New York City, and he is now preparing for Holy Orders under the guidance and direction of that Bishop. He is a nephew of the late T. De Witt Talmage, the eloquent Brooklyn preacher, and is a man of scholarship. He was considered to be one of the most able of the ministers of the Reformed Dutch Church.

By the death of its octogenarian clerk, Mr. Henry Wilton, which occurred a short time ago, the parish Church of St. Leonard, Shoreditch, has lost its oldest official. He was born at Frome, in Somersetshire, in 1820, and was appointed sexton and clerk in 1849, but had discharged the same duties for seven years prior to that date for his predecessor; in fact, he had been associated with the church since boyhood. He remembered seeing people in the stocks which are now placed on exhibition in the churchyard, and almost to the last he was zealous in the discharge of his duties.

A tragic incident which profoundly impressed the congregation took place at the Magdalen Church, Dublin, on Ascension Day. Just as the Rev. Dr. Burgess, Assistant Chaplain, had said in his sermon, which was a very beautiful one, "The grandest death which a man can die is to die at his everyday work and duties," he was seen to fall. The Bishop of Montreal, brother to Dr. Carmichael, the Chaplain, and the Bishop of Ossory, who were in the church, at once went to his assistance, but found that he was dead. The members of the congregation, who were greatly attached to Dr. Burgess, were deeply affected at the sad occurrence.

The death occurred lately of the Right Rev. James Butler Knill Kelly, formerly Bishop of Moray, Ross, and Caithness, and Primus of the Scottish Church. Dr. Kelly, who was a late scholar of Clare College, Cambridge, was ordained in 1855. In 1865 he went out to Newfoundland as Archdeacon, and two years later was appointed coadjutor Bishop of Newfoundland, and in 1876 he succeeded Dr. Field as Bishop, but the following year he returned to England as Vicar of Kirkby, Lancs. In 1886, after having acted as Coadjutor Bishop of Moray, Ross, and Caithness for about a year he was appointed Bishop, and in 1901 he became Primus of the Scottish Church, retiring in 1904.

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I read of Jack Marston's lucky experience in Mexico, and visited the Zavaleta gold mine, near Oaxaca, Mexico, to see for myself. I have ex-

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—James Mack.

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Work is a great blessing. You cannot see now, but some day you will say that you were fortunate in your boyhood days because you were compelled to work. Because you cannot get power to do things save by doing them. Look over the successful men you know. Get their history. Nearly every one was compelled to work in boyhood. They toughened their muscles by hard work, and sharpened their brains by looking out for themselves.

Work makes men. Luck usually fails. Pluck nearly always wins. To succeed in anything one must overcome obstacles. Force and fibre are built by hardships. Grit is as necessary in the making of a man as gumption. Hardships are not always handicaps. Often they are helpers. You will understand this better in twenty years. Meantime, permit one who has lived that twenty years and more to advise you in this.



**BOBBIE'S REASON.**

When Bobbie brought his report card to papa, there was a little black cross in the section marked "deportment." Bobbie knew papa's eyes would find that the first thing, and he twisted his small handkerchief into hard knots, and tried to hide part of his chubby head behind the chair in which his father sat.

"What does this mean, Bobbie?" asked his father.

"I was late at school," said Bobbie, who knew that his mother had seen him leave the house in good season each day. "The teacher rang the bell when I was just in the yard, but I couldn't run." Bobbie was near to tears, but he was winking manfully. "Well, that is rather bad," said papa gravely. "I don't want my son to grow up into a man who is always behind-hand. Now I am going to be very severe. I shall not tell you tonight what the punishment shall be, but unless you can show me a good reason why you were late—"

"I can show it!" said Bobbie. "I can show it! you just wait. He ran out of the room, and soon came running back holding in his hands the smallest mite of a kitten. It was poor and scraggly and forsaken in appearance. Its large, frightened eyes fixed themselves on Bobby's papa as if pleading for him. 'I can show the reason,' urged Bobbie. 'This little cat was bound to follow me, and I tried to get away, and I kept putting him over the fence and running very, very hard; but he just jumped over and stuck his claws in



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my pants until I had to leave him with the lady in the candy shop until school was done, and then I brunged him home. That was the reason," Bobbie finished, all out of breath.

Papa put on his glasses and looked at the kitten. Something in its forlorn, frightened face touched him. "Well, I guess we shall have to forgive you this time," he said. "Nora had better feed him on cream for a while."

"Then I needn't have that punishment—that one that was so awful to think up?" asked Bobbie.

"No, that is all forgiven," said papa.



