

Canadian Churchman

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

VOL. 35.

TORONTO, CANADA, THURSDAY, MARCH 19, 1908.

No. 12.

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

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

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

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

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

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

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Tenders will not be considered unless made on the printed form supplied, and signed with the actual signatures of tenderers.

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The Department does not bind itself to accept the lowest or any tender.

By order,

FRED. GELINAS,
SecretaryDepartment of Public Works,
Ottawa, March 11, 1908.

Newspapers will not be paid for this advertisement if they insert it without authority from the Department.

nell, of Hoar Cross, Staffordshire, and are greatly appreciated and admired by the parishioners of Laughton and Wildsworth.

The Rev. Mr. B. A. Byrn, incumbent of Donnybrook, was lately appointed rector of the united parishes of Kilmeague and Feighcullen. Prior

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"It is the kernels without the shells.—CHRISTIAN UNION.

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TORONTO, THURSDAY, MARCH 19, 1908.

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

NOTICE.—SUBSCRIPTION PRICE to subscribers in the City of Toronto owing to the cost of delivery, \$2.00 per year; IF PAID IN ADVANCE, \$1.50.

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CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue. Address all communications, FRANK WOOTTEN, Box 34, TORONTO.

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

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

SINGLE COPIES 5 CENTS.

Lessons for Sundays and Holy Days.

March 22.—Third Sunday in Lent.
Morning—Gen. 7; Mark 15, 42 & 16.
Evening—Gen. 39; or 40; 1 Cor. 12, 28 & 13.

March 29.—Fourth Sunday in Lent.
Morning—Gen. 42; Luke 4, 10-16.
Evening—Gen. 43; or 45; 2 Cor. 1, 23-2, 14.

April 5.—Fifth Sunday in Lent.
Morning—Exod. 3; Luke 7, 24.
Evening—Exod. 5; or 6, 10-14; 2 Cor. 9.

April 12.—Sixth Sunday in Lent.
Morning—Exod. 3; Mat. 26.
Evening—Exod. 10; or 11; Luke 19, 28; or 20, 9 to 21.

Appropriate hymns for Third and Fourth Sunday in Lent, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other hymnals.

THIRD SUNDAY IN LENT.

Processional: 165, 175, 179, 263.
Holy Communion: 107, 315, 321, 324.
Offertory: 198, 249, 252, 637.
Children's Hymns: 467, 566, 568, 569.
General Hymns: 93, 244, 253, 279.

FOURTH SUNDAY IN LENT.

Holy Communion: 309, 311, 472, 553.
Processional: 89, 200, 270, 520.
Offertory: 86, 255, 256, 362, 523.
Children's Hymns: 331, 332, 335, 473.
General Hymns: 91, 92, 94, 213.

THE THIRD SUNDAY IN LENT.

Said the Angel Gabriel to the Virgin Mary: "Hail, thou that art highly favoured, the Lord is with thee" (St. Luke 1:28). A little later on Elizabeth greeted the Virgin Mary thus: "Blessed art thou among women, and blessed is the fruit of thy womb" (St. Luke 1:42). And then Mary uttered her prophecy in the Magnificat: "From henceforth all generations shall call me blessed" (St. Luke 1:48). In the Gospel for this Sunday we have a fulfillment of her prophecy: "Blessed is the womb that bare thee and the breasts which thou didst suck." The preceding teaching of Jesus, no doubt, inspired this pious utterance. The answer of Jesus, while confirming the

woman's statement as far as it goes, shows that she had an inadequate grasp of His teaching. "Yea, rather, blessed are they that hear the Word of God and keep it." Yes! it was a blessing to be chosen from all the women of Israel to be the mother of Jesus. And His mother shared in His Humanity even as we all do. But there is a higher blessing open to all—the blessing of sharing in His Divinity. And that blessing is bestowed on all who have faith in God and render unflinching obedience to Him. The end of religion is to bring men into communion with God through the Sacrament of Holy Baptism, and to nourish and strengthen them in their "walk of love" through the Sacrament of the Body and Blood of Christ. The mission of the Church is to scatter far, free, and wide that blessing which can be procured in no other way, the blessing of communion with God. And the realization that myriads of souls are without that blessing is the effective inspiration to missionary labours in heathen lands. Now this high and inalienable blessing is brought before us to-day. Meditate this coming week on these words, "Blessed are they that hear the Word of God, and keep it." How many countless opportunities come to me of reading, hearing and studying the Word of God! In the House of God, in the houses of men, and in the quiet of my own room, the Word of God is made known. "Lord, open Thou mine ears, that I may hear the words which belong to my salvation." But it not sufficient alone to hear. We must obey. The soldier hears the Word of Command, and immediately he responds to it. We are the soldiers of Christ. Are we responding to His commands? Faith and obedience are essential on the part of everyone who would be blessed. Who is the blessed man, but he who has devoted himself to God and His service? Devotion is an act of faith. Devotion is obedience. The life of faithful obedience may be characterized as the walk of love. For "love is the fulfilling of the law." As followers of God, as walking in love, we prove ourselves to be the children of God, and as the children of God we are the children of light. To be in the light is to be separated from the deeds of darkness, it is to be in the realm of eternal blessings. We who are members of the Church militant, who seek the inalienable blessing to which Jesus refers in the Gospel, must appreciate the teaching of the Catholic Church concerning the two Sacraments of the Gospel. In Holy Baptism we are made members of Christ, children of God, and inheritors of the Kingdom of Heaven. In Holy Communion we are strengthened in our perseverance by the Body and Blood of Christ, "which are verily and, indeed, taken and received by the faithful" (Catechism). What greater blessing can there be than that which God so freely offers? Therefore "I will seek Him that my soul may live."

Passover Ceremonies.

As Easter approaches it is wise to remind the young of the origin of the feast which the Jews celebrated at the time. The Passover must have varied in some details between the time of its institution and its celebration by Jesus and the Apostles, and since that epoch some variations must have grown up, but essentially and substantially it is the Passover; and so we believe that the following account, compiled from Old Country sources, written a few years ago, will interest our readers. The Jewish Sabbath begins on Friday and ends on Saturday just as the sun goes down, and the Passover begins in the same way. It is customary amongst the Jews at every feast or fast to have a white tablecloth spread upon the table, and upon this to place the Prayer Books, and whatever may be needed. On Pass-

over night a cloth is laid, and upon the table are placed the Prayer Books. At the end of the table a dish, with white finger-napkins, and on it layers of Passover bread—the unleavened bread—and then over the top of that the finger-napkins would be folded. There is also a plate, and on it is placed a lamb-bone burnt black in the fire. It is typical of the lamb that was slain. Then there is a mixture, known very well to Jews, which the master of the house makes. It is a symbol of the bricks and mortar which the Jews were obliged to make in Egypt. This mixture is always eaten at a certain stage of the supper with horse radish tops, strips of which are placed upon the plate. These are dipped into the mixture and handed to each of the family at certain intervals with a piece of the Passover cake. At each corner is a decanter of simple, home-made raisin wine, generally made by the mother of the house. At certain intervals a prayer is said; and so the feast goes on until the prayers are all said and the Psalms are all chanted. At a certain stage of the supper a wine glass of wine is poured out and set by itself on the table. Then the eldest son rises and places a chair, which is left empty. He goes to the door, throws it wide open, and then the whole family bow and pray that the Messiah may come. That is always done at the Passover feast. In a poor Judean household, nineteen hundred years ago, at the celebration of the Passover, the eldest son in a large family, named Jesus, would be the one to throw the door wide open that the Messiah might enter in response to these prayers.

I Object.

The enviable faculty was given to, alas, the late John Watson (Ian MacLaren) to understand, appreciate, and be amused by the foibles of his countrymen. The old time Scot was a dour and difficult subject, and a perfect fanatic for personal independence. This trait is well illustrated by Dr. Watson in the book now published, "The Scot of the Eighteenth Century." Among his illustrations is a typical Cameronian, who thus tabled his objections. "I bear my protest against all sectarian errors, heresies, and blasphemies, particularly against Arianism, Frastianism, Socinianism, Quakerism, Deism, Bouriguanism, Familism, Scepticism, Arminianism, Lutheranism, Brownism, Baxterism, Anabaptism, Milleranism, Pelagianism, Campbellianism, and Independency, and all other sects and sorts that maintain any error, heresy, blasphemy, that is contrary to the Word of God, particularly the toleration granted by the usurper, Oliver Cromwell, and the anti-Christian toleration granted by that wicked Jezebel, the pretender, Queen Anne." What a delightful colleague this worthy would have been on the new Hymnal Committee. His great ambition must have been to uplift his testimony on the gallows in the grass markets in Edinburgh, how galling his punishment, to have his protest passed by in indifference.

Religion a Mental Tonic.

Strong and definite is the testimony of one of the leading experts on insanity in the United States on the salutary power of religion over minds predisposed to insanity. In reply to inquiries on the subject made to him by the well-known scientist and scholar, Professor David Starr Jordan, Dr. A. B. Richardson says: "I have tested the matter thoroughly. . . . If you had asked me how many people in Ohio are kept by religion from insanity . . . you would have given me a question hard to answer, for they are a multitude. The good cheer, bright hopes, rich consolations, good tempers, regular habits, and glad songs of religion are such an antidote for the causes of insanity that thousand of people in Ohio

are preserved from insanity by them. But for the beneficent influence of religion Ohio would have to double the capacity of her hospitals in order to accommodate her insane patients." The testimony of such a man as Dr. Richardson, who for many years has had charge of hospitals for the insane, amongst them the United States hospital at Washington, necessarily carries great weight on a subject which he has carefully considered, and on which he is so competent to speak.

Creeds.

This good old word, of Latin origin though it be, reminds one of some ancient, compact and strongly wrought casket, an apt and fitting receptacle for a treasured family heirloom. And surely the goodly family of the Church owes to the framers of her precious Creeds a debt that can only properly be discharged by cherishing, maintaining and handing them on unimpaired from generation to generation. The Creeds of the Church have been, are, and will be until time is no more the centre points in the perpetual struggles with the powers of evil. "I believe" was the cry of the martyr as the red flame parched his lips. "I believe" was the death song of the maiden as the lion's fang pierced her throat. Strong men in agony, tender women in travail, children in the hour of death have in their direst need found "peace that the world cannot give and that the world cannot take away" in the soul's triumphant cry, "I believe." And so the Church militant undismayed, undeterred in perpetual harmony with the Church triumphant prolongs the immortal strain at which the angels listen, with awe, and wonder, "I believe."

Care of the Poor.

It is a blessed thing for humanity that generation after generation of social reformers are determined to improve the lot of the poor. They start with the situation as they see it, and are determined to remedy what evils lie before their eyes. Historians tell us of the enormous advance which has been made in the treatment and condition of the poorer classes. To go no further back than a hundred years ago, a large number of the criminals now convicted at each assize would have been hanged. Nowadays they escape, in many instances, with a merely nominal punishment and hardened criminals are sent to the penitentiary. Sixty years ago the Christian chartists, like Maurice, Kingsley and Hughes, were full of zeal and views which read a good deal like what is now called Christian socialism; they wished to abolish the very rich and very poor and read socialism into every page of the New Testament. Colonel Newcome's election address, as given by Thackeray, was not a very great exaggeration. "He was for having every man to vote, every poor man to labour short time and get high wages, every poor curate to be paid double or treble, every Bishop to be docked of his salary and dismissed from the House of Lords." This is no longer the programme of fiction, but of fact, except for religious training and aid of the poor curates. So completely have things changed round that Socialists look on their cult as the only religion worth talking of. Richard Whiteing, a present day observer, shows that very plainly in the "Daily Mail." What is in the future he cannot predict, but at present he says, "Socialists are content with the discovery that all existing Creeds may and even must lead to their platform."

The Industrial Future.

We fear that the labour unions who are now dominated by Socialism, and enjoy the benefits of short time and high wages may in a not very distant future find the need of thrift. It is impossible to say from what direction the blasts of adversity may come, but thoughtful people insist that the continuous growth of over-production, and cheapening production, through the multi-

plication of machinery must soon affect the industrial world. As one branch of skilled hand labour after another has been destroyed by the introduction of machinery in huge factories driven by steam or electricity, so in like manner large communities will be left helpless by the productions of other countries underselling theirs. One of Mrs. Hodgson Burnett's most pathetic recollections was of the gaunt, hungered Lancashire operatives welcoming the arrival of cotton for the mills during the Civil War in the United States by singing their thanks to God: "Praise God from whom all blessings flow." The blessing in their case, the supply of material may again be stopped, or the change of industry may put it out of the power of certain large communities to produce a finished article at a price at which any one would buy it; as other States or other continents may supply as good articles at lower prices.

A Romantic Tendency.

One of the most sensational incidents of the present desire of a goodly number of Christian bodies for closer relations is the founding of an organization in New York by the Rev. Father Paul James Francis, General of the Society of the Atonement, which seeks "to promote the corporate union with the Apostolic See." Such a movement is not to be wondered at, not only as an unmistakable protest against the efforts of those who are making overt advances towards the denominations, but as an expression of Catholic affection held by certain members of one branch of the historic Church for another. Though one cannot help being touched by the chivalrous and romantic spirit which animates good Father Paul and his associates, there can, we are convinced, be no other response from the Imperial City than one of the most platonic character. Biography, history, theology, the theocratic convictions of the Roman See are all against them. The Mahomets will have to go to the mountain, for assuredly the mountain will not recede one iota from the position held immovably through the long drawn out centuries. The only way over which the worthy general and his comrades can establish "the corporate union," which they seek, is the Roman way—over which Newman as Manning crossed the Yellow Tiber and journeyed into the Vatican. For ourselves, we must say, that the communion that sufficed for Pusey and Liddon sufficeth for us!

The Union Jack.

Lord Rosebery delivered another of his patriotic addresses recently. The occasion was the presentation of Union Jacks to schools, a custom which is taking root in the Old Country. Advantage was taken of the occasion to make it a ceremonial one, and Lord Rosebery's address, deserves perusal. He explained to the children the component parts of the Union Jack and gave a short history of its growth. "It is because, we think, it stands for justice, good government, liberty and Christianity that we honour the flag. It is spread all over the world." After showing how the flag floated from one point of the world to another, Lord Rosebery continued: "It is not simply a thing to hang up and look at and consider as a symbol of good government, justice and all that—to watch languidly from an easy chair and say—that is a very interesting object on the schoolhouse; it waves very nicely in the wind, but it has very little to do with you and me. Why it has everything to do with you and me, without fighting, without struggling you can all serve the flag by being good citizens and good citizenesses: by allowing nothing in your conduct to disparage or lessen the character of the nation to which you belong. You can in a hundred ways promote the common good. There is nobody so small, no girl so small, but by their conduct cannot give credit and lustre to that flag. Well lastly, it represents to you a great honour and a great privilege. It reminds you that you are

citizens of no mean city, and citizens of the greatest Empire, as I have said, that the world has ever witnessed. You know what an inspiration is, though it is a longer word than I meant to use; something that seems to come from above, higher and better than yourself, that tends to make you higher and better than you usually are, and I want you, when you see this flag waving in your school, to let it be an inspiration to you. If any of you at any time should be tempted, as we all are tempted, to do something mean or base, or vile or cowardly, look up to that flag and forbear."

