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ESTABLISHED 1871.

Vol. 35.

TORONTO, CANADA, THURSDAY, APRIL 2, 1908.

No. 14.

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

The homesteader is required to perform the homestead duties under one of the following plans:

- (1) At least six months' residence upon and cultivation of the land in each year for three years.
- (2) A homesteader may, if he so desires, perform the required residence duties by living on farming land owned solely by him, not less than eighty (80) acres in extent, in the vicinity of his homestead. Joint ownership in land will not meet this requirement.
- (3) If the father (or mother, if the father is deceased) of a homesteader has permanent residence on farming land owned solely by him, not less than eighty (80) acres in extent, in the vicinity of the homestead, or upon a homestead entered for by him in the vicinity, such homesteader may perform his own residence duties by living with the father (or mother).
- (4) The term "vicinity" in the two preceding paragraphs is defined as meaning not more than nine miles in a direct line, exclusive of the width of road allowances crossed in the measurement.
- (5) A homesteader intending to perform his residence duties in accordance with the above while living with parents or on farming land owned by himself must notify the Agent for the district or such intention.

Six months' notice in writing must be given to the Commissioner of Dominion Lands at Ottawa of intention to apply for patent.

W. W. CORY,

Deputy of the Minister of the Interior.

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A handsome pair of silver alms dishes has been presented to Boyle Parish Church, Diocese of Elphin, by Mr. T. Monson in memory of his parents who belonged to that parish and died some years ago.

The Rev. Henry A. Mackenzie has left Hendon Parish, Sunderland, and taken up the curacy of Holy Trinity, Darlington. Prior to their departure Mr. and Mrs. Mackenzie were presented with a solid silver pocket Communion service, some valuable books, a solid silver coffee-pot, and purse bag by their Hendon friends at the parish annual tea.

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The Rev. Canon Lockett-Ford, M.A., rector of Ardee, who was recently married, has been presented with an illuminated address and a purse of sovereigns in recognition of his faithful services to the Diocesan Council by a number of his friends and associates.

On a recent Sunday morning the Bishop of Salisbury dedicated, at the Parish Church, Calne, the side chapel to be known in future as the Epiphany Chapel, together with a holy table, reredos, and oak screen, the cost of which has been defrayed by Mrs. Duncan in memory of her husband, Canon Duncan, who was vicar of the parish for forty-three years.

Out of the £70,000 required for carrying out the Three Towns (Plymouth, Devonport, and Stonehouse) Church Extension Scheme, £25,600 has been subscribed. Two churches have been practically completed; the nave of a third is nearly ready for consecration, the foundations have been got out for a fourth, and St. Chad's Mission Church, established and supported by Blundell's School.

On a recent Saturday the Bishop of Ipswich unveiled the memorial tablet placed in Cromer Church to the memory of the late Bishop of Victoria (Hong Kong), the Right Rev. Joseph Charles Hoare, D.D., fourth son of the late Canon Edward Hoare of Tunbridge Wells, and first cousin of Sir Samuel Hoare. The church is indebted to the brothers of the deceased missionary for this latest enrichment, which occupies a position beneath the Hoare memorial window erected in 1904.

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The Rev. W. J. S. Muntz, LL.D., on leaving the vicarage of Ildesley, Yorks., for that of St. John's, Upper Holloway, London, was presented by the parishioners with a purse of £200 and Mrs. Muntz was presented with a writing case and a pair of silver candlesticks.

St. Pancras Church, Exeter, which claims the distinction of being the oldest and smallest church in Exeter, has just been re-opened for public worship by the Bishop of the diocese. The church is a very interesting one, and though there is no record of the date of its origin there is ample evidence of great antiquity. The walls of the chancel, the oldest part of the building, are Roman, and in the east window is a representation of St. Pancras, the boy martyr, on one side of a figure of our Lord, and on the other St. Boniface, who once lived in the locality.

Canadian Churchman.

TORONTO, THURSDAY, APRIL 2, 1908.

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

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Lessons for Sundays and Holy Days.

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

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

April 19.—Easter Day.
Morning—Exod. 12, 29; Rev. 1, 10 to 19.
Evening—Exod. 12, 29; or 14; John 20, 11 to 19 or Rev. 5.

April 26.—First Sunday after Easter.
Morning—Num. 16, 10 36 18, 17; 1 Cor. 15, 10 29.
Evening—Num. 16, 36; or 17, 10 12; John 20, 24 to 30.

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

FIFTH SUNDAY IN LENT.

Holy Communion: 97, 107, 310, 312.
Processional: 96, 200, 261, 281, 306.
Offertory: 213, 214, 267, 542.
Children's Hymns: 254, 258, 336, 342.
General Hymns: 106, 226, 252, 417.

PALM SUNDAY.

Holy Communion: 193, 197, 321, 322.
Processional: 36, 98, 99, 547.
Offertory: 88, 248, 252, 255.
Children's Hymns: 286, 331, 332, 334.
General Hymns: 31, 91, 250, 253.

THE FIFTH SUNDAY IN LENT.

There are two unanswered questions of Jesus Christ which have an important bearing upon our spiritual being. One was addressed to the Father by Jesus when on the Cross, "My God, My God, why hast Thou forsaken Me?" The other was addressed to the Jews, "Which of you convicteth Me of sin?" The silence of the Jews is an eloquent testimony to the sinlessness of Jesus. In this question our Lord establishes His sinlessness, and the significance of this result is seen in the statement made immediately after, "Before Abraham was, I am." When we consider the question and the declaration following it we find that we have here the Lord's claim to Divinity. This is Passion Sunday. We are looking on to

Calvary. And the Church to-day bids us remember that God has mercifully looked upon His People, and that as a result of His goodness and love we are governed and preserved evermore, both in body and soul. This is done through Jesus Christ. What then is the present significance of the Lord's unanswered question? First, there is a very necessary connection between the sinlessness of Jesus and the truthfulness (i.e., the absolute character) of His message. His Word is Truth. He is, therefore, a Prophet in whose word we may put the strictest confidence. Then there is also a very necessary connection between the sinlessness of Jesus and the efficacy, the sufficiency of His sacrifice on Calvary. The slightest imperfection would have made that death ineffective. Being convinced of Jesus' perfection we believe in Him as Prophet, we have perfect confidence in Him as our High Priest, and we enroll ourselves in His army knowing that He is an omnipotent King. It is necessary for us to bear in mind the twofold connection noted above. For we need the Truth every step of our way in life. The opposite of Truth is falsehood. And "falsehood in action is sin." For sin involves a false attitude towards God, it involves a false attitude towards neighbours; and it means a continual working up to false climaxes, inasmuch as the sinner never reaps the harvest he expects. How necessary our deliverance from falsehood, from sin. That deliverance is to be procured only in Christ Jesus who hath obtained eternal redemption for us." The Blood of Christ—the Prophet—Priest—purges the consciences of men from dead works. It purifies the thoughts of the heart. It puts love into the words of the mouth. And it leads us to serve the living God. The theology that would rid us of the doctrine of the Atonement, and of all the imagery of expression arising out of that fact, is really getting away from Jesus Christ. God is manifested in Love. The depth of Love is measured by Calvary's Cross. Therefore it is beyond estimation. The Passion of Jesus culminating in the shedding of the Precious Blood convicts us of sin, convinces us of our forgiveness, and leads us to give ourselves to God. Therefore, "Behold, the Lamb of God!"

Amusements in Lent.

Those who truly discern what the aim of the Lenten season should be will not easily be led astray by the lightness and folly of the world about them. Whether we regard Lent in the light of the example of our Lord or through the medium of the rules deduced by the Church from that sacred example and laid down directly or by implication for our guidance we cannot fail to be impressed with the fact that those who cultivate amusements in Lent are doing despite to both the spirit and letter of that solemn and improving season. Those who have the care of children should especially bear this in mind. It is idle for such people to say, "We observe the spirit rather than the letter," and by precept and example to lead their children to look lightly upon the scriptural injunctions regarding Lenten observances. The Christian people without the Church, who seek to cultivate a Lenten spirit and to avail themselves of Lenten observances, are a reproach to those within its pale who disregard its rule.

The Defence of Britain.

Of recent years the naval power of our Mother Country has been so much applauded that reliance has been unduly placed upon our bulwarks on the deep. In a recent debate in the House of Commons, Mr. Asquith, replying to the fears expressed by Mr. Balfour, enlarged upon our naval strength, even if the whole of the German programme of building were carried out. But there are other navies in the world besides the German, and the defences on land are those which in the

long run must be relied on. Lord Roberts is continually expressing his alarm. Recently in an address he had no hesitation in saying that it seemed an absolute certainty that some day, if we remained as we were now, the country would be invaded. If we remained undefended before we could put anything in the field the enemy would be masters of the situation. Truly, with all this plain speaking the apathy of the young men, and the apparent impossibility of filling up the volunteers is appalling.

Belgium and the Congo.

Slowly, but surely, Belgium is being forced to see that a great and radical change must take place in her methods and measures in the Congo. One of the most judicious and capable administrators of the affairs of a subject people, Lord Cromer, has recently in the House of Lords made this remarkable and impressive expression of opinion: "I assert without hesitation that never in my experience have I seen or heard of misrule comparable to the abuses that have grown up in the Congo State." Apparently matters have become so bad that the "inevitable" will soon be in order.

Classic Quotations.

We are convinced that the taste for classic quotations has, like that for the old "Falernian," become "a thing of the past. Time was—a century or so ago—when an orator was not of the first class, and a writer was not ranked with the best unless he could garnish his speech, or prose, with the flowers of classic lore. Nowadays we write, or speak, to the people. In this new world to the mass of mankind a classical quotation in a daily or weekly newspaper has not even the attractiveness of "a tinkling cymbal." To the great majority of people it seems out of place. What most people want is the clear and constant use of their own mother tongue. The classics appeal only to the scholar. The man on the street wants good, plain, everyday English. We must request our correspondents to avoid using Latin or Greek quotations in their letters to the Churchman. We may say for their information that we have repeatedly had objections to the practice from men of authority and wide learning who are warmly attached to the Churchman. Their reason being, that what is worth writing for our columns should be easily understood by all our readers.

Chasing Butterflies.

It is deplorable what want of care or forethought our civic rulers show for the health of those whose taxes they collect and spend. In Toronto, where the Canadian Churchman is published, for over twenty years the vital need of a main intercepting sewer has been acknowledged and passed by till another year. Regularly new plans are obtained, new engineers consulted, the hopes of the people are raised, and then the plans follow their predecessors to the pigeon hole. Meantime the city has grown immensely and the cesspool on the lake front becomes yearly more foul with filth. Some sultry summer outraged nature will take toll, and then there will be mad haste and waste of money. At present there are hordes of unemployed, but the City Council is too busy to do anything for the main drainage which would employ many of these men.

Why Observe Sunday?

The March number of the Lord's Day Advocate reminds us that for 30 years or more the laudable practice of observing the second week after Easter for prayer for the preservation and blessing of the Lord's Day has been growing in favour, and "Lord's Day Week" (as it is called) comes this year, April 26th to May 3rd. This arrangement being in thorough harmony with our Christian year is deserving of our hearty support.

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Seventh Day Adventists and other advocates of the Jewish Sabbath are very numerous and aggressive in some places, and when some of our Church people are challenged and asked why they observe Sunday they are unable to give a clear and convincing answer. For this reason, and because the attack on the Christian day of worship is a determined one and likely to become still more persistent. We think Church people ought to be increasingly careful to instruct their children at least once a year in the reasons for observing the Lord's Day.

Sunday Funerals.

Church of England clergy have, as a rule, discouraged Sunday funerals, and we find that other Christians are moving strongly in the same direction. The Lord's Day Alliance quote approvingly Archbishop Ireland's stringent directions to the caretaker of the R. C. cemetery at St. Paul, Minn., prohibiting, except in cases of urgent necessity, the admission of any corpse on Sunday. Lodges and benevolent societies too often encourage a Sunday funeral, so that their members can attend in larger numbers. But the burial of the dead is the proper work of God's Church and not of any lodge, however excellent, and Christians will do well to discourage all thought of parade and ostentation, and to keep clear the sole duty which they have to perform, viz., to commit the body to the ground in the faith of a general resurrection and an eternal reward.

Socialism.

We hear so much of what is called "Socialism" and an adaptation of it named "Christian Socialism" that it cannot be out of place to quote the resolution presented in the report of the Lambeth Conference of 1888, bearing on Socialism. The committee which brought in the resolution was presided over by that well-known Prelate, Dr. Moorhouse. It is as follows: "Some Socialists are atheists, other advocate doctrines as to family ties; others, like the Anarchists, seek to realize their aims, so far as they have any, by undisguised murder and robbery; while, according to some, the very possession of a private property is a usurpation and a wrong to the community. With such men the Christian Church can form no alliance. And yet, at the same time, with what they profess to be their central aim, the improvement of the material and moral condition of the poor, she must have the deepest sympathy."

United States Immigration.

It is over ten years since there was a very strong agitation in the States to stop all immigration for five or ten years in order to assimilate the hordes which had come in. That failed directly, but indirectly the agitation had its effect. The influx of undesirables is stopped in Europe by the transportation companies and the medical officers, the inspection at the ports of entry are stringent, and so many are prevented from ever embarking for or landing in the country. Still the numbers have gone steadily up to about a million a year. The congestion in the East is now avoided, the newcomers are spread over the continent, and the return passengers' list steadily rises. A majority of the Italians return from the States, having by hard toil made a sum which helps them to live in comfort in their native land. But there is also now a large and growing class which lives an unsettled life crossing the ocean as the demand for labour makes it worth doing.

Spanish Migration.

Strangely enough the first settlers in America, the Spaniards, are the most stay-at-home of all the Southern European races. Emigration has been opposed on account of the loss to the nation, but the poverty is now so great, wages so low and the change from an agricultural to an industrial country going on that some solution is imperative, and emigration seems the only way. At present about 55,000 leave the country each year, principally for South America. This is the natural

destination of the Spanish emigrant. There in the country settled by his forefathers, he finds his own language spoken, his books read, habits and laws the same, varied only by the needs of a new, rich and progressive continent.

Bishop Ingram in Russia.

The Bishop of London has returned from his visitation tour in Russia, accompanied by one of his own clergy. His Lordship was well received by Russian dignitaries and English merchants. Clad in cope and mitre, he attended the chief service on the Feast of the Purification in St. Isaac's Cathedral, and occupied a special place in the Sacrament. Though he took no part in the service, he was presented with two of the small loaves, out of which the pieces of bread are cut for consecration. In Moscow twenty candidates were confirmed, and the Bishop "pontificated and preached at the mid-day Choral Eucharist" in full canonicals. One of the most interesting features of his Lordship's visit was a long interview with the Prior of the Ecclesiastical Academy and the leading members of his staff. The different points of agreement and divergence between the Orthodox and English Churches were discussed, and a strong desire for the re-union of Christendom was expressed. A fervent wish was also manifested that as much union as possible should exist between the Roman and the English Churches. The personal charm of the Bishop seems to have captivated the Russians and won for him their good-will.

The Alphabet.

An interesting note on the beginning of the alphabet appears in the March and April number of the American Antiquarian: "The most ancient Phœnician letters were but 16 in number. They were introduced into Greece by Cadmus. Four more letters were added about the period of the Trojan War by Paleimides. Many years afterwards Simonides added four more and so completed the Greek alphabet. The number of the Egyptian letters was 25, and that of the Hebrew 22. But the Sanskrit has no less than 50. Of these 34 are consonants and 16 are vowels." It is further said that the Sanskrit alphabet had its origin about 1500 B.C. This would give the first alphabet the venerable age of 3,400 years.

THE RECOVERY OF A LOST ART.

