

Canadian Churchman

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

Vol. 36.

TORONTO, CANADA, THURSDAY, APRIL 15th, 1909.

No. 15.

FOR CLERICAL WEAR

I have a beautiful range of Black Serges and Cheviots for Clerical Sack Suits.

PRICE \$20.00 TO ORDER

TRIAL ORDER SOLICITED

EDWIN T. BERKINSHAW
348 Yonge Street, - TORONTO

WANTED.—Rector of experience and cultured desires to "supply" or exchange for the summer in Toronto or the East. Address, Rector St. James' church, Neepawa, Manitoba.

WANTED.—Post, organist and choirmaster with highest references as to character and ability. English training; experienced Churchman. Address GAMBIA, Canadian Churchman, Toronto.

TEMPORARY DUTY.—Rev. Canon Jarvis is prepared to take temporary duty, city or country, from Nov. 1st. Apply 34 Hazelton Avenue, Toronto.

WANTED.—Mother's help, apply, stating particulars with references, to Mrs. Etherington, The Rectory, Church of St. Thomas, Hamilton, Ont.

WANTED.—By a Lady, position as House-keeper or care of an invalid; highest references. Apply Housekeeper, Office of Canadian Churchman.

WANTED.—Curate (Priest's Orders) Owing to preferment the Curacy of St Peter's Sherbrooke, Quebec, is vacant. Kindly communicate with Rev. Canon Shreve P.O. Box 683 Sherbrooke, Que.

PLANS AND SPECIFICATIONS
A Clergyman of long experience in Church building is prepared to supply plans and specifications for Churches, Parsonages, Church Furniture and Decorations, and Restoration. References: His Grace the Archbishop, The Bishops of Ontario, Ottawa, Algoma and Quebec. Address A. J. Canadian Churchman Toronto.

WYCLIFFE CRANMER

Two Historical Studies by
CANON HAGUE

Every Churchman should read these new works just published. They throw great light upon the present position and teaching of our Church.

To be obtained at the Church Record S.S. Publications, Confederation Life Bldg., Toronto, The Church Book Room, or through any bookseller.

PRICE (in paper):
WYCLIFFE 25 cts. CRANMER 15 cts.

St. Augustine Wine

Registered Communion Wine
\$1.50 per Gallon. (25c. extra for container.) \$4.50 per doz. Qts. (bottled), F.O.B. here. Direct importer of Foreign Wines and Spirits.
Telephone Main 625.

J. C. MOOR, 433 Yonge St.. TORONTO



CANADIAN ORNAMENTAL IRON CO.
SPECIALTY - - - IRON FENCES.
35 YONGE ST. ARCADE,
TORONTO.

The Thornton-Smith Co.

Specialists in
CHURCH DECORATION
command the services of a staff of artists skilled in
ECCLESIASTICAL DESIGN

Correspondence Invited
Sketches Submitted
11 KING ST. W., Toronto.



L. RAWLINSON
MANUFACTURERS OF
Special Church Furniture.
Estimates and Designs Furnished.
649 Yonge Street, TORONTO

SUMMERS & WIGGINS

Fresco Painters and Scenic Artists . . .
CHURCH AND HOME DECORATORS
Chintzes, Cretonnes, Taffetas and Wall Papers, Art Linens, Drapery and Upholstering Fabric.

ESTIMATES & DESIGNS (FREE)
471 & 473 Spadina Crescent TORONTO
Phone College 2194

Bishop Blyth's Mission.

Bishop Blyth, our Bishop in Jerusalem, the first Christian See, appeals for aid to the Canadian Church in his arduous work. An open door is set before him. Religious Freedom now guaranteed to Christian and Moslem Missions. Unprecedented opportunities—the call of the Church.

Donations received and information gladly given by
Rev. Canon J. D. Cayley,
St. George's Rectory,
TORONTO.



BLYMYER BELL
CHURCH BELLS
UNLIKE OTHER BELLS
SWEETER, MORE DURABLE, LOWER PRICE.
OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

WEEKLY OFFERING ENVELOPES. For Congregational Revenue and Missions (Recommended by the Laymen's Missionary Movement). Printed, numbered and dated for each Sunday in the year, and put in a neat white holder. We can supply any color of envelopes. Also **The Duplex or Twin Envelope** (for Congregational Revenue and Missions).

SUNDAY SCHOOL RECORD CARDS. A neat card recording the attendance of Scholars and Teachers. The most simple and inexpensive system. Does away with all books. Write to-day for samples.

The JACKSON PRESS. Printers, Bookbinders, Engravers, Embossers. Kingston, Ont.

Not Necessary

to come to Toronto to order a Clerical Suit.

Write for samples and instructions for self-measurement.

Geo. Harcourt & Son
CLERICAL TAILORS
57 King St. West - Toronto

WM. HARLAND & SON.

VARNISH MAKERS
Factories: Merton, London S.W. England & New York, Toronto.
Our Varnishes for Church purposes unexcelled
Toronto factory, 400 Eastern Ave.

MRS. JOAN BISHOP

Artistic Costuming
The latest and most select novelties in Trimmings and All Gownings
28 COLLEGE ST. PHONE N. 5157.

P. C. BROWNE & CO.

Specialists in
CHURCH DECORATION


In number and importance of Churches
In high standard of work
UNEQUALLED IN THE PROVINCE
85 Macdonnell Ave., Toronto

Pipe Organs

REPAIRED
REMOVED
TUNED
ETC
McDOWELL & SONS
PRICES MODERATE
Cleanings Speciality
183 JOHN STREET TORONTO

HOTEL CECIL

OTTAWA, ONT.
Walter B. Walby, Prop.
Finest, Most Homelike, and Modern Hotel in the City
Special Rates to the Clergy.

ANGLICAN CHURCH HANDBOOKS

Edited by the Rev. W. H. Griffith Thomas, D.D., Principal of Wycliffe Hall, Oxford.

Cloth, **30c** net; By mail, **35c**.

The object of this series is to present to Church people, in a cheap and readable form, a trustworthy account of the History, Faith, Worship and Work of the Church of Christ in general, and of the Church of England in particular.

So much new light has been shed upon these subjects in recent years that a fresh statement of the facts from the standpoint of present-day knowledge is urgently needed. There is an equal need of Manuals dealing with the practical work of the Church.

The following volumes are now ready and others are in active preparation:—

CHRISTIANITY AND THE SUPERNATURAL. The Right Rev. C. F. D'Arcy, D.D. Bishop of Ossory. Crown 8vo.

SOCIAL WORK. The Rev. W. E. C. Hadwick, D.D., Vicar of St. Giles', Northampton Crown 8vo.

PASTORAL WORK. The Rev. R. C. Joynt, M.A., Vicar of Gipsy Hill. Crown 8vo.

THE JOY OF BIBLE STUDY. The Rev. HARRINGTON C. LEES, M.A., Vicar of Christ Church, Beckenham. Crown 8vo.

UPPER CANADA TRACT SOCIETY
102 Yonge Street, - - - Toronto

ANTHEMS & SERVICES

in great variety. We have a large stock of **EASTER ANTHEMS**, General Anthems, Morning, Evening and Communion Services, and Organ Voluntarys for Pipe or Reed Organ, also Secular Part Songs and Choruses. We will gladly send to Choirleaders for inspection copies of any line they are interested in. Sole agents for Caleb Singer's popular music, Ambrose Abbott & Co. and other well-known English houses.

ASHDOWN'S MUSIC STORE
(ANGLO-CANADIAN M.P.S., LTD.)
143 Yonge St., Toronto

The Struggle for Imperial Unity

RECOLLECTIONS & EXPERIENCES

By
Colonel GEORGE T. DENISON

This timely book is an outline of one phase of Canadian History during the last forty years.

It is a striking story, showing the patriotic efforts of a lifetime to advance the interests of Canada and the Empire.

Cloth, illustrated, 8vo, 420 pages

\$2.00 net; by mail \$2.15

THE CHURCH BOOK ROOM, LIMITED
23 Richmond St. W. - TORONTO

Send \$1.00 for 25 Panatellas

Clubb's Panatellas are a genuine Hand Made Clear Havana Filled Cigar, 5 inches long. They are delightfully mild and are sweet as a nut; fully equal to cigars costing double the money.

"OUR SPECIAL OFFER"

For \$1.00 we will send box of 25 Panatellas to any address in Canada, and prepay all express or postal charges. Order to-day.

A. CLUBB & SONS, 5 King West.
Established 8 "Our reputation your guarantee."

The Alexander Engraving Co.

16 Adelaide Street West, - Toronto
Half-tone Engravings, Zinc Etchings, Wood Cuts, Designing and Commercial Photography

Our Cuts Give satisfaction. Samples on application. Phone Main 2148

"ST. AUGUSTINE"

Registered
The Perfect Invalids' & Communion Wine.
"St. Augustine" is a sound pure wine, better cannot be obtained.
Rev. Canon Dann.
Cases 12 Qts. \$4.50; 24 Pts. \$5.50 F. O. B. Brantford.
S. HAMILTON & Co. - Brantford.
Manfrs. and Pro. "St. Augustine Wine."



Synopsis of Canadian North-West HOMESTEAD REGULATIONS.

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

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.

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

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

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

W. W. CORY,

Deputy of the Minister of the Interior.

N.B.—Unauthorized publication of this advertisement will not be paid for

PEWS
OUR SPECIALTY
THE GLOBE
FURNITURE CO. LIMITED
WALKERVILLE, ONT.

MENEELY & CO. WATERVLIET, (West Troy), N.Y.
The Old Reliable Meneely Foundry, established early 100 years ago.
BELLS
CHURCH, CHIME, SCHOOL & OTHER

"A Book which no Clergyman and no thoughtful Layman can afford to do without."
YEAR BOOK
And Clergy List of the
CHURCH OF ENGLAND
IN CANADA
PRICE 25 Cents
The issue for 1909 contains portraits and sketches of the late Bishop Carmichael, and the Right Rev. W. C. Pinkham, D.D., Lord Bishop of Calgary. Besides the statistics and descriptions of the 23 Dioceses, lists of Bishops and Clergy, it also contains interesting articles on General Synod of 1908, Book of Common Prayer, Laymen's Missionary Movement Reports of M.S.C.C., Women's Auxiliary Brotherhood of St. Andrew, Commission of Sunday Schools of General Synod Church and Prayer Book Society, etc.
J. P. CLOUGHER
PUBLISHER
173 Huron Street, TORONTO

The Bishop of Winchester lately dedicated St. Margaret's Home, Woking, which has been erected by the laymen of the district for rescue work at a cost of £750.



GOLD MEDAL FOR ALE AND PORTER

AWARDED

JOHN LABATT
At St. Louis Exhibition, 1904.

Only medal for ALE in Canada.

P. BURNS & CO.

Wholesale and Retail Dealers in
COAL AND WOOD
Head Office, 44 King Street East, Toronto.
Telephone 131 and 132.

Office and Yard, FRONT ST. near BATHURST. Telephone No. 449 and 2110.
Office and Yard, PRINCESS STREET DOCK. Telephone No. 190.
Established 1856.

Flowering Bulbs.



FREE.—Our handsomely illustrated 100 page catalogue of Vegetable, Flower and Farm Seeds, Bulbs, Plants, Poultry Supplies, Garden Implements, etc. Write for it.

JOHN A. BRUCE & CO., SEED MERCHANTS HAMILTON
ESTABLISHED 1850

GLADIOLUS.

These are most effective in the garden, the colors are beautiful and they are easily grown. We offer:

Choice Mixed, 10 for 25c.; 25 for 60c.; \$2.00 per 100 postpaid.

Groff's Hybrid Seedlings, Mixed, 10 for 40c.; 25 for 75c.; \$2.50 per 100, postpaid.

Bruce's White and Light Shades, 10 for 40c.; 25 for 85c.; \$3.00 per 100, postpaid.

Childs' Mixed, 10 for 60c.; 25 for \$1.25; \$4.00 per 100, postpaid.

Bruce's Superb Mixed, made up by ourselves from all varieties—the best. 10 for 65c.; 25 for \$1.25; \$4.50 per 100, postpaid.

DAHLIAS.

Splendid named sorts, all colors, 22c. each; \$2.20 per dozen, postpaid.
Ordinary varieties, mixed, 12c. each; \$1.20 per dozen, postpaid.

Karn Pipe Organs

Tubular, Pneumatic and Electric Actions.

Catalogues, Estimates and Designs furnished free.
Tuning, repairing and rebuilding a specialty

Karn Church Combination Organs

With Auxiliary Pipes and Qualifying Tubes to meet the requirements of any Church.

Price \$50.00 to \$500.00

Write for particulars and catalogue.

KARN PIANO & ORGAN COMPANY, Limited

WOODSTOCK, ONT.
The Largest Church Organ Builders on the continent.

GANGER Painless home cure without knife or plaster. Send to-day for Free Book explain- Pay ing our treatment. When Cured
DRS. JONES & RINEHART
Suite K, 1908 W. Washington St., Indianapolis, Ind.

Your Shoes Madam

might as well be a little better when it doesn't cost any more to have them so.

☑ We claim to give you better shoes at a given price than any other shoe store.

☑ Come in any day for a look.

BLACHFORD
114 YONGE ST.

The interior of the Church of the Advent, Louisville, Ky., has been further beautified by the addition of a large and very handsome Oriental rug for the sanctuary, which has been placed before the altar and extends down the steps. It is the gift of several members of the congregation. A smaller rug of similar design and texture was given by Mr. K. G. Kazanjian, a member of the Greek Church.

Gentlemen's Handkerchief Snap

We have secured a big lot of Men's Unlaundered Initial Handkerchiefs at a great bargain, so can offer them at wonderful advantage to our customers.

Here They Are:

Several hundred dozen Gentlemen's regular size splendid quality all pure Irish Linen Handkerchiefs, hemstitched, with neatly worked 3/4-inch fancy block letter initial (every initial in stock), hems about 1/2-inch. Regularly \$2.75 to \$3.00 value.

Being unlaundered and the balance of a mill run, they go on sale at \$2.00 dozen, or \$1.00 for six.

Postage 15 Cents Dozen Extra.

(Not less than 1/2 dozen of any one initial sold.)

Mail orders satisfactorily filled.

JOHN CATTO & SON
65-61 King Street East, TORONTO

White Star-Dominion Royal Mail Steamships

LAURENTIC, Triple Screw. MEGANTIC, Twin Screw.

Largest and finest steamers on the St. Lawrence route. Latest production of the ship-builders' art; passenger elevator serving four decks. Every detail of comfort and luxury of present day travel will be found on these steamers.

Montreal—Quebec—Liverpool

CANADA	May 8, June 12, July 17
LAURENTIC	May 15, June 19, July 24
DOMINION	May 22, June 26, July 31
MEGANTIC	July 8, Aug. 12
OTTAWA	May 29, July 10, Aug. 14
VANCOUVER	June 6

The popular Steamer "CANADA" is also again scheduled to carry three classes of passengers. While the fast steamer "OTTAWA" and the comfortable steamer "DOMINION" as one class cabin steamers (called Second Class) are very attractive, at moderate rates. See plans and rates at local agents, or Company's Offices.

MONTREAL: 118 Notre Dame St. West.
TORONTO: 41 King St. East
WINNIPEG: 205 McDermott Ave.

FUNERALS

IN order that the public may become familiar with our charges for moderate and medium priced funerals, we have decided to publish some of them.

\$50. \$75. \$100.

Funerals at these prices include every necessary requisite (and carriages) and will receive the same care and delicate consideration that is given to more expensive ones.

W. H. Stone Co.
32 Carlton St. N. 3755

WANTED

A lady in every parish in the Dominion to obtain new subscribers for the **Canadian Churchman**. Liberal terms offered. Apply to **Canadian Churchman Office, 36 Toronto St., Toronto, Ont.**

Canadian Churchman.

TORONTO, THURSDAY, APRIL 15, 1909.

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

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

ADVERTISING RATES PER LINE 20 CENTS

ADVERTISING.—The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

BIRTHS, MARRIAGES, DEATHS.—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

THE PAPER FOR CHURCHMEN.—The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

CHANGE OF ADDRESS.—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due at the rate of two dollars per annum for the time it has been sent.

RECEIPTS.—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

CHEQUES.—On country banks are received at a discount of fifteen cents.

POSTAL NOTES.—Send all subscriptions by Postal Note.

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

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

April 18.—First Sunday after Easter.
Morning—Num. 16, to 36; 1 Cor. 15, to 29.
Evening—Num. 16, 36; or 17, to 12; John 20, 24 to 30

Apr. 25.—Second Sunday after Easter
Morning—Num. 20 to 14; Luke 18, 31,—19, 11.
Evening—Num. 20, 14,—21, 10; or 21, 10, Phil. 2.

May 2.—Third Sunday after Easter.
Morning—Num. 22; Luke 22 to 31;
Evening—Num. 23; or 24. Col. 3, 18-4, 7.

May 9.—Fourth Sunday after Easter.
Morning—Duet. 4 to 23; John 1 to 29
Evening—Duet. 4, 23 to 41; or 5; 2 Thess. 1.

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

FIRST SUNDAY AFTER EASTER.

Holy Communion: 127, 128, 323, 555.
Processional: 130, 134, 136, 232.
Offertory: 135, 138, 499, 504.
Children's Hymns: 197, 336, 340, 561.
General: 132, 498, 500, 502.

SECOND SUNDAY AFTER EASTER.

Holy Communion: 137, 173, 315, 316.
Processional: 34, 133, 504, 547.
Offertory: 173, 140, 210, 520.
Children's Hymns: 330, 334, 335, 337.
General: 222, 469, 501, 503.

THE FIRST SUNDAY AFTER EASTER.

