

Canadian Churchman

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

VOL. 36.

TORONTO, CANADA, THURSDAY, JUNE 3rd, 1909.

No. 28.

FOR CLERICAL WEAR

I have a beautiful range of
Black Serges and Cheviots
for Clerical Sack Suits.

PRICE \$20.00 TO ORDER

TRIAL ORDER SOLICITED

EDWIN T. BERKINSHAW
348 Yonge Street, - TORONTO

A COMMENTARY on the Epistles to the
Seven Churches of
Asia. Price 10 cents. Church Book Room, Toronto.

TEMPORARY DUTY—Rev. Canon Jarvis
is prepared to take
temporary duty, city or country. Apply 34 Hazel-
ton Avenue, Toronto.

WANTED.—For September; Assistant Priest
or Deacon, for St. Peter's Cathed-
ral, Charlottetown Educational Work, Musical.
Apply, Canon Simpson, 25, Fitzroy St. Charlottetown
P.E.I.

PLANS and SPECIFICATIONS

A Clergyman of long experience in Church building
is prepared to supply plans and specifications for
Churches, Parsonages, Church Furniture and Deco-
rations, and Restoration, References: His Grace
the Archbishop, The Bishops of Ontario, Ottawa,
Algoma and Quebec. Address A. J. Canadian
Churchman Toronto.

P. C. BROWNE & CO.

SPECIALISTS IN
CHURCH DECORATION



In number and importance of Churches.
In high standard of work.
UNEQUALLED In the PROVINCE.
85 Macdonnell Ave., Toronto.

St. Augustine Wine

Registered Communion Wine
\$1.50 per Gallon. (25c. extra for
container.) \$4.50 per doz. Qts. (bottled), F.O.B.
here. Direct importer of Foreign Wines and Spirits.
Telephone Main 625.

J. C. MOOR, 433 Yonge St., TORONTO

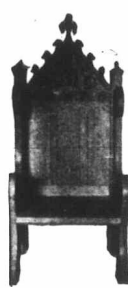


CANADIAN ORNAMENTAL IRON CO.
SPECIALTY --- IRON FENCES
35 YONGE ST. ARCADE.
TORONTO.

When writing to or purchasing from
Advertisers mention "The Canadian
Churchman."

THE THORNTON-SMITH CO. CHURCH DECORATORS

11 King Street W. Toronto



L. RAWLINSON

MANUFACTURERS OF

Special Church
Furniture.

Estimates and
Designs Furnished.

649 Yonge Street,
TORONTO

BLMYER
BCHURCH
BELLS
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

SUMMERS & WIGGINS

Fresco Painters and
Scenic Artists . . .

CHURCH AND HOME DECORATORS

Chintzes, Cretonnes, Taffetas and Wall
Papers, Art Linens, Drapery and
Upholstering Fabric.

ESTIMATES & DESIGNS (FREE)

471 & 473 Spadina Crescent
TORONTO

Phone College 2194

HOTEL CECIL OTTAWA ONT.

Walter B. Walby, Prop

Finest, Most Homelike, and
Modern Hotel in the City
Special Rates to the Clergy.

Send \$1.00 for 25 Panatellas

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

"OUR SPECIAL OFFER"

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

A. CLUBB & SONS, 5 King West.
Established 1873 "Our reputation your guarantee."

CLERGY HOUSE OF REST

CACOUNA, QUE.

The House will be opened
for the reception of guests on
Thursday, 1st of July. As
accommodation is limited
early application is requested.
Apply to

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

Many Clergymen

will be in Toronto this summer
either on a visit or attending
Synod.

Do not fail then to call on us
and give us an order for a
Clerical Suit or have your
measurements registered for
future reference.

GEO. HARCOURT & SON
TORONTO

MRS. JOAN BISHOP Artistic Costuming

The latest and most select novelties in
Trimmings and All Gownings
28 COLLEGE ST. PHONE N. 5157.

Pipe Organs

REPAIRED
REMOVED
TUNED
ETC

MCDONNELL & SONS
PRICES
MODERATE
Cleanings a
Specialty
183 JOHN STREET
Phone Main 7394, TORONTO

DANIEL STONE

UNDERTAKER

82 West Bloor St. Telephone
North 3684

The Alexander Engraving Co.

16 Adelaide Street West, - Toronto

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

Our Cuts Give satisfaction. Samples on applica-
tion. Phone Main 2198

A personal friend of the rector of
the church has presented Trinity
Church, Rochester, N.Y., with a new
organ, and has also given to the
church a handsome processional cross.

A memorial chancel which is to cost
\$14,000, is to be erected at Christ
Church, Trenton, N.J., in memory of
the late Bishop Knight, who was rector
of the parish for 16 years.

Excavations on the site of Bardney
Abbey, in Lincolnshire, where it is
recorded King Ethelred, who built the
monastery, was buried in 712, with
King Oswald, who, rebuilt it after its
destruction by the Danes, have yielded
some interesting discoveries. Two
large rectangular chambers were first
uncovered running east and west.
Within the walls were two large fire-
places, and near these five stone cof-
fins have been found at a depth of
only four feet. Two of them con-
tained skeletons, but the other three
were not opened. Fragments of pot-
tery, pliers, knives, artistic leaden de-
signs, old lead piping, and pieces of
stained glass have also been found,
and it is expected that more important
discoveries will be made as the work,
for which the Rev. C. E. Laing, the
vicar of the parish, is mainly respon-
sible, proceeds.

A STORY OF THE Church of England

BY
MRS. C. D. FRANCIS

Containing Chapters on "Foundation
of the Church," "Travels of St. Paul,"
etc. With 16 illustrations and map.
338 pages, cloth.

Price 50c. post paid.

UPPER CANADA TRACT SOCIETY

Jas. M. Robertson, Depository.
102 Yonge Street, - - - Toronto

OFFICIAL REPORT of the

LAYMEN'S MISSIONARY CONGRESS

Held in Toronto, March 31st
to April 4th, inclusive. Is expect-
ed to be ready by June 15th.

Orders received up to that
date will be supplied at \$1.00 each,
postage paid. After that date it
is expected the price will be raised
to \$1.25. We solicit early orders,
which will be filled promptly,
when report is ready.

THE CHURCH BOOK ROOM, LIMITED
23 Richmond St. W. - TORONTO

DRINK HABIT

THE DRINK HABIT thoroughly cured by the
Fitz Treatment—nothing better in the world.

Rev. Canon Dixon, 417 King St. E., has agreed
to answer questions—he handled it for years
Clergymen and doctors all over the Dominion order
or those addicted to drink. Write for particulars
about a ten days free trial.

Strictly confidential.
Fitz Cure Co.,
P. O. Box 214, Toronto

A memorial full size bust of the
late Dr. Littlejohn, the first Bishop of
Long Island, was recently unveiled in
the Cathedral of the Incarnation,
Garden City.

A memorial window has just been
placed in St. Paul's, Rochester, N.Y.,
to the memory of the late Mr. C. J.
Bissell. The subject of the window is
"St. Paul preaching at Athens."

Mr. James Carne, Verger of the
Church of St. Columbia, and parish
clerk of St. Columb Minor, has just
celebrated his 103rd birthday. He still
performs his duties, and though he
cannot see to read, repeats the Psalms
and other portions of the service from
memory. His grandfather served fifty
years as verger, and his father fifty-
four years. When Mr. Carne became
verger in 1843, he had to march up
and down the aisle of the church,
leading the choir with his flute.

"ST. AUGUSTINE"

Registered

The Perfect Invalids' & Communion Wine.

"St. Augustine" is a sound pure wine, better cannot be obtained.

Rev. Canon Dann.

Cases 12 Qts. \$4.50; 24 Pts. \$5.50 F. O. B. Brantford.

J. S. HAMILTON & Co. - Brantford.
Manfrs. and Pro. "St. Augustine Wine."

"A Book which no Clergyman and no thoughtful Layman can afford to do without."

YEAR BOOKAnd Clergy List of the
CHURCH OF ENGLAND
IN CANADA

PRICE - - 25 Cents

The issue for 1909 contains portraits and sketches of the late Bishop Carmichael, and the Right Rev. W. C. Pinkham, D.D., Lord Bishop of Calgary. Besides the statistics and descriptions of the 23 Dioceses, lists of Bishops and Clergy, it also contains interesting articles on General Synod of 1908, Book of Common Prayer, Laymen's Missionary Movement Reports of M. S. C. C., Woman's Auxiliary Brotherhood of St. Andrew, Commission of Sunday Schools of General Synod Church and Prayer Book Society, etc.

J. P. CLOUGHER
PUBLISHER

173 Huron Street, TORONTO

Ice Shortage

Ice supply is small this YEAR—but not with us. ORDER NOW and be Sure to Get

BELLE EWART
(LAKE SIMCOE)

CURRENT RATES

Guaranteed for Entire Season if Ordered NOW.

Belle Ewart Ice Co. Phones M. 14
37 Yonge St M. 1947, M. 2933**MENEELY & CO.** WATERLOO, N.Y.
The Old Reliable
Meneely Foundry,
Established
nearly 100 years ago.**BELLS**
CHURCH,
CHIME,
SCHOOL
& OTHER**LAND FOR SETTLEMENT**

Lands are offered for settlement in some cases FREE, in others at 50 CENTS per acre, in various districts in NORTHERN ONTARIO.

Write for information as to terms, homestead regulations, special railway rates, etc.

DONALD SUTHERLAND,
Director of Colonization.HON. JAMES S. DUFF,
Minister of Agriculture**WM. HARLAND & SON.**
VARNISH MAKERSFactories: Merton, London S.W. England.
New York, Toronto.Our Varnishes for Church purposes unexcelled
Toronto factory, 400 Eastern Ave.**A Physician's Testimony for Labatt's Ale**

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

P. BURNS & CO.

Wholesale and Retail Dealers in

COAL AND WOOD

Head Office, 44 King Street East, Toronto.

Telephone 131 and 132.

Office and Yard, FRONT ST. near BATHURST. Telephone No. 449 and 2110.

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

Established 1856.

THE

Warren Church Organ Co.

of Woodstock, Ontario

Have one of the best equipped factories for the production of Church Organs in America, with experienced employees in every department, many having from 20 to 35 years' experience in organ building.

They have built some of the largest organs in America, a recent one, the great organ for the Chautauqua Institution of New York, erected at a cost of \$26,000.00 and has received unqualified praise from the highest authorities.

Every organ produced receives the same care in manufacture whether small or large, the workmanship being equal.

Particular attention is paid to tone qualities. Our special aim is to have sufficient volume, proper balance and a desirable variety of effect, these being the essential qualifications required in a Church Organ.

We follow the English system of voicing as it is more suitable for devotional services in our Churches than either the French or German systems, while being as fully applicable for such orchestral effects as may be desired.

We fully recognize the importance of the proper mechanical appliances for controlling the instrument and claim our recent organs to be absolutely second to none in this respect.

**PEWS**

OUR SPECIALTY

THE GLOBEFURNITURE CO. LIMITED.
WALKERVILLE, ONT.**ALEX. MILLARD**
Undertaker and Embalmer359 Yonge Street, TORONTO
Telephone Main 679

Telephone - - - Main 7405

We are equipped to produce Printing Matter that will attract attention anywhere.

Our prices are inducing and should attract the shrewd business man—try us.

The Monetary Times
Printing Co., of Canada,
Limited62 Church St., Toronto,
N.-W. Cor. of Court St.**WM. SMITH & SON.**

Manufacturers of CHURCH SEATS, PULPITS, ALTARS, READING DESKS, LECTERNS, CHAIRS, etc.

Chesley, Ontario.

FUNERALS

IN order that the public may become familiar with our charges for moderate and medium priced funerals, we have decided to publish some of them.

\$50. \$75. \$100.

Funerals at these prices include every necessary requisite (and carriages) and will receive the same care and delicate consideration that is given to more expensive ones.

W. H. Stone Co.
32 Carlton St. N. 3755**Unbleached Table Linens**

SPECIAL VALUE

Heavy Pure Linen Table Clothes and Napkins—1 in. Damask Stripe in stripe border all around, splendid value, superior wear for Kitchen Tables or Summer Cottages in the following sizes.

54 x 54 in. Table Clothes each 90c.

63 x 63 in. " " " \$1.25c.

72 x 72 in. " " " \$1.60c.

90 x 72 in. " " " \$2.00c.

20 x 20 in. Table Napkins doz. \$1.75c.

At a slight advance all the above can be had full bleached.

Prompt attention to Mail Orders.

JOHN CATTO & SON

55-61 King Street East, TORONTO

White Star-Dominion
Royal Mail Steamships**LAURENTIC, MEGANTIC,**
Triple Screw. Twin Screw.

Largest and finest steamers on the St. Lawrence route. Latest production of the ship-builders' art; passenger elevator serving four decks. Every detail of comfort and luxury of present day travel will be found on these steamers.

Montreal—Quebec—Liverpool

CANADA June 12, July 17, Aug. 21
LAURENTIC June 19, July 24, Aug. 28
DOMINION June 26, July 31, Sept. 4
MEGANTIC July 8, Aug. 7, Sept. 11
OTTAWA July 10, Aug. 14, Sept. 18

The popular Steamer "CANADA" is also again scheduled to carry three classes of passengers. While the fast steamer "OTTAWA," and the comfortable steamer "DOMINION" as one class cabin steamers (called Second Class) are very attractive, at moderate rates. Third Class carried on all Steamers. See plans and rates at local agents, or Company's Offices.

MONTREAL: 118 Notre Dame St. West.
TORONTO: 41 King St. East
WINNIPEG: 205 McDermot Ave.**Trips to**
ENGLAND,
SCOTLAND,
IRELAND,
and the
CONTINENTDIRECT SERVICES provided by
Allan Line SteamersMontreal to Liverpool, Glasgow, Havre
(France) and London**NEW STEAMERS**
Superior Accommodation**Moderate Rates:**
For full particulars of Sailing and rates apply to THE ALLAN LINE,
77 Yonge St., Toronto
General Agency for Ontario Phone Main 2131**WANTED**

A lady in every parish in the Dominion to obtain new subscribers for the Canadian Churchman. Liberal terms offered. Apply to Canadian Churchman Office, 36 Toronto St., Toronto, Ont.

Canadian Churchman.

TORONTO, THURSDAY, JUNE 3, 1909.

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

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

ADVERTISING RATES PER LINE 20 CENTS

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

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

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

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

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

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

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

POSTAL NOTES.—Send all subscriptions by Postal Note.

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

Address all communications,
FRANK WOOTTEN,
Box 34, TORONTO.

Phone Main 4643. Box 34, TORONTO.
Offices—Union Block, 36 Toronto Street.

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

SINGLE COPIES, 5 CENTS.

Lessons for Sundays and Holy Days

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

June 13.—First Sunday after Trinity.
Morning—Jesh. 3, 7-4, 15; John 20, to 19,
Evening—Josh. 5, 13-6, 21 or 24; James. 4

June 20.—Second Sunday after Trinity
Morning—Judges 4; Acts 4, to 32.
Evening—Judges 5 or 6, 11; 1 Pet. 5.

June 27.—Third Sunday after Trinity.
Morning—1 Sam. 2 to 27; Acts 8, 5 to 26,
Evening—1 Sam. 3, or 4, to 19; 1 John 2, 15

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

TRINITY SUNDAY.

Holy Communion: 155, 156, 215, 313.
Processional: 161, 165, 166, 167.
Offertory: 162, 164, 179, 275.
Children's Hymns: 169, 330, 335, 336.
General: 160, 163, 509, 514.

FIRST SUNDAY AFTER TRINITY.

Holy Communion: 312, 520, 538, 555.
Processional: 306, 390, 534, 545.
Offertory: 170, 216, 223, 235.
Children's Hymns: 173, 304, 338, 344.
General: 514, 526, 539, 542.

THE EMBER DAYS.

"The harvest truly is plenteous, but the labourers are few. Pray ye, therefore, the Lord of the harvest, that He send forth labourers into His harvest" (St. Matt. 9: 37, 38). These words of the Master contain a statement of spiritual conditions in the world, and a command to pray along a certain line. There are many waiting anxiously for the Truth; there are few to spread the knowledge of the Lord. Pray then for an increase of workers in the spiritual sphere. The condition referred to by our Lord is one ever present to the Church. The greatest deficiency in our work to-day is that of labourers. From personal experience we all feel that more labourers are necessary in order to

carry out the command of the Saviour of men. From every corner of the globe goes up the cry for men and women consecrated of God to the work of extending the Kingdom of God to earth's remotest bounds. This condition is no new thing, though it may be expressed in different ways in successive ages. It was true when the twelve were sent out on their first missionary journey. It is true in this materialistic age. What is the remedy? The Lord Jesus Christ tells us. Prayer! What is prayer? The Christian's conversation with God. We are, therefore, bidden of Jesus to talk to God about the paucity of spiritual workers. There is lots of talk about this condition in newspapers, synods, conferences, etc. But we are not obedient to Jesus' command. Nor are we attentive to the Church's call. Four times in the year the Church calls upon us to fast, and to pray for more labourers, and for those who are to be ordained to any office in the sacred ministry. The regulation of the Church is in absolute conformity with the command of Jesus. He says, "Pray;" the Church tells us when. The Lord's command throws an interesting light upon the whole question of ministerial priesthood. We are not to beg men, intercede with men, to offer themselves for the ministry. We recognize that the call is from God. We also recognize that the call comes from God to work in God's harvest. Thus the work is placed on the highest possible plane. It is the noblest service man can render to God and to his fellowmen. Vocation is of God, and it is a distinct answer from God to the prayers of men. If Christians would only make every need a matter of prayer what a different state of affairs there would be! Let us not retard the progress of the Kingdom by our faithlessness in prayer. Thus we are learning to place the whole missionary problem in a different light. Missions are not to constitute merely an appeal for money. Primarily the appeal must be to God for men, not to men for money. And the Church acting in faith and obedience must equip and send forth every one who offers for service and shows himself to be indeed called of God. The weak point about all our missionary societies and movements is that they are splendidly organized for raising money, but not for praying to God for more labourers. Let us get back to the Saviour's teaching. We agree that the harvest is plenteous, and that the labourers are few. Now let us be obedient to Jesus. "Pray ye, therefore the Lord of the harvest, that He send forth labourers into His harvest." While including this among our daily petitions let us make especial mention of this prayer during the Ember seasons. God answers prayer and His answer will solve every difficulty with which the Church is confronted.

Summer Religion.

Perhaps there is no better test of the sincerity and stability of one's religious belief than is afforded by the long, warm trying days of the midsummer season. The man who is found faithful to his religious duties and obligations through the summer months is a Christian indeed. A very different type of man is he from the selfish and indulgent pleasure seeker by whom the Lord's Day is set apart for golfing, sailing, auto-mobiling and other pastimes—harmless and recreative in themselves, but when set up in place of public worship, or private devotion, positively worse than the ignorant idolatry of the pagan. The example of men of the latter type is positively harmful to their fellow men, whereas the influence and example of the former is uplifting and ennobling. If there is one thing that distinguishes the real Churchman from the sham it is his quiet unobtrusive self-denial for the good of others in season and out of season.

Queen Victoria.

