

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

ESTABLISHED 1871.

VOL. 35.

TORONTO, CANADA, THURSDAY, APRIL 23, 1908.

No. 17.

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Application for entry must be made in person by the applicant at a Dominion Lands Agency or Sub-agency for the district in which the land is situated. Entry by proxy may however be made at any Agency on certain conditions by the father, mother, son, daughter, brother or sister of an intending homesteader.

The homesteader is required to perform the homestead duties under one of the following plans:

(1) At least six months' residence upon and cultivation of the land in each year for three years.

(2) A homesteader may, if he so desires, perform the required residence duties by living on farming land owned solely by him, not less than eighty (80) acres in extent, in the vicinity of his homestead. Joint ownership in land will not meet this requirement.

(3) If the father (or mother, if the father is deceased) of a homesteader has permanent residence on farming land owned solely by him, not less than eighty (80) acres in extent, in the vicinity of the homestead, or upon a homestead entered for by him in the vicinity, such homesteader may perform his own residence duties by living with the father (or mother).

(4) The term "vicinity" in the two preceding paragraphs is defined as meaning not more than nine miles in a direct line, exclusive of the width of road allowances crossed in the measurement.

(5) A homesteader intending to perform his residence duties in accordance with the above while living with parents or on farming land owned by himself must notify the Agent for the district of such intention.

Six months' notice in writing must be given to the Commissioner of Dominion Lands at Ottawa of intention to apply for patent.

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The Bishop of St. Asaph dedicated a screen recently, which has been added to the chancel aisle in Whittington Church at the expense of Bishops and clergy in all parts of the world in memory of Bishop Walsham How, the first Bishop of Wakefield in grateful recognition of the help and example which his teaching and life afforded them in their pastoral work. The Archbishop of York has appointed the Rev. Canon Watson Canon, Residentiary of York, to the sub-deanery of York Minster.

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In connection with the new Bishop of St. Andrew's consecration it is interesting to note that he was vested, previous to his consecration, in public, and a very solemn effect it had upon the beholders to see their future Father-in-God being reverently clothed in the episcopal robes. The new Bishop wears both cope and mitre, as indeed do all the Bishops of the Scottish Church. He is an extempore speaker, and like his immediate predecessor in the See, Dr. Wilkinson, he is thoroughly evangelical in his teaching, preferring the practical to the theoretical in his preaching.

The C.M.S. Ladies' Union of the Diocese of Clogher, recently sent to Mrs. D'Arcy a small token of their love and esteem on her departure from the diocese. The presentation consisted of a stationery case and blotter handsomely mounted in silver, a silver ink bottle and pen tray. These were sent to Mrs. D'Arcy, with a letter from Mrs. Stack, the Vice-President, who most warmly and gracefully expressed the feelings and wishes of the members. The President and Branch Secretaries of the Mothers' Union also sent a little gift to Mrs. D'Arcy, in the shape of a silver clock, and a letter from the Countess of Belmore accompanied the presentation.

Six windows were recently placed in the sanctuary of St. Matthew's Cathedral, Dallas, as a memorial to the late Mr. A. H. Belo, a prominent and devoted worker in the cathedral parish. The memorial was presented by Mrs. Charles Peabody, of Cambridge, Mass., Mr. Belo's sister. The first window represents the call of St. Matthew, the second, the visit of the Magi; the third, fourth and fifth are explanatory of our Lord's sayings: (1) "In My Father's House are many mansions;" (2) "Suffer little children to come unto Me, and (3) "I will make you fishers of Men." The sixth window is a representation of "The Marriage in Cana of Galilee."

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ONTARIO

The new Bishop's coronation it is in which he was vested, a ration, in public effect it had seen their future everently clothed. The new robe and mitre, as those of the Scotch an extempore immediate presentation of Dr. Wilkinson, angelical in his he practical to preaching.

Union of the recently sent to token of their departure from presentation concave and blotter in silver, a silver tray. These Arca, with a letter the Vice-President and graces and wishes of the President and of the Mothers' gift to Mrs. of a silver clock, Countess of Bel presentation.

cently placed in Matthew's Cathedral to the late eminent and de-athedral parish. presented by Mrs. of Cambridge, ster. The first he call of St. the visit of the th and fifth are d's sayings: (1) ouse are many er little children nd (3) "I will len." The sixth antation of "The Galilee."

Canadian Churchman.

TORONTO, THURSDAY, APRIL 23, 1908.

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.

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Lessons for Sundays and Holy Days.

- April 26.—First Sunday after Easter
Morning—Num. 16 to 33; 1 Cor. 15, to 29.
Evening—Num. 16, 36; or 17, to 12; John 20, 24 to 30.
- May 3.—Second Sunday after Easter.
Morning—Num. 20, to 14; Luke 22, 31 to 54.
Evening—Num. 20, 14—21, 10; or 21, 10; Col. 4, 7.
- May 10.—Third Sunday after Easter.
Morning—Num. 22; John 11, 29.
Evening—Num 23 or 24; 2 Thess. 2.
- May 17.—Fourth Sunday after Easter.
Morning—Deut. 4, to 23; John 5, 24.
Evening.—Deut. 4, 23 to 41 or 5; 1 Tim. 6.

Appropriate hymns for First and Second Sunday after Easter, 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.

FIRST SUNDAY AFTER EASTER.

- Holy Communion: 130, 134, 136, 302.
- Processional: 127, 321, 323, 555.
- Offertory: 135, 138, 503, 504.
- Children's Hymns: 197, 329, 340, 561.
- General Hymns: 132, 498, 500, 502.

SECOND SUNDAY AFTER EASTER.

- Holy Communion: 137, 173, 315, 316.
- Processional: 34, 133, 504, 547.
- Offertory: 140, 173, 219, 520.
- Children's Hymns: 330, 334, 335, 337.
- General Hymns: 132, 469, 501, 553.

THE FIRST SUNDAY AFTER EASTER.

Holy Church bids us meditate this Low Sunday on the resurrection blessing, Peace. "The Disciples, therefore, were glad, when they saw the Lord. Jesus, therefore, said to them again, Peace be unto you." What are we to understand by "Peace?" "According to a conception distinctly peculiar to Christianity 'peace' means the tranquil state of a soul assured of its salvation through Christ, and so fearing nothing from God, and content with its earthly lot, of whatsoever sort that is." The Lord is the Author and Promoter of that tranquility which really indicates the favor of God and men. Samuel was a lad of peace for he "grew on, and was in favour both with the

Lord, and also with men" (I. Samuel 2:26). So with Jesus, who "advanced in wisdom and stature, and in favour with God and men" (St. Luke 2:52). How are we to obtain the inestimable blessing of Peace? The Collect suggests the answer: "Grant us so to put away the leaven of malice and wickedness." To be at peace in this present world we must first keep our vow of Renunciation. All the children of God are under three vows. Our peace depends upon the observance of them. Note particularly to-day the first vow. Sin separates us from God. What is to be our attitude to sin? Renunciation. This must be our constant attitude for as long as we are in the flesh evil will be with us. Continually the Christian hears Joshua's appeal, "Choose ye this day whom ye will serve!" We must renounce the Devil. With the mark of Christ upon our brows we are the sworn enemies of the Devil, who transforming himself into an Angel of light, is very clever, powerful, and dangerous. Therefore, our denial of him must be in the wisdom from on high, and through the power of God. Our peace is endangered when we enter into any compromise with Satan, his works, and his workers. Then we must renounce the pomps and vanity of the world because they interfere with the true purposes of life. Pomps and vanity are found in every phase of life. It is hard to say in what class the most frivolity is to be seen. But remember there is no peace in selfishness which is at the root of all worldliness. Therefore seek the true principles of life. These make for perfect peace. "The spirit, indeed, is willing, but the flesh is weak," saith the Lord. The truth of that statement becomes evident to us at an early age. Our sonship in the Kingdom involves a continual struggle with the lusts of the flesh. The Church sets before us three rules, Temperance, Soberness, and Chastity. The observance of these rules ensure peace of mind, body and estate. Do we not see that peace comes after the moral victory? And God giveth us the victory. The man of peace, of victory, is the man that believeth "That Jesus is the Son of God." If we would serve God in pureness of living and truth we must put away the leaven of malice and wickedness, i.e., observe the vow of renunciation. Consider the example of the Son of Man, "Get thee hence, Satan." "Then the devil leaveth Him; and behold, angels came and ministered unto Him." "O ye that love the Lord, see that ye hate the thing which is evil" (Psalm 97:10).

A Comprehensive Church.

A distinguishing mark of our Church is its comprehensive and Catholic spirit. Like the British Constitution it is so broad and tolerant and free, and its service is so devout and impressive that it gathers to its bosom a great variety of believers in Christian doctrine and practice. A Church that could be the spiritual mother of so pronounced an evangelical as the late Bishop Ryle, so broad a theologian as the late Dean Stanley, and so ardent a lover of ceremony and high ritual as the late Mr. Gladstone has much to commend it to those who esteem a devout life, a cultivated understanding, and reverent and impressive public worship as being well ordered adjuncts, not only of individual, but of corporate Church life and character. Surely such a Church admitting and retaining within its fold men of diverse convictions on matters of theologic opinion, but uniting in many such instances profound piety, scholarship and charity makes largely for the peace and good-will of the world over whose surface its ministrations are so widely spread. Two of the main foundations, we believe, on which this wise and beneficent unity in diversity is built is the historic antiquity of the Church

and the broad-minded spirit of tolerance which will ever animate its loyal, true-hearted members.

The Subject Matter of Sermons.

The writer of these words has often heard those who do not observe the Christian year complaining that they are often at a loss to know what subjects to choose for sermons. Those who do observe the Christian year, and who are true to it will find it an invaluable aid to furnish subject matter for each recurring season. Perhaps in the past preachers have been too fond of isolated texts. Many able Divines think that it is better to take a whole chapter or a section of some book of Scripture and expound this Sunday after Sunday in order. The learned Moses Margoliouth, who was a convert from Judaism, and who since his conversion delighted to expound the Old Testament Scriptures in the Christian sense, began his treatise on the 53rd chapter of Isaiah with some good advice on preaching. He said (in 1856): "A very praiseworthy custom prevails throughout the Eastern Church which well deserves to be imitated by all Christian Churches. The Bishop or priest selects a whole chapter as his text and goes on expounding the same verse by verse on each succeeding Lord's Day, so that in the course of a few weeks the whole congregation, if they are regular in their attendance, obtain a complete exposition of the chapter, and in a few years a commentary on the whole Bible. This system is called homiletical." Any one who has ever tried preaching courses of sermons knows it is a splendid discipline for the preacher as well as most edifying to his congregation.

The Acts of the Holy Ghost.

Dean Pigou, the Dean of Bristol, is a prominent figure in the Mother Church, and has lately written a book called "The Acts of the Holy Ghost," in which the most important work of life—his 37 years of mission preaching—is described in detail. Dean Pigou has written other books full of amusing stories, and the ability to tell a story or describe a character fits him admirably to relate the many interesting events of his mission preaching which are now placed on record. Canon Henry Lewis, who has been much in the public eye recently, has written a long and appreciative review of Dean Pigou's last book for the "Church Family Newspaper," in which he tells us the Dean was hostile to parochial missions till 1871, but was led to make a great change in his life through the preaching of the father of Canon Aitkin, the well-known mission preacher. Dean Pigou began his mission preaching in 1872, and in all his future work tried to depend simply and wholly on God the Holy Ghost. Not only did he honour the Holy Spirit in his work, but he has written this book for the same purpose to glorify the Holy Spirit for His manifest approval of the author's many years of happy work in leading souls to Christ. Dean Pigou recommends for every young curate that he should go through a ten days' mission with some experienced missionary, and so be trained from the start in winning souls.

The Toll of the Trolley.

When we saw the beginning of trolley car transportation on the streets of our populous cities and observed the rapid rate at which they were run the conviction came to us that the people would pay toll to the new invention in "sudden death" now and then. We were not far wrong. A boy a week has been the loss sustained by the city of Toronto of late. Members of the City Council express their regret, indulge in a few words about fenders; the city newspapers give display headings, recount the details of the list tragedy, and the curtain falls on the gruesome scene until an-

other victim's life is cut short. Meantime the dividends go on accumulating. The expense list is keenly watched, and the praise of the excellent car service is not stinted. Were a most regretful thing to happen some fine day, a prominent director or shareholder to be run over by one of his company's cars an efficient fender would, we venture to say, soon be found and many a valuable life would thereby and thereafter be saved.

Inspection.

The Legislatures seem to vie with each other as to the measures to be taken to provide more or less efficient inspection of our food. Not only the necessaries, but the stimulants, the spirits and patent medicines are all passed on by qualified analysts. There is one branch of business, a most important one, which is overlooked, the shops for vending drugs. In prohibition centres it is marvellous how chemists shops multiply. We remember an old story of a druggist in the States who had been ordering supplies, and told a friend in confidence that he had bought \$50 of medicines and \$2,000 of spirits. On the continent of Europe druggists are licensed, a limited number are permitted in a district, and the privilege is valuable like our tavern licenses. The governing body, which receives this money, applies a large portion in police supervision in the protection of the licensees, and also in inspection of the purity, etc., of the stocks in trade. It is believed that lives may depend upon the drugs mentioned in a prescription being of the proper strength and quality, consequently a druggist is a profession which is cared for. And for a similar reason obnoxious remedies are barred.

Charles Lindsey.

It is but natural that when an editor, who has taken an active and influential part in the formation of political opinion dies the press of his country should widely notice the event. It can fairly be said of Mr. Lindsey that, though his active work as an editorial writer was carried on at times when party feeling ran high, his influence was on the side of those who seek to advance a cause by calm statement and fair argument, rather than by bitter invective and coarse personalities. Mr. Lindsey was more than an editorial writer, he was an author of repute in Canada. His memory will survive in his historical and biographical work.

Indication of Death.

Dread of being buried alive is not unwarranted. Indeed, cases have been recorded where on the very eve of burial the supposed deceased has revived to the astonishment of mourning relatives and friends. A writer in the Paris "Cosmos" has been considering this subject from the standpoint of recent scientific methods of ascertaining the fact of death. The simplest method appears to be to take the temperature of the body. If the interior temperature is about twenty degrees (sixty-eight degrees, Fahrenheit) "death," he says, "is sure." This method is, one would think, within the reach of all. The general adoption of it would, therefore, dissipate all uncertainty as to the actual fact of death.

A Possible Future.

As to the future of religious life we have had in the "Guardian" a forecast by the Dean of Ripon, Dr. Freemantle. He thinks he foresees an era when it will be realized better than ever that the primary object of the Church is to carry out measures of justice and beneficence. At present the tendency is to separate such works from religion. "The real moral needs of the nation," says Dr. Freemantle, "must always stand first and ecclesiastical detail be subordinate to them." "I think," he says, "I see symptoms that the next great wave of religious development will be one which will tend, not to the separation of the sacred and secular, but to the blending of them

into unity, and that not so much by rigorous discipline but by the convictions of the ministers of religion and their respect for the feelings of others, in order that the nation may be at one in the promotion of Christian righteousness and social good.