The Resurrection of Jesus Christ is the most significant manifestation of divine power, inasmuch as it is a victory over the very forces that have most control over men in this world. Nothing seems easier or more assured than the conquest of sin, nothing more absolute than the coldness of death, nothing more confining than the narrow grave. Yet the grave is not man's eternal home. "For as in Adam all die; even so in Christ shall all be made alive." Christ is risen! Man shall rise!! Furthermore the Resurrection is an earnest of the direction in which the power of God tends. St. Paul is not ashamed of the Gospel, Why? Because it is the power of God unto salva-

tion. Our Lord never forgot that He came into the world to save sinners. The Risen Lord, mindful of His mission of reconciliation, unfolds to the disciples on the first Easter evening something of the nature of their ministry, of their mission to the world: "As my Father hath sent Me, even so send I you." Remember St. Paul's testimony: "God was in Christ reconciling the world unto Himself" (2 Cor. 5:19). The reconciliation of man to God and the path of life describes accurately the nature and object of Jesus' ministry, death and resurrection. This ministry must be carried on, this mission extended, by the Church. Now remember that the Resurrection is the earnest of God's power to save, to forgive, to heal, to raise up men, and to reconcile men to Himself. Therefore it is most befitting that on the day when God's power is manifested such an authority and privilege should be conferred upon the ministers of Holy Church. The Lord of reconciliation had been sent to reconcile. Now He sends the Church. And as He does so He endows the Church with His Spirit. "Receive ye the Holy Ghost." For what purpose? To what end? "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." To remit sins, to retain sins, had been hitherto the exclusive privilege of the Master; it was henceforth to be exercised in His Name by the members of the Church; it was to be, in fact, the raison d'être of the Church, the very work which she was sent and inspired to do in the world." This work Holy Church does through the power of the risen Lord. St. Peter's message to the conscience-stricken Jews is: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the Holy Ghost." St. Paul pleads thus: "We beseech you on behalf of Christ, be ye reconciled to God." Our branch of the Church, true to the Master's precedent, sends forth her priests to perform the ministry of reconciliation. And to do so by rebuking the sinful, encouraging the penitent, and nourishing all with the Bread of Life. The Church is the Divine organization against the forces of evil. She is the army of God. And her members must be faithful in every work of rescuing the perishing. She is the ark of salvation. Therefore must we abide in her. "There is no peace, saith my Lord, to the wicked." Jesus says, "Peace be unto you." And what peace can transcend that which abides in the souls of those who have heard the voice of God speaking through faithful priests the words of forgiveness. The Resurrection signified man's power in Christ of putting away the leaven of malice and wickedness, and of being reconciled to God. Most befitting was it then that on the first Easter Day Jesus should give to His Church the privilege and responsibility of the ministry of Reconciliation. Let us conclude with a personal question: Am I benefiting by that ministry?

Confirmation.

One of the most impressive rites of the Church is Confirmation. It is a service of which not only those who are related to the candidates by the ties of blood and friendship, but parishioners at large should avail themselves. There they can both directly aid and encourage those who are being blessed through the laying on of hands by the Bishop, and be blessed themselves in reviving the solemn memories of their own Confirmation, and resolving anew to quicken within themselves the Divine Grace then received. It is a solemn sight to see young, middle aged, and even those who are advanced in life conforming to the command and example of the Gracious Founder of the Church; and of those saintly men and women, who through the long, long years of its existence,

have availed themselves of this "means of grace" and source of spiritual strength. Surely it is a duty, and a privilege for earnest, active Churchmen and women to advise and encourage those who to their knowledge have not been confirmed to take this onward and upward step in the life of faith and testimony here on earth.

Spring.

How gratefully we greet the spring. No true Canadian either thinks or speaks lightly of the climate of his native, or adopted land. He would no more do so than would he disparage the land itself. It is his own. He is identified with it in ways, so many and varied, that it has become, as it were, part and parcel of himself. Other climes may attract him for a season, and by their mildness and novelty minister to his pleasure or comfort, but a longing will come to him that will only pass away when again he breathes the free bracing air and looks up into the bright clear sky of Canada. To most of us the spring time comes as a second youth. There is an elixir in the mellow sunlight, a fascination in the upspringing crocus, and our senses are keenly receptive to all the sights and sounds of unfolding nature. The sharp call of the robin, the twitter of the lesser birds and even the unmusical croak of the crow are all welcome sounds. The eye is pleased with the deepening green of the grass, which the melting snow has moistened, and the swelling buds and fluffy catkins. Even the showers are welcomed as heralds of advancing growth and mellow sunshine. To young and old alike the spring-time of the year will always be deservedly welcome.

Bible Pictures.

A lady writes to the Church Times regretting her inability to find such pictures which mothers with ordinary small incomes could afford to buy and present to the eyes of their little ones. A child's first impressions of the sacred story make a life long difference in the way in which that story is regarded, and the writer, very justly, we think, abhors the current religious Christmas card. We have this Easter seen in shops some cards of a better tone. But it is not cards so much that is needed as pictures of the ordinary size and prices which can be placed on the walls of the ordinary home.

Misconceived Needs.

Reading recently a report of a meeting in London to advocate the needs of the Australian Church, and of North Queensland in particular, we were struck with a remark made by one of the speakers. He stated that in the far off stations of the Bush it was often said, "Oh, if we were black people England would send us plenty of missionaries, but as we are not the people at home think it does not matter." That recalls an old story told us by one of our own missionary Bishops, now passed away. He had been in England, a beggar for his diocese, and had addressed and with fair success many good people in London drawing-rooms. He explained with pathetic humour how he began by pointing out the needs of the emigrant from England, but saw no answering gleam in the eyes of his audience. Partly by accident he touched on a missionary's work which lay among the Indians, lying between one settlement and another. At once he noticed interest and as he enlarged on the lives of the Indians enthusiasm developed and the meeting closed successfully and he took the hint. It is not that people are indifferent, but in the Old Country the good people with so many privileges are unable to comprehend the benumbing consequences of their absence. Partly it is the result of association, just as the English Church emigrant thinks

that the clergyman's stipend comes from some where and is no concern of his, and so our missionaries are not supported by the new arrivals.

Up-to-date.

The measure of success a man or movement attains largely depends on the care and thoroughness with which he or its leaders adopt up-to-date methods. One has but for a moment to contrast the old time way of "doing things" on shore or at sea, underground or in air, to realize what is meant by being "up-to-date." The glow of your electric light, the ring of your telephone bell, the whirr of the automobile, the flash of the Marconi message, and the flight of the aeroplane all illustrate "up-to-date" methods. It is a wise man who constantly ponders, plans and improves himself, and his outfit, in keeping with the wise and helpful progress of his day. It is another kind of man who is content to shake his head and keep on walking backwards.

Light in Darkness.

It may seem strange to some people, and, no doubt, foolish to others, that so many thoughtful, intelligent, aye, and successful people in worldly matters are giving so much time, effort and money to the end that the Christian religion may in the shortest possible time be earnestly offered to every living being on the face of the earth. The philosopher in his easy chair; the doubter in his study; the unbeliever at his club; and the money worshipper, to whom an easy chair, a study and a club are expensive luxuries for which he has neither time nor money to spare, each can afford a superior smile at what they deem a sheer waste of energy and hard-earned coin over an antiquated and exploded hobby. Well everything depends on the point of view. From the point of view of the worldly man this opinion is quite justifiable. From the point of view of the earnest and well informed Christian, on the contrary, the only true philosophy, knowledge, pleasure and gain of this life have their foundation, development and consummation in the Christian religion. His faith is as ancient as the world itself. It found its perfect demonstration in the Man, Christ Jesus. By the Holy Spirit, through the means of grace, and the Light of the Word that demonstration has been pressed home to his heart and soul with a power and energy that as far exceed logical syllogism and mathematical proof as the light of the sun surpasses the artificial light with which man illumines the night. Can it then be wondered at that the world is being roused from its apathy and indifference by determined, self-denying, God-fearing men and women; and that the rays of the searchlight of spiritual truth are with surpassing energy being far flung into the dark corners of the earth, and that the pagan, whether he be barbarian or civilized, is amazed or interested?

Religious Education.

The contest over religious education of the young is never ending and perhaps it is well that it should be so, we all need a spur to realize our duties. In England there is a growing realization of this and the reason has been well given in an address by the Bishop of London. He began by saying "that if there was one thing thoroughly proved and accepted now throughout the world it was that there must be a religious basis to our teaching if we are to turn out children of the right character. All kinds of experiments with moral text books had been made in all parts of the world. His belief, and he thought the belief of the authors too, was that they are practically worthless for the purpose of training children. A religious basis of education was essential in order to keep a country sound and strong and of the sort of character that we would wish our country to have. He believed further that a vague unsubstantial religion was useless for the purpose. A child is the most dogmatic person in the world.

The first thing it asks is: "Is that story true?" It will not be put off with theories, it wants definite facts. Therefore we must teach children clear definite religious truth or we had better not teach them at all. The Church Catechism was to his mind simple Bible teaching." Our clergy have in Ontario rights in the public schools, rights which they say are too unsubstantial, but whatever they are we have repeatedly urged, they should be used and pushed to the utmost and then from experience ask for more.

Results.

Now that the wave of enthusiasm roused by the Laymen's gathering in Toronto has with the dispersion of the Laymen subsided, some curious people may feel like asking, "What are the results?" For our part we would feel inclined to reply to such a question, "This movement is no mushroom growth—the child of a night, scarcely born before it begins to decay. Its past is an index to its future. The motive, which is its main-spring, and the determined purpose, wide experience and abounding energy of its leaders and their co-workers, and above all the spirit which animates and guides them will combine in producing most satisfactory results. The splendid business equipment of these Christian Laymen will prove a weapon of the finest temper, perfectly adapted to the noblest purpose to which it could be devoted.

Marathon Tragedies.

The original Marathon race was so unexpected and such a physical strain that it remained a world wonder for over two thousand years. The revival of the old Greek games included this race and now we have a craze of long distance racing the world over. This unnatural exertion has the natural result of collapse, death, or life-long injury. Mr. C. B. Fry, than whom no one is better qualified to speak, seriously warned young lads against such over exertion, especially long races for school boys. No one, he said, until he has finished growing and is well set is capable of the severe efforts required in races of two or three miles. A mile race is as much as a school boy should ever attempt, and very many boys would be all the better if they never tried to do that distance in a race. Any thing more than this should be absolutely forbidden by those in authority.

Old Highland Days.

There are still some readers of Waverley, and those who remember the Baron of Bradwardine's retreat may be interested in reading of a discovery made lately in a rocky gorge of the Black Water at Kinlochleven. An engineer of new water-power works noticing a small partially concealed cave on the slope of the defile was tempted to enter and found on a dry shelf of rock a well-preserved old Highland flint lock and a claymore with a brass basket shaped hilt. The gun is five feet three inches long, part of the stock is decayed and a portion of the sword blade is broken off. Of the many surmises it is thought the arms may have belonged to the Macdonalds of Glencoe, or else have been hidden after the disaster at Cul-loden. The lives of the concealers would be very uncertain after either event, and so their place of hiding would be unknown to their surviving friends.

Fame's Little Day.

Had it not been that committing suicide at the age of eighty attracted attention to his name Hinton Rowan Helper would have died forgotten. Oblivion had, in fact, during his long life closed round him. But in his youth he wrote an epochal book. He was a poor white of North Carolina, one of the class which did not keep slaves, a class which numbered seven out of every ten white voters. He wrote and published in 1857 a book which he named "The Impending Crisis," in

which he advocated the abolition of slavery, not because of love of the Negroes—he wished them to be deported to Siberia—but because by such a policy the South would be benefited, commerce and manufactures would spring up, cities would grow, the white country population would increase. The book brought a storm on his head and also of those who sympathized with his views all through the South. Its sale was impossible in the South, a Methodist minister of North Carolina was imprisoned for circulating it, and the John Sherman of the day, though most popular, lost the speakership through his support of it. In 1859 the book stores and newstands of the North sold piles of "The Impending Crisis" and very soon came the bloody fulfilment of the prophecy. But Helper's day was past, he was forgotten in the turmoil of war and its results, and the only recognition he ever received was a consulship in Brazil. Even now very few journals in the States have noticed his meteoric life and its sad ending and its effect on history.

Self-Respect.

It has been well said in the London Times that "a notable feature of the present day is the decay of that just pride which is self-respect, and the growth of a rampant desire to get one's name into print by any means that offer. In all ranks and in all professions may be noted this extraordinary lack of proud reticence." Yes, true self-respect is becoming one of the lost arts; and the pity of it is that too many of those who have had the privilege of being brought up in well-bred homes on getting out into the stream of life have caught the fashionable infection and lost much of the refinement of thought, speech and manner that constitute the fine gold of intercourse amongst gentle people. And when we use that much misunderstood term "gentle people" be it understood that true gentleness is not the monopoly of any one class. Amongst the poor and humble in life may be found, at times, a refinement of feeling, taste and demeanour that neither ambition nor money can acquire or buy.

True Patriotism.

Lord Strathcona's munificent gift of \$250,000, the income of which is to be applied towards preparing the youth of Canada to do military duty in defence of their country is one of the best object lessons in true patriotism that we have ever had in Canada. We have not forgotten the equipment and maintenance of the "Strathcona Horse" in South Africa, or other patriotic gifts to the Empire of that distinguished Canadian. The true patriot does not wait until his country is attacked, and it may be sorely beset before he takes action. His, it is, to step to the front and sound the warning note and lead and guide his fellow-countrymen in preparation for effective defence long before the hour of need arrives. With far-sighted wisdom Lord Strathcona has not only pointed out the most effective way to prepare for any danger to our country that the future may disclose, but with splendid generosity he has provided means to grapple with it.

THE APPROACHING BI-CENTENARY OF THE CANADIAN CHURCH.

Next year should be a memorable one in the annals of the Canadian Church, for it will mark its first definite beginnings on this northern half of the continent. Two centuries in this comparatively new country is a very respectable period, and the Canadian Church to-day occupies the honourable position of being quite the oldest of all the daughters that the great Mother Communion has brought forth, within the present limits of the Empire. The occasion, therefore, is one which demands a recognition fitting its interest and importance, and it is with the hope of drawing general attention to the matter, and, if possible, of suggesting some general lines of action

THE ANGLICAN CONVENTION.

that we have taken the subject up at this comparatively early date. One very appropriate method of celebrating the event has already been decided upon with characteristic good judgment by the Bishop of Nova Scotia. The fine cathedral at Halifax, whose erection is now steadily going forward, and which owes its existence to the Bishop's personal efforts and influence is, we understand to be dedicated some time next year with imposing ceremonies. A large gathering of notable ecclesiastics, including both the Bishop of London and the Archbishop of York, is expected, and, no doubt, the function will be well worthy of the occasion in every respect. But it is to be hoped that the Canadian Church, as a whole, will not be content to mark this great anniversary with a celebration of purely historic or sentimental import. The time seems especially propitious for the doing of something practical on a large scale, and in this matter we hope the Canadian Church will think continentally. We are, it is true, a national Church, and our consolidation, which so long after its accomplishment on paper remained little more than a name, has at last begun to bear some tangible fruit. But a great deal, by far the larger half, remains yet to be accomplished, before we can regard ourselves as being united and consolidated in the meaning of the term as it applies to the great sister Communions in the Dominion. First and foremost comes the question of our beneficiary funds in regard to whose administration we stand conspicuously singular among all the Protestant bodies in Canada. Some small beginnings towards rectifying, what is now universally acknowledged as a grave anomaly and injustice, have, we know, already been made. The adoption of a general scheme for the whole Canadian Church, however, would worthily crown the work of consolidation, and would be a most practical way of celebrating our Bi-Centenary. Surely, casting our fears for once to the winds, we can make this venture in the large spirit of faith. Nothing ventured, nothing gained, and this question, which grows daily in urgency, will never, we are convinced be settled without taking chances. As long as we are fearful and undecided, and hold back until we can "see our way clear," the problem will remain unsolved, and a standing reproach to our Communion. Others have done it. Why not we, and why not take the plunge next year, by at least allowing a priest to "carry his standing" with him throughout the Dominion. Other schemes suggest themselves. A special offering might be started for work in the West. Then there are our colleges, all more or less languishing for need of funds. Several of our Eastern dioceses are in urgent need of subdivision, including the mother Diocese of Nova Scotia. To Toronto Churchmen the Cathedral of St. Alban's, so dear to the heart of the late Archbishop, especially appeals. Is Halifax with its scant 45,000 inhabitants, not to mention little Fredericton to throw the "Queen City" in the shade. What again of our missions? We might go on with other suggestions but we forbear for the present. It is to be hoped that the Canadian Church will not permit the year to pass without an united attempt to mark it in a manner and on a scale worthy of her history, numbers, position and influence. Such opportunities do not often come in the life of any institution. We would be glad to hear from some of our readers on the subject, which, we hope, will be thoroughly canvassed throughout the length and breadth of our Communion. There is little enough time to "talk things up," and if anything of note is to be accomplished a very early start will have to be made. The calling of a special meeting of the General Synod, to be held at Halifax coincidentally with the dedication of the cathedral, is, we think, worthy of serious consideration, and certainly there should be some memorial of the first services held by Chaplain Harrison at Annapolis Royal, erected within the precincts of that ancient town.

