

# Canadian Churchman

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

VOL. 36.

TORONTO, CANADA, THURSDAY, MARCH 4th, 1909.

No. 8.

**FEBRUARY SPECIALS**

Full Dress Suits, Satin lined throughout \$27.50.

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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.  
DUTIES.—(1) At least six months' residence upon and cultivation of the land in each year for three years.  
(2) A homesteader may, if he so desires, perform the required residence duties by living on farming land owned solely by him, not less than eighty (80) acres in extent, in the vicinity of his homestead. He may also do so by living with father or mother, on certain conditions. Joint ownership in land will not meet this requirement.  
(3) A homesteader intending to perform his residence duties in accordance with the above while living with parents or on farming land owned by himself must notify the Agent for the district of such intention.  
W. W. CORY,  
Deputy of the Minister of the Interior.

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# Canadian Churchman.

TORONTO, THURSDAY, MARCH 4, 1909.

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

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

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

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## Lessons for Sundays and Holy Days

February 28.—First Sunday in Lent  
Morning—Gen. 19, 12 to 30; Mark 4, to 35.  
Evening—Gen. 22, to 20, or 23; Rom. 10.  
March 7.—Second Sunday in Lent.  
Morning—Gen. 27, to 41; Mark 7, 24—8, 10.  
Evening—Gen. 28 or 32; Rom. 16.  
March 14.—Third Sunday in Lent.  
Morning—Gen. 37; Mark 11, 27—12, 13.  
Evening—Gen. 39; or 40; 1 Cor. 7, to 25.  
March 21.—Fourth Sunday in Lent.  
Morning—Gen. 42; Mark 15, to 42.  
Evening—Gen. 43; or 42; 1 Cor. 12, to 28.  
February 28.—Fifth Sunday in Lent.  
Morning—Exod. 3; Luke 3, to 23.  
Evening—Exod. 5 or 6, to 14; 2 Cor. 1, to 23.

Appropriate Hymns for First and Second Sundays in Lent, 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 IN LENT.

Holy Communion: 309, 318, 323, 556.  
Processionals: 165, 191, 263, 306.  
Offertory: 89, 198, 257, 279.  
Children's Hymns: 330, 331, 332, 568.  
General: 84, 92, 94, 466.

### SECOND SUNDAY IN LENT.

Holy Communion: 310, 312, 317, 324.  
Processionals: 242, 248, 281, 291.  
Offertory: 256, 267, 491, 528.  
Children's Hymns: 112, 345, 346, 574.  
General: 261, 269, 492, 380.

### THE SECOND SUNDAY IN LENT.

Under the guidance of the Holy Ghost St. John has preserved for us many of our Lord's addresses and several of His conversations. From the former we learn much concerning Truth; from the latter we learn how Truth is applied. Human nature is much the same the world over. Therefore our Lord's conversations with Nicodemus and the Samaritan woman have a perpetual application. The Lord's conversation shows us the character of Christian worship. As Jesus speaks with this woman we learn that worship is essential to the religious life. Worship is a prominent feature of the Samaritan religion; it is peculiarly

characteristic of Judaism; it is the necessary offering of every regenerated person to God. Jesus gives the character of worship. "God is a Spirit, and they that worship Him must worship in spirit and truth." Our worship of God is governed by the character of God. God is Spirit. Worship must be a spiritual thing. Jesus at once raises worship from any gross, coarse, or material plane. Idolatry is absolutely prohibited. The more so because of the lewd rites and ceremonial usually attendant upon idolatry. Worship calls into activity the noblest energies of the body, the intellect and the spirit of man. It posits the practice of the presence of God. It satisfies the yearnings of man for the highest in every phase of life. It bids us look rather to sacrament than to bloody sacrifice. Types and symbols have their places, but Christian worship is purely spiritual, the Atonement effected by Jesus on the Cross gives us the Holy Eucharist in place of the bloody sacrifice. Now when we assert the spirituality of Christian worship it must not be understood that we exclude ritual from worship. There can be no worship without ceremony. The heathen debases his body in his ritual; the Christian honours his body by making it express the motions of the soul. Ritual implies a standard of action and conduct which is essential to all edifying worship. Then we must worship God in truth. Spirituality means truth. Bishop Westcott says: "A true idea of God is essential to a right service of Him." If we know God we shall worship Him in truth. The recognition of spirit and the performance of truth are necessarily coincident. To worship God we must know Him, we must know what He has done for us, and we must be conscious of our condition. God must be in all our thoughts before we can presume to worship Him. Pere Gron tells us that "all worship involves a perpetual confession that God is the Light and the Truth." Sincerity is, therefore, essential to every act of worship; and where sincerity is there we find true humility. And with these two characteristics worship is filled with joy and confidence. "I was glad when they said unto me, we will go into the House of the Lord," was a natural expression on the part of the Psalmist. The Collect for this Sunday pleads our helplessness. In nothing do we require the help of God more than in worship. For spirit-guided worship alone is true worship. Worship means the sanctification of the body in contrast to heathen degradation. The heathen possesseth not his vessel in sanctification and honour. The clean mind is essential to worship. With sorrow we all know how unholy thoughts interfere with our worship. Therefore let our prayer be one for guidance and protection in order that we may be able to worship God in spirit and in truth.

### The Unemployed.

It is a serious economic question whether either the state or municipality should devise means of useful employment for the unemployed, or whether both in dread of a hostile labor vote should leave the unemployed to be a perpetual burden and reproach to the community. We fear the labor agitator is more concerned about raising the rate of wages than helping his weaker brother. At the same time there are labouring men, and not a few, whose hearts are warm and tender and hands are open and generous to their needy brethren. It is to such men and their brethren, of high degree, that we earnestly appeal to put their heads and hearts together and work out a wise solution of this distressing social problem: "How best to help the unemployed to help others, as well as themselves." Compulsion may be needed in some cases; but compulsion that gradually changes a tramp into a useful citizen is surely better than the unwise licence

that permits him to idle about in rags and tatters, pilfering, drinking, degrading and defiling "the image of God"—in which he was created. The policeman's "move on" is not far reaching enough. Some better remedy is needed. What is it, brother? "Heaven stoops," says Canon Scott Holland. Would we fit ourselves for Heaven? How better than by stooping to raise our needy brother?

### Intellect vs. Faith.

It is not singular that some eminent scholars are content to accept the record of the character and selected portions of the teaching of our Lord—such as the Sermon on the Mount—and to reject the record of his claim to divinity, and of his exercise of supernatural power. What more could be expected of human intellect—even of the highest order—unilluminated and unaided by Faith? "Reason," says St. Augustin, "would never submit, if it did not perceive that there are occasions when it ought to submit. It is then right that it should do so." St. Augustin, be it remembered, lived in the third century after our Lord. Pascal impressively says: "There is nothing so reasonable as this disavowal of reason in matters of faith, and nothing so unreasonable as the disavowal of reason in matters not of faith. There are two extremes equally dangerous, to exclude reason, to admit only reason." It is not unreasonable that the Christian Church should co-incide with these views of two of the profoundest intellects and most accomplished scholars of all time. Were St. Paul on earth to-day he would not need to journey to Athens to find intellectual and scholarly men telling or hearing "some new thing," or writing inscriptions "To The Unknown God." There is probably nothing more flattering to human vanity than to be the recognized founder of some new religious sect evolved from one's own inner consciousness. Were it not so, the world would have been deprived of two of its noblest literary monuments: "Paradise Lost" and "Divina Commedia;" and there would have been no need to record the "Pilgrims Progress."

### Children's Prayers.

Inquiry among the older scholars in our Sunday Schools on the subject of private prayer, reveals, in many cases, an alarming state of affairs. When quiet tactful inquiry is made, many young people will tell you that they used to pray, but that they have lately got out of the habit. The fact of the matter is, that most children are taught to pray by their mothers, when about five years of age. They learn such prayers as, "Now I lay me down to sleep" and "God bless papa and mamma." They say these prayers until they are old enough to think they are childish, and then they have nothing to take their place but the Lord's Prayer. This wonderful prayer is complete in itself; but it was given to grown up men, and the child mind finds it hard to understand and apply to its daily life. Very few parents teach any new prayers (usually because they have never learned any other themselves), but leave the responsibility to the clergyman or Sunday School teachers. These, of course, tell their young friends in class, and from the pulpit, that they should pray. But how many give the practical help by giving a simple form of prayer? To meet this need for a certain Young Men's Bible Class, the writer made inquiry for small booklets of simple prayers; but not finding anything suitable had a card printed. It contains short, simple, prayers for morning and evening, and in addition about fifty references to texts under the headings of "Why," "When," "Where," and "How to Pray." There is a crying need for private prayer among the young people in your parish. What are you going to do about it?

**Christian Living.**

Last week we referred to the burden of tests under which all branches of the Christian Church seem to be restless and to be trying to evade what in practice is a very light burden. And in keeping with this tendency is another one in which, young people especially, show by eccentricity in dress, food or action to accentuate a departure from conventional ideas of Christian life. One startling illustration was the Cleveland proposal to live as Christ would live for a fortnight. This, of course, was a splendid subject for the newspapers. But if these young people proposed doing this for the first time in their lives, one asks, how had they been brought up and how had they been living before that hysterical promise at an excited meeting. Living for two weeks a Christian or followers of Christ as an experiment sounds a terrible thing for people to say who outwardly and professedly had been followers of Christ all their lives, and promised to be His faithful soldiers to their life's end. It is too terrible a farce to contemplate. In Charles II.'s time John Bunyan, a Bedford tinker, printed his dream of the Pilgrim's Progress, and this record still deserves the reading by young people who can see portrayed the dangers and pitfalls which beset the life-long trials of the pilgrims path from this world to the world to come, and also the characters which lead the young soul astray like pliable, talkative and by-ends, who never strove against wind or tide and was always most zealous when religion goes in silver slippers.

**St. Christopher's College.**

This is the name of an institution at Blackheath, which was formally opened by the Archbishop of Canterbury at the beginning of this month. The college is intended by the Church of England Sunday School Institute to train women of all grades of society in the best methods of teaching in order that they may form a society of educational organizers who may be employed in every diocese in England to methodise its Sunday Schools and to give practical training in evening classes to men and women teachers and thus improve the whole work of teaching. There was a large number of applicants for admission. There is room for twenty in residence at present. Miss Faithfull, the Principal of Cheltenham Ladies' College, was present, and naturally took a deep interest in the new institution, as it gets its mistress of method and its assistant mistress from her college. The idea is heartily welcomed and may be utilized in other parts of the Empire.

**Third Degree and Sweatbox.**

We are glad to notice two recent pronouncements by eminent Canadian jurists on the identical lines of an editorial note which appeared in these columns a few weeks ago, in reference to the "Third Degree" and "sweatbox" treatment of suspects and even witnesses, which is, we think, too often adopted in the name of justice. We do not flatter ourselves that what we said on that occasion had anything to do with these judicial utterances, but it is gratifying to find ourselves in such good company, and to see our views endorsed by so good authority, and this is not by any means the first time we have had this pleasant experience. Since the above was written Judge Foster, in the Court of General Sessions, N.Y., has given expression to similar sentiments. Some of his remarks would pass for tolerably accurate quotations from our article.

**A Bishop's Duties.**

The relation of a Bishop to his diocese is somewhat like that of a general to the army under his command. When we go a step higher we may liken that of an Archbishop to the command of a field marshal. The successful discharge of the duties of a Bishop call for the exercise of no or-

dinary qualities. A genius for taking pains is an excellent quality. So is the capacity for dealing in large issues, with keen insight, broad comprehension and masterful decision. Blessed is the man who can happily combine both these qualifications for high command in a personality strong, gentle and winsome. Such a man was the great Confederate Captain, Robert E. Lee. In the Church, the late Bishop Selwyn was a man of the same stamp. Would we had more of them! At the same time it is the part of wisdom to remember that the world is favored with comparatively few Lees and Selwyns.

**The Duty of a Diocese.**

Do the members, whether clerical or lay, of a diocese realize the responsibility that rests upon them, both collectively and individually, when a new Bishop is given them? Were they to do so they would not look for more from the Bishop than they are ready and willing to give themselves. If they are loyal, faithful, patient, self-denying and always abounding in good works then they are fairly entitled to look to their Bishop to lead them from strong faith to stronger, from good works to better. But, if on the contrary, they are the reverse of all this: indifferent, doubting, fretful and worldly, what sort of victories could they possibly expect from a leader hindered and hampered by such a command. Only the splendid and indomitable qualities of the British soldier and sailor have rendered possible the victories of a Roberts and a Nelson; and the same rule holds good in the spiritual achievements of the Church militant. Of one thing we may be sure, that the Lord who gives the leader at the same time gives those led the power of assured victory, if they prove themselves worthy of His cause and of the honour and confidence reposed in them. Idling, bickering, fault-finding, inglorious ease and sinful luxury have no place in the army of the King of kings. The King's business calls for despatch, and if we are in dead earnest we must be about "our Father's business," to-day, to-morrow and each day of our lives if we "are now returned unto the Shepherd and Bishop of our souls."

**A Remarkable Story.**

Archdeacon Wolfe, of C.M.S., tells the following striking story: "A Chinaman because he had abandoned the worship of idols was accused of a crime of which he was guiltless, and was cast into prison. He refused to forsake Christ, and began preaching to the prisoners. Soon some of them became Christians, including the gaoler himself. The latter allowed the persecuted convert to hold a service in the prison every Sunday, and gave him much freedom. When he was released, he returned to his home, where he was the means of the conversion of his wife and his entire family. Having passed through a course of training, he is now acting as a catechist in a large town in Fuh-Kien."

**An Historical Parallel.**

A correspondent in a recent "Spectator" gives an extract from "A New History of London," by "John Northquack, citizen and stationer," showing a very close resemblance between the "Civilly Disposed Women" of 1643, and the modern Suffragettes "But this was not all the trouble that Parliament had to contend with, for . . . the women, frightened by the present inconveniences and not reasoning to remote consequences, framed a petition intitled 'The Humble Petition of Many Civilly Disposed Women Inhabiting the Cities of London and Westminster, the Suburbs and Parts Adjacent.' The petition prayed for a speedy settlement of the nation and the renovation of trade, and was carried by 2,000 or 3,000 mean women with white ribbons in their hats." Not satisfied with the vague promises made to them by the Commons, they "crowded about the door of the House, calling 'Peace! Peace! give us

these traitors that are against peace, that we may tear them to pieces. Give us that dog Pym!' These Civilly Disposed Women proved such ar-rant termagants it was found necessary to oppose them by force; some of the trained bands were sent for. . . . Some being thus killed, and others wounded, the rest thought it proper to run away. Nor ought the trained bands to be accused of tarnishing their military renown in this encounter, for when the gentler sex can so flagrantly renounce their character, and make such formidable attacks on the men, they certainly forfeit the polite treatment due to them as women."

**Japanese Christians.**

The startling rapidity with which we must change our mental conceptions of the religions of the Western Asiatic peoples has been again shown by the news mentioned incidentally and in a matter of course manner in a despatch that the new Chief Justice of Korea is a Presbyterian. In one of his first cases Judge Watanabe gave judgment in favour of a Korean and against a Japanese, who brought an action against him. Our readers understand that Judge Watanabe is a Japanese official, that Korea is now in Japanese hands, and, therefore, the result of an action in which the masterful foreigner has been defeated has created a deep impression. Before his appointment Judge Watanabe was one of the leading Christians in Tokio, and for many years taught a Bible Class in one of the Presbyterian churches there. The Rev. J. S. Gale, a Presbyterian clergyman at Seoul, Korea, reported to his Board a visit the Chief Justice paid his Mission, and his address, which was most appropriate and listened to with deep attention and appreciation. He spoke of all Koreans, Japanese and foreigners, forming all one family before God.