One of the beautiful stories about the late Queen which should never be allowed to pass into oblivion relates to the obligation of the Christian Sabbath. Frederick Ball tells us one of her cabinet ministers arrived late on Saturday night at Windsor Castle, bringing some important state documents, and saying he would not encroach on Her Majesty's time that night but would come in the morning. "To-morrow is Sunday, my Lord," said the young Queen. "True, your Majesty, but business of state will not admit of delay." The Queen then consented to attend to the papers after Church, on Sunday morning. But that night she sent her clergyman a text for the sermon next morning, and it related to the duty and obligation of Sunday worship. After the service she asked the Cabinet Minister what he thought of the sermon, and told him she sent the text on Saturday night. Nothing more was said about business, and, on Sunday night, the Queen told the statesmen: "To-morrow morning at any hour you please, as early as seven, my Lord, if you like, we will look into the papers." Is it any wonder that God blessed the young Queen and protected her and added to her dominions when she so resolutely, from the first, set herself to obey God's law.

A Practical Peace Movement.

We are glad to see that some men of mark in commerce and a number of boards of trade are taking action with a view to popularizing the practice of international arbitration. It is a curious instance of the light hold that Christian principles have on avowedly Christian nations when they seek to settle their points of difference by war. Surgery has rendered the old practice of bleeding obsolete; society has dispensed with the one time fashionable mode of settling a difference of opinion by one of the disputants killing or maiming the other with sword or pistol; and even in extreme cases the law but rarely takes a criminal's life, and yet the foremost nations of Christendom are vying with each other in devising implements of tremendous power for the destruction of human life. Surely it is time that the civilizing forces of commerce began to address themselves to the beneficent and humane task of rendering obsolete that awful relic of barbarism—international blood letting. Let the people arise in their might and proclaim to the remotest bounds of the earth that the shame and disgrace, the destruction and suffering of war must cease and the reign of the Prince of Peace begin.

Mission Funds.

We are strongly impressed with the view that more good can come from applying Mission funds to districts where larger results may be obtained than from devoting them to other and more sparsely settled fields of smaller promise. There is wisdom in the business plan of sending travellers into those sections of the country where, from the growth of population, the largest returns may be expected. These well-served centres in time overflow into the more distant and sparsely settled districts, and so go on creating new centres of demand, which attract new sources of supply. We, of the Church, have many a practical object lesson afforded us by the shrewd common sense methods of the world's successful business men, and our work for the Church would be far more prosperous were we to profit by them.

Reverent Administration of the Lord's Supper.

We state what is well-known to be the simple truth, when we say that many of the younger clergy and some of the older ones have no very

Linens

Use
Clothes and
tape in stripe
blue, superior
or Summer
each 90c.
" \$1.25c.
" \$1.60c.
" \$2.00
doz. \$1.75c.
above can be

& SON TORONTO

eamships

GANTIC,
n Screw.
St. Lawrence
ship-builders'
yards. Every
at present day
ners.

iverpool

July 17, Aug. 21
July 24, Aug. 28
July 31, Sept. 4
Aug. 7, Sept. 11
Aug. 14, Sept. 18
A is also again
of passengers.
AWA," and the
ION" as one
ond Class) are
s. Third Class
ans and rates at
s.

me St. West. East rmet Ave.

ND, ND, D, ENT

provided by
amers
sgow, Havre
don
ERS
odation

ES:
Sailings and
AN LINE,
oronto
Main 2131

ED

parish
obtain
or the
man.
ffered.
adian
36
o, Ont.

clear idea of the Altar vessels now in common use and the purposes they are intended to serve. Every clergyman of every school of thought, high or low, in the Church, should know the names and uses of the vessels he may find in any other Church, and know how to reverently conduct the service with these when he finds them. May is the usual month for Deanery meetings and June for Synods, and when the leaders of the Church assemble in such gatherings they ought to take good care to instruct their juniors in such important matters as we now refer to. We do not here speak of vestments because they pertain to the man, rather than to the Holy Table, and every one will come to his own decisions regarding these. But the Communion vessels are a quite different matter, and as they are now met with commonly ought to be well-known and understood, if the visiting minister desires to celebrate in his neighbour's church. Bishop Grafton's little book, "Plain Suggestions for a Reverent Celebration of the Holy Communion," tells very plainly and simply the uses of the vessels, and also treats the subjects of the vestments. Whether we agree with men like Bishop Grafton or Provost Staley, they at least tell their story clearly and understandably and speak out of a large experience.

National Independence.

May 24th and June 1st, as often as they come around, stir our patriotism and make us reflect on what basis our love of country rests. The diligent reader of God's Word can easily see that it teaches national independence and freedom. God chose one nation to be His covenant people, and of that nation He said, "Israel is My son, even My first-born" (Ex. 4:22). It was His first-born nation, His chosen people, and this designation clearly implies other peoples and nations. St. Paul at Lystra had this thought of national independence in mind when he said: "In times past God suffered all nations to walk in their own ways" (Acts 14:16). The Church of Rome by her decree of infallibility has, as Gladstone has clearly pointed out, seriously endangered this idea of national independence. The Pope's claim to infallibility is made like many more Roman claims, without much regard to Scripture, to reason, or to history. Goldwin Smith, in a recent letter to the London Spectator, reminded us that Pope Hildebrand's predecessors did not lay claim to temporal power, and that his demand of suzerainty from William the Conqueror, which that monarch refused, was "the first proclamation of a claim, the sequel of which was the temporal power of the papacy." In that same letter Goldwin Smith says: "The letter of Gregory the Great, Hildebrand's illustrious predecessor, congratulating Phocas on his successful usurpation of the Eastern Empire contains no claim or intimation of suzerainty. This is a point of great historical importance." Both nations and national Churches must be free, and the best bulwark of the freedom of all Britons is the old Church of the Empire.

Lambeth Reunion.

Canon Hensley Henson, who has made himself ungraciously prominent by invading the Diocese of the Bishop of Birmingham, and in defiance of Dr. Gore's prohibition, taking a leading part in a Nonconformist observance therein of a semi-religious character, has set about lecturing the Lambeth Conference Committee in the May number of the Nineteenth Century for the character of their Report on the subject of Re-union. The energetic Canon in his vivacious contribution hands his flowers to his Nonconformist friends and his weeds to those of his own Communion from whom he differs. He says that "the vice of the Lambeth policy is its mistaken ideal of re-union." Personalities do not baulk him. Speaking of the mind of the Bishop of Birmingham he says: "Unhappily when questions of this nature

are raised, it is the mind of a despotic and prejudiced man." He then proceeds to hand a small quistle to "a moderate thinker"—the Bishop of Exeter, indirectly, another to the Bishop of London; and as for the Bishop of Liverpool, who has had the temerity to address his clergy on the subject with considerate charity, he says: "The Bishop of Liverpool was not a member of the committee, and may not have found time to examine carefully its report." The reason for the article seems to be disclosed towards the end, where the rebellious Canon tells the story of his misadventure in Birmingham, and hands out not only to the "flagrant" Bishop of Birmingham but to the Bench of Bishops as well a whole bunch of thistles. He so far loses his self-control as to say: "There is manifestly no sincerity in the episcopal language about reunion." We can readily imagine that Dr. Gore's comment on the article of the explosive Canon will be summed up in two mediaeval words with a Nonconformist adaptation: "Pax vobiscum (or peace be with you) Brother Henson."

Perpetual Youth.

A prominent literary man from the United States, whilst lecturing in Canada, recently dwelt upon the necessity of maintaining through life as far as possible the point of view of youth. "There is a youth in thoughts," says Bacon. They, who throughout life, have accustomed themselves daily to gather fresh materials for thought from the world of life, of books, and of nature; and in the crucible of the mind are constantly preparing and providing mental food for the nourishing, stimulating and refreshing of other minds have gone far to set up within themselves a fountain of perpetual youth.

Lessons from Experience.

Our prayer that we all may be one seems sometimes to be insincere when we see the many barriers by which Christians are separated. But the records of all ages show such divisions among all bodies. Josephus gives a lamentable story of his countrymen at the fall of Jerusalem. At the present day, no doubt, there are strong efforts to come together, and in this Canada there is no need of virulent antagonism with such a large field, where there is ample room for friendly rivalry. The situation in England is more depressing, because, while there, there is union of Churches, but such union chiefly is for the purpose of pulling down our old Church. It is worse in Scotland, a small country from which people migrate, where the bitternesses of the past are kept up by three or four Presbyterian bodies, apparently identical, competing against each other. Spiritually the result is deplorable in its effect on the national character and habits. "The controversy and confusion have tended to break down in the minds of the young and careless people the old reverence and constraint of religion." Indifference to religious restraint and positive infidelity and wickedness, it is alleged, increase in proportion to the needless multiplication of Churches and ministers and this degenerate race is the one which we must expect to receive in the place of the old immigrants who formed a valued part of our nationality. This is another lesson from experience showing the supreme need of religious and moral teaching in the Church, school and home.

The Farmer's Children.

A great change is developing in the States through the modified school teaching, the widespread call for better country schools and the necessity of early training in the various branches of industry. Possibly the agricultural schools and the experimental stations have contributed largely to this result. At present intelligent observers are in doubt as to whether the new movement will prove a curse or a blessing. It is said that as the

aim of every good school is to fit the young for life work, the country school should devote its energies chiefly towards natural, scientific, and agricultural subjects. Up to the present, the chief fault of the schools has been that they have turned out young men and women who instinctively, as the result of such training, sought clerical jobs in large cities. To prevent this result it is suggested that where country districts are depleted for such employments, a committee of mothers from each farming community should visit the large cities and see how young women exist who are employed in department stores and factories and have to live on perhaps three dollars a week.

A Hint for Summer.

We hail with delight the yearly blessing of summer and its manifold possibilities. Canada is year by year becoming more and more dependent on God's blessing of the fruits of the soil. It is true that our cities are constantly growing and their growth is largely accounted for by the numerous factories increasing in number and size. But a bad harvest, and still worse, a succession of them, would exemplify how dependent these industries are upon the successful gathering in of the grain. There is also a return from the cities to the country in summer, camping out and all the varied enjoyment of the change. We wish to repeat the word of advice we have so often given to those who are fortunate enough to leave town. Never forget God and His goodness; never forget Sunday and the public acknowledgment, as well as the personal morning and evening prayer. And let our townspeople, so far as they can do so, make their visits to the country a blessing to those who live there all the year round.

KINDNESS TO ANIMALS.

This is, we are happy to think, and we don't imagine that any one will seriously controvert our statement, "a humane age." Men were never at any age in the history of the world so ashamed of cruelty in themselves, or so impatient and intolerant of it in others. Cruelty has become, as perhaps it never before exactly stood in popular estimation, a crime to be ranked upon exactly the same level as any other violation of fundamental law. The deliberately cruel man is to-day classed with the extortioner, the cheat, the unclean liver, and is treated by all decent people accordingly. Thus, so far, as it relates to our fellowmen. How far have we progressed in respect to the "lower animals." Comparatively, we can confidently say, a very long way. But after all only comparatively. There is, we readily admit, a world, almost an universe of difference, between our attitude towards the brute creation very much less than a century ago, and that which almost universally obtains to-day among people with any pretensions to refinement, or civilization in the true sense of the term. Still a great deal remains to be accomplished before we can honestly felicitate ourselves on having attained a position on this question really worthy of an age which prides itself, and reasonably enough, we don't deny, on being the most enlightened the world has seen. This will never be reached until we fully realize the fact, not partially and sporadically, as we do now, that the lower animals have rights that we are morally bound to respect. Many years ago it used to be said of the Southern negroes, that they had no rights which their masters were bound to respect. This, as yet, is very much the position of a very large number of people on this question. They are not without certain vague humane instincts, and they are not habitually cruel, but they have never, as yet, realized the fact that kindness to animals is a cardinal duty, for whose observance they will be held responsible. Kindness to animals they doubtless regard as "the correct

thing," and they are probably incapable of deliberate cold-blooded cruelty. But the fact has never taken real lodgement in their minds, that kindness and humanity to animals is something that is morally binding upon them, and that to a certain extent and upon the same principle, if not in the same degree, the brute creation can demand from them as a matter of sacred right, the same consideration at their hands as can their fellowmen. As we have said, considerable advance has been made of late years in this matter, but we still occupy a very inconsistent position in our relations with the lower animals. This is especially evident in regard to our "sports" (so-called). For nearly three generations we have prohibited such abominable pastimes as cock fighting, dog fighting, and bull baiting, but we have retained pastimes at least as equally cruel, such as rabbit and hare coursing, pigeon shooting, and we may add hunting. People, we know, will object to this classification, but we fail to see how one serious argument in defence of this latter far famed "national" sport can be advanced. The other day some boys were severely dealt with for hunting a cat with dogs in one of our towns. In what imaginable respect does hunting a hare or fox with dogs differ from hunting a cat with dogs, except possibly that the cat with its climbing powers has a good deal the better chance of escape. The fact of the matter is, that all our field sports are a relic of barbarism. They are a survival from a bygone age, a heritage from our savage forefathers. Were they not a matter of long established custom, and did we not accept them, as we do such things, almost unconsciously, most of them, it must be confessed would, if seen for the first time, fill us with repulsion and horror. And there is no doubt that we will outgrow most of them. They may last a generation or so longer, but they are as certain to eventually go as will war and other belated survivals. To go back to general principles, kindness to animals as a solemn duty and the essential wickedness, meanness and cowardice of cruelty to animals should be more generally inculcated than it is especially among children. Boys, with very few exceptions, are naturally cruel. They take a delight, for instance, in stoning birds, squirrels and other inoffensive creatures, and in inflicting pain for the pleasure of the thing upon dumb animals. This is a question that might be far more effectively grappled with in our day and Sunday Schools, our pulpits and the press than is the case at present. Every clergyman should preach at least one annual sermon on the subject, and no system of Sunday School teaching should be without frequent direct and pointed reference to the duty of kindness to animals. As John Wesley was fond of saying, "I would give little for a man's religion whose dog and cat were not the gainer thereby." Such a religion has not gone very deep. For our treatment of those dumb animals, whose lot we control, we shall be called upon to account as surely as for our treatment of our fellowmen, whose well-being has been made dependent upon us. This is a subject that is not taken half seriously enough even yet, though, thank God, we are moving in the right direction.

TENNYSON, THE POET OF RESPECTABILITY.

It is in no spirit of disparagement that we have thus headed this article on the poet Tennyson, the centenary of whose birth, among those of other illustrious Britons and foreigners, we are celebrating this year. For what in existence is there more admirable and respect worthy than respectability. Tennyson, we are aware, has been disparaged on this very ground by a certain class of critics, to whom no poetry apparently appeals unless flavoured with more than suspicion of mor-

bidity, and he has been pronounced by this school "thin and artificial" and denied a place in the front rank of our glorious army of poets. But as yet the carpers are few, and the fact that any one has had the temerity to advance such directly hostile criticism is probably largely the result of that inevitable reaction which waits upon every man who in his time has been a popular idol. To some it comes sooner, to others later, but to all sooner or later it does come. To Tennyson it has come, in the present mild form, nearly a generation after his death, and it, no doubt, will have its little day and then subside. The wonder to us is not that it has come but that it has been so long delayed. For, as we have said, the enthusiastic belief in and admiration for the late poet may fairly be described as a species of popular idolatry. Tennyson in his later years became a sort of national oracle and institution to his countrymen. Whatever he said, to use a colloquialism, "went," and went with a force and directness probably unequaled, if approached, by any purely literary man in the modern history of our race. A giant in an age of giants, he more than held his own as a great teacher, prophet and seer, and one well remembers the time when it was difficult to think of England without the poet Tennyson, as of England without Queen Victoria, Lord Salisbury or Mr. Gladstone. Tennyson was temperamentally, morally, intellectually and artistically in his excellences and limitations pre-eminently an English poet. That is to say he was the especial exponent of the national characteristics of the "typical" or idealized Briton. Thus we have ventured to call him the "poet of respectability," because he mainly deals in those characteristics and situations traditionally associated with the everyday life and experience of the race. Tennyson is the Longfellow of England, or, if you like it better, Longfellow is the Tennyson of America. Both sang of the common humdrum life and experiences of common humdrum people, the former, it is true, with incomparably superior artistic skill, but both mainly drew their inspiration from the same source. Both dealt with the same simple, direct human passions and both idealized the same simple direct virtues and types of human characters, not unjustly claimed as specially representative of both peoples on either side of the Atlantic. Tennyson was emphatically a moral poet, and he extolled and idealized the kind of goodness a man would like to find in his next door neighbour, his business partner, or, say his son. Thus he was, as, thank God, in their way, most of our great English poets have been, a great preacher of righteousness, of that righteousness that "wears and washes," that sturdy robust righteousness which a man carries with him into the market-place or the counting house. Tennyson was a straight talker in both senses. He taught straightness and taught it in straight language. As an artist he is supremely and uniquely great, if sometimes a little monotonous by the undeviating excellence of his work. He always gives you of his very best. In all the thousands of lines that he has written there are not probably half a dozen scamped ones. You are always certain that he is giving you of his very best. It is questionable if a more conscientious literary craftsman ever lived than Tennyson. And how many have fallen below him in this respect. How much there is in Wordsworth, who undoubtedly soars higher at times than Tennyson, that offends and jars the artistic sensibilities. Even Milton's majestic muse at times trips and flounders. But Tennyson steadily maintains a certain plane of literary merit below which he never falls, and above which a very few of his compeers, and that only occasionally, have risen. Everyone of our poets has written hundreds of lines which have only been redeemed from utter oblivion, if not downright contempt, by being associated with their better work. But from this reproach Tennyson is absolutely free, he seemed constitutionally incapable of slovenly

work. Whatever he did, he did with all the might of his strong, clear, well balanced intellect, and his whole work stands a solid, well constructed, close jointed, perfectly proportioned edifice, an enduring literary monument of the best "English undefiled." If, as the French say, "the style is the man," Tennyson surely was one of the greatest of Englishmen, and as such, we firmly believe, he will always be regarded by the vast majority of English-speaking people.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

Mr. Pickford raises an interesting point when discussing the Episcopate, he intimates that if it be not of the esse of the Church there is no reason for thinking that it is of the bene esse since non-episcopal Communion have so prospered without it. In other words his argument seems to be that episcopacy in itself is a failure and the only justification for clinging to it is that it is a divine institution and, therefore, whether it fail or not it must be accepted. That, to say the least, is a peculiar justification for any institution. It is bound to be a failure, but whether or not God has put his seal upon it and, therefore, it must abide. How are we to account for the "growth and success of the greater denominations, so marked without the Historic Episcopate?" Does the devil take care of these or is it God who writes success over that which has not come of Him, and failure over His own peculiar institution? Is it possible that the Deity can so stultify His own acts; for after all what higher sanction can He give to a ministry than to bless it in the service of men. The ordinary man will not be drawn to Episcopacy by assuring him that it is ineffective but divine. Episcopacy has surely had some success in the Christian Church when we think of what has been accomplished by the Roman, Greek and Anglican Churches. If it does not appear to be as powerful as it might be in our own Church we are of the opinion that it is not the historic Episcopate that is responsible but the use we have made of it. We have not given it a fair chance. We have had our eyes fastened upon some minor claims and privileges rather than upon the full use we could make of it in the advancement of the kingdom. When we make episcopacy the greatest force and agency for spiritual ministry to men we shall have little difficulty in having it accepted by all Christian Communion. It will eventually be the great bond of union—not a stumbling block—but that can only come when we demand apostolic success as well as apostolic succession.

