

Canadian Churchman

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THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.
ESTABLISHED 1871.

VOL. 36.

TORONTO, CANADA, THURSDAY, MAY 27th, 1909.

No. 27.

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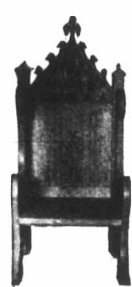
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the diocese, was unveiled. The cere-
mony was performed by the two
daughters of the deceased, Mrs. Ste-
vens and Mrs. Lyman, the last named
being the organist at the Cathedral.
The service of dedication was per-
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rens, S.C., which has been without a
rector for some months, is to be tem-
porarily placed in charge of Mr. C.
P. Parker, who until recently was a
Presbyterian minister. Mr. Parker
has been confirmed by the Bishop of
the diocese and has been licensed as
a lay-reader until he has completed
his training for the ministry of the
Church.

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the first time on Easter Day. It is
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It is lavishly embellished with jewels,
which are the heirlooms of the donor.
The design of the pyx is of late Venetian
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thysts, 2 pearls, and 1 garnet. All
the features of the designs are sym-
bolic. The pyx was blessed with
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Thursday by Bishop Weller, Coad-
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The issue for 1909 contains portraits and sketches of the late Bishop Carmichael, and the Right Rev. W. C. Pinkham, D.D., Lord Bishop of Calgary. Besides the statistics and descriptions of the 23 Dioceses, lists of Bishops and Clergy, it also contains interesting articles on General Synod of 1908, Book of Common Prayer, Laymen's Missionary Movement Reports of M. S. C. C., Woman's Auxiliary Brotherhood of St. Andrew, Commission of Sunday Schools of General Synod Church and Prayer Book Society, etc.

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In the quaint old town of Maldon, in Essex, England, stands St. Mary's Church, the oldest building of the kind in Essex. Outwardly scarcely more than a shell appears to remain of the original fabric, which is based upon what is generally accepted as a Saxon foundation. The chief exception is a still fine Norman tower, with buttresses at each corner, and a quaint out-of-place, comparatively modern steeple, that is almost grotesque in its inharmonious appearance. The remainder of the building is of red brick, and everywhere time has left deep imprints upon the workmanship and material. St. Mary's was one of the churches possessing the right of sanctuary, and its earliest charter, through the mother church in London, St. Martin-le-Grand, was granted by Ingelric in 1056. In another document the Earl Eustace, Count of Boulogne, expresses regret for the confiscation by him of the church's possession, and in 1070 wrote that he had "resolved to restore" certain lands, "to be held altogether free and undisturbed." Of the Norman portion the characteristic "chiselled" stones in many cases remain built into the buttresses, and some fragments of the Norman arch may still be traced on



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the north side of the existing arch. There is a still fine, although much mutilated, west door, and the tower, which fell early in the eighteenth century, was rebuilt about 1628. A rood staircase was exposed during more recent restorations, and is still left visible, as well as a lancet window in the tower.

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Canadian Churchman.

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Lessons for Sundays and Holy Days

May 30.—Whitsunday.
Morning—Deut. 16 to 18, Rom. 8 to 18.
Evening—Isai. 11, or Ezek. 36, 25, Gal. 5, 16, or Act 18, 24, 19-21

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

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

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

Appropriate Hymns for Whitsunday and Trinity 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.

WHITSUNDAY.

Processional: 152, 211, 224, 508.
Offertory: 153, 210, 212, 223.
Children's Hymns: 208, 213, 330, 332.
General: 154, 155, 207, 209.
Holy Communion: 317, 321, 323, 553.

TRINITY SUNDAY.

Processional: 161, 165, 166, 167.
Offertory: 162, 164, 170, 275.
Children's Hymns: 160, 330, 335, 336.
General: 160, 163, 509, 514.
Holy Communion: 155, 156, 215, 313.

WHITSUNDAY.

One unique feature of the Lord's last Supper addresses is the reference to the advent and ministry of God the Holy Ghost. "And I will pray the Father, and he shall give you another Comforter, that He may be with you forever, even the spirit of truth" (St. John 14:16, 17). With this promise our Lord prepared His disciples against the day of His departure. For unless the Ascension coincided with a development in the Apostolic estimate of Jesus' divinity, that event would have left them very weak and utterly unfitted for their responsibilities. The Apostles leaned much on the humanity of the Lord. But inasmuch as their work is spiritual their grasp of the Person of Jesus must be more spiritual. It is well to have the objective inspiration in the ensample and bodily presence of

Jesus. But they must also have the subjective inspiration. And this comes about through the advent and mission of the Holy Ghost. On that first Whitsunday the Holy Ghost came down upon the Church gathered in the Upper Room, and bestowed gifts upon the members thereof. The gift emphasised in St. Luke's account is that of speech. Recall St. Luke's summary of the Lord's last speech to the disciples wherein they were told that repentance and remission of sins should be preached in His Name unto all the nations, beginning from Jerusalem" (24:47). Filled with the Holy Ghost the Apostles and disciples bore witness to the grace of our Lord Jesus Christ. And it is only when men are filled with the Holy Ghost that they can be effective witnesses to the Saviour of the world. Now that we may be recipients of the subjective inspiration, and may duly appreciate the fact that we are temples of the Holy Ghost we must be certain on two points. First, the divinity of the Holy Ghost. Divinity and Trinity are necessarily correlated in our minds, and we argue from the latter to the former. The essence of Trinity is unity and Jesus testifies to unity and Trinity in these words: "If a man love Me he will keep my word, and my Father will love him, and we will come unto him, and make our abode with him" (St. John 14:23), and remember that these words follow immediately upon the teaching of the sending of the Holy Ghost. The Holy Ghost is God. And the grace of Whitsunday is that it inspires to have faith in the inscrutable mystery of the Trinity. Then we need to be certain of the personality of the Holy Ghost. He is the Third Person of the Blessed Trinity. We so often speak of the Holy Ghost in symbolic terms, that these very terms if used unguardedly weaken our appreciation of the Personality. Fire, wind, water, and oil are some of the symbols used to describe the action of the Holy Ghost on souls.

The danger of symbolism lies in our forgetting that it is symbolism only. The reality lies behind the symbolism. Therefore let us not forget the Personality of the Holy Ghost. Personality bestows gifts. So we have the gifts of the Holy Spirit—fear, true godliness, knowledge, fortitude, counsel, wisdom and understanding. And the result of these gifts energizing in the human soul is the fruit of the Spirit (Gal. 5: 22 and 23). The thought we would like to impress on the minds of Christian men and women is that of the leadership of the Holy Ghost. This we gather from the Lord's references. The Holy Ghost is to teach us all things, to bring to remembrance the teaching of Jesus Christ, and to guide us into all truth—truth in thought, word, and deed. Therefore our prayer must be: "Teach me to do the thing that pleaseth Thee, for Thou art my God; let Thy loving Spirit lead me forth into the land of righteousness" (Psalm 143:10). "Let us then make a resolution never to resist the Holy Spirit, and always to yield to His good and salutary inspirations. Let us never fear to give ourselves up to Him with perfect confidence; He is a Spirit of goodness and love; He loves us tenderly, and in whatever way He may direct us, He will lead us towards a land of salvation and benediction."

Gordon's Rose.

In the course of an article in the Sunday At Home Douglas Sladen states that of the actual work of Gordon's hands at Khartoum there remains but one rose bush in the palace garden, which, though hewn down by his enemies, sprang to life with the coming of spring—a type of the joyful resurrection to which the hero looked forward with that unflinching eye. It is affectionately guarded by an old Sudanese sergeant, who was one of Gordon's men and stands now in the midst of an earthly paradise. This rose tree was

found blooming beside the ruins when on the second day after its red victory at Omdurman, a British Army was drawn up in the full pomp of war beside the last earthly habitation of Charles George Gordon to give him the most solemn funeral service ever read over a general killed in battle, with one of his own old gun-boats firing the minute guns.

Murder Trials.

We, on this continent, must watch with interest and dismay the farce of criminal justice in the United States. It is needless to go into details, but it is evident that, provided a murderer's family has sufficient money, the most atrocious crime, if ever punished, is atoned for by a short period of imprisonment, soothed and smoothed by every indulgence and animated by continuous appeals to courts and officials. Another picture comes from Scotland. On the 21st December last an old woman was cruelly murdered in Glasgow. The crime was skilfully concealed but the suspected murderer was tracked to New York, arrested and after tedious and expensive delay extradited. In the first week in May he was tried in Edinburgh. The trial last two days and resulted in a conviction and the convict was sentenced to be hanged on the 27th. If our neighbours were to reform their code so that weeks are not consumed in selecting a jury and were to adopt a Scotch jury of fifteen, with a majority to give a verdict, the greater portion of their scandals would banish. In this Scotch case the jury were out for an hour and eight minutes. The time is generally occupied by trying to obtain an unanimous verdict, in this case it is said that stood nine to six.

The Written Word.

One need not wonder at the attacks made on the Bible. How could the written Word be exempt from attack in the same world that witnessed the crucifixion of the "Living Word." But men of great intellect and renown have borne testimony to the unrivalled pre-eminence of the Bible. "There are no songs like the songs of Zion," said John Milton. "If there is aught of eloquence in me," said Daniel Webster, "it is because I learned the Scriptures at my mother's knee." Speaking of philosophy said Lord Bacon: "There is no philosophy like that of the Scriptures." "Bring me the Book," said Sir Walter Scott. "What book?" was the reply. "There is but one Book," said the immortal Scotchman—"the Bible." The mighty poet, the splendid orator, the profound philosopher and the king of romance were proud alike to render homage to the Divine author of the Written Word and to ascribe to His handiwork the honour due unto His name.

A Wise Suggestion.

Dr. Lang's utterances in public are growing in favor. He has the clear insight, courage and power of expression, combined with the thorough knowledge of his subject which command the respect of his hearers. The London correspondent of a valued exchange writes of a recent speech: "The Archbishop of York addressed a great meeting of the S.P.G. in the Albert Hall, where he received the warmest of receptions. He recalled the lessons of the Pan-Anglican Congress, and spoke with sadness of the fact that although the Church of England claimed to be the mother Church of English-speaking Christianity, it did less than one-seventh of the missionary work done by Anglo-Saxon Christendom. The cause of this was our interminable internal squabbles. The S.P.G. had offers of service in 1908 of 1,252, as compared with 740 offers in the previous year. The Missionary Movement in Ox-

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ford was growing in strength, and had embraced in its support many of the choicest spirits of the day, and the outcome of the spirit now at work there would be read in the pages of history. The Church of England has, in his Grace's opinion, a chronic danger of going to sleep, and this might again be the case if the new spirit be not kept alive. Its aim should not be to produce Churches of England throughout the world, but to use the contribution of every race to build up the body of Christ by giving of its best to this holy service. The home Church should offer its best to draw out the best in other nations."

Chance.

Human nature has a strong bent for the game of chance—it matters not what form it takes. Whether the invitation comes in the strident tone of the fakir at the fair. The suggestive nod of the bookie at the race course, or the more reputable but none the less seductive ticker in the broker's office. We must confess that most of us are weak and subject to temptation. Especially the temptation to play a hazard in the hope that what we call "good luck" may come our way. We shall never forget the doleful look of one of the closest men we ever knew as he told us the story of his visit to the races. For a small venture he won some twenty dollars or so. Within an hour his pocket was picked, and again the old saying was verified of one having his pains for his gains. There can be no reasonable doubt that, after all, the only stable, desirable and happy road to travel in life is not the short cut of chance that brings to many a warm-hearted impulsive lad falls, bruises, pangs and things unmentionable, and far, far worse than these, but the old, hard, well-trodden road of patient, persistent, thorough labour—the King's highway of brave and manly endeavour in some honourable calling. This will take the sweat from the brow, make the limbs and brain weary, and it may be the spirit faint at times. But it never yet brought the blush of shame to a father's cheek. The silent tear to a mother's eye, or besmirched an honourable name. It is the way along which the great ones of the earth have plodded unflinchingly and those to whom it was not given to realize earthly greatness have had the testimony of a good conscience and the pure, uplifting satisfaction of a well spent life.

Sunday Travelling.

The exigencies of modern life are constantly calling for new movements that must be undertaken and warn us of new dangers that must be avoided. At present Sunday travelling is on the increase; and electric railways, street cars and automobiles seem to be constantly multiplying. It is not any wonder that an organization known as "The Union Against Sunday Travelling" has been put in operation in England to stem the evil of Sunday travel. Its membership includes our own Bishops and clergy, and it has its own official organ, a quarterly publication called "The Heritage," and it will, no doubt, exert a strong influence in protecting our Sunday. Just because Sunday travelling and Sunday visiting are a menace to the sanctity of the Sunday, we trust every Christian will set his face against both except in cases of the direst necessity.

The Southern Negro Man.

Changes necessarily as all his surroundings do. The question which concerns all interested in the matter is, whether he advances morally, religiously and socially with the changing age. To obtain some considered opinions Carl Halliday, professor of English in the Southwestern Presbyterian University, gave as a subject for an essay to a class of forty-eight men the question: "What will become of the American Negro?" The ages of this class ranged between eighteen and thirty-seven, twenty-two were from Mississippi, eighteen

from Tennessee and forty per cent. were ministerial candidates. With hardly an exception the students said that the Negro was in a better state of civilization at the close of the Civil War than he is now, and nine declared that the Negro was a better man under slavery. Unfortunately none of these students had been born during slave holding days so the assertions of the golden age in the forties or fifties are apt to be discredited. The result shows, however, the convictions of the educated Southern white people.

The Southern Negro Woman.

The Southern Negro does not always remain South, the necessities of life and the desire for improvement and change are as strong with them as in other races. In New York there is a society called the White Rose Working Girls' Home for the benefit of coloured girls, which in its annual report states: "In old times the Negro servant did the work and did it well. Now the tide of immigrants, who average no better as skilled domestics, has risen so high as to swamp them. Mistresses who once lived in houses of their own, and employed two or three servants, now live in an apartment with one. Of that one, complaints are made about inefficiency and extortionate wages. Foreigners who have to be told the English for potato and teakettle, and leave as soon as they have learned it, are at least as much trouble to teach as the average coloured girl. The good coloured girls—and they are to be had—are more likely to be faithful, and, if sympathetically treated, can be counted on to stay in their places." The report details the arrangements made to meet and to lodge these poor girls in New York, to look after them, to help them on their journey and to fit them for better places. Such an organization is worthy of all praise.

The Time Limit.

A few days ago Swinburne bowed to the inevitable and now Meredith has gone. Each had attained a ripe age and each brought down to the present generation the living presence and cultivated grace of two of the greatest Victorian writers. The one distinguished in verse and the other equally facile in prose and verse. Neither of them can be said to have been a popular writer in the sense in which the term popular is usually accepted. But both were regarded with high favour by those who delight in the happy combination of intellectual power with artistic excellence. Like the verse of Marlowe of the "long resounding line." That of Swinburne was rich, sensuous and harmonious. Meredith's prose, though at times involved to the limit of obscurity, was yet an adequate vehicle for the expression of the message of one of the deepest thinkers and most original novelists of his time.

Over-sea Brethren.

Most welcome was the visit of our brethren of the Australasian Press to Canada. One thing it, indeed, helped to demonstrate: "That blood is thicker than water." And another thing it helped to establish: That all parts of the widespread British Empire will be as one in the hour of danger as they are one in sentiment to-day. It is a great advantage to have such a capable, intelligent and well informed body of men come amongst us even for a few days. Such men are keen observers and shrewd judges. Their training has specially qualified them to form quick impression and sound opinions on public affairs. We are glad to have had them with us, regret the shortness of their stay and wish them every happiness in their future journeying.

Early Quaker Burial Grounds.