**From Chicago.**

The Presbyterian clergy in Chicago, ninety-eight in number, have, according to the Chicago Evening Post, revived an old custom. The Presbytery issued a message to be read from the pulpits on a recent Sunday, the clergy for this duty exchanging pulpits so that the remonstrance would come from a stranger to each congregation. After deploring their shortcomings and apathy the message proceeds to bewail the strong drift of the time from personal communion and from positive religious conviction, which has entered the Church, chilling activities there, relaxing vows and deadening consciences. "The lust of money, the passion for pleasures, the craving for worldly distinction, have laid hold of us whose citizenship is in heaven. The consequence is that interest has fallen off and the ordinary tasks of Christian service have become irksome. The Church is not dead or dying, but is in need of awakening, the more so in this day when her work is so complex, the call for heroes so loud, and the need of readjustment so acute."

**TRUE AND MISTAKEN REVERENCE FOR THE BIBLE.**

"Save me from my friends" is a prayer that is always in order on behalf of Holy Writ. The Bible has suffered, and still sorely suffers, at the hands of its fervent, enthusiastic uncompromising, if injudicious, friends. It may seem a hard thing to say, but it is undeniably true in other connections, that the Bible on the whole has suffered more from this cause, than from all the attacks of its open and avowed enemies. For there is a kind of advocacy and praise that is really more derogatory to the object upon which it is indiscriminately showered than downright detraction. Of this sort of thing in all ages the Bible has most unfortunately been, and to a certain limited extent, still is the object. We refer more especially to the theory which holds a sort of vague pre-

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THE BONDAGE OF TESTS.

eminence, or at all events has never yet been satisfactorily disposed of, according to which the Bible is a mechanically produced revelation, of exact and uniform value. While this theory may no longer be officially or authoritatively taught, yet it lingers, and in default of something definite in its place, still exercises a shadowy influence over the mind of the average religionist, who while keenly conscious of its weaknesses, probably is restrained from definitely breaking with it, by the feeling that if he discards the old theory there is nothing handy to put in its place. A large majority have long since come to realize the untenableness of the old Calvinistic teaching of the absolutely equal value of "every line and letter," etc., but for the reason set forth they dread to abandon it, and so for the present it continues, after a fashion, to hold the ground. It is to be deeply regretted, because it puts the Bible in a false position towards the general public. The far too commonly accepted idea is, that the Church has irrevocably committed herself to the theory of verbal inspiration, and that to abandon it would mean the revolutionizing of her position and teaching. We use the term "Church" in its widest sense. But it cannot be too carefully and persistently impressed upon religious people generally, and upon our own members in particular that the Anglican Church has never committed itself to any specific theory of inspiration. She contents herself with saying that nothing that cannot be proved out of Holy Scripture is required to be accepted as a matter of faith. Such a statement as this, it will be seen, leaves a very wide margin for theories as to the exact nature of inspiration, and establishes the fact that so far as verbal inspiration is concerned, it does not necessarily receive the slightest sanction, direct or indirect, from our Church. This theory of inspiration, we feel convinced, instead of, as is honestly, if fondly imagined, by a considerable, if dwindling, number of excellent, exalting the Bible, really degrades it. We once heard a man of the old school, of fervent and unquestionable piety say, "If the Bible told me that Jonah swallowed the whale, I would believe it." Surely this is not to exalt the Bible. To us it is dangerously like degrading it to the level of a charm book, or a collection of fairy tales. Our reverence for the Bible should be rational, and in so regarding it we honour it infinitely more, than by this kind of reverence which would confound the frame with the picture, the instrument with the music or the message with the dress of the messenger. As a matter of fact people attribute a sacro-sanctity to the mere letter of the Bible, never claimed by any of its authors, and which if pressed to its logical conclusion involves us in a position of absolute absurdity. In a stagnant and uncritical age this theory of inspiration might work fairly well, although we are paying for its general acceptance to-day, but it has utterly outlived any doubtful usefulness or worth it may ever have possessed, and it remains a dangerous survival, like a half submerged snag blocking up the channel. The supremacy of Holy Scripture as the paramount, if not the only moral teacher, has long been assured. In the words of the late Mr. Gladstone we have the "impregnable rock of Holy Scripture." Even on its own merits the Bible stands, and ever will stand, absolutely unequalled as the noblest exponent of the eternal principles of truth and righteousness. Moreover, as has been finely said by Bishop Gore, it is the "history of an inspired race," inspired to keep alive eternal spiritual truths, and chosen to produce, according to the flesh, the Redeemer of mankind. Such a book, or literature, therefore, needs no bolstering up with the theory of verbal or literal inspiration, but stands as one magnificent whole, uneven, no doubt, as to details, but the expression of one Intelligence, and so to be accepted and interpreted on broad general principles. The time is coming when the Church will find herself, and a clear and definite understanding will be arrived at.

Theology, we think, it may safely be assumed, is coming to be pretty generally recognized as being a progressive science. For, as we have shown on another occasion, all knowledge must be "science," and theology is what we know about God. No one who has any intelligent memory of the state of religious thought during the earlier part of the latter half of the nineteenth century can be blind to the fact, that during the last thirty or forty years a great change has taken place in the opinions and attitude of the vast majority of the members of all the great Protestant communions, including most notably our own. One has only to glance over the pages of any collection of sermons by eminent preachers, inside or outside of our Church to have the fact strikingly, if not startlingly, brought home to him. That on such questions as the Inspiration of Holy Scripture, Eternal Punishment, the Nature of God, the Resurrection, our ideas have undergone profound and sweeping modifications and developments. The opinions now openly expressed on these subjects, inside or outside of the pulpit, in religious works and periodicals, would a century ago have subjected their authors to universal denunciation, if not execration. It is not easy for the average man of to-day, in fact it demands quite a stretch of the imagination, to realize these radical and widespread changes in the spirit of what may be called "popular theology," when, for instance, as someone observed to us the other day, "no sermon was considered worth pulpit room that wasn't well spiced up with hell fire, and didn't contain in some shape or form an entire exposition of the doctrine of salvation by faith." Now what has happened in the past, it must be evident will continue to happen in the future. In other words this development or evolution is bound to go on indefinitely. This fact, as we have said, is beginning to be very generally, if tacitly, recognized that theology is a progressive science. Theology, we are coming to see is not all there is to know about God, or even all that man can find out about God, but simply all that man has so far found out about God. In view of this, and the situation cannot be ignored and must be faced, what should the position of the clergy be. Now the clergy are, or should be, first, last and always, leaders. A ministry without leadership of some kind, has missed its chief motive and end. As leaders then the clergy should, as far as possible, be free and unincumbered. A leader must advance, as a fighter must fight or a fisherman must fish. A stationary leader is unthinkable. The clergy, therefore, of all men should be free and they in fact are, and have always been so, just like an officer in the army, in some respects tied up and yet at the same time free to do a great deal of leading on his own account. Thus the clergy while bound by fundamentals, or to put it in another way by general principles, have wide latitude in teaching and leading in matters of theology. Necessarily there are few who are real leaders, few who are in touch with the laity and have their confidence, just as few military leaders have the aptness to gain the confidence of their comrades and subordinates. How often, indeed, has it happened that the Church has been forced to learn from the "world" simply because the lack of leaders, of her blind conservatism, and wilfully ignoring the fact that theology is a progressive science, progressive not as to facts but as to conceptions and definitions. This we think in these latter, and we hope wiser, at least more tolerant, times, is becoming generally realized. There is a growing tendency without relaxing standards against binding the clergy by conceptions and definitions, formulated in the sixteenth century, to meet the then existing errors and difficulties, and controlled by the inexplicable influences of association, time and place. Were we beginning things to-day it is now often said we would not dream of imposing our present tests upon our clergy. Yet there must

be tests of some kinds, freedom and toleration are not license. The spirit of this age will to the next seem as full of error as fault-finders discover in those which have passed. Let us dwell rather on what has been preserved to us by the faith of our predecessors and not unduly magnify the spirit of our own age and ridicule the living principles of action which guided our fathers. To speak of the bondage of tests seems such exaggeration when we read the essays or reviews or hear the discourses often now delivered. We have new formulae, new definitions, new confessions of faith cast forth for our acceptance or criticism and after a few months we feel that such are too elaborate, too minute, sweeping and inquisitorial in one direction, while getting rid of a well worn obstacle on the other. Undoubtedly what tests we have are faulty, but every age interprets according to its lights.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

With the new birth of the Canadian Church, which seems everywhere apparent, many of our cherished idols and prejudices will be shattered to fragments. The old classification of congregations into "important" and "unimportant," according to the measure of their financial ability, will have to be put on the retired list. We have long been too familiar with the excessive honour that has been rendered to those who out of large bank accounts have given what appears to the less favoured wonderful help to the cause of the Church. We have not been so ready to honour the large communicants' list, the large Sunday School, the large confirmation class, or the long list of candidates for the sacred ministry. These activities and fruits of the Church are by no means always linked to a prosperous ecclesiastical purse. Why have we not some sort of an honour roll in which the congregations that have given spiritual strength and power to the Church of God should be held up before us in honourable distinction and ranked with the "important" elements of our ecclesiastical system? Why are we eternally thanking congregations for generous monetary contributions to the progress of the Church and overlooking the mightier things which the Church professes to value? Spectator is possessed of a suspicion that men and women of wealth are not as childish or dense as they are made to appear by the excessive eulogies that accompany every gift. The day will surely come when these benefactors of the Church will resent the suggestion that the performance of a duty is in some way contingent upon public appreciation. Some day presumably a higher and truer view of the Church and of the Church's children will possess us, and there will be no desire to make distinctions of "before" or "after," "greater" or "less" in that great union of all who love in the service of all who need.

This spirit for which we have been contending can be promoted by our leaders in the Church in many ways. For example, if our Bishops and men of prominence on visiting other cities would show as keen a pleasure in preaching in those churches that are not very much in the public eye as they do in occupying the pulpits of greater prominence something very tangible would be accomplished. Our experience has been that in every city a certain unwritten classification is made of all the churches, and when a distinguished brother comes to town he must first be invited to the church that heads the list for that would be most courteous on our part, and that, it is assumed, would be most agreeable to him. These things come about without malice aforethought, without any consciousness of the possibility of doing better. But if we are looking for the advancement of the Church we would surely see that the outlying congregations have the stimulus and the

inspiration of prominent Churchmen from other parts of the country. It would certainly be appreciated, it would promote a feeling of dignity and self-respect, it would strengthen a struggling brother and it would do our distinguished visitors good also. Spectator would strongly urge upon the clergy who preside over those congregations that have not been accustomed to hear the voices of distinguished visiting prelates and presbyters that henceforth they should not in the least be backward about inviting the best they can find. In this they are only performing a duty to their flocks and if their overtures are met in the negative the responsibility is thrown upon other shoulders.

A movement is in progress in England, with the Archbishop of Canterbury at its head, to raise funds for the erection and endowment of a theological college in the Diocese of New Westminster, to be situated in the city of Vancouver. Any one who knows the Far West will realize that the ambition to have a theological college for the Church on the Pacific coast is not an unreasonable one. For the Church within and beyond the mountains to have no college and the Church on this side the mountains to have more than enough for its needs is hardly an equitable or statesman-like arrangement. British Columbia has a climate and character of its own, and if any portion of the country has work of special requirements that surely is to be found yonder. The climate, occupations of the people, and the cosmopolitan population all produce problems that are peculiar to that province. If there is an advantage to be had in training men in the presence of their life work then the wisdom of having a school of the prophets in the midst of conditions that demand direct knowledge to be effectively met is manifestly apparent. Spectator trusts that the Church in the Far West will more than accomplish its desire, and he sees no reason why a portion of that Pan-Anglican offering should not be devoted to such a purpose. There is just one other suggestion he would make to his brethren in the West, and that is to lay this burden very definitely upon the Churchmen of the West and upon all Canada before pressing it upon the Church in England. The more Canada can do for itself and the less frequently we turn to England the higher we shall stand in our own esteem and in the esteem of everybody else.

The season of Lent is upon us once more, a season full of activity, full of blessing. It is now perhaps more than at any other time of the year that we learn the law of God that the way to receive is to give, the way to reward is through sacrifice, and the way to find life is to lose it in the Master. All through this Dominion the call has gone forth to members of the Church to come apart into a desert place and rest a while. How many will frankly and eagerly respond? Every year this challenge to undergo some form of personal discipline is thrown at us. For six weeks or there about we are invited to live a more intensely spiritual life,—to apply some measure of self-sacrifice in pleasure and in service, to lend ourselves with greater warmth and sympathy to the alleviation of distress and yet hundreds hold back. Hundreds and thousands of men and women have not the courage to step into this season with the resolve to impose some special duty upon themselves or to turn from some coveted pleasure because they are afraid to do so. They haven't confidence in themselves to stick to such a resolution even for forty days. Surely it is a small request to make, but it is one if complied with faithfully will mean a great deal to our own self-respect and to our own personal power. We can all feel perfectly sure that the Church has made no mistake in setting apart this blessed season, and we can feel equally sure that if we fail to respond, if response is within our power, we have been weighed in the balances and found wanting. Spectator.

## The Churchwoman.

### MONTREAL.

**Montreal.**—St. Luke's.—The annual meeting of this Branch of the Girl's Branch Woman's Auxiliary was held in the schoolroom on January 25th, 1909, for the purpose of receiving the annual reports and electing the officers for the New Year. The Treasurer's report showed that \$41.75 had been received during the year, and that it had been expended as follows:—Fees, \$1.10; pledges, \$11; Lamb memorial, \$5; scholarship in China, \$12; material, \$2.40; Branch expenses, \$9.25; balance, \$1. The Secretary reported that many useful articles had been made for the Shingwauk Home, and that it had been decided to support a student-in-training at Lo-ngoong, China, for one year from January, 1909. Offices for 1909:—President, Miss Jackson; Vice-President, Miss Ella Joyce; Secretary, Miss F. Morrill; Treasurer, Miss Elizabeth Fmo. Delegates to annual meeting, Miss M. Mann, Miss Aline Thomas. During the proceeding Mr. Herman Sinn very kindly presented the Branch with a quilting frame which was gratefully acknowledged.

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### OTTAWA.

**Ottawa.**—St. John's.—The members of this Branch of the W.A. enjoyed a delightful change last week when their regular business meeting was held in the drawing room of the rectory by the invitation of the Rev. and Mrs. E. H. Capp. There was a large attendance of members, who were fully repaid for their presence by hearing a general synopsis of Auxiliary work presented by Mrs. Tilton, the President of the Ottawa Diocese, who always impresses her hearers with her earnest words. A paper on St. Paul as a Missionary, written by Mr. Paul Armstrong, now a student at Toronto University, was read by his mother, Mrs. J. R. Armstrong. The Rev. E. H. Capp opened the meeting with the Auxiliary Litany and Mrs. Cuzner, the President, occupied the chair. After the close of the programme refreshments were served by Mrs. Capp, who is the first Vice-President of the Branch.

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### TORONTO.

**Toronto.**—St. George's.—The Guild of St. Agatha held an informal evening on the 22nd ult., in the schoolroom. The guests of the Guild, were representatives of four branches of the G.A.'s, the Diocesan officers, and officers of the W.A. of the parish. Miss Mitchell, who is the Bible Woman among the Jews of the city, spoke on the Jewish fulfilment of prophecy, and also her own particular work. Mrs. Huestis, of the Local Council of Women, (with which the Guild is affiliated), told of some of the things the Council had done and were hoping to do in the near future and referred to the coming Quinquennial of the International Councils which are to be held in Toronto in June next, when 23 nations will be represented by their women. Miss Tilley spoke a few welcome words to the members of the W.A. During the evening, there were refreshments and some music. We hope this may be the beginning of more informal gatherings of the G.A.'s by which the members may be brought closer into touch with each other.

