

Canadian Churchman

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

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St. Paul's Church, Poughkeepsie, N.Y., has been decorated at a cost of \$4,000 and a new organ has been installed, the gift of Mr. and Mrs. E. B. Taylor, in memory of their daughter Florence.

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The Bishop of London has appointed the Rev. W. A. McLeod, English chaplain at St. Petersburg, to be Vicar of All Saints', South Acton.
The Selby Abbey Restoration Fund now stands at £38,400, and it is understood that with an additional £8,500 the whole work of restoration, including the erection of a new south transept, could be completed.
At Dresden Church, Longton, a new pulpit and credence table have been dedicated to perpetuate the memory of the Rev. Samuel Salt, the late Vicar, who for forty years has been connected with the parish.

Jesus Christ and the Social Question—an examination of the teaching of Jesus in its relation to some of the problems of Modern Social Life—F. G. Peabody 20c. postpaid.
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Numerous memorial and other gifts were made by numbers of people to many churches all over the States at Eastertide.

The parishioners of Edensor, Chatsworth, and Pilsley, have just placed in Edensor Church a tablet commemorating their "affection and esteem" for the late Rev. Joseph Hall, who died in October last after being for 52 years Vicar of Edensor.

The Rev. W. Banham, Vicar of St. Thomas' Church, Worsbro' Dale, near Bawsley, Yorks., recently attained his jubilee as vicar of the parish. For many years Mr. Banham was Rural Dean of the Wath Deanery, and has been presented with a service of silver plate in honour of his fifty years' service.

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ANY even numbered section of Dominion Lands in Manitoba, Saskatchewan and Alberta, excepting 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.
Application for entry must be made in person by the applicant at a Dominion Lands Agency or Sub-agency for the district in which the land is situate. Entry by proxy may, however be made at any Agency on certain conditions by the father, mother, son, daughter, brother or sister of an intending homesteader.
DUTIES.—(1) At least six months' residence upon and cultivation of the land in each year for three years.
(2) A homesteader may, if he so desires, perform the required residence duties by living on farming land owned solely by him, not less than eighty (80) acres in extent, in the vicinity of his homestead. He may also do so by living with father or mother, on certain conditions. Joint ownership in land will not meet this requirement.
(3) A homesteader intending to perform his residence duties in accordance with the above while living with parents or on farming land owned by himself must notify the Agent for the district of such intention.
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Deputy of the Minister of the Interior.
N.B.—Unauthorized publication of this advertisement will not be paid for

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At the invitation of the rector the parishioners of Alderley recently gave the ancient church a good spring cleaning. On hands and knees they scrubbed away at the pews, panelling and floors, and their operations caused no little amusement. The rector was prevented from joining in by other business.
Mrs. Durham, living in the village of Offenham, near Evesham, has just celebrated her hundredth birthday. She was married in 1836, and had seven children, five of whom are still living. She has twelve grandchildren, thirty-six great-grandchildren, and three great-great-grandchildren. Her husband died in 1894 at the age of 84. Mrs. Durham has never overcome her objection to railways, and has only been two railway journeys in

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her life, while she has only been once in a boat, and that when she crossed the Avon in the ferry at Offenham to reach Evesham station. Last year, at her request, the Bishop of Worcester visited her cottage and confirmed her; she said that she was sorry to have been so busy that she had not had time before! The bishop promised that if she lived to be 100

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On Easter Eve several members of the congregation gathered together at the parsonage, Kirkcudbright, Scotland, for the purpose of presenting Miss Fannie Wilkinson of The Grange with a small dressing bag replete with furnishings and her monogram engraved on all the silver stoppers. Miss Wilkinson has been the honorary morning organist for some time, and has also taken a very active part in the Sunday School and Home and Foreign Missionary work. The presentation was made to her on the eve of her leaving for the Continent. Deep sorrow was expressed at the thought of her leaving them, for she was much beloved by all.

Canadian Churchman.

TORONTO, THURSDAY, MAY 28, 1908

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

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

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

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Lessons for Sundays and Holy Days.

May 31.—Sunday after Ascension.

Morning—Deut. 30; John 12, 2.
Evening—Deut. 34 or Josh. 1; Heb. 7.

June 7.—Whit-sunday.

Morning—Deut. 16 to 18. Rom. 3, 10 to 18.
Evening—Isai. 11 or Ezek. 36, 25; Gal. 5, 16 or Acts 18, 24—19, 21

June 14.—Trinity Sunday.

Morning—Isai. 6, 10 to 11; Rev. 1, 10 to 9.
Evening—Gen. 18 or 1 and 2, 10 to 4; Ephes. 4, 10 to 17 or Mat. 3.

June 21.—First Sunday after Trinity.

Morning—Josh. 3, 7—4, 15; Acts 4, 12—5, 17.
Evening—Josh. 5, 13—6, 21 or 24; 2 Pet. 1.

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

THE SUNDAY AFTER THE ASCENSION DAY.

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

WHITSUNDAY.

Holy Communion: 155, 156, 215, 313.
Processional: 152, 224, 232, 508.
Offertory: 153, 210, 212, 223.
Children's Hymns: 208, 213, 330, 332.
General Hymns: 154, 155, 207, 209.

Summer Worship.

One is almost inclined to write "The decline of worship in summer." However to put the matter fairly, those who disregard the duty and privilege of worship in the summer season, whether at home or away for a holiday, are not earnest and faithful Christians. Indeed the summer days and the vacation trip are sure tests of the slightness or soundness of one's Churchmanship. Writing of Churchmanship one is reminded of the looseness of the hold of Church principles on some people, both lay and clerical, when away for their holidays. In the Diocese of Massachusetts last summer at a place called Magnolia the

following notice was given: "All are cordially invited to these services; and members of other Churches are welcomed to the Communion." A contemporary referring to this novel procedure says: "One cannot help recalling the story of Bishop Philander Chase and his reverend son-in-law, who so far forgot himself as to utter a similar invitation in the Bishop's presence. 'Sammy,' said the Bishop, 'read 'em the Rubric at the end of the Confirmation service!' Sammy discomfited did so. 'Now,' said the Bishop, 'if any of you are 'ready and desirous to be confirmed march up.''" The good Bishop's advice might not come amiss, in a general sense, to some of our Canadian theological Sammys, who profess to be so fond of their Prayer Book, and yet, alas! who when quoting a text, too often seem to forget that most essential thing, the context.

The Old Catholics.

We reproduce without comment an item of information from the Church Times: "For some twelve years, we understand, there has been on foot a movement for organizing an Old Catholic Church in this country, certain liberal Romanists having grown weary of Vaticanism. After long deliberation the Old Catholic Bishops decided to accept a retired Roman priest, the Rev. A. H. Mathew, as nominee for the Episcopate, and accordingly the Archbishop of Utrecht, together with the Bishops of Haarlem and Deventer, and Bishop Demmel of Bonn, have just consecrated Mr. Mathew as Bishop of the seceding congregations of English Romanists."

Union in Australia.

In Australia the Presbyterian body is united in administration, organization and authority. This body some two years ago approached our Church in their neighbourhood with proposals for union. Negotiations have been going on calmly and carefully to that end. It is thought that the Archbishop of Melbourne, who is now in England, will present to the Lambeth Conference the fruit of these negotiations. Whatever the result may be there is this to be said: The subject has been approached in a manner worthy of the dignity and character of two great historic Christian bodies, prayerfully, earnestly, dispassionately. Dealing with points of difference in a frank and courteous spirit and searching for points of agreement with mutual consideration and sympathy.

Chinese Opium Trade.

This subject is so vast that it is hopeless to cover the ground in any article of ordinary length. For two generations China resented our sending in opium. Now the Chinese Government keeps out foreign grown opium and enforces abstinence by the most stringent and heroic measures. The Church Times has an article upon the present state of the nation and the opium edicts. But, like a communication from a valued correspondent which we had to decline some months ago, it is too long and our people are too far away and care too little for us to say much. Yet it is of vital interest to the Chinese to keep the smoking dens closed. One important fact is noted in this article, that is, that China has a population of about four hundred millions and an area of over 1,530 thousand square miles. But one province, Szechuan, containing only one hundred and sixty-seven thousand square miles, and a population of about forty-five millions, produces over two-thirds of the whole crop of opium and consumes nine-tenths of it. In estimating, therefore, the reality and success of this movement over the whole of China it is necessary to keep this fact in mind, because it is manifestly impossible to calculate the progress made by comparing the yearly pro-

duction of opium alone, so many other factors have to be taken into account.

The Workers.

It is nearly ten years since The Workers was first published, but its influence is not exhausted and now we regret to read of the author's death. Walter Augustus Wyckoff was the son of a missionary in India and born there in 1865. His college course was taken in Princeton, where he graduated at the age of twenty-three. After a post graduate tour in Europe he returned in poor health and determined, instead of ranch life, to walk across the continent, earning his living by day labour. He had begun to take an interest in Socialism, and he determined to find out from actual experience how the workingmen earned their daily bread and to come in actual touch with their habits and thoughts of life while regaining health. He lived the life of a labourer, and for eighteen months he toiled as a farm hand, as a member of a traction gang, as a hotel porter, and as a lumberman. No work was too humble or too hard for him. He worked his way from Connecticut to California. He started in 1891, and in eighteen months reached San Francisco in perfect health, like Dana after two years before the mast, but he did not publish his experiences until 1898. There is such a sincere sympathy with the varied ranks of toilers whom he met and worked with, and a broad outlook over the whole field which invited the attention of students, and others too, and started the literature which has grown up since he published, and which is too often degraded by the evidences of work for money and literary success. Wyckoff disdained anything of the kind, he wrote for the toilers, the employers and for patriotism, and we, in Canada, where the natural conditions so closely resemble those in the States through which his course lay, could take to heart the lessons and rejoice too in the possession of tracts of fields and farms and forests which touched his heart when in full strength and vigour he left the Eastern cities far behind.

Popularizing Crime.

We have no hesitation in saying that the prominence given in the daily press to notorious criminals has not the slightest deterrent effect on crime. It is quite true that the press depends on the public for support, and that the public at large is prone to sensation. This by no means excuses newspapers, that are taken in the most respectable homes of Canada, for containing long and prominent narratives of events in the lives of criminals even though the writers mildly deprecate the daring deeds they so graphically refer to. Such articles rank with the "Dime novels" that have started many a lad on the downward course. Their influence is distinctly evil. It would be well were the guardians of children to destroy the family paper before the young people see it when it contains objectionable and injurious matter.

Discipline.

Mr. Edmund Gosse, the well-known English writer, whose book, entitled "Father and Son," has been so widely read, in a recent interview has truly said, "That our great danger will come from the absence of discipline." . . . "It is essential for the strongest characters that there should be a period in which they are under rigid discipline of some kind or another." This will generally be admitted and by none more sincerely than by those who painfully realize that the very lack of such rigid discipline in early life has made their lives essentially incomplete and ineffective as contrasted with what they would have had the strong hand of discipline shaped, trained, and strengthened them in the formative years of life. In the lack of discipline—so evident in the youth

ly 28, 1908.

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of to-day—one cannot help being convinced that the salt of life is losing its savour and strength as well.

The President and the Governors.

President Roosevelt has successfully carried through an experiment in education, instead of beginning at the bottom he started at the top by convening the governors of States to deliberate as to the real state of forests, waterways and mineral riches so as to check their exhaustion. The publicity thus given to the facts must alone go a long way to carry out the President's wishes and force greater care being taken of what remains. This is an example which our Governor-General might very well follow. Lord Grey and our Lieutenant-Governors are fortunately out of politics and deeply concerned with the prosperity of the whole of Canada. It pains us to see the indifference with which the efforts of enthusiasts are received. The hotels and railways spread the attractions of Muskoka and other resorts broadcast over the States, but until there is a public sentiment fish, flesh and fowl will be murdered and wantonly destroyed and other assets will vanish in the same way.

The Worth of a State.

John Stuart Mill never wrote truer words than these: "After all, the worth of a state is in the long run the work of the individuals composing it." The careful observer cannot fail to be impressed by this conclusion of one of the most profound and philosophic observers and thinkers of the last century. We have striven time and again to place this truth before our readers in its bearing on the Church and on public life and affairs. It is a well-known fact that men of unscrupulous character now and then seek to obtain prominence in Church or State. By craft and effrontery and the unwittingness of the average man to oppose them, and so incur their enmity, they too often succeed in their attempts. Such men are a menace to society. Their measure of ability as speakers or workers is a snare and their sinister character will sooner or later bring discredit on the cause they espouse. Pure, honest and unselfish work can only be looked for from men who combine character with capacity. Such men should be sought out invariably for representative positions far rather than the self-seeking and unscrupulous.

THE GENERAL SYNOD.

In accordance with the terms of the Constitution the General Synod of the Church of England in Canada will be summoned to meet at Ottawa on the first Wednesday in September (the 2nd inst.), but as it is considered certain that the Upper House cannot be legally constituted on the appointed day, owing to the absence of many of the Bishops who are going to England for the Lambeth Conference, the meeting of the Synod must lapse. His Grace the Primate has, therefore, ordered that a special meeting shall be called for Wednesday, September 23rd, at the same place. At this meeting all the business arranged in the Convening Circular and any other business that may be brought before the Synod will be considered. By a resolution of the Lower House adopted at the last session it was ordered that the reports of all committees should be sent to the Clerical Secretary by July 1st at the latest, in order that they may be incorporated in the Convening Circular, which must be printed and distributed to the members of both Houses early in August. It is also necessary that the officials of each Diocesan Synod should send to the Clerical Secretary a certificate under the hand and seal of the Bishop of the Diocese of the election of its clerical and lay delegates. This should be done within fourteen days after the said election. In the absence of the Bishop the certificate may be signed and sealed by the chairman of the Synod

at which the election took place. The full address of each delegate and substitute should be given, and in the case of cities the street and number of his residence. In order that complete lists of delegates may be published in the Convening Circular these certificates should be sent in not later than July 1st.—Charles J. S. Bethune, Hon. Clerical Secretary, Guelph, Ontario.

THE VOTE ON THE HYMN BOOK'S NAME.

We wish every one to send in their vote on the new Hymn Book as soon as possible. The following is the vote to date:

- The Church Hymn Book—70.
- Anglican Hymn Book—41.
- The Canadian Church Hymnal—34.
- The Church Hymnal—31.
- Anglican Church Hymnal—24.
- The Book of Common Praise—17.
- The Hymnal of the Church of England in Canada—14.
- Anglican Church Hymns—6.
- Church Hymns—6.
- The Hymnal—4.
- Hymns New and Old—3.
- Hymns of the Church—1.
- Canadian Church Hymns—1.
- The Canadian Catholic Hymnal—1.
- Anglican Hymnal—1.

THE PAN-ANGLICAN CONGRESS AND CHURCH CONSOLIDATION.

In the earlier history of our race the Church set the example of consolidation, and led, at a great distance in advance, the way to national unification. For centuries England, divided into a multiplicity of petty kingdoms, was ecclesiastically one. But history, in these days, instead of "repeating" has reversed itself. The Church of those later times, instead of leading the State in the matter of consolidation has lagged far behind. The British Empire certainly has not been consolidated as yet, in the strict meaning of the term. Still there is a certain kind of cohesiveness which, if loosely, strongly binds the vast fabric together. The Anglican Church, as a whole, on the other hand, continues to be an aggregation of isolated units, without the faintest semblance of organic cohesion, and in some cases without even inter-communication. In Canada we had Confederation full thirty years, an entire generation, before consolidation. At the approaching gathering, therefore, to be held this summer in London, it is to be hoped some attempt will be made to remedy this anomalous and discreditable state of things, peculiar, among all the religious communions in the world, to our own Church. Of course nothing very pronounced may be expected. We Anglicans are leisurely folk. We feel that we have plenty of time before us, "all the time there is," in fact, and, therefore, it is not likely that this great and unique gathering will see anything of an epoch-making character accomplished along the lines of unification. And when we speak of unification we do not mean a hard and fast consolidation, that would leave no room for important diversities in minor matters of ritual, discipline and even theology. What we mean by Anglican unification would be the establishment of common sense, and if we may use the term, business-like relations between all the sections of our, to-day, practically world-wide Communion. Anglicanism at the present moment, so far as organization goes, is a sort of monstrosity, i.e., it is something indescribable under any known terms. It cannot be called a confederation, much less can it be called an organism. In some very attenuated sense it may be said to possess a kind of "invisible unity." But this unity, so-called, when subjected to the strain of actual conditions is found to

be almost entirely sentimental, if not purely imaginary, and it hopelessly breaks down. It will not stand the test of one moment's practical application. As surely as the attempt is made to put it into positive operation it is found to be ignominiously wanting. In bygone days, when the world was so vastly more roomy than it is now, this state of things was fairly endurable. The various sections of the Church each lived and moved and had its being in its own particular sphere, remote from the other, and the sense of the incongruity of the situation, although even then in evidence, was comparatively faint. But to-day this is different. The old regime of mutual isolation and drift has become impossible. We are getting too close to each other to ignore each other's work, if not existence, and some sort of general understanding, an understanding that can be "put in black and white" has become imperative. To what extent this will be practicable, with the Mother Church still occupying her present position as England's State Church, we will not attempt to say. Real and complete unification, it is likely, will never be attained while the present state of things continues. But this final solution of the question we do not regard as coming within the sphere of practical Church politics. All we at present plead for is the definite beginning of something, whose consummation may well be left to the coming generation. There are two steps in this direction, however, that the approaching gathering may take, viz., the equalization of Anglican Orders, and the co-ordination of the missionary enterprises of the various sections of the Church throughout the world, which to-day, if not actually overlapping, occupy ill-defined and anomalous relations towards each other. Under any circumstances, the existence of two distinct Anglican missionary organizations in the same field strikes us as involving a grievous waste of energy. Is it too much to hope that one result of the Congress will be, if not the immediate, the eventual unification of all the foreign missions of the Church? The question of the status of "colonially" ordained priests will, we hope, be taken up and resolutely grappled with. No such "disability," we understand exists in the case of the established Presbyterian Church of Scotland. Colonially ordained and educated ministers are perfectly eligible for "livings" in that country. Why not in the case of the English Church? This question presses for a settlement.

THE QUEBEC CELEBRATION.

In this age of historical pageants and commemorations, the great national function this summer at Quebec will hold a place of exceptional interest and importance. So far as we can remember it is the first attempt to worthily and adequately do justice to the work of the French race on this continent. There have, no doubt, been minor celebrations along these lines, and justice has been done here and there to the exploits and achievements of individual Frenchmen, but until this year no attempt has been made to commemorate the memory of what this northern half of the continent owes, as a whole, to that great and gallant nation, which, as has been said, embodies all the best and most attractive qualities of the Latin races. Do we, as average Anglo-Canadians, realize what this continent and Dominion owes, and ever will owe, to the French of the seventeenth and eighteenth centuries. Very few, we fear, begin to do. It has been foolishly said, and often repeated, that the French are "poor colonizers." Nothing could be more grotesquely untrue, at any age in their history. True their methods have differed somewhat from those of the Anglo-Saxon, but this does not in the least detract from the solid worth of their achievements in this line. And to-day the French settlers in Quebec, the Maritime Provinces, where they

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number about 100,000 out of a population of about 900,000, and in Ontario and other portions of the Dominion furnish a most valuable object lesson to their English-speaking fellow citizens in the matter of painstaking industry, thrift, perseverance and many other sterling qualities. In at least one respect French are superior to English-speaking settlers, in that they will remain in a poor or comparatively poor country and make the best of it. The debt, therefore, we owe to our French predecessors is largely on account of this admirable quality. Coming to a country, stern and forbidding, they remained in it and subdued it, and so opened the way to the infinitely more alluring regions that lay beyond, now occupied mainly by the Anglo-Saxon. To the Frenchman will eternally belong the honor of forcing the gates into the goodly national domain of to-day. Again when we come to exploration, something which though complementary to, is as distinct from colonizing as is building from architecture or tactics from strategy, the French race show to still greater advantage. The names of La Salle, Hennepin, Champlain, Cartier, and a host of other intrepid explorers are writ large and deep all over the continent, and will endure as long as the race endures. Practically all the exploration done on this continent during the first century and a half of its occupation by Europeans was done by Frenchmen. The Mississippi, Niagara, the Great Lakes, the furthest West were all discovered by Frenchmen, and with the solitary, and perhaps doubtful exception, of Hudson Bay, no really great discovery on this continent during that period can be placed to the credit of our race. As missionaries again the contrast is still more striking. With the two exceptions of Brainerd and Elliot, the record of our race for the first hundred and fifty years of its settlement in America is a blank. During the same period France sent out scores of heroic pioneers of the Faith, west, north and south. They went forth to certain peril and privation, and to probable torture and death. One after the other they met their fate, some were murdered outright after enduring incredible tortures, others mutilated almost out of human semblance, some were enslaved, others more fortunate buried themselves alive in the remote and trackless forests and plains of the then uttermost West, and cheerfully, enthusiastically sharing the hardships and privations of the savages, gradually Christianized and civilized whole tribes of Indians, only to see in several notable cases their work swept away in fire and blood by the Five Nations. As we read in Parkman's stately and classic prose the history of these marvellous men, of not one or two or three, but literally of scores; of how like warriors in a forlorn hope, as one fell another and yet another and yet another stepped into the vacant place, of how after enduring the most horrible tortures they returned again and again to their work, of how amid the flames that consumed them they baptized infants with saliva, of how they endured long years of every conceivable kind of discomfort to win, if it might be, one soul to the Faith, as we read all this set forth in Parkman's incomparable style we feel like asking ourselves if in the whole history of Christian missions, from the sub-Apostolic period onwards, the labours and sufferings of the French missionaries in Canada have been quite equalled. Most assuredly they have never been surpassed by any class of men in any age or country, and the memory of them and of their heroic deeds is the most precious heritage of our young nation, superior to all its other traditions and memories combined, splendid as they undoubtedly are. The French power fell on this continent, we know, but from no fault of its representatives in America. Their final defeat, after a century and a half of conflict, with a greatly superior foe, was the result of no weakness on their part, but of the centralizing policy of the home authorities, and of other causes beyond human power to avert. The

French failed, but they failed honourably, nobly, gloriously, and they deserved to win. The military record of French Canada is being retained with victories over her stronger antagonist, and the last encounter between the two nations on American soil, in 1760, resulted in a victory for the French. Fifteen years later, thanks to the liberal measures of Sir Guy Carleton, the French saved Canada to the British Crown, and in 1812-14, 1837, etc., right down to the Boer war their sincere attachment to the flag and Crown of England has been signally manifested. To-day they form a very influential element in the National life, as yet it cannot be denied somewhat segregated, but destined, no doubt, to eventually amalgamate with and in amalgamating with to markedly modify and enrich the Anglo-Saxon type. It is with feelings of deep admiration and affection for our French fellow citizens, and the heartfelt desire for still closer relationships and the better understanding of each other, that we wish the approaching commemoration every success.



FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

Spectator attended the annual meeting of an important charitable institution not long ago when the usual reports of good work accomplished were presented, and visions of greater usefulness in the future, if only the necessary means were at their disposal, found expression. The bounty and ample generosity of the public in support of these institutions of rescue were a subject of congratulation on the part of the speakers and this willingness of busy men and women to give their time and influence to the direction and furtherance of these various forms of benevolence was not overlooked. We are of the opinion that Canadians have all along shown an excellent spirit in tendering relief to their unfortunate brethren who have fallen by the way. A case of real need squarely presented to the public is almost sure to find a generous response. This form of benevolence is admirable and necessary. It always will be necessary, and it is therefore gratifying to find in this young country that our citizens are not so busy looking after themselves that they cannot spare money or thought for those whose light has failed. But while the work of rescue is so admirable and necessary a phase of philanthropy we could not help feeling as one after another of the speakers paid his tribute to the institution in question that after all the work of rescue doesn't cover half the problem. The time has now surely come when we cannot rest satisfied with treating the symptoms, we must aim at eradicating the disease. It is all very well to find employment for the ex-convict but what are we doing to obviate the necessity of conviction? It is an excellent thing to pick the inebriate out of the ditch, but what are we doing to keep men sober? It is an admirable impulse that sends us to the rescue of fallen women, but what are we doing to keep the feet of the innocent in the paths of rectitude? It is a praiseworthy thing to deal our bread to the hungry, but what have we done to remove the necessity for that poverty which we now commiserate? To continue adjusting the effect without taking cognizance of the cause is like attempting to empty a basin while we leave the tap running. It would seem to us that the day has come when the directors of philanthropic and charitable institutions and men and women of good will everywhere, should get together to promote those conditions that will lessen, at least, the supply of those who stand in need of their bounty.

There is another feature of charitable and benevolent institutions concerning which we would like to say a few words and this is probably as good an opportunity as any for saying them.

We have been forcibly reminded in recent years of banks and corporations of trust that have had directors who failed to direct. They took things for granted, accepted the roscate reports of the subordinate officers, promptly sat upon the director who asked questions that seemed to have a faint suspicion that all was not well, calling him a "knocker" and a busy body, and afterwards came the collapse that would have been prevented had the rulers ruled. Charitable institutions are not free from danger in this very same way, that is through Governors who do not govern. We are not now thinking of the financial administration of these institutions, although we suppose that a watchful eye in that quarter is always necessary. We are really thinking of the management of the institution for the purposes intended—the relief of distress, the care of homeless children, the management of schools, hospitals and so forth. In every such institution we need governors who govern and directors who direct. It is all very well to trust your staff, but that trust must not be of a blind and indolent character that allows weak human nature to follow the line of least resistance when it ought to take some other course. The officers of any institution are never likely to do their duty less efficiently if they know that their directors are intelligently familiar with the manner of the performance of that duty and ready to call them to account. An arrogant disposition towards those who are unable to properly defend themselves is always a temptation to those in authority. To assume that the pauper has no rights save those you are graciously pleased to concede out of your bounty is not an unknown frame of mind in those who deal with the poor, that the teacher knows what is best for the pupil and does it, that the doctor and nurse know what is best for the patient and always do it, is very pretty, but it isn't always safe. Wherever there are "specialists" to encounter the layman is always at a discount and is liable to be waved aside with a fine air of superior wisdom that seems to say, "You do not understand this matter." But the layman has the advantage of being free from professional prejudice and his direct common sense view of a situation may be the saving of it. We are quite sure that some institutions would be none the worse for an occasional shaking up. It is extremely difficult for an outsider to bring home a misdemeanor to such, but those in authority should not wait until charges are made. To gather evidence that will convict at a trial is one thing, for those in authority to put their foot down when the first suspicion of negligence is noted is quite another. We would like to strengthen the hands of those who take their duties as governors of hospitals, schools and benevolent institutions, seriously. They must not grow weary in their good work and we are quite sure that they are they who will not only guard the rights of those committed to them, but who will stand in the happiest and most helpful relationship to the staff that may be under them, for a staff will always respond to justice.



Our attention has been called, by a friend, to the fact that the Central Board of Examiners for divinity degrees established some years ago by the Provincial Synod of Canada still remains under the jurisdiction and limitations of that Synod. The result of this is that a very active and useful Board is working under the authority of a practically defunct body. That of itself is not an extremely encouraging outlook. In the next place we would like to ask why should the Church in this Dominion invite from one ocean to the other for legislative Sunday School and Missionary purposes and stop short in that process of unification when it reached the problem of divinity degrees? We fancy that this situation is accidental rather than intentional. It is probably the result of that lack of due preparation of the business of General Synod that seems to have always more or less characterized our triennial session. If the plan

of having one authoritative central body responsible for the granting of divinity degrees be a success in Eastern Canada, then it ought to be an even greater success in the whole Dominion. It would be but the natural, the logical and the wise course to adopt to apply this scheme to the whole Canadian Church, and this we feel sure will be done. The canon on divinity degrees does not withdraw any authority which a Church university or theological college may possess, but it creates a new university of the whole Church with the power of enforcing a common standard for the degrees which it may issue. It is the increased prestige which comes from these that will ultimately result in men turning from the smaller institutions to the Church itself for their degrees. They will be recognized everywhere as the degrees of the Canadian Church and not of some little, unknown corporation. We would go further and recommend that the Canadian Church should through this same Board outline a course of study leading up to admission to the ministry and prepare examinations for the same. The Bishops might recognize this examination as sufficient for holy orders, with, of course, the addition of a personal paper or whatever tests they might desire. The effect would be to unify to a great extent the courses followed in the theological colleges and level up the standard of education requisite for admission into the ministry of the Church. Men who took orders under such examinations could surely be recognized as properly qualified clergy the world over. We would, of course, not tie the hands of the Bishops in getting candidates from whatever source they chose, but the Church by holding up a standard and by providing a means of admission to the ministry that would be recognized as honorable among all men, would be taking a long step forward in the higher education of the clergy. Any scheme of this kind must, however, avoid a lifeless uniformity, and provide for ample variety and individuality.

Spectator.

The Churchwoman.

OTTAWA.

Ottawa.—The annual meeting of the Ottawa Diocesan W.A. was held last week, and was well attended by representatives from all over the Diocese. All the reports showed well-sustained effort and much encouragement for continued work. The proceedings opened on Tuesday with a Churchwoman's conference, and on Wednesday the morning was principally occupied with preliminaries, and the address of welcome by Mrs. Capp, followed by replies by Mrs. Scale, of Franktown. In the afternoon a pleasing feature, in addition to the reports, was the annual verbal address of the president, Mrs. Tilton, which was full of loving and practical thoughts, and helpful hints to her hearers, all of whom were much impressed. Kindly reference was made to the untiring services rendered by the various officers of the board on behalf of the cause of missions. The Diocesan Treasurer, Mrs. George E. Perley, presented a lengthy statement of the finances, in which it was shown that for the year the receipts had been \$2,734.17, together with a balance from last year of \$662.70, made the grand total of \$3,396.87. Of this amount some of the larger sums contributed by the 55 senior and girls' branches are quoted:—Senior pledges, \$831.15; girls, \$126; diocesan thank-offering, \$362.85; life members' fees, \$125; 21st Anniversary Fund, \$131.47; Foreign missions appropriated, \$134.85, and united thank-offering, \$138.82. The total expenditure of cash sent to missionary objects outside of the Ottawa Diocese was \$2,449.79; to local expenses, \$221.09; to missions in this diocese, \$13.50, making the total expenditure \$2,685.28, leaving a balance of \$711.59. The money contributed by the different deaneries is given:—Ottawa, \$1,166.83; Carleton, \$76.51; Lanark, \$241.71; Pembroke, \$93.55; Prescott and Russell, \$19.35; Arnprior, \$135.86; Dundas and Stormont, \$248.46; making a total of \$1,985.71. From other sources \$748.46 was received, thus making the total receipts \$2,734.17. The total amount of money that has passed through the books of the Auxiliary is as follows:—

Diocesan Treasurer, \$3,396.87; Dorcas Secretary, \$1,437.78; Secretary of Literature \$328.68, making a grand total of \$5,163.33; an increase over that of last year of \$631.98. To Canadian missions the sum of \$1,106.80 was contributed; Indian, \$482.75; foreign, \$681.35; to special objects, \$178.80; total sent to missions, \$2,449.79. Of the sum sent to special objects \$131.47 was paid to His Lordship the Bishop; the amount of the collections to commemorate the birth of the Woman's Auxiliary in Canada in 1885, known as the 21st Anniversary Fund, and voted to be sent to the thank-offering at the Pan-Anglican congress. A report from the Junior Secretary, Miss Parmelee, stated there were 15 junior branches, 357 members, an increase during the year of 114. The amount of actual cash raised was \$175.07; expended on Dorcas work, \$124.50, making a grand total of \$299.57. Miss Parmelee made a stirring appeal for more members of the senior branches to offer themselves for the offices of superintendents of the junior branches, in order that this work may be carried to a greater and more successful issue. The money contributed by the juniors (the children) helped mission objects in all parts of the world.

Miss Low's report of the editing of the Ottawa page in "The Letter Leaflet" expressed disappointment that the subscriptions had dropped from 966 to 916 since her last annual report was submitted, and urged the members to action in this direction, and to make those who were not subscribers realize, if possible, what was lost by their delinquency in this matter. A long discussion arose from her excellent resume in which a large number of delegates took part. Miss Low also gave a paper on the "Ministry of a Deaconess," which was most interesting. This morning the reports of the standing committees were read among which the one of that on education was presented by Mrs. R. Patching, the Convener. The number of children receiving support entire or partial, from the funds of the Ottawa Auxiliary, is seven in India and two in Africa, at a cost of \$15 each per annum; and two in Canada, one at a cost of \$150, a clergyman's daughter from Saskatchewan Diocese, and another at \$50 per annum. This branch of the work is full of encouragement and rich in reward. Reports that have been received of the children referred to have been entirely satisfactory. Mrs. Greene presented the report of the one on Chinese work, Mrs. Perley that on printing. Reports were given of the various deaneries by the following secretaries:—Arnprior, Mrs. H. Pinhey, of March; Dundas and Stormont, Mrs. Strader, Iroquois; Lanark, Mrs. Elliott, of Carleton Place; Carleton, Mrs. Clayton, Manotick; Prescott and Russell, read by Miss Low, of Ottawa, for Miss Cushman, of L'Orignal; Ottawa Deanery, Mrs. McKay, of Ottawa. There was no report from Pembroke Deanery. An interesting feature of the late afternoon proceedings was a president's conference which was taken by Mrs. Tilton, who is not only the President of the Ottawa Diocese, but is the General President of Canada, and who has the care of twenty-two diocesan auxiliaries in holding that important office. Words of love and sympathy were extended to the Presidents attending the Convention, and many hints and rules for their future guidance and work were given, many of them, no doubt, sank deep into the hearts and minds of not only the Presidents but of all who were present, and even will not obliterate them from their memory. Two of the especial points Mrs. Tilton dwelt upon, was to practise patience and self-control in all things, and at all times; and to be always prepared, not to be taken unawares.

An address was given by Mr. Cook of the Indian Department, well-known to Ottawans who stood before his audience a splendid example of the Indian race, the first inhabitants of this land. He complimented the women of the Convention on their zeal and on behalf of the Indian, and was glad to know that among the Protestant bodies the Anglican stand second to none in this important work. Eight Indian men are employed in the government and are well fitted for the offices they fill. In Eastern Canada seventeen young men are taking a course in the different universities. Mr. Cook urged the necessity of teaching the Indian to be self-supporting and self-reliant in their religious life as well as other matters. At the close of his remarks a hearty vote of thanks and continued applause was accorded the speaker with whom the members assembled were delighted. Mrs. Clayton, Manotick, read a paper on "The Ideal Deanery Secretary," which was enjoyed and well received. All the officers were re-elected and the pledges of last year renewed. In addition to the business meetings of which the above is a mere outline, there were two important public missionary meetings, a Junior rally on Wednesday night and a general meeting presided over by the Bishop the following

evening. The principal speakers were the Rev. Egerton Ryerson, missionary in Japan, and Miss Claribel Smith, of this city.

MOOSONEE.

Chapleau.—St. John's.—On Easter Monday evening, after the vestry meeting, the members of the W.A. presented Mrs. Holmes, the wife of the Bishop of the Diocese, with a Life Membership in the Diocesan Board. The address was read by Mrs. Herner, Vice-President of the Branch. The life member's badge is attached to a bar which is engraved on the obverse side, "Chapleau, Easter, 1908." Mrs. Holmes, who is President of the Diocesan Board, is Hon. President of the St. John's Branch, and during her two years' residence in Chapleau, she has gained the affection, not only of our own Church people, but of all with whom she has come into contact. The parochial branch had a most successful year. They raised over \$500 towards the new Church of St. John, besides contributions to other objects, and the membership has increased very much.

Brotherhood of St. Andrew.

Office of General Secretary, 23 Scott St., Toronto.
Brotherhood men should subscribe for the
"Canadian Churchman."

OTTAWA.

Ottawa.—The quarterly assembly of the city and suburban chapters of the Brotherhood of St. Andrew held last week in St. John's Hall, proved most successful in every way. Representatives were present from every chapter, in good numbers, and a great deal of enthusiasm was displayed in discussing the papers read. The President of the Local Council, Mr. Alder Bliss, occupied the chair, and at the opening of the meeting introduced to the members present, Mr. E. J. Joselin, of Toronto, President of the Ontario Sunday School Association, who explained the workings of the Association and the good work it was doing. The first paper of the programme was on the subject of "Brotherhood Bible Classes," and was read by the Rev. E. C. Burch, curate of St. George's Church. It was an eloquent appeal for a more systematic study of the Holy Scriptures, and the formation of Brotherhood Bible classes in every parish. Mr. A. W. Stanley, of St. James' Chapter, Hull, read the next paper which was on the "Responsibility of a Brotherhood Man During the Summer Vacation." During the discussion which followed this paper the subject of open-air preaching at the various summer resorts was brought up, and it is expected that before long something definite will be done in the matter. This year promises to be the banner year for the Brotherhood in Ottawa, there being an active chapter in nearly every parish, as well as in the suburbs, several new members having been added during the past few weeks, and a prospect of others being added before long.

Home & Foreign Church News

From our own Correspondents.

NEWFOUNDLAND.

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

St. Johns.—St. John the Baptist.—The Rev. W. C. White was inducted as rector of this cathedral church on Sunday morning, May 10th, by the Lord Bishop of the diocese. At the close of the ceremony the Bishop preached from I. Corinthians 4:1. Mr. White has been at work in this diocese for the past twenty-seven years, the first twenty of which were spent at Fogo, and the last seven as rector at Heart's Content. In both parishes he won the affection and esteem of the parishioners. The Rev. J. W. Bell, G. H. Bolt, E. Jones and C. Barton assisted in the service. In the evening the Rev. J. Bell sang the service and the Lessons were read by the Rev. E. Jones and the Lord Bishop of the diocese respectively. The sermon was preached by the Rev. W. C. White, the new rector who took for his text Romans I., part of verse 16. The sermon was listened to throughout with great attention by the large congregation present, and it created a very favourable impression. The singing by the choir at both of the services was excellent, the unaccompanied music, of which the anthem was a part, were especially well rendered.

were the Rev. Japan, and Miss

Easter Monday... the members... the wife of... a Life Member... address was... sident of the... e is attached to... e obverse side... Holmes, who is... is Hon. Presi-... and during her... she has gained... Church people... ne into contact... successful year... new Church of... other objects... d very much.

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y of the city and hood of St. An- 's Hall, proved Representatives in good num- sm was display- The President Bliss, occupied the meeting in- ent, Mr. E. J. he Ontario Sun- ained the work- ood work it was gramme was on e Classes," and h, curate of St. uent appeal for Holy Scriptures, Bible classes in of St. James' r which was on od Man During the discussion ject of open-air er resorts was hat before long in the matter. ner year for the eing an active s well as in the ving been added a prospect of

reb News onden's.

St. Johns,

t.—The Rev. W. of this cathedral y 10th, by the e close of the m I. Corinthians c in this diocese e first twenty d the last seven both parishes he he parishioners. E. Jones and C. the evening the nd the Lessons and the Lord y. The sermon White, the new nans I., part of ed to throughout ge congregation vourable impres- t both of the ser- panied music, of e especially well

Harbour Grace.—St. Paul's.—A meeting of the parishioners of this church was held in St. Paul's Hall on the evening of May 12th, for the purpose of presenting the Rev. Canon Noel with a purse, and bid good-bye to the reverend gentleman before his departure for England on a three months' holiday. A most enjoyable social hour was spent. Canon Noel has been in this town for over thirty years, and he is held in high esteem by people of all denominations who will wish him a pleasant trip across the "pond," a most enjoyable visit to his native land, and a safe return.



NOVA SCOTIA.

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

Annapolis Royal.—St. Luke's.—During Epiphany-tide, there were a series of sermons upon six very interesting dioceses in foreign parts. The official appeal was especially edifying. During Lent, the readings on Fridays were upon foreign and home calls. They were very attentively received. At Easter, though wet, there was a goodly number of communicants. The Sanctuary Guild bought beautiful white flowers and adorned the chancel. The outgoing wardens, Messrs. F. C. Whitman and A. G. Herbert, reported a balance in hand of \$60.21. Their receipts were \$2,345.76 to March 31st. Messrs. G. O. Cheese and Chas. McCormick were elected wardens and provisional delegates. Judge Savary and J. M. Owen, Esq., K.C., are the delegates to Synod. Before voting the salary for the organist very kindly mention was made of the taste and skill of Mrs. How and of the loyalty of the choir. The solos at Easter were well taken by Miss Whitman and Mr. J. E. Elliott. The Mite Society has \$203.17 in the bank. The Children's Lenten offering was \$21.48. We anticipate the further adornment of this church by two handsome memorial windows, erected to the memory of the Rev. Edwin Gilpin, M.A., for twenty-eight years an indefatigable rector; and his son, the Very Rev. Edwin Gilpin, D.D., for some time Dean of this diocese.

L'Equille.—St. Alban's.—A sacred concert was held here on the 21th April. Mr. Charles Hoyt, and his willing helpers at L'Equille deserve, and have received, well merited praise for the success of this primary effort. The rector, the Rev. H. How, was quite surprised to learn that the offering of \$22.58 was a token of regard from his many friends of this very pretty village.



FREDERICTON.

John Andrew Richardson, D.D., Bishop, Fredericton, N.B.

