

Canadian Churchman

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

Vol. 33.

TORONTO, CANADA, THURSDAY, MARCH, 21, 1907.

No. 12.

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WANTED The Church of the Advent, Westmount, P.Q., Diocese of Montreal, Curate will probably be needed after Easter. Priest required; definite High Churchman but not extreme; musical, unmarried, or with private means. Address Rector.

WANTED An elderly lady, the daughter of a Clergyman who has just terminated an eight year's engagement as Housekeeper and Companion, wishes to obtain similar employment. Best of references. Address: Miss M. Grace, Station "B" Montreal.

WANTED Organist & Choirmaster A.T.C.L. (Eng.) desires position in a town with good field for teaching Organ, Piano, and Vocal, twelve years experience, highest references. Address W. T. Box 141 Dunnville, Ont.

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SYNOPSIS OF CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

ANY even numbered section of Dominion Lands in Manitoba or the North-West Provinces, excepting 8 and 26, not reserved, may be homesteaded by any person the sole head of a family, or male over 18 years of age, to the extent of one-quarter section, of 160 acres, more or less.

Application for homestead entry or inspection must be made in person by the applicant at the office of the local Agent or Sub-agent.

An application for entry or inspection made personally at any Sub-agent's office may be wired to the local Agent by the Sub-agent, at the expense of the applicant, and if the land applied for is vacant on receipt of the telegram such application is to have priority, and the land will be held until the necessary papers to complete the transaction are received by mail.

In case of "personation" the entry will be summarily cancelled and the applicant will forfeit all priority of claim.

An applicant for inspection must be eligible for homestead entry, and only one application for inspection will be received from an individual until that application has been disposed of.

A homesteader whose entry is in good standing and not liable to cancellation, may, subject to approval of Department, relinquish it in favour of father, mother, son, daughter, brother or sister, if eligible, but to no one else, on filing declaration of abandonment.

Where an entry is summarily cancelled, or voluntarily abandoned, subsequent to institution of cancellation proceedings, the applicant for inspection will be entitled to prior right of entry.

Applicants for inspection must state in what particulars the homesteader is in default, and if subsequently the statement is found to be incorrect in material particulars, the applicant will lose any prior right of re-entry, should the land become vacant, or if entry has been granted it may be summarily cancelled.

DUTIES.—A settler is required to perform the conditions under one of the following plans:—

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

(2) If the father (or mother if the father is deceased) of a homesteader resides upon a farm in the vicinity of the land entered for by such homesteader the requirement as to residence may be satisfied by such person residing with the father or mother.

(3) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirement may be satisfied by residence upon such land.

Before making application for patent the settler must give six months' notice in writing to the Commissioner of Dominion Lands at Ottawa, of his intention to do so.

SYNOPSIS OF CANADIAN NORTH-WEST MINING REGULATIONS.

COAL.—Coal lands may be purchased at \$10 per acre for soft coal and \$20 for anthracite. Not more than 320 acres can be acquired by one individual or company. Royalty at the rate of ten cents per ton of 2,000 pounds shall be collected on the gross output.

QUARTZ.—A free miner's certificate is granted upon payment in advance of \$5 per annum for an individual, and from \$50 to \$100 per annum for a company according to capital.

A free miner, having discovered mineral in place, may locate a claim 1,500 x 1,500 feet.

The fee for recording a claim is \$5.

At least \$100 must be expended on the claim each year or paid to the mining recorder in lieu thereof. When \$500 has been expended or paid, the locator may, upon having a survey made, and upon complying with other requirements, purchase the land at \$1 per acre.

The patent provides for the payment of a royalty of 2 1/2 per cent. on the sales.

Placer mining claims generally are 100 feet square; entry fee \$5, renewable yearly.

A free miner may obtain two leases to dredge for gold of five miles each for a term of twenty years, renewable at the discretion of the Minister of the Interior.

The lessee shall have a dredge in operation within one season from the date of the lease for each five miles. Rental \$10 per annum for each mile of river leased. Royalty at the rate of 2 1/2 per cent. collected on the output after it exceeds \$10,000.

W. W. CORY,

Deputy of the Minister of the Interior.

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Lessons for Su

Mar. 24.—Si

Morning—Exod. 9; Mat

Evening—Exod. 10 or 11

Mar.

Morning—Exod. 12, 10, 2

Evening—Exod. 12, 29 or

April 7.—Fri

Morning—Num. 10, 10, 27

Evening—Num. 10, 36, 37

April 14.—Sec

Morning—Num. 20, 10, 1

Evening—Num. 20, 14, 15

Appropriate Hymn
Easter Sunday, 100
E.R.C.O., organist; 1
St. James' Cathedral,
taken from Hymns
of which may be for

PAL

Holy Communion
Processional: 30,
General Hymns:
Offertory: 88, 251
Children's Hymn

EA

Holy Communion
Processional: 130
General Hymns:
Offertory: 132, 1,
Children's Hymn

SUNDAY NE

Sunday next, M
day. The triumph
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and died for our

Canadian Churchman.

TORONTO, THURSDAY, MARCH 21st, 1907.

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

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

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POSTAL NOTES.—Send all subscriptions by Postal Note.

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

FRANK WOOTTEN,
Box 34, TORONTO.

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

Lessons for Sundays and Holy Days.

Mar. 24.—Sixth Sunday in Lent.

Morning—Exod. 9; Matt. 26.
Evening—Exod. 10 or 11; Luke 19, 28, or 29, 9 to 21.

Mar. 31.—Easter Day.

Morning—Exod. 12, 19 to 29; Rev. 1, 10 to 19.
Evening—Exod. 12, 29 or 14; John 20, 11 to 19, or Rev. 1.

April 7.—First Sunday After Easter.

Morning—Num. 19, 10 to 35; 1 Cor. 28, 10 to 29.
Evening—Num. 19, 36, or 17 to 12 or John 20, 24 to 30.

April 14.—Second Sunday after Easter.

Morning—Num. 20, 10 to 14; Luke 12, 10 to 35.
Evening—Num. 20, 14 to 21, 19, or 21, 10; Gal. 4, 21 to 5, 13.

Appropriate Hymns for Palm Sunday and Easter Sunday, 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.

PALM SUNDAY.

Holy Communion: 193, 197, 321, 322.
Processional: 36, 98, 280, 547.
General Hymns: 31, 91, 250, 253.
Offertory: 88, 251, 252, 255.
Children's Hymns: 280, 331, 332, 334.

EASTER DAY.

Holy Communion: 126, 127, 315, 316.
Processional: 130, 131, 134, 137.
General Hymns: 129, 138, 140, 141.
Offertory: 132, 135, 139, 504.
Children's Hymns: 125, 330, 499, 506.

SUNDAY NEXT BEFORE EASTER.

Sunday next, March 24th, is called Palm Sunday. The triumphal entry into Jerusalem is typical of the final entry of the blessed ones into the Heavenly Jerusalem. During next week, called Holy Week, we shall follow the footsteps of the Saviour through His Passion, Death and Burial. Emphasizing the truth of the Incarnation, passing at Easter into the Resurrection from the dead again emphasizing the truth of the Incarnation. The chief note struck in this Sunday's Collect, Epistle and Gospel is the close connection of the doctrines of the Incarnation and the Resurrection. The two doctrines are inseparably connected. Belief in one demands an acknowledgment of the other. The Incarnation! God becomes man for a special purpose. He, Jesus the Son of God, took human flesh in the womb of the Blessed Virgin Mary and became man; lived with men as Example and Strength, and died for our redemption, a Sacrifice for sin,

and became the Way, the Truth and the Life. The Resurrection! The necessary restoration to life. God cannot eternally perish. Man cannot. The Resurrection is the overthrow of death and the grave. Because He lives we shall live also. The Christian religion is a complete religion. A help and support in life. A triumph over death. By the life and teaching of the Incarnate Son of God we have guidance and assistance here on earth by His resurrection, hope and joy in the life to come. The Church demands every communicant to receive the Blessed Sacrament at Easter, and to pay all ecclesiastical duties. It is a solemn duty resting upon all who love the Church to take an appreciative interest in the Easter Vestry meetings. It is to be hoped that this Easter may see our churches crowded with faithful worshippers, and the altar rail filled with devout communicants, and that the Vestry meeting may be well attended by zealous Churchmen.

Our Hymns.

We have received a notice in the "Guardian" of the second draft of our proposed Hymn Book, written in such an admirable tone that we regret we have not space to insert it in full, but can only shortly take up the leading points. First, the proposed number, 717, and possibly others is thought to be too great. Hymns Ancient and Modern have 638 and the present favourite Church Hymns 658, so the difference in numbers is not so striking. The critic instances as undesirable omissions "Captains of the saintly band," "Every morning the red sun," "Loving Shepherd of Thy Sheep," and "O Lord, how happy should we be." We have reread them in cold blood and quite agree with the determination to exclude, very seldom, indeed, is one of them used. But we agree in the "Guardian's" condemnation of "O Paradise," and "Peace, perfect peace," the first especially ought to be excluded. We copy the concluding sentences. Referring to the need of avoiding the garbling, now so common, the writer says: "A conspicuous instance of this is the hymn here given in the form adopted by the Ancient and Modern and The English Hymnal, 'Let saints on earth in concert sing,' which is a cruelly mangled version of Charles Wesley's noble hymn, beginning:

"Come let us join our friends above,
Who have obtained the prize,
And on the eagle-wings of love,
To joys celestial rise!
Let all the saints terrestrial sing,
With those to glory gone;
For all the servants of our King,
In earth and heaven are one."

It has always been a puzzle to us how any compiler has had the hardihood to tamper with this flawless gem of hymnody; and it is a disagreeable surprise to find that our brethren in Canada propose, as it would seem, to repeat the offence. It is the office of a critic to find faults as well as excellencies, and it may seem that we have laid too much stress upon the former function. We hasten to assure the compilers of our sympathy in their troublesome and thankless task, in the execution of which they will find it difficult to avoid offending as many people as they can please. But we feel strongly the necessity for the utmost care before poor hymns and inferior work, even when endeared to the community by long usage and tender associations, are set up by the Church as fitting expressions of its devotion, though falling far short of the poetic and literary tests exacted from secular writing. To admit such standards is to debase the currency where we should tolerate nothing but the best; and this cannot be done without injury to the Church and its life.

Honour the Flag.

An influential deputation from the Chamberlain Chapter of the Imperial Order of the Daughters of the Empire waited on the Premier of Ontario on the 13th instant and by petition advocated the passing of official regulations respecting the use and abuse of our country's flag. It is time that the requisite steps were taken to have the youth of Canada taught in the schools to honour the flag. Instruction should be given them as to the true meaning of the flag, as the emblem of national honour; its origin, and the part it has played in history; its use in peace and war and the patriotic spirit which it stimulates and sustains. A stop should be put to the degradation of the flag for the purposes of barter and trade, and a stop should also be put to the offensive and unauthorized flaunting of foreign flags in our cities, towns and summer resorts. All praise to the Chamberlain Chapter for their timely and patriotic action—may success attend their efforts to honour the flag of our Empire.

Hot and Cold Justice.

We have a story from London which is a great disappointment to those of us who rejoiced that in England, whatever political antagonism might exist, the civil service administration was scrupulously fair and free from political pressure. The story is that the proper department had imposed a tax on Easter gifts to Church clergy, and also one on the studies or libraries of Nonconformist clergy. The Government was defeated in actions on both cases, and has appealed from the judge's decisions, therefore the position was exactly the same in each case. But a circular has been issued stating that the Government will not recognize the judgment in the case of Easter offerings to our clergy, but on the other hand does recognize the finding in favour of the dissenting clergy. The one to call attention to the wrong was a Nonconformist, who had a conscience and a sense of moral right. He wrote an indignant letter to the "Standard" against the cowardly favouritism of Bannerman, Birrell and Company, and has thus made their conduct public.

Gather Up the Fragments.

A word as to closing days of Lent. How well the old school boy remembers the never-to-be-forgotten lesson of the last lap of the race. Now is the time for truly testing the honesty of the intention and faithfulness of performance of reform purposed at the outset of Lent. It matters not now what the moral or religious task was that we set ourselves. The real question is what have we done about it? Have we really and sincerely begun it, or are we still hesitating and dallying with the thought of it. There is yet time to prove our spiritual manhood. With quick decision and prompt action and never letting up till the end, much, very much, can be done. Though the race may not be won, honour can be saved, character strengthened, good, real good can be achieved. Many a loiterer has made a splendid showing by a sharp and sustained effort as the last lap was neared. Who dare say that a strong determined effort in the right direction, even now, to get rid of one bad habit before Lent is over, may not change for the better one's whole course of life?

Practical Religion.

Men like General Booth and Dr. Grenfell command attention and rouse enthusiasm in a marked degree, not merely from the fact that their sincerity is intense, and their energy extraordinary, these attributes they possess in common with the fanatical advocates of an almost infinite variety of so-called religious beliefs, but in the

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vastly more important fact that the soundness of their faith is proved by the character of their work. After all is said and done, the man who is instrumental in bringing order out of chaos, who is sweeping the stormy, weltering sea of sin with the Divine search-light, who is eagerly and persistently stretching forth a strong humane hand to rescue the perishing, who is bringing hope to the hopeless, help to the helpless, food to the hungry, clothing to the destitute, and not only showing, but gently, tenderly, lovingly guiding the wrecked and ruined wayfarer away from the eddies and breakers of the lee shore out into the true current which makes for light and life eternal,—he is the man "whom the King delighteth to honour," and upon whose work, and labour of love all true men look with approval and commendation. "By their fruits ye shall know them" was the divine dictum of One who did, and does, read the heart of man aright and apply the true test to his life.

Crossing the Bar.

An episode arising at a meeting to raise funds to restore Selby Abbey seems to have escaped the argus eyes of the daily press, yet strikes us as worthy of note: "Miss Milner said it was the inscription on the slab of a tomb in Selby Abbey which inspired Tennyson to write "Crossing the Bar." The inscription, which she copied from the tomb in 1870, was as follows:

John Johnson, Master Mariner, of this place,
1737.

Tho' Boreas with his blustering blast
Has tos't me to and fro,
Yet by the handywork of God
I'm here enclosed below,
And in this silent bay I lie
With many of our fleet,
Until the day I set sail
My Admiral Christ to meet.

Miss Milner said she sent a copy of the inscription to a friend who gave it to Alfred Tennyson. The poet was much struck by the idea it contained, and Miss Milner said she was informed that it suggested the lines of "Crossing the Bar." In his early efforts the poet Laureate was laughed at for his lady-like sweetness and refinement, and certainly this original verse has a lilt and vigorous strength of its own very different from the imagery, "Twilight and evening star . . . the moaning of the bar," which it inspired. Has not Miss Milner omitted a word in the second last line. We think it should end, "Set my sail."

The Greco-Russian Service Book.

Some five and twenty or more years ago there was a considerable movement in favour of closer relations with the churches of the East. Although the promoters failed to some extent, and most of them have passed away, something has been accomplished. Now the adherents of the Greek Church are pouring into New York in hundreds of thousands yearly. It has always been the policy of the Church in Russia, where nine-tenths of the members live to have the services in the tongues spoken in the lands where its people live. The immigrant children go to the public schools in the States and practically know no other language than English. As a result the service book has been translated into English, and we gather from our exchanges, must have much to interest us. The worship begins with the evening service typifying the foreshadowing of the Christ. Christ's life is symbolized in the morning service. We read that the volume contains the services for vespers, compline, matins, communion, the great feasts, ordination, marriage, unction, the office at the parting of the soul from the body, burial, requiem, the founding and consecration of churches and thanksgiving. The language of the prayers and liturgies is said to be often sublime. Our King James' Bible and Prayer Book Psalms are used. Altogether much

profit and unlooked for information can be gained from this work.

