

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD
THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.
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Vol. 36.

TORONTO, CANADA, THURSDAY, FEBRUARY 18, 1909.

No. 7.

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Lessons for Sundays and Holy Days

February 21.—Quinquagesima.

Morning—Gen. 9, to 20; Mat. 27, 57.

Evening—Gen. 12, or 13; Rom. 5.

February 28.—First Sunday in Lent

Morning—Gen. 10, 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. 10.

Appropriate Hymns for Sexagesima and Quinquagesima Sundays, 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.

SEXAGESIMA SUNDAY.

Holy Communion: 310, 315, 528, 557.

Processional: 3, 33, 36, 391.

Offertory: 37, 520, 531, 550.

Children's Hymns: 337, 341, 569, 574.

General: 2, 18, 162, 548.

QUINQUAGESIMA SUNDAY.

Holy Communion: 312, 317, 319, 558.

Processionals: 305, 390, 393, 532.

Offertory: 222, 367, 523, 541.

Children's Hymns: 336, 339, 567, 570.

General: 240, 477, 512, 543.

QUINQUAGESIMA—THE NEXT SUNDAY BEFORE LENT.

In our meditation last week we dealt with some of the phenomena of temptation and sin. In part we learned that the temptation often put before man is that sin will make him wise. "Ye shall be as God" saith the Devil. As that temptation comes to us to-day let us think of the eternal eloquence of the Cross: Jesus said "Father, forgive them; for they know not what they do." Listen to the petition ascending from the lips of our great High Priest. Of the disciple who betrayed Him, the Sanhedrin that falsely accused Him, the Romans who scourged and nailed Him to the tree, of the Jews who reviled Him, He says "they know not what they do!" How sin blinds us to light and truth! The Lord Jesus Christ being omniscient is mindful of all the thoughtlessness and mistaken zeal characteristic of these His enemies. And on the Cross He fulfils part of His teaching: "I say unto you, love your enemies,

and pray for them that persecute you." Note His love. He came to save the souls of men, therefore He loves them to the end. He prayed for their forgiveness. That is to say He prayed for their enlightenment, that in sorrow and repentance they might be restored to sweet communion with God. Again to put our thought into other words Jesus prayed for the conversion of His enemies, of all sinners. And this prayer of the dying Lord entailed a legacy of work upon the Apostles and disciples who were to preach the Gospel of Reconciliation. Herein we have a motive for missionary endeavour, an inspiration to noble deeds in the service of the Lord. And both spring from the love of our dear Lord for all men. To-day the hearts and minds of our children are being drawn to the missionary work of the Church in connection with the Lenten offering. There is a natural desire on the part of our Missionary Society to make this offering successful in every way. And particularly in supplying means for the carrying on of the necessary work. Such success depends largely upon the motive instilled into the minds of the children. And the offering will fail if it does inspire some of our children to think of the possibility of offering themselves by and by for the work of Holy Church. In bygone ages men were inspired to missionary zeal by the belief that the souls of the heathen were perishing day by day. The students of comparative religion would remove that belief, calling it an unworthy one. Yet have we not a sufficient motive in Jesus' cry from the Cross—the cry of love, and forgiveness, the pleading for conversion: "Father forgive them; for they know not what they do?" Who will deny the ignorance, the thoughtlessness, the mistaken zeal of the heathen world? Truly can we predicate of them: "They know not what they do." Shall not we, following the Lord of Life and Love, teach them the Way, the Truth and the Life? Hear St. Peter: "And now, brethren, I wot that in ignorance ye did it" (Acts 3:17). Then remember the zeal of St. Paul for the conversion of his Roman guards. He pities their ignorance. So our missionaries to-day go to the fever-laden swamps of Africa, or to the frozen fields of Alaska, inspired by the prayer of Jesus, to labour for the conversion of the sinner. Here is the motive to implant in the hearts of our children to-day. Sin brings men into darkness and ignorance and keeps them there. But Jesus would have every man come to the light of forgiveness, love and communion with God. Therefore, "let your light so shine before men, that they may see your good works and glorify your Father which is in Heaven."

Good Advice.

Dr. Sheard, Toronto's city doctor, has been giving some outspoken and timely advice in an address before an association of women. The doctor has the courage of his convictions. The simple life has in him an earnest advocate. Social extravagance, fashionable folly and immoral habits were roundly denounced. As were life in flats—so destructive of true domesticity; playing bridge at all hours to the neglect of duty and consequent waste of time, and the destructive and abominable habit of race suicide. Would that we had more doctors who practice and preach what the world would be the better for heeding and observing!

Needed Restriction.

For a moment we remind our readers, who represent a not inconsiderable part of the thought of Canada, to realize how we are fast drifting into a dangerous laxity of expenditure. For years we have been so prosperous, there has been so much money to handle, that we have acquired corporate habits of spending without realizing

that there is a bottom to the pocket. We undertook the building of the Grand Trunk Pacific, dazzled by the success of the Canadian Pacific Railway, without adequately considering the different conditions. There is no new great area of settlement east of Winnipeg to attract settlers, the climate is rigorous, the soil is sterile, moreover the road is being built by the Government. Experience has shown how such roads cost two or three times too much and the quality of what is given in return is not as a rule satisfactory. So that instead of this vast expenditure being remunerative, like the C.P.R., our readers should prepare to find it a debt constantly clinging round their shoulders like the Intercolonial, or money thrown away as the Quebec Bridge has already proved. It would be much pleasanter to prophesy smooth things, but we must face facts and draw deductions from experience. At home too we do not get much encouragement. It used to be to France, now it is to Germany, that England looks for wisdom. Mr. Haldane thinks of their army as one way by which to alleviate unemployment and the Trade Councils have sent delegates over to find out how it is insured against. Nothing, however, is suggested except to avoid extravagance or waste and practise rigid economy until in the Providence of God, trade and business revives and on a lowered expenditure and increased income are re-adjusted, and if possible, lowered taxation, prosperity smiles.

Old Country Weather.

The disaster to the Republic is likely to prove of value to the meteorological office in England. Considering the data at its disposal the probabilities are wonderfully good, the failures are, of course, remembered, and the proportion, a large one, of successes is taken for granted and overlooked. Most of the disturbances come from the West, but instead of crossing a continent, with telegrams from everywhere, the British Isles are bounded by a waste of seas, with the result that winds and rain predicted from the West often arrive as soon as the prediction. It is proposed to have a regular supply of wireless messages from the great Atlantic liners, especially from those in the north, whence most of the weather comes. This will do much, but most of these ships sail along two lines of latitude and there are necessarily some hundreds of miles between them.

Confirmation of Bishops.

Many readers may not be aware of the proceedings taken in England to confirm a Bishop or their reason. In earlier times a Bishop designated having the *conge d'elire* while on the way to London was waylaid and his baggage carried off by robbers. One of them personated the Bishop and almost escaped detection. To avoid such incidents the confirmation proceedings were adopted and a public notice given in order that if any person could object either against the party elected, or the legality of the election, they were to do so, but not on questions of doctrine. The most recent and decisive case was that of the present Bishop of Birmingham in January, 1902. The Archbishop of Canterbury in his judgment mentioned above quoted a portion of the judgment of the Chief Justice in the proceedings taken by the objectors in which he said: "It is not, in my opinion, necessary to decide that in no case can any objection be raised at the stage of confirmation which might have to be investigated by the Vicar-General or the Archbishop, as, for example, an objection to the validity of election, or the genuineness of the documents produced, or the identity of the person elected with the person named in the letters missive, or possibly some action or conduct of the Bishop-elect since the time of his election."

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Suffragettes in Finland.

Women in Finland have secured seats in Parliament. Some of the sisterhood are demanding a law making divorce more easy, and securing the recognition of illegitimate children. When woman goes out of her allotted sphere and aims at playing a part in life for which she is by nature unfitted, refinement and gentleness give place to coarseness and obtrusiveness. It would be a lasting dishonour to the sex were it able to enact laws that would undermine the moral foundations of civilized society and propagate immorality.

Mr. Kensit.

The cable failed to tell us of the proceedings at the confirmation of the Archbishop of York. These duly took place on Wednesday, 19th January, at the Church House, Westminster, the Archbishop of Canterbury presided, and prior to the public ceremony the commission heard in chambers a protest which had been lodged by Mr. Kensit. Copies had been sent to all the members and Mr. Kensit read this document in which protest was made by the Secretary of the Protestant Truth Society. He pointed out that some further changes should be made in the wording of the citation which was at present a temptation to persons to raise objections at an unsuitable time and place. The Archbishop's judgment simply pointed this out also on the authority of the Birmingham case. From the report we gather the whole proceedings were courteous and dignified quite as much on the part of Mr. Kensit as could be wished. A protest made in such a way is certain to receive careful and respectful consideration from the Archbishop whose conduct was objected to.

Pain.

It is not often that one sees a life problem so rife with awe and dread to most of us as pain—treated with such striking faith and impressive and spiritual earnestness as it is in the following extract from a sermon by the distinguished Italian orator, Padre Agostino: "What are the sorrows of this life in comparison with the full, immense glory which is laid up for us in Heaven? Let not your heart be troubled; let it not be afraid; and far from cursing the sorrow of your present life, my brethren, love it, not for its own sake, but because it prepares you for the eternal reward—for everlasting life. Love it as the prologue of a long poem, which you will have to write at God's own dictation, in the great book of eternal life. Love it as the agriculturist loves the furrow in which, in the sweat of his brow, he sows the grain in full assurance of the harvest. Love it as the poor exile loves the path which leads him back to his native country. Love it as the young soldier loves the field of battle, where he will win the laurel of victory." As Bishop Gore has well said: "We need the vision." May we profit by it!

"The Third Degree."

Is it not time that attention were drawn to certain police and detective methods as practised in this country, and to a greater extent, in the United States? The detection of crime is no doubt one great function of magistracy, and a Church paper should do all in its power to uphold the strong arm of the law when stretched out for the punishment of wickedness and vice, and this journal has never "stood for" that travesty of mercy which we see so often advocated, but which really means the coddling of the criminal and the encouragement of crime—sometimes reaching its climax in the apotheosis of brutality. Holding these views we cannot be accused of cultivating too delicate susceptibilities, when we venture to enter a protest against that engine in the hands of detectives known as the "Third Degree." Even if our detectives were all of the high-minded order with which we are familiar through the exploits of "Mr. Sherlock Holmes," this system

would be a highly dangerous infringement of that wholesome principle of British justice which treats every man as innocent till he is proved guilty. We admit that there is such a thing as making a fetish of this principle, but even that would be less objectionable than to permit an officer of justice to form an elaborate theory regarding some mysterious crime, and the perpetrator of it, and then proceed to verify his theory by a species of inquisition well worthy the worst traditions of Spain. The law has a just horror of perjured testimony. Is not manufactured testimony, whether made by brutal "sleuths," or by an equally brutal counsel learned in the law, who is permitted to bully a nervous and conscientious witness into saying the very opposite to what he means—is not testimony so produced quite as subversive of justice, and equally calculated to bring the law of the land and administration of it into well merited contempt? There was perjury enough in the Dreyfus affair, but it was the legally manufactured testimony that was chiefly responsible for that appalling fiasco. If the "sweat-box" and the "third degree" are absolutely necessary sometimes for the detection of crime, surely these methods should not be resorted to except under the supervision of some functionary other than an officer who has his verdict cut and dried and which he is bound to justify.

English Catholics Abroad.

Under a letter with this heading the Rev. F. A. Cardew, of St. George's, Paris, writes a carefully restrained protest against the action of a school of English clergy, who seem to live in a dream world of what they would wish and not the real world a day one. These gentlemen, on parishioners going to France, advise them to attend the Roman Catholic churches, with the result that they are fascinated by the novelty at first and finally in loneliness become Roman perverts, believing their teachers in England. Mr. Cardew tells pitiful stories of the young of both sexes who have been led astray and have gone down to the depths through following this advice. As he says: "It is simply maddening to have one's work hindered in this way when one is straining every nerve to reach and protect those who are living in a veritable furnace of temptation."

A Lover of Animals.

It would have been pleasant to have heard the Dean of Carlisle, who was one time Prebendary Barker, tell the Society for the Prevention of Cruelty to Animals, as he did recently, of some of his household pets. The most uncanny of them is a spider that learned to appreciate the amicable advances of its humane friend. The Dean's garden must be an interesting sight, especially at the dinner hour, of his two hundred or so bird friends. Kindness to animals is an admirable trait of character and should be more generally cultivated by parents in their children.

Laymen's Missionary Movement Congress.

The managers of this movement are sending out invitations to all congregations in Canada to select not more than five laymen for each congregation to attend the Canadian Missionary Congress in Toronto from March 31st to April 4th. On the provisional programme we notice that the Church of England will be represented by some strong and worthy representatives, namely, Canon Tucker, Canon Cody, Silas McBee, Hon. S. H. Blake, Dr. Hoyles, etc. Other Christian bodies will also be very strongly represented. Robert E. Speer, J. Campbell White, Principal Gandier, J. A. McDonald, and others prominent in Christian work in Canada and United States, and distinguished workers from abroad, such as Bishop Thoburn, of India, and Dr. Zwemer, of Arabia, have been already secured. The Congress Committee are asking all congregations to see that their clergymen can attend without expense. The railway expense will not

be more than single fare. Steps ought to be taken at once by every congregation which has been aroused by this movement to select their representatives and book them for Toronto on the dates specified.

Opposition.

How mistaken is the notion that a man can live the true life and spread the knowledge of truth without opposition, within and without! No faithful Christian can possibly be ignorant of the fact that for each good thought he thinks, and each good deed he does, he has to fight a battle within his own mind and heart. "You are getting too sentimental and impractical," whispers the bosom fiend; or again he urges: "Why waste time and money on people and things that bring no financial return: life is too strenuous an affair and money is too precious to be thus dissipated and squandered." Granted—if life were not the stepping stone to eternity, and the place "where moth doth not corrupt and where thieves do not break through and steal" be not the best treasure house for honestly won earthly gains. Peace at any price is no true peace, and truth can never be maintained at the expense of tarnished honour. Opposition to truth must even be met manfully, openly and persistently.

A Standard Hebrew Bible.