Care of the Feeble-Minded.

Dr. Helen MacMurchy is doing good service to the State in urging the Government to undertake the care of the feeble-minded. It is a reproach to our civilization that our present system, or rather lack of system, should be continued. When these comparatively helpless people of either sex come before the courts they are sent from one unsuitable place to another for the simple reason that no proper provision is made for their care by those on whom the moral duty is cast. It is lamentable too to think that through marriage this deplorable condition is being constantly perpetuated. The time has arrived when this matter should be dealt with on a just and scientific basis.

New Names.

We deprecate the habit, common among us, of changing the names of localities and even of streets which had been adopted by the early pioneers. There may be exceptions, but as a rule such designations should not be altered except from necessity. To illustrate, by instances: A year or two ago we had the name of Kenora substituted for Rat Portage. Kenora is quite a nice name, but might designate anything in any part of the world from a patent medicine to a waterfall. Rat Portage, on the other hand, had a quaint savour of the early Hudson's Bay regime, and could never be mistaken, there might be hundreds of Kenoras, but only one Rat Portage. Similarly in the north country we have the eighty-year old characteristic name of Macdougall's Chute overlaid and blotted out by the eminently respectable, but prosaic, name of Matheson.

Scientific Uncertainty.

In view of the positive statements that are so frequently made with regard to scientific investigation, especially when the scientific scalpel is applied in public to the body of religious belief, it is not uninteresting to gather from an article published by Professor E. F. Nichols in the "Popular Science Monthly" for April, that our knowledge of the force of gravitation has not advanced beyond the point at which Sir Isaac Newton left it some two hundred and fifty years ago. "Gravitation," says the learned Professor, "is still unconnected, unattached to anything else in nature. . . . It is still the stumbling block to the physicist which it has been these many years. How can he explain a universe when he is unable to give a reasonable account of the cement which holds it together?" Surely these occasional public avowals by scientific man of the limitations of their knowledge of the fundamental laws of the universe might move our scientific theologians to be a little less positive with tongue and pen.

Theories are all very well in their proper time and place, but when they are unduly pressed into the province of religious faith and doctrine. Well! they remind us somewhat of the parable of the hungry son, who sought of his father bread, and he gave him a stone.

A Notable Utterance.

At a great meeting at the Church House in London, England, in March last, Mr. Winston Churchill, president of the Board of Trade, gave an address that was eagerly awaited, and made a very profound impression. The meeting was organized by the C.M.S. Lay Workers' Union, and was called to consider "The responsibility of Churchmen to the heathen and Moslem world." Speaking of his recent visit to Uganda he said: "All the way up to Uganda there were

naked Pagan savages, but in Uganda one found oneself in a new world of clothed, well-mannered, amiable and polite people. Two hundred thousand of these people were able to read and write and nearly 100,000 had embraced one form or the other of the Christian religion. Coming to this great community was like coming to a centre of peace and illumination in the middle of barbarism and darkness." This is one of the latest and most whole-hearted commendations of missionary work that has been given by any distinguished public man.

THE HYMN BOOK'S NAME.

We are receiving letters singing the praises of proposed names of the new Hymn Book, but do not publish them, for the simple reason that the question of names has been already fully discussed. We are now taking the votes and the debate is closed. The names approved in the correspondence now being received will be duly credited. We wish all clergy, laymen and laywomen to send in a post card. Each can propose whatever name he or she prefers. The following names are those already suggested:

The Hymnal.
The Church Hymn Book.
Hymns New and Old.
The Book of Common Praise.
The Hymnal of the Church of England in Canada.
Church Hymn Book.
The Book of Praise.
Hymns of the Church.
Church Hymnal.
Authorized Church Hymns.
The Church Hymnal.
Anglican Hymn Book.
The Canadian Church Hymnal.
Church Hymns.
Anglican Church Hymnal.
The Prayer Book Hymnal.
The Hymnal of the Prayer Book.
The Prayer Book Companion.
The Synod Hymn Book.

THE CLERGY AND PARISH BUSINESS.

That the clergy as a class, and with very few exceptions, are "poor business men," is an universally accepted truism. On the whole, no doubt, this very widespread impression has a fairly good foundation in fact, though it is often over-emphasized, and just as often very unfairly assumed to be a characteristic failing. As a matter of fact, no class of professional men, not even lawyers, are, as a rule, distinguished for business capacity. Physicians, artists, journalists, college professors and other classes of brain workers gain nothing in this respect, when compared with the clergy, in fact in our opinion lose, if anything. And when you come to business men themselves, the contrast is not so very glaring. We heard a clerical friend recently say, when discussing this subject, "The worst business men I have ever met were business men." The fact of the matter is that business qualities are just as rare and exceptional as those artistic, literary, scientific, histrionic gifts which distinguish their fortunate possessors. The business man, like the poet, and a good many other kinds of distinguished people, is born not made, and the ordinary average, so called, business man outside of his routine and relieved from the pressure of some immediate necessity is just as likely to be caught napping as the average parson. For to be a good business man, as to be "good" at anything else, involves the exercise of self-denial, which nobody naturally loves. It is not, therefore, that we have been indoctrinated with this superstition, regarding the alleged unbusinesslike habits of the clergy, that

late begun to manifest itself in so many quarters. We strongly deprecate their participation in parochial business, except when absolutely forced to do so. There are, we know, parishes in which the clergyman cannot escape duties of this kind. They are thrust upon him. If he refuses to accept them they simply go undone. But their number is not large, and they are steadily diminishing. In the normal Canadian parish there are always a sufficient number of fairly well educated men fully competent to discharge all the necessary duties that appertain to the office of Churchwarden, and to look after the parochial finances. The less a clergyman has to do with financial matters, in our firm opinion, the better. He stands to gain nothing, and possibly to lose everything. Even if he is a born and trained business man, as some clergymen of our acquaintance have been, and are, and puts his experience and abilities at the service of the parish with brilliant results, he gets little thanks. At this moment we can recall quite a number of cases where clergymen have rendered most valuable services of this kind, who have reorganized parochial finances and placed them upon a solid basis, collected and raised large sums of money, and skilfully superintended their application without in the slightest degree adding to their influence or even their popularity, indeed rather the reverse. Their people have accepted their services with a sort of half suspicious passivity, and while freely conceding their business ability have seemed to regard it as something quite incompatible with their office. To the average Churchman the clever, active business man, and the ideal parish priest appears as unnatural, and in a sense, an impossible combination. The two, somehow or other, do not seem to go together. In popular estimation they are mutually contradictory. And then there is the natural impatience of interference and dictation. If, on the other hand, the parson with an itching for meddling in parish business, we use the word advisedly, is devoid of business ability his case is parlous indeed. The congregation will soon learn to put every misfortune to his discredit, oftentimes it must be acknowledged very unfairly. But he will most assuredly get no mercy. No allowances will be made, and he will become the scapegoat of every mishap that befalls the parish. In a word, the clergyman who takes an active and leading part in parish business, incurs a serious risk. He has everything to lose and nothing to gain. We have often thought that our whole system of parochial administration needs changing. At present the parish priest is by statute the chief executive officer in the parish. He is chairman of the vestry. In the Maritime dioceses his signature is required for all leases and conveyances of real estate. With the Presbyterians the minister is a purely spiritual officer. He has no legal status whatever in the business meetings. And yet the respect of the Presbyterians for their clergy is almost proverbial. In common fairness, however, it must be admitted, that a good deal of business is forced upon the clergy, by diocesan secretary-treasurers, who would seem to cherish a rooted antipathy to communicating directly with the wardens. A change in this respect would, we feel sure, be very generally welcomed by the clergy, but whether welcomed or not by them it is to be devoutly desired.



A BACKWARD STEP.

The present occupant of the Papal See, whatever else he may or may not be, is eminently a man of action. He possesses one quality, which, as Thackeray says, "Never goes out of fashion," viz., courage. A man of strong convictions, transparent sincerity, great simplicity of character and genuine personal piety he certainly commands respect if not affection. The Pope is undeniably a clean, honest, upright, fearless, single-minded, manly man, pre-eminently in the widest

sense a good man, i.e., a man with whom a sense of duty is ever present and paramount, and who under all conceivable circumstances may be warranted to do by an irresistible instinct what he believes to be right. All the more, therefore, are his limitations to be lamented. For here is a man whose very excellences of character only tend to disastrously accentuate his blunders. His sincerity and single-mindedness make it difficult, practically impossible, for him to conceive of any other standpoint but his own, his strong moral earnestness coupled with his almost child-like simplicity of mind, while it renders his intolerance respectable and sometimes almost sublime, makes it all the more disastrous. It has been more than once remarked, of late, that the present Pope has already settled a number of questions, which his predecessor would not have dreamed of attempting to determine. Certainly the two men present a striking contrast. The one an aristocrat to his finger tips, a born statesman, a man of highly cultivated subtle intellect, with a clear and wide outlook and unmistakably endowed with the "modern" temperament; the other, as someone has put it, "A mediæval saint," one born out of due time," with scarcely more than the average intellectual equipment, and temperamentally and fundamentally out of touch with the "spirit of the age," a reactionary to the core, and with the overflowing courage of all his prejudices and convictions. The present Pope's administration has already been rendered memorable by three acts of prime importance, the decree on "modernism," the decision re the French Church troubles, and now the decree on "Mixed Marriages." Of the pronouncement on "Modernism," we may say, that we regret it, not for what it condemns or tries to condemn, for many of the "errors" specified are unfairly stated, as for the spirit in which it was made. It commits the Church to a policy of obscurantism, and definitely arrays it on the side of reaction. Regarding the policy of the Pope in the matter of the French troubles, we desire to speak, if not approvingly, at all events respectfully and sympathetically. If he went too far and displayed a lack of statesmanship and forbearance, the provocation was tremendous. Whatever may be said on the other side, it must be admitted in common fairness that the Church in France has received very cruel, and to us "Anglo-Saxons," most tyrannical usage at the hands of the State. And all through the affair, the animus of the French Government against religion in every form, has been only too apparent. The Pope, no doubt, in assuming his present attitude has regarded himself as the champion of Christianity in the widest sense of the term in this particular case, we believe, rightly so. Whether or not he could have fought the battle with more judgment and skill is an open, but quite another question. But it is impossible for any man of candid mind, whatever view he may take of the merits of this great historical controversy, to refrain from admiring the courage and honesty exhibited by the Pope in defending what he considered the fundamental rights of the Church. The decree on "Mixed Marriages" we regard with unqualified regret. It is a distinctive step backwards. Its phraseology moreover is most offensive, and is calculated to re-arouse animosities that were becoming dormant. For a foreign ecclesiastic to solemnly pronounce marriages, sanctioned by the civil government, "null and void," is a piece of presumption and assumption that recalls the days of Hildebrand, and takes us back to the "dark ages." Down in Nova Scotia, we notice, the Presbytery of Halifax has addressed a solemn "remonstrance" to Lieutenant-Governor Fraser, asking him to take up the matter officially, and to issue a proclamation affirming the validity of all marriages celebrated under his hand and seal. We cannot but regard this last move of the Pope as exceedingly ill-advised, and calculated to still further retard the growth of that mutual respect and good feeling between Protestants and Roman Catholics, which has of

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

We are looking for one result at least upon the Canadian Church from the Pan-Anglican Congress, and that is the bracing up of our Church leaders to discuss public questions with greater candor and vigor. The men who participate in yonder conference will find themselves in an entirely new atmosphere from what we are accustomed to in Canada. In England Church leaders, lay, clerical and episcopal, are in the habit of blurting out exactly what they think upon a given question. They are not mindful apparently of shocking dear Churchmen who have never given the subject in hand much thought. In the Church press, in the Church assemblies they are given to letting themselves go, much to the intellectual activity of our communion, and much, we think, to the efficiency of the Church as a spiritual factor in the community. American Churchmen will be there also in large numbers and Americans are nothing if they are not outspoken in the expression of their views. They do not go into a fit if their views are not accepted, but that does not restrain them from letting the world know exactly where they stand. Now those are just the men to profit by a conference. It is possible to make progress if men say plainly how they stand upon a given question. But if they are eternally holding back something for fear the public mind is not prepared for it, or because their place in public esteem may be affected then precious little progress can be made. It is folly, however, to delude ourselves with the idea that the public mind cannot appreciate truth and common sense when it is squarely presented. We met a devoted Churchwoman not long ago whose religious training had been after the manner of the straightest sect of orthodoxy. She was brought under the influence of a man who was teaching a view of revelation which twenty or twenty-five years ago would have been regarded as rather dangerous. But the newer view was just what she had long been hoping that some one in whom she could confide, would teach. She had been waiting for this very message while her good friends had feared to disturb her faith by instruction which they themselves had come to accept. This is but an illustration. In every phase of Church life and activity we need greater freedom of utterance, greater boldness in advocating our convictions, a freer and fuller exchange of views upon public questions, and our hope is that the Canadian delegates to the Pan-Anglican will return to inaugurate this new era in our Church history.

We were informed a few days ago by a delegate to the General Synod that two of the committees of which he is a member have not yet held a meeting, nor has any effort been put forth to ascertain the views of the men who constitute those committees, on the particular subjects committed to them. The committees referred to are those on the training of Anglican clergy, and theological colleges. Two and a half out of the three years between the sessions of Synod have elapsed, and the first step has yet to be taken! The Church has been relying upon these men to gather information upon special subjects and to consider and study the same so that they may outline a policy for the guidance of the Church upon each of the questions at issue. We presume there is something that could be done by the committees else they would not have been appointed. The committees, however, do not seem to see anything for them to do except to present a readable report that represents no work and no real wrestling with the problems at issue. That isn't giving the Church what the President of the United States would call "A square deal." Three precious years almost gone, the clergy about to disperse for their holidays or start for England to attend the great conference, and nothing done! In our opinion nothing can now be done that will

make the reports of the committees referred to worthy of occupying the time of a great Synod in their consideration. " 'Tis true 'tis pity."