Forestry

is advancing, we are glad to see, and in Fred-ericton there has been an excellent meeting. We sympathize with the delegate who thought the wardens should have power to hang a man caught setting forest fires, from which the Province of New Brunswick has suffered so much. Raising trees is a neglected industry. A friend of ours who had 200 acres in Kent regretted that he had not planted it in black walnut. He calculated that in five years returns would begin, and in twenty the value would have been very great.

Municipal Forests.

We add a note to express our appreciation of the recent excellent address of Mr. Southworth, head of the Ontario Government Department, and our regret that so little notice has been taken of an official statement so full of needed information. It should be circulated through the country. People go along easily and it seems impossible to rouse them to an appreciation of the fact that the old front of Ontario has been denuded of forest to an alarming extent. Something can be, and in districts something has been done by side road planting. But as Mr. Southworth explained we need forests of 5,000 acres on the waste or least productive higher lands. He accompanied his address with a draft act by which municipalities can accomplish this efficiently at very little expense. He proposes that the lands which being unfit for farming are periodically sold for taxes, should instead be vested in the municipalities for forest lands.

Forest Reformatories

in connection with these might also be established. Dr. Bruce Smith, to whom the province owes a debt, recommends that the central prison should be removed from Toronto to a suitable country site. What could be more suitable than such an extensive tract as Mr. Southworth suggests, where the convicts physical health would improve, and they could be taught and fitted to be honest, useful members of society. By united action these two officials could advance the causes that they have so much at heart.

Fatal Games.

The fatality at a recent hockey match has failed to impress people with the need of a thorough change in what has ceased to be sport. Our games have degenerated into professional exhibitions for gate money, but it requires a change in public opinion before such a money-making industry is closed. The venerable President Elliott, of Harvard, who has seen so many generations of students, maintains that football and such games remain undesirable for gentlemen to play or multitudes of people to witness. He concludes his annual report by saying: "It is high time that the whole profession of teaching in school, college and university unite to protest against the present exaggerations of athletic sports during the whole period of education and especially to bring competitive sports between schools and between colleges within reasonable limits and establish the supremacy of intellectual and moral interests over physical interests in all institutions of education."

New Bishop of Victoria, Hong Kong.

The Rev. Canon Lander, vicar of St. Cyprian's, Edgehill, Liverpool, has been offered and has accepted the Bishopric of Victoria, Hong Kong, in succession to Bishop Hoare, who lost his life in a typhoon a few months ago. The whole of Canon Lander's ministerial life has been spent in the Liverpool Diocese. After graduating from Trinity College, Cambridge, he entered Ridley Hall, and was ordained in 1884 by the late Bishop Kyle to the curacy of St. Bride's, Liverpool.

Four years later he was appointed vicar of St. Benedict's, Everton. Subsequently he went to St. Philip's, Litherland, and in 1905 accepted the vicarage of St. Cyprian's, Edgehill. He is an earnest, eloquent preacher, and a hard worker, and is very popular in the diocese. He is secretary of the Liverpool Auxiliary of the C.M.S., and has acted as secretary to the Liverpool Cathedral Chapter. The work carried on by the Diocese of Victoria is of a varied nature. In the colony itself there is a population of about 10,000 English and other Europeans, some 280,000 Chinese, and a large number of Eurasians. A vigorous missionary work has also been carried on, but since the creation of the Bishopric of Fuh-Kien the area of the diocese has been reduced. Canon Lander does not intend to sail for China until next autumn.

An Old Heresy New Named.

"The Bishop of London has been addressing multitudes with simple and passionate earnestness in his East End Lenten Mission," says the "Church of Ireland Gazette." "It is but seldom that a preacher can write with simple candour of the crowds which throng a Mission, that many of them may hinder him by their presence and can help him by their prayers. All mere curiosity and sensationalism is discountenanced, and the Bishop has set himself to answer in the simplest and strongest way some of the problems which puzzle 'the man in the street' who happens to be at the same time a genuine enquirer into the truths of religion. It was almost inevitable that some questioner should enquire about 'the New Theology.' Dr. Winnington-Ingram defined it as really an old heresy, and went on to say, with truth, that the teaching which identified God with this world and with everything in it was immoral, and that God, according to such a view, must be sin. While there was a touch of divinity about everything God has made, the work of the devil was clearly seen in God's creation. We cannot wonder that the question was asked, for Pantheism leads to a complacent estimate of sin, and destroys the spirit of true penitence. . . ."

Wesley and the Church.

We reprint in this issue one of the most remarkable sermons of one of the greatest religious leaders of modern times. That great thinker and scholar, Dr. Samuel Johnson expressed his regret to Boswell that Wesley's numerous and pressing engagements made their intercourse so short and infrequent. Here we provide our readers with one of the most convincing and appealing heart-talks of a man who combined in a rare degree wide scholarship, sound theology and an intense and overmastering yearning for the good of human souls. Nothing could be more timely or salutary in view of the doubt, presumption and ignorance which is constantly striving to unsettle men's minds and pervert the teaching of truth, than these solemn, searching and pathetic words of this noble man. We shall gladly publish this sermon in pamphlet form for general distribution if we receive a prompt request to do so from our readers. Price two cents each or sixty cents per hundred.

THE EASTER VESTRIES.

The Church's business year is rapidly hastening to a close, and within the next three or four weeks all our parochial officers will be chosen, or re-chosen. Vestry meetings as a rule, we fear, are apt to be somewhat perfunctory affairs with us Church people, and on the whole can hardly be fairly described as representative of the Church at large. Thinly attended parish meetings we know, it is often said, are indicative of general congregational contentment. People, it has been urged, stay at home and leave the business of the parish to the direction of the zealous handful of parishioners who have "run things" in the past, because they are perfectly satisfied with

the way in which things representative attendance argued, indicates general distrust and "management." Nothing said, brings people out a prospective fight. In be some truth in this. tative parish meetings r ment, but it is a conten cousin to indifference. not actively manifest it sivity and stagnation a What is worth doing is parish whose business tended and thoroughly scribed as being at b negatively prosperous. "hole and corner" vestri fortunately so common is that they tend to f practice, so dear to a c of re-electing the sam This we hold, is not as things. In many of c dens of twenty years have become sort of r whose persons by a ti manently vested the e male portion of the ce men of the congrega themselves as entirel; ness of the parish. C tically acquired the "f and their re-election. Now with all due de self-denying Churchr the Dominion have time and means to t and freely admitting tional cases where ally "life wardens" is regard this very prev injurious to the best congrega has a r its responsibilities t actly the same may There are parishes as they do their wa exclusion all over t good Churchmen, w the Church would b outlook vastly wide or two in our Syno to our worthy Sy selves would be the diversified choice. speak large and r Easter Monday, an shaking up of the c

CONVOCATION

The question of already pointed out Canadian Churchn English Houses o House the appoi moved by the Bisl in his speech exp the graver irregt than ceremonial, that of ritual exc another. He inst sive devotion paid said had been lar against the deni; Blessed Lord. T he said that in th an "extraordinary any alteration in time he consider Sovereign made point the comm seemed to think

the way in which things have gone. A large and representative attendance on the other hand, it is argued, indicates congregational unrest, and a general distrust and dissatisfaction with the "management." Nothing, it has been cynically said, brings people out to a vestry meeting like a prospective fight. In a certain sense there may be some truth in this. Small and non-representative parish meetings may be a sign of contentment, but it is a contentment that is double first cousin to indifference. A contentment that does not actively manifest itself is a poor thing. Passivity and stagnation are next door neighbours. What is worth doing is worth doing well, and no parish whose business meetings are not well attended and thoroughly representative can be described as being at best anything better than negatively prosperous. The main evils of these "hole and corner" vestry meetings, which are unfortunately so common in the Canadian Church is that they tend to foster and perpetuate the practice, so dear to a certain type of Churchman, of re-electing the same officials year after year. This we hold, is not as a rule, a desirable state of things. In many of our parishes we have wardens of twenty years standing and more, who have become sort of parish "institutions," and in whose persons by a tacit consent have been permanently vested the entire responsibilities of the male portion of the congregation. Gradually the men of the congregation have come to regard themselves as entirely exempted from the business of the parish. Certain individuals have practically acquired the "freehold" of the wardenship, and their re-election has become a mere form. Now with all due deference to the zealous and self-denying Churchmen, who in all portions of the Dominion have freely given their services, time and means to the Church in this capacity, and freely admitting that there are many exceptional cases where the appointment of practically "life wardens" is unavoidable, we cannot but regard this very prevalent custom as anything but injurious to the best interests of the Church. No congregation has a right to permanently delegate its responsibilities to one of its members. Exactly the same may be said of our lay delegates. There are parishes which re-elect their delegates as they do their wardens, year after year to the exclusion all over the Dominion of thousands of good Churchmen, whose interest in the work of the Church would be greatly stimulated, and their outlook vastly widened by serving for a session or two in our Synods, and with all respect again to our worthy Synodsmen, the Synods themselves would be the gainers by a freer and more diversified choice. We earnestly, therefore, bespeak large and representative gatherings on Easter Monday, and wherever needed a vigorous shaking up of the dry bones.

CONVOCATION AND PRAYER BOOK REVISION.

The question of Revision, which, as we have already pointed out, is of vital interest to our Canadian Churchmen, came up recently in the English Houses of Convocation. In the Upper House the appointment of a committee was moved by the Bishop of London. Dr. Ingraham in his speech expressed his opinion that by far the graver irregularities were doctrinal rather than ceremonial, and that in this case as in that of ritual excesses one extreme had led to another. He instanced the matter of the excessive devotion paid to the Virgin Mary, which he said had been largely in the nature of a protest against the denial of the virgin birth of our Blessed Lord. Turning to the subject in hand, he said that in the Diocese of London there was an "extraordinary unanimous" feeling against any alteration in the Prayer Book. At the same time he considered that their respect for the Sovereign made it incumbent upon them to appoint the committee. Personally, however, he seemed to think that much could be done by the

exercise of pastoral authority. Nearly all the practices condemned by the recent Royal Commission had become non-existent in the Diocese of London. The motion was seconded by the Bishop of Winchester and carried. The matter received the attention of the Lower House in due course, and occasioned a very warm, we might almost say heated, discussion. The motion to appoint a committee was carried unanimously, but a "rider" was moved by the Dean of Canterbury, affirming the necessity for reforming the Lower House of Convocation so as to make it more representative before any steps were taken towards revising the Prayer Book. A long discussion followed. The mover spoke of the proposed revision as the reconsideration of what for three hundred years had been "the Magna Charta of the English Church for both clergy and laity." Before this was undertaken he thought that the Lower House, whose constitution has remained absolutely unaltered since the reign of Edward I., nearly seven hundred years, should be made more representative of the whole Church, otherwise the changes or recommendations would have comparatively little weight. In a later speech the Dean said that the proposed revision "would divide the Church to its very foundations, would bring them face to face with the possibility of disruption, would throw a great mass of the laity on the side of disestablishment." While a good many speeches were made in opposition to the "rider," everyone seemed fully agreed as to the necessity for reforming Convocation, so as to make it really representative of the Church. Several speakers advocated the admission of the laity. At first it seemed likely that the rider would carry, but it was finally defeated by a majority of 59 to 30, the feeling apparently gaining ground as the debate proceeded that its passage would be an act of disrespect to the Crown. Subsequently, the Prolocutor nominated a committee to act. Our own sympathies, we have no hesitation in saying, are strongly with the advocates of delay, and on two grounds. First, we fully agree with the Dean of Canterbury that the revision of the Prayer Book by such a notoriously and universally admitted non-representative body as Convocation would have little moral force behind it, and would, therefore, be practically impossible of enforcement. In the second place, we are opposed to any attempt at revision in the present temper of the Church at home. It is becoming daily clearer that any attempt to revise the Prayer Book in England will convulse the Church from the centre to the circumference, and that the attempted cure will be vastly worse than the disease. Peace, we know, may be purchased at too high a price, but peace, all the same, is worth a very big price, and in this case we are persuaded that the price necessary for averting a state of things justly dreaded is not too high. Granted that the situation to-day in England is illogical, and that it would not be tolerated by any other religious body, the fact remains that so far it has preserved the corporate unity of the most comprehensive Christian body that the world up to date has known. Surely this is worth making some sacrifices to preserve. In our own case matters are somewhat different. Party lines have greatly relaxed during the past few years, and then we have genuinely representative bodies. But this we do say, that if the revision proposed to be taken on our own account were likely to produce one hundredth part of the effects only too truly apprehended in England, we would gladly see it postponed sine die. The progress of this Committee of Revision will be watched, however, with much interest by Canadian Churchmen, for, while we deprecate any changes at present in the constitution of the Mother Church, we have no doubt that the committee's recommendations will be weighty and valuable, and they might be useful to us in our own revision, if it be finally decided that such a step is desirable.

PREVENTION vs. CURE.

Of all branches of social science to-day probably the least developed is that of criminology. We have hardly as yet begun to seriously consider the question of treating our criminals, actual cruelty excepted, one whit more scientifically than did our ancestors two, three or four hundred years ago. The criminal is still officially regarded as a sort of dangerous animal, against whom practically the only defence and safeguard is the application of some form of physical force, and to whom the State owes nothing but four walls, a bare physical sustenance, and enough labour to keep his muscles in working order. Broadly speaking, this is the state of things to-day in all English-speaking countries. So far as the essentials go, we have not perceptibly advanced beyond the ruling fundamental principles of criminology as they have obtained in the earliest civilized communities. We certainly treat our criminals with greater kindness and lenity, we do not subject them to the horribly squalid, brutalizing conditions of three or four generations ago. But this is only a detail. The general principles still obtain. The criminal, that is to say, the unfortunate man who has chanced to be found out, is still regarded and treated as someone in whom society has nothing but a negative interest, and who by his deliberate act has cancelled any claim he may have upon the community. Society in a word, while protecting itself against the transgressor, has as yet failed to begin, or is, perhaps, on second thoughts, we may say, just beginning to realize the fact that it is her part and duty to endeavour to protect the criminal against himself. Unlike the wise parent who concentrates his best energies upon the reformation of his most wayward children, the State hitherto has simply contented herself with lying in wait for the criminal and depriving him for a limited time by main force of his opportunity for wrongdoing. The fact that voluntary associations have been formed in many cases to assist and promote the reformation of discharged prisoners, instead of qualifying, only accentuates what we have said regarding the general attitude of the State towards its criminals. The very formation of these excellent organizations proves that the State has made no adequate provision for his scientific handling. Into this question, however, as it relates to adult criminals, we do not intend to go, our main purpose in this article being to speak a word of warm commendation of the proposed juvenile courts for the treatment of boy offenders. The present state of affairs, by which boys accused of various offences are liable to be sent to the common jail to herd with hardened offenders, and to undergo in their early years the ineffaceable stigma of a criminal conviction is an outrage upon our common humanity. To apply the same principles to the trial and conviction of a boy of tender years as to that of a man of mature age and judgment is as absurd as it is radically and essentially cruel and unjust. Most of the juvenile crime, so called, is simply the effect of overflowing animal spirits, which must find a vent, and which, repressed in one direction, finds an outlet in another. About seven-eighths of the boyish offences that come into court could, by the provision of wholesome amusements or employment, have been prevented. For the "crimes" which they commit at least nine-tenths of the boys who are arrested are no more responsible than they are for their overmastering desire for some violent form of exercise. Any of our readers who retain in their organism a few grains of what Sir Walter Scott calls "the salt of youth" will bear witness to the truth of this. The wild, half-crazy things that boys, in the simple exuberance of their boiling animal spirits, will often do, especially when in company with each other, is amazing; and without the slightest criminal intention whatever. To treat offences of this kind, therefore, as you

would those of grown men, deliberately at war with society and long past the effervescent period of early youth, is utterly unworthy of an age like this. It makes one shudder to think of the vast number of boys who, by the operation of this stupid, clumsy, blundering system, have been driven to penitence. By all means, then, let us have children's courts in at least every county town in the Dominion, and so give our wild, high-spirited boys a square deal, and incidentally save millions of money to the community.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

The Diocese of Columbia is, we think, far in advance of any other diocese in Canada in the way of missionary organization. It has in addition to a Woman's Auxiliary, such as may be found elsewhere, a Men's Missionary Association and a Boys' Auxiliary. The organization of the boys for missionary purposes is still in its initial stage, but the Men's Association has been in existence for about a year. We are not aware of the result of this effort, but the idea must appeal to every one as sound. It ought to be acted upon by all Canadian dioceses. Intelligent interest in the undertakings of the Church is surely the only safe foundation to build upon. We need a body of laymen united together in learning about the Church's work, present and prospective, and pledged to promote the same. The giving power of the Church is increasing yearly, but we are by no means sure that the standard of missionary intelligence is rising among our laymen. How can it so long as we appear to take for granted that this is not a subject in which business men are expected to be interested? If they hand out an annual cheque, that is presumed to be the fulfilment of duty. We much prefer the view of the Diocese of Columbia, which seeks to cast a sense of responsibility upon the conscience of laymen for the progress and expansion of the Church, and to do this begins when they are boys. Every one knows the progress that has been made by women in the development of Missions during the past twenty years. The measure of that progress has not been merely the amount they have contributed to this work, but the loving intelligence with which they have given. But, of course, splendid ideas may take form just as have these organizations among the men and boys of Columbia, and they may come to a fruitless end unless there is plenty of steam to drive the engine. We rejoiced a couple of years ago at the inauguration of a layman's club in one of our large cities, but it faded away suddenly like the grass. The motive power was lacking. No one caught a vision of its possibilities, and a vision is necessary for any great work.