The Naval Church Society.

Amongst the many indications of a new interest in Church work may be mentioned the new life and vigour shown by the above Society, which was founded some thirty years ago. An officer writing in a contemporary makes the following reference to the Society: "The objects of the Society are set forth as: (1) To draw Churchmen together for fellowship, and for the advancement of the Church's work; (2) to promote the formation and welfare of Church institutes in naval ports; (3) to increase interest in mission work at home and abroad. There are only two very simple rules, viz., to pray daily; to do something to help forward the work of the Church; but they are sufficiently wide in scope to suit the requirements of life at sea. The Manual also includes suggestions as to the various ways in which members may assist in the work of the Church, and these hints should prove very helpful. In my humble opinion, there never was a time when it was more necessary for Churchmen, both on shore and afloat, to band together, and to forget the unimportant and non-essential points upon which so much energy seems to be spent, and to present a united front in the cause of right living. I know that there are many men on the lower deck of our ships who have been brought up as Churchmen, and have no desire to drift away, and it is the duty of the Church, and primarily of the chaplains, to help these to be loyal, and to enable them to do something for the advancement of her work."

PRINCIPLES vs. RULES.

Rules are excellent things in their place, but they are apt to break down when universally applied. A rule is something which necessarily has a narrow and exceptional application. It is modified or vitiated by circumstances. Principles, on the other hand, are of eternal and universal obligation and application. They may express themselves in half a score of widely varying sets of rules. Rules, of course, are necessary, and, indeed, essential. They interpret and apply principles. But the lesser is contained in the greater. The principle must always come before the rule. We must begin at the right end. Men adopt rules because they are under the governance of principles, but the following of rules will never bring us under the Government of principles. To no department of our Church life does this more closely and practically apply, than to the keeping of Lent. It is pre-eminently a question of principles, rather than of rules. The rules undoubtedly have their place, but they come as an effect, not as a cause. Now the Church of England has laid down, officially, no rules for the keeping of Lent. She contents herself with prescribing certain general principles of conduct, under the head of "fasting and abstinence." These terms, unmistakable in their general meaning, have infinitely diverse modes of application. They relate to the whole round of human life and experience. Unchangeable and eternal in their essence, they are elastic and adaptable in their interpretation, and each individual is left to apply them according to his own discretion. And, we think, the vagueness of the Church in the matter of details, is in this case to be highly commended. It is, of course, susceptible of abuse,

but the opposite extreme, in our opinion, is a vastly more dangerous one. To lay down fixed and cast iron rules in regard to the keeping of Lent, is certain to result in defeating the object for which it was instituted for a very large class of persons. Take the matter of diet, for instance. To at least seventy per cent. of women, what they eat or drink is a matter of supreme indifference. For the average woman to give up some particular viand, or, say, two meals per week during Lent, would be no self-denial whatever. To the average man, on the other hand, it would be quite a serious matter, and would involve a course of very real self-denial. Again, for a woman to give up all social pleasures in Lent, or to curtail in the matter of dress, would mean genuine self-denial. To the normal man it would practically mean nothing at all, for to the majority of men of mature age, party going is a "weariness of the flesh" and their dress something of very faint or casual interest. Probably, if the truth were known, the majority of men hail the Lenten cessation of party giving and going with a sense of sweet relief. But ask a man to "cut out" his pipe during Lent, and that is a very different proposition, or to give up novel reading. And so it goes. What, in this case, is sauce for the goose is not sauce for the gander. Therefore, we repeat, the Church of England has done wisely in laying down no rules as to the exact method of keeping Lent. All she says is, "Deny yourself." In this matter every man must be "fully persuaded in his own mind," because he, and he only, can be the judge. What may be easy for him, in fact rather pleasurable than otherwise may be to another like rendering limb from limb. We perhaps will be met with the objection that if you leave the method of keeping Lent an open question, you run a double risk. People, it may be argued, will neglect it altogether, or they will choose the easiest and most perfunctory, not to say farcical, kind of observance. We do not deny that there is a danger of this, nor the only too apparent fact that some of our Church people fall into it. But this does not affect the general principle that in matters of real self-discipline each man, so far as the actual method is concerned, must be a "law unto himself." The man who cannot be trusted to do this is defective in the very rudiments of Christian character. He has not begun to attain real spiritual manhood. Like the Jew of old he is still under "tutors and governors." This is not the type which the Anglican Church aims at producing. And so she cheerfully runs the risk of the lesser evil to attain the greater good. And as a matter of fact we firmly believe she gains infinitely more than she loses. For with all the shortcomings of our people in this matter of Lenten observance, and they are neither few nor trivial, and without the desire to make any uncharitable insinuations as to others, we are equally firmly convinced that in no Christian body is Lent, on the whole, so effectively and profitably observed as in the Church of England.

THEOLOGICAL RESTATEMENT.

The advocates of "Modernism" in the Roman Catholic Church have advanced, from their own standpoint what appears on the face of it, a very strong argument in favor of theological re-statement. The "Schoolmen," they urge, recast or restated Church doctrine in the "Middle Ages," to bring it into harmony with the advancing learning and enlightenment of the times. They, as it were, translated the language of the Church into the terminology of what was then "modern thought." What was right then, they contend, cannot be wrong now. The world has outgrown, not the truths, but the mode of defining them. And the meaning of certain terms has changed. The relative position of religion and science has altered. While science has neither overthrown, nor seriously impugned any of the great fundamental facts of revelation, it has vastly widened

our conception of mundane things. It has immensely extended the area of human experience and activity. It has created innumerable new situations and conditions, which must be recognized, met and grappled with. The Church speaks to an infinitely bigger world than it did a thousand years ago. Therefore, they say, she must adapt, not her faith or practice, but her methods of teaching, i.e., her tools and machinery, to these changed and virtually transformed conditions. To use the old illustration, the army has to change its formation and front, and to extend its line. In the case of the Roman Catholic Church, it is hard to see how these arguments can be successfully met, unless she is prepared to deliberately stultify her own record. However, this is a matter to be fought out among themselves. How does it affect us Anglicans? Have we anything to "restate." In our opinion practically nothing. What, it may be asked, of the Thirty-nine Articles? Are they not the standard or "confession" of Anglican theology? Not in the sense in which the latter term has been used in other connections. In every other case the Church is built on the "confession." In our own the "confession" is simply an afterthought. The Church existed centuries before the "confession," and could continue to exist and flourish in absolutely undiminished vitality, were they abrogated to-morrow. And the Thirty-nine Articles, it must always be remembered, are not binding upon the laity. The Thirty-nine Articles is an expression of opinion on certain points, eagerly and fiercely debated at the time, many of which by common consent have been tacitly allowed to lapse into the category of open questions. On the Incarnation, the Trinity, the Sufficiency of Holy Scripture, etc., of course, the Church speaks with no uncertain voice, and on these points all Christians are agreed. In regard to controverted questions the Church, indeed, seems to commit herself, but these are all matters of speculative theology, and the definitions themselves are susceptible of many interpretations. Take, for instance, that apparently most uncompromising of all statements, contained in the Article on Predestination. It is, no doubt, somewhat crudely and harshly worded, but behind it is the truth of the Divine supremacy, which no one ever dreams of denying. Our ideas of predestination have not really changed. It is impossible they should change. But our ideas of God have, if not exactly changed, developed. We can accept predestination just as implicitly as ever, because of our belief in a God of love. The men of old took a different view of the matter, because their ideas of the God "behind predestination" were lower than ours. But the truth itself, of the overruling power of God, remains intact. The same is true of every other doctrinal statement in the Articles. The Church of England, therefore, we may safely conclude, is in no urgent need of, theological "restatement." Of course there is nothing in this world that is not susceptible of some improvement. The Articles, no doubt, might be simplified and "modernized" in some respects to advantage. But the need, if it exists, is not pressing. All the Church of England needs is freedom in the interpretation of her own formularies. And this we practically have. In the American Church a strong party is agitating for the abolition of subscription to the Articles, and the general impression seems to be that a few more years, possibly the next Convention, will see this accomplished. For ourselves we are perfectly content to let well alone.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

For some weeks Spectator has been receiving considerable attention at the hands of correspondents of this paper and a few heart to heart words in addition to what he has already said

may be necessary before the matter is finally dismissed. In the first place he has no intention whatever, now or at any other time, of defending his honour, his honesty, his courage or his soundness in the faith, all of which seem to have been assailed in one way or another in the letters referred to. Neither has he the slightest intention of attempting to settle the school of thought within the Church to which he may be assigned by ecclesiastical experts. He is not mindful of the label which men who care for such things may fix upon him as descriptive of his affiliations, although he had hoped that whatever the name finally adopted might be, it would at least describe a man desiring to honour his obligations as a clergyman, and trying to say the right thing out of a good heart. What is more, he is not on trial for his faith, and if anyone chooses to doubt his belief in the doctrine of the Atonement he is certainly not going to stoop to defend himself.

Now what is the situation that has arisen out of the discussion of this subject? It seems to be this. Over and above the creeds, canons and articles of religion to which we have to subscribe, a new symbol of the faith, has been added in the form of hymn number 744 in the Book of Common Praise. It appears to be a symbol of peculiar sanctity, for a word of criticism may not be uttered against even the form in which the truth is expressed. Before all things it is necessary to accept the hymn aforesaid, which hymn except everyone do keep whole, without doubt he will perish ecclesiastically! That is a new theology with a vengeance. Spectator, in his ignorance, ventured to take exception to the form in which the Atonement is taught in that hymn, and behold no end of a row was at once stirred up. He referred only to the form of the teaching, for the simple reason that he had then no message for the public concerning the teaching itself, nor has he any now, but his friends may rest assured that if at any time he feels impelled to discuss the subject he will endeavor to do so in plain, direct English. He is still foolish enough to declare that he stands exactly where he stood when first he criticized the hymn. It is a perfectly fair question for debate, whether that hymn adequately expresses the truth, and whether the form of that expression is edifying or not, and we presume men may hold different views upon such a subject in perfect good faith. We are quite aware that to many people that hymn is very dear and very comforting, but we also know that to many the opening verse particularly, is very repulsive because of its dreadful imagery.

Let us now consider one or two aspects of the hymn which has been touched upon in this discussion. The hymn has been defended on the ground that its language is Scriptural and, therefore, what is found in Scripture is suitable for incorporation into a hymn. We question the accuracy and the soundness of that defence. The first verse of the hymn is really the one that is so objectionable, because of its excessive materialism. Where is that verse to be found in Scripture? What foundation is there for saying, "There is a fountain filled with blood?" We know of "a fountain of tears," "a fountain of life," "a fountain of water," "a fountain for sin and uncleanness," but we know of no "fountain filled with blood." Again we are not aware of any passage in the Bible that describes blood "Drawn from Emmanuel's veins." That may be considered a safe deduction, but it is a deduction which the sacred authors have delicately refrained from making. Once more we ask wherein lies the authority for the statement, "And sinners, plunged beneath that flood, lose all their guilty stains?" We know "the blood of Jesus Christ cleanseth us from all sin," and we know of those concerning whom it is said, "They washed their robes and made them white in the blood of the Lamb," but we know of no instance in which the sacred writer attempts to de-

tail the method of the application of the blood such as is done by the author of the hymn. He is not satisfied with the more delicate indefiniteness of Scripture, but represents the cleansing as coming through a process of bathing in the blood of Christ. Surely the phrase, "its imagery is dreadful," was not in the least too strong.

We come now to another phase of this subject, which is this. It is presumed that if a hymn reproduces the very words of Scripture that of itself places it at once beyond the pale of criticism. We are not so sure about that, but let our readers hear us patiently to the end. We are of the opinion that not all Scripture is suitable to be incorporated into hymns and was never so intended. Scripture as Scripture is one thing, and Scripture broken up and arranged in a different setting is quite a different thing. Take some of the references to the destiny of the wicked, "They shall be cast into outer darkness, there shall be weeping and gnashing of teeth," or cast into "The lake that burneth with fire and brimstone." Let us be honest with ourselves when we answer the question, is that the form of expression we now use when we refer to future infelicity, the form of expression we would use if we were giving utterance in a hymn to the truth behind these words. We are perfectly sure it is not, and this has been illustrated quite recently. Some twenty or twenty-five years ago Dean Farrar published a book entitled "Eternal Hope" that was met with a perfect storm of hostile criticism, criticism that questioned his right to continuance in the Anglican ministry. A few months ago an eminent Canadian clergyman preached a series of sermons on the "Gospel of the Hereafter," which were published in the Canadian Churchman, and not one word of dissent has been publicly expressed, although the Canadian handling of the subject was even more positive and decisive than the English. Has the whole Canadian Church grown heretical upon this question? Not a bit of it. We think we have noted the same kind of change in the expression of the destiny of the blessed. The prophets of God are not now dwelling upon Heaven as a measurable place of abode, with streets and walls and gates of entrancing beauty adorned with jewels of unspeakable glory. Neither are they exhausting themselves in an effort to hold up before us the actual material blood of Christ as was done of old, or at least appeared so to be, just as in the hymn referred to. Words presumably must have meaning, and when we use the words "the blood of Christ," is it the actual, material blood, composed of corpuscles, etc., we mean, or is it the precious life in all its Divine fullness we have in mind? When we speak of the "Cross of Christ" do we mean the actual sticks of which it was made, or do we summarize thereby the sufferings and the sacrifice of Christ? Our reading and observation lead us to the conclusion that the Church has altered the form of its teaching in the direction indicated—away from the material and towards the spiritual. This, we suppose, is in accord with our Lord's own declaration, "God is a spirit and they that worship him must worship in spirit and in truth." Now the hymn, "There is a fountain," perpetuates the old, the objective and materialistic form of teaching, and perpetuates it in its most exaggerated form, hence that awful phrase "effete theology." If those words were obscure in themselves, the context in which they were used and the subsequent explanation ought to have conveyed the meaning intended.

Spectator.

The Churchwoman.

TORONTO.

Toronto.—St. Augustine's.—At the annual meeting of the Girls' Branch of the W.A. very satisfactory reports were presented with a substantial balance on hand. Miss Jones, the

Diocesan Corresponding Secretary, gave a most interesting address on Mission work in China. Mrs. Frank Dymond, the President, was given a great pleasure by being made a Life Member by the girls which was, in the absence of the rector, presented by Mrs. Blackburn, President of the Senior Branch. The badge was a gift from two very old friends to Mrs. Dymond. A large number of the Senior W.A. were present.

Stouffville.—Christ Church.—The annual meeting of the W.A. was held on Wednesday, March 10th, at the rectory. The attendance was very good, and the meeting was opened by the rector who gave a most interesting address full of missionary facts, which were very instructive. The reports read showed pleasing results, and the P.M.C. has now been adopted by this branch, and promises to be very helpful in trying to raise their diocesan allotment. Some new names have also been added to the roll, as well as new subscribers for the "Leaflet." Last January their President, Mrs. A. H. Wright, was made a Life Member by the Branch. The following officers were elected for the ensuing year:—President, Mrs. A. H. Wright; First Vice-President, Miss Silvester; Second Vice-President, Mrs. Robt. Miller; Secretary, Miss Jessie Leaney; Treasurer, Mrs. Shankel; Secretary-Treasurer "Leaflets," Mrs. C. Fitch; Dorcas, Mrs. J. Todd. Rector's Committee, Mrs. Ira Freel and Miss Silvester; delegates to the annual were also elected, and a year of good work is anticipated by the members who are now working for a bale which they hope to send away in June.