St. John.—St. John's.—On the eve of their departure for London to attend the Pan-Anglican Congress the members of the congregation gathered together in the schoolroom to the number of four hundred or thereabouts for the purpose of bidding farewell to the rector of the parish, the Rev. G. A. Kuhring, and his wife who have gone over as delegates from this diocese. Mr. Kuhring as one of the clerical delegates and Mrs. Kuhring as delegate representing the Woman's Auxiliary of the diocese. The chair was taken by Mr. William Downie. The members of Mr. Kuhring's Bible Classes presented him with the sum of \$240, and the Woman's Auxiliary gave Mrs. Kuhring \$200 for their expenses and for the very kind gifts. Mr. Kuhring, during the evening, in the course of a farewell speech, thanked the donors most heartily. The Rev. H. R. Trumppour, B.D., who is taking charge of the parish during Mr. Kuhring's absence in England, also made a short speech. An excellent musical programme was given during the evening, which was greatly enjoyed. Mr. and Mrs. Kuhring sailed on the "Kensington" from Montreal for Liverpool on the 15th May. The Hon. Mr. Justice Hanington, another delegate to the Pan-Anglican Congress from this diocese sails from Quebec for Liverpool, on the C.P.R. steamship "Empress of Ireland" on the 20th inst. A letter has been received from the Ven. Archdeacon Raymond, who with Bishop Richardson and others sailed on the steamer Lake Champlain for England, to attend the Pan-Anglican Congress. He writes that the Bishop struck his head against the ironwork on board and was thrown to the deck stunned. Two stitches had to be put in the wound.

St. Luke's.—On Thursday evening, May 14th, at the closing meeting of the Men's Bible Class for the season, the Rev. R. P. McKim, the rector

of the parish and the teacher of the class was presented with a handsome quartered oak office chair to which was attached a silver plate bearing a suitable inscription. This gift from the members of the class was accompanied by a neatly engrossed address. A large number were present and during the latter part of the evening a musical programme was given which was much enjoyed.



QUEBEC.

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

New Carlisle.—St. Andrew's.—On Palm Sunday four hundred people attended the lantern service which was held in St. Andrew's Church. Illustrating the sufferings and death of our Lord Jesus Christ. Daily services were held during Holy Week, the attendance being exceptionally good. Evening service of Preparation for the Easter Communion was also well attended, the story of the Cross being sung. Three hours' service with addresses on the "Seven Last Words" was held on Good Friday from 12 to 3, at which about 225 people were present. On Easter Day the church looked beautiful with potted plants and some lovely cut flowers. Here the Holy Communion was celebrated at 11 a.m. and there were 80 communicants. During Lent the missionary offerings from the children of the Sunday School were very good, amounting to \$15.63, which is more than double the amount of last year. The Easter Vestry meeting was held on Wednesday evening in Easter week. The financial report was a very satisfactory one. The following gentlemen were elected churchwardens: Messrs. R. A. Assels and W. Hall.



MONTREAL.

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

Montreal.—St. Alban's.—A very pleasant evening was spent at this church on Wednesday, 20th of May. A large number of members of the congregation met at a social gathering, and an opportunity was given those who had recently moved within the boundaries of the parish to meet the men and women who had been carrying on the Church's work for some time. A special feature of the evening was the presentation of an address, accompanied by a handsome mantel clock, to Mr. and Mrs. D. J. Lepage, who had recently removed to St. Lambert. Fourteen years ago in a room in the Lepage's house, the first service in the parish was held, and there also the children first met in Sunday School. During these years, Mr. and Mrs. Lepage and the members of their family have worked diligently and earnestly in every branch of parish work, and have watched the Church's growth from a very small beginning to its present proportions. The congregation of St. Alban's took advantage of the occasion to thank Mr. and Mrs. Lepage for all the good work they had done. Words of appreciation were also spoken by the rector, by Archdeacon Norton, Principal Rexford, Rev. H. E. Benoit and Rev. E. McManus, also by Messrs. W. C. Butcher, D. G. Lepage, and Geo. Bennett.

In connection with the backward look, it is interesting to note the present condition of the parish. On Sunday, May 17th, the rector, the Rev. H. E. Horsey, gave a summary of the financial and statistical reports for the year ending April 30th, 1908. This report showed that 238 families looked to St. Alban's for Church ministrations. There had been 90 entries in the parish register for the year. A total larger than the combined totals for five preceding years. The membership of the Sunday School is 204, besides 85 names on the Home Department and Cradle Roll. A second Sunday School with a membership of 28 is maintained in the Rossland extension. During the year the number of communicants has increased to 110, 104 of whom received the Holy Communion on Easter Day. The various financial reports showed total receipts of \$1456, an increase of \$300 in one year; receipts from Ladies' Aid, \$230; from the Sunday School, \$140; from the Junior Auxiliary, \$20. While current accounts had been met there was also an increase of twenty-five per cent. in all offerings for missionary and charitable purposes. During the past two and one-half years, the Church has been enlarged, the greater part of the work being done at night-time by the men of the congregation. Besides this voluntary labour there had been spent on extension and permanent improvements \$1,300, of which \$1,000 had been raised by the congregation, leaving a balance of indebtedness of \$300. The whole report shows the earnest and enthusiastic manner in which the rector and congregation have worked but above all, it reveals the blessings God has given to the parish.

ONTARIO.

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

Kingston.—The Rev. Canon Loucks will celebrate the jubilee of his ordination to the priesthood next Sunday. His son, the Rev. Walter M. Loucks, of St. Matthew's Church, Ottawa, will preach in St. George's Cathedral on that day. The Canon has been rector of Picton since 1874, coming there from Morrisburg. He was in the early days of his ministry curate at Christ Church Cathedral, Ottawa, and in spite of his years, is still good for much active service. At present he is taking duty at Barriefield in the absence of Rev. Dr. Nimmo.

Belleville.—St. Thomas.—The Rev. Rural Dean Beamish has been granted two months' leave of absence by Bishop Mills. He will during this time attend the Pan-Anglican Congress, and will be the guest of Sir Gilbert Parker while in England.

At this church at Easter, the question of free pews was brought up but was defeated.

Christ Church.—At Easter the rector, the Rev. R. C. Blagrove, had his salary increased \$100.

Napanee.—St. Mary Magdalene.—The semi-annual meeting of the B.Q.C.U. was held in the Church of St. Mary Magdalene on Tuesday and Wednesday the 12th and 13th inst. The following clergymen were present: Rev. Canons Loucks, Cook, Roberts and Bogart, Archdeacon MacMorrine and Dean Farthing; Rural Deans Armstrong and Dibb, the Rev. Messrs. Frazer, Creeggan, Blagrove, Dowdell, J. deP. Wright, B. Wright, Ffrench, McTear, Irvine, Armitage, Seaborne and Geen. The election of officers resulted as follows: President, the Rev. Rural Dean Dibb; secretary-treasurer, Rev. T. F. Dowdell; executive committee, Rev. Rural Dean Armstrong, Rev. R. C. Blagrove, Rev. A. L. McTear. Public service was held in the church on Tuesday evening, service being taken by Canon Roberts and the Dean of Ontario preached a splendid sermon. The following gentlemen read very excellent papers on Wednesday: Rev. A. H. Creeggan, "The Federation of the Churches"; Rev. Canon Cook, "The Unifying Influence of Liturgical Worship"; Rev. R. C. Blagrove, "Problems Occasioned to the Early Church by the Union of Jews and Pagans." A hearty vote of thanks was tendered to the ladies of Napanee for their kind hospitality. The next meeting of the Union will be held at St. John's Church, Belleville.

The Ruridecanal Chapter of Lennox and Addington met here on Tuesday morning the 12th inst., the Rev. Rural Dean Dibb presiding. The following clergymen were present: Rev. Canon Roberts, of Adolphustown; Rural Dean Dibb, Rev. A. L. McTear, of Bath; Rev. R. W. Irvine, Flinton; Rev. T. F. Dowdell, Selby. The following resolution was passed: "That this Deanery Chapter learns with very great regret of the removal from the Deanery of our brother, the Rev. T. F. Dowdell, and we desire to place on record our sincere appreciation of his services as secretary of this Chapter, and of his splendid work in the parish of Selby. We pray that God's abundant blessing may rest upon him and his family in his new sphere of labour." The following arrangement of apportionments to the Canadian Church's Missionary Society was made: Napanee, \$200; Tamworth, \$105; Camden East, \$85; Deseronto, \$75; Amherst Island, \$65; Adolphustown, \$65; Bath, \$50; Selby, \$40; N. Addington, \$35; Odessa, \$30; total, \$750.



OTTAWA.

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

Ottawa.—The Right Rev. the Bishop of Ottawa, Mrs. Hamilton, Miss Hamilton, Rev. Canon Kittson and Rev. E. A. Anderson will sail from Montreal per steamer "Virginian" of the Allan line on June 5 to attend the Pan-Anglican Congress at London. Other Ottawa delegates may also leave on that vessel or one sailing about that time.

The several Synod committees have held their usual May meetings and the reports are ready for the Synod, which meets next week. The Diocesan Mission Board has apportioned \$10,000 for work throughout the various rural deaneries of the diocese. In Ottawa lately, 2 Chinamen were confirmed as members of the Church, and throughout other dioceses special work is going on relative to Chinese attendants at churches and schools. To-day \$100 was apportioned to go towards engaging a man who knows the Chinese language. The intention is to co-operate with other dioceses, engage a suitable person if one

can be found, and have him go from place to place throughout Canada. Many matters relative to missions were dealt with. It was reported that nearly all the clergy of this diocese are now getting at least the minimum salary, \$500; but the need for larger offerings towards mission work throughout the diocese was emphasized. The report of the apportionment for this diocese to the general M.S.C.C. funds was satisfactory, showing as it did that during the past year the receipts throughout the diocese were \$7,001. The apportionment was \$7,875. Some \$700 more than during the preceding 12 months was collected. Thus in three years out of four Ottawa has exceeded its apportionment. The Clergy Trust Fund Committee placed Revs. Canon Hanington, Ottawa; Canon Elliott, Carleton Place; N. G. Poole, Chrysler, and John Osborne, Navan, upon the fund in the place of the Revs. C. P. Emery, Canon Lowe and E. H. Baker, recently deceased. This year the session of the Synod of the Diocese of Ottawa will be open to the press. The custom has been to have reports prepared by a member of the Synod and handed out to the newspapers. From time to time some members have hinted that the proceedings were not published as fully as they would have liked. It remains to be seen, however, whether the object sought will be attained by the change.

Cornwall.—Trinity.—The Lord Bishop of Ottawa held an ordination service in this church on Sunday morning, May 17th, when he admitted Mr Charles Robert Palmer to the Order of the deaconate. The candidate was presented to the Bishop by the Ven. Archdeacon Bogart, and the ordination sermon was preached by the Rev. T. J. Stiles, the rector of the parish. The newly-ordained deacon was presented with the stole with which he was invested by the Archdeacon by the congregation. Besides the Ven. Archdeacon Bogart and the Rev. T. J. Stiles, the Revs. S. G. Poole and C. W. Carson, of Wales, took part in the service.

After the close of the service the Bishop licensed the Rev. C. R. Palmer to the parish of Newington, of which parish he has been put in charge. There was a very large congregation present at the service.

Cobden.—St. Paul's.—A most delightful and successful social gathering, in the nature of a Birthday Party, was held on May 14th under the auspices of the choir of this church. Proceeds, \$184. Since the present rector took charge of this parish, eleven months ago, the debt has been reduced from \$754 to \$250, and improvements have been made in both church and rectory.

Mission of Killaloe, Madawaska.—Trinity.—The Lord Bishop held a confirmation service here on Monday evening, May 4th, when he confirmed 8 candidates (5 boys and 3 girls) in presence of a large congregation. His Lordship's addresses before and after the solemn rite were most helpful, and they were listened to throughout with the utmost attention. They were highly instructive. He showed the history of the rite and its explanation, and the duties imposed upon all who take part therein. The candidates were prepared and presented by the Rev. Joseph W O'Donnell, the rector of the parish, who also acted as his Lordship's chaplain. On the following morning there was a celebration of the Holy Communion, when all the newly confirmed and their friends partook of the Lord's Supper. It was a happy gathering. Mr. O'Donnell is only out from Ireland a few months.

TORONTO

Arthur Sweatman, D.D., Archbishop and Primate.
William Day Reeve, D.D., Assistant Bishop,
Toronto.

Toronto.—St. Alban's Cathedral.—Their Excellencies the Earl and Countess Grey and the Lady Sybil Grey attended divine service in this cathedral on Sunday morning last. The Rev. Canon MacNab, the priest-vicar preached. In the evening the Vice Regal party attended St. James' Church, when the rector, the Rev. Canon Welch, was the preacher.

St. Mary Magdalene.—The Very Rev. Dr. Paget, Dean of Calgary, who has been staying in this city for the past few days as the guest of the Rev. C. B. Darling, the rector, preached in this church on Sunday last. The dean is on his way home to England to attend the Pan-Anglican Congress as one of the clerical delegates from the Diocese of Calgary. The Rev. Dr. Rigby, headmaster of the Trinity College, School, Port Hope, preached in the evening.

St. Edmunds.—The Assistant Bishop of the Diocese held a Confirmation service in this recently-opened Mission Church on Sunday evening last, when 18 candidates, most of whom were adults, were presented to His Lordship for the Apostolic rite by the Rev. E. A. Kelsey, the curate-in-charge. There was a large congregation present at the service.

St. Martin's-in-the-Field.—With the concurrence of the Assistant Bishop of the diocese the Rev. D. S. DeKoven Sweetman has been appointed previously to succeed the late Rev. W. E. Cooper as rector of this church. The present appointment lasts for three months, when it will, all probability, be confirmed by His Grace the Archbishop upon his return from England. Mr. Sweetman will enter upon his new duties next Sunday. He has been filling the position of senior curate of St. Thomas' Church, Huron Street, for some considerable time past.

St. Stephen's.—The Rev. James Broughall, M.A., the vicar of this church, who is going over to England to attend the Pan-Anglican Congress, has been presented by the Sunday School teachers with a handsome travelling bag as a token of their esteem and regard. Mr. Broughall intends to sail from New York on the Cunard steamer "Carmania," which leaves that port on the 30th inst. for Liverpool.

The following resolution of sympathy was passed at the last meeting of the City Rectors' Association: "The Rev. W. E. Cooper, M.A., B.D., entered into rest at Toronto, May 11th, 1908, in the 74th year of his age.

Now the labourer's task is o'er,
May light perpetual shine upon him.
In Memoriam.

Another of the heroes of the Church has fallen asleep, full of years and in the confidence of a reasonable, religious and holy hope and in the Communion of the Catholic Church is at rest. His life presents the rare combination of worthy deeds and sweet simplicity. Modest and unassuming, the last personally to boast of his own accomplishments. His sterling manhood and the real sincerity of his priestly life were strikingly revealed throughout his entire ministry. He was a man of more than common gifts and attainments, possessed of a deeply thoughtful and cultured mind. Above all he was a genuinely good man. His absolute consecration of every talent of his experienced manhood and inspiring intellectuality to the service of God, is the notable and precious heritage he has left his brothers in the priesthood, whose privilege it was to enjoy his friendship and esteem his personal character. We, his fellow-members in the City Rectors' Association, in grateful acknowledgment to Almighty God for this fruitful life, also profoundly sensible of the distinct loss to ourselves in his removal from this world, desire to pay this simple tribute of respect and admiration to the memory of our beloved brother. Resolved, That the foregoing be forwarded to Mrs. Cooper and family, also be spread in full upon our minutes and published in the Canadian Churchman. For the City Rectors' Association: Arthur J. Fidler, jr.; John Pearson; John Farncomb, committee."

St. Luke's.—The Rev. A. G. Hamilton Dicker, A.K.C., the rector of this church is sailing from New York with his daughter Miss Christine Dicker on June 9th for Plymouth on board the SS. liner "Kaiser Wilhelm der Grosse." Mr. Dicker expects to return again to Toronto in about seven or eight weeks time. In the meanwhile the Rev. J. B. Fotheringham, of Trinity College, will take charge of the parish during Mr. Dicker's absence in the homeland.

We greatly regret to announce the news of the death of Mr. Allan McLean Howard, sr., which took place at his home at 104 Jameson Avenue, Parkdale, on Friday last. We beg to extend our most sincere sympathy with Mrs. McLean Howard and the members of her family in the great loss which they have sustained in the death of husband and father. In our next issue there will appear a more extended notice of the deceased gentleman, who was so universally esteemed and respected by all who knew or were brought into contact with him.

Bradford.—Trinity.—On Sunday, May 17th, the day set apart for the reception of subscriptions towards the world-wide and united Missionary Thankoffering to be made in England's National Cathedral (St. Paul's) in connection with the great Pan-Anglican Congress to be held in London in June, was placed in the collection plates by the members of this congregation the sum of \$200; St. Paul's, Coulson's, responded to the extent of \$28.83. This will make a total from this parish of \$228.83. The Chancel Guild of this church has presented their rector with a beautifully embroidered white silk stole, also a L.Th. hood of Trinity College, costing \$16. The

congregation have also presented to their organist, Miss Stevenson, a purse containing in gold about \$50.

NIACARA.

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

Hornby.—The Vestry meetings of this year were very satisfactory. The rector, the Rev. S. Clowes Noxon, reported that the spiritual part of the work was most encouraging. The finances in each congregation were in better condition than last year. The wardens urged general adoption of the weekly envelope. This system has been in operation for one year and has demonstrated its ability to solve the financial problem if used by all. The parish has just purchased and paid for a rectory which is situated in Stewarttown, where the evening service is held. Officers for 1908 and 1909: St. Stephen's (Hornby), Wardens, Wm. Orr and Gordon Chisholm; Lay Delegate, W. C. Robinson. St. John's (Stewarttown), Wardens, Jno. R. Thompson and Wm. Ashenhurst; Lay Delegate, H. Morrison. St. Paul's (Norval), Wardens, Jerram Carnell and Ino Slinn; Lay Delegate, H. Pettigrew.

Georgetown.—The Rev. Robert Atkinson, rector, leaves for England on a three months' leave of absence, dating from June 1st. He will visit his mother in England, whom he has not seen for several years.

Lowville and Nassagawaya.—The Bishop of Niagara visited this parish on Tuesday, May 5th, and administered the rite of Confirmation in both churches. The total number confirmed was 18, viz., five at St. John's Church and one sick Catechumen confirmed privately, and twelve at St. George's Church.

HURON.

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

Milbank.—Grace Church.—The next meeting of the Ruri-Decanal Chapter of Perth will be held in the fall at this place.

Heathcote.—St. Augustine's.—The postponed vestry meeting was held in the church at 8 p.m., on May 20th. Mr. W. B. Hawkins, student-in-charge, was appointed Chairman, and opened the meeting in due form. The parish had been vacant for seven months. There had been twenty-eight services held with an average attendance of thirty-eight services held with an average attendance of thirty-five at each service. The financial report showed a surplus of \$30.77 after all indebtedness had been met. It was decided to build a new fence in front of the church-yard. The officers for 1908-1909, wardens, Mr. Wm. J. Fleming, and Mr. John G. Vickers.

Brantford.—St. John's.—On Wednesday evening, May 20th, the members of the choir of this church called upon the rector, the Rev. J. F. Roundthwaite, M.A., at his residence, and presented him with a handsome gold cross and fob together with a felicitously-worded address. Mrs. R. H. Ballantyne made the presentation and Mrs. Trenwith read the address. This presentation was made to show the esteem and regard of the members of the choir for their rector. In the course of the address they congratulated him upon his having been appointed a delegate for the Diocese of Athabasca at the Pan-Anglican Congress.

St. Jude's.—The Ruri-Decanal Chapter of Brant met in this church on Monday, May 18th, at 2.30 p.m., the Rev. T. A. Wright, Rural Dean, in the chair. The meeting was opened with prayers by the Rural Dean. Those present were Ven. Archdeacon MacKenzie, Canon Brown, the Rev. I. Bearfoot, the Rev. J. L. Strong, the Rev. J. W. Rowntwaite, the Rev. F. Leigh, the Rev. Wm. Stout, the Rev. B. Howard, Mr. Law, and the Chairman. After the reading and confirmation of the minutes a number of most important matters relating to the welfare of the church in the deanery were discussed. The apportionment for the M.S.C.C. was considered to be assured, missionary effort having received such an impulse from the Layman's Missionary Movement. Church extension came in for much discussion. It was decided by resolution to co-operate with the Rural Dean of Waterloo and endeavour to give a service once a month for the meantime at St. George. The Rural Dean addressed the Chapter on the

(Continued on Page 369.)

1908.

May 28, 1908.

CANON ELLEGOOD'S DIAMOND JUBILEE.

The Church of St. James' the Apostle, Montreal, has been celebrating the 60th anniversary of the ordination of its rector, the Rev. Canon Jacob Ellegood, M.A., D.C.L., by special services on the 7, 10 and 17 May. The service on the 7th inst., was largely attended by the clergy of the Diocese, when the Lord Bishop of Montreal paid an eloquent tribute to the venerable Canon, who has been rector of the parish since its foundation in 1864, Chaplain of 3rd Victoria Rifles of Canada since their organization in 1862, and Honorary Canon of Christ Church Cathedral since 1872.

