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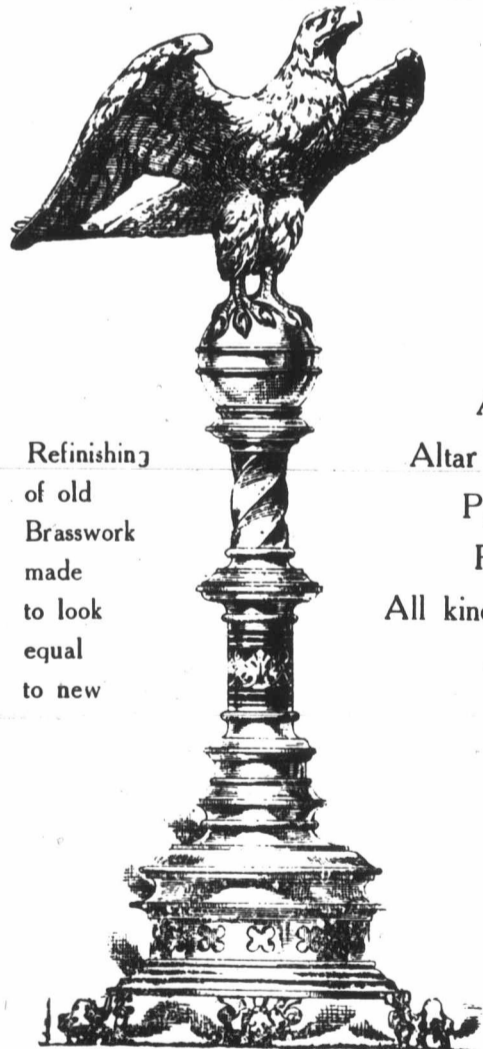
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Evening—Num. 16, 36; or 17, 10 to 12; John 20, 24 to 30

Apr. 25.—Second Sunday after Easter

Morning—Num. 20 to 14; Luke 18, 31, 19, 11,
Evening—Num. 20, 14, 21, 10; or 21, 10, Phil. 2.

Third Sunday after Easter.

Morning—Num. 22; Luke 22 10 to 31;
Evening—Num. 23; or 24. Col. 3, 18-4, 7.

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

EASTER SUNDAY.

Holy Communion: 126, 127, 315, 316.
Processional: 130, 131, 134, 137.
Offertory: 132, 135, 136, 504.
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Offertory: 135, 138, 499, 504.
Children's Hymns: 197, 336, 340, 561.
General: 132, 498, 500, 502.

GOOD FRIDAY—EASTER DAY.

"Rejoice with them that rejoice; weep with them that weep" is an Apostolic precept, the due observance of which brings us as close to universal relation as is possible in this world. This season affords us the supreme opportunity of exercising ourselves in this respect. Good Friday is the year's mind of Love's greatest sacrifice, of Love's greatest stooping. On that day we journey to Calvary, travelling a road wet with the tears of penitent men and women, yet brightened by the rays of hope, the sure and certain hope of immortality won for us by the Son of God Who hangs upon the Tree? The superscription says: "Jesus of Nazareth, the King of the Jews." St.

Paul tells us: "Christ died for the ungodly."

The Son of Man hangs upon the Cross doing what man alone ought to do; the Son of God hangs upon the Cross doing what God alone can do. We stand in the presence of a great mystery. Let us not weaken our grasp of the significance by noting conflicting theories and explanations. The Atonement is one of the mysteries to be disclosed in God's own time. Meditate upon the fact. It is the most significant act the world can take cognizance of. This death on Calvary has changed the whole aspect of life and death; it has brought immortality to the attention of the world. Sacrifice is the revelation of love. Herein lies its value. The Atoning sacrifice of Jesus is the supreme revelation. For "God is Love." But the death of Jesus also shows the awful character of sin. Surely, therefore, the picture of the Crucifixion ought to deter us from sin. We weep on this good Friday because of our sins which crucified the Holy One of God. And we weep not alone. For there are many with us. But even as we shed tears of penitence we hear the words of St. Paul ringing in our ears: "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward." "God . . . shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain any more" (Rev. 21:4). Good Friday is followed by Easter Day whereon we rejoice with them that rejoice. And we do so because "the Lord is risen indeed." Mark the little word "indeed." There is nothing pretended, fictitious, false, or conjectural about the Resurrection. The skilful artist employs lights and shades to bring into greater prominence the subject of his picture. The dark shades of Good Friday only serve to heighten the joy of Easter Day. Our joy is based on the surest foundation. It is inspired and heightened by the significance of the victory of that day. Note the two-fold significance of the Easter victory. I. It is Jesus' victory. The incontestable proof of Divinity, the complete exaltation of humanity. We have seen Jesus opposed by Sadducees who denied the Resurrection, by Pharisees whose traditions made the law of God of none effect, by the brutal, lustful temper of Imperial Rome. How patient and humble He was during it all! "Vengeance is mine, saith the Lord, I will repay." And what a repayment! Power and love! Then further note the Lord's victory over the spiritual forces of evil. He rises victorious from the grave. The Resurrection of Jesus is the proof of His Omnipotence. II. The victory has a significance for us. It assures us of the forgiveness of sins. He was raised for our justification. It teaches us to set a higher value upon, to take a more serious view of, this present life. "Set your mind on the things that are above, not on the things that are on the earth." Lastly, the Resurrection assures us of the certainty of the life to come. "I go to prepare a place for you; that where I am there ye may be also." The Resurrection proves the love and power of Jesus. On Easter Day we approach the altar. We do so with confidence. "The Lord is risen indeed." Therefore the Blessed Sacrament is a pledge of power and love. The principle of the Eucharist is the bestowal of Divine life and grace upon sinful, penitent men and women. We believe in the efficacy of the Eucharist because "the Lord is risen indeed."

The Laymen's Missionary Movement.

Nearly three hundred years ago a missionary to North America wrote in French the words, of which a translation is here given: "I learn that all we have in France for this mission is little; how then shall we take the children, especially

those of the populous nations, to maintain and instruct them? Alas! must it be that the goods of this world are a barrier to the blessings of Heaven? Oh, that we had only the crumbs of bread that fall from the tables of the rich of the world to give to these little children! I do not complain, I ask nothing from anyone whomsoever; but I cannot restrain my emotion when I see that dirt (for what else is wealth here below?) prevents these people from knowing and adoring God. And if any one thinks it strange that I speak in this way, let him come, let him open his eyes, let him see these people crying for the bread of the Word of God; and if he is not touched with compassion, and if he does not cry louder than I do, I will condemn myself to perpetual silence." What he said then, is true now of all nations to whom the Gospel of Jesus Christ has not been preached. Some of the men who are leading the Laymen's Missionary Movement to-day have been, and have seen, and the Jesuit's prediction has come true—they cry even louder than he.

Honour.

There is public honour as there is private honour. A man of courage and spirit, who is able to protect himself, would not demean himself by allowing a wealthy relative at his own expense to safeguard his person, property and honour. Were he to do so his name would be a by-word amongst men for meanness and lack of manly independence. The same rule may fairly be applied to a people. Fancy for a moment—No! Knowing the spirit of the people, it is impossible to fancy such a thing. But, nevertheless, suppose in the face of a coming crisis, which might threaten the honourable prominence of their nation, the State of Massachusetts were to contribute to the naval defence of the United States, a verbal promise to help in time of need, instead of an immediate order for a number of battleships to be added to the Federal Navy at the shortest possible notice. What would be thought and said of that State from one end of the world to the other? Is it, can it, be true, that the son is less honourable than his sire. That the stock transplanted to another soil has grown degenerate in another climate, and that the prophetic words of the great Liberal, Burke, spoken of another race, are becoming verified in our own—"the age of chivalry is gone. That of sophisters, economists, and calculators has succeeded?"

Stop at the Source.

Long years ago our readers used to be amused with our persistent paragraphs on the need for tree planting and water conservation in the older counties. We retired from its advocacy when the need was generally realized. Every now and then we feel tempted to say something and this time we venture to point out how in restraining the devastating floods it is proposed to begin at the wrong end. What should be done is to show farmers the need of restraining the rivulets before they leave the farms. If at their sources, where there used to be the little swamps, little ponds were formed they would infinitely aid the wells in the hot season. These little streams swell the tributaries of the rivers. All of these, through their whole course, should be so impeded that there is no flood in the main streams. Were this done we should have the Thames, Grand, Trent, and other rivers not discharging mighty torrents in a few days, but little swollen then and followed by weeks and months of full and useful rivers as of old.

Reminiscences.

As time passes one cannot help thinking now and then what an excellent thing it would be if more of our countrymen would record their personal, professional or public reminiscences.

Whatever may be said the fact remains that each quarter of a century that passes by contributes its quota to the national life of our people. Though the events of each decade may seem comparatively unimportant to those who have participated in them, yet each year has been more or less fruitful in incidents that relate to the growth of the Canadian nationality, having regard to the individual and public life of the people. A national literature may be a plant of slow growth, perhaps it is better that it should be so. One of the springs from which it takes its source is the body of interesting and instructive material furnished in the reminiscences of men who have helped to "play the game" and who have had the industry, courage and good-will to put on record their recollections of the game and their impressions of the players.

Safe Waterways.

The improvement in modern shipbuilding is rendering the going down to the sea in ships year by year a more safe and luxurious outing. Time was in memory of many when to cross the Atlantic was still a serious matter and not to be adventured on by elderly and infirm people. Now an ocean voyage resembles a passage in a canal boat seventy years ago, only infinitely more healthful, pleasant and luxurious; and in connection with the growth in comfort is that of size and the creation of passageways in the Detroit and St. Lawrence and all maritime harbours. The latest is the opening of the Ambrose new channel in New York Bay and its passage at night by the great steamer Lusitania after dark. She came up the harbour with every light burning, seven tiers of illuminated port-holes stretching over eight hundred feet of water. Hitherto captains arriving at the bar in the evening have anchored for the night, pilots not daring to risk the new passages save under the most favorable conditions. But the channel is now lighted brilliantly, and with a degree of care mistakes are almost impossible.

Criminal Societies.

It is difficult to get the newcomer from one of those old world countries where freedom has been restricted and industry cramped, and where secret societies, unauthorized or prohibited by law, claim large memberships, to realize that there is no need in free and unhampered Canada for any such organizations. The Irishman has no need for Fenianism, nor has the Italian any excuse for the Mafia; and even the diligent and laundry-loving Chinaman has no ground whatever for continuing to be a High Binder. No doubt old habits, associations, and prejudices are not readily got rid of. A man cannot periodically slough them as does a snake his skin. Though it must be admitted that some men are sufficiently pliant in opinions to keep green the memory of the versatile "Vicar of Bray" and the jocular "Bird-fredum Sawin." However, the incoming foreigner must be gently, yet firmly taught that private violence will not be tolerated here and that Canadian law sufficeth for all who desire to visit or make their homes in this Dominion.

Suburban Improvement.

Here is a suggestion from New York which will appeal to every one: "Around every city there are lands which look like desolation itself, where the suburban sub-divider has gotten in his work and left things raw and ugly. It may be years before the city is ready to absorb the property, and all this time the owner gets nothing of value in money or pleasure from his property." The plan is to lay out 350 experimental farms on Staten Island. The streets or roads are laid in accordance with the plans of the street department in such a way that when the building movement sweeps over these properties, every farm will become a group of city lots; and so the proposal goes on describing a very feasible way of

making these blots on the landscape which defile the soil and taint the air, places which add to beauty and at the same time become healthful adjuncts to a town or city. Many of us have hoped that these weary wastes should be transformed and must welcome this movement and perhaps adopt it.

Prayer.

We do not remember in recent years, in the Canadian Church, a more striking act of faith than that shown by the present Bishop of Toronto on, and after, his election and consecration to office in earnestly and repeatedly requesting the persevering prayers of all the Churchmen in his diocese that God would enable him fully and faithfully to discharge the duties of his office. Whilst reason is insistently forcing herself to the front in the domain of religion, and, like the unblushing Suffragette, clamoring for what she calls her rights, Bishop Sweeny has unconsciously, yet most effectively, demonstrated the fact that there are men in the highest spiritual positions in life to-day, who are content with child-like faith to follow the advice and example of our Saviour in this regard. Reason, like the surgeon's knife, may reveal the innermost secrets of the material body. But the prayer of faith can ignite within a body, dead in trespasses and sins, the spark divine of life eternal, transmitted by the power of the Holy Spirit, as it can—through the same power—inspire, strengthen and guide the Christian, well and thoroughly, "to do his duty" in that place in life in which it hath pleased God to call him.

The Real Test of Churchmanship.

The new Archbishop of York, Dr. Cosmo Gordon Lang, in the course of a recent speech at Sheffield, soon after his enthronement, said: "It will be my determination to know no man after his party or his school of thought. All I ask about every man is what I think you have a right to ask of me: is that man Earnest? Is he doing the best to save the souls of his people and to elevate the life of the parish?" What a different story would be the history of our own beloved Church, in this and in other lands, if the one outstanding feature of its work was the effort to save souls. The Church's proper aim is set forth clearly enough in her Prayer Book. "When the wicked man turneth away from his wickedness" is surely a clear enough keynote for any worshipper, and what a blessed day it would be for us all if the only voices and messages heard within the walls of our churches proclaimed the sinner's condition before God, and the old, old story of the Saviour's love, and the illumination of every penitent sinner by the Holy Spirit in His Word and in His Church. The Psalmist has taught us that in God's temple everything must utter glory (Ps. 29:9). God grant that our Church may strive to make it so.

THE VICTORY THAT OVERCOMETH.

Christianity, it has been said by that eminent Anglican divine and preacher, Archbishop Alexander, of Derry, is the "religion of failure." It succeeded because, according to temporal standards of success, it was a crushing failure. And it has always succeeded in the individual and in its corporate capacity upon the same principle, by the deliberate, avowed and systematic disregard of those things, which in every other connection not only make for and tend to, but ensure success. We have a wonderful and eternally significant instance of this in the life of Him, whose culminating and crowning act of self-sacrifice we commemorate to-morrow. In any merely human movement the ignominious death of its leader and founder and inspirer and the scattering of his immediate followers would have meant hopeless ruin. Ridicule alone is fatal to most causes, and

the death of our Saviour must have appeared to the vast majority as a ridiculous ending to such a pretentious movement, which even to the initiated meant the setting up of a new political organization. And then other elements of failure were not wanting, the cowardice of His followers, the hostility of the general public, the passive submission of the victim Himself. "A bad beginning makes a good ending," it is said. Well, here is a supreme historical instance. For out of this tremendous crushing failure has grown the one age defying institution, which neither its own mistakes, shortcomings and even crimes, not to mention the ceaseless assaults of its enemies, has been able to confound or overcome. Cradled in abject, ignominious failure Christianity has been the grandest success in human history. It has outlived every other institution that the world has known. Empire after empire has gone down, and yet it stands. Epochs, and eras have come and gone, civilization has succeeded civilization, one social system has been built out of the ruins of another and another out of another, mankind has moved on from plane to plane in material development, leaving behind him a vast and fathomless abyss, and still the one great institution, founded by the crucified Galilean peasant remains, crowned with pristine and eternal youth. The world will never catch up to Christianity. It will ever lead and point the way, because it is the "religion of failure." The religion of failure inasmuch as it teaches and proclaims and applies the eternal principle, that only by the contempt of what the world has always called success, can mankind rise superior to the ills and entanglements and tyrannies of life and so fulfil his true destiny. So Christ conquered, and, therefore, his eternal Kingship. He triumphed over all life's tyrannies, because He despised them and the supreme and crowning tyranny of death itself. Failure has brought success, the most splendid and lasting in the annals of mankind. "Despising the shame, He is set down on the right hand of the Majesty on High." He reigns and rules, He is Lord of life and of death, because He estimated them not for what they seemed to be, but for what they really are, and not only for what they are but for what they bring. And thus it will ever be with those who follow consciously or unconsciously in His footsteps. They will conquer and only conquer on exactly the same principle, i.e., by seeming failure. Is not this the universal experience even in those spheres, so mistakenly called secular. The men that have shaken the world, the men who have permanently influenced mankind are the men who have despised the so-called "good things of this life," and held what mankind calls "failure" in contempt. Every era has its so-called influential men, its conquerors, its captains of industry, its statesmen. They have their day and they do their work, and their work stands just as long as it is needed in the man's ever shifting, varying, and changing material environment. They have "succeeded" by enslaving themselves. They have their reward. But the real leaders, the men who speak through the ages, the men who live in their work, whether known or unknown, and that is a paltry detail, are those who in every case, like Christ their Lord and Master, whether consciously or unconsciously acknowledged, have "despised the shame." For what shame is there in human eyes like failure. With us to-day, great or small, the same law must hold good. In proportion as we are ready, if needs be, to dispise the things which to the lower man are of supreme and vital importance will we be worthy of Him Who braved the last extreme of failure and win the victory over life's ills and problems. This is one of the deeper lessons of Good Friday, which perhaps in no age or portion of the world demands such widespread and serious recognition. For the god of this twentieth century, and preeminently of this continent is that thing which we call success, and the one cardinal unpardonable sin is that thing which with equal fatuity we call failure.