While in Toronto a short time ago Spectator observed with interest what at first struck him as perhaps an excessive number of requests which the management of the Street Railway Company made of their passengers. "Sit close together," "pass out by the front of the car," "face the front of the car when getting off the steps," and various other similar suggestions which seemed rather elementary when printed out on a card and solemnly posted in a conspicuous place. But the railway company is right. Most of our sins are sins of omission, "we never thought." The man who plants himself half way up the car at the rush hour and unfolds his paper to read the baseball news while scores of people out in the rain are trying to get into that car with plenty of room at the front, is not a deliberate villain. He simply doesn't think. If his eye should catch a legend signifying the fact that if he were to take a few steps in advance he would minister to the comfort, perhaps the health, of a dozen fellow-citizens he would most likely step at once. We have recently noticed that a city improvement league, in

another city that shall be nameless, issued requests to citizens moving on the first of May to make an effort to keep the lanes as tidy as possible. Other requests of a similarly elementary character have been given forth with, we believe, satisfactory results. What we want to emphasize is the fact that the great body of citizens want to do the right thing and will do it if their attention is drawn to the duty desired. Public opinion will be formed in the right direction and those who persist in their negligence will find it increasingly more difficult to retain the good will of their neighbours. It is a good thing to act on the principle of trusting people and assuming that they will gladly do what is right.

We were pleased to see "Churchwoman's" appeal for the Columbia Coast Mission Boat in the last issue of the "Churchman." Those who are directing the missionary policy of the Canadian Church will have a very serious responsibility to answer for if that Mission should fail for lack of proper plant. An option was taken on a magnificent craft in England, suitable in every respect for the larger work that has developed in this Mission, but it had to be abandoned. Now the proposition is to build one at Vancouver which can in no way compare with the one referred to because that one was offered at a great sacrifice due to changing fashions in yachts. The situation seems to be a bigger boat or a decaying Mission. Since a new diocese in China has been heralded with loud shouts of approval it is somehow difficult to get it out of the heads of sensible people that it is hardly statesmanlike to embark in one great enterprise far away and leave another great enterprise to languish for want of support right at home. The Columbia Coast Mission is a going concern, it has proved its efficiency, it has almost at once become largely self-supporting, its very efficiency has created the demand for its extension which involves the new obligation. We now turn from that and tell it to hoe its own row while we open a new diocese in China. Spectator is not complaining of the Chinese Mission, he is only pointing out the fact that our missionary leadership seems to be full of enthusiasm—in spots. The Church on the Pacific Coast ought certainly to bear a fair share of the burden of that Mission and should not be allowed to imagine that we in the East are "dead easy." But still the East ought not to leave the whole burden to rest on Western shoulders, for the Church is one and neither north nor south nor east nor west should appear on an ecclesiastical map. Missionary leadership should include leadership in Canada as well as in the Orient, and if it should appear that greater activity might be forthcoming beyond the mountains then apply pressure in the proper quarter. But for heaven's sake don't let us see a Mission that stands unique among our enterprises languish because we want to take up some new thing far away. Spectator puts the Mission to Canada and warns the Board of Management of loggers on the Pacific Coast before the Church in our General Missionary Society that if damage comes to that Mission through neglect or lack of funds the Board will be held responsible.

Spectator.

Brotherhood of St. Andrew.

ONTARIO.

Orangeville.—The general opinion of the 120 men and boys who attended the Western Ontario Conference at this place, which has just closed, was that it was a distinct success. Since February last when the Conference idea first took shape the members of the Senior and Junior Chapters, under the active leadership of the Rev. Geo. A. Rix, rector of St. Mark's, Orangeville, had done steady persistent work, and the result was a Conference that must have been an uplift and inspiration to every one present. Twenty different places were represented, members being present from the fol-

lowing places: Toronto, 35; Hamilton, 10; Orangeville, 28; Guelph, 10; Owen Sound, 7; Arthur, 6; Wingham, 6; Berlin, 4; Listowel, 2; Brantford, 2; Orillia, 2; and Hornings Mills, Walkerton, Mount Forest, Elora, Palmerston, London, St. Catharines and Acton, 1 each. Delegates began to arrive at noon on Saturday, the 22nd, and that night saw 60 on hand, a good number before the Conference actually commenced. The names of the speakers included Bishop DuMoulin; the Rev. Dr. Cody, St. Paul's, Toronto; Rural Dean Davidson, of Guelph; the Rev. F. E. Howitt, St. George's, Hamilton; the Rev. E. J. Etherington, St. Thomas', Hamilton; the Rev. G. A. Rix, rector St. Mark's, Orangeville; A. G. Alexander, Hamilton, Dominion President; R. H. Coleman, Chairman Dominion Executive Committee; James A. Catto, for some years Canadian President; D. H. Church, Orillia; Samuel Charters, M.P.P., Brampton; Kirwan Martin, K.C., Chancellor Niagara Diocese; Dr. N. W. Hoyles, K.C., of Toronto; Major Preston, Orangeville; Fred. Jacob, Geo. Webby, T. E. Robinson, Wingham; Edward Hawes, Beverley Bamford, Listowel, and General Secretary Thomas. Owing to late arrival of trains the preparatory service could not be held on Saturday evening, but with this exception the Conference was carried out as arranged. The Conference Secretaries appointed were: Percy S. Hall, St. George's, Hamilton; Arnold Hoath, St. Matthew's Juniors, Toronto, and W. Percy Lee, St. George's, Owen Sound, and so well did they do their work that a complete account of the Conference reached head office on Friday last. The discussions were most interesting and helpful, and were taken part in by a large number of those present, both Seniors and Juniors, and nearly every one was making use of his note book to take back points and ideas to his Chapter, and in that way the influence of the Conference will be far-reaching. Two public meetings were held in the Town Hall, the one on Sunday afternoon, for men, being fairly well attended, and the speaker being the rector of St. Mark's, Orangeville, and the Canadian General Secretary. On Monday evening the hall was well filled with men and women, an address of welcome from the mayor and corporation being read by the town clerk and replied to by Mr. Alexander, Dominion President, who was chairman. The speakers at this meeting were N. W. Hoyles, M.A., K.C., Toronto; Samuel Charters, M.P.P., Brampton, and Kirwan Martin, K.C., Hamilton, and a hearty vote of thanks was moved by the Rev. E. J. Etherington, rector of St. Thomas' Church, Hamilton, seconded by Mayor Preston, of Orangeville. Over fifty were present at the corporate Communion on Sunday morning. St. Mark's Church was well filled at both services on Sunday, and again on Tuesday afternoon a good congregation gathered to hear the splendid addresses of Canon Cody and the Rev. E. J. Etherington, and to take part, with the members, in the farewell service. Rural Dean Davidson, of Guelph, was in charge of that service, and spoke most earnestly, after which the usual short impressions were given by four members, speaking from the chancel steps. Those who took part in this final service were A. G. Alexander, Hamilton, representing the Brotherhood officials; the Rev. H. M. Langford, Listowel, representing the clergy; D. H. Church, Orillia, representing the visiting members, and young Vernon Scott, Wingham, representing the Juniors. The Brotherhood obligation was again renewed, the prayer for moral courage was repeated by all and after a short space of silent prayer the Western Ontario Conference came to an end. Several things were quite noticeable at that Conference—the real earnestness and sincerity shown by both men and boys, the encouraging sight of a room full of Brotherhood members, gathered together on a public holiday to discuss the extension of the Kingdom, the presence of so many new faces, showing that the Brotherhood of St. Andrew is developing men and boys each year, the splendid part taken by new speakers, showing the value of local conferences in bringing to the front local men and boys, the generous hospitality shown on all sides, the fact that the Conference was the definite work of one Chapter, and that Chapter a new one in the ranks, these are a few of the many things that could be recorded about the very successful Conference which came to a close at Orangeville on Tuesday May 25th.

The Churchwoman.

FREDERICTON.

St. John.—St. Luke's.—At the closing meeting of the Woman's Auxiliary of this church, which took the form of a high tea and social evening, Miss Alice Farmer, the retir-

ing Secretary, was made a life member of the organization in recognition of her services. Many attended the gathering. The life membership certificate was presented to Miss Farmer by Mrs. R. P. McKim and Mrs. Woodman on behalf of the members of the Auxiliary. Miss Farmer is one of the charter members, and had been Recording Secretary for about ten years.

OTTAWA.

Ottawa.—The Cathedral Branch of the W.A. met last week in Lauder Hall. After the usual routine business an excellent report of the recent convention of the Auxiliary was given by Mrs. C. W. Bates, which was voted to be almost perfect. A cordial resolution of thanks was accorded to Mrs. Bates for her work in connection with the convention as one of the delegates. Mrs. Bompas, of Montreal, formerly of the Yukon, was present, and gave some of her experiences in that far off region during a period of forty years of missionary life with her husband, the late Bishop Bompas, whose companion and help-meet she was. Her talk was much enjoyed. Mrs. Holmes delighted all with some echoes of the convention, in which some interesting details of the work and the workers were referred to in a very specific and instructive manner. A vote of thanks was given both the latter speakers. Mrs. George Greene presided.

NIAGARA.

Hamilton.—All Saints'.—On Tuesday, May 25th, the closing meeting of this Branch of the W.A. was held in the schoolroom, where the work was exhibited and tea served. Two girls, complete outfits, and one boys' outfit was sent to St. Peter's Mission School, Lesser Slave Lake. Also seven quilts, some useful and good second hand clothing, and a great quantity of groceries. This Branch of the Junior Auxiliary has just closed a very successful season. There are fifty members on the roll with an average attendance of twenty-six. During the year they have sent part of an outfit to Katie at Nipigon, consisting of underwear, stockings, etc., valued at \$3.44. Also half an outfit for a girl at St. Peter's Mission school, Lesser Slave Lake, Athabasca, together with a goodly supply of groceries and other useful articles. The bale was valued at \$21.31. The Treasurer's report, which was read at the annual meeting on March 8th last, showed a balance on hand of \$5.31 as against \$1.22 the previous year.

HURON.

Windsor.—All Saints'.—In connection with the Deanery meeting held at Sandwich there was a Deanery W.A. meeting held in All Saints' schoolroom, which was largely attended, and proved most encouraging to those who were responsible for the meeting. It was announced during the meeting that Mrs. W. H. Elliott, of All Saints' Church Branch, would donate a travelling Communion set to the Rev. T. B. R. Westgate, of the East African mission field. This deanery is especially interested in Mr. Westgate's work because he was at one time a member of the deanery, and Mrs. Elliott's presentation was made on behalf of the deanery.

KEEWATIN.

Kenora.—St. Alban's Pro-Cathedral.—The second annual meeting of the W.A. was held in the rectory (the schoolroom being otherwise occupied) on May 10th; 27 members being present. The meeting was opened by Mrs. Lofthouse reading a portion of Scripture, followed by the Litany and Prayer, after which the usual order of business was gone through. The officers' reports were very encouraging; that of the President showing an intense interest in the work. The Secretary reported 66 members on the roll. The total receipts for the year were \$329.34; expenditure, \$348.60; leaving a balance on hand of \$20.74. The Secretary of the Babies' Branch reported a goodly number of names enrolled, though several have been taken from the list on account of removals from town. The amount collected from their boxes speaks highly for their early training in self-denial. The mite boxes distributed amongst adult members brought in about \$15. The Rev. C. W. McKim, the rector, gave a short address congratulating the members of the W.A. on the excellent reports of the officers and the good work done during the year. The following officers were elected for the ensuing year, Mrs. Adams and Mrs. Bird being appointed scrutineers; President, Mrs. Canniff; First Vice-President, Mrs. Stevens; Second Vice-President, Mrs. Clarke; Secretary, Mrs. Ball; Treasurer,

Miss Halstead; Secretary Babies' Branch, Mrs. Tew; Secretary Mite Box, Mrs. Taylor; Secretary Leaflet, Mrs. Matthias. Delegates to Diocesan annual meeting, Miss Halstead and Mrs. Appleton. Auditors, Mr. Ferrier and Mr. Hook. The business meeting was closed by the Benediction being pronounced by the rector, after which refreshments were served.

Home & Foreign Church News

From our own Correspondents

NOVA SCOTIA.

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

Annapolis.—St. Luke's.—A chaste carved oak font cover has been given to this church by the members of the Sanctuary Guild who also hope at an early date to present an oak pulpit to the church.

FREDERICTON.

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

St. John.—St. John's.—The Church Sunday Schools of this city attended the annual Ascension Day service at this church in the evening. The edifice was well filled and the exercises were most impressive. The scholars and teachers of Trinity, St. James', St. Mary's, St. Luke's and St. Paul's, assembled in the large school room, the scholars and teachers of the St. John's Church in the room down stairs, while the St. Jude's and St. George's classes marched directly in the church. The chanting of the psalms and singing of the hymns was especially well rendered. The children had been practising for some time past and their efforts were highly creditable. The Rev. Gustav A. Kuhring, rector of the church, had charge of the service. The Rev. Fred. Rounthwaite read the opening prayer and the Venerable Archdeacon Raymond also assisted in the service. An eloquent discourse was delivered by Bishop Richardson. Speaking on Ascension Day from the first chapter of Acts, His Lordship instructed the children in what they should remember from the great festival of the Ascension. The singing of the mixed choirs was a striking feature. During the offertory an excellent duet was rendered by Mrs. Cannell and Miss Edwards. Professor D. Arnold Fox presided at the organ.

Religious education in the public schools:—An informal Conference convened by Bishop Richardson on the subject of religious education in the schools took place in the Church of England Institute rooms on the morning of the 12th inst. Delegates from the Anglican, Presbyterian, Baptist and Methodist churches were present. The meeting opened at 10 o'clock and discussion continued until about 12.30. After the meeting the Bishop stated that a sub-committee was appointed, and a report will be handed in at an early date. Beyond this, no further information was given to the public.

During last winter the Society for promoting Christian Knowledge maintained emigration chaplaincies here as well as at Halifax, N.S. During the summer months both chaplains will be stationed at Quebec. Emigrants are met by the chaplains on the arrival of the steamers, and furnished with cards of introduction to the clergyman nearest their intended place of settlement, while the clergyman is also notified and asked to report the result. In addition to this, clergymen willing to make the trip to Canada are furnished by the S.P.C.K. with a second cabin ticket, which they can convert into first-class by paying the difference of fare, and one of them is attached to each steamship taking emigrants, on condition that he does duty as chaplain on the voyage to Canada and the return. The salaries of the chaplains are paid by the S.P.C.K. At the recent meeting of the Board of Management of the M.S.C.C., a grant was made to meet the cost of postage and other contingencies. During the last winter season some 5,600 less people came to this city by the winter port steamers than in the previous winter, and the entries through Halifax were about 3,000 less, making a total falling off in the arrivals in Canada through these two ports of upwards of 8,600 persons. The depression existing all over the world was in a very large measure responsible for this falling off which was felt by all lines and in all ports, both in Canada and the United States. For the second successive season the arrivals through St. John were in excess of those through Halifax, nearly 5,000 more people coming to St. John than to Halifax. The num-

ber of arrivals at the two ports during the past two seasons was as follows:—Halifax, 1907-8, 16,600; 1908-9, 13,643; St. John, 1907-8, 24,158; 1908-9, 18,544. In the winter of 1907-8, the C.P.R. brought about 20,000 passengers to St. John, and last winter about 17,000. The Allan and Donaldson lines showed a falling off of about 1,000 each. The principal drop was in the arrivals of the steamers from Antwerp. Considering the conditions prevailing all over the world the immigration business through St. John during the winter was most satisfactory, and the fact that St. John again led Halifax in the number of arrivals shows the importance the city is gaining as a passenger as well as a trade centre. It also shows what an important factor the Canadian Pacific is in the development of the trade of the port.

St. Stephen.—Trinity.—The Rev. J. A. Winfield, the rector of this parish, has resigned the living to become special immigration agent in Great Britain for the Prince Edward Island Government. He will be paid by the Immigration Department of the Canadian Government. He was rector of Kensington some years ago, but is not a native of the Province.

Hartland.—Arrangements have been effected whereby Episcopal services will be resumed in the village. Mr. F. H. J. Ruel, of St. John, who is acting manager of the Bank of Montreal, has consented to act as lay reader, and the first service will be held in the evening of June 6th. This parish (Brighton), is under the charge of the rector of Woodstock, but since that parish no longer supports a curate, services here have been neglected.

Religious Education in the Public Schools.—At a meeting of the Baptist Home Mission Board held on May 27th, a communication was received from Bishop Richardson touching on the question of religious instruction in the public schools. In this letter His Lordship intimated that, as nothing definite had been done as a result of the recent conference to which he invited representatives of all the denominations, a further conference would be called. No date was fixed for this second conference and the matter was left in the hands of a committee.

QUEBEC.

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

Lennoxville.—Bishop's College School.—The authorities of the University have received a letter from the Rev. Geo. Woollcombe, in which he refused to accept the headmastership of this school. The refusal is a serious disappointment to the authorities as the same thing occurred when Mr. Clarke, of Glenalmond, Scotland, was elected. Mr. Clarke accepted the position and then resigned. The Corporation will proceed at once to fill the vacancy.

Quebec.—On Wednesday, His Grace the Archbishop of Ottawa, preached the sermon at the opening of the Synod of the diocese of Quebec, His Grace was rector of St. Matthew's, Quebec, before his consecration as Bishop, and his being selected as the Synod preacher is a graceful recognition of his attainment of the Archiepiscopal chair.

MONTREAL.

John Cragg Farthing, D.D., Bishop, Montreal.

Montreal.—Sabrevois College.—The session at this college was formally closed on Friday evening, the 21st ult., when a large number of pupils and friends gathered to hear the annual report on the work done by the school. The Lord Bishop of Montreal presided, and an enjoyable musical programme was rendered by the pupils. The Rev. Principal Benoit in his annual report stated they had eighty-seven pupils enrolled when the school opened last session, and the school had been remarkably free from sickness. Alluding to the suggestion that the school should be removed to a more suitable neighbourhood, he said that Chatham Street had changed from a residential to a manufacturing district. If they were situated in the suburbs they would probably have a big increase in pupils, although at present they had as many as they had accommodation for. A great many improvements had been made in the buildings, but further improvements were needed. He was pleased to be able to say that the school had had a very successful session. Bishop Farthing presented two special prizes, the gift of Miss E. M. Gault, to Miss Mildred Ross, and John J. Mc-

Pherson, for proficiency in knowledge of the Bible and Prayer Book respectively. The Lord Bishop said there was a great necessity for the English people, particularly the clergymen, to be able to speak the French language. Their church included all languages; they were not now the Church of England, but the Anglican Church. They were still proud of the Mother Church, but it was wrong to describe them as the Church of England. At the close, tea was served, and the parents of the pupils had the pleasure of meeting the Bishop informally.

Bishop Carmichael Memorial Church.—The congregation of St. George's Church has contributed \$1,748 towards the Building Fund of this church. The result of the special collections made in the other churches of the diocese is not yet known. The Right Rev. Dr. Winnington-Ingram, Bishop of London, has written to the Bishop of Montreal enclosing a subscription to the Memorial Fund. The letter refers in affectionate terms to the late Bishop Carmichael, and expresses good wishes for the success of the project to build a church to his memory.