His Lordship dwelt on the character of the sacred priesthood, as instituted by Christ for the purpose of mingling Divine with human affairs. Still were we living, he said, in the heart of Divine interferences with our thoughts, our actions, our lives. Miracles had not left the Church, "So long," said His Lordship, "as God, the Holy Ghost, can use me in His ministry, and lead me to the Blessed Feast and feed me with the food which none but God can give—what are these but miracles?" It came to few, said the Bishop, to follow the Divine directing hand through so long a priesthood. The rector's ministry had been faithful. For him the Church had not been a kaleidoscope picture, shifting every now and then. For him it had always been the Church built on the foundation of Jesus Christ. After the service a reception was held in the church-rooms, addresses being presented to Canon Ellegood by the clergy, the congregation, and the 3rd Regiment Victoria Rifles of Canada. The Lord Bishop read the address from the clergy, which was, in part, as follows:—

"Your Bishop and your brethren of the clergy desire to offer you their warm and affectionate congratulations upon the 60th anniversary of your ordination to the sacred ministry of the Church. To very few is vouchsafed so long and eventful a ministry as yours, and we desire with grateful hearts to acknowledge the goodness of the benign Providence which has watched over you these many years and crowned your life and labours with such abundant success. Most thankfully we recognize the great work which your efforts have accomplished. We are not unmindful of the energy which characterized those strenuous years of your clerical life when the Church in Montreal was not equipped as she is to-day, when you, with others, whose names are sacred to us, often with heroic self-sacrifices, gave yourselves to the task of laying broad and deep the foundations of her work, which have stood the test of time so well—foundations upon which many of us are building to-day. We recall with gratitude the fact that from your earlier labours have sprung what are now five of the strong and vigorous centres of Church life in this great and growing city. Of such a record any clergyman might well be justly proud." "And we desire to rejoice with you to-day in such a retrospect." "With the Church's history in Montreal your life and work have been long and closely interwoven. Your kind and genial presence has been a not inconspicuous feature in the citizenship of Montreal in the days and years which are gone, and while many of your friends and associates of the past are no longer here, to rejoice with you, we are thankful we are permitted to do so, and we do so with all our hearts. We rejoice to see you surrounded by your loving and loyal parishioners and friends, with all the evidences of how deeply you are enshrined in their affections." "We fervently pray that your remaining years on earth may be more and more enriched and blessed by our Heavenly Father's loving grace and mercy, and that the love of Christ enfolding you and expressing itself in the tender care of your loving people, may make your remaining earthly pilgrimage a living illustration of the inspired words, 'It shall come to pass that at eventime it shall be light.'"

The address from the congregation was read by Mr. D. B. MacPherson, and was signed by Messrs. H. Frost and D. B. MacPherson (wardens), Edgar Judge, S. O. Shorey, F. W. Hibbard, O. R. Rowley, G. R. Crowdy, E. J. Coyle, J. W. Marling, W. J. Fenwick and C. E. Smythe, and was as follows, viz:—

"To the Reverend Jacob Ellegood, M.A., D.C.L., rector of the parish of St. James' the

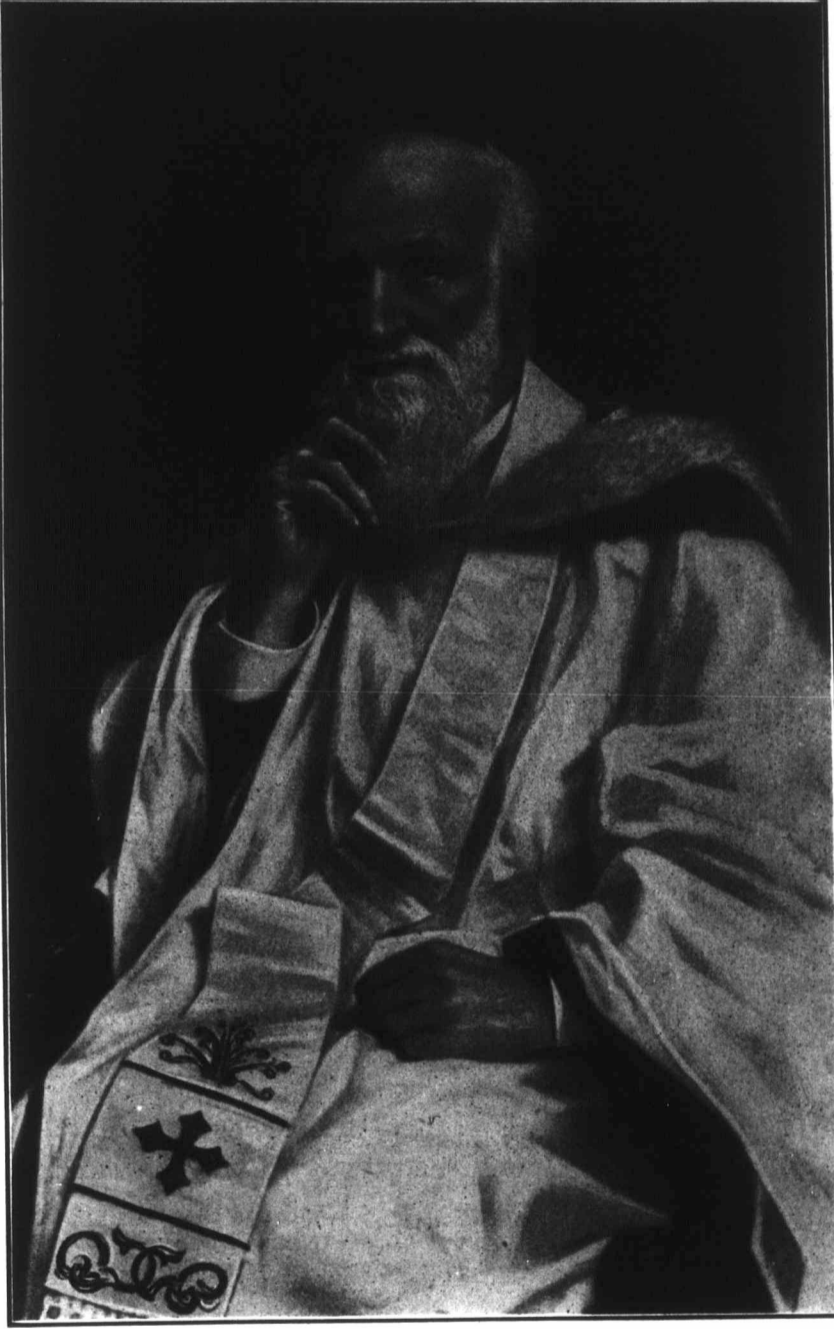
Apostle, Honorary Canon of Christ Church Cathedral, Montreal. Dear Canon Ellegood,—Your parishioners, in extending to you their loving congratulations upon the occasion of the Sixtieth Anniversary of your ordination, desire to express their humble thanks to Almighty God in that He has guided you in ruling over this parish for the long period of forty-four years as their faithful pastor and true friend. You have, Reverend sir, with God's blessing, been permitted to attain to a record in the Master's service which is unequalled in the Church in Canada to-day—your sixty years' work in the vineyard having been spent in one section of this, the Metropolitan City; and it is not only a joy to us, but a pride, that during all these years, and especially at this time of unrest, you have 'kept the faith,' and that the autumn of your life finds you still a good and loyal soldier of our Lord and Saviour, Jesus Christ. We need not dwell on your devoted labours in the building of this handsome edifice which is ours to-day, nor on your efforts in the erection of four other churches, three school buildings, and two parsonages; nor on your ministrations—of the Sacraments of the Church,

patriotism. When our rulers at Ottawa decided that Canon Ellegood on the attainment of his Diamond Jubilee in the ministry, said:—"When our regiment was organized in 1862 from the gallant band that sprang to arms to defend our hearths and homes, you were asked to take charge of their spiritual welfare and cheerfully acceded to their wishes. It is with feelings of profound gratitude and sincere affection that we to-day record the fact that ever since, in all the various changes throughout which the regiment has passed, you have been with us to encourage, sustain, and strengthen us with words of wisdom or admonition, always coupled with a high and fervent patriotism. When our rulers at Ottawa decided to officially recognize the office of Honorary Chaplain, a feeling of satisfaction pervaded the regiment, knowing that your long and faithful service to Queen and Country would receive its first recompense; and we felt proud of the unique position of having the senior chaplain in the service of Canada. Of those who were in the ranks when the regiment was formed, many have passed away, and we of another generation are now filling their places, proud and satisfied to have our first and only Chaplain still with us.

That you may be long spared to occupy this distinguished position, to guide and counsel us, and to keep us up to the high ideals you have always set before us, is the united prayer of the 3rd Regiment Victoria Rifles of Canada." To these addresses the veteran Rector and Chaplain replied most fittingly, after which the singing of "For he's a jolly good fellow," by the assembly proved a fitting culmination of the proceedings.

On Sunday, the 10th inst., there were large congregations at both services when people from all over the city, gathered in the church to show their esteem for "this grand old man, with the look of a patriarch and the heart of a boy," as the Bishop of London lately said of him. The preacher at these services was the Very Rev. Frank DuMoulin, D.D., Dean of Ohio, Trinity Cathedral, Cleveland, Ohio, who is a Montrealer, having been born in this city at the time of his father (now Lord Bishop of Niagara), was rector of St. Martin's Church, this being the first occasion on which he had preached to a Montreal congregation. He took for his text, "At eventime it shall be light." The study of the age is the study of the outer man. It is this that takes the deepest hold on human affections. What is it that lights the pages of history, that the people of to-day read with new eyes? It is that which has given as the truest insight into the meaning of life, the study of the lives of the men of the past; men who have lived, loved, worked and fought as people do to-day. And it is because of its story of human experience that it goes straight to the hearts of all men in all lands. He then went on to pay a glowing tribute to Canon Ellegood, saying that his was an unparalleled ministry in the history of young Canada, and that "we should thank God for having placed before us such an ageless old age, such a beautiful life as an example for men to endeavour to emulate. "What is civilization to-day?" he asked. "The commercial man will reply that it lies in our conquest of the forces of the earth, of the skies, and their mysteries; of the

earth itself in the mining of precious metals, and of the great deep." "But the man of thought says that this is but a secondary element, is a result and not a cause. These things but follow human liberty and brotherhood; and these in turn arose with the coming of Christ. The second element in a God-like man is the necessity for living closer to Nature. The tendency of the age is to live in cities where life is complex and far too rapid; where men are playthings and slaves of business and money, instead of being their masters and owners as it was in the good old days. And it is no wonder that men have even ceased to die in the old-fashioned way, and are dropping out of the world on the office stool and in the street car of a dozen new diseases brought on by this rush, before they have reached middle age. The day is coming when a natural death will be a thing of the past. No, to reach a mellow old age men must realize that Nature has a call upon them as well as business, and must go out and away from the hysteria of their lives and benefit in her beauties out of doors." One of the largest con-



Canon Jacob Ellegood, M.A., D.C.L.

of the bonds of Holy Matrimony, and in the hour of death. In each you have been the sympathetic and helpful pastor and friend, and alike in the hours of joy and tribulation, your geniality has been unfailing. In commemoration of this notable anniversary, your congregation has decided to erect a brass tablet in the church which will suitably mark the occasion, and which will be an everlasting memorial to those who come after, that you, as rector of this parish, as Honorary Canon of the Cathedral Church of the Diocese, and as Chaplain of the 3rd Regiment Victoria Rifles, have borne a name which is a household word in this great city, beloved and respected by all. That God, Who has granted you a life which few men are permitted to enjoy, may bless and spare you so long as He sees it to be best and happiest for you, is the wish of your loving and devoted parishioners."

The address of the 3rd Regiment Victoria Rifles was read by Colonel Starke, and, after congratulatory

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gregations the church has yet seen was in attendance at the evening service, at which the Dean also preached, from the words, "I will lift up mine eyes to the hills." He said that the development of character was the chief task that God had set mankind, and he showed how helpful in this respect was the study of the lives of other men. The most perfect and inspiring biography on earth was the record of the life of Christ, and in building up and perfecting their characters there was nothing that would help them so much as lifting up their eyes to the hilltops of Christ's character. The man who was tempted to say "business is business," and to seek for worldly power and wealth by questionable means, should look to the example of Christ when Satan took him up on a mountain and offered him all the kingdoms of this world. Likewise the man who thought heredity and environment were against him could take heart from studying the life of Christ, for he showed that no man need let his life go by default. Every man was made in the image of God, and that fact alone showed that he need not believe in the fatalistic theory that he could not win, that heredity was against him and the issue a foregone conclusion. God never made a soul in this world to be beaten. He made man for victory. Dean DuMoulin went on to draw lessons from Christ's prayerfulness, and his constant belief in the Divine presence and guidance, and he said that just as Christ exercised a tremendous influence on the lives of other men, so every man in a more or less degree influenced his fellows, either for good or ill. Every man's life was a sermon. No man could help preaching light or darkness—one of the two. "Which are you preaching? Is your life a sermon that expresses your belief in honesty or dishonesty, in morality or immorality? No man has ever yet lived who did not influence his fellow-men for good or evil. You must choose one of the two. There is no middle course." The preacher made a brief reference to the honoured career of Canon Ellegood, pointing out in this connection what a great power for inspiration was the career of a man who lived his life not as a preparation for the grave, but as a preparation for a fuller and more glorious life, compared to which the life on earth was but "a sleep and a forgetting." Canon Ellegood took part in the service, reading the lessons and giving the offertory sentence. His voice was full and resonant, and he looked the picture of health.

The celebration of the Diamond Jubilee of the Rev. Canon Ellegood's admission to the ministry of the Church of England in Canada is an event of interest not only to the Church and Communion of which he is an honoured representative, but also to the citizens of Montreal, with whom he has freely mingled as priest, soldier, patriot, benefactor and friend, during the greater portion of his long career—now reaching out to the attainment of its 85th milestone. Few communities have been privileged, in so far, at least, as Canada is concerned, to possess in their midst a man gifted with such a unique and winsome personality, and few Canadian clergymen have been permitted in the Providence of God to complete sixty years of active ministry in the Church. Canon Ellegood has lived in the reigns of four British sovereigns; he has served under five Anglican prelates in the Diocese of Montreal, namely: Bishop Mountain, Bishop Fulford, Bishop Oxenden, Archbishop Bond, and Bishop Carmichael; he has passed all the years of his active ministry (60) in Montreal; he has been 44 years rector of the Church of St. James' the Apostle, and 46 years chaplain of the 3rd Regiment Victoria Rifles; he has founded four Anglican churches and parishes in this city, and has enlarged his own parish church no less than three times during his ministry. The latter fabric, with its school buildings and rectory, are free of debt. During Canon Ellegood's long residence in Montreal he has witnessed many important events—some of them sad and painful, some joyous and bright. They include the ship fever and cholera visitations, the Gavazzi riots, the building of the Victoria Bridge, the visit of the King to Canada in 1860, and the existing incidents arising out of the American Civil War, the Fenian Raids, the Trent affair, and the North-West Rebellion. At one time during his ministry at St. James he had as parishioners the Duke of Connaught and several of the officers of the Imperial troops then in Canada. Of the clergymen who

were actively working in Montreal at the time of his ordination, not one is now living. He has outlived them all, although at one time during his early manhood his life was despaired of by his physicians. At the time of the ship fever and cholera, seven of his fellow-ministers fell victims to the plague, but he escaped. With the late Rev. Father Dowd, of St. Patrick's Church, he consoled the dying, buried the dead, and discharged the duties of the holy priesthood.

On Sunday, the 17th inst., the Rev. Canon Scott, rector of St. Matthew's Church, Quebec, was the preacher. The morning service was attended by the officers of the 3rd Regiment Victoria Rifles of Canada, of which Canon Ellegood has been first and only chaplain since its foundation in 1864. The officers were under command of Col. Robert Starke, who presented to the parish a handsome fald-stool of oak, beautifully carved, bearing a plate with the following inscription:—

To the Glory of God,
and in commemoration of the 60th anniversary
of the ordination of our Chaplain,
The Rev. Canon Jacob Ellegood, M.A., D.C.L.
Presented by
Lt.-Col. Robert Starke and the Officers,
3rd Regiment Victoria Rifles of Canada.
Spare Thy people, O Lord.



The Right Rev. James Carmichael, D.D., Bishop of Montreal.

The service was fully choral and begun with the processional hymn, "Onward, Christian Soldiers," the vested choir of over 60 voices passing down the west side of the nave, and turning into the centre aisle as on the previous Sunday, sang with wondrous effect and as the white-robed choristers moved slowly along followed by the Rev. A. P. Shatford, the curate; the Rev. Canon Scott, the preacher, with the Rev. Dr. Ellegood, bringing up the rear, on whom all eyes were turned with feelings of admiration and respect. The Rev. Canon Scott read the first lesson, and the second lesson was read by the Rev. Canon Ellegood, who also took the opening part of the service, the concluding part of the office being taken by the Rev. Allan Shatford.

The nature of the priesthood was the theme of the Rev. Canon Scott, who is a most earnest and impressive preacher, and emphasized with no uncertain voice the truths which the Church has taught the faithful since apostolic times. Above all the changes and the chances of passing centuries, said the preacher, there remained one thing sure—God's Church. Canon Ellegood's long priesthood suggested to the preacher solemn thoughts as to what the priesthood actually was. What a wondrous gift it was, this sacramental office of the priesthood, conferred by the laying on of the hand of the Bishops, the apostles' succes-

sors. This sacramental gift had come down from the time of Christ, from age to age, without a break. Other things came and went, but this remained, God's eternal priesthood, the eternal commission in God's army. It was as Christ Himself promised:—"Lo! I am with you always, even unto the end of the world." From apostolic days came this power which the priesthood still possessed to-day, the power to consecrate, to absolve, and to bless. Through the priesthood was communicated still to the world the Divine life, the body and blood of our Lord in the sacrifice of the Eucharist, by which the Lord's death is shown forth. On the other hand, there was the human personality of the priesthood, the imperfections of manhood, by which the priest, himself knowing temptation, could sympathize with his lay brethren. There was no room in the priesthood for the feeling of "I am holier than thou." "Honour the Ministry," said the Rev. Canon Scott, in closing, and bring up your children to honour it and to listen to the call. What are money and fame to the work of bringing souls to God? The offertory was taken up by Capt. H. F. C. Stikeman, the adjutant, assisted by Captains Gascoigne, Hiam, Stewart, Burland and Birkett, and the service closed with the Recessional Hymn, "Soldiers of Christ, arise."

The Lord Bishop of Montreal wrote the following prayer which was used at all services:—O Gracious God, who hast taught us by Thy Holy Word that it is a joyful and pleasant thing to be thankful, we give Thee hearty thanks for the manifold blessings bestowed in Thy goodness upon this Parish. With devout hearts we meditate upon the years that are past, and give Thee all praise that in Thy holy keeping this People and Parish have gone from strength to strength. Especially at this time do we thank Thee that Thou hast given to Thy servant, the Rector of this Parish, length of days, with faithful service, honour and a people's love. Continue, O Lord, to pour upon him the healthful Spirit of Thy grace and to endue him with strength for the duties of his sacred office, and to preserve us in the unity of doctrine and Christian love. Bless, O Lord, both Rector and People with the blessings of peace, and to Thy Name be all glory and dominion, world without end. Amen.

The brass tablet erected by the congregation, and which has been placed on one of the pillars of the chancel facing the nave, and has the following inscription:

1848 1908
To the glory
of God.

This tablet is erected by this congregation to commemorate the 60th Anniversary of the ordination of
The Rev. Canon Jacob Ellegood, M.A., D.C.L.
Rector of this Parish since its foundation in 1864,
Chaplain of 3rd Regimental Victoria Rifles of Canada since organization in 1862,
Canon of Christ Church Cathedral, Montreal, since 1872.

"The hoary head is a crown of glory if it be found in the way of righteousness."—Prov. 16:31.

Notes of the Jubilee.—The Lord Bishop of Montreal was present at the service on Sunday morning the 10th May, and pronounced the Benediction. Dean DuMoulin, mentioned in his sermon that he might be regarded as a son of the parish, seeing that he was born at the time when his father, (the Lord Bishop of Niagara), was the curate, and further that he had received the sacrament of Holy Baptism at the hands of Canon Ellegood, and (turning to the chancel where the Lord Bishop of Montreal was seated) that his God-father was the loved Bishop of Montreal. The chimes never rang out so beautifully, neither did the choir ever sing so sweetly as at the jubilee services.

On Saturday, the 9th inst., a luncheon was given at St. James' Club, the guests of honour being the Rev. Canon Ellegood, the Lord Archbishop of Rupert's Land, the Very Rev. Dean DuMoulin, of Cleveland, Ohio, and the Rev. A. P. Shatford. Others present were S. O. Shorey, O. R. Rowley, Lt.-Col. Hibbard, G. J. Crowley, H. Frost, D. B. Macpherson, Edgar Judge, G. J. Coyle, John Edgar, and Jas Crathern. On the 16th inst., Lt.-Col. Robert Starke and the officers

Correspondence.