Of unusual interest to Biblical students is the reference made by the London correspondent of one of our Old World exchanges to a new edition of the Hebrew Bible which may be looked for two years hence: "It has long been known," says the writer, "that the celebrated Hebraist, Dr. Ginsburg, has been, and is still, engaged on the preparation for publication of what will be, it is hoped, the standard text of the Hebrew Bible. The British and Foreign Bible Society has entrusted him with the work as a memorial of its centenary. The veteran scholar works in a private room in the British Museum, surrounded with his seventy-two manuscripts, all but four or five of which are the property of the Museum, and the remaining MSS. will find, by the liberality of Dr. Aldis Wright, a permanent resting-place in the Library of Trinity College, Cambridge. Dr. Ginsburg has made the text a life-long study, and no one man has so many qualifications for the task; but, of course, critics maintain it should be performed more or less by a syndicate of scholars. The Bible Society, as is known to all Greek Testament students, has published a special centenary edition, at the price of one shilling, of Dr. Nestle's 'Greek Testament,' and this has proved invaluable to scholars as well as to general readers. It is expected that Dr. Ginsburg's Hebrew edition will be equally acceptable when it appears in two years' time, and it is much better to have a first-rate work by the best authority—who does not hesitate to consult his friends—than a composite work long delayed in publication, and when published reflecting a compromise text. Everything that can be done has been done to arrive at a type which will be easy to read, and various readings will be given in two types distinguishing between those found in MSS. and printed copies. It is not generally understood that our oldest Hebrew manuscripts date from the ninth century, and are therefore much later than of the Greek Testament."

Pan-Anglican Thankoffering.

The Dominion of Canada has been allotted the sum of £57,000 out of the total of £350,000 which was raised as a Thankoffering Fund in connection with the recent Pan-Anglican Congress. Of this amount £42,000 was earmarked for Canada.

THE EDUCATIONAL DEADLOCK IN ENGLAND.

Canadian Churchmen have been, no doubt, deeply interested in the educational situation in

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England. Hitherto we have avoided the subject as being one out of our sphere and a controversy controlled by emotions which we at this distance could not adequately weigh. Unfortunately the last attempt at settlement has failed and we cannot but share, to some extent, in the disappointment experienced over the failure of a third attempt at a permanent settlement. This at one time was confidently expected would have been secured by the concession to the Church of what is known as the "right of entry." But this very laudable hope, it soon appeared, was doomed to disappointment. The Bill, which was welcomed at first by a very large number of representative Churchmen, lay and clerical, with great cordiality, which in some cases approached enthusiasm, on closer examination lost its attractions. In an almost incredibly short time the tide of approval turned, and in spite of the continued support of the Archbishop and the great majority of the Bishops, it became unmistakably evident that Church people as a whole, were bitterly opposed to the proposed arrangement, and so at the eleventh hour it was allowed to drop. The main objection to the Bill was that in return for a tremendous concession on the part of the Church it gave something of no certain or permanent value. At first the offer of the "right of entry" to all schools seemed likely to carry the position with a rush, but it soon became evident that the offer, attractive and tempting as it appeared to be, was not what it promised. As the proposal began to be more closely examined, the fact became apparent, that the privilege of teaching religion in the public schools was an illusory, doubtful and precarious concession. It was pointed out by experienced educationists that the clergyman or his representative, while teaching religion, would be entirely at the mercy of the principal of the school. It was shown that a headmaster, to whom no religious test of any kind was to be applied could very easily neutralize, and render absolutely worthless, if not worse than worthless, this "right of entry," which was at first acclaimed by a large, but soon diminishing number of Churchmen, as an almost unparalleled act of generosity on the part of the Government. A hundred difficulties and obstacles, it was pointed out, could be devised by a principal who was bent on rendering the privilege inoperative. And then it was gradually realized that the price demanded was simply ruinous. For this very uncertain and precarious concession the Church was required to hand over for ever all her school buildings erected and equipped at an expenditure of many millions of pounds, and in the great majority of cases solemnly secured to her under trust deeds. With much sorrow and reluctance therefore, but with unwavering determination the leading laymen and clerics decided to reject the proposal, and so matters for the present remain as they are. For the present we say, that they cannot continue to indefinitely remain as they are seems to be almost universally conceded. There are very few Churchmen, outside those of the narrowest and most intolerant type, who are not ready to acknowledge that, under the present system, excellent as in many respects it may be, the dissenters have in many localities a genuine grievance. There has, no doubt, been a vast amount of misrepresentation and exaggeration, some of it wilful, most of it perhaps unconscious. Nevertheless it must be candidly admitted, that there are a good many cases where dissenters have not had a square deal in the matter of religious instruction. The undeniable fact that this injustice has not been wilfully inflicted upon them, and that it is the outcome of conditions for which Churchmen are in no sense directly responsible, does not render it any easier to endure. And in the administration of the Department by the present Government the Church and Church-people have suffered and are suffering great injustices. They have not a square deal and this element adds much bitterness. The case is not

by one-third or one-fourth as bad as has been represented by heated partisans. But it is hard enough to demand a special remedy. The solution of the present difficulty, it is being increasingly made evident, will be found only in granting equal facilities to all denominations for religious teaching, which in an immensely rich and thickly populated country like England should present no insuperable difficulties. One remarkable feature of the situation is that, as yet, there is no general demand for a purely secular system of education, nor is there likely to be. Meanwhile the friends of an educational settlement are continually at work, and something, it is pretty certain will be evolved in the near future, upon which all reasonable and moderate men will agree to compromise. These repeated failures, it must be admitted, are vexatious and trying, but there is no reason to despair of an ultimate settlement, and the Church's position becomes stronger every day. But as Abraham Lincoln, we think, once said, "If you wish things to remain settled they must be settled right." In the end this delay will probably be generally recognized and acknowledged as a blessing in disguise.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

It is many a long day since Spectator was so deeply moved by a missionary address as he was quite recently on listening to Mr. J. Campell White speak of some of the world problems looked at from a missionary point of view. There was intensity of feeling, eloquence of utterance, philosophic depth of reasoning, stirring and illuminating recitation of facts and above all a transparent simplicity of spirit and purpose. It was one of those outpourings of soul that stimulate and humble, that quicken the imagination and confirm the judgment, that move men, not to say "how beautiful," but to exclaim "what shall we do." To be sharply told that one half of the human race cannot read and, therefore, cannot do effective thinking, and then to be asked to consider the contribution that would be made to the intellectual forces of the world by lifting up the moral and intellectual standard of that half to the average of the other, is to say the least somewhat startling. And this is just what Christian missions will do. It is an educative force by which the intellectual powers of a man are augmented and his moral fibre strengthened, making him powerful to some purpose. The world's gain by having the potential thought of half the world transformed into a reality is something that stirs the imagination. Looked at from the point of view of the relief of human suffering, the quickening of human hope, the promotion of human brotherhood, the missionary problem stands foremost among the undertakings of men. One felt at the close of this address that applause was utterly out of place and silence and meditation could alone suffice.

The Synod of the Diocese of Montreal which was held last week differed widely from any that had preceded it. A new spirit had manifestly laid hold of its members and many of the traditions that had almost grown stereotyped and petrified were cast aside and new, and we are bound to think better, methods took their places. Former Synods that had completely ignored the Church's opportunity for service in social and industrial reform spent hours in discussing this field for effective labour. Clergy and lay delegates seemed to compete with each other in the fervency of their advocacy of such undertakings. It was evident that men who had been accustomed to remain silent opened their minds on the subject and helped to give a new tone to this deliberative body. The problem of carrying such an effort beyond the stage of mere theoretic speculation to more helpful issues awaits

solution. It is easy to grow eloquent over human wrongs, but it is difficult to set them right. It is the setting of them right, however, that is the real objective. There is a perpetual danger of allowing speeches and resolutions to liquidate our responsibility. It looks as though a fuller sense of duty is arising and effort, sustained effort, is taking the place of mere loquacity.

There was a greater interest in the missionary problems of the Church than heretofore. Up to the present Montreal has not made that progress in generosity in regard to missions that is so apparent elsewhere. The Laymen's Missionary Movement has been heard of in Montreal for more than a year and yet it is only now getting into form. From the Anglican Church it had but a lukewarm reception. Many regarded it as a mere flash in the pan that was not worth cultivating. Others saw its possibilities, but it was a movement that had to be worked out almost entirely by laymen. There has been a tendency, therefore, to drag, but now it would appear that men of hopefulness are coming to the front and better days are coming. Montreal has certainly not risen to its responsibility in missionary giving. There is not a single annual subscription to domestic and foreign missions of five hundred dollars and few above one hundred dollars. It is not because wealth does not abound. The wealthy man of a quarter of a century ago would now be considered as only possessing moderate means. The scale of missionary giving has not risen with the rise of the standard of wealth. The hope that this may yet be accomplished lies with the Laymen's Movement. It is essential that wherever laymen show a desire to help on the missionary side of Church activity they should be encouraged in every possible way.

It would perhaps be unjust not to refer to the new Bishop of Montreal when discussing this, his first, session of his diocesan Synod. Recent events have caused us to refer to him once or twice within the past few months, but Spectator does not usually bring a name before the public unless there is some good reason for doing so. His lordship's charge was a most comprehensive one in some ways. It was divisible into two parts. The first part dealt with the ministry of the Church and especially the episcopate in relation to possible Church union. The second part dealt with practical problems to which this Church must address itself if it is to be worthy of its place among the spiritual forces of the world. The first part dwelt upon the divine inheritance and endowments of the Church, the second enlarged upon the diversity and magnitude of the duties to which these endowments called us. The first recalled our ecclesiastical ancestry, the second our obligations to our contemporaries. This seems to Spectator to be the only justification for boastfulness about our dowery as a Church, namely, that we should be forcefully reminded that to whom much is given of him much shall be required. There is too much reason for believing that we have rested too fully upon our divine genesis and equipment and not applied ourselves with adequate zeal to the use of those talents committed to us, with the result that while we are rich in what we have received we are not so rich in what we have given forth. The emphasis which the new Bishop of Montreal has given to the practical duties of the Church in interesting itself in all that appertains to human well-being will make for a higher type of efficiency. It is only necessary to add that the Bishop's control of Synod was complete. Not once did he come within sight of any situation that seemed to bother him. He conveyed the impression that he was much more concerned with equity than technicality and so long as a man is just or manifestly trying to be just, other men will confide in him even when rebuked.

Spectator.

THE BISHOP OF MONTREAL AND HIS TWO OLDEST PRIESTS

In connection with the jubilee session of the Synod of Montreal, held last week in the Synod Hall, Montreal, under the presidency of the Right Rev. Dr. Farthing, Lord Bishop of Montreal, "The Churchman" in this issue publishes a most interesting picture of His Lordship and his two oldest priests—the Rev. Canon Ellegood, rector of the Church of St. James the Apostle, and the Rev. Edmund Wood, rector of the Church of St. John the Evangelist Montreal.

Rev. Canon Ellegood.

Canon Ellegood is one of the oldest Anglican priests in point of age and ordination in Canada; the only Anglican clergyman in Canada who has spent 61 years of active ministerial life in one diocese; the only clergyman in the diocese

clerical alumnus of King's College, Fredericton; one of the oldest fruitarians in Canada—a man who, given up to die by his physicians when he was 50 years of age, has since attended the funerals of all his then medical advisers, and who still continues hale and hearty at the age of 85; the oldest regimental chaplain in Canada; the oldest cricketer, curler, golfer and swimmer in the Dominion; and a British subject who has lived in the reigns of George IV., William IV., Victoria and Edward VII. Canon Ellegood was born in Fredericton, of Huguenot and United Empire Loyalist parentage, on March 16th, 1824. He was educated at King's College, in the same city. On Trinity Sunday, 1848, at Lennoxville, Que., he was admitted to the diaconate of the Church of England in Canada by Bishop Mountain, of Quebec, and in the following year he was priested at Quebec by the same prelate. For a short time after his ordination he acted as curate at Christ Church

Montreal, held in 1859. At that meeting 48 clergymen and 99 laymen were present. Mr. Wood is also one of the few clergymen now remaining in the diocese who have served under Bishops Fulford, Oxenden, Bond, Carmichael and Farthing. He is, moreover, the "father" of surpliced choirs in the Diocese of Montreal, and of daily eucharists and choral services in the Church of England in Canada; the founder of Canada's first "high" Church; the builder of two churches; the founder of one of the most successful boys' schools in Canada; a rector of nearly 50 years' standing; and a British subject who has lived in the reigns of William IV., Victoria and Edward VII. Mr. Wood will soon enter the 80th year of his age. In 1905 he celebrated the golden jubilee of his admission to holy orders. Like Canon Ellegood, he is hale and hearty, and still officiates each Sunday at the high celebration in the Church of St. John the Evangelist, as well



THE BISHOP OF MONTREAL AND HIS TWO OLDEST PRIESTS—Last week the Synod of the Diocese of Montreal celebrated its jubilee—its first session having been held in 1859. In connection with this unique event The Churchman this week publishes the above very interesting picture of the only living survivors of the Synod of 1859 and the Right Rev. Dr. Farthing, the present Bishop of Montreal. On the left of the picture is the Rev. Edmund Wood, rector of the Church of St. John the Evangelist, Montreal, the "father" of surpliced choirs in the Diocese of Montreal, and the founder of Canada's first "high" church. He will soon enter the 80th year of his age. Mr. Wood was admitted to the diaconate by Bishop Maltby, of Durham, Eng., in 1855, and was priested by Bishop Fulford at Montreal in 1861. On the right of the picture is the Rev. Canon Ellegood, rector of the Church of St. James the Apostle, Montreal, and the senior priest in point of age and ordination, in the Diocese of Montreal—he will be 85 years old next month. Canon Ellegood witnessed the birth of the diocese of Montreal in 1850, and, with Mr. Wood, attended the first session of its Synod in 1859. He is the only clergyman now living who has served under all the Bishops of Montreal (Mountain, Fulford, Oxenden, Bond, Carmichael and Farthing). His ordination as deacon took place in 1848, Bishop Mountain officiating at the ceremony. In the following year he was advanced to the priesthood by the same prelate. The photo from which the above picture was made was taken especially for The Standard, Montreal, by Messrs. Notman, & Son, through the courtesy of Bishop Farthing and the Rev. Messrs. Ellegood and Wood.

of Montreal who has served under all the Bishops of Montreal (Mountain, Fulford, Oxenden, Bond, Carmichael, and Farthing, 1848-1909); the only priest in the Diocese of Montreal who was in holy orders when the diocese was formed in 1850; the only clergyman in the diocese who has witnessed the enthronement of all the Lord Bishops of Montreal; one of the only two surviving members of the first session of the Anglican Synod of Montreal, held in 1859; the oldest Canon of Christ Church Cathedral, Montreal; a priest who, to use his own expression, was "boycotted" for over 15 years by all his brother clergy, save one, for having introduced a surpliced choir in his church; one of the few priests in the Anglican communion throughout the world who has been permitted to celebrate the diamond jubilee of his admission to holy orders; the only survivor of the gallant band of heroic clergymen who risked their lives to minister to the physical and spiritual necessities of the victims of the ship-fever epidemic of 1849; a founder of five churches; the oldest

Cathedral, Montreal. He was then appointed to the incumbency of St. Ann's Church (later known as St. Stephen's Church), where he remained for 16 years, building in the interval another church at Point St. Charles, which is now known as Grace Church. Forty-five years ago he was asked by the then Bishop of Montreal to undertake the erection of a church in the upper portion of the city. Accordingly the Church of St. James the Apostle was built, with which the Canon has ever since been actively connected. During his rectorate at St. James he has been instrumental in causing the erection of the Church of the Redeemer, at Cote St. Paul, and the Church of the Advent, at Westmount. He has been honorary canon of Christ Church Cathedral since 1872, and will be 85 years old on March 16th next.