**Dunville.**—St. Paul's.—The fifteenth annual meeting of this Branch of the W.A. was held on February 10th. Holy Communion was celebrated in the church at 8 a.m., about twenty partaking. After adjourning to the school-room, the following officers were elected:—President, Mrs. R. Perdue; First Vice-President, Mrs. A. M. Clark; Second Vice-President, Mrs. G. Anderson; Treasurer, Mrs. John Moblo; Secretary, Mrs. R. B. Patterson. Rector's Nominees to the Board of Management, Mrs. G. Anderson and Mrs. R. G. Murdy. Secretary Literature Committee, Mrs. R. B. Patterson. Finding themselves in a very good financial position, the members voted five dollars to Mrs. Clark as a contribution at the annual Dorcas meeting in Hamilton; five dollars towards the re-building of the church at Fernie, B.C., and ten dollars to the Missionary apportionment of this parish, which the members of this society are endeavoring to raise by canvassing among the congregation. All the money collected by them will be voted to the expenses of the Diocese of Niagara this year, and it is hoped that

the ladies will meet with success. After the business was transacted, coffee, ice-cream and cake were served.

The Junior Branch of the W.A. held their third annual meeting on Tuesday, February 9th. Officers for the year were elected:—Superintendent, Mrs. Blott; Assistant Superintendent, Mrs. Patterson; Treasurer, Florence Penny; Secretary, Lily Marshall; Pianist, Lucy Martin; Assistant Pianist, M. Snider. The members are engaged in making clothes for an Indian girl. This is the third year that this society is in operation under the superintendence of Mrs. Blott.

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### NIAGARA.

**Hamilton.**—St. George's.—This Branch of the W.A. have a membership of forty-five, with twenty-six subscribers to the "Leaflet." During the past year thirty meetings were held with an average attendance of eighteen. At the close of last year's work two bales were sent to St. John's School, Chappleau, containing eighty-five new and four second-hand garments, eight quilts, two large rugs and a quantity of groceries, the total value of which was forty-five dollars and forty-three cents. A letter was received from Miss Sutherland, Matron of the Home at Chappleau, expressing her warm thanks for the contents of bale. Great interest is being manifested in the united thank-offering.

All Saints'.—The annual meeting of the W.A. in this parish was held in the Sunday Schoolroom, King Street West, on Monday, February 22nd. In consequence of the illness of the President, Mrs. Roy, Mrs. Leather presided. The Recording Secretary gave an interesting account of the work of the W.A. during the past year, two bales and three boxes were sent to the Ven. Archdeacon Scott, Lesser Slave Lake, containing new and second-hand clothing, groceries, canned fruit, etc., expenditure on the same \$88.69. The members of the W.A. last Easter presented the church with a handsome set of Communion Linen, and the rector with a beautiful embroidered white stole. During the season 15 meetings have been held, and the attendance at these has been unusually large; there are 58 members on the roll, 40 of these subscribe for "The Letter Leaflet." The Corresponding Secretary read an interesting letter from Archdeacon Scott. The Treasurer's report was most encouraging. The officers of the Diocesan Board were present and gave short addresses on the different branches of the work, represented by each; Mrs. Curry, a visitor, and Miss Ambrose, spoke on the advisability of the members studying the subject of Missions, that they might thoroughly understand the needs of those they wished to assist. The rector made a short address, thanking the women for their faithful work, and their loyalty to himself, he also spoke of the need of enlarging the church to accommodate the congregation. The officers of the past year were unanimously elected. All Saints' Juniors report a membership of fifty, with an average attendance of twenty-six. During the year twenty-four meetings have been held, one bale sent to Ven. Archdeacon Scott, Lesser Slave Lake. The Doxology was sung and the members adjourned to the rectory where they were entertained by Mrs. Forneret at afternoon tea.

## Home & Foreign Church News

From our own Correspondents

### NOVA SCOTIA.

**Clarendon Lamb Worrell, D.D., Bishop, Halifax, Interest.**

**Halifax.**—St. Paul's.—The late Miss Jane Tremaine left bequests of \$400 to the Sunday School, \$500 to the Sunday School Building Fund, \$400 to the Alms House Fund, and \$900 to this church. In addition to the above sums Miss Tremaine left \$1,000 to the C.C.S., and \$500 to the Nova Scotia Bible Society.

**Pictou.**—The members of the Amherst Rural Deanery met in Pictou on Tuesday and Wednesday, February 9th and 10th of this week, with seven clergy present. The Rev. Rural Dean Downing, Geo. Backhurst, R. W. Norwood, M. Taylor, F. Robertson, D. V. Warner, and A. E. Andrew. The Rev. G. Backhurst preached the sermon to the clergy at Evensong on Tuesday, thus formally opening the meeting. He dealt practically with the realities of the Spiritual life. On

Wednesday at 9.30 a.m., a "Quiet Hour" was conducted by the Rev. M. Taylor preparatory to Holy Communion at 10.30 a.m. The preacher at Evensong was the Rev. D. V. Warner, and his sermon on the progress of religious developments was masterly in the breadth of its grasp and the depth of its thought. The business meeting opened at the rectory at 11.30 a.m. A committee was appointed to draw up and forward a letter to the Rev. E. B. Spur, conveying the regret of the Deanery at his departure, and wishing him all success in his new field. A healthy vote of thanks was tendered to the Rev. R. W. Norwood for his work as Cathedral agent. He reported having visited six parishes with most encouraging results in every case. A report of the committee of the newly formed Sunday School Association was read and its recommendations approved. A meeting of the Association will be held at Stellarton in September, and a full programme is arranged for it. A request was ordered to be sent to the Bishop asking for a special evening session of the Synod to be devoted to Sunday School work. A resolution was passed lending support to a movement on foot to establish a Maritime Convention of the Brotherhood of St. Andrew. The Rural Dean gave an address on Teacher Training, and passed around for inspection some very creditable maps, drawn by his class of prospective Sunday School teachers at River John. A resolution recording appreciation of the stimulus given to Christian work by the Laymen's Missionary Movement, was enthusiastically passed. The Rev. D. V. Warner explained the peculiar merit of the new Duplex Envelope for the collection of all church subscriptions, and urged its usefulness in connection with the new missionary canon. The Rev. D. V. Warner was asked to prepare a paper on "The Church and Modern Socialism," for the next meeting at Stewiacke in May.

**FREDERICTON.**

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

**St. John's.**—St. John the Baptist.—On Sunday, February 14th, the annual services in connection with C.E.T.S. took place, at 8 a.m. a Corporate Communion service was held at which a large number of persons made their Communion. At 2.45 p.m., the window for the purchase of which the members of the Society have been working specially during the past 12 months, was unveiled and dedicated by the rector, the Rev. Canon W. C. White, who was assisted in the ceremony by the Revs. Jas. Bell, Chairman of the C.E.T.S., and G. H. Bolt, Secretary-Treasurer of the Diocesan Synod. The window is situate in the west end of the south aisle, the west being the side on which windows of which Angels form the subject are generally placed. The apex or top contains a very richly coloured design in tracery work. The upper panel contains a full length figure of St. Michael the Archangel. He is depicted in full armour, with a spear in his hands, the butt of which forms a cross and the point of which is thrust through the Great Dragon or Old Serpent, the Devil, whose open mouth and poisonous fangs show him like the roaring lion seeking whom he may devour. The Archangel's face is a remarkably good one and the artist has given it a good deal of force of character. The Saint slaying and trampling upon the Dragon appears on the C.E.T.S. badges and pledge cards. The panel next below contains two angels, with wings outspread, bearing a scroll containing the Latin words "Super aspidem et basiliscum ambulabis," which may be translated "Thou shalt trample upon the adder and the serpent." Immediately below appear the figures of the Madonna and the Holy Child, with the inscription above "Sancta Maria mater amabilis." The Blessed Virgin is shown seated with the Holy Child standing between her knees trampling under foot the basilisk or crowned serpent. The whole window is prophetic and this panel shows the fulfilment of the prophecy in the Garden of Eden that the seed of the woman should bruise the serpent's head (Genesis 3:15); while the panel above represents what is told in Revelation of the conquest of Satan by Michael the Archangel. The base bears the dedicatory inscription surmounted by stole, Mitre and Crozier. The inscription reads as follows:—"To the Glory of God and in memory of Aubrey George Spencer, first Bishop of Newfoundland, President of the Temperance Society, 1839-1843, this window is dedicated by the Cathedral Branch of the Church of England Temperance Society, 1909." One of the officers wore in addition to his C.E.T.S. badge, a medal struck

in Bishop Spencer's time, containing the following inscription around the obverse side:—"Church of England Temperance Society." In the centre, "Aubrey G. Spencer, D.D., Bishop, 1841, St. John's, Newfoundland." On the reverse side appears an open Bible with the text from Galatians 5:21, "Drunkeness, revellings, etc." The sermon was preached by the Rev. James Bell from Galatians 5:23.

**QUEBEC.**

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

**Three Rivers.**—The Rev. Henry Coleridge Stuart, rector of this parish, died on Ash Wednesday, after a protracted illness. He was born in London, England, on September 14th, 1844. Educated at Bishop's College, Lennoxville, Que., B.A., 1869; M.A., 1874, he was ordained to the Ministry at Quebec, 1871; was curate at St. Matthew's, in that city, 1871-74; and, subsequently, had charge of Shigawake, Gaspé, and Bourg Louis, at the latter of which he conducted a small private school. In 1890 he was appointed rector of the Crown parish of Three Rivers. He published in 1889, "A Divine Memorial of the Holy Eucharist," (N.Y.); and 1893, the first instalment of a history of the Canadian Church entitled the "Church of England in Canada, 1759-1793."

**MONTREAL.**

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

**Montreal.**—Christ Church Cathedral.—"Cardinal Newman" will be the theme of a series of Lenten lectures by the Rev. Dr. Symonds, vicar of the Cathedral, and the first lecture was given on Friday, February 26th, at 8.15 p.m. There will be four lectures in the Cardinal Newman series in all, namely, February 26th, March 12th, March 19th, March 26th, and two lectures by the vicar on Frederick Denison Maurice. On the evening of Ash Wednesday, February 24th, there was Evensong at the Cathedral at 5 p.m., with sermon by the Lord Bishop. From March 1st to 5th, there were given addresses on the Creed at 8.15 p.m. in the Cathedral by the Rev. Harry Nicholls, of New York. The opening address was given on Sunday evening, February 28th. On the morning of March 1st to 5th, the Rev. Dr. Nichols spoke at 11.45 a.m., service on (1) The Gospel according to St. Paul. (2) The Roman Church and its message, and will deal with the question of Universalism on March 5th, his theme being entitled, "Mercy to all; God's ultimate purpose." On the first Sunday in Lent the Rev. Dr. Nicholls preached twice in the Cathedral.

**St. Alban's.**—The Bishop of Montreal on Friday afternoon, the 18th ult., visited this parish, and in the evening, at the residence of the rector, the Rev. H. E. Horsey, His Lordship met and talked in a friendly manner, and frankly, with the men of the parish. The subject of church enlargement or rebuilding was the principal theme of Friday evening's discussion. Mr. Le Page, churchwarden, who was appreciatively referred to as "The father of the parish," spoke in terms of warm praise of the efforts that the parishioners had made to build and maintain their church, but the recent growth of the district, he said, had been such that the needs for the time being far exceeded their means. It would, indeed, be a very great encouragement to them if they could receive some tangible help towards building a new church. It would be the means to an end the benefits of which were very apparent when they saw the Sunday School overcrowded with children and called to mind the fact that in a few years' time these same children would be the men and women of this parish "which," as another speaker said, "is somewhat different to others, for the residents, all workingmen, are building their own homes, so that there will not be any removals next spring." As to the question of maintaining a larger church, Mr. Bennet said he had no doubt whatever that the congregation would rise to its responsibilities in this respect. "And we want to do more for our rector," declared Mr. LePage, "for we all know what great and effective work he is doing." The Bishop said he realized how very important this work of Church extension was in the suburbs of Montreal. The late Bishop Carmichael had taken the work in hand, and the speaker expressed a hope that, in going on where the late Bishop had left off, he might succeed in an appreciable degree. As to St. Alban's parish, it was abundantly clear that something must be done to help to meet

the needs of the people. He promised that he would do whatever he could to secure this help in one way or another. He felt greatly encouraged himself by the manifest enthusiasm of the men of St. Alban's for the welfare of the Church.

**St. Luke's.**—Missionary Loan Exhibition.—A large and representative committee have been at work in the city for some months making preparations for holding a great Missionary Loan Exhibition in Montreal in the coming autumn. The Exhibition will be held in the Auditorium Hall on Berthelet Street, near Park Avenue, and the actual dates arranged for are November 2nd to November 12th. The organization, as so far carried out, is as follows:—Patron, the Lord Bishop of Montreal; Vice-Patrons, Very Rev. the Dean of Montreal, the Rev. Canon Tucker; President, the Rev. Rural Dean Dart; Vice-Presidents, the Rev. Allan Shatford, Mrs. Holden, Mr. Arthur Tippet; Treasurer, Mr. H. J. Hague; Secretaries, the Rev. W. W. Craig, and the Rev. J. J. Willis. Heads of Departments.—Africa, North End Churches, the Rev. H. E. Horsey. China, East End Churches, the Rev. J. J. Willis. Children's Court, Selected Workers, Miss Gomery. India, St. James the Apostle, the Rev. Allan Shatford. Japan, Grace and St. Clements, the Rev. F. T. Whitley. Jewish Court, Selected Workers, the Rev. D. J. Neugevirtz. Medical Missions, Advent and St. Matthias, the Rev. A. J. Doull and Mrs. P. Hall. Mohammedan Land, Christ Cathedral, the Rev. F. J. Sawers. North-West Canada, St. George's, the Rev. Dr. Paterson-Smyth and Miss Mudge. South America, St. Stephen's, the Rev. Jas. Fee. Young People's Missionary Movement, Miss S. A. Phillips. Literature, Selected Workers, the Rev. Jas. Elliott. Refreshments, Mrs. Pennell. The last Missionary Loan Exhibition, held in February, 1905, is still fresh in the minds of our Christian community, and its great popularity gives every hope to the workers engaged on the laborious work that the new undertaking will be also successful. Some idea of the results reached by the Exhibition may be formed by examining the following figures:—I.—Attendance, February 23rd, 892; February 24th, 1,146; February 25th, 2,065; February 27th, 2,040; February 28th, 2,443; March 1st, 2,626; total, 11,212. II.—Finances. (a) Receipts.—To tickets and door receipts, \$1,178.65; to refreshments, \$974.28; to cloakroom, \$17.60; to sale of programmes, \$85.10; to sale of bunting, \$15.50; to sale of literature, \$144.01; to donations, \$20.50; to free-will offerings, \$72.87; total, \$2,508.51. The total expenditure amounted to \$1,579.86, so that the treasurer was able to hand over a substantial balance of \$928.65 to the different Missionary Societies of the Church for Missionary work. The committee are hoping that even greater results than these may come from the approaching Exhibition in November, and call upon all our people to remember it constantly in prayer during the ensuing months.

**St. James the Apostle.**—A complimentary dinner was tendered to the Bishop of the Diocese by a number of the representative laymen of this congregation on Monday evening, February 22nd. The chair was occupied by Lieut.-Col. Hibbard, who warmly welcomed the Bishop on behalf of those who were present. On rising to respond, the Bishop was greeted with cheers. He first thanked the laymen of St. James' for the welcome given him. The Church looked to its laity. Unless they felt that the cause of the Church was theirs, little could be accomplished. One of the great glories of their Church, as the Chairman had remarked, was its comprehensiveness. He wished that some of his correspondents could feel this, for too much energy had been wasted in things of little or no moment. What was urgent was the call to new fields and the extension of the Church's work. He had neither the men to send, nor the money to pay them, and he thought some of the churches might go out into the fields and establish mission churches which they would man and support. He had received much kindness since his coming to Montreal, and he felt sure that his appeal for the help of the laity would meet with generous response. The toast of our sister parishes was proposed by the Vice-Chairman, Mr. O. R. Rowley, and was ably responded to by the Rev. Dr. J. Paterson Smyth, rector of St. George's; the Rev. Arthur French, assistant priest of the Church of St. John the Evangelist; and the Rev. A. J. Doull, rector of the Church of the Advent. Mr. Edgar Judge proposed the health of the rector of St. James, and Canon Ellegood replied in a most vigorous and amusing speech. The Lord Bishop then proposed the toast of "Our Hosts," after which, and the singing of God Save the King, His Lordship pronounced the Benediction. Amongst those present were:—The Lord Bishop of Montreal, the Rev. Canon Ellegood, Ven. Archdeacon Ker, the Rev.