Canon J. Vaughan has been interested in this subject and has written an account of his painstaking research in the English Monthly Churchman. The parish churchyard having been closed

to them, Quakers were led to bury their dead in private grounds, in gardens, orchards or fields. As a result during the Commonwealth and the reign of Charles II. a number of private graveyards came into use throughout the country. In after years when the laws were altered public cemeteries were opened and the private burial grounds fell into disuse, in many cases the ground was used for other purposes and in some instances the very sites have been quite forgotten. Many are marked like that at Chapel Hill, Rosendale, Lancashire, which has the simple inscription: "Friend's burial ground, 1663." At Leiston in Suffolk there is a little enclosure with a large block of stone inscribed: "In the year 1670 this piece of land was purchased by the Society of People called Quakers, and for many years used as a burying ground for their dead. In 1786 it was planted with trees and this stone placed." Canon Vaughan quotes George Borrow's beautiful description of a grave yard in "Wild Wales." "The Quaker's burying place is situated on a little peninsula or tongue of land, having a brook on its eastern and northern sides, and on its west the Taf. It is a little oblong yard, with low walls, partly overhung with ivy. The enclosure has a porch to the south. The Quakers are no friends to tomb stones, and the only visible evidence that this was a place of burial was a single flagstone with a half-obliterated inscription. The beams of the descending sun gilded the Quaker's burial yard as I trod its precincts. A lovely resting place looked that little oblong yard on the peninsula by the confluence of the waters and quite in keeping with the character of the quiet Christian people who sleep within it."

Medical Missions.

Among the obligations which the Christian world owes to the London Society for Promoting Christianity among the Jews, its Canadian Secretary, the Rev. A. F. Burt, not long ago reminded us that we must place medical missions. He said the Society was the originator and founder of medical missions, and that the appointment of Dr. Dalton in 1824 was the very first occasion of the idea of medical missions being put into practice in modern times. The missionary to Jews in Montreal, the Reverend D. J. Neugevirtz, asserts that his five years' work in Canada reveals to him a great change in the Jewish mind in its attitude towards the Gospel. Now the Jews will come in large numbers and will stay hours at a service, such as the Good Friday service. We rejoice at the new interest in Jewish Missions, which the careful observer can see in both Christians and Jews.

A Well-Earned Change.

We take the opportunity now of bringing to the attention of the wardens and parishioners throughout Canada the fact that there is a class of men who once a year should have at least two or three weeks of rest and change. Those who fully realize the monotony of a clergyman's life, the constant study, anxiety, work, the weight of solemn and responsible duty that ever presses upon him from one year's end to another, and the scanty means at his disposal, sometimes barely sufficient to supply the necessities of life, know how hard it is for him to keep his mind fresh, his body vigorous and his whole being equal to the constant and wearying round of duty. Surely it is not asking too much of the thrifty farmers, comfortable merchants, successful professional men, and faithful mechanics and labourers who form the bulk of our Church population to take the matter up now and ably seconded by their mothers, sisters, wives and daughters to arrange with the churchwardens to give the parson a holiday. It will be money well and generously spent and cannot fail to bring down a blessing on the givers.

THE DIVINE SOCIETY—A LESSON OF WHITSUNTIDE.

The practice, to use a homely expression, of "putting one thing against another," has wrought untold evil in the Church, and it is not altogether abandoned even yet. By this we mean the attaching of undue importance to some particular phase of the truth, to the minimizing and practical denial of the corresponding and complementary phase of the same truth. Of this evil tendency, common more or less, we fear, to all divisions of Christendom, because characteristic of human nature under all conditions, we are reminded especially at this season, when we celebrate the founding of the Christian Church, that divine society whose aim is nothing less than the binding together of all mankind into one universal brotherhood of love and service. The question has, we know, been debated as to whether Christ's work was primarily the founding of a society or the revelation of a new relationship between the individual soul and the Creator, and this controversy has undoubtedly been an important and leading factor in the disintegration of that very society, which as a visible organization took its rise on that epoch-making day of Pentecost, which we commemorate next Sunday. On this subject men have differed profoundly. No doubt, as in all our differences on the subject of religion, it has been due very largely to differences in temperament, for temperament as has been pointed out by a celebrated writer, is mainly a matter of viewpoint. These two views of Christianity, opposite, but by no means necessarily conflicting, as we hope presently to show, correspond, it has been said, to the Greek and Roman type of intellect or temperament. To the Greek with his essentially subjective temperament, Christianity was a philosophy, to the hard-headed practical Roman, orderly methodical and not over-much given to self-consciousness, it was a society, something to be organized, and to be put into working shape. However, we are inclined to take a wider view of the matter than this. These two concepts of Christianity correspond, not to nations, but to all humanity, which is and every will be divided in this respect into two classes. And so there will always be those for whom the subjective view of Christianity will have the strongest attractions, and those who will naturally incline to the objective. To one, Christianity will be always mainly a personal experience, to the other a means of bringing him into fixed and permanent relations with his fellowmen. But why should these two views be mutually exclusive, and not rather mutually inclusive. Surely, when rightly understood, the one does involve and follow upon the other. To come into personal relationship with God is to inevitably come into active touch with one's fellowmen, and on the other hand this relationship with man involves our relationship with God. To "set these two things against each other," is surely the height of folly. One is of at least as great importance as the other. They complete and balance each other. The season upon which we have entered emphasizes for the time being the great fact that Christianity besides being, to use a much abused expression, "a matter between a man and his God," is also equally a matter between a man and his fellowmen. Christianity, it is needless to argue, was never intended to end with the individual. Thus we commemorate at this season a great truth, whose general acceptance and final realization, in spite of certain superficial appearances was never so imminent as it is to-day. Humanity in the mass, like the individual, must learn by experience, and they must pay for it. Christendom has learned by centuries of bitter experience the wickedness, the waste and the absurdity of division. By what we may well believe the overruling providence of God man has learned the double lesson of the folly of division, and the only

way in which it can be permanently cured. A few centuries in the life of the Church are but an episode, and if the era of division, which has lasted since the Reformation, is now gradually beginning to merge into the era of unity, the time has been well spent. "God fulfils Himself in various ways." Out of seeming evil lasting good comes. And we firmly believe that this is a case in point. "Our unhappy divisions" have been a discipline and a training for that higher and deeper unity which will be the heritage of our children, and which without this training, bitter and expensive as it may have been, it would have been impossible.

"A PRACTICAL AGE."

One of the almost universally accepted commonplaces of to-day is the statement that this is a "practical age." We hear it everywhere. The age, if practical, is certainly not unromantic or un sentimental. This is probably the most sentimental and romantic age the world has ever known, as witness our reverent and religious preservation of every vestige of the remoter past, and our ecstasies over everything that in the jargon of the day we call "quaint." If the practicality of an age is to be measured by its un sentimentality then the nineteenth and twentieth centuries are far behind the sixteenth, seventeenth and eighteenth, wherein took place on the flimsiest utilitarian pretexts and as often as not from mere wantonness, that wholesale devastation of historical monuments so universally and indignantly lamented by us of to-day. The fact of the matter probably is, if the truth were known, that the age is in this matter little different from any other age. It is "practical" about the things that deeply interest or directly concern it. And we may let it rest at that for the real importance of the question is in its direct bearing upon individual character. The point, therefore, is not, is this or is it not a practical age, but what is it to be practical in the true sense of that much used and very widely abused term. Who is the "practical man?" The practical man is he who faces facts, the unpractical man he who ignores or evades facts. To be practical is to face all the facts all the time, to unreservedly accept the situation, not to accept those particular facts which specially appeal to us, and to shut our eyes to the unwelcome facts, or at least to the facts that make unwelcome appeals upon the natural man. Now there are two extremes of unpracticality in the world, the underrating and the overrating of material things. The material side of our being must be frankly accepted. It is a fact that must be reckoned with. To try and ignore and even to systematically belittle the present world cannot but be dishonouring and displeasing to the overruling Power that has placed us here. This, however, is not a distinctive failing of the present age and need hardly be dwelt upon except to say that the language of the Apostles, which seems to favour this view cannot fairly be cited. The Apostles lived in a state of society that was doomed. It had to be rebuilt from the bottom. To mend it was to end it. It does not in the least detract from the moral authority of the Apostles that they saw in the end of the Roman system the end of the world. It could hardly be expected that they could anticipate the complete reorganization of society. Their work was to put an end to the existing state of things. The building had to be levelled with the ground. Here their work begun and ended. Thus their language, which most assuredly cannot be made to apply to a reorganized Christianized Society. But far more unpractical is the man who overrates material things. There is some excuse for the underrating of material as compared with spiritual things. The mistake consists in putting the one world against the other. But the man who in his devotion to

material things ignores spiritual things is of all mortals the least "practical." He does not face the facts. He ignores one entire side of his being, and one complete set of senses. For if there is one thing certain it is that we are essentially spiritual beings. We live and move and have our being in the realms that lie outside the material world. Our lives are made or marred, rendered happy or unhappy, satisfactory or unsatisfactory, successful or unsuccessful by conditions altogether apart from and independent of our material belongings or surroundings. It is what we are, not what we have, that really matters. Ideas, imagination, anticipation, hope, fear, sorrow,—these are the really potent and controlling forces of life. And so we are emphatically spiritual beings, that is beings who can find only very partial and miserably inadequate satisfaction in the acquisition and use of material things, and whose real sphere lies beyond and above the seen. The "hard-headed shrewd" man of affairs immersed in the "business of life," and too busy to give any attention to matters of religion, is, therefore, the most unpractical of mankind. He is engrossed in certain matters that only touch the edge of his life. So far as the present age is materialistic it is unpractical. Whether it is proportionately more materialistic than any other age, it is impossible to say. This is certain, however, that in the true sense of the term, it is not a pre-eminently "practical" age. Men are just as prone to-day, as ever they were, to take imperfect and one-sided views of life.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

It is always a matter of surprise to Spectator that Churchmen are so timid about expressing themselves in public and particularly in the Church press upon subjects in which they are deeply interested and on which they are quite qualified to speak. Some excuse themselves on the ground of modesty, others on the ground of not wishing to disturb the ecclesiastical equilibrium others because somebody else has expressed himself upon the subject, and it is not desired to appear in opposition. Probably the real reason in most cases is that it is easier to say nothing. If we take no public stand upon a question we will have nothing to defend or justify. It is the course of least resistance. It is rather ludicrous, however, when men who wouldn't budge for the world to take a hand in a public controversy will pat themselves on the back and say that "quietness and confidence is our strength." The Church in Canada has made great progress in recent years in the method of conducting its Synods and business generally. It has greatly improved in its mental attitude to many public questions but, in our judgment, it has to take another step if it hopes to go forward as it should. It must create public opinion upon questions in which its present and future progress is centred. Men that are interested in important movements must let the Church know of their interests and why they are so moved. Writing private letters, holding committee meetings, in camera, these things generate no great body of opinion or conviction to carry a scheme through to a successful issue. It, of course, is likely to be successful, if properly worked, in getting a resolution passed in Synod and that sort of thing, but who cares for a resolution if there is no public interest to carry it to some great useful conclusion? Spectator begs men who have still some influence in the Church, he implores the young men who hope to be useful and influential, all who feel a desire to see the Church great and powerful, that they should have that greatness and power centred where it ought to be,—in the hearts and intelligence of the widespread

membership of the Church. We want greater publicity in the handling of all our public questions in the Church, and if there is no other road to this end we ought to see that men who trust the public are pushed to the front.

In considering this question of more general public discussion of public questions let us illustrate what we mean by one or two instances. In the first place the committee on Church Union has been for some time carefully considering the reply it shall make to the letter from the joint committee of Presbyterians, Methodists and Congregationalists in regard to the possibility of the Anglicans joining in those negotiations. There is naturally a good deal of heart-searching among the members of the committee seeing that they differ among themselves on one or two very important points. Then, of course, it is not merely a question of agreeing among themselves but they have to give expression to views that will presumably be acceptable to the great body of the Church at large. To set up some theory of the Church or stipulate for some concession that would be brushed aside and disowned by the Church as a whole would only make these men a laughing stock in the public eye. They are consequently busy writing here and there, feeling the public pulse and gathering information in that way. If this is done on a large enough scale we suppose it will be all right, but the trouble is you cannot tell where your most influential man or most convincing opinion may come from. The men who led at the last Synod may be replaced by men who have up to the present been little heard of. The contribution that may do most to put the Church's position in the best light might come from a quarter quite overlooked for in this private correspondence. Besides it is in the conflict of opinion that the best thought is generated. If, for example, that committee were to cause to be given to the public an unofficial item of news such as this: "The matter of a reply to the letter of the joint committee on union has been under discussion for some time and although nothing has been finally decided it is possible that the following attitude will be taken, etc." Then one or more of the points in doubt will be set forth. Immediately the Church is set thinking upon the subject and there ought to be some indication given of how the Church will stand in regard to the question. Light, to some extent, at least, ought to be forthcoming and the committee being quite uncommitted publicly or privately can review its position.

The question what is the essential element in a valid ministry and what is the essential difference between a valid and an irregular ministry is one that comes very much to the front since not only the Canadian Church but the whole Anglican Communion has put itself on record as particularly desirous of promoting union in the Christian Churches. Here again is a subject that needs to be considered not merely in the private discussions of our libraries, with a few intimate friends, but in the full light of day with the whole public as an audience. Many of us are perhaps deluding ourselves with reasons and arguments in private that we would not care to avow in public. It is one thing to advance some paltry argument to a friend who is already convinced and it is another thing to give it to the enemy as a reason for the faith that is in us. And yet we fancy that nothing does us more good than to find how a stranger to our modes of thoughts is affected by them. Spectator would like to have a number of representative men give their views on the Christian ministry dwelling upon what is essential and the notes by which that essence is recognized. He would like to have it discussed without too much emphasis laid upon the opinions of other men regarding the subject, or too free a use of a priori argument, or too lax a disposition to speculate about

what Christ and His Apostles "must have done" rather than the consideration of what they actually did and said. In other words what does the ministry really and truly mean to us to-day, not what do we imagine that it ought to mean. If that were done without bitterness it would wake us all up on a question that has many vague and ill-defined notions clinging about it. Spectator.

BELIEF IN THE DIVINITY OF CHRIST WILL SOLVE EARTH'S PROBLEMS.