Rev. Edmund Wood.

The Rev. Edmund Wood shares with Canon Ellegood the distinction of being one of the only two survivors of the first session of the Synod of

as at most of the daily celebrations on week-days in the chapel of that church. He is an authority on church music, and has done much to elevate the standard of such music in Canada. The choir of his church, consisting entirely of men and boys, is one of the best in Canada, and compares most favourably with the cathedral choirs of England. Mr. Wood was born in London, in 1830, and was educated at University College School (where the late Archbishop Sweatman, of Toronto, was also a pupil), of which his uncle, Hewitt Key, was Headmaster and Professor of Latin and Comparative Grammar. In 1851 Mr. Wood matriculated at University College, Durham, graduating later in Arts and Theology. He was ordained as deacon by Bishop Maltby, of Durham, England, in 1855, and was soon afterwards appointed to his first and only curacy in England—the historic parish of Houghton-le-Spring. In 1858 he began his ministry in Canada as curate of the Cathedral, Montreal, with which church he was identified when the first ses-

sion of the Synod of Montreal was held in 1859. He also held service on Sundays in the little mortuary chapel in the then Protestant burying-ground (now Dufferin Square), on Dorchester Street East, Montreal. The red-brick building, still standing at the corner of Dorchester and St. Urbain Streets—which he held as a sole charge—was opened in 1861, (in which year Mr. Wood was also raised to the priesthood by Bishop Fulford), and the present Church of St. John the Evangelist, Montreal, dedicated in 1878, was consecrated by Archbishop Bond in 1905 on the jubilee anniversary of Mr. Wood's admission to holy orders. Mr. Wood comes of a family which has given many sons to the sacred ministry. On his father's side, six; all of whom held important livings in England; and, on that of his mother, two; one of whom, the late Right Rev. Bransby Louis Key, Bishop of St. Johns, South Africa accomplished a wonderful work among the Kaffirs—a work which has been commemorated by a beautiful cathedral erected to his memory at Umtata.

JUBILEE SYNOD SERMON OF THE DIOCESE OF MONTREAL.

Preached in Christ Church Cathedral, February 9th, by The Rev. J. Paterson Smyth, B.D., Litt. D., D.C.L., Etc.

(Supplied at Editor's request by kind courtesy of the preacher).

Isa. 60:3, 62:5. The prediction of the prophet of the exile for his national church:

"The nations shall come to thy light and Kings to the brightness of thy rising. . . . As a young man marieth a virgin so shall thy sons marry thee and as a bridegroom rejoiceth over the bride so shall thy God rejoice over thee." Is. lx 3; lxii. 5.

That is the prophecy of the second Isaiah as stirred by the vision of the Lord he looked out enthusiastically on the Church of the future. At this opening of the jubilee Synod of Montreal, as I think of the outlook for our young Church of Canada I offer this prophecy to you. I want today to strike the note of hope, of optimism, of enthusiasm, or rather to deepen the vibrations of it already stirring within us. There are many things yet to discourage us in our Church, many things to be rebuked. But I want to dwell rather on the bright things, the inspiring things. It seems to me that what we poor strugglers want is not so much discouraging and rebuking, but rather cheering and heartening up. The best stimulus to good work is hope.

I.

The first foundation enthusiasm comes to me from our unique position in the midst of the other religious bodies in this land. Here stands this Church of ours with its historic lineage, its apostolic ministry, its ancient creeds, its sacramental life, and yet facing the modern world with its open Bible and its right of free enquiry. This position is ours alone in Canada. We say it not in arrogance, God forbid! Nay, it is our only justification against the charge of arrogance. Why, otherwise, should we not join with other bodies in a great national Protestant community? Why should we desire our communion to be in the front? Is it a mere sectarian feeling? Is it that we are just one of many Protestant denominations, and are not broad-minded enough to rejoice that other denominations should do Christ's work more successfully than we? Ah! God forbid that such meanness should be ours, or that we should talk mock heroics about our destiny in the future when as good men or better are working at our side. Nay, rather in that case should we emulate the Baptist of old, "They must increase, we must decrease, this our joy therefore is fulfilled."

Let us state our position as it appears to ourselves as a source of inspiration and enthusiasm to-day. We have here in Canada the great Roman Catholic Church with her ancient lineage and apostolic ministry and sacramental life, and her splendid past, from the story of the old martyrs in the Roman arena to the story of the slaughtered Jesuits in the Canadian wilds. But alas! the open Bible and freedom of thought are not amongst her many gifts to the world. And opposite we have the several Protestant churches with their spiritual success with their noble boast of an open Bible and freedom of thought. But the Catholic episcopate and the historic creeds and the teaching of the Church's sacramental life are missing from their religious experience. Between these two we claim our place a true

branch of the Catholic Church holding in the one hand the apostolic ministry and the creeds, and the sacramental life which the Roman Church so values, and holding in the other the open Bible and freedom of enquiry so precious to our Protestant brethren. That is our claim. It may seem arrogant, but indeed we do not mean it so. It may need to be justified, but we are prepared to justify it. At any rate that is our claim. That is our reason for enthusiasm about the future. It seems to us that probably in the Providence of God the greatest service should be rendered to the Reunion of Christendom by that branch of the Church which, in spite of all her faults, remains Catholic and Apostolic, and yet Reformed and Protestant. That is why we have carefully to guard our heritage. That is why, with all our longing for union we must insist that there must be no tampering with our Catholic position with the episcopate or the sacramental teaching, and no tampering with our Protestant position of firm opposition to what is unscriptural and uncatholic. I hope we are not boastful. It is always so easy to think too well of our own. But at any rate that is the foundation of the Churchman's enthusiasm about his Church, that is why we hope that, "As a young man marieth a virgin, so shall thy sons marry thee, and as the bridegroom rejoiceth over the bride so shalt thy God rejoice over thee."

II.

Then, as further ground for hope and enthusiasm, I turn to the outlook for the Church in this wonderful land. I wonder if any of you who are born Canadians can realize how that outlook stirs the blood of a man from the quiet Old Country. I was never before at the birth of a national church, and it is to me a very exciting thing even at this distance from the chief seat of activity. For Canada is the joining line of two worlds. We are building our Church on the central highway of the earth between the strong vigorous civilization of the West and the ancient nations of the East, now stirring in their sleep. I see China and Japan coming from the slopes of the Pacific. Whether they be desirable or not, God's Providence has sent them to us to give them His Gospel. And I see the Jew escaping from Russian tyranny, and the men of Central Europe coming for freedom and a home. And especially I see the races of the Old Land, English and Irish and Scotch, blending into the British Canadian race that shall be. I can stand outside the door of my own parish church and see before me the two great railway stations in my parish, the great gateways of the West, and all through the season there is pouring through these gateways a continual stream of emigrants, 200,000 every season, mostly men, mostly young, mostly of our kith and kin, from over the sea. They hear the call of the West calling, calling. And as I watch the westward stream and think of the life before them, and of the old fathers and mothers at home listening for the postman's knock,—I hear also the call of the Church calling, calling, for help to wrestle with this new national life. It seems to me that never since the Acts of the Apostles was such an exciting opportunity, such an inspiring Church history as this of Canada. I heard the other day of a huge district on the Saskatchewan border, 1,000 miles by 100 miles, which only two years ago was practically uninhabited, and now has over a hundred townships scattered through it. I see that everywhere the Church's problem is how to follow the steels and to follow the pioneer crowds settling in all directions, at city and prairie and forest and mine. After the depression of stagnant life and dwindling parishes in the Old Country, this is the sort of prospect that stirs the blood.

III.

I see the great difficulties. There are difficulties about "our unhappy divisions." But at least we are all beginning to be ashamed of them and to draw nearer to each other. There are difficulties about lack of men and money for our missions. Yes, but we are facing them. We in the Eastern Canada as well as they in Western. Thank God for it. We are all trying, and thinking, and giving for the Church's work in such measure as I never saw anywhere else. Thank God even for this past year with the projects of the Bishops in the West and the stirring of the Laymen's Missionary Movement in the East, and the single churches in Montreal and Toronto giving \$10,000, \$15,000, and \$17,000 for mission work. O Churchmen of Canada do not talk pessimistically about the efforts of your Church. Why, in the Old Country, if a wealthy parish gave \$1,000 for the missions of the whole world it would be spoken of with admiration. I will open the eyes

of some of them to missionary giving whenever I get back. And if I read aright the signs of the times, the Church in Canada is going to double and quadruple all this in the near future. Thank God, I say, and take courage. You younger clergy study your brief Canadian Church history and tell newcomers the heroic tale. Tell them of the glory of the Jesuit missions, but tell them also the story of your own Church's work. Tell them of Sullivan's lonely struggle in Algoma. Tell them of Antle's romantic work amongst the loggers. Tell them of the aged Bishop Bompas in his dreary mission in the north, travelling 5,000 miles in a canoe, seeing not for months the face of a white man, and receiving his mails only once a year. Tell them the stories of self-sacrifice and courage and endurance performed by poor priests and Bishops of your Church in Canada—of whom the world was not worthy. Never had Church such an inspiring story. And as you plod along in your quieter Eastern work, be thankful that you have at least a share in the founding of a great Church in the centre of a world-wide empire.

IV.

Turn now to our own diocese on this our jubilee day. If I read my brethren aright we are starting with hope and enthusiasm just now as the new Synod opens with the new Bishop at its head. And I can say this with no feeling of self-reproach as if we had forgotten or were forgetting our beloved friend and father in God, who has gone from us within the veil. Most of us will never forget him. Some of us feel that Montreal will never be quite the same to us again without him. Though I am little more than a stranger amongst you, my first real feeling of loneliness and homesickness only came at his death. I could hardly believe that any man in one year could wind himself round one's heart as he did. And by my feeling I can guess in some degree what his death meant to some of you who loved him so well, and were with him in sunshine and shadow for so many past years. Ah, no. We are not going to forget him. The inspiration of his memory will be with us for years to come, teaching us the great abiding lesson of his life, "Little children love one another." The thought of him will come to us at the most sacred moments of our life, at our prayers, at our Holy Communions, at the commemorating before God of our dear ones departed.

And all the more because he cannot hear Poor human words of blessing, will we pray, O true, brave heart, God bless thee, wheresoe'er In God's wide universe thou art to-day!

V.

But while God buries His workers He carries on His work, and we have to do that work. We have to play up and play the game even though the best loved of the players is gone from the arena, and we have reason to start hopefully. All new crises in life tend to hopefulness. When a bride comes to her new home, or a business man starts a new business, or a clergyman begins in a new parish, there is a certain stimulus about the change. At first, at any rate, he is inclined to hope. And we to-day starting with our new leader, feel the stirring of new plans, new hopes, new aspirations for our diocese and our Church. I have seen amongst clergy and laity more of bright hopeful attitude in this diocese during the past month than I have ever seen before. I think we have grounds for it. If I may, without indelicacy, say it in his presence, I think we are starting with a strong leader who, to use his own words, will not be too cautious to risk making mistakes—that is the trouble usually with Bishops—a strong Churchman, too, who will firmly hold up the banner of the Church so needed amid the many divisions of Christians—one also who is not only wise enough to be a father in God, but young enough and sympathetic enough to be a brother and a friend. My Lord Bishop, in all deep respect I say to you in the name of clergy and laity if you knew how much hope you have already set stirring in us you would not only feel an increase of your great responsibility, but feel also an increase of hopefulness and enthusiasm about the future. We are hopeful because of our new Bishop. We are hopeful, too, for our growing Church life in the diocese. We see a deeper interest in our laymen who will, I think, be a greater power in the Synod than ever before. We have crowded churches and earnest clergy all over the city. We have a set of junior clergy that should make any diocese hopeful. We have new districts springing up continually in the suburbs. A year ago the Bishop asked for six new churches, and five

of them have been already built within the year. And from what I know of the country churches I see little reason to despond. A few Sundays ago I was in a little country church, the minor second church of that country parish. I saw a most reverent and beautiful service, I saw a congregation of 50 people. Every one of them was present through the whole celebration, and 42 out of 50 received their Holy Communion. True, I do not know much yet, but I am observing pretty closely, and if what I know is representative of even half the country parishes, we are far ahead of similar parishes in the Old Land, and the Diocese of Montreal at its Jubilee Synod has every reason to thank God and take courage.

VI.