We confess that we feel a trifle irritated when men from the other side of the Atlantic come to live in Canada and complain of the lack of news in our Canadian press. We are quite aware that any one moving from one country to another finds the press of their new home less interesting for a time than the papers they have grown accustomed to. It takes time to get to know and appreciate the new interests in the new country, but we fancy we observe more than that in the complaint concerning our press. For a considerable time at all events our new friends seem to fancy that the things that occur on this side of the Atlantic are less important and less worthy of consideration as news than the happenings on the other side. Canadians, of course, cannot take that view of the situation. In fact many of us are disposed to marvel at the exaggerated importance that is attached to the chit chat of European public men and women. The passing utterance of one of these is given with such gravity and circumstance that it is rather ludicrous. The German Emperor dashes off a foolish letter, or someone sees the perennial Balkan war cloud in the process of formation and that, of course, is all news worth the telling. But let the Prime Minister of Canada outline some great project, or let Canadians collide with Asiatics and that is only local politics. Such things haven't the sweep and breadth of the happenings elsewhere. Now that, of course, is all nonsense. Here in this Dominion we are ruling cities and building them up at a tremendous rate. We are laying the foundations of a country vast enough for an Empire. We are facing great political, industrial and social problems. We are solving educational and ecclesiastical problems. We are building up institutions, commercial and philanthropic. We are framing laws that guide our citizens and affect our foreign relations. Almost every problem that is being faced by a leading country in the world is being faced here, and yet to some neither the problems nor the men who handle them seem to be of interest. This to them is not world news. Canadians have in the past been half disposed to despise the making and ruling of their own country and look with awe upon the deeds of other men and other countries, but we are gradually getting over all that, and our awakening has come none too soon.

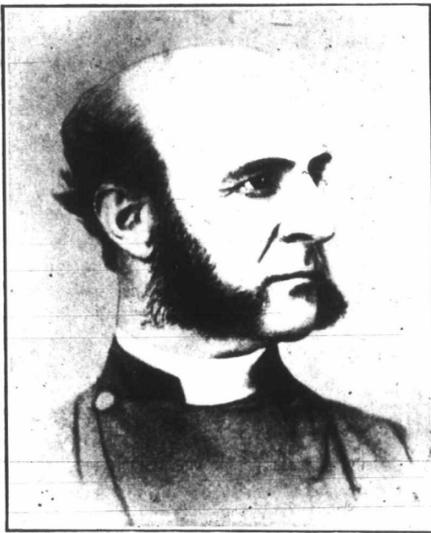
Spectator.

THE LATE E. H. M. BAKER,

Canon of St. George's Cathedral, Kingston, Ont.

Another of the few survivors of the noble band of clergymen who laboured in the pioneer work of the Church in this Province has passed away. He breathed his last, surrounded by his family, on Friday, the 10th inst., in St. Joseph's Hospital, Guelph, and was interred in Mount Hope Cemetery, Brantford, on Monday, the 13th inst. The late Canon Baker was born in Norwich, Norfolk County, England, and was the son of Capt. G. W. Baker, of the Royal Artillery, and a veteran of Waterloo. In 1832 his parents came to Canada, and the family settled in the little village of Bytown, now the city of Ottawa. The late Canon received his theological training in the General Theological Seminary of New York, where he had among his classmates the late Bishop Seymour, Bishop Armigae and Bishop Babcock. In the year 1854 he was ordained deacon by the Right Rev. Bishop Wainwright in Trinity Church, N.Y., and was appointed assistant curate of St. Mark's Church, Philadelphia, where he was co-worker with the Rev. Morgan Dix, of Trinity Church, N.Y. In 1855 he was raised to the priesthood in Burlington, N.J., by the Right Rev. Bishop G. W. Doane. Shortly after being raised to the priesthood Canon Baker returned to his old home in Bytown, and offered his services to the Right Rev. John Strachan, then sole Bishop of the Province of Ontario, who gladly accepted them, and appointed him to do missionary work in the County of Pembroke. Into this work he threw himself with all his heart and soul. His was,

indeed, a voice crying in the wilderness. A missionary's life in those days in Eastern Ontario was full of hardship, and even danger. There were few bridges or highways. Settlements had to be reached on horseback. There were storms and blizzards to face, there were streams or the treacherous ice to cross; and settlers' log shanties afforded but the poorest accommodation and fare for a clerical visitor, especially by night. But young Baker toiled on in these wilds, with Pembroke for his headquarters, for five years, at the end of which time he had the pleasure of seeing a good church built and paid for by the Church people in Stafford. In 1862 the Diocese of Ontario was formed and Canon Baker was appointed to Carleton Place by Bishop Lewis. In this Mission he worked with all his ardour, and with great success. A church in Almonte was one of the fruits of his labour. After Carleton Place he was appointed successively to Hilliar, Stirling and Tyendinega Reserve. In this last charge he remained for ten years, extending his labours to Deseronto, where he laid the corner-stone of the present handsome church edifice in that busy little town. His hold upon the Indians' affection was demonstrated only a short time ago, when one of the chiefs visited his venerable "father" for the last time at his home near Guelph. Canon Baker's final charge was Bath, where, in 1887, he entered on his duties as rector of St. John's Church, the second oldest church in Canada. In addition to his pastoral work, the Bishop now gave him also a wider sphere of usefulness as Rural Dean of Lennox and Adlington. As rector of Bath Canon Baker laboured with great zeal and success for the last ten years of his active ministry, being cheered



The late Rev. E. H. M. Baker.

by the love and respect of his parishioners. In 1898 Canon Baker resigned the parish and moved to Springfield Farm, in Puslinch Township, where, with his wife and two of his sons, he made his home till his death. At his retirement the Bishop, in recognition of his personal worth and great services to the Church, conferred on him an honorary canonry in St. George's Cathedral, Kingston. While missionary in Pembroke the late Canon was married to Caroline Helen Ralph, daughter of the Rev. Oswald Ralph, of Amherstburg. Mrs. Baker has been a faithful and devoted wife, and a true partner in her husband's ministerial labours. Seven children blest their union, six sons and one daughter, of whom all but one son survive, all leading honourable and useful lives and walking in their father's footsteps as loyal and active Churchmen. In private life the deceased was an affectionate father and husband, and careful in training his children in the principles of true religion and virtue. Socially, he was full of vivacity, brightening every circle he entered. He had an inexhaustible fund of humour and anecdote, and was remarkably quick at repartee. He was a good preacher, and always in great demand at missionary meetings, for his addresses were at once earnest and sparkling, instructive and lively. He bore himself with soldierly uprightness, and his step was in keeping with his active nature and buoyant spirits. On Sunday, the 12th, the Rev. C. H. Buckland, rector of St. James' Church, Guelph, touchingly referred in his discourse to the departed Canon, taking for an appropriate text the words of the 73rd verse of the 78th Psalm, "He fed

them with a faithful and true hand" (Prayer Book version). The preacher paid a high and just tribute to the character of the departed priest as a man and as a minister of God. He spoke of his missionary toils and hardships; but no hardships discouraged him, he feared no dangers, and shrank from no labours in His Master's service. Through his long ministry he scattered the good seed over a wide field in Eastern Ontario. This seed has sprung up, and now others are gathering in the harvest. To St. James' Church he was a faithful friend and a willing helper in its services, or in any other way he could assist its rector. His presence would be especially missed by St. James' congregation. The man and his work might be well summed up in the words of the Apostle Paul: "He was steadfast and immovable" through evil report and good report in what he held and taught as Bible truth and Church doctrine, and he was "always abounding in the work of the Lord" for whom and for whose Church he was ready to spend and to be spent to the utmost. The funeral was held on Monday, the 13th. St. James' was beautifully draped in purple, and flowers surmounted the altar. The funeral cortege arrived at the church at 8.30, and was met by the choir and clergy in their robes. The following clergy were present and acted as honorary pall-bearers within the church: The rector, the Rev. Dr. Bethune, the Rev. Canon Henderson, the Rev. G. F. Davidson, the Rev. A. T. Belt, and the Rev. S. R. Asbury. The Rev. R. S. Forneri, of Kingston, who was sent to represent the clergy of the city and the Chapter of St. George's Cathedral, preceded the casket up the aisle, saying the opening sentences of the office. The beautiful and impressive service began by the choir chanting the 90th Psalm. The lesson from 1 Cor. 15 was read by the Rev. G. F. Davidson, and the prayers were said by the Rev. A. I. Belt. A choral celebration of the Holy Communion followed, the rector being celebrant; the epistoler, the Rev. Dr. Bethune, and the gospeller, the Rev. R. S. Forneri. The Nunc Dimittis was sung as a recessional. From the church the body was conveyed to the G.T.R. station and taken to Brantford, accompanied by the family of the deceased and some of the clergy. Here the funeral was met by the Ven. Archdeacon Mackenzie, the Revs. T. A. Wright, J. F. Roundthwaite, T. B. Howard, and J. R. Westgate, missionary from South Africa. The sons of the deceased and William Roberts, Esq., of Brantford, as pall-bearers carried the coffin to the grave, where, surrounded by the clergy, the Ven. Archdeacon Mackenzie officiated. On the grave was laid the numerous floral offerings which marked the affectionate regard and esteem of St. James' congregation and of his old parishioners in Bath.

"Father, in Thy gracious keeping
Leave we now Thy servant sleeping."

THE CREATION STORY.

The first lecture of a ten years' course of Bible Study, in St. George's Church, Montreal, by the Rev. J. Paterson Smyth, B.D., LL.D., Litt. D., rector.

Gen. 1:1.—"In the beginning God created the heavens and the earth."

That is the first verse of the Bible.

I am beginning to-day what I fear you will consider a very daring experiment. A ten years' course of Bible reading, to begin to-day, 1908, and end in ten years, 1918.

It will not go on all the time. But for three months every year I intend to try the experiment of turning this whole congregation into a huge Bible class and teach the Bible right through in broad outline.

For years past I have dreamed of such a scheme to try to get people to understand and love the Bible.

There is, in our day, much vague uneasiness about difficulties in the Bible. There is much disturbance about the Higher Criticism. There is much puzzle about the conflict of the Bible and Science. And there is also much carelessness and neglect of study and failure to understand the Bible, that most people fail to see what, and consequently failure to see what a deeply interesting book it is.

The only cure that I know is to teach the Bible right through, without concealing or avoiding the difficulties that are disturbing people. I have never seen such an experiment tried completely. I don't at all feel sure that it will succeed. If I cannot interest you in it I may have to discontinue it. But I want at least to try. Will you give the

Bible a fair chance? Will you read up for these teachings? This year Genesis.

I.

In the beginning God created the heavens and the earth. And the earth was without form and void; And God said, Let there be light: (read on to v. 26). And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle. So God created man in His own image, in the image of God created He him; male and female created He them.

That is the most wonderful Creation Story that the world possesses. Where did it come from? I don't know. How old is it? I don't know. Probably in its substance ages and ages older than the Book of Genesis, where it finds its present place.

A most interesting fact brought out by thoughtful Bible study in the past century is that the Bible was not formed all at once, but grew gradually. Long before our present completed books God was helping men by earlier fragmentary teaching, oral teaching, told perhaps round the ancient camp fires; written teaching perhaps reaching back before Abraham, when writing was quite common in the early world. We can tell very little about it but we have clear traces of its existence. Just as we know of the existence of long-lost primeval life-forms through fossils embedded in the rocks, so we know of the existence of this long lost ancient literature through its traces embedded in the Bible.

Before our present New Testament Gospels were the "lost gospels" the narratives which St. Luke tells us, "many had taken a hand to set forth." Before our present, Old Testament histories were earlier histories and chronicles and uncollected annals and documents of various kinds. The Old Testament writers, you will remember, kept repeatedly telling us of the old lost documents existing long before themselves. They tell us that they are quoting from, e.g., the Book of the Wars of the Lord, (Numb. 21:4), the Book of Jasher, (2 Sam. 1:18), Books of Gad and Nathan, (1 Chron. 29:29, and 2 Chron. 12:15); the Books of Shemaiah and Iddo, (2 Chron. 7:15); the Book of Jehu, (2 Chron. 20:34); etc., etc.

I wonder, in this age of startling discoveries, if we shall some day come on some of those old lost records which formed a sort of "Bible before the Bible" for the far back days. At any rate, I want, in passing, to emphasize for you the fact stated by the inspired writers themselves that they wrote their histories of past ages much in the way that Mr. Green or Professor Gardiner or any other English historian wrote his history. This is most important to remember in the scare about Higher Criticism which some of you know about. You would never think of doubting these historians' account of William the Conqueror merely because they wrote their histories 900 years after his death. Of course you would believe that they studied the books of earlier historians and old letters and parchments and inscriptions and monuments. And if all the libraries and museums which contained these earlier documents should be burned down to-morrow you would surely think it unreasonable if people should say that we have no good grounds for believing that William the Conqueror ever lived.

Yet something of this kind is what makes people uneasy in the statements of what is called "Higher Criticism." Scholars express the opinion that an Old Testament book in its present completed form was written a few hundred years later than people thought. Then somebody suggests that if that be so it cannot be trustworthy history, in fact that the writer must have been romancing a good deal. It is a steady thought to keep in mind that the writers keep telling us that their histories were so much made up out of pre-existing documents. On reading Green's "History of the English People" you know that 300 years before him there were several less complete printed histories—and 300 years earlier still there were still less complete manuscript chronicles, and 300 years farther back there were separate uncollected annals, and state papers and letters and documents of various kinds. Thus gradually by successive editing English history grew. And thus also gradually Bible history grew, under the care of the inspired Church whose history it was.

No one can tell from what age of the world our Hebrew Creation Stories came into the Bible. We have two of them thus lifted in side by side in Genesis. One of them in the first chapter, the other in the second. If you read them carefully you will notice that they differ in the titles "God" and "Lord God" given to the Creator; they differ, too, in details, but they agree in the grand claim that in the beginning GOD (not a great crocodile,

nor an elephant, nor a set of fighting deities), but GOD created the heavens and the earth.

What strange fancies this Creation Story sets stirring! How far back does it go? Did you ever wonder what the ancient world did for want of a Bible before Moses' day? Not to speak at all of the primeval race, even the period from Abraham to Moses was about as long as that from William the Conqueror's day to our own. How did men during all these centuries learn anything about God? Had they this Creation Story in substance handed down perhaps by word of mouth through the early Hebrew race? Was it the first inspired Bible of the primitive world? Did Moses's mother teach it to her boy as she nursed him in the palace? Was it part of the religious knowledge which made Joseph such a hero? Did Abram receive it in Ur of the Chaldees? Had God already guided inspired men to teach the infant world The Creation, The Fall, The Story of the Flood, as a sort of "Bible before the Bible" for those ancient days.

We cannot answer these questions. We find the story standing in the Book of Genesis. And we know that it came from earlier sources. The Chaldean account (see next section) might warrant us in guessing that it is from remote antiquity. But it would be only guessing. That is all we know.

II.

Now, we are to consider this old Creation Story. I don't think any thoughtful reader can study it without being impressed with two things: its simplicity and its grandeur.

Its simplicity lies on the very surface. It was evidently written in simple form for simple people in the simple child ages of the old world. There are no scientific statements. There are no learned descriptions. Just the simple story for simple people in the simple child ages.

Its simplicity, I say, lies on the surface. But to realize fully its grandeur and sublimity you must compare this Hebrew Creation story with some of the Creation Stories of other races.

Some thirty years ago a great sensation was created in the religious world by the unearthing of a similar Creation Story and Deluge Story in Abraham's old home in Chaldea. It is written on clay tablets, and is probably of great antiquity. It was studied with deep interest both because it came from Abraham's country and because it so much resembled our Genesis account.