Most of our readers, no doubt, have read in the daily press of the very remarkable work inaugurated, and now being carried on by two of our clergy, the Revs. Dr. McComb and Worcester, in Boston at the Emmanuel Church. During the past few months they have had a number of imitators in our own and other Churches, and the movement seems to be rapidly spreading. We have described it as the recovery of a lost art, because it is the attempted restoration of a state of things which appears to have generally obtained in the early Church, viz., the universal and "official" recognition of prayer as a therapeutic agency, to be freely used in the combatting and healing of all diseases. The system adopted by these clergymen, and their imitators or followers, may be further described as Christian Science (so-called), minus its absurdities or extravagances. In other words, it is the recognition, acceptance and utilization of the great principle, which "Eddyism" has appropriated, exploited, perverted and misapplied. In a word it is Christian Science minus Eddyism, pure unadulterated Christian Science, so to speak. This movement is based on the long neglected, but now increasingly realized and accepted truth, of the "supremacy of mind over matter," or to put it perhaps more strictly in accordance with the terms of modern science, "the supremacy of the subliminal self." This subliminal, or second self, or alter ego, it is recognized, rules, or is capable of ruling, controlling and transforming the whole

man. It is the Divine nature in man, God in man in fact. But it needs appealing to, waking up and setting to work. With millions, indeed, the great majority of people, it is latent, or comatose and exercises little influence. They are utterly unconscious of the vast reserve fund of vital power that lies at their disposal, and which drawn upon at the right time can bring about such marvellous results. To reach and utilize this latent force, possessed by all mankind, is the aim of this new movement, and the medium used is prayer, which brings man into close and intimate relationship with the Divine within him. "Work out your own salvation," says the Apostle. "For it is God that worketh in you." Science calls this "auto-suggestion," and sometimes imagines it has for ever settled the question on a purely "naturalistic" basis. But it is a question of facts, not of names. And the fact remains, that man has within him, a certain power or force distinct from his lover-being or self, to which he can appeal, and whose assistance he can invoke by means of earnest fervent prayer. The influence of this indwelling power can be utilized as we know for the physical, as well as for the moral and spiritual transformation of the man, especially for the combatting and overcoming of certain morbid conditions. By prayer we "stir up" within us the "gift of God," i.e., the gift that God has made of Himself to every man. Now this movement, unlike Eddyism, is not the supercession of one system of healing or theory of living for another. It is simply the bringing into activity of certain supplementary or auxiliary forces, which these many years have been allowed to run to waste. "Prayer," said an eminent physician recently, "is one of the most potent therapeutic agencies in existence." Said one Paul, of Tarsus, nearly two thousand years ago, "The fervent effectual prayer of a righteous man availeth much." The movement, therefore, as we said, is a restoration, a return to the practical application of prayer, as obtained in the first ages of the Church, and, therefore, the recovery, of what we fear must be termed of very large numbers of professing Christians a "lost art."

THE POSSIBLE SETTLEMENT OF A VEXED QUESTION.

Although during the past fifteen or twenty years there has been a noticeable abatement of rancorous controversy between "High" and "Low," Churchmen in the Motherland still continue to take their differences pretty seriously, more seriously probably than we on this side of the Atlantic would be inclined to consider warranted by the matters at stake. Among the numerous questions that have for nearly three quarters of a century, agitated the Mother Church none perhaps has excited stronger passions and been more warmly and pertinaciously debated than the legality of what are known as the "vestments." The whole question, as our well informed readers know, has hinged and turned upon the interpretation of what is known, as the "Ornaments Rubric," which appears in the Prayer Book, just before the "Order for Morning Prayer," and which directs that "such Ornaments of the Church and the Ministers thereof, at all times of their ministrations, shall be retained, and be in use, as were in this Church of England by authority of Parliament in the second year of the reign of King Edward the Sixth." The term "ornament," we may here explain, has somewhat changed in its meaning since the compilation of the Prayer Book, and signifies in this case, not embellishments or adornments, but "equipment." On the face of it this rubric seemed to legalize, and direct, in fact, the wearing of the chasuble and other accessories now widely in use throughout our communion. On the other hand it was contended that this rubric had been cancelled by certain, "Orders in Council," in Elizabeth's reign. As everyone is aware the point has been frequent-

ly adjudicated upon, and generally in favour of the "Low" Church contention, without, however, in the slightest degree retarding the spread of the practices, apparently enjoined in the rubric. Recently the Canterbury House of Convocation appointed a committee, consisting of the Bishops of Salisbury, Bristol, Exeter, Gloucester, and Ely to investigate the matter. Their report, which was issued last month, concludes as follows: "We have thought it worth while to spend a considerable time in summarising and discussing all the evidence which, as far as we know, is now available. Some of the facts and arguments to which we have drawn attention were not brought before the Court; and the point of view from which the old evidence is now regarded by historical inquiries differs considerably from that from which it was regarded more than thirty years ago. The policy and methods of action in ecclesiastical matters followed by Queen Elizabeth and her advisers are better understood; and it is recognized that their proceedings in the struggle with Puritanism, in the course of which the Advertisements were issued, aimed at securing a minimum of decency and order, rather than compliance in all cases with the full requirement of the law. We feel bound to state that our own study of the facts leads us to the conclusion that the Ornaments Rubric cannot rightly be interpreted as excluding the use of all vestments for the clergy other than the surplice in parish churches and, in Cathedral and Collegiate Churches, the surplice, hood, and cope." According to the opinion of these experts, other vestments than the surplice are prescribed in the rubric. Consequently the chasuble is, and has been, all along, a legal vestment in the Church of England. This decision has naturally attracted a good deal of attention, and has been the subject of considerable controversy, though nothing like what it would have aroused, twenty-five years, or less, ago. It has naturally been hailed by "High" Churchmen as a signal justification of their position on this question, and has, of course, been received with corresponding disapproval from the other side. For ourselves, while pronouncing no opinion on the technical soundness or otherwise of the decision of the five Bishops, we would fain hope with the London Guardian, that weighty exponent of well-balanced Churchmanship, that it will tend ultimately to the peace of the Church by establishing a maximum and minimum of ritual, and so securing that elasticity of ceremonial so essential in a great communion like our own, with its two historic schools of thought. Surely "at this time of day" we can agree to differ on matters of this kind, and pursue, as is already done in other branches of the Anglican Church a course of mutual toleration. On the whole, and with a few insignificant exceptions, the tendency seems to be in this direction in England.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

The celebration of the three hundredth anniversary of the founding of Quebec, our oldest Canadian city, promises to be one of the most memorable festivals ever held in this country. The city of Quebec is famous for its skill in managing public functions and as this has rightly assumed the proportions of a national fete, we may expect that nothing will be left undone to make the celebration worthy of the great founder of the city and of the pioneers who laid the foundations of Christian civilization on this portion of the continent. Few countries in the world have had a more stirring and romantic beginning than Canada. They who first landed on our shores and founded the first settlements that were eventually to expand into a great Dominion were not mere adventurers or outcasts from a more favoured land. They were men and women of culture, some of them of social and political standing,

and all of them apparently possessed of high religious ideals. Their imaginations had been stirred with the prospects of founding a new colony upon a new continent, and the opportunities afforded of extending the influence of their faith among the savage inhabitants of America. It is one of the most impressive incidents in all history that wherever the flag of France was set up in the new world there the cross of Christ was erected alongside it. It was a mute but solemn declaration that national foundations are not well and truly laid unless they are laid in the spirit of the Founder of our Faith. They were not all giants in those days, neither were they all saints, but the proportion of the great and the good was sufficient to enable us to honour their memory with graciousness and enthusiasm. The magnitude of this celebration and the zeal with which it will be executed ought to give to a rising generation of Canadians a new conception of the dignity and importance of the country we call our own.

It would appear to us that the Christian faith was so beautifully and fittingly invoked in the founding of our country so it should find a prominent and impressive place in the celebration, three hundred years after. The centre and focus of this fete will, of course, be the city of Quebec, but its significance will be felt all over the Dominion. We would, therefore, suggest that the committee in charge of the arrangements would see that religious services of a duly impressive character form a part of the great festival in the ancient capital, and also that throughout the Dominion churches of all creeds should be asked to hold similar services upon the same day. The purchase and preservation of the battle-fields forms an important feature of this celebration, and it is satisfactory to know that these historic spots will not be swallowed up in the onward progress of triumphant commercialism. The presence of our future king will lend imperial significance to the occasion, and it is to be hoped that special records may be kept that those who come after us may know how we honoured the pioneers of our country.

The report of the special Civil Service Commission recently laid before Parliament will, we trust, lead to important reforms in public service. The men who composed this commission are men of undoubted ability and wide experience of affairs. They have demonstrated their fearlessness in the character and contents of the report they have submitted to Parliament. We sincerely trust that the Government will not now grow alarmed and stop in mid-furrow the work they have undertaken. The appointment of such a commission was effected presumably because conditions in the civil service were not satisfactory. It is also fair to presume that the Government was not only willing but anxious to readjust that service so as to make it more efficient. To this end it appointed three strong and independent men to enquire into the situation and recommend modes of improvement. Now that the work has been done in a most fearless manner it will be most detrimental to the Government in the eyes of the electors, and most prejudicial to public interests if the Government takes fright and appoints another commission that will be expected to bring in a more favorable report. We doubt very much if any other commission or committee could persuade the public that things are as they should be. We can all remember the Gagey commission of judges, whose report was after the Government's own heart, but the Canadian public would simply not believe it. If the Dominion Government succeeds in securing the most satisfactory report possible from some other source, we would be much mistaken if the Canadian people, whether they be Liberal or Conservative, would believe it. The right, the patriotic, the prudent thing to do in our judgment is to accept the finding of this commission and to set to work at once to make

the necessary reforms. The present Government is probably not guilty beyond all former governments, and it lies within its power to go a long way in advance of its predecessors in the matter of rectifying these abuses. The sane and sober-minded public of Canada are far more interested in securing an efficient public service than in discovering and comparing the relative guilt of governments. Spectator.

The Churchwoman.

NOVA SCOTIA.

Charlottetown.—The Prince Edward Island branch of the Woman's Auxiliary of the Woman's Missionary Society of the Canadian Church held its annual session lately in this city, the opening meeting taking place in St. Peter's Schoolroom on the 18th ult. There were a large number of delegates present from all the Island parishes, as well as many visitors. The President, Mrs. James Simpson, presided and after the minutes of the last meeting were read and adopted, read her report and notified the meeting of her intention to retire from the office held by her for several years. Letters of greetings were read from the General Corresponding Secretary and the General Dorcas Secretary. The Treasurer reported a balance of \$6, and the Corresponding Secretary reported the formation of three new branches during the year, making in all nine senior branches with 149 members and three junior branches of 68 members. The Dorcas Secretary reported that bales of clothing had been sent to Yale, B.C., altar linen and church furnishings to Rupert's Land and Qu'Appelle Diocese, and other goods to Japan. Mrs. G. W. Hodson, Miss E. B. Haviland, Miss Ethel Palmer were appointed representatives of the Board at the Pan-Anglican Congress. A vote of thanks was given to the retiring officers after which the officers for the ensuing year were balloted for with the following results: President, Mrs. G. D. Longworth; First Vice-President, Mrs. Nicolls; Second Vice-President, Mrs. J. M. Webster; Treasurer, Mrs. R. R. Fitzgerald; Recording Secretary, Mrs. Jas. Simpson; Corresponding Secretary, Mrs. A. A. Alley; Dorcas Secretary, Mrs. F. C. Cotton; Junior Secretary, Miss Mary Essory; Leaflet Editor, Mrs. R. Hogg. After the delegates and visitors had been entertained at tea by the St. Peter's branches the meeting adjourned until the next morning in St. Paul's Schoolroom.

The delegates from the various branches throughout the Island met together at St. Paul's Church at eight o'clock on Thursday morning, the 19th, and received the Holy Communion. At ten the closing meeting was held in St. Paul's Schoolroom. In the absence of the new President Mrs. G. D. Longworth, Mrs. Jas. Simpson was voted in the chair. After some general business was conducted, the Rev. Canon Simpson gave an address in the origin, objects and scope of the coming Pan-Anglican Congress in London. The Rev. S. J. Woodroffe spoke of the grand work the Woman's Auxiliary was doing throughout Canada, there being one thousand branches and nearly thirty thousand members, and he said, that they had raised over \$133,000 for missionary purposes in three years. The Rev. A. W. Nicholls followed with an address on the work of the Woman's Auxiliary in Prince Edward Island, and dealt especially with their motto, "As servants of Christ doing the will of God from the heart." At noon all present joined in a service of Intercession for Missions, after which the ladies of St. Paul's and St. Peter's and members entertained the visiting delegates of the D. C. S. and W. A. at a substantial lunch in St. Paul's Schoolroom. Votes of thanks were returned in felicitous speeches on behalf of the visitors by the rectors of Kensington and Summerside which were replied to by the rector of St. Paul's and Canon Simpson and the meeting broke up with hearty congratulations for the help and encouragement given by the various services and meetings.

OTTAWA.

Ottawa.—St. Matthew's.—The annual meeting of this Branch of the W.A. was held last week, and was very well attended. The Rev. W. M. Loucks conducted the meeting. The reports for the year were presented, showing receipts of \$95.16, with an expenditure of \$88.50. The thank-offering taken up at last night's meeting amounted to \$11.90. The membership for the year is thirty-three and there are very bright prospects of the list being materially increased. The election of officers resulted in the following:—Honorary President, Mrs. W. M. Loucks; President, Miss Haycock; Vice-Presidents, Mrs. R.

Patching, Mrs. Hawkins; General Secretary, Mrs. C. D. Graham; Treasurer, Mrs. Byron Baker; Dorcas Secretary, Mrs. Chandler; Box Secretary, Mrs. Keeley; Literature Secretary, Mrs. McCarthy; "Leaflet" Secretary, Miss Hayter; delegates to the annual meeting, Mrs. Patching, Mrs. Chandler. Two interesting addresses were given after the conclusion of the business, one by Miss F. Greene on the Richmond Convention, to which she was a visitor, and another by the Rev. W. A. Read, on the purposes and hopes of the Pan-Anglican Congress which will be held the coming summer.

All Saints'.—The annual meeting of this Branch of the W.A. was held last week. The reports for the year were presented showing everything in a satisfactory condition. The receipts for the year have amounted to \$474 and the membership has reached the number of 140. After the conclusion of the business, the Rev. E. A. Anderson gave a short address on Mission work, and also made reference to the Pan-Anglican Conference and its work. The election of officers resulted:—Honorary President, Mrs. T. Rothwell; President, Mrs. Toller; Vice-Presidents, Mrs. Parmalee, Mrs. J. J. Codville; Secretary, Mrs. C. B. Dougherty; Treasurer, Mrs. T. Alder Bliss; "Leaflet" Secretary, Mrs. Uniacke; Box Secretaries, Mrs. L. Palmer and Mrs. L. Jarvis; Dorcas Secretary, Mrs. Mainguy; delegate to Diocesan Board, Miss Kingston; delegates to annual meeting, Mrs. Rothwell and Mrs. Jarvis.

Anglesea Square Mission.—A meeting of the W.A. of this Mission was held last week, the Rev. E. A. Capp in the chair. There were thirty present. The financial report for the month showed a balance of \$21 which will go to meet the expenses of the building. After discussing the business of the meeting a programme of music was contributed, among those taking part being Mrs. Miller, Mr. and Mrs. Gorwood, Miss Balharrie, and others.

Billings' Bridge.—Trinity.—The annual meeting of this Branch of the W.A. was held last week at the rectory with a good attendance of members. The Rev. C. B. Clarke, the rector, occupied the chair and conducted the meeting. Satisfactory and encouraging reports were given by the Secretary and Treasurer. On a motion of Mrs. D. Ewart, seconded by Mrs. Frericks, the officers of the preceding year were unanimously re-elected. This makes the complete list as follows:—Honorary President, Mrs. Low; President, Mrs. C. B. Clarke; Vice-President, Mrs. D. Ewart; General Secretary, Miss Katie McCann; Treasurer, Mrs. W. Wood; Dorcas Secretary, Mrs. May; delegates to annual Diocesan meeting, Mrs. D. Ewart, Mrs. Belot; substitute, Mrs. Groser, Mrs. W. Wood. At the conclusion of the business two of the Diocesan officers, Mrs. George E. Perley, Treasurer, and Miss Low, "Leaflet" Secretary, and also President of the Trinity Church Girls' Auxiliary, gave addresses. Mrs. Perley spoke on the objects and purposes of the United Thank-offering, and Miss Low outlined the different works and advantages of the Woman's Auxiliary literature.

ONTARIO.

Kingston.—St. James'.—On Monday evening, March 23rd, the annual meeting of this Branch of the W.A. was held, to elect their officers for the next year. There was a large number present and the reports read were most satisfactory. Throughout the past season there has been a membership of forty, with an average attendance of 25. The elections were as follows:—Superintendent, Miss Etta Kirkpatrick; President, Miss M. Macmorine; Secretary, Miss Mabel Selby; Treasurer, Miss Bessie Comer; delegate, Miss Annie Wilmot. The annual convention will be held in May at Picton this year.

HURON.