So far for our hope and our reason for thankfulness. Suffer a word of exhortation as I close, "Brethren, seeing that these things are so, what manner of persons ought ye to be in all holy conversation and Godliness." Seeing that God has so cast our lot that we are free from much of the depression and stagnation of the Church in the Old Land. Seeing that He has placed us at the birth of a new church, with an environment to rouse men's hearts and stir men's blood. Seeing that the noble expression of thanksgiving is that we should make the Church a success. Seeing that that success means not large congregations and prosperous Church finance, but the converting of souls and lifting men into closer communion with God. What manner of persons ought we to be, we clergy and laity who are called to be leaders in the building of the Kingdom of God in Canada? My brethren of the clergy I speak to you first. Take heed to yourselves and to your ministry. Yourselves first. We are most of us taking heed to our ministry. We have hearty services and full churches. We are working as hard as any clergy that I know of. In the city, at any rate, we are rushing from morning till night in preparation of sermons and addresses, and Bible classes, and in visiting and organizing, and attending committees. The rush of the new land—the rush that is on our business and professional men is on us clergy, too. Is it not too much on us? Is there enough quiet time in the morning for our own close personal communion with God, and personal study, (not for sermons and addresses), but personal study of His Holy Word? Are these tired nights after meetings and committees conducive to prayer and meditation before we sleep? Are not some of us crying out at times with troubled heart, "They have made me the keeper of the vineyards, and mine own vineyard have I not kept!" I feel like a hypocrite in speaking to you for I think I am worse than most of you in this respect. But you know I am speaking what ought to be spoken to myself and to you. You know as well as I do that if we clergy are to make our Church a blessing in Canada, the highest factor in success is personal holiness. As you think on all the ministries that you know and search out what distinguishes the successful from the unsuccessful in bringing souls to God you know it is the personal element that counts most. You will see men who are great organizers and learned scholars and eloquent preachers, and indefatigable at classes and services and committees, and yet somehow do not stir men much to enthusiasm for righteousness. And some times you come upon a man who seems deficient in many of these things—a poor, awkward, shy man, lacking in method, lacking in manner, lacking in eloquence and power of organization, yet you will find the doubting and the tempted and the struggling and the sorrowful instinctively turn to him for comfort and help. Why? Because they feel that with all his defects he is a real man, really praying, really struggling, really living in close communion with God. Ah, you know it—you know it, and I know it. God forgive us and help us to profit by what we know! My brethren of the laity who are called in God's Providence to be builders of the Church, in synods, and in vestries, and in financial committees, I pray you also in all humility, Take heed you, too, to yourselves, and to your ministry. Take heed to your prayers, and your lives, and your families. Resolve to be worthy of your great inheritance. Men will not love your Canadian Church for your boasting about the lineage. Make them love her for being holy and loving and lovable. Thus shall we draw nearer to our separated brethren. Thus shall we help the heathen and the strangers. Thus shall our prophetic hope stretch out to her great future when "the nations shall come to her light and kings to the brightness of her rising, when as a young man marrieth a virgin, so shall her sons marry her, and as the bridegroom rejoiceth over the bride, so shall her God rejoice over her."

Brotherhood of St. Andrew.

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

"Brotherhood men should subscribe for the Canadian Churchman."

Toronto.—The Hospital Committee of the Brotherhood of this city met at the residence of the chairman on Thursday, February 11 at 8 p.m., and spent the evening in a very profitable discussion on the various phases of Hospital work. Reports of work by members of nine different Chapters visiting at the General, St. Michaels, Grace and the Western were satisfactory. The work being done on Sunday morning from 10 a.m. to 12. A register for the Church of England visitors is kept at Grace Hospital and the Western on Bathurst Street. Clergy and others visiting these institutions will do well to register every visit as it will greatly aid in the work.

The Churchwoman.

MONTREAL.

Montreal.—The monthly meeting of the M.D.W.A. was held in the Library of the Synod Building, on Thursday, February 4th, at 10 a.m. The meeting was opened by the president with prayer. The minutes of the previous meeting were read and confirmed, also the minutes of the Executive Meeting held January 28th. Mrs. Lloyd reported that her committee had selected several texts, which had been sent to Miss Askwith, with a request that she would choose the one most suitable for the inscription on the W.A. well at Palamcottah. Of course the inscription will be in the native language, and one great requisite is brevity. Mrs. Baylis gave an interesting account of the annual meeting of the Presbyterian Missionary Society, which she had attended, to convey to the Society a greeting from the W.A. Various committees were nominated, arrangements for the annual meeting (March 3, 4, and 5) announced, and the treasurer's report submitted. The treasurer spoke of the importance of all monies being sent to her before February 22nd, on which day her books will be closed, and urged the branches, if possible, to increase the amounts sent in for pledges this year. She also made an appeal for increased support to the N.W. Educational Fund and the Extra-Cent-a-Day Fund. A letter was read from the general treasurer asking the M.D.W.A. to contribute a small sum towards the salary of Miss O'Melia, a lady working amongst the Japanese in Vancouver. It was decided that the amount asked for might be taken from the Emergency Fund for this purpose. It was announced that a member of St. James the Apostle Branch, Miss Lily Ross, had made herself a life member of the W.A.; also that a new Girls' Branch, with Mrs. Troop as president, and nineteen members, had been organized at St. Martin's Church. The corresponding secretary read the following appeals:—(1) From the Ven. Archdeacon Scott, Lesser Slave Lake, Athabasca, who, after a short account of various trips which he hopes to take during the winter to visit different stations and reserves under his charge, spoke of the difficulty of carrying on the work of the Mission at Lesser Slave Lake with so few workers and no friends but his own salary, and with twenty-one children in the Home. Help is urgently needed here, and he would be most thankful if he could find someone who would come as housekeeper or help in his work. It would also be a great thing if he could have a trained nurse to look after the children of the Home when ill, and also to attend to cases of sickness in the district. (The new life member decided that her membership fee be sent to help in this work.) (2) From the Bishop of Yukon for help to the Episcopal Endowment Fund of his diocese, part of which will be contributed by societies in England, if the remainder can be raised in Canada without delay. (3) From the Bishop of Keewatin for help in building a mission house at York Factory, a Hudson Bay port and the oldest established mission in that part of the country. The sum required is from \$750 to \$1,000, and the diocese can only provide about \$250. It was noted that this is the first request for help received by the M.D.W.A. from Keewatin, and ought to appeal specially to us, as the wife of the missionary in charge at York Factory was a Montreal lady. (4) Mrs. Leif, a member of the W.A., now resident in Ceylon, asks for the support of a Bible woman in Ceylon, where such a worker is much needed. The Dorcas secretary reported that five bales had been sent off since the last meeting. Letters of thanks were read from various Missions in the diocese for Christ-

mas gifts, from the Bishop of Yukon for the bell sent to Moosehide Church; from Maymount Sask., for portable organ; from the Rev. J. Antle for money received for the furnishing of a room in the hospital at Alert Bay; from Miss Riddell, Japan, and from others. The Junior secretary reported that a Missionary Pageant was being arranged for the annual meeting of the Junior Branches, Tuesday, March 3rd. This meeting will begin at 7.30 p.m., and it is hoped that it will be well attended. The devotional meeting was taken by the Rev. Canon Baylis.

* * *

ONTARIO.

Lombardy.—The W.A. of this place recently presented the treasurer, Miss M. McAndrew, with a very pretty berry spoon, accompanied by good wishes on the occasion of her marriage.

Maynooth.—The W.A. since organizing last June have banked \$100 towards the building of a new church.

* * *

NIAGARA.

Hamilton.—Annual Meeting of Local Assembly.—On Tuesday evening, February 2nd, the Daughters of the King of this diocese held their annual meeting in St. Peter's schoolroom. After the opening hymn, "Stand up, Stand up for Jesus," and the prayer of the Order, the Rev. J. W. Ten Eyck welcomed the visitors and complimented the Order on the good work which it was doing. This was especially evident to him in his own parish, where, although the Chapter was small, it was the greatest support to the church. It was gratifying to know that two members had already gone forth to wider fields—one to take up deaconess work, and the other to prepare for work in the North-West Territories. The secretary read the minutes of the last Local Assembly, also the report for the year and then called the roll. It was responded to by the Church of the Ascension seniors, Ascension juniors, St. Mark's seniors, St. Mark's juniors, All Saints' seniors and St. Paul's seniors. Reports were read by the secretaries of the different Chapters showing great earnestness in Bible study, visiting, helping in parish work, and in various ways doing what they could to help in the Master's work. The Rev. Sub-Dean Sutherland was called to the platform, and gave an address, showing how, under God's guidance, the first convert that St. Paul had made in Europe was a woman. Feeling the compliment paid them, women should respect the dignity of their position, and use their influence in the home to bring the men to church. The election of officers followed, resulting in the unanimous re-installation of the same. Miss Hamilton, president, gave an interesting talk on behalf of all the officers. Miss Sadlier, general secretary, announced that a special effort was to be made during Easter week for the extension of Christ's kingdom among women. Miss Connell of the Deaconess Home, assisted by Miss Rayner, will hold meetings at the Ascension Church schoolroom on April 13th, 14th and 15th. After the closing hymn, coffee and cake were passed round, and the meeting closed with a pleasant social time.

St. Luke's.—The annual meeting of this Branch of the W.A. was held in the schoolhouse during the past week. The President, Mrs. T. W. Jutten, was in the chair. Reports were presented by the President, Secretary, and Treasurer. The former thanked all the officers and members for their zeal and loyalty. The Secretary reviewed the work of the year just closed. The Treasurer reported that about \$120 had passed through her hands. This amount, together with the value of two bales and a parcel of toys sent away, goods still on hand, and a Life Membership involved operations amounting to about \$200. The retiring President was presented by the members with a Life Membership. The election followed, most of the retiring officers being re-elected. President, Mrs. T. W. Jutten; Vice-President, Mrs. William Hardman; Secretary, Mrs. Powell; Treasurer, Mrs. Robert Smith; Delegates, Mrs. Denton, and Mrs. Elliott; Cutters, Mrs. Thompson and Mrs. Stoker; Buyers, Mrs. Savage and Mrs. Wheelton; Visitors, Mrs. Spink and Miss Robinson; Auditors, Mrs. Walling and Miss Hardman; Delegates to Missionary Study Class, Mrs. Walling and Mrs. Savage. When the business had been transacted, the members were joined by the Men's Missionary Guild, after their meeting in an adjoining room. After refreshments had been served, the gathering dispersed.

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Home & Foreign Church News

From our own Correspondents

QUEBEC.

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

Lennoxville.—Bishop's College.—The second of the series of public lectures was given Wednesday evening, February 3, by Professor John Cox, LL.D., F.R.S.C., of McGill University. The lecture was on Leonardo da Vinci, and was illustrated by sixty lantern slides showing his work both as an artist and scientist. Bishop William's Hall, in which these lectures are given, was filled with visitors and students. The third of the series will be February 27th, by Principal Peterson, of McGill, on "The Ruins of Athens." A meeting of the Alumni Association was held on the previous evening in the New Common Room of the Arts Building. The resignation of the Rev. J. J. Seaman, M.A., as secretary was accepted and Mr. F. O. Call, M.A., was elected to succeed him. A resolution to advertise the scholarships and exhibitions offered by the University among the schools and academies of the Eastern Townships was adopted. Mr. Robert Campbell, D.C.L., of Quebec, vice-president of the Association, was present. A new society, known as the Par Ergon, was organized recently. It will meet fortnightly and papers will be read by members, the object being to stimulate study and research in subjects not required for the college examinations. The officers are: President, Professor Gummer; vice-president, Professor Hamilton; secretary, A. Avern Sturley, 1909. The Rev. Principal Parrock, attended a meeting of the University School Examiners in Montreal on Saturday, and preached at the morning service in St. Stephen's Church on a recent Sunday. Rev. Canon Tucker, D.C.L., of the M.C.C.C., visited the university lately and began a course of lectures on Missions in the Canadian West. These lectures will be given every Monday during Lent term. Mr. E. E. Browning, M.A., M.D., of Clare College, Cambridge, lectured on First Aid to the students in Divinity lately. Mr. R. W. Allan, B.A., of Exeter College, Oxford, takes the place of Mr. Darnill, as assistant master in Bishop's College School.

MONTREAL.

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

Montreal.—A brilliant reception in honour of the Lord Bishop of Montreal and Mrs. Farthing, which was very largely attended, was held on Friday evening, February 5th, by Rev. Canon Ellegood in Stanley Hall, about four hundred being present. Part of the hall was arranged as a drawing-room and there the guests were received by Canon Ellegood, the Bishop and Mrs. Farthing, and Mrs. Allan P. Shatford. During the evening, in addition to a delightful programme of vocal music, the band of the Victoria Rifles played a number of selections. The officers of the Victoria Rifles who were present were in uniform, Canon Ellegood being chaplain of the regiment. At the close of the reception refreshments were served.

Westmount.—Church of the Advent.—A hearty welcome was tendered on Thursday evening, February 4th, by the parishioners of this church, to the new assistant priest of the church, the Rev. H. Arthur Collins. The function took place in Victoria Hall, over 150 being present. The rector, the Rev. A. J. Doull, made a brief speech of welcome to his new assistant, who cordially acknowledged the greeting, after which the rector presented the Rev. H. Collins to many of those present. A musical programme was given by an orchestra, under the leadership of Mr. F. Spence, organist of the church, with pianoforte selections by Miss Bengough, Mr. Stanley Gardiner, Mr. Hall, and Mr. Spence.

ONTARIO.

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

Kingston.—St. George's Cathedral.—The death is announced of Miss Gildersleeve, who was one of the city's best known and most charitable ladies. She, who spent the whole of her life in this city, was a constant attendant at all of the

services of the cathedral, and was foremost in all good work, will be greatly missed, not only by the people of the cathedral but also by all of the citizens. Appropriate and touching references were made to her loss by Canon Starr on the Sunday after her decease, February 7th, and the "Dead March" in Saul" was played by the organist.

St. James'.—The Rev. T. Savary, the new vicar of this church, and Mrs. Savary, arrived in this city from Winnipeg on the 5th inst, and on the 7th took up his new duties. He was a curate of this church under the Ven. Archdeacon Macmormore some seven or eight years ago, and did very good work in this parish, especially amongst the men and in the Sunday School. The Junior W.A. gave a very pleasing entertainment on Friday, February 4th, in aid of the church. There was a good attendance, and the sum of \$25 was raised. The Rev. J. W. Forsythe preached in this church recently.

The Bishop has appointed the Rev. H. H. Bedford-Jones, Canon Starr, Judge Macdonald, and Dudley Hill, representatives of the diocese upon the Sunday School Commission, which is to take charge of school matters in connection with the Church of England.

Selby.—St. James'.—An entertainment was given in connection with this church lately, which proved a great success. The affair was held in the Town Hall, which was filled to its utmost capacity.

Newboro'.—St. Mary's.—The Rev. Dealtry Woodcock and His Honor Judge McDonald, of Brockville, gave addresses in this church on Sunday, February 7th, at the morning and evening services respectively.

OTTAWA.

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

Cornwall.—Trinity.—The annual meeting of the Young People's Guild of Trinity Church was held Wednesday evening, February 3rd, in Trinity Hall. Satisfactory reports were presented by the secretary and treasurer, and the following officers elected for the year 1909:—President, Miss Mabel Williams; vice-president, Miss Vida Young; treasurer, Miss Thorah Graveley; secretary, Miss Louis Hall; executive assistants, Miss Winnifred Robertson and Cory Farlinger. After the business portion of the meeting was disposed of, games were played and refreshments served, after which the proceedings were brought to a close.