Toronto, April 1st, 2nd and 3rd.—Just a little over two years ago the people of Canada first heard of the Laymen's Missionary Movement. Less than two years ago it was referred to by the General Secretary of our Missionary Society in his report to the Board of Management at its meeting in Hamilton, when it was suggested that this portion of his report be struck out. In the short period of time since then, it has been endorsed by diocese after diocese at their Synod meetings, and most important of all by both Houses of the General Synod at its meeting in Ottawa in September last. Those who have watched its progress closely may well be excused when they give expression to hopes somewhat beyond the range of the ordinary person's faith. God truly moves in a mysterious way. Four thousand men from almost every quarter of the Dominion, leaving parishes and business behind them, travelling many of them hundreds and even thousands of miles at great expense and inconvenience to themselves to attend a Missionary Congress, planned and carried through by officials of this same Laymen's Missionary Movement is enough to make one stop and wonder, "what next?" The Congress was truly great, and marks an epoch in the history of Missions in Canada, if not in the world. It naturally overshadowed the Conventions held by the different communions represented at it, but on the other hand its very magnitude and solemnity gave to the latter a seriousness and importance that they would doubtless otherwise have lacked. The large body of Anglican clergy and laity who assembled in St. James' Schoolroom during the three half days that their Convention was in session left no doubt in anyone's mind regarding the position of the Church of England in this matter. For once at least Churchmen of all types met together without there being a single discordant note. The tremendous importance of the work they had undertaken and the magnitude of the task were indeed enough to make any man serious. An indescribable something weighed upon us. We felt it from first to last. The Conventions were in session during the three half days when no meetings were held by the Congress, and afforded the necessary opportunity for each communion to consider its own work and to decide what steps it should take to further it. The first session of the Anglican Convention began with a celebration of the Holy Communion in St. James' Church. This was followed by a devotional hour in the Schoolroom, in charge of the Bishop of Toronto, whose solemn message reminded those present of their many shortcomings of the past and the hopefulness of the future. The chairmen of the different sessions were Messrs. J. F. Orde, K.C., Ottawa; George C. Copley, Hamilton; and D. W. Ross, Montreal, all of whom are enthusiastic supporters of the Movement. At the close of the devotional hour mentioned above, the question of organizing in the Church of England on a National basis was referred to a representative committee with power to draft a basis of organization if this were thought advisable. Two addresses were then given, one on Canadian Missions by Mr. R. W. Allin, and the other on Foreign Mission by the Rev. Canon Tucker, in which the opportunities and responsibilities resting upon Churchmen at home and in the foreign field, were dwelt upon. During the second session reports of work done were given by representatives from different parts of Eastern Canada. Mr. G. H. Cowan, M.P., Vancouver, who was to have reported for British Columbia, was called home from Ottawa and could not be present. However, a letter from Mr. H. S. Crotty, Victoria, was read, showing that on the Pacific Coast the Movement is making good headway. The reports, on the whole, were most encouraging, although the fact was apparent that many difficulties had been encountered and are to be expected in the future. No sane person can look for anything else, nor can he on the other hand have any doubt regarding the result, if the sentiments expressed by the speakers are any indication of the spirit in which these difficulties will be faced. Mr. A. C. Evans reported that in addition to a thorough campaign in the City of Halifax, twelve centres in Nova Scotia had been reached, and that St. John's, Newfoundland, was looking to them for men. Ottawa, as reported by Mr. Orde, is making encouraging progress, and it is probable that by the end of the present year the scale of giving will have been raised from the \$7,800 of last year to the amount aimed at for the future, \$20,000. In seven of the Ottawa churches the system of weekly offering for Missions has already been adopted and an active campaign has been carried on throughout the diocese. In Quebec, in spite of the difficulties peculiar to it, Mr. R. H. Buchanan reported most encouraging prospects. His address was intensely optimistic and full of

wholesome advice, some of his most striking statements being, "The success of Foreign Missions is as sure as the Word of God," "Prayer moves the hand that moves the world," "The success of the Movement depends upon the faithfulness of every man." The report of Mr. Alfred Powis, of the Diocese of Niagara, showed that a most systematic and thorough campaign had been carried on, some thirty-five points having been visited, in addition to the City of Hamilton. This work was done chiefly by Mr. Powis, Mr. Copley, Chancellor Martin, and Hon. Adam Brown, who have certainly set a good example for Churchmen elsewhere. Mr. J. H. K. Pope, and Mr. S. Casey Wood, reported for the Dioceses of Huron and Toronto respectively, in both of which a great deal of work has been done and a great deal remains to be done. Both are large and important dioceses, and although decided headway has been made during the past year, particularly in the City of Toronto, by far the greater part of each diocese has been practically untouched. The Committee on Organization submitted its report at the second session, and as it is of such far-reaching importance we insert it in full as follows:—

1. As this is a Missionary Convention of the Church of England in Canada, held in connection with the first National Missionary Congress called by the Laymen's Missionary Movement, it is desirable to state afresh the principles of the Movement and the relation of the Church of England thereto, and to declare the position of this Convention in the matter and what in its opinion should be done by the Laymen of the Church of England to aid in furthering the objects of the Movement.

2. The Laymen's Missionary Movement is an international and interdenominational movement of Laymen the objective of which is the evangelization of the world in this generation, subject however in Canada to the claims of the Home Mission field. Its field is the world, and its appeal is to all Christian men.

3. The Movement, in this its international and interdenominational character, has been approved by the Church of England in Canada by the resolution of the General Synod passed at its last session in Ottawa, and by the Board of Management of the Missionary Society of the Church of England in Canada.

4. This Convention declares itself in full sympathy with and desirous of maintaining the Movement on this its international and interdenominational basis which in our opinion affords the strongest guarantee of its continued existence and final success.

5. The primary purpose of the Church is the spread of the Gospel. While the fulfilment of this purpose imposes a duty which falls on clergy and laity alike, the Movement seeks so to direct the co-operation of both as to yield the best results. Neither can succeed without the other, and the very existence of the Movement depends on the hearty co-operation of both in their respective spheres.

6. The special appeal of the Laymen's Missionary Movement is to the laity with a view to enlist the active interest of every layman in the Mission cause, to secure his personal co-operation according to his gifts, to stimulate him to a more systematic and generous giving for the spread of the Gospel, and to inspire in him the desire to fulfil the same in a spirit of consecration and sacrifice.

7. The Laymen's Missionary Movement seeks to accomplish its object by education. It is for inspiration, not for administration. It lays down no policy, it assumes no authority to bind any Church or its members or to commit them to any prescribed course of action. It sends out no missionaries and neither collects nor disburses money for missionary purposes.

8. The challenge of the Movement to the Nation is, "Will Canada do her share?" To enable this challenge to be met requires that the power and inspiration of the Movement be brought to bear on every Canadian. Our duty is to assist in bringing it home to the members of the Church of England throughout Canada. To do this effectually, it is desirable to form an organization in the Church on a national basis, which shall co-operate with the Canadian Council of the Movement.

9. Your Committee therefore recommend:— That a committee be formed, to be called the National Committee of the Laymen's Missionary Movement in the Church of England in Canada, to consist, in the first instance, of eight laymen from the Diocese of Toronto, three from the Diocese of Niagara, two from each of the Dioceses of Quebec, Montreal, Ottawa, Huron, and Ontario, and one from each of the remaining dioceses, together with the General Secretary of

every, not shed them by such a commerce ties would in his head his views impossible orth Caro, and the t popular, t of it. In the North and very prophecy. rgotten in d the only sulship in the States ad ending

Times the decay, and the name into ranks and raordinary elf-respect he pity of e had the red homes ive caught of the re that congst gentle misunderstood that f any one life may ling, taste nor money

\$250,000, wards pre- itary duty e best ob- have ever the equip na Horse" ts to the an. The ntry is at- e he takes and sound his fellow- re defence With far- not only repare for ture may e has pro-

ARY OF

ne in the will mark them half compar- able period, upies. the oldest of Commu- ent limits re, is one s interest e of draw- d, if pos- s of action

the M.S.C.C. and the Organizing Secretary of the Movement, of whom eight shall form a quorum. That the Executive of the Committee shall consist of the members from the Dioceses of Toronto and Niagara, with the General Secretary of the M.S.C.C. and the Organizing Secretary, of whom five shall form a quorum. That the members of the Committee elected at this Convention continue in office for one year, with power to fill vacancies during that period, and to settle and adopt a plan for the continued existence of the National Committee.

The adoption of the report was moved by Mr. W. D. Gynne and seconded by Mr. S. Casey Wood, jr., who in able speeches outlined the steps leading up to the decision to organize on a National basis and impressed upon the audience the necessity of so doing. The Rev. Dr. Macklem, among others, spoke in commendatory terms of the report and expressed approval of the proposed organization. The report was adopted unanimously with one slight change, the Diocese of Quebec being given two representatives on the committee in place of one. The members of the first committee were then elected as follows:—Nova Scotia, A. B. Wiwell; Fredericton, W. S. Fisher; Quebec, John Hamilton and W. H. Wiggs; Montreal, D. W. Ross and A. P. Tippet; Ottawa, J. F. Orde, K.C., and F. H. Gisborne; Ontario, E. J. B. Pense and Judge Reynolds; Toronto, F. E. Hodgins, Hon. A. B. Morine, W. D. Gynne, S. Casey Wood, jr., A. H. Campbell, jr., Evelyn Macrae, Dyce W. Saunders, J. D. Falconbridge; Niagara, George C. Capple, Alfred Powis, W. H. Merritt, M.D.; Huron, Charles Jenkins and J. K. H. Pope; Algoma, F. H. Keefer; Rupert's Land, W. J. Tupper; Qu'Appelle, F. H. H. Young; Calgary, W. A. Geddes; New Westminster, A. McC. Creery; Columbia, H. S. Crotty. At a meeting of the committee, held at the close of the third session, Mr. W. D. Gynne was elected chairman, Mr. S. Casey Wood, jr., vice-chairman, and the appointment of Mr. R. W. Allin as organizing secretary was endorsed. The last session formed a fitting close to those of the two preceding days. The dominant note of the three addresses was, in the stirring words of Mr. Gynne, "Complete surrender" of the individual to the call to service given centuries ago by our Saviour, Canon Welch, in the opening address, drew attention first of all to the change in opinion that has taken place among Christians during the past few years regarding the matter of service. The idea that Christians were chiefly concerned in the business of saving their own souls has disappeared forever. This call to service is heard all through the story of the Master's ministry, and the men who incur His sternest admonition are those who have the chance to do something and do nothing. Moreover, in our Lord's Kingdom ordinary standards are entirely reversed, "Whosoever will be chief among you, let him be your servant," are the words of Him Who "came not to be ministered unto but to minister." Other points dwelt on were that we cannot choose the particular way in which we are to serve and still less choose for others. All that we have to do is to remember that our duty is that which lies at our hand, no matter whether others do what we think is their duty or not. We are members one of another," and that great truth of the solidarity of the human race, of the fact that we are members of the human race, impels us to service, or should impel us. All excuses as to lack of talents, time, money, opportunity, or endowment or gift of any kind, are in reality the outcome of the pride which is the greatest sin, the pride that apes humility. The call to service follows the call to repentance and it is only on the basis of a converted heart that a life of service can be built up. The second address on how to bring the call of Christ to service home to the individual was given by the Hon. A. B. Morine, K.C., who is, as he stated, "in some sense a convert to the Movement, swept into it by the enthusiasm which has prevailed in Toronto for months." His personal experience of the past year in connection with this work enabled him to speak with convincing force. He first of all reminded his hearers that a great part of the strength of the Movement lies in the fact that it is a Laymen's Movement, that while we rejoice in the blessing of our clergy and work in co-operation with them, and while we rejoice in the work that the women are doing, it is a work that we men must do and must do it amongst men. The attitude of men in the past has been too much that our clergy, who struggled on nevertheless manfully, in asking for money for Missions were in some way or other trying to get an indirect benefit for themselves. The appeal of laymen to laymen comes with a startling freshness and force, and it is extremely desirable wherever possible to put them in the front of the Movement. It is absolutely essential however that the men who make this appeal should be in

earnest and should show this earnestness by their giving and serving. It is impossible for a man to be a speaker on this question, whether in public or in private, unless he has earnestness, and it is equally impossible for him to suppress that earnestness if he has it in his own heart. Another essential feature of success is that the spiritual side should be kept in the foreground. There is a danger of over-estimating the importance of statistics, business-like methods, the commercial advantage of civilizing the heathen, and of forgetting the duty of love, and obedience to the Master's call. Moreover, we must be careful to put the work on a permanent basis. Let us everywhere insist that while giving must be more generous than in the past, and doing must be more generous than in the past, both giving and doing should be placed upon a scale up to which the giver and the doer intend to live in the future. Let us endeavour to succeed in this matter by convincing men, by making them realize their duty, because all the success we have had has been due to the marvellous realization that has come to us, that we have not been doing our duty in the past and that, God helping us, we will endeavour to do our duty better in the future. "How to bring this call to missionary service home to the parish" was the subject assigned to Canon Cody for the closing address. St. Paul's Church, Toronto, has for some years been the largest contributor to Missions in the Church of England in Canada, and men were naturally anxious to know something of the means employed to produce such good results. The speaker began by reminding his audience that the Laymen's Missionary Movement is not going to be a flash, spasmodic effort, but a permanent and splendid forward advance that can only be won and held by having its foundations deep and broad. "It is not a work of a day, but its basis is to be found in a deepened and strengthened spiritual life, and in order that this may be brought about in any parish there is needed a spiritual leader, the chief among the servants in the parish, who instils in season and out of season the general principles of missionary life and work, which are simply the general principles of Christian life and work. The services of as many men as possible should be secured in all departments of Church life, as it is found that the men who are most anxious to bring other men to the knowledge of Christ at home will be the men who are most anxious to bring the knowledge of Christ to the men in foreign lands. We must, moreover, understand clearly that the ideal of a parish should not be that it is simply a field to be worked but that it is a force to be used, a group of Christian men and women banded together by a dynamic power, to give power not only to the community but to the whole world. It follows from this that the missionary appeal or the call to service should be placed on none but the highest ground, namely, that the Lord Himself commanded, and that the Lord Himself gave Himself for us. We in gratitude to Him and from a full experience of what He has been, feel that we are debtors to the whole world and must pass on these blessings. Coming to the more practical aspect of his subject Canon Cody drew attention to the fact that in every congregation there is a great untouched mass who are well-disposed to religion and Christianity, and are more or less sympathetic members, who have not yet been drawn into the circle of active members and contributors. There is here a great field of operations for the Laymen's Missionary Movement, as it is when a consecrated, earnest business man comes face to face with another that difficulties disappear and conviction is deepened. The Missionary Campaign in St. Paul's in 1908 consisted of missionary addresses by Mr. Silas Mabee, New York; Canon Tucker, the Bishop of Huron, Rev. R. H. McGinnis, Japan, Archdeacon Renison, and the rector. A meeting of the men of the congregation was called, a financial aim, \$15,000 decided on, a committee appointed, and a thorough canvass arranged for. In addition to this, a Missionary pamphlet, a pledge card, and a pastoral letter from the rector were sent to each member of the congregation. A certain Sunday was fixed for the returns to be handed in, and on the Saturday night preceding this the men met for prayer. We know the result, and we know also that St. Paul's is all the stronger to-day for the efforts put forth. We cannot do better than close with a quotation from the closing remarks of Canon Cody's address: "I don't believe there has ever come to our old Church greater blessing or a power that is fraught with greater possibilities than this Laymen's Missionary Movement, because when once we get on fire with this missionary enthusiasm, we become an obedient Church, and the only kind of Church that God can use and bless is an obedient Church, is one that is doing His will, and realizing the ideal for which it was called into being."

The Churchwoman.

NOVA SCOTIA.

Halifax.—The third annual meeting of the Cathedral Branch, Woman's Auxiliary, was held on Friday, March 12th, at St. Luke's Chapel. The meeting opened with the usual service of praise and prayer, conducted by the Rev. Ernest Smith. The President (after warmly welcoming all present) read a most interesting address, in which she expressed her thankfulness for the excellent work accomplished by the Branch. She also referred most touchingly to the loss the Branch had sustained in the death of Mrs. Brookfield, and closed with mingled words of encouragement and gratitude to her co-workers. Then followed the reports of the different secretaries of the Senior, Junior, Girls' and Babies' Branches. The Recording Secretary reported seven new members within the year. An excellent paper was read by the Secretary of the Babies' Branch, in which 35 members are enrolled, with an increase of 13 since last year. The offering presented by them, goes to the Temple children in India. Dorcas' Secretary reported that an outfit, costing \$30, had been sent to an Indian boy at Prince Albert School, Sask.; also that furnishings for a bed in the Alert Bay Hospital were completed and ready to send. The reports of the Treasurer's were most gratifying, \$800 having been raised for missionary purposes. In the absence of Miss Strickland (Superintendent of Juniors) the report was read by Miss Adams. This showed earnest and faithful work, with a unity of purpose worthy of praise. Dean Crawford then presented prizes to three members of the Girls' Branch, after which he spoke briefly of the noble work of the Woman's Auxiliary in Canada, and of the Laymen's Missionary Movement, foreshadowing for both great possibilities; with a few helpful and encouraging words to the Branches, there closed one of the most stimulating and enthusiastic of our meetings. Immediately afterwards, there was a short business meeting, when the officers for ensuing year were elected as follows: President, Mrs. Crawford; First Vice-President, Mrs. Milner; Recording Secretary, Mrs. McCormick; Corresponding Secretary, Miss A. Romans; Dorcas Secretary, Mrs. Harley; Treasurer, Mrs. Neish; Assistant Treasurer, Miss Forbes; Secretary Literature, Miss Henderson; Secretary Babies' Branch, Mrs. A. Browne; Diocesan Representative, Mrs. Fleck; Diocesan Delegates, Mrs. Adams and Mrs. J. Brown.

Truro.—St. John's.—The officers elected at the late annual meeting of the Woman's Auxiliary, this church, for the year 1909-1910 were: Honorary President, Mrs. Kaulbach; President, Mrs. W. S. Muir; Vice-President, Mrs. O. C. Cummings; Secretary, Miss Fraser; Treasurer, Miss Bigelow.

QUEBEC.

Quebec.—The 23rd annual meeting of the Quebec Diocesan Woman's Auxiliary was held in this city on Thursday and Friday, February 25th and 26th. A special service was held in the cathedral on Thursday at 10.15 a.m., the Lord Bishop of the diocese giving the address and celebrating the Holy Communion, the very Rev. the Dean of Quebec, Canon F. G. Scott, Rev. H. R. Bigg and the Rev. A. E. Burgett assisting. The meetings were held in the Church Hall and they were fairly well attended. In the absence of the President Mrs. Robertson was asked to preside which she did in a way that gave every satisfaction to those present. Several interesting papers were read at the meetings: On "Missionaries I Have Met," by Mrs. Gawne; on "The Triennial Thankoffering," by Mrs. Robertson; on "The Triennial Meeting," by Mrs. Kirby, and by Miss Pope on the subject of "The Pan-Anglican Congress," which she attended as a delegate. It was a great privilege and pleasure to have our General President, Mrs. P. P. Hall, with us, who gave us some very helpful suggestions on different subjects. On Thursday evening the Rev. H. C. Shortt gave a most interesting address in the Church Hall on the subject of "Japan and Missionary Work There," and his account of the Japanese, and their life and characteristics was listened to with much appreciation by the large audience. The St. Matthew's Branch presented their Diocesan Recording Secretary, Miss Pope, with a General Life Membership in recognition of her untiring efforts on behalf of the Woman's Auxiliary. In presenting the gold bar and cross to Miss Pope, our General President, Mrs. P. P. Hall, spoke of the great pleasure it

was to be there, and to have the privilege of making the presentation. It was heard with much regret that our beloved President, Mrs. M. B. Irvine, was compelled to resign her office owing to ill-health, but it is a great happiness to know that we shall have her prayers and interest in the work which is so dear to us all. Reports containing much interesting information were read from the various Branches. The total amount of money raised during the year was \$4,452.43. The following officers were elected for the ensuing year: President, Mrs. John Hamilton; First Vice-President, Mrs. Colin C. Sewell; Second Vice-President, Mrs. F. G. Scott; Recording Secretary, Miss Pope; Corresponding Secretary, Mrs. Charles Sharples; Treasurer, Mrs. E. L. Sewell; Dorcas Secretary, Miss Bennett; Literature Secretary, Miss A. Irvine; Editress of Leaflet, Hon. Mrs. Aylmer; Zenana Secretary, Miss Thompson; Organizing Secretary, Mrs. Robertson; Secretary Junior Branch, Mrs. Kirby. The members all lunched together on the two days of meeting, and it gave great pleasure to the Quebec Branch to see and welcome their Woman's Auxiliary sisters from the various Branches.

ONTARIO.