Port Stanley.—Christ Church.—A social meeting of the congregation of Christ Church, under the auspices of the Woman's Auxiliary, was held Friday evening, the 20th ult., at the rectory with the object of presenting Mrs. Downie with a certificate of life membership in the Woman's Auxiliary, gold badge and address. A large number of the congregation were present and passed a pleasant evening. The Rev. Canon Downie made a speech after which the choir gave a short programme of music, at its close the following address was read by the Vice-President of the Parochial Branch of the W.A.:—"Dear Mrs. Downie: Appreciating your work in behalf of missions, the congregation of Christ Church, Port Stanley, including the members of the W.A., present you with this certificate and the gold badge accompanying it. The willingness with which

the contributions were given testify to the universal esteem in which you are held. Your sincerity, your kindness and hospitality have won the hearts of all, and endeared you to young and old alike. Ignorance of the aim and object of mission has been a serious barrier to Auxiliary work in this parish, but you have succeeded by your prayers and constant effort in breaking down the barrier, and replacing indifference with zeal, and lethargy with life, and have convinced us of the reality of the command of Him who went about doing good.—'Go ye into all the world and teach the gospel.' The membership of the W.A. has increased to 22, and indifference no longer characterizes our meetings. Guided by you, we feel that we are on the way to heights of knowledge and usefulness we have never dreamed of. Let your works of charity continue, and if charity blesses him who gives and him who takes, then through you how many are blessed. We pray that you may be spared many years to work in the vineyard, and to wear on your breast—the symbol of the love that never faileth. Signed on behalf of the W.A.—Hannah Grimmond, Vice-President; Martha Lloyd, Secretary-Treasurer.

RUPERT'S LAND.

Winnipeg.—Holy Trinity.—The annual meeting of this Branch of the W.A. was held on the 23rd ult. The following officers were elected:—Honorary President, Mrs. Fortin; Vice-President, Mrs. Strang; President, Mrs. Boswell; First Vice-President, Mrs. Bond; Second Vice-President, Mrs. Cordingley; Secretary, Mrs. Miller; Treasurer, Mrs. Nesbit; "Leaflet" Secretary, Mrs. Inglis; "Leaflet" Treasurer, Mrs. Lewis; Mite Box Secretary, Mrs. Hall; Superintendents of Work, Mrs. Gannon and Mrs. Bennett. The total membership of this Branch is 87, an increase of 17 during the past year. Five new life members have been added. Four bales and four Christmas parcels were sent out, all being valued at \$106. This Branch has contributed \$50 to the parsonage fund, and also \$200 towards the salary of the Organizing Secretary.

St. Alban's.—The first annual meeting of this Branch of the W.A. was held on the 23rd ult, and its great success augurs well for the future of the Society. The members are all enthusiastic about their work, and great strides have been taken since the inauguration of this Branch about six months ago. The Rev. Canon Phair was present and made a very helpful address to the ladies. The Rev. T. W. Savary presided over the business session. The officers for the ensuing year are:—President, Mrs. C. F. Tyrrell, who was given an unanimous vote; Vice-President, Mrs. Nesbitt; Treasurer, Mrs. Clarke; Secretary, Mrs. Jackson. When the business was concluded the ladies adjourned to the home of Mrs. Tyrrell where tea was served.

Brotherhood of St. Andrew.

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

Brotherhood men should subscribe for the Canadian Churchman."

With the Travelling Secretary.—Mr. F. W. Thomas started on 21st March on a four weeks' trip through Western Ontario, at Oakville a hearty welcome was received from the rector. The evening congregation at St. Jude's was addressed on Sunday, 22nd, and at the conclusion of the service, a splendid body of 28 men remained, and listened to an earnest "talk" from the Travelling Secretary. There has never been a Chapter at St. Jude's, Oakville, but the rector spoke to his men, expressing his desire to have a good active Chapter working in his parish, and, no doubt, in due time a Chapter will be formed. Through the kindness of Mr. Armstrong, of the well-known firm of Marlatt and Armstrong, the Secretary spent Monday forenoon visiting the Churchmen employed there, both the rector and Mr. Armstrong being good enough to give up the whole morning to that important work, from which good results are anticipated. Monday afternoon Mr. Thomas went to Hamilton, and in the evening a good meeting of St. Mark's Chapter was attended, and at the conclusion of business, an address was given. The members of that Chapter are full of activity and are carrying on successfully different forms of Brotherhood work, representatives were present from the Chapters of Cathedral, St. Luke's, and All Saints', the rector of St. Mark's and the rector of All Saints' also being present. During Tuesday evening a visit was paid to St. Luke's Chapter, and an address delivered to the members. The rector is greatly interested in the Brotherhood and has a good working force in his Senior and Junior Chapters, the men are very earnest workers and are under the leadership of a most efficient director, and St. Luke's has made a splendid re-

cord for regularity of meetings. Wednesday morning, the 25th ult., the train was taken for Brantford, where two days were spent, the Travelling Secretary was met by the Rev. F. B. Howard, who gave up the morning to making calls with Mr. Thomas, and helping towards making the visit a success. The Ven. Archdeacon MacKenzie was called upon, and plans arranged for the meeting in that parish on same evening. At week-night service, where there was a good attendance of men and women, an address was given, explaining the aims and objects of the Brotherhood. The Secretary attended Grace Church Chapter meeting, leading in the opening prayers and giving an address on the "Rule of Prayer." Two men who had been on probation, were admitted to full membership by the Archdeacon, and after the Chapter meeting had been closed by the Rev. T. B. Howard, considerable time was spent in an interesting discussion on practical work. Thursday morning was given to an interview with the Rev. J. F. Rounthwaite. In the afternoon a visit was paid, by arrangement, to the Institute for the Blind, and a half hour's address was given to the teachers and pupils, Mr. Thomas describing many places visited by him in Canada, and then explaining fully what the Brotherhood of St. Andrew stands for. An eight o'clock service was attended at St. James' Church, a good number turning out for a week-night service. The Brotherhood rules were plainly brought before those present, and as a result it is hoped that a Chapter will be in operation before long. A two mile drive was taken to St. John's, where a few picked men were met in the rector's study, and the matter fully discussed, the rector expressing his highest appreciation of the objects of the Brotherhood of St. Andrew. A meeting will be held later, a small, but active, Chapter will take up the work under the charter granted sometime ago, and regular Chapter meetings will be held. Friday morning train was taken for Tillsonburg, where a very kind reception was given by the Rev. H. A. Wright, and some of the men of that parish were called on, and a meeting was held in the Church Vestry on Friday evening, 27th ult.

Home & Foreign Church News

From our own Correspondents.

NOVA SCOTIA.

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

Charlottetown.—St. Paul's.—The annual meeting of the Diocesan Church Society opened in this city Tuesday, the 17th March, a meeting of the Executive being held in the schoolroom in the afternoon, and a meeting of the Church Convention in the evening. There were a number of delegates present. At a meeting of the Executive Committee it was decided to affiliate with the Board of Home Missions for Nova Scotia. There will be three representatives from this Province on this Board. It was also decided to form a Sunday School Association. The reports of the year made by the rectors of the various parishes were for the most part very favorable, the forward movement being especially noticeable in several places.

Halifax.—On Thursday evening, March 19th, the Rev. E. A. Harris, M.A., rector of Mahone Bay, gave a splendid lantern lecture on the Norman Period in English Church History at the Church of England Institute. He eloquently outlined the conflict between the national and foreign parties, and showed how the Church aided in securing Magna Charta, one of the first provisions of which is that the Church of England shall be free. Excellent views, illustrating some of the great cathedrals, the crusades and great Churchmen were shown of that period.

FREDERICTON.

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

Fredericton.—The following gentlemen have been appointed to represent this diocese at the Pan-Anglican Congress: The Lord Bishop of Fredericton, the Venerable Archdeacons Forsythe and Newnam, the Revs. Canon Cowie, and G. A. Kuhring and the Hon. Mr. Justice Hanington.

QUEBEC.

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

Quebec.—One dollar was received on March 9th from a subscriber in this city, but no name enclosed. Will the subscriber kindly send name?

New Carlisle.—By a special arrangement all the Sunday School teachers of this parish are this year receiving copies of the Canadian Churchman and are thus brought into touch with the general life of the whole Church. Some news of recent events in our parish may be of general interest. On Sunday, January 12th, the Lord Bishop of Quebec preached and administered the rite of Confirmation in the three churches, Hopetown, Paspebiac, and New Carlisle, when fifty-seven received the laying on of hands. The classes of instruction were continued after the Confirmation, and at the early celebration of the Holy Communion on Sunday, March 15th, several received their First Communion, there being twenty-eight Communicants altogether. The rector, the Rev. E. A. Dunn, reorganized the Sunday School last Advent with new lessons and catechizing twice in the month, and we also started the use of little cross and crown pins. The whole system is meeting with good success. There are twelve teachers in our Sunday School, and two hundred children, of whom already fifty-one have gained their second pin. We are now having our extra Lenten services on Friday evening of each week, at which the rector is giving a series of sermons on the events of Holy Week. The attendance so far has been very good.

MONTREAL.

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

Montreal.—One dollar was received on March 24th from a subscriber in this city, but no name enclosed. Will the subscriber kindly send name?

ONTARIO.

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

Kingston.—St. George's Cathedral. — Miss Madelle Wilson, of New York, who has been visiting Kingston the past week, presented Dean Farthing with the private silver Communion Service that her father (the Rev. Dr. Henry Wilson) used to use, while curate of St. George's Cathedral, and also the surplice that he wore. She intends also to return about the middle of April, with the remains of her father, and have them buried at Cataragui Cemetery.

On Sunday evening, the 22nd ult., after Evening-song, Mrs. T. C. Farthing, on behalf of the assembled choir, presented Mr. R. T. Harvey, the leading bass soloist in the choir, with a suit case of solid leather as a small token of regard on his leaving for North Bay. Mr. Harvey has many friends in the congregation and his departure from Kingston is greatly regretted.

The Very Rev. Dean Farthing gave a very interesting address to the members of the A.Y.P.A. Cathedral Branch, on the Canadian Missions. He took his hearers from Algoma to the Rockies. His lecture, which was greatly appreciated, was profusely illustrated by means of lime-light views. The meeting took place on St. Patrick's Day and before the lecture proper commenced the Rev. Canon Starr gave a short resume of the Life and Work of St. Patrick.

The Lord Bishop of Ontario will hold a General Ordination in St. George's Cathedral, Kingston, on the 2nd Sunday after Easter, May 3rd. Candidates will please send the undersigned on or before April 17th, si quis and letters testimonial duly attested; certificate of baptism and evidence of Confirmation. Candidates for priest's will also send to the Rev. H. H. Bedford Jones, M.A., Brockville, co-examiner, a manuscript of sermon, on some Doctrinal Subject, composed by them during the last six months. Examination will begin in Kingston for priests at 2.30 p.m. Wednesday, 29th; for Deacons, 2.30 p.m. Thursday, 30th April.—W. B. Carey, D.C.L., Archdeacon.

St. Paul's.—Captain John Gaskin has passed away at the age of 68 years. He was formerly mayor of this city, and a man of considerable ability and force of character. He was a prominent politician, being a staunch Conservative. He held almost every position of trust in the gift of the Orange Order. For years he has been a conspicuous figure in the Ontario Synod. The following clergy were present at Captain Gaskin's funeral: Archdeacon McMorine, Canons Loucks, Cooke, and Star, and the Revs. W. Lewin and A. H. Creegan, and the Rev. Dr. Mackie (Presbyterian). By wish of deceased and his family the whole service was taken, and a sermon preached by the vicar, in which he made touching reference to the deceased. Captain Gaskin was a warm friend of Mr. Fitzgerald's.

Picton.—St. Mary Magdalene.—The Rev. W. L. Armitage, the rector, was made the recipient on a recent Sunday of a cheque for \$200. This oblation was laid upon the offertory plate and it

bore the inscription "From a few of your friends." Some twenty-six members of the congregation subscribed to make up the foregoing amount.

Deseronto.—St. Mark's.—The Rev. T. J. O'Connor Fenton, B.A., of Sydenham, has been appointed to succeed Mr. Dibb as rector of this parish. Mr. Fenton will take charge of the parish about the 1st May, and meanwhile Mr. Dibb will remain here until April 22nd, so that the parish will only be left vacant for one Sunday. Mr. Fenton is an Englishman, and a graduate of London University, and he has the reputation of being a splendid preacher and a hard worker. He has visited this parish, and those who met him on that occasion have formed a very favourable impression of him.

OTTAWA.

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

Ottawa.—St. John's.—The Young People's Association of the Anglesea Square Mission held their first annual musical and literary concert last week. The Association is doing good work in connection with the Mission Hall, and their friends turned out in large numbers to encourage them in this their first appearance before the public. A first-class programme was presented. Proceeds were for the Mission Hall Funds.

All Saints.—Two handsome new panels have been placed in one of the windows of this church by Mr. and Mrs. Gerald Bate. They greatly improve the chancel window in the eastern part of the church. Previously there was a coloured representation in the centre of the window typifying "Christ the Light of the World." The two others referred to are coloured representations of Hope and Charity,—respectively at the left and right of the former coloured portion of the window, they are in memory of Mr. Bate's mother, the late Mrs. Catharine Bate; and Mrs. Bate's mother, the late Mrs. Cameron.

St. Matthew's.—The preliminary steps in preparation for the contemplated enlargement of this church have been taken and active work will start as soon as the spring opens. The building permit, which was taken out last week, calls for alterations and additions to the value of \$7,600, and when completed the seating accommodation will be little short of 1,000. Few churches in Eastern Canada have made more rapid progress than has St. Matthew's, which started as a Mission Church of half a dozen families only ten years ago this Easter. Three interesting papers were given at a meeting of the Men's Association of this church at the regular meeting last week. The Rev. E. A. Anderson gave an interesting description of a recent visit to Cobalt and an exploration of the galleries and drifts of the Coniagas mine. Mr. Stewart Whitten, who is a recent arrival in this country from England, gave an entertaining talk on "Canada from a Briton's Standpoint," and the President, Mr. Wm. Ide, who was in the chair, described the new process of photographing in colours, illustrating his subject by a number of plates. There was a good attendance.

Holy Trinity.—Major C. F. Winter of the Militia Department gave the young people of this church a treat last week. He lectured on the lives of Champlain and General Wolfe and brought home to his hearers' minds the importance of the great scheme for the nationalization of the Quebec battlefields. There was a good attendance and the lecture was enjoyed by all.

TORONTO.

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

Toronto.—The Upper Canada Tract Society, 102 Yonge Street, in this city, have now in hand a complete stock of the Rev. Dr. Paterson Smyth's books.

The Lord Bishop of Moosonee spent a couple of days in the city last week en route to Chappleau, Ont., where he consecrated a church last Sunday.

The Standing Committee of the General Synod on Anglican Young People's Associations, which is composed of four Bishops, one clergyman and six laymen, is going to consider at its meeting at the time of the General Synod in Ottawa, about the 23rd of September next, the formation of a General Anglican Young People's Society for the whole Dominion. Full information is being gathered by the committee, of which the Bishop of Huron is convener, as to existing Young People's Associations in the various dioceses with a view to establishing a uniform organization for the whole Dominion. Full particulars are being sent regarding the work of the A.Y.P.A. in the Diocese of Toronto.

The Rev. Canon Alfred Brown, of Paris, when speaking to the Anglican Young People's Association meeting in St. Philip's, Toronto, sometime ago, said: "Let us not neglect the training in the first place, so they will not need conversion, for they will be true to the training, and their convictions and character will stand them in the hour of temptation and trial." Just such training is given in the School of the Sisters of the Church, 106 Beverley Street, Toronto. The friends of this school will be pleased to learn that a committee of seven gentlemen has been formed to act in an advisory capacity to the sisters, and that efforts are being made to secure a larger building and grounds in the northern part of the city. This school is doing just the work spoken of by the Rev. Canon Brown, and if the Church people of Canada would take the interest in it that the work of the sisters deserves it would soon be necessary not only to double its capacity but there would be other such schools in every city in the land.—H. C. Fortier.