**TEMPTATION.**

No adoption of any strict rule of life, no separation of ourselves from a certain region of dangerous occupations, sets us free from the persecution of temptation. We are tempted to sin everywhere. It is pathetic, almost terrible, to think how long this has been going on. Through all these weary years which it tires us to think of, they have been so many; through all these monotonous generations that we hear flowing on endlessly through the cavernous depths of history, as one listens to a stream dropping down monotonously forever underground; through all the years and generations of human life, men have been tempted—not one that ever lived did not meet this persistent, intrusive enticement to sin. . . . Look at Christ's temptation. There is one phrase that lights up the whole story—Christ was "led up of the Spirit to be tempted of the devil." He had a certain work to do. That work was not His own, but was His Father's. His Father's Spirit guided Him, and told Him how to do it. For some reason (who but that Spirit can say wholly what?) it was necessary that He should meet the devil in the wilderness. Therefore, the Spirit led Him there. He came down safe and glorious. We, too, have a work, a duty. Our Father gives it to us as His Father gave His to Jesus. In doing our duty the Spirit of our Father may often lead us into temptation, but if He really leads us there He will protect us there. If He does not lead us,

if we go of our own self-will, we have no pledge of His protection. We leave at the door the Guide whose company is safety.—Phillips Brooks.



**THE ROBBER IN THE BERRY  
PATCH.**

Wild strawberries were at their best when little Philip took the red basket an old Indian woman gave his grandmother long ago, and went to the pasture to get some berries, some real big ones, for his grandfather. Dot, the bob-tailed kitten, went along, too. She had always been invited when anything was going on.

As he went through the sheep pasture, the old black ram stamped with his fore-foot and shook his head, but Philip got safely through the bars and found a nice patch of strawberries right there. He found some big checkerberries, too, and put them in, and after a long time he had the basket more than half full. "Most 'nuff for a cake," he murmured. Then a great yellow and black butterfly came sailing by, almost as low as his head, and he had to set the berries on a flat stone and watch it till it floated slowly away over the wall.

Just as he began picking berries again, a little rabbit hopper around a blueberry bush and sat up to look at him. Its tail looked like a bit of cotton, and its long ears flopped back and forth in a delightful way; but, though bunny seemed asking him to come and play, Philip kept bravely at his work. "Have to get a lot for gran'pa," he said as he turned to his task again.

The basket was almost full when he heard a little bird call. "Tweet, tweet, tweet," it said. "Oh," said Philip, "that means you want me to go away. Gran'pa told me that was what you meant when you said that. You have a nest here and I will find it."

Almost by accident he saw it, hidden beside a stone in the long, dry

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grass. In it were brown eggs, no blue bead on his side. All the while the bird called to go away, go away, and understood eggs as soon as he knew they were longed that the He must not grandpa say if he wanted just cried the mo nearer. How st on top of the it with his hand slowly down the and the "tweet, Then he thou two left. She grandpa would either." But ju he heard a voice an apple tree. did that robin been there. I "What if I did myself; "I go to."

At that moment screamed loudly tall maple. Philip been accused of the jay said—from his own thief!" called away. Just at Dot came pur She was glad to given up follow half-way to was out to we guess my kitty one egg," he head affection. I have brought understand at the egg before across the lot she was under I wish I had ries. I wish nest. Everyt very discontent a tree, not knowing what which he, stolen. He about what he

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grass. In it were three speckled brown eggs, no larger than the big blue bead on his mother's necklace. All the while the anxious ground-bird called to him: "Tweet, tweet; go away, go away." Philip heard and understood, but he wanted those eggs as soon as he saw them. He knew they were not his, but belonged to that dear brown bird. He must not steal. What would grandpa say if he should know? But he wanted just one. "Tweet, tweet," cried the mother bird, coming nearer. How strange the egg looked on top of the berries! He covered it with his handkerchief as he went slowly down the hill toward the bars, and the "tweet, tweet," grew fainter. Then he thought: "That bird has two left. She won't care. Maybe grandpa would not care much either." But just as he thought this he heard a voice calling loudly from an apple tree. "Took, took!" How did that robin know! She had not been there. It was not her egg. "What if I did take it!" he said to himself; "I guess I can if I want to."

At that moment the blue jay screamed loudly from the top of a tall maple. Philip felt as if he had been accused openly. He knew what the jay said—he had heard it read from his own story-book: "Thief, thief!" called the jay again and flew away. Just at the gate of the orchard Dot came purring out to meet him. She was glad to see him, for she had given up following him when he was half-way to the pasture, and now was out to welcome him back. "I guess my kitty won't care about just one egg," he said, and rubbed her head affectionately. "See, Dot, what I have brought." But Dot did not understand at all, and when he put the egg before her she went off across the lot and never stopped till she was under the barn. "Oh, dear, I wish I had not picked these berries. I wish I had never seen any nest. Everything is wrong," and a very discontented boy sat down under a tree, not caring to go home, not knowing what to do with that egg which he, Philip Franklin, had stolen. He wondered if God knew about what he had done, and if God

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really cared for one bird's egg. Yes, sure enough, his Sunday School teacher told him once God cared for the sparrows. He was sure this was not a sparrow, but maybe He cared for all the birds.

He almost decided to take the egg back to the nest, but just then there was a rush of feet behind him and he was struck between the shoulders and knocked far to one side. His berries fell all about him. He was not sure what had happened, but it seemed as if an earthquake had killed him because he was such a very wicked boy. Then the hired man was picking him up and trying to help get the breath back into his shaking little body. "That black ram is terrible when he gets loose," the man was saying. "My! he struck you hard. I hope you are not hurt much. I was just changing the sheep over into the other pasture, and I did not know you were anywhere near."