Kingston.—St. Luke's.—On Thursday afternoon, April 1st, Mrs. Loucks organized a Branch of the Woman's Auxiliary in this parish. The meeting was held at the residence of Mrs. Forneri. The following officers were elected: President, Mrs. Forneri; Vice-President, Mrs. W. Carroll; Treasurer, Mrs. Lyon; Secretary, Miss Waddington. Mrs. R. Reynolds was appointed delegate to the Convention.

Landsdowne.—St. John's.—The annual open meeting of the Woman's Auxiliary of this church was held in the Chosen Friends' Hall on Thursday evening, April 1st. Although the weather was very forbidding a goodly number were present. The President, Mrs. Leech, occupied the chair, and as usual performed her part very ably, and gave a good report of the Triennial meeting in Ottawa last September. A number of other reports, and papers were read by members, which were very interesting. The reports showed the work of the Woman's Auxiliary to be very progressive. At the close of the business meeting a social hour was spent and dainty refreshments served.

OTTAWA.

Eamer's Corners.—The sixth annual meeting of this Branch of the Woman's Auxiliary was held on March 25th, at the residence of Mr. William Ogilvie. The Rev. T. J. Stiles opened the meeting with the Missionary Litany and Prayer. The reports of the various officers were very satisfactory and encouraging along all lines. Two new members were enrolled during the year. The officers for the ensuing year, who were unanimously elected, are: Hon. President, Mrs. (Rev.) T. J. Stiles; President, Mrs. John D. Grant; First Vice-President, Mrs. Samuel Cline; Second Vice-President, Mrs. Arthur Neill; General Secretary, Mrs. James Speer; Dorcas Secretary, Mrs. George Speer; Literature and Leaflet Secretary, Mrs. Albert Cline; Treasurer, Mrs. William Alguire; Buying and Cutting Committee, Mrs. Charles Eastman, Mrs. Sam Fitzpatrick, Mrs. George Carpenter and Miss Hough; delegates to the Annual Meeting in Ottawa, Mrs. William Alguire and Mrs. George Speer; substitutes, Mrs. Albert Cline and Mrs. James Speer. The rector heartily congratulated the members on the excellent work accomplished by them during the year. Refreshments were then served and a pleasant and profitable meeting was brought to a close, the rector pronouncing the Benediction.

Cornwall.—Trinity.—The Girls' Auxiliary.—The sixteenth annual meeting of the Girls' Auxiliary was held in the schoolhouse on Saturday evening, April 3rd. The Rev. T. J. Stiles presided and conducted the devotional exercises. The reports presented by the various officers showed progress in all departments. The Branch supports a famine, orphan (Hope Cornwall) in the Children's Home, C.E.Z.M.S., at Katni-Murwara, India, and furnishes a complete outfit of comfortable clothing, with other articles for warmth and wear, for Cora Abraham, a half-breed girl in Venerable Archdeacon McKay's school at Lac la Ronge, Sask. It also embroidered two complete sets of Altar linen for the Rev. George Thom, Wilkie, Sask., and the Rev. Mr. Hutchings,

Nutana, Sask., pledges \$15 towards the education of the children of isolated missionaries, contributes to the General Diocesan Board, E.C.D. Fund, affiliation fees, self-denial, and thankoffering. The Missionary study on the Moslem World, which has been taken up by a few of the members at meetings during the winter months, has proved exceedingly interesting and instructive. Prior to the election of officers, the rector congratulated the members on their efficient and faithful work during the year. The President also thanked the Branch for their willing assistance and the spirit of cordiality and good-will which prevailed. Mrs. Stiles was re-elected Honorary President by a unanimous standing vote. Mrs. Stiles and Mrs. Green being appointed scrutineers, the remaining officers were balloted for with the following result: President, Mrs. W. J. Wallace; First Vice-President, Miss Young; Second Vice-President, Miss Mabel Williams; General Secretary, Miss Margaret Williams; Dorcas Secretary, Mrs. John Eamer; Leaflet Secretary, Miss Alice Elson; Treasurer, Miss Charlotte Green; Mission Box Treasurer, Miss Winnie Robertson; E.C.D. Treasurer, Miss Maggie Crawford; Buying and Cutting Committee, Mrs. H. C. Maclean, Miss Lizzie Farlinger, Miss Grace Snettinger, and the Dorcas Secretary; delegate to the Diocesan Annual in Ottawa, Miss Mabel Williams; substitute, Miss Charlotte Green; auditors, Mrs. Geo. Farlinger and Mrs. Geo. Shaver. Votes of thanks were tendered the rector, the officers for their reports, the auditors, and the scrutineers. The singing of the Doxology brought to a close a very interesting meeting.

Smith's Falls.—St. John's.—The annual meeting of this Branch of the Woman's Auxiliary was held on Friday afternoon, April 2nd, at the home of Mrs. Moore Miller, Mill Street. The devotional exercises were conducted by the rector, the Rev. W. H. Stiles, who also presided at the meeting during the election of officers. The officers elected for the ensuing year were as follows: President pro tem, Mrs. W. H. Stiles; Vice-President, Mrs. W. J. Anderson; Secretary, Miss Mary Ferguson; Treasurer, Mrs. S. H. Lewis; Secretary of Literary, Mrs. John Drummond; Box Secretary, Mrs. W. Leaver; Dorcas Secretary, Mrs. H. Pierce; Secretary of Baby Branch, Mrs. G. Thomlinson; delegates to Annual Convention at Ottawa, Miss J. Pearson, Miss Mary Ferguson; substitutes, Mrs. S. H. Lewis, Miss A. Armstrong. The resignation of Mrs. Moore Miller as Treasurer was regretfully accepted. For over six years she had filled the office faithfully and efficiently and a hearty vote of thanks was tendered for her services. A pleasing feature of the afternoon was the presentation to Mrs. Stiles of a Life Membership certificate in the Woman's Auxiliary and a purse of gold, the presentation being the joint gifts of the Woman's Auxiliary and the Chancel Guild of the church. Mrs. Stiles organized both societies here and worked unceasingly on behalf of both. She was the President of each Society and the good work that they have accomplished is due in a great measure to her energy and kindly guidance. The members felt that they could not allow her to leave the parish without showing in some tangible way their appreciation of her services and the esteem in which she is held. The certificate was presented by Mrs. Miller, the Woman's Auxiliary cross, which accompanies it, was pinned on the recipient by Mrs. Anderson and the gold coins were presented by Miss Annie Armstrong. The following address was read by Miss Jennie Pearson: "Dear Mrs. Stiles,—After over seven years of close and happy fellowship we feel that our love and appreciation of your worth to us as a leader in all good works must receive some tangible proof. Your presence has been an inspiration 'never to be discouraged under difficulties but to go forward in faith and hope looking unto the Great Source of all comfort and truth.' Therefore on behalf of the Woman's Auxiliary in happy conjunction with the Chancel Guild of St. John's Church, Smith's Falls, we ask you—our President of both Societies since their organization—to accept this certificate of Life Membership of the Woman's Auxiliary with the accompanying gold cross, also these gold coins, as a slight token of the gratitude and the good wishes of your former co-workers." The presentation came as a total surprise to Mrs. Stiles, who feelingly expressed her gratitude to the donors for their thoughtful kindness. The attendance at the meeting was large, there being a good representation present from both the Woman's Auxiliary and Chancel Guild. Before the gathering dispersed the members took occasion to individually express their regret over the removal from this town of Mrs. Stiles, whose kindly presence will be greatly missed from future meetings.

TORONTO.

Girls' Friendly Society.—During the last fortnight the Girls' Friendly Society in Toronto has had the privilege of a visit from Miss Townend, member of the Central Council of the Society in England. Since the beginning of the year she has been visiting the various branches of the Society throughout our country, and has addressed a great many meetings on behalf of the G.F.S. and of the Mothers' Union in Montreal, Ottawa, Winnipeg, Calgary, Prince Albert, Victoria, Vancouver, London and Hamilton. The Toronto meetings began with a large gathering of the G.F.S. and Woman's Auxiliary, which filled St. James Schoolhouse on Tuesday evening, March 30th. The Lord Bishop of Toronto, who was greeted with enthusiasm, presided, and expressed his warm interest in the G.F.S. He asked that these initial letters should remind those belonging to the Society of the following Scripture precepts: "Go and do thou likewise," "Freely ye have received, freely give," and "Sow beside all waters." He then introduced Miss Townend, who gave a most interesting illustrated lecture on a tour she had made in India and Ceylon. The beautiful views brought the scenes she described most vividly before her hearers, and the large audience followed her with the closest attention. The Lord Bishop thanked the lecturer most warmly when she finished, and expressed the hope that both the societies she represented might increase and flourish in our midst. Hymns were thrown upon the sheet and heartily joined in, and a collection amounting to over \$10 was taken up. There are eight branches of the Girls' Friendly Society in Toronto connected with the following churches: St. James', Holy Trinity, St. Simon's, Church of the Redeemer, St. Matthew's, St. John's (Norway), St. Monica's, and St. George's. The last, however, is not identified with the parish whose name it bears. The following pledge, recited aloud by some branches at their meetings, embodies the high ideals and leading principles of the Society: "I will strive after personal purity in thought, word and deed; I will show myself kind and friendly to others, and especially to those belonging to this Society, and I will try by my truthfulness, honesty, and good conduct at the meetings, at work, and in my own daily life to uphold the name and guard the character of the Girls' Friendly Society." Besides the meeting at St. James' Schoolhouse, Miss Townend has visited and addressed the different Toronto Branches, and an "At Home" was given by an associate of St. Simon's Branch, at which she met and addressed all the officers and associates. Her long experience in the work, her gift as a speaker, her enthusiasm and sympathetic interest in the various developments of the Society have made her visit a real inspiration to those privileged to meet her, and one from which we look for lasting results.

NIAGARA.

Hamilton.—Christ Church Cathedral.—A very interesting lantern lecture was given in the cathedral Sunday School on Thursday evening, April 1st, by Miss Townend, a member of the Central Council of the Girls' Friendly Society in England, on her tour through India. Miss Townend went to India to visit all the G.F.S. branches and to increase the work. She travelled all round India and down through the interior, visiting the branches, and at the request of the Bishops forming new ones. At the invitation of the Bishop of Ceylon she went down to his island diocese and formed branches there. She showed many pictures of schools and missions, where special missionaries, supported by the G.F.S., are working; also pictures of native members of the Society. Many of the missionary deaconesses are G.F.S. associates, the Bishops finding the G.F.S. a very powerful and influential help in their work among women and girls. Miss Townend described the medical missions as being of incalculable value and blessing to the women, who are never allowed treatment by men doctors. While there the terrible plague was raging, and she experienced the sadness of seeing four of the G.F.S. workers, two English ladies, a doctor, and a deaconess and two native nurses, die of this dread disease. Her views also of the country and cities were beautiful and very instructive. At the kind invitation of the Rev. E. N. R. Burns, Miss Townend also addressed the candidates' Branch of the G.F.S., and a large gathering of the members of the Society from St. Luke's, St. George's, and the cathedral in the schoolhouse of his parish.

St. Phillip's.—The monthly meeting of the Niagara Diocesan Branch of the W.A. was held in this church on Wednesday, March 31st. The

Holy Communion was administered by the rector, the Rev. Mr. Kenrick, at 10 a.m. The business meeting was held in the Sunday School at 10.45 a.m. Mr. Kenrick, who has been far from well for the past fortnight, gave a short and most uplifting address on our Lord's resurrection. He said it might be considered an unsuitable subject for this week, which was so near the time of our Lord's suffering, but it was not unappropriate. It was a mistake to look at the suffering of the Cross as a pathetic spectacle. Back to Christ is the popular cry of the day with the many sects with which we are surrounded, but with the members of the Church Catholic the cry is, Up to Christ, who overcame death, and on the Cross began His victory, who as our eternal High Priest, ever lives to make intercession for us. He says: "And I, if I be lifted up, shall draw all men unto Me." The best authorities agree that this does not allude to His crucifixion alone, but to His ascension. It was right that women should be zealous workers for the missions of the Church; they were the first to see Him after His resurrection. The women of the Church have shown such love and zeal in the spreading of the Gospel that the laymen of the Church have been fired with an ambition to follow their example. A gentleman who visited London this summer noticed a little boy earnestly regarding a picture of our Lord upon the Cross. He asked the child: "Why do you like to look at that sad picture?" He replied: "Because it shows me how much He loves us." The gentleman passed on, but the boy quickly followed, and, looking up in his face, said: "But, you know, sir, He rose again." The recording secretary reported that Mrs. Leak had been made a life member of the Diocesan Board by her husband, the Rev. Mr. Leak, of Nanticoke. Mrs. Dutton, president of St. Luke's Branch, Hamilton, was made a life member by the members of her Branch. The Branch at South Cayuga has been obliged to disband, as the distances are so great they find it impossible to continue their meetings. The Dorcas secretary reported that during the past month three bales had been sent to the North-West; expenditure on the same, \$60.75. The secretary-treasurer of the Extra-Cent-a-Day Fund reported an expenditure of \$25 to Mrs. Stocken, Sarcee Home (as a personal gift, to be used in any way she pleased), and a balance on hand of \$94. The secretary-treasurer of Literary Committee reported a small balance on hand. Regret was expressed that the Mission Study Class on the Moslem World was discontinued, and grateful thanks expressed to Miss Mintie, who has so carefully and ably conducted it. The treasurer reported her receipts for the last month (the first month of the diocesan new year), \$87; expenditure, \$5. The treasurer then read a statement of the increase in the offerings to the funds of the auxiliary for the past five years, and said she had lately received at different times the total amount of \$86 towards the support of aged women in China from Miss Powis, of the Church of the Ascension, who had been much touched by the sad account of their suffering she has read in the mission "Leaflet." The meeting was then addressed by Miss Townend, of the G.F.S., England. Miss Townend, who is a fluent and ready speaker, said she had considered it a great privilege to meet and address so many branches of the Woman's Auxiliary to Missions in Canada. Wherever she had gone, from east to west, through this great country she had met members of this wonderful organization, who were working with united energy for the spreading of the work of missions throughout the world. She said the societies for this object in England were numerous, each carrying on their work in accordance with their own methods, but she thought a united effort, such as the W.A., must be of great power, for unity is strength. She noticed the Moslem World had been a subject of study in one of the mission classes, and would suggest that India would prove even more interesting. She had been sent there by the Council of the G.F.S. On shipboard she had talked to military men and their wives, who seemed to think the cause of Christ and His Church was making no progress in India, so that she was filled with amazement on visiting the different mission stations to find how fast the Gospel was spreading among the natives, and how wonderfully even the unconverted were influenced by its teaching. The women are now much more highly educated, and she considered that the women medical missionaries were doing an incalculable work for good among their own sex, and women there, as here, have an immense influence over both men and children. She visited a school for high class girls. The principal was a convert to Christianity, and, although not allowed to teach religion in the school, each pupil when she left took home with her a copy of the Bible in her

own language. This lady took Miss Townend to visit some Indian women in their own homes. One of these was a very clever woman, who conducted a woman's magazine, and had written a book of advice to mothers, telling them how to care for and teach the young lives committed to their care. She was learning English with her husband, and the English Bible was the book they were now engaged in reading as a study. Then she also met two Indian widows of some wealth who were using their means for the uplifting and instruction of their countrywomen. These women would read the New Testament aloud every day at a certain time, and the heathen women would then crowd around them to listen. Everywhere in India you see a great breaking up of the old religions, and there is a great need for more workers. She had the great privilege of visiting the great medical mission at Delhi. This work was begun before the Mutiny by the Rev. Mr. Jenkins, a Government chaplain. He was greatly assisted by a Mr. Winter and his wife, but these perished in the Mutiny, but since then this great work among the sick and afflicted has grown and flourished, and lately they have built a new hospital, called St. Stephen's. Although Mohammedans are hard to convert, the Bishop of Lahore has nine ordained clergy who are converts from that faith. In some of the medical missions she visited she saw these skilled women surgeons performing most successful operations on those of their own sex, and she spoke of the great need of proper medical appliances. She also spoke of a very devoted missionary, a young Mr. Stokes, who lived among the lepers. She said on her return to England the members of the G.F.S., the greatest association of women workers of the Church of England in the world, sent out a complete outfit of all necessary appliances to one of the most needy of these Indian hospitals, and much money is still needed to carry on the work. A vote of thanks was passed to Miss Townend for her most interesting address. The noontide prayers were read by Mrs. DuMoulin. The corresponding secretary read several letters, one from Miss Crawford at the Sarcee Home, thanking Niagara Diocese for an increase of \$100 to her salary, the first instalment of which had just been handed to her by Archdeacon Tims. She said that they are building a new church at the Mission, and during Lent she had prayed earnestly that God would enable her to contribute towards this object, and when she received the fifty dollars she gave it at once to that object. The new church is a beauty, and the Archdeacon has done much of the work with his own hands. The treasurer read a note of thanks from Mrs. Stocken from the same Home. She immediately devoted her gift to the purchase of overshoes and clothing for those pupils who were most in need. What an example of loving unselfishness is shown us by these two devoted workers in the cause! Some other letters were read, one from the Rev. Mr. Peck, who will sail for St. Johns, Newfoundland, for the Arctic regions, accompanied by Mr. Greenshield and Mr. Fleming. He asks that he may not be forgotten, and that he and his co-workers may be sustained by our prayers and contributions, and that the ship that visits that northern region once a year may bring them letters and other tokens of our remembrance and thought for our brethren in the far north. The corresponding secretary made some announcements in regard to the annual meeting, which will begin with an "At Home" at the See House, given by the Bishop and Mrs. DuMoulin, to which the members of the W.A. and their friends are cordially invited. This will be on Tuesday evening, the 27th of April. There will be the usual opening service in Christ Church Cathedral on Wednesday morning; the preacher, the Rev. Mr. Powell, of Eglinton, near Toronto. A missionary meeting on Wednesday evening and girls' meeting on Thursday evening, the 28th and 29th, will be devoted to the business of the annual meeting. The meeting closed in the usual way. The annual meeting of this Branch of the W.A. was held on February 3rd, when sixteen members, including one new one, were present. We were pleased to have with us our honorary president, Mrs. DuMoulin; also the Rev. C. B. Kenrick, our rector. The meeting was opened with a hymn and prayer. Several reports were read. One hundred and thirty articles were made during the year, on which was expended \$36.06. The treasurer reported the following payments made: Paid on organ, \$31.85; paid on piano, \$5; chancel trimming, \$5; mission, \$5; central room, \$1; Brotherhood of St. Andrew, \$1; Pan-Anglican, \$1.50; diocesan annual, \$2; help poor in parish, \$1; material, \$36.06; money on hand, 44 cents. Total, \$89.85. The following officers were elected for the ensuing year: Mrs. DuMoulin, honorary president; Mrs. Emery, president; Mrs. Wenham, secretary; Mrs. Smith,

treasurer; Mrs. Claud-Smith, corresponding secretary; Mrs. Couper, secretary of "Leaflet" Committee; Mrs. Laing, convener of Sewing Committee; Mesdames Taylor, Heatly and Laing, delegates. The Rev. C. B. Kenrick appointed Mesdames Emery and Cooper as his representatives. Mesdames McMahon, Clark, Skinner, Whitehead and Johnson are the Visiting Committee; Mesdames Gage and Heatly, auditors. Mrs. DuMoulin then gave a short address and the meeting closed with the Benediction.