On Palm Sunday last, in the Church of St. John the Evangelist, Montreal, the Rev. Basil G. Bourcier, M.A., vicar-designate of Hampstead, Garden City, London, Eng., preached a powerful sermon on the "Divinity of Christ," from St. Matt. 22:42: "What think ye of Christ?" The following is a summary of the sermon prepared by the preacher for publication at the request of some of his Montreal friends. Thus do I propose to you the momentous question, which was put some 1,900 years ago, and which for eighteen centuries has riveted the eye of the thinking world. By its answer I submit that every problem, be it religious, moral or social, is either solved—or aggravated. We live in the year 1909; that is, we reckon time from what to us was the very centre of history, the birth of a certain Person. Who, then, is He Whose birth has determined the course of time? Is He a mere man, the holiest and the best? A teacher unique in history? A prophet beyond all prophets? A genius unequalled? A legislator of unparalleled foresight and wisdom? Is He a grand ideal, or even one of the many heroes of mythology? Is He any of these? To some, alas! He may be, and is, and the result is only to intensify the problems of the world. But, brethren, none of these answers can satisfy you or me. "What think ye of Christ?" Thrice happy is your instant reply: "Christ is Very God, begotten of His Father before all worlds, without Whom was not anything made that was made, the Eternal, the Changeless One." Does it sound incredible? The answer certainly implies a stupendous claim, but our grounds for so replying are very sure. I am aware that there are many who are amazed that we Christians worry about His Person, on the ground that to admire Him, to learn and obey Him is all-sufficient, without essaying to discuss His Being. And yet they speak wholly without thought. The programme of Christianity, apart from Divine Founder, is not worth the paper on which it is written. If He Who spoke the wondrous precepts of the Sermon on the Mount were not God, the sooner we put those pages for ever in the fire, the better for humanity. It were far easier for a man to squeeze blood from a stone than imagine for one moment that he of himself can conform to those lofty rules of life. Beautiful as are the pages of that legislation, without the Legislator they are impracticable. Religion must have an object, and Christianity depends for its very life on the assurance that its Founder is Divine. Surely this fact is palpable to the most superficial student of the gospels. In the incarnate life of Christ, all and everything that He did or said was secondary and subordinate to the moment, when in the solitude of Caesarea Philippi He could exact from His Apostolate the confession of His Divinity. In ecstasy does He congratulate Peter, declaring that the sublime truth had been revealed by God in heaven. Had Peter failed in that crisis, perchance the Church of Christ had never been founded. Truly it was "par excellence" the crisis in the history of mankind. "It matters not what men may think or say, but whom say ye that I am?" Still and for ever He asks the question, and happy are those who can echo the Apostle's reply: "Thou art the Christ." Such has been the answer of Christendom for nearly 1900 years, but our concern is not with the past, rather it is with the present and future. Signs are not wanting that ere long the faith in the Divinity of Christ will be most bitterly assailed. Belittle it, and the Church's doom is sealed. God help you to be constant in your defence of the cardinal doctrine of your faith, for which your forefathers shed their blood. Be ready with your answer, not only that Christ is Divine, but why you believe so. Your position, and mine, is this—that if we cannot worship Him as our God, we must verily despise Him as our fellow-man. There is no alternative. If He be not God, He was guilty of the most appalling blasphemy, and richly deserved the death He died. But, brethren, I am not talking to sceptics and professional doubters, but to those full of anxiety to know the

truth. Weigh, then, your words. When you sing in the Church's Litany "O God the Son, Redeemer of the world, have mercy upon me," what do you seriously mean? Whom do you address? What is the basis of your act? If Christ be merely creature, the highest and best, how is He in a position to have mercy? How can you do otherwise than dishonour Almighty God by so addressing Christ? Again, you pay to the Son co-equal honour with the Father in every Doxology you sing. Now this worship must be either paid or denounced. Either it is due to Christ or it is an outrage on the rights of God. The Gospels are our proofs; to them we will go, and every line bears witness to our Lord's own consciousness and certainty that He was the Eternal Son of God. Omnipotence alone could achieve what He did. He upsets the order and rules of the universe. His word stills the tempest. His curse destroys the fig-tree. In His hands a few loaves satiate the hunger of a multitude. Can the fact that He was a wonderful Teacher explain them, or are they all legendary? Nay, but He claimed to speak with authority. He claimed, moreover, a position which at once marks Him off from His fellowmen. If only human, there is wanting a feature that is indispensable, namely, an entire absence of consciousness of sin whereas in the greatest human prophet, the holier he is, the greater is his sense of sin. Christ has no such confession of personal shortcomings to make. In vain does He challenge His enemies to convict Him of sin, both then and now. Again, I point you to His claim to speak with authority. Whoever dared to put himself above the greatest legislator, Moses? But He did. "It was said unto you, but I say," was His repeated formula. Then, as time went on, His self-assertion increased. His teaching more and more is centred upon Himself. "I am the Way. Come unto Me. Heaven and earth shall pass away, but My words—never." Then He claims equality with God and inseparability from Him. "I and my Father are One," and "the glory that I had with Thee before the world was" were characteristic sayings. Of a human being they are unintelligible, and are explainable alone by Christ's most literal claim to be God's Son. Once again, does not His life's work testify to His Divine nature? His mission is to found the Kingdom of God on earth. What a wonderful plan He unfolds! How original it is! We all know how rare originality is. Man is most often the nurse, not the parent, of any great idea. Where, then, did this humble, untaught Peasant conceive this magnificent scheme? It is surely noteworthy that the plan formulated by Christ has never varied or been modified in the smallest degree, whereas history has never again shown us a plan of any human being which, when accomplished, resembles in every detail the original intention of the man who framed it. Christ, unlike any other, is no experimenter or conjecturer. His omniscience guarantees the carrying out of whatever plan He originates. Brethren, look and see to-day how He has carried it out. Is not His Church the living answer? For 1900 years it has fought its fight, often in dire danger, but ever victorious, spreading its branches through three continents, claiming to-day the allegiance of countless millions. Verily He has kept His word, and hell's gates have not prevailed, I do not say there has been freedom from strife and bitterness, but even heresy and infidelity are not without their use in that they oblige Christians to work side by side for their insulted Lord. Then look at human society. Faith in the Divinity of Christ has produced mighty social results in human brotherhood and in the care of the sick and poor and the protection of womanhood. Verily, Christ is Christianity. He lives, thinks and acts in us. The Christ of history is the Christ of experience. Have you tried Him? Stupendous are the miracles He is performing daily and hourly in our midst. From the brothel to purity, from the prison to respectability, from the gin-palace to sobriety, from selfishness to love—such changes are not wrought by human power; they are Divine. What was He? What was in Him? Tell me, why over a chasm of 1,900 years is He loved, worshipped and adored by countless millions, and felt to be the true Saviour of the soul? I tell you it is simply because He is no other than the Being Who made it. In conclusion, brethren, what are the consequences of your faith in His Divine nature? Assuredly your duty cannot end with bare confession. So vital a truth must surely irradiate every department of your lives. Christ is Divine, Christ is your Friend. Prove Him. Put Him to the test. Confide in Him. Talk with Him. Tell Him all your secrets, your sorrows, your temptations, your joys. He is a living Person, a Man. Oh! how this sense of Divine friendship should transform life, making us independent of outward circum-

stances. What a power should it be in the crisis of temptation. We need never be alone. Jesus is by our side; His eyes see; His ears hear; His heart cares. His honour is wrapt in us and His confidence, fixed upon us. Brethren, unless on the cross next Friday behind that bleeding, dying human form I see my God, the problems of life are only aggravated and intensified. But as it is, I find there the solution of every mystery in the world. That sacrifice safeguards my reason and my faith, and, though before the world He dies the death of shame and degradation, I know that within 48 hours He will stand risen in His glorified humanity, the victorious Christ of God. You, too, will come to contemplate that unselfish death and kneel heart-broken by His side as from His dying lips He speaks those seven words of love. Aye, and you will come yet again in the dawn of Eastertide, and, with all trace of suffering gone, He will greet you, reassuring your timid heart, as with His smile of welcome He bids you "Hail." "All power," He says, "is given unto Me in heaven and in earth. Go ye into all the world and preach the Gospel to every creature, and lo! I am with you always, even unto the end of the world. Amen."

OPPORTUNITIES.

When in Toronto the Bishop of London told us of the Bishop of London's "Fund," the object of which is to purchase, ere prices get too high, sites for churches in the outskirts of London where churches will some day be required. We have no such fund in Toronto,—but if we have not others have. The Presbyterians, for instance, have decided to expend five thousand dollars annually in such work. The Church, however, already possesses lands in some of the localities where churches are, or soon will be needed. About a year ago she sold a large section of land at the corner of St. Clair Avenue and Avenue Road. This locality is so fast becoming a leading residential section that already the Methodists have procured a splendid site for a church, and the Presbyterians are proposing to remove their Deer Park Church, at great cost, to the same district; while on a portion of the land which a year ago belonged to the Church the Methodists are erecting at a cost of one hundred and fifty thousand dollars a magnificent Deaconess Home. How easily might the Church have set aside a small portion of this splendid heritage as a site for a church building. But this was not done, and the opportunity is lost forever. Now a church is needed, or soon will be on Yonge Street in North Toronto about midway between Christ Church and St. Clements', Eglinton. Just in this locality the Church owns about two hundred acres of land, and no better location for a church could be found in the vicinity than a portion of the Yonge Street frontage of this property. Shall the Church deal with this land as she has done with the Avenue Road property, or shall she not rather set aside or reserve a site for a church? It is true that these properties form part of the Toronto and York Rectory Endowment; yet this endowment was given to the Church for the purpose of enabling her to provide her services for the people. In what better way then can this purpose be fulfilled than in providing a site for a church building, since without such building it is impossible to provide these services? Again, at the head of Spadina Road there has grown up a considerable settlement composed of working people. There is not a Baptist family in the district, yet the Baptists some time ago commenced a mission work there, while the Presbyterians, with twelve per cent of the people, have followed suit, and are about to purchase land and build a church. And this is done, not by the people of the district, or by the adjoining suburban congregations, but by the well-to-do congregations in the city. Meanwhile the Church of England with sixty-five per cent. of the families belonging to her makes no move. In another district a church mission was inaugurated some years ago. As the congregation of this mission consists entirely of working people they are unable to maintain the services in the manner they should be sustained. Yet no help comes from outside, the Mission Board has declined to assist, and the Rectory Fund though erected for this very object, seems unavailable for the purpose. There is a prospect, therefore, of a Mission already established being closed. All these districts referred to are wholly or in part within what is usually considered the parish of Christ Church. Yet Christ Church, the only church in this whole country side—and city side—is a small building erected nearly forty years ago, and affording sitting room for about one member of every two nominal church families now in

the parish. It is obvious, therefore, that additional accommodation shall be immediately provided, that a new and more commodious church should replace the old one. Yet the working people coming into the place can do little in this way, while the well-to-do, who are also coming in in large numbers, for the most part, excuse themselves from helping on the plea that they already belong to other churches in the city which they can reach by street car. Thus it is left to the small congregation formerly attending the church, with perhaps a few additions, to provide church accommodation for a congregation at least twice their size,—a task which seems beyond their powers. Many Church people now living in the city will in the course of time move, as many others have already done, into what is destined to be one of the leading residential parts of the city. And when they do they will find the various denominations strongly established with handsome churches in the most favorable localities, and the Church of England practically "nowhere." All this shows the far-sightedness, liberality and missionary spirit of the denominations, and the short-sightedness and self-centred congregationalism of the Church of England.

—T. W. P.

CALGARY.

The presence in England of the Lord Bishop of Calgary on business connected with this Western Canadian diocese, and this being the two hundredth anniversary of the planting of the Church of England in Canada, it will interest English Churchmen as well as Canadians to learn that Canada now consists of 23 dioceses, governed by two Archbishops, the Archbishop of Rupert's Land being Primate of All Canada, and the Archbishop of Ottawa, Metropolitan of the ecclesiastical Province of Canada, embracing all east of the Great Lakes. These 23 Canadian dioceses were founded in the following chronological order:—Nova Scotia in 1787; Quebec, in 1793; Toronto, 1839; Fredericton, 1845; Rupert's Land, 1849; Montreal, 1850; Huron, 1857; Columbia, 1859; Ontario, 1861; Moosonee, 1872; Saskatchewan, 1872; Algoma and Mackenzie River, each in 1873; Athabasca, 1874; Niagara, 1875; Caledonia and New Westminster, each in 1879; Qu'Appelle, 1884; Calgary, 1887; Selkirk, now changed to the Yukon, 1891; Ottawa, 1896; Kootenay, 1899; and Keewatin, 1902. The diocese of Calgary is over 100,000 square miles in area, or greater than the kingdom of Italy; and, unlike some neighboring dioceses, it is but sparsely taken up by water, and is unoccupied by mountains except at four missions, where lumbering and mining are largely carried on; these factors adding materially to the multiplication of facilities for actual settling, entailing greater missionary enterprise, and augmenting the number of men and increasing the amount of money required. Another reason for increased missionary enterprise in this diocese lies in the fact that many ranches, heretofore necessarily deprived of population, are now being put up into homesteads, adding still further to the Church's responsibilities without immediately increasing the Church's funds for the extension of missions. There are four Indian missions of the Church of England in this diocese, namely, St. John's, among the Blackfoot; St. Paul's, amongst the Bloods; St. Peter's, among the Piegan's; and St. Barnabas', among the Sarcees. The Indians in these four reserves aggregate about 4,500 belonging to our Church. The population of the four cities in this diocese,—Calgary, Lethbridge, Edmonton, and Macleod—in 1901 was 9,830; to-day it is nearly 60,000. In 1901 there were 14 incorporated towns with a total population of 5,816; to-day there are 19 with a total population of 10,703. In 1901 there were 13 incorporated villages with a total population of 2,064; to-day there are 32 with a total population of 15,681. The total ascertained population of this diocese has grown from 17,717 in 1901 to 90,000 to-day, and taking into account a number of unincorporated villages, which there are no means at present of computing, as they are coming into existence every week or so, especially along the routes of newly constructed and extended railways. During the last ten years, 1,315,648 immigrants landed in Canada. Last year 204,071 immigrants landed in Canada. The total number of homesteads taken up during last year was 42,246, the greater number of these homesteads being English speaking, and by far the major portion have settled in Alberta and Saskatchewan. In Calgary diocese alone, outside of the free homesteads, 8,321,766 acres of land have been secured by purchase during the past seven years.

—W. H. C.

Brotherhood of St. Andrew.

Vancouver.—It is proposed to hold a Pacific Coast Conference in this city in connection with this Society (D.V.) on September 9th, 10th, 11th, and 12th. The following prayer, which has received the approval of the Right Rev. J. Dart, Lord Bishop of New Westminster, has been specially prepared for daily use in connection with this conference:—Conference Prayer: O Heavenly Father, grant that Thy Holy Spirit may so rule and inspire the hearts and lives of the members of the Brotherhood of St. Andrew with wisdom, zeal and love, that they may earnestly and courageously strive to promote Christ's Kingdom, until men and boys everywhere acknowledge Him their Master and King. We pray Thee to guide and bless the coming Conference of the Brotherhood to Thy glory and the salvation of souls, through Jesus Christ our Saviour, Who with Thee and the Holy Ghost liveth and reigneth, one God, world without end. Amen.

The Churchwoman.

OTTAWA.

Ottawa.—The thirteenth annual meeting of the W.A. of the Diocese of Ottawa was held here last week, under the presidency of Mrs. John Tilton, and the proceedings were marked throughout the four days session with much earnestness and enthusiasm. The attendance was large, all parts of the diocese being well represented. The reports of the various officers were very encouraging. Mrs. Baker, recording secretary, presented the statistics of the diocese as follows: 44 senior, 15 girls and 17 junior branches of the auxiliary; the two former combined have a membership of 1,600, the juniors 446, and the babies' branches 325 making a grand total of 2,371. Mrs. George E. Perley presented the treasurer's report as follows: Receipts—Affiliation fees, \$79.90; offerings to general fund, \$148.05; pledges (senior), \$802; girls' pledges, \$182.50; united thankofferings (1908), \$123.13; united thankoffering (1911), \$106.53; diocesan thankoffering, \$312.15; self denial fund, \$61.52; life members fees, \$150; Zenana, \$37; C. E. Baker memorial fund, \$5.74; E. C. D. fund, \$249.63; foreign education, \$120; foreign missions appropriated, \$40.10; Indian missions appropriated, \$56; junior pledges, \$69.50; M.S.C.C. (Lenten offering), \$20; Pan-Anglican offering, \$16.10; babies' branch, \$93.97; the testimonial to president (Mrs. Tilton), \$304.60; balance from last year \$711.59; total \$3,606.32. Expenditure—Pledges (senior), \$802; girls' auxiliaries pledges, \$189.30; junior auxiliary pledges, \$70; babies' branch, \$68.03; E.C.D. fund, \$183.05; united thankoffering, \$740.50; Pan-Anglican offering, \$16.10; self-denial fund, \$61.52; foreign mission appropriation, \$40.10; life members' fees, \$100; Indian mission appropriation, \$56; foreign education, \$120; Zenana, \$30; M.S.C.C., \$20; total sent to missions, \$2,496.60. Diocesan expenses—Printing, \$149.79; annual meeting, \$17.57; postages, \$26.85; miscellaneous, \$30.74; total disbursements, \$2,721.55. Balances—C. E. Baker memorial fund, \$108.74; E.C.D. fund, \$172.63; girls' auxiliary pledge, \$55.65; junior auxiliary pledges, \$4; babies' branch, \$77.68; life members fees, \$100; united thankoffering (1911), \$125.07; foreign education, \$7.50; Zenana, \$18; general fund, \$1; testimonial to Mrs. Tilton (the president), \$304.50; total \$3,606.32. Total amount of money sent to missions from the Woman's Auxiliary: Canadian—New Westminster, \$75.76; Columbia, \$75.76; Qu'Appelle, \$25.76; Algoma, \$26.77; Kootenay, \$10; Saskatchewan, \$144.30; Jews, \$15; M.S.C.C., \$20; Calgary, \$10; total \$403.35. Indian—New Westminster, \$98.15; Calgary, \$226; Athabasca, \$33; Caledonia, \$45; Algoma, \$83.03; Qu'Appelle, \$25; Saskatchewan, \$87; Moosonee, \$65.35; total \$662.53. Foreign—China, \$95.50; India, \$108.60; Japan, \$272.50; Africa, \$31; Corea, \$15; total \$612.60. Special—United thankoffering, \$740.50; Pan-Anglican offering, \$16.12; self-denial fund, \$61.52; total \$2,496.60. Total moneys passed through the Woman's Auxiliary books through the year was: Diocesan treasurer, \$3,606.32; Diocesan Dorcas secretary-treasurer, \$1,535.40; diocesan literature secretary, \$368.18; total \$5,509.90, an increase over that of last year of \$436.57. The Dorcas report given by Mrs. George Greene shows marked improvement in each department. The amounts given for church and other furnishings have exceeded that contributed any previous year; and have included gifts of altar cloths and hangings, sets of communion