Perhaps no point needs more careful watching as a field for Church expansion than the city suburb. Cities like Montreal, Toronto, and Winnipeg are adding large numbers of people to their population every year, and many of these do not find their homes in regularly organized parishes. The necessities for cheap houses take them to the outskirts. It is said that last year Montreal added twenty thousand souls to its population. That represents a heavy responsibility for the Churches. To find and minister to these people is not an easy task because of our unhappy divisions. It is, however, a manifest duty that the Church should be always alert to watch for such opportunities of service. The cities are centres of intellectual, commercial and ecclesiastical life, but they are also centres of vice. The city may present special opportunities for progress and development in the higher pursuits of life, but it certainly presents more opportunities for ruin and disaster. The larger the city the greater the danger apparently, be-

cause concealment of evil doing is easier. We may be mistaken, of course, but it would appear to us that within recent years there has been a noticeable lowering of conduct on our streets in the evening. There is shameless loitering of men on street corners and in doorways, and a shocking number of young women and girls of school age, without chaperon or escort, promenading about when they ought to be at home. We appear to be growing accustomed to it all, and take it as inevitable. An occasional blast of indignation through the press or perhaps the pulpit might have the effect of making vice less conspicuous and aggressive. At all events, the better elements of our cities cannot hand over the possession of our streets to men and women of the baser sort. In every walk of life the Church has to continually keep pressing for the recognition of the higher view, the holier standard. We belong to the Church militant, and when we cease to contend for righteousness we fail to do our duty.

Several physicians in the United States have been experimenting with the dying with a view to detecting what really happens when life passes out of the body. They appear to have got this far, namely, that in the cases under observation the bodies seemed to grow lighter at the moment of death by about an ounce in weight. From this the deduction is made that since the only difference between the living patient and the dead body is the absence of the soul, therefore the soul weighs in the neighbourhood of one ounce. The details of the experiments are not given to show the connection between the soul and loss of weight, but the whole thing looks to us like newspaper enterprise or defective deduction somewhere. If the soul be subject to the law of gravitation—which is, of course, implied by weight—then it must possess the means of overcoming gravitation to escape from the body. It would also follow, we imagine, that, being material, it would be possible to confine it and analyze it. We would like to know what happens in the case of a person who, we will say, is apparently drowned, but who may be restored if vigorous and persistent methods of reviving are adopted. To all appearances life is extinct, but it really is not. The same thing occurs, we presume, in other forms which might be subjected to experiment. If such a case has been tested, did the body grow lighter at apparent death, and what occurred when life was restored? The scales may rise or fall at death, but we shall certainly require most elaborate proof to be convinced that this is caused by the escape of the soul.

It is certainly difficult to imagine what were the mental processes of the McGill men who threw a bottle of ammonia into the midst of their fellow students and nearly destroyed the eyesight of two of them. There must have been a remarkable ignorance of the qualities of this chemical solution, or a more remarkable indifference to the consequences of their act. It would appear that this exhibition of irresponsible conduct could not be allowed to pass without serious punishment, so serious, in fact, that future generations would not consider such a joke worth perpetrating. It does not seem to us that such an offence against public safety can be made the subject of conciliation and apology. Men capable of that sort of thing are not fit for membership in a university. We have had occasion to point out that the Canadian universities have become within the last fifteen or twenty years largely influenced by American universities and Canadian student life is becoming a mere echo of the American variety. Our young men seem to be unable to develop customs and traditions of their own, and those they borrow are not in keeping with what we might expect from university undergraduates. "The Greek Letter Society," "the class poet,"

"the class orator," "the class rush," the class supper, with the kidnapping of speakers, and so forth, are all importations within recent years. We have heard something of the American invasion that is going on in the West, where settlers from the Western States are pouring into our Dominion, but that is only one of many invasions to which this country is subjected from the same source. There is an invasion of literature, an invasion of commerce, and lastly, there is an invasion of university sentiment and ideals. There is no use trying to delude ourselves with the idea that these things do not matter. They certainly all tend in one direction, and that is not towards Imperial consolidation. We would like to ask the heads of our colleges and universities why they do not promote the organization of Canadian students' clubs to foster the Canadian spirit, Canadian traditions, and Canadian types of sport and student institutions? Of all places our seats of learning ought to be sound on Canadian and British sentiment.

Spectator.

AN APPEAL FOR THE CHURCH IN JAMAICA.

The Archbishop of Toronto has received the following statement from the Archbishop of Jamaica, in reference to the wants of the Church in that city, through the destruction of churches and church buildings by the late earthquake and fire, and asking that the widest possible circulation be given to his appeal. The Archbishop of Toronto will be glad to take charge of any contributions that are sent to him for this purpose; or such contributions may be deposited to the order of the Archbishop of Jamaica at any branch of the Bank of Nova Scotia.

THE EARTHQUAKE IN JAMAICA.

Statement by Archbishop Nuttall.

1. When the City of Kingston, Jamaica, was destroyed by a great earthquake and fire following on Monday, 14th January, I was in a marvelous manner delivered out of the midst of the overthrow, together with many thousands of people, including those of my own family who were in danger; but multitudes were more or less severely injured, and the dead in Kingston and the area affected by the earthquake number about 700. 2. As soon as I escaped into open ground my first duty was to see to the safety of others, and help them as I could. In this work of aiding the distressed and destitute I have, as Chairman of the Relief Committee, with many others, been fully occupied ever since. 3. In the ordinary way of business, food-stuffs and clothing, building materials and tools are coming from America and Canada, and from other countries daily. Full supplies of Jamaica food products are available. Charitable resources coming from England and Canada, and elsewhere, including a large grant by the Canadian Parliament, and personal gifts from America sent direct to our Relief Committee, will suffice to provide for all the immediate needs of food and shelter for the suffering and destitute, and will do something towards meeting those permanent necessities of the indigent which will be increasingly manifest every day. The facts affecting those permanent requirements may be summarized as follows:—The city had about 50,000 inhabitants besides 10,000 in the immediate suburbs. All the business quarter was entirely burnt out by the fire which followed the earthquake. In other districts of the city the few wooden structures which were well built and in good condition suffered little by the earthquake. Defective structures of every kind were either destroyed or seriously damaged. Few solid buildings of brick remain intact; even those that look well are so shattered that they will have to be taken down, and thus hardly any of these structures are now safe to use or live in. The larger part of the population is living in outrooms, sheds, and tents. There are multitudes of widows and orphans to be provided for, and people out of work to be maintained until work becomes available in the rebuilding of the city and the gradual resumption of business. No sectional interest is being sought in this work of relief and restoration. Men of all classes, races, and nationalities are suffering and working together. There has been some looting of unprotected property as is usual at such times. This is the work of thieves. The great mass of the people are behaving perfectly well. There

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March 21, 1907.

has not been a single Relief Committee co-classes and ministers, they are quietly and waste as possible, gra immediate necessity, spair; but patience, I generally; though m thing they possessed, in the American and few who possess inde sons could save little business or their dai their families. 4. In destroyed churches, a the practical outcom sorrows of multitudes of their personal mist by the fact that Chur have jointly and sev are destroyed, and th they can meet safely a few wooden school Church of England whole earthquake are stroyed. Unfortunate substantial buildings Parish Church, St. Deaconess Home, Bishop's Lodge, Kin to St. Matthew's Cathedral, Spanish buildings in the cour these destroyed or to the Church of En less than \$150,000. means for re-erecting ditional cause of dist a long time to co Church will have no tribute for supporti applies to the cong tions. The Church Canadian help for th ed buildings, and w sense of shame;—be ness connection wit interests; because w as fellow Churchme bond arising out of citizens of the sam Address Enos Nur and Archbishop of

6th February, 19

JERUSALEM AN

"Brethren, my he for Israel is that 10:1.

Reverend and D ere this received a Bishop Blyth's Mi adian Committee sending you a co Letter, addressed t illustrated leaflet, work. The Comm nal appeal for tl congregation on C Blyth's Mission, w in his letter of the of Jews entering t ing the great maj Holy City. This r land, though osteo ments among oth the Church as bre of God, in further Divine purpose, b Israel shall be sa light of prophecy the Jews toward- garded as looking purpose. And su committed to our furtherance of a friendliness of E) scuted by other friendly reception Church. No dou the population ad and to the finan this is just the C ter thing can sh opportunity to er people's prayers co-operation? A movement that Jews in their ow Christ the Messi enormous influ throughout the

has not been a single outrage reported. The Relief Committee consists of laymen of all classes and ministers of all denominations, and they are quietly and steadily, and with as little waste as possible, grappling with all matters of immediate necessity. Some persons are in despair; but patience, hope, and courage prevail generally; though multitudes have lost everything they possessed. There are no rich persons in the American and Canadian sense, and only a few who possess independent means. Most persons could save little from the proceeds of their business or their daily work, after maintaining their families. I now proceed to refer to the destroyed churches, and to what I hope will be the practical outcome of this statement. The sorrows of multitudes of individuals as the result of their personal misfortunes are sadly increased by the fact that Church buildings in which they have jointly and severally the deepest interest are destroyed, and there are no places in which they can meet safely for common worship, except a few wooden school chapels. Belonging to the Church of England fifty buildings within the whole earthquake area have been damaged or destroyed. Unfortunately these comprise fifteen substantial buildings destroyed, including the Parish Church, St. George's, St. Michael's, the Deaconess Home, Theological College, and Bishop's Lodge, Kingston; and serious damage to St. Matthew's Church, Kingston, to the Cathedral, Spanish Town; and to some large buildings in the country. The cost of restoring these destroyed or damaged buildings belonging to the Church of England in Jamaica will be not less than \$150,000. Our congregations have no means for re-erecting these buildings; and an additional cause of distress is, that in Kingston for a long time to come many members of the Church will have no incomes out of which to contribute for supporting their ministers; and this applies to the congregations of all denominations. The Church here will thankfully accept Canadian help for the restoration of our destroyed buildings, and we shall do this without any sense of shame;—because we have a large business connection with Canada, and many mutual interests; because we have strong bonds of union as fellow Churchmen; and because we have the bond arising out of our human kindred as citizens of the same world-wide Empire.

Address Enos Nuttall, D.D., Bishop of Jamaica, and Archbishop of the West Indies.

(E. Jamaica).

6th February, 1907.

JERUSALEM AND THE EAST MISSION.

"Brethren, my heart's desire and prayer to God for Israel is that they might be saved."—Rom. 10:1.

Reverend and Dear Sir:—You have, no doubt, ere this received a copy of the Annual Report of Bishop Blyth's Mission to the Jews. The Canadian Committee have now much pleasure in sending you a copy of the Bishop's Epiphany Letter, addressed to the clergy, together with an illustrated leaflet, giving a brief summary of his work. The Committee, in sending you their annual appeal for the generous offerings of your congregation on Good Friday in aid of Bishop Blyth's Mission, would accentuate the statement in his letter of the large and increasing number of Jews entering the Holy Land and now forming the great majority of the population at the Holy City. This return of the Jews to their own land, though ostensibly due to political movements among other nations, will be regarded by the Church as brought about by the Providence of God, in furtherance of His own purpose. The Divine purpose, beyond all question, is that "All Israel shall be saved," (Rom. 11). Read in the light of prophecy, any extensive movement of the Jews towards their own land must be regarded as looking towards the fulfilment of that purpose. And such a Mission as the Church has committed to our Bishop in Jerusalem must be in furtherance of the Divine purpose, just as the friendliness of England to the Jews, while persecuted by other nations, tends to ensure a friendly reception to a Mission from England's Church. No doubt the ever-growing increase of the population adds enormously to the difficulties and to the financial needs of the Mission. But this is just the Church's opportunity. What better thing can she ask than the open door, the opportunity to enter in and occupy, aided by her people's prayers and alms, their sympathy and co-operation? We may depend upon it that any movement that makes for the conversion of the Jews in their own land and leads them to see in Christ the Messiah who was to come, will have enormous influence upon the Jews dispersed throughout the world. Travellers' tales some-

times leave lurking doubts as to missionary movements abroad which we have never seen, and of which we have no personal knowledge. It is, therefore, a great satisfaction to your Committee to have the personal testimony of one of the best known clergy with regard to Bishop Blyth's Mission. Dr. and Mrs. Broughall, of St. Stephen's Church, Toronto, have been visiting the Holy Land, and Jerusalem, and have been greatly impressed by the character and solidity of the work. In letters to her family in Toronto (not of course intended for publication), Mrs. Broughall writes as follows:—Sunday.—We went to Bishop Blyth's church, St. George's. . . . It is a beautiful church, stone, and tiled inside. Around the square within which the church stands, there is a stone colonnade, or cloisters, and everything is beautifully kept. Here is a choir school and a clergy house, or what will be a training college for clergy. After the service (where one realized the privilege we had in our own dear church of partaking of the Holy Mysteries. . . .), we went across the road to their comfortable and substantial schools—more of which are in process of erection. In one school there are 100 girls (the day school)—in residence there are 29—and in another rather higher class one, 11, some of whom are Moslems, making 140 who are being trained as nurses and teachers to go out in due time and leave their people for Christ. Seven of these girls partook of the Holy Communion with some of the teachers. They were in age, perhaps, between 14 and 17—of course dark-skinned, some of them quite pretty. I have never seen more devout, earnest, reverent communicants than they were. An example to many of their white sisters. The girls looked very happy. We saw one or two who were ill in bed, each in a comfortable dormitory. There are good school-rooms and a fine playground. Within this is a well on which our Blessed Lord most likely rested. It is proved very old, and the more so by the finding of half a woman's ear-ring of ancient type and a coin of A.D. 27. The teachers speak Arabic and English. Many of the pupils are Arabs, and I fancy that is the language spoken by both Jews and Arabs now, entirely. It is so hard to give an idea of all one sees, but there is one thing sure and self-evident—that Bishop Blyth has done a solid and lasting work, which must inevitably bring forth great things in the future. The church and schools, and all the appointments, are object-lessons to Christian and heathen. I cannot tell how the missionary spirit was aroused and stirred up within me, and how ashamed I felt at the lukewarm interest I had felt in Bishop Blyth's work as the Good Friday Appeal came round. After this I shall hope to take a living thought for it all. He celebrated on Sunday . . . I am told, every stone in the work has been his and, moreover, in the face of great difficulties.