Philip choked back his sobs. He was glad it was not because he was wicked that he was hurt, but he felt that things were going wrong for him.

After a while the hired man went away, and he picked up the strawberries, for they were not spoiled. To his surprise the egg was not broken, though it had fallen with the berries. He knew exactly what he wanted to do then. He hung the little red basket on the tree and carried the egg away back to the nest. A brown body whirred past as he stooped above it, and again he heard the bird calling to him to go away. "She doesn't understand," he said. But as he went down the hill that time he felt as happy as the ground-bird that had returned to a bush above the nest, and was singing a series of soft little notes above its recovered treasure.—Costella G. Washburn, in Sunday School Times.

\*\*\*

NORAH.

"How queer it will feel!"

Norah dropped on the warm sand in a little heap, and then got up again and resumed her restless pacing back and forth. "How queer it will smell!" she laughed, softly.

There were little red spots in her clear, brown cheeks. She thought she had never been so happy in her life before.

Out in the offing white sails, dim against the blue sky, dipped and swayed. In the foreground a fisherman's dory ploughed by steadily. Norah nodded to the standing figure in it.

"The people won't wear oilskins and tarpaulins!" ran on the girl's laughing thoughts. "Dear me, no; they'll wear starched collars and neckties and straw hats like the hotel folks. It will be like Sunday all the time! And I shall be dressed up, too!"

She spread her little, stout, brown fingers, and began to count her new dresses on them. One, two, three, four—four new dresses! Four! And I never had one that wasn't made over before!" she cried aloud, like a little pleased child. She was only a child, after all. One grows up slowly in the constant presence of the never-changing, monotonous sea.

"Norah, Norah Clapp, do you know what has happened to you? Do you know, you great, shining blue sea out there? Stop talking a minute—let me talk—and I'll tell you!"

She was on her feet and holding both hands toward the sea. Since she was a tiny, barefooted thing she had talked to the sea. She had played with it and scolded it, and complained to it.

"Do stop and listen! Something beautiful has happened to me—to me—to me! There was never anything happened before, and you know it. But this— Oh, I am going away where the world is—where there's a city, and people, and things to happen! I'm going to see, and hear, and learn like other folks! Do you hear me? Why don't you stop and listen! I tell you I'm going away!"

She let her voice rise into a shout. There was no one to hear but the sea.

"I'm going to stay a year—maybe two—maybe three—maybe forever! I'm going to wear new dresses like the girls down at the hotel wear. Miss Cornelia—you remember Miss Cornelia?—she came down once to

see you, and I laughed at her because she was afraid! Well, Miss Cornelia is making them now—the new dresses. Four—do you hear—four! Daddy said, 'Have enough of 'em, little Sea Urchin.' You know daddy—wasn't that just like him!"

Norah Clapp had never been out of sound of the boom of the sea. It had been always in her ears. For sixteen years she had waked up and gone to sleep in the little brown house beside the sea. The gentle croon of the sea had lulled her, and its mighty voice had told its secrets to her when its tongue was loosed by the tempest. She had always been acquainted with the sea.

(To be Continued.)

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**THE BERRY**

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y seemed asking  
play, Philip kept  
rk. "Have to get  
," he said as he  
again.

almost full when  
bird call. "Tweet,  
said. "Oh," said  
ns you want me to  
a told me that was  
when you said that.  
t here and I will

gent he saw it, hid-  
e in the long, dry

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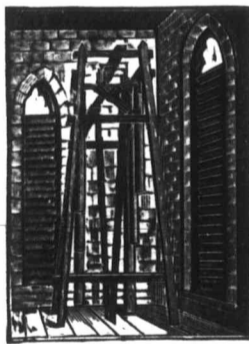
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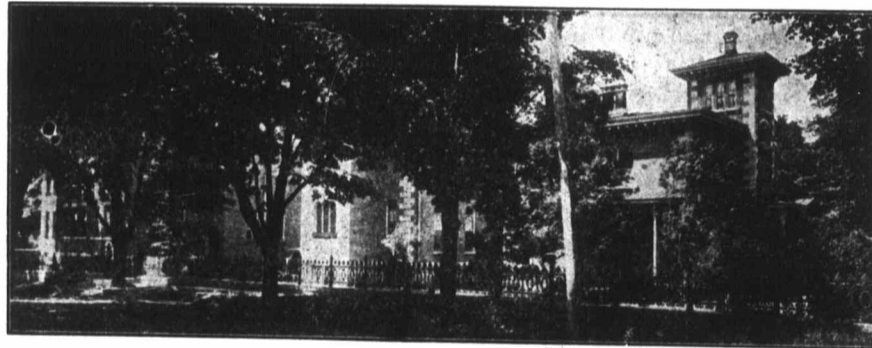
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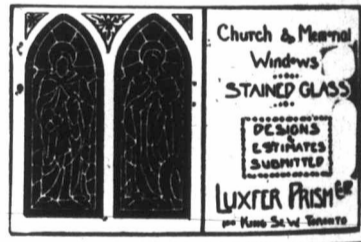
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