HURON.

Brantford.—Trinity.—The annual business meeting of the Ladies' Guild took place on Tuesday afternoon, March 30th, at this church, the Rev. Rural Dean Wright presiding. The report showed that the year had been a very successful one and that the Guild was in a prosperous condition. After an earnest address by the chairman the election of officers took place. The following were elected:—President, Mrs. F. Kerr; Vice-President, Mrs. Fuller; Treasurer, Mrs. J. Halloran; Secretary, Mrs. Norman Maynard; Auditor, Mrs. Leonard.

ALGOMA.

Aspdin.—St. Mary's.—The annual meeting of the W.A. was held for the purpose of auditing the accounts at Mrs. Lalor's on Saturday evening, March 6th. By request, the Rev. L. Sinclair, was auditor. This Auxiliary deserves much credit for the large amount of good work done, during the past year, under many difficulties, including weather and roads. Lumber and shingles have arrived, and the wardens and congregation await the spring in order to build the new driving shed which is to be placed at the back of Clifton Hall.

RUPERT'S LAND.

Winnipeg.—St. Luke's.—The Junior W.A. of this church held its annual meeting on Tuesday evening, March 30, Miss MacDonald, who has been President for the last 2 years, handed in her resignation, but the members were very anxious that she should continue as President, so the matter was not decided. The Vice-President is Miss Forrest; Secretary, Miss Petty; Assistant Secretary, Miss Sinclair; Treasurer, Miss Gertrude Menzje; Literature Committee, Miss Nora Bowman, Miss Hilda Johnston, and Miss Margaret Tate.

Home & Foreign Church News

From our own Correspondents

NEWFOUNDLAND.

L. L. Jones, D.D., Newfoundland, Bishop, St. Johns.

St. Johns.—The annual meeting of the C.E.T.S. was held at the Parish Rooms, Synod Building, a short time ago. There was a large attendance. Among those present were the Rev. Canon White, who presided; the Rev. James Bell, and the Rev. J. Brinton. The various officers read their reports, which showed the Society to be in a very satisfactory condition. The general report showed that 94 men and 23 women joined the Society during the year. The following is quoted from the Society's report:—"The greatest source of strength to the members of the Society has always been that derived from the means of grace, and especially from that Food of which they partake in the Holy Eucharist. On the second Sunday in every month the work of the Society is especially remembered at the eight o'clock celebration of the Holy Communion. A committee of earnest workers has been formed to look up likely cases and to bring back to the Society those to whom the temptations of the saloon have proved too strong. The question of a club-room for members of the Society is under consideration, and an effort will be made to bring the men in closer touch with one another. At the annual meeting last year it was decided to take up again the matter of erecting in the Cathedral a C.E.T.S. Memorial Window. This has been done, and on last Sexagesima Sunday the beautiful window in the west end of the south aisle was dedicated to the glory of God and in memory of the Right Rev. Aubrey George Spencer, first Bishop of Newfoundland and president of the Church of England Temperance Society, which flourished in Newfoundland in 1841. Your committee wish to ex-

press the great debt which the Society owes to the press of this city for many favours during the past year, both in publishing notices of meetings and also reports of what took place at the Society's meetings." Sir James S. Winter was elected First Lay Vice-President; Mr. W. Smith, Second Lay Vice-President; Mr. Geo. Summers, Third Lay Vice-President; H. S. Hayward, Treasurer; R. G. MacDonald, Secretary; G. Pike, Assistant Secretary; Mrs. Bell, Financial Secretary; Miss Whitten, Assistant Financial Secretary. The committee are:—W. B. Williams, Thos. Hussey, S. Pearcey, Robert Parsons, Robert Ryall, George Martin, Mrs. Bennett, the Misses. Payne, Ada Miller, B. Stone, Sarah Ryall, I. Lush.

Bishop Field College.—There was a well-attended meeting of the friends and supporters of this college at the institution on Wednesday evening, March 31st. Mr. R. Wood, the headmaster, explained that the object of the meeting was to assist the College financially. The address that he delivered aroused quite an amount of enthusiasm. He suggested that a series of public entertainments be held for the benefit of the College. He read extracts from the financial report of the College to show how matters stood. Mr. W. W. Blackhall also spoke, and ably backed up Mr. Wood in all he said. The generous spirit that had always actuated the pupils and friends of the College in the past only needed to be appealed to in order to bring about the results desired. The ex-pupils would never swerve in their loyalty to the College. The following officers were elected: J. Outerbridge, President; Mrs. Tait, and G. W. B. Ayre, Vice Presidents; Percie Johnston, Secretary; E. Outerbridge, C. E. Hunt, and Mrs. R. Grieve, Assistant Secretaries; C. Pinsent, Treasurer. The Society will be known as the Feild-Spencer Association. Another meeting will be held shortly when the committee will make arrangements for a programme of public amusements.

NOVA SCOTIA.

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

Halifax.—The following is the provisional programme of subjects which will be discussed at the Church Congress which is to be held in this city (D.V.), on Monday, Tuesday, and Wednesday, September 5th, 6th, and 7th, 1909, in connection with the celebrating of the Bicentenary of the holding of the first Church of England service in Canada, particulars in regard to which have already appeared in the "Canadian Churchman" of Thursday, April 1st, instant:—

Tuesday, September 6th.—Section A.—The Church and the Commonwealth. Morning (a)—The White Slave Trade; (b) The Drink Traffic. Afternoon (c)—The workingman and his problems; (d) The Church's attitude towards socialism. Special mass meeting in the afternoon for women. Section B.—The Evangelization of the World. Morning (a) Agents and Instruments; (b) Men and Women; (c) Dollars and Cents. Afternoon (d) The field at home, (the Church and the immigrant; the Church and the redman); (e) The field abroad (the Jew, the Moslem, the heathen). Special Missionary Mass Meeting.—Evening.—Opportunity and Responsibility.

Wednesday, September 7th.—Practical Problems of the Canadian Church. Section A.—(a) Prayer Book adaption; (b) the ministry of healing. Section B.—(a) the Church among men; (b) men's work for the Church.

Monday, September 5th.—Section A.—Practical Problems of the Canadian Church. Morning (a) Our relations with the Church of the Motherland; (b) our relations with other Christian bodies. (Union; Unity of action; historic continuity; what can be learned from others). Afternoon (c) Parochial problems (town and country); (d) diocesan problems (finance, supply and training of clergy, the adaption of the cathedral system). Section B.—The Church, the Child and the Home. Morning (a)—The Child in the Home (Parental responsibility; family worship); (b) the Child in the School (Religious teaching; school histories). Afternoon (c)—The Child and the Church (the god-parent question; Young People's Societies); (d) the Child and the State (Juvenile Criminal Reform; the Boy Problem. Special Mass Meetings.—Afternoon—For children. Evening—Sunday Schools, problems and methods. It is suggested that the subjects of the Congress should be discussed at deanery and other meetings. It has been decided not to appoint any speakers from the Maritime Provinces, but to ask Maritime members to be ready as volunteers. Anyone having suggestions as to the programme or speakers or any subjects on the programme of the Con-

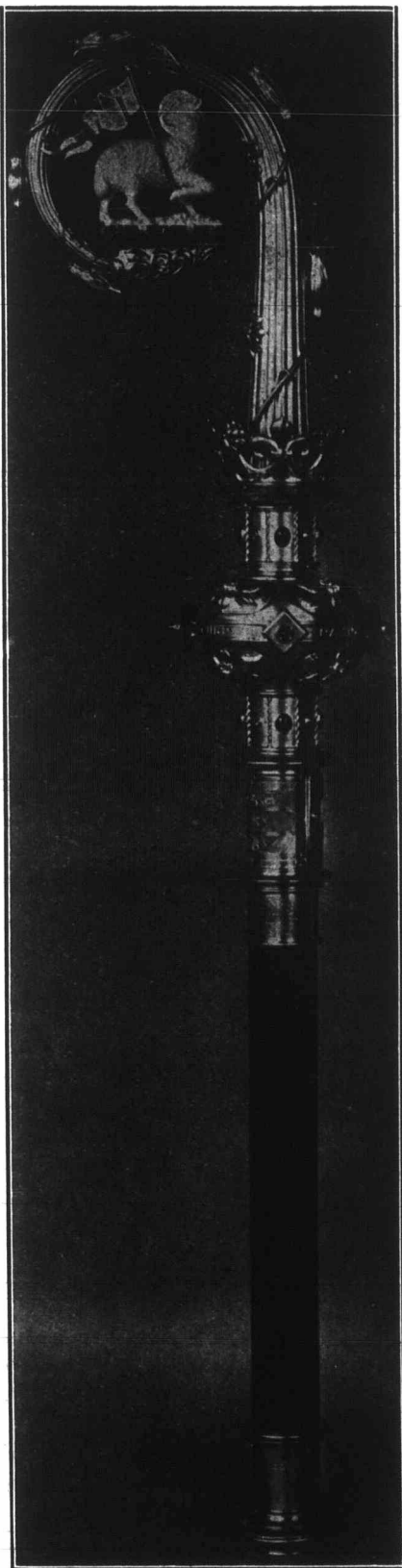
gress is respectfully asked to send them to one of the Secretaries of the Congress, the Revs. C. W. Vernon, L. J. Donaldson; Messrs. R. V. Harris, C. A. Prescott.

Church of England Institute.—The Lord Bishop of the diocese gave the last of a Lenten series of lectures on the Prayer-Book in this Institute on the evening of March 30th, his subject being "The Ordination Services." Mr. Thomas Brown, President of the Institute, occupied the chair.

FREDERICTON.

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

St. John.—St. Mary's.—At the meeting of the Evangelical Alliance, which was held lately in this



The above is a cut of the very handsome pastoral staff which was presented to the Lord Bishop of Montreal and his successors in office by the laymen of the diocese in Christ Church Cathedral on Easter Eve, 1909. There was a special form of service used. A very large congregation was present and much interest was evinced in the proceedings.

city, the following resolution was moved by the Rev. C. R. Flanders, D.D., and seconded by the Rev. A. B. Cohoe:—"Whereas, it has come to our knowledge that on this, the first of March, 1909, the Venerable Archdeacon W. O. Raymond, D.D., rector of St. Mary's Church, in the city of St. John, and a distinguished member of this Protest-

ant Evangelical Alliance, completes the twenty-fifth year of his pastorate, therefore; Resolved, That we, the members of the Protestant Evangelical Alliance of St. John, hereby extend to Archdeacon Raymond our very cordial felicitations on the completion of this long and very successful term of service; that we deem it eminently fitting to put on record our profound sense of the value and far-reaching effect of the splendid work he has been able to accomplish, not only as a pastor and preacher, but also as a prominent leader in all the great movements of the period. We have good reason to know that he has proved himself to be not only a faithful minister of the Lord Jesus, but also a good citizen of the city of St. John; that we earnestly pray that his valuable life may long be spared to church and city, and that the blessing of God may ever rest richly upon him."

Kingsclear.—The Rev. M. C. Shewen, B.A., rector of Greenwich, N.B., has been appointed to succeed the Rev. Canon Montgomery, who is now the rector of St. Mark's, Port Hope, Ont.

MONTREAL.

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

Montreal.—L'Eglise du Redempteur.—The Bishop of Montreal held a Confirmation service in this church on Friday, April 2nd, when 22 candidates, most of whom were adults, were presented to His Lordship for the apostolic rite by the rector H. E. Benoit, the rector. Among the clergy present and taking part in the service were: The Very Rev. Lewis Evans, D.D., Dean of Montreal; Ven. Archdeacon Norton, D.D., Archdeacon and rector of Montreal; the Rev. B. P. Lewis, of St. Lambert, the Rev. H. O. Loiseau, incumbent of Sabrevois, Que.; the Rev. G. Johnson, the Rev. R. E. Page, missionary at Pierreville, and the pastor of the church. The singing was by the vested choir of the church, in charge of Mrs. Benoit. A large congregation was present to listen to the Bishop, who expressed the pleasure it afforded him to visit this French-speaking congregation in his diocese. At the close of the service Bishop Farthing was presented with a Bible, Prayer-Book and hymn book in the French language, each volume richly bound in Morocco and neatly inscribed with the name of the Bishop and the occasion of his visit to L'Eglise du Redempteur. In presenting these gifts in the name of his congregation and the members of the Sabrevois College, who joined with the congregation in making this gift, the Rev. H. E. Benoit expressed the feeling of loyalty and affection which his people felt for their Bishop.

QUEBEC.

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

Quebec.—The following are the Bishop's public engagements for the remainder of the month: Sunday, April 18 (1st after Easter), celebrate the Holy Communion Cathedral, 11 a.m., and preach at Evensong; Monday, April 19, Travel to Toronto; Tuesday, April 20, Arrive in Toronto and attend Prayer-Book Enrichment Committee, 8 p.m.; Wednesday, April 21, Attend M.S.C.C. Committee meeting; Thursday, April 22, Attend half-yearly meeting of M.S.C.C.; Friday, April 23, (St. George M.), Attend meetings of Committee on Christian Union, 9.30 a.m. and 2.30 p.m.; Sunday, April 25 (2nd after Easter. St. Mark Evan. and M.), Celebrate Holy Communion, St. Luke's, Toronto, and preach morning and evening. Monday, April 26, Attend meeting for the election of the Metropolitan of the Province of Canada, and also attend meeting for the election of the Primate of All Canada, and return to Lennoxville. Tuesday, April 27, Confirmation, Lennoxville Village Church, 8 p.m.; Wednesday, April 28, Return to Quebec.

Three Rivers.—The Rev. Henry Reginald Bigg, A.K.C., until lately assistant curate at the Cathedral of the Holy Trinity, Quebec, who was a short while ago appointed to this Crown living, was only instituted and inducted by the Lord Bishop of the diocese on Sunday morning, March 28th, and in the evening he preached his first sermon in the church as rector to a large congregation.

Lennoxville.—Bishop's College School.—The new headmaster, the Rev. Ernest Wrangham Clarke, M.A., who has been appointed to and has accepted the headmastership of Bishop's College School, is 35 years of age and unmarried. He at

present holds the position of assistant master and chaplain at Trinity College, Glenalmond, Scotland, the leading Church School in North Britain. Mr. Clarke was educated at St. Peter's School, York, and at the close of his school career obtained the leaving exhibition and the first Classical Scholarship at St. Catherine's College, Cambridge. There he took his B.A. degree with honours in the Classical Tripos in 1890, and his M.A. degree some years later. His first mastership was at Monckton Combe School, Bath, where he remained for five years. The headmaster speaks of him as an excellent disciplinarian, a painstaking and successful teacher and a keen athlete. In 1901 Mr. Clarke resigned his position at Bath in order to be ordained as assistant chaplain at Dover College. In that year he was ordained deacon by the Bishop of London, acting for the Archbishop of Canterbury, and in the following year was advanced to the priesthood by the Bishop of Worcester. He subsequently held responsible positions at Bromsgrove School and at Blundell's School, Tiverton. For nearly five years Mr. Clarke was senior classical master, chaplain and housemaster at Gresham School, a prominent Boarding School in Norfolk. From the authorities of this school excellent testimonials have been received describing Mr. Clarke as a powerful preacher, first class disciplinarian, popular with boys and masters alike, and a man of great spiritual influence, joining in all the games and the interests of the boys with great enthusiasm, and giving valuable assistance to the School Mission and Old Boys' Association, whose life and vigour were largely due to him. In 1908 Mr. Clarke was appointed assistant chaplain and classical master at Trinity College, Glenalmond, Scotland, and the warden of this celebrated school, the Rev. A. R. F. Hyslop, M.A., in writing to the governors of B. C. S., says: "It is not often that a man of Mr. Clarke's earnest character and varied attainments is available. He is an excellent preacher, a schoolmaster of years in experience, very familiar with the inner working of boarding schools, a good housemaster and a good organizer, a most conscientious teacher, and though exacting, yet sympathetic in his attitude to boys. His athletic abilities keep him in touch with the boys out of school and his work with the cadet corps is most efficacious." Three prominent educational experts gave the committee most valuable assistance in interviewing the English and Scotch candidates and examining their qualifications, and have unanimously recommended Mr. Clarke out of a large number of candidates. He also has strong recommendations from the Lord Bishop of Durham and the Marquis of Normandy. The new headmaster will take full control of the school on the 1st of May, and the directors are confident that they have secured an all-round man of wide experience, who will quickly adapt himself to new conditions, and carry on the school with vigour and success.

ONTARIO.

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

Kingston.—There has been an unusual amount of sickness amongst the clergy of the city of late and amongst others the Rev. T. Savary of St. James', the Rev. W. Fitzgerald of St. Paul's, the Ven. Archdeacon Macmorine, and the Bishop have all been ill. Owing to the latter's sickness the Confirmation which was to have been held in the Cathedral on Sunday, April 4th, had had to be postponed.

This Diocese of Ontario has just benefited to the extent of \$500, that sum having been left to the diocese by Mr. William Spragge, deceased, a brother of the late Chancellor, in his will.

Lansdowne.—St. John's.—On Monday evening, March 29th, the Bishop of the diocese held a Confirmation service in this church, when eleven candidates were presented to His Lordship for the apostolic rite. The Bishop gave an earnest and impressive address founded on Heb. ii. 3.

Kemptville.—St. James'.—This church has been presented with a solid silver private communion service by the members of the family of the late Rev. James Harris, who was at one time rector of the parish.

Belleville.—St. Thomas.—Professor H. C. Simpson, M.A., of Trinity College, Toronto, gave an interesting lecture on "English Plays and Playrights of the 16th Century" before the members of the A.Y.P.A. of this parish and their friends on Monday evening, March 29th, in the Church Hall. There was a large audience present, who greatly appreciated the lecture.