NOVA SCOTIA.

Halifax.—The annual meeting of the Woman's Auxiliary of the Church of England Institute was held on Tuesday evening, the 3rd March. Mrs. Thos. Brown, president of the Institute, presided, and the opening prayers were said by the Secretary, the Rev. C. W. Vernon. Miss James, Recording Secretary of the Auxiliary, presented an interesting report of the work done during the year. It was decided that this year special stress be laid on the mite scheme for reducing the mortgage on the building. The following are the officers for the ensuing year. Patroness, Mrs. Worrell; President, the President of the Institute; Vice-Presidents, Mrs. A. deB. Tremaine, Mrs. R. T. LePine, Mrs. W. H. Wiswell; Recording Secretary, Miss C. A. James. Members of the Institute Council, Miss Hodge, Mrs. Roue, Mrs. LePine, Mrs. A. Fenerty, Mrs. H. W. Cunin ham, Mrs. Hardy. Managing Committee, Mrs. Fenerty, Mrs. R. T. Murray, Mrs. G. D. Harris, Mrs. Hardy, Mrs. Conrod, Miss Lordly, Miss Helen Gossip, Miss M. Brown, Miss James. Visiting Sick Committee, Mrs. Halls, Mrs. Fenerty, Miss Hodggers, Mrs. Hoppood, Mrs. Alber Hensley, Mrs. C. C. Starr.

Dartmouth.—Christ Church.—The Girls' Branch of the Woman's Auxiliary has elected the following officers:—President, Miss Annie Creighton; Vice-President, Miss Hattie Harrison; Treasurer, Miss Muriel Dorey; Secretary, Miss Margaret Harris. Misses Creighton and Harris will represent the branch at the meeting in Lunenburg.

RUPERT'S LAND.

Winnipeg.—All Saints.—The annual meeting of this branch of the W.A. was held on March 5th, and all the office holders were re-elected. The ladies who will form the executive for the ensuing year are:—Mrs. Alder, President; Mrs. Scrimmes, First Vice-President; Mrs. Bastin, Second Vice-President; Miss Taylor, Secretary; Mrs. Stevenson, Treasurer; and Mrs. Coulson, Secretary-Treasurer of the Japanese Fund. This organization has had a most successful financial year; two hundred dollars was sent to Japanese missionaries, and \$128 was given to other good causes. The Auxiliary is busily preparing for a sale of work which will be held on Thursday after Easter.

The plans of the Diocesan Board of the W.A. for the annual meeting are nearing completion. The convention will be formally inaugurated on Monday, April 6th, with a reception to the delegates in Holy Trinity school-house. The annual service will be in Christ Church at 10.15 next morning, April 7th. A short business meeting will follow and the ladies will adjourn for luncheon which will be served by the ladies of Christ Church at 2 o'clock. A business session will be held in Holy Trinity school, and the delegates will partake of afternoon tea after adjournment. April 8th will be spent in St. George's

Church, and April 9th in All Saints'. The Rev. E. J. Ryerson, a missionary to Japan, addressed over 65 members of the Diocesan Board lately. He impressed his interested audience with the urgent necessity of supplying Japanese Christians and students with translations of our own current theological literature. There is great demand for it, and a generous supply of literature would assist Christian missionaries.

OTTAWA.

Ottawa.—The Diocesan Board of the Woman's Auxiliary to the Missionary Society of the Church of England in Canada held its monthly meeting Monday afternoon last week, in Lauder Hall. The Rev. A. W. Mackay said the opening office of the organization before the business meeting began, at which Mrs. Tilton presided. There were eleven officers, twenty-four representatives and five conveners of standing committees present. A warm welcome was accorded Mrs. Hamilton, the Honorary President, who has just returned to the capital after an absence of some months. The Corresponding Secretary, Miss Bogert, read an appeal from the Rev. W. R. Haynes, which was endorsed by the Bishop of Calgary, in which he asks for \$500 to build a small house adjoining the Victoria Home for Indians at the Piegan Reserve. It was decided to leave the matter over for discussion at the annual meeting to be held in Ottawa on the 19th, 20th, and 21st of May. A letter from Miss Spencer, who is filling Miss Makeham's place in Japan while the latter is on furlough, referred briefly to the prosperity of the missionary work generally, and to the particularly attractive meetings held for teaching the Gospel to the natives. Recently fifty men and thirty women in the vicinity of Miss Spencer's work have embraced the true faith. The financial statement showed that the receipts for February amounted to \$219.36; expenditure, \$155.75, which included \$103 sent for missionary objects in the North-West, \$50 being for the purchase of farming implements for Mr. Holmes, of Peace River, a sum voted from the Extra-Cent-a-Day Fund. Seventy-one dollars and ninety-six cents was contributed by the various branches as the result of addresses given by Miss Strickland, of Tarn Taran, India. A letter from Archdeacon Tims, of Calgary, acknowledging a check sent for the Piegan Reserve for matron's salary, gave the following interesting statistics of the home:—Number of Indians baptized, 130; under instruction for baptism, 7; number of communicants, 64; adults baptized in 1907, 5; children, 8; boys (boarders), 17; girls, 9; contributions of the Indians to Church objects, cash \$35, in hand \$40, labor \$11. The Treasurer reminded the representatives that the books will close on April 8th. Mrs. George Greene gave the Dorcas report. Three bales were sent out as follows:—All Saints' Senior and Girls'; Gallingertown and Aultsville, forwarded bales to Lac la Rouge, Sask., the total cash value being \$134.80. Church furnishings sent to Josephburg, Diocese of Qu'Appelle, were acknowledged. A set of fair linen will be forwarded to Chapleau. A portable organ costing \$40 is required for the Mission at Fort la Corne, for which object the Dorcas Secretary hopes to receive some contributions. The Literature Secretary, Mrs. Anderson, reported receipts to be \$49.95, expenditure, \$24.54. The good news was received through the correspondence of the Organizing Secretary, Miss Greene, and the Treasurer, that several branches were to be either organized or resume work within a short time. The following officers were reported as having been recently elected at Hawkesbury:—Hon. President, Mrs. Phillips; President, Mrs. Gerald Brown; Vice-President, Mrs. C. Wilson; Secretary, Miss Brown; Treasurer, Miss F. Pattee; Dorcas Secretary, Mrs. Pattee; Literature and Box Secretary, Miss Lawlor. Mrs. Doney, E.C.D. Fund Treasurer, reported \$21.54, the receipts from that branch of the work for the past month. Miss Parmalee, Junior Secretary, reported \$9.54 as the receipts for February, and read a letter of thanks from the Rev. Albert Cramp, of Claresholme, Qu'Appelle, for a church bell received, which was the gift of the Junior Workers of the Diocese. "The Anglican Communion in the History of the Church of England" was the subject of the Rev. Canon Kittson's address before the members of the Woman's Auxiliary of the Diocese in St. George's Parish Hall last week. Canon Kittson showed the Anglican Church as a Missionary Church from its commencement, during the early years of Christianity, when it extended its work through various countries of Europe, principally Germany. He traced the growth and spread of this work down to the present day. The two great Missionary Societies of the Church, the Church Missionary Society,

The Rev. [unclear], addressed [unclear] board lately. [unclear] with the [unclear] Christians [unclear] own current [unclear] demand for [unclear] nature would

and the one for the propagation of the Gospel, were briefly sketched, explaining the work being done in all parts of the Empire.

Brotherhood of St. Andrew.

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

Brotherhood men should subscribe for the Canadian Churchman."

One of the features just now of the work of the Brotherhood of St. Andrew is the increased activity of the Council Members, and many individual members in the Province; each Council Member has now a district assigned to him over which he is to keep a watchful eye; to see that the Chapters are paying quotas, that the annual reports are sent in to Head Office; that the members are contributing to the Extension Fund; encouraging chapters by visiting or writing them; and stimulating Chapters that are not active. Many new Chapters have been formed by members in places adjacent to their own, and by men who in the course of business have visited strange places; the amount of time and thought given by some of our members to furthering the cause, must be very large indeed. The laity of the Church are certainly more active and more alive to their responsibility than they have been for a long time; and our Brotherhood must not allow this to be a spasmodic effort, but must keep the men alive to a sense of their responsibility for others; now that so many men are thinking, giving and working for their Church who have hitherto done little or nothing, is a grand chance to arouse their interest in spiritual things, so that their support will be continued, and not allowed to break away as soon as the first enthusiasm is spent; the opportunities for looking after and getting in touch with men are more numerous than ever, owing to the great influx of men from the Old Land. We hope that the Toronto Chapters have taken full advantage of the chance offered which the lack of employment this winter has given; men receiving sympathy and help through Brotherhood channels will not soon forget the interest taken in them by our Church and Brotherhood. St. Margaret's rector and Chapter have done grand work in looking after the poor of their parish, and many other Chapters have done excellent work of the same character; the visiting of the unemployed has brought the Brotherhood a great chance of becoming acquainted with a number of the working men of this city, and it is hoped that they will keep these men in view; our Church has not hitherto been sufficiently in touch with the working classes of our city. The General Secretary has been in Toronto for some weeks trying to overtake the arrears of business; owing to the great development of the Brotherhood everywhere the work has increased to a very large extent, and matters look very encouraging for the future of the cause. Mr. F. W. Thomas has been visiting many of the Toronto Chapters, and his boundless enthusiasm, sensible advice, and encouragement, have done much to stimulate our Toronto Chapters. Toronto cannot afford to be anywhere but in the vanguard after having been in the front rank of this movement for so many years; we have many first-class men in this city, but they have not all grasped the Brotherhood spirit, and the right way to do the work, so that a visit from one with so much experience and optimism as Mr. Thomas will do much to revive the old time spirit when Toronto throbbed with the desire to bring every man to Christ through His Church. The Laymen's Missionary Movement should be a help to the Brotherhood, as it has brought many Churchmen who have hitherto been lukewarm or uninterested in Church matters into close touch with men who have always been active in Church work; the contact with the class of men who have made Christ and His Church paramount in their thoughts, and have worked in His cause, cannot fail to have a lasting effect on some at least of that former class. Let us hope that this movement is not a mere revival or emotion, but will be laid hold of by the Brotherhood as a chance to secure as allies and faithful workers many of the men now interested in the Laymen's Missionary Movement. One can hardly help being deeply impressed with the necessity of bringing sound, practical common sense, judgment of human character, and up-to-date business methods into Brotherhood work; if we did all our work in a slipshod, sleepy way we should never accomplish great results, therefore Brotherhood members to attain best results must use, not only energy but great thoughtfulness to achieve the greatest success; enthusiasm and energy properly directed can accomplish great things. One very noticeable feature of Brotherhood work just now is the in-

CANADIAN CHURCHMAN.

creased interest of the Juniors in the work, and the high-class of work they have accomplished; all men taking an interest in boys can devote their time with advantage to helping forward the Junior Chapters of their parishes.

Home & Foreign Church News

From our own Correspondents.

NEWFOUNDLAND.

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

St. John's.—The annual meeting of the Church Institute was held on Wednesday evening, February 26th. The President, Mr. G. W. B. Ayre, occupied the chair. The Secretary's and Treasurer's reports showed that 43 new members had joined and the Institute had a balance to its credit of \$476.75. Sir James Winter conducted the election of officers for 1908, which resulted, as follows:—President, Mr. G. W. B. Ayre, re-elected; First Vice-President, Mr. S. G. Collier; Second Vice-President, Mrs. J. T. Southcott; Secretary, Mrs. S. E. Bursell, re-elected; Treasurer, Mr. H. LeMessurier; Council, C. E. Hunt, Sir J. S. Winter, J. Chaffey, T. Hallett, W. Smith, E. M. LeMessurier, J. Hookey, M. K. Martin, Walter Reid, C. Miller. Parochial Representatives, Cathedral, Mr. G. W. LeMessurier; St. Mary's, Mr. P. F. LeMessurier; St. Thomas's, Mr. A. Findlater. A hearty vote of thanks was accorded Sir James Winter and to Mr. E. M. LeMessurier, the retiring Treasurer. After the meeting a sale of papers took place. The Rev. Canon Saunders preached the annual Temperance Sermon to the C.E.T.S. at the Church of England Cathedral last evening and gave an excellent address on the teaching of the Church of England. He took his text, Luke 7:33-34:—"For John the Baptist came neither eating bread nor drinking wine; and ye say he hath a devil." The son of man come eating and drinking, and ye say, Behold a gluttonous man, and a winebibber, friend of publicans and sinners. The ancient meaning of Temperance was the moderate use of all of God's gifts; it has now come to almost mean total abstinence from alcohol. The C.E.T.S. is founded on the latter; its members mainly belong to the Blue Ribbon Section. Intemperance in alcohol is not the only vice; were alcohol abolished it would not cure all ills, although it would remedy the frightful misery caused by its use. Drunkenness is a sin of the body more than a sin of the soul. Legislation can help and much remains to be done. The service was conducted by the Revs. Canon Saunders and Jas. Bell.

NOVA SCOTIA.

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

Halifax.—The Rev. W. J. Ancient, Secretary-Treasurer of the Diocese, gave a very interesting lecture on "The Moral Difficulties of the Old Testament" in the Church of England Institute, on a recent Sunday.

St. Paul's.—The Ven. Archdeacon Armitage preached in this church the opening sermon of a special course of Lenten sermons on a recent Sunday. The Rev. W. C. Wilson, Diocesan Missionary Agent, has given four addresses in the Sunday School lately on missionary topics.

It is expected that All Saints' Cathedral will be opened at the meeting of the Diocesan Synod in 1909—one year from June next. The contract has been placed and work begun. Meantime Churchwomen of the whole Province will organize, forming what will be known as the Diocesan Woman's Cathedral League, and will undertake, as their distinct work, the raising of at least \$10,000, with which to purchase the organ. The decision is the outcome of a largely attended meeting of Church of England women—active, earnest, representative Churchwomen—held last week, and at which His Lordship Bishop Worrell presided. The Bishop has a very high opinion of the ability of women to make a success of whatever they undertake to do. In a very clear and simple way he outlined the history of the Cathedral movement thus far—the movement which dates from the destruction by fire of the old pro-cathedral of St. Luke. There were two things which he emphasized as having led him to inaugurate the movement—a movement which looks far beyond the present. The two things were these:—(1) The necessity arising out of the destruction of St. Luke's, for the provision of a church for the people living in the section in which it was located. (2) The need of

the diocese as regards a cathedral—a cathedral to be a centre not alone of spiritual light, but of broadly philanthropic activity—activity along the lines of present day needs. His Lordship is of those who believe that the Church owes to herself, as the body of Christ, leadership in philanthropy in all its phases—believes that her place is emphatically and signally in "the fighting line." He showed, moreover, that the condition of the finances is in a high degree encouraging. Owing to increase rather than, as was feared, a shrinkage, in the value of securities, what was originally estimated at not over \$40,000 will amount to about \$60,000. The contributions to date have already reached \$25,000. Also, owing to the increase in the value of the land which is one of the "assets," there will be several thousand dollars additional from this source. Several of the deaneries have already assumed the responsibility of the cost of certain details in the building—notably the columns which are to characterize it. Also there will be gifts of the altar, the font, the pulpit and the fauld stool. In fact, the movement was progressing so favorably that there would be no necessity for excessive or undue pressure on the poor parishes. He had called this meeting because he had been led to believe that the Churchwomen of the City and of the Province wanted to assist the cause, by undertaking some special individual work for it on their own account—not the mere raising of money to go into the general fund, but the provision of something which should be known distinctively as representing the interest and the work of the Churchwomen of Nova Scotia. He was heard with close attention and obvious interest. When he had concluded, Mrs. Humphrey moved and Mrs. James Fraser seconded, a resolution which passed unanimously amid applause:—"That Churchwomen undertake to raise at least \$10,000 with which to purchase the organ for the cathedral." Subsequently it was decided to organize the "Diocesan Woman's Cathedral League," and a committee was appointed to nominate officers and formulate a scheme of procedure. In the committee all the city's churches have representation. The large attendance was in a high degree gratifying and proved that the Bishop has the Churchwomen of the city with him in the Cathedral movement.