vessels, seven sets of fair linen, two portable fonts, one portable organ, one surplice, and four beds for Alert Bay hospital. Forty-four bales were sent during the year, which contained outfits for 33 children in Indian schools; and four partial outfits. The distribution of the bales was in the following order: Algoma, 4½; Athabasca 3; Calgary 13; Kootenay 1; Moosonee 3; Newfoundland 1; Rupert's Land 1; Saskatchewan 12; New Westminster 3½; Ottawa 2½. These bales contained 1,647 new, and 311 second-hand articles; 124 quilts, unmade material, groceries, Christmas gifts and bedding. The total expenditure in this department was reported by the officer, Mrs. George Greene, to be as follows: New material, \$1,937.63; groceries, \$42.36; sundries, \$131.59; freight, not refunded, \$35.52; church furnishings, \$257.32; total \$1,504.42. Balances \$30.98, the increase over the previous year is \$97.62. The organizing secretary, Miss Greene, reported having visited several deaneries during the year. The following summary of the diocese is interesting: the 344 united thankoffering boxes show an increase of 102; 501 diocesan boxes yielded \$385.97, an increase of \$40.45; 43 parishes are organized, an increase of 2; 29 are unorganized; 50 congregations organized, 101 unorganized; total branches, 44 seniors, 15 girls', and 17 juniors, an increase of 5, making 75 in all. The literature secretary, Mrs. Montague Anderson, gave an excellent report of her department. The junior secretary, Miss Parmalee, reported two new branches formed, making seventeen in all. Missionary study is attended to faithfully by the members. There are 446 members, which includes 25 boys, an increase of 64. The receipts were \$186.30. Dorcas work amounted to \$184.84; total \$339.14. Christmas gifts were sent to Dynevor Hospital; two portable fonts were sent to needy missions. Miss Low presented Leaflet editor's report, which was opened by the reading of a letter of greeting from the general editor-in-chief, Mrs. Willoughby Cummings, Toronto, who stated that 13,875 Leaflets had been sent out on May 1st. The Extra-Cent-a-Day annual report was given by the treasurer of that fund, Mrs. Doney, who stated that nine appeals had been responded to by that fund, seven Canadian and two foreign. These grants were to assist in various ways in building churches, etc. The total proceeds of this fund were \$249.63.

A large and enthusiastic audience was present on Wednesday night to enjoy a very excellent programme prepared by the Girls' Auxiliary of the diocese. Rev. W. M. Loucks of St. Matthew's was chairman. A splendid paper, entitled "What the Girls' Branches Have Done in Ottawa Diocese," was read by Miss Winnifred Black of St. Matthew's Auxiliary, and one on "An Ideal Girls' Branch" was given by Miss Grace Butterworth of St. George's Branch. Questions on two papers were asked by members of the Cathedral, North Gower, St. George's, St. Matthew's, Ottawa South, St. Alban's and St. Luke's Juniors. These were answered by the different officers of the board and Mrs. H. Hamilton and Miss Bogert. A pleasant discussion arose from this novel proceeding. The addresses given by Mrs. Hamilton and Miss McKim on their work in their respective fields of labour were of great interest and were much appreciated by their audiences.

On Thursday (Ascension Day) a special service was held in the Cathedral, when His Grace the Archbishop preached to a large congregation. The thankoffering presented at this service amounted to \$321.06, and was devoted to the Widows and Orphans Fund of the diocese. When the business session resumed the officers were elected as follows: Honorary president, Mrs. C. Hamilton; president, Mrs. Tilton; first vice-president, Mrs. W. A. Read; second vice-president, Mrs. John R. Armstrong; recording secretary, Mrs. Byron Baker; corresponding secretary, Mrs. E. H. Capp; treasurer, Mrs. George E. Perley; Dorcas secretary, Mrs. George Greene; editor of Leaflet, Miss Low; acting organizing secretary, Miss Florence Green; junior secretary, Miss Parmalee; treasurer of Extra-Cent-a-Day Fund, Mrs. R. Doney. The designation of the funds was a matter occupying some little time. The result was that the Extra-Cent-a-Day Fund, amounting to \$172.63, will be equally divided between the Arctic Mission, in charge of Rev. Mr. Peck, and the work of Rev. Walter White in Qu'Appelle Diocese. Of the life membership fees amounting to \$125, the contribution of \$100 goes to the Yukon Endowment Fund and \$25 towards the erection of a new church in Fernie, B.C. It was also decided that the thankoffering of 1910 will be given to the Endowment Fund of the Yukon Diocese. The Babies' Branch funds were designated as follows: \$25 to the support of a little Indian girl, Peigan Reserve; \$18 to a child in the Birds' Nest Home, China; \$15 to a Temple child in India; \$10 to Wawanosh Home, Sault Ste. Marie. Mrs. George Greene gave a resume

of the work among the Chinese, which has been carried on steadily at the Mission School in this city and is the only class now being conducted in this diocese by the Church of England. In July last the school was taken over by the Brotherhood of St. Andrew. There are now sixteen regular scholars with as many teachers. The work is gradually growing and cannot fail to be productive of much good.

Following the conclusion of the annual meeting the new board met on Friday and organized the work for the coming year. The standing committees were appointed on the following order: Literature—Miss Greene, convener; Mrs. M. A. Anderson, Mrs. A. McCullough, Miss Low, Miss Parmalee, and all secretaries of literature of Ottawa Deanery. Finance—Mrs. Perley, convener; Mrs. Doney, Mrs. W. A. Read, Mrs. Armstrong, Miss Greene, Miss Parmalee. Education—Miss L. C. Wicksteed, convener; Mrs. Montizambert, Mrs. J. T. Trowbridge, Mrs. Armstrong, Mrs. Perley, Mrs. Patching, Miss Andrews, Miss Parmalee. Chinese—Mrs. George Greene, convener; Mrs. Perley, Mrs. Doney, Miss Harris, Miss Robinson. Jews—Mrs. Cuzner, convener; Mrs. M. A. Anderson, Miss H. Smith, Miss Hicks. Constitution—Mrs. Muckleston, convener; Mrs. George Greene, Mrs. W. P. Anderson, Mrs. M. A. Anderson, Mrs. Perley. Printing, Mrs. Capp, convener; Mrs. Baker, Mrs. Perley. Babies' Branch—Mrs. J. R. Armstrong, convener; Mrs. Perley, Miss Hayter, and secretaries for Ottawa Deanery. Dorcas—Dorcas secretary-treasurer and all Dorcas secretaries of Ottawa Deanery. Junior—Junior secretary-treasurer and J. A. superintendents of Ottawa Deanery. Indian affairs—Mrs. Alder Bliss, convener; Mrs. White, Cornwall; Miss Hunter, Pembroke; Mrs. Green, Eganville. Diocesan representation on general board—Mrs. Capp, Mrs. Perley, Miss Greene; substitutes, Mrs. Baker, Miss Low, Miss Parmalee.

TORONTO.

Toronto.—India Orphan Work.—Very many thanks to the kind friends who have sent the following gifts towards the support of the little orphans of India, Mrs. W. L. Roberts, to support same child for another year, \$15; "In His Name," \$1; Mrs. Wallace Smith, Berholm, \$1; Anon, \$3; Miss Julian, Owen Sound, for another year's support of child, \$15; Mrs. Tench, San Bernardino, California, another year's support of her little girl, \$15. I am always grateful for the loving thought that prompts gifts for these poor little ones. I hope there will always be some glad to remember them and ready to help them. Fifteen dollars is very little indeed for us to spare when we think we can by this means keep a child in a comfortable home, place her in charge of a good lady missionary who will mother her, and teach her practical lessons of every-day life, and above all, teach her the good news of a Saviour who loves the poor little lonely waifs of the far off lands as truly as He loves His children here who have learned more about Him. I hope some of the children of our land will think of these little brothers and sisters of theirs in far off India, and any child who likes to send even 25 cents can feel that he or she is helping one of Christ's little ones, for Christ's sake. Please address contributions to Miss Caroline Macklem, care of Dr. Turner, Cadboro' Bay Road, Victoria, British Columbia.

St. Martin's-in-the-Field.—The president of this branch of the W.A. held a Sale of Work at her house lately in aid of this society, and a handsome sum was realized as a result of her untiring efforts. On Easter Day a beautiful white altar frontal was presented to this church by four young men of this parish. The Adult Bible Class also gave a handsome burse and veil, together with dorsal and wings, while the energetic young rector was the happy recipient of a linen chasuble. During the past ten months his church has grown so rapidly that a large church is at the present time an absolute necessity.

CALGARY.

Calgary.—A Few Days at the Blackfoot Reserve.—We are only passing visitors on our way to the Coast, but perhaps some of the readers of the "Churchman" would be glad to have a peep with us at the Mission here. Such happy, good people working away for the poor Indians. We are struck by their unfeeling kindness, patience and love to those whom they are serving, for that is what they are doing. Such good discipline among the boys and girls at the Home. Such

motherly tenderness to the sick ones. The air of "home" pervades the place, busy hands all day, busy brains and loving prayerful hearts. Dr. Turner, Miss Turner and myself are really staying at the Mission House, where Canon Stocken and his household are kindness itself to us. Nothing seems a trouble to these good people. We enjoyed going again to the Home where Mr. and Mrs. Stanley Stocken are doing the good work already alluded to. They show us all over the Home. We have seen the pretty little church and the hospital, and the good Miss Murray who has been far too long a time doing with one pair of hands, what should be done by, at least, three or four. I must not forget the constant occupant of the Home verandah, poor little Ada, who is evidently on the way to the better Home. (She has, since writing this, passed away.) They all love her and are kind to her. Mrs. Stocken can find no fault in that child and says her influence has always been for good over the other children. If all God's households were like that what a beautiful household God's Church would be. We see their dormitory with the W.A. crossed bed spreads laid on each little bed. Then we dine in their dining room with our kind host and hostess, who also take us in their small but cosy sitting room and show us with grateful pride the gifts of a few friends who were doubtless glad to be able to add some little thing to make their surroundings a little more home-like and comfortable. It is all a lesson to us of contentment, gratitude and humble life of service to Almighty God. We must not forget them with their many cares and perplexities. We must hold out helping hands and lift up prayerful hearts for them and then we too shall be bearing a little share in their work of love.

Caroline Macklem.

Home & Foreign Church News

From our own Correspondents

FREDERICTON.

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

Dorchester.—The Hon. Mr. Justice L. Hanington, who passed away in this town on May 5th, after a long illness, had been confined to bed for several weeks. Several times Judge Hanington was at death's door, and his life practically despaired of by the medical attendants, but he showed wonderful recuperative powers, and rallied vigorously. Judge Hanington is a son of the late Hon. Daniel Hanington, M.L.C. He was born at Shediac, June 27, 1835, and was educated at the local grammar school and at Sackville Academy. He was called to the bar in 1861 and soon acquired a large practice and became clerk of the circuits and county courts. He was created a Q.C. by the Marquis of Lorne in 1881 and was subsequently elected a governor of Kings College, Windsor, where he was also Professor of Procedure and Ecclesiastical Law, and received the honorary degree of LL.D., from Mount Allison University. As a member of the Church of England, he has been elected a delegate to the Diocesan and Provincial Synods and was an earnest advocate of the union of the Church in Canada, by the establishment of the General Synod. He has always taken part in the legislative work of the Church. In local politics, he was a Liberal of the old New Brunswick school, but as regards the Federal Government he supported Sir John Macdonald. He sat for Westmorland County in the local assembly from December 1870 till June 1874, when he was defeated on the "Bible and Religious Instruction in Common Schools Question," which he advocated. He was returned again in 1878 and continued to hold his seat in the Legislature up to the date of his appointment as a Justice of the Supreme Court of New Brunswick, on April 1892. He became a member of the New Brunswick Government in July 1878, and was Premier of the Province from May 1882 to February 1883. He was married in October 1861 to Miss Emily Myers, fifth daughter of T. R. Wetmore, Judge of Probate, Gaagetown, N.B.

Prominent and representative men from all parts of the Province assembled here on Sunday, May 9, to attend the funeral of the late Mr. Justice Hanington. A special train from Moncton conveyed a number of Moncton's leading citizens to the shiretown. Bishop Richardson conducted the funeral services at the house, church and grave, assisted by the Rev. E. A. Hall, rector of Trinity Church, Dorchester, and

Rev. service which the ft beare Leod, of the mier Count Lione K.C., ington in-law Societ many churc pressi condu rector servic follow and i nifice: were in wh munit ing s deser Hanir tion." R. A. Hanir in the

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Rev. C. F. Wiggins, Sackville. A short private service was held at the house for the family, after which the body was conveyed to Trinity Church, the funeral cortege being very large. The pallbearers were Chief Justice Barker, Judge McLeod, Judge Landry, and Judge White, members of the Supreme Court; Hon. J. D. Hazen, Premier of the Province, and Judge Wells of the County Court. The chief mourners included C. Lionel Hanington, son of deceased; M. G. Teed, K.C., son-in-law; Dr. Hanington and A. H. Hanington, K.C., brothers; George T. Payzant, son-in-law, and John Teed, nephew. The Barristers' Society, the Trinity Church Sunday School and many citizens walked in the procession. The church was crowded with friends, and the impressive Church of England burial service was conducted by Bishop Richardson, assisted by the rector, Rev. Mr. Hall. At the conclusion of the service the body was taken to the rural cemetery, followed by a great concourse of people on foot and in carriages. The floral tributes were magnificent and included beautiful set pieces. There were many evidences of the respect and esteem in which Judge Hanington was held by the community in which he lived. At the morning service in Trinity, Bishop Richardson paid a deserved tribute to the memory of the late Judge Hanington. His subject was "The Resurrection." At Trinity Church in St. John, the Rev. R. A. Armstrong paid a warm tribute to Judge Hanington's worth as a citizen and as a worker in the Church of England.

Fredericton.—In the absence of His Lordship Bishop Richardson, at Dorchester, the services at the Cathedral on Sunday, May 9, were conducted by the Rev. G. A. Kuhring, rector of St. John's Church, St. John, who preached two earnest and appropriate sermons.

St. John.—The following resolution was passed at a meeting of the Rural Deanery held in this city on Wednesday, May 12th:—"The clergy of the Deanery of St. John, in Chapter assembled, take the earliest opportunity of placing on record their sense of the loss the Church in this diocese has sustained in the death of the Hon. Mr. Justice Hanington. For many years his name has been as familiar as household words in the councils of the church. No layman of the diocese has ever been more earnest than he to promote its welfare at all times and under all circumstances. His interest extended alike to its educational work, the administration of its finances, its Sunday Schools and its Synods. Whether as a leading lay worker in his own parish at Dorchester, where for more than fifty years he was constantly in his place in choir and Sunday School, or as a representative of the diocese at the closing exercises of King's College, Windsor, and the Girls' School at Edgehill; or as a wise and trusted counsellor in the Diocesan and General Synods, the late Mr. Justice Hanington always gave his best energies to advance the cause he had at heart. He possessed a cheerful optimism that often ensured success where others looked for failure. His words and example were often an inspiration that turned what might have been failure into abundant success. He was a strong advocate for those principles in which he believed, but at the same time one of the most kindly hearted of men. He was always approachable, had a particularly kindly way with children, and was noted for his generosity in behalf of any worthy object. To his bereaved wife and relatives the clergy of this Deanery extend their heartfelt sympathy, coupled with the prayer that a higher than human consolation may be vouchsafed unto them in the loss they have sustained."