PRAYER BOOK REVISION.

Sir,—I have read with much interest "Spectator's" comments in your issue of the 14th inst., on Prayer Book Revision. There is no good reason why the Church of England in Canada should not have a Prayer Book of its own. I would not favour any very radical changes, but the book could be rearranged, some repetitions avoided, and also enriched by adding some new prayers for special services. Perhaps it would not be well to change any of the archaic expressions to which our ears have become accustomed. But it is absurd to say that we could not improve on the present Prayer Book. All that is necessary is to use a little common sense, employ the best talent we have, and these coupled with a sincere desire to meet the needs of the Canadian Church should give us an improved Prayer Book. We have precedents in abundance, and men right in Canada eminently fitted for the work. One sometimes feels that before one can even say a

word in favour of reform, that it is necessary to rehearse the articles of one's belief. It does not follow that because certain reforms are asked for that we are wanting in respect for the past. Of course we respect the past, our heritage is a noble one. We may not fully realize all that has been done for us. It is stirring to read of the conflicts and victories of our forefathers in the cause of religious liberty; and all thinking men must sincerely recognize these things. The Book of Common Prayer is one of the great productions of a past age, put forth by men who were in the midst of the strivings of that time. There is a difference between respect and reverence for the past, and a something rife in certain minds, nearly akin to fetish worship. We seem to forget that we are men, and that we should know more, and in fact do know more of present day needs than those who composed and compiled the Book of Common Prayer. I

fancy if the dear old men who were prominent in putting forth our present Prayer Book were to rise up now, after studying our conditions for a short time, they would be among the first to demand a revision. Still we hear big sensible men shouting, "Hands off the Prayer Book," and the cry gets into the air and is repeated without thought or consideration. Let us not be afraid. The sensible conservative-reform element will keep the anchor out. Some one has said that the ambiguities of our Prayer Book are an advantage. This is probably true, and we need not in revising the book tamper in any way with phrases or expressions that would carry us on to debatable doctrinal ground. I have sometimes thought of what the result would have been if our present Book of Common Prayer were presented for acceptance for the first time, say at the last meeting of the General Synod of Canada. What a time the critics would have had. They would say, why do you repeat the Lord's Prayer so many times in one service. They would expunge this and amend that, and so they would go through the book pulling and changing until one could scarcely recognize it. I have in mind the de-

of the Victoria Rifles of Canada entertained at the St. James' Club at luncheon in honour of their Chaplain, the Rev. Canon Ellegood; the other guests being the Rev. Canon Scott, of Quebec; the Rev. A. P. Shatford, and the wardens, Messrs, D. B. Macpherson and Hy. Frost, the latter, however, was unable to attend on account of illness.

We are indebted to the courtesy of the "Montreal Standard" for the cuts which illustrate this article.



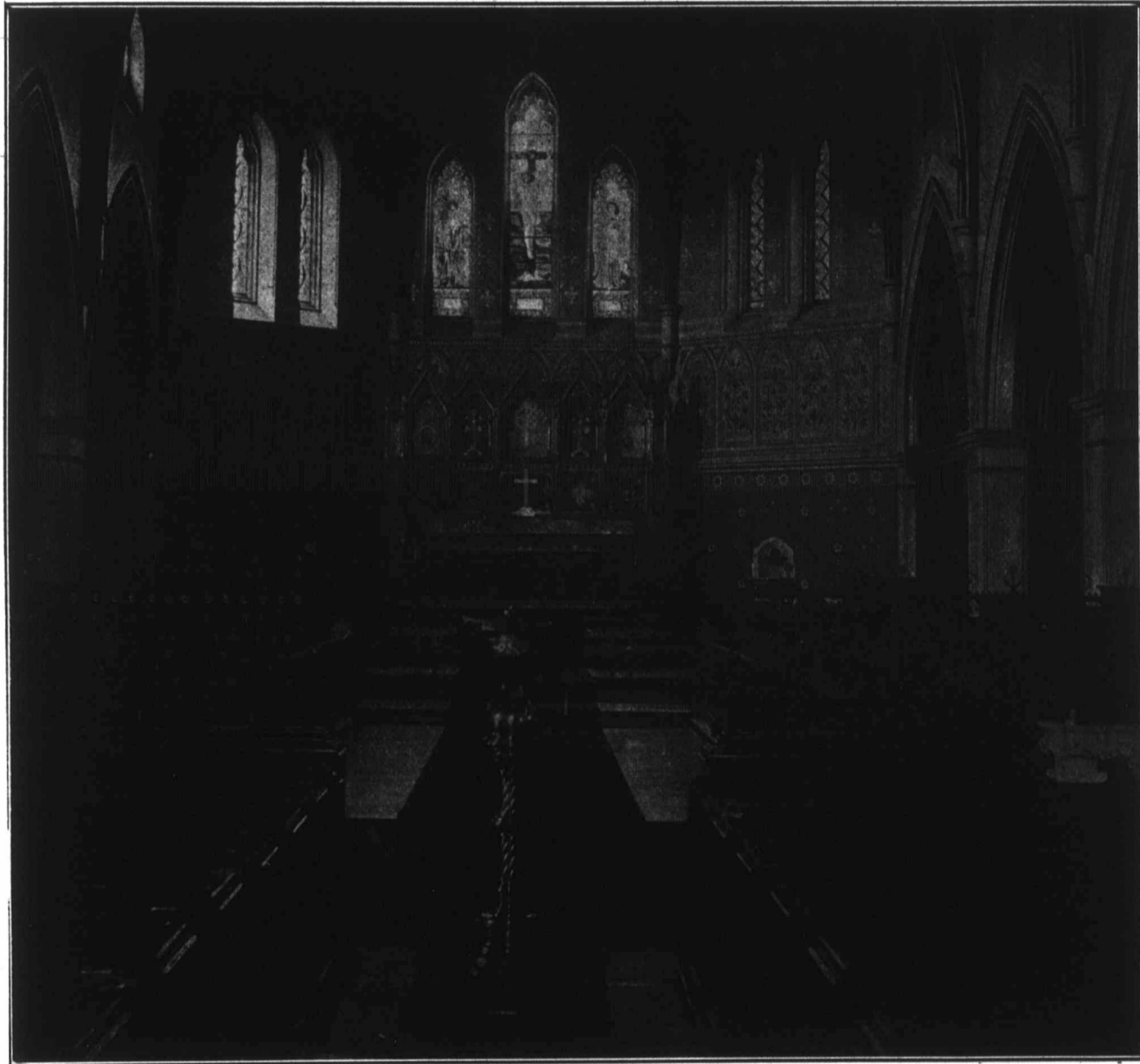
OUR CALIFORNIA LETTER.

In the preceding letter reference was made to the Convention of the Diocese which met in San Francisco, towards the end of January. It may be of interest to your readers, if, next in order, something be said in regard to the "House of Church-Women." This is an organization of Church-women, representing the different parishes and missions of the diocese, which was called into existence a little more than three years ago. So far as we are informed, it is the only "House of Church-women, vested with legislative functions, to be found in any Diocese of our Communion.

The meetings are held annually, at the same time, and in the same city, appointed for the Convention. The House consists of women delegates,—not exceeding five from each parish, who are annually elected by the female members of each congregation. All "Regulations" passed by the "House" concerning womens' work, require the sanction and approval of the Bishop before becoming valid. The organization calls for a President and a Secretary; and also a Vice-President for each of the three convocations of the Diocese. Although exercising a power which is at all times subject to the Constitution and Canons of the Diocese, the "House of Church-women" has originated many enactments in relation to womens' work, which more than justify its existence. As a consultative body the House has also proven its helpfulness; time and again offering suggestions which have been readily incorporated into the legislation of the Convention. Quite apart from the larg-

er questions, of current thought, which are discussed with a keenness that shows a practical grasp of present-day conditions; the "House," through its numerous committees, affords a valuable "information bureau" for the women of the Church, in the remote Mission districts of the Diocese. In no diocese on this continent are the Church's women, in proportion to their numbers, doing a larger work for Christ and His Church. It is not merely that they are strong in co-operating with the rectors in their parishes; but many devoted women of the Church in California are leading in pioneer movements for the establishment of missions in remote towns and villages as yet without the Church's shepherding care. Nearly all the Guilds of women workers are enthusiastic supporters of the "W.A.," and here as elsewhere the larger part of the burden and privilege of Sunday School work devolves upon the faithful women of the Church. About 12 miles distant from the writer's home is the prosperous little town of Reedley. Four years ago the population was about 100. To-day it exceeds 1,200 people. Through the efforts of the women's or-

ganization, a Guild was formed in Reedley one year ago, and to-day the eighteen zealous members are raising a fund for the erection of a church, and have an active Sunday School in operation, and have exerted an influence so strong that regular fortnightly services are being held on Sunday afternoons by visiting clergymen. Reedley will be an important centre of Church activity, and it owes its inception almost altogether to the devoted work of the women of its Guild. This is merely an instance of what is being accomplished in many places in the diocese through the persistent work of the Church's women. And the good work goes on apace! Only recently upwards of fifty Guild workers met at Fowler to discuss the formation of regular conferences for the San Joaquin Convocation. Fresno, Selma, Sanger, Reedley and Fowler, the near-by group of towns, were all represented. The women reported from the several Guilds upon their Lenten work for Missions, and the efforts being made to advance the Church's interests in their respective parishes. Valuable papers were read on "The Tri-ennial Thank Offering," and on "A Woman's Responsibility for Mission Work." It was clearly evident that much good was derived by the interchange of



Interior of the Church of St. James' the Apostle, Montreal.

ideas and methods of work. The priest in charge of Fowler was then invited to offer suggestions as to mission work and the furtherance of the aims of the Conference. Resolutions followed, expressing the benefit to be derived from such conferences, and the determination to hold a similar gathering of Guild workers in the autumn. The priest-in-charge was also unanimously supported in his suggestion that the Sunday School teachers of the San Joaquin should organize forthwith into an association, and that a depository for Sunday School literature and Church books should be opened in Fresno as soon as could be arranged for, by the Convocation. These advanced steps seem the more necessary at this juncture, in view of the probability that Fresno will ere long become the See City of the new diocese as was intimated at the last Convention. It is believed that the convocation which meets at Bakersfield in May, will consider these proposals favourably and gallantly support our faithful women in their noble work for the Church in Central California.—H. E. D.

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bate on proposed additional prayers, at one of the sittings of the last General Synod. John Wesley said, and he was a Churchman, that there were certain expressions in our Prayer Book "not proper for Christian mouths." Perhaps the expression is too strong, but certainly there is much need of a revision. I am a great believer in the good common sense of the majority of our people, and I firmly believe that if the revision of the Prayer Book were undertaken and the work given to a strong representative committee appointed at the next general meeting of the Synod, we would within a reasonable time have a revision much better and more suitable in every way to Canadian needs than the Prayer Book as we now have it. As I have said we do not want radical changes, but a rearrangement and certain improvements and additions, that would be accepted by all schools of thought. It is time for our Canadian Church to arouse to a true sense of its duties and responsibilities, and to endeavour to keep pace in every possible way with the march of progress everywhere seen in this Dominion.

J. L. Jennison.

THE CALL OF THE GENTILES.

Sir,—In reference to the interesting paper of the Rev. Dr. Beaumont in your issue of the 26th March last. The subject has engaged the serious consideration of many able men. Daniel, emphatically spoken of by our Lord, as the "prophet" graphically portrays the occupation of Jerusalem by the Gentiles, under the likeness of a huge image measuring 1,260 inches in height, occupying a pedestal of similar altitude. The head of the image he identifies in the person of Nebuchadnezzar, "thou art this head of gold," thus appearing to indicate an unmistakable starting point for a continuous term of 2,520 "days." The problem for solution is, evidently,—Q. When did this Term begin and (2) when will it end? The use of the sacred "time" or year of 360 days, which Dr. Beaumont inadvertently calls the "lunar" year, was common to the Hebrews and also to the Chaldeans, (See researches of Dr. Hilprecht in the February number of "The Homiletic Review" entitled, "The latest Biblical Archeology"), and therefore possibly more familiar to Daniel who had been a Chaldean student. However, that may be, I think it is generally admitted that the 2,520 year "term" consisted of sacred years which are an exact "harmonizer" of the lunar and solar year, taking the lunar year of 354 days, and the solar (leap) year of 366 days, which total 720 days and dividing this by two gives the sacred year of 360 days. (This solution is by Prof. Totten, M.A., of New Haven, Conn.) Now difficulties arise as to the starting point of Daniel's term of years, B.C., 606, Dr. Beaumont thinks,—but in the well-known "Smith's Directory of the Bible," B.C. 586, seems to me to be the time pointed to. Take one or the other, the next thing is to know whether we shall compute the 2,520 years in lunar, solar, or sacred years. Dr. Beaumont appears to have used solar, which are longer than sacred by five days and a fraction, each surplus day representing a year. If the sacred year is employed it looks as though the term had already expired. I do not attempt to give an explanation myself, but write in the hope that Dr. Beaumont or someone who

has made the topic a matter of study may throw further light upon it. I am glad that the matter has been taken up in "The Canadian Churchman," and appreciate the reasonable spirit in which the topic has been set forth.

Geo. M. Cox.

PRAYER BOOK REVISION.

Sir.—I read with interest "Spectator's" remarks on the subject of the Revision of the Book of Common Prayer. It appears to me that the real obstacle or obstacles to the work being seriously undertaken by the General Synod, he has not mentioned at all. Theoretically there are many objections to the use of the Prayer Book that all people see, but for all practical purposes the Book still continues to win the love and admiration of an ever-increasing number of people. Thus the real objection is the fear of spoiling so good a thing. The fate of the "Appendix" at the last General Synod ought to warn ardent revisionists as to the real feeling of the Church on the subject. I think that that debate and the result of it can be well taken as indicative of that undefined

Prayer will increase ten-fold. Its orderliness and completeness show that the finished product of the ages far outshines the first efforts of the earliest Christians. But it has been a natural growth, and a natural growth must be our own Canadian Liturgy. The Church itself has not yet taken the position that it ought to take in Canada, but the indications are that another generation will see the Church in a far different position than it is today. With its own development will come the development of a "use" peculiarly its own, which we are even now insensibly forming by a kind of "natural selection," under, let us believe, the leadership of Him Who is to guide us into all Truth.

E. W. Pickford.

THE PAN-ANGLICAN DELEGATES.

Sir.—The list of delegates to the Pan-Anglican Congress in your issue of May 14th, is, I think, the first full list that has been published. It reveals the fact that the Diocese of Algoma has three clerical representatives, the Diocese of Fredericton four, and the Diocese of Nova Scotia and Saskatchewan each five, while the Diocese of Toronto has but one. The Rev. Canon Tucker being properly a representative of the whole Canadian Church rather than for any one diocese. Yet the Archbishop, at the meeting of farewell to the delegates from Toronto, declared that Toronto is the largest colonial diocese in the world, having one hundred and ninety clergy. Does it seem right that the largest colonial diocese should have but one clergyman out of one hundred and ninety to represent it, and the several of the smaller dioceses should have four or five?

T. W. Paterson.

"MAKE YOURSELF WANTED."

"When I was a little fellow I was a trifle inclined to hold back and wait to be coaxed," says a writer in an exchange. "I remember sitting beside the brook one day, while the other children were building a dam. They were wading, carrying stones, splashing the mud, and shouting orders, but none of them paid any attention to me. I began to feel abused and lonely, and was blubbing over my neglected condition, when Aunt Sally came down the road. 'What's the matter, sonny? Why ain't you playin' with the rest?' 'They don't want me,' I said digging my fists into my eyes. 'They never ask me to come.' 'I expected sympathy, but she gave me an impatient shake and push.' 'Is that all, you little nunny? Nobody wants folks that'll sit around on a bank and wait to be asked, she cried. Run along with the rest, and make yourself wanted.' 'That shake and push did the work. Before I had time to recover from my indignant surprise, I was in the middle of the stream, and soon was as busy and as happy as the others.'"

Further defects have been discovered in the south tower of Exeter Cathedral and restoration work, estimated to cost £7,500 is to be undertaken.



The Bishop of London, the Bishop of Montreal, and the Rev. Canon Ellegood.

but very real thing known as the "Mind of the Church." Now that "Mind of the Church" works out practically many otherwise extremely difficult problems and forms a traditional manner of working that defies canons and becomes more binding than rubrics or statutes. It has eliminated many passages from the Prayer Book,—notably the exhortations of the Communion service. It has brought it about that the English Book is far more extensively used in Scotland than the authoritative Scotch office. For a service book is not a thing given to the Church, but a thing that comes out of the very heart of the Church itself. The various offices, occasional prayers, and special collects which from time to time are "put forth by authority" never become really popular, and there are but a very few modern prayers that have ever grown into our public religious life. People who talk glibly about Prayer Book revision and ask "where comes in the overwhelming task?" forget that our present book took a century to form out of the many old service books of long ago. Let any one compare our service with the old Greek Liturgies, or with the Sarum Use and his admiration for the Book of Common

HOME AND FOREIGN CHURCH NEWS.

(Continued from Page 364.)

subject of the children and young people of the church. He thought the Sunday School was the weak point in the Church. A resolution was finally carried appointing the Rev. F. Leigh Sunday School Secretary for the Deanery. It was hoped by this that an impulse would be given to Sunday School work.

At 8 o'clock in the evening a public meeting was held in the school-room, the rector occupied the chair, and introduced the Rev. T. B. Westgate, of German East Africa, who gave an address on African missionary work. The address which was illustrated with lime-light views thrown upon the canvas, proved most interesting and instructive. The school was well-filled with attentive listeners who appreciated it thoroughly.

Markdale.—The semi-annual meeting of the Rural Deanery of Grey was held on Thursday and Friday, May 14th and 15th, in this place. On Thursday evening at the opening service, the Rev. D. E. Cameron, of Fairmount, preached a very able sermon on Col. 1:18, and especially on the last clause, "Christ having the pre-eminence."

On Friday, at 10.30 a.m., Holy Communion was administered by the Rector, the Rev. J. A. Robinson, M.A., assisted by the Rev. J. Ardill, R.D. At 2.30 p.m., the regular business meeting of the chapter opened with prayer by the Rural Dean. The minutes of the last meeting held in Owen Sound were read and confirmed. A very practical address was then given by the Rev. J. A. Robinson, M.A., on "Recruits for the Ministry," after which the Rev. J. Ardill, R.D., conducted the Sacred Study in the original, on John 20, "The Resurrection." Many beautiful and deep thoughts were brought out from the Greek which are not seen when reading the English translation. All present appreciated the Rural Dean's efforts very much. The subjects for discussion were "Christian Unity," "Missionary Work," "Immigration," and "The New Hymnal." All these subjects were discussed with much care and criticism, considering the importance that each and all bore on the strength and unity of the Church. The Rev. A. A. Bice, B.A., of Durham, was re-appointed Secretary, and the Rev. W. G. Reilly, of Chatsworth, was re-appointed Treasurer of the Deanery. On motion, it was decided to hold the Deanery Sunday School Convention in connection with the meeting of the Deanery during the first week of September in Walter's Falls. In the evening, the Rev. T. B. Westgate, missionary on furlough from Equatorial Africa, delivered a most interesting and inspiring illustrated lecture on his work in that country. He stated the Mohammedans were putting forth every effort to convert men to their rites, and that it behooved the Church of God to awake to a sense of their responsibility: It is much to be regretted that it is impossible for the Rev. T. B. Westgate to address meetings in every parish in the Diocese.

Berlin.—St. John's.—The annual May meeting of the Deanery of Waterloo was held in this church on Monday and Tuesday, the 18th and 19th inst. The attendance was phenomenally large, all the parishes being specially well-represented. Reports presented by the clergy showed Waterloo Deanery still in the forefront, all financial returns being on the upward grade. The total revenue from all sources was about \$14,000, and the value of all church property is estimated at \$65,000. The Sunday Schools are all in vigorous activity, and the various organizations such as the A.Y.P.A. and Woman's Auxiliary are full of zeal and enthusiasm. In addition to the local branches of the Auxiliary, a Deanery Branch has been in existence for several years, and is an invaluable adjunct to that important branch of Church work. This year another step forward was made, by electing a Deanery President to hold office for three years, together with a permanent Secretary-Treasurer. Miss Halson, of Toronto, who was present by special invitation, addressed the Auxiliary members, who held a special session by themselves in the afternoon, their business meeting having been held as usual in the morning. Miss Ruddicombe, of Haysville, has the honour of being the first Deanery President. The Rev. F. Hewitt, M.A., of Hamilton, who preached the opening sermon on Monday evening, also conducted a "Quiet Hour" in the afternoon, when all the representatives were assembled, and Mr. T. Mortimer, of Toronto, spoke from a layman's standpoint to the clergy and laity at their own special session in the afternoon, and again when all were assembled together at a very large gathering in the evening. The Rev. T. B. Westgate, of East Africa, also gave an admirable address which was illustrated by lime-light views.