Both the Chaldean account and the Bible account agree in having the simplicity of an old world story for the child races of the world. But if you want to feel in full force the meaning of inspiration, you have only to compare the two stories, to compare the gross brutal polytheism and superstition into which the poor stupid age naturally drifted—and the pure, dignified, sublime account given to teach a chosen race who should bear the torch of God's light for humanity.

Reading the two together you feel at once how like they are and yet how unlike. You see that they are both simple stories in simple form for the child races of the world.

But one tells in simple childlike way of many gods with evil human passions at the head of creation. The other tells in the same simple childlike way of one God, holy and just and good who created everything in the heavens and the earth, who made the sun and the moon which the Chaldeans worshipped, and the great bulls to which the Egyptians prayed and who as the crown and summit of His whole creation "made MAN in His image, after His likeness, and gave him dominion over the fish and the sea, and over the fowl of the air, and over the cattle, and over all the earth." Some think that the Chaldean story is a corruption of a purer original. Others think that God's inspiration enabled the Chosen Race to purify an older story and to see with the keen intuition derived from on high, that "In the beginning GOD created the heavens and the earth."

But, however this may have been, no one can compare this Hebrew statement with the Chaldean or Egyptian or any other in the world without a sense of wonder and awe, and of the presence of God.

To my mind you never get that deep sense of God's inspiration in the Old Testament until you compare it with the writings and thoughts of other nations around. When you read of the dark ages of Greece and Rome, the stories of their filthy gods and goddesses, and the deeds of their brave, cruel, boastful men—it never occurs to you to expect any trace of sorrow for sin or longing after holiness. Then you turn to read the early prophets of Israel pleading only for righteousness and the psalmists crying and longing after God and mourning in deep agony for their sins, and you feel at once this sense of God's presence, of God's inspiration, of God's great purpose to raise

up one nation as the teachers and prophets of the world.

In deepest sincerity I am saying what I feel. No man can honestly place the writings of Scripture beside any other writings of their time without confessing that the best proof of the inspiration of the Bible is the Bible itself. Has any man ever found conviction of sin and conversion to God resulting from the study of Greek or Roman classics? We find it continually resulting from the study of the Hebrew classics. We believe that the Bible is inspired because it inspires.

III.

Now some of the doubts about the Bible have arisen because this Story of the Creation seems to conflict with modern science. Perhaps it would help you if I try to tell you simply why I think this should not disturb you.

Have you noticed that I am specially emphasizing for you the fact that the Creation Story is told in simple form for the simple child races of the ancient world. Keep that very clearly in mind when you hear it said that it is not a scientifically correct account of Creation and therefore cannot be inspired by God. I certainly do not think it is a scientifically correct account. I should be very much surprised if it were. And I think the poor child races of the old world would be very much more surprised if they got a correct statement about evolution and the nebular theory and the millions of years that go to make a planet, and the "uncompounded homogeneous gaseous condition of matter." What use would the poor people have for such premature science?

If any man wishes to know these facts I should send him to the best modern text-books.

But if anyone wishes to know what connection the world has with God, and for what purpose the world has been made—then I should certainly send him to this and the rest of Scripture as his best, and indeed his only guide.

This story was given to the child races of the old world to teach them about God. It is not a scientifically correct account; but is that any reason for thinking that it is not inspired of God? When a child asks questions about the phenomena of nature, do we give him scientifically correct accounts? Would it be wise to do so? Would he understand us? We consider the capacity of the child's mind, and impart to him as much truth as he is capable of receiving on the matter in a simple, imperfect, popular way. We aim at a teaching that will be intelligible, that will not teach him what is false, and that will not have to be unlearned by him by-and-by, when his mind grows able to understand the full scientifically accurate account. And if some scientific professor from McGill should object that our explanation was very imperfect, we should probably reply, "Mr. Professor you may know a good deal about science, but you certainly know very little about teaching children."

Put yourself in the position of the teachers of this story, whoever they were. They lived amongst the child races of the world and had the ideas regarding the origin of the world which were attainable in their country.

Inspired divinely with a deep faith in the unity and love and wisdom of God the Creator they teach or write the Creation Story. Perhaps they had an intuition of God that the six days represented great tracts of time. But perhaps they had not. It does not matter. Perhaps the earliest writer or teacher of it thought—no doubt, the primitive races who learned it thought—that the Creation was begun on the first morning of a certain week, and cleanly finished on the last night, as a carpenter might finish off his week's work. It was a simple notion, but sufficient for them, and nothing would have been gained by inspiring in them the knowledge that this framework of six days might represent millions of years. It would have been premature. It would have been bewildering to men who could form no clear conception of large numbers or long periods of time.* It would have been utterly useless for the purpose intended of helping men's lives nearer to God. People were but big children, needing children's teaching for their simple, undeveloped minds. The teaching must be true, but popular and elementary. Does anyone seriously believe that it would have been well to teach them in an accurate science lesson about the "how" of Creation. Of what use would all this bewildering knowledge have been in teaching the one fact of supreme import for them to save them from

*Mr. Gladstone emphasizes this point in his "Impregnable Rock of Holy Scripture," and points to his studies in Homer for proof that the early men could not clearly comprehend large numbers.

grovelling, debasing polytheism; that it was one God, holy and good, who made all things; and that the crown and summit of His work was man.

I don't think it matters at all that the early simple minds should have so read the Creation Story, or that simple people should still believe that the world was created in six literal days. Good Christians and holy men in all ages have done so, and their religion was none the worse for it. But it matters very much if some pious person insists that if the six days are not literally true then the Bible is not true. People are fools who talk like that.

I want you to see that it is an entirely false issue when you ask:—"Is this a completely scientific account of Creation?" The question is rather: "Does this Genesis story so accomplish what seems to be its purpose—that only inspiration from God could account for it?"

Is it not simple enough for the child races of the old world? Is it not simple enough for the youngest child in our Sunday Schools to understand it, and remember it?

Is it not lofty and elevating enough for the philosopher in its conceptions of the greatness of God and the dignity of man as the child of God?

Is it not helpful to science in its delivering men from the terror of nature, in its conception of the unity and universality of creation; in its introducing the great idea of creating—i.e., making out of nothing—which pagan nations unaided have always been unable to attain?

And does it not fulfill the further condition that the simple old child-lesson will never have to be laid aside, but only enlarged, and its details filled in? For all the ages up to this it has served its purpose; but men say now that it does so no longer. Science has been teaching us the marvellous discoveries of evolution—of germs of life developed through ever higher stages for myriads of years; and foolish, hasty people say, "The Bible is now discovered. All things have come not by direct creation of God, but by slow, age-long development from lower stages." Perhaps this theory will be superseded by a better; but at present it seems a very probable theory. Does it overthrow the Bible? Is the old Creation Story contradicted if this theory be correct?

Nay, rather, has it not for thoughtful readers of the Bible received a new light and glory? Men have gone back to the old Creation Story to read it again in the light of this new discovery about evolution. And then they saw that creation would be just as Divine and miraculous if it were slow and gradual, and that the old Creation Story does not preclude such belief unless to the man who insists on six literal days. Doubtless God could instantaneously make a mighty oak; but surely it is no less wonderful if He should only make the little acorn, of which I could carry a dozen in my hand, and yet, every one of which contains within it a mighty oak endowed with power to carry on a succession of mighty oaks through ages to come. The Bible story with marvellous—surely with inspired—reserve, lays down no theory to hamper scientific study.

Now put yourself into the place of the men of the Ancient world. Why do you think this Creation Story was so very important for them to know? Why should they care? Because they could not help caring. The cows, and horses, and lions did not want to know how they came here; but men can't help wondering and asking. Where did I come from? What am I here for? Where am I going? Did anyone make me and all things about me? or did we just come of ourselves, by chance, with no one to care for us? If somebody made us, what sort of being was it—good or bad, loving or hostile—angel or a brute? Men could never have the courage to struggle on without knowing, or at least guessing, something of these things.

Would it make no matter if people never learned the answer to their question? If they thought they came by chance, or that the sun and moon, or a number of not very good gods, had made them, or that some great big elephant made them, or a crocodile—as some of them thought in Egypt where Moses lived—would it not matter? Why? Because if I thought that I came by chance, or was made by bad gods, or by a brutal crocodile or elephant, I should be always frightened and troubled, and I should feel that I was a low, degraded thing; so I should never be likely to rise up to a life of beautiful deeds and noble thoughts. But if I somehow found out (God's Spirit brought the conviction to that old Hebrew race) that a noble, righteous, loving God had made me, with His own nature in me, and was watching over me as His own child, and wanted me to be noble and righteous and loving, just like Himself, would not that make a difference? Therefore God began His Bible with this glorious statement—"In

the beginning God created the heavens and the earth."

And don't you see the comfort and help it would bring to the poor world of olden days. Think of the poor, simple, frightened people who did not know. They saw earthquakes, and lightning, and fierce, raging seas. They heard the wild storm-wind breaking down the trees, and the beasts of prey roaring in the forest, and they trembled, and feared, and prayed to these animals, and these strong forces of nature around them. And perhaps they asked in their wonder, Did anyone make these? Does anyone rule them? Did anyone make us? Where did we come from? Does anyone take thought for us? Can anyone help us? Can the white bull and the river be appeased when we sacrifice to them in Egypt? And God's answer came. Like a cool, soft hand upon the world's hot brow, there came this peace of God through the Creation Story: "In the beginning God created the heavens and the earth. And God made two great lights, the sun and moon that you worship; and God made the great monsters that you are so terribly afraid of; and as the crown and summit of His whole creation God made you, and breathed His breath into you to make you holy. You are the greatest thing in God's creation, for you are most like God." Would not that be a comfort to them, and a help to make them brave and good?

Ah, these poor old world races! Don't you feel thankful that God helped them so simply?

Next sermon will be: "The Story of the Fall."

The Churchwoman.

ONTARIO.

Brockville.—St. Peter's.—On Monday evening, April 6th, the parochial branch of the W.A. of this parish held its annual closing meeting in the schoolhouse, with a large attendance. After a business meeting at which various reports were presented and routine affairs transacted, an informal but exceedingly enjoyable programme of music was rendered, including vocal solos by Mrs. Currie, Mrs. Wilgress, Miss White of Woodstock, and Miss Molly Easton; piano solos by Miss Hutcheon and Miss Rawsome, and a piano duet by Mesdames Gardiner and Earle. Light refreshments were also served. The election of officers resulted as follows: President, Mrs. Bedford Jones; Vice-Presidents, Mrs. I. N. Marshall and Mrs. V. H. Moore; Treasurer, Mrs. R. A. Bowie; Secretary, Mrs. M. Atkinson; Dorcas Secretary, Mrs. Bacon; Mission Box Secretary, Mrs. Hayward.

OTTAWA.

Ottawa.—The monthly meeting of the Diocesan Board of the Woman's Auxiliary to missions took place last week in Lauder Memorial Hall. The opening exercises were conducted by Rev. W. M. Loucks, of St. Matthew's. Mrs. Tilton occupied the chair for the business meeting which was necessarily long as the books were closed preparatory to the annual meeting in May. The corresponding secretary, Miss Bogert, read several appeals for aid, including one for raising \$100 for the building fund of the church at Tyvan, Sask., from Rev. Walter H. White, Strasburg requiring \$100 for church fund at Southcote, from Rev. E. J. Peck of Baffin Land, asking aid in raising the money for a house for an assistant at Ash Inlet, Baffin Bay, from Rev. J. Antle, of the Columbia Coast Mission for aid in building a hospital at Alert Bay, toward which the Government is prepared to give half the money needed, and from Rev. Mr. Lee of Englehart, for a debt of \$170 on parsonage. It was decided to leave all appeals until the annual meeting. Mrs. George Greene, Dorcas secretary, said that fifteen bales were sent out during the month with a total cash value of \$387.26. The treasurer, Mrs. George E. Perley, showed receipts for the month of \$823.67, making a total with the balance from last month of \$1,511.30, against an expenditure of \$824.71. Miss T. Greene, organizing secretary, read the report of Mrs. Montague Anderson, literature secretary. Receipts from this branch were \$86.49, making a total of \$106.34, with the former balance against an expenditure of \$16.50. Mrs. Doney, extra cent a day treasurer, reported receipts of \$106.90. Mrs. J. R. Armstrong, of the babies' branch, reported 25 new members and receipts of \$56.74. Mrs. R. Patching gave the report of the educational committee, and Mrs. Greene of the Chinese committee, reported two Chinese pupils confirmed recently as a result of the work of the teachers. Mrs. Tilton read a short paper expressing thanks to those who had so kindly delivered the Lenten

lectures of which the seventh course has just been closed. Quarterly reports of all branches and annual meetings were also given.

The usual meeting of the Pan-Anglican Woman's Committee was held recently at the Carleton School. Several excellent papers were given including one by Mrs. Harold Greene on the Historical Aspect of Faith Healing, and one by Miss Clarice Smith on the "Present Day Aspect of Faith Healing." Miss Emery read one on Evangelizing and Educating Missions, and Miss B. Wright, a paper prepared by Miss Wright and Miss Freiman on Industrial and Medical Missions. Miss Claribel Smith spoke briefly on "What Should be the Aim of Education in Canada," and this was further supplemented by short addresses by Mrs. G. Woollcombe, Mrs. Snowdon, Mrs. Tilton, and Rev. G. Bousfield. The meeting concluded with the reading by Mrs. J. F. Orde of an extract from Dr. Riddell on Child Education. The final meeting of the committee will be held the first Saturday in May.

Grace Church.—A very pleasing incident took place in Grace Church Parish Hall last week. Mrs. S. McClenahan, who had acted as organist during the Lenten season at the daily services, was the recipient of a very handsome pair of cut glass vases. The Rev. J. F. Gorman, on behalf of the ladies present, made the presentation. Mrs. McClenahan expressed her thanks and said it was a very great pleasure and privilege to do anything to assist in the work of the Church.