Charles, Ottawa, Episcopal Canon of St. George's Collegiate Church, Jerusalem, President; J. D. Cayley, Hon. Secretary for Canada.

THE FAMOUS SERMON.

By the Reverend John Wesley, M.A.,

"Sometime Fellow of Lincoln College, Oxford," is taken from the edition of 1846, and is printed, we believe, word for word, as therein contained. The dark letters are in the place of italics as in the original:—

SERMON CXV.

THE MINISTERIAL OFFICE.

"No man taketh this honour unto himself, but he that is called of God, as was Aaron."—Hebrews v. 4.

1. There are exceeding few texts of Holy Scripture which have been more frequently urged than this against laymen that are neither Priests nor Deacons, and yet take upon them to preach. Many have asked, "How dare any take this honour to himself, unless he be called of God, as was Aaron?" And a pious and sensible clergyman some years ago published a sermon on these words, wherein he endeavoured to show that it is not enough to be inwardly called of God to preach, as many imagine themselves to be, unless they are outwardly called by men sent of God for that purpose, as Aaron was called of God by Moses.

2. But there is one grievous flaw in this argument, as often as it has been urged. "Called of God as was Aaron!" But Aaron did not preach at all: he was not called to it either by God or man. Aaron was called to minister in holy things—to offer up prayers and sacrifices: to

execute the office of a Priest. But he was never called to be a Preacher.

3. In ancient times the office of a Priest and that of a Preacher were known to be entirely distinct. And so every one will be convinced that impartially traces the matter from the beginning. From Adam to Noah, it is allowed by all that the first-born in every family was of course the Priest in that family, by virtue of his primogeniture. But this gave him no right to be a Preacher, or (in the scriptural language) a Prophet. This office not unfrequently belonged to the youngest branch of the family. For in this respect God always asserted His right to send by whom He would send.

4. From the time of Noah to that of Moses, the same observation may be made. The eldest of the family was the Priest, but any other might be the Prophet. This, the office of Priest, we find Esau inherited by virtue of his birth-right, till he profanely sold it to Jacob for a mess of pottage. And this it was which he could never recover, "though he sought it carefully with tears."

5. Indeed, in the time of Moses, a very considerable change was made with regard to the priesthood. God then appointed that, instead of the first-born in every house, a whole tribe should be dedicated to Him; and that all that afterwards ministered unto Him as Priests should be of that tribe. Thus Aaron was of the tribe of Levi. And so likewise was Moses. But he was not a Priest, though he was the greatest Prophet that ever lived, before God brought His First-begotten into the world. Meantime, not many of the Levites were Prophets. And if any were, it was a mere accidental thing. They were not such, as being of that tribe. Many, if not most, of the Prophets (as we are informed by the ancient Jewish writers) were of the tribe of Simeon. And some were of the tribe of Benjamin or Judah, and probably of other tribes also.

6. But we have reason to believe there were, in every age, two sorts of Prophets. The extraordinary, such as Nathan, Isaiah, Jeremiah, and many others, on whom the Holy Ghost came in an extraordinary manner. Such was Amos in particular, who saith of himself (vii. 14, 15), "I was no Prophet, neither a Prophet's son; but I was an herdman; and the Lord said unto me, Go, prophecy unto my people Israel." The ordinary were those who were educated in "the schools of the Prophets," one of which was at Ramah, over which Samuel presided. (1 Sam. xix. 18.) These were trained up to instruct the people, and were the ordinary Preachers in their synagogues. In the New Testament they are usually termed Scribes, or *nomikoi*, "expounders of the law." But few, if any, of them were Priests. These were all along a different order.

7. Many learned men have shown at large that our Lord Himself, and all His Apostles, built the Christian Church as nearly as possible on the plan of the Jewish. So the great High Priest of our profession sent Apostles and Evangelists to proclaim glad tidings to all the world; and then Pastors, Preachers, and Teachers, to build up in the faith the congregations that should be founded. But I do not find that ever the office of an Evangelist was the same with that of a Pastor, frequently called a Bishop. He presided over the flock, and administered the Sacraments: the former assisted him, and preached the Word, either in one or more congregations. I cannot prove from any part of the New Testament, or from any author of the three first centuries, that the office of an Evangelist gave any man a right to act as a Pastor or Bishop. I believe these offices were considered as quite distinct from each other till the time of Constantine.

8. Indeed, in that evil hour, when Constantine the Great called himself a Christian, and poured in honour and wealth upon the Christians, the case was widely altered. It soon grew common for one man to take the whole charge of a congregation in order to engross the whole pay. Hence, the same person acted as Priest and Prophet, as Pastor and Evangelist. And this gradually spread more and more throughout the whole Christian Church. Yet even at this day, although the same person usually discharges both those offices, yet the office of an Evangelist or Teacher does not imply that of a Pastor, to whom peculiarly belongs the administration of the Sacraments; neither among the Presbyterians, nor in the Church of England, nor even among the Roman Catholics. All Presbyterian Churches, it is well known, that of Scotland in particular, license men to preach before they are ordained, throughout that whole kingdom; and it is never understood that this appointment to preach gives them any right to administer the Sacraments. Likewise in our own Church, persons may be authorized to preach, yea, may be Doctors of Divinity (as was

Dr. Alwood at Oxford, when I resided there; who are not ordained at all, and consequently have no right to administer the Lord's Supper. Yea, even in the Church of Rome itself, if a lay-brother believes he is called to go a mission, as it is termed, he is sent out, though neither Priest nor Deacon, to execute that office, and not the other.

9. But may it not be thought, that the case now before us is different from all these? Undoubtedly in many respects it is. Such a phenomenon has now appeared, as has not appeared in the Christian world before, at least, not for many ages. Two young men sowed the Word of God, not only in the Churches, but likewise literally "by the highway side"; and, indeed, in every place where they saw an open door, where sinners had ears to hear. They were members of the Church of England, and had no design of separating from it. And they advised all that were of it to continue therein, although they joined the Methodist society; for this did not imply leaving their former congregation, but only leaving their sins. The Churchmen might go to church still, the Presbyterian, Anabaptist, Quaker, might still retain their own opinions, and attend their own congregations. The having a real desire to flee from the wrath to come was the only condition required of them. Whosoever, therefore, "feared God and worked righteousness" was qualified for this society.

10. Not long after, a young man, Thomas Maxfield, offered himself to serve them as a son in the Gospel. And then another, Thomas Richards; and a little after a third, Thomas Westell. Let it be well observed on what terms we received these, namely, as Prophets, not as Priests. We received them wholly and solely to preach, not to administer Sacraments. And those who imagine these offices to be inseparably joined are totally ignorant of the constitution of the whole Jewish as well as Christian Church. Neither the Romish, nor the English, nor the Presbyterian Churches ever accounted them so. Otherwise we should never have accepted the service either of Mr. Maxfield, Richards, or Westell.

11. In 1744 all the Methodist Preachers had their first Conference. But none of them dreamed that the being called to preach gave them any right to administer Sacraments. And when that question was proposed, "In what light are we to consider ourselves?" it was answered, "As extraordinary messengers, raised up to provoke the ordinary ones to jealousy." In order hereto, one of our first rules was given to each Preacher, "You are to do that part of the work which we appoint." But what work was this? Did we ever appoint you to administer sacraments; to exercise the priestly office? Such a design never entered into our mind; it was the farthest from our thoughts; and if any Preacher had taken such a step, we should have looked upon it as a palpable breach of this rule, and consequently as a recantation of our Connexion.

12. For, supposing (what I utterly deny) that the receiving you as a Preacher, at the same time gave an authority to administer the Sacraments; yet it gave you no other authority than to do it, or anything else, where I appoint. But where did I appoint you to do this? Nowhere at all. Therefore, by this very rule you are excluded from doing it. And in doing it, you renounce the first principles of Methodism, which was wholly and solely to preach the Gospel.

13. It was several years after our society was formed, before any attempt of this kind was made. The first was, I apprehend, at Norwich. One of our Preachers there yielded to the importunity of a few of the people, and baptized their children. But as soon as it was known, he was informed it must not be, unless he designed to leave our Connexion. He promised to do it no more; and I suppose he kept his promise.

14. Now, as long as the Methodists keep to this plan, they cannot separate from the Church. And this is our peculiar glory. It is new upon the earth. Revolve all the histories of the Church, from the earliest ages, and you will find, whenever there was a great work of God in any particular city or nation, the subjects of that work soon said to their neighbours, "Stand by yourselves, for we are holier than you!" As soon as ever they separated themselves, either they retired into deserts, or they built religious houses; or at least formed parties, into which none was admitted but such as subscribed both to their judgment and practice. But with the Methodists it is quite otherwise: they are not a sect or party; they do not separate from the religious community to which they at first belonged; they are still members of the Church; such they desire to live and to die. And I believe, one reason why God is pleased to con-

tinue my life so long is, to confirm them in their present purpose, not to separate from the Church.

15. But, notwithstanding this, many warm men say, "Nay, but you do separate from the Church." Others are equally warm, because they say I do not. I will nakedly declare the thing as it is.

I hold all the doctrines of the Church of England. I love her liturgy. I approve her plan of discipline, and only wish it could be put in execution. I do not knowingly vary from any rule of the Church, unless in those few instances, where I judge, and as far as I judge, there is an absolute necessity.

For instance: (1) As few Clergymen open their churches to me, I am under the necessity of preaching abroad.

(2) As I know no forms that will suit all occasions, I am often under a necessity of praying extempore.

(3) In order to build up the flock of Christ in faith and love, I am under a necessity of uniting them together, and of dividing them into little companies, that they may provoke one another to love and good works.

(4) That my fellow-labourers and I may more effectually assist each other, to save our own souls, and those that hear us, I judge it necessary to meet the Preachers, or, at least, the greater part of them, once a year.

(5) In those Conferences, we fix the stations of all the Preachers for the ensuing year.

But all this is not separating from the Church. So far from it, that, whenever I have opportunity, I attend the Church service myself, and advise all our societies so to do.

16. Nevertheless, as the generality even of religious people, who do not understand my motives of acting, and who on the one hand hear me profess that I will not separate from the Church, and on the other that I do vary from it in these instances, they will naturally think I am inconsistent with myself. And they cannot but think so, unless they observe my two principles: the one, that I dare not separate from the Church, that I believe it would be a sin so to do; the other, that I believe it would be a sin not to vary from it in the points above mentioned. I say, put these two principles together,—first, I will not separate from the Church; yet, secondly, in cases of necessity, I will vary from it (both of which I have constantly and openly avowed for upwards of fifty years)—and inconsistency vanishes away. I have been true to my profession from 1730 to this day.

17. "But is it not contrary to your profession to permit service in Dublin at Church hours? For what necessity is there for this? or what good end does it answer?" I believe it answers several good ends, which could not so well be answered any other way. The first is (strange as it may sound), to prevent a separation from the Church. Many of our society were totally separated from the Church; they never attended it at all. But now they duly attend the Church every first Sunday in the month. "But had they not better attend it every week?" Yes; but who can persuade them to it? I cannot. I have strove to do it twenty or thirty years, but in vain. The second is, the weaning them from attending Dissenting meetings, which many of them attended constantly, but have now wholly left. The third is, the constantly hearing that sound doctrine which is able to save their souls.

18. I wish all of you who are vulgarly termed Methodists would seriously consider what has been said. And particularly you whom God hath commissioned to call sinners to repentance. It does by no means follow from hence, that ye are commissioned to baptize, or to administer the Lord's Supper. Ye never dreamed of this, for ten or twenty years after ye began to preach. Ye did not then, like Korah, Dathan, and Abiram, "seek the priesthood also." Ye knew "no man taketh this honour unto himself, but he that is called of God, as was Aaron." O contain yourselves within your own bounds; be content with preaching the Gospel; "do the work of Evangelists"; proclaim to all the world the lovingkindness of God our Saviour; declare to all, "The kingdom of heaven is at hand; repent ye, and believe the Gospel!" I earnestly advise you, abide in your place; keep your own station. Ye were, fifty years ago, those of you that were then Methodist Preachers, extraordinary messengers of God, not going in your own will, but thrust out, not to supersede, but to "provoke to jealousy," the ordinary messengers. In God's name, stop there! Both by your preaching and example provoke them to love and to good works. Ye are a new phenomenon in the earth—a body of people who, being of no sect or party, are friends to all parties, and endeavour to forward all in heart-religion, in the knowledge and love of God and man. Ye yourselves were at first called in the Church of Eng-

land; and, though ye have and will have a thousand temptations to leave it, and set up for yourselves, regard them not; be Church of England men still; do not cast away the peculiar glory which God hath put upon you, and frustrate the design of Providence, the very end for which God raised you up.

19. I would add a few words to those serious people who are not connected with the Methodists, many of whom are of your own Church, the Church of England. And why should ye be displeased with us? We do you no harm; we do not design or desire to offend you in anything; we hold your doctrines; we observe your rules, more than do most of the people in the kingdom. Some of you are Clergymen. And why should ye, of all men, be displeased with us? We neither attack your character nor your revenue; we honour you for "your work's sake." If we see some things which we do not approve of, we do not publish them; we rather cast a mantle over them, and hide what we cannot commend. When ye treat us unkindly or unjustly, we suffer it. "Being reviled, we bless"; we do not return railing for railing. O let not your hand be upon us!

20. Ye that are rich in this world, count us not your enemies because we tell you the truth, and, it may be, in a fuller and stronger manner than any others will or dare do. Ye have therefore need of us—inexpressible need. Ye cannot buy such friends at any price. All your gold and silver cannot purchase such. Make use of us while ye may. If it be possible, never be without some of those who will speak the truth from their heart. Otherwise, ye may grow grey in your sins; ye may say to your souls, "Peace, peace!" while there is no peace. Ye may sleep on, and dream ye are in the way to heaven, till ye awake in everlasting fire.

21. But whether ye will hear, or whether ye will forbear, we, by the grace of God, hold on our way; being ourselves still members of the Church of England, as we were from the beginning, but receiving all that love God in every Church, as our brother, and sister, and mother. And in order to their union with us, we require no unity in opinions, or in modes of worship, but barely that they "fear God and work righteousness," as was observed. Now, this is utterly a new thing, unheard of in any other Christian community. In what Church or congregation beside, throughout the Christian world, can members be admitted upon these terms without any other conditions? Point any such out, whoever can: I know none in Europe, Asia, Africa, or America! This is the glory of the Methodists, and of them alone! They are themselves no particular sect or party; but they receive those, of all parties, who "endeavour to do justly, and love mercy, and walk humbly with their God"

Cork, May 4, 1789.

The Churchwoman.

TORONTO.

India Orphan Work.—Very gratefully do I thank the following kind contributors to this work:—Mrs. Edward Leigh, \$1; the Rev. H. S. Musson, Church of the Advent, Louisville, Ky., \$5; "Sympathizer," Stayner, \$2; Mrs. L. E. Forster, Quebec, yearly support for child, \$15; "A sympathizer," Sarnia, \$5; "Friend," Owen Sound, \$15; Mr. Thos. H. Ireton, Drummond Centre, Lanark, to support child for one year, \$15. I am indeed grateful and feel encouraged by this kindness. Indeed I am grateful not only for the gifts, but for the very kind words of love and sympathy which have accompanied these offerings which have been made. I think almost always as offerings to our Heavenly Father, the Father of these little ones as well as ours. I can only hope that others will do likewise, and that friends will not be lacking to befriend the little orphans which in time of famine were thrown upon the mercy of Christian friends. Please address contributions to Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

Eglinton.—St. Clement's.—The following officers were elected at the annual meeting of the Woman's Auxiliary of this church: Mrs. Powell, President; Mrs. Atkins, First Vice-President; Mrs. Waugh, Second Vice-President; Mrs. Turner, Secretary; Mrs. Sanderson, Treasurer; Mrs. Grundy, P.M.C., Treasurer; Mrs. Manton, representative; Mrs. West, Dorcas Secretary; Mrs. Boulden, Leaflet Secretary and Treasurer. The election of delegates to the annual meeting was postponed. A thanksgiving service will be held on April 17th, at which the rector, the Rev. T. W. Powell, will preach.