Chatham.—Preparations are now being made for a Conference of Church Workers, including clergy and lay Church people from all parishes with the Archdeaconry of Chatham, in this place on June 28th and three following days. The Lord Bishop, who will be holding confirmations within the Deanery of Chatham between June 23rd and July 7th, will be present at the conference, together with clergymen and others who are to take part from St. John and other parts of the diocese. Besides two public meetings, there will be a series of meetings at which subjects connected with St. Andrew's Brotherhood, Sunday School, and Woman's Auxiliary work will be discussed. There will be various opportunities for social reunion and intercourse, and all Church workers in the Archdeaconry, together with friends outside its bounds are looking forward to the conference with pleasing anticipations.

MONTREAL.

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

Montreal.—Diocesan Theological College.—The Alumni of this college will hold their annual Conference and Quiet Day towards the end of September. The opening day, September 21st, will be devoted to the discussion of two vital subjects, 1st, "Christian Healing," and 2nd, "Revision and Enrichment of the Prayer Book." It is expected that an eminent Churchman from the United States will deal with the first subject. The Revs. Prof. Abbott-Smith and Principal Rexford, and the Rev. Rural Dean Lewis will prepare papers on the second subject. On Wednesday, September 22nd, the "Quiet Day" will be conducted by the Right Rev. the Bishop of Montreal. It is of interest to the diocese at large that the Bishop has appointed the Rev. A. T. Doull, M.A., and the Rev. H. Bancroft, M.A., as a committee representative of the diocese, to act with the members of the committee of the Alumni Association in order that all clergy of the diocese may participate in the benefits of the gatherings. The members of the Alumni Committee are the Rev. Dr. Abbott-Smith, the Rev. Rural Dean Lewis, B.A., the Rev. J. H. Bell, B.A., the Rev. W. W. Craig, M.A., B.D., the Rev. J. J. Willis, B.A., B.D., the Rev. A. A. Ireland, B.A., and the Rev. H. P. Mount, B.A., B.D., Secretary.

The annual meeting of the Corporation of the College was held on the 18th inst., Dean Evans presiding in the absence of Bishop Farthing. The report of the Treasurer, Mr. R. Wilson-Smith, and the Auditors' report, were submitted and showed a deficit of \$2,000 for the year ended April 30th. The Rev. E. I. Rexford, the Principal, on behalf of the Board of Governors, submitted a detailed report of the proceedings of the College for the scholastic year, which was adopted and ordered to be printed and circulated for the information of Church people in the diocese. On the recommendation of the Board of Governors the following amendment to the constitution, which it was hoped would bring the College into closer relationship with the Synod of the diocese:—"In addition to the six clerical and twelve lay members provided for in paragraph four of the constitution, the Lord Bishop of the diocese may appoint annually, for a term of one year, two clerical and two lay members out of a list of five clerical and five lay members, who are not members of the teaching staff of the College, and who have been nominated by the Synod of the diocese for this purpose. In the event of any such nominee not already being a member of the Corporation, such appointment shall not take effect until the said nominee shall be elected to membership by the Board of Governors." The following retiring members of the Board of Governors were re-elected:—The Rev. Canon Baylis, Mr. R. Wilson-Smith, and Mr. Richard White. Colonel Carson was elected a member of the Board of Governors to fill the vacancy caused by the death of Mr. S. Carsley. On motion of the Rev. Frank Charters, seconded by Mr. G. F. C. Smith, the following resolution concerning qualifications for deacon's orders was adopted:—"That this Corporation of the Diocesan Theological College notes with unqualified satisfaction the announcement of the Lord Bishop of the diocese that candidates are not to be admitted to the diaconate until they have attained the standing of the preliminary examination for theological degrees, and it pledges its co-operation to the full extent of its powers in securing this boon for the work of the Church in the diocese, and this Corporation earnestly hopes that the Bishops of sister dioceses will take a similar stand, and especially that they will refrain from affording opportunities and encouragement to candidates in training for the ministry to accept deacon's orders and permanent work before completing their Theological course." Those present were:—The Ven. Archdeacon Norton, the Rev. Canon Baylis, the Rev. Dr. Paterson-Smyth, the Rev. Frank Charters, the Rev. Rural Dean Sanders, the Rev. J. J. Willis, Mr. Geo. Hague, Messrs. Jas. Crathern, R. Wilson-Smith, G. F. C. Smith, Henry Mudge, Reginald Buchanan, and the Rev. Principal Rexford.

St. Alban's.—The adjourned vestry meeting of this church was held on Monday, May 17th, the Rev. H. E. Horsey, rector, occupying the chair. The financial statement for the year ending April 30th, was presented by the church-wardens, Messrs. H. Peterson and W. C. Butcher. This was unanimously adopted, after a general discussion, in which satisfaction was expressed at the progressive work the report demonstrated. The total receipts during the year were \$1,378. It was shown that all current accounts had been paid in full. The mortgages on church property had

been reduced to \$250, the offertory showed a steady increase, and thanks were expressed to the Ladies' Aid for continued good work and for a donation of \$100 for church expenses. The Sunday School had again marked its interest in the general working of the church by gifts amounting to \$50 towards general expenses. Mr. W. C. Butcher will continue to act as rector's warden, and Mr. H. Peterson accepted re-election as people's warden, with Mr. H. James as assistant. Other officers were:—Vestry clerk, Mr. H. James; envelope secretary, Mr. G. Bennett; delegates to Synod, Messrs. G. Bennett and H. James; sidesmen, Messrs. H. Lamb, A. Seal, A. Taylor, D. G. Lepage, G. Bennett, R. Platt and Galbraith; auditors, Messrs. D. G. Lepage and R. Platt. The meeting, which was largely attended, expressed its high appreciation of the very excellent work done in the parish by the rector, Mr. Horsey, and a comprehensive vote of thanks was carried to the officers of the church, Sunday School and different church organizations. Gratification was also expressed that the Bishop Carmichael Memorial Church is to be built in the parish.

Hull.—St. James'.—About 125 members of the Masonic fraternity, including representatives of sister lodges, attended a special service held in this church, Hull, Sunday evening, the 16th inst., under the auspices of Eddy Lodge No. 41, A. F. & A. M. The service was conducted by the Rev. Canon Smith, rector of the church, the Rev. Rural Dean Taylor, of Aylmer, and the Rev. A. W. Mackay, of All Saints' Church. The latter delivered an impressive and appropriate sermon, taking as his text, Matthew, 25th chapter and 21st verse: "Well done, thou good and faithful servant," and dwelling upon the great necessity of fidelity to home, Imperial and Christian life. Special music was effectively rendered by the choir, the anthem being taken the 12th chapter of Ecclesiasties, verses 1 to 7. The new pipe organ just installed in St. James' was used for the first time on the 16th and added greatly to the beauty and efficiency of the services.

ONTARIO.

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

Kingston.—The Synod of this diocese was convened for business in this city on Tuesday, June 8th.

St. James'.—On Thursday evening, May 13th, the congregation of this church held a reception in the school house, and gave a most hearty welcome to Miss MacMorine and their rector, the Ven. Archdeacon MacMorine, who have lately returned to this city after an absence of six months which they spent in Winslow, Arizona, and Knoxville, Tenn. The Rev. T. Savary, the vicar, presided. A very pleasant evening was spent in music and social intercourse.

On Sunday, May 16th, instead of the regular sermons, special addresses were delivered in this church in connection with the Laymen's Missionary Movement both morning and evening, by Mr. Francis King, Dr. Rogers, K.C., E. J. B. Pense, and T. F. Harrison.

Lansdowne Rear.—Trinity.—Wardens, M. J. and J. D. Johnston; delegate to Synod, O. Green. Christ Church.—Wardens, W. Steacy, R. Latimer; delegate to Synod, W. Steacy.

Athens.—St. Paul's.—Wardens, S. Coleman, W. T. Sheridan; delegate to Synod, S. Coleman.

Stirling.—St. John's.—Wardens, C. J. Boldrick, H. H. Alger, M.D.; delegate to Synod, J. T. Belshaw.

Consecon.—The Bishop held a Confirmation service in this church lately. His Lordship was assisted in the service by the Revs. F. W. Armstrong and Canon Loucks.

OTTAWA.

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

Carleton Place.—The annual meeting of the Ruri-decanal Chapter of the clergy of the County of Lanark was held here last week. Those present were Rural Dean Bliss, Canons Muckleston and Elliott, the Revs. J. Fisher, C. Saddington, L. Aborn; R. Turlev, S. Tighe, H. Seale and C. F. Clarke. At the business meeting which followed a celebration of the Holy Communion, the Rural

Dean requested the clergy to nominate a successor for the office of Rural Dean. The Rev. J. Fisher was unanimously elected for nomination to the Archbishop as the new Rural Dean. The Rev. R. Turley was then appointed Deanery Secretary. It was decided to hold "The Bishop's Autumnal Conference in Perth, probably in October. Both dinner and tea were hospitably served in the rectory.

TORONTO.

James Fielding Sweeny, D.D., Bishop, Toronto.

The Church Bible and Prayer Book Society.—The 10th annual report of the above Society is just being issued, and from it we learn something of the work the Society is quietly doing on behalf of the Church in the Dominion. During the year past seventy-seven Missions or poor parishes have been helped by free grants. The larger number of grants have been made to places in Western Canada. About 5,000 Bibles, Prayer and Hymn Books have been thus distributed. In addition to this a number of parishes have availed themselves of the Society's facilities to purchase books for parish use at very low rates. The Organizing Secretary has visited 60 places in Eastern Canada, and has collected over \$2,500 in small subscriptions. He reports a much increased interest and appreciation of the objects the Society has set before it. The Endowment Fund is slowly growing, but it is greatly to be desired that Church people should realize the necessity of an adequate endowment for the work, and that without it the expense of collecting in small sums sufficient to meet the demands will continue to appear disproportionately heavy. The General Synod, meeting at Ottawa last September, officially recognized the work of the Society and a resolution was adopted in both houses giving the Society their hearty endorsement and commending its efforts to carry out its objects to the members of the Church. Several of the Bishops have suggested the establishment of Branch Depositaries in some of the larger places and the Board of Management are taking the matter into consideration. The officers for 1909-10 are as follows:—Chairman of the Board, the Right Rev. the Lord Bishop of Toronto; First Vice-Chairman, the Rev. Canon Cayley; Second Vice-Chairman, Mr. D. W. Saunders; Hon. Treasurer, Mr. J. S. Barber; Hon. Secretary, the Rev. T. O. Tremayne; Organizing Secretary, the Rev. A. S. Madill.

Synod Office.—The following Confirmations have been held by his Lordship the Bishop of Toronto during the past few days: St. John's, Port Hope, May 9th, 19; St. Anne's, Toronto, May 14th, 112; Church of the Ascension, Toronto, May 16th, 36; St. Michael and All Angels, Toronto, May 18th, 13; St. John's, Toronto, May 9th, 29; All Saints', Toronto, May 20th, 57; total, 276. Confirmations by Bishop Reeve: May 14th, St. Paul's, Bethany, Parish of Manvers, 18; May 16th, St. Paul's, Lindsay, 43; May 16th, Cameron & Cambray, St. George's, 8; May 17th, St. Luke's, Burnt River, Mission of Galway, 16; May 17th, St. James', Kinmount, 13; May 18th, Christ Church, Cobocok, 14; total, 112. It is worthy of note that, of the above total of 112 candidates, 14 were from other churches.

Collingwood.—All Saints'.—An event of rare significance took place in the above church on Sunday last. This was the dedication of two beautiful stained-glass windows, erected by the family, to the memory of the late Dr. and Mrs. A. R. Stephen. The rector of the parish, just before the sermon proceeded and, by a beautiful service, dedicated the windows: "To the glory of God, and in loving memory of Alexander Richard Stephen, M.D., and Sarah Parke Stephen, his wife;" "Till the day break, and the shadows flee away." The workmanship is of the best of the McCausland Company, and is very rich and beautiful. The first window represents St. Luke, the beloved physician, and the second, St. John the divine. On Sunday, the 23rd, the Sons of England attended divine service and listened to a most stirring and patriotic sermon by the rector.

Wychwood Park.—St. Michael and All Angels.—On Tuesday evening, May 18th, the Bishop of the diocese visited this parish for the first time since his consecration and administered the sacred rite of Confirmation to thirteen candidates. His Lordship made a most appropriate and impressive address to the newly confirmed. Many of those present testifying to the deep effect produced on them by the Bishop's words. His Lordship also spoke of the pleasure it gave him to see the on-

ward march of this infant parish, and of the unanimity and co-operation of incumbent and people. This parish has had twenty-five confirmed within the year with prospects of a third class being formed shortly. It is most encouraging to see the signs of life the old Church of England shows in this and other parts, and is a complete answer to the pessimistic.

NIAGARA.

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

Milton.—The Bishop of Niagara visited this parish for the purpose of administering the rite of Confirmation on Sunday last. His Lordship had a strenuous day, arriving on the morning train from Toronto, and proceeding at once with the rector to Omaha, where a large congregation awaited him, and three young men were confirmed. In the afternoon the service was held in the little church at the brick works, which was well filled with the people of the neighbourhood, the number confirmed being six. At the evening service Grace Church was well filled, and after confirming seven candidates the Bishop preached a strong sermon on Church progress. The Rev. W. L. Archer assisted with the rector in the service.

Stamford.—This parish has just lost two of its most esteemed and faithful members, Mr. Harrison C. Mewburn and his good wife. He was born at Whitby in Yorkshire, November 20th, 1815. His father, Dr. Mewburn, emigrated from England, with his family of ten, in 1832, and practised here until his death in 1866. The late Mr. Mewburn was a scholarly man and was principal for some years of the Grammar School at Brockville and Carleton Place. But he spent the greater part of his long life on his farm at Danby Cottage, Stamford, the quiet life of a country gentleman, greatly esteemed by all who had the privilege of knowing him. He was a very earnest and devoted Churchman, and showed in his exemplary life the power of the Gospel of Christ. He had one son by his first wife, and he gave his life for his country at Ridgeway during the Fenian Raid. His second wife was a cousin, a Miss Dorothy Mewburn, and she, too, was an active worker in the church and a faithful member of the Woman's Auxiliary. Mrs. Mewburn was ill about ten years before her death, and during that period until Mr. Mewburn's own illness he wheeled her in a chair from their home to the church every Sunday morning that it was possible for them to get there. Mr. Mewburn died on the 4th of May, after an illness of seven months in his 94th year. Exactly a week later Mrs. Mewburn, aged 82, followed him to the "rest that remaineth for the people of God." "Lovely and pleasant in their lives, in their death they were not divided."

HURON.

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

London.—Meetings in Synod Week.—As in former years there will be a meeting for all the clergy and laity in Huron College on the Monday evening of Synod week at 8 p.m., at which the chair will be taken by the Rev. Canon Davis and the principal address will be given by the Rev. R. S. W. Howard, of London on "The Pan-Anglican Congress." The other delegates, Archdeacon Richardson, Canon Brown, Rural Dean Ridley, and Rural Dean Chadwick will also speak. On Tuesday morning of Synod week at 8 a.m. the Ven. Archdeacon Hill will preside at the clerical breakfast, and the chief address will be by Rural Dean Wallace on "The Ordering of Priests." The "Ordering of Deacons" was the subject last year, and this year's subject will carry the study of the ordinal one stage further. The Revs. S. P. Irwin, V. M. Durnford and others will also speak.

All Saints.—The Rev. J. H. Peabody, M.A., vicar of St. John's, Ilford, a large town parish in the Diocese of St. Alban's, is spending two months in Canada. On Sunday last, May 23rd he preached morning and evening in this church. He is en route for the Far West. Mr. Peabody is a past chairman and secretary of the London-Over-the-Border Junior Clergy Missionary Association and is well-known in the Old Country for his advocacy of Missions.

Point Edward.—This parish rendered vacant by the departure of the Rev. H. J. Condell has been

placed in charge of Mr. Vair, a student of Huron College, who has already entered on his work. This parish has greatly suffered by the removal of the G.T.R. shops to Battle Creek, Mich.

Oil Springs and Inwood.—This vacant parish has been placed in charge of Mr. E. G. Heaven, a student of Huron College, who has done duty both in Ontario and in British Columbia.