Cornwall.—Trinity. The 16th annual meeting of the local branch of the Woman's Auxiliary was held in Trinity Hall on Tuesday afternoon, the 7th inst. A large number were present. The unavoidable absence of the president, Mrs. T. J. Stiles, was much regretted by all. The rector of Trinity (Memorial) Church, the Rev. T. J. Stiles, presided. The meeting was opened with hymn 362, "Lord, Her Watch Thy Church is Keeping"; missionary litany and prayers. The reports as they were read were most satisfactory and showed advance along all lines of the work. The general secretary reported an increased membership, a larger average attending meetings and increased interest. The Dorcas secretary reported a year's complete outfit for a child at the Mission School, Lac la Ronge, woollen articles for the Diocesan bale for the Lepers; quilts and carpet for Diocesan co-operative bale. The treasurer reported the amount received during the year, \$10.13, all pledges fully paid, as well as cash contribution for Christmas gifts for the Mission School at Pincher Creek, Alberta. The Extra Cent. Treasurer reported 25 subscribers to this fund. The Leaflet and Literature Secretary reported 49 leaflets taken as well as copies of the Ontario Churchman and a number of the New Era, official magazine of the M.S.C.C. The secretary-treasurer of the Babies' Branch reported 41 members and a steady increase in the amounts contributed. The superintendent of the Junior Auxiliary reported 25 members and good work done. A written message was received from the president containing words of loving counsel and encouragement, and also thanking all the officers and members for so willingly assisting her during the past year. All listened most attentively to the earnest, helpful and instructive words spoken by the clergymen present. The following are the officers elected for the ensuing year: Hon. President, Mrs. Bruce; hon. vice-president, Mrs. Poole; president, Mrs. T. J. Stiles; first vice-president, Mrs. D. Carpenter; second vice-president, Mrs. Alex. Cunningham; general secretary, Mrs. V. L. White; Dorcas secretary, Mrs. Bender; literature and leaflet secretary, Mrs. Walter Trew; treasurer, Mrs. Charles Gravely; extra cent treasurer, Mrs. J. Conliff; secretary-treasurer Babies' Branch, Mrs. Strickland; buying and cutting committee, Mrs. D. Slimser, Mrs. J. Eamer and Mrs. R. Smyth, with the Dorcas secretary. Delegates to the Diocesan Annual: The President, Mrs. T. J. Stiles, Mrs. Cunningham, Mrs. Green; substitutes, Mrs. J. A. MacCormick, Mrs. Aikins. A very encouraging meeting was brought to a close by the pronouncing of the Benediction by the rector of Trinity.

Church of the Good Shepherd.—The annual meeting of the Ladies' Guild of the church was held on Monday afternoon the 6th inst. The reports showed that over \$100 had been raised by the members during the year. The following officers were elected: President, Mrs. Poole; vice-president, Mrs. A. Cunningham; secretary, Mrs. Ed. Slimser; treasurer, Mrs. V. Kirkey.

HURON.

London.—The 21st annual meeting of the Huron Diocesan branch of the Woman's Auxiliary

was held in this city on March 31st, and April 1st and 2nd, commencing with a celebration of the Holy Communion in St. Paul's Cathedral, the Bishop of the Diocese preaching from Acts iv. 12, "There is none other name given under heaven whereby we must be saved." The Triennial Thankoffering was presented—the amount being \$703. The board of management met in the afternoon for preliminary business, and in the evening an informal meeting was held in Bishop Cronyn Hall, when a paper on Ruridecanal W.A. work was read and discussed. The formation of Rural Deanery W.A. branches has long been urged; there are now six such branches in Huron Diocese. The object is to keep the branches in touch; to the more remote and small country branches they serve as a substitute for the annual meeting. The several branches in a deanery meet at least once a year, they undertake some work in common, over and above that done by the individual branches, and contribute to a co-operative bales, which is packed after the meeting.

On Wednesday morning, April 1st, after morning prayer in the Cathedral, the business sessions began and filled two busy days. Well on to 300 answered the roll-call. After an inspiring address from the district president, Mrs. Sage, the report of the board of management was presented, and following resolution—that this year only the appeals from the Canadian field be considered when apportioning the life-membership fees—was opposed and, after some discussion, referred to a committee for consideration. The reports of the diocesan officers showed good work done during the past year. The district treasurer-secretary reported the total number of branches to be 135—98 senior, 11 girls, and 26 juniors; six deanery branches, and 107 life members, 12 having been added to the roll during the year. The district corresponding secretary drew attention to the lack of interest on the part of the branches, in regard to visiting missionaries, and urged branch presidents to consider it part of their duty to the missionary cause to welcome our missionaries, and have full and interested meetings to listen to them. The district Dorcas secretary reported a falling off in the bales, attributable to the unsettled conditions with regard to methods of work which prevailed last year. One hundred and fifteen bales had been sent worth \$2,261.82. Also six co-operative bales, and deanery bales, and bales for Lepers in China. The secretary for junior work reported eight new branches organized, the two junior pledges for kindergarten work in Japan, and untainted children of Lepers, fully met and \$75.24 contributed to other missionary objects. The treasurers report showed receipts for year ending January 31st \$4,890.13. Expenditure \$3,822.20; all the 19 pledges being fully met with the exception of the Diocesan Indian Mission Fund, in which there is a deficit of \$74.67. The committee for the education of missionaries' children reported thankfully a successful year for the work. Three children are being educated, and their school reports were most satisfactory. At the annual meeting of the committee, and others interested, on the evening of Monday, March 30th, the Bishop of Huron, strongly recommended the branch of W.A. work to all members of the W.A., and emphasized the imperative necessity of caring for the children of missionaries. The convener of the committee dwelt on the fact that this fund is not receiving the support it requires and deserves from the branches, only 43 having contributed during the year. The officers for the coming year are: President, Mrs. Sage; vice-presidents, Mrs. de la Hookie, Mrs. Hague; recording secretary, Miss Bartram; corresponding secretary, Mrs. Falls, Dorcas secretary, Miss Gowers, secretary (juniors), Miss Fos; literary secretary, Miss Moore; leaflet editor, Mrs. Tilley; leaflet treasurer, Miss A. Smith; treasurer, Mrs. Smith. Huron will be represented at the Triennial by the president, treasurer, corresponding and Dorcas secretaries, and by four delegates, Mrs. Cockshutt, Mrs. Richardson, Mrs. Robinson, and Mrs. Ward. The committee for apportionment of life membership fees \$300, reported following appeals responded to: Archdeacon Mackay, \$50; Hay River Mission, \$50; Archdeacon Peel, \$50; Saugeen Reserve, \$50; Mr. Colliton, \$25; Miss Waddell, Leper Hospital, Japan, \$25; Columbia Coast Mission, \$40; Rev. E. Ryerson, \$10. A paper on Indian Missions in Huron Diocese was read by Mrs. Tilley, and the general missionary meeting was addressed by Rev. T. Westgate, East Africa, and Rev. E. Ryerson, Japan. On Wednesday afternoon at three o'clock a most impressive memorial service was held for Mrs. Ridley, wife of the rector of Galt, and an active member of the Huron auxiliary from its first organization, whose funeral took place in Galt at that hour. Thursday afternoon, from 3 to 4 o'clock, was observed as a quiet hour, when an impressive paper was

read by Mrs. Gahan. Previous to his closing address, the Bishop, on behalf of the branch and a few friends, presented the president, Mrs. Sage, with a general life-membership. When the final Benediction, closing a happy and inspiring annual meeting had been pronounced, and the hall cleared, the annual gathering of the junior branches was held, the children filling the hall. They were addressed by the Bishop, the Rev. T. Westgate, and the Rev. E. Ryerson, and they presented their Triennial Thankoffering, amounting to \$39.

Brotherhood of St. Andrew.

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

Brotherhood men should subscribe for the "Canadian Churchmen."

With the Travelling Secretary.—Wallaceburg was visited on Tuesday the 7th and a very encouraging meeting was held with the men after an address had been delivered to the week-night congregation. The Rev. J. R. Newell is greatly interested in the work of the Brotherhood of St. Andrew, and will do his utmost to encourage his men to carry on an active Chapter. On Wednesday the 8th the Travelling Secretary arrived at Wyoming and was received by the Rev. J. M. Gunne, who is much beloved by his people. A service was held at night at which Mr. Thomas gave the address, and it is likely that as a result of the visit a small Chapter may develop. On the following day a call was made at Forest, and a number of men being called on before the evening meeting by the Rev. A. L. Beverley and the Travelling Secretary. Mr. Thomas had the pleasure of meeting an old friend in the person of Mr. J. N. Gordon, manager of the Standard Bank, who is one of the wardens of Christ Church. A splendid meeting was held in the evening, and the men listened with great attention to the explanation given of the aims and objects and work being done by the Brotherhood. The field for work in Forest is a very good one. The men are of a particularly earnest and intelligent type, and a great deal of good would be done to the parish through the formation of an active Chapter of the Brotherhood. Petrolia was reached on Friday, where the Travelling Secretary was the guest of the rector, the Rev. Canon Craig. The men were looked up with the rector, and the Chapter was met with at 7.30 in the evening in Christ Church, an address being given which was listened to with great attention. Afterwards three or four of the men of the Chapter met at the rectory, and another hour and a half was given up to a most interesting conference and discussion of Brotherhood matters. As a result, the Chapter which has developed greatly of late years, will go forward with even greater energy. It was decided to meet every week. Sarnia was reached on Saturday the 11th, and the Rev. Canon Davis was at once called on. The Rev. E. T. Evans was also called on. On Sunday the 12th Mr. Thomas addressed the congregation of St. John's Church in their beautiful new building, which is a striking illustration of the activity of the people of that parish. A number of men have been interested for some time in Brotherhood of St. Andrew work, and before long a strong and active Chapter will be at work in this parish. St. John's affords such a splendid field for Brotherhood activity that we look for this Chapter to be one of the most efficient ones in Ontario. In the evening an address was given to a large congregation at St. George's Church, the work of the Brotherhood being fully presented to those present by the Travelling Secretary. After service some twenty-five men met in the choir vestry, and a most interesting meeting was held, Mr. Thomas giving an address, Mr. K. C. Campbell, Dominion Council member of Windsor gave a most thoughtful address, and other men present speaking on the work. As a result St. George's is now reorganized and placed on a most efficient working basis, with Mr. Holland, manager of the Bank of Toronto as director, and Mr. William A. Scroggie as secretary, and the outlook in front of this Chapter is very promising. On Monday the 13th Strathroy was reached and the Chapter found to be in good vigorous condition, and a good number of men on the list. The Travelling Secretary addressed the congregation at a special service at 4.30 p.m., laying before them the Brotherhood of St. Andrew rules, and in the evening met the members of the Chapter in the very complete parish hall. Mr. Thomas spoke about the growth and development of the Brotherhood, impressing upon the members the idea of it being a movement not a "Society" of

the Church, so that their ideas might be enlarged. A number of good earnest men are carrying on the work there. The Chapter is strong in numbers, and the rector is active and enthusiastic, and the men are greatly attached to Rev. S. F. Robinson, and the prospects ahead of this Chapter are quite bright. On the following day London was reached, and for two days the Travelling Secretary was the guest of Mr. T. H. Luscombe, who had been for years a leader in Brotherhood work. The model Chapter of St. Paul's Cathedral Juniors were addressed at 7.30 in the evening along the line of the "Joy of Service," impressing upon them the thought that they should throw themselves into the Brotherhood service with all the enthusiasm and energy that they do in their sports and games. Service was attended in St. Paul's Cathedral, and afterwards the Travelling Secretary had the pleasure of meeting Rev. R. Perdue, rector of Dunnville, who was the preacher for the occasion. Wednesday the 15th was spent in getting in touch with the clergy and Brotherhood men of London, and in the evening a council of war was held at the home of James Mackenzie, secretary of local council, representatives being present from the different Chapters in London. On Thursday train was taken for Ingersoll, where acquaintance was renewed with Rev. R. J. M. Perkins. The Brotherhood men and Churchmen were got in touch with, and on the following day train was taken for Toronto, thus completing a successful four weeks trip in Western Ontario, in which there are many most encouraging features.

Home & Foreign Church News

From our own Correspondents.

NEWFOUNDLAND.

L. L. Jones, D.D., Bishop, St. John's, Newfoundland.

St. John's.—St. Thomas'.—The Bishop of the diocese held a Confirmation service in this church on Sunday, April 5th, when he laid hands on ninety-seven candidates, forty-eight male and forty-nine female. From the three city parishes about 300 persons in all have been confirmed. His Lordship was attended by the Rev. C. H. Barton, M.A., as chaplain. The parish clergy, the Revs. Canon Dunfield, G. Godden, M.A., and E. L. Birchby, were also present, the two former presenting the candidates.

Hopewell.—The Bishop lately held Confirmation services here and at Foxtrap, and confirmed 136 candidates at the two places.

FREDERICTON.

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

Rothsay.—The Rev. W. R. Hibbard, of Montreal, has accepted the headmastership of the college at this place, which was lately offered to him by the Bishop on behalf of the Synod of this diocese.

MONTREAL.

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

Montreal.—L'Eglise du Redempteur.—The Lord Bishop visited this parish on the 15th April and administered Confirmation to twenty-five persons, mostly adults and converts. An unexpected break in the street car service made it impossible for people residing in the north end of the city to be present in time for the ceremony. On this account some of the candidates will have to be presented at some other Confirmation. On this account also the Ven. Archdeacon of Montreal, Dr. Norton, was prevented from being present. The Very Rev. the Dean of Montreal, Dr. Evans, and a number of other clergy sent notes of regret that, owing to services in their own churches at the same hour, they could not be present. Among the clergy present and taking part were the Revs. E. McManus, who acted as Bishop's chaplain; the Rev. J. Ross, the incumbent of St. Ursule, Diocese of Quebec; the Rev. H. O. Loisselle, incumbent of Sabrevois; the Rev. R. E. Page, incumbent of St. Francis' (Indian Mission), and the Rev. George Johnson, financial agent and the rector of L'Eglise du Redempteur. As only about half of the candidates could understand the English language, Bishop Carmichael asked

the rector to repeat his words of welcome and advice in the French language. On a table stood a large number of Bibles, the gift of the late Mrs. M. H. Gault, each candidate's name being inscribed in gilt letters, with the name of the Bishop and the date and place of Confirmation. This loving token of the interest which Mrs. Gault took in the Church added much to the impressiveness and solemnity of the service. It is interesting to know that of the whole class of thirty candidates twenty-two were converts. The choir was vested, and the music was in charge of Mrs. Benoit.

At the Art Gallery on the evening of the 10th inst., before a large audience, the Rev. Dr. Paterson Smyth gave a very interesting lecture on "The Old Documents and the New Bible." The Bishop presided, and introduced the speaker, as well as thanking Mr. J. B. Learmont for bringing to the lecture his various editions of the Bible, which form a unique collection in Montreal. Dr. Paterson Smyth dealt with the questions aroused in some minds at the time of the appearance of the Revised Version regarding the changes made by the revisers, explaining that the answer was to be found in the sources from which the Bible was obtained, and the necessity of correcting errors which had arisen formerly in manuscripts in copying, either due to confusion of sound, ocular blunders, or the mistaking of similar letters. After referring to the earliest manuscripts existing, the Vulgate, which is in the Vatican library; the Sinaitic, now at St. Petersburg; and the Alexandrine, now in the British Museum, none of which were available when the Authorized Version was made, Dr. Paterson Smyth traced the history of the Bible in England from the days of Bede and Alfred on through the time of Wycliffe and the Reformation, until the Authorized Version of James I. was published. The lecturer said in regard to the Revised Version that it came nearest to the Greek manuscripts of the New Testament, and was a valuable commentary on the Authorized Version. Of the Bible, the lecturer said: "Nothing can ever shake the power of the Bible. Its inspiration is evidenced in its inspiring power. When people speak of it as mere Hebrew literature, they forget that no other ancient classics have the same transforming influence: The Bible is unique in its capacity to uplift men's lives."