Cummings' Bridge.—St. Margaret's.—On Wednesday evening the 10th inst., the congregation of this church were invited to spend a social evening at the residence of H. Pritchard, Esq., and about 10 o'clock, J. H. Watts, Esq., announced that they had all met for a special purpose and he felt sure all in the drawing-room (except the rector and his family) knew all about what they had met for. He then gave a brief and interesting account of the pretty church, from its erection up to the present time, touching on the work of all the incumbents up to the present day. He then asked the rector to come forward, and presented him with a beautiful fur-lined coat and Persian Lamb cap, a magnificent and costly gift. Mrs. Squires, at the same time, presented Mrs. Bonsfield with a box of silverware and a shower bouquet of carnations and ferns. The rector replied at length, heartily thanking all for their beautiful gift, and Mrs. Bonsfield added a few words of sincere thanks to her dear friends and co-workers.

TORONTO.

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

Toronto.—There entered into rest on the 8th inst., at the residence of her son, Mr. W. S. Battin, 103 Madison Avenue, Mrs. Maria Battin, one of Toronto's oldest residents. Born in Devonshire, England, in 1822, Mrs. Battin, with her husband, who died some years ago, came out to Canada in 1840, and had resided in the city for 69 years. She was a member of the Church of England, having been confirmed in the Church before coming to Canada. For a number of years she attended St. George's Church, and taught a class in the Sunday School; also the Church of the Ascension, and St. Philip's, but for some years, owing to increasing infirmities, was only able to go out occasionally. She was

an earnest Christian, and her sure trust was in Jesus, in Whom she realized she always had a friend. She leaves one son, Mr. W. S. Battin, lay secretary and registrar of the Synod of Toronto Diocese, and one daughter, Mrs. Hanford; also eight grandchildren, and seven great-grandchildren. The funeral took place on Wednesday last at St. James' Cemetery.

Trinity College.—A series of lectures will be given on the Saturday afternoons in Lent in the Convocation Hall of this College, the first one taking place on Saturday, February 20th. The subjects and lecturers are as follows: Saturday, February 20th, "Fools, Rogues, and Vagabonds," Professor Routh, M.A., Cantab (Trin. Coll.); Saturday, February 27th, "George Buchanan, Poet and Scholar of the Renaissance," G. T. Stevenson, M.A. (Edin.), (Trin. Coll.); March 6th, "Conflict of Science and Superstition," G. S. Brett, B.A. (Oxon.), (Trin. Coll.); March 13th, "Rabelais," Professor P. G. C. Campbell, M.A. (Oxon.), Queen's University; March 20th, "English Plays and Playwrights," Professor H. C. Simpson, M.A. (Oxon.), (Trin. Coll.); March 27th, "The Sea Dogs," Professor M. A. MacKenzie, M.A. (Cantab), University of Toronto. All the lectures will commence at 3.30 p.m.

St. Thomas.—The Rev. C. E. Sharp, M.A., rector of this church, has been appointed chaplain of the Royal Grenadiers in succession to the late Rev. Canon Baldwin.

Laymen's Missionary Movement Notes.—The greatest missionary awakening among men which has occurred in modern times is taking place in Canada. A series of twenty-four city campaigns under the auspices of the Laymen's Missionary Movement were held during September and October, reaching clear across the Dominion from sea to sea. Since then a great many other cities and towns have had meetings of a similar character. The culmination of the campaign is to be a Canadian National Missionary Congress, to be held in Toronto, March 31 to April 4. At least 2,000 commissioners are expected at this Congress. It promises to be the greatest Men's Missionary Convention yet assembled in any country. The Canadian Council of the Laymen's Missionary Movement has graciously invited the Movement in the United States to send over at least two hundred representative laymen and ministers to attend this Congress as honorary members. This invitation has been heartily accepted and the Movement is looking for suitable men who can enjoy this rare privilege. The Canadian National Campaign was undertaken in the hope that a similar series of meetings, on a national scale, might be conducted in the United States next winter. This proposal has been under consideration for several months. It received the cordial endorsement of the Annual Conference of Foreign Mission Boards held in New York, January 13, 14. It is expected that the campaign will be launched at Washington, early in the fall, with the encouragement of the President of the United States and other public men. A series of meetings lasting from three days to a week, will be held in each of the leading cities of the nation. Deputations of speakers may also be sent out to a larger number of the smaller cities for one or more meetings. Missionaries and board secretaries will co-operate actively in the campaign. In spite of the severe financial depression last year, when it might have been expected that the offerings to foreign missions would seriously shrink, they actually increased by \$602,000 from the United States and Canada over the gifts of the previous year. The income on the foreign mission field was even more remarkable. It increased last year by \$1,360,000. The total gifts on the various foreign fields were \$4,844,000. This is 48 per cent. of the total amount contributed to this object by the Protestant churches of North America. Another striking fact is the increase of native converts last year by 164,674 or over 450 per day. It took about one hundred years to gain the first million converts, or until 1896. The second million were added in twelve years (1896-1908). They are now being added at the rate of a million in six years. While our church membership in the United States increased 1 1/2 per cent. last year, the increase in the membership of American missions abroad was 12 per cent. While an average of two members for each ordained Protestant minister were added to the total Church membership in the United States, there was an average of 41 for each ordained American missionary abroad. The Laymen's Missionary Movement of the Methodist Episcopal Church has secured as its corresponding secretary, Col. Elijah W. Halford of Washington, D.C. Colonel Halford was the founder, and for many years the editor of the Chicago Inter Ocean. He was the private secretary of the late President Harrison. He has spent two years in the Philippines. He is an unusually effective platform speaker. His acceptance of the secretaryship of the Methodist

Laymen's Movement is the strongest guarantee of capable and effective leadership among the laymen of that denomination. Over one thousand men are expected as delegates to the Convention of the Laymen's Missionary Movement of the Southern Presbyterian Church, to be held at Birmingham on February 16-18. At least five hundred men are expected at Reading, Pa., on March 16-18, at the Convention of the Laymen's Missionary Movement of the Reformed Church in the United States. The appeal of the world is the greatest appeal in the world. It is significant and prophetic that the laymen of the churches are responding to the challenge to evangelize the world in larger numbers and with greater enthusiasm than they have ever before exhibited in any religious problem. The Church will yet save herself in her effort to save mankind. J. Campbell White, general secretary, 1 Madison Avenue, New York, February 1st, 1909.

St. Thomas.—The death of Mr. J. C. Kemp who was many years a constant worshipper in this church and a most regular attendant at its services until laid aside by illness some little time ago, died on Friday last at his residence, 47 Madison Avenue, in this city. The deceased gentleman was exceedingly well-known in business circles in the Dominion from the fact that for nearly half a century he was associated with two of the leading banking institutions in Canada. Although not in robust health Mr. Kemp's condition did not give cause for alarm until a few days prior to his death. Mr. Kemp commenced his business career in the Commercial Bank of Canada at Kingston and Merchants Bank of Canada of Toronto, afterwards joining the staff of the Canadian Bank of Commerce, becoming manager subsequently of the branches of that bank at Hamilton and Toronto. For a period of years Mr. Kemp held the position of inspector at the head office of the Bank of Commerce in this city, from which position he retired a comparatively short time ago. The late Mr. Kemp, who was in his 72nd year at the time of his death, leaves besides his widow four daughters, Mrs. Farthing, the wife of the Bishop of Montreal; Mrs. May, of England; Mrs. Harcourt, of Hamilton; and Miss Kemp, who lives at home, and one son, Mr. John Kemp, of the Canadian Bank of Commerce, who is at present stationed in Montreal. Mr. David Kemp, the Secretary-Treasurer of Synod, is an elder brother of the deceased. We desire to extend our most sincere sympathy with one and all of those whom the deceased has left behind him to mourn his loss. The late Mr. Kemp was the second son of Mr. Andrew Kemp, for many years clerk of works of the Royal Engineer Department at Kingston and elsewhere, and was born at Amherstburg, 24th September, 1837, being the grandson of David Kemp and of his wife, Rebecca, U.E. Loyalists. One surviving sister of Mrs. Kemp, Mrs. Goodfellow, resides in Beauharnois, P.Q. The funeral service took place at this church on Saturday afternoon last, the Ven. Archdeacon Sweeny and the Rev. C. E. Sharp saying the Office, Archdeacon Sweeny saying the Words of Committal at the grave in St. James' Cemetery.

Wychwood.—St. Michael and All Angels.—A branch of the W.A. has been formed in this parish with the following officers:—Honorary President, Mrs. W. J. Brain; President, Mrs. E. W. Boyd; Vice-President, Mrs. Woodward; Secretary, Mrs. Hutson; Treasurer, Mrs. Crow; Dorcas Secretary, Mrs. Kemp; Assistant Dorcas Secretary, Mrs. Crawford; Branch Representative, Mrs. Greenwood; Literary Secretary, Mrs. McLeod.

Weston.—St. John's.—On Septuagesima Sunday at the 11 o'clock celebration of the Holy Communion, the rector, the Rev. J. Hughes-Jones, M.A., dedicated an oak pulpit which has been placed in this church to the loving memory of Mildred Elizabeth Verral. The church was well filled. Psalm cxix. v. 9-16 was taken as the special Psalm and hymn 437 (Ancient and Modern) was feelingly rendered by the choir. The rector preached an appropriate sermon from the Epistle for the day, 1 Cor. ix. 24. The pulpit was built by Smeal & Son, wood carvers, Toronto.

This memorial is erected by the parents of the deceased. The inscription, which is on a brass plate, is as follows:—

To the Glory of God and in Loving Memory of
Mildred Elizabeth Verral,
Born July 1st, 1891,
Entered into Rest, December 31st, 1907.
"Then are they glad, because they are at Rest."
Ps. cvii. 30.

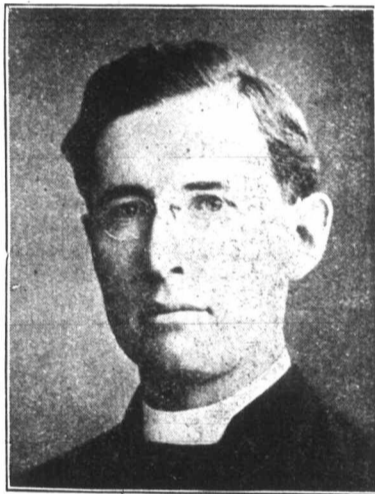
R.I.P.

Balmy Beach.—St. Aidan's.—A very pleasing supper took place on Saturday night last in con-

nection with the St. Aidan's Men's Club at the Masonic Temple at which about 80 persons were present. Mr. G. M. Ritchie presided, he being the president of the Club, which was formed some weeks ago. Brief addresses were given by the Rev. E. A. McIntyre, the rector and the Rev. Dr. Fraser, the latter of whom spoke on The Laymen's Missionary Movement. It is the intention to hold these social gatherings about once every six weeks. In connection with the new church which will shortly be erected at the corner of Birch Avenue and Queen Street it is proposed also to build a commodious parish house, the plans of which are now being prepared.

Port Hope.—St. John's.—The 40th anniversary of the opening of this church for divine worship was celebrated on Sunday, February 7th. The Right Rev. W. D. Reeve, D.D., was the preacher at both services, and his sermons were most appropriate and practical. The Prayers were read by the rector, the Rev. Edwin Daniel, assisted by the Rev. R. B. Grobb. At the communion service the Bishop celebrated, assisted by the rector. The music at all the services was excellent.

Barrie.—Trinity.—The Rev. William Bertal Heeney, who has been elected to the rectorship of St. Luke's Church, Winnipeg, is a graduate of McGill University and of the Diocesan Theological College, Montreal. He was ordained deacon on Trinity Sunday, 1900, in Christ Church Cathedral, by the late Archbishop Bond of Montreal, and priest the following year by the present Bishop of Ontario, Dr. Mills, who had in the meantime appointed him curate-in-charge of Christ Church, Belleville, Ont. After his ordination to the priesthood he was elected by the



Rev. W. B. Heeney.

congregation of Christ Church to the rectorship, which he held over four years, blessings attending his efforts. While in that position he devoted a period of six months to the work of arousing interest in the Brotherhood of St. Andrew in Canada, with which society he has been closely identified ever since. In May 1905, Mr. Heeney accepted the rectorship of St. George's Church, Newport, N.J., the famous American watering place, where he laboured for two years with signal success, when he was called back to his native county to become vicar of Barrie, a position which he accepted at financial loss to himself, because he felt it his duty to take part in building up the Church in Canada. His work in Barrie has been blessed of God. It is likely that Mr. Heeney will accept the call of St. Luke's, Winnipeg—one of the most important churches in the West.

Washago.—St. Paul's.—The new church of this village has recently been presented with an altar, the gift of the congregation of St. John's Church, Millbrook. St. Luke's Church, Hamlet, also in this Mission, has lately been beautified by the addition of a very pretty memorial window in the chancel.

Millbrook.—On January 25th last, Mr. Thomas G. Kells of this place was called to lay down the burden of a strenuous life and to enter into that rest which remained for the people of God. He died at peace with God and man. The deceased was a lifelong resident of Millbrook in the parish of Cavan, in this diocese, where he spent the greater part of his life under the ministrations of the late Ven. Archdeacon Allen, and those of his son and successor, the present rector, and was always found a loyal son of the Church, a true and trusted friend, and a worthy citizen. The eldest son of the late Thomas Kells, of Old

Castle, County Meath, Ireland, one of the earliest residents of Cavan township, he was born on August 30, 1838, in the same home, where, after fulfilling his three score years and ten, he finally fell asleep. His irrepressible energy drew him into many lines of business with uniform success, as merchant, banker, and otherwise. He will long be missed by those who, in business, as in social relations, have reason to testify to his many sterling qualities; but most of all, will he be mourned by his sisters and niece, who, with him, formed the home circle.

Orillia.—St. James'.—The Rev. H. D. Raymond, M.A., who was until lately curate of All Saints', Toronto, has been offered and has accepted the curacy of this church under the Rev. Canon Greene, the rector. Mr. Raymond was educated at the King's Co. Grammar School, New Brunswick, and was at the New Brunswick Normal School in 1899-1900. In the latter year he was appointed to an assistant mastership at Rotheray College for Boys, which post he held for three years. In the year 1903 Mr. Raymond entered as an undergraduate at Toronto University, and three years later took his B.A. degree. On June 10th, 1906, he was ordained deacon by His Grace the late Archbishop of Toronto, in St. Alban's Cathedral, and was priested by the same prelate six months later, December 23rd, in the same place. Mr. Raymond took charge of Emmanuel Church, Hanlan's Point, during the summer of 1906, and in October of the same year was appointed to a curacy at All Saints'. In 1907 he joined the staff of Wycliffe College, Toronto, and in the following year he proceeded to his M.A. degree at Toronto University.

NIAGARA.