Archdeaconry of St. Andrew's.—The annual Conference of this archdeaconry was held at St. Andrew's, P.Q., on Wednesday, May 26th. The proceedings commenced with a celebration of the Holy Communion in the parish church, at which the Archdeacon officiated, assisted by the Rev. Rural Dean Sanders, and the Rev. T. Ball, rector of the parish. The sermon was preached by the Rural Dean, and was a thoughtful and encouraging discourse on the work of Church Extension. The annual business meeting followed the devotional exercises. After a very substantial luncheon provided by the rector and Mrs. Ball, the Archdeacon delivered the opening address, his subject being "The One Aim." The Archdeacon touched on several points of present interest to the Church at large, including the Higher Criticism, Church Union, Socialism, and the Laymen's Missionary Movement. Referring to the criticism of the Old Testament, and especially of the first eleven chapters of Genesis he quoted and endorsed the Abbe Luisy's statement that "the science of the Bible is the science of the age in which it was written. . . . The Bible must be read in the light of the age in which the writers lived, and its value must be sought not in what it teaches about Geology or Biology, but in its spiritual lessons which are always true and never lose their freshness. The Church has never formally or officially pronounced in favour of any particular interpretation of the narrative of the Creation. Great Fathers, like St. Basil and St. Augustine, held diametrically opposite views on the subject. Matter is not from eternity, God created it, man fell and needed a Saviour. Surely after all, this is the age-long faith of the Catholic Church. . . . If any man, be he orthodox or heretic, can bring any new light, real light, to the Church or to the world, let us rejoice in the light. All truth is of God, be it spoken by Baalam or Isaiah; by Caiaphas or St. John. Our confidence in the truth because it is truth, should never waver. While criticism may have made good its standing ground touching the history of the early chapters of Genesis as much cannot be admitted respecting its assaults on the New Testament, especially on these parts involving the record of the Virgin Birth and Our Lord's Resurrection. On these articles of the Creed the traditional faith holds the field. And even were it otherwise, be it remembered that the reality of the Incarnation does not depend upon the correctness of the traditional view of the Virgin Birth, nor does the reality of Our Lord's Resurrection from the dead depend upon the correctness of the traditional view of all the details of the Easter story. The great central doctrine of the Christian Church is the Incarnation, namely, that our Lord Jesus Christ was God and Man; this doctrine resting in turn upon the great basic doctrine of the Trinity of God. The doctrine of the Blessed Trinity is a truth settled for the Church once for all but the incidents of the Incarnation, and of the Resurrection, (so long as the truth of each is confessed), are not outside the boundaries of reverent inquiry. It may be said that the traditional view of the authorship and contents of the several books of the New Testament remains where it stood. Some eminent scholars in Germany, France, and England hesitate as to the Johannian authorship of the 4th gospel. The Abbe Luisy accepts its theology, but will not admit its authenticity. Professor Hornack will not admit either. Luisy and Hornack are both honest seekers after-truth, and we may well hope that with further investigation they will be fully satisfied with the evidence that has satisfied Westcott, and Salmon, and Godet, Dr. Sanday, and the present Dean of Westminster, not to mention many others scarcely less eminent. After discussing the prospects of Church union, Dr. Ker said:—"On the whole, our duty as Church people seems to be to pursue

our own path and work toward "the one aim" in peace, cultivating a spirit of kindness and goodwill toward all who name the name of Christ, co-operating with them, with an honest heart, in all that makes for the extension of the Kingdom of God. Remember the Kingdom of God is wider than the Church of England. It is also wider than the Church of Rome, and the Churches of the East. It is not of necessity tied to the skirts of either prelacy or presbytery. Our Church is right when she declares that from the times of the Apostles there have been in the Church Bishops, priests, and deacons. And she is no less right in her significant silence touching the existence or possible development of other ministers with possible divine authority to preach the Gospel. . . . The one aim of the Church of England is the extension of the Kingdom of God. This means more than missions to the heathen, though these are of necessity included. It means the extension of the rule of Jesus Christ in every department of the common life of mankind at home or abroad. It means bringing the rule of Christ to bear on employer and employed; helping the needy, not so much by the giving of doles as by painfully teaching people how to help themselves that they in turn may help others; assisting in the work of temperance reform; earnest in promoting education, in the proper housing of the poor; and the sanitation of their dwellings; forward in the erection of hospitals and churches, and homes, and shelters for the blind and the helpless aged—all these and a thousand other agencies and undertakings are immediately connected with the extension of the Kingdom of God. Nothing that appertains to human uplift, either in the individual or in the mass, is alien from the purposes of the one aim,—the Kingdom of God. As St. Paul says, whatsoever things are true, or honest, or just, or pure, or lovely, or of good report; if there be any virtue, or if there be any praise, think on these things. Speaking of the Laymen's Missionary Movement the Archdeacon said, "It will bless every parish in which it takes root. It will sweeten and enrich the spiritual life of all who assist and sympathize with it. But it will not keep going of itself. It must be fed, and watered, and watched, and fostered. If it is to be a permanent power in the work of Church extension. . . . Finally, The one aim of the Christian Church is the exaltation of the Lord Jesus Christ. He is the Alpha and Omega. By just such men as we are, (with all our shortcomings and unworthiness), as well as by manifold other ministries. He is making all things new. He that sitteth upon the throne saith:—"Behold, I am making all things new." With strong faith in Him let us in patience possess our souls working for Him while time to work is granted to us. He knows where each one of us is placed, and knows our several difficulties. He is behind every cloud that discourages us, and every storm that beats upon us. May we endeavour to live so near to Him that alike in the heat of blazing noon or in the darkness of midnight we may recognize His voice saying, "Be of good cheer. It is I, be not afraid." . . . After a very full discussion of the various points in the Archdeacon's address, the Rev. J. W. P. Baugh, rector of Grenville, introduced the subject of "Points Essential in an Effective Ministry." He emphasized the importance of intense earnestness, knowledge, including knowledge of human nature, love of truth, endless patience, faithfulness even in what seemed little things, frequent communion. The discussion that followed was most interesting. The Rev. H. Taylor urged the feeling of personal discipleship as a first point of efficiency in the ministry; that the message of the Church should be preached with "authority," not with bated breath or uncertainty; that with all its drawbacks poverty in the ministry is more to be desired than riches; that systematic parish visiting is a prime necessity. The Rev. Wm. Garner urged the value of method-systematic attention to detail in personal and parish work. The Rev. W. D. Armitage, incumbent of Mille Isle, remarked upon the necessity of organization in Church work, and the need of the spirit of love energizing all. The Rev. T. Ball suggested that particular days should be set apart for visiting the sick and infirm in order that such person might know when to expect the clergyman's visit, and to be in some measure prepared for it. The Rev. H. Bancroft agreed that a poor clergy was more desirable than a wealthy, at the same time it was essential that people should be taught to value the blessings of the Gospel, and that those who minister therein are "worthy of their hire," etc. In closing the discussion the Archdeacon remarked upon the practical and excellent character of the various speeches; he entirely endorsed the view that for the clergy as a body, poverty was far more to be desired than riches; so far as the poverty of the clergy was concerned there was no

doubt that we of the Church of England in Canada were in the true Apostolic Succession. . . . The Archdeacon urged the importance of daily intercession by the clergy for the Church in general, and such for his own flock in particular; the direction as to the saying of the daily service was indicative of the need of the Church on this matter.

The Rev. H. Bancroft, rector of Hudson, next addressed the Conference on "The Method and Motive in Christian Giving." His remarks were carefully thought out and very instructive. If the Jew of old gave nearly one-third of his income to God, Christians ought at least not to hindered in self-sacrifice for the sake of Jesus Christ. The Lord's commendation of the widow who cast into the treasury all she had was a perpetual lesson as to the method and motive of Christian giving. In the discussion that ensued, the Rev. W. Garner referred to the children's Lenten offerings system, and urged the importance of training the children of the Church in the duty and privilege of giving. The Rev. Rural Dean Sanders praised the Laymen's Missionary Movement for what it was doing and what it would do in future. The Rev. H. Naylor hoped that the importance of giving in secret would not be forgotten in these days of too great publicity in everything secular and sacred. . . . At the close of the conference Evensong was said by the rector in the parish church, where a missionary meeting was held later in the evening, at which addresses were delivered by the Revs. Messrs. Baugh, Garner, Naylor, and the Archdeacon. It was decided to hold the next annual Conference of the archdeaconry at Lakefield, P.Q., on the last Wednesday in May. Thus ended an exceedingly pleasant and profitable day. Well deserved votes of thanks were passed to the rector and Mrs. Ball, and to the people of St. Andrew's for their liberal hospitality.

Iron Hill.—The 26th assembly of the Brome Clericus met at this place on Thursday, May 27th, at 10.30 a.m. At the opening service, the incumbent, the Rev. J. W. Martin, was the celebrant, assisted by the Rev. F. W. Steacy, of Adamsville. The Rev. J. M. Coffin, of Glen Sutton, preached the sermon, and pointed out "The Sufficiency of God" as the guiding and controlling influence in the extension of the Kingdom. There were also present; the Revs. Canon Carmichael, J. H. Bell, Rural Dean Lewis, and G. A. Mason. After service the Greek Testament was studied, subject, John, Chapter 1, verse 10, et seq. At 2 p.m., a business meeting was held, and arrangements were made for the next meeting, to take place at Brome Corner in August.

The afternoon session opened with a paper on "The rubrics of the marriage service," by the Rev. F. C. Ireland, South Stukely, read in absentia by the Secretary. The essayist pleaded for a more general use of the publication of Banns, and that advantage be taken of the House of God as the fit and proper place for the conduct of the service.

The second paper was read by the Rev. J. H. Bell, on "The Historic Episcopate." By an appeal to "Holy Scripture and ancient authors," and a survey of the whole field to the present time, the writer clearly showed that alike in the 20th century as in that of the first, the fact of Bishops, priests and deacons in Christ's Church cannot be gainsaid. A graphic paper on the life of St. John was read by the Rev. Canon Carmichael. These papers provoked much discussion and proved highly stimulating.

At 7.30 p.m., Evening Prayer, with missionary addresses in the church, brought to a close a very interesting and profitable meeting.

ONTARIO.

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

Kingston.—St. George's Cathedral.—At the opening service of the Frontenac Rural Deanery which was held on Wednesday, May 10th, the Rev. Canon Starr preached from St. John 20:21. The Rev. Rural Dean Elliott read the Prayers.

Coe Hill.—On Friday, May 21st, Bishop Mills made his annual visitation to this Mission. The Rev. T. Hall, of Bancroft, drove His Lordship over to Trinity Church, Faraday, there was a celebration of the Holy Communion. The Bishop was celebrant; the Rev. T. Hall was epistoler, and the incumbent, the Rev. J. W. Forster was gospeler. The Bishop's text was St. John, 21st chapter, 1st verse. A heartfelt appeal was made to the people to be careful about their spiritual state, and the need of their living near to Christ. There was a Confirmation service at which one of the wardens was confirmed. Mr. and Mrs.

Matthew Vader entertained the Bishop and clergy at dinner. Mr. Vader closed down his mill in honour of the Bishop's visit. St. Michael's Church, Coe Hill, was reached in time for 3 o'clock service. The incumbent and the Rev. T. Hall took the service. The Bishop's text was the last clause of the 28th verse of the 21st chapter of St. Matthew, "Go work to-day in my vineyard." This sermon was a masterpiece of eloquence. It ought to be published for the benefit of the whole Church. The Bishop with a master stroke and keen logic showed the people their duty to God and His Church, to the clergyman and themselves. If the laity of the diocese would work on the line of duty laid down by the Bishop in the sermon there would be more life in the diocese and fewer heart broken priests. The church was beautifully decorated with flowers. The Rev. S. Morton, of Maynooth, joined the party at Ormsby, at St. Mary's Church at Evensong, the service was taken by the Rev. T. Hall and the Rev. S. Morton. The incumbent read the lessons. The Bishop's text was St. John, 5th chapter, and part of the 6th verse, "Wilt thou be made whole?" The Bishop made a strong appeal for the people to consecrate themselves to Christ and His cause. This church was nicely decorated with flowers. The old dilapidated curtain vestry was replaced during the week by a neat wooden structure. The Bishop expressed his pleasure over this great improvement. The Bishop and clergy were entertained over night by Mr. and Mrs. S. S. Stanlicke. The congregations were good in all the churches.

Shannonville.—The Chapter of the Rural Deanery of Hastings held its Spring meeting here on Tuesday and Wednesday, the 11th and 12th ult., the Rev. G. R. Beamish presiding. The Rev. A. L. Geen was Secretary. The first business brought before the Chapter was the arranging amounts to be collected by the several parishes for the General Mission Fund. After the business portion was concluded, the Rev. J. Wright, of Bannockburn, read a paper on "The Work of the Parish Priest Among Men." The Rev. T. J. O'Connor-Fenton, of Deseronto, gave a paper on "The Doctrine of the Most Holy and Undivided Trinity as Practical Basis of a Plain Man's Thought and Worship." At 8 p.m., service was held in Trinity Church, and a sermon preached by the Rev. T. J. O'Connor-Fenton. On the Wednesday morning there was a celebration of the Holy Communion at 8 o'clock.

Belleville.—St. Thomas.—The Bishop of the diocese held a Confirmation service in this church on Sunday morning, May 23rd, when he bestowed the Apostolic rite on 34 candidates. In the afternoon His Lordship held a Confirmation service in St. John's, and in the evening at Christ Church.

Queensboro.—St. Peter's.—The Bishop held a Confirmation service at the Rockies, and in this church on a recent Sunday afternoon and evening. Both of the churches were prettily decorated with flowers.

Brockville.—St. Paul's.—Mr. Walter Ellis, a student at Wycliffe College, Toronto, has been appointed to act as locum tenens for the rector, the Rev. M. Dobbs, for the next six weeks, during the absence of the latter in England.

OTTAWA.

Charles Hamilton, D.D., Archbishop, Ottawa, Ont.

Ottawa.—The Synod of this diocese will meet on Tuesday, 22nd June, at Lauder Hall. The Synod service will be held in Christ Church Cathedral on Monday evening, the 21st, at 8 p.m. The Venerable Archdeacon Bogert will act as Precentor. The preacher will be the Rev. Elson Rexford, D.D., Principal of Montreal Diocesan Theological College, and Canon Muckleston, of Perth, will be ceremoniarus for all processions to and from the Cathedral. He will also choose the readers of the Lessons. The members of the Synod will meet this year under very encouraging circumstances as all the funds have credit balances, and the outlook for the coming year is very bright. The Augmentation Fund of the diocese has now reached \$68,000, of which some \$9,000 was subscribed during the past twelve months. Of this there is between \$34,000 and \$35,000 cash on hand. The last reports presented to the Executive Committee dealt mainly with matters of detail. After paying all expenses, the committee on the late general Synod, through Mr. F. W. Avery, Chairman, was able to hand over, to be placed to the credit of the Widows' and Orphans'

Fund, the sum of \$130. Three of the beneficiaries of the fund have died during the year, Mrs. Pettitt and Mrs. Kirkpatrick, Kingston, and Mrs. Houston, of Ottawa. Westboro and Britannia will be made into a new mission, with an annual grant of \$200, and Hintonburg, a self-supporting parish, with \$900 annually. In the interest of the Westboro congregation, Mr. John Heney announced that upon the appointment of a clergyman, \$1,000 would be available for the erection of a rectory. Money was also placed in the hands of the Archbishop to recognize the missions of Petawawa and Madawaska when necessary. The annual financial statement of the diocese, in every case, showed a material increase on the good side of the sheet, the total assets being \$434,116.75. The liabilities include miscellaneous funds, \$195,025.81; mission and trust funds, \$6,880.75; Diocesan Mission Fund income, \$10,487.60; Widows' and Orphans' Fund capital, \$25,829.59. The Rev. E. A. Anderson, rector of St. Matthias', Hintonburg, has been appointed Organizing Secretary of the Sunday School Association. He will also resume his work on the Augmentation Fund after the holidays.

St. John's.—A new pipe organ is to be installed in this Church. The congregation has decided to acquire an instrument which will cost \$3,000. The new organ will be placed in the present edifice in an unfinished condition. The Dominion Government has acquired the church property on Mackenzie Avenue for departmental buildings, and the organ will not have any embellishments put on it until it is installed in the new church.

Carleton Place.—St. James'.—The annual meeting of the Ruridecanal Chapter of the clergy of the County of Lanark was held in this place, the opening service being a celebration of the Holy Communion in the parish church at 10 o'clock. The clergy present were Rural Dean Bliss, the Rev. Canon Muckleston, the Rev. Canon Elliott, the Rev. T. L. Aborn, the Rev. H. Seale, the Rev. C. F. Clarke, the Rev. R. Turley, the Rev. J. Fisher, the Rev. C. Saddington. At the business meeting which followed Rural Dean Bliss presided and requested the clergy to nominate a successor in the office of Rural Dean of the Lanark Deanery as he found he was unable any longer to give the time necessary to the discharge of the duties of the position. The clergy re-elected Mr. Bliss but on his pressing his desire to be relieved acquiesced in his wish and asked him to nominate his successor which he did, naming the Rev. J. Fisher, of Port Elmsley, who on Canon Muckleston seconding the nomination, was unanimously elected to the office of Rural Dean of Lanark County for the next three years. On the nomination being confirmed by the Archbishop of Ottawa, Mr. Fisher will enter upon the discharge of the duties pertaining to the office. Mr. Bliss still retains the office as a Rural Dean of the Diocese, the duties of which are not very onerous, being confined to work in committees. It was decided to hold the annual conference of the Deanery in Perth some time in the month of October. The church statistics of the Deanery were considered from each parish and sent in to the Chairman for presentation to Synod at its meeting in June.

TORONTO.

James Fliding Sweeny, D.D., Bishop, Toronto.

Toronto.—St. Luke's.—The Rev. E. A. Hunter-Dunn, M.A., rector of New Carlisle and Paspébiac, and Rural Dean of Gaspé, preached in this church both morning and evening.

The Cathedral Choir Concert.—On Wednesday evening, the 26th ult., a large and appreciative audience filled the crypt of the Cathedral on the occasion of the annual concert given under the auspices of the Cathedral Choir Guild. An excellent programme was provided and the satisfaction of the audience was expressed in frequent encores. The glees and madrigals by the fifty-five members of the choir were given with splendid effect. They were entirely unaccompanied, and showed the result of careful training and diligent practice under the leadership of Mr. F. H. Coombs, choirmaster and organist of the Cathedral. The solos of Messrs. Russell and Walker, members of the choir, were much appreciated, while the humorous musical selections of Mr. C. F. Myers quite brought down the house. The lady artists who contributed prominently to the excellence of the programme, were Miss Evelyn Amsden, Miss M. Hunt, Miss E. Perry; Miss Winifred Johnston and Miss Marjorie Gray gave charming recitations. The proceeds of the concert go to the Choir Guild Fund, Canon MacNab apologized for the absence of the Bishop who was holding a Confirmation service elsewhere, and regretted that the illness of Mrs. Macnab prevented her taking part in the programme.

The Lord Bishop of the diocese has held Confirmation services lately in the following parishes: May 21st, St. Stephen's, Toronto, 68 candidates; May 23rd, Epiphany, Toronto, 33 candidates; St. Mark's, Toronto, 35; Christ Church, Scarborough, 7; St. Jude's, Toronto, 36; May 26th, St. Mary's, Dovercourt, 32; May 28th, St. George's, Toronto, 9; May 30th, St. Matthias', Toronto, 16.

St. Barnabas'.—Arrangements have been made whereby the Rev. L. B. Vaughan has been appointed vicar of this church. The Rev. W. Hoyes Clarke, the rector of the parish becomes rector emeritus.

St. Philip's.—The Lord Bishop of this diocese will induct the Rev. J. H. Teney as rector of this parish on Monday evening, July 5th.