Mimico.—Christ Church.—At the recent meeting, decided and the following officers: Mrs. Horner, Vice-President; Mrs. Secretary-Treasurer, M.

Ottawa.—The regular Diocesan Board of the day of last week, when welcomed back their Tilton, after a lengthy fact that Mrs. Tilton is a member of the local auxiliary, and organization, will cause the opportunity in our programme to thank her for their kind thought and recent illness. It was the meeting to have: Ottawa, who has just States. The Preside service to be held i where there is an Aus to commemorate the twenty-one years of honour conferred upon of being given special of the Church. The approval of the action that the united offer date, to be sent to London in 1908, wot His Lordship hoped service to take place would be arranged: A letter from the M that the branch woul Auxiliary this year meeting, consequent on the 20th, 30th, a Hall. The financia was presented by th Perley. The receipt the expenditure \$20 sent to India for Zenanas; towards s katla, \$30; Chinese \$50; towards salary B.C. \$25; balance memorial Church, \$25 House, Lesser Slave matron on the P Treasurer reminded the weakness of se the pledge money instances, and es branches having a ing up the deficien deacon McDonald, death of one of hi a second one, wh assisting to educat dread disease. M Secretary, reported from Pakenham: Auxiliary of All S portable font req referred to Ven. A to the capital, a much-needed cov Rouge. The mon subscribed. St. given \$16, and \$ The funds will be Kay at once. A Pegan Reserve e received. The cl but his special luxuries sent sta value among the Pegan Home, at very dangerous, i contributed to th some time ago v Easter for the p together for Divi memorable day. Greene, informe of Miss Cushing Secretary of Pro spoke at length ber, especially t of a member's the-parochial o the united pray as possible by day, thus makin encircles the ca Leaflet Secreta

Mimico.—Christ Church.—The ladies belonging to this parochial branch of the W.A., at a recent meeting, decided to form a Ladies' Aid, and the following officers were elected:—President, Mrs. Horner; Vice-President, Mrs. Behan; Secretary-Treasurer, Mrs. Coxhead.

OTTAWA.

Ottawa.—The regular monthly meeting of the Diocesan Board of the W.A. was held on Monday of last week, when the members very heartily welcomed back their beloved president, Mrs. Tilton, after a lengthy and severe illness. The fact that Mrs. Tilton is also president of the Dominion Auxiliary, and indeed founder of the organization, will cause the pleasure and thankfulness of the local auxiliary to be shared by all members the Dominion over. Mrs. Tilton took the opportunity in opening the business programme to thank her Auxiliary co-workers for their kind thought and prayers for her during her recent illness. It was an unexpected pleasure to the meeting to have a visit from the Bishop of Ottawa, who has just returned from the Western States. The President referred to the special service to be held in every parish in Canada where there is an Auxiliary on the 17th of April, to commemorate the formation of the Auxiliary twenty-one years ago on that date, and the honour conferred upon the women at that time of being given special work to do in the missions of the Church. The Bishop expressed his hearty approval of the action of the Auxiliary and hoped that the united offering to be taken up on that date, to be sent to the Pan-Anglican Synod in London in 1908, would be worthy of the cause. His Lordship hoped that the proposition for the service to take place in each parochial branch would be arranged satisfactorily in each parish. A letter from the Morrisburg Auxiliary regretted that the branch would be unable to entertain the Auxiliary this year on the occasion of the annual meeting, consequently it will be held in Ottawa on the 20th, 30th, and 31st May, in the Lauder Hall. The financial statement for the month was presented by the Treasurer, Mrs. George E. Perley. The receipts amounted to \$177.61 and the expenditure \$226.25. The latter included \$15 sent to India for Phoebe Hunt, a girl in the Zenanas; towards salary of a teacher at Metlakatla, \$30; Chinese work in New Westminster, \$50; towards salary of a nurse at Lytton hospital, B.C., \$25; balance to the Bishop Bompas Memorial Church, \$25; for repairs to the Mission House, Lesser Slave Lake, \$15; towards salary of matron at the Piegan Reserve, \$37.50. The Treasurer reminded the members that owing to the weakness of some of the branches this year the pledge money would fall short in one or two instances, and expressed the hope that the branches having a balance would assist in making up the deficiency. A letter from Ven. Archdeacon McDonald, of Winnipeg, announced the death of one of his daughters from tuberculosis; a second one, whom the Ottawa Auxiliary was assisting to educate, lies very ill from the same dread disease. Mrs. George Greene, the Dorcas Secretary, reported two bales sent to Onion Lake from Pakenham and Hawkesbury. The Girls' Auxiliary of All Saints' have kindly supplied the portable font required for Grisdale. Mrs. Greene referred to Ven. Archdeacon McKay's recent visit to the capital, and his appeal for funds for a much-needed cow for his mission at Lac la Rouge. The money, amounting to \$60, has been subscribed. St. George's Girls' Auxiliary have given \$16, and \$44 was privately contributed. The funds will be forwarded to Archdeacon McKay at once. A letter from Mr. Haynes, of the Piegan Reserve expresses his gratitude for bales received. The clothing enclosed is most useful, but his special reference to jellies and little luxuries sent stated that they were of untold value among the sick and invalid children of the Piegan Home, and helped many of them over a very dangerous period in their illness. The bell contributed to the Reserve by the Ottawa Diocese some time ago will be used for the first time on Easter for the purpose of calling the Indians together for Divine worship on that Holy and memorable day. The Organizing Secretary, Miss Greene, informed the Board of the appointment of Miss Cushing, vice Miss Barton, as Deanery Secretary of Prescott and Russell. Miss Greene spoke at length on the necessity of each member, especially the new ones, being the possessor of a member's card, and of being informed by the parochial officers of the privilege of using the united prayer for members to be used as far as possible by each one at the noon hour every day, thus making it a united prayer, and one that encircles the earth once every day. Miss Burpee, Leaflet Secretary, appealed to those present to

make an earnest effort to obtain more subscribers for the Leaflet. Owing to some falling off the list is a little below the usual number, namely, 1,000. The receipts from the Extra-cent-a-Day Fund for month amounted to \$24.92; this report was presented by Mrs. Doney, the Treasurer of that department.

The lecture last week in the series being given under the auspices of the local W.A., was given by the Rev. Arthur Jukes, of St. Mountain, before a large audience, including the Bishop of Ottawa. The lecturer spoke on the missionary work in New Zealand, New Guinea, and Malatia, giving accounts of the early work of the Church there, as well as the present state of affairs from a missionary point of view. He also spoke of the habits characteristic to the people living there. A vote of thanks was tendered Mr. Jukes by the Rev. E. A. Anderson, on behalf of the ladies who were present. The Bishop also made a few appropriate remarks before the evening concluded.

CHINA FAMINE FUND.

I beg to acknowledge having received the following contributions to the China Famine Fund: Previously acknowledged, \$211.25; Della Karstent, 75c.; Miss Macklem, \$100; North-West, \$10; Miss Macklem, \$2.50; H. H. McClary, \$2; Friend, \$5; Friend, \$1; Jas. Henderson, \$5; M. A. Hannington, \$1; Miss Hill, \$1; Three sympathisers, \$2; St. Matthew's Junior Auxiliary, \$1; Teeswater.—Messrs. J. and C. Wall, 50c.; Mr. Robert Wynne, 25c.; Mrs. McLachlan, 25c.; Mr. Wm. Jacques, 15c.; Mrs. J. Jacques, 25c.; Mr. Wm. Ferguson, 25c.; Mr. Geo. Horton, 25c.; Mr. Douglas, 25c.; Mr. Dobson, 25c.; Mr. Wm. Moore, 25c.; A. H. R. and family, \$2. Friend, Niagara, \$2; Ladies' Presbyterian Church, Blytheswood, \$13.50; Dr. Scovill, \$5; Miss Julien, \$5; Violet Summerhayes, St. Matthew's Auxiliary, \$1; Platts-ville friends, per Mr. McKay, \$3; Miss Morgan, \$2; Master Gordon Davidson, Moulton, \$2; J. G., \$1; Friend, \$1; For Jesus' sake, \$1; Napanee Presbyterian congregation, \$33.80. Thirty-one contributions through M. A. F. Lindsay, Arkona, amounting to \$12.35.

Beverly Jones.

Home & Foreign Church News

From our own Correspondents.

NOVA SCOTIA.

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

Halifax.—The Bishop returned to this city last week after making a visitation of part of the Lunenburg Rural Deanery. The western shore running from Halifax down to Mahone Bay is one of the strongest Church centres of the Diocese. The population is largely composed of seafaring men, and there are no more earnest, God-fearing people in the world. The country is a beautiful one. Chester, about fifty miles from the city, is rapidly becoming one of the great summer resorts of the continent. People from all parts of the United States spend their summer here amid the numerous islands of the coast, the white sails of many a wealthy merchant mingle with those of the hardy fishermen. The salmon rivers are always attractive and the bathing excellent. Here the Church is strong, and it is ably ministered to by the Rev. A. M. Bent. On Sunday, at three churches there were seventy-four confirmed. This is a parish that the Bishop hopes soon to divide, making a new parish of the western end, and one of the churches from Mahone Bay, which is also far too large, although the rector, the Rev. E. A. Harris, is a most indefatigable worker, and accomplishes a great deal. The Bishop was also along the Dublin shore, which extends down the beautiful La Have from Bridgewater to the ocean.

A very handsome church has just been completed at Getson's Cove, and it is hoped soon to build a new one at West Dublin, where hitherto there has been a Union Church, in which Churchmen show their liberality by trying to feel at home in a place whose plan of fittings are entirely alien to the idea of worship.

The Bishop has inducted the Rev. P. G. Corbin into the rectory of New Dublin.

The Rev. R. W. Norwood, late rector of Bridgewater, but during the past year taking a special course at Columbia College, and the General Theological Seminary, New York, has been elected rector of Springhill, from which the Rev. W. B. Sisam goes to Moncton. Springhill

is one of the most important and most difficult of parishes. The miners are a restless people, and constantly moving from one place to another. The Presbyterians are very strong in the town, and the management of the mines lends its influence to that body. There is an extremely handsome church, one of the best in the Diocese, and designed by W. C. Harris, A.R.C.A.; the parish hall and rectory are well appointed. The parish is to be congratulated on securing so able a man as Mr. Norwood for their rector. He is one of our brilliant young men who is sure to rise quickly.

At the adjourned meeting of the Church of England Institute, it was decided to continue the work on the present lines. A vigorous canvass is being made to extinguish the debt, and \$1,700 has already been raised. The Church people of the city and diocese are to be congratulated on their firm stand on behalf of this most useful institution. There should be one in every See city in Canada.

Trinity.—The week-day Lenten services have been better attended this year than ever before since the present rector took charge of the Church. The Parish Room is crowded both on Wednesday and Friday evenings. The services are very hearty, and have been found truly helpful to many souls. The Lenten sheets, which were distributed in the church contained a list of the special speakers at these services. The annual meeting of the Aid Society took place last month. The Treasurer's report showed a good balance on hand after all the good work carried on during the year. The election of officers proved most exciting contests, almost every officer had to be balloted for several times before an election could be made. The following are the officers elected:—President, the Rector; Vice-President Mr. W. French; Secretary, Miss Lilian Knight; Treasurer, Miss Josie Sheridan.

ONTARIO.

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

Kingston.—The Rev. W. E. Fitzgerald, the newly appointed vicar of this parish, will assume his new duties shortly after Easter.

The Ven. Archdeacon Carey, who for the past three months has been staying in the South for the benefit of his health, returned to this city on Tuesday, March 12th, very much improved in health.

St. James'.—The Rev. Charles Bilkey, curate of this parish, left on Thursday, March 14th, for Ottawa, to spend a few days with friends. Whilst in the capital city he will preach a special Lenten service in one of the churches.

St. Luke's.—Great sympathy has been expressed on all sides with Mrs. H. Betts, the leader of the choir, on account of her long-continued illness.

Pictou.—St. Mary Magdalene.—The Lord Bishop of the Diocese will visit this parish for the purpose of holding a Confirmation service there in June next, during the early part of the month.

Belleville.—The Church of England pupils of the Institute for the Deaf and Dumb in this town were given a sleigh ride lately by the kindness of Mrs. H. Corby and Mrs. E. Terrill, which they greatly enjoyed.

Perth.—St. James'. A new organ, which is to cost \$3,500, is being placed in this church.

OTTAWA.

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

Ottawa.—The regular monthly meeting of the Clerical Guild last week held at the residence of the Rev. J. M. Snowdon, rector of St. George's, there was a good attendance, those present including the Ven. Archdeacon Bogert, presiding; the Rev. W. P. Garrett, Secretary; the Rev. Rural Dean Mackay, the Rev. Canons Hannington, Kittson and Smith, the Rev. Messrs. W. M. Loucks, I. M. Snowdon, Lenox I. Smith, T. Garrett, C. P. Emery, E. H. Capp, A. H. Coleman, E. A. Anderson, and E. Pick. After a general discussion of the urgent need that exists for hospital visiting it was decided that for the present a certain number of the clergy of the city and suburbs should take charge of the work in different institutions. It was suggested that a permanent chaplain be appointed, who will have no other

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charge. The following clergymen were appointed to visit the hospitals and institutions: County Carleton General Protestant Hospital, the Revs. W. P. Garrett, St. Margaret's; J. A. Lanpher, St. Barnabas; J. J. Lowe, St. Marthas, Hintonburg; Rural Dean Mackay, All Saints; Canon Smith, St. James; Hull, F. W. Squires, Holy Trinity, Ottawa East; E. H. Capp, St. John's; C. P. Emery, C. B. Clarke, Trinity, Billings; Bridge, St. Luke's, the Rev. G. P. Woollecombe, B.A., St. George's, Ottawa General Hospital, Water Street, the Rev. Canon F. E. W. Huntington, St. Bartholomew's, New Edinburgh; County gaol, Ven. Archdeacon Bogert, St. Alban's; Perley Home for Incubables and the Home for Friendless Women, the Revs. Canon Kittson and Lenox I. Smith, of Christ Church Cathedral; Old Men's Home and Normal School, the Rev. W. M. Loucks, Protestant Orphans' Home, the Rev. W. A. Read, St. Luke's. In a general, informal way, there was a very beneficial discussion of the speculation fever prevailing in Ottawa, as in other centres, and it was understood that the clergy should use their utmost endeavours to induce the young men in their spiritual care, to be cautious about embarking in financial ventures. The Bishop of Ottawa met the clergy of the city in conference on Monday of last week in St. John's Hall. The following were in attendance:—The Revs. Canon Pollard, Canon Kittson, J. M. Snowdon, A. W. Mackay, W. M. Loucks, Lenox Smith, W. A. Read, L. A. Lanpher, E. H. Capp, F. W. Squires, J. J. Lowe, E. A. Anderson, J. E. Gorman, C. B. Clarke, E. Pick, J. W. Forsythe, C. P. Emery, A. H. Coleman, W. P. Garrett. As has already been announced in the "Churchman," the annual Missionary Sunday in connection with the M.S.C.C., will be April 14th. Special preachers have been selected and consented to speak in the several churches, of whom the following are some:—The Rt. Rev. Dr. Holmes, Bishop of Moosonee; the Rt. Rev. Dr. Lofthouse, Bishop of Keewatin; the Rt. Rev. Dr. Thornloe, Bishop of Algoma; the Rev. Canon Tucker, General Secretary of the M.S.C.C.; the Rev. Canon Farthing, of St. George's Cathedral, Kingston; the Rev. Mr. Plumtre, of St. George's Church, Montreal, and the Rev. Mr. Beamish, of St. Thomas' Church, Belleville. On the following day, Monday, 15th April, there will be a mass meeting of Church people in the parish hall of St. George's Church, to hear the Bishop of Moosonee, the Rev. Canon Tucker and the Rev. Canon Farthing, who are some of the best speakers in the Canadian Church. His Lordship informed the conference that the Rt. Rev. Dr. Ingram, Bishop of London, would visit Canada some time during the month of September next, and that he would endeavour to persuade him to visit Ottawa and conduct a Quiet Day for clergy as well as preach at a public service in the Cathedral in the evening. It is needless to say how pleased the people of Ottawa generally will be to hear him. His Lordship, the Bishop of Ottawa, will officiate at St. Alban's on Monday, March 25th, the feast of the Annunciation, at the ordination of Messrs. Stevenson and Bousfield.