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

Hamilton.—Christ Church Cathedral.—The Literary Society met on Thursday evening, February 11th, when an address was given by Mr. W. Cruickshank on "Standard Time Across the Continent."

St. Phillip's.—A number of improvements have lately been effected in the chancel of this church, and a commodious vestry and classrooms have been erected, the whole of the work having been the free gift of the men who did it. At a banquet which was held on last Friday evening to celebrate its completion, Mr. T. E. Leather, ex-Alderman Nicholson, the Ven. Archdeacon Clark and the Bishop were present and delivered addresses.

St. Mark's.—The annual choir supper was held in the Parish House on Thursday evening, February 11th. There were about fifty people present and a most enjoyable time was spent. A very pleasing musical programme was given during the evening, and prizes were given to the various choir boys who had won them for regular attendance, good conduct, etc.

At a meeting of the Rural Deanery of Hamilton, held on the 8th inst., the Rev. Canon Sutherland having announced that his term of office as Rural Dean had expired, the Rev. F. E. Howitt, rector of St. George's Church, was nominated as his successor. His Lordship, the Bishop, has since appointed the Rev. F. E. Howitt Rural Dean of the Deanery of Hamilton for the next three years.

Christian Union.—The Ven. Archdeacon Clark gave a brief account of the meeting of the Hamilton Deanery of the Pan-Anglican Congress, which he attended, and in a paper gave an outline of the papers and addresses on the subject of the re-union of Christian bodies. He also submitted the report adopted by both Houses of the last General Synod on the subject. The Deanery expressed themselves as very grateful for his excellent paper and resolved to ask the Archdeacon to be present at the next Chapter meeting, when the subject of the paper would be fully considered.

Vacant Parishes.—The following Parishes and Missions in this diocese are now vacant, viz., Fergus, Erin, Colbeck and Acton.

Hagersville.—All Saints'.—The rector of this parish held a service on the afternoon of Septuagesima Sunday (February 7th), at the village of Springvale, about three miles distant. The village hall was used. The attendance was large, there being present 150 or more; most of whom being Non-Conformists. A specially printed service was used. The ladies of the W.A. held a very successful social at the home of Mrs. Harry Howard's, Springvale, on Thursday evening, February 11th. About 100 were present.

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Rothsay.—St. James'.—The congregation of this church held an Oyster Supper and Tea Meeting on the evening of February 2nd. The basement was beautifully decorated for the occasion, and no pains were spared by the ladies in providing for the supper. After supper a choice programme was rendered in the Temperance Hall, consisting of addresses, songs, recitation, and the Temperance Play entitled "Out in the Streets." The latter was given by the young people of the congregation and they deserve much praise for the way they presented the play in all the different acts. A very large crowd was present, both for supper and entertainment, and the proceeds amounted to \$68.50. A Parochial branch of the A.Y.P.A. has been formed in connection with St. James', and the young people take a great interest in their association. The membership is increasing and there are now twenty-two members.

HURON.

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

London.—Huron College.—The first of a series of missionary lectures was given on Thursday evening, February 4th, in this college, under the auspices of the Missionary Study Class. In all there will be eight lectures given, and the Rev. Canon Tucker, M.A., D.C.L., will be the lecturer. The lectures will comprise a missionary study of India, though last night being the first of the series was devoted more to the general subject of world-wide evangelization. The initial lecture was well attended, considering that it was the first on the calendar. Bishop Williams presided and introduced Canon Tucker. The speaker said that on the unity of the human race depended the solution of the missionary problem. "We must all unite," he said. "We all come from one common parent—Adam." He pointed out that the Church was the earthly agent of Christ, and her mission was to give light to the world and to make Christ known to the world. He said that it involved the life and principle of the whole family to see that this mission is carried out. In speaking of the call for missionary work at the present time, he spoke particularly of Turkey and Japan, and also of the pathetic cry which China is making at the present time, particularly to the English-speaking people, for men to come and teach them the way of truth.

Owen Sound.—St. George's.—On Monday evening, the 8th inst., the Rev. Canon Cody, rector of St. Paul's Church, Toronto, preached in this church. Dr. Cody came to Owen Sound in connection with the Young People's Union, and the subject upon which he preached was "The Pan-Anglican Congress: what it was and what it did." The subject was treated by the eloquent speaker in a manner that left little to be desired. In language simple, terse, convincing and eloquent, he traced the history of the Pan-Anglican conference and made very clear to his audience the aim, object and result of that great gathering. He drew a sharp line between the world's Church problems and the Church's world problems, and showed that the Anglican Communion is conscious that its mission in the world is to uplift mankind socially, morally and religiously, and above all, to bear its part in spreading the Gospel of Jesus Christ among the peoples of the world who have not yet heard of the redemptive word of the Son of God. The Rev. Canon Cody has a striking personality and is in the full vigour of all his faculties. He possesses the gift of using his splendid qualities of mind and intellect in a manner that leaves no room for doubt as to his sincerity. It is to be hoped that Dr. Cody will visit this town at some future time, and it is a foregone conclusion that a hearty welcome and a large audience will await him. The church was filled to its utmost capacity, the service being conducted by the Rev. Rural Dean Ardill. The choir, under the leadership of Mr. R. G. Geen, rendered the musical portion of the service in a very efficient manner. The collection, which was a very good one, goes to defray the expenses and the surplus to the British and Foreign Bible Society.

Millbank.—Mr. Samuel J. Miller, brother of the Rev. J. A. Miller, of Dunkirk, N.Y., was recently married to Miss Henrietta Henderson. The event was one of considerable interest in this locality, not only because the contracting parties are so well known, but because it was the first wedding celebrated in the beautiful new church to which both parties belonged, which is one of the most

imposing church edifices in any country parish in the diocese.

RUPERT'S LAND.

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

Winnipeg.—St. Luke's.—A meeting of parishioners was held recently to find a successor to the Rev. T. W. Savary, who has returned to Kingston. As a result of the meeting an offer has been extended to the Rev. W. Bertal Heeny, of Barrie, Ont.

Holy Trinity.—Bishop Richardson, of Fredericton, has been a guest of Archdeacon and Mrs. Fortin, on his way to his diocese from the Pacific Coast, where he has been delivering addresses on behalf of the Laymen's Missionary Movement. Whilst here His Lordship has been renewing many old acquaintances and friendships. He was the first rector of St. Luke's, Fort Rouge.

Christ Church.—Miss Townend, of Croydon, England, who has been giving, during the past week, addresses in various parishes on behalf of the "Mothers' Union;" the "Girls' Friendly Society;" and "Mission Work in India," has left for Regina, Prince Albert, Calgary, and the Pacific Coast.

St. John's College.—The mortal remains of the late Rev. Canon W. A. Burman, were laid to rest on Tuesday, February 2nd, in the churchyard of St. John's Cathedral, close to the scene of his most important life labours. The deep respect and sympathy of a large number of people who have been connected with him through church and social ties were amply shown. The Cathedral was filled to its capacity. In the residence adjoining St. John's College, where, for several years the late Canon Burman had been steward and bursar, a private service was conducted by the Very Rev. Dean Coombes and Canon Phair, after which the funeral cortege was formed and proceeded to St. John's Cathedral, the students and boys marching in a body with the faculty of the college. A large number of friends from St. Peter's and other Winnipeg parishes attended the services in the Cathedral. Nearly all the Alumni of the College, resident in the city, were also in attendance, as well as many prominent Churchmen and representatives from the faculty of other colleges in the city. The services in the Cathedral were conducted by the Very Rev. Dean Coombes, after which the lesson was taken by the Rev. Canon Murray. His Grace Archbishop Matheson, was in attendance, together with the Rev. Canon Phair and the Rev. Canon Talbot. A favorite hymn of the deceased, "Peace, perfect peace," was sung, and at the close of the service the Dead March was played as the casket was borne from the church by the bearers preceded by His Grace Archbishop Matheson, Dean Coombes, Canon Murray, Canon Talbot, and Canon Phair. A funeral procession of the relatives of the deceased, the students and boys of St. John's College and School, and others followed the casket to the grave, where the committal service was taken by the Archbishop. The pall-bearers were:—The Rev. Samuel Fea, the Rev. S. G. Chambers, the Rev. C. N. F. Jeffrey, R. D. Richardson, F. Young, and S. O. Scott. Others in attendance were the entire faculty of St. John's College, Dr. Stewart, of Wesley College; Ven. Archdeacon Fortin, the Rev. J. W. Matheson, the Rev. J. F. Cross, the Rev. Dr. Bryce, the Rev. Mr. Warwick, the Rev. E. C. R. Pritchard, Sheriff Inkster, E. L. Drewry, Fred. Drewry, A. D. Baker, and E. Hamber.

Glenboro.—St. Stephen's.—The special services in connection with the fourth anniversary of the opening of this church were held on Sunday, February 7th. Special music was rendered by the choir which had been augmented for the occasion. The preacher was the Rev. Sydney G. Chambers, B.A., B.D., rector of Christ Church, Winnipeg. Splendid congregations marked the day; and the offerings which were most liberal were devoted to the Building Fund. A service was also held at Stockton in the afternoon.

Norwood.—St. Phillip's.—A meeting was held recently in the basement of this church by the young folks, for the purpose of organizing a glee club. The Rev. J. W. Garton occupied the chair. The following officers were elected:—Mrs. H. Ferguson, President; A. S. Francis, Treasurer; Miss Pearl Later, Secretary; Executive Committee, Miss Box, Miss Dale, Miss Holt, Miss Klinck, C. Teney, J. W. Caunt, and Gerald Ferguson. The meeting then adjourned. On

Friday evening, February 12th, an open meeting was held to receive all members for the coming season. Refreshments were served, preceded by a good programme of music and recitations.

Brandon.—The Archbishop of Rupert's Land has appointed the Rev. W. P. Reeve, B.D., Rural Dean of Brandon. Mr. Reeve has entered zealously into the work of the Church since his assumption of the rectorship of Brandon, and this action of His Grace meets with general approval in the deanery.

QU'APPELLE.

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

Indian Head.—The Lord Bishop of Qu'Appelle will hold (D. V.), a General Ordination in Moose Jaw on the second Sunday in Lent, March 7th.

SASKATCHEWAN.

Jervois A. Newnham, D.D., Bishop, Prince Albert, N.W.T.

Lashburn.—All Saints'.—This beautiful new church has been handed over together with the site, and also rectory and site, to the Bishop of the diocese, an unconditional gift, unique in the history of the whole Canadian Church. On Friday, January 29th, the Lord Bishop consecrated the church to the service of God forever. The service was most beautiful and inspiring, the local choir being assisted by a large number from Lloydminster rendered the special psalms and hymns in a manner befitting the occasion. This church is complete in every detail, even to a lovely brass altar cross which was presented by the architect of the building, Mr. Percy Barnes, of Edmonton.

On Sunday, January 31st, the Bishop dedicated the enlarged St. Luke's Church at Northminster, and on Sunday evening, the 31st ult., he confirmed a class of 14 at St. John's Church, many were unable to find accommodation at this service. On the following day, February 1st, His Lordship consecrated the fine new commodious St. George's Church at Marshall. At all of the services His Lordship was accompanied and assisted by the Rev. C. Carruthers, Rural Dean of the district, besides the catechists in charge of the different stations.

An offer has been extended to the Rev. C. Carruthers by the vestry of All Saints', Lashburn, to become their first rector at a guaranteed salary of \$900 a year, but for many reasons he has declined the same.

Lloydminster.—St. John's.—The Christmas services at this church were the best in the history of the parish. The offertory amounting to over \$70, being given to the rector.

Many of the catechists of this district are at present attending lectures at Prince Albert, but all the stations will be opened up anew in the spring.

NEW WESTMINSTER AND KOOTENAY.

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

Hall's Prairie.—The Ven. Archdeacon Penreath visited this place, which is near Blaine, lately, and baptized two adults and five children, presented by the lay reader in charge, Mr. C. J. Leonard. He subsequently discussed with several of the men of the district the advisability of building a small church, which will be undertaken this year.

CALEDONIA.

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

Prince Rupert.—According to the constitution of the Diocese of Caledonia, annual vestry meetings are held, not on Easter Monday, but as early in the New Year as possible. This is the most suitable time for many of the Missions and the financial statement can be given for the civil year just passed. The annual vestry meeting of St. Andrew's Church, Prince Rupert, was held February 1st. Bishop DuVernet presiding. The following officers were elected: Lav representative to the Synod, W. E. Burritt; people's warden, R. L. McIntosh; sidesmen, A. W. Agnew, L. F. Grant, G. H. Pethick, T. L. Longhurst, S. L.

Raymond, F. J. Fuller, R. B. Robertson, and G. G. Gladman. Rector's warden to be appointed later. Mr. McIntosh presented the churchwarden's report, which showed a balance in hand of over \$100, after meeting all liabilities. He announced that the Church Hall costing \$2,000 was now free of debt. Special mention was made of the grants towards this object given by various branches of the Woman's Auxiliary in Eastern Canada amounting in all to \$735.73. The congregation contributed to the Mission Fund of the Diocese, and other missionary objects \$167. The salaries of all clergymen in the diocese engaged in white work are paid out of this Mission Fund. The Rev. E. P. Laycock acted as secretary of the meeting. A Sunday afternoon service is now conducted at the Hospital under the auspices of the Prince Rupert Ministerial Association. Bishop Du Vernet held the first on Sunday, January 31st. The Rev. W. J. Kidd took the service on the following Sunday.

Correspondence.

CALGARY INDIAN MISSIONS.

Sir,—Permit me to correct two mistakes in my letter which appeared in the Churchman of 28th January, under the heading "Calgary Indian Missions." (1) In the first sentence, instead of, "Is it not time that a halt was called to the continued publishing of false statements about the Northwest Dioceses from the pen of the Hon. S. H. Blake by the Board of Management of the M.S.C.C.?" This should read, "Is it not time that a halt was called by the Board of Management of M.S.C.C. to the continued publishing of false statements . . . from the pen of the Hon. S. H. Blake?" (2) Instead of "Mr. Blake's utterances are not the voice of one man" it should read, "Mr. Blake's utterances are but the voice of one man." I am sorry these mistakes occurred and am alone to blame for not carefully reading my letter before sending it off. I had no intention of charging the Board of Management with publishing all Mr. Blake's utterances.

J. W. Tims.

COMMUNITY MISSIONS.

Sir,—There appears to be a growing opinion that the Canadian Church needs communities of men, such as the Bush Brotherhoods of Australia, and the English community of the Resurrection. Here and there, I believe, there are men who would be willing to join such communities if they were formed. The difficulty seems to be in bringing these together. May I ask, through your columns, those clergy and laymen who have any idea of community life to communicate with me?