On Tuesday evening, the 10th March, the Bishop delivered the first of what promise to be a most interesting series of lectures at the Church of England Institute, on "Christianity in the Fighting Line," his special subject being, "Its Claims, Failures, and Achievements."

FREDERICTON.

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

St. John.—The Lord Bishop of the Diocese, the Ven. Archdeacons Forsythe and Newnham, the Rev. Canon Cowie, and the Rev. G. A. Kuhring, will be delegates from this diocese to the Pan-Anglican Congress. They will leave this city for England about May 1st.

St. Mary's.—The Lord Bishop of the Diocese has appointed the Rev. W. O. Raymond, rector of this church, to be Archdeacon of St. John.

St. John the Baptist.—Owing to the state of his health the Rev. J. E. Remington-Jones, who has been for some time priest-in-charge of this Mission Church, has been compelled to hand in his resignation which will take effect on May 1st.

MONTREAL.

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

Montreal.—At a special meeting of the Executive Committee of the Diocese of Montreal, Tuesday afternoon, March 10th, the Bishop presiding, Mr. George Durnford (treasurer), submitted the following memoranda of the finances up to March 1st:—Capital Account.—Uninvested capital, 31st December, 1907, \$4,017.81; received for investment and re-payments from 1st January to 1st March, 1908, \$6,775; total, \$10,792.81. Invested to March 1st, \$3,500; balance, \$7,292.81. Endowment repaid to St. Mary's, Hochelaga, \$1,000; amount uninvested March 1st, \$6,292.81; bank credit balance, capital account, \$6,292.81. Revenue Account to March 1st.—Mission Fund, on balance, \$3,184.33; Widows' and Orphans' Fund, on balance, \$2,404.65; Superannuation Fund, on balance, \$835.48; Coadjutor-Bishop's Fund, on balance, \$1,135.45. Memorandum.—Mission Fund, Revenue, \$10,000; engagements, \$18,455; Widows' and Orphans' Fund, revenue, \$7,337; engagements, \$7,100; Superannuation Fund, revenue, \$2,300; engagements, \$2,400.

Archdeacon Ker moved that a special committee be named to consider the question of the parishes and rectories not having residences, with a view to equalize the grants in such cases; and this was carried. A letter from Mr. H. J. Mudge, asking for leave of absence, was unanimously concurred in, and the Bishop, on behalf of the committee, expressed the best wishes that he might have a pleasant outing to England. A letter from Archdeacon Davidson, calling attention to the position of the rectory of St. Armand East, was read, and after some discussion, the following resolution was unanimously adopted: "That a special committee be appointed by the Bishop to consider the position of the Crown Letters Patent Rectories in respect to assistance toward the stipends of rectors receiving less than the canonical amount, and to report in what way the rectories may be brought into a position, or condition, to receive aid, if necessary." The Bishop named Archdeacon Ker, Dr. Davidson, Dr. Baylis, and Mr. W. L. Bond as such committee. The Rev. B. P. Lewis, of Ilerville, made application to be placed on the Superannuation list, the same to take effect from September 1st. The latter was referred to the Committee on Superannuation. The Bishop expressed his great regret that ill-health had made the retirement of the Rev. B. P. Lewis necessary, and paid a graceful testimony to his earnest and faithful service. The Vice-Chancellor reported verbally the present condition of the litigation between St. Edward's and St. Stephen's parishes, and stated that in behalf of the Synod and of the Lord Bishop of the Diocese he had declared submission to justice, asking only that to whichever party he declared entitled to the property, the advances of Synod, amounting to about \$5,500, should be repaid to it before enregistration of title. A report upon correspondence from the Diocese of Niagara, re reciprocity in diocesan beneficiary funds, was read from the joint committee of the Widows' and Orphans' and Superannuation Funds, generally concurring in the principle of reciprocity on general lines, but that the matter would seem to come most properly from the General Synod for the forming of some general scheme in this matter. Besides the Bishop, there were present at meeting:—Archdeacon Ker, Rural Dean Robinson, Dean Evans, Archdeacon Naylor, Rural Dean Lewis, Canon Longhurst, Canon Smith, Rural Dean Dart, Rural Dean Sanders, the Rev. J. H. Bell, Rural Dean Jeakins, Rural Dean Taylor, the Rev. G. Osborne Troop, Archdeacon Norton, Canon Baylis, Mr. H. J. Mudge, Mr. Richard White, Mr. F. W. Heath, Dr. T. P. Butler, Mr. G. F. C. Smith, Dr. Alex. Johnson, Dr. L. H. Davidson, Mr. Enoch Buzzell, Mr. Edgar Judge, Mr. Thos. Hunter, Mr. Lansing Lewis, Mr. E. C. Pratt, Mr. Geo. Durnford, and Mr. W. L. Bond.

Kensington.—St. Columba.—The Lord Bishop of Montreal opened and dedicated the new Mission church in this suburb on Wednesday night, the 11th inst., in the presence of a large congregation. About five months ago the Bishop made an appeal on behalf of Church extension in the suburbs of Montreal. As a result of that appeal the Bishop has been enabled to open two new Mission churches within the past two months: St. Margaret's, Tetraultville, and St. Columba's, Kensington. The new church is a frame building, and will hold a congregation of 200. It is lighted by electricity. Assisting His Lordship the Bishop at the opening service were the Very Rev. the Dean of Montreal, Archdeacon Norton, the Rev. Frank Charters, Mr. Hodgkinson, the student in charge, and the Rev. F. A. Pratt, rector of the parish, the choir of St. Philip's Church, Montreal West, rendered the musical portion of the service.

ONTARIO.

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

Merrickville.—Trinity.—The services in this church on March 8th were of unusual interest, being the last services held in the building which was erected seventy-one years ago. The Holy Communion was celebrated in the morning, and over a hundred persons received the sacred emblems. At 6.30 the other sacrament was administered to two infants, the child of the sexton being the last to be baptized. The church was crowded to the doors at 7 o'clock, for the final service. During the service it was announced that the rector's warden, W. H. Newman, who is one of the contractors for the new church, had, on that account, resigned his position, and J. L. Nicholson, was appointed in his stead. During the offertory a sacred solo was feelingly sung by Mrs. Forneri, wife of the former rector, the Rev.

CANADIAN CHURCHMAN.

R. S. Forneri. The rector, the Rev. J. H. H. Coleman, preached an appropriate sermon, in which he sketched the history of the parish, and appealed for special faithfulness and zeal during the transition period from the old to the new. The service was closed with special hymns, psalms and prayers, concluding with the "Nunc Dimittis." While this was being chanted, the rector, wardens and side-men bore in procession from the church to the vestry the bowl of the Font, the Bible, Prayer-Book, and Altar-Book, and the Communion Vessels. At the morning service there had been used for the first time a beautiful set of Communion Vessels, five pieces, presented by Mrs. Muir, each piece bearing the inscription, "In loving memory of John Muir, Priest, 1820-1907." The Rev. John Muir, M.D., had long been connected with Merrickville, and had passed his declining years here, though his ministry had been spent in the Diocese of Central New York. The work of demolishing the old church began on Monday morning.

OTTAWA.

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

Ottawa.—St. Matthew's.—A large congregation gathered on Sunday morning at this church on the occasion of the ordination to the diaconate of Dr. Kyle (M.D.) by His Lordship the Bishop of Ottawa. The Rev. Walter M. Loucks, rector of the church, preached the Ordination sermon. At Evensong the Rev. Dr. Kyle preached to a crowded congregation.

St. George's.—The fourth of a series of lectures on missionary work in China was given in the parish hall last week by the Rev. Canon Tucker. The speaker took as his subject the preparation of the missionary and the methods of fitting himself with a knowledge of the people and country. He described the different sections over which the Anglican Church of England, Canada and the United States had charge, and of the work being done by each.

Pembroke.—At a recent meeting of the Public Library Board of Pembroke the following resolution was passed: "The members of the Public Library Board of Pembroke view with regret the severance of the Rev. Geo. Bousfield's connection with the Board. He was an active organizer at the inception of the Free Library, and as a member of the Board has been an enthusiastic and unselfish worker in its behalf. He has been an ardent advocate of everything that made for improvement, and his wide acquaintance with literature and science have been an interest and an inspiration to those associated with him. We follow him with our best wishes and our affectionate regard."

TORONTO

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

Toronto.—St. Alban's Cathedral.—His Grace the Lord Archbishop held a General Ordination in this cathedral on Sunday morning last, when he ordained the following gentlemen to the office of deacon and priest, respectively: Deacon, Mr. L. B. Vaughan; priests, the Revs. A. L. Reed, M.A., and R. W. W. Allin, M.A. The candidates were presented to the Archbishop for Ordination by the Rev. A. J. Broughall, D.D., examining chaplain. The Ordination sermon was preached by the Rev. C. V. Pilcher, M.A., of Wycliffe College, who chose for his text the three words, "Shepherd My sheep," St. John 21:12, last clause. Besides those clergymen already mentioned there were present at the service the Right Rev. Dr. Reeve, Assistant Bishop, and the Revs. Canon MacNab, R. Gay, and E. A. Paget. There was a large congregation present. The Rev. L. B. Vaughan was licensed to the curacy of St. Philip's, Toronto, and the Revs. A. L. Reed and R. W. W. Allin are holding the curacies of St. Stephen's and St. Matthew's, Toronto, respectively.

St. Simon's.—A well-known and greatly respected member of this congregation, Mrs. Caroline Becher, passed away at her home, "Sylvan Towers," Rosedale, on Wednesday, March 11th, in her 83rd year. The deceased lady was the widow of the late Mr. H. C. R. Becher, Q.C., of London, Ont. She was born at Niagara Falls on the 5th August, 1825, and was the daughter of the late Mr. Samuel Street, of that place. At the age of twenty-five Miss Street married Dr. Thomas Macklem, of Chippewa. He dying

March 19, 1908.

about 1850, she subsequently became the wife of Mr. H. C. R. Becher, a prominent Queen's Counsel, of London, Ont. They travelled abroad together a good deal. Mrs. Becher's death occurred nearly thirty years ago. Mrs. Becher later came to Toronto, where she had been living for about twenty years. Mrs. Becher was very well known in social circles in this city. She had children only by her first marriage. One son, James, was drowned in the Niagara River when only eight years old. Another son, Mr. Sutherland Macklem, and two daughters, Miss Macklem, living always with her mother, and Mrs. Oliver Macklem, all of this city, survive. The Provost of Trinity College, the Rev. T. C. Street Macklem, D.C.L., and Mrs. Charles Fleming, of Barnard Avenue, in this city, are a nephew and a niece, respectively, of the deceased. To all of those whom the deceased lady has left behind her to mourn her loss we beg to offer our sincere sympathy. The funeral service was held in St. Simon's Church on Saturday last, and the interment took place in St. James' Cemetery. A very large number of people were present at the funeral. The service was conducted by the Rev. E. C. Cayley, the rector of the parish, and the Rev. E. J. Wood, the curate.

St. Luke's.—The schoolhouse of this church was packed on the evening of March 10th to hear most interesting papers by Mrs. Christopher Robinson on "Sisterhoods' Training and Vocation"; by Miss Connell, Head Deaconess of the Deaconess' Home, on the subject of "Deaconesses: Their Qualifications and Training"; and Miss Carson on "Work and Objects of the Settlements." Evangelia being described as the first in Canada. The Rev. A. G. H. Dicker, the rector, welcomed the audience, and the hosts of the occasion were the members of the Anglican Young People's Association of the church.

St. Paul's.—An active missionary campaign has been carried on in this parish for the last month in preparation for the annual collection for the M.S.C.C. The preachers were on successive Sundays the Rev. Canon Tucker; the Rev. R. H. McGinnis, of Japan; Archdeacon Renison, of Moosonee; the Bishop of Huron, and the rector, Canon Cody. An active committee of laymen worked up interest by bringing the missionary cause before their fellow-laymen. When the offertory was made it was found to reach the sum of over eleven thousand dollars (\$11,000). When the amount was announced to the congregation on the following Sunday, the Doxology was most thankfully and heartily sung. Further additions will be made to this amount. This offering is for M.S.C.C. only, and does not include any other branches of the missionary activity of the Church. It is probably one of the largest missionary offerings ever given in the Canadian Church by a single congregation at one time.

On Sunday mornings during Lent Dr. Cody, the rector, is preaching a series of sermons on "Some Aspects of Our Lord's Person and Work." The subjects are: Christ, the Centre of Christianity; The Completeness and Complexity of Christ's Character; The Authority of Christ; The Shortness of Christ's Life; The Individual Dealing of Christ; The Intolerance of Christ; The Sinlessness of Christ. In the evening the subject of the course of sermons is "Some Companions of St. Paul: Barnabas, the Son of Consolation; Apollos, the Orator; Gallio, the Proconsul; Julius, the Centurion; Onesimus, the Slave; Demas, the Shirker, and Timothy, the Disciple.

Pan-Anglican Congress.—A change has been made in the representation of the Diocese to the Pan-Anglican Congress. The delegates, in addition to the Archbishop, are: Archdeacon Sweeny, Canon Tucker, Dr. Hoyles, Mr. N. F. Davidson, representing the Brotherhood of St. Andrew, and Miss Tilley, president of the Diocesan Woman's Auxiliary.

The Study Club, which meets every second Tuesday at 8 p.m. in St. Luke's Parish Hall, is very largely attended, and much interest is being awakened in the congregation. The organizing secretary, Rev. P. B. DeLom, reports encouraging progress with the Thankoffering.

Orillia.—St. James'.—The Rev. C. D. Owens will shortly resign his curacy and leave for England.

Eglington.—The Rev. T. W. Powell, rector of this parish, left a few days ago for the city of St. Louis, where he is to give a series of addresses in one of the largest theatres there during the present season of Lent. These ad-

resses are to be given at a noonday service, which is held on each day, and occupies exactly half an hour.