Father Wood, the Rev. Dr. Symonds, the Rev. Dr. J. Paterson Smyth, the Rev. A. J. Doull, the Rev. Arthur French, the Rev. J. M. Almond, the Rev. J. A. Elliott, the Rev. E. P. Shatford, the Rev. G. O. T. Bruce, the Rev. J. J. Willis, the Rev. F. L. Whitley, and Mr. P. R. Gault, and the following laymen of the Church of St. James' the Apostle:—Lt.-Col. Hibbard, Lt.-Col. Ibbotson, Messrs. Coyle, Crowdy, Rowley, Creak, Edgar, Fuller, Gardner, Frost, Ives, Lindsay, Mooney, Durnford, Bishop, Mussen, Macpherson, Holland, Palmer, Ross, Drs. Perrigo, England, Fielde and Thompson, Messrs. H. W. Wonham, Harrower, Smithers, Mattison, Peck, Hutchins, Sadler, W. R. Wonham, Major Ibbotson, McCuaig, Russell, J. L. Marier, Peverley, Gordon, Frank Ibbotson, E. W. Barlow, W. C. Thomson, Crombie, Gnaedinger, Judge, Hutchison, Buchanan, Shearing, Craig and Currier.

#### ONTARIO.

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

**Belleville.**—Christ Church.—The Ladies' Aid Society of this church held a second parlor social at Mrs. Frederick Palos' on Thursday, the 18th ult. There was a good attendance and a most sociable time was spent.

Sunday, the 21st ult., was a "one dollar" Sunday, and over \$100 were taken in toward church renovation.

**Kingston.**—St. George's Cathedral.—The Very Rev. the Dean preached in this cathedral on Sunday evening, February 21st, on the subject of Christian Citizenship.

St. George's Hall.—Miss Hill gave an interesting lecture in this hall on the subject of the Pan-Anglican Congress, which she attended as a delegate on Friday evening, February 19th. The lecture was illustrated by a number of beautiful stereoptical views. Dr. R. V. Rogers, K.C., presided, and at the close of the lecture a hearty vote of thanks was moved and seconded by Mr. E. J. B. Pense and the Rev. Canon Starr, respectively.

In the same hall on the evening of the 16th ult. the Rev. Canon Starr gave a most interesting lecture descriptive of the various places which he visited during the past year. This lecture was illustrated by nearly one hundred views. A very pleasing musical programme was given by the boys and girls of the Sunday School.

St. James'.—On the evening of the 19th ult. as above the members of the choir of this church gave a very enjoyable concert. The Rev. T. Savary presided.

**Hilliar.**—The Church people here presented their rector, the Rev. I. de P. Wright lately with a load of oats. Mr. Thompson made the presentation.

**Brockville.**—Trinity.—A pretty musical cantata, entitled "Kitty's Lover," was given in the schoolhouse on Wednesday evening, February 17th. In addition to the above a musical programme was given. There was a large audience present and the entertainment proved to be most enjoyable.

On Tuesday evening, February 23rd, the men of the congregation gathered together in the schoolhouse to the number of about one hundred and partook of a supper which was provided by the ladies. After the supper was over several excellent addresses were delivered by the Rev. F. Dealtry Woodcock, the rector, who presided, and others on the work in the parish and other important subjects of moment to laymen. Reminiscences of the early history of the parish were dilated upon and the prominent part the parish has taken in the work of this diocese outlined. The Laymen's Missionary Movement received strong endorsement. The gathering was eminently successful bringing the men of the congregation into closer touch with each other and stirring them to greater effort for the future.

The Rev. William Shortt passed away at 3 o'clock a.m. on Friday, February 26th, at the house of his son-in-law, Mr. Mortimer Atkinson, King Street East, Brockville. Mr. Shortt was in his 86th year of age. He was born in the city of Dublin, Ireland, where his father was a barrister. His parents being dead, he came to New York after the Irish famine, and was ordained in that city in 1853 and for a short time was curate of St. Thomas' Church, but was called to St. George's Church, Flushing Long Island, as assistant minister. The division of the large parish occurring soon after Mr. Shortt was made rector of Whitestone, where he served for ten years, receiving while at Whitestone thirteen invitations from other churches to become their rector, the last from the City of Mobile. The climate was too damp for his delicate lungs, and coming to Can-

ada for a visit shortly after his resignation of Whitestone, and finding his health much improved, he accepted the parish of Amherst Island, then Wolfe Island, afterwards St. Catharines, where he again became ill. Not deeming it possible to live in the City of New York, where warm friends gave him invitation to a very lovely church, he accepted an invitation to Walkerton, Bruce County, where the dry air restored him comparatively for a time. After nearly fifteen years there, illness compelled rest for a few months, when he took charge in London, Ontario, of the Chapel of All Saints, nominally assistant of The Memorial Church in that city. Mr. Shortt was a man of exceptional intelligence, considered a forceful spiritual preacher, whose life and conversation exemplified his doctrine, so "Christ-like" pronounced by all who came into contact with him, from his earliest to his latest friends. His every utterance and act was consecrated sympathy. He was ill from December 5th till the day of his entrance into paradise, a weak heart growing more troublesome and painful till the hour of his release. After a service at the house, conducted by the Rev. O. G. Dobbs, of St. Paul's Church, his body was taken by his son, the Hon. Wm. Allaire Shortt, to New York for interment.

**Wolfe Island.**—Christ Church.—On a recent Friday evening, under the auspices of the members of the Guild of this church, a most successful social was held at the house of Mr. and Mrs. Richard Halliday. There were a large number of people present and the evening proved a most enjoyable one in every way.

#### OTTAWA.

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

**Ottawa.**—The Clerical Guild has arranged a special noonday series of public services for the Lenten season. These are being held in St. John's Church, daily, from 12.35 to 12.50 noon, and are especially for those who, owing to business, cannot attend the regular parochial services.

Christ Church Cathedral.—During Lent series special sermons and lectures are being given at the Christ Church Cathedral. On Sunday mornings the Rev. L. I. Smith is preaching upon the Holy Communion, on Sunday evenings Canon Kittson preaches on The Reformation, and on Wednesday evenings Canon Kittson is giving a series of discourses upon the Bible.

The last week of the Anti-Lenten season has been marked by a series of entertainments in aid of many worthy objects in which the several Church organizations have an active interest. One of these, in aid of the poor of the city, was given on Thursday night in Lauder Hall by the Girls' Bible-Class of the cathedral and was largely attended.

Grace Church.—Under the auspices of the Woman's Guild of this church, a dramatic and musical recital of much merit was put on last Thursday evening in the Parish Hall, greatly to the enjoyment of the large audience.

All Saints'.—A worthy presentation of "The Lucky Miss Dean," a comedy in three acts, was given last week in the schoolroom, under the auspices of the Girls' Auxiliary of that church. The excellent work of the several performers was heartily received by the large audience that filled the hall.

St. Matthew's.—The fifth annual concert and play under the auspices of the Anglican Amateur Athletic Association of this church was held last week in the Parish Hall, and was made up of a programme of rare musical and literary ability. The Rev. Walter M. Loucks, rector of the church presided. Before introducing the performers of the evening, he referred to the five silver cups on view in the hall, which were won during the past season by St. Matthew's Athletic Association, viz., senior and junior harriers, senior and junior baseball, and junior hockey. A feature of the programme was a musical morceau, "Mr. Mikado," presented by about twenty of the young people of the church and which was exceptionally well costumed, staged and acted.

St. Barnabas'.—The Bishop of Ottawa has licensed Mr. Robert J. Dell as a lay reader in this parish. Mr. Dell, who is Secretary of St. Barnabas' Chapter of the Brotherhood of St. Andrew, has served as lay reader in the Diocese of Winchester, England, and was connected for several years with the University Mission at Lako, British Central Africa.

St. Bartholomew's.—An old fashioned social was given Tuesday evening last week by the Woman's Guild of this church in the Sunday School Hall and proved most enjoyable to the

large number of members and friends of the parish who attended.

The City Clerical Guild has completed arrangements for special services during Lent, the main feature of which will be a noon-day service in St. John's Church each, beginning on Ash Wednesday. These will be in charge of the city clergy in rotation. The local Chapters of the Brotherhood of St. Andrew are lending active assistance to increasing the scope and usefulness of these services.

St. Matthias'.—The Rev. E. A. Anderson was last Thursday night inducted as rector of this church by the Bishop of Ottawa, assisted by Ven. Archdeacon Bogert and the Revs. W. M. Loucks, J. M. Snowdon, W. A. Read, E. Pick, George Boushield, and Thomas Garrett. The service was interesting and attendance large. The sermon was preached by the Rev. W. M. Loucks, rector of St. Matthew's Church. The Rev. E. A. Anderson is a distinguished graduate of Trinity College, Dublin, of which he is a gold medallist in the subjects of history and political science. He is well-known here on account of the excellent work he has done throughout the Ottawa Diocese in connection with the Diocesan Augmentation Funds.

**Cornwall.**—Church of The Good Shepherd.—The members of the Ladies' Guild of this church held a very pleasant social gathering in the Parish Hall on Thursday evening, February 18th, and presented a handsome opal ring to one of their most active workers, Mrs. A. Cunningham, who with Mr. Cunningham will leave this month for Seattle, Wash. The presentation was made on behalf of the ladies by Mrs. Kirkey, Secretary of the Guild, while the rector, the Rev. S. Gower Poole, read an address, expressing their regret at Mr. and Mrs. Cunningham's departure and wishing them happiness and prosperity in the Far West. Mrs. Cunningham, who was taken completely by surprise, made an appropriate reply. Refreshments were served and a couple of hours very pleasantly spent in social intercourse.

**Douglas Mission.**—Scotch Bush.—All Saints'.—Monday, January 25th (the Feast of the Conversion of St. Paul), was a red letter day at this place, when this new church was formally opened for Divine service. At 9.30 the incumbent, the Rev. H. B. Moore, administered the Sacrament of Holy Baptism to the infant daughter of Mr. and Mrs. Reuben Smith, of Balaclava. Matins followed with a Celebration of the Holy Eucharist. At this service a beautiful brass altar cross was dedicated to the service of God in memory of John Johnston, presented to the Church by his family. Mr. W. O. Appleby, student-in-charge of Killaloe, read the Lessons at Matins and acted as server at the Holy Eucharist. There was a good congregation and twenty-four persons made their Communion. Evensong was sung at three o'clock, and a sermon preached by the Rev. W. M. Loucks, M.A., rector of St. Matthew's, Ottawa. The Rev. H. B. Moore took the first half of the Office. Mr. W. A. Appleby read the first Lesson, the Rev. W. H. Green, rector of St. John's, Eganville, read the second Lesson, and the Rev. George E. Fletcher, rector of St. Paul's, Cobden, the latter part of the Office. The musical part of this service was led by the choir of St. John's, Eganville, who contributed much to the beauty and brightness of the service. The church was crowded to its fullest capacity, and many stood outside, unable to gain admittance. At the close of the service the "Te Deum" was sung as an act of thanksgiving. The church is a beautiful little building, excellent in its appointments, and would do credit to a much larger congregation. The altar and chancel were beautifully adorned with a profusion of red and white roses, pink and white carnations, narcissi, Calla lilies, Easter lilies, asparagus, smilax and Boston ferns. Mrs. Marks, of Douglas, with a friend of the Mission very kindly donated the flowers. Mr. Chas. K. Grigg, of Renfrew, also donated a box of flowers and greens. The altar cloth and hanging for lectern was handsomely worked by Mrs. Marks. The offerings for the day amounted to fifty-one dollars. After service a delicious supper was served in the schoolhouse nearby, when over twenty dollars was realized, bringing the proceeds of the day close to seventy-five dollars.

#### TORONTO.

**William Day Reeve, D.D., Assistant Bishop, Toronto.**

**Toronto.**—St. Alban's Cathedral.—The Bishop-elect preached in this cathedral on Sunday evening last to a very large congregation. His sermon was a most impressive one. Before he commenced his sermon he referred in feeling terms



to the death of the late Primate and expressed his sympathy with the congregation in the great loss which they have sustained.

At the special meeting of the Executive Committee of the Diocese, held on Monday afternoon last, a committee was appointed to make arrangements for the consecration of the Bishop-Elect on the 25th March next, consisting of the following: The Ven. Archdeacon Sweeny, Chancellor Worrell, and Canon Welch. The consecration service will take place in St. James' Church at 11 a.m., and the sermon will be preached by the Lord Bishop of Niagara. The enthronement and installation of the new Bishop will take place the same evening in St. Alban's Cathedral at 8 p.m.

The following resolution was unanimously passed by a standing vote at the meeting of the Chapter which was held on Monday evening last: "Resolved that the Chapter do tender to the Ven. Archdeacon Sweeny their most sincere congratulations on his election to the episcopate of this diocese, observing with satisfaction that such election was by a practically unanimous vote; and that they pledge themselves to aid him with loyal support in carrying on the administration of the diocese, and with their prayers that both at this time and at all times hereafter he may have such divine blessing and guidance that his episcopal acts may in all things be for the prosperity and advancement of the Church and the glory of God. And they hope also that he may be so guided and furthered in the extension and establishment of this Cathedral building that as the parts of it now erected stand as a monument to the memory of our late Diocesan, so may the episcopate of our now Bishop-Elect be rendered memorable by its extension.

St. James'.—The Hon. A. B. Morine, K.C., gave an address in this church on Sunday morning last on the importance of the Laymen's Missionary Movement, and in the evening the Right Rev. Bishop Reeve, D.D., held a Confirmation service. There were 46 candidates in all, 17 males and 29 females, who were presented to the Bishop by the rector, the Rev. Canon Welch, for the Apostolic rite.

St. Hilda's.—This Mission Church was re-opened last Sunday. The special preachers during the day were the Rev. T. W. Patterson, M.A., rector of Christ Church, Deer Park, and the Rev. George Scott, the priest who is in charge of the Mission. The services were of an especially festal character.

Church of The Ascension.—Mrs. Clark, the wife of the Rev. Professor Clark, has presented this church with a brass lectern of chaste design and workmanship in memory of her mother, the late Mrs. Patton, who, during her life-time, was a constant attendant at the services of the church and a prominent worker in the parish. The lectern was manufactured by the well-known firm of The James Morrison Brass Manufacturing Company of Toronto, and it reflects much credit upon this firm's ingenuity and skillful workmanship. This lectern was used for the first time on Sunday morning, the 21st ult., when the Rev. Professor Clark read the First Lesson.

St. Luke's.—A very successful and enjoyable concert took place in the schoolhouse on Shrove Tuesday evening. Despite the unfavourable weather a large number of people patronized the concert, which was of more than usual merit, and the schoolhouse was well filled with an enthusiastic audience. Amongst those who took part in the programme were Messrs. Smith, Green and Jones, the Misses Hunt, Gale, Meredith, Smith and Morley, and the rector of the parish, the Rev. A. G. Hamilton-Dicker. The proceeds of the concert were given to the Choir Fund.

St. Phillip's.—The members of the vestry of this church met on Monday evening last and appointed a committee to act with the wardens and the lay delegates to Synod in the selection of a successor to the Ven. Archdeacon Sweeny, D.D., the Bishop-Elect. Regret was expressed at the circumstances which made it impossible for the Archdeacon to continue as rector, and it was felt on all sides and freely expressed that the Synod in their selection had greatly honoured the congregation of the church as well as their rector.