St. Luke's.—The fourth of a series of lectures on the subjects which are to be discussed at the Pan-Anglican Congress next June was given in the schoolhouse on Tuesday evening, the 24th ult., when the Rev. Professor Jenks, of Trinity College, read a most interesting and able paper on "The Anglican Communion; Its Present Position and Future Prospects." The Ven. the Archdeacon of York presided and both he and the Rev. Pierre de Lom, who was also present and occupied, by special request, a seat on the platform, gave, at the close of Professor Jenks' paper, a short address, in which they dealt with matters pertaining to the Congress. The meeting, which was under the auspices of the St. Luke's Branch of the A.Y.P.A., was very fairly well attended, and at the close those who were present showed by their appreciation how greatly they had enjoyed Professor Jenks' able effort.

Holy Trinity.—The Rev. V. E. F. Morgan, rector of Colborne has been appointed curate at this church. He will enter upon his new duties on the 1st of May.

Trinity College.—Professor Walter, M.A., of McGill University, Montreal, gave a lecture in the Convocation Hall in this College on "Balzac" on Saturday afternoon last, before an audience that pretty nearly filled the hall. The Dean presided.

Deer Park.—Christ Church.—At a largely attended meeting of the congregation of this church, held on Monday evening, the 23rd ult., the rector presiding, and called with a view to discussing the enlargement of the present structure, the proposal was heartily endorsed. A resolution embodying the need of greater accommodation and pointing out the rapid growth of the congregation and district was passed. A committee was named, consisting of Messrs. Armstrong, Cooke, Clubb, Price, Wilmott, Ball, Jennings, Mussen, and the rector to report.

Chester.—St. Barnabas'.—On Sunday morning last the preacher was the Rev. Professor Jenks, of Trinity College, and in the evening the Rev. F. H. Hartley, rector of St. Matthias'. This is jubilee year for the congregation, the Church of St. Barnabas' having been established fifty years ago, being one of the first eight. The rector, the Rev. Frank Vipond, is asking the congregation to complete a fund of \$1,000 by St. Barnabas' Day (June 11th) as a memorial. The fund will be used for extension work.

NIACARA.

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

Chippewa.—Trinity.—A beautiful and handsome black walnut Prayer Desk and seat has been placed in the church by the congregation as a memorial to the late Canon W. J. Mackenzie, who was rector of the parish from 1893-1902. The work was done by the Churchmen of the parish under the guidance and direction of the rector, who drew outline patterns of Churchly design. The whole undertaking was a labour of love, and whilst perpetuating the memory of a venerable and faithful priest of the Church the furniture at the same time fills a long-felt need.

HURON.

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

London.—The Executive Committee of the Diocese of Huron met in Cronyn Hall on the 19th March, at 11.30 o'clock, with the Lord Bishop in the chair. After the meeting was opened with prayer the minutes of the last quarterly meeting were read and adopted. The report of the Land

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and Investment Committee was read, and showed all available funds to be invested, \$8,000 being in Western loans. Several letters were read and appeals made against assessment. A communication from the Diocese of Niagara concerning reciprocity in beneficiary funds was received, and was approved by the Executive Committee. The Diocese of Huron, it appears, is already acting on this principle of reciprocity, so that if a clergyman removes from one diocese to another with which this reciprocity is in effect, his standing upon all beneficiary funds is secured in the diocese to which he removes. Archdeacon Young presented his report of the Diocesan Commission, showing what had been done since the last meeting. The session adjourned at one o'clock. The afternoon session began at three o'clock, when business submitted by the Bishop was considered. It was recommended that a commissioner be appointed to visit Alvinston, Inwood, Oil Springs, Dover, Mitchell's Rev. and other places with a view to re-arrangement. Considerable discussion took place re the appointment of a Diocesan Commissioner. It was finally decided to appoint such an officer at a salary of \$1,500 per annum, the appointment being limited to three years. The duties of this officer are to begin on the first of May, and are to consist of the usual work performed by such an officer, as well as other duties which may be assigned him by the Bishop or the Executive Committee. It is understood that this officer shall also be the Secretary-Treasurer of the diocese pro tem, the election of that office being in the power of the Synod. When these conditions had been made it was decided to offer the appointment to the Ven. Archdeacon Young. Ven. Archdeacon Mackenzie reported that the net sum, \$10,534, is now standing to the credit of the Jubilee Fund, and that some further contributions have yet to be received. A number of petitions were read and dealt with. St. James' Church Euphrasia asked leave to mortgage church property and rectory for \$1,400 for Building Fund of new church. This request was acceded to. Church of the Ascension, Windsor, asked leave to increase mortgage upon their new church by \$3,000. The usual conditions not having been complied with the committee asked the Bishop to assent to their request when these are fulfilled. Trinity Church, Norwich, requested permission to transfer their mortgage. The request was granted. Holy Trinity, Lucan, asked permission to sell their church and to apply the proceeds to the purchase of a new site on which they intend to erect a church. The sum of \$50 was voted to enable the Bishop to pay for the services of a student who had worked during the past summer without sufficient remuneration. As the result of a communication from the New England Company, concerning one of its missionaries, the Bishop was requested to appoint a committee to inquire into and report as to the relationship of the missionaries of the Grand River Reserve to the Beneficiary Funds of the diocese. The Bishop then appointed Archdeacon MacKenzie, Canon Craig, Messrs. Matthew Wilson and Edwin Paull, St. John's Church, Sarnia, it was reported, had agreed to accept as its boundaries, the boundaries of Ward 4 of the Town of Sarnia. It was resolved that the necessary steps be taken to enact that agreement. A grant was asked for repairs of St. Peter's Church, Sarnia Indian Reserve, \$50 being given on condition that \$100 is raised locally. Mrs. McCosh, widow of the late Rev. Robert McCosh, was placed on the W. and O. Fund. The next meeting of the Executive Committee will be on May 25th, the Synod convening one day later. The Honorary Secretaries, Canon Hicks and Mr. J. B. Bucke, with Archdeacon Richardson and Mr. Macklin, were appointed to draft the convening circular. The auditors reported the quarterly audit, having the accounts correct.

Meetings in Synod Week.—The Synod of Huron has been called to meet on Tuesday, May 26. As usual two important preliminary meetings will be held, one on Monday night, May 25, to be presided over by the Very Rev. Dean Davis. The chief address will be by the Rev. N. A. F. Bourne (Listowel) on the leading text book on Infant Baptism, namely, Wall's great book on the subject. He will be followed by the Revs. F. E. Powell, Frank Leigh and T. F. Rounthwaite. Tuesday morning, May 26th, a clerical breakfast will be held, as usual, chairman, the Rev. Principal Waller. The chief address will be by the Rev. Rural Dean Ridley on "The Ordering of Deacons." He will be followed by the Revs. J. Snelgrove, J. W. Jones, and T. G. Perdue. The interest in these meetings has been growing ever since their commencement and they exert a salutary influence on the proceedings of Synod Week.

The Rev. T. B. Westgate, C.M.S., now home on furlough from German East Africa, has addressed a number of meetings in the missionary interest. He is billed to speak at the Woman's Auxiliary Convention. He is a very effective

speaker, and is always listened to with rapt attention and we congratulate those who will have the privilege of hearing him.

The Bishop has called Synod for May 20th. The earlier date is selected this year to enable the Bishop and the diocesan delegates to reach the Pan-Anglican Congress for at least part of the sessions.

Chatham.—Christ Church.—The Rev. T. C. S. Boyle, Wingham, has been chosen successor to the late Rev. R. McCosh as the rector of this parish, and he will shortly assume his new duties.

Colchester.—March the 9th was a red letter day in the history of this parish, it being the occasion of our Bishop's visit for the purpose of holding Confirmation. Long before 11 o'clock, the hour appointed for the service, St. Andrew's Church, Barrow, was packed to the doors, many having to stand through the whole service. After a short service the Bishop proceeded with the Confirmation, when twenty-five candidates were presented by the incumbent, the Rev. J. H. McLeod. The Bishop delivered a masterly and eloquent address on the qualifications of a good soldier and servant of the Lord Jesus Christ, which was listened to with rapt attention by the large congregation.

ALGOMA.

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

North Bay.—Mr. A. E. French, a well-known merchant in this town, died quite suddenly on Wednesday, the 25th ult. The deceased was a staunch member of the Church of England. Thirteen years ago he married Miss Grace Wickett. His father, the Rev. Canon French, Emsdale, eight brothers, four sisters and wife survive, the Rev. W. H. French, Fenelon Falls, John G. French, superintendent of railway, California, Herbert, editor, of McLeod, Alberta, Robert, of New Zealand, are among the brothers, and Mrs. E. A. Anderson, wife of the Rev. E. A. Anderson, Ottawa, Mrs. C. F. Larson, Mrs. D. G. McKinnon and Miss Alice M. French (at home) are sisters. The sympathy of the entire community is extended to the widow and family in their bereavement. The funeral, which was held under Masonic auspices in St. John's Church, North Bay, was very numerously attended. The floral offerings were numerous and beautiful and the music of the choir exceptionally good and the address by the rector testified to the truly Christian character and helpful assistance ever readily accorded by the deceased. Among the mourners present were: The Rev. Canon French, Rev. W. H. French, Fenelon Falls, the Rev. E. A. Anderson, M.A., both of whom took part in the service, Messrs. Ernest, of Winnipeg, and Bert French (of rectory, Emsdale), Miss A. M. French and Mrs. C. F. Larson, Midlothian.

RUPERT'S LAND.

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

Winnipeg.—St. Matthew's.—On Sunday evening, March 22nd, the Archbishop held a Confirmation service in this church, when the sacred edifice was thronged to the doors, and many were unable to enter, when fifty-six men and women, boys and girls received the Apostolic Rite at the hands of His Grace. His Grace referred especially to the fact that so many adults appeared before him and praised the earnest endeavours of the Rev. R. B. McElheran, the rector of St. Matthew's, in the work of the parish. The pastoral address dealt with the opportunities of which those confirmed should take advantage in their higher spiritual life. He left them with the text, "Therefore we ought to give the more earnest heed to the things that we have heard lest at any time we should let them slip." An anthem, "Send Out Thy Light," was well rendered by the large choir. The Archbishop referred to the fact that on the previous Sunday, at Selkirk, he confirmed 185 people, of whom almost a hundred were Indians.

QU'APPELLE.

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

Regina.—The following is a partial report of the Bishop's address which he delivered before the members of his Synod in St. Paul's Church in this city. The Synod, which was held on the 18th and 19th March, was largely attended and much useful work was done. "Reverend Brethren of the Clergy and Brethren of the Laity, —Once more, in God's good Providence, we have

the privilege of meeting together in Synod, to recognize thankfully the loving kindness of God, and to consult together, under the sought guidance of His Spirit as to the best way of doing the great work which lies before us. It is a great and a blessed work. Into these wide prairie stretches are pouring in annually tens and hundreds of thousands of new settlers. Every year new areas are being opened to cultivation and new settlements are being established. Every month in spring and summer sees thousands of people making new homes. What is to be the moral and religious tone of these new communities? Shall the Church keep pace with this great forward movement? Do Churchmen sufficiently realize that many of these new settlers are members of the Church, needing the bread of life, and the sweetness and saving grace of the Gospel of our Lord Jesus Christ? Some two or three hundred thousand are pushing into these regions—vaguely known as the North-West—every year. At point after point, the virgin prairie of a year or two ago is now the site of hundreds of villages and growing towns. This very city of Regina was a few years ago a small town without apparent promise of better things, to-day it is a thriving city, the fixed metropolis of the great Province of Saskatchewan. May it be, not only the seat of the Legislature, and of the administration of the law, and the site of the university, but also a throbbing centre of moral and spiritual life and influence. If the Church does her duty by the thousands who are coming into the land, and are rapidly building up a new nation, they will stand by her in the future. The Church should be represented by men, who have a message they believe in, and are themselves living the life which they recommend. Our great business is, to teach men not to study controversy, but to study holiness, and to manifest their Churchmanship, not by hollow sounding words, but by solid and fruitful deeds, and by a humbler walk with God. Which of us can say that the theory of our Church has been to the full exemplified by our own practice? Let us remember that, though we have truth, we have not numbers on our side in this diocese; it becomes us, therefore, to be "modest and humble in our ministrations," not speaking of other bodies of Christians with a bitterness, which will do us no good, and the Church all possible harm; but letting them see that we respect their zeal and honour their piety, though we believe our own system to be truer and more effectual for good." The Bishop referred in kindly terms to the members of other religious bodies and remarked that he was unable to recall any act of unkindness or discourtesy done to him by any one of them. He then went on to say: "Since our last meeting churches have been built at Strassburg, Langenburg, Irvine, Fairlight, Tuxford, Weyburn, North Portal, Carnduff, Foxleigh, Tyvan, Carlyle, Manor, Cupar, Bulyea, and a building to be used as a temporary church has been purchased for St. Chad's parish, Regina. Vicarages have been built at Strassburg, Canora, Kamsack, Irvine, Rouleau, Milestone, Estevan, Oxbow, Carnduff, and Sheho. Parish Halls have been built at Sumner and Yorkton. We have now in the diocese eighty-two churches, thirty-nine rectories, and vicarages, and eight parish halls. Maple Creek and Yorkton have become self-supporting parishes, so that we have now eleven rectories." During the past year the Bishop said that he had had the pleasure of welcoming twelve new clergy into the diocese. The Bishop goes on to say: "But we have had great losses by removals.—The Revs. M. H. Winter, H. H. Crigan, H. C. Z. Hooper, and E. A. Bruce have left for work elsewhere. The Rev. J. E. Murrell Wright, M.A., is on furlough. We have now sixty-two clergy besides the Bishop." The Bishop next referred to his recent visit to England and gave some account of what he had done whilst over in the Mother Land. His Lordship then spoke at some length of the forthcoming Pan-Anglican Congress. The Bishop went on to say: "Really the amount of new developments in the past year surprises even me. Our dominant note should be one of great cheer and helpfulness. One of the best bits of news is the starting of St. Chad's Hostel, Regina. This Hostel should be of far-reaching value to the Church in the whole diocese. The first and greatest need of the diocese is for devoted men, well trained, eager to extend the Kingdom of God. Our earnest hope and prayer is that many such may be trained in the Hostel. The candidates for orders will be used as lay missionaries while carrying on their studies under the direction of the Bishop, the Dean, the Archdeacon, the Warden (the Rev. C. R. Littler, B.D.) and other clergy. They will thus gain a practical insight into real missionary life during their stay at the Hostel. Already the Hostel has taken up work, and is carrying on services at Davidson, Bladworth, Helmsings, Dundurn, Hanley, Box, Elder, Sunny Plains, Goose Lake, Warminster School, Rashbrook's, Hassock's School, Swanson,

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Norquay and Purple Grove. It has also become responsible for the whole of that part of Regina which lies north of the C. P. R., as well as for a mission in the Eastern Annex near to Regina. This means a step forward of the first import to the whole diocese. It will furnish a strong centre for Church work. We have purchased suitable premises at a cost of about \$6,000. We received donations of £300 and £100 from two lady friends of the diocese, but we still need £700 to complete the purchase of the lots and the building. We should like to have these premises entirely free from debt, so that we could devote our efforts towards the maintenance and upkeep of the Hostel. Towards the latter object, the County of Shropshire, in England, has promised £400 a year for five years. This wise and generous help from outside should be met with a worthy and generous effort within the diocese." Some account of the conception and institution of the Hostel may be of interest to our readers. On January 3rd, 1907, the Bishop of Qu'Appelle requested the Rev. C. R. Littler, Organizing Secretary of S.P.G. in the Diocese of Lichfield and Birmingham (formerly for twenty years in the Diocese of Rupert's Land) to undertake the establishment in Regina of a missionary hostel as a training school for candidates for Holy Orders, and a centre from which missionary work could be carried on among the settlers in the newly opened districts. It was to be a venture of faith, for though some support was guaranteed by the S.P.G., the greater part of the necessary revenue would require to be raised by personal effort. Unexpected help was soon forthcoming. The clergy of Shropshire hearing of Mr. Littler's approaching removal from their midst determined to come to the assistance of the work he was undertaking in the Far West. The Shropshire Mission to North-West Canada was formed. The Bishops of Lichfield, Hereford and St. Asaph, approved and supported the effort and the laity of all ranks and stations in life responded to the appeal for help. Numerous meetings were held in different parts of the county, at which the needs of the Church in the North-West were presented by the Bishop of Qu'Appelle, the Rev. C. R. Littler and other speakers. The support of the Earl of Plymouth, Lord Bradford, Lord Harlech, the Duchess of Sutherland, Colonel Kenyon-Slaney, W. H. Foster, Esq., and other distinguished patrons contributed largely to the success of the scheme, and the Shropshire Mission to North-West Canada has guaranteed to provide the sum of £400 a year for five years. This sum is allocated to the payment of the Warden's stipend, the support of two students at the Hostel, and a scholarship of £50 a year for a student at Cambridge University, who will after ordination work in the Diocese of Qu'Appelle. "At the last Synod meeting I announced that it was my intention to renew my application to the Provincial Synod for permission to have an assistant Bishop. To this intended action the Diocesan Synod kindly gave its unanimous approval. The Provincial Synod at its meeting here in Regina last August gave its permission. The constitution of the Provincial Synod states that 'The assistant (Bishop) shall be appointed by the same rule and under the same conditions as those laid down for the appointment of Diocesan Bishops, and on the vacancy of the See, the Assistant Bishop shall have the right of succession as Diocesan Bishop.'