Napanee.—St. Mary Magdalene.—On March 25th, the Feast of the Purification of the B.V.M., a large number of people were present at the services which were held during the day. At the early service the dedication of an altar of golden oak, panelled, the gift of Miss Jean Light, sub-directress of the Altar Chapter of the Church, took place. The services were impressive and were conducted by the rector, the Rev. Rural Dean Dibb. The Altar Chapter of this church has taken the cleaning and adorning of the chapel and vestry in the basement of the church as their Lenten offering, and one new altar, the gift of Miss Jean Light, new carpet, altar hangings, dossal and chaste covering for the reading desk, with vestry carpeted and cleaned and chapel cleaned, speak more forcibly than words can do of the devotion and energy of the Directress, Miss Hewitt, and her willing little body of co-workers, and by the end of Lent they hope to be not only out of debt, but to have a substantial amount on hand to extend the beginning already made.

OTTAWA.

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

Ottawa.—Glorious sunshine and a crisp frosty air gave zest and increased enjoyment to the joyous Eastertide festivities of Sunday last. Throughout the day the services in all the city churches were attended by unusually large congregations, and the celebrations at the morning services were participated in by probably the largest aggregate number of communicants on record. Special music was arranged in most instances, but this did not prevent the services being of a peculiarly hearty and congregational character. The floral decorations were bright and in not a few cases elaborate.

On Monday evening several of the congregations held their annual vestry meetings, as provided by canon, but in some cases adjournment was made to enable complete reports to be submitted at a later date. Particulars of such business as was transacted this week will be given in next week's issue of The Churchman.

St. George's.—A sacred Cantata, "The Message from the Cross," written by the Rev. Ernest M. Stires, M.D., and composed by William C. Macfarlane, was effectively presented by the choir of this church last week.

Grace Church.—"The Passion," a sacred Cantata, was sung by the choir of this church before a large assembly on Good Friday evening, under the direction of Mr. B. J. Kenyon, organist and choirmaster. Miss R. Bennett, Mrs. William Metherall, Mr. Lloyd Blackmore, Mr. Rupert Nichols, Mr. F. W. Grafton, Mr. M. G. Bristow, and the rector, the Rev. J. F. Gorman, took the different solos during the evening, and the production in its entirety was splendid. The chorus work was very well rendered, while the solos were all sung meritoriously. The production was much enjoyed.

TORONTO.

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

Toronto.—Despite the fact that the sun shone brightly and the sky was beautifully blue on Easter Day yet appearances were somewhat deceitful, for with the bitterly cold wind that blew one might well say that "Winter lingered in the lap of Spring." Nevertheless the cold—one might almost say arctic—breezes which prevailed did not prevent multitudes of people in the city from attending the public worship in God's House on this most glorious of festivals. As is usual on this joyous occasion the churches were very tastefully and beautifully decorated with palms, Easter lilies, daffodils and other vegetation appropriate to the occasion. Special music was sung in all the churches, and both organists and choirs excelled themselves in their laudable endeavours to do honour to the Day, and these endeavours met with a large amount of success, for the musical portion of the services were exceptionally well rendered. There were, as is usual on Easter Day, a number of celebrations of the Holy Eucharist throughout the morning hours, and the number of those who made their Easter Communion was very large. The offertories, too, throughout the day were of a most liberal and generous nature. Last Easter Day was indeed a day to look back upon with feelings of joy, thankfulness and praise. The Lord Bishop of the diocese preached a most impressive sermon at the Cathedral in the morning, and in the evening he occupied the pulpit at St. Philip's. On both occasions the congregations were very large. In several of the churches special ser-

VICES for children and young people here held in the afternoon.

Dr. W. T. Grenfell, the well-known medical missionary, preached the University sermon in Convocation Hall on Sunday morning last, and in the evening addressed a very large congregation in St. Andrew's, King Street. He will give a lecture upon his work in Labrador in the Massey Hall to-morrow (Friday) evening.

St. James'.—The Board of Management of the M.S.C.C. will hold their semi-annual meeting in the schoolhouse at 10 a.m. on Thursday, April 22nd next (D.V.). Amongst other things the subject of the new Canadian diocese in the Province of Honan, China, and its Bishop will come up for consideration.

St. Thomas.—The Rev. Father Davenport, M.A. (Oxon.), who was for some time vicar of this parish was instituted and inducted as vicar of St. Clement's, Boscombe, Hants., England, on Tuesday afternoon, March 16th, in the presence of a crowded congregation. The Bishop of Southampton, the Right Rev. Dr. MacArthur performed the ceremony of institution and the new vicar was inducted by the Rural Dean of Bournemouth, the Rev. Canon Eliot. A number of clergy were present, and amongst them was the Rev. E. J. Kennedy, the vicar of St. John, Boscombe, who visited Canada last autumn. The Bishop preached the sermon.

Synod Office.—The following Confirmations have been held by the Bishop of Toronto, since he was consecrated on the 25th of March: April 1st, St. Paul's, Toronto, 26 males, 35 females—61; April 2nd, Bishop Strachan School, 12 females—12; April 4th, St. Peter's, Toronto, 12 males, 11 females—23; April 5th, St. Margaret's, Toronto, 18 males, 20 females—38; April 6th, St. Thomas', Toronto, 18 males, 22 females—40; April 6th, St. Martin's, Toronto, 5 males, 8 females—13; April 7th, St. Cyprian's, Toronto, 9 males, 24 females—33; April 8th, St. Mary Magdalene, Toronto, 11 males, 19 females—30. It is worthy of note that at the first Confirmation held by the Bishop at St. Paul's Church, Toronto, on the first of April, the handsome sum of \$50 was contributed to the Building Fund of St. Alban's Cathedral. Also that at the Confirmation at St. Thomas' Church, Toronto, on the 6th of April, a gentleman was confirmed who is said to be 70 years of age.

HURON.

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

London.—St. James'.—The Bishop of Huron held his annual Confirmation in this church on Sunday evening, April 4th. The rector, the Very Rev., the Dean of Huron, presented the candidates. A pleasing feature in connection with the class was the large number of adults, heads of families, advanced in years, several of whom were brought up, it seems, in other churches. The average age of those confirmed was about 21½ years. The church was filled with an interested congregation.

Bishop Cronyn Memorial Church.—The Bishop of the diocese held a Confirmation service in this church on Sunday, April 4th, when he confirmed fifty-three candidates who were presented to him by the rector, the Rev. Dyson Hague. This the eighth set of candidates which the rector of the parish has prepared for the sacred rite since his induction as rector five years ago. A goodly number of those presented at this service were married people. Those confirmed on this occasion made their first communion on Easter Day.

During the season of Lent the Ven. Archdeacon of London, through the invitation of several rectors, has been afforded the opportunity of visiting and officiating in every one of the Anglican churches of the city, eight in all. He states that he has observed everywhere marked evidences of the prosperity of the Church, and the faithful work of the clergy is producing good fruit. Services are bright and attractive, and well attended, congregations earnest and devoted, and a warm attachment prevails towards the old historic Church. The Bishop of Huron has administered during Lent the Rite of Confirmation in every city parish but one, and there a large class was confirmed in Advent. About two hundred have just been admitted into full communion of the Church. The Easter reports showed most satisfactory results.

Courtright.—St. Stephen's.—The Rev. F. K. Hughes was inducted rector of this church on the Feast of Annunciation, by the Ven. J. B. Richardson, Archdeacon of London. The Rev. Edwin

Lee, the former rector, read the Prayers, and the Archdeacon and the Rev. Canon Davis delivered addresses to the new rector and the congregation respectively. The Rev. Mr. Baker, Methodist minister, who was present in the congregation, on invitation, spoke a few words at the close of the service, expressive of deep impressions from the whole proceedings. There was a large congregation present.

Brantford.—St. Jude's.—A handsome new pipe organ which will be built by that well-known firm, the Karn Organ Company, of Woodstock, Ont., will shortly be placed in this church. This will necessitate the building of a new organ loft on the south side of the church, and the total cost of these improvements will be in the neighborhood of \$2,500. It is expected that the organ will be ready for use on the first Sunday in June.

Meaford.—Christ Church.—Stainer's sacred cantata, "The Crucifixion," was sung by the choir of this church on Wednesday and Good Friday. The work was rendered without outside assistance—no mean feat for the choir of a small town. The foundations are being dug for the new schoolhouse which is to be finished by August. There were large attendances at the Easter services, which included two celebrations of the Holy Communion. The offertories amounted to over \$100.

MOOSONEE.

C. Holmes, D.D., Bishop, Chapleau, Ont.

Chapleau.—St. John's.—Special services were held in this church on the occasion of the anniversary of the opening of the pro-cathedral, on Sunday, March 28th. Large and attentive congregations listened to the eloquent and helpful sermons of the Bishop of Algoma. The Confirmation Class and the Sunday School were addressed by His Lordship. A meeting was held for men in the afternoon, as well as a mass meeting in the Y.M.C.A. Building in the evening after the service. The offertory for the day amounted to \$151.50. The choir rendered special music most satisfactorily.

On Monday evening, March 29th, Mr. Julian Bilby, ten years a missionary among the Eskimo, addressed a large meeting in the old church on his work at Black Lead Island, in the most northerly part of the diocese. His address was illustrated with magic lantern views.

RUPERT'S LAND.

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

Winnipeg.—St. Peter's.—His Grace, the Archbishop of Rupert's Land confirmed 25 candidates in this church on Sunday morning, March 28th. They were presented to His Grace by the Rev. S. Fea, the rector of the parish. Many of the candidates were adults, the average age being over 23. There was a large congregation present.

St. Martin's.—On the evening of the same day His Grace held a similar service to the above in this Mission Church when he bestowed the Apostolic Rite upon 35 candidates, namely, 14 females and 21 males. The church was crowded in every part during the service.

Synod Office.—Arrangements are now being made in the Synod Office for what is known as summer work throughout the diocese. During the summer the various vacant Missions are placed in charge of students from the theological colleges of the church. These vacant Missions during the winter are supplied from Winnipeg and by neighbouring clergy. Students go out during May and return some time in September; during the summer months they live in the Missions and carry on Church work. Owing to the fact that a large number of theological students are studying for the ministry at St. John's College, the number to be brought in from Eastern Canada will this summer be very small; probably not more than half a dozen will be needed from Toronto and Montreal. One of these will come from the Diocesan Theological College of Montreal, and the rest will probably be students of Trinity and Wycliffe Colleges, Toronto. This fact, of a small number only being needed from the east is gratifying in that it seems to indicate that the young men of the Church in Manitoba are responding to the call for more labourers in the Mission field in increasing numbers. Furthermore it is advantageous in that, the railways having withdrawn

the half-fare privileges which were formerly enjoyed by the clergy and other missionaries, the cost of bringing men up from Toronto and Montreal has become a serious item; and the fact, therefore, that very few will be needed means a considerable saving, financially. The Rev. C. N. F. Jeffery, General Missionary of the Church of England, spent a recent Sunday in Deloraine, preaching there twice, and holding a meeting of the adult members of the congregation after the evening service. He spent the following Monday and Tuesday calling upon the various heads of families with a view to putting the finances in a more satisfactory shape, and, if possible, increasing the stipend of the clergyman. He is glad to say that without exception, the people cheerfully subscribed, and he thinks that the outlook for the future is, financially speaking, more favorable than for some time past. The Church work Mr. Jeffery finds to be going forward normally, except that in some parts of the Province the parishes have been suffering severely by removals. The people removing are for the most part going West, many of them to the new districts which are setting up in Saskatchewan and Alberta, and others of them to various parts of British Columbia. The exodus of substantial farmers is especially noticeable, and these, as a rule have spent many years on their farms. They have done much hard work and now feel themselves growing old, and they find the long, severe winters more and more trying. Their farms having become valuable they are at length tempted to sell out and settle in a milder climate for the remainder of their days. On the other hand the building of new railways means the opening up of many points which may ere long become important centres. As an instance of this may be mentioned Rivers, the first divisional point on the G.T.P.R. west of Winnipeg. A new church has been built at this point, and a large congregation gathered. The work there is in charge of A. G. Christmas, who also looks after Wheatlands and Roseville. It is hoped that a clergyman can be placed in charge of this promising parish at an early date.

St. Luke's.—The Rev. W. B. Heeney, late of Barrie, Ont., will (D.V.) enter upon his new duties as the rector of this parish on next Sunday (Low Sunday).

Christ Church.—The quarterly awards of merit were made to the successful scholars in the Sunday School on Palm Sunday.

The sacred rite of Confirmation was administered by His Grace the Archbishop of Rupert's Land in this church at Evensong on Wednesday in Holy Week. A large choir and congregation attended. The rector, the Rev. S. G. Chambers, presented forty-three candidates, the largest number in the history of the church. The addresses of the Archbishop were listened to most attentively, and were both most helpful and inspiring. Nine candidates were also presented from St. Cuthbert's, Elmwood, and one from St. Michael's, Fort Rouge. On Good Friday services were held at 10 o'clock, Morning Prayer and Sermon; 12 to 3, "Three Hours' Meditation," conducted by the Rev. R. C. Johnstone; and 7.30, Children's Lantern Service on the "Passion" (in the schoolroom), conducted by the rector. Daily services have been held during Holy Week with special readings on "The Refuge of the Sacred Wounds."

Holy Trinity.—The Rev. A. E. Burch, of Ottawa, has been appointed curate in the place of the Rev. D. T. Parker recently resigned. Mr. Burch will enter upon his new duties early in June.

The Sunday School Association.—The last meeting of this session in connection with the Association will be held on Thursday in Easter Week. Papers will be delivered by Dr. W. McIntyre on "Methods in Teaching," and by the Rev. W. A. Fyles, Diocesan Field Secretary, on "A Lesson Sketch." The first meeting of next session will be held in the early autumn. A Sunday School Conference is being arranged to take place at the same time as the meeting of the Annual Session of the Diocesan Synod.

QU'APPELLE.

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

Lanigan.—The Western Travelling Secretary of the Brotherhood of St. Andrew, Mr. J. A. Birmingham, has of late been making a tour of the Diocese of Saskatchewan. Saskatoon being the last point visited. The first week in April he entered the Diocese of Qu'Appelle, and his first stopping place was the frontier town of Lanigan. On Sunday, the 4th inst., addresses were given both morning and evening in St. Andrew's Church, explaining Brotherhood principles and

methods. Later in the week similar visits were paid to Nokomis and Watrous. The three places form a group of important railway centres in the northern and recently developed portion of Last Mountain Valley. During the past year the Church has been beforehand in installing her machinery, so to speak, at these points. The appearance of the Brotherhood of St. Andrew is an augury that there will be no delay in using that machinery in vigorous spiritual work among the young men, who form the main part of the pioneers population.

Melville.—Although scarcely a year old Melville has already a population of 800 people. The large majority of these are railway employees, who make their homes at this divisional point of the G.T.P., so as to be in close touch with the resident officials. Up to the present the only church building in the town has been one erected by the German Lutherans. This building has been also used by the English-speaking Protestants. An interesting experiment in "Church Union" is being made by the latter and an undenominational church building is in prospect. It was hoped by the "Unionists" that the Church of England people, who form a considerable proportion of the population, would continue to identify themselves with the joint body. By reason, however, of the experiment lacking the sanction of the Church authorities and also because the Church people missed their familiar liturgical worship, the Organizing Missionary of the Diocese received a warm welcome when he paid a first visit to the town towards the end of March. Steps were promptly taken to acquire a site and erect a church hall. It is expected that a resident clergyman will be on hand within a few weeks to institute the Church's regular ministrations.

NEW WESTMINSTER.

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

Bishop Dart has been making a visitation of the Diocese of Kootenay, confirming all the principal parishes. The diocese has suffered a severe loss by the sudden death of the Rev. J. H. Lambert, M.A., rector of Vernon, and Rural Dean of the Okanagan. He was a graduate of Magdalen College, Oxford, and had been rector of Vernon for nine years. During his incumbency an excellent church was built, and a parsonage provided. Among his former appointments were a minor Canonry of Hereford Cathedral and the rectorship of Leigh with Bransford in the Diocese of Worcester. Mr. Lambert was an accomplished musician. Trained from boyhood in a cathedral choir and possessing an excellent voice he had sung in oratorios with several of the leading singers in England, and was well known as a soloist of exceptional ability. Two weeks before his death the Bishop held a Confirmation in his church.

St. Mark's Theological College.—The New Westminster and Kootenay Association in England propose to commemorate the jubilee of the consecration of Bishop Hills by raising funds for the founding of the proposed St. Mark's Theological College in affiliation with the University of British Columbia now in process of organization. The Government has not yet announced the site of the University, but it will probably be at Point Grey, a suburb of Vancouver, where, the Government has leased to the Royal Institution of Learning thirty acres of land. Free sites will be granted to denominational colleges. Two million acres of land have been set apart for the University, in the northern part of the Province. Including grants from S.P.G. and S.P.C.K. about \$13,000 are on hand or promised towards a wing of St. Mark's College, which will include quarters for the warden. Our English Association has appealed for £30,000 (thirty thousand pounds), and the energy of our Organizing Secretary, the Rev. J. H. Perkins, with other friends, has got together a list of patrons and committee which is one of the most remarkable in the history of the Canadian Church. Among the patrons are the Princess Louise, thirty-four English Bishops, the Marquises of Salisbury, Lansdowne and Normanby, Earl Nelson, Earl of Aberdeen, Viscount Cobham, Lords Strathcona, Stanmore, Haliburton, Hugh Cecil, Earl of Shaftesbury, Viscount Milner, Baroness Macdonald, Lord Montagu of Beaulieu and the Duchess of Marlborough. On the committee are no less than 122 names of most representative men and women, including such names as the Deans of Canterbury, Lincoln and St. Patrick's, Dublin, Principals of Theological Col-

leges, professors in the universities, the Archdeacons of Middlesex, Ely, London, Southwark and Westminster; Michael Sadler, Professor of History, Victoria University, Manchester; Sir Godfrey Lagden; W. A. Burdett-Coutts and many others. The broad character of the committee is seen from such names as the Principal of St. John's Hall, Highbury, and the Dean of Canterbury, and the Principal of Cuddesdon and Canon Newbolt. The idea of the college was originated by Bishop Dart, at first to supply the needs of the Diocese of New Westminster and Kootenay, but the scheme is now enlarged to include all the diocese in British Columbia. The Bishop of Columbia has given his hearty assent to making the college provincial. The only doubtful Diocese is Caledonia. It is greatly to be desired that all the dioceses should unite in having one training college for the Province. Of the £30,000 about £15,000 will be reserved for endowment.

Oriental Missions.—Last year 12 Japanese were baptized and 7 confirmed. In the Chinese Mission 4 were baptized and 6 confirmed. In the Indian Mission 14 were baptized, and there were 25 burials.

Central Park.—The Mission of Central Park, between Vancouver and New Westminster, is to be divided and formed into two parishes. The Rev. Wm. Bell will take charge of the new parish, and resign Central Park, to which an appointment will be made shortly.