Bobcaygeon.—Christ Church.—On Thursday, March 5th, the Right Rev. Bishop Reeve visited this parish for the purpose of administering the Apostolic rite of Confirmation. The first service was held in St. John's, Dunsford, at 1.30, when nineteen candidates were presented. The Prayers were read by the Rev. W. J. Creighton, M.A., and the candidates presented by the rector. His Lordship addressed the candidates upon the significance of the ceremony and their own particular attitude towards it, enforcing the privileges of service and the obligations ensuing, and later preached to the whole congregation, and was listened to with marked attention. The church was crowded, and all seemed to realize the great privilege of taking part in such a service. Then followed a drive of 12½ miles to Bobcaygeon for the evening service at Christ Church. There had been evinced evidence of a great awakening in the parish, and much speculation was rife as to the outcome of this special effort, in connection with which the unusually large numbers of adults prepared made no inconsiderable surprise, the oldest man being eighty-two and the oldest woman eighty-four, whilst the baptism of six adults, one man by immersion, had all tended to accentuate and arouse enthusiasm. Still, it was a great and pleasant surprise to find a congregation assembled in the church at 7.30 of upwards of 420 persons. It was a great opportunity, that was used to the utmost by His Lordship the Bishop. Following the same order, the Rev. W. J. Creighton took the first part of the service, the Lessons were read by Mr. W. T. Comber, B.A., lay reader, and the rector, acting as Bishop's chaplain, presented the candidates, who numbered sixty-four, in all. Owing to the fact of the organist and assistant organist being amongst the number of Confirmees, Miss Leary, of Lindsay, kindly presided at the organ, and was assisted by Mrs. Adamson, of Toronto (violinist), both of whom further enhanced the beauty of the service, Miss Leary by singing a solo, with violin obligato, and Mrs. Adamson by a violin solo during the offertory. The choir was augmented, and the singing of the well-known hymns suitable to the service left nothing to be desired. Solemnly and impressively the service proceeded, leaving an impression upon the mind of a great opportunity for sowing the good seed, which idea was borne out by Bishop Reeve's two addresses, and accentuated by the comments of the parishioners and others. Following upon the Confirmation, arrangements were made for the Confirmees first Communion, which took place on Sunday morning, March 8th. Matins was said by Mr. W. T. Comber, B.A., lay reader, and the Communion and sermon by the rector. There were ninety-seven communicants at Christ Church, and at 3 p.m., at St. John's, Dunsford, thirty-two, making a total of 129.

PENS and PENCILS

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NIAGARA.

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

Hamilton.—News has been received by friends of the Rev. Canon Wade, who recently arrived at Gibraltar on a holiday cruise up the Straits, that the reverend gentleman has been stricken there with paralysis of the throat. It was decided that Canon Wade should go to England, where he will remain until he recovers the use of the vocal chords. He is not otherwise affected. The reverend gentleman had intended to visit the Holy Land ere he returned to Canada.

On February 16th the Rev. L. Lee, of Grimsby, conducted services at St. Stephen's, Hamilton. On February 23rd the Rev. W. G. Davis, of Stoney Creek, and the Rev. J. A. Boland, of Grimsby, exchanged.

Tapleystown.—On Sunday, February 16th, the Rev. W. G. Davis, the eloquent rector of Stoney Creek, took charge of the services at Rymal, Tapleystown, and Woodburn. Mr. Davis preached three times, and his visit was highly appreciated by all. On March 3rd a concert was held in St. George's Hall, Tapleystown, and the sum of \$17 realized, which will possible clear off all back debts.

Oakville.—In the death of Mr. George Graham, principal of the Oakville public school, the Anglican Church has lost an earnest and dutiful son. After a most brilliant school and college career he selected teaching as his profession; it was a work he loved, and at which he was a great success. At one time he thought of entering the Anglican priesthood, but health and other considerations prevented, and teaching, no doubt, was his true lifework. He was a man of refined conscience and lofty ideal; and, though he possessed such eminent capacity as a teacher, and was endowed with great intellectual ability, he had a modest and retiring disposition. His personality was magnetic; to know him was an inspiration. Such men can ill be spared by the Canadian people to-day. At the early age of thirty-five, when his life's work seemed to be just beginning, and leaving behind him a young widow, an inscrutable Providence has called him to the Church beyond, and his place will be most difficult to fill. The first part of the Burial Office was said at Oakville by the Rev. L. B. Broughall, rector, of Oakville, and the service was concluded at Brampton by the Rev. W. Walsh, rector, of Brampton, and the Rev. T. G. Wallace, rector, of Woodstock. "Man must endure his going hence as his coming hither—ripeness is all."—King Lear.

HURON.

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

London.—The Lord Bishop of Huron has made the statement that in view of the fact that the city may take over the Western University, the Diocesan authorities will put forth a special effort to make Huron College a strong Theological College. In five years from now this College will be celebrating its Jubilee, and an effort will be made to raise an endowment fund of \$50,000 during that period of time.

Chesley.—The rector, the Rev. F. E. Powell, and his parishioners deserve great credit for the success which has attended their efforts to advance the interests of their church. The attendances have kept up to a high mark all the time, and the congregation have succeeded in raising over \$700 already to wipe out a \$900 debt, and the balance is quite certain to come in ere long. The debt on the other church, (Sullivan), was wiped off, and the new church consecrated in the present rector's term, and it now looks like a speedy clearance of the debt on Holy Trinity Church, Chesley. In addition to this, the congregation are prepared to go ahead with the erection of a parsonage as soon as the building season begins.

Watford.—Trinity.—The Bishop conducted Confirmation service in this church on Tuesday evening, the 3rd inst. The rector, the Rev. S. P. Irwin, presented a class of twenty-two, making 40 for this church during the past 16 months. The Bishop gave an earnest and practical discourse from the words, "One thing I do forgetting the things behind and reaching to the mark of a

high calling, Jesus Christ." The church was crowded and the closest attention was paid to the impressive sermon.

Brooke.—St. James'.—A congregation that filled the church to the doors assembled Tuesday afternoon, March 3rd, to witness the consecration service, the building being now free from all legal incumbrances. The service was conducted by the Lord Bishop of Huron, assisted by Canon Craig, of Petrolia; Canon Downie, of Pt. Stanley; the Rev. W. M. Shore, of Warwick; and the rector, the Rev. S. P. Irwin. The church, which is one of the handsomest rural edifices in the diocese, was erected in 1904, during the rectorship of the Rev. Canon Downie, and formally opened in November of that year. Bishop Williams gave an able discourse on the value of the Church to the world, tracing its earliest history, development, and the marvellous influence for good it had exerted on the world.

St. Mary's.—St. James'.—The following are the special preachers during Lent, in this church:—The Revs. D. J. Cornish, R. S. Howard, M.A., W. Sowe, Canon Dann, G. A. Andrew, B.A., Professor Sage, B.D., J. G. Perdue, M.A., A. Carlisle, B.A., H. W. Snell, B.A. The Woman's Aid recently held a sale of work bringing in \$113, and the Young People gave an entertainment towards the new Church Hall, netting over \$60. The Hall is expected to be ready for opening in June. It is a handsome building of stone, and with furnishings will cost over \$8,000.

Kingsville.—The Rev. Canon Matthews, a retired clergyman here, died quite suddenly on the 8th inst. For the past 20 years the deceased gentleman had lived in this place, the first twelve years of which he was rector of the parish. During the past eight years he has lived at his home, "Cloverlea Farm." He will be greatly missed by his many friends, who were always glad to meet and shake his welcome hand, and his smiling face will be missed in his accustomed pew in church. His life was one of constant activity, always doing good and giving the helping hand to those in need or requiring his fatherly advice. He passed away at the age of 70. He was a loving father and kind parent, and will be greatly missed by the members of his family, who have the deepest sympathy of their many friends in this their hour of sad bereavement. Six children are left to mourn the loss of a good parent, Mrs. Matthews passing away last summer; Annie, (Mrs. Darby Harrow), Grace, directress of Hospital Baltimore; Edith, nurse in Presbyterian Hospital, New York; Lucy, at home; Robert, in Cuba; and Harry, also at home, "Cloverlea Farm." The funeral services were conducted on Tuesday last, at 11 a.m. The Rev. T. Edmonds, of Leamington, read a short service at the house. The Bishop of Huron conducted the services at the church, and at the grave, where a large crowd gathered to honour the deceased.

Windsor.—All Saints'.—The Bishop of the Diocese visited this parish on Sunday, March 8th, and confirmed a class of 33, most of whom were adults. He preached a very impressive sermon from Philippians 3:13, which, by an unusual coincidence, was the same text on which the Rev. Dr. Arnold, of Detroit, based his sermon in the morning at this church. The anniversary of the installation of the organ was observed on this Sunday, and there were very large congregations both morning and evening. The Lenten services have been attended by unusually large congregations, this being especially noticeable on Wednesday evening, the 11th March, when the Rt. Rev. Chas. D. Williams, Bishop of Michigan, was the special preacher. Bishop Williams, (Huron), also confirmed 17 candidates in St. Mary's Church, Walkerville, and 11 at St. Stephen's Church, Sandrich South, on Sunday, and on Monday he visited Colchester and Essex, and Leamington on Tuesday afternoon. He was also present to conduct the funeral of the Rev. Canon Matthews at Kingsville on Tuesday morning. Canon Matthews had been rector of Kingsville for 12 years, and after his retirement had lived with his family at Kingsville for 12 years, a large congregation was present at the funeral service to show the great respect in which he had even been held by the entire community.

Thorndale.—On the evening of March 10th, a very pleasant gathering was held at the house of Mr. and Mrs. Charles Harrison, at which the members of the choir of the Church of St. George's-on-the-Wye, took the opportunity of presenting Mr. A. C. McBride, their choir-master,

with an address, and a gold-mounted umbrella, as a parting token of their respect, regard and esteem for him. The umbrella was suitably inscribed. The address was signed by the rector and organist, and was read by Mr. Tolton, the organist; the presentation being made by Mr. Harrison. Mr. and Mrs. McBride left for St. Thomas on Thursday, the 12th, where they will in future reside. Their departure from Thorndale is keenly regretted by all sections of the community, and both of them will be much missed by the people of this village.

ALCOMA.

Geo. Thorneloe, D.D., Bishop, Sault Ste. Marie.

Burk's Falls.—All Saints'.—On Monday, February 24th, corporate Communion was participated in by the members of this Branch of the Woman's Auxiliary, when the Bishop of Algoma was the celebrant, who also gave a stimulating address to all present. On Tuesday, February 25th, some of the clergy arrived to take part in the sessions of the joint Ruri-Decanal Chapter, and they were met by the Rev. Canon Allman, and also billeted. In the evening of the same day a special service took place in the church, when the Rev. T. E. Chilcott, M.A., Parry Sound, said Shortened Evensong, and the Rev. C. W. Balfour, B.A., read the Lesson. Splendid addresses upon missionary topics were delivered by the Right Rev. Bishop Thorneloe, D.D., and the Rev. A. W. Hazlehurst, R.D., of Muskoka. During the evening the Rev. H. G. King arrived from Gravenhurst, and the next morning the Rev. E. M. Rowland came down from Powassan. On Wednesday, February 26th, the day opened with a celebration of the Holy Communion at 7.45 a.m., the Bishop being celebrant, assisted by the Rev. C. W. Balfour. After Morning Prayer at ten o'clock, the Rev. L. A. Trotter, Sundridge, joined the company, and the first session commenced. There were present the Bishop of Algoma, Canon Allman, Rural Dean Hazlehurst, and the Rev. Messrs. Chilcott, King, Trotter, Rowland, and C. W. Balfour, honorary secretary. The Bishop spoke very helpfully to the clergy on preparation for the Lenten season, and also on the purpose and subjects of the Pan-Anglican Congress, to be holden in London, England, during June next. Upon the subject of delegation to the Congress the Bishop was able to announce three of the duly-accredited representatives who would be present with him. God willing, viz., the Rev. Canon Boydell, M.A., Sudbury; the Rev. Canon Allman, B.Sc., Burk's Falls; the Rev. C. W. Balfour, B.A., Huntsville. The afternoon session was opened at 2.30 p.m., when Canon Allman, R.D., called for the minutes, routine business, and next place of meeting. An interesting feature of the business was a motion of congratulation and God-speed to the Rev. H. G. King upon his appointment as first rector of the new parish of St. Paul's, Fort William, and only regret that this appointment will take him away from this part of the diocese, and from these meetings and conferences. They wish him God-speed and all success in his new sphere of labour. The next subject on the agenda was a debate on "Prayer Book Revision." The Revs. T. E. Chilcott and L. A. Trotter spoke on the affirmative side, and the Revs. C. W. Balfour and Rural Dean Hazlehurst on the negative. The summary and criticism kindly given by the Bishop was exceedingly helpful. Evensong was taken by the Revs. H. G. King and L. A. Trotter. At six o'clock the clergy by kind invitation met the Bishop at All Saints' parsonage, and together partook of tea with Canon and Mrs. Allman. At 8 p.m. there was a social evening for the congregation in Sharpe's Hall, when the Bishop and clergy gave reminiscent addresses, which were very interesting. The churchwardens (Messrs. J. Hilliar and John Edgar) also spoke, and their language expressed appreciation of what had been done in Burk's Falls. The Bishop made the closing speech, which contained both humour and power, and at its close took occasion to speak of his appreciation of Canon Allman and the good work he had done. Refreshments were served by the ladies. After a hearty vote of thanks accorded to the ladies and to Canon and Mrs. Allman, the National Anthem was sung and the happy gathering dispersed.

Fort William.—St. Paul's.—The recently-appointed rector of this new parish, the Rev. H. G. King, has just arrived, and is becoming acquainted with his people. As his own church is not yet ready for holding services, Mr. King is kindly assisting during Lent at St. Luke's,

and preaching a course of sermons on the Wednesday evenings. Bringing with him an enviable record of faithful and successful work from the parish of Gravenhurst, Ont., it is not to be wondered at that Mr. King has already made a very favourable impression upon all with whom he has been brought in contact. Through his appointment to this important parish the city gains a high-class citizen and the Church an earnest, able clergyman.

St. Thomas.—The congregation of this church has grown apace under the painstaking shepherding of the Rev. S. M. Rankin, who in May next will have completed two years of arduous missionary work. With the assistance of friends in England this church has been made in a measure the outward visible sign of the teaching imparted to those who worship therein. Handsome dossal curtains, altar ornaments, and a few suggestive copies of fine paintings have contributed, together with simple Gospel teaching, to impress the worshippers that St. Thomas' is a beautiful little sanctuary for reverent worship. In addition to his work in this part of Fort William, the incumbent for the present goes on extensive journeys into the country and holds services in the Slate River Valley, Stanley Junction; St. James', Oliver Township; Hymer's Crossing, and Gillis Township. This is on the face of it too much for any man without the assistance of an efficient deacon and lay readers. Some young men have been doing good work as readers, but up to date no deacon or priest has been available. It is to be hoped the Bishop may ere long be able to place a man at Oliver, and relieve Mr. Rankin in the outlying districts, that he may have more time to devote to the growing centre he has already done so much to build up.