ONTARIO.

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

Kingston.—St. George's Cathedral.—A Confirmation service was held in this cathedral church on Sunday evening, April 12th, by the Lord Bishop of the diocese, when forty-one candidates were presented to his Lordship for the apostolic rite. The Very Rev. the Dean of Ontario and the Rev. Canons Grout and Starr took part in the service. The Dean presented the candidates.

On Wednesday evening, April 8th, the Rev. Canon Starr gave an excellent address to young men on "St. George and the Dragon."

St. Luke's.—In the absence of the Rev. R. S. Forneri, who went to Guelph to attend the Rev. Canon Baker's funeral, the services in this church on April 12th were conducted by the Rev. Canon Grout and the Rev. E. Scammel, respectively.

St. James'.—On Tuesday evening, April 7th, the parochial branch of the A.Y.P.A. met in the schoolhouse and enjoyed a couple of hours with Dickens. The Rev. C. L. Bilkey, the president, occupied the chair. Many and varied selections from the celebrated author's works were given by the Ven. Archdeacon MacMorrine, the Rev. C. L. Bilkey, and the Misses Maria Hague and Bessie Corner. A very enjoyable evening was spent.

On Thursday evening, April 9th, the last of the Pan-Anglican addresses were given in the schoolhouse. The two speakers were the Misses Dobbs and Lovick, and their subjects were "Deaconess Work" and "Religious Teaching." Both ladies gave very interesting addresses.

Brockville.—Trinity.—The Bishop of the diocese held a Confirmation service in this church on Friday evening, April 10th, when he laid his hands upon sixteen candidates. The Revs. H. H. Bedford-Jones, T. Austin Smith, and H. D. Woodcock took part in the service. His Honour Judge MacDonald was also present, and read the second Lesson. The Bishop's address was a most helpful one. The service was very impressive, and the music, by a choir of fifty voices, was well and reverently rendered. A very large congregation was present at the service.

OTTAWA.

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

Ottawa.—The close of the Lenten season has been marked in this city by exceptionally large congregations at the daily services, which were held in nearly every church during Holy Week. On Palm Sunday special references were made to the solemn occasion, and earnest appeals extended for a due observance of the season, and these appeals were responded to very thoroughly. On Monday evening the usual vestry meetings were held in the majority of the parishes, and the reports submitted showed splendid growth and progress in both the spiritual and temporal development of the Church. Fuller reports of these meetings will be given in next week's "Churchman."

Beachburg.—St. Augustine's.—Service was conducted in this church on Passion Sunday by the Rev. Geo. E. Fletcher, B.A., rector of Cobden. The Rev. W. A. Kyle, M.D., who was recently ordained to the diaconate, has been appointed to this parish, and, arriving at Beachburg on April 8th in company with the rector of Cobden, a grand reception was held for him at the rectory. The ladies of the parish had provided a most delicious repast, and the children of the Sunday School presented a very creditable little programme of music. Short addresses by the Revs. G. E. Fletcher and W. A. Kyle brought to a conclusion a most successful reception, and everybody went home happy. Dr. Kyle was greatly pleased with the reception accorded him, and enters upon his work full of hope and courage. St. Augustine's Church, Beachburg, is one of the prettiest little churches in this diocese, and the interior reflects great credit on the good taste, energy and devotion of the congregation.

TORONTO

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

Toronto.—The threatening appearance of the weather during the early hours of Easter Day did not prevent large numbers of people from attending the early and midday services at the various city churches, and the welcome change which took place later on in the day caused the churches in the evening in most instances to be filled to overflowing. The prevailing spirit of the whole day was that of joy, gladness, and thanksgiving. The sacred edifices were beautifully and appropriately decorated, as befitted the chief festival of the whole year, and the musical portions of the services were very well rendered by the various choirs, the special music being sung in a way that reflected great credit, not only upon the members themselves, but upon the various organists and choirmasters by whom they had been trained, who without doubt had spent many hours and much labour in order to bring the rendition of these anthems, etc., to such a high state of perfection as was evidenced on all sides. The familiar Easter hymns were most heartily joined in by the congregations as a whole, and were evidently very greatly enjoyed. The number who made their Easter Communion at the different celebrations throughout the day was very large, and the offertories taken up were of an unusually generous nature.

St. Luke's.—Altar lights were used for the first time in this church last Sunday morning, the beautiful pair of brass candlesticks, which were a gift of an old member of the congregation, being dedicated by the rector with a special form of prayer at the first celebration of the day.

The following letter has been sent by His Grace the Archbishop to all the clergy in his diocese: "Lord's Day Sunday.—To the Clergy of the Diocese of Toronto.—Reverend and Dear Brother,—I would call your attention to the fact that, by resolution of the Synod the first Sunday after Easter has been appointed to be observed throughout the diocese as Lord's Day Sunday. This is in conformity with the practice established by the other religious bodies in this city. At the present time it is of special importance that the subject should be brought before the notice of our congregations, in view of the recent legislation in amendment of the Lord's Day Observance Act. I have, therefore, to ask that on Sunday, the 26th inst., you will take the opportunity of urging upon your people the obli-

gation of maintaining the sanctity of the Lord's Day, and the rights of all classes to the enjoyment of its rest from work. Believe me, your faithful friend and Bishop, Arthur Toronto, President of the Dominion Lord's Day Alliance.

A Year's Review.—The Upper Canada Religious Tract and Book Society has closed another successful year, and the annual meeting will be held in Knox Church, Spadina Avenue, on Monday, April 27th, at 8 p.m. o'clock. This Society, now in its seventy-fifth year, is doing a good work, sowing the good seed in places not otherwise reached. It is hoped that there will be a large attendance.

Wychwood.—St. Michael and All Angels.—Through the kindness of friends the choir appeared in cassocks and surplices for the first time on Easter Day. A beautiful silver chalice and paten have also been presented to the church, and they were dedicated and used for the first time on Easter Day. A lectern has been made by a member of the congregation and presented to the church; also a carved pulpit desk and a carved altar rest. These latter were also dedicated and used for the first time last Sunday.

Peterborough.—St. John's.—A most successful ten days' mission was conducted in connection with this church last month. During the previous two months careful preparation has been made by special sermons, the enlistment of a large band of workers, and especially by After Services on Sunday evenings of an informal and devotional character, with practice of mission hymns. The attendance at these, though small at first, steadily increased until nearly the entire congregation remained. The staff of missionaries included the Revs. W. B. Heaney, F. L. Barber, S. Lloyd, E. A. Langfeldt, H. H. Mockridge, and C. Ensor Sharp. A special collection of mission hymns was used, and the singing was most enthusiastic, and was led nightly by organ and full orchestra. Every evening street services were held in the centre of the city and other points before the mission services and from 8 to 9.30 on Saturdays. Short addresses were given from a moveable pulpit by the clergy and members of the Brotherhood of St. Andrew of St. Luke's and St. John's. Well-attended instructions were given in the afternoons, and every evening the church was filled by large congregations, who followed with keen interest the series of addresses by the different clergy. Several ministers of other communions attended, and expressed warm interest. On the last Friday evening a great gathering of men was addressed by E. J. B. Pense, M.P.P., and W. H. Hoyle, M.P.P., with great effect. The Mission was widely advertised, and occasioned much interest throughout the city. The Rev. Canon J. C. Davidson has been appointed a delegate to the Pan-Anglican Congress, representing the Diocese of Moosonee. He will sail for England on May 16th, and will be absent for four months. The congregation are engaging two eminent clergy of the United

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CANADIAN CHURCHMAN.

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most success- d in connect- During the paration has e enlistment especially by s of an in- with practice ce at these, ceased until nained. The Revs. W. B. E. A. Lang- ensor Sharp. ns was used, tic, and was estra. Every in the centre the mission rdays. Short veable pulpit Brotherhood St. John's. iven in the church was followed with sses by the f other com- arm interest. at gathering B. Pense. , with great vertised, and at the city. as been Ap- gican Con- f Moosonee. 6th, and will congregation of the United

States to take duty during his absence. Holy Week has been kept in a remarkable way in Peterborough this year through noonday open-air services held daily in the very centre of the city, under the auspices of the Ministerial Association. The services have been participated in by the ministers of the city generally, who have attended daily in a body, and they have been of the most dignified and solemn character. The brief addresses dealt with the events of Holy Week, which has thus been kept by the whole Christian community. During the day the cross-embazoned pulpit has been a silent reminder of the sacred season. The services found an inspiring climax on Good Friday afternoon, when a great concourse of over one thousand persons gathered in Central Park, composed of all classes and religions. A hushed silence pervaded the immense assemblage, broken only by the prayers, the solemn reading of the Passion, and the enthusiastic singing of appropriate hymns. Two strong addresses were given on the Crucifixion: its Causes and Results, the entire congregation remaining until the close of the service, which lasted for forty-five minutes. The noonday services, which ended on Saturday, were restricted to fifteen minutes. No evidences are lacking of the strong impression made upon the community by this united effort, which has been carried through without one discordant note to mar it.

Leamington.—After a long and useful life Mrs. Annabella Vicars, wife of the Rev. John Vicars, died at Cannington on April 7th, 1908. Though she had been in poor health for a number of years, her sickness was not of a serious nature, and she continued in her active work for the Church she loved so well till early last week, when she contracted a cold. Dr. Gillespie, the family physician, was called in, and with him Dr. Brown in consultation. Everything possible was done, but of no avail, and she passed peacefully away to the rest that remaineth to the people of God. The deceased lady was seventy-three years old at the time of her death, and was conscious up to the last. She will be missed by the Church and the people in general at Cannington, by whom she was greatly beloved for her many sympathetic words and kind acts. Hers was an exemplary life, not only in word, but in deed. She leaves a devoted husband, two sons and one daughter, to whom we extend our kind sympathy.

Barrie.—During the season of Lent just over the Rev. W. B. Heeney has been holding Wednesday evening lectures on the "Life of Christ," and has given illustrated pictures of the chief events during Christ's life on earth. The success attending these lectures has been very marked, indicating the appreciation of the congregation, and great benefit has been the result. Large numbers of the men of the parish have been drawn to these meetings. The last meeting, held on April 15th, was attended by so many that the parish hall scarcely provided enough room. Dr. Crease had charge of the lantern, and is responsible for having made all the slides, and his efforts are certainly deserving of praise.

Mimico.—Christ Church.—The churches of St. James', Humber Bay, and the New Toronto Mission are both under the supervision of the clergy of this parish, assisted by students, who are at present Messrs. E. Hannington and P. F. Baldwin. These Missions are most promising and encouraging, and the students are to be congratulated on the work going on. Classes for Confirmation are being held in both places.

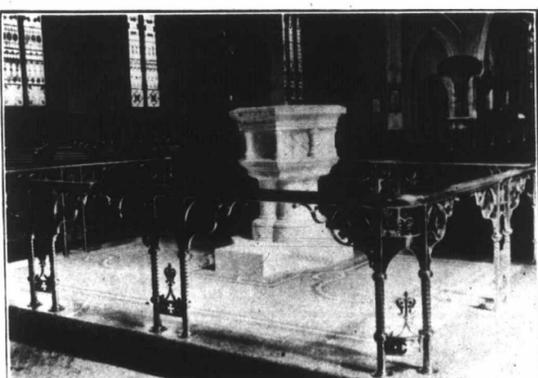
Port Hope.—St. Mark's.—The Right Rev. Dr. Reeve, assistant Bishop of the diocese, paid his first visit to this church on Sunday, the 12th inst. In the morning there was a celebration of the Holy Communion, the Bishop being the celebrant. He was assisted in the service by the Rev. Dr. Cobb, the rector. At the evening service, which was choral, the Bishop held a Confirmation, when he gave the apostolic rite to ten candidates, who were presented to him by the rector. During the Bishop's visit to Port Hope he and Mrs. Reeve, who accompanied him, visited the school and went over the various buildings, and they also visited St. John's Church together with Dr. and Miss Cobb, their host and hostess. The Rev. Dr. Cobb officiated for the last time as rector prior to his leaving the parish on Easter Day. He intends to take a three months' vacation, the first holiday which he has had for many years. Besides being in charge of St. Mark's parish, Dr. Cobb has acted as chaplain at Trinity College School since the resignation of the Rev. G. H. Broughall.

HURON.

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

Wincardine.—The Rev. Rural Dean Miles has announced his resignation of this parish, and it has occasioned the utmost regret both in the parish and throughout the Deanery of Bruce. Quite recently the deanery lost its efficient secretary, Rev. A. Shore (now rector of Ridgetown), and now it loses its Rural Dean. These are two serious losses from the deanery staff of workers, and the removal of Mr. Miles and his family will be still more keenly felt in the parish, where they have endeared themselves to everyone by twelve years of self-denying service, and by their unwavering courtesy and kindness to all who have met them. Mr. Miles is a graduate of Trinity University, and stands very near the top of the ballot on the executive committee every year, and has, in addition to parish and deanery work done no small share of Diocesan and Missionary work of the Church in Huron Diocese.

London.—St. Paul's Cathedral.—For some time a committee, appointed by the General Easter Vestry of St. Paul's congregation of St. Paul's Cathedral, London, had in hand the erection of a memorial to the late Very Rev. G. M. Innes, D.D., who had been rector of St. Paul's parish for thirty-three years and Dean of the Cathedral from 1888 till the time of his death. The committee decided on the erection of a Baptistery, which is now completed, and was dedicated by the Lord Bishop of Huron on Sunday the 12th inst. Every one pronounces it a most fitting memorial, and a very handsome ornament to the spacious edifice of which it forms a prominent part. By a happy coincidence the first child to be baptized in the new font is the grandson of Mr. W. J. Reid, who for fifteen successive years acted as rector's churchwarden to the late Dean Innes. The



The Dean Innes Memorial Baptistery erected in St. Paul's Cathedral, London, Ont., 1908, and Dedicated Sunday, April 12th, by His Lordship the Bishop of Huron.

Bapistry is located at the west end of the Cathedral on the south side of the main aisle, and occupies floor space of eight feet wide and eleven feet long. The font is of White Carrara Statuary Marble, executed in Gothic design. The upper portion is octagonal in shape with panelled sides and a turned column at each angle, and rests on three marble columns with moulded bases. The basin is twenty-four inches in diameter and twelve inches deep, and is lined with a heavy silver bowl to within six inches of the top of the font. The platform on which the font is placed is covered with a Mosaic tile flooring in which is inlaid the inscription, "The Innes Memorial," with an ornamental border of coloured tiles and the Greek characters, Alpha and Omega, are on each side of the font. Extending around the outer edge of the platform is a step of Vermont "Pink Shell" marble. On this marble is placed a heavy brass railing enclosing the font. The whole Baptistery is supported on a substantial reinforced Portland cement concrete foundation. On the front panel of the font is a brass tablet bearing the following inscription engraved in Old English lettering, with the capital letters in red and the small letters in black enamel:—This Baptistery is dedicated by his Friends and Parishioners to the loved memory of the Very Rev. George Mignon Innes, D.D., for 32 years rector of this parish. Died July 29, 1903. Aged 77. Best loved by those who knew him best. The font was designed by Mr. J. M. Moore of Moore & Henry, architects, and installed under his supervision. The work was performed by local contractors; the marble font and steps were executed by Messrs. D. Wilkie & Co.; the tiling was laid by Mr. R. R. Bland; the

railing and metal work were manufactured by the Dennis Wire and Iron Co; the tablet was engraved by Mr. J. S. Bernard; and the silvered basin was made by the Booth Copper Co., of Toronto.