On looking at our own Diocesan Canon 'Of Election of a Bishop,' it was found that much of it needed to be changed, and that it would be well to draw up an entirely new Canon to meet present conditions and needs. A new draft Canon has been prepared and has received careful consideration of the Executive Committee. It is one of the chief items on the agenda paper for your consideration. In considering it, it should be remembered that no alterations in any Diocesan Canon or additions thereto can take place; "unless it is approved at the meeting of the Synod by the Bishop and an unanimous vote of each order present or by the Bishop and a majority of two-thirds of each Order present voting separately and afterwards confirmed by the Bishops and a like majority of each Order at the next meeting of Synod." In order therefore to carry any Canon so as to make it immediately operative, unanimous action is needed. Even when we are ready otherwise to proceed to the election of an Assistant Bishop, it will be necessary before such an election takes place, that due provision be made for the stipend of the Assistant Bishop. It is thought that an Assistant Bishop in this diocese should receive not less than \$2,000 a year, and also a substantial grant towards travelling expenses. Towards this I am willing to give up one-third of the income of the See Endowment Fund. It will be for the Synod to consider and decide how the balance shall be provided. We cannot, however, for this purpose use any part of the S.P.G. Grant, or the grant of M.S.C.C., or the interest of the Clergy Sustentation Fund. I commend the whole question to your very careful consideration. I need hardly add that I will be very glad, indeed, to have the co-operation of an Assistant Bishop, at the earliest possible date, but it is necessary to proceed with great care, because the Assistant Bishop will probably, in the natural course of things, be the future Diocesan Bishop. May we, each and all, look for the needed guidance of the Holy Spirit in dealing with this whole subject, and may we have a single eye to the Glory of God and the welfare of His Church! At your last meeting of Synod, I announced that a deeply interested friend of the diocese, who desired to be **anonymously, had placed at my disposal \$1,000 for the purpose of giving us an extra clergyman to do special organizing work under my direction, and that we had thus been able to secure the services of the Rev. Walter H. White, M.A.** This friend repeated the gift for a second year, and I have much pleasure in informing the Synod that he has most generously consented to give the sum of \$1,000 for a third year. The first year Mr. White spent in the North Eastern portion of the diocese. Amongst other things he organized the Missions of Kamsack and Canora, where the Revs. E. B. Carleton, B.A., and H. B. Hadlow are settled. The second year Mr. White devoted to the Strassburg district, where, as before in the Kamsack district he did excellent work. A church and vicarage have been built at Strassburg and a church at Bulyea. During the third year, it is proposed that Mr. White should organize the work in and around Lanigan, Nokomis, and Semons, and the whole Last Mountain district. Well deserved praise was recently given in 'The New Era' by the General Secretary of the M.S.C.C.—the Rev. Canon Tucker—to the efficient work of Mr. White. We may well thank God for the generous help of the anonymous donor, and also that we have in Mr. White one who has such aptitude for their special work and who does it in such a whole hearted and effective manner. May the Divine Blessing rest alike on the unknown giver and the Organizing Secretary whose stipend is paid by the gift! I rejoice once more in the continued growth and prosperity of our diocesan branch of the **Woman's Auxiliary**. It is making very rapid growth indeed, and is most helpful in the various parishes which are fortunate enough to have a parochial branch. There are now in the diocese fifty-one senior branches and eight junior, with a total membership of over eleven hundred members. These branches raised between \$7,000 and \$8,000 during the year chiefly, of course, for objects in their respective parishes. The faithful daughters of the Church are thus being united together in a union of prayer and work. No parish should be without a branch of this useful and excellent organization. Another most excellent society which I should like to see at work in every parish is the Brotherhood of St. Andrew. It is doing noble work in many parts of the world, especially in the United States. It should, I think, receive the whole-hearted encouragement of every member of the Church. We are deeply indebted to the societies and associations from whom we have received such generous help since we last met. The two great handmaids of the Church which have done so much to maintain and extend true religion in all parts of the world have been our great benefactors. I refer, of course, to the Society for Promoting Christian Knowledge and to the Society for the Propagation of the Gospel.

This diocese is largely what it is owing to God's blessing on their generous and constant aid. We should never forget the vast benefit derived from the helpful gifts from the S.P.C.K. There is scarcely a church in the diocese which has not received a generous grant, and we have received help from it in many other ways. For the year ending December 31st, 1907, we received from this Society \$2,220.22, of which \$1,620.20 was for the new churches, \$480 towards the capital of the Clergy Sustentation Fund, and \$120 for Gordon's School. Never can the Church in this diocese fail in deep gratitude for all the long continued and increasing aid, which we have received from the S.P.G. For the last financial year we received from it the very large sum of \$17,046.17, viz., \$8,546.93 for stipends of Clergy and Lay Readers, \$4,800 for new parsonages, \$2,875.24 for St. Chad's Hostel, and \$824 towards new churches. From the Missionary Society of the Church in Canada we received \$6,825.00, and for this year a grant of \$10,000 has been voted by it. We have always been so prompt in paying in the full amount which has been asked from us, and sometimes a little more, that I cannot help but regret very strongly that the amount asked from us for this year is so far beyond anything that we can do. Two thousand nine hundred and seventy-four dollars has been asked from this diocese for the current year, in spite of most earnest protests of Archdeacon Harding, who was our representative at the meeting of the Board of Management. Still, we must not allow this to interfere with the gratitude which we feel to our brethren for their liberal help, nor with our united determination to do all we possibly can for this year's assessment. The Qu'Appelle Association sent us in 1907 the sum of \$2,023.99, being \$1,039.56 for our General Fund, and \$384.43 towards the capital of the Clergy Sustentation Fund. In addition to this we have received from the Association, or through it, many kind gifts for various churches, such as vessels for Holy Communion, Altar frontals, Communion linen and many other gifts for the furnishing and beautifying of the houses of God in the land. The membership in the Association is not very large, but there is much earnestness and enthusiasm for our work, and much increasing labour on the part of some. You will all be glad to hear that Mrs. Burn has been made a life member of our Diocesan Branch of the Woman's Auxiliary in recognition of her untiring labours on behalf of the diocese. Bishop Anson and others are still heart and soul with us in our work. We are very greatly indebted to the Rev. Arthur Krauss for so kindly editing the diocesan paper. We shall show our gratitude best by supplying him regularly with suitable items of news. We have received several sums of money from the Woman's Auxiliary in Eastern Canada. The Toronto Branch kindly sent us \$107.22 towards a parsonage at Fleming, and \$100 for a stable at Rouleau. The Niagara Branch gave \$243.35 for the parsonage at Strassburg. Help has also been given to our Indian work in bales of clothing, etc., and very useful gifts have also been sent towards the furnishing of St. Chad's Hostel. For all these tokens of practical interest in our work our very hearty and graceful thanks are due. I must not omit to mention the valuable help which some of our parishioners and missions have received from the Church Bible and Prayer Book Society. To it we owe a debt of gratitude. From this brief survey you will see that much larger sums than ever before have been entrusted to us for the extension and upbuilding of the Church in the diocese, and yet we had at the end of last December a deficit of over \$6,000. The sums that have been entrusted to us, we have, I think, I may fairly say, carefully and judiciously managed and expended. The Executive Committee has used constant close economy in expenditure. The appearance, however, of such a large deficit is a serious thing. We have no reserve fund to fall back upon. I for one should deprecate a large permanent overdraft at the bank. Incessant expansion demands a perpetually increasing income. I am sure if we all realized that money is a sacred thing with a God-ordained spiritual relationship to the extension of Christ's Kingdom, more might be raised in ordinary years within the diocese itself. In this way there might be a greater equalization between income and expenditure. The Church in the diocese must rely more and more upon its own resources in the larger towns and cities, and in the older settled parts of the country. The future must depend very much upon our own exertions and liberality. Our real strength and prosperity must come more and more from within. I hope that with the return of prosperity we may look more confidently for a more full and efficient support of the Church. My brethren of the Laity permit me to address a few words to you. The cause in which we are all engaged is yours fully as much as it is ours. The success we hope and pray for can only be obtained through your loyal, active,

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zealous, and generous occurrence and co-operation. I would earnestly plead with you for a more regular and substantial support of the clergy. The salaries of the clergy are still miserably inadequate. This year many of them have received not very much in addition to the Synod grant. Will each of you look into this matter as soon as you return to your various parishes. This is a layman's question, and you are the elected representatives of all the laity in the diocese. I urge you each to take a more personal interest in your own parishes, and in the extension of the Church in the newer and more needy districts. Let us all see to it that from this meeting of Synod we may date the beginning of new earnestness, zeal, and interest to all that makes for the Churches welfare. A vast field is open to our extensions. May God by His Holy Spirit give us a right judgment in all things and bless our deliberations for the great efficiency of the work of His Holy Church. And may we, when we separate, return to our homes and to our work, cheered and animated by the solemn services and the mutual conference in which we have been engaged together!"

Following upon the service at which the Bishop delivered his charge, the Synod adjourned to the Court Room in the new City Hall, where the roll call of clerical delegates was called and credentials dealt with.

On reassembling at 2 o'clock in the afternoon, the roll of lay delegates was called, after which the election of Clerical Secretary was proceeded with. There was only one nomination, that of the Very Rev. the Dean of Qu'Appelle, who was therefore unanimously re-elected to that position. The great growth of the work of the diocese consequent upon the influx of population and numerous additional churches necessitated the appointment of an Assistant Clerical Secretary, and for this office the name of the Rev. G. N. Dobie was the only one placed in nomination, and he was, therefore, declared elected. To the position of Lay Secretary S. Spencer Page was unanimously elected.

During the past year the Executive Committee had appointed R. B. Gordon, of Indian Head, legal adviser in succession to the late Ford Jones, and Mr. Gordon was re-elected. The report of the Executive Committee was received and adopted. The report stated that leave had been granted to mortgage Synod property in Sintaluta, Manor, Heward, Regina, Estevan, Yorkton, Strassburg, Irvine, and Bulyea. Grants were made under special circumstances to the Rev. C. Wynne Jones, \$250.00; the Rev. C. Wright, \$100, and H. C. L. Hooper, \$100, the latter sum, however, not being accepted. In new work grants were made from a special fund given by the S.P.C.K. at Kamsack, Canora, Eagle Butte, Langenburg, Strassburg, Wallace, Baring, Macoun, and Bethune. The committee also voted \$600 towards the Church review for 1907. It was decided for the purpose of safeguarding the Diocesan Funds that guarantee bonds of \$5,000 each be obtained in favour of the Synod for the Hon. Treasurer of the Synod and the Secretary Treasurer of the Board of Trustees.

An incident of general interest took place when Mr. H. H. Campkin, of Indian Head, Hon. Treasurer of the Synod, rose to move the adoption of his report. The firm of which Mr. Campkin was the principal partner, the H. H. Campkin Company, Limited, was, it will be remembered, recently obliged to go into liquidation in consequence, it is said, of the alleged defalcations of the Secretary-Treasurer of the company, Mr. C. Manford, who is now in the States. Mr. Campkin, who throughout the time he was speaking, had the sympathetic attention of the Synod, stated that during unavoidable absences from his business, certain monies, \$886.87, belonging to the Synod, had been misappropriated and paid into the account of the H. H. Campkin Company. A considerable sum had likewise been misappropriated from the Trust Funds of the diocese. Mr. Campkin went on to say that he would have made up the deficiency himself, but unfortunately the manner in which the H. H. Campkin Company was constructed had prevented his doing so, rendering it necessary to place the company in liquidation. So soon, however, as the funds were available for distribution, he would personally make good the deficiency and see that no one lost a dollar through any fault of his. The report, which only covered the year 1907, having been adopted, and the Treasurer having made a brief interim statement, Mr. Campkin was unanimously re-elected to the post of Honorary Treasurer, his election being accompanied with loud applause from the assembled delegates. In returning thanks for the confidence so strikingly shown in him, Mr. Campkin briefly explained the steps he had taken to ensure the Synod against loss, by transferring all his personal property to three trustees, one of whom was Bishop Grisdale, who were empowered to make good all shortages out of those personal effects.

The next business taken up was the consideration of certain amendments of canons, which occupied the Synod for the remainder of the afternoon. To the first two amendments, providing for slight alterations in the constitution of the Synod no objection was taken and they were passed, receiving in turn the unanimous vote of the clergy and laity and being subsequently concurred in by His Lordship and therefore bearing law. An amendment for the purpose of enlarging the Executive Committee with a view to making it more representative, provoked a long discussion and on being put to the vote, was lost, a number of the lay delegates voting against it. The amendment was as follows: "After the word President, clause 2, insert the words, 'The Assistant Bishop (if there be one), the Dean, the Archdeacons as Vice-Presidents, the Treasurer of the diocese, the Secretary of the Synod, the Assistant Secretary, and seven clerical and nine lay members of the Synod'."

The Rev. Rural Dean Pratt moved an amendment carrying the idea of representation considerably farther than the original amendment, urging in support of his amendment the need of awakening greater interest among the laity by providing certain representation of every Rural Deanery. The Church was getting, said the Rural Dean, too congregational, and was not sufficiently alive to the needs of the Church as a whole. Not one out of three lay delegates ever attended the meeting of the Synod and it was ruled that inasmuch as the amendment of Rural Dean Pratt had not been considered by the Executive Committee, it could not be dealt with by the Synod. The original amendment was then put, and, as already stated, failed to carry. The remaining twelve amendments had to do with Canon III., providing for the election of a Bishop. They received the unanimous vote of both Orders and the concurrence of the Bishop, the old canon being rescinded with their adoption. The new canon is as follows: 1. When a vacancy occurs in the See of this Diocese the Administrator shall, within three weeks from such vacancy, issue a notice calling a meeting of the Synod for the election of a Bishop, which notice shall appoint a time and place for holding the meeting; provided that such meeting shall be called for a day after four weeks and within eight weeks from the issue of such notice. 2. If, from the absence of the Administrator, or other cause, such notice shall not be given within such period of three weeks, then a majority of the Executive Committee of the Synod may, by requisition call a meeting of the said Executive Committee by giving at least one week's notice. The Executive Committee shall, at such meeting, appoint a time and place for the meeting of the Synod, the notice of such meeting being subject to the proviso in clause 1. 3. At the meeting of the Synod the Administrator, Canon XVI., shall take the chair and shall have the same right of voting as any other member, but shall not have a casting vote as chairman. 4. In the absence of Clerical or Lay Secretary of Synod the Synod shall elect such Secretaries for the meeting. 5. The roll shall be made up according to the practice of the Synod. 6. Two ballot boxes shall be provided by the Executive Committee to receive the votes of the clergy and lay delegates, respectively, and two clergymen and two lay delegates shall be appointed by the Synod to act together as scrutineers. 7. The election of a Bishop shall be by ballot without any nomination of candidates. 8. The Clerical Secretary shall call the roll, and each member of the Synod as called shall deposit his ballot. 9. No clergyman shall be deemed elected unless he receive a majority in number of the votes of each order on the roll of the Synod and unless two-thirds of each other present shall have voted. 10. Within ten days of such meeting the presiding officer shall send to the Metropolitan a duly attested certificate of the election for the confirmation of the Bishop, as provided for by the Provincial Synod. 11. In the case of the election of an Assistant Bishop the Bishop of the diocese shall call the meeting of the Synod for that purpose, subject to the provisions as to time of meeting in clause 1. and may, if he so desire, name a commissary to preside. 12. The word Clergyman shall mean either Bishop or Priest. Shortly after five o'clock the Synod adjourned to meet again at eight for an evening session.