The Board of Examiners, acting under the authority of the Provincial Synod of Canada met on Monday last. There were present the Rev. Canon Allnatt, D.D., representing Bishop's College, Lennoxville, and acting chairman; Rev. F. R. Cosgrave, Trinity College; Rev. Canon Cody, D.D., Wycliffe College; Ven. Archdeacon Richardson, Huron College, London, and Rev. Dr. Abbott Smith, Diocesan College, Montreal. The Rev. G. B. Sage, B.D., of London, was granted the degree of D.D. Ten candidates passed the theological preliminary examination, three of whom are qualified to write for the final examination for B.D. The list is as follows: Passed first B.D., Rev. C. K. Masters, M.A., Kingsville; Mr. L. R. Sherman, B.A., Lennoxville; Mr. R. D. Harrison, B.A., Montreal; passed the theological preliminary, Rev. G. S. Despard, Toronto; Messrs. H. F. Hutton, S. S. Hardy, W. B. Hawkins, W. H. Moore, A. L. Charles and J. Morris, London.

Church of the Ascension.—The Bishop visited this church for Confirmation on Sunday evening, May 16th, when 36 candidates, 21 female and 15 male, were presented by the rector. The church was crowded and the service was very hearty. The Bishop before beginning his address took occasion to compliment the choir and congregation upon the evident signs of prosperity in the church. On Sunday evening, May 23rd, the newly-confirmed made their first communion. The rector had requested that all the members of the families of the newly-confirmed be present as well as at least one representative of each family of the congregation. The result was the largest number of communicants present at one service in years. Of those confirmed it is of interest to note that ten had belonged to other communions.

Bethany.—St. Paul's.—Bishop Reeve held a confirmation service in this church on Friday evening, May 14th, when eighteen candidates were presented by the Rev. J. A. Poston. Three other candidates (who had a long distance to drive), were prevented from being present owing to the weather. There was a large congregation present who listened to a very impressive address given by the Bishop with marked attention. Special music was rendered in a most pleasing manner by a full choir. The Rev. Rural Dean Allen and the Rev. F. G. Rickard, of Millbrook, both assisted at the service. The Rev. J. Bennett Anderson closed a 12 days' mission in this parish a short time ago, which was most successful in every day. The meetings were well attended, the people seeming to take a great interest in them, and we feel sure Mr. Anderson has left an impression upon this congregation which will not easily be forgotten.

Swansea.—St. Olave.—On Wednesday evening, the 26th ult., members of the Parochial Branch of the W.A. and other parishioners gathered together at the residence of Mr. Ellis for the purpose of presenting the rector, the Rev. W. H. Sparks, with a handsomely embroidered satin stole, the work of the Sisters of St. John the Divine. The gift was accompanied by an address. Mr. Sparks, in acknowledging the gift, spoke most appropriately. A musical programme was given during the evening.

Scarborough.—The Lord Bishop of the diocese visited this parish on Sunday 23rd ult., and was greeted by large congregations at all the stations. At Christ Church, Scarborough, His Lordship administered the Apostolic Rite of Confirmation. Seven persons, five male and two female, were presented by the incumbent, Rev. N. A. F. Bourne. One hundred and five were present. Christ Church is in a dismantled condition at present, being in process of a thorough renovation. His Lordship expressed his great pleasure at the signs of progress manifested. The outlay will exceed \$700, and most of this amount is in sight. At 3 p.m., the Bishop preached in St. Margaret's, West Hill. The service was of an anniversary nature, being the third since re-opening. There were 200 present. His Lordship congratulated the congregation on having such a beautiful little church, but urged them to "go forward," and gave an out-

line of the way in which they might work. He expressed his great pleasure at the fact that a Sunday School had been organized this month and emphasized the value of a Sunday School to the Church. In the evening another service was conducted by the Rev. William Farncomb, at which about 150 were present. At St. Jude's, Wexford, over 100 persons crowded into the little church to greet the Bishop. A Confirmation service was new to many present. The visit of the Bishop to these country parishes gives quite an impetus to the work of the Church outside the cities. Long may Bishop Sweeny continue to have the strength to encourage the workers in the remote corners of the diocese. Five were confirmed, four male and one female. At all three churches hearty addresses of welcome were presented to the Bishop, to which he suitably responded. At the close of each service His Lordship proceeded to the door of the church and shook hands with every one as each passed out.

Streetsville.—Trinity.—The Rev. C. H. Rich, rector of this parish, surprised his congregation at the service on a recent Sunday morning, by announcing that he intended to leave the parish about July 1st. Mr. Rich came here at Easter, 1903, succeeding the Rev. J. Hughes Jones. He is an able preacher and well liked by his congregation. He is a public spirited man, and has been a valued member of the Public Library and the High School Board. He affiliated with River Park Lodge, A.F. & A.M., and when representing the local lodge at the Grand Lodge meeting at Ottawa in 1906 he was honoured with the office of Grand Chaplain. In 1908 he held the office of Secretary of the Archdeaconry of Simcoe and at present is Secretary-Treasurer of the Rural Deanery of Peel. He has made many friends here, who will regret to hear of his contemplated departure.

Kinmount Mission.—The Right Rev. Bishop Reeve visited this Mission on May the 17th, and administered the rite of Confirmation to 29 candidates. Some of them from other denominations. The service throughout was very impressive and the address which the Bishop gave on the rite of Confirmation was very instructive and interesting and listened to with rapt attention by the large congregation in attendance.

Elmvale.—The Rev. E. F. Salmon has been appointed incumbent of this parish by the Bishop of the diocese.

Minden.—The Rev. Thos. Arthur Nind has been appointed Missionary at Minden.

The Diocesan Evangelist, the Rev. J. Bennett Anderson, after a much needed rest from daily services in ten parishes is now better prepared to continue his Parochial Missions in the Diocese of Toronto. His next Mission is fixed for Westwood, near Indian River, in the parish of Norwood, for ten days, with the Rev. E. W. Pickford, from next Saturday, June 5th, closing just before the Synod meets in Toronto. After the Synod one evangelist will again return to help the Rev. Herbert J. Johnson, M.A., of Cookstown parish, this time visiting the sister church at Pinkerton, from Monday, June 21st, for about ten days' Mission. Though free from daily services, mainly owing to a postponement of a Mission, the Rev. J. Bennett Anderson has been helping his brother clergy in Toronto during the past fortnight, taking three week night services, and preaching last Sunday morning in St. Philip's Church for the Rev. L. B. Vaughan, and also taking the Sunday evening service and preaching in St. Barnabas' for the rector, the Rev. W. Hores Clarke M.A., who on account of sickness was unable to take pulpit duty.

NIACARA.

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

Orangeville.—St. Mark's.—The Lord Bishop of the diocese confirmed 53 candidates in this church on Sunday morning, May 23rd, who were presented to His Lordship for the Apostolic rite by the rector of the parish, the Rev. G. A. Rix. In the afternoon the Bishop held a Confirmation service at Reading, and in the evening he preached an eloquent sermon in this church from Romans 8:31. On all three occasions there were large congregations present.

Clenwilliams.—St. Alban's.—The last portion of the debt on this beautiful church has been discharged and arrangements are being made for the consecration services which will shortly be held.

The Rev. Robt. Atkinson on his leaving to enter the Montreal diocese has been made the recipient of several tokens of affection from the members of the above congregation. A representative gathering of the people of Georgetown also recognized Mr. Atkinson's labours amongst them.

Mount Forest.—This parish was favored on Wednesday, the 26th of May, with a visit from the Bishop of the diocese, who performed several important functions. The first of these was the consecration of the burial plot in which rests the body of Mrs. Sarah Orr Billing, the lady to whose memory was erected a little more than a year ago by her devoted husband and daughters the extremely fine chancel screen which adorns St. Paul's Church. The morning of the 26th was devoted to this religious act. The afternoon was occupied with Confirmation at the Church of the Good Shepherd, Riverstown, six miles distant. In the evening the Bishop, in the presence of a congregation that completely filled St. Paul's Church, solemnly dedicated the memorial screen together with a new episcopal oaken chair, a new Communion brass rail, and recently-acquired silver-mounted Communion cruets. The rail is marked "In memoriam," and is intended to keep in memory the deceased infants or holy innocents of the congregation. The whole interior of the sacred building has been renovated, the effect being to make it look like an entirely new edifice artistically decorated. The work was undertaken by the well-known firm of P. C. Browne & Company, of Toronto, and was chiefly done by their skillful artisans. "Magnificent" is the word that may be used to describe the appearance of the chancel, while the rest of the church is in keeping with the sanctuary, though less remarkable. Much credit is due to the women of the Altar Guild who suggested the improvements, and assumed the responsibility of the cost. The service on the 26th ult. included the Confirmation of eleven persons. The Bishop's address was an application of the lessons of Ascensiontide to the circumstances of the occasion. The day will take its place among the most prominent days in the history of the parish.

Arthur.—Grace Church.—The Apostolic Rite of the "laying-on-of-hands" was administered in this church by the Lord Bishop on 25th May, at 4.30 p.m. Beautiful weather and a truly helpful service made the day one long to be remembered. Twenty-four candidates were presented by the Rev. E. F. Hockley, two of whom were prepared by the Rev. R. H. Brett, of St. Paul's Church, Damascus. The Bishop who appeared to possess his old-time vigour, delivered a masterly address on the practical subject, "The Victory of the Spirit over the Flesh." Thus were many young souls started spiritually equipped for their future Christian life.

Hagersville.—All Saints'.—On Rogation Sunday the Rev. Prof. Jenks, B.D., of Trinity College, Toronto, preached in this church both morning and evening to large congregations. His subject in the morning was "Immortality," in the evening, "The Ascension of our Lord." Both sermons were masterly productions and were listened to with rapt attention. In the afternoon at Springvale, he preached a most practical sermon to a good-sized congregation, (the majority of whom were young men) on "The Benefits of Church Going." On the Sunday after Ascension Day, the Reverend E. N. R. Burns, B.A., of St. Luke's Church, Hamilton, and his surpliced choir of forty voices visited All Saints' Church. Mr. Burns' sermons which contained so much definite Catholic teaching were greatly appreciated. The rendering of the musical portions of the services by the visiting choir were from a musical standpoint of a very high order, and (which is more important) most reverent. There were three services during the day, Holy Eucharist 8 a.m., Matins (Choral) 11 a.m., Evensong (Choral) 7 p.m. The total attendance at the services numbered over 500 souls, including many Non-Conformists and Romanists. The visit of the rector of St. Luke's and his choir is sure with God's blessing to do untold good in this parish. In the afternoon a number of the choir visited Springvale and assisted in the service when Mr. Burns again preached to a large congregation.

HURON.

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

London.—Christ Church.—Mr. J. H. C. Woodward, a pupil of Mr. C. E. Wheeler, has been appointed organist of this church in succession to Mr. Charles Percy. He will enter upon his new duties on the second Sunday in this month.

Petrolia.—Christ Church.—At the morning service on Sunday, May 23rd, the rector, the Rev. Canon Craig, announced that Mr. J. L. Englehart had presented the church with a set of chimes, containing thirteen bells. The announcement was somewhat of a surprise and is highly appreciated, not only by the church, but by the whole town at large.

Mount Brydges.—St. James'.—The tower of this church is now nearly completed, and it forms a splendid addition to the church. The tower, when the four pinnacles are placed, will stand nearly fifty feet high, and is a solid brick structure from the foundation to the top, which is covered with cement. The dimensions of the tower are 10½ by 9½ feet. It can be seen from any point in the village, towering above the houses and other buildings, and is a decided acquisition to the place. The Building Committee desire to thank most heartily all who have assisted them in their work, and especially those members of other churches who have so generously contributed to the building of the tower. The committee also desire to thank all who have assisted in the actual building of the structure. They are, however, still short of funds for the finishing of the work, and all those who have not yet subscribed and feel disposed to assist to do honour to God's house are earnestly requested to send whatever they can to the secretary-treasurer of the Building Committee, Mr. Aston, manager of the Union Bank, Mount Brydges, who will duly credit their remittances to the Tower Fund. It is expected that the Bishop of the diocese will appoint a clergyman to this parish shortly.

Brantford.—St. Jude's.—The congregation of this church is again branching out, this time in a north-easterly direction. It is not long since a mission was started south of the parent church. This has developed into a vigorous congregation, with a splendid Sunday School, owning a valuable property with but little debt upon it. The new Mission will be a great boon to the many families residing in the district, as there is no place of worship in that growing locality. The site purchased is very central, and the effort to build and maintain the services will no doubt have the sympathy and hearty support of all members of the church in the city. This it deserves and will need. The rector of the parish, the Rev. Rural Dean Wright, has the matter in hand, and all who know of his excellent management of church affairs in St. Jude's and in the building up of Trinity, the Mission to the south, may feel assured of the success of the present undertaking. A strong committee has been formed to co-operate with the rector in the matter, and it is fully alive to the importance of the work. St. Jude's itself was never before in such good shape to undertake a work of this kind. The congregation was never so strong. Trinity has in no way weakened, but rather strengthened St. Jude's. The organizations of both St. Jude's and Trinity have done excellent work, and are in a more vigorous condition than at any previous time in their history. This is due to the many capable workers willing always to co-operate with the rector in every good work, so that a fruitful outcome for the work now in hand may be confidently looked for.

Walkerton.—St. Thomas'.—A banquet was held in the council chamber of the town hall last week for the men of the above parish. The ladies of the congregation provided a most sumptuous repast. Fifty sat down at the tables. After the banquet was over, the rector, the Rev. R. Perdue, addressed those present, and stated that, in his opinion, the time had arrived to make preparations to begin the building of a new church. He called on those present to state their opinions. Enthusiastic speeches were made by the wardens, Mr. Martin, Mr. McBurney, Judge Barrett, Mr. McCrum, Dr. Sinclair, Dr. Standish, Dr. Porter, Mr. Grainger, etc. The Travelling Secretary of the Brotherhood of St. Andrew, who was present, also spoke most encouragingly. The result was that a committee consisting of the wardens, Mr. Martin and Mr. McBurney was appointed to canvass the parish for subscriptions. It is hoped that a new church will be commenced early next year.

Haysville.—Waterloo Deanery.—This is the banner deanery in Huron, and its meeting at Haysville, May 17th and 18th, broke all previous records. Dr. Gould preached the first evening and gave an address the next afternoon. His addresses are always fresh and entertaining, no matter how often he has been heard before. The Woman's Auxiliary part of the programme is always a feature of Waterloo deanery, and this year the visiting speakers were Miss Connell, of

the Deaconess House, Toronto; Miss Young, of Japan, and Mrs. Ward, wife of the former rector of Haysville. Dinner and tea were served to all-comers. Hundreds partook of this hospitality on each occasion. The only regret was the enforced absence of Rural Dean Ridley by sickness. Otherwise the meeting was a phenomenal success.

Southampton.—St. Paul's.—The annual vestry meeting was largely attended, and interest manifested in the work of the church. The officers elected were: J. E. Tranter and F. H. Burns, wardens; J. A. Thompson, assistant; sidesmen, R. S. Burns, L. Tranter, A. Sparks, W. Cole, C. Green, and H. Croucher; C. H. Bell, vestry clerk. Total receipts, \$2,639.73; disbursements, \$2,309.22. During the year a new rectory was purchased, and some repairs done to the church. The vestry voted the rector an increase of \$150 to his stipend, and a committee was appointed to prepare plans and proceed with the erection of a parish room adjoining the church. The Ladies' Aid purpose renovating the interior of the church, and the A.Y.P.A. will provide new electroliers.

Saugeen Indian Mission.—The new church in this Mission is now nearing completion. As our funds are limited, we would be glad to hear from any parish where second-hand seating not in use may be had. Kindly write to D. H. Crowell, catechist, Chippewa Hill, or to the Rev. W. F. Brownlee, Southampton.

Windsor.—Church of the Ascension.—A very interesting service was held in this church on Thursday evening, May 20th (Ascension Day). The combined choirs of All Saints' Church and the Ascension, numbering about seventy-five voices, participated in the music. The Rev. Dr. Faber, rector of St. John's Church, Detroit, preached and delivered an eloquent exposition on the ascension of Christ. The rector, the Rev. W. H. Snelgrove, was assisted in the service by several clergy from Essex Deanery and from Detroit. On Sunday, May 23rd, the first anniversary of the opening and dedication of the new Church of the Ascension was observed by appropriate services. The Rev. Canon Dann, of St. Paul's Cathedral, London, preached both morning and evening, and his inspiring and helpful sermons were listened to by large congregations.

Sandwich.—St. John's.—A most successful Rural Deanery meeting and Sunday School Convention was held in this parish on May 18th and 19th. The deanery meeting opened with Holy Communion, celebrated by the Ven. Archdeacon Hill. During the day addresses were given as follows: The Rev. G. B. Ward, Study of the Epistle and Gospel for Ascension Day in Greek. The Rev. H. J. Hamilton gave a most illuminating talk on the missionary endeavors in Japan. Ven. Archdeacon Hill read a paper on "Music in its Relation to Worship," and the Rev. W. H. Battersby gave a paper on "Jeremy Taylor." During the business session a resolution was carried endorsing the idea of holding an archidiaconal conference in Chatham during the fall, and the Revs. Rural Dean Chadwick and G. B. Ward were appointed to represent the Deanery of Essex on the committee to make arrangements. In the evening the Rev. H. J. Hamilton gave an illustrated lecture on Japan.

The Sunday School Convention was opened on Wednesday, 19th, with Holy Communion, celebrated by the Rev. Rural Dean Chadwick, at which there was a large attendance of delegates from every parish in the deanery. A most interesting and instructive paper was given by the Rev. J. R. Newell on "Baptismal Regeneration." After luncheon the business session was held, when reports were received from all the Sunday Schools in the deanery. The Rev. S. A. Huston, of St. Paul's Cathedral, Detroit, gave an illuminating address on "The Graded Sunday School," which was much appreciated, as was also the address by Miss Alexander on "Church Extension through the Sunday School," while the Rev. H. E. Ridley gave a splendid address on "How to Read the Bible." The delegates were all entertained most hospitably by the rector of the parish, the Rev. D. H. Hind, and his loyal band of workers. On an invitation from the Rev. J. F. Parke, of Amherstburg, the next meeting is to be held in that parish.

KEEWATIN.