THE ETERNAL WITNESS OF EASTER.

"Man," it has been said, "is the only creature who dies, because he is the only being conscious of death." This is one of those sweeping statements about the "lower animals" in which the naturalists of a bygone generation were fond of indulging, and of which those of the present day are increasingly chary about making. Of late years, it may safely be said, that our respect for the "lower animals" has been steadily advancing. We are beginning to suspect that they may possibly possess mental powers closely akin in character, if not in degree, to our own, and so these sweeping generalizations as to their utter incapacity for experiencing what we have hitherto imagined were distinctively human sensations have been very generally modified. But be this as it may, and the growing respect for the hitherto despised or undervalued intelligence of the brute creation is one of the most encouraging signs of the times, the fact still remains, in unimpaired force and significance, that so far as man is concerned death, so-called, is the supreme or as the Apostle, with that marvellous power he possesses of concentrated expression, says, the "last enemy." The last enemy, for while almost every ill that flesh is heir to has been or can conceivably be vanquished, death still continues, so far as human science is concerned, the one invincible foe, the "last" in this sense, because the only one. Death is thus the supreme ill, the arch enemy whose creeping shadow no sunshine can blot out or defy. Death is the negative standard of all earthly values. It rules all our calculations. It is the one directly or indirectly governing factor. It enters alike into the most trivial and the most momentous and furthest reaching of all human schemes. It is always standing beside us and jogging our elbows and saying, "Remember you cannot leave me out of your calculations. I have the last word. I am the ruling factor, the pivot upon which everything turns, the great disposer." But this "last enemy" the Apostle claims has been "destroyed." Its bondage has been broken. How far, it may not be out of place to ask, has this been realized in our own individual cases? As we celebrate this blessed Easter season are we really proclaiming an accomplished fact, or simply a vague hope. What does Easter really stand for to the twentieth century professing Christian? It must, we fear, be confessed that in very many cases for something very vague and unsatisfactory. Someone said to us the other day, in his way an excellent Christian and Churchman, and a really good man in all his relations, "I don't waste much time thinking about the hereafter; I let the next world take care of itself. I believe, of course, in a future state, but I don't think it is a very practical question." This good man, if he only knew it, was laying the axe to the very roots of the Christian religion. For if there is one thing for which Christianity

stood, stands and for ever will stand it is the victory over death. Let us make no mistake on this head. And we mean a real victory. Now we may overcome pain in two ways, by opiates and by radical remedies. In other words we may banish it by making ourselves, for the time being insensible to it, or by meeting and grappling with it, conquering and driving it out of the system. Christianity is not an opiate. It does not "destroy" death by making us indifferent to it, but it squarely faces the fact of death, grapples with and finally overcomes it. A certain apathetic indifference to death can comparatively easily be

ception! Christianity, if we can conceive of such a monstrosity, without the doctrine of conscious personal survival, and all that it involves, would be the most unpractical and impracticable thing in the world. It has been said that while Judaism taught men to live in this world, Christianity teaches men how to gain the next world. Far more correctly might it be said that Christianity by teaching men to live for the next world, teaches them how to live in this world, or still more truly, that Christianity has abolished the boundary line between the two worlds. The question of immortality, therefore, is the supremely practical question and just exactly in proportion as the strength of our hold upon it, will be the practicality of our religion. The more and more we live in the light of this great truth, interpret life's problems by it, shape our actions and lay our plans in relation to it, allow it to become the dominating force of our being, in a word, permit it to become the ruling factor in our lives, the more real, profitable and practical will be our religion. We cannot separate the "next" world from the present, for the simple reason that we are in the "next" world now. Death is only the door from one chamber to another. What we have said, of course, is, we are fully aware, of the a b c of the Faith, but none the less is it of vital and pressing import, liable as it is to be overlooked in this often falsely called "practical age."

MISSIONARY ZEAL.

"Manchester is to have a General Mission within the next three years," writes a correspondent to the Church of Ireland Gazette. "A committee has been formed to consider the most suitable year, and the time has been fixed immediately before Lent. More than one hundred and fifty parishes will be supplied with missionaries, and the work will be as prayerfully and energetically undertaken as it was in Birmingham. The Bishop has thrown himself into the scheme with all his heart. Laymen will find a place on the committee, and nothing will be left undone to secure the hearty co-operation of all types and classes of Churchmen. This revival of home missionary zeal in all parts of the Church is one of the most cheering signs of the times."

It is most gratifying to see the deep and increasing interest taken on all sides in this fundamental work of the Church. A Mission is the humble corner-stone, based on which the sublime and stately cathedral—fit emblem of a people's faith and evidence of their work—little by little grows, until at last it crowns the diocese as its spiritual home on earth; the scene of its noblest and most impressive worship; thrice honoured shrine, within which the sacred gift is given by the "laying on of hands," and from which the sowers go forth perpetually to prepare the ground and sow the seed and then in turn to rest until the harvest day shall dawn.



The Holy Women at the Tomb.

attained. Man has great capacity for submitting and adapting himself to the inevitable. But Christianity does infinitely more for us than this, or should, or is intended to do. It conquers and therefore "destroys" death by the revelation of a conscious personal immortality. Is enough stress laid nowadays upon this great cardinal truth? It may seem a curious question to ask in the columns of a Church paper, but there is, we feel assured, good and sufficient grounds for it. This, we know, is called (or miscalled) a "practical" age, and people perhaps are tempted to think, as our friend said, that immortality is not a very "practical" question. But what a fatal miscon-

LAYMEN'S MISSIONARY CONGRESS.

Stirring Meetings in Massey Hall, Toronto, Important Policy Decided On.

"This occasion is unique and epoch-forming, being the first in the history of Canada when men from the ends of the Dominion have gathered to formulate a national missionary policy." "The question of the duty of the layman to the missionary has been put to the men of Canada, and the answer has come, 'Canada must, and Canada shall.'" "I welcome the certainty that this Congress will bring about a grander conception of Christianity than has ever been heretofore conceived in this community." So spake His Honour the Lieutenant-Governor of Ontario, in welcoming the delegates at the opening meeting of the Canadian National Missionary Congress held in Toronto last week; a conference unique indeed, for never before in the history of any Church, or any people, has the subject of Missions been dealt with by Christians of a single nation acting in a national capacity. The most noteworthy feature of the Congress was its proclamation of the principle of Church Union. Delegates from all the Protestant bodies were present, all earnest in their desire to further the progress of missionary effort, and applauding indiscriminately the representatives of various churches; greeting the Anglican, the Methodist, the Presbyterian, the Congregationalist, and the Baptist, with the same degree of satisfaction. Never has such an assemblage of enthusiasts been gathered within the walls of Massey Hall. "The flower of Canada's Christian manhood," as one delegate expressed it. Needless to say the Anglican Church has been well represented at the Congress, and the voices of her Bishops and prominent laymen have been heard, letting it be known with no uncertain sound, where we stand in the formation of this new National policy, which has for its aim the spread of the Gospel of the brotherhood of man, and the message of salvation to the heathen of our own and other lands. Surely it was an auspicious event, this great gathering, coming so soon after the consecration of Bishop Sweeny, and His Lordship must have felt that such a beginning to his episcopate was pregnant with meaning. The Bishop conducted the opening exercises of the Congress and also pronounced the Benediction. He was accompanied by Canon Dixon and Canon Tucker. Mr. N. W. Rowell, K.C., presided. He is a quiet, reserved man, who looks as though he hid the thoughts of his soul deep behind the outer man, and yet when he begins to speak the audience realizes that he has a definite message, and that he has the faculty of imparting his own enthusiasm to those who hear him. In declaring the Congress open the Chairman gave a brief review of the origin and scope of the Laymen's Missionary Movement. He referred to the loss it had sustained in the death of Archbishop Sweetman, who had been one of its Hon. Presidents, and who had expressed the desire that he might take an active part in its deliberations. His place had been filled by the Archbishop of Rupert's Land. Letters of regret were read from Sir Robert Hart, the Right Hon. James Bryce, British Ambassador at Washington, and from the Governor-General of Canada. "The supreme question for Canada to-day," said Mr. Rowell, "is not even the building of ships, but what will be the religion of the people of Canada?" Religion is the most potent factor in individual and national life. The object of this Congress is to arouse and inspire the Christian men of Canada to a sense of their missionary privilege and responsibility. "This is the hour of our opportunity. Will not the best chivalry of Canada, both men and women, join in this mighty crusade, led by Christ, to the evangelization of the world?" I believe Canada may be called to lead the world in this work. "Let us not refuse that call." One of the chief speakers at the Congress was Mr. Robert E. Speer, of New York, Secretary for the United States of the Presbyterian Board of Missions. His addresses on the opening day on "The Great Commission," and "The World's Debt to the Missionary," were delivered in unadorned and earnest sentences. In his terse manner he gave these items of the account of the world's indebtedness to the missionary:—He has largely helped to open up the dark corners of the universe. To him we largely owe our knowledge of the world's languages and literature. For generations the world's diplomacy was practically dependent upon the missionary. He has atoned the moral shame of our Western contact with the East. Through him the whole attitude of the western nations to the heathen has been transformed. He has confirmed and strengthened for the Church at home her pure and simple evangelical conviction. He has brought

to the Church a mighty inspiration. He is leading the Church on to unity. Mr. Speer's address on "The awakening of the Orient" was a masterly effort, and listened to with rapt attention. He stated that those writers, including Henry Norman, who had declared that the Asiatic people were inaccessible to Western nations had been proved mistaken in the light of recent events. Eight thousand students from China, 1,000 from Korea, and 1,000 from India, had left their countries to study abroad. The change in the style of dress had done much to prepare the Asiatic mind for modern ideas. Then there was the thunderous clamor of the Asiatic multitude at our own doors. Seven million Chinamen were living outside of their native land. Another powerful factor in linking China with foreign countries was her debt of 254 million pounds. Colonization had gone forward in the North of China as a barrier against Russian domination there. The awakening of Asia was inevitable for two reasons; first, an industrial development to meet the demand for livelihood, and second, the desire to trade with the West had developed the local industries and manufacturers. In 1872 Japan's exports amounted to 17 million yen, or 8½ million dollars; 1882, 36 million; 1892, 91 million; 1902, 258 million; 1907, 432 million. In imports, the following figures were quoted, showing the wonderful growth of that country: 1872, 26 million; 1882, 29 million; 1892, 71 million; 1902, 271 million; 1907, 494 million yen. The railway development was also great. In China there are to-day 3,746 miles of railway. With cheap labor and abundant raw materials, and a population equal to one-half the entire population of the globe, what might the Occident expect from this old nation of China when the giant began to use his strength. Well might the rest of the world then wonder which would be the dominant power of the world. There was also a great intellectual and political awakening going on, said the speaker. The moral awakening of the Orient was a striking feature of Asiatic conditions. All political aspirations were at bottom ethical. A great moral awakening now dominating Asia was the groping after a brotherhood. After all, the race of man is one, with several variations in habits and circumstances, but the same blood flowed in all veins. Man was a member of one common family, and looks to a common Redeemer for salvation. The religious awakening was the first consideration of the speaker. The Christian Church in Asia was filled with evangelical zeal. The Church of England in Uganda, Africa, and the American bodies in Corea, were notable examples. Dr. Cuthbert had said that he had met great multitudes of men up and down India, who, although not prepared to enter the Church, were yet more and more drawn to Christianity as the only satisfying religion. The greatest statesman in Japan had said twenty years ago that he did not believe in religion, but recently, at the dedication of the Y.M.C.A. building in Seoul, Corea, he had said that morality was essential to politics and religion to morality. The old faiths of the Orient could not stand before the continual hammering of Western religion and ideas. The great question before Christendom was, whether this awakening of the Eastern nations out of their lethargy of centuries would be a renaissance without a reformation, or with one. A great opportunity was now open to the West, would it bring the Gospel of Christ to the East, or would these people face a life of no God, no hope? Bishop Thoburn had been too long actively engaged in missionary work in India to have retained great oratorical abilities, but he told the Congress in a simple way some lessons gathered from his long experience, and conveyed to it something of his own indomitable faith that the hope of Christians would some day be realized. The day would surely come when the converts would number a million every year. He had seen mistakes in mission work, but he had also seen them corrected and better methods succeed. The best school in which to train a missionary was to send him among the heathen. As a missionary he had met chiefly two classes of people, bad people, and poor people. The greater number were just poor, but he believed the day was coming when there would not be a hungry child on the face of God's earth. To accomplish this would be a stupendous task, but Christ had promised victory. Mr. Samuel M. Zwemer, F.R.G.S., of Arabia, gave a striking address on the impact of Christianity on non-Christian religions. "This impact began nineteen centuries ago," he said, "and has gathered momentum and strength throughout the years. Never before was it so world-wide and possessed of so much strength. The Moslem peril is the present-day problem of African missions. Islam and Buddhism together embrace over one-half of the non-