Gravenhurst.—The Rev. Harold G. King has left this parish for Fort William, where he has been appointed to St. Paul's to become its first rector. Before leaving Gravenhurst Mr. King was the recipient of many tokens of appreciation and affection. On Thursday, February 20th, at the home of Mr. and Mrs. Gossage, Mr. and Mrs. King were presented by the congregation with an illuminated address, and a silver tea service. The address is here given: "To the Rev. H. G. King and Mrs. King: We, the parishioners of St. James' parish, Gravenhurst, Ont., wish, in making the accompanying presentation, to express to you both our high appreciation of your work amongst us. The different organizations which were already formed when you took charge of the parish have been greatly encouraged and assisted by you and Mrs. King, and the hospitality of the rectory has been a great factor in strengthening them. The reading-room, started under the auspices of the Brotherhood of St. Andrew, is the nucleus of a movement, the want of which has long been felt in the town. We feel sure that, with your aptitude for organization and practical sympathy for all that goes to make for good, success should attend you in your new field of work. It is needless to tell you how much we, for ourselves, regret your leaving us, but we recognize that your new appointment is to a large and more important centre, in which those qualities, which we so much appreciate, will have a larger scope. Our best wishes for the future for yourselves and family are yours. Signed on behalf of the parishioners: Thos. R. McMurray, R. Kimber Johns, H. H. Marter, Alfred Ditchburn, Wm. J. Leigh, Andrew N. Tate, Chas. A. Gossage." February, 1908.

Mr. King's last Sunday in his old parish was a busy one. At 9 a.m. he held a service at the Muskoka Cottage Sanatorium; at 10 a.m. at the Free Hospital for Consumptives; at 11 a.m., Morning Prayer and Holy Communion at St. James' Church, when he was assisted by the Rev. Canon Burt, of Bracebridge. At 3 p.m. Mr. King took Evensong at Northwood, and at 7 p.m. Evensong in St. James' Church, when a very large congregation was present, the S.O.E.B.S. and the Gravenhurst Hockey Club attending in their corporate capacities. The B.S.A. Chapters of the parish presented Mr. King with a gold Brotherhood button, engraved on the back with his initials and date. All good wishes attend Mr. King in his new field of work.

RUPERT'S LAND.

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

Winnipeg.—All Saints'.—One of the most interesting socials of the season was held by the A.Y.P.A. of this church on the evening of the

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2nd inst. in the schoolhouse, the occasion being a debate between representatives of the A.Y.P.A. Associations of Holy Trinity and All Saints' Churches. The subject was: "Resolved, That the employment of women in professional and business life is detrimental to the welfare of the community at large." Messrs. Nicholson and H. J. Russell appeared for Holy Trinity for the affirmative, and Mr. Hamilton Chipman and Mr. Cooper for All Saints' for the negative. The Rev. C. N. F. Jeffries, M. Dennistoun and G. W. Baker officiated as judges. The debaters advanced their arguments in good style, and after a careful hearing the judges awarded the decision to the negative by nine points. Several musical numbers were provided and refreshments were served.

St. Margaret's.—This Church Mission was duly opened on February 23rd, with good congregations, morning and evening. Owing to the fact that there is no accommodation for the congregation near the centre of the district, the Norwegian Lutheran Church, corner of Lavinia and Simcoe Streets, has been rented for a few months. But it is hoped that the proposed new church will be under way in the early summer. The prospects for the future of the Mission are very bright, as it is situated in one of the growing districts of the city having for its eastern boundary the west side of Maryland, south of Portage Avenue, to the river. The northern boundary is Portage Avenue, from Maryland Street west to Toronto Street, thence north to Ellice and west. A Sunday School has been organized, with Mr. Robert Neild as superintendent, who has had considerable experience in mission work in the Diocese of Montreal. A choir is also being organized under the leadership of M. A. Truin, and Arthur Bevan, organist.

Elkhorn.—The Rural Deanery of Brandon met in this place on February 27th and 28th. There were present: The Rural Dean, A. U. dePencier, the Revs. Wm. Stocker, of Elkhorn; M. A. Custance, of Oak Lake; J. H. Gibson, of Bradwardine; J. A. Maggrah, Sioux Mission; C. E. Radcliffe, Brandon; F. Davis, of Alexander; F. W. Walker, Brandon, and Mr. Fryer, Hargrave. Those detained by sickness or other causes were: The Revs. S. Thomas, of Miniota; J. I. Strong, of Carberry, and W. Robertson, of Virden. Since the last meeting of the Deanery the Revs. E. B. Smith, S. Ryall, and H. Smith have removed from the Rural Deanery and from the diocese, and their places have been filled by the Revs. J. I. Strong, M. A. F. Custance, and F. Davis. The programme taken from the Pan-Anglican Congress programme was as follows, and was well discussed. Thursday, February 27th, 4 to 6 p.m., business meeting; 7.30 p.m., Evensong; Friday, February 28th, 8 a.m., Holy Communion; 9 a.m., breakfast at vicarage; 10 to 12 a.m., Section "C," Pan-Anglican Congress programme: "The Church's Ministry." 1. Discussion, led by the Rev. A. U. dePencier. 2. "The Ministry of Women." Paper by the Rev. F. W. Walker. 2 to 6 p.m., Section "F," "Anglican Communion in Relation to Other Christian Bodies." Paper by the Rev. W. Stocker. "Essentials and Non-essentials," the Rev. C. E. S. Radcliffe. After considerable discussion the following resolutions were passed: 1. dePencier-Gibson: That the Rural Deanery of Brandon, in meeting assembled, having discussed Section "C" of the Pan-Anglican Congress programme, entitled "The Church's Ministry," wish to place on record the following conclusion: That in the question of Orders there exists to-day in our country the strongest possible reasons for holding most firmly to the truth indicated by the phrase, "Apostolic Succession."—Carried. 2. Radcliffe-

Stocker: That the Ruridecanal Chapter of the Rural Deanery of Brandon, in the Diocese of Rupert's Land, having previously discussed Section "F," Clause 2, of the programme of the Pan-Anglican Congress, 1908, consider that neither lasting peace nor real unity can be gained by sacrificing any one of the four principles laid down in what is known as the Lambeth Quadrilateral of 1888, and also wish it to be known that on no consideration can the Church sacrifice the historic Episcopate in any degree, considering that that position is the very foundation of the Catholic Church in all ages and centuries.—Carried. During the discussion attention was drawn to the stand taken by the Hon. G. R. Coldwell and A. L. Bonnycastle, M.P.P., on the floor of the Provincial House in Winnipeg in protest against the term "Catholic" being used to define Roman Catholic exclusively, and a resolution expressing appreciation of their action was unanimously passed by the Rural Deanery, and ordered to be sent to them by the secretary. To fill the position of secretary, made vacant by the removal of the Rev. E. B. Smith to Saskatoon, the meeting elected the Rev. F. W. Walker, of Brandon.

Correspondence.

TRUE FASTING.

Sir,—In the English monthly magazine called *The Churchman*, for March, is a paper on Fasting which deserves notice in these days of Lent, when clergy very properly issue leaflets for the observance of this season. The writer, the Rev. T. S. Treanor, insists that our version of the New Testament is wrong in including fasting at passages like Mark ix. 29 and 1 Cor vii. 5, that the word fasting was added by the ascetics and has been dropped in the later editions. Fasting, he holds, in the New Testament sense, to be the result of either deep sorrow, intense concentration in prayer or the agony of heartfelt repentance towards God. To regard it as a means of grace, as a great religious exercise tending to create repentance and a deepening of the spiritual life is simply to turn the truth upside down and to place the consequence first and the cause last. I wish you had room to publish the article.

A. B.

THE CATHOLIC CHURCH.

Sir,—Mr. Stark in his letter to the Canadian Churchman of March 12th says that he cannot excommunicate the Methodist and Presbyterian bodies from being "True and Apostolic branches of the Catholic Church." Can a branch which has been cut off from the tree be still a true part of the living tree? Certainly not for it soon withers and dies, and how can any body of Christians (no matter what evidence of life they may show) be rightly called true branches of the Catholic Church when they have wilfully cut themselves off from it? Even if by their schismatical baptism they become members of the Catholic Church still their sin of "schism has cut them off from the Body," so that they cannot be true and Apostolic branches of the Catholic Church. Again, Mr. Stark says that the Presbyterian and Methodist bodies teach and subscribe to the Apostolic creed; in this I think he is mistaken. How can they consistently teach and subscribe to an article in the creed which says: "I believe in the Holy Catholic Church." How can they believe in a Church which they have separated from? How can they believe in a Church which says that every lawful minister of Christ's Church must be Episcopally ordained? How can they believe in a Church that claims the power Absolution, and teaches Baptismal Regeneration and demands that her children be Confirmed? No, no, they do not believe in the Catholic Church, if they did they would not continue in schism. If the Presbyterian and the Methodist bodies are true and Apostolic branches of the Catholic Church then so are the Baptists, the Mormonites, the Shakers, the Universalists, the Friends, the Irvingites, and the Eddyites, all are branches of the Catholic Church, surely Mr. Stark would not admit this. Let me close by giving a quotation from a writer in the *Living Church* of January 16th ult.: "Guided by the records of the early Church I cannot see that even the most evangelical of the sects . . . can be regarded as part of the One Church of Christ. They may not be heretical in faith, but their schism has cut them off from the Body. They have rejected the Ancient Order; they have invaded the ministry; they have set the will of our Lord at naught; and the evil wrought by their schism is incalculable."

Robert H. Ferguson.

A LADY'S SUGGESTION.

Sir,—The incident related by one of your correspondents in the issue of March 3rd of a little bird flying into an English country church during the afternoon service recalled an experience of my own, ever afterwards associated with Psalm 84th and Hymn 240, Ancient and Modern. I, too, was in an English Church, but it was the ancient Cathedral of Hereford. During the mid-day celebration—just as the choir began to sing the *Ter Sanctus*, "Holy, Holy, Holy," a little robin flew from the chancel screen, and perching on a pipe near the organ, burst into song in a way I had never heard a robin sing before. Not in the least disturbed by the volume of sound, or the swell of the organ, on and on it sang, as it stood poised on its perch with uplifted head, oblivious of all surroundings, pouring out its carol that rose and fell in sweetest cadence, heard every now and then above the voices of the choir. To me it seemed something scarcely of earth, so pure, so full of spiritual melody. "Glory be to God on High," soared right up to the groined roof, throbbing in glorious resonance from chancel to nave, echoing round the great Norman pillars, under the stately arches to the clerestory above. And through it all we heard the clear robin notes that never faltered or fell till came the great "Amen." Then—with—oh, such a catch in one's breath, and a throb in the throat that was both pain and ecstasy, the music ceased; and our feathered chorister flew silently overhead to escape through an open door. A verger told me afterwards that this robin was a constant visitor, and often helped himself to the crumbs from the "Doles" (loaves given to some old woman attached to the Cathedral). Apropos of Church music, why not call our new Hymn Book "Church Hymnal of 1908," or "The Church Hymnal"?

M. G. M.

THE BOOK OF COMMON PRAISE.

Sir,—It is very surprising to me that so many of your correspondents are objecting to the title of the new Hymn Book. When I first saw the name I believed it to be entirely original, and thought it a most happy hit. Although I have since learned that it is not altogether original, I am still of the opinion that it is the most appropriate title possible. While it is true that the Book of Common Prayer contains several of the finest praise compositions in existence, its general character is that of a prayer book rather than a praise book. And it seems peculiarly fitting that the two companion books should be named respectively "The Book of Common Prayer" and "The Book of Common Praise." No great significance need be attached to the fact that most of those who have spoken on the subject are dissatisfied with the title. The overwhelming majority of intelligent and interested Church people from Atlantic to Pacific have not expressed themselves for the reason, I believe, that they think it unnecessary—being well pleased with the title adopted by the committee.

J. R. Jackson.

ELEVEN THOUSAND, NOT ONE THOUSAND.

Sir,—By a printers' error a news note in your issue of last week does not give an accurate representation of the facts. The collection two Sundays ago in St. Paul's Church for the M.S.C.C. was not \$1,000 but \$11,000 (eleven thousand); and the contributions are still coming in. Through the activities of the laymen in our churches, stimulated thereto by the Laymen's Missionary Movement, I believe that this year missionary offerings will be counted by thousands instead of by hundreds. The era of missionary deficits ought speedily to pass. Our Canadian churchpeople can do great things.

St. Paul's Church, Toronto. H. J. Cody.

"JOINT DETESTABLE CONCOCTION."

Sir,—I am sorry to see one of the hymns selected by the Hymnal Committee thus characterized by J. J. Roy—especially one which has been such a favourite in the Church for half a century, as "We love the place." It is a hymn which has been endeared to the hearts of myriads of Christian men and women for 50 years. Moreover, it has been sanctified by constant use in Divine Worship in thousands of churches where hymns Ancient and Modern, and Church Hymns are used. Surely we can express our respective opinions plainly, even strongly, without transgressing the ordinary rules of Christian charity, good taste, and good feeling, and without wounding the feelings of the devout or stirring up the

angry feelings of others. The new Church Hymnal—as I suppose most people will call it—is to be the hymnal of the whole Church in this vast Dominion. It must therefore be like the Church itself—broad and comprehensive. Without question every Churchman and every congregation will find therein most of the hymns dear to everyone. What a dog-in-the-manger claim it would be if I were to ask that any hymn should be expunged, however dear it might be to thousands of other people. No one is obliged to sing a hymn with the word "altar" in it. If any congregation prefers to do so, why should I judge my brethren or impute wrong motives or false doctrine? Who am I that I should judge another man's servant? To his own Master he standeth or falleth. But if there are Churchmen who feel doubtful or hesitate about the word "altar" (as there are), they may be perfectly sure that in the light of any reasonable evangelical teaching the word is quite innocent of wrong doctrine and interchangeable with "table." This is well expressed in "King Edward's Letter," 1550. "It is called a Table with reference to the Lord's Supper, and an Altar on the score of the sacrifice of praise and thanksgiving there offered to Almighty God." What would the saintly Richard Baxter, Nonconformist, Presbyterian, author of the "Saint's Rest" say to our present day party-spirit? His biographer says of him, "The rational element in him was very strong; he had a settled hatred of fanaticism." This appears very clearly by an extract from his admirable "Catechising of Families." This is the way he catechized families on the Lord's Supper, in 1683. Q. What think you of the names sacrifice, altar, and priest, here? A. The ancient churches used them all, without exception from any Christian that ever I read of. 1. As the bread is justly called Christ's body, as signifying it, so the action described was of old called a sacrifice, as representing and commemorating it. And it is no more improper than calling our bodies, and our alms, and our prayers, sacrifices. 2. And the naming of the table an altar, as related to this representative sacrifice, is no more improper than that other. "We have an altar whereof they have no right to eat," seems plainly to mean the sacramental communion; and the Revelation, vi. 9; viii. 3, 5; xvi. 7, and oft, uses that word. 3. And the word priest being used by all Christians that offer praise to God, it may sure as well be used by those whose office it is to be subintercessors between the people and God, and their mouth to God, in subordination to Christ's priesthood. Causeless scruples harden the Papists. We are not offended that the Lord's Day is called the Sabbath, though the Scripture never does so call it; and a Sabbath in Scripture sense was a day of ceremonial rest; and the ancient Church called it the Christian Sabbath, only by such allusion as it (more commonly) used the word sacrifice and altar in." Or if a Churchman be preferred, such as that other Richard, happily named the Judicious Hooker, he will appear to have an equally "settled hatred of fanaticism." In answer to the fanatical of his day, he writes thus: "That very law, therefore, which our Saviour was to abolish, did not so soon become unlawful to be observed as some imagine; nor was it afterward unlawful, so far, that the very name of altar, of priest, of sacrifice itself should be banished out of the world. For though God do now hate sacrifice, whether it be heathenish or Jewish, so that we cannot have the same things which they had but with impiety; yet unless there be some greater let than the only evacuation of the law of Moses, the names themselves may I hope be retained without sin, in respect of that proportion, which things established by our Saviour have unto them which by Him are abrogated. And so throughout all the writings of the ancient fathers, we see that the words which were do continue; the only difference is that whereas before they had a literal, they now have a metaphorical use; and are so many notes of remembrance unto us that what they did signify in the letter is accomplished in the truth." Book iv. 11 (also v. 78). This is not only "sound speech that cannot be condemned," but shows a beautiful spirit in controversy. O sic omnes!