Yale.—The residence for the chaplain to All Hallows Schools (the Rev. H. J. Underhill) has been completed. It was built by the community of All Hallows. The chaplain has been in residence since February. The Benediction of the House took place March 25th, Ven. Archdeacon Pentreath officiating.

Correspondence

HOW WE LOST THE HIGHLANDS.

Sir,—I deem your editorial, "How We Lost the Highlands," in your issue of March 11th, most opportune, and very relevant to the present conduct of the M.S.C.C. I would like to know if the supporters of the M.S.C.C. from the Atlantic to the Pacific are aware that the Board of Management of this Society have decided to cut down the grant to the West to such an extent that it effects the Diocese of Saskatchewan alone to the tune of eight thousand dollars; and also what arguments the Board has advanced to justify this retrenchment? Would any business man in possession of his wits, decide, after a great outlay of capital, that when he had his business so arranged that without a doubt it would in the near future prove a paying proposition, withdraw all the capital he possibly could from it, thereby hampering and crippling it, in order that he might invest that amount in some chimerical, though fascinating, silk-grub industry in China, and let the home industry of sombre hue, but of the greatest possible potentialities sink or swim as best it might. I often had the pleasure of hearing the Secretary of the M.S.C.C. make his heart-searching, purse-loosening speeches in Eastern Canada, and the burden of the refrain at all times was Western Canada! The glorious West! and the duty of the East towards it. That, however, was two years ago or more, and since then it seems to me that he has contracted yellow fever, and possibly infected several members of the Board of Missions as well, and inspection by the Board of Spiritual Health of the Canadian Church might not be amiss. I once heard that same official of the M.S.C.C. describe a drive of his along the banks of the St. Lawrence, I think it was in the neighbourhood of the town of Brockville, and he related most pathetically how he passed church after church, and the driver on each occasion informed him that these were Methodist places of worship, but during the whole drive he failed to find a Church of England building. The moral of it all was that the Church failed to get in on the ground floor, and there was no demand for them later on. Now if his successor or himself should in a few years be called upon to take a ride along the railroad lines, the side lines, and the turnpikes of the West he will have the same inspiring experiences if a policy of retrenchment is inaugurated by the M.S.C.C. If there is one thing the different non-Church bodies in this part of the country seem to have it is money, and plenty of it, and they are planting their churches everywhere, and graciously inviting the members of our Church to just drop in to service. I believe in the Apostolic method of preaching the Gospel

first at home, and after that, if possible, to the yellow men, the black men, and the red men. True religion and undefiled is not to go scampering across the seas looking for a possible convert, but begins with your neighbour at your door. It is poor satisfaction for a man to know that he has fairly healthy toes but finds that his vitals are being gradually ossified. I believe, sir, that in pursuing a too conservative policy in the planting of the Church in the West, we are "penny wise and pound foolish," and are making not only a grave religious but also a grave national mistake. If there is one factor more than any other that serves to hold this cosmopolitan Empire of ours together it is the grand old Church of England; even Winston Churchill, with all his anti-Church predictions, gives her the palm for that. The Imperial authorities need have no worry about India if they had taken the precaution to see that the teachings of Christ, backed up with the discipline of the Church, had been propagated in that country instead of Spencerian philosophy, pseudo-political ethics and secular education. No Imperialist need worry about the American invasion or the yellow peril with reference to Canada if the Church is established sound and strong throughout the length and breadth of the land. The statesmen, like Bishops and missionary societies, of England have grasped the idea, and the men and money they are sending to the West is enough to make our Canadian efforts look like a dime with a hole punched in it, and yet the present policy of the M.S.C.C. seems to be to punch more holes in the coin and render it almost unfit for circulation. I am a Canadian and the son of a Canadian, but I say all honour to the Church of the Motherland, both England and Ireland, who can send out so many consecrated young men to take a hand in the founding of the Church and the moulding of the Empire. If we depended on Canadian men and Canadian money to do this work (as Presbyterians and Methodists largely do) we would be waking up presently and finding ourselves nowhere. I say it is now or never for our Church in the West! And further, patience; you can't expect a glorious harvest before the seed is well in the ground. Our settlers here have been struggling along five years now and they haven't reaped a decent harvest yet. Don't become despondent with regard to the work of the Church in the West, nor of its ability to support itself in the near future. In my estimation the Diocese of Rupert's Land is one of the most convincing arguments of how quickly a Church will develop if only it is properly nourished. To show how the work is going on in Qu'Appelle you have only to turn to the article of Archdeacon Harding, for a few instances, that article needs no eulogy from me, it speaks for itself. It would require all the space in your present number to recount the marks of progress in Saskatchewan, but one or two examples. When I came here two years ago the congregation was raising four hundred dollars, all told, per year, now we are a self supporting parish, besides having built a good stable, carriage shed and a twenty-five hundred dollar rectory. The little parish twelve miles east of us have as fine a frame church as you would want, without a cent of debt. The parish twenty-two miles east of us have a fine brick church and rectory, the whole costing \$10,000, given by one of the members, one of those much maligned young Englishmen, assisted by the local Woman's Auxiliary. Only two weeks ago I had the pleasure of attending a conference of the Brotherhood of St. Andrew at Edmonton, the most northerly conference ever held in the history of the Brotherhood; there were close on one hundred delegates present, and I venture to say that it was one of the best and most helpful conferences I ever attended. These are only dots in the work that is going on. Our greatest worry out here is not to find people to fill our churches, but to find the churches and men for the people. In Quebec and Ontario we are building churches for the Frenchmen to smote in later on, while out here we are at our wits end to keep up with the majestic growth of the last great branch of the Anglo-Saxon race. I, for one, will never be a party to founding a Bishopric in China, or any other foreign land, when we could carve out here in our own domain three or four new dioceses to the greatest possible advantage to the Church. Let the Canadian Church do what she can to save her own Bishops from premature age and early graves and give them money and give them partners, if possible, to assist them in bearing the all too heavy load. Give the heathen all we possibly can, but the Divine plan, and the best, is, to do first things first. "Floreat ecclesia Anglicana."

C. C. Carruthers,
Rural Dean of Lloydminster,
March 15th, 1909. Saskatchewan.

INVESTMENT

In these times of financial anxiety you want to know where to invest with perfect safety.

Invest in the 5% Debentures of

THE
SUN AND HASTINGS
SAVINGS AND LOAN COMPANY

4% PAID ON DEPOSITS

START AN ACCOUNT WITH US

Head Office: Confederation Life Bldg., TORONTO.

W. Pemberton Page Mgr. Ambrose Kent, Vice-Pres. Whitford Vandusen Pres.

"A CRISIS IN THE WEST."

Sir,—Under the above heading in your issue of March 18th I notice a very urgent "appeal from the Diocese of Calgary" to our Church public for help to enable that diocese to continue the work of the Church amongst their Indians—a work begun under the late Bishop McLean over thirty years ago, and since his death carried on by his successor, Bishop Pinkham and a number of devoted co-workers. I believe our Church was the first to undertake real mission work amongst the wild tribes of prairie Indians in Southern Alberta; and the success which has attended the efforts that have been made shows that "the good hand of our God has been upon the workers," and that the work has the approval and blessing of God. In addition to the general evangelistic work done there are now, it is stated, one hundred and twenty-five children in the four boarding schools, not reckoning those who have already passed through the schools and are acting as agents, improving the general tone of the people in their homes. The Bishop and those engaged with him in this work "are sore let and hindered" in their efforts by lack of money wherewith to do those very necessary things for which money is needed. It is, therefore, to be devoutly hoped that the appeal will meet with the required response. The work is now threatened with death. What are you, who read this, going to do about it? Are you going to help to save its life, or are you going to stand to one side and consent to its death? Are you willing to see our Indian schools closed in the Diocese of Calgary, followed, as that would be, by the winding up of all our Indian mission work there, the labours of the devoted men and women who have worked there during the past thirty years, together with the many thousands of dollars spent there, all thrown away and our Indians turned adrift to revert to heathenism or given over to Rome, who is quite ready to take them? These may appear to be "hard sayings," but they are not as hard as the facts of the case warrant. The case is desperate, well called "a crisis," and it has to be dealt with one way or the other—and the time for action is now. There is no use in merely thinking about it, lamenting a little over it, and then—forgetting it, or leaving it for "someone else" to attend to. "Someone else" is a mythical person, one who will never suffice as proxy, and who will never atone for neglect of personal duty and responsibility. In that appeal our attention is again drawn to the change of front of the M.S.C.C. regarding our Indian schools. In its early days it recommended the Indian Homes as a specially suitable object for the offerings of the Sunday School children. This, we believed at the time, and still believe, was a most praiseworthy move, and it gave the children and their teachers something definite to work for, and it appealed to them, and would have been the means of creating in them a grand missionary spirit had it been continued, and it would have kept our work on a better basis. But, alas! this plan was soon changed and everything had to go into the general fund of the M.S.C.C., and the Indian Homes were excluded from receiving any of the M.S.C.C. money. And, mark you, notwithstanding that we find that in both Calgary and Saskatchewan each and all of our Indian missions and schools are assessed for a good round sum every year towards the general fund of the M.S.C.C., besides diocesan purposes. And our Indians, in their poverty, contribute their share. They are helping to supply the ministrations of our Church to their white brothers who come here from Eastern Canada, from the United States, and from England—who come to settle around them, to take possession of the broad prairies and grand forests that were once the undisputed possessions of these same Indians and their forefathers.

"Tis strange, 'tis passing strange, 'tis wonderful!" Why is it that our Church as a missionary organization refuses to contribute anything towards the support of our Indian Homes—the nurseries of our future Indian congregations—whereas the Methodists and Presbyterians, as missionary societies, contribute large sums every year towards the corresponding objects under their auspices? The Calgary appeal informs us that the Government refuses to give any larger measure of support to their Indian schools, and has offered to pay off the existing deficits there on condition that one school at least would be closed. Can we blame the Government for this proposal when our Church has virtually set the example in more than one instance for years past? It is a matter for thankfulness that the Bishop of Calgary and those working with him are determined that they will not allow any of their Indian work to be given up so long as any effort on their part can be made to keep it going. But even supposing that that suggestion had been accepted, would it meet the case? Would it be a full and final answer to the appeal? No; by no means. It would simply be one more act in the drama of closing more of our schools. Do our Church public realize what it all means? Do they know, or wish to know, how many of our residential schools have been lost to our Church in Western Canada during the last few years, owing to the lack of sufficient financial support to keep them going? They are lost to us, and we have nothing to show in the place of these losses. Is this condition of things to go on until all shall be lost? Are we content to be consenting parties to these losses? We must bear our share of the blame. We should do something to turn the tide of affairs. We might ask the Sunday Schools once more to take up the support of our Indian Homes and Missions. This might meet the case, or shall we have to ask the Woman's Auxiliary, who have already done, and are still doing, so much in this way, to make this their special work? I know that would meet the case, and meet it well. Or must we appeal to the general Church public? (Let us see first how they will respond to the present Calgary appeal.) Or shall we be content to bear the disgrace of allowing the work to fall away from our hands, and the Indians who came, when we asked them, and put themselves under the wings of our Church, to go and look for food and shelter somewhere else? The day is coming when we shall each have to answer the question, "Where is thy brother?" What shall our answer be then, and what is to be our answer at once to the "appeal from Calgary Diocese?" for this wants an immediate answer. By way of starting the answer in a practical manner, one of our Western missionaries has just sent twenty-five dollars to the Bishop of Calgary to help him in the struggle, and to give him and his co-workers a note of cheer in their battle in a worthy cause.

Battleford, Sask.

E. Matheson.

THE GREAT CONVENTION.

Sir,—There can be no doubt that the "Canadian National Missionary Congress of the Laymen's Missionary Movement," held in Toronto, was a great convention. If we consider the question of members, enthusiasm, brilliant oratory, epigrammatic wit, marvellously perfect organization, there can be but one verdict, viz., that those responsible for it are to be congratulated on the success of their undertaking, exceeding perhaps all their highest expectations. But as a Church-

man one must look at the convention through Church spectacles and from a Churchman's view point. It is not our business now to defend or justify that point of view, or the colour of our glasses, that has been done and can be done again, when necessary, but now we have simply to consider two questions. How will all this affect our Church? What influence have we, what sort of a figure did the Church cut in the demonstration? Taking the second question first, we must confess our answer is "a very slight influence and a very poor figure." So far as we heard no reference was made to the centuries of work accomplished by the Church of England in the face of the political opposition and almost universal spiritual deadness. One would have imagined that S.P.G., C.M.S., S.P.C.K., the Universities Mission, the Milanese Mission, not to mention a host of others, and the three martyr missionary bishops and other martyrs in the cause were as mythical as (shall we say?) the first chapters of Genesis. This leads us to the other question. How will all this affect our Church? And the answer to it lies with those of our laity who have been foremost in committing themselves to the Movement. We understand that the foundation principle upon which the Movement professedly is based was the strengthening of existing missionary agencies not the absorption of them or the creation of something to take their place. If this principle be adhered to rigidly we may hope for good results under God's blessing. It remains for our laymen to prove whether they have done too much or too little. Have they committed the Church to a movement that is going to boom undenominationalism—Mr. Gladstone's "moral monstrosity?" If so they have done too much, or have they succeeded in leavening their brethren throughout our Communion with missionary zeal on Church lines, or are they going to persist in the attempt till they do succeed? If not they have done too little. A great responsibility rests upon them. Are they sufficient for these things? As to the meetings themselves we retain two impressions—one decidedly favourable. The grandeur and inspiration of the congregational singing in contrast with that of the male quartette notwithstanding the applause which greeted its excellent performance. The other not so favourable: The prevailing "swagger" we cannot find a nicer word to express our feeling.

N. S.

CURATES.

Sir,—Prayer-Book revision is much talked of nowadays, and when the work is undertaken, there is no change that is more needed than the change of the word "curate." The "Church Times" in a leading article in the issue of March 5th, discusses the true position and duty of "curates," properly so called, and reminds us that normally there is only one curate in a parish who may be known as rector, vicar, or incumbent. He is properly the priest who has cure of souls. But the word, in common parlance, does not mean this at all, but means rather the assistant minister who is under the control of direction of a superior minister. The superior minister is properly the curate, yet it is the assistant that is called by that name. The sooner, in a country like Canada, that such an anomaly is ended the better. This can be done by substituting the word "pastor" for the word "curate," which signifies (as "curate" does) one having the care and nurture

of souls. We might say, "Bishops and pastors," or "Bishops and other ministers," and there is nothing to prevent any Bishop sanctioning this change any time without waiting for any other revision.

W.

PRAYERS FOR PEACE.

Sir,—"Spectator," in your issue of the 25th ult., calls attention to a feature that appears with remarkable frequency in Morning and Evening Prayer, and in the Litany, which he describes as "the apparent consciousness of enmity surrounding the worshipper." He refers the origin of it to the times of persecution. Be that as it may the essential point seems to be, are the phrases inapplicable to the present day. Taking the prayer for the King as an instance "Spectator" criticises the clause "that he may vanquish and overcome all his enemies," this evidently is a National petition and the applicability of it lies in the question whether the State has, or may have, enemies against whose machinations or overt aggressions it is desirable to implore the Divine assistance. We certainly used to think so, the Boer War is not yet ancient history nor the Fenian raid, nor the Indian Mutiny. The late venerated Bishop of the Diocese of Huron thought it well to use a special Litany at the time of the fearful losses of life in South Africa, invoking still more urgently the Divine aid. Would "Spectator" object to the invocation of the Divine assistance in the Confirmation of Baptismal offices? Or does he differentiate these from the passages to which he has called attention.

—Geo. M. Cox.

London, Ont., 27th March, 1909.

HYPOCRISY.

We are familiar with our Lord's words against hypocrites, they come in sheep's clothing, but inwardly they are ravening wolves. "Woe unto you scribes and pharisees, hypocrites" (Matt. xxiii. 13). In these denunciations, the word assailed the prominent churchmen, the distinguished professors of his day. Our Lord's fierce castigation of hypocrites throws light on one of the evening lessons read not long ago in this Trinity season (1 Kings xiii.), which seems at first sight hard to be understood. A man of God commissioned by the Lord, appeared before King Jeroboam, and denounced the false worship of Bethel. The king tried to arrest him, but was instantly smitten with paralysis. The king then begged mercy and got it and offered the young prophet refreshment and reward, which was instantly refused. At this point another prophet is introduced in the story who called himself the Lord's prophet, and yet lied to the brave young man who had borne such valiant witness before the king. It was this lying hypocrite who ensnared the brave young hero referred to and accomplished his destruction. The story has often been read, and worshippers have wondered why it appears as one of the Church's lessons and what it means. One reason for reading it is that it exhibits one of the Lord's prophets who had gone wrong and thrown in his lot with false worship. He was a hypocrite, pure and simple, pretending one thing and acting another, talking like a saint and looking like one, but revealing himself as the child of the devil. The Church is full of such scribes and pharisees still.

Just prior to the much-regretted departure of the Rev. Robert and Mrs. Ritchie from the parish of St. Mary's, Inverurie, owing to the ill-health of the former, the latter was presented with a handsome tea and coffee service by the Sunday School scholars, teachers and choir boys as some tangible acknowledgment of what she had done for them in the Sunday School and choir. Mrs. Ritchie has carried on work in the Sunday School of that parish for the long period of twenty-two years past.

A memorial is projected of the late Archdeacon Seymour. The mayor and corporation of Barnstaple will be asked to sell St. Anne's Chapel (now the Grammar School) at Barnstaple, so that it may be fitted up as a library and general church house for the archdeaconry; and memorial tablets will be placed in the parish churches of Basnstable, Chittlehampton, and Ilfracombe, where the Archdeacon was successively incumbent.

A Woman's Sympathy

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

IRON AND WIRE FENCES

 For All Purposes High Grade Catalog Free
ENTERPRISE FOUNDRY & FENCE CO.
 478 South Senate Avenue : INDIANAPOLIS, INDIANA

LAND FOR SETTLEMENT

Lands are offered for settlement in some cases FREE, in others at 50 CENTS per acre, in various districts in NORTHERN ONTARIO.

Write for information as to terms, homestead regulations, special railway rates, etc.

DONALD SUTHERLAND,
 Director of Colonization.

HON. JAMES S. DUFF,
 Minister of Agriculture

DANIEL STONE UNDERTAKER

82 West Bloor St. Telephone North 3684

ALEX. MILLARD
 Undertaker and Embalmer
 359 Yonge Street, TORONTO
 Telephone Main 679

Our reputation for good printing dates back over forty years. A satisfied clientele confirms this. Test it. Results will count.