Christian world. The men of the yellow robe are carrying their message throughout Asia, and the men of the green turban are uniting their ranks for Pan-Islamism, but the Cross is the field. Shall the wheel of the Buddhist faith with its horrible pessimism and hopeless Nirvana crush the destinies of the millions of Asia? Shall the fatalism and pride of the loveless creed of Islam shut out the message of hope contained in the Gospel from the two hundred millions of our brothers and sisters. These questions can only be answered by the impact of a vital world-conquering faith in Him Who said, 'All power is given unto Me in heaven and earth.' 'Go ye therefore.' The Gibraltars of the non-Christian world could not hold out against the pierced hand." "Canada's debt to the missionary," was the subject of an address by the Rev. Canon Tucker. As usual the Canon, whose enthusiasm for mission work is unbounded, was in splendid vein, and dealt with his subject in masterly fashion. "To the missionary," he said, "Canada owed the higher qualities which Canadians as a nation possessed; an ardent love of freedom, coupled with qualities that fitted them to enjoy its benefits and to discharge its obligations; the love of truth and right; a sensitive, though not always enlightened, conscience; a love of order and respect for law; a spirit of benevolence; a desire for learning; a morality which enshrined the family as the corner-stone of national life. The missionaries had also laid firmly the foundations of Canada's religious life. They had placed God's Holy Day, God's Holy Word and God's Holy House at the very centre of our national life. "On the shores of the Georgian Bay," said Canon Tucker, "the Jesuit Fathers wrote a chapter in the history of Canada that will never be forgotten and that deserves a place among the most heroic chapters written in blood by the early martyrs of the early Church." Bishop Stewart in the eastern Province of Quebec, the Methodist itinerants in Ontario, the late Dr. Robertson in the Prairie Provinces, and Bishop Bompas in the Far North, were the pioneers named by Canon Tucker, and the mention of their names evoked loud applause from the immense assemblage. The Indians had a special claim on the Canadian. He had inherited this country from them, had deprived them of their livelihood, and too often demoralized them with his whiskey, diseases and vices. The missionary had enabled us to discharge our debt to them, and the result had been that the relations between the Indians and the Government of Canada had been relations of unbroken peace. The Right Rev. Dr. Williams, Lord Bishop of Huron, in a stirring address on "The call to missionary service," said that capacity and opportunity constituted a man's call to service. The man who was able to save another from drowning, or to avert a railway accident, and neglected to do so, was a criminal by neglect. How much more then was it necessary for Christian men to use their opportunities to save their brother men from missing the end of their lives? The great opening of doors to foreign peoples was one of God's voices calling men to service. The new era of world politics was another voice, and the state of expectancy now affecting the nations constituted an opportunity. The people felt expectancy, he said, before Christ came, and it looked as if history was about to repeat itself. The spread of the English language over the world made a vehicle for the carrying of the Gospel, and constituted an added call to service. "The indications throughout the world show that this is the psychological moment for the world's conversion," concluded the Bishop. "What would happen if the four thousand men of this Congress went back to the offices, and shops, and market places, and pulpits of Canada charged with love as the motive of their lives?" and with a passion for service to others as the inspiration of their ambition? asked the Rev. J. A. Macdonald in dealing with the theme of the "Christianization of our civilization." What would happen? There would be something doing in Canada. Changed men would change conditions for themselves and for others. Some of the problems of your churches and of your communities would be solved. Some of the accursed mountains of evil would be dug away. Four thousand Christ-men could redeem Christian civilization in this generation. Mr. S. H. Blake, K.C., who was to have spoken on "Our duty to the Indian," could not be present, but wrote saying, "Let us do our duty to our red brethren, and at this time enlarge our operations in his behalf." The Rev. Dr. Sutherland, Secretary of the Methodist Mission Board, made a plea for the Asiatic population. "The first duty of the Canadian people," he said, "is to see that the Asiatic has a square deal, by treating him just as Canada treats immigrants from other nations." "That meant that the Asiatic should be

allowed to prosecute any trade or calling to which he was fitted; that he should enjoy the full protection of the law; that he should have full rights for the education of his children, and that when he showed himself worthy he should be granted the right of the franchise." Dr. Gordon, of Winnipeg, (Ralph Connor), also uttered a note of warning. "It would be a wise thing for the Government to take the settler by the hand, and not let him go until he is on the land. Many drift into the cities and become a menace." Mr. L. H. Severance, of Cleveland, bright-eyed, white-haired, and bearded, gave an attractive address. He described a number of scenes which he had personally visited in China, Corea, and India. Speaking of the wonderful memories of the Chinese he spoke of three girls in the mission school who could recite the New Testament right through. He saw a blind boy who could not only recite every portion of the New Testament, but as organist and choir leader, play from memory the music and sing the words merely by the number of the hymns being announced. Mr. Morley Williams, the eminent New York lawyer, who took the place of Dr. Capen, of Boston, unable to be present through illness, impressed upon the delegates the stewardship of life with specific reference to the missionary movement. "No one can think of that stewardship without thinking of the parable of the talents. Each has received one great talent," he said, "the talent of life." The Laymen's Movement was not a movement of men, but a movement among men. The movement was one born of the Spirit. The motive power of Jesus Christ's life was compassion. When, after the resurrection, He made Peter give his thrice declaration of faith, Christ in the spirit of compassion gave the Divine command, "Feed my sheep." The missionary spirit responded to the appeal of sickness, of want and of womanhood. It was the spirit that had raised woman from a slave to be the glory of our race. (Applause). The appeal of childhood was heard by Christ and was heard in the missionary movement. W. Cooper, a broken down law clerk; John Newton, a reformed slave trader; John Sutcliffe, a humble Baptist minister, and W. Carey, the cobbler, those four men at the end of the eighteenth century started the modern movement for missions, and wrote the hymns which now were sung at missionary meetings. If the same spirit which animated the men of Olney was in the Laymen's Movement it would change the world. Mr. J. N. Shenstone, speaking of the "Stewardship of business talents and possessions," said, "In the last few months we have come to a new realization of the stewardship of life. This means more than material possessions. Man is greater than his money. Personality is eternally greater than possession. Stewardship involves three things,—trust, faith and confidence. Trust implies a Trustor. Engage in business as a trustee for God. We must not say that one part of our life is secular and the other religious."

The men at the Congress had glimpses of life in the Malay Peninsula and bits of India on Friday. The Hon. D. F. Wilber, the United States Consul at Halifax, and Sir Andrew Fraser, K.C.S.I., both told enlightening incidents of their experience. Mr. Wilber, in a brief but magnetic speech, told how as an ordinary man of the world and as American Consul, he went to Singapore years ago. Things were pretty bad there, he found. All kinds of wickedness existed, but just twenty years before his arrival, Bishop Thoburn, who is attending this very Congress, had planted a little church in Singapore. That little church had "spread and spread." It was like the little leaven in the loaf, and it was through seeing what it had done and it was trying to do in its modest way that the American Consul had come to be "a follower of Jesus Christ." Sir Andrew Fraser, K.C.S.I., the late Lieutenant-Governor of Bengal, as received with enthusiastic cheers. He declared in most unqualified terms that the criticisms made by outsiders against missionaries were unjust and untrue. The missionary was doing his work earnestly and well; and the results of that work were not only creditable but wonderful. If they asked him should they invest in this great missionary enterprise, his reply would be, "Invest, invest, invest, invest, invest your sympathy, your interest and your money." There were many cases of secret service to the Lord in India. The Church session, of which the speaker was a member, had received an application for membership from a young man, examined into his belief, and accepted him into the Church. This young man had been teaching in the house of a Hindu, the head of which had daily prayers and read the Bible but never professed Christianity, and yet his life and teaching had led a young man to Christ. Next he told of a young native doctor who, after several private interviews with the

speaker, many mental struggles, and a long illness, decided to be baptized and had the ceremony performed among the poorest of his own caste as an example to them. One lonely native, converted in another province, went to his home afterwards, and after living there for years, the speaker and his father who was a clergyman, were passing through this out-of-the-way village and were to remain over the Sabbath. The converted native came to them and asked if they would on the Sabbath celebrate the Lord's Supper, as there were seven Christians now as the result of the labours of one lonely native convert of humble origin.

The devotional exercises on Friday evening were led by the Rev. Provost Street Macklem, of Trinity College, Toronto, and conspicuous on the platform were Bishop Stringer, of the Yukon; Bishop Williams, of the Huron Diocese; and Bishop Reeve, of Toronto. The Hon. Joshua Lovering, of Baltimore, spoke of "Knowledge as Power." He said it was essential that knowledge, if it is to be permanently effective, must be based on actual facts; very wisely, therefore, at the inauguration of the Laymen's Missionary Movement its Committee felt the necessity of having an investigation made of actual conditions in the missionary fields of all non-Christian lands. This was done through the willingness of some sixty Christian men of standing and influence, who, at their own charges, visited those fields as commissioners representing the movement. As one of their number, speaking for himself, said the speaker, and also for all the others, let us take this occasion to testify to the fidelity, zeal, and consecration of the missionary body as a whole, representing the Christian denominations in these different lands. He emphasized the glorious opportunity in all those lands existing to-day. Such an opportunity had never been known since Christ gave His great commission. "Nor in view of the radically and rapidly changing conditions is it likely to last long," he said. "It is, therefore, imperative that the work should be vastly enlarged, and that the funds necessary to accomplish these great purposes should be at once available."

The Congress on Saturday morning discussed the question of raising the cash for the enterprise. All were unanimous that Churchmen should tithe their incomes, give the first-fruits of their increase, and give weekly. Mr. J. Campbell White, of New York, presided. "You men could lead Canada out into the van of the nations in evangelizing the world," he declared amid cheers. Man after man, each a layman, came forward and in brief speeches gave in a practical, businesslike way the policy that should be followed in collecting funds. Mr. Thomas Urquhart told his hearers that if the men of this country honoured the Lord with a tenth part of their incomes, Canada's contribution to the world's evangelization would be \$50,000,000. The future of the Laymen's Missionary Movement depended on the zeal of the pastors, Mr. J. W. Flavell contended in his address on "The pastor's place of leadership." He maintained that the Laymen's Missionary Movement was not a work in which the pastor was set aside, and in which the layman was dominant. The pastor's duty was to help in sustaining this new missionary effort when the newness had worn off, and when men lagged and became faint in their work.

The report of the Special Committee was adopted unanimously amid a great scene of enthusiasm on Saturday night. Mr. A. B. Morine, K.C., the Chairman in moving its adoption, spoke briefly but eloquently of the splendid work already done by the Laymen's Missionary Movement, and of the spirit of brotherhood engendered by the Congress. He made an earnest appeal to the delegates for their hearty co-operation. The following are the principal features of the report:—That the Canadian Council be continued, and its work extended, in the hope of enlisting the whole Church membership of Canada in active and sympathetic co-operation in carrying on the great missionary enterprise. That a permanent Secretary be employed by the Council, and that this Congress provide for the expense of the movement for a period of three years. That the methods of missionary education and finance, found so successfully by the Council, be recommended for general adoption. That an Interdenominational Co-operating Committee of the Laymen's Missionary Movement be organized in every city, town and community, which shall keep in touch with the general movement, and co-operate with all individual congregations in reaching and maintaining their highest missionary efficiency. We recognize the clear duty of the Churches of Canada to evangelize all those in the Dominion, or who come to our shores, who have not been led into the Christian life, and also to

provide for the adequate preaching of the Gospel to forty millions of souls in the non-Christian world. We accept the estimates of our missionary leaders, that at least \$1,300,000 annually should be contributed towards our home mission work, and \$3,200,000 annually to foreign mission work by the Churches represented in this Congress, aggregating a communicant membership of about nine hundred thousand. Assembled in the first National Missionary Congress of modern times, and deeply persuaded of the power of combined and co-operative Christianity to solve all the problems of human society, we desire to unite with the Churches of our sister countries throughout Christendom as loyal servants of the King of kings, in a comprehensive and adequate crusade for the winning of mankind to Jesus Christ, "Who is the Way, the Truth, and the Life," "The desire of nations," and the "Light of the world." Mr. S. J. Moore recounted some of the work of the delegation of the National Council to the twenty-four Canadian cities already visited. The aggregate contributions per year of these cities to missions had been \$535,000, or about \$4.70 per Church communicant in those cities. The pledges from these cities reached an aggregate of \$1,540,000, or just about \$1,000,000 over their previous largest aggregate collection for missions. After the adoption of the report Mr. J. Campbell White suggested that the amount necessary to guarantee the salary and expenses of the new Secretary for the next three years be raised there and then, and the response was such that the whole amount was raised in a few minutes. Reports of the Laymen's Missionary Movement's financial success were made verbally by Messrs. James Rodger, Montreal; J. F. Orde, K.C., Ottawa; G. R. Crowe, Winnipeg; A. M. Bell, Halifax, N.S.; Dr. Scott, Calgary; Prof. Odium, Vancouver and Victoria, and Mr. John A. Paterson, K.C., Toronto. The latter gentleman was the only speaker who went into details of the work already done. He said the city had promised to raise \$500,000 for missions this mission year, against \$142,000 raised last year. The Baptists had sent in a very complete report, and had raised \$55,005, which was \$5,005 more than they had guaranteed. The Methodists had already raised \$104,000, and with the money yet to come in would reach their guarantee of \$125,000. The Presbyterians have already raised nearly \$103,000 of the total \$125,000 promised, and the Anglican Church had now collected \$70,000 of the \$150,000 promised, with many collections yet to come. The other minor missionary societies had collected probably another \$28,000, so that practically Toronto had raised \$400,000 of the \$500,000 promised.

The closing meetings on Sunday were packed with audiences mainly composed of men, powerful addresses being given by Mr. Silas McBee, of New York; Sir Andrew Fraser, and others. It was a general summing up of the results of the Congress. "The churches," declared Sir Andrew, "must co-operate if the new nations which are awakening are to be won for Christ. Unity and co-operation are in the air. Christ is becoming more real, and having put our hand to the plough we must go forward in God's name." The devotional exercises were led by the Rev. Canon Welch, of St. James' Church. The Congress closed with prayer. Surely this great and unique gathering has aroused and inspired the Christian men of Canada to a sense of their responsibilities, and has strengthened their determination to accept and fulfil those obligations.

"From ocean unto ocean,
Our land shall own Thee, Lord,
And filled with true devotion,
Obey Thy sovereign word."

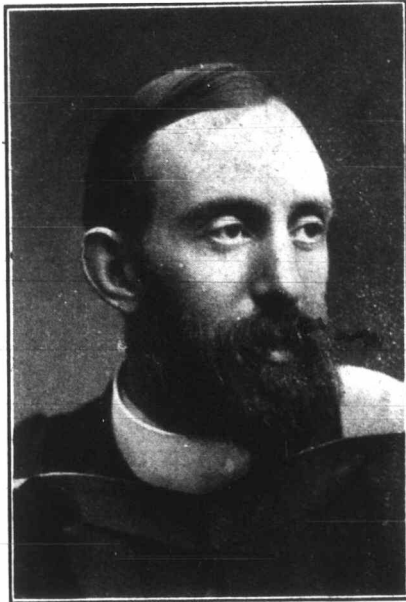
THE DIVINE GLORY OF CHRIST.

Rev. Charles J. Brown in his little book bearing this title, points out how the extravagant claims of the Roman pontiffs and the praise and glory ascribed to the Virgin Mary and the saints by Romanists detract from the supreme glory of Christ. At the coronation of the Pope, he is addressed as "Ruler of the World upon Earth" and "Vicar of our Saviour Jesus Christ"—titles that befit God the Holy Ghost and Jesus Christ, but that do not belong to any creature. In a well-known Romish prayer we also find "praise, honour, power and glory" from every creature ascribed "to the Trinity, to Christ, to the Virgin and the whole body of the saints" in hopeless contradiction to Rev. v. 13. Jesus in His 40 days temptation made it plain that worship must be given to God alone.

HURON COLLEGE.

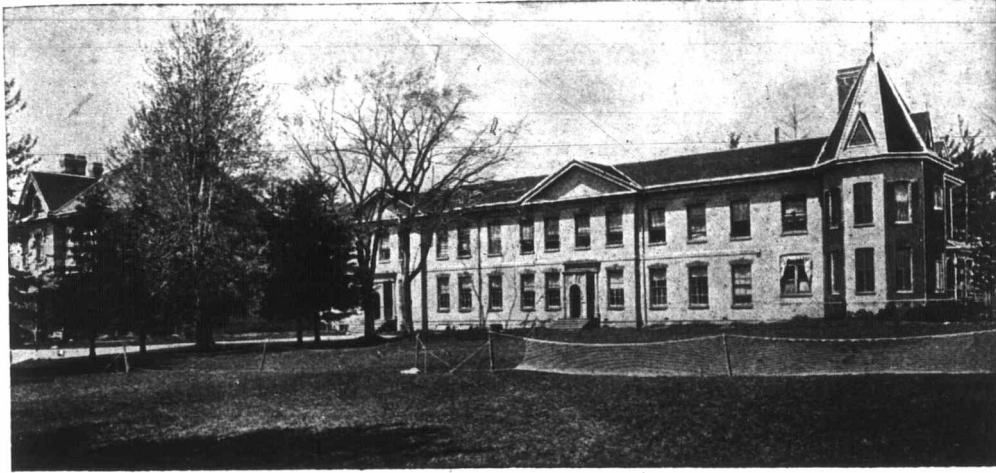
Huron College was founded in 1803 by the Right Rev. Benjamin Cronyn, first Bishop of Huron, whose efforts were vigorously supported by the Ven. Archdeacon Isaac Hellmuth, who afterwards became Bishop. He was its first Principal, and the story of how the Rev. Alfred Peache gave five thousand pounds to endow the principalship and chair of Divinity in the College has often been told. In return for this donation the patronage of the college was vested in Mr. Peache and three of his friends as co-trustees. Subsequent experience has shown the difficulty of building up a strong institution in this country which is in any way controlled from England. For the next thirty years the history of the College has no very striking features. It started with a good residence for a Principal and a small number of students, and a chapel, in which the local congregation also worshipped, and which served as their parish church. No remarkable addition was made either to the buildings or to the endowment after the first start until in Principal Miller's time the partial endowment for the payment of the second professor was sold out and the buildings extended to furnish additional rooms for students and a residence for the assistant professor, who was at that time the Rev. David Williams, now Bishop of Huron. The capital sacrificed then has never been replaced. Many of the friends of the College felt a very grave mistake was made in taking this step without the definite aid of outside subscriptions towards the expense. It was at this time that Mr. Williams accepted the Rectory of Stratford. The only other effort to increase the resources of the College was the vigorous campaign conducted by Mrs. Mills and Mrs. Boomer to raise a memorial to the late Dean Boomer, who had been for many years Principal of the College. Her efforts resulted in an endowment of two bursaries, which have helped some good students to enter the ministry. When the congregation who used the chapel moved to the Chapter House it was closed and fell into disrepair. Its foundations were also found defective, and it was subsequently taken down and the materials used in the buildings connected with the Church of St. John the Evangelist. As the chapel was not used by the students, the loss was not apparently realized at the time, but that it was a very great loss to the spiritual and Church life of the College can be readily understood. From that time until 1902 the chapel services were held in one of the lecture-rooms, and there was no opportunity of gathering the students for Holy Communion. Up till 1895 the College was without the advantage of an Arts Department excepting for two years after the first foundation of the Western University. Before this institution was revived any students of that period who obtained degrees did so from one or other of the universities in Toronto. When the Rev. Provost Watkins was appointed Principal of Huron College, as well as head of the Western University, the College took a new lease of life, and, though the latter institution has passed through very stormy waters, it has managed to keep its doors open and has now a bright future before it. After seven years he resigned his position, and the two institutions, Huron College and the Western University, were separated, Dr James being appointed head of the University, and the Rev. C. C. Waller Principal of Huron College. The latter, however, did not enter on his duties for some twelve months after Professor Watkins resigned. Owing to the kind efforts of the Rev. Canon Hurst, who guaranteed to raise enough money to keep the University going, that institution was saved, and its progress has been steadily forward since then. It has now a grant of \$5,000 a year from the city of London, and, being entirely under secular control, hopes to make good its claim for Government aid, being supported in this by a mass of public opinion all through Western Ontario. It has kept up its work continuously now for fifteen years. The University is still occupying the buildings at the west end of Huron College, which have been put into a thorough condition of repair. They provide for large lecture-rooms, separate day quarters for the male and female students, offices for the President and Faculty, etc. A

special local effort is being made to raise the money expended on this, and the Alumni of the College working in the diocese have been asked to help. When the Rev. C. C. Waller entered on his duties in 1902 he found a class of eleven