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

Kenora.—St. Alban's Pro-Cathedral.—On Sunday morning, May 9th, at eleven o'clock an Ordination service was held in St. Alban's Pro-Cathe-

dral, when the Rev. C. H. Fryer, of Long Sault Mission, was advanced to the priesthood and Mr. Wallace C. Allison, of Wycliffe College, Toronto and Mr. Thomas Mitten, of St. John's College, Winnipeg, were ordained Deacons by the Right Rev. Bishop Lofthouse, of Keewatin, the candidates being presented by Archdeacon Cooper, of Dryden, the Rev. H. V. Maltby, of Fort Frances, said the Litany. The special sermon was preached by Canon O'Meara, D.D., Principal of Wycliffe College, Toronto, who took his text from St. John 1:23, "I am the voice of one crying in the wilderness." In his address Canon O'Meara dwelt largely on the life and ministry of St. John the Baptist. It was one of the most marvellous ministries the world had ever seen. It was neither brilliant nor long, but its marvellous character lay in its intensity, and in its far-reaching influence. The greatest need of to-day is more men in the ministry, who are like John the Baptist of old, the forerunner of Jesus Christ. Take the clearness of his life and ministry. He gave a simple straight true message, always the same, namely "prepare ye the way of the Lord." There are so many ministers to-day whose lives and sayings are clouded in mystery. People cannot understand clearly what they mean. But not so with John the Baptist. He gave a straight true message. Then look at his simplicity of life and his courage. It is to be doubted whether history can show a more courageous man. He was prepared to face the highest in the land and tell them not only of their good deeds but also point out to them their bad deeds. Then there was the power of his ministry. We often read of men who are preaching in the cities and who draw people from the country to hear them, but how often do we hear of people flocking out of a city to listen to a man preaching a way out in the wilderness? What were the secrets of his power? One of them was his marvellous humility. It seems strange, but it is a fact that if a man wishes to exercise for the best in God he must be humble. One of the greatest dangers to the ministry of to-day is the exaltation of self to a place of greater importance. There is such a great danger among so many ministers to think of themselves. "What are the people thinking of me?" "Do they think well of me?" "Do they like my sermons?" etc., etc. Gradually day by day self gets more prominent in their thoughts and as it does so, the power of God goes. "Get low down before God, and when you have got lower down still, ask God to give you grace to get lower down yet. Get less and less of self and you will get more and more of God." Again, from the life of John the Baptist we learn the lesson of responsibility. Ministers are not ordained to propagate any theory of their own. They have the awful responsibility given them of bearing the message of Another Who is going to speak for them. They should always remember that they are the voice and that someone else is preaching through them and whatever they do they should above all, speak of nothing else but the living God. Another secret of John the Baptist's power is contained in St. John 1:6 "There was a man sent from God, whose name was John." Every minister is or should be sent from God even as John the Baptist was, and even as the latter received his message from God, no minister should dare to enter a pulpit or fulfil the ministry of Jesus Christ unless he had received his message. If they were loyal to their message it would not be in vain, and in the end they would hear, "Well done thou good and faithful servant, enter thou into the joy of your Lord." At the conclusion of the service the choir sang "How lovely are the messengers." (Mendelssohn) the rendition being given in a way in a manner deserving of the highest praise. At the close of the Ordination service, Holy Communion was celebrated, the Lord Bishop being celebrant, assisted by Ven. Archdeacon Cooper and the Rev. C. W. McKim. Of the two Deacons who were ordained, Mr. Wallace C. Allison will take up work in Lac du Bonnet while Mr. Thomas Mitten will be appointed to the Mission at Emo.

Synod Meeting.—The third Synod of the above diocese assembled at Kenora, May 9th to 11th. The Synod service was held in St. Alban's Pro-Cathedral on Sunday evening, when the Bishop of the diocese read his Charge. The clergy assembled in the schoolroom, and went in procession to the church. Those present, in addition to the Bishop of the diocese, being Ven. Archdeacon Cooper, M.A., Dryden; Rev. C. W. McKim, M.A., Rev. A. A. Adams, Kenora; Rev. H. V. Maltby, Fort Frances; Rev. A. J. Bruce, Dinorwic; Rev. J. Lofthouse, Rainy River; Rev. C. H. Fryer, Long Sault; Rev. M. Sanderson, Lac Seul; Rev. Edward Diamond, Keewatin; Rev. T. Mitten, Emo; Rev. W. C. Allison, Lac du Bonnet. The Prayers were read by the Rev. A. A. Adams, and the Rev. A. J. Bruce; and the Lessons by the Rev. W. C. Allison and the Rev. C. H. Fryer. The Bishop read his Charge to the Synod from the Lectern, which is as follows:

The Bishop's Charge.—My dearly beloved in Christ Jesus,—Nearly two years have elapsed since the meeting of our Synod, and in gathering together for this, our third Synod, I would humbly and heartily thank God for His goodness and loving kindness to us as a diocese, and earnestly pray that the Great Head of the Church may be present with us, directing and ruling our hearts and minds, so that all we may do shall be for the honour and glory of His great Name, the advancement of His Kingdom, the good of His (not merely our) Church, the safety, honour and welfare of His people. The time of this gathering is, in a way, unfortunate, as we are prevented from having present with us several of our clergy and lay delegates from the remote parts of the diocese. The loss is great to them, who have so few opportunities of meeting their brethren. It is also great to us, as they could and would have told us something of what God has been doing in these far-away missions of our own diocese; as great in their needs, and having even greater claims upon us than missions in Japan, China or Africa; for they are our own brethren, our flesh and blood, as it were. The reason for fixing the Synod so early was that I am obliged to visit those northern missions this summer, owing to my absence at the Pan-Anglican and Lambeth Conferences last year, and in order to get around to all of them I must leave home early in June and be away the whole summer. I do trust that in the future we may be able so to arrange that at least most of our clergy may be present with us. And now, brethren, if you will bear with me I would like, first of all, to bring before you some things of general interest, not only to us, but to the whole Church, before going on to speak of our own particular work.

The Pan-Anglican Congress.—This was, undoubtedly, one of the greatest events in general Church life since we last met, and, in fact, in the history of the Church of England, and one which is bound to tell on Church life in all parts of the world. To gather together for ten days thousands of Churchmen from all parts of the world to discuss matters of great import to the Church and the world shows the wonderful spread of Christianity during the last twenty-five or thirty years. I could have wished to dwell upon some of the subjects of the Congress, but it is impossible in a Synod address. One thing only would I say—the greatest lesson of the Congress, and also of the Lambeth Conference, seems to be expressed in one word—Service. That the Church of God is ordained for the service of mankind. "The Church is set to portray and to represent Christ among men." "The Church will be true to its calling in proportion as it can say to the world, by word and deed, by what it refuses and by what it claims: 'I come, not to be ministered unto, but to minister.'" "Not the Church's rights, but her duties; not her privileges, but her responsibilities"—it was on these things that the greatest stress was laid. You will doubtless wish to hear something of the Thank-offering Fund and its allocation. I would remind you that the object of the Congress was not to raise money. The world at large spoke much of raising £1,000,000, but this was never foremost in the minds of the promoters of the Congress; £333,208 were raised and given as a thank-offering. Of this sum fully two-thirds were raised in the British Isles, £223,000 being sent unappropriated. Canada had by far the largest sum of appropriated offerings, £42,062. Besides this, £15,000 was granted from unappropriated offerings, making a total of over £57,000. Of this sum only £400 came to our diocese, but we may possibly get something from the £15,000, though this is to be used chiefly for educational work. It was gratifying to me to know that most of what was raised in the diocese was sent in unappropriated—to my mind the only true thank-offering.

Training of Candidates for the Ministry.—Permit me to say a word or two on this matter, for it is most important for the future of our work. Many of the young men coming to us in this country seem to think that little or no training is necessary for our work. That if they are only anxious to enter the Church and zealous in work for the Church, this should be sufficient, and they ought not to be asked to spend three or four years in a divinity college, studying subjects for which they have no love. "Why not let them go out and preach the Gospel—God will do the rest." I would like you to listen to the words of Bishop Chavasse, of Liverpool, at the Manchester Church Congress. He says: "We need to set a higher standard of ministerial character, and a higher ideal of life and work before our people. Not in removing every difficulty out of the way, and in so smoothing the entrance to the ministry that it becomes easier to take Holy Orders than to join any other great calling. Not in seeking to make the ministry compete in attractiveness

with the great professions, or in any other line of life." These are very weighty words, and need to be carefully considered. I have quite made up my mind that any young layman coming to us must have at least three or four years' training in a good divinity college, and that he must not look for nor expect he is going to be excused any examination or pushed through unless he shows his fitness, first of all from a spiritual point of view (for without spiritual men we cannot do God's work, however much Church work we may do), and then from an educational point of view. Our young men would do well to remember how long Moses had to be in training before he was fitted to be the leader of God's people, and that the Master Himself was forbidden to take up His work until He was thirty years of age.

The Laymen's Missionary Movement.—I thank God from my heart for this wonderful movement amongst our laymen, and am very glad that we in Kenora have lately had an opportunity of learning something of what was done, and is waiting to be done, for the Master. In March last the two Archbishops of Canterbury and York put forth a message to the Church of England, and the following quotation can well be applied to this movement by us in Canada: "What we need now is a deliberate and sustained effort to maintain the spirit which has been aroused to give it practical scope, and to direct it to definite ends. There are in our midst many striking signs of a new interest in the cause of missions of the Church, but there are still many of its members who have not appreciated the claims, alike of our opportunity and of our responsibility. We specially ask the men of the Church to realize that this is a matter which has a right to demand the intelligent interest and co-operation as citizens of the Empire and also of the Church of Christ. The cause of missions must (be no longer an occasional object (however zealously supported) of our prayers and offerings, but an essential element in the corporate life of the Church.

The New Hymnal, or Book of Common Praise.—As most of you well know, at the General Synod of 1905 it was decided that the Church of England in Canada should have a Hymn Book of her own, which by general use throughout the Dominion might bind the Church still more closely together. A large and representative committee was appointed, and for three years worked most diligently, and I think I am safe in saying have produced a Hymn Book in every way second to none. It is not perfect by any means, and there are many hymns in it that, personally, I have a great aversion to, and would rather have seen left out, but the committee rightly felt that they were not drawing up a Hymnal to suit any one party in the Church, or any one individual, but such a Hymnal as could be used by all parties in the Church. At first the idea was, without doubt, to give this Hymn Book almost an equal position in the Church with our beautiful Book of Common Prayer, and to make its use compulsory; but, thank God, wiser counsels prevailed, and in accepting the report of the committee the House of Bishops safeguarded the Church by the following motion: "That the use of the Hymn Book as presented herewith be 'recommended' in the public services of the Church in Canada, it being understood that nothing shall be construed as an authoritative pronouncement upon doctrinal questions, or interpreted as impugning or varying any of the articles or standards of the Church as set forth in the Solemn Declaration prefixed to the Constitution of this Synod." This means that the Hymnal takes the same place as any other book; it stands or falls on its own merits. No diocese or parish is obliged to adopt it, or is bound in any way by it. We cannot, and I think never shall, get a perfect Hymn Book, or satisfy everyone, but my firm conviction is that this book is the best Church Hymnal ever yet produced, and I would certainly recommend its use in the diocese in any parish or mission needing new books. It cannot come into use all at once, for we in this diocese cannot afford to invest in a new book so long as we have any number of books on hand, and as these are used up it would, I am sure, be a wise plan to replace them with the new Hymnal. There are, as I have said, many hymns I would not care to use or see used in our churches, but the same thing can be said of every other Hymn Book that I know, and because such hymns are there no clergyman is bound to use them. There are certainly plenty to choose from. I could have said a great deal more on this matter, but have said almost enough to tire you even now. One other matter of general interest and I must pass on to the work in our own diocese.

Methods of Raising Money for Church Work.—The Bishop of Liverpool, in his last Charge to his Clergy, speaking of this matter, says: "A sale of work, properly managed, may be a real blessing, not only to the parish which needs

money, but to those who work for it. It brings together members of the congregation who, perhaps, seldom meet, and creates a deepened spirit of sympathy. It affords to many, whose hearts are larger than their purses, the opportunity of giving glad and substantial help to the church they attend, and often interests outsiders who have hitherto been indifferent to the work of God. But lotteries and raffles, or any other games of chance, ought to be entirely forbidden. (Thank God, they are practically forbidden in our own Canons.) They are illegal, and help to greatly fester the spirit of gambling, which is one of the greatest curses to our people. Whatever view we may take, individually, of dancing, theatricals, and of whist drives, their employment to raise funds for Church purposes wounds the consciences of a large number of our best Church people, and gives a handle to the adversary to find fault. The Bishop of Jarrow, speaking of the same thing, says: "When I hear of whist drives for the purpose of raising parish funds, when dances or dramatics are means of producing money for the support of the sanctuary or its ministers, when I read of a vicar suffering 'boycott' because he will not sanction mere worldly or doubtful expedients for promoting the interests of the Church, when I am told that at certain church bazaars the appalling method of raising money by raffling five-pound notes was not unknown, then I am constrained to ask myself, Is this Christianity at all? How can there be any Divine blessing and power when such methods are adopted? The ministry and Church where such money is used is absolutely certain to be spiritually powerless. The Spirit of God cannot use the devil's weapons."

I am in the fullest sympathy and accord with these words, and most earnestly would I urge all our clergy and churchwardens on no account to sanction, even by a blind eye, anything of the kind. A far better way is to urge upon our people as a whole the Bible method of setting apart a tenth of our income for God's work. And I am glad that at the General Synod last September Bishops and clerical and lay delegates from every diocese in Canada recorded their conviction that, first: "The setting apart of a tenth of income or earnings for the service of God is a practice in keeping with the mind of God's people from the days of the patriarchs. Second—That the general adoption of the practice of giving a tenth at least will solve the many financial problems which press so heavily upon the Church, and enable her to fulfil her primal function in the evangelization of the world. Third—That the painstaking, faithful effort of all to divide their tenth intelligently amongst the claims which are being presented annually to all our congregations will help everyone to become a cheerful giver such as God loves." I now turn to purely diocesan matters, and in doing so begin with praise to God for His continued goodness and loving-kindness to us. We have more and more reason to thank and praise Him, for, as a whole, there has been steady growth and increase throughout. Unlike the plains to the west of us, we have not a large influx of immigrants or a booming of any towns or villages, yet our population is steadily increasing, and the churches are being built up and strengthened in the faith. Thank God, we have not had a single death amongst our workers during the past two years, but there have been many changes. The Rev. C. Wood, of Fort Frances, felt constrained to give up his charge and returned to the Diocese of Rupert's Land. The Rev. H. V. Maltby, of Keewatin, took his place, and I am thankful to say that brighter and better things seem to be in store for that parish. Nearly all local debts have been paid off, and soon, I trust, some effort will be made to reduce the debt on the church and rectory, and to increase the amount raised for the stipend, and that before many years they may become a self-supporting parish—the thing I long to see aimed at by one and all. The Rev. W. Crarey succeeded Mr. Maltby at Keewatin, and did good work there, but has now left us and gone to work in the Diocese of Yukon. The Rev. E. Diamond, who has worked for nearly six years in the Diocese of Rupert's Land, has taken up the work in Keewatin, and we welcome him in our midst to-day. The Rev. M. H. Jackson, of Rainy River, also gave up his work to go to the Diocese of Caledonia, under Bishop DuVernet. His place has been taken by the Rev. J. Loft-house, who seems to have laid hold of the place and people, and the church there is steadily growing in numbers and in power. The Rev. J. Johnston also gave up his work among the Indians at the Long Sault, on the Rainy River, and removed to the United States. The Archbishop of Rupert's Land very kindly ordained the Rev. C. H. Fryer for this Mission, and Mr. Fryer, whom we also welcome to-day, has made his way with the Indians, and is doing a good

work, for which we are truly thankful, for there is, to my mind, no more difficult work than that amongst the Indians on the confines of civilization. Our Indian work in the North is still being faithfully carried on by the lonely workers in those isolated stations. The Rev. F. Sevier, of Churchill, reports well of the work there, having been nearly seven years at that most lonely station without one day's real holiday. Mr. and Mrs. Sevier are going to England on furlough next August, and I am taking with me next month Mr. J. W. Petter, who will carry on Mr. Sevier's work during his absence. The Rev. R. Faries, of York Factory, was obliged to leave his mission last March and walk out to Winnipeg, eight hundred miles, in order to consult a doctor. He underwent an operation for appendicitis, and returned in August last, taking back with him a fellow-worker in the shape of a wife. The Rev. W. Dick, of Trout Lake, and the Rev. C. G. Fox, of Split Lake, are both continuing their faithful work amongst the Indians.

Confirmations.—The number of candidates confirmed since our last Synod is very small, but this is in a large measure accounted for, first, by my absence from the diocese for nearly a year; and, secondly, by the fact that except at Fort Alexander and Black River no confirmations have been held in our Indian missions. Permit me to remind our workers of the great need of carefully searching out candidates, both amongst young and old. I find in nearly all parishes and missions professing Church people who seem to have little or no idea of what Confirmation really is, or of the wisdom or benefit of coming to the Lord's Supper. We need very definite Church teaching on this point, as well as on many others. I am quite sure that it would be much easier to keep our young people more in touch with our churches and their work if they could be brought to understand that, now they have come to years of discretion, they should take upon themselves those vows and promises made for them in their baptism. I would also urge upon parents their responsibility in this matter of teaching their children. Do not think that you can relegate this task wholly to the parson, and so ease your conscience. It is the parson's duty to lead the young to their position in the Church, but it is none the less yours to see to it that you also teach and influence your children in this matter.

Communion.—May I just say a word or two on this important side of Church life? There can be no manner of doubt that coming to the Table of the Lord is one of the best means of grace our Saviour has provided for us. I am by no means inclined to accept the statement that it is the means of grace above all others, and should be raised on a pedestal by itself, and placed above all others. Neither am I altogether in favour of a too frequent repetition of it. If we come in faith, then, indeed, we are strengthened and refreshed, but unless we do come in faith, then instead of its being a means of grace it may, indeed, become a curse to us. It is, indeed, often saddening to the heart of a clergyman to see so many turn their backs upon Communion. Sunday after Sunday you will see the bulk of all congregations walk out of church before Communion begins. Here, again, we need much more definite teaching. We need it from the pulpit on clear Church lines, but to be constantly urging your people may cause nausea; you need to buttonhole individuals, and talk the matter over quietly and calmly. This will, I am sure, do much to add to our list of communicants. Do this, not in order that you may tabulate, and say: "See how many Communions have been in our church," but that you may bring the members of your congregation into close touch with the Master, that they may go out into the world and live and work for Him.

Canons of the Diocese of Keewatin.—At our Synod two years ago Canons were drawn up and accepted by the Synod. I believe that each clergyman, lay worker and delegate has received a copy of these, but I am driven to the conclusion that they have not been read and studied as carefully as they might be, and I would like to urge upon one and all a most careful reading of them. In fact, I almost feel inclined to make them a subject of examination for any one taking priest's orders in the diocese. The main purpose of the Canons is to bind us all together, and to make us feel that we are no longer isolated parishes or missions, each working out their own particular ideas or fads, each being a law unto themselves, but that they are parts of a great whole. There may be things in the Canons that as individuals we do not care for, or do not think right or necessary, yet, as you all well know, it is impossible for any institution to carry on its work unless there be some rule to follow, and, though we do not make rules like "the Medes and Persians, which altereth not," yet each one should conscientiously strive to follow the rules

INVESTMENT

In these times of financial anxiety you want to know where to invest with perfect safety.

Invest in the 5% Debentures of

THE
SUN AND HASTINGS
SAVINGS AND LOAN COMPANY

4% PAID ON DEPOSITS

START AN ACCOUNT WITH US

Head Office: Confederation Life Bldg., TORONTO.

W. Pemberton Page Mgr. Ambrose Kent, Vice-Pres. Whitford Vandusen Pres.

laid down. May I draw your attention to Canon 12, page 28, on Parochial Statistics. Every parish or mission should carefully gather these and send them in to the secretary, so that we may know as near as possible how the diocese and its work is progressing. I am afraid that oftentimes these reports are not sent in time to enable the secretary to prepare his report. Very earnestly would I urge that they are sent in "on time." Another matter demanding your careful consideration is the taking up of "collections ordered by the Synod" as they fall due, and sending them in at once. I know full well that at times it may seem a real hardship to have to take up these at all. So many other things seem of so much greater importance that the temptation is to let them go by and think you can do better later on. Then you go on to the time when another collection is due, and so at the end of the year you are far behind. Please remember that we stand or fall together. The diocese cannot continue to help unless each and all are at least trying to take their part. May I also draw your attention to Section 13, page 39, "That in all Synod collections, where no assessment is made, the whole offertory (without deductions save the envelopes) be remitted to the treasurer of the Synod." Whenever there is an assessment it simply rests with each rector or incumbent or lay reader to raise such assessment in the best way suited to his district or parish.