NIAGARA.

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

Hamilton.—The daily services at the Cathedral have been well attended during Lent. In Holy Week Canon Abbot has spoken on the seven last words from the Cross. The Good Friday services were held both morning and evening. On the last Sunday in February sixty candidates received were confirmed—25 men and 35 women. The Sunday School is also in a most flourishing condition. When Canon Abbot took charge of the parish the attendance averaged 150, it has now risen to 380. Palm Sunday morning at St. Thomas' Church the Rev. E. J. Etherington, rector, presented 36 candidates for Confirmation. At All Saints' on Monday evening, the 12th, the Bishop administered the same rite to 12 men and boys and 21 women and girls of that parish, and to one candidate from St. Luke's, Burlington, making a total of 34; four of these were married people. The Bishop spoke of the size of the class, the variety of sex and age, and the hard work it represented on the part of the rector, the Rev. Canon Forneret. On the following evening Confirmation was administered at St. John's Church, the Rev. S. Daw, rector, to 26 men and 17 women—total 43. The Bishop spoke of it's being a representative class, the ages varying from 80 to 14. The Lenten services were largely attended, especially the three hours service on Good Friday. On Tuesday, in Holy Week, the Bishop administered Confirmation to a large class in St. George's Church, the Rev. F. E. Howitt, rector, and on Wednesday in St. Mark's, the Rev. Canon Sutherland, Sub-Dean, rector, as is usual in this parish the male candidates doubled the number of the female. The Bishop congratulated the congregation on possessing a rector so gifted as a teacher, adding that whenever he listened to one of his sermons he learnt something from them himself. It is remarkable the large number of children that attend the Lenten services in this church, it promises well for the future of the parish. The three hours service on Good Friday was largely attended, the attendance increases every year. On Holy Thursday Confirmation was administered to 32 candidates at St. Matthew's Church, the Rev. Mr. Britten, rector. The Bishop congratulated the rector on the flourishing condition of the parish and the modest appearance of the female candidates in their pretty caps, he objected to young women appearing in church with uncovered heads, saying they should observe the Apostolic rule of having their heads covered. At St. Luke's Church, Rev. E. N. B. Burns, rector, Good Friday was well observed in the morning and Communion Service, the Litany, and morning prayer, and the three hours service. In the evening lantern views, scenes from our Lord's passion, were exhibited to a large congregation. The Lenten and Good Friday services have been well attended at St. Peter's Church. The Rev. H. J. Leak is leaving St. Phillip's, Hamilton, for the parish of Nanticoke, he will be much missed by his many Hamilton friends. It was with much sorrow that her many friends heard of the death of Mrs. Bland in Be-muda, the wife of the former rector of the Cathedral, Hamilton. His many friends deeply sympathize with Canon Bland in his bereavement.

KEEWATIN.

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

Long Sault.—On Sunday, March 22nd, the Rev. J. Johnston preached his farewell sermon to the Indians on the Reserve, where he had been labouring most faithfully for about twelve years. There were many expressions of deep regret from the large congregation present, and at the close of the service the members crowded around their pastor to bid him farewell. Mr. Johnston left for White Earth Reservation on Monday, where he has taken up work under the Bishop of Duluth. The splendid state of the Mission testifies to the zeal and consecrated labour of Mr. Johnston, and he goes to his new sphere of labour with the best wishes of both white and Indian settlers.

Keewatin.—St. James'.—On Sunday, March 29th, the Rev. H. V. Maltby preached farewell

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sermons to his congregation, among whom he has laboured for six years. In the evening the church was crowded, and many remained at the close of the service to say farewell. On Monday evening a meeting was held in the Oddfellows' Hall to bid Mr. Maltby God-speed in his new work at Fort Frances. On behalf of the congregation and town-people, the churchwarden, Mr. R. Taylor, presented Mr. Maltby with a purse of gold amounting to \$150, and in a few well chosen words testified to the high esteem in which their rector was held by all classes of the community, and paid a high tribute to his splendid work in building up the church in the town. The ladies of the W.A. also presented Mr. Maltby with a handsome silver nut-bowl. Mr. Maltby responded feelingly to the kind words spoken, and said that he regretted leaving Keewatin for he had formed many warm friends there; yet he felt that in accepting Fort Frances he was following the call of duty. He trusted that God would abundantly bless the Church in the future. The Ven. Archdeacon Cooper presided, and the Rev. C. W. McKim, of Kenora, spoke. The Rev. A. A. Adams, general missionary, was unavoidably absent owing to diocesan duties. The meeting closed by singing "God Save the King."

Fort Frances.—St. John's.—The Ven. Archdeacon Cooper held an induction service at this place on Sunday, April 5th, when the Rev. H. V. Maltby was formally inducted as incumbent of the parish. There was a large attendance, and the Archdeacon preached a very earnest sermon, commending the new incumbent to the prayers and support of the people. Mr. Maltby preached at the evening service.

Dryden.—St. Luke's.—The Rev. A. A. Adams preached in this church on Sunday morning, April 5th, and also at Eagle River in the evening. He asked for contributions for the Pan-Anglican Fund, and a hearty response followed the preacher's appeal. The Lord Bishop of the Diocese has appointed Rev. J. Lofthouse to the parish of St. James', Rainy River; and the Rev. Wm. Crarey to that of Keewatin.

Kenora.—St. Alban's.—On Wednesday evening, April 1st, at the Pro-Cathedral, the girls of the Junior Auxiliary gave a most acceptable treat to their friends by rendering the missionary cantata entitled "The Story of Kardoo." It told of many sad experiences of child life in India, and dealt particularly with the evils of child marriage. The music was good and well suited to illustrate the story, and the girls under Mrs. Tew's capable training, rendered the songs with very good taste. About \$12 were realized in aid of the Mission Fund of the Diocese.

On Wednesday, April 8th, a missionary cantata entitled "Indians in the Far West," being a story of incidents in the life of Bishop Ridley, was given under the auspices of the Woman's Auxiliary of St. Alban's. There was a splendid turn out, and the music was exceedingly well rendered by a choir composed of members of the W.A., led by Mrs. Sigurdson. The story was read by the rector, and was listened to with deep interest. A collection amounting to \$22.50 was taken up in aid of the funds of the society.

The choir of the church gave a rendition of Stainer's "Crucifixion" on Wednesday and Friday evenings of Holy Week, under the direction of the organist, Mr. Herbert Carpenter.

NEW WESTMINSTER.

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

New Westminster.—The Bishop of New Westminster and Mrs. Dart, left for England by the "Empress of Ireland," on April 3rd. They will return after the General Synod. The Ven. Archdeacon Pentreath, D.D., has been appointed Commissary-General of the Diocese, and the Ven. Archdeacon Beer has been appointed Commissary for the Diocese of Kootenay. Before His Lordship left he confirmed six Japanese from the Japanese Mission at Vancouver.

Ashcroft.—The Rev. A. A. Dorrell has resigned the parish which he has held for the past eleven years, owing to failure of sight. The capital sum of the Superannuation Fund is only \$1,000, and the interest is not available until it reaches \$2,000. A special fund has been created to meet Mr. Dorrell's case. The Diocesan Branch of the W.A. has pledged \$100 a year, and the Rev. C. C. Owen

another \$100 on behalf of Christ Church. The Archdeacon of Columbia hopes to secure another sum of \$100 from different sources to make up a retiring allowance of \$300. Mr. Dorrell and family will reside in Vancouver. The Rev. F. G. Rickard, vicar of Surrey, has been appointed to Ashcroft, but will not take charge till July 1st.

Vancouver.—St. Paul's.—The Rev. H. J. Underhill, M.A., has signified his intention of resigning this parish the end of June. He has been rector for thirteen years. His health has not been good, and the parish has grown beyond his physical ability to manage it.

St. James'.—The Rev. H. G. F. Clinton announced on a recent Sunday that the cross on the rood screen would be replaced by a crucifix, with the usual figures standing on each side. The gift would be from members of the parish in memory of a relative killed in the South African war.

Christ Church.—The whole amount of \$15,000 needed for the enlargement of the church has been subscribed, and work will be begun immediately. There will be 250 more seats, making a seating capacity of over 1,100. The Sunday School accommodation in the basement will also be greatly enlarged. At present many are turned away every Sunday night for want of accommodation.

St. Michael's.—The present church will be enlarged at once to seat 400, and will eventually be used as a Sunday School. A fund has been begun for a permanent church. The Seamen's Institute, erected at a cost of over \$3,000, will be formally opened April 28th. Addresses will be made by Sir C. Hibbert Tupper, American Consul Dudley, and others. The Commissary-General will preside, and in the evening he will preach the sermon in the Institute chapel. The Institute is a branch of the Mission to Seamen, London, England. The Rev. A. E. Berrays, B.A., is the superintendent.

Langley.—The Rev. H. C. L. Hooper has begun his work in the parish. The parsonage is undergoing enlargement, and has been moved back 30 feet from the road. Mr. Caddell has given an additional piece of ground for the church lot.

Delegates to the General Synod.—Clerical.—Ven. Archdeacon Pentreath, the Rev. H. J. Underhill, Ven. Archdeacon Small, the Rev. H. G. Fienes-Clinton. Lay.—Messrs. A. Dunbar Taylor, K.C.; A. McC. Creeny, B.A.; Walter Taylor, W. J. Walker. Substitute, Clerical.—The Rev. C. C. Owen, the Rev. C. W. Houghton. Lay.—Henry Newmarch, A. Penter.

Nicola.—A new parish has been organized, of which the new townsite of Merritt is the centre. The Diamond Vale Coal Company has seventy men at work. The church which will be built will be dedicated to St. Michael. The Rev. J. Thompson is in charge of both Nicola and Merritt parishes.

Correspondence.

BROTHERHOOD'S EXPLANATION.

Sir,—In reply to "A Loyal St. Andrewite" in your issue of 9th inst., would say that the Brotherhood of St. Andrew are at present holding service every Wednesday evening at the Workingmen's Home, Frederick Street. The work formerly carried on at 260 King Street East has been transferred to the Home. Last Wednesday evening the hall at the Home was crowded with men who had come there for a night's lodging. A considerable part of the service was taken up with singing gospel hymns in which the men joined most heartily: the address was given by a Brotherhood man from St. Anne's, and judging from the attentive hearing given by the men it was much appreciated. The advantage of holding the service in the Home in preference to the King Street Mission is, that there is a certainty of securing a large attendance of men who would not otherwise be reached, and the scope for carrying on the work of the Brotherhood is practically unlimited.

R. H. Coleman,
Chairman Executive Committee Brotherhood of St. Andrew.

NAMES OF NEW MISSION CHURCHES.

Sir,—Referring to the letter in your issue of 2nd inst. in reference to the above, I might say, for the information of "An English Churchman" and others interested, that three of the Mission

Churches referred to have already been designated. His Grace the Archbishop having duly sanctioned the following names which will appear in the forthcoming Synod Journal for this year: St. Mary's Dovercourt Mission, St. Edmund's; Wychwood Park Mission, St. Michael and All Angels; St. John's Norway Mission, St. Monica's. In addition to the above, the Mission Church at Leaside, in the parish of Christ Church, Deer Park, has been named St. Cuthbert's.

W. S. Battin, Diocesan Registrar.

THE HYMN BOOK'S NAME.

Sir,—Your suggestion to take a plebiscite on the name of the Hymnal is the right one, and the committee was urged to adopt it sometime ago. You have not stated your *modus operandi*, but could not you publish the names that have been suggested, and are considered possible, and ask that distinctive marks be placed by each voter against (1) the name preferred by him, and (2) the name most objected to? You would be doing good service if you added a list of the hymns which have been seriously opposed, but which nevertheless have been retained by the committee at the last session. A reference to the number as printed in the IV. Draft would be sufficient, or the first line might be quoted, or in some cases, where only one stanza or line is objected to, this might be given in full. If this course had been adopted by the committee it would have had the effect of disarming criticism when the book comes up for final judgment. Reverting to the name, "Book of Common Praise," your correspondent, Mr. Pickford, in to-day's issue, has completely missed the point of his own quotation from the preface to the Book of Common Prayer. When the same authority that gave us the Book of Common Prayer gives us a Hymn Book for the "Whole realm," or one accepted by the whole Anglican Communion, then it will be time to adopt the name "Book of Common Praise" as its title. But the new book is far from meeting these conditions. Indeed, from present indications, there seems very grave doubts as to its being "Worthy of all acceptance" even by the Canadian Church, at least in its present form. "The tailors of Tooley Street" found out too late that they did not represent the "People of England." It is not too late to take warning from their example.

Arthur Jarvis.

NAME FOR NEW HYMNAL.

Sir,—It is gratifying to observe that attention is being largely directed to the new hymnal, and I am sure that the work, when completed, will be such as will redound to the advantage of the Church, and to the credit of the committee having charge of the commendable undertaking of producing a book suitable for use in all our churches. There seems to be considerable objection, however, to the proposed name, the one chosen being, it is said, distasteful to many. The designation, "The Book of Common Praise" might apply to any religious sect outside the Church of England, and does not seem sufficiently explicit or definite. It occurred to me that perhaps a more appropriate name would be "The Anglican Hymnal" or "The Anglican Hymn Book." As members of the Church of England, whether resident in Canada or elsewhere, we are, I take it, all Anglicans, and this name might prove more generally acceptable than the one chosen, which I suppose was only suggestive or provisional. When sending any items of news to the press about our Church affairs we always try to work in the word "Anglican" to differentiate us from other denominations. Our Young People's Association is called the "A.Y.P.A." to distinguish it from the Epworth League, Christian Endeavourers, etc. The authorities of the Church of England also appear to have singled out this name in calling the approaching Congress and Lambeth Conference, "The Pan-Anglican Congress."

W. S. Battin.

A number of letters and diocesan news held over.

In this life there is but one sure happiness—to live for others.—Tolstoi.

What God wants is men great enough to be small enough to be used.—H. Webb-Peplow.

British and Foreign

The late Duke of Devonshire was the patron of no less than 33 livings and was a trustee of several others.

The Bishop of London's Fund has received a contribution of £500 from an anonymous donor.