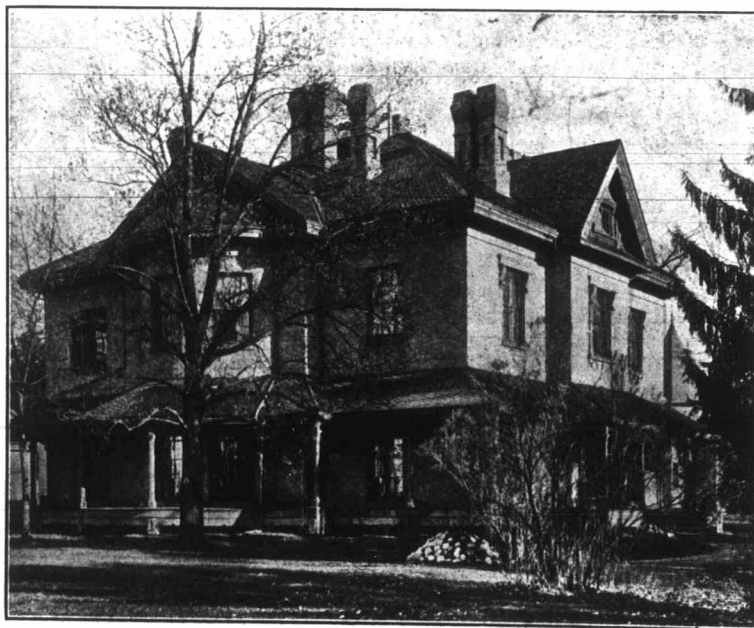
Rev. C. Cameron Waller, M.A., Principal of Huron College, London, Ont.

students waiting for him. During the present session there have been thirty students. In material things the income of the College had fallen below the sum necessary for maintenance, even on the very limited scale which was then allowed.



Huron College—Main Building, showing the Principal's Residence, the Rooms occupied by the Students, and Huron College proper.

The building was in poor repair, all resources having been devoted to the maintenance of the University. A comparison of the income from the various sources of revenue since that date shows a steady increase. In 1902 the revenue



Huron College—West End of the Building, recently renovated, and now rented to the Western University as an Arts Building.

from the diocese was \$388. In 1908 it was \$741. In 1902 the income from tuition fees was \$469. In 1908 it was \$1,115. Though this does not provide a very large revenue, a satisfactory feature is that it is a steady annual increase due

to the growth in the number of students and in favour in the diocese. The figures do not, of course, represent the total income of the College. During the same time the expenditure on repairs and improvements has been considerable. All the rooms originally designed for students have been furnished and made available for that purpose by the installing of heating apparatus and gas, and if the present growth continues it will be absolutely necessary to extend the building in some way. A room was set apart for a chapel in 1902 and simply though reverently furnished. The numbers have now nearly outgrown this accommodation. A chapel fund was started by the students themselves in 1902, and it is hoped that this great need of the College will some day soon be met. The number of clergy giving lectures has been increased, and the maximum of efficiency possible by this method of providing for instruction has probably been attained, but at best such a method is a makeshift. At least one resident professor in addition to the Principal is a vital necessity, and two or three can find plenty of occupation. The larger part of the teaching work has hitherto fallen on the Principal, and it is only by combining students of all years wherever it is possible that the work can be discharged. A new professor is to be appointed for next session. One-half of his salary has been guaranteed by the Colonial and Continental Church Society, and the balance has been secured by the personal efforts of the Bishop of Huron. Meantime the endowment fund to commemorate the jubilee of the College is to be pushed forward by a vigorous canvass of the diocese. The appointment of the canvasser is to be announced almost immediately, a small committee, with the Bishop of the diocese, having been empowered at the last Executive Committee of the Diocese of Huron to make the appointment. Two thousand subscriptions of \$5 a year for five years would give the amount of \$50,000, and it is hoped that many who read these words will show their sympathy with this important work by pledging this amount and remitting it, with their name and address, to the Principal of Huron College. It ought not to be necessary to send a special agent to din into people's ears the value of an efficient ministry, or to point out to them that their proper training is vital to the continued existence of the Church. There is absolutely no work in the whole range of Church activity where the investment of a few dollars will bring bigger returns than in training men for the work of the ministry. The ideal of a properly trained ministry is that they should be devoted servants and imitators of the Lord Jesus Christ, thoroughly acquainted with the Word of God, and equipped to the utmost extent of their abilities for ministering the Word and Sacraments, the rendering of the Church's services, and the countless activities of the Church—missionary, parochial, pastoral, educational. This is the ideal of Huron College.

The Churchwoman.

OTTAWA.

Ottawa.—The past week has been a busy one among the parochial branches of the W.A., many of whom have been holding annual meetings, reviewing the past winter's work and electing officers for the ensuing year. Appended are brief reports of several of the annuals held in the city.

Christ Church Cathedral.—The Senior and Girls' Branches of the W.A. in this parish have met in the past week. The Senior Branch received excellent reports, showing among other activities that a large general sale, valued at \$53, was sent to the Indian schools at Sault Ste. Marie. In these sales were complete outfits for an Indian boy and girl, both of whom have been the special care of this Auxiliary for some time. A Communion set, valued at \$9.85, was forwarded to the Mission at Fort la Horne, and was the gift of one member. Four other members supplied two cots in Mr. Antle's hospital at Alert Bay. These cots are valued at \$60. To furnish bed linen and blankets for them

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a special collection amounting to \$29.75 was raised by the treasurer. To the Christmas bazaar for the Regina Reserve \$5 was donated. The Fernie fire sufferers also received some assistance. The total contributions from this Branch were \$160.53. The officers to act during the coming year are: President, Mrs. Geo. Greene; vice-presidents, Mrs. Montizambert, Mrs. J. Holmes; secretary, Mrs. C. S. Hamilton; treasurer, Mrs. F. C. Anderson; Dorcas secretary, Mrs. Arthur Lindsay; literature secretary, Miss L. C. Wickstead; "Leaflet" secretary, Miss E. Bishop; box secretary, Mrs. Z. B. Buckman; Extra-Cent-a-Day Fund treasurer, Mrs. C. Moore; Babies' Branch secretary, Mrs. Plunkett Taylor; delegates to the annual meeting, Mrs. F. C. Anderson, Mrs. C. W. C. Bate, with substitutes, Mrs. McKiel and Mrs. Plunkett Taylor. Their representative to the board meeting is Mrs. Montizambert. The address of the evening was given by Mr. Charles A. Cooke, of the Department of Indian Affairs, who made a strong plea for better education among the Indian races of Canada, so that they may become more self-reliant, and, therefore, better citizens.

On the occasion of the annual meeting of the Girls' Auxiliary, the reports were presented in a very concise and business-like manner by the officers. From the various secretaries' statements the following statistics were gleaned: There are 33 members—12 on an average attended each business meeting; receipts for the year amounted to \$98.07; expenditure, \$65.06; balance, \$33.01; 20 subscribers to the "Leaflet"; 48 diocesan and 18 united thank-offering boxes distributed; two outfits cost \$40.05. Of the balance in hand \$5 was voted to Zenana work, \$8 to E.C.D. Fund, \$3 to the general fund, and \$2.50 to pledges. The officers elected were: President, Mrs. Lenox Smith; vice-presidents, Miss Kittson and Miss Wright; secretary, Miss Pick; treasurer, Miss Moorman; Dorcas secretary, Miss Bawdon; literature secretary, Miss Houston; box secretary, Miss Mary Leggo; representative to Diocesan Board, Miss Peden; delegates to annual meeting, Miss Peden and Miss Leggo. Addresses were given by Mrs. Tilton and the Rev. Canon Kittson, both of whom spoke upon the lines of the usefulness of girls' and women's work in the Church and throughout the world at the present time. The Rev. Canon Kittson presided.

St. Luke's.—The annual meeting of the W.A. of this church, held last week at the rectory, was very largely attended, the Rev. W. A. Read occupying the chair. The several reports presented showed an increase in all the departments of the work, all obligations having been generously met. The amount of \$63 was given to missions. The membership has been increased by ten, and there were five new subscriptions to the "Leaflet." Miss Wickstead gave the address of the evening, and several members of the Junior Branch were present and told of their work. The election of officers resulted as follows: Honorary president, Mrs. W. A. Read; president, Mrs. R. J. Christie; vice-president, Mrs. George Morris; secretary, Miss L. Botterell; Dorcas secretary, Mrs. James Shepham; Extra-Cent-a-Day Fund treasurer, Mrs. R. Botterell; secretary of Babies' Branch, Mrs. John Rodney; treasurer, Mrs. A. Gerard; delegates to the annual meeting, Mrs. W. Tremble and Miss L. Botterell.

St. Matthew's.—St. Matthew's Junior Auxiliary held its annual meeting last night in the parish hall, which was largely attended by the members and friends of the organization. The Rev. W. M. Loucks was in the chair. Mrs. George Greene and Miss Parmelee were present and gave addresses on the branch of work of interest to these young workers. The reports of the various officers were most pleasing. The newly-elected officers are: Superintendent, Mrs. Anderson; assistant, Miss Joyce; president, Beatrice Beaman; secretary, Lucy Thompson; treasurer, Grace Dawson; Dorcas secretary, May Wadsworth; literature secretary, Ruby Le Roy. The offering taken up to be devoted to the Widows' and Orphans' Fund of the diocese amounted to \$12.95.

St. Bartholomew's.—This Branch of the W.A. held its annual meeting, with Miss Andrews, president, in the chair. The various reports of the officers were read and accepted, each one stating progress in her work, which was most encouraging. The officers were re-elected by a standing vote as follows: Honorary president, Mrs. Hannington; president, Miss Andrews; vice-presidents, Mrs. Magee and Mrs. Sharp; secretary, Mrs. Matheson; treasurer, Miss McQueen; box secretary, Mrs. Brewer; Dorcas secretary, Mrs. Burpee; literature secretary, Mrs. J. A. Ellis; secretary babies' work, Miss Ethel Magee; delegates to annual meeting, Mrs. Ellis, Mrs. Brewer; substitutes, Mrs. Burton, Mrs. Grant. In the evening a public meeting was held, which

was addressed by Miss Greene, who spoke of the importance of girls' work in the Auxiliary, and by the Rev. E. C. Burch.

MONTREAL.

Montreal.—The monthly meeting of the M. D. W. A. was held in the Library of the Synod Building, on Thursday, April 1st, at 10 a.m., when there was a very good attendance of members. The President opened the meeting with prayer. The minutes of the last meeting were read and confirmed. The Treasurer's report showed that the receipts from March 11th to April 1st were \$132.69. In reply to inquiries the Treasurer stated that so far the M.D.W.A. has sent \$140.89 to the Yukon Endowment Fund, the \$40 being part of the proceeds of the Missionary Pageant, which was got up by the Junior Branches. It is hoped that the Endowment Fund will receive additional support, as it is most important that the whole amount required be made up within the next two years. An interesting letter on this subject, from the Bishop of Yukon, was submitted to the meeting. Letters of acknowledgment of donations received were read from the Bishop of Keewatin, from Bishop Reeve, on behalf of the Hay River Mission, Diocese of Mackenzie River; from Mrs. Newham, who enclosed photos of the churches at Maymont and Clair, Sask.; and from the Rev. T. Antle, Columbia Coast Mission; also from Miss Cowley of Dynevor Hospital, and from a C.M.S. lady missionary in charge of a large orphanage in India. Several new branches were announced: A Girls' Branch of six members has been started in Arundell; a Girls' Branch of ten members in Huntingdon, and Huntingdon also reports a Boys' Branch of ten members. A letter was read from Miss Cartwright, General Secretary, asking to be allowed to print Miss E. G. Raynes' paper "on the United Triennial Thankoffering" as a leaflet for distribution in all diocesan branches, as it was thought this paper would prove most valuable and interesting. Mrs. Windsor, of St. Johns, P.Q., wrote of a class which she has formed of boys from 9 to 14 years of age, whom she is trying to interest in Missions. The book taken up is "Sketches of Indian Life," which appeals to the boys and they are also interested in electing their officers from amongst themselves. The St. John's Girls' Branch recently held a most successful missionary evening, several short papers on different Mission Fields being read by the members. The Dorcas Secretary gave notice of articles required for the Co-operative Bales, which are to be packed in the Synod Building on April 13th and 14th, and the Branches were asked to send in contributions for these. Gifts of money are also required. The bales are to be sent to Lac la Rouge, Hay River, Fort Simpson, Fort Norman, Lesser Slave Lake and Moose Fort. The Dorcas Secretary also reminded the members of the work for the Lepers to be done during the summer and stated that this must be sent in not later than August 30th or 31st. With the Leper bales it is proposed to send out a bale to Miss Lee, for the Heathen Girls' School at Foo Chow, China, and Miss Lee asks for the following articles: Dolls, pencil boxes, with pens, etc., work bags (fitted up); knitting needles and bright coloured wool for cuffs, etc., small cheap Turkish towels, white socks, sizes 8 and 9, white handkerchiefs with plain or coloured borders, toilet soap, large coloured balls, picture blocks, presents for the matrons and teachers, Bibles, picture frames, writing cases, etc. Mrs. Pennell also asked for donations of wool to be given to various people who will be glad to make things for the Leper bales, but are unable to supply the wool themselves. A letter from Archdeacon Lloyd, enclosing one from the Rev. Mr. Scorville, of Maymont, Sask., was submitted. Mr. Scorville spoke of the several Missions in his "driving belt," nearly all of which require church furnishings of all kinds, frontals, alms bags, markers, etc., besides sets of Communion vessels. St. Edward's Church, Montreal, is sending a set of vessels to Maymont, and organs have been sent from here to two of the Missions, but much is still required. Mrs. Geo. Kohl spoke of the needs of the Jewish woman in St. Margaret's Home and provision was made for another month's board out of the Emergency Fund. Contributions to the Emergency Fund are much wanted. The proceeds of the Missionary Pageant by the Junior Branches amounted to \$52.23. Of this \$40 was given to the Yukon Endowment Fund and \$12.23 to the United Triennial Thankoffering Fund. A hearty vote of thanks was passed to Sister Edith for the trouble she took in the matter. Announcement was made of the Quarterly Meeting of the M.D.W.A. to be held in St. George's schoolhouse, on April 22nd, at 3

p.m., when the Rev. Dr. Howard will give an address. Attention was called to the fact that in the Woman's Auxiliary in some other dioceses provision is made to defray the travelling expenses of officers of the board attending meetings in other places, and it was thought the same should be done here. The matter is to be brought before the Branches and will come up again at the next meeting. The devotional meeting was taken by the Rev. G. O. Troop, who gave a very earnest and instructive address on "The Resurrection."