The Rev. Geo. P. Woollecombe, B.A., principal of Ashbury College, who has for some time past been assisting the Rev. J. M. Snowdon in the pulpit of St. George's Church, has asked to be relieved of that labour. He finds his duties as principal of the college sufficiently heavy to occupy him all his time.

St. Matthew's.—At the regular Evensong on Wednesday last week, the special preacher was the Rev. Francis C. C. Heathcote, rector of All Saints' Church, Winnipeg. The reverend gentleman is one of the rising lights of the Canadian Church in the West, and his address on "The Return of the Prodigal Son" was an original and stirring appeal, well illustrated by fitting anecdotes and touching incidents.



TORONTO.

Arthur Sweatman, D.D., Archbishop and Primate, Toronto.

Toronto.—St. Augustine's.—His Grace the Archbishop of Toronto, held a Confirmation service in this church on Wednesday evening, the 13th inst., when he conferred the Apostolic rite upon 28 candidates, namely, 12 males and 16 females who were presented to him by the rector, the Rev. E. G. Plummer. There was a large congregation present at the service.

St. Luke's.—A most interesting lecture, the title of which was "The Dawn of Church Music," was given in the schoolhouse on Thursday evening last, by the Rev. A. G. H. Dicker, A.K.C., the rector. As illustrative of the rector's remarks, members of the choir sang various pieces of music, hymn tunes, chants, versicles, the "Gloria

In Excelsis," etc., during the course of the lecture, which was greatly appreciated by those who were present.

St. Alban's Cathedral. The Rev. J. B. Fotheringham, curate of this cathedral church, has been offered and has accepted the assistant professorship of Divinity in Trinity College, subject to the approval of the Archbishop. He will enter upon his new duties in October next. He may also assist at St. Luke's Church. Mr. Fotheringham is an attractive and forcible preacher, and has won the warm regard and esteem of the members of the cathedral congregation, and they will greatly regret his departure from amongst them.

The venerable Mrs. Osler, widow of the late Rev. Featherstone Osler, who celebrated her 100th birthday on the 14th December last, died on Monday, March 18th, at her residence, 83 Wellesley Street, in this city, after an illness which lasted but a few days. The funeral service which was held yesterday afternoon in St. Luke's Church, was very numerously attended by friends and relatives of the deceased. The interment took place in St. James' Cemetery.

Synod Office. A large and representative gathering of the laity of the city assembled in the Synod Office on Saturday morning last, the occasion being the presentation of an address and a substantial sum of money to His Grace Archbishop Sweatman, in honour of his elevation to the Primacy of All Canada. The presentation was made by the Hon. S. H. Blake, K.C., who said it was thought proper that the occasion of the elevation of His Grace to this high office, which casts so much honour on our Bishop and on our diocese, should not be allowed to pass without some acknowledgment on the part of the laymen of the Diocese of Toronto of their great satisfaction at this most auspicious event; that it must not be forgotten that this high office, while it carried with it no emolument, brought a large measure of responsibility, and of expense necessarily connected with the duties to be fulfilled. It had therefore been considered to be only just that some compensation should be made to His Grace by the laymen of our city in respect of such expenditure. Two members of the Church had generously contributed \$500 each to the making up of a fund as a token of esteem and kindly feeling to our diocesan. Dr. J. A. Worrell, K.C., read, on behalf of the laity, an address of congratulation, which was signed by S. H. Blake and J. A. Worrell, as joint treasurers of the fund. Mrs. E. B. Osler then stepped forward and handed His Grace a cheque for \$4,105, accompanying it with a few well-chosen words of congratulation and best wishes for his health and prosperity. His Grace the Archbishop in thanking Mr. Blake and his brethren of the laity and Mrs. Osler, for their generous gift, and the extremely kind words in the address accompanying it, said he valued most highly, and was very grateful for their expressions of esteem and loyalty, and was touched beyond expression by their thoughtfulness and kindness in raising such a magnificent testimonial; that it was not the first time they had shown him kindness in this way, as on two or three former occasions they had been most kind in presenting him with gifts which he valued very highly, indeed. He referred to the work of his diocese, which was growing enormously, his confirmation list for the spring alone comprising over 70 visits for the conferring of this rite to an ever-increasing number of candidates in the various parishes and missions in the diocese. He also referred to the rapid growth of Toronto and suburbs, and to the importance of Church extension, and thought the Church-people generally should be more generous in their contributions to meet this need. He hoped to receive their prayers for God's blessing that he might have grace and strength to discharge the duties of his office. Among those present were the following:—Hon. S. H. Blake, K.C.; Dr. J. A. Worrell, K.C., Chancellor; Dr. N. W. Hoyles, K.C., Stapleton Caldecott, W. H. Lockhart Gordon, E. Douglas Armour, K.C., H. T. Beck, W. S. Battin, Elmes Henderson, Col. Grasett, Arthur Grasett, and J. S. Barber.

St. Phillip's.—His Grace the Archbishop of Toronto held Confirmation in this church on Sunday-morning last.

Uxbridge.—The Rev. W. H. French, of this parish, has been appointed by His Grace the Archbishop of Toronto, to the parish of Fenelon Falls, to take charge on April 7th.

Toronto Junction.—St. John's.—His Grace the Archbishop of Toronto, confirmed 51 in this church on Sunday evening. There was a large congregation present, nearly 700. It must be very gratifying to the Rev. T. B. Smith to have presented such a large class for Confirmation.

Warkworth and Wooler.—The Ven. Archdeacon Warren visited this parish on Sunday, March 10th, and administered the Holy Eucharist in both churches. He was favourably impressed with the progress of the parish, considering the fact that the churches here had been so sadly neglected during the past years. The incumbent recently baptized seven adults, four of them being over twenty-five, and one nearly sixty. The parishioners purpose having a commodious hall over the new shed which is being erected.

Rosemount. A pleasing affair took place at the rectory on Tuesday evening, March 5th. A large number of the parishioners from the three churches of this parish, St. Luke's, Mulmur, Trinity, Adjala; and St. David's, Everett; gathered there, and presented the Rev. C. W. Holdsworth, B.A., who has ministered acceptably for the past five years, with a purse of over \$70, wherewith to buy a new fur coat. The abundant driving in this extreme parish necessitates the use of such a garment, and also causes the same to wear out in a few years. The evening was spent in pleasant social intercourse, and the expression of goodwill towards the pastor.

Honeywood.—Cranmer's Church here is suffering a great loss in the removal of Churchwarden John Ellenton to the parish of Hornby this spring. Mr. Ellenton and his family have given valued assistance in all departments of Church work during their many years of residence in the parish.

Elmvale.—Mr. James Farney, father of Rural Dean A. B. Farney, of Aylmer, Diocese of Huron, and of the Rev. Clarence M. Farney, Diocese of Rupert's Land, died at his residence here on February 23rd, at the advanced age of 86 years. Mr. Farney and his large family have been of eminent service to the Church in this parish since its foundation. A handsome memorial window for the late Mrs. Farney was placed by the family in the new church opened a little over two years ago.

NIAGARA.

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

Cayuga.—St. John's.—At a recent meeting of the congregation of this church, it was unanimously agreed to ask the Rev. J. Francis, B.D., to again assume the duties of rector of the parish. Mr. Francis was formerly rector for upwards of eleven years, resigning his charge and retiring from the active work of the ministry at the close of the last century. While willing, under the circumstances to take temporary charge till the appointment of some younger cleric acceptable to the congregation, he deemed it best to decline the invitation to the rectorship so kindly extended to him.

Milton.—The following is an extract from last week's militia general orders:—20th Halton Regiment, "Lorne Riles,"—Chaplain and honorary

GOLD and SILVER CROSSES

The exchange of gifts at Easter is becoming popular. The Cross is a suitable token purchased by many. We have them running from 25c. each in silver up to \$10.00 each in gold. Choice is easy from our collection. . . .

WANLESS & CO.

FINE JEWELLERS
Established 1840.

168 Yonge St., Toronto.

Captain, the Rev. A. J. J. rank of Major, and graph 22, King's Regt. Militia, 1904. 17th Nov

Heathcote. Heathcote added to the parish. The rector, the Rev. charge of this ground parish, but his service over the whole ground

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The Bishop of the churches in the Rainy 22nd.

Rainy River. St. J Bishop's visit to this firmation and consecration. Recently been freed from place at the morning assisted by the incum M. H. Jackson, adm. There was a large attendance when the Apos was administered to whom were from the Re. It was a day of great people, who have been wipe off the debt on accomplished they st and zeal. The Re nobly in this place, sustained by a hand On Friday evening, a lantern lecture, "T North," to a large aid of the funds of visited was Barwick Confirmation service candidates being pre charge, Mr. F. Con small place, the wo since the opening months ago. The Wednesday evening Orange Hall. Since in charge of this m-encouraging, and t strenuous efforts to church.

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Captain, the Rev. A. J. Belt, is given the honorary rank of Major, under the provisions of paragraph 22, King's Regulations and Orders for the Militia, 1904, 17th November, 1906.

Heathcote. Heathcote and Duncan have been added to the parish of Fairmount and Walters. The rector, the Rev. D. E. Cameron, who has charge of this ground, has a large and heavy parish, but his services are greatly appreciated over the whole ground.

Cargill.—In addition to the regular work at Cargill, and Pinkerton, the Rev. A. Shore has opened services at Eden Grove, and large and gratifying attendances have been seen at the services. He also visits Greenock every week, and conducts a week-night meeting in the different homes. Everywhere, where his pastoral labours extend, they have met with hearty appreciation, and the work that is going on in this parish will undoubtedly do much to establish the Church in a country which is overwhelmingly Presbyterian. Many people who have not attended worship of any kind for years are coming to these meetings.

KEEWATIN.

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

The Bishop of the Diocese paid a visit to the churches in the Rainy River district on February 22nd.

Rainy River. St. James'.—The object of the Bishop's visit to this place was to hold a Confirmation and consecrate this church, which has recently been freed from debt. Consecration took place at the morning service, when the Bishop, assisted by the incumbent of the parish, the Rev. M. H. Jackson, administered Holy Communion. There was a large attendance at the evening service when the Apostolic rite of Confirmation was administered to five candidates, two of whom were from the Indian Mission of Long Sault, where the Rev. J. Johnston is stationed. It was a day of great gladness for minister and people, who have been striving for some time to wipe off the debt on the church, and now that is accomplished they start out with renewed energy and zeal. The Rev. Mr. Jackson has worked nobly in this place, and his hands have been sustained by a band of faithful men and women. On Friday evening, March 1st, the Bishop gave a lantern lecture, "The Barren Lands of the Far North," to a large audience in the town hall, in aid of the funds of the church. The next place visited was Barwick. Here the Bishop held a Confirmation service on Tuesday evening, two candidates being presented by the missionary in charge, Mr. E. Cousins. Though this is a very small place, the work is going steadily forward, since the opening of the new church a few months ago. The Bishop next visited Emo on Wednesday evening, and gave his lecture in the Orange Hall. Since Mr. Poutts has been most in charge of this mission, the work has been most encouraging, and the congregation are making strenuous efforts to pay off the debt on the church.

Fort Frances. His Lordship spent Thursday at this beautiful little town, where the Rev. C. Wood is labouring, and at the request of the rector, gave a lecture in the town hall, which, though not well attended, was greatly enjoyed by those present. There is much activity in business at this place, and it is destined to be a large and prosperous town, as soon as the water-power is developed at International Falls. Bishop Lofthouse returned home on Saturday, March 2nd, much gratified at the signs of prosperity displayed in all the Missions on the River.

Lac du Bonnet. St. John's.—The Rev. A. A. Adams, Diocesan Missioner, held services in this church on Sunday, March 3rd, and on Monday evening, gave a lantern lecture in the school-house, entitled, "Scenes in Foreign Lands," proceeds in aid of Building Fund.

Whitemouth.—St. James'.—On Sunday, March 10th, services were held in this church, by the Diocesan Missioner, with a celebration of Holy Communion after morning prayer. The new seats have been ordered for this church, and it is hoped they will be in place by Easter, when the church will be one of the most comfortable and neat edifices in the Diocese.

Dryden.—St. Luke's.—The Bishop of the Diocese recently held Confirmation in this

church, when eight candidates were presented by the incumbent, the Rev. A. J. Bruce. A most interesting service was held, the Bishop delivering an earnest and helpful address to the candidates, urging them to renewed zeal and earnestness in the Master's service.

Gold Rock.—The Rev. H. D. Cooper, of Wabigoon, has been holding services at this mining camp every two weeks, and the work has been most encouraging, the people heartily responding to the efforts made by the missionary, who has to drive over 20 miles to reach this point. Mr. Cooper gives one service a month on Sundays, and one during the week. While he is absent from his parishes on Sunday, the Rev. A. A. Adams, takes his work at Ignace, Dinorwic, and Wabigoon, so that these last-named places do not suffer by reason of the absence of their rector.

RUPERT'S LAND.

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

Winnipeg.—A meeting of the Executive Committee of the Synod of the Diocese was held in the Synod Office, on Tuesday, March 5th, at 3 p.m. There were present His Grace the Archbishop, in the chair; Dean Coombes, Archdeacon Fortin, the Rev. W. J. Garton, Canon Murray, Rural Deans Cowley, Gill, de Pencier, MacMorine; the Revs. S. G. Chambers and C. N. F. Jeffery, Secretary; Messrs. W. P. Sweatman, J. A. Machray and Lieut.-Col. Anstruther. His Grace read a communication from Bishop Montgomery, Secretary of the S.P.G., in England, regarding the division of the amount already raised on the £20,000, which it has aimed to raise for the dioceses of Western Canada. According to this division the Diocese of Rupert's Land is to receive the sum of £1,500, of which £750 will be available during 1908 and 1909, to be drawn by the local committee here as grants may be needed. These grants are towards the support of living agents, that is salaries of missionaries, towards defraying the expenses of passages out from England or Eastern Canada, and their travelling outfit in the field, towards the cost of residences, that is parsonages. The giving of these grants is in every case to be conditional upon the people of the mission supplementing the grant according to their ability. The grant is intended, not to cripple local self-support, but to encourage and stimulate it. A committee for allocating grants was appointed as follows:—The present Property and Finance Committee, Dean Coombes, Archdeacon Fortin, and the Secretary of Synod, the Rev. C. N. F. Jeffery. His Grace read a proposed form to be used in making applications for grants to this committee. The form as amended, is to be printed and kept in stock for the use of those making application for a grant. It was decided that the assistance would not be given to parishes in Winnipeg, Brandon, or Portage la Prairie. His Grace also read a communication from the S.P.C.K., stating that the Society was prepared to assist deserving candidates for the ministry by making grants amounting to £30 a year, to be called fellowships, in order to assist them in paying their way through college. In view of the large immigration, and the exceptional demands which the same makes upon the Church, the Society also intimated that they would be prepared to make special grants for the building of churches in the various dioceses of this ecclesiastical province. On motion of Archdeacon Fortin, seconded by the Dean, a very cordial vote of thanks was extended to the S.P.G., and the S.P.C.K., for the generous help again afforded to this diocese, and the other western dioceses generally. It was decided that the assistance which the diocese is now able to offer young men, desirous of entering the ministry, should be made known by means of advertisement in the "Canadian Churchman" and the local papers. The committee discussed the question of the Metropolitan See, and it was decided on motion of Canon Murray, seconded by Mr. J. H. Machray, that it is highly desirable that the See of Rupert's Land shall remain the Metropolitan See; and that every effort be made to arrive at a mode of election satisfactory to all the dioceses. It was decided to hold an evening session at Bishop's Court at 8 o'clock, and His Grace thereupon dismissed the committee with the Benediction. The committee reassembled at Bishop's Court at 8 p.m. Mr. T. M. Daly, who was not present at the afternoon session, took his seat. It was decided that certain property of St. James be purchased by the Synod, and a portion of the same resold in the interests of the Synod and St. James' parish. Mr. W. P. Sweatman made an extended report

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on behalf of the committee appointed with a view to raising the scale of the stipends of the clergy. He explained at length the means that had thus far been adopted. A local committee in each congregation has been appointed to act in conjunction with the committee in Winnipeg. The Winnipeg committee have written to each member of each local committee a letter outlining the method to be adopted, and placing in their hands suitable literature on the subject. The printed address delivered by Mr. Sweatman in the last Synod being sent to each member of a local committee. The local committees have taken up the work with every promise of success, and every letter received thus far by Mr. Sweatman from members of local committees, has been sympathetic, showing a disposition to co-operate to the full extent of their ability. It was decided to make a grant of \$160 to the new church recently erected at Eldon, in the Mission of Gilbert Plains. This grant will be from the small amount remaining over from the former S.P.C.K. block grant to the diocese. An extended discussion took place on the best method of increasing contributions from the people towards the support of the Church generally throughout the Diocese. The method of canvassing was strongly advocated. In special cases it was thought that the canvasser should be, if possible, a layman. It is hoped that at an early date some suitable layman of the Church in Winnipeg may be induced to visit certain of the Missions where an effort of this kind is likely to produce good results.