Toronto. J. D. Cayley.

HYMN TUNES.

Sir,—The latter part of Mr. Hague's letter in the Canadian Churchman of February 27th is certainly interesting, if only as showing the wealth of opprobrious adjectives at his command, when sufficiently aroused to write of "the very select class who object to the (so-called—simpler melodies)" of the tunes they affect, and their Churchmanship. Those tunes are to him "dismal, ungetatable (whatever that may mean here), simply Greek, unprofitable, stale, worthless, fault-

ily faultless, icily regular, splendidly null." Their Churchmanship is "dog-in-the-manger, narrow, prejudiced, bitter, uncharitable, Pharasaic, and purblind" (for I prefer to write plain English rather than "simply Greek.") But there are some things in his letter "I am utterly at a loss to understand." Because I and others object to some twenty tunes or so of the Moody and Sankey type out of the 800, I do not see why one "would imagine the whole book was simply crowded with them." Nor do I see why he should write as though music is any the more "correct" for "chromatic" progressions. As a matter of fact some of our best musicians, Ouseley for instance, have avoided them. Least of all do I understand how "a hymn" (doubtless a "tune" is meant) can "be written in the manner of a fugue" when a fugue at its shortest must contain a subject, answer, counter-subject, and stretto. I can write, and have written fugues, but how to write one in the short space of a hymn-tune, is, as Dundreary would say, "one of those things that no fellow can find out." I quite agree with Mr. Hague that "Church music should express spiritual feeling and emotion," and it is just because they do not express them that I object to tunes of the Moody and Sankey type. He is pleased to term them "simpler melodies," but are they really "simpler" than tunes like Dykes' to "Our Blest Redeemer," Haynes' to "Thy Kingdom Come," Stainer's to "There is a blessed Home," etc., etc.? To my mind one kind is just as simple as the other, but those that "I object" to are light, irreverent, indeavour, worldly, while the others are serious, devout, spiritual, heavenly. "How many of these tunes that the critics object to are excellent music?" If this were a question I should answer, "none," and I should not be afraid to call, for corroboration of my verdict, on our best musicians. Ask our Canadian musician par excellence, Dr. Ham, ask Mr. Percival Hsley, Mus. B., Montreal, ask Mr. Bishop, of Quebec, Cathedral, ask in England Sir George Martin, Villiers Stanford, Varley Roberts, Dr. Steggall, etc., etc., ask any or all of these their opinion of these tunes, and they would, I doubt not, agree with me that they are hardly to be considered "music" at all. I am quite as good a friend to the Hymnal Committee and its work as Mr. Dyson Hague; I admire the convener's versatile intellect, his persistency, and immense industry; and at his request I have ungrudgingly and readily given up much time and a modicum of musical knowledge and skill to help to make the future Hymnal of the Canadian Church, musically worthy of its high position. And with this object in view I have all along not whispered objections but, distinctly and decidedly uttered earnest and strong protests, as I still shall do, against the inclusion of such unworthy music, as, in my opinion, would be a black blot on, and sadly mar the beauty and the excellence of our Canadian Church Hymnal.

William Roberts.

PAN-ANGLICAN CONGRESS.

Sir,—Mr. Shatford in your last issue makes use inter alia of the following words: "The Church is ever discovering new truths, new light, and that necessitates a revision of Theology," and aptly quotes St. John xvi. 13 in proof of his assertion. "When the Comforter is come He will guide you into all truth." Any acquaintance, however slight, with the Greek Testament, will show that the text given admits of a wider reach than that given by your correspondent. 1. The truth is not, of course, scientific, or even political truth. God leaves things which are within the reach of the due use of our natural faculties to be attained by such use of what He has given to us, but it is all the Truth, all the truth as it is in Jesus, the truth of the Gospel and of the Church. Moreover, this promise being made to the Apostles we must believe the revelation of the truth to them to have been complete, and reject the idea of further revelations of the truth or new disclosures of it in after ages. 2. It follows from that—and it is certainly a reasonable conclusion—that the great fundamental doctrines of our faith, such as The Incarnation, The Atonement, and The Resurrection are matters of revelation and consequently are final in the nature of things are not capable of being changed, were never intended by the great Head of the Church to be changed to suit the individual whim or caprice of any man, and it is therefore a very serious matter indeed when you attempt to remove an ancient landmark, or push it aside, and make no attempt to drive a new stake or straighten up what was so put out of place. 3. One more word. Let us separate things that differ. The revision of the Prayer Book, the question of Reunion, etc., are totally and entirely different from the basic principles of our Holy Faith, and while it has always been a principle of the Church of England not to change too readily any established custom which has proved itself worthy and

which has stood the test of time. On the other hand she has ever endeavoured to hold her distinctive place in the world and to bear her distinctive message to the world, by which she witnesses to the catholicity of her power before the eyes of Christendom and the whole world. Why, because she is in the peculiar position, as none of the other churches are, in the world. She is the Church of the New Learning, making its appeal to ancient principles of the past. She is the Church of the assured liberty which respects new facts side by side with knowledge, and absorbs them and makes them her own. She is the Church of the larger outlook which can contemplate the most marvellous developments among peoples in scattered places.

James M. Coffin.

THE BOOK OF COMMON PRAISE.

Sir,—Rev. R. S. W. Howard deserves the hearty thanks of churchpeople for his vigorous protest against adopting the above name for the new hymn book. The work of compiling the new hymn book has been done with so much success and has given such satisfaction it would be a lamentable thing if it was disfigured by adopting a name that is not only cumbersome, but Scripturally and liturgically incorrect. Rev. C. B. Kenrick and others, who have supported Mr. Howard's protest, are doing a good and timely work. A few simple considerations will show why the above name should be given up. 1. Our manual of worship is called "the Book of Common Prayer." Why so called? Because our Lord Himself called the Temple the "House of Prayer." Prayer is not merely one department of worship but it enters into everything, being (as Montgomery's beautiful hymn describes it) the Expression of our Communion with God. 2. Our Prayer Book might also have been fitly named "the Book of Common Praise" on the authority of Ps. xxix. 9 (R.V.). "In His Temple, everything saith Glory." This is plain from the book itself; for in its first prayer (the general confession) we pray God to live "to the glory of His Holy name," and in one of the last prayers we pray that what we have heard may bring forth in us the fruit of good living "to the honour and praise of God's name." These first and last prayers show it is a "book of praise" from beginning to end. Of the two names, "Book of Common Prayer" and "Book of Common Praise," the Church chose the former as based on the words of Christ Himself. 3. In the Prayer Book, the first exhortation mentions five great divisions of the service: (1) confession, (2) thanksgiving, (3) praise, (4) instruction, (5) prayer. It is very evident that "praise" was not left to order by some other book. It forms one of the five great divisions of the Prayer Book, and, in a true deep sense, enters into everything in the book. 4. After the penitential opening, the minister says, "Oh Lord open thou our lips," and the people answer "and our mouth shall show forth thy praise." If the new hymnal was the Church's "book of praise" this is the spot where it would be used, but the Prayer Book leaves no room to question what praise was intended for the people are instructed to "stand up" in the attitude of praise, and give glory to the Blessed Trinity. Then comes the definite direction, "Praise the Lord," and the people respond "the Lord's name be praised." Wheatley referring to this point in our service says: "Having concluded our penitential office, we begin the office of praises, as an introduction to which the priest exhorts us to 'praise the Lord,' and the people to show their readiness to join with him reply 'the Lord's name be praised.'" Here (as as Wheatley puts it is the distinct commencement of the definite act of praise and no hymn book is introduced here, for the Church has her proper "book of praise" in her hands. 5. The noblest hymns which the Church of Christ possess are the "Magnificat," the "Benedictus," and "Nunc Dimittis." They are, as Hooker says (Book v, chap. 40), "the only sacred hymns which Christianity hath peculiar unto itself." Is it right to call the new hymn book the Church's book of praise, when the Church's best hymns are in another book, called by another name? 6. It should not be necessary to cite any liturgical authority in support of the above allegations for they are, or should be, the common knowledge of all prayer book students. If any such authority is desired, we might refer to Wheatley's great book on the prayer book, which is highly recommended by such eminent liturgical scholars as Palmer and Procter. On page after page Wheatley emphasises the element of "praise" in the prayer book and supplies abundant reason for saying that the Church's proper "book of praise" is her book of common prayer.

T. G. A. Wright.

THE REV. A. SHATFORD, THE NEW THEOLOGY AND REVISION OF THE PRAYER BOOK.

Sir,—By your courtesy I desire, briefly as possible, to justify my reference to the Rev. A. Shatford's utterance in your issue of February 13th. I do not think that I have misconstrued the sentence I quoted nor do I think that I have done him any injustice. He says, "The discovery of new facts makes it imperative that our Theology be recast." The sentence is full of significance. The "facts" are so very important, that it is imperative that our Theology be recast! Here are the premises we have to deal with, and not a side-issue about revision of the Book of Common Prayer. I have my opinion on that subject also, and I beg leave, here, likewise, to dissent from Mr. Shatford. I am not quite ignorant of the history of the Prayer Book, its compilers, and its contents; and I, with many others, am not desirous to see the principle of the new "discovery" applied to it, even as I do not wish to see it applied to Holy Scripture. But all he says by way of enlightenment to my ignorance is merely beating the bush, begging the question and evading the point at issue. I will but ask Mr. Shatford, am I, or am I not correct in considering that the new discovery, or discoveries, of what he calls "facts," and which are referred to as such in the quotation I have made, is the one proposition, theory, or hypothesis, whichever term he prefers, the idea of Evolution as a universal, governing and Divine law, physically, psychically, and morally, as held by the writer of "Lux Mundi" and by Bishop Gore, who follows the "New Theology"? I believe I am correct in concluding that this is the "discovery" he alludes to and calls it a "fact"; and, ergo, "it is imperative that our Theology be recast." Now, as I said before, I deny that it is a "fact"; it is but a false, and an unproved hypothesis. Also, I am of the opinion that he, and his friend "Spectator," and I fear, others for whom they speak, are at one with Bishop Gore and "Lux Mundi" in repudiating and attacking the doctrine of the vicarious, and substitutionary character of Christ's Atonement; and I think that they will have no little difficulty in persuading many of your readers to the contrary. Let me add, in closing, that Bishop Carmichael, has well characterized as "funny," the bombastical trumpeters of the "New Theology" in making the boast (albeit contrary to facts) of "success all along the line," for their baseless and foolish theory, and that they are going to "ring out the Old Theology and ring in the New." We are promised by "Lux Mundi" a host of "young professors" who should set the world on fire, and as Apostles of the Theology of Evolution consign to oblivion all the long established traditions of the ages in their onward and triumphant march. All that we need to say in reply is this: We are content to abide the issue, and "the sparks of their fire shall not shine." A justly honoured and revered standard bearer, the late Bishop John Charles Ryle, Bishop of Liverpool, has well said: "The Bible is an anvil that has broken many a hammer." Edward Softley.

THE NEW HYMNAL.

Sir,—I was glad to read letter of the Rev. V. E. Harris from Nova Scotia in opposition to proposed name of new Hymnal. There seems a very general feeling against its adoption in all sections of Church. I for one am strongly opposed to it.

Nova Scotian Churchman.

Sir,—I hope that the mistake will not be made of calling the new hymn book. "The Hymnal of the Church of England in Canada," or any other name by which the misnomer "Church of England in Canada" might become stereotyped in the Canadian Church. That name is too firmly fixed already. Whatever our legal title may be we are not the Church of England in Canada. If we may not be called "The Church of Canada" or "The Church in Canada." We are certainly an independent branch of the Church and entitled to be called The Church in Canada in communion with the Church of England. I cannot agree with Mr. White in his view, expressed in your issue of March 12th.

John Fletcher.

Sir,—This line always brings back to my memory those early days when the beautiful service of Salisbury Cathedral were winning my heart to the Church. There we used to see birds, not once or twice, but frequently, flying from end to end of that mighty building, having their homes in the triforium or possessing means of egress known only to themselves. "Yea, the sparrow has found her a house and the swallow a nest where she may lay her young, even Thy altars, O Lord of Hosts." E. L. Pickford

British and Foreign

At a cost of £3,000 new vestries, an organ and oak stalls have been recently added to St. Giles' Church, Matlock.

The Church Congress is to be held at Manchester this year, and the Lord Bishop of Durham will preach the Congress sermon.

The Church of the Ascension, Atlantic City, N.J., has a men's club numbering 1,300, which has been founded by the Rev. Sydney Goodman. At a recent meeting of the club 1,058 members were present.

The demands of a faithful life are high and constant. Amidst the glamour of the scene we must look to God, listen for His voice, and commit our way to Him.—The Bishop of Oxford.

The Special Board for Divinity, Cambridge, have appointed the Bishop of Carlisle to be Lecturer in Pastoral Theology for the academical year 1908-9. The lectures will be delivered in the Michaelmas term, 1908.

The Bishop of Bangor has appointed the Rev. O. L. Williams, rector of Llanryddlad to the Canonry and Chancellorship of Bangor Cathedral, vacant by the death of the late Chancellor Richards.

Lord Shaftesbury has undertaken to reseat the Parish Church of Wimborne St Giles, and to bear two-thirds of the cost of renovating the pinnacles of the tower, which are deemed to be unsafe.

The mystery of the Cross is the supreme illustration of the eternal principle taught by Jesus Christ, that life is a gift to be spent, not to be saved.—The Dean of St. Patrick's.

At a recent clerical meeting which was held at the Palace, Kilkenny, the new Bishop of Clogher was presented with the seal of his diocese by the clergy of Ossory.

Canon Winder, who has been appointed Dean of Ossory by the Bishop of that diocese, will, it is stated, be the youngest Dean in the Church of Ireland.

The Right Rev. Dr. Diggle, Lord Bishop of Carlisle, has been appointed Lecturer in Pastoral Theology for 1908-9 in the University of Cambridge.

The recent death of the Rev. Prebendary Jordan removes one who has filled for many years past a prominent position in the Diocese of Armagh. His death vacates the important parish of Magherafelt and the treasurer's office of Armagh Cathedral.