Luncheon and tea were provided by the ladies of the parish. These social functions, participated in by all the representatives, do much in fostering a very kindly feeling, and assist greatly in promoting harmony and united action throughout the whole deanery. Great credit is due to the energetic and popular rector of Berlin for his indefatigable efforts in securing so successful a convention. The Rev. Rural Dean Ridley, who presided, expressed his deep sense of gratitude to Almighty God for the good work being accomplished throughout the deanery, and especially for the evidences of spirituality in all the congregations. This, being the first and most important pre-requisite to success, he earnestly urged upon one and all a full and entire consecration to God's service.

Ridgetown.—The annual meeting of the Sunday School Teachers and Church Workers of the Rural Deanery of Kent was held in the Church of the Advent, Ridgetown, on Tuesday and Wednesday, May 12th and 13th. The Rev. Rural Dean Dobson, of Tilbury, occupied the chair. The opening services on Tuesday evening were conducted by the popular rector of Ridgetown, the Rev. Arthur Shore, assisted by the Rural Dean, while the Rev. Canon Downie, B.D., of Port Stanley, delivered a very eloquent and thoughtful address on the "Soul's Crisis," taking for the basis of his discourse, "Jesus of Nazareth passeth by."

An early celebration of the Holy Communion was held at 8 a.m., on Wednesday.

At 10.30 a.m., the convention reassembled with delegates from all parts of the Deanery. Following the address of welcome by the rector, the Rev. Canon Downie, Chairman of the Sunday School Committee of the Diocese, gave a very helpful paper on the "Qualifications for a Sunday School Teacher." A lively discussion of the subject was opened by the Rev. B. A. Kinder, B.A., of Dresden. From 2.30 to 3.30 p.m., the ladies met to discuss W.A. work, Mrs. Sage, of London, President of the Diocesan W.A. Association, gave a paper on the needs of the work. During the same hour a meeting of the Deanery was held by the clergy, wardens and lay delegates to Synod. These two meetings were followed by the reports of Sunday Schools, election of officers, and a paper by J. W. Shackleton, C.E., of Chatham, on "The Church in the Parish." Discussion was led by Mr. Beattie, of Highgate.

The evening session was given up entirely to missionary work, the church being crowded to the doors. The Rev. T. B. Westgate, returned missionary from German East Africa, gave a stirring address on the work of the Church in foreign lands, especially in Africa. His address was illustrated by stereopticon views. All pronounced the convention one of the most helpful which they have attended, and returned home with many kind expressions of gratitude to the ladies of Ridgetown for their hospitality. The next meeting of the Association will be held in Dresden.

Seaforth.—St. Thomas.—On the second Sunday after Easter the Bishop of Huron administered the Rite of Confirmation in this church to sixteen candidates. There was a very large congregation, who were much impressed by His Lordship's address on the subject, "Witnesses for Christ." The class presented by the Rev. J. Berry consisted of three girls, nine boys, and four men.

Essex.—The annual convention of the Sunday School and Woman's Auxiliary workers of the Deanery of Essex was held in Trinity Church, North Ridge, on Monday, May 11th, 1908. The Holy Communion was administered by the Ven. Archdeacon Hill, M.A., of St. Thomas, assisted by the Rev. J. B. Ward, M.A., rector of Essex and North Ridge. There were over eighty communicants. After the service the rector gave an address of welcome to the Convention. He was followed by the Rev. W. H. Snelgrove, B.A., of the church of the Ascension, Windsor, who gave a paper on "Discipline in the Sunday School." A very full discussion followed. After luncheon the members of the W.A. went to the Town Hall, Cottam, while the Sunday School workers returned to church; the Rev. G. B. Ward taking the chair. In this deanery each Sunday School pays one dollar a year for Convention expenses. After receiving the various reports, and the dollars, the chairman's anxiety about the latter being very amusing, it was found that the Treasurer would have \$20 more than would be needed for present calls. It was decided to give this amount to the Rev. T. B. Westgate for any purpose he might choose in connection with his African missionary work. Papers were then read as follows:—The Ven. Archdeacon Hill, M.A., on "Sunday School

Work in General." The Rev. Canon Downie, of Port Stanley, one of the most enthusiastic Sunday School workers and for long years now on the Diocesan Sunday School Committee, on "Qualifications for Sunday School Teaching." The Rev. J. Edmonds, of Leamington, on "Parental Authority," or rather as it struck some of his hearers on the sad lack of the same. If the value of a paper is to be tested by the amount of discussion called forth all three writers must have been paid for their trouble, the Rev. J. Edmonds in particular. His strong contention that "sparing the rod" means "spoiling the child," brought quite a number of speakers to their feet. The discussions were all animated and the whole afternoon's work was most helpful. Last year's officers were re-appointed. Hearty thanks were given to the Rev. G. B. Ward and his many willing workers for their hospitality, as well as to the readers of the various papers. The good wishes of the Convention were offered by the Rev. D. Hind to Rural Dean Chadwick, who is going as one of the Huron delegates to the Pan-Anglican. Two most hearty invitations were given for next year's Convention. (a) From the Rev. W. H. Snelgrove whose new church will be dedicated on May 31st; (b) from the Rev. D. Hind, of Sandwich. Until a short time ago St. John's, Sandwich, was without the conveniences necessary for entertaining a large body of visitors. Through the indefatigable exertions of the rector, the parish now possesses a commodious, and in every way, useful Parish House. Mr. Snelgrove gracefully withdrew in deference to his senior, so next year's convention will meet in St. John's, Sandwich. At 7.30 Divine Service was held in church, the prayers being taken by the Rural Dean, and the sermon by the Rev. T. B. Westgate, of Mpapua, German East Africa. Missionary work is quite an important part of our Essex Convention, all the more now that the Deanery W.A. meets at the same time. So it is very probable that all present had before realized this great privilege in being allowed to help those who go out to "tell it to the heathen that the Lord is King," and they must have received great encouragement to "go forward" from Mr. Westgate's earnest words as he described his work and its blessings in darkest Africa.

* * *

ALCOMA.

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

Sault Ste. Marie.—The Synod of this diocese will meet pro forma in this city on Tuesday, June 2nd, at 10 a.m., and will then immediately adjourn until Wednesday, June 9th, 1909.

Aspelin.—St. Mary's.—The Easter Vestry and meetings of the congregation was held in the library of Clifton Hall. A very pleasant evening was spent. Wardens, Mr. William Addison and Mr. Willoughby; Sidesmen, Major Peacock and Mr. Woodall. Mrs. John Darling, jun., who has served for about five years as organist, and lately retired, has been presented with a very useful and ornamental gift. The Rev. L. Sinclair made reference to her much valued services. In order to fulfill her duty she has many a time had to break her own way on foot, through snow-blocked roads four miles distant, and even then she was both punctual and regular.

Stanleydale.—St. John's.—Messrs. Armstrong and Hodge have been re-elected wardens for the present year.

Allensville.—St. Michael's.—The same wardens are re-elected this year, Messrs. John Lawrence and William Seymour; Mr. George Lawrence, vestry clerk. The Rev. L. Sinclair expresses his thankfulness for the continued harmony in the midst of all his congregations.

Burk's Falls.—All Saints'.—The annual Vestry meeting was held on the evening of Easter Monday. The members were on time, and business was at once proceeded with. Rev. Canon Allman occupied the chair, and after the minutes were adopted, the reports of the Sunday School and Woman's Auxiliary were read, followed by expressions of appreciation. The wardens presented their accounts, which showed that the receipts of the past year were over \$1,000, owing to the installation of a furnace beneath the sacred edifice. Thankfulness and harmony prevailed. Messrs. Jos. Hilliar and Jno. Edgar were re-elected wardens for the ensuing year. Various matters were then discussed, and the required quota to stipend was voted unanimously, after which the meeting adjourned until April 30th.

At the adjourned meeting votes of thanks were heartily adopted to the wardens, also addresses to Mrs. Allman and the W.A., and to Miss Allman, with the addition of a presentation in acknowledgment of her service at the organ. The clergyman's warden (Mr. J. Hilliar) held a reception at his house to celebrate the occasion, and after some general conversation, music, and singing, both wardens spoke hopefully and encouragingly. Then Mrs. Hilliar and Mrs. Edgar brought forth tempting refreshments, in which they were assisted by Mrs. A. R. Canning, who has since gone to Port Arthur. There was much jubilation at the finish, when warm and sincere thanks were expressed to Canon Allman and also to Miss Allman for presiding at the piano, and, lastly, to Mr. and Mrs. Hilliar for the unsparing and excellent manner in which they had filled the offices of host and hostess, after which praise and Benediction brought about the time of parting.

RUPERT'S LAND.

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

Winnipeg.—Holy Trinity.—The following is the programme of the Second Annual Convention of the Church of England Sunday School Association, which will be held in the schoolhouse of this church on the 17th and 18th June next. Second Annual Convention Church of England Sunday School Association, Diocese of Rupert's Land, Holy Trinity Schoolroom, Winnipeg, June 17th and 18th, 1908:—

Programme.—Wednesday, June 17th, 8 p.m., Annual Meeting; Devotions; Minutes; Annual Report of Field Secretary for Sunday Schools; Reports from Secretaries of respective Ruridecanal Sunday School Associations; Business; Election of Officers. Thursday, June 18th, 8 a.m., Holy Communion in Holy Trinity Church. 10.30 a.m., "The Bible Class," How to Build it Up, How to Sustain It; Mens', Mr. F. E. Arkell, Winnipeg; Womens', Mrs. H. M. Speechly, Pilot Mound; Discussion. 12 noon, Address by the Rev. Canon MacMorine, Portage la Prairie, "An Optimistic View of our Sunday School Work and Prospects."

Afternoon, 2.30 p.m., "A Programme of Studies for our Sunday Schools," Mr. Robert Fletcher, Deputy Minister of Education, Winnipeg; Rev. Rural Dean DePencier, Brandon; Discussion led by Rural Dean Hewitt, Souris. 4 p.m., "Sunday School Suggestions," Rev. W. A. Fyles, field secretary; Discussion. 5 p.m., "Question Box."

There will be an exhibit of supplies covering all the needs of a thorough Sunday School system. Supplies can be bought or orders given at time of Convention. Applicants for hospitality should write the Rev. C. N. R. Jeffery, secretary of Synod, McIntyre Block, Main Street, Winnipeg.

Brandon.—St. Matthew's.—Great and very general regret was expressed when it became known in Brandon that the Rev. Rural Dean DePencier, M.A., rector of this church had resigned to become rector of St. Paul's Church, Vancouver, one of the most important parishes in that city. By Mr. DePencier's munificence and earnestness Church work has made rapid strides in Brandon. Four years ago there was but one church, to-day there are three churches, St. Matthew's, St. George's, and St. Mary the Virgin, the centre of a newly created parish. Receipts four years ago were about \$6,000, this Easter they were over \$11,000. Contributions to missions nearly four times as much. The same applies to baptisms, etc. The rector also took a keen interest in the Mission of Roseville, and in Church work generally throughout the North-West, speaking at Calgary, Saskatoon and other large centres. He will be greatly missed by all classes of people and by his fellow-citizens in this place.

NEW WESTMINSTER.

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

Ashcroft.—On the retirement of the Rev. A. A. Dorrell he was presented with a purse of \$271, and the Easter open offerings, which in this Diocese are given to the clergyman, amounted to \$44.50. Mrs. Dorrell was also remembered. Mr. Dorrell has been vicar for twelve years, and now retires from active work owing to failure of sight.

Chilliwack.—Canon Hinchcliffe reports 160 communicants on Easter Day.

Vancouver.—St. Paul's.—Rev. A. U. DePencier, M.A., Rector and Rural Dean of Brandon, Man., has been appointed rector of St. Paul's with the unanimous consent of the canonical committee of concurrence, viz., the wardens, sidesmen and delegates to Synod. Mr. DePencier visited Vancouver and decided to accept the appointment. The stipend at Brandon is \$2,000 and a house, at St. Paul's it is \$2,000 but there is no parsonage. He expects to take charge August 1st. Rev. H. G. Underhill leaves June 30th and will take two months' rest before taking up the other work.

Opening of the Seamen's Institute.—The Seamen's Institute was opened on the afternoon of April 20th. The meeting was presided over by the Ven. Archdeacon Pentreath, Commissary General, who formally declared that in accordance with the constitution of the Missions to Seamen Society it was an extra parochial institution, and the chapel was authorized for services and administration of the Sacrament. The opening address was given by Sir Charles Hibbert Tupper, K.C., M.G.K.C., who was followed by the Rev. the Hon. C. Cumming-Bruce, M.A., assistant superintendent of the Society, who was on his way from South America to the head office in London. The Rev. A. E. Bernags, B.D., chaplain, also spoke. The building is two storeys in height and contains reading room, chapel, navigation room, officer's room, billiard room, quarters for chaplain and caretaker and several other rooms for various purposes in connection with the work of the Society. In the evening there was a service at which Mr. Bruce preached, followed by a concert given by men of the ship "Taunton." The rooms were crowded all day, and at the service. The building has cost about \$3,000. Vancouver is the only port in Canada where the Society has raised its blue flag with the flying angel, so well-known all over the world.

North Vancouver.—St. John's.—The parish has relinquished one half its grant. A church hall will be built at a cost of \$2,000, and the rent of the house occupied by the Rev. J. H. Hooper will be paid till a parsonage can be built. Communicants on Easter Day, 83.

COLUMBIA.

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

Nanaimo.—St. Paul's.—The rector and Mrs. Silva-White returned to this place on March 31st, after a three months' sojourn in Pasadena, California, where they went in the hopes that a rest and change would restore Mrs. Silva-White, who has been quite ill, to her usual health. We regret to say that Mrs. Silva-White is not much improved, and will be confined to her room for some months yet. The rector thanks his parishioners for their many tokens of sympathy and expression of welcome on their return to the parish.

The annual Easter Vestry meeting was held on Easter Tuesday, April 21st. Wardens, J. H. Good, L. Y. Richardson; Delegates to Synod, E. H. Bird, W. Kirkham, L. M. Richardson and E. Gard. The financial report was a most satisfactory one. Receipts, \$2,698.89; disbursements, \$2,791.11.

The regular business meeting of the Ladies' Guild was held in the rectory on April 8th, when it was decided to make the special object of the Guild's future work the starting of a sinking fund to pay off the mortgage on the rectory. At the last Church Committee meeting the rector brought up the matter of repairing the church and rectory fence, and a committee was appointed to deal with the question and report progress. Later, the rector handed over a gift from Mr. Fred. Rowbottom of \$75 towards this object.

CALEDONIA.

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

Port Simpson.—St. Catherine's.—On Sunday evening, April 26th, Bishop DuVernet confirmed in this church four candidates presented by the Rev. William Hogan. Another candidate had been previously confirmed in the hospital.

Atlin.—The Rev. Marcus H. Jackson, formerly of Rainy River, Ont., has been appointed to the Mission in the extreme north of British Columbia, and expects to leave for his new field next month. The rush for the north has begun already, every steamer for Skagway being crowded.

Kitsumkallum.—The Rev. T. J. Marsh, formerly of Hay River, Great Slave Lake, has been licensed by the Bishop to this new Mission on the

Skeena River about 70 miles up. Mr. Marsh went in by the winter trail, and has been warmly welcomed by the few settlers who are the advance guard of more to follow. He is at present building a house which will do for both church and dwelling during the pioneer stage. In addition to holding services here he has given the G.T.P. construction camp at Copper River, five miles away, occasional services.

Claxton.—After the Rev. E. P. Laycock's trying experience at Lakkalzap last winter when fire destroyed the Mission house and much of its contents, Bishop DuVernet thought it wise to transfer him for the summer to this important cannery village, where there is a neat little church and bungalow Mission house. He and Mrs. Laycock will remain here during the fishing season and return to Lakkalzap when the Indians begin to go back about the end of August. It has been the policy of the Church for some years to have the missionaries as far as possible follow the natives to the various cannery towns. The cannery season is most trying physically, morally, and spiritually. The good work of the winter seems often undone in the summer, and therefore the presence of the missionary is helpful.

Correspondence

THE LONDON SOCIETY IN CANADA.

Sir,—Mr. Craig's remarkable article under the above caption, and your leader thereon, will be read with interest by the friends of Jewish Evangelization; and it is therefore unfortunate that several statements were made therein which are not supported by facts. Will you kindly allow me to make the following corrections: (1) The Society has no intention of "collecting funds for the erection of a permanent mission house in Montreal," and never has had. Some friends suggested it, but the idea was not entertained. (2) There is no contract or understanding, actual or implied, whereby "The Canadian Church undertakes to support the Society and give it a clear field." On the contrary, M.S.C.C. has carefully refrained from advocating Jewish work except in most general terms. (3) The Good Friday collections do not "provide enough to carry on the work of the Society in this country," much less to "leave a margin to be spent in foreign countries." Last year (which was the record year) the Society spent a thousand dollars more than was received from the Good Friday collections on work within Canada. This year the difference will probably be at least half as much again. (4) The little fiction representing the Canadian secretary as the autocrat of the blue pencil would be deliciously funny if it were not so false. It is regrettable that it should have been taken seriously after having been repeatedly characterized officially as entirely untrue. The committee is likewise entitled to a correct statement of the attitude of the Society to Canadian work. Permit us to supply it. In reply to some of the members of the Advisory Council in Montreal, who, while unprepared to become responsible for the work itself or the provision of the

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CANADA.

le under the reon, will be Jewish Evan- ortunate that in which are idly allow me) The Society s for the erec- n Montreal." suggested it, (2) There is l or implied, ndertakes to clear field." in most gen- collections do e work of the to "leave a tries." Last the Society was received work within e will prob- uch again. g the Cana- of the blue f it were not should have en repeatedly untrue. The correct state- to Canadian reply to some ncil in Mont- some respon- sion of the

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funds for carrying it on, desired to control the one and to have authority to spend the other, the committee says: "(1) That whilst heartily thanking the members of the Advisory Council for their kind counsel and help in the Society's work, the committee cannot relinquish to any other body the control of mission work carried on by the Society. (2) That they are willing to sustain the work at Montreal and Ottawa, as at present carried on, provided the necessary funds are forthcoming from Canadian friends; but they are not in a position to extend it, or to open any other station in the Dominion unless increased funds render it possible. (3) Or the committee are quite willing that the Society should altogether retire from missionary operations in Canada, and leave them to the Canadian Church, should the Diocesan Boards so decide and think that more effective work could thereby be done. (4) In which case, the Society would still maintain an organizing secretary for Canada, for the collection of funds for the general missionary work of the Society." From this message it is abundantly clear that the committee needs no "pressure" to be brought upon the Society to bring it to "attention"; nor reminder that "the Church in Canada is not in the hands of resistless fate so far as the London Society is concerned." On the contrary they foresee the day when the Church here will be in a position to assume its responsibility towards the Jews; and they declare themselves ready to amicably withdraw their mission and missionaries altogether when that day comes. But the Church in Canada has officially declared that that day is not yet; "because the work already undertaken by M.S.C.C. is likely to tax its resources to the uttermost for some years to come." The declaration of the Bishop of Montreal that he would never have consented to the work being done if it had been proposed to make the Diocese responsible for its support, seems to say that the day of Diocesan autonomy is as far away. This being the case, the London Society, by direct invitation of the late Primate, steps into the neglected field. It becomes the unifying centre of the comparatively few and scattered friends of Israel throughout the Dominion; and lends its prestige and practical executive resources in prosecution of the work until the Church in Canada is ready to undertake it herself. The only way to do more, until increased income warrants new enterprise, would be to close up some of the existing missions in order to develop Canadian work; we doubt if the most ardent would venture to ask this. Meanwhile, since the Society provides the men and machinery; collects the funds; and guarantees the good conduct and stability of the entire undertaking, it is difficult to believe that serious practical men can find ground for questioning the right and indeed the obvious necessity of the committee retaining control of the work and expenditure for which they bear the undivided responsibility, so long as these conditions obtain. That control, and the methods by which it is exercised, may not commend themselves to a few friends in Canada who have only arm chair knowledge of the problems of Jewish work. Nevertheless, one thing at least is indisputable. That, for many years, while the work in Montreal was managed "by the men on the spot," it was oftentimes the despair of its friends and the contemptuous derision of its opponents; meeting on its way with disaster after disaster. But, from the moment that it was assumed by the committee "in far-away London," it was seen to be placed firmly on its feet; to be supported through its period of inherited weakness; to be led, with continued expansion, to a place of recognized power in Montreal Jewry; and to-day it stands the strongest, sanest, and most successful example of Jewish work in Canada; winning the confidence of Christians, and producing, as time goes on, most blessed results among the Jews. This fact, alone, sir, disarms the criticisms, and exhibits the thinly-veiled threats against the Society as uncalled for and singularly ungenerous.