Blyth.—Trinity.—The annual Vestry meeting was held on Easter Monday. The churchwardens presented a most encouraging report, showing all current expenses paid and a snug balance of \$54.94 on hand. Messrs. Thos. Code and R. H. Robinson were re-elected churchwardens and Mr. Frank Metcalf was re-elected lay representative to the Synod and Messrs. Jabez Walker, Geo. Potter, Chris. Johnson, Wm. Potter and Stanley Buchanan, sidesmen. Only a few years ago Trinity Church was considered almost hopelessly involved in debt, but through the patient persistent efforts of the rector the church officials and the congregation the debt has been reduced to \$450, and a move is on foot to free the church from debt this year. There is in connection with this church a strong active and aggressive Young People's Society. A first-class Sunday School and a splendid Ladies' Guild. The Sunday School is self-sustaining and contributed durir the past year \$22.66 for Mission purposes.

The rector, the Rev. W. H. Hartley and his estimable wife, were recently presented by the Young People's Society with a handsome oak study chair and some beautiful silverware on the occasion of the reverend gentleman's birthday. The finances of the church are in excellent shape. The following cash balances being on hand: Churchwarden's Act, \$54.94; Ladies' Guild Act, \$21.95; Young People's Society Act, \$140.57; Sunday School Act, \$47.42, with a total liability of \$450.60.

On Sunday, May 9th, the Bishop of the diocese visited the parish and confirmed 22 candidates.

The annual Sunday School Convention of this Deanery was held in Trinity Church on May 12th. The Rev. C. R. Gunn, Rural Dean, presided. A number of excellent papers on different Sunday School topics were read. The Rev. H. J. Hamilton, of Nagoya, Japan, gave a most interesting talk on "Mission Work in Japan." The session opened with a short service and celebration of Holy Communion at which 75 made their Communion. Nearly every congregation in the Deanery was well represented, there being over one hundred present.

Belgrave.—Trinity.—The annual Easter Vestry meeting revealed an encouraging condition of finances which showed improvement over last year. During the year the Ladies' Guild have had a beautiful stained-glass window installed in the chancel of the church. The subject is "The Good Shepherd" and it adds much to the beauty of the church. The wardens of the church are Messrs. Richard Proctor and Robert McCrea. The retiring wardens are Messrs. Robert McMurray and Henry Johnson who, for many years, served the church faithfully and well as wardens. Mr. John McGill was appointed Vestry clerk and Mr. Robert McMurray was elected lay delegate to the Synod.

Auburn.—St. Mark's.—This church had the best report of any in its history presented at the annual Vestry meeting. All obligations were met and a balance of about \$30 remained. The Ladies' Guild have also over \$115 in the bank. Messrs. James Medd and Wm. Bamford were re-elected wardens and Mr. Robert Medd, Sr., lay delegate to the Synod.

Woodstock.—New St. Paul's.—The Bishop of the diocese held a Confirmation service in this church on Sunday, May 16th. The Bishop founded his address to the candidates upon Acts 2:26.

Lucan.—Holy Trinity.—The members of the Rural Deanery of West Middlesex held a very successful meeting in this place on the 13th inst. The clergy present were the Revs. Rural Dean Robinson, J. A. Bloodsworth, H. H. Tancock, F. G. Newton, D. J. Cornish, J. C. McCracken and the rector, the Rev. A. Carlisle. Several lay delegates were also in attendance. The Rural Dean opened the meeting with prayer, after which the minutes of the former meeting were read by the Secretary, Mr. McCracken, and confirmed. Business of a general nature pertaining to the welfare of the Deanery was introduced by the Chairman, and fully discussed. All agreed to the need and importance of forming a Sunday School Association for the Deanery and on motion of the Revs.

F. G. Newton and H. H. Tancock, it was referred to the Executive Committee to draft a constitution and by-laws and submit the same to the next meeting. Certain statistics were asked by the Rural Dean from the clergy. They are to be forwarded to the Secretary and kept for reference respecting Church growth. The assessments of parishes and methods of raising Diocesan and M.S.C.C. funds were considered with a view to assisting the work. On invitation of the Rev. H. H. Tancock, Hyde Park was unanimously chosen as next place of meeting, which will be held in the autumn. The Rev. Mr. Robinson highly complimented the Rev. A. Carlisle and parish for their hearty welcome of the delegates and their splendid hospitality. The meeting closed by the Rural Dean pronouncing the Benediction.

Brantford.—Grace Church.—Morning service on Sunday, May 16th, at this church was made memorable by the presence of the Bishop of Huron, who confirmed a class of 22, mostly young people, presented by the rector and the curate, the Rev. H. F. Woodcock. There was a very large congregation present. Before the solemn rite of the laying on of hands, his Lordship addressed the candidates from the chancel steps, his subject being Christianity and the work of the Christian. It was a most impressive address and the truths elucidated could not fail to have left a lasting impression, especially on the newly confirmed.

Coderich.—St. George's.—Sunday, May 16th, was the annual missionary campaign Sunday in the Archdeaconry of Middlesex, and the pulpits of the various churches were occupied by clergymen from other churches. The rector of this church, the Rev. M. Turnbull took the work at Bayfield Goshen and Varna, and the work in Coderich was taken by the Rev. H. A. Thomas, of Wardsville, in the morning, and the Rev. C. E. Jeakins, B.A., of Wingham, in the evening. Mr. Jeakins preached in the morning at Clinton and Mr. Thomas, who preached here in the morning, went to Clinton for the evening. The rector of Clinton, the Rev. C. R. Gunne, was in London for the day, preaching in two of the churches there. It had been arranged that the Rev. Canon Dyson Hague, of London, was to take the work in Coderich in the morning, but the Canon was prevented from coming by illness. Both Mr. Thomas and Mr. Jeakins preached strong missionary sermons, Mr. Thomas taking for his text the words, "Go ye into all the world and preach the Gospel to every creature," and Mr. Jeakins taking the words, "As my Father hath sent me, even so send I you," coupled with the words which had been Mr. Thomas' text in the morning. Emphasis was laid on the missionary idea as the ideal of the church. The clergyman should not regard his parish as the limit of his work but should regard his congregation as a source of strength in the evangelization of the world, and the conception of the missionary ideal was what was needed to transform a church of empty pews into a church full of life. The command to go was the marching orders of the Church and it was an individual commission, the responsibility for which could not be delegated to someone else or shirked. Both the clergymen who formed the deputation to this parish are men of ability in the pulpit and their addresses were listened to with much interest and appreciation.

The representatives from this parish who attended the Sunday School Convention at Blyth were Mrs. McKim, Miss Dinsmore, Miss Thurlow, the Rev. M. Turnbull and Mr. D. J. Naftel. Next year's Convention will be held in Goderich.

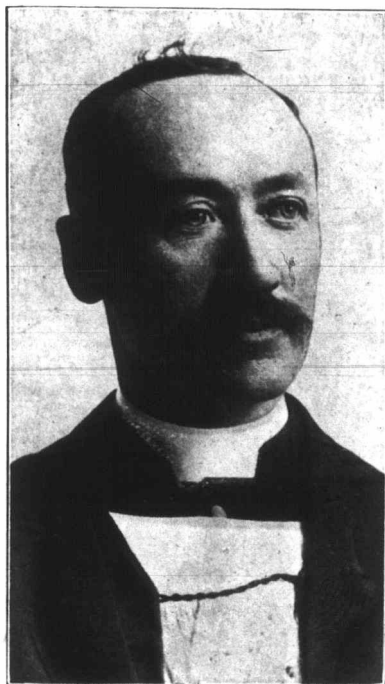
Stratford.—St. Paul's.—A large congregation greeted the Right Rev. David Williams, Bishop of the diocese, on his visit to St. Paul's on Wednesday evening, when he confirmed the first class presented by the new rector, the Rev. J. W. Hodgins. Thirty-three candidates received the Apostolic Rite after being specially addressed by the Bishop on the duties and responsibilities of a Christian. The service was well taken by the choir. St. Paul's having the only purely male choir in the diocese. The Rev. Mr. Cluff, rector of St. James', assisted the rector in the service.

Dungannon.—The Bishop of the diocese held Confirmation service in St. Paul's Church on Monday, May 3rd, at 10.30 a.m. There were twenty candidates—thirteen males and seven females—making a total of forty-eight in four years. In spite of the unusual hour the church was filled with an interested congregation. The Bishop's address on the first and great commandment (Matt. 22:38) was most searching and practical.

MOOSONEE.

J. C. Anderson, D.D., Bishop.

Sunday, May 16th, was a red letter day in the history of the Diocese of Moosonee. In the historic old Church of St. Andrew, Red River, the Rev. John George Anderson, rector of St. Peter's Mission, Dynever, Manitoba, was consecrated fourth Bishop of Moosonee. The consecrating Bishops were His Grace the Lord Archbishop of Rupert's Land, the Primate of All Canada, Bishop Holmes of Athabasca and Bishop Lofthouse of Keewatin. It was the desire of the Bishop-elect that the solemn service should be held in the parish church where his childhood days were spent and among the people who had known him all his life. St. Andrew's is a fine old stone church on the banks of the Red River, built by Archdeacon Cochrane over sixty years ago. It has a fine stained-glass window in the east end, and altogether, with its gallery, has an old world look unique in Western Canada. Before the service over one hundred vehicles of all kinds were stationed about the church and over nine hundred people filled the sacred building. The local choir were strengthened by several members of the Winnipeg choirs. Morning Prayer was said at ten o'clock and at eleven the Communion Office was said by His Grace the Primate, the Bishop of Keewatin being the Gospeler and the Bishop of Athabasca the Epistoler. The sermon, which was a most scholarly and touching one, was preached by the Rev. J. W. Matheson, M.A., of St. John's College, Winnipeg, an old class mate and intimate friend of Dr. Anderson. The whole service was very simple, but most impressive. Many clergy were in the chancel. The representatives of the Diocese of Moosonee being



The Right Rev. J. C. Anderson, Bishop of Moosonee.

the Rev. Percy Soanes, rector of Chapleau and Archdeacon Renison, of Moose Fort. The new Bishop was home forty-two years ago in Scotland, being descended from an old Red River family. He was a pupil of Dr. Machray's at St. John's College, where he took the degrees of B.A. and B.D. He had a distinguished college career, winning the gold medal in his final examinations. He has spent nearly twenty years at the Indian Mission of St. Peter's and for the past few years has been the authority upon Indian questions in the Diocese of Rupert's Land. He speaks the Ojibway and Cree languages as fluently as English and has the reputation of tireless energy and sound judgment. In his younger days he was a well-known cricketer and his athletic training will stand him in good stead in the long journeys which lie before him. His first official act will be a visit to Chapleau on June 6th, and then he will penetrate into the interior of the diocese by way of the Albany River, and after a journey of one thousand miles by canoe will (D.V.) be at Moose Fort about July 25th. The building of the Grand Trunk Pacific, the Canadian Northern and the T. and N. O. railways will mean that the centre of gravity will shortly be moved to the southern part of the diocese. It would seem that in the providence of God Dr. Anderson has been called to the chief pastorate at an epoch-making period. All will pray that God, Who has called him to this great work, may give him special grace and power faithfully to perform the same.

RUPERT'S LAND.

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

Winnipeg.—The Bishop of Duluth will be in this city at the opening of the Diocesan Synod (June 15th-18th). He will conduct the services during the "Quiet Day" for the clergy; and also address the members of the Sunday School Conference.

Christ Church.—The annual church parade of the Sons of England lodges was held to this church on Sunday, May 23rd. Four lodges were represented together with the Juveniles, and the Daughters of England. The following clergy took part in the service:—The Very Rev. Dean Coombes, the Rev. S. Fea, the Rev. S. G. Chambers (rector), and the Rev. F. C. C. Heathcote (preacher). The offertory was given to the Children's Home.

Carroll.—The Rev. Wm. Ramsay, rector of Carroll, left at Easter on a short visit to relatives in Ontario. He had no sooner returned than he was summoned back to attend his brother's funeral at the old family home near Bondhead, in Toronto diocese. Our own sympathy and that of his many friends is offered to him and the other members of his family in this bereavement.

Portage la Prairie.—The services on Sunday, May 16th, were taken by the Rev. S. G. Chambers, B.A., B.D., rector of Christ Church, Winnipeg. The Rev. G. I. Strong, appointed to succeed the late Rev. Canon MacMorine, will enter upon his new duties early in June.

SASKATCHEWAN.

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

Saskatoon.—It has been decided by the diocesan authorities to erect a handsome Theological College for the use of the diocese in this place. It will be affiliated with the Provincial University.

Borden.—St. John's.—The annual congregational meeting, was held on May 8th, in the parsonage. The churchwarden's report was satisfactory, showing that during the last year improvements had been made to the church property, amounting to somewhat over \$200. Messrs. H. A. Blundell, and R. Girling, were re-elected churchwardens, and Messrs. Aveling, F. Taylor, Rayner, and Haywood, vestrymen; delegate to Synod, Mr. R. Brandt.

CALGARY.

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

Didsbury.—The Chapter of the Rural Deanery of Red Deer met at this place on May 10th and 11th. At 3 p.m., of the first day, the Very Rev. Dean Paget, of Calgary, conducted a Quiet Hour, giving two addresses. The first dealt with the Church as a living body to be developed for service in the world. The second was an outline of the life and methods of work of Father Pat, illustrating personal devotion to God and humanity's uplifting. The Rev. W. Whitehead preached at the public service in the evening. Canon Webb, Diocesan Missionary, was present at the session on the following morning, and gave some information regarding the details of the Clerical Conference to be held at Gull Lake in July. Papers on Ephesians I. were read by the Rev. H. M. Shore, and Mr. W. Attwood, followed by earnest and thoughtful discussion. The topic for the afternoon session was "Socialism," introduced by the Rev. G. D. Child, in a sympathetic paper. Discussion manifested a general sympathy with the aims of Christian Socialists, with a belief that many of their principles might be worked into the existing economic system, and this, with strong efforts to bring the Christian spirit into all relations of life, would be better than a violent change in the whole method and practice of society as at present constituted. The Rev. L. O. Mott, Alix, is going to England shortly to continue his studies, and the Rev. G. D. Child, Stettler, takes his family over for a visit next month. New churches have been opened at the latter town and at Rimbey, while Bentley and Alix are mak-

ing moves towards building. The Rev. G. G. Edwards has left this Rural Deanery for Stony Plain, west of Edmonton. Olds and Bowden have been without a clergyman for some months.

COLUMBIA.

William W. Perrin, D.D., Bishop, Victoria, B.C.

Alberni.—All Saints.—The Bishop of this diocese held a Confirmation service in this church on Sunday, May 9th. On the following evening a meeting was held at New Alberni to consider the question of building a church. Two lots have been given by the Messrs. Anderson on the town-site, and with the prospect of rapid development as soon as the construction of the railway is commenced, it was resolved that an effort should be made at once to collect funds to build a chancel of what may some day become a large church. An offer was made by a member of the congregation who has had experience to draw the plans. These will be submitted to the committee, and if accepted, will be submitted to the Bishop for approval. It is estimated that a chancel could be built for about \$600 and a considerable part of this amount has already been promised. Services have been held in the school-room on Sunday afternoons, but it is hoped that with as little delay as possible the new church will be built. Messrs. Bied and Blandy are the churchwardens. If this should meet the eye of any who are interested in the growth of New Alberni the churchwardens will be glad to receive financial help.

Correspondence

DIVINITY COLLEGE, SASKATOON.

Sir,—As your readers are already aware, the Province of Saskatchewan has finally decided to place the Provincial University in the city of Saskatoon within the diocese of Saskatchewan. This will of necessity mean the removal of the present Divinity College from Prince Albert to Saskatoon in affiliation with the New University. A site within the University ground is already practically assured. This will mean the construction in the near future of a suitable permanent building to accommodate not less than twenty-five men, with a Principal's house. The building would need a basement, lecture room floor, and two stories of students' rooms. Can any of your readers assist me with any sketches, pictures, or photographs of buildings which might be suitable for this purpose? i.e., general view, not plans. If so, it would be a great assistance in deciding upon a suitable design.

Believe me to be yours very faithfully,
George Exton Lloyd, Archdeacon.

AN APPEAL.