On the Synod resuming its deliberations in the evening a report was brought in by the special committee appointed to consider the charge delivered by His Lordship in the morning. The report, which was duly adopted, tendered the hearty thanks of the Synod to His Lordship for the helpful and thoughtful address. A reference in the report to the importance to the diocese of the establishment of St. Chad's Hostel led His Lordship to remark that it was possible that the Hostel might grow up into a Church college in connection with the University of Saskatchewan. Later a resolution was adopted recognizing the importance of the Shropshire Mission, and the work it

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was doing in assisting in the maintenance of St. Chad's Hostel, and recommending the appointment of a small advisory committee in connection with the Hostel. The Bishop named the following committee: Dean Sargeant, Ven. Archdeacon Harding, the Rev. Rural Dean Hill, J. R. Peverett, and Spencer Page. At the request of Rural Dean Pratt, His Lordship gave permission to reconsider the two amendments to canons providing for an enlargement of the Executive Committee, which had been thrown out in the afternoon. The Rev. Mr. Pratt stated that in voting against the amendments he, and many other delegates had no wish to see them thrown out. He recognized that half a loaf was better than none, and would, therefore, wish to see the amendments passed. The amendments were then put to the vote, and carried unanimously by both clergy and laity, the Bishop concurring, and thus making them law.

The report of the committee in charge of Gordon's Indian School, moved by Dean Sargeant, showed that the school had at present the full complement of thirty pupils, 16 boys and 14 girls. The report urged the necessity of a new addition to the school, permitting the number of pupils to be increased to 40 or more.

Referring to the report after its adoption, the Bishop remarked that the question of Indian schools was very much to the fore at the present time, and that important negotiations were going on, with the prospect that a number of the weaker schools would be discontinued, and greater assistance be given to the stronger. The remainder of the evening was occupied with an interesting and at times warm discussion upon the question of religious discussion in schools, introduced by the following resolution, moved by the Rev. Rural Dean Johnson: "Whereas the religious instruction of children is sadly neglected in this country; therefore be it resolved that it is desirable that all the clergy and lay readers in charge of missions should endeavour to avail themselves whenever possible, of the privileges contained in Section 137 of Chapter 29 of the statutes of the province."

The Rural Dean, in support of the motion, said that very few of the clergy at present made any effort to use the privilege at present available to them. He believed that in the majority of cases it would be easy to obtain the consent of the school trustees to give religious instruction once or twice a week.

The Rev. Dr. Coard thought that ministers should have the privilege to give religious instruction in the schools as a right, and not, as now, on sufferance.

A lay delegate considered that it would perhaps be as well first to see how far the clergy had availed themselves of their present opportunities.

The Rev. Rural Dean Pratt believed that why the clergy did not get into the schools was because they could not enter the schools except for the purpose of giving simple Bible teaching. He could see no use in their giving such teaching. There was surely already enough of it. The country was full of it, with no definite Church instruction.

The Rev. A. Adams said the statute permitted them to give "such religious instruction as the trustees shall permit or desire," and the trustees generally desired nothing.

The Ven. Archdeacon Harding said he had visited scores of schools, but did not remember a single instance when he was refused permission to give instruction. While it might be regretted that they were unable to teach the full faith as accepted by them, it was possible that by using the power they already had, that they could later come to the Legislature, and have that privilege made obligatory instead of permissive.

Mr. H. G. Dawson, of Wapella, took strong exception to the remarks of Rural Dean Pratt as to the necessity of teaching Church doctrines or nothing at all. They had no business in his estimation, to carry on definite Church teaching in the schools at all. The Sunday School was the

place for that. In his opinion, and he spoke as a warm adherent of the Church of England, the clergy of that Church stood too much aloof and would do better in many respects to follow the example set them by the clergy of other denominations.

The Bishop, dealing with the subject under discussion, said that apart from any statutory rights, a very great deal might be done by those clergy who had their work at heart. He would like to see them visiting teachers' conventions, and generally making themselves friendly with the people. When visiting schools, he himself was invariably asked to speak, but he did not, as a rule, speak from a sectarian standpoint. He had recently visited the school at Esterhazy, and on that occasion his sole address consisted in the few following words, which he told the children to write down upon their slates: "Never say die; never tell a lie; never put your finger in another man's pie." The clergy should speak to the people not so much as ministers of the Church of England, as men in sympathy with their fellow-men. On being put to the vote, the resolution of the Rev. Rural Dean Johnson carried unanimously. At ten o'clock the Synod adjourned to meet again the next morning at ten o'clock in the Court Room of the City Hall.

(To be Continued.)

COLUMBIA.

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

Victoria.—The Ven. Archdeacon Scriven, who has been appointed Commissary-General during the absence of Bishop Perrin, and will have control of the Diocese of Columbia, has arrived in the city and taken up his residence at Bishop's Close. Archdeacon and Mrs. Scriven have been in California for the past few months in a beautiful valley over 100 miles east of San Francisco. While there the Archdeacon had charge of two churches under Bishop Nicols, and accomplished some very successful work in the parish. The Archdeacon and Mrs. Scriven are glad to get back once more to enjoy the natural beauties of the place and to take up the work that falls to their share during the absence of Bishop Perrin.

The Rev. R. Connell has taken charge of the work at St. Saviour's, Victoria West, during the absence of the Rev. C. E. Cooper in England. Mr. Connell has had a varied experience, and was for some years a missionary in the prairie provinces during the early days of the country.

New Denver.—St. Stephen's.—During the Holy Season of Lent special services are being held on each Wednesday evening, and a course of lectures given on "The Life of Our Blessed Lord" in this church, by Mr. E. Baynes, missionary-in-charge, which appeared to be greatly appreciated by the railway men and miners of that district.

Correspondence

HYMN TUNES.

Sir,—I never write an anonymous letter; I never write anything that I am ashamed of; and I don't care, as a general thing, about replying to anonymous letters. But in your issue of March 20th is one of which the subject is the popularity of the hymns called Moody and Sankey, for want of a better distinguishing name, on which I have a little to say. But first he tells us that "a large number of these hymns with these tunes" are in the English Hymnal. He should really have been more careful to verify that statement before publishing it even anonymously. I know the book from cover to cover. It contains some beautiful tunes. But it is a strange conglomeration. And as to the Moody and Sankey Hymns, I believe, there are six only, and those I think the least objectionable. I can safely promise that if the Canadian Hymnal includes those included by the English Hymnal, and no more, I will never utter another, "I object." Now as to the popularity of these hymns among our Church-people, I deny the statement in toto. I thoroughly believe that among the great mass of our Anglican citizens there is a great dislike of them. I continually hear this dislike expressed by young and old. It will be readily remembered that in order to ascertain the hymns most liked by our people, clerical and lay, lists of the hymns of the hymnals at present used, were sent by the Hymnal Committee to the clergy, and to the different branches of the W.A. throughout the Dominion, and the clergy and W.A. Presidents were asked to indicate the hymns considered necessary, those frequently used, and those not needed. I need

hardly say that no Moody and Sankey hymn appeared among those approved of, as there are very few in even the Hymnal Companion. Well, has there been any very urgent demand made for their inclusion in our future hymnal? I trow not. In 1898, the Rev. Dr. L. F. Benson published in Philadelphia, "The Best Hymns." In this he collates 107 Hymn Books, and 80 per cent. he takes as the proportion of books in which a hymn must be found to attain the first rank. This gives him 32 which may be called "the best Church Hymns," or the most popular. There is no Moody and Sankey hymn among them. Again, in England lately there has been a competition to ascertain what are considered, "The ten best hymns." Any Moody and Sankey hymn among them? Hardly, though, a long, long way outside, "Safe in the Arms of Jesus," which I consider one of the very least objectionable, did receive four votes. There was also lately another competition to find out what are the most popular hymns for children. The "Church Family Newspaper" gives us the first lines of the first twelve, number one being "Abide with me." Any Moody and Sankey? Not one. How is it then that these hymns are so confidently spoken of as peculiarly "popular?" I know not. We all know that college youths and school-boys are fond of songs with resounding choruses, caring little whether the words have sense or not, and it may be that there are many who, chiefly on account of this resounding choruses, are fond of these Moody and Sankey hymns, but I thoroughly agree with an English clergyman when he writes lately, "The vast majority prefer the quiet unostentatious hymn, such as "Abide With Me," or "Lead Kindly Light." I trust that this preference of the "vast majority" will be met by the Church's rejection of doggerel-like hymns set to unmusical music.

William Roberts.

THE CHURCH HYMN BOOK.

Sir,—Judging by the many letters in your columns during the last few months, there would seem to be much diversity of opinion regarding a suitable title, many suggestions being made, and no one of them meeting with general approval. The Church in the United States has a Hymn Book, in the title-page of which is the following:—

The Hymnal,
Revised and Enlarged,
As adopted by the General Convention of
The Protestant Episcopal Church in the
United States of America in the
Year of our Lord, 1892.

On the back of the book, outside,

The Hymnal,

This is certainly the shortest and simplest designation for such a book, and perhaps the General Synod of the Church of England in Canada might think it not unwise to copy the example of her Sister in the United States.

F. Courtney.

119 East 79th Street, New York.

THE METHODISTS AND THE CATHOLIC CHURCH.

Sir,—I notice the following statement in a recent letter signed R. Stark: "While the Presbyterian and Methodist branches of the Catholic Church teach and subscribe to the Lord's Prayer, the Apostles' Creed, and the Ten Commandments, I cannot excommunicate them from being true and Apostolic branches of the Catholic Church." So far as the Lord's Prayer and the Ten Commandments are concerned, I think, that not only every sect of Christians, but also the other leading religions of the world would subscribe to them, excepting, of course, in some cases the first two and fourth Commandments; in fact, I believe, that the Congress of Religions at the Chicago Exposition was opened by the united repetition of the Lord's Prayer. For instance, it is evident that though a Mohammedan or Mormon could conscientiously subscribe to the Lord's Prayer and the Ten Commandments, he could not be considered as belonging to a true branch of the Catholic Church. This being so, it is evident that Mr. Stark considers a belief in the Apostles' Creed to be the final test of true Catholicity. Even here I cannot agree with him because in my opinion the true test is to be found in a belief in the Nicene Creed, which alone has the sanction of the undivided Church in a General Council. I am not acquainted with the doctrine of the Presbyterians, but I have before me as I write the official statement of the doctrine of the "Methodist Church" as contained in their Discipline, and Mr. Stark will be surprised to learn that the Methodists do

not recognize the Apostles' Creed. Their Articles of Religion are taken from the Thirty-nine Articles in the Book of Common Prayer; those Articles they do not believe in being eliminated and some of the others being modified. Article 3, which amplifies the statement of the Creed that Christ descended into Hell is struck out; Article 8, which states that the three Creeds Nicene, Athanasian and Apostles' ought thoroughly to be received and believed. Article 20, "Of the Authority of the Church," and Article 21, "Of the Authority of General Councils," are also among those that are eliminated. Turning to the Methodist Ritual I find that the Nicene Creed is omitted for the service for administering the Lord's Supper and the Apostles' Creed is omitted in every service. It is true that in the service for the baptism of adults the greater part of the Apostles' Creed is to be found in the interrogative form, but even here the compilers were careful to leave out any reference to the clause, "He descended into Hell." I am quite well aware that the Creeds are sometimes to be heard in Methodist services, and may be found in some of their Catechisms, but, I think, I have sufficiently shown that it is not an official statement of the doctrine of the Methodists. In view of the present rapprochement between the Presbyterians and the Methodist it is interesting to note that the Methodist Fathers were so thoroughly opposed to any taint of Calvinism that they were careful to eliminate Article 17, "Of Predestination and Election."

Arthur J. B. Mellish.

PROTESTANT vs. PAPAL.

Sir,—The spirited correspondence carried on in your columns during the last few weeks has been to me, at least, both interesting and instructive. For I was not aware before that we had so good authority, both in a legal and historical sense, for applying the term Protestant to the Church of England. And, indeed, at one time it seems to have belonged to her and her sister Church of Ireland exclusively, among English-speaking people. And this recalls to my mind an incident in my own ministerial experience that I may be pardoned for mentioning here. In one of my missions the congregation was almost wholly composed of Irishmen and their families. And for a time I was repeatedly puzzled by hearing the expression, "Oh, he's not a Protestant, he's a Presbyterian or a Methodist" as the case might be. And it was not till I met a clergyman from Ireland that I learned that the honourable term Protestant is, or at least was once denied to the various bodies of Nonconformists there, who were known only by their distinctive names, respectively. And it seems more than probable that it was in this old and limited sense the term Protestant was used by good King George, when he made the grant of the Clergy Reserves to the "Protestant Clergy;" no doubt, as an offset to the liberal terms granted to the Gallican Church in Lower Canada when it was ceded by France to Great Britain. One of your correspondents justly pointed out that the opposite of "Catholic" is "Heretical," and the opposite of "Protestant" is not "Catholic" but "Papal" or "Roman." And in this sense we must not forget that the great Eastern Churches may justly be called Protestant, for to them belongs the honour of first protesting against the aggressions and errors of Rome. And yet, after all, it is the old dilemma. We all are right, and all are wrong. For while from what has appeared in your columns there can be no doubt that in this honourable sense the term Protestant has been for centuries, and may still be, applied to the Church of England, it is no less apparent that in the last century the term has come to have a meaning in which it cannot be justly applied to our Church; for it has come to be used as a term of mere negation, so that a man now need not be a Christian at all to be a Protestant, if only he will denounce the Pope of Rome and the priests and people of the great branch of the Church of which he is head. In this sense, and in any approach to this sense, the term certainly does not apply to the great Anglican Church throughout the world. This all reminds me of an incident that came to my notice many years ago when the controversy about Regeneration was at its height. As I now write from memory, not having seen the tractlet for more than thirty years, it will be fairer to mention no names. But the writer began by comparing the High Churchman's definition of the term Regeneration with his own; and proved, to his own satisfaction, at least, that the High Churchman was wrong. So far well. But when he proceeded to take the writings of certain of his opponents and attached his own meaning to the word as used by them, he, of course, easily proved that they were all astray in their teaching. And yet it never occurred to him, great and good man that he was, for he was both great and good, that he was placing himself in a most absurd position. For, of

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course, he could not in any such way arrive at the true meaning of the writer. And so now half our differences arise because we will not carefully define the words we use. As the centuries roll on many words greatly change their meanings, and this has been very noticeably the case with the word under discussion. And, I think, much good must result from the recent correspondence in your interesting paper. But I must not further encroach upon your valuable space.

J. M. B.

RE THE CATHOLIC CHURCH.

Sir,—With all due respect to Mr. Ferguson, I cannot but take exception, as a member for many years, of the Church of England, to his views of what constitutes the Catholic Church. There is but one Lord, one faith, one baptism; and consequently but one Church, and all who have been baptised into Christ, even though they never again enter a building dedicated to the worship of Almighty God, are, by virtue of such baptism, members of Christ, and, therefore, of the one Holy, Catholic and Apostolic Church. They may deny this, and introduce schism, but it does not alter the fact of their baptismal standing. Their outward separation does not cancel the bond, and though the Lord cannot but be grieved at the many divisions He sees among those who have been baptised in His Name, He still sees His scattered and divided people as members of the one body. A son may object to the order of his father's household and teachings, and forsake the old home, making himself to outward appearance, unworthy of recognition as a member of the family, but he is nevertheless a member, though his brethren should cast him off, and his father forbid the mention of his name. By virtue of his birth, he is still a member of that family; and no man who has been baptised in the name of Christ, can cancel his membership in the Catholic Church. That power belongs to God only. It must not be forgotten, that many who walk not with us, in what we believe to be the true order of worship, are just as surely baptised members of Christ as we, and are as sound in the doctrine of Christ's divinity and humanity—God Incarnate—as we. Even were they unsound on the subject of the Incarnation, their baptismal standing as members of the one body remains, until such time as God shall see fit to cancel it.

R. F. Waddington.

Sir,—In answer to Mr. Robert H. Ferguson's letter in your last issue of the Canadian Churchman, I can assure him that "the Presbyterian Churches repeat the Apostles' Creed, and teach it in their Sunday Schools, and consider that they have Apostolic, Scriptural and historical authority to do so, quite as strong as any argument that can be advanced by the Episcopal Church." Mr. Ferguson's letter read to me more like the answer of a Roman Catholic priest than to a minister of the Church of England, as the Roman Catholic Church refuses to recognize the Church of England as a Church in any way, or her ministers as ordained, that she has the authority to absolve, confirm or baptize. If I believed, as I understand Mr. Ferguson to believe, I would not belong to the Church of England for one minute, but would go over to the Roman Catholic Church. The Romanist says "their schism has cast them off from the body, they have rejected the ancient order, they have invaded the ministry, they have set the will of our Lord at naught, and cannot hope for salvation as long as they are schismatic."