The Rev. Percy Holbrook, Vicar of Holy Trinity, Nottingham, has recently been presented by the Bishop of Southwell, on behalf of the parishioners of Holy Trinity, with a cheque for £120, an illuminated address, and a silver tea and coffee service as tokens of their appreciation of his sixteen years' ministry amongst them.

The Rector of Walcot, near Bath, has received for use at St. Andrew's Church a set of silver vessels for private communion, a chalice veil, and a flag with St. Andrew's Cross on a white ground. In the name of the parish he has thanked Miss Wedderburn, the donor, for her valuable gifts to the Church.

The Bishop of Reading recently dedicated in the Parish Church of Hurst, Berks., to the Glory of God and in memory of relatives of the various donors, a new organ, a new altar, with its ornaments, in the side chapel which has been furnished for use at the daily service and a newly-built priest's vestry

A carved oak reredos is to be erected in St. John's, Worcester, in memory of the late Canon W. R. Carr, who was for twenty-six years vicar of the parish and of the late Alderman Albert Buck who was for thirty-seven years churchwarden. An oak paneling will be carried round as far as the altar rails.

In connection with the unanimous election, both by clergy and laity, of the Very Rev. Provost Plumb of St. Ninian's, Perth, to succeed the late reverend Bishop Wilkinson as Bishop of St. Andrew's, it may be mentioned that that Cathedral will have had no fewer than four Provosts since 1901.

The scheme for the division of the Diocese of Oxford is being discussed in the Diocese by the clergy and laity, but no definite proposal has yet been made. The project, will, however, be brought before the Diocesan Conference next October, and the division has the support of the Bishop.

St. George's parish, New York, raised during the past year for all purposes the sum of \$108,996.94, a total which exceeds that of any other parish in the United States. The number of communicants exceed 5,000, and nearly 8,000 people's names are on the parish record.

On the evening of the 13th ult. the new parish house of St. John's, Passaic, N.J., costing \$10,000, was dedicated and opened by the Bishop of the diocese. It stands beside the church and communicates with it directly. It is the gift of Mrs. John Ward, one of the parishioners.

A silver chalice and paten have been lately presented to St. Luke's, Germantown, Pa., by Mrs. J. T. Smith of New York, as a memorial to her parents and other members of her family who were associated with this church in its early days.

The Dev. W. F. Shero, Ph.D., has been chosen by the trustees of Racine College, Racine, Wis., as the new warden of the College in succession to Dr. Robinson, the Bishop-elect of Nevada. Dr. Shero is an educationist of proved ability and learning. He was ordained in 1889, and is at present the rector of St. John's, Lancaster, Pa.

The Rev. C. D. Gordon, Vicar of St. Stephen's, Hyson Green, Nottingham, was presented lately with a beautifully illuminated address and purse containing £43 in recognition of his work in the parish during the past eleven years, and at the same time Mrs. Gordon was presented with a valuable gold bracelet set with diamonds.

Only in December the Scottish Episcopal Church lost its Primus, Bishop Wilkinson of St. Andrew's. Its former Primus Bishop Kelly, died last spring, and his predecessor, Bishop Jermyn of Brechin, died comparatively recently. Bishop Jermyn's widow, Mrs. Sophia Henrietta Jermyn, died very lately at Cannes in her seventy-fifth year.

Dr Philip Armes, who died recently, had been for nearly half a century the organist and choirmaster at Durham Cathedral. At one time Philip Armes was a member of the Rochester Cathedral choir, together with John Bridge, the father of Sir Frederick Bridge, the famous Westminster Abbey organist, and of Dr. J. C. Bridge, of Chester Cathedral. In 1861 Mr. Armes was appointed organist at Chichester Cathedral, but 18 months later went to Durham, and only retired last May.

The Bishop of Oxford on a recent Sunday dedicated a memorial to the late Right Rev. Charles Alan Smythies, Bishop of Zanzibar and Central Africa, at Marlow Parish Church, in



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the presence of a large congregation. Bishop Smythies was ordained to the curacy of Marlow, and resided there in later life during his visits to England. The memorial takes the form of a finely carved oak panelling for the walls of the chancel of the church, the whole cost being defrayed by the parishioners.

The Rev. Maurice Day, formerly Chancellor of Cashel Cathedral, and a leading priest in the diocese, has been elected by the Board of Nomination to the incumbency of Cashel, and the Bishop of the diocese has intimated his intention of conferring the vacant Deanery upon Mr. Day, vacant by the death of the Very Rev. G. P. White. For a period of 27 years the new Dean's father presided over the Diocese of Cashel as its loved and honoured Bishop.

The pupils of the school at Jubilee, Ill., have designed, built and presented to the Bishop of Quincey an office desk. It is not an ordinary desk by any means, for it is large enough for ten men to sit around it. It was designed expressly for what it is, a Bishop's desk. It is made almost altogether of black walnut, and there is no metal in it save the locks and beaten copper handles, and even these were made at Jubilee. Its letter files will hold 40,000 letters, and its fourteen capacious drawers will hold any amount of matter in a way to be quickly found. The bare desk weighs 500 lbs.

Children's Department.

DOBBIN'S FRIENDS.

"I wonder what is the matter with old Dobbin?" said Grace, as she and Fred made daisy chains down by the fence that separated their lawn from Mr. Gray's little pasture field. "He paws and noses around that bucket all the time."

"Maybe Mr. Gray doesn't give him enough to eat and drink," said Fred. "It guess he's mean enough for anything."

"Let's get the poor horse a drink," said Grace. "It's such a hot day. He acts as if he is very thirsty."

"All right," said Fred, throwing away his daisy chain. "I wouldn't do it for Mr. Gray, but Dobbin can't help having a mean master."

Old Mr. Gray was always scolding the children and telling them not to pick his fruit, so they called him mean. The old gentleman lived alone in a little cottage, with dozens and dozens of fruit trees in the yard, but if all the peaches and pears rotted under the trees he would not give the children in the neighborhood a single one. He said children were all thieves, and many other unkind

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things, so that all of the little boys and girls were afraid of him.

It took a long time to carry enough water to satisfy Dobbin, for the pails were small and the poor fellow drank it up as fast as they could pour it into his bucket. At last he seemed satisfied and walked away to eat grass.

"Mr. Gray must be away from home," said Fred, when Dobbin acted the next morning as if he still wanted water. "Shall we carry him another drink?"

"Of course," said Grace, running for the little pails. "We must not let Dobbin suffer."

"Old Mr. Gray will give it to you for meddling with Dobbin," said a big boy on his way to work. "If he finds out you've been watering his horse, he'll pitch in to you."

"We don't care if he does," said Fred. "We're sorry for Dobbin."

One day a feeble old man came home to his cottage and found the children watering Dobbin. They dropped the pails in a great fright and started to run, but he called to them and told them why he had been away from home.

"I fell down sick on the street and they took me to a hospital," said Mr. Gray. "All the time I tried to tell them I must go home to water Dobbin, but they thought I did not know what I was talking about, and I was sure the poor fellow would die of thirst. I have been cross again." See in this the importance of doing little deeds of kindness early in childhood.—Hilda Richmond.

THE LONESOME DOG.

A good, kind dog found himself all alone in the world. He was hungry and thirsty and lonesome, and thought he would see if he could improve his fortunes.

As he trotted along through the streets of a town he smelled a fine smell.

"That means something for me at last," he thought, and traced the smell to a meat shop. The screen door was shut, but he waited patiently until some one went in and he followed close behind.

A most excellent smell! He nosed along up close to the counter. With grateful heart he waited for his share. It fell and he snapped it up. No sooner had he done so than the butcher saw him, and the butcher's boy and two customers, and they all shouted at him and jumped at him and hustled him out of the shop, bereft of his meat and ashamed.

"My sakes," he said to himself as he ran down the street tail between

his legs, "I have learned one lesson—never to go into a place that smells as good as that again!"

When he could run no more, panting with the heat, and with his tongue

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With strength to put up a good fight, hope will rise again, you will gradually overcome your obstacles, the clouds will show their silver lining and you will bless the Stuart Tablets which showed you the way to health, strength, contentment and prosperity.

hanging out of his mouth, he looked for a place to rest. He had reached a house with green grass, and with vines on the porch, and with a soft, damp-looking flower bed, full of bright flowers, in front of the vines. There was no fence.

"It is quite free," thought the tired dog, "and I am glad of a place to rest." So he went over to the flower bed, turned around and around on the cool soil until he had crowded out for himself a comfortable resting place among the plants.

"O how good this is," he thought, as he panted for breath, "how kind these people must be!"

He was just dozing off, when he heard a scream above him. "Peter, quick! quick! an awful dog! right in the flower bed! Drive him away!"

Move as quick as he could, the dog could not get away before he had been pelted with all sorts of things, and had been called all sorts of names which hurt him almost as much as the missiles.

He ran as far as he could without stopping, but he was so intolerably thirsty he kept looking for a place to drink. There seemed to be no water in all that town. As he lagged slowly along one street he reached a latticed kitchen porch. The porch door stood open. He knew there was water on that porch. The open door invited him. "These people know how it feels to perish of thirst," he thought, "they have left their door open."

Up the steps he crept; he could see the pail of fresh water; he was just about to bury his nose in the pail and drink his fill, when the kitchen door slammed back, and a broom descended on his head, and he was ordered off in no uncertain tones. With his head aching from the blow, and thirstier than ever, he ran slowly along.

"There is no place for me," he thought wearily, "nor any food, nor any drink. I do not understand it."

He ran by more houses with vines, and flower beds and green lawns and no fences, but he would not venture in. A pretty child sat on some steps and called: "Here doggie, here doggie!"

How he would like to be called that way. He turned his head imploringly.

"Here doggie—good, pretty, kind doggie! come to Roxie."

The dog hesitated; could the child mean him? Was it a boy? Some children were boys and some were girls. But he couldn't tell this one. Some boys were named John and Tom and David, and some girls were named Daisy and Lulu and Sallie, but he didn't know Roxie.

"Come doggie," urged Roxie, "come—I'll give you a drink—a nice, long, cool drink," and Roxie led the way encouragingly to the shady side of the house. There was a large crock, "This is for the birds," explained Roxie, "and now I'll fill it up for you," and Roxie turned in a stream from the hose.

The thirsty dog drank and drank—never did water taste so good. He raised his grateful eyes and wagged his grateful tail.

"O you good dog," smiled Roxie, "be my dog. I'll bring you something to eat in a minute. I'll be awful fast—now stay right—there"—impressively.

The dog scarcely knew what to do, but while he was still undecided, Roxie came back with a pan of scraps.

"These are my very own bones," said Roxie. "I've been praying for a dog for two days, and I've saved all my bones and scraps—now eat 'em!"

The dog ate in a half famished way—such good scraps!

"What are you doing, Roxie?" called a voice from an upper room.

"Freedin, my dog. God's sent him. Pretty good dog, too."

Roxie's mother hurried down, afraid she would find a mangy, sore-eyed

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dog, but instead she found a gentle creature, with a silky coat and beautiful eyes.

"Very well, Roxie," was the relieved answer. "We may as well settle this thing right now. If we find the dog belongs to any one else we can give it back."

"He doesn't," was the positive reply.

"Well—we'll play that way. We'll put the rest of the afternoon on the dog. We will scrub him and comb him and brush him and fix him a sleeping place and we will telephone right down to papa to bring up a collar. What name do you want?"

"Theodore," promptly.

"Why Roxie! Theodore isn't a dog's name!"

"It's this dog's name," in a final tone. "You told me yourself Theodore meant 'Gift of God'—and that's what my dog is."

And the lonesome dog wagged his tail happily. His fortunes certainly were improved.—Jessie Wright Whitcomb.

WHAT AILED THE PILLOW?

Annie was saying her prayers; Nell trifled with a shadow picture on the wall. Not satisfied with playing alone, she would talk to Annie, that mite of a figure in gold and white, golden curls and snowy gown, by the bed's side.

"Now, Annie, watch! Annie, just see! O Annie, do look!" she said over and over again.

Annie, who was not to be persuaded, finished her prayers and crept into bed, whither her thoughtless sister followed, as the light must be put out in just so many minutes. Presently Nell took to floundering, punching, and "O dearing." Then she lay quiet awhile only to begin again with renewed energy.

"What's the matter?" asked Annie at length. "Why don't you quit rolling about and go to sleep?"

"My pillow!" tossing, thumping, kneading: "It's as flat as a board and as hard as a stone. I can't think what ails it."

"I know," answered Annie in her sweet, serious way.

"What?"
"There's no prayer in it."

For a second or two Nell was as still as a mouse; then she scrambled out on the floor, with a shiver it's true, but she was determined never afterwards to sleep on a prayerless pillow.

"That must have been what ailed it," she whispered soon after getting into bed again. "It's all right now."

I think that is what ails a great many pillows on which restless heads, both little and big, nightly toss and turn; there are no prayers in them. Nell's remedy was the best, the only one. Prayer made the pillow soft, and she sank to rest as under a sheltering wing.—Early Dew.

Troubles will come which look as if they would never pass away. The night and the storm look as if they would last forever, but the calm and the morning cannot be stayed; the storm, in its very nature, as that of the human heart, ever is to return to its repose, for God is peace.—G. McDonald.

Thank God every morning when you get up that you are forced to do something and to do your very best, for that will breed in you self-control, diligence, content, strength of will and a hundred virtues.—Charles Kingsley.

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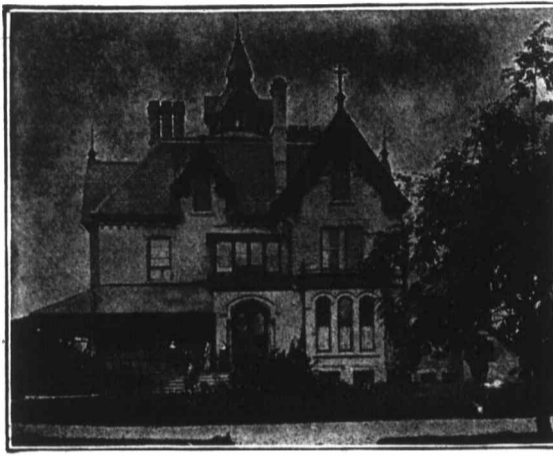
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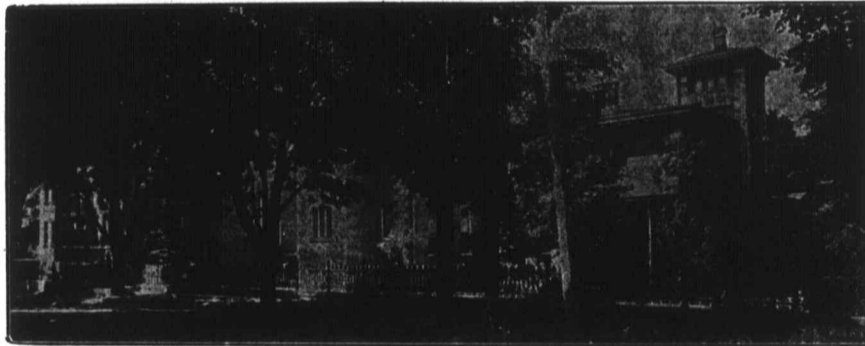
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