Wychwood.—St. Michael and All Angel.—A handsome bell which has been presented to this church by Miss Gwatkin, of Toronto, was dedicated by Bishop Reeve last Sunday morning, who afterwards rang it. This was the first time that the bell had been rung and the deep-toned volume of sound created something of a sensation in the neighbourhood. The Bishop afterwards preached a sermon appropriate to the occasion. This church is making steady and satisfactory progress.

Norway.—St. John's.—The concert given under the auspices of the Parish Association, Men's

Club, and A.Y.P.A. in the parish house on the evening of February 23rd was a great success. Weather conditions were the reverse of tempting, but the fact that fully \$100 was realized as the result of the concert speaks well for the zeal of the members and the high character of the concert. All those assisting gave their services gratuitously. There are few more progressive churches than this one.

Crafton.—St. George's.—This new church was opened by Archdeacon Waller on Sunday, February 14th; all admired the results of ten months' effort. The building lies east and west instead of north and south, is of grey sandstone brick (Peterboro'), has a solid square tower, with south entrance at the southwest, and a large vestry southward from the chancel. The roof is covered with galvanized iron shingles. The beautiful reading desk, \$5.50, is from the Valley City Seating Co., Dundas. The nave seats 135, and the choir 15 or more. A pulpit, organ and bell are still required. The total cost, building, furnishings, furnace, etc., is just about \$4,000, mostly provided for.

NIAGARA.

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

Hamilton.—Christ Church Cathedral.—On Shrove Tuesday evening in the school-room of this Cathedral a reception was tendered by the laymen to Bishop DuMoulin and the Anglican clergy of the city. The attendance was large, the school-room being crowded. The Rev. Rural Dean Howitt gave an address, illustrated by a number of excellent views on the recent Pan-Anglican Congress, which was followed by a luncheon. Addresses were also delivered by the Bishop and clergymen present. His Lordship expressed the desire that before his death he should see erected in this city a suitable Church-House for the use of the members of all Anglican congregations. Mr. Charles W. Heming presided.

Cayuga.—On the Wednesday, 10th ult., the annual winter session of the Rural Deanery of Haldimand was held in this parish. The session was preceded by evening prayer in the parish church on Tuesday, the 9th, at 8 o'clock, at which the Rev. H. J. Leake, M.A., preached a very forcible and interesting sermon, and Holy Communion on Wednesday, at 9.30, the Rev. Rural Dean Godden, M.A., Caledonia, being celebrant.

At 10.30 a.m., the Chapter began business at the rectory, the following members being present:—The Rev. Rural Dean Godden, M.A.; H. J. Leake, M.A., Nanticoke; A. W. H. Francis, B.A., Byng; and F. C. Walling. After the usual devotions, and reading of minutes, the following very helpful and interesting papers were read:—"An Introduction to the Epistle to the Ephesians," by the Rev. H. J. Leake; "Christian Science," by the Rev. F. C. Walling; "Ancient Versions of the Bible," by the Rev. Rural Dean Godden. A hearty vote of thanks was tendered to the rector of the parish, the Rev. F. C. Walling and his mother, for their kind entertainment of the Deanery. At 5 p.m., the session, which was considered by all present to have been a very enjoyable and profitable one, was brought to a close.

HURON.

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

London.—Huron College.—Through the generosity of the Colonial and Continental Church Society, who now represent the English trustees of this College, and the liberality of a number of Churchmen of the diocese of Huron, provision has been made for the addition of a resident professor to the staff of Huron College. When the Western University was conducted under diocesan management the Colonial and Continental Church Society, the trustees in England of the Peache Endowment, gave £100 yearly to the University because of the aid which it gave to Huron College in providing the students in Theology with their Arts instruction free. When the University was separated, becoming a municipal affair, this grant was cut off from the University, and so did not come to Canada at all. When Bishop Williams was in England last summer attending the Pan-Anglican Congress he applied to the trustees of the Peache Fund, asking that the £100 be paid

over annually to Huron College as one-half the salary of an additional professor. The trustees consented, the Bishop making himself responsible for the other half of the salary. Since his return from England the Bishop has more than made good his share of the agreement, so that the addition of a resident professor is assured. The new man will supplement the work of Principal Waller and should add materially to the strength of the institution.

All Saints'.—The congregation of this church will in the near future make a number of improvements to the interior of the edifice. Two large slabs will be placed on either side of the church, in which are carved the ten commandments. Two marble figures are to be among the improvements, and the vestry is merely waiting for the plans before commencing the work. The models of the figures, which represent angels kneeling, are being taken from one of the old cathedrals in England, and the sketches are expected to arrive in this city this week. The sketches are being procured from an artist, whose orders are to reproduce the originals.

St. John the Evangelist.—A new church is to be built in connection with this parish. The lot was recently purchased and measures 64 feet by 120 feet. Mr. Harry Ashby, a student at Huron College, who has been assisting the Rev. W. T. Hill, will be placed in charge of the new church when it is built.

Windsor.—All Saints'.—The Bishop of the Diocese held a Confirmation service in this church on Sunday, February 14th.

Sandwich.—St. John's.—In the afternoon of the same day His Lordship held a Confirmation service in this church.

Church of the Ascension.—In the evening the Bishop administered the apostolic rite to 28 candidates in the church.

Saintsbury.—St. Patrick.—A social under the auspices of the Woman's Auxiliary of this church was held at the residence of Mr. Phineas Hunter, 4th Concession Osborne, on Thursday evening, 18th February, which was an unqualified success. After a most bountiful repast, an interesting programme was rendered, and then the contents of the Jack Horner Pie engaged the attention of the large audience present. Too much praise cannot be given to Mr. and Mrs. Hunter, for the trouble they took to make this social a success, and to the many kind friends who responded so promptly to the request of the Auxiliary. The proceeds amounted to over \$56.

Walkerton.—The Rev. R. Perdue, who has been the rector of St. Paul's, Dunnville, for the past five years, has been offered by the Bishop of Huron this living, and he has accepted it.

Glencoe.—St. John's.—The Rev. Edwin Lee, recently, who was appointed to the charge of this church at Glencoe, and St. Alban's, Appin, was, on Thursday evening, 11th February, formally inducted by the Ven. J. B. Richardson, Archdeacon of London, rector of the parish. A large congregation was present, with many of other denominations, and much interest was shown in the services. The keys were presented by Messrs. Wm. Moss and Arthur Wright, churchwardens. The Archdeacon preached the sermon which contained some wholesome counsel to the rector concerning his sacred office, and also to the people on their duties and obligations toward their minister. The Revs. Dr. McDonald and George Weir (Presbyterian), and the Rev. S. W. Muxworthy (Methodist), attended the service in the congregation, and at the close, spoke briefly welcoming the rector to his new parish, and promising him the support of their sympathy and co-operation for the good of the community.

Stratford.—St. Paul's.—The Rev. J. W. Hodgins, the new rector of this church and formerly of Chatham, was tendered a public reception by the congregation on Tuesday evening, February 23rd, an address of welcome being presented. Mr. Hodgins asked for the co-operation of the members in the work which he had undertaken.

Courtright.—The Rev. F. K. Hughes, of Thedford, has been appointed rector of Courtright in succession to the Rev. E. Lee. Mr. Hughes while yet a student, did so successful a work in Thedford that the Bishop hastened his ordination to undertake that special work, and he has practically created a new parish in that field. There is

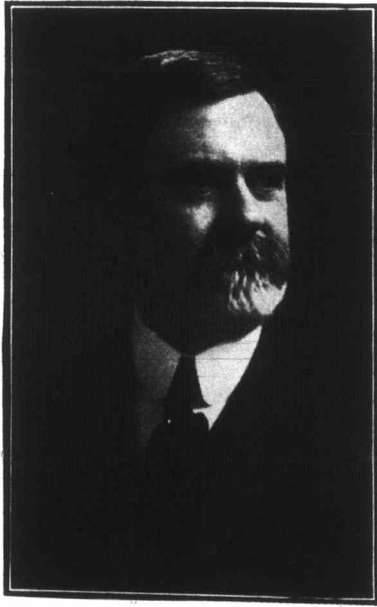
no doubt that the same zeal and devotion to duty which he displayed in his first parish will be continued in the second.

**Brussels.**—St. John's.—A largely attended vestry meeting was held in this church Friday evening, the 18th ult. After the introductory exercises Dr. Field took the chair and Barrister Monteith acted as vestry clerk. The resignation of the Rev. H. M. Lang-Ford, who has been rector for the past 4 years to accept the Bishop's appointment, in charge of Christ Church, Listowel, was read and on motion of A. H. Monteith and John Cardiff was regretfully accepted. These gentlemen were followed by Dr. Field, John Scarlett, of St. George's Church, Walton; H. James and B. Trainor, all speaking commendatory words of the Rev. Mr. Lang-Ford's pulpit ability, his industry and zeal as pastor, and the marked interest he had always taken in all that pertained to the best interests of the congregation, and voicing the sentiments of both congregations in the regret felt at the incumbent's decision to remove. The Rev. H. M. Lang-Ford stated he had not sought the change and when pressed about the appointment left it to the Bishop. A committee was appointed to act in conjunction with St. George's Church, Walton, with full power to select a new rector, the four gentlemen being Messrs. John Cardiff and A. H. Monteith, of Brussels, and John Scarlett, and John Bolger, of Walton. The arranging of supplies until a permanent appointment is made is left in the hands of the Warden's Committee. On motion of Mr. R. B. Alcock and Dr. Field, certain alterations and improvements to the church were ordered. A resolution expressive of the high esteem in which Mr. and Mrs. Lang-Ford are held, for their untiring devotion in the work of the congregation, and expressing the hope that in the future a full meed of prosperity would be their portion was unanimously adopted. The rector replied feelingly concluding with the statement that he would always be glad to render service to the parish or the new pastor, and wished the congregations abundant success. The Rev. H. M. Lang-Ford, will be here for the next two weeks. The parting is sweetened by the fact that the Rev. and Mrs. Lang-Ford will be located convenient to Brussels, so that opportunities will be afforded of often meeting. Listowel is to be congratulated.

**Durham.**—Trinity Church.—During the incumbency of our present rector, the Rev. A. A. Bice, the work of this parish has gone forward with leaps and bounds. All lines of church work have been revived, and general interest and enthusiasm prevail. Many improvements have been made by way of repairs, and furnishings of both Church building and rectory. Granolithic pavement and steps have been laid up to church door, and new matting, door, etc., inside. Services are well attended and responses most hearty. To the writer, who is well acquainted with conditions in our country parish, it seems very little short of a miracle that in a country place with only about half-a-dozen Church families, a very neat and commodious brick church building has been erected, furnished, and is out of debt. The people of St. Paul's Church, Egremont, deserve a great deal of credit for the admirable manner in which this noble work was begun, continued, and completed; and not the least of the credit is due to the indefatigable efforts of the rector, under whose guidance and tact the work was carried on, and through whose efforts under God, the people of the neighborhood were stirred up; it certainly is another illustration of the old truth that wonderful things may be accomplished where "the people have a mind to work." Financially, the Church here was never in better standing. Many of our faithful workers have been removed by death, but the progress being made in this parish proves the truth, that "while the Lord buries His workers, He carries on His work." For the greater part of the present Church year our rector has been incapacitated from active duty, through illness; but, during all that time services have been conducted without intermission. The congregation here feels a very deep sense of gratitude to the various clergymen, who, from time to time, ministered here,—the Revs. Mr. Hartley, of Warton; Canon Smith, of Mount Forest; T. H. Farr, of Gorrie, and the Indian clergyman from the Indian Reservation, near Sarnia; and the Rev. Mr. Cox, of Hanover; but chiefly are the thanks of our people due to Mr. Hinde, of Harriston, who kindly and in a very acceptable manner conducted three services each Sunday, for over three months. Mr. Hinde's services are appreciated all the more from the fact that he exercised a great deal of self-denial in

giving up his day of rest and home comforts to come and minister to us, after his having led the strenuous life of a business man during the previous six days. Too much praise cannot be given Mr. Hinde, and in writing these words we feel confident we voice the sentiment of all our people both in Durham and Egremont. Our rector is now convalescent, and has almost entirely regained his old-time vigor. Our parish has a small but faithful and energetic Branch of the W.A.; also a Mite Society, the work of the latter being to exercise eternal vigilance in spying out the needs of the Church or rectory, and in a quiet, unostentatious manner endeavor to supply the same. We have also a Sunday School. There is ample scope for all our energies in the work of this parish; but, for many years the forces here have not been so thoroughly marshalled as at the present time, and the outlook for the future is very hopeful.

**Owen Sound.**—St. George's.—The Rev. Sidney Gould, M.D., who has spent eleven years in Palestine as a medical missionary under the auspices of the M.S.C.C., preached in this church here at the morning service. The discourse delivered by the reverend doctor was one of great power and clearness. He stated at the outset that his purpose was not to collect money, but to furnish information regarding the work of foreign missions, especially in Mohammedan lands. This he did in a manner which revealed thoughtful and diligent research, coupled with keen observation and personal contact with those of the Mohammedan faith. Dr. Gould's recital of the awful degradation of heathenism, especially with regard to women, was vivid and startling, and calculated to arouse the deepest sympathy of all



Mr. Silas McBee, of New York, who will speak during the Congress on "Missions and Church Unity."

who profess and call themselves Christians. His appeal was an eloquent one and must have found a response in the hearts of the large and attentive congregation present. Dr. Gould asked his hearers to remember that if Christianity was necessary for their salvation, and they believed it to be so, they should do all in their power to Christianize all who have not yet come under the influence of the Gospel of Jesus Christ. He cited instances of conversions which proved beyond doubt that the religion of Jesus Christ is making progress among the people who have long lain in heathen darkness. Many expressions of very hearty appreciation were heard among the members of the congregation for the instructive discourse delivered by the Rev. Dr. Gould.

**Stratford.**—St. Paul's.—On Tuesday evening over two hundred of the congregation of this church met in the parish hall to welcome their new rector, Rev. J. W. Hodgins, and his family who have lately moved there. Mr. Arthur Deacon, the people's warden, called the meeting to order, and after a few introductory remarks, read an address to the rector welcoming him to the parish and assuring him of the loyal support of the members of the parish. Mr. Hodgins replied, thanking them for their kind reception and asking for the hearty co-operation of all the members in carrying on the church's work. The Rev. W. T. Cluff, rector of St. James', also spoke of his pleasure in having as a fellow worker in Stratford such an able and energetic churchman as the Rev. J. W. Hodgins. A splendid programme of vocal and instrumental music was then given, after which refreshments were served by the

ladies, and Mr. and Mrs. Hodgins were introduced to the several members of the church. St. Paul's is a new church, splendidly equipped with organ, brass pulpit, lectern, etc., and the congregation are nearly all employees of the Grand Trunk Railway, who are very numerous in that city.

**Sebringville.**—Trinity.—The congregation of this church met the other evening to say good-bye to their organist, Miss Hamilton, who is moving to Stratford. An address was read by Miss Nichol and a beautiful dressing case presented by the congregation. The Hamilton family will be much missed in Trinity, as they have been for years the chief workers in the church.

**Milverton.**—The Rev. W. J. Spence, rector of this parish, has been appointed rector of Holy Trinity Church, Chatham, and will take charge shortly. During his incumbency here a handsome new church has been erected in the centre of the town, which is one of the most churchly edifices for its size in the diocese. A surpliced choir of nearly twenty-five voices has been initiated, making the services more attractive and reverent. A Sunday School was organized last spring and the attendance this winter has been very gratifying. During the past two years fifty-two candidates have been confirmed, thirty-one of whom were over eighteen years of age, and sixteen of these were men. Mr. Spence has been particularly successful with young people, and no doubt the same good results will be seen in Chatham. The members of this parish regret very much the departure of their rector, but are thankful for the good work accomplished.