TORONTO.

Toronto.—St. Stephen's.—The usual monthly meeting of the Toronto Board of the Woman's Auxiliary was held on Thursday, April 1st, in the schoolhouse of this church, when the branches of St. Anne's and St. John's joined with St. Stephen's in extending hospitality to the members. Mrs. Kennedy, of Japan, was present at the meeting, and was introduced by the President and spoke a few words of greeting. The Corresponding Secretary reported one new branch this month and fifteen new life members, which is quite a record number. The arrangements for the annual meeting are now complete, the reception to delegates will be at St. Alban's Cathedral on Tuesday, May 4th, and the Bishop of Toronto will be the preacher at the Communion service to be held on Wednesday, May 5th, at 10 a.m., in St. James' Church. It is expected that Mrs. Patterson Hall, the new General President of the Woman's Auxiliary will come to Toronto on purpose to be present at the annual meeting. The Treasurer reported receipts for the year \$12,674.50, and that all the pledges had been met. The Dorcas Secretary reported that a bed had been sent to the Hospital at Alert Bay by St. Simon's Girls' Branch, also that five silver Communion sets, fourteen surplices, ten sets of altar linen, three altar frontals, and twenty-five bales had been sent to various Missions. The Secretary of Literature reported among the new books: "A Parson in the Australian Bush," "Heroines of Missionary Adventures," and "The Anglican Church in Africa," and spoke of the kindness of Mrs. Sweatman in presenting to the Library your books on missionary subjects in memory of the late Archbishop. The Library will be moved from St. James' schoolhouse in Easter week and will be found on Friday, April 16th, and subsequent Fridays, in the front room in the schoolhouse of Holy Trinity Church. The Babies' Branch reported twenty new members and the Juniors one new branch. The P.M.C. receipts were \$1,174.38 and the Extra-Cent-a-Day Fund amounted to \$117.52. The noon address was given by the Rev. Provost Macklem, the subject being "The Miracle of the Raising of Lazarus." An interesting feature of the meeting was the presentation of a Life Membership of the Diocese of Toronto to Mrs. Heber Hamilton, of Japan, by members of the Board in loving appreciation of her work and of her great kindness and readiness in giving addresses during her time of furlough. Mrs. Hamilton expressed her grateful thanks and spoke of her forthcoming trip to St. John and the Lower Provinces, where she expects to address many branches of the Woman's Auxiliary. Letters of grateful thanks were received for the help given towards rebuilding the church at Burk's Falls and towards a new church at Pelican Narrows from the Extra-Cent-a-Day Fund last month. Of the Indians at the latter place, Archdeacon Mackay says they have been wonderful in their adherence to the Church in spite of the strong influence of the Roman Catholics and of the necessarily infrequent visits to them of their own missionaries. They have done much of the work towards beginning the new church, hewing logs, rafting them across the river, etc., with the assistance of Archdeacon Mackay himself. A letter from Miss Bennett, of Lesser Slave Lake, says that the work there is more encouraging than last year, and that there are now twenty pupils in the school. One of the most interesting letters was from Miss Shaw, who is the head of a girls' school at Osaka, Japan, and from whom the Woman's Auxiliary had not heard before. There are 300 Japanese girls in this school, with a graduating class of 30; all but three of these latter are Christians and eight are going into direct evangelistic work on leaving school. The others will go back to heathen homes, and it is earnestly hoped that their influence there will be for good; Christian homes are the great need of Japan. Two letters from girls in the school were enclosed and were most beautifully written and quaintly expressed. The Extra-Cent-a-Day Fund was voted towards a hospital at Ningtaik, China, where Dr. Mabel Hannington, of St. John, has been working for some years, and where the necessity for such a building is very great. The meeting adjourned

shortly after two o'clock in order to allow the members to attend the missionary meeting in the Convocation Hall in connection with the National Conference of Laymen.

Stouffville.—Christ Church.—The W. A. of Christ Church held their annual meeting on the 18th March at the rectory. The attendance was good and reports from the officers encouraging. Besides sending an excellent bale to Dynevar Hospital, the members have raised \$114 through the year for parochial needs. The officers elected are the following: Honorary president, Mrs. A. H. Wright; president, Miss Silvester; vice-president, Mrs. Ira Freil; treasurer, Mrs. F. Silvester; secretary, Miss J. Leaney; "Leaflet" secretary-treasurer, Mrs. Robert Milles; Dorcas secretary, Mrs. J. Todd. On the 21st of April the W. A. are anticipating with much pleasure an address from Mrs. Reeve. The ruredecanal meeting, which will be in session at that time, will have as their special preacher the Right Rev. Bishop Reeve on the evening of the 20th April.

NIAGARA.

Hamilton.—St. Mark's.—The annual meeting of the Parochial Guild was held at the residence of the president, Mrs. Labatt, on Tuesday, March 23rd, 1909, at 3.30 p.m. The rector, Canon Sutherland, sub-dean, presided. The secretary-treasurer, Mrs. Vaughan Wright, read the minutes of the last annual meeting, which were adopted. She reported that during the past year twenty-three sewing meetings had been held. The Guild had made fourteen cassocks and four surplices. Last Easter they had presented the church with a chalice veil and burse of white brocade silk, richly embroidered, and two almsbags, and a fair linen cloth. At Christmas they presented the rector with a set of altar linen, consisting of one chalice veil, corporal, one pall, two purification and two credence cloths, all daintily embroidered; also, a new linen surplice. They had also kept in repair the cassocks and surplices used by the choir, which is no light work, as the choir numbers twenty men and thirty boys. After the reading of the report the president said she would read the letter of thanks she had received from the rector in acknowledgment of their gifts:—

"Dear Mrs. Labatt,—To you as president and your fellow-workers in the Parochial Guild I desire to express my thanks for the love, labour and beauty of which the linen cloths are an exquisite symbol. On Christmas Day I shall thank God for you and your offering for the adornment of His altar, and dedicate your work to His service. Gratefully yours, R. G. Sutherland."

The election of officers then took place: Mrs. R. G. Sutherland, honorary president; Mrs. Labatt, president; Mrs. Vaughan Wright, secretary-treasurer. The rector appointed Mrs. W. Whately as choir mother. He also told the ladies present what were the most pressing needs for the coming year. A new superfrontal was needed for the Communion table and some new book-markers for Easter. He would also like the members of the stringed orchestra that played at the evening service to be suitably vested in cassock and surplice. At the close of the meeting the members attended Evensong in the parish church.

St. Peter's.—At the last regular meeting of this Chapter of the Daughters of the King, held on Tuesday evening, March 16th, 1909, Miss Sadlier, organizing secretary for the order, gave a very instructive and most helpful address to the members and their friends, taking the 9th, 10th, 11th and 12th verses of the 1st chapter of Colossians for the foundation of her address. Miss Sadlier divided these under three headings, as follows: 1st—Verse 9th, "Our Personal Life." 2nd—Verse 10th, "Our Chapter Life." 3rd—Verses 11th and 12th, "Our Church Life." In her own interesting way the speaker showed how this message from the Word of God applied very particularly to the members of the D.O.K. and to all Christian workers, how we "ought to walk worthy of the Lord unto all pleasing," "filled with a knowledge of His will in all spiritual understanding" and "strengthened with all might according to His glorious power." The address was greatly enjoyed by all present. This branch of the D.O.K. has only been in existence a little over a year, and, although very small in numbers, we feel that by God's help we can be a great power in this parish for the spread of Christ's Kingdom among women if only each member is faithful to her obligation and fervent in prayer. As a Chapter, so newly formed, we feel that we have many answers to prayer to be thankful for, two of our members having offered themselves for work in wider fields of God's service—one

for work in the North-West, and is now in training in Toronto for a short time; the other, our first president, for Deaconess work, and is now in training at the Deaconess House in Toronto. We have also an associate member, who has offered herself to the C.M.S. for work in the foreign field, and who expects to go into training for same shortly.

SASKATCHEWAN.

Cutknife.—The ladies of the church at this Mission some time in December decided to try to form a branch of the W.A., and Tuesday, January 5th, was selected as the day for meeting. A strong wind and the thermometer somewhere in the forties below zero did not augur well for a full attendance of ladies, of whom there are very few in this part of the field, but at the time appointed sufficient were present to enable business to be done, so after prayer we went to work. After the aims and objects of the Woman's Auxiliary had been explained by the catechist, who was present, Mrs. A. Orton proposed, and Mrs. Walker seconded, that a branch be formed, to be known as the "Cutknife Branch of the W.A."—Carried. After some discussion it was decided not to elect the full number of officers at present, but to have only a president and secretary-treasurer until more ladies joined. Mrs. A. Orton was elected president. Mrs. R. Brackenburg was elected secretary-treasurer. The ladies have decided to try to gather funds for the Diocesan Sustentation Fund, and they have high hopes of having their own church before the snow is on the ground again. Though few in numbers, these ladies are full of enthusiasm.

Humboldt.—At the annual meeting, held on Wednesday, January 6th, the following officers were appointed: President, Miss Tuckey; vice-presidents, Mrs. Walker and Mrs. Jarvis; secretary, Miss Bushey; treasurer, Mrs. James.

Lloydminster.—St. John's.—The annual meeting of this Branch of the W.A. was held in the parish hall lately. The following officers were elected for the year 1909: Honorary president, Mrs. Carruthers; president, Mrs. James Gee; vice-president, Mrs. Slater; treasurer, Nurse Drew; corresponding secretary, Mrs. Gay; recording secretary, Mrs. Owen. A splendid report of work done and new members secured was presented. Fortnightly meetings will be held for work, at which two ladies in town will serve tea.

KOOTENAY.

Kaslo.—St. Mark's.—On Friday, March 5th, the fourth annual meeting of this Branch of the W.A. was held. Beginning with a service and a celebration of the Holy Communion in the church, an address was given by the vicar on the words, "I am the vine and ye are the branches" (St. John 15), followed by a luncheon in the vicarage, kindly provided by the president of the Branch. The members of the Guild were also invited to be present. This was thoroughly enjoyed, and a pleasant time of social intercourse followed. The afternoon meeting took place at 3 p.m., at which the president's address was given, embodying the secretary's report. This is as follows:—

"Dear Friend and Fellow-workers,—It is with feelings of deep humility and thankfulness I present my address on this, the fourth annual meeting of our Branch of the W.A. The past year has been a memorable one in the history of our beloved Church. The great Pan-Anglican Congress was held in June some forty of our W.A. members in Canada were privileged to attend as delegates, and it was the great privilege of your president to meet many of these ladies at our triennial meeting in Ottawa—a never-to-be-forgotten time, so full of blessed inspiration and holy memories, of incentive for future service, and because of the love of our gracious Saviour, who permitted one so unworthy to be the first diocesan delegate to a triennial gathering, and our little missionary parish to be thus honoured. Two clergy and a W.A. delegates present, when representatives from all parts of our land met in its capital city for Synod (General) and triennial W.A. meetings! Surely the good hand of our God has been upon us, for are we not members one of another (if one member rejoices, all the members rejoice)? Should we not be encouraged to go forward, "looking unto Jesus?" The work is His, and our marching orders are from Him, and if our W.A. motto ("The love of Christ constraineth us") is a reality to us, shall any personal feelings be allowed to concern and cause us to turn aside from His service? Ought

we not rather to pray that His love shall burn up all the dross of the self-life, leading us to deeper heart-searchings and fuller consecration? Our beloved and valuable secretary has asked me to embody her report in my address as she feels unequal to the task. Our loving sympathy and prayers have gone out to her and the members of her family in their sorrow, and we deeply miss from our midst our dear friend and late treasurer, Mrs. E. Day Twiss, for whom we must rejoice that she is no longer of the Church militant, but of the Church triumphant. Her beautiful and holy life has left to us a noble example. For myself, I thank God for the sweet friendship, and my life membership badge, presented by the members of her family will ever remind me of one who was always faithful alike in reproof and encouragement. Our prayerful sympathy has gone out to our dear honorary president in her physical weakness; we have often missed her at our meetings. We are thankful to report progress, the formation of a Babies' Branch perhaps the most important of all our work, with its glorious possibilities for the Church in the future. Our Girls' Branch has not been all that we could desire, but we hope for better things this coming year, and also that our venture of faith in the formation of a boys' missionary band will prove a great blessing. May I venture to remind you of our united thank-offering box? Just once a month cannot we spare five or ten cents for so important an object as that to which its funds are dedicated? Then there are the cent-a-day boxes, the contents to be devoted to the work in our own diocese. And one word more. Will not each member try to subscribe to the "Leaflet" and use the intercessory cycle of prayer, remembering that "More things are wrought by prayer than this world dreams of"? Ten regular monthly meetings have been held, two special meetings, sale of work and social in May and November (in connection with the Guild). Four members resigned, four lapsed members. Several new members. We welcome a new member and officer in Mrs. J. H. Brooks, and we are so glad that God has sent her in our midst. We regret that our kind Archdeacon is not present with us, whose heart is in full sympathy with W.A. work. We are glad to have his sister, Mrs. Farrell, of Ottawa, with us. She has made many warm friends among Kaslo W.A. members. To each and all I beg to express my loving thanks and appreciation, and ask for their increased prayers. (Signed), M. Cook."

On the Sunday afternoon following the fourth annual W.A. meeting the first fruits of a real missionary character were received in the baptism by the vicar, the Rev. Gilbert Cook, of the first Chinese baby born in Kaslo. It is estimated that the parish of St. Mark's, while itself only a Mission, still helps, through the W.A. and other sources, to at least one-tenth in the cause of home and foreign missions.

BROTHERHOOD HOLDS BANQUET.