A. F. Burt, Canadian Secretary, L.J.S.

"THE BONDAGE OF IMAGERY."

Sir,—Your article under the above caption, published in your issue of April 9th, demands some further consideration. It certainly cannot be disposed of by a simple stroke of the pen one way or the other, as, unquestionably, the last word has not yet been said. I. What is imagery? (a) Sensible representations; (b) show, appearance; (c) forms of the fancy; (d) representations in writing, or speaking which impress the images of things on the mind, figures in discourse. II. What then is the value of imagery as a teaching factor? (a) To give suitable formation to the

thought, and then (b) to express the same in words. Hence there must be in any dealing with the uninstructed suitable and expressive language, but care must always be taken that while we revise or adapt the imagery equal care be given to conserve the image. III. What was our Lord's mode of teaching plainly? (a) Parables for the unlearned, as being attractive in form and as revealing spiritual truth exactly in proportion to the capacity of the hearer; (b) to the divinely wise as wrapping up a secret which he can penetrate by his spiritual insight; (c) the Divine wisdom has been justified in respect to this mode of teaching. The parables have struck deep into the thought and language of men as no other teachings have done, a proof of which it is sufficient to name such words and expressions, as talents, dispensation, leaven, etc. Let us look at St. Paul's plan in teaching spiritual truth. The justified in relation to the law are illustrated by (a) human slavery; (b) marriage. In fact he apologizes for the low and somewhat harsh metaphor which he is compelled to use but he gives ample justification for it in the words, "I speak after the manner of men because of the infirmity of their flesh." My summing up will be my conclusion. I. Truth not only lends itself to but demands imagery for its free and full expression. II. Imagery must always conserve the truth as well as explain it. III. The Divine Master ever used it in leading on his followers from the known to the unknown, making it vivid and graphic to their minds. IV. St. Paul was a past master in the art of enforcing imagery. Read the Epistle to the Romans. V. Because Truth cannot be translated into the language of the 20th century or forsooth in the terms of the New Theology it is to be relegated to the unimportant, or looked upon as something that has outlived its usefulness, and consequently not preached about or enforced at all? There can be no two answers to such a question. The best reply is found in St. John 8:32, "And ye shall know the truth and the truth shall make you free."

James M. Coffin.

FROM DEATH TO RESURRECTION.

Sir,—About Christmas time a book was reviewed in your columns called "From Death to Resurrection." The author was the Rev. E. K. Elliott, and the publishers Messrs. Simpkin & Marshall. The book, as its name implies, is an endeavour to collect the teaching of the Scriptures as to the state of the Blessed Dead. Your reviewer stated that it was "a very beautifully written book, one that could be of very great comfort to every bereaved heart," but he regretted to find serious errors in its teaching, and the remainder of his review was of such a character as to warn loyal Churchmen against reading a work which they would find so full of misleading ideas. I have myself read the book, and most heartily agree with your reviewer that it would be of comfort to every bereaved heart. The strength of the book lies not only in its marshalling of Scripture passages, but in its wonderful record of the actual experiences of dying Christians. If the book contained this chapter only, it would be well worth its cost, but are we to be frightened from the book for fear of doctrinal error? While I do not think that every point is proved, or that all the teaching given is necessarily correct, yet I venture to dissent from the position of your reviewer. I think that almost all his criticisms of the book could be answered, but I will only refer to his main objection. Mr. Elliott teaches that the soul of the Christian immediately after death is carried to Paradise, which is a region of Heaven, and there is with Christ. Your reviewer holds that any identification of Paradise with Heaven is opposed to the doctrine of an intermediate state and denies the article of the creed, "He descended into Hades." But we must distinguish between an intermediate state and an intermediate place. Everybody who believes in the Resurrection believes inevitably in an intermediate state of the soul before the Resurrection. So does Mr. Elliott. Hence the question as to whether Paradise is in Heaven or not has nothing to do with the question of an intermediate state. I cannot see either why a belief that Paradise is in Heaven contradicts the creed. Surely we are not bound to believe that our Lord's spirit was in one place only, while His body lay in the tomb. May he not have been with the Repentant Robber in Paradise, and afterwards have "preached to the spirits in prison." I should like finally to point out what strong evidence there is for believing Paradise to be a heavenly region. As Dr. Salmond remarks in his article on Paradise in Hasting's Dictionary of the Bible "the probability, looking at the witness of the Jewish literature, is . . . that Christ referred to the Paradise of heaven" (Luke xxiii. 43.) Paradise is only

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mentioned in two other places in the New Testament. In 2 Cor. xii. 4. St. Paul clearly identifies Paradise with the third heaven. While Rev. ii. 7, compared with Rev. xxii. 1-5, leads to the same conclusion. I have already written much more than I intended, but I venture to hope that some of your readers at least will get the book and judge for themselves. The whole theme is one of intense interest to the human soul. Yet Scripture, on the whole, manifests great reserve, and some passages are hard to reconcile with others. Perhaps we may be safest intellectually when we content ourselves with the blessed certainty that the believer passes at once to be ever with the Lord; but such a book as this is a worthy contribution to the literature on the question, and contains passages of a beauty and suggestiveness which it would be a loss to leave unread.

C. V. Pilcher.

THE ENGLISHMAN IN CANADA.

Sir,—I am an Englishman in Canada and I thank you for your eminently fair article dated April 30. But still, I very much doubt if you be Canadian born. The reasons of the distaste of Canadians for the English are very well known to the latter; and should be to everybody, for they lie very obtrusively on the surface. You cannot expect me to state them, for it is no use causing needless offence about a merely superficial matter which does not amount to much anyway. I mean, it is not a personal or individual matter, but a result of rough generalizing. There is nothing intellectual about it. Merely a prima facie first impression, which does not even amount to instinct. Your article suggests a few reasons. Could you find anywhere in England, a judge protected from the law of libel and slander, making such an outrageous statement from the bench, as that 60 per cent. of a class of persons were degenerate? I think the term is libellous; but not one of that 60 per cent. can get back at the judge for libel or slander. Would you find any Englishman making any such statement unless the facts had been ascertained by scientific experts, qualified to make the enquiries necessary to get at the truth. Does the judge who bears a "universally and deservedly honoured name" believe the statement himself? Where is the sufficient evidence of the truth of such a statement? It should, in the interests of justice be produced. So much for the bench. Is there any truth in the newspaper statements about the moral character of Canadian politicians? Can you expect Englishmen to keep both their eyes and their mouths shut? "Comparisons are odious" I know; but the English are accustomed to free speech, and they make remarks, which are displeasing as denoting that some things in Canada are below the English standard. Not all things, not even 60 per cent., or the English would very soon go back again where they came. If they would equally express their opinions upon the things which they find superior to the English average, then I think, their unpopularity would not only cease, but they would be invited to criticize and speak out plainly on every possible occasion. Still, their presence here should be enough.

Walter J. Walker.

THE COLONIAL CLERGY ACT.

Sir,—There have been many letters about the clergy attending the Congress in London, and the Colonial Clergy Act. When I was in London two years ago, I found an entirely different state of things to that of previous visits. I went to Mr. Lee's office in Westminster as usual, and was told that if I were over on a short visit, I could get an informal permission from one of the Archbishop's

chaplains. I wrote to Rev. Mr. Conybeare, giving some particulars which proved that I was a bona fide clergyman, etc., and got back a permission at once. No questions were asked, no fee was paid. It was all simplicity itself, and no more than a stranger might expect in the Diocese of Toronto. The Colonial Clergy Act did not appear on the scene. I don't suppose things have changed since that.

F. G. Plummer.

ST. GEORGE'S DAY.

Sir.—In an article appearing in the Churchman of the 7th inst, headed as above, the writer directs attention to the non-observance of the day and states that a society called the "Royal Society of St. George" has been founded in England for the purpose of observing the day, and embraces among its members and supporters distinguished statesmen, bishops, etc. This society was founded in 1894. Now in 1835 the St. George's Society of Toronto was founded and incorporated in 1858 and includes among its past residents men distinguished in military, professional and business life, namely, the late Col. Wells, Captain Macaulay, Chief Justice Draper, William Wakefield, Messrs. G. P. and J. D. Ridout, F. B. Cumberland and others. It was the custom for Englishmen in those days to observe the day as a holiday, and an annual Church service was held on the morning of the 23rd April—St. George's Day—at St. James' Church, and in the evening the annual dinner took place. This custom prevailed from 1835 to 1863, when conditions becoming changed in business and professional life it was found impracticable for Englishmen to regard the day as a holiday. But the custom of holding an annual dinner on St. George's Day—whereat greetings are exchanged with the Royal Society in England and the other numerous societies of St. George throughout Canada and the United States, and loyal and patriotic toasts are proposed and responded to by representatives of this society and the sister national societies of Toronto has continued up to the present year, and an annual Church service in connection with the observance of the day is invariably held on the Sunday immediately preceding or following the 23rd April. Of course, in a country like this, composed of so many different nationalities, the observance of St. George's Day as a public holiday is out of the question. I am afraid the writer of the article in the Churchman is not an Englishman or he would have attended the annual dinner held on the 23rd April and the annual Church service held on the following Sunday evening and thus have satisfied himself that the day is not overlooked.

Jno. W. Gamble Boyd,

Sec. St. George's Society, Toronto.

INDIAN MISSIONARIES.

The Rev. Arthur A. Adams, general missionary, Diocese of Keewatin, writes as follows:—May I encroach on your columns sufficiently to publish extracts of a letter recently received from one of the Indian missionaries at Lac Seul. Instances such as he quotes are not only an inspiration to those in the work, but are also objections to many of our Church people, both East and West. There are few people in any of our city churches—who show such devotion to the Church and her Sacraments, as to undergo privations and difficulties as do those in our Indian missions. And it is only another reason for us to do all we can to further the education of these early settlers of one country and endeavour to lift them up to a higher moral and spiritual standard.

"Dear Mr. Adams,—Enclosed please find the sum of \$18, being portion of the collection taken at our last service; use part of this to make up deficiency in H.M. fund, and place the balance to C.W. and O. fund and M.S.C.C. Our congregations at Christmas were very good considering. Many of our Indians are away hunting, and as they go long distances to their hunting grounds few could come in to the Christmas service, but as it was some time in to be present at the Lord's Table, two or three days' journey. Let people say what they will about the Indian, but I can assure you that there are some staunch Churchmen among them. I think there are few, white men and women who would travel over frozen lakes and through pathless forests, in cold weather, the men dragging their toboggans, with their small children in them; the women carrying their babies on their backs, camping out in the open, with no shelter, but what the forest affords, just to be present at the Lord's Table. Yet, this is what some, and many, of our people do. I

was out visiting an Indian family last week, a long day's journey from here, when the wife expressed sorrow for not being able to get in for the Christmas celebration. Her husband and several of the children were in. On Christmas Day we had 22 communicants. The following Sunday I administered Holy Communion at Frenchman's Head, when 12 persons received. We have some eighteen families in this place. Many of the men here are working on the Grand Trunk Pacific or in timber camps, and are earning a very good living. . . . There has been a good deal of sickness amongst my people, but, thank God, they all pulled through, with the exception of one, a lad about seventeen years. There were several very serious cases among them. Wishing you every blessing for the New Year."

SPEAKING OUT.

Sir.—Spectator's contribution to your issue of April 23rd is really first-class, just because he speaks out. Take his criticism on the lack of candour shown by Churchmen. It applies here in the West. A meeting is held, a plan is proposed. You do not agree with it and say so, giving your reasons. Dead silence often follows unless some one gets angry; then fur flies in a most unedifying way. Or some one points out the defects of an existing institution, and your remarks are translated into a personal affront. After the meeting some other waxes eloquent on the sidewalk or simmers savagely by the stove, because his view, buried in his own bosom, and never expressed, was not followed. The dilettante handling of Pan-Anglican topics complained of by Spectator is the outward expression of the leading defect of our men of the English Church both clerical and lay, to wit, ordinary indolence. Compared with the average Churchwoman our average men, both clerical and lay, are not working as hard as they ought to work, in fact are lazy in their practice of religion. Spectator's criticism of the ideas that some of us old countrymen hold about the lack of news in the Canadian press is fair, spirited, and eloquent. I think he is quite justified in his remarks—more power to his interesting pen! What small acquaintance I have with the Eastern press leads me to admire its enterprise and fullness. Our Western press is following hard after the Eastern lead in the matter of news. In the matter of politics its leading articles and criticisms are too often unfair, nauseous, and puerile to be worth reading. If I say that the Associated Press tinge often sports its European and British news, I am only stating what is often apparent in the distorted views taken by European and British writers on our Canadian happenings. The fact is, on both sides of the Atlantic irritating views are taken by those who have not the capacity of seeing things quite from the point of view of the "other side." As a diligent reader of both Canadian, British, and Yankee newspapers, I make no apology for thus speaking out.

H. M. Speechly.

THE NEW HYMN BOOK'S NAME.

Sir,—Mr. Pickford in his attempted defence of the much objected name of the new hymnal seems to think that he has made a new discovery. He, he says, is an "analogy," and he actually thinks it worth while to quote some lengthy words from the Preface to the Prayer Book, showing why the reformers set to work to compile the book and then comparing it with the desire of our General Synod in compiling the hymnal. There is, of course, the similarity in design and purpose, but is it an "analogy" upon which issues of importance are safely to be based? One moment's reflection must show where the "analogy" breaks down. And, in the first place, I ask is there any comparison between the old Roman liturgical uses of Salisbury and Hereford, Bangor and York, etc., which stood in the way of making the Church of England what she is now, with the use or uses of hymn books? All that can be said about the new hymnal is that it would be convenient for the sake of choirs or those who have to buy hymn books, etc., to have one book for all congregations in Canada, and more so if this was the rule in all the churches throughout the world. The Church, however, is and will be what she is though each separate congregation were to use a book of its own. Hymn singing is by no means an absolute necessity of the catholic worship of the Church. It is nice and helpful and gives the clergyman some breathing time very often. In which case the Psalter is really the Book of Common Praise for all the churches, Catholic as well as Methodist or Presbyterian, etc. But the point is what can make any book common in the sense as the Prayer Book is common? Presuming that at the

Pan-Anglican Congress and at the Lambeth Conference an engagement could be entered into by the Bishops and Lay representatives of the whole Anglican Communion that there should be one book compiled for all the churches in the Empire, would that entitle the book to be styled the "Book of Common Praise?" I trow not. You could style it the "Common Praise Book" if you wish, but not the other name. Why not? Simply because the King as supreme head of the Church would have to give his own consent, and then the same ratified by Acts of all the Parliaments now existing in the Empire, saying to us this book and this book alone is to be the book of praise from henceforth. This is what was done at the time of the Reformation re the Prayer Book. It made it Common by the law of the land, by Convocation and Parliament. As we are but "a part of the Church," how can we style our book Common unless we add the definition, in Canada, so as to obviate the reflection upon our presumption as if we spoke for the whole Church. I maintain, sir, the name "The Book of Common" ought not to be detached from the word "Prayer," and the word "Praise" tacked on to it. It would prove a mischievous insinuation that we are setting up a rival authority to the standard book of the Church. An apparent similarity is not an "analogy." I may also add that no where could it be found that "Common" stands for "Miscellany." Mr. Pickford's reasoning does not convince us that the "Common Praise Book" or "Miscellaneous Church Hymns" could be not a misappropriate name for the book in question, but not the Book of Common Praise. For the sake of a fad we have no right to put our light of common sense under an uncommon bushel.

H. Capleau.

PROTESTANT.

Sir,—I have noticed with interest the recent correspondence in your columns in reference to the use of the word Protestant. No writer, so far as I have seen, has laid sufficient stress on the positive side of this much controverted term. I glory in the title "Protestant" as signifying a "witness" to the truth as it is in Jesus. The true Protestant is a witness not only negatively against error, but also positively for Christ and His Church. Some time ago an English paper pointed out that the term "Protestant" is of great antiquity. "It has been in use for nearly two thousand years, the first extant occurrence being in the Latin Vulgate version of the Old Testament in 2 Chronicles 24:19. In the ninth century before Christ, there was an outbreak of ritualism in the Jewish Church. The High Church party sought to undo the good which had been done in the reign of Joash by his faithful counsellor, Jehoiada. God 'sent prophets to them to bring them again unto the Lord; and they testified against them, but they would not give ear.' The Vulgate reads:—'Quos Protestantes illi audire nolebant.' There is still use for the man of Protestant temper in this queer crooked world." I have quoted from the "New York Observer's" report of what was said in the English paper. It appeared also in the "Church Standard" of 22nd August, 1903. No enlightened Christian has any reason to disown or to be ashamed of the title Protestant.

G. Osborne Troop.

AN APPEAL.

Sir,—Will you allow me to appeal through your columns for help to complete St. George's Church, Banff, in the Rocky Mountains. Banff is situated, as most of your readers know, in the Canadian National Park, amidst some of the most beautiful scenery in the world, and close to mineral springs which are of extraordinary efficacy. An increasingly large number of visitors from all parts of the world come here each summer. At this season it is necessary for us to build a much larger and more expensive church than would be necessary for the villagers only. Efforts have been constantly made during the last ten years, which have resulted in the completion of the chancel and half the nave of a picturesque stone church. This is becoming inadequate for the summer congregation, and we have to face the problem of completing the nave, and building the tower, which is structurally a portion of the west end of the church. Our own congregation is doing all that it can, while, at the same time, making efforts to dispense with grants from missionary societies, which are so badly needed for missions in the newer districts of the North-West. I venture for these reasons to make an appeal to Church people generally—and perhaps to some who have been in Banff and worshipped in our little church—to help us to complete the

building. It will cost about \$5,000 to do everything that is absolutely necessary. Donations may be sent either to the Bishop of Calgary or to the Incumbent, St. George's, Banff, Alberta.

THE OPIUM CURSE.

Sir,—Allow me to present the conditions which should govern the attitude of the citizens of the Colonies to the awful sin of the Central Government. We must not think, much less say, that the Colonials have nothing to do with it. That England should be allowed to manage her own affairs. We are much too intimately connected with Great Britain to entertain such ideas regarding moral isolation. Even in matters of less national moment we stood with the Motherland, and gave of our best to her need, and were glad to be able to do so. And this is a crisis of even deeper import than the South African war. The injury done to China is one such as we can scarcely parallel in the annals of the nations. Our best men should be instructed to condemn the evil wherever met, and we should support them in so doing. We all are aware of the hindrance the opium traffic is to the furtherance of the Christian faith among the heathen. We know that Great Britain alone of all the nations maintains a traffic in opium, and we feel that the national disgrace is shared by Greater Britain, and we are the citizens of Greater Britain we Colonials who look to England as our central organization. We sent petitions to the British House of Commons last year, praying that this evil should be immediately stopped. It still continues. We must keep on doing our part, lest if we cease, and refrain from protesting, we become partaker of evil deeds, as we undoubtedly are the near relatives in every sense, of those who twice bombarded Canton, and demanded the ratification of the Treaty of Tientsin, and refused to respond to China's piteous pleading in 1871. Are we more obdurate than the Ninevites, who repented at the preaching of the Hebrew prophet, when he denounced God's wrath against the sinful city? Shall we go on in our grasping for revenue despite the awful fact that the revenue is the price of blood, the price of the lives of yet unborn generations, who are cursed before birth by the blight of opium? Shall we, Colonials, do our utmost in this moral crisis, as did the Colonial volunteers a few short years ago on the African veldt? Cannot our bishops give expression to the sorrow which they feel, and the righteous indignation which burns in each soul when contemplating Britain's "sin and folly."

Sara F. Tracy.

PAN-ANGLICAN CONGRESS.

Sir,—Now that the time for the Pan-Anglican Congress is drawing very near permit me, through the medium of your paper, to make the following suggestions to the members of the Church: We cannot all to go to the Pan-Anglican Congress but we can in a very real and true sense bring the Congress home to ourselves. I take it for granted that in every parish in Canada the clergy will comply with the wishes of the Bishops and hold special services of intercession for the Congress on Trinity Sunday, but cannot we also agree to have special services with Holy Communion on St. John Baptist's Day—the day of the great thank-offering—and the day when in every church in the city of London the Holy Sacrament will be administered. Further, why not in one or more of the leading churches in the cities and town of Canada, have daily services during the continuance of the Congress. The Rural Dean might call a deanery meeting and arrange this with his brother clergy. I think we ought to do all in our power to make the Pan-Anglican Congress a success and a blessing to the Church and to ourselves.

John Fletcher.

HONOUR TO WHOM HONOUR IS DUE.

Sir,—I, in common with other Churchmen, rejoice to learn (from an item of news in the Churchman) the flourishing condition of the Church at Cookstown. I would, however, beg to take exception to the statement, "That the worthy rector had accomplished more than in all previous years." It is quite evident that he who penned the statement had not seen the light of day when the Rev. A. J. Fidler laboured so successfully in Cookstown and half dozen out-stations some fifty years ago, and where some four or five clergymen are now labouring. The Rev. Mr. Fidler not only greatly enlarged said church and renovated it, but was also instrumental in erecting, in connection with said church, one of the finest two-storey

brick parsonages in the diocese, and which all of his successors has since enjoyed. Further, let us bear in mind that the people in the bush fifty years ago were differently circumstanced from what they are to-day, when, as a natural consequence following years of prosperity, they have "money to burn." "Honour to whom honour is due."
One Who Knows.