#### ALGOMA.

**Geo. Thorneioe, D.D., Bishop, Sault Ste. Marie.**

**Parry Sound.**—The Laymen's Missionary Movement was launched here on a recent evening amid great enthusiasm and under most auspicious circumstances. About one hundred and forty men sat down to tables laden with good things provided by the ladies of the various congregations. Dr. Appleby presided, and after supper in a few appropriate remarks, explained the object of the meeting and the desire those in charge of the arrangement had in taking a forward movement along with others in this great, good work. He then called on His Lordship, the Bishop of Algoma, who gave a most earnest and stirring address, expressing his great appreciation of the Laymen's Missionary Movement, and the joy it gave him to know that now the laymen had become awakened to a sense of responsibility, and that business men were taking hold of Christian work as it became them. His Lordship said he regretted that in the past, with some splendid exceptions, such as the Right Hon. A. J. Balfour, the Right Hon. W. E. Gladstone, and others who stood out prominently as laymen in Christian work, the rule had been that they had not taken their proper place side by side with the clergy in Christian activities. He believed, however, that this movement was of the Holy Ghost, and that it would be directed and applied with great profit to the Church, and he declared he thought it quite possible that it might be the fruit of the labours of the clergy in their efforts in the years that are gone to raise the laymen to a proper standard of Christian activity. After a solo by Mr. Pirie, the chairman introduced Mr. Theron Gibson, of Toronto, who spoke at some length, giving a history of the movement from its origin in New York, carrying it through its different stages as applied to the city of Toronto, and the Dominion of Canada, and then in conclusion charging home the congregational and individual responsibility. The men listened with intense interest and amid great enthusiasm at the close of the addresses passed a resolution endorsing the movement and then appointed a general committee of three men from each of the four congregations to push forward the Movement. At the close of the meeting the committee elected the following officers: President, Principal Burke; Vice-President, Wm. Ireland; Secretary, R. W. George; Assistant Secretary, Frank McDonald; Treasurer, E. J. Vincent. The committee remained with Mr. Gibson until a late hour most eager to learn all possible that night that would be helpful to them as they launch this good work. The heartiness and aggressiveness of the meeting and the committee appointed give great hope that we shall have a strong and vigorous organization which we trust will greatly stimulate the missionary zeal of all of our good people here.

**Burk's Falls.**—All Saints'.—The congregation of this church was augmented by quite a number of visiting friends recently, when the Bishop of Algoma was passing on his way through town, so that a large gathering was seen in Sharpe's Hall, on Friday evening, February 12th. Evening Prayer was said by the incumbent, the Rev. Canon Allman, and the Lessons were read by the Bishop, who afterwards delivered a practical and powerful discourse from Heb. 10:24, 25. The Bishop laid down the three following invaluable rules for Church-people: 1st, never to be absent from the appointed services, unless sickness, or some really unavoidable cause prevented them; 2nd, never to take offence at anything that anyone may say or do against them; 3rd, never to forget the duty of watching over themselves. The service was inspiring and instructive, and the Bishop was much pleased to see so large a congregation, whilst the Church-people were encouraged thereby. The Bishop, incumbent, and clergyman's warden, Mr. Jos. Hilliar, had a conference over the plans for a new church. The people's warden, Mr. J. J. Bailey, was unable to meet the Bishop, owing to violent cold. The next day the Bishop left for Maganetawan, being conveyed thence by Mr. Hawken, formerly of Toronto.

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**RUPERT'S LAND.**

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

**Winnipeg.**—At a meeting of the Executive Committee of the Diocese of Rupert's Land, held Thursday, February 18th, Archbishop Matheson reported on the proposed union with the Greek Orthodox Church. The union was not feasible and the Anglicans will prosecute mission work among the Ruthenians. The committee considered the support of the Dynevor Indian Hospital and the diocese assessment for General Synod expenses. The Rev. C. N. F. Jeffery presented his report on missions for 1908, which was adopted.

A fine portrait of the late Archbishop Machray, first chancellor of the University of Manitoba, painted by W. Forster, has been placed in the library of the university building, just over the chancellor's seat.

**Winnipeg.**—St. John's College.—The Field Secretary of Sunday Schools has just given a course of lectures on teaching to the students. Examinations are to be held on the subjects of the course in September, when certificates will be given. Training classes for teachers have been started in a large number of parishes. Dr. A. A. Butler's "Manual," and Adam's "Primer on Teaching" are the basis of instruction. Many teachers and pupils have signified their desire to write on the Inter-Diocesan examinations in November. Since the inception of the Forward Sunday School Movement, 33 new Anglican Sunday Schools have been started, 115 officers and teachers added to the staff of workers, and 20 Young People's Societies established. There are ten Ruri-Decanal Associations.

**Russell.**—Christ Church.—On Sunday, January 31st, His Grace the Archbishop of Rupert's Land visited this church for the purpose of administering the rite of Confirmation. Owing to the severe weather many of the candidates from outlying districts, some twenty miles distant, were unable to attend. At 11 a.m. His Grace celebrated the Holy Communion, the Rev. E. R. Chamney, the vicar, assisting. At 2.30 p.m. His Grace visited the Sunday School and distributed the prizes gained at the annual examination. The Archbishop expressed himself as very pleased with the progress of the Sunday School and announced his intention of presenting a prize to be awarded at the next annual examination. At 3.30 p.m. the Rite of Confirmation was administered to ten candidates. There was a large attendance also at Evensong, 7 p.m., when His Grace made an earnest appeal to the congregation to support their vicar to the utmost in his efforts to sow the good seed, and also pointing out the necessity for larger and improved church. Since the Rev. E. R. Chamney was appointed to this parish the congregation has steadily grown, and the need for more seating accommodation is very apparent. Money is urgently needed for the enlargement of the church, and also the building of a new vicarage, but owing to the crops of the last two seasons being very poor, there is great difficulty in raising locally the sums required. Many former worshippers at Christ Church or others so kindly disposed would spare a contribution for this purpose it would be doubly welcome. Communications should be addressed to the vicar

the Rev. E. R. Chamney, who will be only too pleased to acknowledge receipts and supply all necessary information.

**Selkirk.**—Sunday School Convention. — Rural Deanery of Lisgar.—A meeting of the Sunday School Association of this Rural Deanery was held in this place on February 17th, Rural Dean Anderson presiding. Delegates attended from Selkirk, Middlechurch, St. Peter's, St. Andrew's, Stonewall, Beausejour, Bird's Hill, Netley Lake, Wakefield, Brokenhead. Morning Prayer and Litany were said in Christ Church at 9.30 a.m., the Rev. W. H. Thomas, rector, officiating, assisted by the Rev. H. W. Baldock, Middlechurch. Sessions began at 10.30 a.m. The Rev. W. H. Thomas read a paper on "Graded Instructions." A resolution was passed approving the scheme of Graded Lessons suggested by the Diocesan Sunday School Executive Committee, and recommending that the same be adopted in part or in whole as local circumstances may suggest and determine. The Rural Dean contributed a paper on "The Sunday School and Temperance," urging the teaching of temperance on Bible lines, and the encouragement in the diocese of C.E.T.S. work. Sample literature secured by the Diocesan Temperance Committee being in the Synod office. At the afternoon session, the Rev. F. W. Goodeve gave an address on "Class Management," and the Field Secretary, the Rev. W. A. Fyles, one on "Teacher Training." "The Call of the Sunday School to Business Men" was the subject of a paper by Mr. W. F. Finch, Selkirk, and the "Call of the Sunday School to the Parents," the topic of another, by Mr. W. Gorman, Bird's Hill. The Rev. H. W. Baldock, Secretary, gave an account of Sunday School work in the Rural Deanery. The Rural Deanery will endeavour to raise this year's apportionment towards the salary of the Field Secretary, viz., \$100. Dinner and tea were served at the rectory. Hearty votes of thanks were tendered the Rev. W. H. and Mrs. Thomas and the Church members of Selkirk for kind hospitality. In the evening at a bright service the Field Secretary preached from Ex. 18:22. The choir rendered the musical part of the service very acceptably, and the offertory was devoted to the expenses of the Convention.

**Pierson.**—Since the Advent last fall of Mr. F. L. Henson, licensed lay-reader, the parish work has greatly improved. A good Sunday School has been established, the church services are well attended, and over \$120 have been given to the various missionary funds of the Church; acetylene light, 4,000 candle-power, has lately been installed in the church.

**Portage la Prairie.**—St. Mary's Sunday School has just procured a large number of new library books.

**Melita.**—The Brotherhood of St. Andrew establishing an adult Bible Class on the co-operative principle.

**Morden.**—Judge Locke and Mr. A. W. Bowen are offering prizes in books for competition in the coming Inter-Diocesan examinations in November next.

**QU'APPELLE.**

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

**Indian Head.**—The Bishop of Qu'Appelle will hold a general Ordination of priests and deacons in Moose Jaw on Sunday, March 7th. The Synod of the Diocese has been called to meet in Regina on Tuesday, June 1.

**CALGARY.**

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

**Stettler.**—The Chapter of the Deanery of Red Deer met here on February 16th and 17th. A paper on "Prayer Book Revision" was read by the Rev. Canon Robinson, of Lacombe. After discussion the following resolution was passed: "That modern conditions call for a revision of the Prayer Book on such lines as shall not violate the spirit of the compilers as expressed in the preface, bearing in mind the simplification of the services and the enrichment of the Book by the addition of certain Special Prayers and Offices. At the same time this Chapter would not approve

of any material revision without concerted action in the whole Anglican Communion through the Lambeth Conference." The Holy Communion was celebrated in the Lutheran Church at 8 a.m. on the 17th, and at the ten o'clock session the Rev. W. Whitehead read a paper introductory to the study of the Epistle to the Ephesians. In the afternoon the programme for the next meeting, which is to be held at Didsbury on May 10th and 11th, was arranged. A resolution was passed requesting the Executive Committee of the Diocese to take steps to secure, if possible, the restoration of half-fare rates on the railways to the clergy. Evensong was held at 8 p.m., when the Rev. C. W. G. Moore preached. In this Deanery a new church was opened at Didsbury in January, another is nearing completion at Rimbey, Stettler and Alix expect to build in the spring, and Ponoka expect to purchase a building for use as a church in the near future.

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**KEEWATIN.**

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

**Fort Frances.**—St. John's.—The general missionary of the diocese paid a visit to this place on February 7th, and preached at both the morning and evening services, in the absence of the rector, the Rev. H. V. Maltby. The sermon in the evening dealt with the question of Foreign Missions, and the open collections at both services were in aid of this fund. There were good congregations, and the services were bright and hearty. There is every indication of the prosperity of this Mission, the rector and his wife being greatly esteemed, and every organization is working for the upbuilding of the Church in this place.

**Emo.**—St. George's.—The Rev. H. V. Maltby, of Fort Frances, preached in this church on Sunday, February 7th. It is hoped that an ordained man may be placed in this place in spring, and an effort made to increase the interest in Church work.

**Rainy River.**—A social was held at the residence of Mrs. Parker, on Thursday evening, February 4th, and was largely attended. It took the form of a "Birthday Party," and bags had been sent to the members of the congregation and their friends to contribute as per their age. A goodly sum was thus obtained, and better still, the feeling of sociability and good fellowship increased in the parish. The Rev. J. Lofthouse, who is in charge, trusts that more of this kind of entertainments may be held during the winter.

**Barwick.**—A concert was held on Monday evening, February 8th, in aid of the church funds. Mr. F. Cousins, student-in-charge presided, and a first-class programme of vocal and instrumental music was given by local talent, and a very enjoyable evening was spent by the large number of people who were present.

At the meeting of the Executive Committee of the Synod of the Diocese, held at Kenora, on January 29th, 1909, the following resolution was ordered to be prepared by the Bishop and secretary of the diocese and forwarded to Mrs. Sweatman: "My Dear Madam,—It is with feelings of the deepest regret that we have heard of the death of your husband, the Lord Archbishop of Toronto, and Primate of All Canada. While we bow in humble submission to the will of an All-wise Providence, Who ordereth all things both in heaven and earth we cannot but deplore the great loss the Church of God has sustained, not only in the Diocese of Toronto, but throughout the whole of Canada. We feel that the Church has been richer for his life of practical sympathy, sound judgment and splendid executive ability, as well as for his deep, earnest piety, and fervent desire to extend the kingdom of our Lord Jesus Christ. Our heartfelt prayer is that you and yours may be sustained by the conscious presence of God the Holy Ghost—the Blessed Comforter—and that the life of the late Archbishop may be an inspiration to many sons and daughters of our Church to follow in his steps as he humbly followed Christ's. Signed on behalf of the diocese. Arthur A. Adams, secretary-treasurer.

**Kenora.**—The Bishop of the diocese delivered a very interesting lecture in the schoolroom of St. Alban's Pro-Cathedral, on Wednesday evening, February 17th, his subject being "The Pan-Anglican Congress." There was a large audience, and His Lordship's remarks were listened to with the greatest attention, as he graphically sketched the prominent events connected with

the greatest congress the Church has ever held. A collection was taken up in aid of the funds of the W.A., under whose auspices the lecture was given.

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#### NEW WESTMINSTER.

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

**Vancouver.**—The visit of the Bishop of Fredericton to this city in the interest of the Laymen's Missionary Movement, and his inspiring addresses have been of great value to the missionary work of the Church now being made. His Lordship was met at the station by a deputation of clergy and laity and was a guest of Mr. C. S. Douglas, Mayor of the city. On the following day he met socially the clergy of Vancouver at the residence of the Ven. Archdeacon Pentreath. On Sunday he preached to overflowing congregations in St. Paul's and Christ Church, and the Missionary work of the Church was brought before all the Anglican congregations in the city. On Monday there was an Anglican Laymen's Lunch in Pinder Hall, when two hundred and fifty representative men listened to an able address. In the evening there was a mass meeting of men in the Orange Hall, addressed by the Bishop and Mr. R. W. Allin. Mr. A. McC. Creery presided. On Tuesday evening the Bishop addressed a large gathering from the Sunday Schools, including the Boys Brigade from Christ Church and All Saints', and the Church Lads Brigade from St. Paul's. The following day he left for Victoria, and spent two days there in the interest of Mission work. Mr. Allin is visiting all the parishes in Vancouver and neighbourhood and will form a central committee in Vancouver, and hopes to get a representative in every parish in the diocese. The visit of Bishop Richardson and Mr. Allin has been a great help in arousing the laity to the need of larger and more systematic help for Missions. Last year the apportionment of the diocese for M.S.C.C. was raised from \$1,200 to \$2,500—\$2,435 was raised, but the amount for Diocesan Missions fell below the previous year. If the full grant from the M.S.C.C. had been paid, the deficiency on the year's work would have been less than \$100. But the loss of 20 per cent in the grant from the M.S.C.C., amounting to \$580 has left us with a deficiency of over \$600. But the Laymen's Missionary Movement gives us hope and encouragement for 1909.

### Correspondence

#### ST. PETER'S CHURCH, INDIAN RESERVE, SARNIA.

Sir,—Some time ago this church was wrecked by a wind storm and my predecessor appealed for help to the Woman's Auxiliary and others. The Huron Executive Committee granted \$100, and the Indians raised \$14 besides material and work, and Saintsbury W.A. sent \$1, and Mrs. Racey, wife of Rev. George Racey (Kirkton and Saintsbury), sent another dollar. The repairs thus far cost some \$183, and the contributions up to date amount to \$116 as above, leaving a balance of \$67 for which further contributions would be gladly welcomed. The repairs are not complete, but are sufficiently advanced to enable worship to be conducted there. The church needs, among other things, a new surplice and stole.

(Rev.) T. G. A. Wright,

169 South Vidal Street, Sarnia, Ont.

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#### HADES.