Home Mission Fund.—This fund I look upon as the most important of any collections you are asked to take up. If we are, as I trust we are, aiming at being a self-supporting diocese, though the day may be far distant, I am fully persuaded that the only way we can do this is by each parish or mission doing all in its power to help on the Home Mission Fund. I am, indeed, thankful to one and all for the way in which you have responded to this. The increase during the past year is most encouraging and gratifying, yet I am sure that more can and will be done. No one, I think, knows better than I the difficulty of a struggling parish or mission to take up collections for what may seem to them "outside objects," when it is so hard to raise the income, or the portion of the income, for the man in charge, and to meet the running expenses of the church. Yet, even if you are not receiving aid from the diocese, you did so in the past, and without such aid could not have been brought into existence. Another important matter, especially to our clergy, is the Clergy Widow and Orphans' Fund, and the Clergy Superannuation Fund. I am very glad that most, if not all, have joined these funds. Those who have not certainly should do so at once. But I fear that there is rather a disposition to ignore, or at least neglect, the taking up of an annual collection. May I remind you that even if you are a subscriber, and yet neglect to take up a collection, by our Canons you forfeit your prospect of receiving any benefit from the C. W. and O. Fund. The Canon on the C.S.F. even goes further, and empowers the diocesan treasurer to stop the amount out of grants made to any mission or in self-supporting parishes, for the wardens to deduct any arrears from the clergyman's stipend.

Church Building.—May I here repeat what I said in my Charge two years ago on this matter: "In a young and growing diocese, where new missions have often to be begun by students, who have had little or no training in Church matters, it is necessary that some rule should be laid down and strictly adhered to. The Church has a rule as follows: "No church should or can properly be built until plans have been submitted to, and approved of, by the Bishop or his commissary." The Bishop as Ordinary should always be consulted, and his consent given for any interior alteration or the placing of anything in the church. If this is done, it will without doubt

be a means of avoiding any dispute in time to come.

Church Services.—This is a matter upon which there may be, and, indeed, are, great diversities of opinion. What is suited for one place may be utterly unsuited for another. What I feel we should aim at is to enable all our congregations to join in our beautiful service of Common Prayer and praise. Teach your congregations to take their part in the service, not to leave it either to the parson or choir. We value our choirs, and are most grateful to them as leaders, but I am fully persuaded that no part of the service should be so rendered that the ordinary member, who can repeat the prayers, or sing the chants and hymns, is unable to take his or her part. Let chants, hymns, and even anthems, be such that after once or twice using, any member of the congregation, with ordinary knowledge of music, may reverently and devoutly take some part in it. I say nothing of special occasions; I speak only for the regular Sunday and week-day services. May I also say a word to the clergy on the matter of rendering the service and the reading of God's Word. As far as possible use the natural voice. Our people do not want a sanctimonious, unnatural, or theatrical voice used in Divine service, and I am quite sure that to at least a large proportion of the people it tends to lead them to despise both the man and the service. If you want any keynote at all, "B natural" is the very best you can possibly have.

Diocesan Funds.—When the diocese was formed seven years ago, there was very little besides the diocese itself. Even the endowment for the Bishopric was very much below the necessary sum. This has now been completed. All our other funds are in very good shape, and so far we have always been able to pay our way. May I draw your attention to the Parsonage Fund. From this we are ready at any time to make grants of \$150 for any new parsonage. I am very anxious that in any settled mission an earnest effort should be made to build a parsonage. We can not hope to get men to take up the work in any of our missions on \$50 or \$700 a year and have to pay rent out of that small sum. It is really less than many a labouring man gets about town. I may say, and I would say it strongly, your clergy are, as a whole, worse paid than any set of men in Canada. I am truly thankful that our funds are in good shape, but might remind you that this is owing almost entirely to the kindness of friends in England and to the different English societies which have so generously helped on the work in the past. I know that some people think and say that Canada ought not to be begging to the Mother Country; she should support her own work. Nobody would be more truly grateful than I if this could be done, but, speaking for the Diocese of Keewatin, I would say that but for this help from the Home Land we might as well go out of business. For Canada does not supply us with one-third of the money which we yearly need to carry on the work of the diocese, over and above what we raise ourselves. We owe a debt we can never repay to the Church Missionary Society, the Colonial and Continental Church Society, the S.P.G., the S.P.C.K., the Missionary Leaves Association, and to our own association, the Moosonee and Keewatin Mailbag. The Church Missionary Society is withdrawing its aid, and we are now receiving some \$2,000 a year less from that Society than we did in 1908. During the next seven years we shall lose still more, so that in 1916 the grants cease, and unless we have something to fall back upon the whole of our missions in the North must be closed. It is this that makes me so very anxious that our Sustentation Fund should be kept up and if possible increased. We are working, not only for to-day, but for the future, which will come, whether we are prepared for it or not. I may not be here to administer the diocese, but I do not want my successor to say that he is hampered in his work by the neglect of those who have gone before. And now, brethren, I must close with the earnest wish and prayer that we may be humbled in the dust, and that Christ, and only Christ, may be exalted; and to Father, Son and Holy Ghost be ascribed all honour, glory and majesty, for ever and ever. Amen.

The Recessional Hymn was "The Day Thou Gavest."

Monday, May 10th.—Synod assembled in the Pro-Cathedral at 9.30 for Morning Prayers, which were read by the Venerable Archdeacon Cooper, and the Lesson by the Rev. M. Sanderson. After which adjournment was made to the schoolroom, when the Bishop of the diocese appointed Committee on Credentials and Committee on Bishop's Charge. At 10.30 a devotional meeting was held in the chapel, when two addresses were delivered by the Rev. Canon O'Meara, D.D., of Wycliffe College. Dr. O'Meara spoke on the "Vision of Isaiah," and

emphasized the need of a consecrated life for those who are engaged in the work of the ministry and the unconditional surrender for service required by Christ. His second address was taken from St. John 7: 38, 39. Both of these addresses were listened to with the greatest attention and one and all felt that those present had received an immense uplift in spiritual matters. At the conclusion of the second address, prayer was offered for all the workers in the diocese, each one being mentioned by name. At one p.m. adjournment was made to the Y.M.C.A. café, where luncheon was served, the Synod being the guests of the Bishop. At 2.30 the Synod assembled for business. The Bishop opened the proceedings with Prayer, and in a few words welcomed the delegates to the Synod. He expressed his intense disappointment that there were no delegates from the northern part of the diocese, owing to the fact that navigation was not yet open, and he had called the Synod together earlier owing to his having to leave early in June to visit those Missions lying to the north. However, he trusted that though small in numbers, each one would realize the importance of the gathering, and take their share of responsibility, for it was only when we realized that we were not units in the great work of the Church, but bound together to propagate the Gospel of Christ as revealed through His Word. The Rev. A. A. Adams was re-appointed Secretary and Mr. T. Miller McCormick, Lay Secretary. The roll was called, after which the Committee on Credentials, through Archdeacon Cooper, presented their report. The Rules of Order were, on motion, suspended, to allow the Committee on Bishop's Charge to bring in their report at the first session of the Synod on Tuesday morning. The Reports of the Treasurer of the Diocese, Secretary of the Executive Committee, and General Missionary were presented, and on motion, received and adopted. The Bishop of the diocese paid a high tribute to the General Missionary for his devoted and arduous work. By his visits to and constant supervision of the various Missions under his care, he had been the means in God's hands, of building up the Church, and had given time and attention to the work in the diocese which neither Bishop or Archdeacon was able to do, and without such help it would have been almost impossible for the work to have been carried on successfully. The Synod then proceeded to elect the delegates to the Provincial Synod, the result being as follows: Ven. Archdeacon Cooper, Rev. C. W. McKim, Rev. A. A. Adams, Capt. H. A. C. Machin, M.P.P., Mr. C. W. Belyea, Mr. H. C. Carpenter. The election of members for the Executive Committee was then proceeded with and the following were elected: Ven. Archdeacon Cooper, Rev. C. W. McKim, Rev. A. A. Adams (Secretary), Rev. H. V. Maltby and Rev. E. Diamond; Messrs. Capt. H. A. C. Machin, M.P.P., B. M. Clarke, J. Bullock, C. W. Belyea. On motion, the Bishop of the diocese was requested to prepare a form of service for Rogation and Thanksgiving Days. The Synod adjourned to meet Tuesday, 9.30 a.m.—A celebration of Holy Communion was held in the Pro-Cathedral at 9.30; about 20 members being present. The celebrant was the Rev. C. W. McKim, assisted by the Rev. J. Lofthouse, of Rainy River. At the conclusion the Synod assembled in the schoolroom. The Bishop of the diocese read the opening Prayers, after which the Secretary called the roll, and read the minutes of the previous session, which, on motion, were adopted. Mr. B. M. Clarke, and Mr. Joseph Johnston were re-appointed auditors. Votes of thanks were moved to the various societies to whom the diocese were indebted for financial and other help. The Rev. C. W. McKim, presented the report of the Committee on Bishop's Charge which was discussed clause by clause, and, on motion, adopted. Synod adjourned for luncheon. 2.30 p.m.—Synod re-assembled at call of Bishop and Prayers were read. The Secretary called the roll, and read the minutes of previous session. A notice of motion was given by Mr. B. M. Clarke, to make an addition to the Canons of the diocese, at the next Synod. The following from the Canon Law of the Church in England: "That the ordering of the services, including the musical part thereof, and the use of the organ, shall be under the control of the rector or incumbent; also the fixing of the hour of service (in parishes not receiving aid from the Mission Fund), the ringing of the bell to summon the congregation to the same, and such like matters." The Rev. C. W. McKim gave notice of motion for consideration at next Synod to make an addition to clause 20 on page 24, of the Canons: "That the financial year of each parish or mission shall close on the 31st day of March in each year, and in every parish or Mission there shall be a meeting of the parishioners as soon after Easter, and after the 31st day of March, as possible, to appoint and elect churchwardens, and vestrymen, to receive and pass the year's accounts, and to appoint two auditors." A

very hearty vote of thanks was tendered to the Rev. Canon O'Meara for his kindness in coming to the Synod and for the great spiritual help which we have received as a result of his words and presence. Votes of thanks were also tendered to the W.A. of the Church in Canada for the help the diocese had received during the past year; the Bishop of the diocese for his kindly entertainment in the matter of luncheon for the Synod; to the Rev. J. W. B. Page, of Woodbridge, England, late rector of Kenora, for his kindness in representing the diocese at the Pan-Anglican Congress in June last. The business of the Synod being concluded, the chairman thanked the members for their presence and support, and trusted that all would return to their work greatly strengthened to do their utmost to build up the Church in the various parishes and Missions. The Rev. Canon O'Meara offered prayer, in which he asked that God's special blessing might be with the Bishop of the diocese as he sets out on his long and trying trip to visit his Northern Missions, and that he might be permitted to return in health and strength to his beloved work. The Doxology was then sung and the Bishop dismissed the Synod with the Benediction.

A missionary meeting was held on Tuesday evening in St. Alban's schoolroom, the Bishop presiding. Very interesting addresses were delivered by the Rev. M. Sanderson, of Lac Seul Indian Mission, and the Rev. Chas. H. Fryer, of Long Sault Indian Reserve. Both men urged upon their hearers a more active interest in their work, and to do all in their power to uplift and Christianize the Indian wherever they came across him. A collection was taken up in aid of Home Missions. After singing a hymn the Chairman pronounced the Benediction.

Fort Frances.—The Bishop of the diocese has appointed the Rev. H. V. Maltby rector of St. John's Church, to be Rural Dean of the district of Rainy River. This embraces five churches.

RUPERT'S LAND.

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

Programme.—Church of England Sunday School Association, Diocese of Rupert's Land, Third Annual Convention, Winnipeg—Man., June 15th and 16th, 1909.

Tuesday, June 15th.—Annual Conference, Christ Church Schoolhouse; 2.30 p.m., devotions; "What a Layman Can Do for His Sunday School," Dr. H. M. Speechly, Pilot Mound; discussion, 3.30 p.m., address, the Bishop of Duluth; "The Sunday School as a Missionary Agency," the Rev. S. G. Chambers, B.A., B.D., Winnipeg. 4.15 p.m., "The Home Department: What It Is—How to Start It—How to Make It a Success," Miss Holmes, Viriden; discussion. 5.15 p.m., "Question Box," conducted by the Field Secretary; closing devotions.

Wednesday, June 16th.—Annual meeting Holy Trinity Schoolhouse; 8 p.m., devotions; Chairman's remarks, His Grace the Archbishop; Minutes, Report of Field Secretary; Treasurer's Report; Reports of Secretaries of the respective Ruri-decanal Sunday School Associations; business, election of officers; closing devotions, vocal selections will be given at both sessions. A fine exhibit of Sunday School supplies will be shown. There will be an opportunity to receive the Holy Communion on Wednesday morning in Holy Trinity Church. The clergy and Sunday School superintendents are urged to make the conference and annual meeting widely known. It is hoped that every parish will be represented. More distant parishes are asked to send at least one delegate. Applications for hospitality should be sent to the Rev. C. N. F. Jeffery, Secretary of Synod, McIntyre Block, Winnipeg, not later than June 6th. Standard certificates should be obtained from railway agent at starting point June 12th to 15th, showing that full one way fare has been paid. Return trip free if one hundred certificates are presented, otherwise one-third return fare will be charged. Standard certificates will be honoured up to June 23rd.

Winnipeg.—On Sunday, May 23rd, His Grace the Archbishop held a Confirmation at Elkhorn (the Rev. W. Stocher) and in the afternoon went to Kirkella. In the evening a Confirmation was held at Viriden (the Rev. W. Robertson). A goodly number of candidates in each case received the Apostolic rite.

Holy Trinity.—The Rev. A. E. Burch, who has been appointed curate of this church, vice the Rev. D. T. Parker, resigned, will enter upon his new duties early in this month.

THE
DOMINION BANK ESTABLISHED 1871

C. A. BOGERT, H. J. BETHUNE,
GEN. MGR. SUPT. OF BRANCHES.

16 Branches in Toronto

THE DOMINION BANK

HAS ALWAYS GIVEN
SPECIAL ATTENTION TO

SAVINGS ACCOUNTS

THE
HOME BANK
OF CANADA

SIX OFFICES IN TORONTO
QUARTERLY DIVIDEND

Notice is hereby given that a Dividend at the rate of Six Per Cent. per annum upon the paid up Capital Stock of this Bank has been declared for the three months ending the 31st of May, 1909, and the same will be payable at its Head Office and Branches on and after Tuesday, the 1st day of June next. The Transfer Books will be closed from the 17th to the 31st of May, both days inclusive.

By order of the Board,
JAMES MASON,
General Manager.

Toronto, April 21st, 1909.

The Pioneer Trusts Corporation of Canada

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

ADMINISTRATOR
EXECUTOR
GUARDIAN
TRUSTEE

ASSIGNEE
RECEIVER
LIQUIDATOR or
GENERAL AGENT

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

The Toronto General Trusts Corporation

Ottawa Toronto Winnipeg

MEMORIALS AND DOMESTIC ART GLASS

DOMINION STAINED GLASS Co. For C. Co. 1881
34 RICHMOND ST. E. TORONTO.
— Mackey & Deah Frong.

Church Chime Bells

Memorial Bells a Specialty.
Edwards Bell Foundry Co., Baltimore, Md., U.S.A.

MENEELY BELL COMPANY

54-56 25 RIVER ST. 177 BROADWAY, NEW YORK.

Manufacture Superior CHURCH, GRAVE SCHOOL & OTHER BELLS.

British and Foreign

Dr. William Marlborough Carter was enthroned as Archbishop of Cape-town on Sunday, May 2nd.

A new altar of pure white marble has been given to Christ Church, Trenton, N.J., by the Bishop of New Jersey.

At the recent Easter vestry meeting at St. Stephen's, Newcastle-on-Tyne, Mr. W. D. Cruddas was appointed the vicar's warden for the 42nd time.

At the Indianapolis Diocesan Convention, the report of the special committee in favour of building a cathedral was unanimously adopted.

The Bishop of Southwark intends (D.V.) to pay a visit to India next cold weather, and he proposes to leave England, accompanied by his wife and daughter next November.

The Bishop of Stepney preached the annual sermon at the British and Foreign Bible Society's 105th anniversary service which was held on May 4th, in St. Paul's Cathedral.

The Bishop of Rangoon preached the sermon at the annual service of the S.P.G., which was held in St. Paul's Cathedral. The Archbishop was present at the service and celebrated.

An old English oak pulpit with brass rail, has been placed in St. Luke's, Atlanta. It is the gift, together with the sounding board, of the members of St. Elizabeth's Guild of the parish.

The 200th anniversary of the opening of the "New York Protestant Episcopal Public School," which is more generally known as "Trinity School," was celebrated in various ways during the past week.

A carved oak organ screen has been placed in St. John's, Coventry. It is of elaborate decorated gothic design, completed by an oriel containing the organist's seat, and two turrets, the whole being crowned by the figure of an angel.

A handsome brass altar cross and two large brass vases, have been presented to St. Ambrose Church, Chicago Heights, by Mrs. W. J. Thomas, in memory of her husband. They are of excellent design and workmanship.

The walls of the new Cathedral at Denver, Col., are completed to the clerestory roof, and the work is progressing rapidly. The Dean expects to have the Cathedral with temporary chancel ready for the services on Christmas Day.

Cowan's
"Perfection"
Cocoa

is made from the finest carefully selected cocoa beans, roasted by a special process to perfect the rich chocolate flavor. Cowan's is most delicious and most economical.

The Cowan Co. Limited, Toronto. 90

A Woman's Sympathy

Are you discouraged? Is your doctor's bill a heavy financial load? Is your pain a heavy physical burden? I know what these mean to delicate women—I have been discouraged, too; but learned how to cure myself. I want to relieve your burdens. Why not end the pain and stop the doctor's bill? I can do this for you and will if you will assist me.

All you need do is to write for a free box of the remedy which has been placed in my hands to be given away. Perhaps this one box will cure you—it has done so for others. If so, I shall be happy and you will be cured for 2c (the cost of a postage stamp). Your letters held confidentially. Write to-day for my free treatment. MRS. F. E. CURRAH, Windsor, Ont.

The Bishop of Tiuro has decided to place a bust of John Wesley (copied from that at the old meeting-house at Altarnum), in the chapel at Lis Escop, his official residence. Lis Escop was formerly the old vicarage of Kenwyn, where John Wesley stayed for a time.

We overlook too much the common daily blessings that religion brings. Not least amongst these is the faculty of finding joy in little things, recognizing their Divine bestowal, finding still higher blessedness in living out our gratitude to God.—Phillips Brooks.

At the ripe age of 93 years a remarkable personality has been removed from Devon in the person of the late Mrs. Hext, of Newton Abbot. To her was due in no small degree the inception of the work in connection with the Threefold Cord Society in the Three Towns. She used to go out into the streets to rescue some of her fallen sisters. She leaves behind her a large circle of friends who mourn her loss.

The Easter Vestry at the Parish Church, Barking, lasted exactly four minutes, and the vicar declared that it was "a record." In this connection it may be mentioned that the Church Council of Barking propose to raise £6,000 to complete St. Paul's Church, to erect a Parish Hall, and to repair the organ and rehang the bells of the old Parish Church. In his appeal the vicar mentions the connection of the church with old Barking Abbey and with Captain Cook.