PALM SUNDAY.

The multitude was crowding all the way,
But yesterday,
To see and touch the Lord as He rode by,
To catch His eye,
Or, at the very least, a palm-branch fling
Upon the pathway of the chosen King.

Faded and dry those palms lie in the sun,
Withered each one;
Those glad, rejoicing shouters presently
Will flock to see,
With never thought of pity or of loss,
The King of Glory on His cruel cross.

Lord, we would fain some little palm-branch lay
Upon Thy way;
But we have nothing fair enough or sweet
For holy feet
To tread, nor dare our sin-stained garments fling
Upon the road where rides the Righteous King.

Yet Thou, all-gracious One, didst not refuse
Those fickle Jews;
And even such worthless leaves as we may cull,
Faded and dull,
Thou wilt endure and pardon and receive,
Because Thou knowest we have naught else to give.

So, Lord, our stubborn wills we first will break,
If Thou wilt take;
And next our selfishness, and then our pride,
And what beside?
Our hearts, Lord, poor and fruitless though they be,
And quick to change, and nothing worth to see.
—Helen Coolidge.

—There is hardly any precept either more spoken of, or recommended more, either by the Holy Ghost in Scripture, or by holy, wise, sober men in their books, than this watching over our tongues, words, and speeches; for indeed, "By thy words thou shalt be justified, and by thy words thou shalt be condemned."—Horneck.

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British and Foreign.

The formal resignation of Bishop G. E. Moule, of mid-China, after fifty years of ministry in China, was reported to the C.M.S. Committee lately.

The Society of St. Charles, King and Martyr, of England, has presented a brass altar desk to the coloured Mission of Grace Church, Plainfield, N.J.

The Archbishop of Canterbury has promised to preach the annual sermon of the Church Missionary Society in St. Bride's Church, Fleet Street, on Monday, April 29th next.

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On the 6th February a stained-glass window was dedicated in Trinity Church, Albany, N.Y., to the memory of the late Rector, the Rev. R. M. Kirby, D.D. The subject of the window is the Good Samaritan.

With appropriate ceremony the Bishop of Mississippi at a recent service dedicated a splendid bell, the gift of Mr. and Mrs. Arnot to St. John's Church, Ocean Springs, in memory of their little daughter, Elise Arnot.

Trinity Cathedral, Cleveland, of which the Very Rev. Frank DuMoulin is the Dean, has lately received a donation of \$2,500 from Mrs. Hanna to provide for the making of one of the massive pillars that support the central tower a memorial to her husband, the late Senator M. A. Hanna.

A fine triple-light stained-glass window, the principal subject of which is the Resurrection of Our Lord, has just been erected in the parish church of Virginia, County Cavan, in memory of the late Mr. William Jennings.

After a rectorship of nearly twenty-six years the Rev. Dr. D. Parker Morgan has resigned the parish of the Church of the Heavenly Rest, New York, and has been succeeded by the curate, the Rev. Herbert Shipman, who has been working in that parish for the past two years.

It is stated that the Rev. Canon Lander, Vicar of St. Cyprian's, Liverpool, has been offered and has accepted the vacant Bishopric of Victoria, Hong Kong, in succession to the late Bishop Hoare, who was drowned in the recent typhoon.

A beautiful parish house next door to All Saints' Church, Ashmont, Mass., is nearing completion, and it is to stand as a memorial to the Rev. Charles T. Whittemore's twenty-fifth anniversary as Rector of the parish. The building is costing \$30,000.

St. Paul's, Brooklyn, was damaged to the extent of about \$25,000 by fire on the morning of the 23rd February. The clergy, at the risk of their lives, rescued the Host, the Communion service and many of the draperies and ornaments of the altar. The loss is covered by insurance.

It is proposed by the Church people in the Diocese of Springfield to raise a memorial to the first Bishop, the Right Rev. George F. Seymour, D.D., who held the office for twenty-eight years. The memorial is to take the form of a diocesan endowment fund of \$100,000.

When a party of parishioners of Pirton, Herts, who are restoring their church under the direction of the vicar, split a large block of stone, they found a fish in the centre. It was as hard as the stone it was embedded in, but the scales were still silvery.

A beautifully carved oak Prayer Desk and Glastonbury chair were dedicated recently in the parish church of Killeloan, in the Diocese of Waterford, and used for the first time. They are memorial gifts presented by the relatives of the late Rev. A. E. Davis, B.D., who was for five years Rector of the parish.

Mr. Alfred C. Harrison, a prominent Churchman, a member of Holy Trinity Parish, Philadelphia, has just donated a fine tract of 150 acres of land near Glen Mills, Delaware County, upon which will be erected the new buildings for the House of Refuge for Girls. Mr. Harrison's gift approximates \$50,000.

The marmalade-making season has been taken advantage of at the rectory, Princes Risborough, where the delicacy is being made and sold to the parishioners, the profits being devoted to the Church Spire Fund. Pork pies and bead-work have also been sold in aid of the same fund, and a substantial sum has been realized.

St. Paul's, Canton, Ohio, has received a large number of memorial gifts during the past year. They include a very beautiful Lectern Bible, a handsome oak Lectern, Prayer and Hymn Books for chancel use, and exquisitely embroidered Communion linen. To the above were recently added a handsome brass processional cross and altar vases.

It is proposed to restore and improve old Falls Church in Fairfax county, Virginia, which is closely associated in its history with the life of General Washington and with many other chapters of American history. The building, erected about 1734, enlarged in 1750, and rebuilt

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as new in 1768, is largely a prey to decay, dilapidation and ruin.

In recognition of the successful efforts which the Rev. R. S. King, Rector of Leigh-on-Sea, Essex, made to get Leigh cockles re-admitted to Billingsgate Market, which he did by himself assisting in boiling them on up-to-date methods, the whole body of cockles have marched to his church and scrubbed it throughout. They did the work in four hours.

H.R.H. the Prince of Wales has consented to lay the corner-stone of the New House of the S.P.G. on Saturday, April 27th next. The New House will stand at the corner of Wood and Tufton Streets, Westminster, within a few yards of the Church House. The House is to be completed by February, 1908, in time for the great Church gatherings of that year. The architect is Sir William Emmerson.

Mr. Charles Brice, clerk and sexton of Dinnington, Somerset, is the only member left in the parish of a family who have resided there continuously for nearly 700 years. He has held his present office for over fifty-five years, while other members of the family held the same position previously. The chalice belonging to the village church Communion service was presented by one of the family, and dates from 1574.

The Church of St. Matthew, Newtown-Mount Kennedy recently received a great adornment by the erection of a really magnificent east window. It is given to the church in memory of the late Rev. Henry Irwin, M.A., Oxon, by his brothers and sisters. The late Mr. Irwin

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laboured for nearly two a Mission Priest in at New Westminster at B.C.

The Rev. G. E. J. Rochester, has been a ter of the Charterhouse to the late Canon He is the eldest son of Jelf, Principal of K London, and a brother Jelf. He was educated at house and Christ Church and was ordained deacon priest in the following

The Bishop of Durlence of the Bishop on-Tyne, recently a new baptistry and morial windows, south and carved gallery for Parish Church, which erected by Mrs. Lain her late husband, Mr. and her daughter. These generous gifts vided at a cost of £

The Bishop and cl Church people general of Connecticut rate on June 12th tenary of the permanent of the Church Connecticut by a session at Stratford, services were held parish formed. Several other dioceses will in the commemoration

The Rev. Edward of Over, Cheshire, yatt have recently golden wedding. I only Vicar of the in which was built Delamere in memory forty-four years of celebration of the yatt received a pur illuminated address time Mrs. Woodya with a golden bra

The members of Grace Church, Ma decided to place new church, which completion, a memorial the late Rev. She D.D., one of the filled that position. The large window has been chosen and the subject "Supper." The window \$1,000, will be ex Co., of Munich.

The Right Rev. D.D., Lord Bishop lately been made handsome mahogany of his clergy, and some desk-chair.

tended to take the which was being the various Cal which was burnt April before its gift was intended the fifteenth Bishop's consec

An old service plate, consisting two patens, has Parish of Nobb been lost for several recently purchased Wilkinson from John Dillon.

sent it to the inscription: "T Hon. and Right Bishop of Meath Nobber, A.D. years; restored

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laboured for nearly twenty years as a Mission Priest in the Diocese of New Westminster and Kootenay, B.C.

The Rev. G. F. Jeff, Canon of Rochester, has been appointed Master of the Charterhouse, in succession to the late Canon Haig Brown. He is the eldest son of the late Dr. Jeff, Principal of King's College, London, and a brother of Mr. Justice Jeff. He was educated at Charterhouse and Christ Church, Oxford, and was ordained deacon in 1858 and priest in the following year.

The Bishop of Durham, in the absence of the Bishop of Newcastle-Tyne, recently consecrated the new baptistry and dedicated memorial windows, south choir screen and carved gallery fronts in Jesmond Parish Church, which have been erected by Mrs. Laing in memory of her late husband, Mr. Charles Laing, and her daughter, Amy Maude. These generous gifts have been provided at a cost of £2,000.

The Bishop and clergy of, and the Church people generally in, the Diocese of Connecticut will commemorate on June 12th next the bicentenary of the permanent establishment of the Church of England in Connecticut by a solemn commemoration at Stratford, where the earliest services were held and the first parish formed. Several Bishops of other dioceses will (D.V.) take part in the commemoration.

The Rev. Edward Woodyatt, Vicar of Over, Cheshire, and Mrs. Woodyatt have recently celebrated their golden wedding. He has been the only Vicar of the parish, the church in which was built by the late Lord Delamere in memory of his wife forty-four years ago. At a public celebration of the event Mr. Woodyatt received a purse of gold and an illuminated address, and at the same time Mrs. Woodyatt was presented with a golden bracelet.

The members of the vestry of Grace Church, Mansfield, Ohio, have decided to place in their splendid new church, which is now nearing completion, a memorial window to the late Rev. Sherlock A. Bronson, D.D., one of the early rectors, who filled that position for eighteen years. The large window above the altar has been chosen for the memorial, and the subject will be "The Last Supper." The work, which will cost \$1,000, will be executed by Meyer & Co., of Munich, Germany.

The Right Rev. W. F. Nicholls, D.D., Lord Bishop of California, has lately been made the recipient of a handsome mahogany desk, the gift of his clergy, and of an equally handsome desk-chair. The desk is intended to take the place of the one which was being made to order of the various California woods, but which was burnt in the fire of last April before its completion. The gift was intended to commemorate the fifteenth anniversary of the Bishop's consecration.

An old service of Communion plate, consisting of a chalice and two patens, has been restored to the Parish of Nobber, Ireland. It had been lost for seventy years, and was recently purchased by Mr. W. L. Wilkinson from the professor, Sir John Dillon. Mr. Wilkinson presented it to the parish. It bears the inscription: "The gift of the Right Hon. and Right Rev. Henry, Lord Bishop of Meath, to the Church of Nobber, A.D. 1729. Lost for many years; restored A.D. 1907."

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The village of Burton Joyce, near Nottingham, has reason to be proud of its parish clerk, Mr. Elijah Lindley, who has held the office for sixty-three years, and for six years previously was organ-blower at the parish church. He is in his eighty-third year, and still lives in the house in which he was born. He has only been absent from the village for five Sundays during the whole of his life. Mr. Lindley has served under five Vicars, has tolled the "passing bell"

for three sovereigns, has been present at 1,500 baptisms, 300 marriages, and 1,000 funerals.

The Rev. E. M. Thorp, son of the Vicar of Littleworth Faringdon, has been presented to the Vicarage of Bucklebury-cum-Mailstone, near Newbury. This is the fourth generation of Mr. Thorp's family who have held benefices in the Diocese of Oxford. His great-grandfather was appointed Vicar of Sandford St. Martin, 1807; his grandfather, Vicar

of Stadhampton, and afterwards Rector of Noke; his father, Vicar of Littleworth, near Faringdon, 1876, so that his appointment to Bucklebury in 1907 just completes the century. Bucklebury is a large parish, and will call forth the energies of the new Vicar, who is a young man with a splendid physique.

An admirable specimen of perpendicular Gothic is to be erected as the Cathedral of Colorado, in Denver. It will be built of white crystalline

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That's what happens in your stomach when you take one or two of Stuart's Charcoal Lozenges, the most powerful purifiers science has yet discovered.

You belch gas in company, sometimes by accident, greatly to your own humiliation. That is because there is a great amount of gas being formed in your stomach by fermenting food. Your stomach is not digesting your food properly. Gas is inevitable. Whenever this happens, just take one or two of Stuart's Charcoal Lozenges right after eating, and you will be surprised how quickly they will act. No more belchings; no more sour risings. Eat all you want and what you want, and then if there is any gas going to be formed, one of these wonderful little absorbers, a Stuart Charcoal Lozenge, will take care of all the gas.

And it will do more than that. Every particle of impurity in your stomach and intestines is going to be carried away by the charcoal. No one seems to know why it does this, but it does, and does it wonderfully. You notice the difference in your appetite, general good feeling, and in the purity of your blood, right away.

You'll have no more bad taste in your mouth or bad breath, either from drinking, eating or smoking. Other people will notice your bad breath quicker than you will yourself. Make your breath pure, fresh and sweet, so when you talk to others you won't disgust them. Just one or two Stuart Charcoal Lozenges will make your breath sweet, and make you feel better all over for it. You can eat all the onions and odorous foods you want, and no one can tell the difference.

Besides, charcoal is the best laxative known. You can take a whole boxful and no harm will result. It is a wonderfully easy regulator.

And then, too, it filters your blood, every particle of poison or impurity in your blood is destroyed, and you begin to notice the difference in your face first thing—your clear complexion.

Stuart's Charcoal Lozenges are made from pure willow charcoal, and just a little honey is put in to make them palatable, but not too sweet.

They will work wonders in your stomach, and make you feel fine and fresh. Your blood and breath will be purified.