Sir,—May I be permitted a line to thank Dr. Paterson Smyth for his courteous reply to my recent letter. The learned doctor's answer sufficiently elucidates his position upon the subject to render it unnecessary to pursue the matter further. My question being "How are the souls assigned to their respective sections of Hades without the pronouncement of a judgment of some kind upon them?" I understand Dr. Paterson Smyth's answer to be "They are so assigned by the Almighty Who judges each soul at death and assigns each to its respective section of Hades (either Paradise or Gehenna) according to the result of such judgment, but it must be understood that notwithstanding this judgment there will be a further judgment of these same souls at the Last Day." Of course this reply, if I have correctly understood the

learned doctor in so interpreting it, completely resolves my difficulty and shows me that I was misled by the form of expression used by Dr. Paterson Smyth in his article when he said, "but at any rate they (the unregenerate departed)" are not yet judged, and "even sinners of Sodom and Gomorrah are not yet judged," etc. I now take it that these sentences to fully and accurately express the learned doctor's meaning should read the former sentence "but at any rate although they (the unregenerate departed)" have been once judged by the Almighty, and been assigned as the result of such judgment to either Paradise or Gehenna according to their deserts, they have not yet been finally and irrevocably judged," and the latter sentence with a similar qualification so read my difficulty of course disappears.

F. P. Betts,

London, Ont.

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#### SUNDAY SCHOOL ASSOCIATION.

Sir,—In your issue of February 11th we notice that in the Diocesan news from Ottawa, mention is made of the Sunday School Commission for Canada, asking for opinions on the most appropriate uniform system of teaching. While these matters are under consideration, would it be out of place for me to mention a system we are trying in this scattered country parish to gather the little ones together, for whom it is impossible to provide teachers or regular Sunday School. In every house where there are children, or a child, from three years old, we have placed a copy of the catechism, with short questions explaining it. We see, and interest the children in it by explaining why we want them to learn so much of the little pink covered book every month, as the rector will then hold a children's service every fourth Sunday evening and ask them the questions, to be answered aloud in church. This gives the rector the unique opportunity of instructing those who bring the children, and in fact, all the congregation present would get a much needed lesson on the doctrines of their Church. We have placed a small library in charge of two elder children, whose parents are careful, reliable people, and they have undertaken to change the books once a week. This is in a small summer resort, where a number of families live permanently, within a fairly small area, but those in the larger surrounding district come to the church, especially on the 4th Sunday, and can borrow books if they wish to do so. Our greatest difficulty is the want of a good church weekly Sunday School paper. There are surely enough intelligent church people in Canada—not to say our Toronto Diocese—to get up an Sunday School paper, with a story running through the year for big and little ones, with a special page devoted to the Church's year, drawing attention to the Church teaching for the particular Sunday of each week. Another page taking up our services in the Prayer Book, in an attractive form, as the majority of out of the way country people cannot always find their places in our ordinary Morning and Evening Prayer. We find that our adult class in the village Sunday School is very much interested in the study of the Morning Prayer in its beautiful order, and we try to show how it is meant to be applied to our week day life and work. There is so much of interest when considered spiritually, intellectually, and historically, that we wonder people care to continue so ignorant of its beauty. There are very good Church papers to be had in the States, but why must we go out of our own country, and pay so high a price for what should be "Home Manufacture." This would give a uniformity to our teaching in an attractive way, and supply a very long felt want. If the catechizing of the children in Church were carried out—for which we have directions in our rubric, and one can scarcely imagine why it was ever given up—these papers would be a great help in drawing the attention of the children to the meaning and order of the service, and the catechizing could take up this branch as well as the actual catechism, which would be a strong motive power to make the children study, knowing they might be called upon to answer in church. Had we such a paper coming regularly every Saturday by mail what a help to our plan for the country children. This is what we call our "Network" Sunday School, because it goes across and along the country, catching in its meshes our isolated children. The library books are stamped with the village Sunday-School stamp, and so are the catechisms. The children are asked to join in the summer excursions, taking part in the sports, and in the winter having their gifts and prizes on the village Christmas Tree. Thus they are made to feel part of the parish organization, are trained in their Church principles, and once a month

anyway meet each other under the wing of the Church. The neglect of their being thus made to feel that they are cared for, taught, and given pleasure, is in a very large measure the cause of the mixed marriages! and two and even three "paths to church" out of one house. Can there be real unity amidst such a state of affairs in a home? and what is the Church for if not to mend matters? It was St. Peter, who is so vividly brought before our minds in connection with the fishing net, and it was to him so especially was given the command "Feed my lambs."

Mary Morgan Dean.

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#### THE TEMPERANCE QUESTION.

Sir,—I have no desire whatever to enter upon a controversy on "the temperance question," or any other question, but I believe this to be the question of all questions for us now, and that it is being handled in an awful manner. I cannot agree either with "Prohibition" (unless we make Canada a "Reserve," and we become Indians), or the system of allowing a young fellow to buy "distilled" liquors by the "bottle." Surely, if a "glass" is bad, ten or twenty glasses are so much worse. We must substitute something for "distilled" liquors. I would like to ask Miss Sara Tracy two questions: (1) Are we to understand from St. Paul's words that henceforth not a pound of meat is to be eaten; or, a drug used throughout the entire Christian world because forsooth! some eat too much, or certain women abuse drugs? This is what her argument leads to. (2) Would she, as a woman, really prefer to live among the water "vilayets" of Mohammedanism, or take up her abode in the wine-drinking villages of southern France, where there is almost an absence of drunkenness, and where her Christian womanhood would be recognized and protected. I have been a teetotaler for nearly 30 years. Whether is better, a decent place of refreshment with "light wines, pure beers and cider," or "blind pigs," by the hundred like China's opium dens. Follow Jesus Christ our Lord.—C. A. French.

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#### BOOK REVIEWS.

We have received from the publishers a copy of "The Year Book and Clergy List of the Church of England in the Dominion of Canada" for the current year. In addition to containing full information in regard to the various activities of the Church a revised and up-to-date list of the clergy throughout the Dominion will be found therein. For all of those who are actively interested in the Church and her work in this land this little book will be found invaluable as a book of reference. It can be obtained from the publisher, Mr. J. P. Clougher, Toronto, at the price of 25 cents.

**The Children's Daily Service.**—A Year-Book of Text, Verse, and Prayer. By Blandina Stanton Babcock. New York: Thomas Whitaker, Inc.

This is a beautiful little volume for a mother to lay her hand on in the morning, and read from to her children. For each day there are only a few words, but as Bishop Nichols, of California, says in his Foreword, "A true Christian mother-love is written in every page. It is a true labour of mother-love." We do heartily commend the small book with its simply decorated pages.

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#### A GOOD REPORT.

We are pleased to again call the attention of our readers to the progress of The Sun and Hastings Savings and Loan Company, as shown in their report in another part of this issue. The statement as presented by the directors at the annual meeting was well received and showed the company to be in a very prosperous and strong condition. The Reserve, which is an important factor in institutions of this kind, has now reached the sum of \$100,000, as also a Contingent Fund held for contingent purposes. The total Assets of the Company now amount to \$1,159,134.20, and net Income from Investments the large amount of \$100,560.02. Dividends at the rate of 6 per cent. per annum have been paid upon the Capital Stock of the Company during the past year, and for many years previous. This Company is selling its own Debentures, drawing 5 per cent. interest; also gives interest at the rate of 4 per cent. on Savings Deposits, daily balances. Parties looking for investment should consult them before investing elsewhere. We heartily recommend this Company to the consideration of our readers.

**DEATH**

At Winesham Rectory (England) Feb. 2nd, Agnes Stanton wife of the Revd. F. D. Brown.

**British and Foreign**

A handsome silver paten and chalice has been presented to Christ Church, Mentone, by Mrs. Worthington, wife of the late Bishop of Nebraska, who died at Mentone on January 7th, 1908.

A very fine white Italian marble altar has been given by Mr. George E. Mehaffy to Christ Church, Lima, Ohio. It is given in memory of his father, the Hon. R. Mehaffy, who was largely instrumental in building the present church some thirty years ago.

On a recent Saturday the Bishop of Kensington unveiled and dedicated a very beautiful stained glass east window in St. Paul's, Hammersmith, which had been erected in the church in memory of the late Prebendary Snowden, who was vicar of the parish for 22 years. The subject depicted is the "Te Deum." The central figure is our Lord sitting in state.

The parishioners and congregation of St. George's, Bloomsbury, have presented the Rev. R. B. Tollinton, B.D., with a gift of books and a cheque for £200, and Mrs. Tollinton with a piece of jewellery, on their leaving Bloomsbury for Tendring. The presentation was made by the churchwardens at a recently-held public meeting of the parishioners.

In connection with the 1,000th anniversary of the founding of the See of Wells, the Bishop of that diocese announces in his Diocesan Gazette that T.R.H. the Prince and Princess of Wales have kindly consented to visit Wells and Glastonbury (D.V.), on Tuesday, June 22nd next. At noon on that day they will attend a service at the Cathedral, at which the Archbishop of Canterbury will deliver an address, and in the afternoon they will be present at a brief Thanksgiving service which is to be held in the ruins of Glastonbury Abbey.

The beautiful Jacobean oak altar screen in the Lady Chapel of St. Alban's Cathedral, which for many years was used as the high altar screen, has, through the exertion of several ladies of the congregation, been restored by Mr. Bridgeman, of Lichfield, the constructor of the Bishop's throne and stalls, which were erected as a memorial to Bishop Festing. The niches, which once contained the figures of the four Evangelists, are again filled, the original and quaint lettering under each having been carefully preserved.

A recent report which was submitted to the Liverpool Cathedral Committee showed that considerable progress has been made with the main fabric. The new design for probably the largest window in Europe, certainly in England, was adopted. This is to be a four-light Gothic window, 76 feet high and 36 feet wide. The design was also approved of the Lathom Chapter House, which is to be provided by the Freemasons of West Lancashire in memory of the late Earl of Lathom, a grand master. The Chapter House is octagonal in form, and will be lighted by four windows.

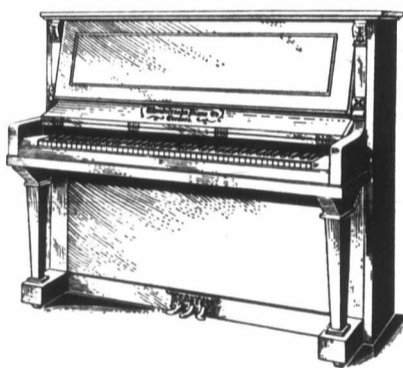
There is or there was until quite recently a barrel organ in use at Trotterscliffe Church, in Kent, England. This had six stops and six barrels, each of which contained ten tunes—that is, sixty in all. Only three barrels can, however, be placed in position at the same time. For obvious reasons there are no "Amens" to the tunes. On one occasion, when one of the barrels was sent to London, that an old tune might be exchanged for a modern one, the organ builder inserted pins that produced the orthodox "Amen" with the result that there came forth an "Amen" at the end of every verse.

**An Advertising Offer!**

**NEW MENDELSSOHN PIANOS  
FOR \$210**

**Regularly Priced at \$275**

Though various premium offers are frequently made for advertising purposes, we believe that the very best premium a piano-buyer can secure is a direct saving in the price of the instrument purchased. For advertising, therefore, and for increased business in the usually quiet season, we offer a limited number (25) of new Mendelssohn pianos of the regular \$275 style (as per illustration and description) at the reduced price of \$210.



**DESCRIPTION**

The pianos are manufactured by The Mendelssohn Piano Co., Toronto. They are small and compact in size, and of a simple though very attractive design. They possess a rich, musical tone, an easy responsive action, and are substantially built and durable. Nearly 7,000 Mendelssohn pianos are to-day in use, and the enthusiastic satisfaction of their owners is their best recommendation.

The cases are in walnut or mahogany, double veneered on both sides throughout and handsomely finished. The panels are full length, with flat mouldings. The keyboard is 7 octaves, and the piano is fitted with muffler or practice attachment operated by the third pedal. In place of this a mandolin attachment may be substituted without extra cost when so ordered.

Height, 4 feet 3 inches  
Depth, 2 feet 2½ inches  
Width, 5 feet 1½ inches  
Weight, boxed, 800 pounds

**TERMS OF OFFER**

This special price, \$210.00, is the cash price and unusually good value. For those who prefer paying in instalments, we have arranged a plan of regular payments on either monthly, quarterly or half-yearly system. This plan offers the instalment buyer the privilege of buying at the cash price, \$210.00, plus just simple interest at the rate of six per cent. per annum upon the exact amount owing from time to time. As an illustration of just what this interest totals, we have selected two favorite plans of payment, and give herewith the figures.

Plan A.—Payment of \$10.00 cash and \$6.00 monthly:

|                               |                 |
|-------------------------------|-----------------|
| Purchase price.....           | \$210.00        |
| Total amount of interest..... | 17.15           |
| <b>Total cost.....</b>        | <b>\$227.15</b> |

Plan B.—Payment of \$25.00 cash and \$25.00 quarterly:

|                               |                 |
|-------------------------------|-----------------|
| Purchase price.....           | \$210.00        |
| Total amount of interest..... | 11.70           |
| <b>Total cost.....</b>        | <b>\$221.70</b> |

**WE SHIP ON APPROVAL**

That out-of-town buyers may enjoy the same opportunity as city residents, we agree to carefully select a choice piano and ship on approval to any point in Canada. If not entirely satisfactory upon arrival, it may be returned to us, and we will pay the return freight.

A handsome new stool is supplied free, and piano will be safely packed for shipment without extra charge.

**OUR GUARANTEE**

Every piano is fully guaranteed for five years by the Mendelssohn Piano Co. In addition, the guarantee carries our endorsement, which provides an option of exchange, wherein we agree to receive the Mendelssohn piano at any time in part payment for a new Mendelssohn or Gourlay piano, said new piano to be supplied at the then current net cash rate, and the Mendelssohn piano to be taken back at the present cash price, \$210.00, less a small annual charge of \$10.00 per year for the number of years that have elapsed since its purchase.

**A Few Pianos of a Larger Style—Also Underpriced**

We are also offering half a dozen larger Mendelssohn pianos at a big cut under regular cash prices. If you are interested we will be glad to send full particulars.

**GOURLAY, WINTER & LEEMING**  
188 YONGE STREET, TORONTO

THE  
**DOMINION  
BANK**  
PAYS SPECIAL ATTENTION TO  
**SAVINGS  
ACCOUNTS**

THE  
**HOME BANK  
OF CANADA**  
ORIGINAL CHARTER 1854  
QUARTERLY DIVIDEND  
Notice is hereby given that a Dividend at the rate of Six Per Cent. per annum upon the paid-up Capital Stock of this Bank has been declared for the three months ending the 28th of February, 1909, and the same will be payable at its Head Office and Branches on and after Monday, the 1st day of March next. The transfer books will be closed from the 14th to the 28th of February, both days inclusive.  
By order of the Board,  
JAMES MASON, General Manager.  
Toronto, Jan. 23, 1909.  
Head Office 8 King St. W., Toronto  
SIX OFFICES IN TORONTO

**The Pioneer  
Trusts Corporation  
of Canada**  
After twenty-five years' successful management of trusts of every description the Corporation confidently offers its services as  
**ADMINISTRATOR  
EXECUTOR  
GUARDIAN  
TRUSTEE  
ASSIGNEE  
RECEIVER  
LIQUIDATOR or  
GENERAL AGENT**  
to those requiring a trustworthy and efficient medium to undertake such duties.  
**The Toronto General  
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**MEMORIALS  
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DOMESTIC  
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DOMINION STAINED GLASS  
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34 RICHMOND ST. E. TORONTO.  
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**MENEELY BELL COMPANY**  
22-24 & 25 RIVER ST. NEW YORK.  
177 BROADWAY, NEW YORK.  
EST. 1857. Superior  
CHURCH, CHIME, SCHOOL & OTHER  
BELLS.

**The Sun and Hastings Savings  
and Loan Company of Ontario**

The General Annual Meeting of this Company was held on Monday, February 15th, with a very good attendance of stockholders and others interested. The financial statement submitted showed the Company to be in a very prosperous condition, and encouraging to all concerned.