James Simpson,
Canon of St. Peter's Cathedral,
Charlottetown, P.E.I.

THE NEW HYMN BOOK.

Sir,—We read of this book, but where is it? Have Mr. James Edmund Jones and the publishers gone to sleep? If it is to be here say on the first of April, it is high time that arrangements should be made for its introduction. That cannot take place all over Canada, in every congregation at once, so that some methodical preparation is needed.

A.Z.

THE TEMPERANCE QUESTION.

Sir,—I have read carefully the Gospel for the 2nd Sunday after Epiphany, and fail to see any necessity for the "Reform the Bar" as a temperance measure; nor does the "Reform the Bar" appeal to me as a measure expressing the will of Him who pleased not Himself. Before proceeding, I would wish to enunciate one principle laid down by the Apostle to the Gentiles; the Primate over the Gentile Church, and the principle laid down is this, "Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block or an occasion to fall, in his brother's way. . . . Destroy not him with thy meat for whom Christ died. . . . It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." St. Paul was strongly desirous of building up the Church, and he was bent on teaching to the bishops, priests, deacons, and laymen what was the principle of self-sacrifice which should rule their conduct. If love of Christ, loyalty to Him, and to His cross, was the ruling factor in our lives no mere desire of

worldly advancement, of sense pleasure, would lead us in any way to do aught unbecoming to the profession which we have made, and the vows we have taken and ratified, i.e., "we renounce the world, the flesh and the devil, so that we will not follow or be led by them." If the world calls so doing being governed by prohibitory laws; we need not get frightened, for it is a good thing to know that we are prohibited doing many things, especially were prohibitions specified by the God of Israel when giving laws to His people, and the nearer the people were called to Him, the more stringent the prohibitions. Note the prohibitions laid down for the guidance of His priests under the dispensation of the law given from Mount Sinai, and the Divine enquiry addressed to the tribe of Levi, "Seemeth it a small thing, oh house of Levi, that God has called you from among your brethren to bring you nearer to Himself?" If our Church would live as she should, and note that all reforms are so incorporated together that when one goes back, all go back, and the advance of Christ's kingdom is retarded, then we might confidently look for the coming of a leader, who seeing the co-ordination of all reforms, would be able to lead us to a realization of how to succeed in securing the desired result. All evils are banded together. There are many habits, degrading and sinful, but one evil strengthens another. Because one man is using preparations of opium, and another using cocaine, and another alcohol, in some of its many forms, is no reason that we should frame laws to tolerate, or in any way legalize the degradation of that physical nature which Christ shared, and which is now representing ours "in the highest place that Heaven affords." And, as all students of sociological problems are aware, the social evil depends on drug habits for its life, and power over the bodies and souls of the fallen and suffering members of our common humanity, and I would say "How Long, O Lord, how long must this be?" My ideal of the duties and responsibilities of our priesthood is that they shall know the value of laws, written and unwritten, and be ready to make straight paths for our feet, lest that which is lame be turned out of the way—recognizing that the spirit of prohibition of certain things, is contained in and made sweetly possible by a deep true love for our neighbour, for as said St. Paul, "in love serve one another." In Guy Thorne's powerful novel "When it was Dark," we have the collect in evening service specially emphasized, "Lighten our darkness, we beseech Thee, O Lord; and by Thy great mercy defend us from all perils and dangers of this night"—this night in which we see not as we ought to see the shadows of united but removable evils darkening all our appreciation of what is our special duties in purifying the world, and rendering it a fit place for the glorious second advent of Him who will come to His Church, and will learn who has kept their garments undefiled even in Sardis.

Sara F. Tracy.

BOOK REVIEWS.

The "Canadian Almanac" for 1909 is as usual full of general and useful information of all kinds in matters dealing with this country, besides in some matters dealing with matters of Imperial interest. Amongst other things it contains a full list of the Anglican clergy in the Dominion, arranged alphabetically under the different dioceses. The Canadian Almanac is useful compendium of knowledge and an equally useful book of reference for things Canadian. Its price is 50 cents, and it is published by the Copp Clark Company, Ltd., of Toronto.

We have received a copy of "Mowbray's Annual, The Churchman's Year Book and Encyclopedia" for the current year. Besides containing all necessary information which the reader may require concerning purely Church matters, this number of the Annual contains special articles on subjects of current prominence, e.g., The Education Controversy, the attitude of the Church towards Social Reform, the "Christian Science" (so-called) problem, the position of the Church in Wales, etc. Church people generally will find this Year Book a very useful volume to have ready at hand for the purpose of reference. It is published by the well-known firm of A. R. Mowbray & Company, Ltd., of 34 Great Castle Street, Oxford Circus, London, W., and its price is, bound in paper, 1s. net. and in cloth 1s. 6d.

The Invisible Glory: Selected Sermons preached by the Most Rev. George Howard Wilkinson, D.D. (London: A. R. Mowbray & Co., Ltd., 5s. net.)

This is a volume of plain sermons in the best sense of the word—easy to be understood, not because they are commonplace, but because of

the sympathy and earnestness and aptness to teach of the writer. They speak of experiences, of spiritual truths above the knowledge of most men, but in such a way that no one can doubt their deep reality. As the Bishop of London says in his preface: "If ever there was a man who had his 'head above the mists,' it was the Bishop of St. Andrews; as he spoke of our Lord, you felt he saw Him, and your own faith in Christ's presence and love grew as he spoke of Him." We cannot read such a book without feeling the better for it.

A Bishop's Letters, edited by T. A. Lacey, M.A. (London: A. R. Mowbray & Co., Ltd., 1s. net.)

Many who read and appreciated these clever letters when they appeared in the Church Times will be glad to have them in permanent form and to know to whom they are indebted for them. Would it be irreverent to suggest that there are Bishops who might study them with profit? One letter, Mr. Lacey tells us, written by the late Bishop of Ely, Lord Alwyne Compton, is here reproduced almost without alteration. He does not say which it is.

The English Churchman's Library. (London: A. R. Mowbray & Co., Ltd., 1s. each.)

1. **Letters to a Godson** (second series). M. Cyril Bickerstith, M.A.

2. **The Practical Religion**, by Vernon Staley.

3. **The Christian Use of the Psalter**, by Rev. A. R. Whitman, M.A.

The sub-title of the second series of "Letters to a Godson" gives the key to its scope—"an attempt to give a reasonable account of Christian Doctrine, with suggestions for further study." The volume will be a useful handbook for those who are preparing classes for confirmation. The letters on "Good Friday," "The Resurrection," "The Church," and "The Sacramental System" are particularly good. Provost Staley's "Practical Religion," which has reached its fourth edition, hardly needs to be noticed; but those who do not already know it will find much in it of practical use. The chapters on the three great cardinal duties of alms giving, prayer, and fasting are among the best in the book. It is perhaps not superfluous to give this brief quotation: "The term 'offering,' as commonly and erroneously restricted to the alms of the faithful, should be abandoned in favour of the scriptural terms 'alms' or 'collection.' Strictly speaking 'the offertory' is the anthem, or antiphon, sung during the collection and presentation of the alms, and the offering of the elements of bread and wine." The third volume on the list is based on three lectures delivered to the St. Paul's Lecture Society, and is well worth reading.

Some Aspects of Meditation, by Sister M. E. (London: A. R. Mowbray & Co. Ltd., price 6d. net.)

This is a series of devotional studies based upon the Hebrew words related to meditation. They display not only a good knowledge of Scripture, but a mind trained to search out spiritual truths.

THE DOMINION LIFE.

Annual Report Shows Company to be in Strong Position.

The Dominion Life Assurance Company of Waterloo has just completed its most successful year. In another column is given the Annual Report, showing that policies to the amount of \$1,543,466 were written, an increase of \$227,938. The interest receipts alone were almost sufficient to pay all expenses of management. The total assets are now \$1,620,361.68, an increase for the year of \$211,249.92. These assets are of first quality. The liabilities amount to \$1,351,861.11, and it is stated the reserves are about \$60,000 greater than is required by the Dominion Insurance Act. The ratio of assets to liabilities is 119.8 per cent. The surplus to the credit of policyholders, now amounts to the substantial sum of \$268,500.57, and a Government standard to about \$328,500.00. The surplus earnings amounted to \$69,906.00, and after meeting all expenses there was a balance of \$38,427.25 to be carried forward.

The new Bishop of Washington, D.C., was presented by the clergy of the rural deanery with a Bible by the girls of the Cathedral School, with a pectoral cross, and by his own people at Trinity with a set of episcopal robes, as also an episcopal ring prior to his consecration. The Rev. Robert Talbot, the rector of Trinity Church, Kansas City, Mo., has been elected to succeed Bishop Harding as rector of St. Paul's Washington, D.C. He is a brother of the Bishop of Central Pennsylvania.

British and Foreign

The Rev. C. H. Chard has been appointed by the Bishop of London, rector of Spitafields, E.

The Very Rev. Cyril H. Bird, B.D., Dean of the Falkland Isles, has been appointed Dean of Christ Church Cathedral, Newcastle, N.S.W.

St. John's Chapel, New York, is to become the centre of evangelistic work under the direction of the Rev. William Wilkinson, of Wall Street fame.

The Rev. F. R. Rawle, Presbyterian minister at Ramsbottom, intends to take Holy Orders, and with that end in view, is about to resign his charge.

The Rev. W. J. Conybeare, M.A., Head of Cambridge House, Camberwell, has been appointed by the Bishop of Southwark, rector of Newington, S.E.

The new Parish House of Christ Church, Cincinnati, Ohio, the gift of Mrs. T. J. Emery, which cost over \$150,000, was formally opened on January 30th. The building is of steel and concrete, the latter being faced with vitrified brick.

Mr. P. B. Segee died at Bridgeport, Conn., on the 19th ult. He was one of the founders of the parish of

Christ Church in that town, which event took place more than fifty years ago, and he was warden at the time of his death.

Bishop Ingham, of the C.M.S., is not only undertaking a visit to the missions of the C.M.S., in the East and Far East next autumn (D.V.), for the purpose of getting a first hand knowledge, but also to act as a Mission of Help to fellow workers.

The Rev. Canon Stainstreet, Precentor of Killaloe Cathedral, has been presented by his late parishioners at Killaloe, on his appointment to the parish of Kilnasoolagh, with a very handsome brass standard lamp, and a silver-plated dining-room lamp, each of which bears a suitable inscription.

Three of the churches in San Francisco, which were entirely destroyed by earthquake and fire are to be rebuilt, St. John's, and St. Luke's, on their former sites, whilst the Church of the Advent is seeking a more favourable location than that on which the former church was erected.

In order to mark the jubilee of the Rev. George Lovelace, the Vicar of St. Columbus, Notting Hill, London, the congregation through their senior churchwarden, recently presented him with a gold crucifix, a cheque for nearly £150, and an illuminated book, containing the names of about 1,000 subscribers.

An effort is being made in the Diocese of Truro, to raise sufficient funds to place in the Cathedral a memorial to the late Most Rev. Dr. Wilkinson, late Primus of Scotland, who prior to that was for some years Bishop of that diocese. The memorial is to take the form of canopies for the choir stalls.

The Rev. Lord William Cecil, rector of Hatfield, and Lady Florence Cecil, are about to leave England for a two months' visit to China. His Lordship's mission is in connection with a joint American and British scheme to found a Chinese University on Christian lines. They will return home by way of the United States.

A presentation of a gold chain and emerald and tourmalin pendant was made by the choir of Rathdrum Church to the honorary organist, Miss Flora Guinness, daughter of the Rev. W. Guinness, rector of the parish, on her departure on a visit to Japan in company with the Earl and Countess of Maith, and the Lady Violet Brabazon.

The Rev. J. G. McCormick, M.A., vicar of St. Paul's, Princes' Park, Liverpool, has been appointed by the Duke of Westminster, in whose gift the living is, to the vicarage of St. Michael's, Chester Square, London, in succession to the late Rev. Canon Fleming. Mr. McCormick is the eldest son of the Rev. Canon McCormick, the rector of St. James', Piccadilly, London.

A beautiful carved oak prayer desk and eagle lectern have been presented to Killenanle Parish Church in memory of the late rector, the Rev. W. T. Butler, M.A. The prayer desk bears a suitable inscription. Miss Going, one of the parishioners, has also made a presentation to the church of a costly alms dish in memory of her parents, and a beautiful set of book markers in memory of the late rector. This parish is in the Diocese of Cashel.

The Rev. Alfred Harding, D.D., late rector of St. Paul's, Washington, D.C., was consecrated Bishop of that See in Trinity Church, Washington, on the Feast of the Conversion of St. Paul's (January 25th) in the presence of a very large congregation. The Most Rev. Dr. Tuttle, the presiding Bishop, consecrated, and was assisted in the act of the laying on of hands by the following Bishops:—The Right Revs. the Bishop of Western New York, Easton, Virginia, Ashville, the

The London Life Insurance Co.

HEAD OFFICE, - LONDON, CANADA

SYNOPSIS OF ANNUAL REPORT FOR 1908

The Annual Meeting of the Company was held on Monday, February 8th, 1909, when a full report was presented embracing the following particulars.—

New Business	23,464 applications for insurance amounting to \$3,654,272.40 were accepted and policies issued therefor.
Insurance in Force	The insurance in force on the Company's books at the close of the year under 75,184 policies, after deducting all re-insurances, aggregated \$12,152,949.39.
Income	The net Premium and Interest Receipts of the year were respectively \$512,112.48 and \$140,619.63, a total of \$652,732.11, an increase over the previous year of \$55,494.99.
Disbursements	The payments to Policyholders or Heirs for cash profits, Surrender Values, Matured Endowments and Death Claims aggregated \$141,118.78, an increase over the previous year of \$26,874.55. All other disbursements amounted to \$220,342.38, making the total disbursements \$361,461.16.
Assets	The Company's assets, consisting mainly of first mortgages on real estate, amount to \$2,663,994.47, an increase of \$297,065.43. The Municipal Debentures held by the Company remain valued at the low market price prevailing at 31st December, 1907.
Liabilities	The reserve on all "Ordinary" business has been computed on the Hm. 3½ per cent. basis. The total reserve on all policies in force amounts to \$2,424,777.00. The liabilities, including reserve for profits accruing but not due and contingent and other funds, amount altogether to \$2,512,786.47.
Surplus	The surplus on Policyholders' account shows the largest increase in the history of the Company and amounts to \$151,208.00 on the Company's standard. The surplus computed in accordance with the Government requirement is over \$295,000.00.