THE MONETARY TIMES
 Printing Company, Limited
 62 Church St., TORONTO

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

THE
**HOME BANK
OF CANADA**

A Savings Account is the best of all small investments. Under no circumstances can the money be lost or cease to bear interest. One dollar opens an account. Full compound interest paid.

SIX OFFICES IN TORONTO
JAMES MASON,
General Manager.

The Pioneer
**Trusts Corporation
of Canada**

After twenty-five years' successful management of trusts of every description the Corporation confidently offers its services as

ADMINISTRATOR
EXECUTOR
GUARDIAN
TRUSTEE

ASSIGNEE
RECEIVER
LIQUIDATOR or
GENERAL AGENT

to those requiring a trustworthy and efficient medium to undertake such duties.

The Toronto General
Trusts Corporation

Ottawa Toronto Winnipeg



Church
Chime
Peal
BELLS
Memorial Bells a Specialty.
Methuen Bell Foundry Co., Baltimore, Md., U.S.A.

MENEELY BELL COMPANY.
82-84 & 85 RIVER ST. 177 BROADWAY,
TROY, N. Y. NEW YORK
Manufacture Superior
CHURCH, CHIME, SCHOOL & OTHER
BELLS.

MADE IN CANADA

MAGIC

Sure Pure

BAKING POWDER

THE KIND
THAT PLEASURES
THE PEOPLE

E. W. GILLETT CO., LTD.
Toronto, Ont.

British and Foreign

The Rev. Thomas Hadfield, an Independent minister, has decided to join the Church of England. The Bishop of Rochester's motor car has travelled 33,000 miles in his diocese, and it is now practically worn out. Funds are being raised to present him with a new one.



Your Home

may never burn, but the candle of your life is burning steadily by day and night.

You have insured your home against loss by fire which may never happen, but have you insured its inmates against the loss of yourself, which, sooner or later, is bound to occur?

If you have not insured your life, do so to-day, to-morrow may be too late. Consult one of our agents, or write the

**NORTH
AMERICAN LIFE
ASSURANCE COMPANY**

"SOLID AS THE CONTINENT"
HEAD OFFICE - - TORONTO, ONT.

The Rev. A. M. Pickering, M.A., Vicar of St. Paul's, Lonimore Square, Walworth, S.E., has been appointed by the Bishop of Southwark Rector of Woolwich in the place of the Rev. Canon Escreet.

The sum of £10,000 has been given by Mrs. Williams, of Cornwell Gardens, London, towards the endowment of St. John's Church, Barmouth. Mrs. Williams is the mother of the pastor of the living.

A new marble altar is being carved in Italy for St. Peter's Church, Chicago, which will be placed in the church during the summer months, another memorial is a marble baptismal font which was blessed on Easter Day.

Members of the congregation of St. James' the Less, Ancoats, have lately been busy cleaning their own church. Some twenty or more men and as many women volunteered to wash the walls, floors and seats, and generally to put the whole building in a proper state of repair.

A boy Bishop is certainly an anomaly, and yet there is one: he is Master Ralph Bankes, of Kingston Lacy, and he is a lay Bishop of Wimborne Minster, Dorset, a title which has belonged to his family for centuries. This child is at present eight years of age, and inherited his present dignity and his estates on his father's death.

The six windows which are now being made in England to go in the clerestory of the choir in the Cathedral at Albany, N.Y., three on either side, are to be known as the Prophet windows. The first window contains the figures of Moses and Miriam, the middle window the figures of Samuel and Hannah, the third window, St. John the Baptist and St. Anna, and the others respectively, Isaiah and a prophetess, Ezekiel and Deborah, and Jonah, and Sarepta. Each window contains an appropriate legend.

The Very Rev. H. M. Luckock, D.D., the Dean of Lichfield, died in that city on the 25th ult. He was born in July, 1833, and was educated at Shrewsbury, Marlborough and Jesus College, Cambridge, of which he afterwards became a Fellow. Dr. Luckock obtained a Second Class in the Classical Tripos, and a First Class in the Theological Tripos, graduating in 1858. He was ordained in 1860, and was Vicar of All Saints', Cambridge, in 1862-63, a living which he afterwards held from 1865 to 1875, having been in the meantime rector of Gayhurst, with Stoke Goldington. He was honorary canon of Ely in 1874-75, and a canon from 1875 to 1892, and was Principal of Ely Theological College from 1876 to 1887. He was Select Preacher at Cambridge in 1865, 1874-75, 1883-84, 1892 and 1901. Dr. Luckock, who received the degree of D.D. in 1879, became Dean of Lichfield in 1892.

The Archdeacon of Worcester (who is "venerable" in years as well as by designation, for he has been nearly fifty-two years in Holy Orders), is acting as Commissary for the Bishop of that diocese, during his absence on the Continent, occasioned by his recent severe bereavement. Archdeacon Walters has instructed the Rev. C. R. Fowke to the living of Little Malvern, and is himself Vicar of the adjoining parish of Malvern Wells, where, in spite of his seventy-five years, he carries on his parochial work single-handed and most efficiently, and is a most active helper of his Bishop in all kinds of diocesan work. He is noted for his dry humour, and his platform speeches, as well as his monthly magazine, are greatly appreciated.

Recently, in the Town Hall, Ipswich, in the presence of a large and representative gathering, the Mayor presented an illuminated address and a cheque for £70 to the Bishop of

Is Your Back the Weakest Point?

Does it play out first when you have steady work to do.

Look for other indications that the kidneys are to blame and obtain cure by using Dr. Chase's Kidney-Liver Pills.

Many a man finds that his back is his weakest point and does not know why.

He cannot do heavy work and even light work, if continuous, leads to an aching back.

Under these circumstances you can be pretty sure that the kidneys are weak and disordered and that the back pains are really kidney pains.

Other symptoms are deposits in the urine after standing, pain and smarting when passing water, frequent desire to urinate, also headache, dryness and harshness of the skin and pains in the limbs and body.

If an insurance company finds these symptoms present they will not insure your life. Isn't this sufficient indication that there is danger ahead?

Backache soon disappears when Dr. Chase's Kidney-Liver Pills are used and kidney disease is thoroughly cured by this treatment.

You can find positive proof of this statement in almost every community in this country and here is a letter very much to the point.

Mr. Geo. Tryon, Westport, Leeds Co., Ont., writes: "For two years I was completely laid up with lame back and could neither walk or ride. I tried many medicines and the doctor's treatment did not help me.

"A friend told me about Dr. Chase's Kidney-Liver Pills and this medicine completely cured me. I have never had a lame back or kidney trouble since and my cure has been the means of selling many boxes of Dr. Chase's Kidney-Liver Pills." One pill a dose, 25 cents a box at all dealers or Edmanson, Bates & Co., Toronto.

Stepney, Dr. Paget, who was for two and a half years Bishop of Ipswich.

In the ancient parish of Merton, Surrey, a new church is to be built on land formerly owned by Nelson. One of the parishioners, Mr. Hyde Parker, under whose ancestor Nelson served at Copenhagen, recently wrote to his cousin, Captain E. Hyde Parker, who has charge of the Victory, to ask if a piece of the old ship could be spared for use in the "new church." The Captain promptly replied, "I can supply you with a baulk of the "Victory's" original wood, which was one of her main stanchions, and measures ten feet long by ten inches square." He also generously offered to pay the carriage of the beam to Merton. It has now been safely received by the Vicar, the Rev. J. E. Jagger, but no definite decision has yet been come to as to how to use this interesting memorial of the great Admiral. It has been suggested that the Communion rails might be made of it, but as there is still £1,400 to raise towards the church, there is no need for an immediate decision. Another interesting fact is that the site for the church has been given in memory of another seaman, Admiral Smith, whose hatchment in the parish church hangs opposite that of Nelson's.

Ridley College, St. Catharines, Ont.
RESIDENTIAL SCHOOL FOR BOYS
Lower school for boys under fourteen; completely separate and limited in number.
Upper school prepares boys for the universities, professions and for business. Most careful oversight. Health conditions unequalled.
REV. J. O. MILLER, M.A., D.C.L. Principal.


HIGHER EDUCATION FOR GIRLS
The Bishop Strachan School
Forty-Third Year
PRESIDENT the Lord Bishop of Toronto.
Wykeham Hall, College Street, Toronto.
FULL MATRICULATION COURSE ALSO ELEMENTARY WORK
For Calendar apply to MISS ACRES Principal.

Branksome Hall
102 BLOOR ST. EAST, TORONTO
A Residential and Day School for Girls
Under the management of MISS SCOTT formerly principal of the Girls' Department of the Provincial Model School, Toronto.
School reopens after the Easter vacation on April 19th. For prospectus apply to MISS SCOTT.

THE GENERAL THEOLOGICAL SEMINARY, Chelsea Square, NEW YORK.
The Academic Year begins on Wednesday, the first Ember Day in September
Special Students admitted and Graduate course for Graduates of other Theological seminaries.—The requirements for admission and other particulars can be had from The Very Rev. W. L. ROBBINS, D.D., Dean

MEMORIAL English Antique WINDOWS Stained Glass.
The N. T. LYON GLASS CO. Ltd
141-143 CHURCH ST., TORONTO.

Memorial Windows
Scripture subjects skillfully treated in richest English Antique Glass
"Quality" has first place with us.
Robert McCausland, Ltd.
86 Wellington St., West, TORONTO.



EAGLE AND RAIL LECTERNS
Altar Rails, Crosses, Vases, Desks, etc., Candlesticks, Vesper Lights, Memorial Brasses, Chandeliers, and Gas Fixtures, Communion Services, made or refinished. Electrical Contractors.
CHADWICK BROS.
Show Room 193 East King St. Hamilton
Factory, Oak Ave. near Barton St. Send for Catalogue.

The Ven. Archdeacon Wilkinson, who has just entered his eighty-seventh year, intends holding his Easter visitation in person, notwithstanding his advanced years, and will commence at Newton Abbot on April 21st, journeying subsequently to Totnes, Torquay, Plymouth, Kingsbridge, Tavistock, and Okehampton. These seven appointments are surely a record for an Archdeacon who is nearer ninety than eighty.


Glen Mawr
651 Spadina Avenue, Toronto
A Residential and Day School for Girls
Thorough in all its departments. Gives careful individual attention, and good physical, mental and moral training.
Offers great advantages in Music, Art, and Languages, Native French and German teachers.
Large staff of experienced residential and visiting Professors and Teachers. Pupils are prepared for the Universities, and for the Music and singing Examinations of Toronto University, the Toronto Conservatory of Music and the Toronto College of Music.
For Prospectus and full information apply to MISS VEALS, Lady Principal.

DUNHAM LADIES' COLLEGE, DUNHAM, QUE.
Montreal Diocesan Church School for Girls
For Calendar, apply to the Lady Principal.

TRINITY COLLEGE SCHOOL
PORT HOPE, Ont.
RESIDENTIAL CHURCH SCHOOL FOR BOYS
Next term will open Tuesday, April 13th.
For Calendar and all particulars apply to
Rev. OSWALD RIGBY, M.A., LL.D., HEADMASTER.



City Dairs
MILK THAT'S PURE—SURE



Bishop Bethune College, OSHAWA, Ontario
Visitor, the Lord Bishop of Toronto,
Preparation for the University.
Young Children also Received.
For terms and particulars apply to the SISTER IN CHARGE, or to
The Sisters of St. John the Divine
Major St., Toronto



SEAT
YOUR CHURCH COMFORTABLY.
INTERIOR FITTINGS AND PANELLING.
ALTARS · PULPITS · FONTS
RAILS · LECTERNS · DESKS
THE VALLEY CITY SEATING CO., LTD., DUNDAS, ONT.

ST. AGNES' SCHOOL
BELLEVILLE, ONTARIO
PATRON—The Lord Bishop of Ontario.
Thorough Courses in English, Languages, Music, Art and Physical Culture.
Pupils prepared for the Universities, Conservatory of Music Examinations held at the School. Beautiful and extensive grounds, large and handsome building thoroughly equipped with every modern convenience and improvement, including gymnasium and swimming tank.
For Prospectus and fuller information apply to
MISS F. E. CARROLL
Lady Principal



CHURCH BRASS WORK of every description made to order on shortest notice. Designs furnished and satisfaction guaranteed.
KEITH & FITZSIMONS, LIMITED
111 King Street West, Toronto

EDGEHILL, CHURCH SCHOOL
FOR GIRLS
Windsor, Nova Scotia
INCORPORATED 1891.
The Bishop of Nova Scotia, Chairman Board of Trustees ex officio. The Bishop of Fredericton, member of Board of Trustees.
Lady Principal, Miss Gena Smith (late Lady Principal of King's Hall, Compton, P. Q.), formerly Headmistress of St. Stephen's High School, Windsor, England, assisted by Eleven Resident Experienced Mistresses from England (five of whom are specialists in the Music and Arts Departments). House keeper, Matron and Nurse.
Extensive buildings, with capacity for 100 Residents; Heated by Hot Water, Lighted by Electricity, Grounds covering eight acres, with Lawns for Tennis, Croquet, Basket Ball, Hockey, etc. School Dairy and Laundry.
Preparation for the Universities.
For Calendar apply to
REV. H. A. HARLEY, M.A.

HILL CROFT
BOBCAYGEON, ONT.
A Residential School in the Country for young boys.
Apply to W. T. COMBER, B. A., (OXON ET TOR)

MONUMENTS
It will pay you to see our stock before purchasing elsewhere. We have the largest and best stock in the city to select from.
McINTOSH-GRANITE CO'Y, Ltd.
1119 Yonge Street, Toronto
Telephone N. 1249.



JONES AND WILLIS
Church Furniture Manufacturers
Metal, Wood, Stone and Textile Fabrics.
PAINTED GLASS ARTISTS.
48 Great Russell Street, LONDON, ENG.
Opposite British Museum.
Also at Birmingham and Liverpool.

Schools of The Sisters of The Church
36 Walmer Road, Toronto.
330 Kent Street Ottawa.
VISITORS: His Grace the Archbishop of Toronto and The Lord Bishop of Ottawa.
The School in Toronto has been moved to new and better premises at the Corner of Walmer Road and Lowther Avenue. School will re-open Thursday, January 7th, 1909.
Apply SISTER IN CHARGE.

St. Alban's Cathedral School
For Boarders and Day Boys, Boys prepared for honor matriculation in the Universities and the Royal Military College. Special attention given to boys entering commercial life.
RE-OPENS SEPT. 11. For Prospectus apply to
M. E. MATTHEWS, Prin., TORONTO.



Havergal Ladies' College
TORONTO
Separate Senior and Junior Residential and Day Schools with Preparatory Department
Preparation for Honor Matriculation, Havergal Diploma, Examinations in Music and Art, Resident French and German Mistresses, Physical Culture under two resident graduates of the Boston Normal School. Domestic Science School, with six departments, Large Grounds, Rink, Swimming Bath. For illustrated calendar please apply to the Bursar.
MISS KNOX, Principal



CHURCH AND MEMORIAL WINDOWS
STAINED GLASS
Designs and estimates submitted.
LUXFER PRISM COMPANY
LIMITED
100 King St. West - Toronto



Church Brass Work
MEMORIAL BRASSES, RAILS, VASES.
PRITCHARD ANDREWS
CO OF OTTAWA, LIMITED
133 Sparks St. OTTAWA.

BELLS.
Steel Alloy Church and School Bells. Send for Catalogue The C. S. BELL CO., Hillsboro, O.



The Ceiling For Health's Sake



Above everything else, my Pedlar Art Steel Ceilings are hygienic,—and they go a long way towards making any room sanitary.

Fit a room with Pedlar ceilings AND side walls, and it is—and can easily be kept—perfectly sanitary.

That never can be true of a room with PLASTER

ceilings; and certainly no room with plaster or wood side-walls ever is anywhere near sanitary. But Pedlar Art Steel Ceilings can be washed, scrubbed, disinfected,—with the strongest kind

of antiseptics,—and suffer no harm. There cannot be a crack nor a seam in a Pedlar ceiling or a Pedlar sidewall,—absolutely no lodgment for germs, no harborage for dirt.

Neither can a Pedlar Art Steel Ceiling absorb grease or smoke or odors, any more than it can absorb moisture.

Compare it with plaster in that respect—and remember that hardly one plaster ceil-

ing in a hundred is ever really DRY from the day it's put on. Put your hand on a plaster ceiling, and it feels clammy, cold,—because it IS damp. Plaster absorbs the wetness of the indoor air; and that is why it flakes so, checks so, cracks and crumbles so quick.

But a Pedlar Art Steel Ceiling is DAMP-proof, just as it is FIRE-proof and GERM-proof. It is heavy sheet steel, deeply

PEDLAR ART STEEL CEILINGS

For Churches, Residences, Civic Edifices, Schools, Libraries, Hotels, Club Houses, Office Buildings, Factories, Shops, Stores

double-stamped in a variety of more than TWO THOUSAND PATTERNS, every design accurately correct in artistic quality, and every detail of the design sharp, clean-cut, in high relief,—

A pleasure to look at, a satisfaction to live with,—my ceilings.

Yet they cost no more in the first place than good plaster; and, of course, they

cost a great deal less, in actual fact,—because a Pedlar ceiling will be a GOOD ceiling just as long as the building stands that you put my ceilings in. They take the question of ceiling repairs entirely out of the reckoning,—there is nothing about them to need repairs.

Any color-scheme you choose can be made to show more prettily on a Pedlar Art Steel Ceiling than on plaster or wood;

and any architectural motif, or period of furnishing, can be rounded out and perfected ideally by the choice of designs included in my product.

Before you ever spend another cent for ceiling any kind of a building, or a room even, I think I show you a distinct saving in money, and a distinct gain in other ways.

G. A. Pedlar

Pedlar products include every kind of sheet metal building materials—too many items to even mention here. You can have a catalog—information—estimate—prices—advice—just for the asking. We'd like specially to interest you in our Art Steel Ceilings and Side Walls—they are a revelation to many people. More than 2,000 designs. May we send you booklet D and pictures of some of them?

The PEDLAR PEOPLE of Oshawa

ESTABLISHED 1861

MONTREAL OTTAWA TORONTO LONDON CHATHAM WINNIPEG VANCOUVER QUEBEC ST. JOHN, N.B. HALIFAX
32-3 Craig St. W. 423 Sussex St. 11 Colborne St. 86 King St. 200 King St. W. 76 Lombard St. 821 Powell St. 7-11 Notre Dame Sq. 42 46 Prince William St. 16 Prince St.

ADDRESS OUR NEAREST WAREHOUSE.

WE WANT AGENTS IN SOME SECTIONS.

WRITE FOR DETAILS.

MENTION THIS PAPER.