Family Reading

OPEN THE DOOR OF YOUR HEART.

Open the door of your heart, my lad,
To the angels of love and truth;
When the world is full of unnumbered joys,
In the beautiful dawn of youth.
Casting aside all things that mar,
Saying to wrong, "Depart!"
To the voices of hope that are calling you
Open the door of your heart.

Open the door of your heart, my lass,
To the things that shall abide,
To the holy thoughts that lift your soul
Like the stars at eventide.
All of the fadeless flowers that bloom
In the realms of song and art
Are yours, if you'll only give them room;
Open the door of your heart.

Open the door of your heart, my friend,
Heedless of class or creed,
When you hear the cry of a brother's voice,
The sob of a child in need.
To the shining heaven that o'er you bends,
You need no map or chart,
But only the love the Master gave;
Open the door of your heart.

—Edward Everett Hale.

A SURPRISE.

Ours has been a very quiet, uneventful life, but, as sister Jane says, all seems important that relates to oneself, and one little happening made up a busy, interesting life to our friends.

We lived in the pretty village of Belton, in a white house called "The Leas," which stood in a large garden. My father retired from business just before my mother's death, but he did not live long after her, and we girls were left, really girls then, and "The Leas" has been our home ever since.

We have not been without our romances, of course, but here we are, in spite of them, old maids still, and our life ran on so quickly for years that we were quite startled when sister Jane informed us that her hair was turning grey.

"Dear me," said Hannah, "what can that mean?"

"Time," replied Jane shortly.

Ours was such a quiet existence that it caused a great excitement when one day we received a letter from a distant cousin, from whom we heard occasionally, saying she was obliged to leave England to look after some business in America, and would we take care of her daughter Betty while she was away.

"Betty," said Jane severely, "she will be a handful. If it had been Elizabeth or Bessie, but Betty!"—I sighed.

"We had better think it over," said kindly Hannah, "there is plenty of room in The Leas, and she was such a pretty little girl."

She had her way in the end, and soon the letter inviting pretty, nineteen-year-old Betty was despatched. On the day of her arrival Jane arranged that we should await her in the drawing-room and receive her with ceremony, but something prompted me to meet her at the gate, and Hannah waited at the front door and welcomed her in her sweet-way, kissed her on each cheek. We escorted her to Jane's presence expecting a reproof for our undecorous behaviour, but even she could not resist the charm of Betty's manner, and since that day the girl has been our pet and darling.

At first we admired Betty for being pretty, lively and clever, but we soon learned there were depths in her nature. When Jane sprained her foot she proved the tenderest of nurses, seeming to know intuitively all she wanted, and when it did not mend it was Betty who persuaded her to see Dr. Grainger, who promptly ordered her to lie up for a time.

After that we saw a good deal of Dr. Grainger, for when Jane was beginning to get about, I caught a violent chill and had to be nursed too.

And Betty was so good to me, for I did not get better quickly, and often the doctor would join us at tea, but he took no notice of Betty, which rather nettled us; she was so quiet in his presence that I said once that she should talk as she really knew more than any of us. But she only laughed, so I did not trouble any more as everybody in Belton knew that Dr. Grainger did not care for young ladies.

Well, I got better and came down stairs; and, when one afternoon Jane came into my room, where I was resting after luncheon, followed by Hannah, I knew something of importance was on their minds.

"We think now you are better, Carrie, Dr. Grainger might cease his visits. I have told him you only require home care, and he understood and blushed and stammered like a boy. Why?"

"How should I know," I replied, "I should have thought he was too old to do either."

I was very angry. I realized I was thirty-seven and an old maid and I had wondered why Dr. Grainger had never married. But as for anything else—Jane went on.

"You see, Carrie, we are three women alone and I, as the eldest, must think of these things. What am I to say to the doctor?"

"Tell him to go about his business," I said sharply.

"That would scarcely be ladylike, but I can put your reply into polite terms," he asked me to see him early this afternoon," and she went away, leaving me to my rest.

I suppose I was excited. I could not rest, so I got up and went to sit by the window. Presently I saw Betty go out into the garden, and it came home to me how beautiful she was as well as sweet and true and clever. Then the doctor came and left and I saw him go briskly down the path and stand and talk to Betty as if they were close friends. I wondered what they had to say and why he held her hand so closely. But just then Jane came in and there were tears in her eyes, which upset me greatly, for she is not given to tears.

"What is it Jane?"

"Who is it, you mean. You can see for yourself."

"Surely you do not mean that Dr. Grainger wants our Betty?"

"That is just it."
"And Betty?"

"He is asking her now, but I don't think she will be much surprised."

"What did you say?"

"Don't ask me. What could I say? I was so surprised" and she reddened a little as she always does at mention of that interview.

"He is old enough to be her father!" I said unjustly, for I had, in my mind, married Betty to an impossible hero, and I was disappointed.

Then the door opened, and our sweet Betty stood there, her eyes wandering from one to another in comical dismay and her face rosy with blushes. My ill-temper vanished, and I opened my arms to her and she sprang to me and laid her pretty head on my shoulder.

"Weren't you surprised, darling?"

"Not much, Aunt Carrie."

If this answer is true—and I believe it is—it shows that the present generation must be greatly in advance of their elders.

Frances Norton.

BOOK REVIEWS.

Spiritual Verses as Aids to Mental Prayer.—By the Rev. J. B. Johnson, M.A., author of a Commentary on the Revelation of St. John, etc. Longmans, Green & Company, London, New York. 2s., net.

To many persons, no doubt, these "verses" will be found of great service. Many of them are suggestive, in a marked degree, of deep spiritual thoughts, particularly to those brought up in the Church's ways. Exception may be taken to some expressions as savouring too much of what some term feminine softness; as an example "Jesu Sweet." But to counterbalance this there are excellencies that are very helpful. The subjects of the "verses" are, Deus meus et omnia. In every season praying, I will go to my Father. If ye keep My commandments. Whom the world cannot receive. Our Lady. He that hath My commandments. Lo, these are parts of His ways. The Divine Word. He that is of God. Sitivit in Te Anima mea. Fulget crucis mysterium. Passion Tide. Extra Ecclesiam nulla Salus. Jesu our Love. (St. Ignatius). Adoro Te devote. St. Agnes. V.M., For the Sunday School. The Father seeketh such to worship Him. The Catholic Priesthood.

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The Ven. Ernest Utterton, Canon Residentiary of Winchester Cathedral and Archdeacon of Surrey, died at Winchester recently.

The "Pilgrims" will give a banquet of welcome on June 15th to the Archbishops and Bishops of the Anglican Communion attending the Pan-Anglican Congress.

Amongst other positions of trust which His Worship, Mayor Guthrie of Pittsburg, fills with honour and dignity is that of Chancellor of the Diocese of Pittsburg.

A Bishop's chair, in quartered oak, has lately been purchased by the members of the congregation of the Church of the Holy Spirit, Schenectady. It was designed by the rector.

Twenty candidates were recently confirmed at Newcastle, W. Colorado, all of whom had been previously baptized by the rector. The first Church service ever held in this town took place in January of this year.

At the Easter Vestry in the parish of East Preston, near Worthing, Sussex, Mr. R. A. Warren, J.P., was appointed churchwarden for the 50th time. A suitable resolution of congratulation was carried unanimously.

The recent visit of the Archbishop of Brisbane to the ancient town of Bolsover, Derby, is a matter of more than ordinary interest. It is stated that not since the fifteenth century has an Archbishop preached in the historical church.

On Sunday evening, April 23rd, a memorial service was held in the Church of the Ascension, Brooklyn, N.Y., to commemorate the 344th anniversary of the birth of William Shakespeare. It is the first of its kind, it is believed, ever to have been held in America.

At a Confirmation service which was held lately at Newcastle, Pa., there were 41 candidates, and of this number 26 were adults. Among them were 8 former Presbyterians, 7 Methodists, 2 Baptists and one each from the Congregationalists, Roman Catholics, Quakers, and Latter Day Saints. A Presbyterian minister and his wife and son were also included in the foregoing number.

It is possible to follow Christ in an external, official spirit, like a beadle who is paid for carrying a mace. It is possible to follow Him with a limping step and many falls, yet in sincerity and with a broken heart. It is possible, such is His transforming grace, to follow Him with the strength of a consistent heroism, drawn onwards and upwards by the attraction of an unconquerable love.—Dr. Liddon.

Miss Kate Perce, who died recently, was a devoted communicant of St. John's, Chews, New Jersey, since her confirmation which took place 41 years ago. She embroidered and presented to the church complete sets of vestments in all the ecclesiastical colours and took a leading part in all church activities. She and her sister, who survives her, recently presented to the church two seven-branch candlesticks and an oak reredos.

Christ Church, New Brighton, N.J., by recent gifts has been able to reduce the debt on the parish house by \$4,300, and to place \$2,200 to the credit of the Archdeacon Johnson memorial, which consists of an altar, a reredos, and altar furnishings. The altar was finished and used for the first time on Easter Day, and the committee in charge hope that the whole memorial will be completed by All Saints' Day.

One of the best-known of the Dublin clergy died recently, the Rev. Canon Scott, B.D., aged 73. He was a Canon of St. Patrick's Cathedral, and from 1883 until two years ago, when he retired on account of failing health, was the rector of St. George's Church in that city. Canon Scott was a graduate of Trinity College, Dublin, where he had a distinguished career. At one time he held the office of Donnellan Lecturer.

The three dioceses of Virginia, Southern Virginia and West Virginia, are about to erect a memorial to the Rev. Robert Hunt at Jamestown. A fine bas-relief tablet in bronze, measuring 5 x 10 feet, has been made and is ready to be placed in the Memorial

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Building, which is to be erected at Jamestown by order of the General Convention. This tablet is a representation of the first Communion at Jamestown and its cost is \$2,000, the expense of which will be jointly borne by the three dioceses above named.

A special meeting of the members of St. John's Woman's Work Guild of the City of Cork, was held lately for the purpose of making a presentation to Mrs. W. W. Smith, on the occasion of her leaving the parish, her husband, the Rev. W. W. Smith, having been appointed the rector of Kilbrogan. The gift, which was a handsome drawing-room clock, was presented to Mrs. Smith on behalf of the members by Mrs. A. Hill. An address, bearing fifty-three signatures, was also presented at the same time. The Rev. W. W. Smith, both on his wife's behalf and himself, thanked the donors most sincerely for their beautiful and useful gift.

The Rev. Dr. Morgan Dix, for more than 45 years rector of Trinity Church, New York City, died on the 20th ult., aged 81. The cause of death was asthma. He preached for the last time on Easter Day in Trinity Church. The funeral took place

in Trinity Church on May 2nd, and it was attended by representative men of New York and adjacent cities in almost all walks of life. The service was conducted by Bishop Greer and the Rev. Dr. Manning, who has since been chosen as his successor. Dr. Dix stood as the exponent of moderate reform. He was unalterably opposed to divorce, and in 1904, after the Episcopal Church in America refused to take the decisive stand against the divorce evil, he led his parish in declaring that no divorced person whatsoever should be married in any of its churches. Many times, it is said, Dr. Dix refused to be elevated to the office of bishop of different dioceses. His own parish raised as much as \$73,000 in a single year. He wrote a number of books on religious subjects, among them, "Commentaries on the Epistles," "Lectures on Pantheism," etc. His most popular work was "Lecture on the Calling of a Christian Woman." He was repeatedly honoured by degrees from the universities, Oxford making him a D.D. in 1900. His personal fortune, built on the foundation left by his father, was large, his personal tax assessment being \$80,000 several years ago.

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The Rev. James Carden, for the last three years curate at Christ Church, West Green, Tottenham, has now accepted a curacy at St. Paul's, Haringay. In order to mark the esteem and respect in which Mr. Carden is held at West Green, he has just received the following presentations: A silver pocket Communion Service, accompanied by an address from parishioners and friends; an illuminated address from the Christ Church, West Green, Branch of the Church of England Temperance Society; and a gold cross, together with an illuminated address from a large number of young people in appreciation of Mr. Carden's untiring work on their behalf.

An interesting ceremony took place lately at the Mothers' Meeting of St. Jude's, Gray's Inn Road, London, when the mission worker, Miss Mountain, was presented with a silver tea service by the mothers as a mark of their appreciation of her work amongst them, which began on April 1, 1888. There was a special Celebration at seven o'clock on the morning of the anniversary itself, at the mothers' own request, as an act of thanksgiving for Miss Mountain's work, and also for her restoration to health after a severe breakdown last year. Thirty-five mothers were present, several of whom, as well as Sunday School children, had already been to Covent Garden, and returned laden with beautiful flowers for their friend, who has, by her self-denying work, proved herself a worthy descendant of her great-grandfather, and grandfather, the first and third Bishops of Quebec, Canada.

Children's Department

THE HOUSEHOLD.

Clothes, Moths and Others.

There are four stages in the life of the moth—the egg, the larva, the pupa, the moth. The moth generally deposits its eggs where the larva may find suitable food—that is, in furs, feathers and wool materials.

The larva emerges from the egg in the form of a worm, which immediately begins to feed upon its surround-

ings. It makes a case for itself with particles of the materials upon which it feeds, and moves about in this. If the article in which the eggs were deposited is soiled, the development of the larva is rapid, and as a consequence the destruction of the material is greater than it would have been had the article been clean.

When the larva reaches full growth it fastens itself to some substance, generally the article on which it has been feeding. In about three weeks the moth emerges from the case, and soon begins depositing eggs for a new generation. Now, although the moth does not directly injure fabrics, it supplies the eggs from which the destructive larva are hatched. When moths are seen flying about, there is every reason to believe that the eggs are being deposited.

The necessary precautions are first to kill all moths seen, and to shake, brush and air all articles frequently. Thoroughly brush and beat all upholstered furniture. Before putting away woollens, furs or feathers see that they are as clean as possible. Wearing apparel should have all the pockets turned inside out, all the seams and hems brushed, and then be well shaken and aired. Clean all soiled pieces with benzine or turpentine. If there is any danger of eggs having been deposited in furs, carefully comb the furs, using a steel comb. Pin the articles in cotton bags. Put them in boxes, or closets that have been made insect and germ free by carbolic acid. Put bits of cotton, wet with oil of cedar, in the boxes or cedar chips or camphor may be used.

From early spring until late fall, carpets, upholstered furniture and woolen garments hanging in closets in constant use should be brushed, beaten and aired frequently.

Should moths get into furniture, carpets or any articles where it is difficult to reach the larva, the surest and cleanest method of eradicating them is to saturate the articles with naphtha, always keeping in mind that this must be done away from fire and artificial lights, and with windows wide open. If the infected articles can be taken out on a piazza, the naphtha may be applied freely.

Under the names silver moth and silver fish, and also as bristletail, silver witch, etc., is known an insect that is destructive to paper, books, starched articles and some kinds of food. The bristletail is about one-third of an inch long, tapering from the head to the end of the body, which ends in three thread-like caudal appendages. It is a silvery white, with a tinge of yellow in the legs and abdomen. It finds its way to every part of the house, even under the wall paper, where it feeds on the paste. The remedies for this pest are plenty of light and air, frequent brushings of every part of the room, insect powder injected into crevices and sprayed on walls, floors and shelves. Rooms infested with these pests may be fumigated, with sulphur, or have a thorough treatment with naphtha or carbolic acid.

Use the same remedies for the spring-tail and the book-louse, should they at any time appear in any part of the house.—Ladies' Home Journal.



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"THE SHEEP HEAR HIS VOICE."

It is a secret, hushed voice, a gentle intercourse of heart to heart, a still, small voice, whispering to the inner ear. How should we hear it if we fill our ears and our hearts with the sin of this world, its empty tumult, its excitement, its fretting vanities or cares, or passions, or anxieties, or show its rivalries, and its whirl of emptiness? A loud voice will often not reach an occupied heart. The voice of the Son of God in the flesh, though it waked Lazarus from the dead, reached not those whose ears and minds were filled with the praise of men. Would you then hear the inward voice which shall lead you on a safe way, and shall speak to your hearts burn within you, yea, melt them as it speaketh, until ye hear that other blissful voice, "Come, ye blessed of My Father." There are two conditions, as there are degrees of that inward hearing. First, ye must fear God; secondly, ye must be hushed yourselves.—Rev. Dr. Pusey.

GRACE.

Say "grace" before your meals. If you do not know what to say, use one of the following:

1. Sanctify, O Lord, this food to our use, and us to Thy service, for Jesus's sake. Amen.
2. Lord, bless us, and make us truly grateful for these and all Thy mercies, for Christ's sake. Amen.
3. We thank, Thee, O Father, for what Thou hast here given us, and ask Thee to bless it to our use, for Christ's sake. Amen.
4. As we live, O God, upon Thy bounty, let us live to Thy glory, for Jesus Christ's sake.—Amen.—Churchman's Scrap Book.

"WHAT MUST I DO TO BE SAVED."

In our day conviction of sin is woefully uncommon. "What must I do to be saved?" is a question heard now, by man and by God, far, far more rarely than, let us say, sixty or forty years ago. Yet it is a question which concerns the very life of true

religion. For the "glorious Gospel of the blessed God" is calculated for convinced sinners, not for self-complacent, virtuous men. The doctrine of the Cross is still "folly;" except to the broken, contrite heart. Where is the remedy? It lies in our being re-awakened to a soul-sight of God, the infinitely Holy One. Then "Come, Holy Spirit, come;" show us God in Christ, as fire, as light. Then we shall see ourselves in our tremendous need, and then Thou canst show us indeed that same God, in Christ, as life, as love.—Right Rev. Bishop Moule.

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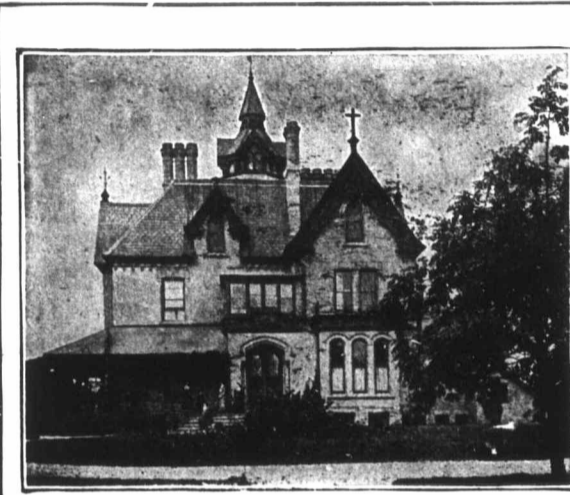
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The Archbishop of Canterbury and Mrs. Davidson have lately been in residence at Canterbury. The "Old Palace," although situated in the heart of Canterbury, is a delightfully secluded spot, and just now the rooks in the trees surrounding the grounds are busy with their domestic arrangements and the gardens are bright with a variety of spring flowers.
Mr. Norman L. Burdick recently completed thirty years of service as vestryman of St. James', Milwaukee. In honour of the event a silver loving cup was presented to him, together with a complimentary address, by the rector of the parish and his associates in the vestry. The cup bore a suitable inscription. Mr. Burdick has been a parishioner for 46 years and a member of the vestry for 30 years.

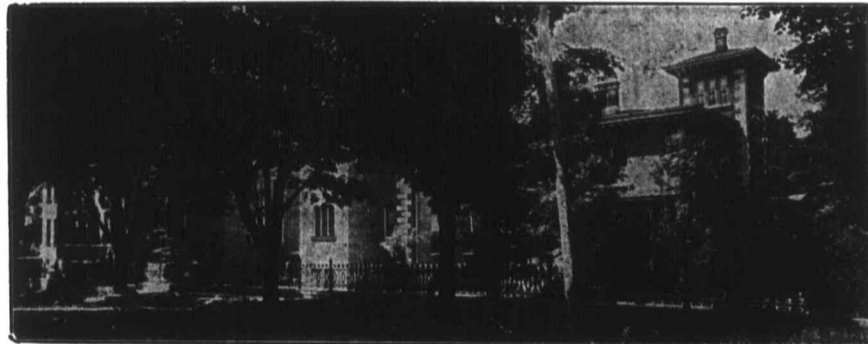
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The members of a Japanese Mission in Los Angeles, Cal., which is less than a year old, is sending the sum of \$10 by the hand of its bishop to London as its portion of the great Thankoffering.

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A tablet to the memory of the Rev. Robert Hunt, the first priest of the Church on Virginian soil, will be placed shortly on the chancel wall of the Jamestown Memorial Building, on Jamestown Island, the site of the first permanent English settlement. The tablet will be of white marble, and will bear a suitable inscription.