Full report and any other information desired may be obtained from any Agent of the Company or by writing direct to the Head Office.

Coadjutor of New Hampshire, Delaware, Coadjutor West Virginia, Harrisburg, Central Pennsylvania, Ohio, Kentucky, New Jersey and Pittsburg. At the Holy Eucharist, the venerable presiding Bishop celebrated. The consecration sermon, which was a masterful effort, was preached by the Right Rev. Dr. Woodcock, Bishop of Kentucky. The text was St. Matthew 22:21. The presenting Bishops were Drs. Talbot, of Central Pennsylvania, and Leonard, of Ohio. The new Bishop was presented with his robes by the members of his old congregation at St. Paul's, with a pectoral cross by the faculty and students of the Cathedral School at Washington, and with an episcopal ring by several intimate friends.

The enthronement of the new Archbishop of York, (the Right Hon. and Most Rev. Cosmo Gordon Lang, D.D.), took place in York Minster on the afternoon of St. Paul's Day, in the presence of a vast congregation which filled the spacious and stately building from end to end. The ceremony was performed by the Dean, (Dr. Piney-Cust), and the Archbishop was attended by his chaplains and his three suffragans, the Bishop of Beverley, Hull, and Sheffield. In the midst of the sacrum where the enthronement took place, stood the ancient State Chair of the Archbishops which had been in use for the past 600 years. The Bishops of Durham, Newcastle, Wakefield, Manchester, and Carlisle, each attended by his chaplains, represented the Bishops of the Province of York. The Suffragan-Bishops of Richmond, Burnley, and Knareborough, and Bishop Thornton, the Deans of Ripon and Durham, and the Vicar of Leeds, Dr. Bickersteth, were also present. There were also some 750 clergy from all parts of the Province of York present in their robes. A special feature of interest at the service was the presence of the Archbishop's mother, who was accompanied by two of her sons and other relatives. The Archbishop's father, the Very Rev. Dr. Marshall Lang, was in York, but was unable to be present in the minster on account of indisposition. The Archbishop gave two addresses after his enthronement, the first to the congregation assembled in

the choir, and the second to the clergy and the people in the nave, after which, for a second time, he pronounced the Benediction, the first time being at the close of his initial address. It is doubtful that, if ever before, the mother of an Archbishop has been present at the enthronement of her son, as Mrs. Lang was permitted to be, and this circumstance alone will surely give the service, which was a most impressive one throughout, an unusual interest and cause it to be specially remembered in the time to come. The Archbishop took the Oath on the ancient Anglo-Saxon copy of the Gospels in Latin. This volume belongs to the Dean and Chapter of York, and was used from the time of Canute to the Reformation for administering the Oath to members of the Chapter. But after that period it ceased to be so used, and it is in recent times that it has been brought into requisition for the purpose. The Archbishop who wore his scarlet, Consecration robes, his train being upborne by two choristers, was preceded by two of his chaplains, the

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An operation with the knife is dangerous, cruel, humiliating and unnecessary.

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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.

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No knife and its torture.

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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
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first bearing the pastoral staff and the second the primatial cross. His Grace was followed by the remainder of his chaplains.

FLOWER OF THE FIELD.

By David Lyall.

James Maitland walked away from the snug little farmhouse, sheltered so cosily in the bend of the hill, with a curious feeling of regret that he had come to the end of his stay.

He had left London worn out in body and in soul, tired of all things, and more particularly of man. Here he had once more become captain of his soul. He was an artist, who had a high repute in quarters where he valued recognition, but he was not a successful man as the world counts success. His work only appealed to the few.

He had a very small income, left from his mother's estate, which sufficed for his immediate personal needs, and he was a solitary man, whose needs were few. At thirty-five he remained unmarried, and, so far, had not seen the woman for whose sake he would relinquish his freedom.

Some of his colleagues, whose finer ambitions had become tainted, doubtless in some cases of necessity, in the market place, were fond of saying that the two pounds per week which Maitland's mother had toiled and saved for him had been his undoing.

Certainly it had altogether prevented what he would have called any prostitution of his art, and had enabled him to paint exactly what he liked and to dream a good deal, instead of facing the actual realities, perhaps the responsibilities of life.

Physically he was not a strong man, and he believed that he would not be a long-lived one. He, therefore, proposed to get what seemed to him the best out of life. He had come upon the old farmhouse in one of his wanderings through Dorset, of which county he was very fond. He had often made Wareham his headquarters as he tramped, with knap-sack, across the delectable country, finding both joy and inspiration in its remoteness, in the unworldliness and charm of the people. At Pear-Tree Farm he had come across all that was best in Dorsetshire country life. Carping folks said the Powers were not real Dorset folks, but merely half-breeds; but, in spite of that, there had been Powers in Pear-Tree Farm for five generations in direct descent, which is good enough to establish a family's right to be considered native to the soil. Old Bertram Power himself was a picture of the old yeoman type, which is fast passing from England, without leaving anything half so good in its

A Woman's Sympathy

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

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

THE
DOMINION LIFE ASSURANCE CO.
HEAD OFFICE, - WATERLOO, ONT.

The Annual Meeting of the Shareholders of The Dominion Life Assurance Company was held at the Head office of the Company, Waterloo, Ontario, on Friday, the 5th instant, at 1.30 p.m. The Annual Report presented by the Board of Directors discloses the fact that the Company has just completed the most successful year in its history. The following is a resume of the year's operations.

1. New Business. During 1908 there were issued and revived policies to the amount of \$1,543,466. The largest amount ever written in one within the history of the Company, showing an increase over 1907 of \$227,938.

2. Assurances in Force. The assurances in force amount to \$8,171,153, showing a very substantial increase for the year.

3. Premium and Interest Income. The total net cash income from premiums amounted to \$253,495.94, and from interest, rents and profit on sale of securities, \$91,015.94, making the total cash income \$344,511.88, an increase for the year of \$35,714.93. The interest receipts alone were almost sufficient to pay all expenses of management.

4. Assets and Liabilities. The total assets of the Company are now \$1,620,361.68, an increase for the year of \$211,249.92. These assets are of first quality and well secured, including no stocks or speculative securities. The liabilities of the Company amount to \$1,351,861.11, consisting for the most part of reserves held for the protection of policyholders. It may here be stated that the Company's reserves are about \$60,000 greater than is required by the Dominion Insurance Act. The Act provides that life companies shall value all their policy liabilities on a 34% basis on and after January 1st 1915, and the Company is anticipating this requirement by setting aside at the end of 1908 a sum exceeding \$11,000 towards that purpose. The ratio of assets to liabilities to policyholders is 119.8%.

5. Surplus. The surplus to the credit of policyholders, on the high standard of valuation adopted by the Company now amounts to the substantial sum of \$268,500.57, and on the Government standard to about \$328,500.00. The surplus earnings for the year amounted to \$69,906.00, and after paying out of this dividends to policyholders and to shareholders and providing for surplus accretions to policies, there was left a balance of \$38,427.25 to be carried forward. This surplus places the Company in a very strong position, and the profits which The Dominion Life is paying to its policyholders are perhaps unexcelled by any other Canadian company.

6. Payments to Policyholders. The payments to policyholders amounted to \$49,097.34. During the year 1908 the Company experienced a very favorable mortality rate, the actual losses by death being only 37% of those expected under the Mortality Table.

7. Earning Power. The average rate of interest earned upon the invested assets of the Company has increased from 6.89% to 7.02%. When it is known that not one dollar of the Company's invested funds has ever been lost and that the existing investments are in a most satisfactory state, this high rate of interest must be very satisfactory to policyholders.

THOMAS HILLIARD,
President and Managing Director.

J. B. HALL, A.I.A.
Secretary.

place. In Power, Maitland had found a gentleman in the best sense of the word—a man of fine feelings, of high integrity, of unimpeachable steadfastness of purpose, unafraid to speak his mind, and fearless before God and man. His wife was a dainty picture of what the house-mother should be, and, thank God, very often is. They twain together made the perfect whole. They had one child, a slip of a girl called Nancy, altogether too dainty for the common uses of the world. And yet she had a sturdy little heart and a fearless tongue, and sometimes a merry wit. Maitland had been very happy with them, giving them of his best, and getting in return, ah, he did not know how much! But that morning he had begun to fear. He had told them at the breakfast-table that he must leave them next day, and that the most delightful rest-time he had ever experienced must come to an end. And he had seen with a sudden qualm a sort of grey shadow creep over the sweet face of Nancy Power, which could have but one meaning. He was not a vain man, but he understood women, and he had seen the signs. As he walked to the place where he had the finishing touches to put to his picture, he was holding a sort of mental court-martial on himself.

Although he was very honest, he could not find much to blame. He forgot to take into account his natural kindness and chivalry, his fine camaraderie which had tempted him to treat Nancy Power as a good comrade. He remembered as he walked sundry discussions that had taken place at the London club to which he belonged regarding the possibility or tangibility of disinterested friendship betwixt men and women. And always they had been scoffed at and altogether ruled out of court.

During the last five weeks he had established a studio on the face of a little hillock, which commanded a wonderful panorama, to be met with nowhere out of Dorset. It was a scene which required an immense canvas, and Maitland had not been sparing. He loved the place, and wished to depict it as he had seen it, to pourtray its wideness, its bright particular charm, which lay in the weird effects of mysterious sheets of water, all connected by little waterways, the haunts of the wildfowl, broken here and there by sparse and lonely trees, over all the brooding of a great silence.

The picture was nearly finished, and he looked at it with satisfaction, if not with pride. Nancy had promised to come and see it nearing comple-

tion, and presently, though he hardly expected her after the incident of the morning, she came to him by a different way. He looked at her with a sudden, swift attention as she approached. She was as dainty as any flower of the field, with a bloom which would be easily spoiled. In all her happy life she had known no sorrow, being shielded by the love of the father and mother, the light of whose life she was. But to-day her face seemed to wear a different look. It had grown harder, her flower-like mouth was set as Maitland had never seen it before. "If I had known you were coming so quickly, Nancy," he said, as he raised his cap, "I should have asked you to walk with me."

"I should not have accepted the invitation. I am only here this morn-

ing because I promised. Yes, the picture is very beautiful, but it is sad."

"But, these waste reaches are sad, Nancy; they remind me of life."

"They are not what life should be," she answered unexpectedly. "But it is waste sometimes. I suppose you will never come back to Wareham?"

"I should not like to say that. I have been very happy here—too happy perhaps."

"Is it possible for anybody to be too happy?"

"Well, there is a lotus-land, Nancy. You and I have often spoken of it."

"But it would never content anybody for long, would it? It is very well just for a break or a rest; but it is better to be out in the open, living the big life. I am sure of that."

"What is the big life?" asked Maitland, because he loved to watch the play of her features, the light in her speaking eyes.

"The life among men striving, working, achieving. If I were a man I should be ashamed just to play at it. I should want to grow up."

It was not intended as a rebuke, but Maitland took it as such. He realized in a moment that this child of nature, with her clear vision and her pure heart, had read the whole secret of his existence, and discovered the weak spot in his armour.

"You think I have never grown up, Nancy! I am going away soon. It might be very good for me to hear just for once what you really think."

She laughed, but there was not the same spontaneous sweetness in the sound which had often rung in Maitland's ears.

"When are you going to leave off playing at painting?" she asked abruptly.

"Do you call this playing at it?" he asked, pointing to the great canvas, in which the lights and shadows played.

"It is unfinished, and it will share the fate of all the other pictures you have told me about, that stand with their faces to the wall at your London studio. Poor things, it is very cruel for them; they must want to be taken out, and finished, and shown the light."

"But they are not good enough, Nancy. Not one of them has passed the bar of their creator's judgment."

"That is not it, Mr. Maitland. The real truth is that you grow tired of them before they are finished. It will be the same with this. I knew a week ago that you would go soon, and that if you took the poor thing away it would only be to set it with its face to the wall."

Maitland smiled, but a trifle uneasily.

"You disapprove of me, Nancy! I have offended you," he said humbly. "You think I am a poor creature of moods and fancies."

"You are a man, and you don't realize what you might be—that is really what I think. Go home and paint a picture that will live, finish it, and give it to the world."

"I will do that, if only you give me the theme, Nancy."

"I cannot do that, but I can say put life and hope in it. Don't paint any

The Facts in the Case

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"No."

"Why not?"

"I do not choose to answer; but I don't wish you to come back any more to the waste places. They seem even more desolate because you have touched them."

"That is the worst hearing I have had in the course of a useless life, my dear," he said dejectedly.

When he looked at her again her eyes were full of tears, and not another word passed between them. She turned slowly and left him, nor did he follow her or seek speech with her through the rest of the day. But in the afternoon he followed Bertram Power into the orchard and asked a moment's speech with him.

"There is something I want to ask you, Mr. Power. I am leaving you to-morrow, and there is something I find it very hard to leave behind."

The yeoman's bright eyes fixed themselves inquiringly on Maitland's face.

"What be that, Mister Maitland?"

"Nancy."

"Nancy will be sorry, too," answered Bertram Power. "My wife says it has been a mistake—the worst we've ever made—to let you be together."

"May I come back when—when I have the right? I have lived an idle life, Mr. Power. It is Nancy who has awakened my soul. Have I your permission to come back?"

"When you like, Mister Maitland," said the yeoman simply. "Yes, sure, when ye like."

"But you understand if I come it will be to rob you of Nancy."

"If the lass be willin', sir, so be it. It is the way of a man with a maid."

Maitland returned to the cold studio on Campden Hill, and there began to work for a definite object, for the first time in his life.

He painted so that he might have a home.

And when the picture saw the light on the walls of the gallery that had persistently refused so much of his earlier work, it was sold at once at a long price. Maitland took the money, and was a better man for it. With its proceeds he built himself a home, and in fulness of time Flower of the Field came to share it with him.

And from that day he became a great painter. He remains a great painter to this day.—British Weekly.

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It is usually known by aching limbs and body pains, chilly feelings, weariness and weakness, pain in the chest and a tight, tearing cough. Fever, dry skin, thirst, coated tongue and constipation are other symptoms.

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The parishioners of the Church of the Holy Comforter, Poukeepsie, N.Y., recently celebrated the jubilee of their church. There were a number of special preachers during the octave, one of whom was the Rev. Dr. Roper, of the General Theological Seminary, New York.
According to the will of Miss C. O. Buck, \$2,000 is given to the convention of the Church in the Diocese of Washington, D.C., of which half is to go to the Clergy Superannuation Fund and the other half to supplement the salaries of the clergy of poor parishes. After the payment of a few bequests the remainder of her estate goes to the Domestic and Foreign Missionary Society of the Church.

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