From the report the following interesting extracts are taken:

|   |  |
|---|--|
| <b>Income</b>                           | The net income from investments reached the handsome sum of..... <b>\$100,560.02</b>   |
| <b>Reserve</b>                          | Acknowledging the importance of providing for a good Rest Account, the Company has been enabled, after paying all expenses, dividends, and leaving a balance in the Revenue Account of \$17,610.74, to carry to Reserve \$15,000, making the total amount now in this fund,..... <b>\$100,000.00</b> |
| <b>Dividends</b>                        | The usual dividend of 6 per cent. per annum, payable half-yearly, has been paid to holders of Capital Stock, amount paid out in this way during the year being..... <b>\$39,535.07</b>   |
| <b>Investments &amp; Secured Assets</b> | Total investments from which income is derived, being First Mortgage Loans and Secured Investments.. <b>\$1,159,134.20</b>   |
| <b>Cash Receipts</b>                    | Cash Receipts during the year amounted to <b>\$400,758.39</b>  |
| <b>Debentures</b>                       | The Company's Debentures, issued to draw 5 per cent interest, are receiving attention from investors, furnishing very solid security for their money.  |
| <b>Deposits</b>                         | For the accommodation of Stockholders, as well as the public generally, the Company are accepting deposits upon which interest at the rate of 4 per cent. is paid from date of deposit. Moneys received by mail are promptly attended to, and can be withdrawn by cheque in the usual way.           |

The system of periodical repayment of principal and interest adopted by this Company makes the security of loans better with each payment, and secures the Company against any losses from investments. Notwithstanding the stringency of times during the past year, interest and principal payments were reported as being well made.

The Board of Directors and Officers for the ensuing year are:—President, Whitford Vandusen, Esq.; Vice-President, Ambrose Kent, Esq.; General Manager, W. Pemberton Page, Esq.; H. Wilberforce Aikins, M.D.; J. T. Gilmour, M.D., Toronto; Sir Mackenzie Bowell, K.C.M.G.; Rev. Amos Campbell, Belleville; W. J. Fawcett, Esq., Brussels. Solicitor, H. H. Dewart, K.C., Toronto.

The following item will interest many of our readers who are golfers. It is announced that Miss May Hezlet, the champion lady golfer of the British Isles, is shortly to be married to the Rev. H. B. Ross, B.D., rector of Portrush, Ireland. Miss Hezlet is the daughter of Colonel Hezlet, of bovagh, Aghadoey, Co. Derry, and is the most brilliant member of a family of world-wide fame as golfers. In 1898 and 1902 she won the British Championship, and in 1904 was the runner-up, while again in 1907 she won the same championship, as well as holding the Irish Ladies' Championship in 1899, 1904-5-6. The bridegroom is an ex-International Rugby man.

One of the most extraordinarily interesting pieces of Gothic wood-carving in America was lately erected in St. Paul's Church, Chicago. In the centre is Christ reigning from the cross with the Blessed Virgin and St. John the Divine on either side of Him. On the left appears the ruins of a Greek temple, and on the right the triumphantly rising towers of a Gothic church. Adoring angels are poised in mid air, with their wings folded, and at the base on either side are grouped many figures representing different aspects of the Church, in work and in contemplation. The work is executed by Mr. J. Kirchmayer, the famous carver of Cambridge, Mass., who received his own

**A Woman's Sympathy**  
Are you discouraged? Is your doctor's bill a heavy financial load? Is your pain a heavy physical burden? I know what these mean to delicate women—I have been discouraged, too; but learned how to cure myself. I want to relieve your burdens. Why not end the pain and stop the doctor's bill? I can do this for you and will if you will assist me.  
All you need do is to write for a free box of the remedy which has been placed in my hands to be given away. Perhaps this one box will cure you—it has done so for others. If so, I shall be happy and you will be cured for 2c (the cost of a postage stamp). Your letters held confidentially. Write to-day for my free treatment. MRS. F. E. CURRAH, Windsor, Ont.

1901 to 1907, by the Lord Bishop of the Diocese. The lowest tier represents the Heavenly Jerusalem, with a figure of our Lord robed as Priest and King manifesting His presence to the saints in paradise, which is represented as a garden with the river of the Water of Life flowing from a fountain in the centre across the sidelights. The second tier is filled with seraphim and the topmost tier is filled with a crowd of angelic faces. This latter is at a great height.  
Signor Rava, Minister of Public Instruction, communicates the particulars of an archaeological discovery at the Janiculum, at Rome, where excavations have been going on since last June. Several statues, fragments of columns and bronze objects have been unearthed, and now a cell, evidently belonging to a temple, and a large altar of triangular shape have been discovered. The apex is turned toward the east and it is built of bricks covered with some sort of concrete. In the middle of the altar a well is sunk. It was covered with tiles and it was opened in the presence of Signor Rava and Professor Bernabei and was found to contain a bronze statue of the god Kronos, with a serpent wound round the body, while around it were eggs in an excellent state of preservation. The discovery shows particularly that the site was a place of sacrifice. It is of

**Quickly Cured  
at Home**  
Instant Relief, Permanent Cure—  
Trial Package Mailed Free to  
All in Plain Wrapper.

Piles is a fearful disease, but easy to cure if you go at it right.  
An operation with the knife is dangerous, cruel, humiliating and unnecessary.  
There is just one other sure way to be cured—painless, safe and in the privacy of your own home—it is Pyramid Pile Cure.  
We mail a trial package free to all who write.  
It will give you instant relief, show you the harmless, painless nature of this great remedy and start you well on the way toward a perfect cure.  
Then you can get a full-sized box from any druggist for 50 cents, and often one box cures.  
Insist on having what you call for.  
If the druggist tries to sell you something just as good, it is because he makes more money on the substitute.  
The cure begins at once and continues rapidly until it is complete and permanent.  
You can go right ahead with your work and be easy and comfortable all the time.  
It is well worth trying.  
Just send your name and address to Pyramid Drug Co., 92 Pyramid Building, Marshall, Mich., and receive free by return mail the trial package in a plain wrapper.  
Thousands have been cured in this easy, painless and inexpensive way, in the privacy of the home.  
No knife and its torture.  
No doctor and his bills.  
All druggists, 50 cents. Write to-day for a free package.

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## Is This Fair?

**Certain Proof Will Be Made That  
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Cure Stomach Trouble.**

**THIS EXPERIMENT FREE.**

Stuart's Dyspepsia Tablets are made to give to the system, through the digestive tract and the stomach the necessary chemicals not only to digest food, but to enrich the fluids of the body so that it may no longer suffer from dyspepsia or other stomach trouble.

We will send you a quantity of these tablets free, so that their power to cure may be proven to you.

Thousands upon thousands of people are using these tablets for the aid and cure of every known stomach disease. Know what you put into into your stomach, and use discretion in doing so.

Stuart's Dyspepsia Tablets contain fruit and vegetable essences, the pure concentrated tincture of Hydrastis, Golden Seal, which tone up and strengthen the mucous lining of the stomach, and increase the flow of gastric and other digestive juices; Lactose (extracted from milk); Nux, to strengthen the nerves controlling the action of the stomach and to cure nervous dyspepsia; pure Asceptic Pepsin of the highest digestive power and approved by the United States Pharmacopoeia.

One of the ablest professors of the University of Michigan recently stated that this Pepsin was the only acceptic pepsin he had found that was absolutely pure—free from all animal impurities; Bismuth, to absorb gases and prevent fermentation. They are deliciously flavoured with concentrated Jamaica Ginger—in itself a well known stomach tonic.

Liquid medicines lose their strength the longer they are kept, through evaporation, fermentation and chemical changes, hence Stuart's Dyspepsia Tablets are recognized as the only true and logical manner of preserving the ingredients given above in their fullest strength.

If you really doubt the power of these tablets, take this advertisement to a druggist and ask his opinion of the formula.

It is due your stomach to give it the ingredients necessary to stop its trouble. It costs nothing to try. You know what you are taking, and the fame of these tablets proves their value. All druggists sell them. Price 50 cents. Send us your name and address and we will send you a trial package by mail free. Address F. A. Stuart Co., 150 Stuart Building, Marshall, Mich.

extraordinary importance, being unparalleled in archaeological finds.

The Pan-Anglican Thankoffering has been allocated as follows: The largest shares of the fund go to India and Africa, which are to have £50,000 each. It is hoped that the collective opinion of the bishops and councils of the whole Province of India as to how the £50,000 for that country is to be spent will be given as a basis for the S.P.G.'s final decision as to its use. Of the £50,000 allotted to Africa, £24,000 is for South Africa,

half to be used for white education needs, half for coloured; whilst £26,000 goes to the rest of Africa—Central, North, East and West—to forge educational sinews of war for the grappling with the terrible Moslem problem, £2,000 of this is for the Soudan. £35,000 is offered, with very great apologies, to China. Japan has £30,000, the whole of which is to be spent upon a theological college at Tokyo. To Australasia (under which heading New Zealand is included) £12,000 is apportioned. It is probable that Australia will spend her portion on secondary schools. Canada receives £15,000. The Bishop remarked, with significant emphasis, that she had ear-marked for her own use more money than any other country, namely, £42,000. South Africa had ear-marked £7,000 for Pretoria, but there were specially extenuating circumstances which explained that. £15,000, also, is the share of the West Indies. To South America it is only possible to give £3,000; it is likely that that will be used to help the foundation of the new Diocese of Argentina. A portion of the Thankoffering is kept for use for missions of help all over the world.

## Children's Department.

### DO-SAY.

Two brothers once lived down this way,  
And one was Do and one was Say.  
If streets were dirty, taxes high,  
Or schools too crowded, Say would cry,  
"Oh! what a town!" but Brother Do  
Would set to work to make things new.  
And while Do worked, Say still would cry,  
"He does it wrong. I know that I  
Could do it right." So all the day  
Was heard the clack of Brother Say.  
But this one fact from none was hid,  
Say always talked, Do always did.  
—Anon.

### "FOR IDLE HANDS TO DO."

The idling habit is a menace to the boys of both country and city. Every wise mother must be on her guard against it for her sons. The grocery store furnishes only too easy a lure

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### REPORT FOR 1908 SHOWS

|   |              |
|---|--------------|
| Premium & Interest Income                         | \$234,275.60 |
| Being an Increase of                              | 20,778.43    |
| Total Assets                                      | 1,018,288.99 |
| Being an Increase of                              | 128,881.03   |
| Government Reserve for security of Policy Holders | 698,678.88   |
| Being an Increase of                              | 111,459.26   |
| Surplus for security of Policy Holders            | 714,671.66   |
| Adding Unpaid Subscribed Stock                    | 618,382.67   |
|   | 1,328,054.33 |
| Insurance in Force                                | 6,086,871.00 |

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for village boys, and hundreds of idlers frequent the public squares of the great cities.

There is no accounting for the seeming leisure of the army of grown-up loafers. Most of them are able-bodied, although some are anemic or badly nourished. But the sad truth probably is that a doting mother began the useless career of each of them, and that a hard-working life continues the indulgence.

It is not easy for a mother to invent occupations for her little son. The daughter may early be taught the use of broom, duster and needle. Then the doll is an unflinching and exacting task-mistress. She always needs new clothes. But work for boyish hands and feet is less abundant. The supply of family errands is small. The coal-hod has supplanted the wood-pile. In the end the boy sees through the device of trumped-up work, and runs away from it.

Happy the mother who discovers in her boys some taste or talent. The passion of the carpenter for tools, of the draftsman for pencil and paper, or of the gardener for growing things ought to be hailed as a safeguard against the loafing disease. If no occupation of the usual boyish sort can be contrived, the boy may better be put to bread-making or sweeping than given over to idleness. There is scarcely a boy to whom a paint-pot and brushes will not appeal, and fence and blinds and steps will bear fresh coats of paint at frequent intervals.

Every device is worth considering if it will erect one new barrier against the loafer's habit—the destroyer of every manly virtue, from industry to self-respect.—"Youth's Companion."

### A SWEET VOICE.

"O father, I wish I could sing! It's so nice to give pleasure to people. Florence sang at the club to-day, and we all enjoyed it so much. She sings every night to her father too. I'd give anything if I could. But there's no use wishing; there isn't any music in me."

"Is that so?" asked the father, taking her wistful face between his hands. "Well, perhaps you can't sing; but don't tell me your voice has no music in it. To me it is full of music."

"Why, father, how can you say so?"

"Almost every evening, answered the father, "when I come home, the first thing I hear is a merry laugh, and it rests me, no matter how tired I am. Yesterday I heard that voice saying:—"Don't cry, Buddie; sister'll mend it for you." Sometimes I hear it reading to grandmother. Last week I heard it telling Mary, "I'm sorry your head aches; I'll do the dishes to-night."

"That is the kind of music I like best. Don't tell me my little daughter hasn't a sweet voice!"—Round Table.

Prayer flies where the eagle never flew.

## Relation of the Liver and Kidneys

Functions such that each suffers when the other is deranged.

Complicated cases can only be cured by combined treatment such as Dr. Chase's Kidney-Liver Pills.

The liver filters poisons from the blood.

The kidneys also filter poisons from the blood.

When the liver becomes sluggish and torpid in action, or is given too much work by over-eating, the kidneys have to help out with this work of filtration. When the liver fails the kidneys have all this work to do.

And this is exactly what causes nine-tenths of the cases of kidney diseases.

The beginning is biliousness, indigestion and constipation and after a time the kidneys begin to be affected and there comes backache, urinary derangements and finally kidney disease in some of its dreadfully painful and fatal forms.

Dr. Chase's Kidney-Liver Pills are the rational cure for kidney disease, just as they are the most successful, because they get at the cause of trouble and exert a combined and direct influence on liver, kidneys and bowels.

They promptly and thoroughly cleanse the bowels or intestines and by awakening the action of the liver take the burden off the kidneys. Then by their direct action on the kidneys bring about the natural and healthful working of these organs.

Mrs. Dave W. McCall, Lombardy, Leeds, Co., Ont., writes:—"I was troubled with kidney diseases for eight years and doctored with several doctors to no avail until I began using Dr. Chase's Kidney-Liver Pills which entirely cured me. I believe I would be dead were it not for this medicine."

Dr. Chase's Kidney-Liver Pills, one pill a dose, 25 cents a box, at all dealers or Edmanson, Bates & Co., Toronto.

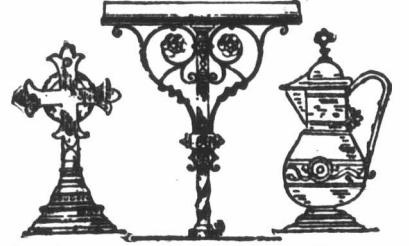
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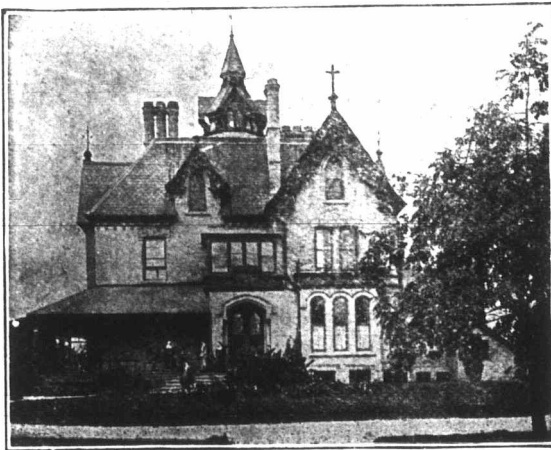
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The Rev. Jacob A. Biddle of South Manchester, in the Diocese of Connecticut, has been appointed by the Bishop Archdeacon of Hertford.  
The Rev. William Emory, "the Father of the Church Congress" and for many years Archdeacon of Ely, until his resignation in 1907, kept his 84th birthday on the Festival of the Purification.

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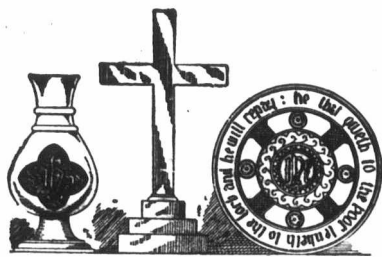
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