Robert Stark.

THE COLONIAL CLERGY ACT.

Sir,—As secretary of the committee on the Colonial Clergy Act in the General Synod, I wrote recently to the Archbishop of Canterbury to ask him if special arrangements would be made for giving temporary licenses to the delegates of the Pan-Anglican Congress, or would they be required to apply individually for such licenses in the usual way. He answers, "I fully realise the importance of our giving the most cordial welcome and the fullest facilities to clergy in colonial orders who are coming to England for the Pan-Anglican Congress as delegates from the different diocese, and I do not doubt that we shall be able to arrange that everything is made perfectly smooth and easy for them, and that they will not be involved in any expenditure of time or money in connection with their being duly accredited to give us while in England the help and inspiration which we shall so highly appreciate." I have since written to the secretary of the Congress to ask for definite information as to these arrangements, but have not yet received a reply. Meanwhile should any delegates be leaving early it would be well for them to take their Letters of

Orders, Deacon's, as well as Priest's, and also letter testimonial from their Bishop. Clergy who are not duly appointed delegates will have to apply for licenses to preach in the usual way, I suppose. I shall be glad to give any one information as to the regulations for obtaining these licenses.

James Simpson.

SETTLING THE DIFFICULTY.

Sir,—In your issue of the 10th Canon Cayley maintains that there is no difference between the words "altar" and "table" as applied to the Holy Communion. For myself and thousands of others the difference is very great, and under present circumstances, the use of the word "altar" is decidedly objectionable. So then let the Hymnal Committee give us the reading of that hymn as found in the third edition of the Hymnal Companion and the difficulty will be settled. Why, may I ask Canon Cayley, do the Hymnal Committee invariably choose the reading of the Communion Hymns as they are in Ancient and Modern, when the same hymn is also in the Hymnal Companion? Is that paying due regard to our feelings and intelligence? Is that void of meaning too?

J. J. Roy.

APPROPRIATE NAMES.

Sir,—I notice in a recent issue of your really valuable and instructive paper that the Mission Church at Norway, which, thanks to the efforts of the Revs. Baynes-Reed and R. Gay, has developed into such a rising cause has received the beautiful name of St. Monica, thus keeping alive the traditions of St. Justin the Martyr. Exclusive of many outside churches in the country, which have not as yet received a distinct nomenclature, there are in the district of Toronto three mission churches which have not yet, so far as I can ascertain, or read, received their ecclesiastical name or title. I refer, firstly, to the very successful mission in Dovercourt, sprung from the parish church of St. Mary the Virgin, under the direction of the Rev. E. A. Vesey; secondly, the equally successful mission in Inglewood, which owes its induction to the Rev. J. Bushell, of St. Clement's, Leslieville; and, thirdly, the quite new mission at Wychwood, under the charge of the Rev. W. J. Brain. There are several beautiful names which have not as yet been utilized in the naming of Toronto churches, such as the Churches of the Resurrection, Transfiguration, Annunciation, Purification, Holy Nativity, Holy Sepulchre, or St. Selpuchure, Holy Cross or St. Cross, and others commemorating incidents connected with the name of our Lord. St. Michael, the exalted head of all the angels and archangels, has not as yet had a distinctive church in Toronto named in his honour, while such old-time Saints as St. Jerome, St. Cuthbert, St. Bede, St. Chrysotom, St. Athanasius, all of which have churches named in their honour in the Old Country are not represented here. Another very beautiful name of a church is that simply called "Jesus' Church," like that of Enfield, a memorial of the work of the Rev. E. W. Kempe, one of the priests to his Majesty King Edward; and in Stanford Hill a very successful mission is entitled the "Church of God." Another beautiful title is that of the "Church of the Holy Ghost," or the "Church of the Holy Spirit." While another name very seldom used is that of "O Sapientia," which signifies wisdom, and as we have so many "Grace" churches in this country a church dedicated to "Wisdom" would not be out of place. It is hoped that these successful missions will soon receive a distinctive name, as nothing tends to make a young church more prosperous and successful than a distinctive name in a locality in which it is well-known. Some very other suggestive titles for churches are such as the Church of the Heavenly Rest, St. Ignatius' Church, St. Timothy Church, St. Francis' Church, and many other churches whose names are not known in this country.

An English Churchman.

Toronto, Lady Day, 1908.

SYNOD HYMN BOOK.

Sir,—I have already expressed my preference respecting the name of the new hymnal; but as to "Canonical Hymns," or the above title, I am undecided. But it occurs to my mind, that I have read that Archbishop Cranmer intended to publish, as a companion to the Prayer Book, a translation of the Office Hymns of the Church; which would, no doubt, be from both Greek and Latin sources. Can any of your readers, who has the facility of reference to standard books, discover any evidence of this, and what the title of the intended book would most likely have been?

Such a precedent would carry weight with representatives of all shades of thought in the Church.

Walter J. Walker.

HOLY WEEK.

Sir,—Some of my brethren may have felt that selected psalms for Holy Week, in unison with the lessons on the Passion, would serve to give greater appropriateness to the services than the psalms of the day. May I suggest the following selection, which many years' use have proved very suitable for the purpose:—Monday morning, Ps. 35, evening, 31; Tuesday morning, Ps. 69, evening, 27; Wednesday morning, Ps. 55, evening, 43 and 84; Maundy Thursday, morning, 23, 26, 41, evening, 42, 43, 116; Easter morning, 16, 142, evening, 17, 30. This year, as it happens, Psalm 69 is one of the evening psalms for Monday in Holy Week, but compare Ps. 69 with the first lesson on the Tuesday morning, and with the Epistle and Gospel.

J. D. Cayley.

THE CALL OF THE GENTILES.

Sir,—I read Dr. Beaumont's article entitled, "The Call of the Gentiles," which appeared in your issue of the 26th ult., with very great interest. He certainly has acquired the art (by no means an easy task), of making a subject regarded by many as dry as dust, most helpful, illuminating, and attractive. His treatment of the general question and the lucid manner in which he presented the prophetic-historical facts, in no wise obscured the learning, careful preparation and diligent research which lay behind it. I sincerely hope that Dr. Beaumont will be secured to give further contributions from time to time on this and kindred subjects in the columns of the "Canadian Churchman."

James M. Coffin.

PROTESTANT.

Sir,—It seems a thousand pities that at this time of day so many of our good Anglicans are trying to establish a distinction between the term Protestant and Catholic—a distinction that neither historically nor etymologically ever really existed. The word "protestant" originated from a certain "protest" of the minority against the decision of the majority in the second diet of Spires, which minority formed a body of seceders from the Roman Obedience. Thus the term became a convenient one to designate those Christians that refused submission to the authority of the Roman See. So that when Mr. Hartley says the word is opposed to the "consistent policy of the Church of England" one is at a loss to know what he means. What has been the "consistent policy" of the Church of England? The Church of England declared itself to be free in Magna Charta and then tied itself up to an enslaving Erastianism under Henry VIII. It sunk almost to the level of puritanism in the early days of the Reformation, and was only rescued at the cost of much schism and bloodshed by the energies of Laud. It preached passive obedience during the days of the Stuarts, and its teachers gladly went to prison to assert its independence of civic jurisdiction under Queen Victoria. There is but one "consistent" policy (apart from its teaching of the Truth and godliness) that the Church can claim. From the days of Wilfrid, the first Roman appellant until now, it has protested against the usurpation of the papacy. But what the word protestant has to do with varying ideas about conversion passes my comprehension. Some of the most virulent protestants are most decidedly unconverted men. Conversion has nothing whatever to do with the subject. Christian people baptize their children and by so doing place them in "covenant relation with God." From the ages of, say twelve or thirteen, to seventeen, we seek to persuade those children to take that "covenant" upon themselves. They are asked to ratify and confirm it. But it is just a matter of common sense to assume that this ratification should be in the heart that it should be sincerely meant and the result of the awakening conscience of the growing child. The time of life can't be limited. It may be twelve or earlier, it may be seventeen or older, according to the intelligence or spiritual calibre of the person. But the choice is made themselves to abide in the father's house or to wander away. The result of the choice is a Christian life. Some people call this conversion, but whether they call it so or not the result of the true heart decision is the same—namely, the service of God. Parish priests are too busy to quibble about it so long as the true result is obtained, namely, a godly recruit for

the Church. I never heard before about the eighteen age limit for conversion. But I dread to let a boy go past seventeen unconfirmed. He is much harder to win after, and to have a class of adults at a confirmation is always a sign of a good able parish priest, and a progressive congregation. Adult candidates are like large unwieldy ships that can now only be launched at the flood tides. To draw them unto the Church is the true object of missions and revivals. But the matter has nothing to do with Protestant and Catholic.

E. W. Pickford.

Family Reading

THE CHICK AND THE DUCK.

Said a downy young duck
To a fluffy young chick,
"Come down to the water and swim!
By a fine bit of luck
The right path I can pick,
And the horse-trough is full to the brim."
"I really don't dare!"
Was the prudent reply;
"I have often been cautioned, you know,
With the greatest of care,
To walk where it was dry,
And with giddy, young ducks never go."
She replied with a sneer:
"To me it is clear,
To your mother's tail-feathers you're tied,
You run at her cluck!"
Said this naughty, young duck—
"I don't think you have very much pride."
The chick hung his head,
While with blushes he said:
"I never have learned to swim—
You see that by my toe;
But I would like to go—
I suppose I can walk on the rim."

With his thin, yellow legs,
Like long, scaly pegs,
He walked on the perilous rim,
He watched his friend dive,
And come up still alive,
Though she paid no attention to him.

His mother, the hen,
Called again and again,
But her darling child never replied.
With a motion too quick,
He had slipped—the poor chick!—
And he fell in the water and died.

—Selected.

CHILDREN AS THEY WERE TWO THOUSAND YEARS AGO.

Picture of Home Life of Ancient Greeks and Romans as Seen in British Museum.

The authorities of the British Museum are to be congratulated on a very successful experiment. Through a re-arrangement of certain collections, it became possible lately to make use of a vacated room for a new purpose. This was the grouping together of a large number of relics belonging to the life of the early Greeks and Romans, and assorting them so as to give a clear and coherent illustration of the surroundings and furniture of Greek and Roman houses—in a word, a picture of how the two peoples lived. Hitherto it has not been possible for the sightseer to gain such a notion without a journey, say to Pompeii or Herculaneum. He can now obtain a very fair idea within the space of a few yards. It is an experiment which may well be amplified and extended on other lines.

The objects brought together in this most interesting collection cover, of course, a wide ground. They have hitherto been distributed throughout different rooms, and have now been set side by side in groups; there are cases showing rebuilding materials, furniture, dress, surgical instruments, kitchen utensils, athletic trophies and so on. But of all the other little groups, none, perhaps, has quite the same fascination as the case containing the children's toys and games. No doubt there is a proper distinction belonging to the household possessions of mature and respectable citizens, or to the delicate citizens, or to the delicate instruments of wise and learned surgeons, or the toilet apparatus of dainty young women. But all these things belong also to the lexicons and the dictionaries. Helmets, harness, sandals, ladies, lamps, pens, pincers, water-pumps—they have all been duly looked out in

Liddell-and-Scott and illustrated in the dictionary of antiquities, and have acquired a measure of familiarity, perhaps rather than a certain dullness, which sets them apart. There is a whiff of the declensions somewhere about them. But these nursery tops never came out of any grammar or Gradus, they belong only to the nursery, and that is to an age which can never be later than yesterday. There is, for instance, only one date to which can be assigned the leaden chariot, with its two prancing horses, possibly an inch and a half high, and the leaden horseman, cut out of a thin sheet of metal like a biscuit stamped from pastry. Both of them belong to the same period as the Little Tin Soldier who went sailing down the gutter in the paper boat of the German fairy-tale, and the Grenadier whom Stevenson's child buried and exhumed, lamenting nevertheless that after "all that's gone and come, I shall find my soldier dumb." Nor are they worse made; nor is the tiny chair more clumsy which, belonging also to the lead age, would have brought sudden happiness to the owner of a Roman doll's-house. The date, indeed, now and then only an antiquarian, and an antiquarian who knew something about soldiers and furniture, could easily determine.

In this market, whatever the supply may be, the demand does not vary. The first necessity, or nearly the first, is a toy capable of providing a satisfying noise. Such a desire is met, in the collection exhibited, by two or three different specimens of rattles; one, of a rather elegant description, a mixture between an owl and an amphora, which would probably do nicely for a girl; another, heavier and more masculine, modeled into a hollow pig. At a little later period comes a demand for mugs to hold milk and water, and these, of course, are painted with figures of children, generally crawling for an apple or an orange on the floor, and in one case, perhaps designed for twins, with a picture of a boy and a girl teaching a neat-looking dog to jump through a hoop. In a year or so comes the parting of the ways, when the nursery demand is divided. It was supplied 2,000 years ago as it is supplied now, by models of animals and by dolls. In the one division you get donkeys carrying panniers of loaves, negroes riding mules, a leaden Pomperanian dog apparently once painted white, a fox-terrier collared "all proper" with a fine long uncut tail and an inquisitive nose, a monkey eating a bun, and a handsome soldier with a round red shield, riding a charger with a really good hogged mane. For the dogs there would naturally be required a whistle, which modern civilization has forgotten how to model out of mud, as it used to be modeled; and for an even later period there was to be reserved the noble joy of fishing with real hooks. There is not much more than a little rust to differentiate the best of the Roman fish-hooks from the modern product of Limerick. So much for the masculine demand and supply, unaltered throughout time. But the feminine—the dolls? Have they altered? Perhaps, for some children a little. Most of the dolls shown at Bloomsbury must have been expensive, in which they do not differ from many dolls of to-day; like modern dolls, too, they had beautifully jointed legs and arms. But the particular specimens exhibited have been little used (each once belonged, it is an unhappy thing to remember, to its proper time), and they would not, to a modern eye, hold out strong attractions to a child. Some of them are carved already dressed, and some possibly were meant to be dressed, or wrapped up, by their owners. But they are all of them models of grown-up girls and women, and it is not easy to see why a child should have been supposed to want to nurse them. It is difficult to be certain about these dolls—except one. That is a rag-doll, faded and yellow. The others are elegant things to hold, or to be brought out to show to visitors on grand occasions. But this one was some little child's baby.—London Spectator.

A DUTY FACED.

John Morland and his friend Richard Lancey were seated in the garden, outside the dining-room window of the house of the former's uncle. They were in partnership as doctors, and their conversation, which had been very intimate, ceased for a few minutes. In the pause John Morland, the elder, a stout, comfortable-looking man—a retired barrister with a large private fortune—crossed the lawn at some little distance from the younger men. They both followed his broad figure with their eyes, and Richard remarked:

"Your uncle always seems to me the personification of matter-of-factness. I cannot imagine that he could have ever been young and senti-

mental—and yet they say a poet has died in every one of us."

"Yes, and Uncle Jack is no exception to the rule. Did I ever tell you of his love-story? It was almost tragic. He was young once, you see, and sentimental, too. He was a country boy, who had drudged early and late on a farm to work his way through college and the study of law. With his load of learning he set out to go to York to seek his fortune. In a little town on the way he chanced to spend a day or two with a college chum, who took him to spend an evening at a friend's, and introduced him to two sisters, one dark and beautiful, the other fair as the morning star. He was overpowered by the fair one's grace and beauty and the music of her voice. He longed to be with her and hear her talk, but his shyness held him back, and he could only watch her with a feeling of emotion in his heart.

"He did not remember much of the evening. He was vaguely conscious afterwards of wandering in the garden with the dark-eyed sister, who chatted and asked him questions and of wishing vainly that he were with the fair woman who had so appealed to him. He said a shy good-night to them and passed out under the stars, his soul as big as the night.

"He listened while his companion talked about the sisters—the dark-haired Maude and the fair Elsie—and my uncle cast a halo about the head of the golden-haired Elsie and thought nothing more of her dark sister.

"He never lost his feeling for her, and kept her enshrined in his memory. Some day he meant to tell her, to kneel at her feet and let her know that the best he had done had been wrought through thoughts of her. He was young, eager, and clever, and before long the path to fortune widened before him.

"One day he wrote to her a formal little letter (he knew nothing at all of women) which began 'Dear Madam,' and begged that if she remembered one so unworthy of her regard she would vouchsafe a word of recognition to her most loyal and humble servant.