One of the most interesting and enthusiastic of the gatherings in connection with the Laymen's Congress at Toronto last week was the luncheon held on Friday under the auspices of the Brotherhood of St. Andrew. It was a brilliant assemblage of Anglican Churchmen, a band of earnest workers fired with zeal in the service of their fellow-men, and full of faith as to the ultimate success of their campaign against the forces of evil. The Right Rev. the Lord Bishop of Toronto presided and was supported by Canon Cody, Hubert Carleton, A. G. Alexander, of Hamilton (Dominion President of the Order), James A. Catto, Bishop Stringer (Yukon), Bishop Reeve, Rev. Dr. Patterson Smythe (Montreal), N. F. Davidson, K.C., and Canon Tucker. Mr. Hubert Carleton, of New York, General Secretary of the Brotherhood in the United States, said: "All foreign missions must have their beginning at home, as we find was the case in the early Church. 'Go preach the Gospel to all nations,' said our blessed Lord, 'beginning at Jerusalem.' We also find that the first act of St. Andrew after he had found the Christ was to bring Peter his brother. His first thought was for those of his own household. I don't believe a man can be interested in the soul of a man in China, if he is not concerned about the souls of those in Toronto; but it is the duty of the Brotherhood of St. Andrew as loyal sons of the Church to provide men for the Mission Field. We must not think of the Brotherhood as founded on St. Andrew the Apostle, the preacher, or the teacher, but on St. Andrew before he became all these—the simple layman. Every one cannot be a St. John, a St. Peter, or a St. Paul, but every one can be a St. Andrew, and bring his brother to Christ. What do we stand pledged to do as members of this Brotherhood? Is it not to make

it easier for those who are not yet Christians to become so, and for those who are already Christians to become better Christians? To adorn the Gospel of our Lord and Saviour Jesus Christ by the consistency of our daily lives, so that those with whom we are brought into contact may be won for Him?" Speaking of the work of the Junior Department, Mr. Carleton said, it was too often the rule to look upon the boy as being at perpetual war with law and order; to regard him as having a continual propensity to mischief as his chief characteristic. He did not believe this, and considered the work of the Brotherhood among the boys as most important. "Win the lads for Christ as early as possible, and you have accomplished a great thing. It is too often the case that the boy is left without good influences until it is too late; the metal has cooled and God's image and superscription has become marred. We fail to get hold of our boys until in many cases it is humanly speaking too late to influence them. The devil has been before us and done his work only too well. Use your boys. That is the way to make men of them. I have no use for the method which seeks to dress the boys up, and amuse them during the week, and then on Sundays whitewash a little religion onto the outside of them. Such a system will never develop strong, stalwart soldiers of Jesus Christ. The Brotherhood of St. Andrew has done, and is doing, a great work in our Church. It has brought the clergy and laity more closely together; it has provided a band of enthusiastic workers; it has banished coldness and formalism from the Church; it has brought it about that the Anglican Church, especially in the United States, is pre-eminent for its ministrations to those mansions of sorrow the hospitals, the asylums, and the prisons; it has also brought about midday services, and stirred men up to a deeper sense of their spiritual duties and responsibilities. In Cincinnati the other day I found a theatre which had been occupied by a play called the 'Devil' the week before, crowded to the roof by a midday Lenten service. And this is as it should be. Let us go forth with greater courage, greater zeal and greater faith to fight against evil wherever we find it, until the kingdoms of the world shall become the kingdom of our Lord and of his Christ." The Rev. Canon Cody was received with prolonged applause. "This Laymen's Congress," he said, "marks an epoch in the whole missionary life of this land. It is a refreshing and inspiring thing to see all the churches joining in this great work. But we must not forget that the responsibility for doing work rests on individuals. The Church is not a club. Some men treat it as though it were. They pay their dues and expect to be served. This is not the spirit of the Master Who came not to be ministered unto but to minister. The Church is an organization for service, ordained by God to bring men to God. Gentlemen of the laity, if you claim your rights, be willing. In the Crusades there were three essentials, a splendid goal, a burning flame of enthusiasm, and one captain. Is there not a crusade of the twentieth century? Is there a nobler goal than the winning of the world for Jesus Christ? The old theological watchword was 'Back to Christ.' There is even a nobler watchword: 'Forward to Christ.'"

Notes.—On Thursday afternoon last Sir Andrew Fraser and the members of the International Committee were tendered a luncheon by the local committee at the King Edward Hotel. Mr. N. W. Rowell, K.C., President of the Canadian Movement, was in the chair. Responding to a toast in his honour, Sir Andrew Fraser gave a very interesting address on the political conditions in India. The President and Vice-Presidents of the Laymen's organizations in the United States, who are attending the Congress, were present. The toast to Sir Andrew Fraser and the other guests was moved by his Honour the Lieutenant-Governor, and was responded to by Mr. Mornay Williams, Vice-Chairman of the International Committee. All the speeches were optimistic of the success of the Congress.

On Friday afternoon the late Lieut.-Governor of Bengal was entertained at luncheon by a large number of his brother Presbyterians in the Temple Building on Bay Street. Every inch of both sitting and standing room was taken up. There were between 700 and 800 present and the gathering was a most representative one. Mr. John Mackay presided. During the course of a most interesting and instructive address on matters connected with our great Eastern Empire Sir Andrew expressly declared that there is no such thing as an impassable wall between the British officials and the natives and he spoke of his intimate friendship with three native gentlemen and especially of one, a Hindu, who, when he lay dying had confided his two sons to Sir Andrew's care and told them to look upon him in the light of a father after he was dead and this they have done ever since. Sir Andrew expressly condemned

some statements made in a book on Europeans in India by Meredith Townsend. Amongst others who were present at the banquet was President Falconer, of Toronto University.

On Sunday evening last Sir Andrew Fraser preached to a very large congregation in St. Andrew's Church, King Street, a congregation which packed that building to the doors. His sermon was a profoundly interesting one. He drew an analogy between the citizen of the fatherland who goes to one of the remote regions of the Empire to serve King and native land, and the Christian for whom Heaven is home. In simple, touching words Sir Andrew told of scenes from his work in India, leaving his hearers to draw corresponding pictures of scenes in the Christian life. The pride of race that makes the European cling to his own dress and customs, the ever-present desire to hear from "home," the necessary partings from loved ones ordered home, the final retirement of the aged officer, the spirit of loyalty to the King and the fatherland—all these things as he described them became almost without a word of application symbolic of the life of the men and women who, in the strife of the world, never forget that Heaven is Home.

Several most enthusiastic and splendidly attended meetings were held specially for women during the session of the Congress and the keenest interest was taken in the proceedings by all who were present.

Home & Foreign Church News

From our own Correspondents

MONTREAL.

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

Montreal.—The pastoral staff for the Bishop of Montreal has reached this city and the public presentation thereof will be made in Christ Church Cathedral on Saturday evening next. The staff will be presented to his Lordship by the laity of the diocese.

ONTARIO.

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

Kingston.—St. George's Cathedral.—The Very Rev. the Dean of Ontario preached an excellent sermon in this cathedral on Sunday evening, March 28th, on the relations between Christianity and the State in connection with universal brotherhood. He took for his text Gal. 3, part of v. 28.

Napanee.—St. Mary Magdalene.—The choir of this church, under the able leadership of Mrs. Burritt, is doing excellent work. Mr. Chenoweth has been presented with a handsome club bag from the members of the choir, which took place in the church after service on Sunday evening, the 28th ult., the presentation being made by the Rev. Rural Dean Ribb. His class in Sunday School also gave him a fine Bible.

Brockville.—Trinity.—The Lord Bishop of the diocese paid his annual visit to this parish on Sunday, March 28th, and in the evening he confirmed twenty candidates. His Lordship preached on the subject of "Salvation," choosing for his text Isa. 12:3. The Chancellor of the diocese, His Honour Judge McDonald, read the Lessons.

Lyn.—In the morning of the same day the Bishop confirmed eighteen candidates in the church here.

Marmora.—St. Paul's.—After six weeks' illness of typhoid fever, Mrs. Elizabeth M. Bleecker, widow of the late George B. Bleecker, passed to the great majority on Tuesday afternoon, March 23rd, aged forty-one years. Her mother, the late Mrs. Mary J. Bowen, predeceased her just one month ago on February 23rd. Although Mrs. Bleecker had been seriously ill for several weeks, no fatal results were anticipated until Monday forenoon, when hemorrhage of the bowels set in. Dr. Bingham, an eminent specialist of Toronto, was hastily summoned, but when he arrived Monday evening he found she was beyond human aid, and she passed away as above stated. Deceased came to Marmora as a little girl and has lived here ever since, and during that time was one of its most popular residents, and her death has caused a feeling of sadness and regret throughout the village. She was an active member of St. Paul's Church, having been organist for a

number of years, and her services will be much missed by the congregation, though not more than her kind and winning personality. Being an accomplished pianist and a gifted singer, she was prominent in social and musical circles, and her death will be felt as a personal loss by many. She leaves two sons, George and McLaren, to mourn her loss. They have the sympathy of the whole village in this double bereavement, especially as it breaks up the home. The funeral took place on Thursday afternoon, the 25th ult., the service being conducted at the house by the Rev. C. M. Harris. The interment took place in Marmora Cemetery. A large number of relatives and friends were in attendance at the obsequies.

OTTAWA.

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

Ottawa.—The closing week of the Lenten Season is marked as usual in this city with special daily services in practically all the churches, and there is in many instances a marked increase in the attendances. The joyous Easter Festival will be observed on Sunday by exceptionally bright and hearty musical services, which in most cases will include a special children's service in the afternoon.

St. George's.—"The Message from the Cross," a sacred cantata, the text consisting of the seven words from the Cross and other portions of Scripture relating to the last hours of the Saviour's life on earth, set to appropriate music by Wm. C. Macfarlane, was sung by the choir of this church under the direction of Mrs. F. M. S. Jenkins, organist at the service on Wednesday evening of last week.

St. Matthew's.—At a well attended meeting of the Men's Association of St. Matthew's Church, held last week, the following officers were elected for the ensuing year: Hon. President, Rev. W. M. Loucks; President, F. Plant, Sen.; First Vice-President, Stewart Witten; Second Vice-President, E. B. Daykin; Secretary-Treasurer, N. B. Sheppard; Executive Committee, R. K. Sampson, E. S. Edney, and R. Patching. Good work has been done during the year, and the Association closes it free of debt. The incoming Executive was given authority to draft a programme for the fall and winter months, and will report at the next meeting, which will probably be held some time in October.

Almonte.—St. Paul's.—Special services were held Tuesday, last week, in this church. The Bishop of Ottawa officiated, the services being for the confirmation of candidates. There was a large congregation present and special music was rendered by the choir.

Beachburg.—St. Andrew's.—A large number of laymen of this place and its vicinity gathered together in the basement of this church on Friday evening, the 19th ult., and, after partaking of an evening meal, they listened to interesting addresses in which the Laymen's Missionary Movement was fully explained. About 180 men attended the banquet, which was presided over by Mr. W. S. Coleman. The speaker of the evening were Mr. W. J. Cairns and Mr. J. F. Orde, K.C., both of Ottawa. The first speaker was Mr. W. J. Cairns. He said in part: Men in the past had been content to lend their names to the Church and had left their wives and children to do the Church's work, devoting their own time to making money. But men have heard the call of the Church and are now beginning to heed it. They have been playing at missions; now they are beginning to work at it. But if the work is to touch the hearts of the people, it must touch their pockets also. One may ask, Why do you want us to become interested in missions? (1) Because our own self-interest demands it. "Woe is me, if I preach not the Gospel." And woe unto us if we do not do our duty in India, China and Japan. These countries have splendid possibilities, but they need our Christian civilization to bring out these possibilities. (2) Our duty to the heathen calls for it. The cruel practices, such as foot-binding and the very crude methods in medicine and surgery which are in vogue in these countries surely call for the gifts which Christian enlightenment and modern science have given us. (3) Our loyalty to Christ demands it. The religion of Christ is a missionary religion and we must pass it on. The heathen are waiting for our religion.

In the course of his address Mr. J. F. Orde, K.C., said: Fifty years ago it was as much as a man's life was worth to go to China, India or Japan as a missionary. To-day they are inviting

us. China to-day orders the Bible taught in her schools, while in this Christian country it is systematically excluded. There are a thousand million people who have never heard the Gospel. In the foreign field there are thirteen thousand missionaries, and it is estimated that each of these on an average can carry the Gospel to twenty-five thousand people in a lifetime. This would mean the reaching of three hundred and twenty-five millions in twenty-five years, or less than one-third. The object of the L.M.M. is to reach all in twenty-five years. With forty thousand missionaries and sufficient funds the Gospel can be carried to every creature in a generation's time. The Protestant Church to-day contributes \$22,000,000, Great Britain leading with over nine million, and Canada, combining the givings of all her Protestant bodies, contributing less than one million. Mr. Orde is himself an optimist. He is full of hope for the success of the movement, and strongly advocated giving to missions weekly. He closed with an earnest appeal to the men to grapple with the problem before them, and never to lose sight of the possibility of the complete and enduring success of this great and worthy movement. A resolution proposed by Mr. Cameron endorsing the L.M.M. and embracing the opportunity to work offered by it to the men of this district was carried with a display of considerable enthusiasm. A short discussion of the speeches followed, after which the function was terminated with the Benediction pronounced by the Rev. E. G. Robb.

TORONTO.

James Fleiding Sweeny, D.D., Bishop, Toronto.

Synod Office.—The Bishop of Toronto, when in town, will be at his office on Tuesdays and Thursdays, from 10 a.m., to 1 p.m., and from 2 to 4 p.m.

The Lord Bishop of Ottawa, as the senior Bishop of the ecclesiastical Province of Canada, has called together the members of the House of Bishops for the purpose of electing an Archbishop and Primate on Monday, April 26th.

St. James'.—"India, Its People and Its Problems," occupied the attention and claimed the interest of a large audience in the schoolhouse of this church on Tuesday evening, March 30th, who gathered together there to hear Miss Townend, of Croydon, speak of her travels in Hindustan in the interests of the Girls' Friendly Society. She was sent out by the Central Society of England to establish the movement on a firmer basis among the natives, the Anglo-Indians, and the Eurasians, the latter more especially, and in the course of her work had travelled from Bombay into the northernmost section of India, back again to Calcutta, and thence to Colombo. Stereopticon views of the principal scenes met with at each of the centres visited by Miss Townend acquired great interest under her vivid descriptions. She concluded with a stirring appeal to the Girls' Friendly Society to co-operate in the spirit of helpfulness which is at the basis of their Society, in extending its benefits to the teeming millions of India. The Lord Bishop of Toronto presided.

St. Paul's.—The Lord Bishop of Toronto performed his first official episcopal act in this city since his consecration in holding a Confirmation service in this church on last Thursday evening, when sixty-one candidates were presented to His Lordship for the apostolic rite by the rector, the Rev. Canon Cody, who was assisted by his curate, the Rev. E. C. Earp. In the course of his address the Bishop expressed his gratitude that he was performing his initial episcopal act in this church. His Lordship founded his address to the candidates on the words, "What mean ye by this service?"

Trinity College.—The Trinity College Literary Institute on Friday evening last, elected the following officers: President, M. J. J. Preston; First Vice-President, S. F. Tackaberry; Second Vice-President, C. Young; Secretary, L. C. Outerbridge; Treasurer, E. C. Dawson; Librarian, W. Burt; Curator, A. H. Priest; Ex-Officio, A. M. Mowat.

St. Barnabas'.—The Rev. J. B. Fotheringham, of Trinity College, has been appointed vicar of this church and he will enter upon his new duties shortly after Easter.

Wychwood.—St. Michael and All Angels.—An athletic club has been formed in connection with this parish. The work here under the guidance of the Rev. W. J. Brain, the rector, is progressing most satisfactorily, and the outlook for the future is especially bright.

Cannington.—In loving memory of Anna Bella Vicars, who died April 7th, 1908. Beloved wife of the Rev. J. Vicars. Also John Vicars is to celebrate his 82nd year on April 9th, 1909.

Barrie.—Trinity.—Bishop Sweeny begins his work.—The newly consecrated Bishop of the diocese, Dr. Sweeny, began his episcopal duties by preaching and celebrating in a little Mission Church, St. Paul's, Midhurst. His going at once to the rural district is significant; he, no doubt, realizes the weakness and the importance of the country church; he is aware that unless a strong sane and persistent forward movement is at once inaugurated the Church of England will in ten or twenty years at most, be only a memory in some parts of this diocese. It is a mere self-deception to say that our Church has strongly rooted herself among the rural population, it is, moreover, folly to argue that the real situation in the country parts is either appreciated to-day, or that any adequate effort is being made to grapple with the new problems which surround the rural Church. There are individual parishes, of course, which, owing to the personal powers and magnetism of the local clergy, are doing telling work. But speaking generally with all our claims and our machinery, we are only playing with the problems of rural Church life. When we remember that this is essentially a farming country, and that multitudes of young men and women are every year moving from the country to the offices and business houses and colleges of the city, one readily sees the imperative necessity of studying at first hand the work of the Church outside the city, and of adopting such methods as may enable her to reach and influence these young lives for God and country and Church. That most vital question to the Church of England, the Sunday School, has not yet reached the stage of serious discussion outside our larger centres; the country church is not yet touched with the inspiration of the great forward movements in Missions, and in personal service for Jesus Christ, as set forth by the Brotherhood of St. Andrew and kindred societies. We need more frequent visits from Church leaders, a wider circulation, a Church intelligence, and real living conferences between country clergy on real problems. Why should our Archdeacons not reside in local centres? Why should there not be one in every important town whose duty it would be to call together the clergy from the surrounding country at least once a year for the purpose of enquiring into the conditions of each parish and of trying to solve its actual problems. How are we to get our country Churchmen into vital touch with all the Church means and all she is called upon to do at home and abroad? Certainly not until the larger centres become rallying points under local leaders, where Church laymen who meet in business, may meet also as Churchmen for the discussion of their difficulties in managing their local Church affairs. The problems of the country are not those of the city, and they cannot be dealt with successfully without a first hand study of them and real conferences about them between men who know what the problems are even though they may not know their solution. Bishop Sweeny, preached also at St. Peter's, Minesing, in the afternoon, and in the evening in Trinity Church, Barrie. It is needless to say that all three churches were thronged. A delightful new hope shone on the peoples' faces as His Lordship went about shaking hands with the people in his genial and hearty manner.—W. B. H.