The offering at St. Mark's Church, Seattle, on Easter Day, amounted to \$6,039, of which a small part is to be used for the Building Fund, and the remainder for current needs. Seven hundred communicants made their communions on that day. A solid silver alms basin and chalice were received as gifts. They were memorials to General G. S. Meem and his son, G. S. Meem, Jr. They were given by the bereaved wife and mother of the deceased.

A recent Saturday was the twelfth-hundredth anniversary of the dedication of the first church of the ancient abbey of Evesham. There was a choral celebration of the Holy Communion in All Saints' Church at 6.45 on the Saturday morning, and in the afternoon a festival service was largely attended. The choirs of the twelve churches of the Deanery of the Vale had been invited to take part in the service, and there was a large assembly of choristers. The preacher was the Bishop of Worcester, who gave an address on the history of the church in early times when the Abbey of Evesham was founded, and the first Evesham church dedicated. After the service the Church House, an old timber building adjoining, was opened by the Vicar (the Rev. J. M. Walker).

In accordance with ancient custom the annual Spital service was held at Christ Church, Newgate Street, London, recently, and was attended by the Lord Mayor, the City Aldermen, Sheriffs, and the Governors of the five Royal hospitals—St. Bartholomew's, Bethlehem, Christ's, St. Thomas's, and Bridewell. There was a large congregation. The service, which was conducted by the Vicar of Christ Church, the Rev. E. H. Pearce, began with the processional hymn, "Praise, my soul, the King of Heaven." The Lesson, was from Ephesians 4. After the recitation of the Apostles' Creed and the Collects for the day, the Easter hymn "Alleluia! Sing to Jesus," was sung. The Spital sermon, which was prefaced by the Bidding Prayer, was preached

WEEKLY OFFERING ENVELOPES. For Congregational Revenue and Missions (Recommended by the Laymen's Missionary Movement). Printed, numbered and dated for each Sunday in the year, and put in a neat white holder. We can supply any color of envelopes. Also **The Duplex or Twin Envelope** (for Congregational Revenue and Missions)

SUNDAY SCHOOL RECORD CARDS. A neat card recording the attendance of Scholars and Teachers. The most simple and inexpensive system. Does away with all books. Write to-day for samples

The JACKSON PRESS. Printers, Bookbinders, Engravers, Embossers. Kingston, Ont.

Banking Service

The Bank of Toronto, with its ample and widely-extended banking facilities, its experience of more than 50 years of banking in Canada, and its well-known financial strength, is able to give its many customers an unexcelled banking service.

Your Account at this Bank, whether large or small, will receive careful attention.

Interest paid on Savings Deposits.

CAPITAL - \$4,000,000
REST - 4,500,000

BANK OF TORONTO
INCORPORATED 1855

by the Bishop of Peterborough from the text, Psalm 127:1, "Except the Lord build the house, they labour in vain that build it."

A carefully compiled and beautifully illuminated list of rectors and vicars of the Church of St. Mary the Virgin, Oxford, has been affixed to the wall near the font. It contains a remarkable list of names, ranging over a period of 700 years, including many names which figure prominently in the events of that time. The earliest authenticated rector is John de Bridport, 1204, when the church was an Oriel foundation. The first rector appointed by the Crown was Adam de

THE NORTHERN LIFE ASSURANCE CO. OF CANADA



Head Office LONDON, Ont.

It has made steady and sure progress during the last twelve years.

It has now \$6,500,000 of Insurance in force.

It has now \$1,250,000 of Assets.

It has now over \$725,000 of Government Reserve.

It has now over \$500,000 security for Policy holders.

It has a line of specially prepared policies that are very attractive.

Write for Particulars.

JOHN MILNE, W. M. GOVENLOCK,
Man. Director. Secretary.

Brome, founder of Oriel College, who prevailed on the King to transfer the patronage to Oriel, from which period the Provost and scholars of that College figure as rectors of the church. Many notable names in more recent days are those of Copleston, Hawkins, Newman, Marriott, and Burgon, nor must we forget the name of the present Archbishop of York.

Impressive services were held in Canterbury Cathedral on the 21st ult., in commemoration of the 300th anniversary of the death of St. Anselm, who was consecrated 34th Archbishop of Canterbury, in the year 1093. After the great fire of 1174, his remains were transferred from the north side of the Cathedral, where he had been buried, to the south-eastern chapel of SS. Peter and Paul. Henceforth this chapel was known as St. Anselm's, and it was in this chapel that the Holy Communion was celebrated at 8 a.m. on Wednesday in last week by the present occupier of St. Augustine's See. The Primate was accompanied by Canon Mason (Vice-Dean), the Bishop of Dover, the Archdeacon of Maidstone, Canon Moore, and Minor Canon Ryley (sacrist). The Cathedral choir attended, and the members were accompanied with seats in the adjacent aisle, owing to the limited space in the chapel. At Matins, for which special music was arranged, a fine sermon was preached by the Archbishop from the text, Hebrews 13:7. At Evensong a lecture was given in the nave on the life of St. Anselm by the Rev. Canon Mason, the Vice-Dean.

Prof. Flinders Petrie, in giving an account of the work of the British School of Archaeology recently at a meeting held in London, said the great result of this year at Memphis had been the discovery of the palace of King Apries, the Pharaoh Hophra of the Bible, who was a contemporary of Jeremiah, B.C. 629-588. Hitherto no palace has been known in Egypt beyond the tower of Medinet Habu and some remains of a rather earlier date. Following are the details of the palace:—Length, 400 feet, very impressive; breadth, 200 feet; middle court, 100 feet square; painted columns, 40 feet high; seven stone-lined walls, 15 feet thick. The approach to the palace led up through a large mass of buildings to a platform at a height of about sixty feet above the plain. In the ruins a scale armor, hitherto rarely found in Egypt, was discovered. Good bronze figures of gods were also found. What Prof. Petrie described as the one supreme piece was a fitting of a palanquin of solid silver, a pound in weight, decorated with a bust of Hathor with a gold face of the finest workmanship of the time of Apries the Great. A gateway and immense walls descending deep into the mound indicated that there lay ruins of successive palaces built one over the other. Prof. Petrie predicted that in six or eight years the excavators might dig down to the earliest records of the Egyptian Kingdom.

On a recent Sunday a new reredos, which has been placed in the ancient parish church of Brading, Isle of Wight, was dedicated by the Bishop of Southampton. It stands probably on the spot where St. Wilfrid raised the standard of the Cross in 686 A.D. The reredos has been presented by Lord Rollo in memory of his wife who died three years ago, and is buried in Brading Churchyard. The setting is of Bere stone, and the panels of opus sectile, the central subject being the Revelation of the Risen Lord to the two disciples at Emmaus with the words:—"He took bread and blessed it; and their eyes were opened." At the same time an altar cross, Office Book and credence table, presented by the Misses Beaumont and other ladies, was also dedicated. The

Bishop was the celebrant and preached upon the words:—"I am with you always."

Children's Department

PING-TI'S DISCOVERIES.

By Ruth Winant.

Grandfather Fang had died, and that left thirteen-year-old Ping-ti and his grandmother, who was over eighty, alone in the wee wooden house on the hillside of Nan-yang. Alone, that is, save for the occasional visits of Uncle Han-chu. This was two years ago, when outside their home, by grandfather's grave, faithful grandma Fang daily burned paper money, so that her husband might not be in want in the spirit world to which she supposed he had gone. And to his grave she hobbled twice a day on her three and a half-inch feet to leave him a bowl of food lest he be hungry; while before a piece of wood, called an ancestor tablet, her oldest son, Han-chu, bowed reverently upon each visit, to worship his father's spirit.

Ping-ti was a live boy, and he doubted the common sense of these doings. In the dead of a memorable night he crept into the yard where the grave, lay, to see if grandfather Fang's spirit rose from the ground to eat the rice and fruit placed there, or with trembling fingers to grasp the paper money. How creepy he felt out alone under the stars! He never forgot it. Ten minutes, 20 minutes—still he watched, straining his eyes in the darkness. An hour passed, and in the dead silence a frightened rat scurrying across the ground alone broke the stillness, and made Ping-ti's heart beat like a trip-hammer. But no angry spirit came to condemn the midnight watcher, or to take the food prepared.

Ping-ti slipped back into the house, convinced that he was a discoverer,

and that his discovery that spirits didn't need things of this world, was one that would shake the empire were it known.

A few days after this the tenants at the end of the winding street moved out, and in the rubbish left Ping-ti found an ancestral tablet.

"I wonder," he thought, "if one of a man's three spirits really lives in that piece of wood, after his death?"

Often before he had wondered when he saw Uncle Han-chu bow before the tablet of his grandfather. Now, as he questioned, he grew more bold, and finally decided to light the tablet and see what would happen. Gingerly he started the flame, but the wood was wet, and it sputtered and groaned like a living thing, until in terror the boy dropped it and fled, as if for his life. Then, ashamed of his folly, he came back, a few moments later, to find the reverend tablet a mound of smouldering ashes. Spellbound, he watched them, then with a twig poked the dying embers, but no angry spirit jumped forth to denounce his desecration.

So Ping-ti recorded discovery number two; that ancestors do not live in tables of wood; a discovery that would touch almost every Chinese home.

This was the beginning. The end came when a missionary, a woman almost as old as grandmother Fang, came to tell them what did happen to those who die; and she told of the place Jesus has gone to prepare, a happy home with every need supplied. And both grandmother Fang and Ping-ti believed it, nodding approvingly as the messenger of Jesus told the glad news; and they accepted Jesus Christ that day.

Then no more need sham money be burned at the grave of the grandfather. No more need the tired, tiny feet of grandmother Fang climb the steep steps leading away from the house to the grave. And no more did the ancestors tablet reign supreme in the home. But on the shelf where the tablet had stood Ping-ti, one Sunday, placed seven chop-sticks. Each day he removed one, until there was only one stick left. By this these two new disciples knew what day was the Lord's day, for the stores and theatres do not close at Nan-yang on Sunday. Thus Ping-ti made another discovery; that never again was the Sabbath forgotten in that home.

Just one more discovery. It was in the early morning, and Ping-ti, Bible in hand, was spelling out the words and looking for a verse to learn, when he found this:

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace."

"Why, that is what Ping-ti means, the 'Prince of Peace,'" the boy shouted.

And with a wild whoop of delight,

Don't Grow Old
Keep Good DIGESTION
and an Active Liver with
Abbey's
Effervescent Salt
SOLD EVERYWHERE. 33

he bounded into his grandmother's room, exclaiming:

"I've made a discovery: Jesus and me have the very same name!"

And grandmother Fang's joy was so great that she never even stopped to correct his grammar.—Sunday School Times.

How is a Cold to be Cured?

When it has reached the chest, is developing into bronchitis, and threatens to become pneumonia.

There's no time for delay or experimenting—It's time to use Dr. Chase's Syrup of Linseed and Turpentine.

It seems too bad that there is not more pain and suffering associated with a cold, for then there would be less tendency to neglect treatment.

So gradually and stealthily does a cold pass from its simpler form of a cold in the head into inflammation of the bronchial tubes and then on to the lungs that many do not realize their condition until pneumonia is upon them.

Ordinarily, of course, the cold is thrown off, but with the system run down and weakened there is every reason to expect that a cold will end seriously.

Why should not every cold be taken seriously and Dr. Chase's Syrup of Linseed and Turpentine used before a severe illness is upon you?

There are many reasons why you should use Dr. Chase's Syrup of Linseed and Turpentine. It is more thorough and far-reaching in its effects on the system than any mere cough medicine can possibly be. It keeps the cough loose and open, it aids expectoration and allays the inflammation.

It does more than this. It cures the cold as well as the cough. It is direct, positive, and almost specific in action.

Mrs. Geo. Good, Tichborne, Addington county, Ont., writes: "It is with pleasure that I certify to the wonderful success of Dr. Chase's Syrup of Linseed and Turpentine as a cure for colds. It is the best and surest treatment for coughs and colds that we have ever been able to find." Twenty-five cents a bottle, at all dealers, or Edmanson, Bates & Co., Toronto.

MADE IN CANADA
Use Only the Best
GILLETT'S
LYE
Is the Standard Article
READY FOR USE
IN ANY QUANTITY
For making soap, softening water, removing old paint, disinfecting sinks, closets, drains and for many other purposes. A can equals 20 lbs. SAL SODA.
Sold Everywhere
E. W. GILLET CO., LTD.
Toronto, Ont.

When writing to or purchasing from Advertisers, mention "The Canadian Churchman."

rice
onto,
videly-
ies, its
an 50
anada,
nancial
ve its
ccelled
this
small,
tion.
avings
300
000
NTO
1855
ugh from
cept the
labour in
eautifully
nd vicars
e Virgin,
the wall
a remark-
g over a
ng many
rently in
e earliest
de Brid-
a was an
rector ap-
Adam de
ANCE Co.
N, Ont.
ure pro-
twelve
off Insur-
f Assets.
000 of
security
repared
tractive.
s.
ENLOCK,
ary.
Missions
ed for each
opes. Also
cholars and
or samples
ston, Ont.

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

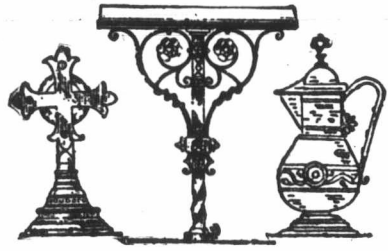
HIGHER EDUCATION FOR GIRLS
The Bishop Strachan School
Forty-Third Year
PRESIDENT the Lord Bishop of Toronto.
Wykeham Hall, College Street, Toronto.
FULL MATRICULATION COURSE ALSO ELEMENTARY WORK
For Calendar apply to MISS ACRES Principal.

WYCLIFFE COLLEGE, TORONTO.
Federated with the University of Toronto.
An Evangelical Training College for Candidates preparing for the Ministry of the Church of England in Canada or for the Foreign Mission Field.
In applying for admission or for information regarding courses of study, please address the Registrar, Mr. H. Mortimer, Room 224 Confederation Life Bldg., Toronto.
Telephone, Main 5064.

WESTBOURNE RESIDENTIAL AND DAY SCHOOL FOR GIRLS
340 Bloor Street. W., Toronto, Ont.
Reopens September 13th 1909
Affiliated with the Toronto Conservatory of Music. F. McGillivray Knowles, R.C.A., Art Director. For announcement and information, address the principal, MISS M. CURELLETT, B.A.

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

Memorial Windows
Scripture subjects skilfully treated in richest English Antique Glass
"Quality" has first place with us.
Robert McCausland, Ltd.
86 Wellington St., West, TORONTO.


EAGLE AND RAIL LECTERNS
Altar Rails, Crosses, Vases, Desks, etc., Candelsticks, Vesper Lights, Memorial Brasses, Chandeliers, and Gas Fixtures, Communion Services, made or refinished. Electrical Contractors
CHADWICK BROS.
Show Room 193 East King St. Hamilton
Factory, Oak Avenue, near Barton St.
Send for Catalogue

IRON and WIRE FENCES
For All Purposes
ENTERPRISE FOUNDRY and FENCE CO.
Write for Catalog 478 S. Senate Ave., Indianapolis, Ind

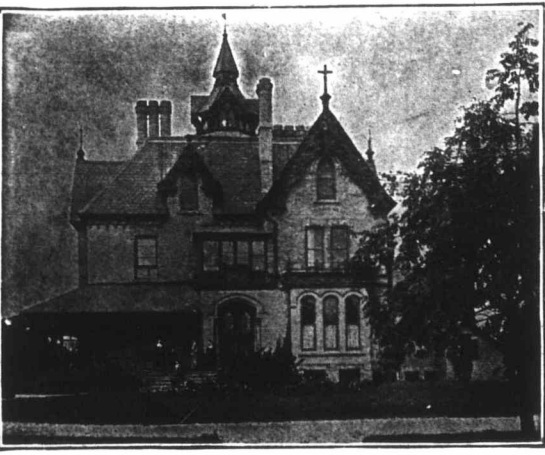
Glen Mawr
651 Spadina Avenue, Toronto
A Residential and Day School for Girls

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

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

TRINITY COLLEGE SCHOOL
PORT HOPE, Ont.
RESIDENTIAL CHURCH SCHOOL FOR BOYS
Next term will open Tuesday, April 13th.
For Calendar and all particulars apply to
Rev. OSWALD RIGBY, M.A., LL.D., HEADMASTER.


MILK THAT'S PURE-SURE



Bishop Bethune College, OSHAWA, Ontario
Preparation for the University.
Young Children also Received.
For terms and particulars apply to the SISTER IN CHARGE, or to The Sisters of St. John the Divine Major Street, Toronto


CARPETS
Genuine Wilton, Imported Direct
ALTARS, PULPITS, FONTS, LECTERNS, INTERIOR FITTINGS AND PANELLING
THE VALLEY CITY SEATING CO., LTD., DUNDAS, ONT.

ST. AGNES' SCHOOL
BELLEVILLE, ONTARIO
PATRON—The Lord Bishop of Ontario.
Thorough Courses in English, Languages, Music, Art and Physical Culture.
Pupils prepared for the Universities, Conservatory of Music Examinations held at the School. Beautiful and extensive grounds, large and handsome building thoroughly equipped with every modern convenience and improvement, including gymnasium and swimming tank.
For Prospectus and fuller information apply to
MISS F. E. CARROLL
Lady Principal

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

HILL CROFT BOBCAYGEON, ONT.
A Residential School in the Country for young boys.
Apply to W. T. COMBER, B.A., (OXON ET TOR)

MONUMENTS
It will pay you to see our stock before purchasing elsewhere. We have the largest and best stock in the city to select from.
McINTOSH-GRANITE CO'Y, Ltd.
11 Yonge Street, Toronto
Teleph. 1310 N. 1247.

JONES & WILLIS
Church Furniture Manufacturers
Metal, Wood, Stone and Textile Fabrics.
STAINED GLASS ARTISTS.
48 Great Russell Street, LONDON, ENG.
Opposite British Museum.
Also at Birmingham and Liverpool.

Schools of The Sisters of The Church
36 Walmer Road, Toronto.
330 Kent Street, Ottawa.
VISITORS: His Grace the Archbishop of Toronto and The Lord Bishop of Ottawa.
The School in Toronto has been moved to new and better premises at the Corner of Walmer Road and Lowther Avenue. School will re-open Thursday, January 7th, 1909
Apply SISTER IN CHARGE.

St. Alban's Cathedral School
For Boarders and Day Boys, Boys prepared for honor matriculation in the Universities and the Royal Military College. Special attention given to boys entering commercial life.
RE-OPENING SEPT. 11 For Prospectus apply to
M. E. MATTHEWS, Prin., TORONTO.

Havergal Ladies' College TORONTO

Separate Senior and Junior Residential and Day Schools with Preparatory Department
Preparation for Honor Matriculation, Havergal Diploma, Examinations in Music and Art, Resident French and German Mistresses, Physical Culture under two resident graduates of the Boston Normal School. Domestic Science School, with six departments. Large Grounds, Rink, Swimming Bath.
For illustrated calendar please apply to the Bursar.
MISS KNOX, Principal

CHURCH AND MEMORIAL WINDOWS
STAINED GLASS
Designs and estimates submitted.
LUXFER PRISM COMPANY LIMITED
100 King St. West - Toronto

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

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