We want to prove all this to you, so just send for a free sample to-day. Then after you get it and use it you will like them so well that you will

go to your druggist and get a 25c box of these Stuart's Charcoal Lozenges.

Send us your name and address to-day and we will at once send you by mail a sample package free. Address F. A. Stuart Co., 54 Stuart Bldg., Marshall, Mich.

sandstone, of which there is an ample supply in the mountains near at hand. The nave it is hoped will be finished by 1908, and a temporary chancel will be built at the crossing.

On Sunday, the 3rd inst., the Rev. J. A. Goodfellow preached his thirty-fifth anniversary sermon as Rector of the Church of the Good Shepherd, Philadelphia, and on the evening of Shrove Tuesday a reception to mark the event was held in the Parish House at which parishioners and friends outside of the parish were present, and a purse of \$500 in gold was given to the Rector.

St. Stephen's Parish, Providence, R.I., has lately received a notable gift from Messrs. C. B. and J. L. Webster, of New York, of what is substantially the entire library of their brother, the late Rev. Walter Gardner Webster. This collection of books will be placed in the library of the guild house, and it will be known as the "Webster Library." It will form a valuable reference library for both priests and people. From the same donors the parish has also received a beautiful richly-framed copy of one of Murillo's Madonnas, which has been placed on the south wall of the chapel. Other articles belonging to and personally used by the Rev. Father Webster have also been placed in the guild house, whose interest is thereby greatly enhanced.

The ancient Church of Great Bricet, Suffolk, has recently undergone careful restoration, and on the 17th ult. the re-opening services were held, when the Bishop of Ipswich was present and preached in the afternoon and evening. The church, dedicated to SS. Mary and Lawrence, is of Norman origin, and contains many features of great architectural and antiquarian interest. It is about 110 feet long, and of unequal width, and the dignity of its appearance is lessened by the absence of transept or chancel arch. There are evidences in north and south wall that at one time there were transepts, and along the north wall traces are found of a lean-to roof, probably once covering the cloisters of the priory. Some Norman windows have been built up, many of the others need re-leading, particularly one containing the remains of some fine fifteenth century coloured glass. The restoration has been carried out with the greatest care at a cost, together with a new organ, of about £1,000.

At the conclusion of a recent Wednesday evening service for men engaged in the work of restoration at Winchester Cathedral a ceremony of a very pleasing nature took place. This service was instituted by Canon Braithwaite, who has made himself very popular amongst the men for the various efforts which he has made to brighten their lives and make them happier. As a tangible acknowledgment of these efforts the men determined to make a presentation to Canon and Mrs. Braithwaite. The present consisted of a carved inkstand, which had been produced by different members of the staff from one of the beech logs which here for centuries formed part of the Cathedral foundations. Carved upon shields were the arms of Canon Braithwaite, those of Bishop de Lucy, from beneath whose building the logs were unearthed, and those of the Cathedral and the diocese, while the dates 1202-1907 were also shown as illustrating the centuries which have elapsed between the laying of the timber foundations and

then being again brought to the surface. The stand was fitted with a cut glass and silver mounted ink well, together with silver handled pens; also with silver plates bearing a suitable inscription. The foreman, Mr. G. Ferrar, acted as spokesman for the men. The present came as a complete surprise to Canon Braithwaite, who was much moved by this appreciation and thoughtful action on the part of the staff.

Children's Department.

POLLY PUTOFF.

Her real name was Polly Putnam, but everybody called her Polly Putoff. Of course, you can guess how she came to have such a name. It was because she put off everything as long as she possibly could.

"Oh! you can depend on Polly for one thing," Uncle Will would say. "You can depend on her putting off everything, but that is all you can depend on." And I am sorry to say that he spoke the truth.

"Polly, Polly," mother would say in despair, "how shall I ever break you of this dreadful habit?"

It was just three days to Polly's birthday, and she had been wondering very much what her mother and father intended to give her. She thought a music-box would be the best thing, but she was almost afraid to hope for that. A man who went about selling them had brought some to the house, and Polly had gone wild with delight over their pretty musical tinkle.

"Polly," mother said that morning, "here is a letter that I want you to post before going to school."

"Yes, mother," answered Polly, putting the letter in her pocket.

As she reached the school-house, she saw the girls playing, and she stopped "just a moment." Then the bell rang, so she could not post the letter then. She looked at the address. It was directed to a man in the next town. "Oh, it hasn't got very far to go. I'll post it after school."

After school, she forgot all about it.

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Bishop Blyth's Mission

The needs of the Mission are great and increasing on account of the ever-growing numbers of Jews in the Holy Land, especially in Jerusalem.

Jews in the Holy Land to-day, 160,000. Population of Jerusalem, 70,000, of whom 90,000 are Jews.

It is for the lost sheep of the House of Israel that our Bishop appeals.

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"Did you post my letter?" asked her mother when she was studying her lessons that day.

Polly's face grew very red when she put her hand in her pocket to get the letter.

"It is too late," answered her mother. "The man to whom the letter was directed went away this morning and hasn't got his address. It matters to yourself, for you had ordered for a music-box for your birthday."

"Oh, mother!" exclaimed Polly. "It really is too late?"

"I don't know," answered her mother calmly. "I don't know whether it is too late or not. I don't know whether you would have received the letter if you had started and sent the money to-day."

"Wasn't that a hard thing to do?" asked Polly, though; and she felt that she had lost her old name—Clara.

"I SHALL BE"

There was once an old man, Philip James Grouse, who was born about 1750. He was a gentle, sturdy man, and was called from a child was a rascal, taking great delight in the Bible, whose truth he had an impression upon him.

One day when he was 90 years old, the duchess of Devonshire said to him:—

"James, write me a letter, and I will give you a piece of money."

The young duke took pen and paper and wrote the following lines:—

"As o'er the sea-beach
my way,

I met an aged man
stay;

"Be wise," said he,
path you go;

This leads to heaven
hell below;

The way to life
steep;

The broad and easy
the deep."

This is pretty good poetry, the primary school also shows the great tendency of his mind.

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bottle of

Abi

Effer- vescent

you will have
regret—that
use it now
The way
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and sleep—
—surprise and

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"Did you post my letter, Polly?" asked her mother when Polly was studying her lessons that evening.

Polly's face grew very red and she put her hand in her pocket. "I'll post it in the morning," she said faintly.

"It is too late," answered mother. "The man to whom the letter is directed went away this evening, and I haven't got his address. It really only matters to yourself, for it was an order for a music-box for your birthday."

"Oh, mother!" exclaimed Polly, "is it really too late?"

"I don't know where he is now," said her mother calmly. "If you had not put off posting the letter, he would have received it before he started and sent the music-box. It is too late now."

Wasn't that a hard lesson? It cured Polly, though; and she has nearly lost her old name—Christian Uplook.

"I SHALL BE A KING."

There was once an English nobleman, Philip James George Hamilton, who was born about 152 years ago. He was a gentle, studious boy, and from a child was remarkably serious, taking great delight in reading the Bible, whose truths made a great impression upon him.

One day when he was about ten years old, the duchess, his mother, said to him:—

"James, write me a verse of poetry, and I will give you a crown," meaning a piece of money.

The young duke immediately took pen and paper and produced the following lines:—

"As o'er the sea-beat shore I took my way,

I met an aged man, who bade me stay;

'Be wise,' said he, 'and mark the path you go;

This leads to heaven, and that to hell below;

The way to life is difficult and steep;

The broad and easy road leads to the deep."

This is pretty good for a boy in the primary school, so to speak; it also shows the grave and religious tendency of his mind.

When you finish your first bottle of

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This Washer Must Pay for Itself

A MAN tried to sell me a horse, once. He said it was a fine horse and had nothing the matter with it. I wanted a fine horse. But, I didn't know anything about horses much. And, I didn't know the man very well, either.

So I told him I wanted to try the horse for a month. He said "all right, but pay me first, and I'll give back your money if the horse isn't all right."

Well, I didn't like that. I was afraid the horse wasn't "all right" and that I might have to whistle for my money if I once parted with it. So I didn't buy the horse although I wanted it badly. Now this set me thinking.

You see I make Washing Machines—the "1900 Junior" Washer. And, as I said to myself, lots of people may think about my Washing Machines as I thought about the horse, and about the man who owned it.

But, I'd never know, because they wouldn't write and tell me. You see I sell all my Washing Machines by mail. (I sold 200,000 that way already—two million dollars' worth.)

So, thought I, it's only fair enough to let people try my Washing Machines for a month, before they pay for them, just as I wanted to try the horse.

Now I know what our "1900 Junior" Washer will do. I know it will wash clothes, without wearing them, in less than half the time they can be washed by hand, or by any other machine.

When I say half the time, I mean half—not a little quicker, but twice as quick.

I know it will wash a tub full of very dirty clothes in six minutes. I know no other machine ever invented can do that, in less than 12 minutes, without wearing out the clothes.

I'm in the Washing Machine business for Keeps. That's why I know these things so surely. Because I have to know them, and there isn't a Washing Machine made that I haven't seen and studied.

Our "1900 Junior" Washer does the work so easy that a child can run it almost as well as a strong woman. And, it don't wear the clothes, nor fray the edges, nor break buttons, the way all other washing machines do.

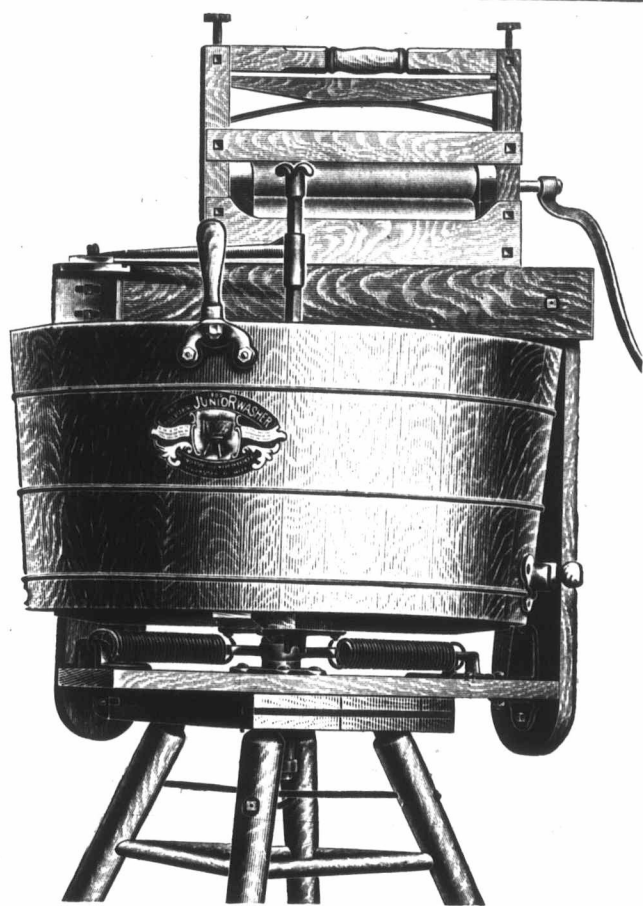
It just drives soapy water clear through the threads of the clothes like a Force Pump might.

If people only knew how much hard work the "1900 Junior" Washer saves every week, for 10 years—and how much longer their clothes would wear, they would fall over each other trying to buy it.

So said I, to myself, I'll just do with my "1900 Junior" Washer what I wanted the man to do with the horse. Only, I won't wait for people to ask me. I'll offer to do it first, and I'll "make good" the offer every time. That's how I sold 200,000 Washers.

I will send any reliable person, a "1900 Junior" Washer on a full month's free trial! I'll pay the freight out of my own pocket. And if you don't want the machine after you've used it a month, I'll take it back and pay the freight that way, too. Surely that's fair enough, isn't it?

Doesn't it prove that the "1900 Junior" Washer must be all that I say it is? How could I make anything out of such a deal as that, if I hadn't the finest thing that ever happened, for Washing Clothes—the quickest, easiest and handsomest Washer on Earth. It will save its



whole cost in a few months, in Wear and Tear on clothes alone. And then it will save 50 cents to 75 cents a week over that in Washerwoman's wages. If you keep the machine, after a month's trial, I'll let you pay for it out of what it saves you. If it saves you 60 cents a week, send me 50 cents a week till paid for. I'll take that cheerfully, and I'll wait for my money until the machine itself earns the balance.

Now, don't be suspicious. I'm making you a simple, straightforward offer, that you can't risk anything on anyhow. I'm willing to do all the risking myself! Drop me a line today and let me send you a book about the "1900 Junior" Washer that washes clothes in 6 minutes. Or, I'll send the machine on to you, a reliable person, if you say so, and take all the risk myself. Address me this way—C.C.B. Bach, Manager "1900" Washer Co., 355 Yonge St., Toronto, Ont. Don't delay, write me a post card now, while you think of it.

When he was but eight years old, his father died, and he became the seventh Duke of Hamilton, one of the greatest nobles of England, with many castles and an enormous rent roll. It is said he could ride all day on his own lands, he owned so many acres.

But he was not at all proud and haughty, as a great many young people would have been, but was the same quiet, modest boy that he was before, only perhaps more thoughtful and serious. At the age of twelve he became an earnest and conscientious Christian. A severe cold, caught by exposure to a storm while going to see one of his tenants, threw him into a decline, and before he was fifteen he lay dying under the purple canopy of his ducal couch.

As he found death approaching he called his younger brother to his bedside, and, addressing him with the deepest affection and solemnity, closed with these remarkable words:

"And now, Douglas, in a little time you will be a duke, but I shall be a king."

He was at the point of death, and yet it was as he said. He was truly going to be a king, grander than even the great Henry Plantagenet, the mighty victor of Agincourt. He was happy to die and leave his great possession, for he believed he should

receive a "crown of glory" in heaven.

If you will read the fifth and sixth verses of the first chapter of Revelation you will learn who it is that promises to make us kings, if we serve and love Him.

Fred Myron Colby.

The Canadian Churchman is undoubtedly a first-class advertising medium. It circulates extensively in the homes of the clergy and laity. Our advertisers assure us that it is an excellent paper to advertise in as it brings most satisfactory returns.

—We talk and think so much of the trouble we have with others that we more than half persuade ourselves that if everybody else were just right we could get on pretty easily in life, but the fact is that more than half—a great deal more than half—of all our trouble, even of our troubles with others grow out of our own faults and our own failures. —Sunday School Times.

—Sad will be the day for any man when he becomes absolutely contented with the life he is living, with the thoughts he is thinking and the deeds that he is doing—when there is not forever beating at the doors of his soul some great desire to do something larger which he knows that he was meant and made to do because he is a child of God. —Phillips Brooks.

—Ink stains may be removed from white goods with lemon and salt. Cover the stain with fine salt, squeeze the lemon juice on it, and rub between the hands. A second application will be necessary when the ink is obstinate. Ink may be removed successfully from coloured cloths by soaking them in sweet milk. Mildew will usually disappear if soaked in sour milk, and then washed in the

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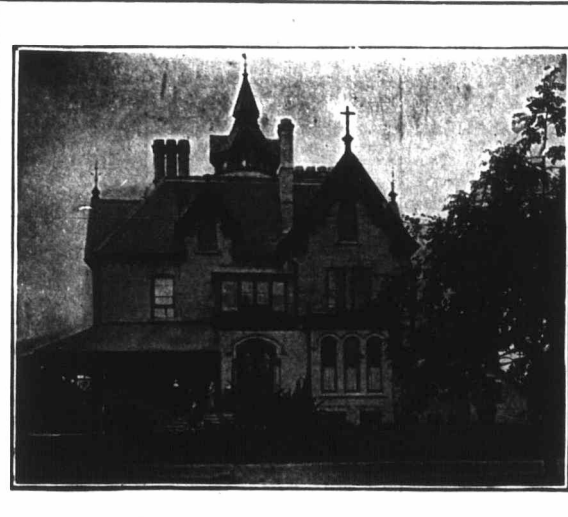
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