Minesing.—St. Peter's.—The Bishop of Toronto's second sermon since his consecration as Bishop of the diocese was preached in this church, and it was a striking and effective discourse from the words, "Before Abraham was, I am." His Lordship gave briefly the historical setting of the fourth and latest gospel, the Gospel, whose author was the beloved disciple, and explained why the words of the text was so provocative of anger and enmity among the Jewish people. The words, "I am" being the same as the term by which the Elohim of Israel had made himself known to Moses, when giving the latter his commission to conduct the release of the chosen people from their state of bondage in Egypt. Incidentally, but very forcibly, the force of irresistible conviction, the Bishop emphasized the eternity and equality of our Lord Jesus Christ in the Trinity of Persons in the God of the Jew and the Christian, and the clear statement of rightly understood teaching of Scripture concerning the God in Whom and for Whom all things consist, He whose love and care encircles all His creatures was very convincingly placed before the congregation, which certainly listened with rapt attention to the sermon of our recently

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elected Bishop, whose visit to Minesing marks an epoch in the history of the church, as being the first episcopal visit to this Mission since St. Peter's became a church.

HURON.

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

London.—Bishop Cronyn Memorial Church.—The rector, the Rev. Canon Hague, preached a special sermon to young people on Sunday evening, the 28th ult., choosing for his text, Romans 10:11.

St. James'.—The Very Rev. Dean Davis, the rector of this church, on Sunday, March 28th, entered upon the 36th year of his pastorate. At the beginning of his morning sermon he mentioned the fact, but made no review of the years that had passed remarking that the recollection of the faithful adherents who had been called away by death would be too painful. It was in the early spring of 1874 that the Dean preached his first sermon in the little brick church over in what was then called New Brighton. It had been opened in November, 1873, as a result of the people living in the community, assisted generously by Mrs. Cronyn, the wife of Bishop Cronyn, who had planned to preach in the church on Sunday afternoons. The untimely death of the Bishop prevented this arrangement, and the Rev. Evans Davis was appointed rector by the newly-elected Bishop Hellmuth. Mr. John Beattie and Dr. John Pope were the church-wardens, and the latter was also Superintendent of the Sunday School, continuing in that office until his death in the spring of 1908. The present church was built in 1877 to meet the growth of the congregation, and was enlarged some years ago. Dean Davis has the distinction of having had the longest continuous pastorate of any clergyman in Western Ontario. There is not a single minister, active or retired, who was here when he began the work, which through the passing years has been so rich in spiritual results.

Stratford.—St. James'.—The parishioners have erected a very handsome pulpit in this church to the memory of the late Rev. Canon Ephraim Patterson, who was rector of the parish for the long period of 41 years. This beautiful pulpit was manufactured by the well-known and reliable firm of Keith & Fitzsimmons Company, King Street West, Toronto.

Brantford.—St. Jude's.—The Bishop of the diocese held a Confirmation service in this church on Sunday morning, March 28th, when he bestowed the apostolic rite upon 26 candidates, 25 of whom belonged to the parish, and one from the neighboring parish of St. John's. The Rev. Rural Dean Wright, the rector of the parish, and the Rev. J. F. Roundthwaite, rector of St. John's, presented their respective candidates. There was a large congregation present.

Listowel.—On Sunday, the 28th ult., the Ven. Dr. G. C. Mackenzie, Archdeacon of Perth, visited this parish in his official capacity. At the morning service he inducted the new rector, the Rev. H. M. Lang-Ford. The rector's warden, Mr. J. Bamford, read the declaration from the parish, while the people's warden, Mr. Wm. Welch, presented the keys of the church. At this service the Ven. Archdeacon delivered a most thoughtful address on "The Ministry of the Church." In the afternoon he visited the Sunday School and spoke on the Master's business, holding the close

attention of young and old for nearly half an hour. All went away fired with new hopes and determinations for life. The Archdeacon preached again at the evening service to a large congregation, upon the subject, "The Seven Commandments of Christ."

Dungannon.—St. Paul's.—On Wednesday evening, March 16th, the Rev. Thos. Hicks, rector of this church, and of Christ Church, Port Albert, was made the recipient of a beautiful fur-lined overcoat, a gift of the members of the two congregations. The presentation was made by representatives of each congregation. Mr. Hicks, though much surprised, fittingly expressed his sincere appreciation of the thoughtful kindness and liberality of his parishioners. While the coat in itself is a valuable gift, it is not so much its intrinsic value that is appreciated as the kind feeling and good will that prompted the gift. During the four years, Mr. Hicks has had charge of the Dungannon and Port Albert churches, he has ever been faithful and untiring in his efforts to promote the interests of his people. Never have the churches been in a more flourishing condition in every respect than they are at the present time. Since coming here Mr. Hicks has been instrumental in making this parish self-supporting, while hitherto a large sum was drawn yearly from the funds of the diocese for its support. This is merely one instance of the good and faithful work Mr. Hicks has accomplished here. The gift was simply a slight mark of appreciation of his zealous work here, and of the high esteem in which he is held by the members of both of his congregations.

Thedford.—St. Paul's.—On Tuesday evening, March 16th, the members and adherents of this church met at the residence of Mr. Geo. Coultis, to bid a reluctant farewell to their pastor, the Rev. F. K. Hughes, on his departure to take charge of the parish of Courtright, to which place he has been appointed. During the course of the evening the following address was read by Dr. A. J. Grant and a handsome umbrella presented on behalf of the congregation by Mr. L. P. Smith. Mr. Hughes replied in suitable words. A dainty supper was then served by the ladies of the congregation. The evening was closed by singing "Auld Lang Syne," and "God be with you till we meet again."

"To the Rev. F. K. Hughes, Thedford, Ontario. Dear Mr. Hughes,—We are here to-night to enjoy a social hour with you, prior to your departure from our midst, and wish to take advantage of the occasion to express in some tangible form our hearty appreciation of your labors on our behalf as incumbent of St. Paul's Church. We have always found you to be a most consistent and conscientious worker in the interests of our spiritual welfare; your kind words and thoughtful acts will be missed by every one of us; your weekly discourses from the pulpit have ever acted toward our general betterment, and your faithful attendance upon the sick will ever live in our memory. In asking you to accept this little token from a grateful congregation, we trust that it may ever remind you of the very pleasant relations which have existed during your incumbency in Thedford. It is our sincere wish that Almighty God will bless the work you are about to undertake in your new field, and that your efforts may meet with that bountiful measure of success which we feel is most justly due. Signed

on behalf of the congregation, Harry Elliott, L. P. Smith, A. J. Grant."

CALEDONIA.

F. H. DuVernet, D.D., Bishop, Prince Rupert, B.C.

Prince Rupert.—St. Andrew's.—Donations from residents of this place and friends in England have enabled a new organ, (manufactured by Bell, of Guelph), to be purchased for use in the church hall. This was used for the first time on March 14th, and is a great acquisition to the church.

Correspondence

THE PAN-ANGLICAN CONGRESS AND TITHE GIVING.

Sir,—Along beside the "act of penitence" in which the Congress took part we should place the deliverances on tithing. One notes with satisfaction that our Canadian Bishops were not slow in sending a message to the Lower House at the recent General Synod strongly favouring this ancient practice. And the Lower House promptly passed a resolution unanimously concurring in their Lordships' message. Doubtless similar resolutions will be noted in the minutes of our Diocesan Synods. What will be the outcome? One would be disposed to look for immediate results and that all the funds of the Canadian Church would instantly show balances at credit. Tithing would relieve us of all financial difficulties. The offerings of the delegates alone would be a very considerable help. But from past experiences we know that such resolutions are passed only to be printed rather than to be acted upon. Delegates should remember this is a personal and individual matter. We have not complacently appointed a committee as a convenient refuge from accusing consciences. These resolutions are binding individually on all delegates who voted yea or acquiesced by silence. There is the oft repeated mistake of not allowing or working up discussion. This is dangerous regarding obvious measures. We must insist on reality and sincerity and beware of complacent indifference which amounts practically to hypocrisy. "I will remove thy candlestick out of his place, except thou repent."

H. J. Leake.

BOOK REVIEWS.

How to Talk With God. By a Veteran Pastor. Philadelphia: The Sunday School Times Company.

In this beautifully bound and printed book we have the reverent and poetic outpouring of the spirit of a devout "child of God"—of elder growth. Prayer is his topic. To him it is like David's harp, an instrument of many strings. He loves to touch them all tenderly. And adapt their deep, rich, and infinitely varied music—to all the aims, needs, joys and griefs of life. Comfort, counsel, and consolation are his to bestow.

And in the pages of this refreshing and inspiring little volume they will unstintingly be found.

Recollections of the War of 1812. By Dr. Wm. Dunlop, with a biographical sketch of the author by A. H. W. Colquhoun, LL.D., Deputy Minister of Education, Ontario. Toronto: Historical Publishing Company, 1908.

The only objection that we have to this little volume is its extreme brevity. Dr. Dunlop, needless to say, was a young Scotchman who received his degree at an age when most young men begin their professional studies, was commissioned as surgeon in the celebrated Connaught Rangers, was sent to Canada in 1813 and served latterly as a regular officer from Quebec to Montreal, Niagara and Penetanguishene. Returning to England in 1815 he next served in India, and returned to Canada after twelve years absence. In Quebec he and a kindred spirit—John Galt—organized private theatricals and then busied themselves in the St. Lawrence Canals and the Canada Company. The rest of his life of a short fifty years was spent in Goderich and the public service. Though short the book is most valuable. The incidental points, such as that in Prescott, there were only 5 houses in 1812 and 3 of them unfinished. Dunlop expressed his amazement at the change which a few years had made in Upper Canada, and there are little touches all through the narrative which seem now romance, such as a regiment of Canadians marching from the Mohawk River to Fort Niagara, requiring no other supplies than what their rifles provided.

Hymns by Horatius Bonar, selected and arranged by his son H. U. Bonar, with a brief history of some of the hymns and a portrait. Henry Frowde, Toronto.

There is a sweet flavour of piety in this volume, rather plaintive and in a minor key. In the first half of the nineteenth century there was much writing of spiritual songs not intended for congregational use, serious families did not believe in singing secular hymns to the glory of God. The effusions of piety which adorned, and often did really adorn, the Keepsake volumes are rapidly passing into the oblivion of the paper-mill. Dr. Horatius Bonar was born in Edinburgh at the end of the year 1808. After the usual preparation he was ordained to the ministry of the Established Church, and appointed assistant at St. John's, Leith. He took a lively interest in the Sabbath School, and being impressed with the want in it of suitable hymns and music, selected some livelier music and set to work to write verses. Thus were written among others, "I lay my sins on Jesus," "The morning, the bright and the beautiful morning." Other outpourings followed through a long and busy life, and this little volume contains 170 such as are better known as hymns—many well known through all the churches. Others are unsuited for public use, but all "faithfully express the sentiments of a devout soul seeking above all the fulfilment of the adorable will of God and aspiring to a closer union with Him." This volume attracted us when first issued in 1904, is quite inexpensive and is sure to be treasured by the owners. The biographical notice is admirably done in every way except in being too short.

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On Tuesday evening, March 2nd, at a service which was held in the Pro-Cathedral at Los Angeles, in which all the parishes within the city limits united, the Bishop of the Diocese used for the first time a pastoral staff. This staff was presented to the diocese by Mrs. J. W. Dwight, as a memorial of her husband, who after spending many years in Chicago made his home about two years ago in Pasadena, Cal.

The Rev. J. H. Bligh preached his farewell sermon at Sheffield Parish Church on a recent Sunday night. In the afternoon he addressed the Men's Bible Class for the last time as its conductor, and at the close of the service was presented by the members with a pocket Communion set on the occasion of his departure from the city to take up the living of St. John's, Worktop.

The magnificent spire of St. Mary's Church, Stamford, which was built in the early part of the fourteenth century, and rises to a height of about 170 feet, is in danger. With a view to affording greater security to the spire, a number of iron bands were placed round it in 1890, but it has now been found to be in such a serious condition, owing to decay, that the ringing of the fine peal of bells in the tower has been discontinued. Two prominent architects have been called in, and, according to their report, several hundreds of pounds will have to be spent on the structure very shortly to render it safe.

At the annual meeting of the Liverpool Cathedral Committee, which was held lately, it was reported that over £306,000 had been received or promised up to the end of last year, excluding £10,000 raised by the Freemasons of West Lancashire for building a chapter house as a memorial to their late Provincial Grand Master, the late Earl of Lathom. The walls of the Lady Chapel of the Cathedral have been completed and the chapel will be ready for Divine service in the autumn of next year. Seventy thousand pounds are still required to finish the choir, the walls of which now stand 40 feet above the floor. The lantern and arcade piers have been built to a height of 29 feet, and piers of the four towers of the Cathedral to about 25 feet.

Some interesting statements concerning the production of the elaborate scheme of printing tickets for the forthcoming English Church Pageant, have been provided by Messrs. Eyre and Spottiswoode, the official publishers of the Pageant. The total number of tickets required is 83,216, and if the whole of the tickets were placed end to end they would extend six miles, and if all ticket-holders were ranged in a single-file queue, at the Fulham Palace grounds entrance, the line would extend nearly 20 miles, or seven times from base to summit of Mont Blanc, and 21 hours would be occupied before the last person passed through, allowing ten seconds for each. If the whole of the visitors were to stand with arms outstretched they would cover a distance of 100 miles. The tickets placed end to end would reach from St. Paul's Churchyard to the Cross on the Dome 80 times. They would extend from the base to the top of the Monument 160 times, and round the dome of St. Paul's 210 times. The tallest mountain in Europe is Mont Blanc. The tickets placed end on end would reach from the base to the summit and down again in an unbroken line. A line of tickets from the base to the summit of Mount Everest would not exhaust the number by many thousands; and, if sewn together to form a carpet, the cards would cover an area of 1,220 square yards.

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Mr. William Graham, Atwood, Ont., writes:—"My wife had been ill for some time with nervous prostration and two of the best doctors we could get failed to help her. She gradually became worse and worse, could not sleep and lost energy and interest in life. She was given up in despair when a friend advised a treat of Dr. Chase's Nerve Food.

"From the first box of this preparation my wife used we noticed improvement and now she is completely cured and as well as she ever was, eats well, sleep well and feels fully restored. I am satisfied that my wife owes her life to Dr. Chase's Nerve Food." 50c. a box, 6 boxes for \$2.50, at all dealers or Edman-son, Bates & Company, Toronto.

Miss Jex-Blake, a daughter of the Dean of Wells, has been appointed Principal of Lady Margaret Hall, Oxford, in succession to Miss Wordsworth, who has been there for the past thirty years.

The Rev. Canon Marshall, incumbent of St. John's, Blackheath, has decided to resign the living in September next, when he will have completed fifty years in the ministry, thirty-four of which he has spent at Blackheath. Canon Marshall was at one time a member of the Cambridge University eight.

An interesting relic of the Roman occupation of Carmarthen (the Maridunum of the Latin historian) has recently been placed in the western porch of the old parish church of St. Peter's, Carmarthen. It is a Roman domestic altar, standing 4 ft. 2 in. high, with a base 3 ft. square, and the stone seems to be of local red sandstone. The altar had been preserved for a very long period in the vicarage grounds. As some eighty years ago a public Roman altar was also dug out of the roadway near the church (now in private ownership near the town), in addition to other Roman

finds, it would seem as if the old parish church of St. Peter's was either erected on the site of a former Roman temple or very closely adjoined to where a Roman camp had been.