"A week or two passed before he received a reply. It assured him of her remembrance and of a desire to hear of his progress in the distant city. And so the correspondence prospered, and without meeting again they became engaged."

"What a romance! Where is the tragedy?"
"It seems a pity to tell it. When the world was all June for him he went to claim his bride. And the girl who awaited him, who stood all tender and blushing to meet him was—the dark-haired sister.

"His friend had introduced him to the sisters as they stood together, and the mistake had arisen in that way.

"There was a moment of faintness and incoherence. He went to his room, fought out his battle alone, and faced his duty. He married her, and she died a few years ago after a married life, as she used to say, of perfect happiness."

"And the golden-haired sister?"
"She was bridesmaid to her sister, and was married not very long after her."

Dora Paget.

PRECIOUS FAITH.

"It is 'precious faith,' costly in itself, priceless in the blessings it brings. And how does it bring them? Not by any virtue or worthiness of its own. There is no merit in faith; how can there be when it comes simply trusting the trustworthy? Is there anything virtuous in the fact that we have 'fled for refuge,' and have found safety in the cleft of the Rock? No, faith is not in the least a recommendation of goodness before God. It is the clasp of the life-belt when the man is drowning; the rest of the rescued in the arms that bear him to the shore; the standing in peace behind the shield which our champion presents to the foe. It is the very opposite of merit; it is our recourse to mercy. But just because it is all this, it is 'precious' in the blessings it brings. Cowper calls faith 'the blood receiving grace.' So it is, and it is the 'receiving grace' also for all the circle of the blessings of God in Christ, purchased for us with His blood, stored up for us in His fullness, conveyed to us by His Spirit. Cherish, there this 'precious faith.' But do so, not by continually looking at the faith, and as it were pulling it up to see if it is growing. Do so rather by often looking at its object, and by continually putting faith into use, as you meet each reality of life, relying upon Him. By faith Jesus Christ becomes, not only an outside fact, but an inward power to make all things new, in you and so around.—Dr. Moule.

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British and Foreign

The Archbishop of Dublin recently dedicated a fine organ, which has been placed in the Parish Church of Monasterois in memory of the late Rev. J. D. E. Newcombe, B.D., who was for 23 years rector of that parish.

The death took place lately at the age of 83 years of Mrs. Carlile, the mother of the Rev. Prebendary Carlile, founder of the Church Army.

The death is announced of the Right Rev. Walter Ruthven Pym, D.D., Lord Bishop of Bombay since 1903, and formerly Bishop of the Maritimus, aged 53. The Bishop died at Poonah on the 2nd March.

Mr. John Cory, of Cardiff, has presented to the Archbishop of Canterbury, to be placed in Lambeth Palace, a large painting of the Seven Bishops who were committed to the Tower in 1688. Amongst the portraits are those of William Sancroft, Archbishop of Canterbury, William Lloyd, Bishop of St. Asaph, and Jonathan Trelawney, Bishop of Bristol.

A handsome vestment case has been placed in Trinity Church, Rock Island, as a memorial to the late Miss Sara Wright, who departed this life about seven months ago. For a period of twenty years Miss Wright was a faithful communicant of the parish and she was also one of the founders of the Vestment Guild, the members of which placed the memorial in the church.

Two notable additions have been lately made to the parish church of Colne (Wilts.). The first is the Chapel of the Epiphany, a memorial to the late Canon Duncan, vicar of the parish from 1865 to 1907, which was dedicated by the Bishop of Salisbury, and the second a fine new organ, the gift of Mr. H. G. Harris, of Castle House, which is considered to be one of the finest in the West of England.

The rector and parishioners of St. Mary de Crypt Church, Gloucester, are confronted with the immediate necessity of restoring certain portions of this fine old church. The general condition of the tower and belfry is such that its speedy restoration is absolutely necessary, and the stone work in many places is decaying, while the roof needs strengthening. St. Mary de Crypt is one of the oldest churches in the county, and was erected by Robert Chichester, Bishop of Exeter, 1138-1155. It possesses many features of great beauty, and has a glorious history. In this church Whitefield was baptised, in it he preached his first sermon, and here his son was buried. It also contains the tomb of Robert Raikes, the founder of Sunday Schools, whose place of business still stands facing the church.

During the restoration of St. George's Church, Fordington, Dorset, a slab of Purbeck marble, 2 ft. 11 in. by 2 ft. 4½ in., and 6 in. thick, has been discovered, bearing a Latin inscription, part of which, however, has been worn away. Particulars of the slab have been sent to the British Museum and to expert Romanologists, but no explanation has been received yet from any authoritative source. The vicar, the Rev. Richard Grosvenor Bartelot, has given as a possible translation: "Gaius Aristobulus (?), a Roman citizen, aged 50 years. Rufinus and Marina and Avea, his children, and Romana, his wife." He states in his Parish Magazine that Aristobulus was one of the seventy disciples that came to Britain obeying St. Paul's order. He is said to have died in the year A.D. 99.

The ancient church of St. John Baptist, Kniveton, near Ashbourne, was re-opened lately by the Bishop of Southwell, after undergoing a thorough and much-needed restoration. It was originally a chapel of Ashbourne, and bears evidence of its Norman foundation in the semi-circular arch of the south porch and in the circular stone, carved with a crucifix, which was discovered in 1842, and has been carefully preserved in the south wall. The nave was built in the twelfth century, and the tower in the thirteenth century, the present chancel about 100 years later. The font is good thirteenth century work; the figures 1663 upon it only refer to

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the date of its restoration to the church. The Communion plate dates from the reign of Queen Elizabeth, and was given by Lady Frances Kniveton, granddaughter of Robert Dudley, Earl of Leicester. The fabric fell into a neglected and almost ruinous condition prior to the restoration. Sir H. W. Tyler has left by will the munificent sum of £162,139 to the Church Army.

Children's Department

ABOUT REVENGE.

"Where is mother? I want her," said an impatient young voice at the study door.

The minister turned round, from his writing, and saw a red-faced, tousled boy standing there with his hand still on the door-knob.

"Your mother has gone to spend the afternoon with Mrs. Clark. What did you want, my son?"

Casting a second glance at the lad, and noting his ruffled aspect, Mr. Graham continued:

"You seem to be in trouble, young man. Surely not fighting, I trust. Come in, and let me fill mother's place for once."

He beckoned the boy to the low couch near the fire, and wheeled his own chair around to face it.

Harry walked over slowly, and seated himself; then, in response to his father's encouraging "Now" burst out vehemently:

"It's that hateful Dan Simmons. He played a dirty, low trick on me this afternoon just because I took away a frog that he was tormenting at noon recess, and flung it over the wall into the brook. I knew he was mad, but he didn't say anything then, so I never had any suspicion of

what he was going to do. You see, Miss Hollowell is dreadful nervous-an' steriky, so she can't bear to look at frogs or bugs or mice or—anything. Well, when she called me up to the board to explain a diagram in physical geography, what should jump into her lap but a big green frog! He landed plump on her hands. Gracious! Didn't she screech! Then she went off into some kind of a fit, and the principal and other teachers had to come in and look after her. Pretty fine rumpus, I can tell you."

Harry paused a moment for breath. "I fail to see where your trouble would be, so far," remarked his father.

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A PLEA FOR ISRAEL.

Scattered by God's avenging hand,
Afflicted and forlorn,
Sad Wanderers from their pleasant
land
Do Judah's children mourn;
And e'en in Christian countries, few
Breathe thoughts of pity towards
the Jew.

Yet listen, Gentiles, do you love
The Bible's precious page?
Then let your hearts with kindness
move
To Israel's heritage.
Who traced those lines of love for
you?
Each sacred writer was a Jew.

And then, as years and ages passed,
And nations rose and fell,
Tho' clouds and darkness oft were
cast
O'er captive Israel,
The oracles of God for you
Were kept in safety by the Jew.

And when the great Redeemer came
For guilty man to bleed,
He did not take an angel's name:
No—born of Abraham's seed—
Jesus, who gave His life for you,—
The God Incarnate—was a Jew.

And tho' His own received Him not,
And turned in pride away,
Whence is the Gentiles' happier lot?
Are you more just than they?
No! God in pity turned to you—
Have you no pity for the Jew?

Go, then, and bend your knee to pray
For Israel's ancient race:
Ask the dear Saviour every day
To call them by His grace:
Go—for a debt of love is due
From Christian Gentiles to the Jew.

The boy's eyes flashed as he re-
sumed his story.

"Why, 'twas this way. When Mr. Dexter began to investigate, more than a dozen scholars declared that the frog jumped out of my coat pocket. They were boys and girls whose word was good. It didn't do a mite of good for me to declare that I did not know a thing about it, not at all, for Dan got up and said that I took a frog away from him before school that looked just like that one. That settled it, and to-morrow my punishment will be measured out, according to the amount of injury to Miss Hallowell's nerves.

"Then," more slowly, "after school Simmons began to jeer and hoot at me, and I told him just what I thought of him. He flew at me, and I had—really had"—deprecatingly—"to defend myself. I fancy that he is satisfied that I can, for the last I saw of him he was sitting in a mud-puddle, spitting out the sand that he scooped up when he fell," chuckled Harry.

Mr. Graham's moustache twitched in a queer way, but he only said:

"It would be a good idea to call at Miss Hallowell's home presently, apologize for the fright you unintentionally caused, and explain matters as you have to me. If your record before this has been clean, I do not think they will deal very hardly with you."

"I'll pay him back for it, though," muttered Harry, wrathfully. An angry light glittered in his eyes, and he clenched his brown fists. "If he thinks he can walk over me in this way, he'll find out his mistake very soon, for I'll be even with him before long."

"Softly, my boy!" cautioned the minister. "Take time to think. What do you propose to do for the sake of revenge?"

"Oh, I'll plan some way before morning," Harry said.

"Are you going to emulate him, and play a low trick on him to make it 'even'?" queried his father. "Because by so doing, you will have to lower yourself to the level of his standard of conduct. Just hand me that old leather-bound book on my table, and read what it says just there."

Inflammation of the Kidneys.

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Notwithstanding the remarkable cures of this dreadful disease, people still work on, complaining of terrible pains in the small of the back, exclaiming they feel "all in," being overcome with feelings of weariness and despondency. These true signs of diseased kidneys and the power of Dr. Chase's Kidney-Liver Pills make known your duty.

Perhaps you haven't these particular symptoms, but have the ones which are most noticeable in the urine. Upon them the physician relies for a positive opinion. If the urine is of a deep colour, has a strong odor and deposits a heavy sediment upon standing, then consider your case carefully. They are infallible signs, but not of an incurable disease; thanks to Dr. Chase.

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Harry read aloud: "Certainly, in taking revenge, a man is but even with his enemy; but in passing it over, he is superior; for it is a prince's part to pardon. This is certain, that a man that studieth revenge keepeth his own wound green, which otherwise would heal and do well." Humph, according Simmons did to me."

"And that would be too hard, eh, Harry?" asked Mr. Graham.

"The fellows will think I'm a 'softy' if I pass it over," was the dubious answer. "But I'll try it, and see how Bacon's ideas work applied to grammar-school rows."

"A dignified silence may frighten and puzzle him more than any other thing," commented the minister.

"And the memory of that mouthful of dirt, too," laughed Harry.

"There's a better book and a better rule for such cases. Can't you 'heap coals of fire on his head'?" came a gentle suggestion as Harry was leaving the room.

Harry shook his head, doubtfully.

"Most too rough on a fellow, that would be." Then, hesitating as he caught the wistful look in his father's face, "Besides, there's nothing of the kind to do unless—unless I get him the place on our ball team that he wants so bad. But we want only decent fellows on it."

"Perhaps that would make him over into one," his father said.

The next noon Harry reported: "I told Dan last night I'd fix it all right about the ball team. Never said a word about the frog; but when I got to school, he'd told Dexter about it. Your were right after all, Father."—Zion's Herald.

AT HOME IN A CHALET.

When Dorothy left America to live with her parents in Switzerland, she believed that the new home was to be among tremendous mountains covered with snow and ice.

To be sure the Alpine chain fills nearly every part of it, yet there are many wonderful valleys where there are little farms and pretty houses full of peace and sunshine; where the golden meadows are strewn with red poppies, and in the springtime the apple trees are white with blossoms and the air is perfumed by the scent of roses. There are almost as many of these beautiful valleys as there are mountains, and they are dotted with chalets, which the homes of the peasants are called. They are altogether different looking from the country houses in America. They have very large roofs that extend over the sides like portico coverings, and so are

very carefully protected from the rain and snow. In places, where they are close up to the mountain side, many of the roofs are held down by big rocks, or logs, so they will not be easily carried away by avalanches.

When Dorothy arrived in Switzerland she was very much interested in these little Swiss houses because they were just like the toy one that had a music-box in it on the mantelpiece in her own American home. Somehow or other she had always thought of it only as a toy, and not as the model of a real building where people lived. She had also seen on boxes of chocolate bright coloured pictures of Swiss boys and girls in picturesque costumes, and spotted cows with very large bells on their necks; so, when she first gazed upon a little Swiss boy with a red feather in his cap, leading a procession of cows whose horns were garlanded with ribbons and gentian, it seemed perfectly familiar to her, although she was quite surprised to see them moving around like real things in a picture show.

The house that Dorothy went to live in was a very beautiful chalet in the midst of a lovely garden, and everything she saw around her, as she looked down from the window which opened on a spacious gallery, was green and bright as in the summer time. But when she raised her eyes and looked a little further off she beheld a great eminence that seemed to extend into the heavens, covered with a mantle of snow glistening in a gold and pink light, reflected by the morning sun. What she gazed upon was one of the marvellous visions of the world—the majestic Jungfrau, perhaps the most beautiful mountain in Europe. It ever afterward reminded Dorothy of a queen in an ermine robe, accompanied by her attendants, the "Monich," and the "Eiger," one on either side, and it was not very long before this remarkable panorama became as familiar to Dorothy as the street she used to look upon in America.—February St. Nicholas.

It is well that God answers our needs rather than our wishes, else many of us would escape the hardships which have most to do with strengthening and beautifying our characters.

I believe that love reigns, and that love will prevail. I believe that He says to me every morning, "Begin again thy journey and thy life; thy sins, which are many, are not only forgiven thee, but they shall be made, by the wisdom of God, the basis on which He will build blessings."—Thos. Erskine.

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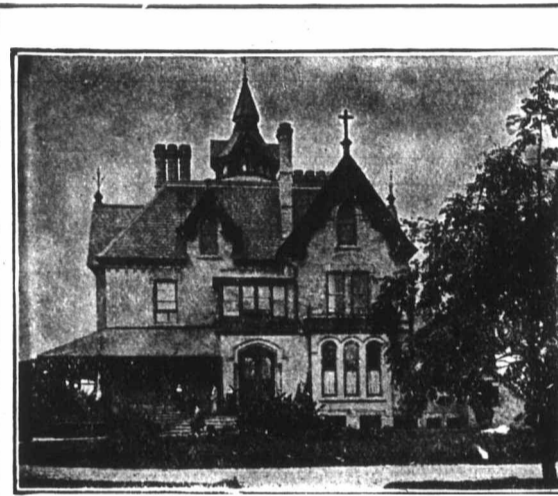
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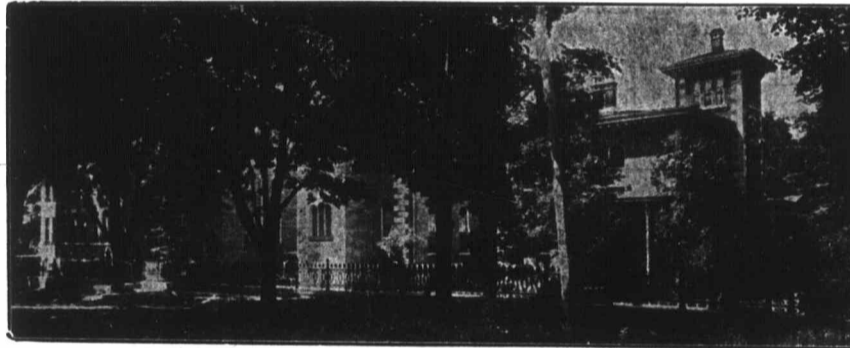
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The Rev. H. L. Harrison, vicar of Christ Church, near Newport, who is removing to Lincolnshire, has been made the recipient from his parishioners of a silver bowl and purse of gold, and Mrs. Harrison was presented with a gold watch.

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