Sir,—May I appeal to your readers for some assistance? We are preparing to build a church here (the first in this large Mission district) this summer, but are rather hampered by two successive crops having been more or less failures. What I especially appeal for is assistance towards furnishing the east end; there is at present to be no proper chancel, and I am, therefore, the more anxious to do all that is possible to make the east end dignified, and should like to have at any rate a good altar, prayer-desk, and stall, lectern, credence table or bracket, and cross. I will gladly supply particulars of district and work being done to any who may desire further knowledge before helping. Yours faithfully,

Harry B. Hoare, priest-in-charge,
Durban and Thunder Hill Mission district.

A HOSPITAL BOAT.

Sir,—We, in the country, have read stirring accounts of the wonderful progress of the Laymen's Missionary Movement, and have rejoiced greatly over the fact that the men are rousing at last to a sense of their opportunities. It was rather a shock, therefore, to read your editorial of May 6th, from which we infer, that the laymen could not see their way to making up the \$10,000 required for Mr. Antle to buy the English boat, which cost \$50,000 to build, but which the owner is willing to sell to Mr. Antle for \$16,000, as he is giving up yachting. This boat would cost an-

other \$4,000 to fit it up for the Mission, and bring it around to Vancouver. Mr. Antle is now obliged to build a smaller boat, but one which will cost \$18,000. Mr. Editor, why could not the laymen have sent the money appropriated to this object without a special appeal from the M.S.C.C. board? They must have heard of the need; but, I feel sure, they do not know all the facts. The W.A. is furnishing the new hospital at Alert Bay at no small cost. Why could not the laymen have finished paying for the English boat? The very least they can do now is to supply the \$8,000 required to pay for the smaller boat, which Mr. Antle is going to build at Vancouver. The "Canadian Churchman" is such a faithful servant of the Church, that I feel sure you will urge this matter to a practical conclusion, as laymen in the country are rather skeptical about the Laymen's Missionary Movement operations, and ask the clergy for proofs of any real practical good they do. Wishing you every success.

Yours very truly,
"Churchwoman."

MORAL REFORM COUNCIL IN ONTARIO.

Sir,—Some months ago we sent out copies of suggested constitution and a letter urging the organization of local councils to prosecute the work of reform locally, and co-operate with the Provincial organization. We have been much gratified with the response, as some fifty local councils have been reported to us. In many cases organizations already existing have become associated with the Provincial Council. We write to urge upon our friends the importance of organizing local councils, and that they report the same to the office of the Provincial council in order that there may be close co-operation for the furthering of all Moral Reform interests. Local councils should prepare now for the approaching Local Option Campaigns whenever possible. Rev. Canon Welch, President; Rev. H. S. Magee, Secretary, 327 Confederation Life Building, Toronto.

THE HISTORIC EPISCOPATE.

Sir,—I read Dr. Symond's letter on the above subject very carefully and it seems to me that if Canon Beeching's sermon proves anything it proves too much. I think we have yet to show that Episcopacy is conducive to the "bene esse" of the Church. After three hundred years Non-conformity has not begun to feel the need of such an institution, and the growth and success of the greater denominations have been so marked without the Historic Episcopate that it does not seem at all probable that any view whatever of episcopacy will win them to look favourably on it. Therefore, if the Episcopacy is not of the esse of the Church why suggest any scheme of reunion that has in view the retention of it.

Edgar W. Pickford.

THE DUTY OF THE HOUR.

Sir,—The impetus given by our General Synod to the Laymen's Missionary Movement is hailed on all sides as an evidence of statesmanlike policy. Fires of enthusiasm are kindled. The project bids fair to loom large in the public eye. Properly guided and controlled this movement should result in a marked increase of missionaries and funds for the Church's work both at home and in the regions beyond. Amid the glamour of this brightening hope, however, are we not in danger of overlooking the great importance of the Sunday School Forward Movement—a missionary work second to none in purpose and in effect. The newly appointed Sunday School Commission has just made its first bow—minus banquet and cheers. At its back by action of General Synod stands the whole Canadian Church. Its membership comprises the entire Episcopate, together with clerical and lay representatives carefully chosen at respective Synods. The Commission numbers in its ranks educationists of tried ability, of wide perspective, and of varied experience—men who know the needs of the country. They are willing to give time and thought without stint, for they realize that the youth of to-day will be the backbone of the Church to-morrow. The Commission has authority from the General Synod to select a General Field Secretary who will be an inspiration and a help from shore to shore. Presumably the right sort of officer is forthcoming—a man of robust health and fitted by various gifts for the post. Given the proper man with duties outlined, and all rights safeguarded, diocesan and otherwise, as will be the case, and the money question

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should present no difficulty. Surely the great Anglican Church in Canada, which with trust in God and confidence in its laity sets aside \$20,000 for a missionary Bishopric in China, will not grudge a paltry three or four thousand dollars for what can well be made the grandest missionary work within her own borders. Do we really appreciate the possibilities of well organized Sunday School work? It is conceivable that even under the most favouring auspices many parts of the country will be without the regular ministrations of a clergyman. Many coffers, too, become empty. But a Sunday School movement—worthy of the name—can set up at slight cost centres of Sunday School and Bible Class work almost everywhere. For instance, the West possesses a large number of educated people scattered over the country, who only need the word and the encouragement to do their part as officers and teachers. There is plenty of scope for just this kind of work, and there is the satisfaction of knowing that the country is being held for Christ and the Church. It is conceivable, too, that our Sunday Schools and Bible Classes, thoroughly conducted, will send forth an increasing stream of confirmed members, Sunday School teachers, parish workers, candidates for the sacred ministry, aye, future leaders in Church and State. The young who are taught to pray, to give and to worship, will show the result in after years. These considerations alone, not to mention others, should lead the Church to encourage the Sunday School movement to the utmost of its power. Here is a safe investment which should yield a large return. The Church will rightly look to the Bishops to push the movement in which they as chief shepherds are most deeply concerned. They have a grasp of the situation, and none know better the urgency of the case. They can throw the whole weight of their influence into the scale with telling effect at the coming Synods and throughout their dioceses. They can represent this work as the life of the Church that is to be. Every clergyman who studies the activities of his brethren in other bodies, both as regards Sunday School and Bible Class work on co-operative principles, will support a well thought out and feasible forward Sunday School movement. He holds the key which can unlock the door. The laity of the Church know full well the scanty training of the young in religious things apart from Sunday School and Bible Class. They should welcome this movement with a whole heart, giving glad contributions without waiting to be asked, offering themselves as officers and teachers, speeding the work, making it a power for good in the land. We have put our hands to the plough, and by God's grace we shall not look back. Fidelis.

THE EPISCOPATE AND CHURCH UNION.

Sir,—“Spectator's” reference to the second informal discussion of the Episcopate in connection with Church union, by representatives of differing Christian communions, is very interesting. It does seem, however, as if disputants over the historical development of the Church, are always careful to fall over the same stumbling block in every discussion; and so the results are practically nil. Both parties appeal to the Christ, and both hold him to be the founder of the Church. But nine-tenths of the synoptic story is concerned with the development of the Messianic message; the remaining tenth mainly with the story of its rejection. (This is especially the case with St. Mark.) And in Jesus' own, as also in His apostles' teaching He is not regarded as the founder, but as the corner-stone. The Kingdom or the Church of Christ was not founded in the world until the Jew had definitely

rejected it. That Church "has been built up upon the foundation laid by the apostles and prophets, Christ Jesus Himself being "the corner-stone." What the Church thought of that work and ministry we learn from "the Didache," the Epistles of Clement, Ignatius, Polycarp, the Apology of Justin Martyr and other writings. Let the argument be at least true to the history of Christ and the Church.

Geo. Bousfield.

THE GIRLS' FRIENDLY SOCIETY AND THE MOTHER'S UNION.

Sir,—You have kindly inserted from time to time notices of various meetings I have spoken at, in different parts of Canada, on behalf of the Girls' Friendly Society and the Mother's Union, I venture, therefore, to ask you, as I leave the Dominion, to give me permission to lay before your readers some results of my experiences as regards both these large Associations for women and girls in connection with the Anglican Branch of the Church Catholic. First of all as regards the G.F.S. I have found everywhere a wide misapprehension regarding its work and aims. First, it was generally spoken of as a society for girls and young women employed in domestic service; secondly, that it existed solely for the purpose of befriending such as emigrated from their own homes to Canada. Both these views of the G.F.S. represent a part, but only a small part of its work. The Society is proud to reckon among its members those who are engaged in the honourable employment of domestic service, but they are after all, but a small proportion of the hundreds and thousands of those who belong to it, in every quarter of the globe. The G.F.S. sets before all who belong to it a very definite aim. Each member and associate is called to be in her individual capacity, as the Society is in its corporate one, a witness for the power of purity, the power of friendship, and the power of prayer. Wherever this aim is really grasped, we find its existence a power to alter and elevate the whole moral tone of a district. To make it the real living power in Canada, which one feels it might be, and where the making of new homes on deep, true religious lines must be of untold good, one feels the interest of both clergy and Churchwomen generally must be more thoroughly aroused. The Woman's Auxiliary with its splendid organization in Canada and its great missionary zeal supplies and focusses the active work of women for the Church. The G.F.S. deals not only with personal character, but encourages that activity of service which alone can prevent ideals from ousting themselves on themselves. In carrying out of its motto: "Bear ye one another's burdens and so fulfil the law of Christ," the amount of every sort of work done for the Church of Christ by G.F.S. Members and Associates is always astonishing to those who care to examine its reports in detail. It seems as if in Canada the Woman's Auxiliary supplies the field for active Mission work, while our G.F.S. members can help so much in common with other sides of work that deal more specially with befriending girls and young women. The two societies from so many points of view might complement each other if the workers at both are ready and willing that it should be so. The Mother's Union also aims from the parents point of view to uphold true ideals of purity in the home life. Its objects are threefold. (1) To uphold the sanctity of marriage; (2) to awaken in mothers of all classes a sense of great responsibility in the training of their boys and girls, the future fathers and mothers of the Empire; (3) to organize in every place a band of mothers, who will unite in prayer, and seek by their own example to lead their families in purity and holiness of life. Surely every minister of the Gospel must realize how much it is needed that these three aims should be emphasized in every class and rank of life. The W.A. organization is so simple that I think none need be afraid of adding it on to the machinery of parochial work. And the results, where the true spirit is attained, more than compensate for any of the extra trouble involved. The two societies, the G.F.S. and the W.A. work hand in hand in the Mother Country. But there is no desire on the part of those who are at the head of either Society at home to foist an English Society on the Canadian Church. Rather it is desired that each one should be taken and adapted to the needs of Canada, and made thoroughly Canadian in its work, meeting in that way needs which may not exist on the other side of the water, yet all so linked together that the members from either side, may be sure of a welcome when they pass from one country to another. The G.F.S. in the U.S.A. supplies a fine instance of this adaptation to American

needs, whilst upholding the common central aims and objects of the Society, it has become a thoroughly American Society, developing amongst those who belong to it, high ideals of life and service, and training a great band of earnest Churchworkers, ready and willing to take their part in the Church's work for the great Master. My earnest prayer is that this development may grow out of the present G.F.S. work in Canada, as it is better understood, and its scope of work more appreciated. May I add that all information about the W.A. and the G.F.S. in Canada may be obtained from Mrs. Welch, Dominion President of the G.F.S., St. James' Cathedral Rectory, Toronto.

Yours truly,

Kathleen M. Townend,

Central Head of the Candidates Dept. of the G.F.S. in England.

S.S. Lake Erie, May, 1909.

BOOK REVIEWS.

The Divine Friendship.—By the Rev. Jesse, Chaplain of All Saints' Hospital, Eastbourne. Longmans, Green & Company. Price, 3s. net.

This little book is a meditation on the Divine Love as the very foundation and life of the Christian religion. It seeks to bring Christians to a fuller understanding of the personal love of God. The general tone of the book is that of a mediaeval mystic with his strength and his limitations, and with much of his theological standpoint.

Family Reading

RUTH'S MESSAGE TO THE WOMEN OF TO-DAY.

The beautiful story of Ruth is one of the masterpieces of the world's best literature. It shines with the radiance of a star of the first magnitude in the Old Testament galaxy. It furnishes an apt illustration of the truth that, while generations pass like a shadow on the dial, this earth of ours abides, and will continue to abide until Judgment Day. For it was in Bethlehem, the house of bread, that the opening scenes of the little drama were enacted, and Bethlehem was later the place where Mary's child was born, the place of the manger to which the Wise men and the shepherds came, the place over which the Star shone. Bethlehem is the shrine of our hearts in this year of our Lord. Yes, the generations have come and gone, but the Bethlehem from which Naomi went out full and to which she returned empty is a magnet that draws to it our reverent thoughts, and that is the centre of our Christmas songs.

In the days when the Judges ruled, before the people of Israel had desired a king, famine laid its gaunt hand upon Bethlehem, children cried for food, and hunger and thirst were in the homes of the land. A man named Elimelech went from the stricken country-side with his family to sojourn in the green land of Moab where there was plenty. His wife's name was Naomi, a word that means "my pleasant one," and from what we learn of her later, it is easy to infer that she deserved her name. Soon after they reached Moab, Elimelech died, and Naomi was left with her two sons, Mahlon and Chilion, who soon married, and as the Oriental custom was and still is, they brought their young wives to live with their mother. Orpah and Ruth must have been happy and contented in Naomi's home, and doubtless they loved the husbands they had married. But their happiness was of short duration. Both Mahlon and Chilion died and were buried beside Elimelech.

Then Naomi's heart turned longingly to her native land, to Bethlehem where she had been a happy maiden and an honored wife, where she had received the coronation of motherhood, and where her old friends would gladly receive her again. She was homesick for Bethlehem. There was nothing now to detain her in Moab. But she did not feel that she had a right to require of young women in the first flush of their opening life the sacrifice that they must make should they go with her to an alien land. She would not ask them to share the hardships of her journey, to face poverty, to go as strangers to her people. Very lovingly she besought them to return to their own homes. Life was still theirs to use as they would.

It is a proof of her amiable nature, a token that she had not been a tyrannical mother-in-law, but instead the sweetest of mothers, that both Orpah and Ruth insisted on going with her to Bethlehem. They started and went with her

on the initial stage of her journey, and we may easily make the picture of it in our own minds. Here was Naomi bowed and broken, widowed and childless, and no longer young. She had gone out full; she was going back empty.

When the people at home should see her they would exclaim in wonder, "Is this Naomi?" and she would answer, "Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me." She begged them over and over to leave her, saying: "Turn again, my daughters," and gave them excellent reasons why they should heed her words. At last Orpah kissed Naomi, taking a tender farewell of the past, and went back to her own people and her own gods. Orpah did not know it, but this turning-point in her life sent her to regions of dim superstition and to a realm of forgetfulness.

With Orpah's tears on her cheek and Orpah's kiss on her lips, Naomi may have turned to Ruth expecting that she too would go with her sister. But Ruth was of another fiber. She stands forever on the hallowed page as the type of all that is finest and strongest in womanhood, all that is most loyal and devoted, all that is purest and most spiritual. She had nothing of earthly advantage to hope for, nothing of comfort and of luxury, so far as circumstances were concerned, in casting in her lot with Naomi. Nevertheless she claved passionately to the woman who had been to her a mother, and the declaration of her fealty thrills our hearts to-day as it must have thrilled Naomi's when the young arms were thrown around her and the steadfast face met hers in fixed resolution. No epitome of love is fuller and finer than the declaration of Ruth as for all time it is written in this story of a woman's splendid fidelity. It leaves nothing unsaid. It reaches a height and depth of fervor that only the great poets have understood, and that none have surpassed. "Entreat me not to leave thee . . . for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried; Jehovah do so to me, and more also, if aught but death part thee and me." What is Ruth's message to the young women and the older ones, too, of our time? What says this maiden of Moab to the maidens of America? When she turned her steps deliberately toward Bethlehem she made an unalterable choice. Behind her lay all that she knew of this world's good. She surrendered it without hesitation for whatever might be before her, resigning the faith in which she had been brought up, and the people in her early home, for Naomi's people and Naomi's God.

Among us there are young girls at this time who might well make Ruth's choice and yield worldly advantage, worldly ambition, worldly ease, for the service of Christ. That service may call them to a foreign shore or to work at home, but if they accept Christ as their Master, they must yield everything of the past and give themselves fully and willingly as Ruth did, to the new life. If they do this they shall find as Ruth did, that they have gained the best that Heaven can bestow.