The income and expenditure account in connection with the Pan-Anglican Congress has just been issued. It shows that the receipts amounted to £8,854. Of this amount £2,023 came from the sale of literature, £6,247 by the sale of guinea tickets, and £583 by the sale of half-crown tickets. The largest item on the expenditure side is that for printing and stationery—£2,074; £1,453 was paid for the hire of halls, £1,574 in salaries and wages, £1,085 in "general expenses," £273 in office expenses, £507 in stamps and postages, and £50 in travelling expenses, the total expenditure being £7,240. Of the balance £1,000 has been granted to the Central Board of Missions, £614 remaining in hand.

The Committee of the Church Missionary Society has decided to appoint a secretary of university standing for its educational missions, whose duty will be to enlist interest at home, to study educational problems arising in the mission field, and generally to act as an expert adviser in the policy and work of the society's educational missions.

During a thunderstorm at Gassin, Var, the lightning, striking the belfry of the church, set the bells ringing, lighted the tapers of the candelabra, tore up the flooring of the sacristy, and rolled up the carpet with remarkable neatness.

An interesting function took place in the parish church, Leyton, Essex (St. Mary's), recently, when Miss Holdgate, the daughter of the churchwarden, unveiled three frames of photographs. The centre frame contains a group photograph of the Bishops of St. Albans and Barking and the late Bishop of Colchester, and round the sides are portraits of many former Vicars, including John Strype, the historian of the Reformation, who was Vicar between 1669 and 1737, and Mr. Laprimandarge, who was incumbent of the parish for the first forty-eight years of the nineteenth century. There are also photographs of the present Vicar (the Rev. C. L. Thornton Duesbery) and his immediate predecessors. A list of Vicars going back to 1329 is also given, and over the top are displayed the arms of the Dioceses of London and St. Albans, with both of which Leyton has been connected. The second frame contains a number of churchwardens, and a third many of the curates. At the top of the third frame is a view of the church in 1690, painted by Miss Maud Biggs.

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We praise Thee, we bless Thee,
O Saviour, risen to-day!
Thy light is shining radiantly
Upon our toilsome way.

Long have we groped in darkness,
Long have we wrought with pain;
Lo! dawns the dayspring in our
hearts,
Lo! breaks the heavy chain.

Thou art Thyself our comfort,
And Thou our matchless strength;
Through Thee we shall do valiantly,
Through Thee win home at length.

Earth's mightiest foe lies conquered
Since Thou hast left the dead;
Thy Church through Thee, victorious,
Uplifts her queenly head.

Thy saints, no longer fearsome,
Nor trembling at the grave,
Exulting raise their eyes to Thee,
And palms of victory wave.

Triumphant over evil,
Triumphant over loss,
With Thee, Redeemer of the world,
Thy saints accept the cross.

The tomb, with Thee they enter,
Henceforth with Thee to rise,
And evermore with Thee to dwell
Beyond these changing skies.

We praise Thee, we bless Thee,
O Saviour, risen to-day!
Thy light is shining like the sun
Upon our pilgrim way.
—Margaret E. Sangster.

THE BLESSED EASTER TRUTH.

"It is a beautiful conviction, one whose mysterious beauty we are always learning more and more, that the deeper our spiritual experience of Christ becomes the more our soul's life really hangs on his life, as its Saviour and continual Friend, the more real becomes to us the unquenched life of those who have gone from us to be with Him. In those moments when Christ is most real to me, when He lives in the centre of my desires and I am resting most heavily upon His help—in those moments—I am surest that the dead are not lost, that those whom this Christ in whom I trust has taken He is keeping. The

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more He lives to me the more they live. If the city of our heart is holy with the presence of a living Christ then the dear dead will come to us and we shall know they are not dead but living, and bless Him Who has been their Redeemer and rejoice in the work that they are doing for Him in His perfect world and press on joyously toward our own redemption, not fearing even the grave, since by its side stands He Whom we know and love, Who has the keys of death and hell.

A living Christ! dear friends; the old, ever new, ever blessed Easter truth! He liveth; He was dead; He is alive for evermore! O that everything dead and formal might go out of your creed, out of your life, out of our heart to-day! He is alive! Do you believe it? What are you dreary for, O mourner? What are you hesitating for, O worker? What are you fearing death for, O man? O, if we could only lift up our heads and live with Him; live new lives, high lives, lives of hope and love and holiness, to which death should be nothing but the breaking away of the last cloud and the letting of the life out to its completion! May God give us some such blessing for our Easter Day.—Phillips Brooks.

"WE HAVE SEEN THE LORD."

The first Easter was past. And all that week the disciples were left to ponder what they had seen. Thomas was dejected at the spectacle of the cursed crucifixion, all the details of which were heavily on his mind. But while he brooded the Master had fulfilled His promise to the two or three gathered in His name, and when Thomas was in the midst they said, and they said again, "We have seen the Lord." Not so Thomas. To him the resurrection of Jesus could not be true. The course of nature was against such a tale. "Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe." If the others had seen and touched, he too must touch and see; the tale, even from the lips of eye-witnesses, was to him incredible without personal experience. How like ourselves!

That experience was given to him. When another Sabbath was past and the seven days of the Paschal feast were completed, and the disciples, though free to go again to their old homes in Galilee, yet tarried together, Thomas in the midst, suddenly Jesus was with them and "He saith to Thomas, Reach hither thy finger, and behold My hands; and reach hither thy hand, and put it into My side; and be not faithless, but believing."

Such is the condescension of our dear Redeemer, coming to our weakness, our personal traits of misgiving and doubt, and meeting us on our plane.

And Thomas? Thomas answered and said unto Him: "My Lord and my God!" Flesh and blood could never reveal to him that his Lord, his Master, was also his God. No witness of touch, no sight of gaping flesh could bear him aloft to that height. He discerned Christ, the Divinity, the God of love, by that heart which, while it doubted, yet had passionately desired to know the truth.

And thus too we ourselves. We too discern the Lord to be God, our God, divine, omnipotent to change our hearts of stone, omnipresent to give us the sweet and heavenly testimony of His presence. "The pure in heart shall see God." To us, even to us, it is also given to discern, to see, to know, to have fellowship with the Son of God, for in unnumbered thousands of instances it has been proven true, "The pure in heart shall see God."

"We have seen the Lord." We have felt His healing hand. Our experience is the "evidence of Christianity" to us beyond all cavil. "We know Him whom we have believed." Hence, wondrous joy, our Easter joy, full and complete in Him.

A Woman's Sympathy

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

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These red corpuscles number 5,000,000 to the cubic centimeter; but it often happens that they become very much diminished in number, a condition known as anaemia or leukaemia. There are also other circular bodies in the blood known as white corpuscles, but which are much less numerous than the red.

The red corpuscles are the stimulating and animating elements of the blood. They absorb oxygen in their passage through the lungs, and convey it to the tissues of the body, where combining with food elements absorbed from the stomach, it evolves animal heat.

Whenever the kidneys fail to properly filter the blood of its impurities, or whenever constipation occurs, the impure foreign matter collects in the blood-current, is carried to all parts of the system in the circulation, and is usually deposited in the form of pimples and other eruptions upon the skin.

Most of these eruptions appear upon the face, for the reason that the skin there is thinner than anywhere else. Many people commit the error of trying to cure the pimples or eruptions by the application of salves and lotions, which is a great mistake, as the cause of the trouble is deeper seated, and the skin disease is simply the outward manifestation of the impure condition of the blood within.

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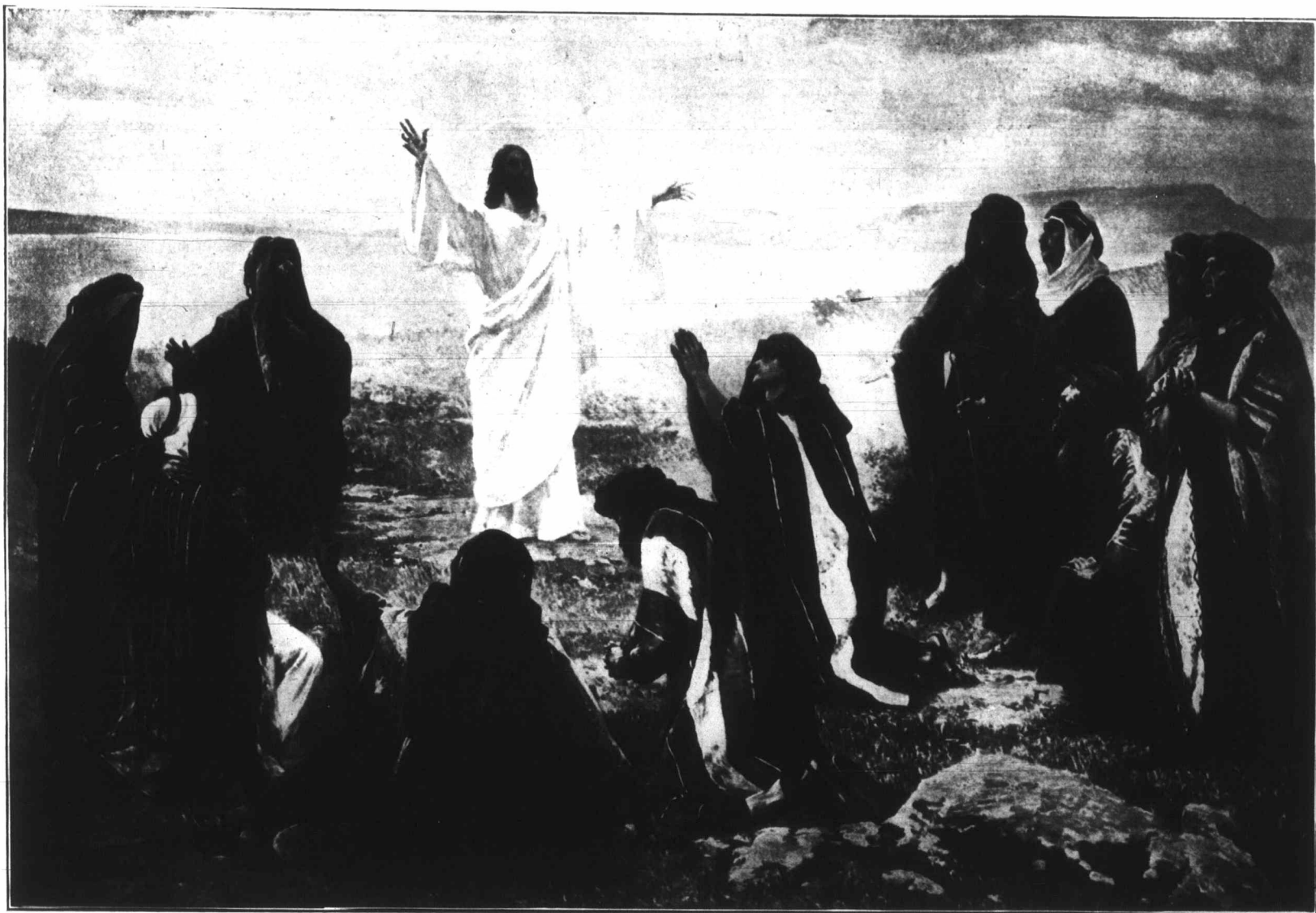
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THE EASTER HOPE.

What right has the little delicate white flower to blossom away up the side of the Alps, just on the border of the snow line? It has the right that it asserts by its own existence. It belongs there. It sprang out of a seed, it found heaven and soil, and so it is a part of nature, a part of the order of things. And so in all ages this white, sweet flower of hope has grown in the soil of the human heart.

How does it happen, if there is no reason for it, that the universe, our old nurse, in her arms, taken her child, man, in her arms, and carried him all through the ages, has whispered to him this hope of another life?

We have learned one thing as to matter, and know that nothing in this physical world ever dies. Not one slight particle of matter, not one unit of invisible, intangible force, has ever ceased to be. This dust we tread beneath our feet, or that the wind blows in our faces, is not dead—it is alive. Next year it will come up in a grass blade—it will be a part of the tint or perfume of a flower. Next year, perchance, it will be a part of the bloom of a little child's cheek, a part of the shining of a little child's eye, a part even of the brain that thinks those "thoughts that wander through eternity."

Nothing in this world ever dies, only changes infinitely its form; disappearing, eluding us entirely, to take another shape more beautiful

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somewhere else. And in spite of the fact that we so often—mothers, husbands, wives, children—look upon cold, silent faces, turned white because the flush of life has left them, still this faith remains in the heart, and it will not down. It cries out and asserts itself, and says, This death is not real—it is an illusion. The body is here, we say, but where is the love, where is the thought, where is the generosity, where is the friendship, where is all that subtle combination of qualities and powers that made my friends? Those are not here. And so the world moves on and marches over graves, asserting all the while that the graves are a lie, and that only life is.

"There is no death. What seems so is transition:
This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call death."
—Selected.

GETHSEMANE.

Far off, in dark Gethsemane,
I hear the world's Deliverer cry,
"Might the Cup pass! Thy arm alone,
Can ransom Thine anointed one!
"It may not pass! Thy Will be mine;
Thy dread beloved Will divine."
Of that unfathomed mystery,
Teach me, O sad Gethsemane!
Draw me within thy twilight dim,
To watch life's little hour with Him;
For ever in thy shade to be,
Oh mournful, sweet Gethsemane!

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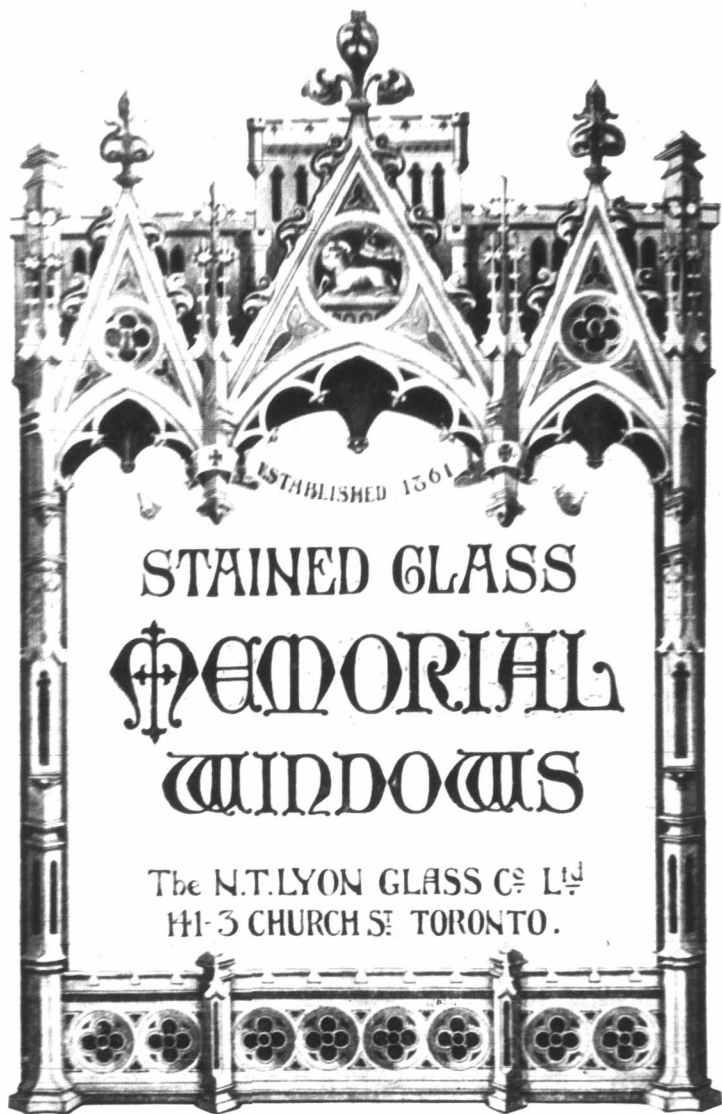
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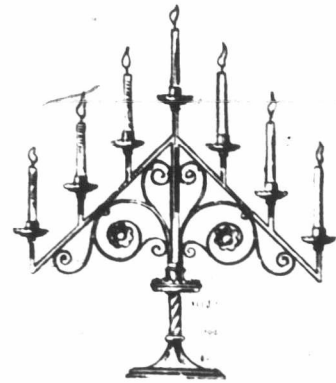
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