The Rev. T. M. Benson, rector of Ballymoney and Prebendary, has been appointed Chancellor of Connor Cathedral.

The Rev. J. R. Darbyshire, M.A., chaplain and lecturer, has been appointed vice-principal of Ridley Hall, Cambridge.

The Rev. A. E. Dalton, M.A., Prebendary of St. Paul's, and rector of Stepney, has been appointed rector of Clapham, Surrey.

By the death of the Right Honourable Sir F. Falkiner, late Recorder of Dublin, which took place at Funchel, Madeira, lately, the Church of Ireland loses one of her most devoted sons.

St. Luke's Hospital, Denver, has been presented with a gift of \$3,000 by a lady in Cincinnati. The gift is for the Endowment Fund of the hospital.

A memorial tablet was recently dedicated to the memory of the late Mr. L. M. Ewart in St. Mark's, Ballygilan, in the presence of a large congregation.

A very beautiful new parish church was on St. Patrick's Day opened and consecrated by the Lord Bishop of Clogher at Castle Archdale. The church is the gift of Mr. Edward Archdale, D.L.

The book recently presented by Mr. Lodygensky, the late Russian Consul-General at New York, as a parting gift to the Bishop of New York was a copy of the "Service Book of the Russian Church."

The new missionary Bishop of Nevada, Dr. Robinson, was consecrat-

ed in the same church in which he was baptized in infancy. There were ten Bishops and more than thirty-priests present at the service.

A new pulpit has been installed in St. Mark's, Green Island, Albany, N.Y. It is constructed of brass and oak, and is of handsome design. It is the gift of one of the parishioners in memory of her father.

A handsome and costly parish house is to be erected shortly to adjoin Christ Church, Cincinnati. The structure will be over 200 feet high, and its cost will be about \$250,000 when finished.

The Rev. Charles Perley Tinker, an ex-Methodist minister and ex-Field Secretary of the New York Church Extension and Missionary Society, has left the Methodist Communion, and has become a Churchman. He intends eventually to take Holy Orders, and has entered upon a course of study with that object in view.

Mr. Richard Kemp, for four years a Baptist minister, was recently confirmed, together with his wife, by the Bishop of Massachusetts, and has become a postulant for Holy Orders in that diocese. He has since been transferred to the Diocese of Oklahoma and will serve pro. tem. as a lay reader at Enid.

A fine farm of 120 acres, fully equipped, has been given to the Chicago Homes for Boys. The donor is a very generous layman, named Mr. T. C. H. Wegeforth, of St. Andrew's Parish, Chicago, and it is given in memory of his only son, who was killed rather less than a year ago. The farm is situated in Southern Michigan.

A gift of \$6,000 has been made for current expenses to St. Paul's Normal and Industrial School, Laurenceville, Va., by Mr. and Mrs. George C. Thomas, of Philadelphia. This is an excellent institution for the training of the negro in Church principles, as also its aim is to turn out practical all-round workmen, who have the actual experience gained under working conditions.

The Rev. T. D. Gray has communicated to the Cambridge Antiquarian Society particulars of a curious picture on one of the interior walls of Babraham Church. The picture had been covered by a thin layer of plaster, but on attempting to peel off the latter, black, red, and yellow colouring came away with it. The wall is of the fifteenth century, and the picture is believed to represent either Edward the Confessor or Henry VI.

The Lord Bishop of Meath lately dedicated several memorial gifts which have been placed in the Female Orphan Church, North Circular Road, Dublin, to the memory of Miss M. E. Taylor. These are a chancel pavement, the offering of the congregation attending the church and some friends, from designs of tiling in Christ Church Cathedral, Dublin, as directed by Sir Thomas Drew; and also a window. Both of these memorials are of exquisite design and workmanship. In addition, an entirely new system of heating has been introduced into the church; and the pulpit has been removed to its present position by the late Dr. Conolly Norman and Mrs. Norman as an act of thankoffering. Through the kindness of His Grace the Archbishop of Armagh a grant from the Beresford Fund has enabled steps of black marble to be placed in the chancel and other improvements to be accomplished.

The new Bishop of St. Andrew's, the Right Rev. Dr. Plumb, who was consecrated on the Feast of the Annunciation in St. Ninian's Cathedral, Perth, was, prior to his consecration, presented with a set of Episcopal robes by the members of the cathedral congregation, and a sapphire Episcopal ring by the clergy of the diocese. The new Primus of Scotland (the Most Rev. Dr. Robberd),

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was unable to be present, owing to an attack of influenza, and in consequence the Venerable Bishop of Edinburgh took his place. All the other Bishops of the Scottish Church were present, and took part in the solemn act of the Laying on of Hands, and all repeated the Veni Creator, the Prayer of Consecration, and the words at the Laying on of Hands together. The service, which lasted 2 1/4 hours, was most solemn and impressive throughout. It is rather a curious fact to note that the three successive occupants of the See of St. Andrew's should be Englishmen, viz., Bishops Wordsworth, Wilkinson and Plumb. The two first were intimate personal friends of the late Right Honourable W. E. Gladstone.

Children's Department

THE PAN-ANGLICAN CONGRESS.

The Children's Part.

By Mrs. Jerome Mercier.

It was the quarterly meeting of the Mothers' Union in Anderton. In a cheery schoolroom, well warmed and lighted, some forty women, many with babies in their arms, were preparing for tea after having heard an address on the Pan-Anglican Congress from Mrs. Bowyer, a lady with a genial look, who was now talking to the Vicar's wife. Several of the women were gathered in a knot and evidently were discussing a point which they decided to refer to the Vicar's wife; for some of them approached her, making way for Mrs. Mason, a stout, motherly woman, to speak for them.

"Please, ma'am," she began.
"Yes, Mrs. Mason, what is it?"
"If I'm not interrupting, ma'am,

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some of us mothers feel we would like the children to hear a bit about this, if only Mrs. Bowyer could find the time. They love their little missionary meetings and papers and boxes, and we feel as how the little ones ought not to be left out of anything that is good."

"Well, Mrs. Mason, it is a capital idea, and we shall be only too glad if Mrs. Bowyer can kindly stay to address the children. Here is the Vicar. Let us ask him."

The Vicar entered, greeting every one on his way, and the question was referred to him and to Mrs. Bowyer,

who discussed it. When the women had placed themselves at table, he said:

"Now, before the clatter of tea-cups begins, I wish to answer a question you have put by means of Mrs. Mason. You wish that Mrs. Bowyer should interest your children in the great Congress, as she has just interested us, do you not?"

Many replied with a hearty "Yes, sir, if you please."

"Well, I am glad to hear your wish, and so is Mrs. Bowyer; for your Mothers' Union, of which you are such loyal members, teaches us that united Christian family life is the basis of all that is best in our dear old England, and the children are the joy and heart of home life. So Mrs. Bowyer kindly consents to stay longer with us, and we will gather the King's messengers at five to-morrow, instead of next week, to hear her."

"Thank you, sir," Thank you, ma'am," resounded on all sides; but Mrs. Mason still had a word to say.

"There may be some little ones it would do good to, as are not in the King's messengers, sir—must we leave them out?"

"No, Mrs. Mason; we will leave none out who wish to come; and I will give them the notice myself after school to-morrow."

The Vicar did as he had said; and at five on the morrow a keen and merry party of little ones assembled in the parish room to hear an address all to themselves.

"Now children," said the Vicar, "I will not take up the time myself further than to say it is your own mothers who have got you this treat—for a treat it will be, I am sure. And that is as it should be, for every Christian mother should seek to share her good things with her little ones; and what is better than a hearty spirit of loving and giving, and a knowledge of the things of God?"

Here he led Mrs. Bowyer on to the platform, and helped her to hang up a big map of the world with splashes of red all over it.

So the children looked and listened, having sung their opening hymn, and pleasant-faced Mrs. Bowyer smiled at them and began.

"Now this is a map of the world, the big round world on which we live; and not you and I and English people only, but yellow people, and black people, and brown people, all God's children as we are, in all ends of the earth, as your missionary papers tell you. And those red spots show the places where our English Church is living and working for God. Not that the English Church alone works for Him, even in these spots; other Christian bodies are at work. But the English Church is there, thank God for it! For it would soon be a dead Church if it did not preach the Gospel everywhere."

Then Mrs. Bowyer pointed to India, China, Africa, Japan, and other places, and told anecdotes of the native folk in each, illustrating her words with large pictures, and asked simple questions, and found that the children had been well taught, and

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told them so, in order to encourage them.

"And now, children," she continued, "from all these places people are coming to England next June, coming to meet others to worship God together, and to talk, and tell their troubles and their joys. There will be many hundreds of them, perhaps fourteen hundred, coming over the seas to meet together."

The children's mouths formed into a round O of astonishment, and one little girl said in a high, clear voice, "What a big tea-party it will be!"

All laughed. Mrs. Bowyer laughed, too. Then the little girl grew ashamed and red.

"Well, it will be a very big party, and I hope a happy party," said Mrs. Bowyer. "And shall the little ones be left out?"

Some said "No," and some "No, please, ma'am," and some did not know what to say.

"Well, we won't leave them out," said Mrs. Bowyer. "We will ask them to join us first in prayer that God may bless this great meeting. I will give you a simple prayer that each may say. Then, the Vicar tells me he hopes to have a gathering of the children during the Congress week, for a service and an open-air meeting, so that they may take their part in this work for God at the very time all are meeting in London. And he even

hopes one of the missionaries may come here to speak to you later.

"You know, children's prayers are so very dear to God, if they are true, real prayers. Do you ask God for what you need, and thank Him for what you get?"

Some said, "Yes, they did."

"I am glad of it. Nothing is too small to thank God for; nothing is too hard to ask Him to do. The Bishop of New Westminster, far away in Canada, tells me that he loves to have the children's prayers put up on behalf of his Mission, and that he feels great

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help and blessing have come to him in his work from the prayers of the children. So we want you to ask God to bless the Congress. And then we want you to help us to thank Him day by day for all the blessings He gives us, in our dear Church and in our Christian homes. I once knew a poor little boy who needed some tidy clothes very badly. So I sent him a suit of my son's. And afterwards his mother told me he took the clothes upstairs, and from the foot of the stairs she heard him kneel down and say, 'Thank God for letting the lady give me those nice clothes.' You see how well that boy understood that it is God who gives us every good thing, either direct from His own hand or by the means of friends. Did you ever count up your blessings?"

No, the children never did. "Well, there was once a grumbling old woman, and someone said to her, 'Let us each take a bit of paper, and put down our troubles on one side, and our blessings on the other every day for a week, and see which list is the longest.' So the old woman put down her rheumatics, and her smoky chimney, and her cross neighbours on the troubles side, and could not remember any blessings, till her neighbour came to help her, and reminded her that her nice cottage and her good bed, and her food, and her very life were all blessings from God. And, I think, in the end this poor old woman got such a long list of blessings, and such a short one of troubles, that her face grew bright, and her pains seemed less, and she grew more grateful and loving, and others loved her better.

"Well, let us try this, I wish each of you who are King's messengers would take some paper, and every night for

a week write down your troubles and your blessings, and I am sure you will find the blessings are far more numerous, especially if you have dear, good mothers, as I hope all of you have.

"We big people ought to do this, too. It is Lent, and a good time to think of God's mercies and our own ingratitude. For we are so ungrateful; it is sad and shocking.

"Now, that dear little boy to whom I gave the clothes, had a grateful heart; and soon after he brought me a nice bunch of primroses, as a little thankoffering. And I prized them very much. Ought we not to make a thankoffering to God just now, when we see how much He has done for our Church of England? See the map again. Look at tiny England, and think how once it was a heathen country, where little children were sacrificed by fire to false gods; and now it is not only a Christian land, but God has let it send missionaries to preach the Gospel in all those lands where you see the red colour. What shall we do for Him?"

Mrs. Bowyer here let the children talk a little. One said they should pray; another that they should be good; another they should go to Church more; many said, "Let us give something."

Then she answered. "You have all

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said well. All those things are good. God loves your prayers, the simpler the better; and He loves to see you good, and in His house; and He loves to take your tiny gifts, as I loved that boy's primroses. And our Church has decided that we will pray, and try to be good, and all go to Church together, and also make a gift of money for the spread of the Gospel in other lands, to mark the occasion of this great meeting of the English Church. Each little coin you give, if He blesses it, may win a soul. Have you heard of the boy who went to a missionary meeting to hear a Bishop, and he laid a penny in the Bishop's own hand; and the Bishop kept that penny apart and bought a book of the Bible with it—just one book—and that book was the saving of a soul?

"Do you think children—poor children—can do much or not? You think not? Well, let me tell you, a big Cathedral is being built in Liverpool, among the dwellings of the poor; a noble Cathedral. Children have been collecting for it; and their gifts have now amounted to £437. Is not that a big sum? Yes, very big, and all from children for God's glory. Now I ask you to do three things to help this great gathering. First, to use this simple prayer daily till June is past. Second, to think by what little acts of self-denial you can save a trifle for the thankoffering. Thirdly, to let each coin you offer be given to God, with a prayer that He will bless and use it for His own good ends.

"And now kneel, dear children, and say this prayer after me:

The Children's Prayer for the Pan-Anglican Congress.

"O God our Father, we thank Thee that Thou hast put us in a Christian land, and called us by Christian baptism and teaching to be Thy chil'ren. We offer to Thee our humble prayers

on behalf of the great Church Meeting, and we beg that the Holy Spirit may bless it to the souls of men and the spread of the Gospel, for Christ's sake. Amen."—Church Family Paper.

The death is announced of Mr. William Miles, for many years verger of Rochester Cathedral. Mr. Miles was well-known, and is described by one correspondent as a friend of Charles Dickens, and was understood to be the original of Mr. Tope in "Edwin Drood." Mr. Miles, who was eighty-two years of age, joined the cathedral staff when a boy of nine. He was successively chorister, lay clerk, under-verger, and verger for seventy-five years, and was a few years ago pensioned by the Dean and Chapter. Mr. Tope plays a very creditable part in "Edwin Drood," though Dickens did not allow his friendship for Miles to prevent him from representing the chief verger of Cloisterham as a somewhat less educated person than we should expect one to be who had held the office of lay clerk as well as verger.



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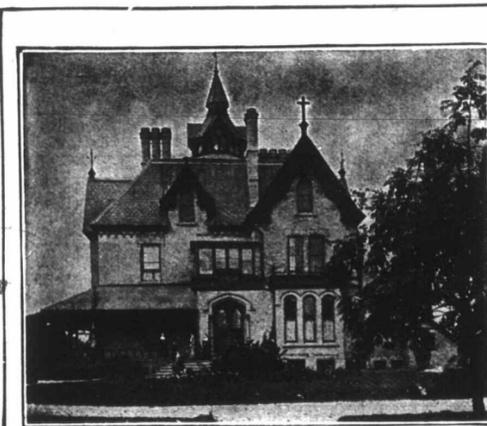
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