Another lesson for the modern woman is the lesson of deference to age. Young people are not invariably so considerate and so tender, so patient and sympathetic as they should be with those who have borne heavy burdens, shed bitter tears, and lost the lightheartedness and spring of early days. Youth does not always feel that it has leisure to minister to the old and sorrowful. Ruth's sweet example is one for continual imitation.

Then there is a message of faithfulness to the bond. This can hardly be too much emphasized since in to-day's very atmosphere there is a tendency to regard pledges lightly, and to let slight causes interfere with holding staunchly to sacred obligations. Ruth's attitude is an everlasting protest against easy divorce. True, her husband was dead, but in the land and time where she lived it was the custom of the widow to remain faithful to the household of her husband, even though he lay in his grave. Should she marry again Oriental usage required that she should marry one of his kindred, and the children of such a union were to be accounted as belonging to the one who had gone, that his name might not perish from among his people. It was Ruth's knowledge of this, derived from many a long, confidential talk with Naomi, that made her so obedient to Naomi in the new land, and so willing to marry Boaz of Bethlehem. By her marriage with Boaz she became an ancestress of our Lord himself, and is linked in our minds as blessed among women with the Mary who, centuries after in Bethlehem, cradled in her arms the infant Christ.—Margaret E. Sangster.

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During the past year the C.M.S. reports an income of £423,000, which easily constitutes a record in the history of the society.

Mr. J. C. Grimes, until lately a Methodist minister, has been confirmed by the Bishop of Harrisburg, who has accepted him as a postulant for Holy Orders. He will work for the present in the parish of St. Mary's, Williamsport, Pa., as a lay-reader.

Mr. G. E. Ledson, pastor of the Baptist congregation at New Rockford, N.D., has resigned his charge and has applied for Confirmation. As early as possible both he and his wife will be confirmed, and their two children baptized. He will serve as a lay-reader whilst preparing for Holy Orders.

A handsome brass lectern has been presented to the Parish Church of Lurgan, in the Diocese of Dromore, Ireland, by Miss Hall, in memory of her sister, Mrs. Stafford. The lectern is of eagle pattern and it bears a suitable inscription. Miss Hall has also presented to the church a handsome marble pulpit.

In memory of her mother, Mrs. L. A. Hall, Mrs. F. L. Carter has presented to St. Mark's, Washington, D.C., two handsome brass altar vases of a shape, especially serviceable for certain varieties of flowers, and also a magnificent white damask festival stole, which has been handsomely embroidered by Mrs. J. H. Shew.

The Rev. B. Brewster the Bishop-Elect of Western Colorado, is (D.V.) to be consecrated on the 17th June next in St. Mark's Cathedral, Salt Lake City, Utah. The Bishops who are to take part in the service are the presiding Bishop and the Bishops of California, Colorado, Salina, Utah, and Connecticut. The latter Bishop is to preach the consecration sermon.

The Rev. Dr. J. O. F. Murray, warden of St. Augustine's College, Canterbury, has been appointed to the Mastership of Selwyn College, Cambridge. Dr. Murray was a Scholar of Trinity College, Cambridge, and he was also Crosse University Scholar. He won in addition the Caius Greek Testament Prize, and the Hebrew and Scholfield Prize. He was elected a Fellow of Emmanuel College, where he held the office of Dean and Tutor.

The Diocese old Pennsylvania, which is the oldest in the United States, was founded in 1784, and the first Sunday School was established in that country by Bishop White at St. John's Church, Third and Brown Streets in the year 1814. Christ Church in Philadelphia was founded as early as 1695, and in 1702 there was a congregation attending there of over 500 persons.

The first set of candidates for confirmation for thirty years was recently presented to the Bishop of the diocese, when he visited old St. Paul's, Windham, Conn. These numbered six in all, and included amongst their number both of the parents of the rector of the parish, who had been previously Congregationalists. Their former minister was present at the

A Woman's Sympathy

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

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

service, and he held a conference with the Bishop at the close of the service.

Mrs. Belknap, of New York, has presented the Rev. G. S. Mone, of St. Chrysostom's Chapel, Trinity parish, with a beautiful old Italian lace altar cover. The lace is several hundred years old, and was used on the altar of one of the private chapels of an old Roman family. It is large enough to cover the entire front, top and back of an ordinary altar. It was rededicated and used for the first time for many years in St. Chrysostom's on Easter Day.

The Bishop of Dawn received an affectionate token from his former clergy of Ossory, Ferns, and Leighlin, in the presentation of his portrait during Synod Week. Bishop Crozier, who spoke with great emotion in expressing his gratitude for a gift recalling such hallowed and happy memories, has, with the cordial consent of the subscribers, suggested that the portrait should remain in the possession of his former diocese and be hung in the Palace of Kilkenny.

At evening on Low Sunday the Bishop Coadjutor of Pennsylvania visited St. Barnabas Church, Kensington, Philadelphia, and dedicated a memorial walnut altar and reredos in memory of Miss Elizabeth W. Biddle, the founder of the parish, a solid silver and gold-lined communion service, a processional cross, given by the members of the Biddle family in memory of Miss Biddle, a pair of brass altar vases in memory of the same lady and a brass altar cross. All of the gifts presented were memorial gifts.

George Arnold, of Bosham, Hants., who celebrated his 90th birthday recently surrounded by his children, grandchildren and great-grandchildren, has been a member of the choir of Holy Trinity Church at Bosham for 80 years. Notwithstanding his great age, he was in his place at both services on a recent Sunday. "I consider singing beneficial to health," he said, "as I always enjoy my food after a long practice. I am still enjoying good health, thank God, and could sing an anthem to-night."

The Hawarden Parish Magazine states that the figure of Aristotle, by Mr. G. Walker, the sculptor, has recently been placed in the niche prepared for it outside the south wall of the residence at St. Deinol's. It is the gift of the Dean of Lincoln and Mrs. Wickham. The four niches outside St. Deinol's are intended for figures of the four great men who were regarded by Mr. Gladstone as his chief masters—Aristotle, St. Augustine, Dante, and Bishop Butler. Three are now in position, all of them the work of Mr. Walker. It only remains for that of Bishop Butler to be given to complete the set.

At the Easter vestry meeting in Carrigrohane, in the Diocese of Cork, the rector, the Rev. E. Gibbings, referred in his address to some beautiful memorials in carved oak which have been erected lately in the church in memory of the late Mrs. E. Gibbings. These consisted of a pulpit, given by the members of the congregation, communion rails and lectern by the members of her family and friends, and a prayer desk presented by Mr. and Mrs. James Bray, of Rosanna. These had all been most exquisitely carved by a Belgian artist, and they greatly enhance the beauty of the interior of the church, all the various memorials bear suitable inscriptions. They were dedicated by the Lord Bishop of the diocese.

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On Thursday, April 22nd, a service was held in Lichfield Cathedral to celebrate the centenary of the birth of the first Bishop Selwyn, the great missionary Bishop, when the cathedral was filled by a very large congregation, which included a number of clergy. Among those who were present were Dr. Richardson, late Bishop of Zanzibar, who was ordained by Bishop Selwyn, Dr. Wire, Bishop of Derby, many members of the Selwyn family and clergy who had served under Bishop Selwyn or who had been ordained by him. The preacher was Bishop Welldon, the Dean of Manchester. After the sermon the Bishop of Lichfield, Dr. Legge, read a special prayer for Foreign Missions and a Thanksgiving for Bishop Selwyn's life and work. At the close of the service a solemn "Te Deum" was sung by the choir, grouped behind the four Bishops, who stood at the high altar.

On Thursday, May 6, the Rev. N. S. Thomas, the rector of the Church of the Holy Apostles, Philadelphia, was consecrated in that church as the first Bishop of the Missionary Diocese of Wyoming. The church, which will seat considerably over one thousand people, was crowded to the

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doors. There were 160 clergy present in their robes. The venerable presiding Bishop of the American Church was the consecrator of the most Rev. D. S. Tuttle, D.D., of Missouri, and he was assisted in the act of consecration by nine other Bishops, all of whom belonged to the American Church. The sermon was preached by Dr. Talbot, the Bishop of Central Pennsylvania. After the service a luncheon took place in the Cooper Battalion Hall, at the close of which the newly-consecrated Bishop was presented by the Rev. J. De Wolf Perry, D.D., the president of the Standing Committee of the diocese, on behalf of the clergy of the diocese with a complete and expensive filing system, consisting of registration books, blanks and other stationary marked and stamped with the seal of the diocese, a supply which will last for years to come. The new Bishop was also presented with an episcopal ring by the officers and members of the Sunday Schools of the Holy Apostles. His episcopal robes were presented to him by the women of the congregation of the same church.

The Rev. J. M. Cunninghame, M.A., has been appointed Canon and Chancellor of St. Minian's Cathedral, Perth.

There is a project on foot for a diocese of North Staffordshire, which is to embrace the Archdeaconry of Stoke, which includes the thickly populated Potteries district.

The opening sermon of the recent Church Congress at Boston, was preached by the Right Rev. E. M. Parker, D.D., Bishop of New Hampshire.

Recently the Bishop of St. David's dedicated in St. David's, Pennlergaer, a reredos of mosaic, which is a memorial gift to various members of the Llewelyn family. The reredos represents a vine with the side panels of lilies.

On the occasion of his leaving the parish on relinquishing the living which he has held for over twenty years, the Rev. Arthur Hamilton Upcher was the recipient of a handsome silver lamp and illuminated address in oak frame from the parishioners of Baconsthorpe.

A pentagonal memorial pulpit of brass and oak has been placed in St. Mark's, Wilmington, S.C., in memory of the Rev. C. O. Brady, who was the first negro priest to work amongst his people in the diocese, and who died in 1886. Many white people were contributors to the memorial.

A very beautiful window which has lately been placed in St. John's Church, Richfield Springs, in the diocese of Albany, in memory of the late Dr. W. B. Crain, who was for many years a member of the vestry, was dedicated by the rector of the parish, the Rev. A. Grant, on a recent Sunday. The window represents Christ as the Great Physician.

The position of vicar of St. Luke's Chapel of Trinity parish, New York, with which St. John's Chapel congregation are about to be united, has been offered to the Rev. S. B. Blunt, rector of the Church of the Redeemer, Chicago. Mr. Blunt is about 40 years of age, and was both ordained deacon and priest in 1893 by Bishop Neely and Burgess respectively.

A presentation was lately made to a lady Sunday School teacher in England who holds what we should think is almost the unique distinction of having been teacher for an unbroken period of fifty years in one and the same Sunday School. The lady is Miss Cox, of Stapleford. The rector of the parish, the Rev. D. Harris, in making the presentation, said children came and children went, teachers came and teachers went, rectors came, resigned, and passed away, but

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throughout the whole half-century there was Miss Cox, faithful and loyal to her duties.

A "Poet's Window" has been presented to the parish church at Stratford-on-Avon by Sir John Holder. It was unveiled on a recent Sunday by Mr. F. R. Benson. The figures represented are Caedmon, Chaucer, and Milton, typifying the Saxon, the mediaeval, and the Renaissance periods respectively. Beneath the figure of Caedmon is a picture of the vision recorded by St. Bede, underneath that of Chaucer an idealized sketch of the Canterbury Pilgrims starting from the Tabard Inn, Southwark, in which some well-known personalities, notably the Pardoner and the Wife of Bath are easily recognizable; whilst beneath the figure of Milton is a picture representing the poet dictating Paradise Lost to his daughters at Chalfort, St. Giles.

Princess Henry of Battenberg unveiled on a recent Saturday afternoon, at St. Clement Danes Church in the Strand, London, the "Diamond Jubilee" window to the memory of Queen Victoria. The window represents Christ surrounded by types of all races, and the Queen is seen kneeling, offering up her crown as the symbol of her earthly sovereignty. Her Royal Highness also unveiled four other stained-glass windows, the most interesting being that to the memory of Dr. Samuel Johnson, which has been placed near the pew he used to occupy. After unveiling the windows, Her Royal Highness re-opened the old organ built by Father Schmidt, in the seventeenth century, which has been repaired and improved by the addition of nine new stops.

On a recent date the town of Epping was en fete, the occasion being the visit of the Bishop of the diocese (Dr. Jacob) for the purpose of dedicating the handsome new tower of the Parish Church which is the generous gift of the patron of the living Mr. E. J. Wythes, of Copped Hall, who has also at his own cost had the 4-manual organ reset, re-decorated and completed. Mr. Wythes is also shortly fitting up a handsome reredos. After the dedicatory prayers the Bishop preached from Romans 13:1. This splendid new tower is of Bath stone and has carved on it eight large figures in stone, the four archangels and St. Augustine, St. Theodore, St. Alban, and Archbishop Laud. The church, which is a very beautiful one, was designed by the late Mr. G. F. Bodley.

At a meeting of the Council of Cambridge House (the Cambridge University Settlement), Mr. Lyttleton,

K.C., M.P., in the chair; the Rev. W. H. H. Elliott, Warden of the Christ's College Home for Working Boys, was appointed Head of Cambridge House, in succession to the Rev. W. J. Conybeare, who resigned on his appointment as rector of Newington.

Commemorative services were held in old Christ Church, Philadelphia, in memory of the 125th anniversary of the founding of the Diocese of Pennsylvania on Tuesday, May 4th, at the morning service, which was attended by 145 of the clergy of the diocese in their robes,—a very ably prepared sermon was preached by the Rev. W. M. Groton, D.D., Dean of the West Philadelphia Divinity School, who chose for his text Joel 2:28. The offertory amounted to over \$5,800. The massive Communion service of sterling silver, which was presented to Christ Church over 200 years ago by Queen Anne, was used in honour of the occasion. Immediately after the close of the service the annual Diocesan Convention met in the church, as did the first Convention, so many years ago and after the transaction of a little preliminary business adjourned for lunch in the usual place of meeting. The last commemorative service was held at 8 p.m., on the same day, in the Church of the Holy Trinity, when after shortened Evensong interesting addresses were delivered by various Bishops and others.

Through the generosity of Mrs. William Edwards a new lectern has been presented to Trinity Cathedral, Cleveland, Ohio. It is one of the largest in the United States, standing 8 feet 9 inches to the top of the bird's head. It is made of solid statuary or standard bronze, and was specially designed to be in harmony with the architectural style of the building in which it has been placed, in fact, some of the details reproduce the turrets and some other features of the cathedral tower. Like the cathedral itself it is built in Tudor or perpendicular Gothic. The centre shaft is square in plan, decorated on the four sides with arches, open tracery and large niches containing figures of the four Evangelists. Flanking the four corners of the centre shaft are semi-detached columns or buttresses, which add much to the dignity and churchliness of the design. The eagle, which is of great size, was specially modelled in New York under the direction of the donor, and represents the bird with outstretched wings ready for flight. It is at once graceful and dignified. The lectern was given by Mrs. Edwards in memory of two members of her family and it bears a suitable inscription.

The idea of enlarging the pretty public garden situated a few yards to the west of the Gray's Inn road, and once known as the burial ground of St. George the Martyr, by adding to it the well-planted area surrounding the adjacent school of anatomy, will, if given effect to, add to the attractions of one of London's most interesting oases. For, apart from being the leafy haunt of the wood, pigeon and sparrow, it has curious and little known historic associations quite sufficient to tempt the passing pedestrian to pause and muse awhile. Here, for instance, close to the eastern entrance, is the tomb, sculptured with armorial bearings, of Thomas Gibson, physician-general to the army in the reign of George I., and his second wife, Anna, daughter of Richard Cromwell, the Protector, and granddaughter of the great Oliver. And close by, too, the oldest in the garden, is the grave of his contemporary, Robert Nelson, famous as a religious writer, Jacobite, and friend of Tillotson, who died in his arms. A few yards away may be seen the tomb of Zachary Macaulay, father of the great

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historian, whilst somewhere near (at a spot the situation of which was strangely enough overlooked and forgotten during the conversion of the graveyard into a public garden) lie interred the remains of the ill-fated Eliza Fenning, who was hanged at Newgate in 1815, for attempted arsenic poisoning.

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