

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD
 THE CHURCH OF ENGLAND WEEKLY FAMILY, NEWSPAPER.
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TORONTO, CANADA, THURSDAY, APRIL 20th, 1911

No. 16.

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Some interesting gifts for the new Liverpool Cathedral are announced. The Liverpool Ladies' Embroidery Association have offered to provide all the embroideries for the Cathedral requirements (a gift of at least £4,000) in addition to the ornaments for the Holy Table. Mrs. Marke Wood has promised the reredos, in memory of the late Mr. Marke Wood. Sir Alfred Jones is also to be commemorated, Mrs. Pinnock, his sister, having promised one of the large windows in the choir as a memorial. A donation of £1,000 has been received from Mrs. Morrison to provide a marble floor for the choir in memory of her late husband.

"The mystery of the great sphinx has been cleared up at last," said Dr. Reisner. "The final proof that the sphinx temple was the tomb of Chephren has been delivered. Exactly those characteristics found in the sphinx were found in the statues of Mycerinus, which were dug up in Egypt. The sphinx is nothing but the body of a lion with the head of the king reigning at the time it was built. The great sphinx is the guardian of the sacred precincts of the second pyramid. The head is the portrait of Chephren, the king who built the second pyramid, and whose artists carved the guardian sphinx on a knob of natural rock."

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On a recent date the Rev. Canon Hamer, Vicar of St. Paul's, Newcastle-on-Tyne, and Mrs. Hamer were presented by the congregation with two handsome silver fruit-stands and two silver vases as a token of esteem and affection. The occasion was the silver wedding anniversary of the Vicar and his wife.

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At the present time amongst the Bishops of the Anglican Communion it may be of interest to note that there is a Bishop Abraham who is the Bishop-Suffragan of Derby; Bishop Jacob, the Bishop of St. Alban's and Bishop Israel, the Bishop of the newly-founded Diocese of Erie, Penn.

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The church people in the Diocese of Southwark are about to present the Right Rev. Dr. Talbot, the Bishop-designate of Winchester, with a motor car and they will also give Mrs. Talbot a carriage and a pair of horses. Any balance remaining over will be devoted to the Cathedral.

Canadian Churchman.

TORONTO, THURSDAY, APRIL 20, 1911.

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Lessons for Sundays and Holy Days.

April 23—1st Sunday after Easter.
Morning—Num. 16: 1—36; 1 Cor. 15: 1—29.
Evening—Num. 16: 36 or 37; John 20: 24—30.

April 25—St. Mark Evan. and M.
Morning—Isai. 62: 6; Luke 18: 31—19: 11.
Evening—Ezek. 1: 1—15; Phil. 2.

April 30—2nd Sunday after Easter.
Morning—Num. 20: 1—14; Luke 21: 5.
Evening—Num. 20: 14—21: 10 or 21: 10; Col. 2: 8.

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

FIRST SUNDAY AFTER EASTER.

Holy Communion: 161, 249, 259, 262.
Processional: 169, 173, 408, 440.
Offertory: 172, 394, 406, 520.
Children: 167, 715, 732, 751.
General: 171, 174, 759, 790.

SECOND SUNDAY AFTER EASTER.

Holy Communion: 169, 251, 397, 584.
Processional: 50, 168, 422, 624.
Offertory: 433, 476, 520, 536.
Children: 214, 701, 707, 718.
General: 494, 605, 614, 617.

THE FIRST SUNDAY AFTER EASTER.

"Peace be unto you," St. John 20:19, part.
Wherever the ministry of our Saviour Christ Jesus is welcomed and appreciated it results in peace of mind, body and estate. "Peace according to a conception distinctly peculiar to Christianity is the tranquil state of a soul assured of its salvation through Christ, and so fearing nothing

from God and content with its earthly lot, of whatever sort that is." This is the peace which the Risen Lord gives to all who acknowledge the power and the glory of His Resurrection. There are two things which interfere with our natural peace. These are sin and death. The life and teaching of Jesus Christ demonstrate the weakness of sin and give us the hope of holiness and love. In particular by His death and rising again from the grave Christ Jesus has made clear to us the meaning of this present life. It is the preparation and the probation for a future blessed immortality. We can have no sense of peace if earthly life be the all of our existence. For there are so many difficulties and problems distressing us. But into this earthly life the Son of God came to give us peace in the prospect of a future immortality. Our weaknesses, however, break in upon that peace. There is no peace to the ungodly. But Jesus, the Risen Lord, comes to us in His merciful love, forgives us, lifts us up, and sets our feet upon firm ground. When He rose from the dead He demonstrated His eternal power over sin, and therefore the inability of sin to destroy the peace of, to triumph over, all who trust in Him. Where the message, the Gospel, of Jesus has not been received, death spells gloomy uncertainty. To many death implies future misery. Therefore in the contemplation of death the non-Christian loses all hope of peace and contentment. But for us death has been abolished by the Lord Who died on the cross, who rose victorious from the grave. After the victory comes peace, after the victory the Victor gives peace to men. Therefore Jesus comes to the apostles and disciples with the gift that has cheered the world ever since: "Peace be unto you." And as we contemplate His Resurrection we cry out with St. Paul: "Death is swallowed up in victory. O grave, where is thy victory? O death, where is thy sting?" On the first Easter Day Jesus came into the midst of the disciples, though the doors were shut. On Low Sunday He again appeared in their midst mysteriously. These supernatural comings are but typical of His Spiritual advent all the time to those who need peace and are seeking it from and in Him. To us this Presence and the subsequent gift and power of peace are numbered amongst the "many proofs." Therefore to-day we confess our belief in our Saviour Christ Jesus. He is our Saviour because He hath abolished death; He is the Christ because He has done what many pious Jews hoped the Messiah would do, He has brought life and immortality to light through the Gospel; He is Jesus, Son of Man, bearing a human name, which name we honour above all other names. He is our peace.

Letters to the Editor.

The letter from a correspondent treats of a subject which crops up all the time. Since this periodical was started letters have flowed in, and as our correspondent points out, they are often unpractical, written upon questions of personal taste or preference, or on ecclesiastical subjects on which there always has been, and always will be, diversity. But there are excuses, time is always passing, the same problems occur to different people under the varying conditions, and naturally letters, too long sometimes, are written. They are not written in vain; far from it—the most set in their own convictions, realize that there is another side, and many for the first time discover that there is another side. And without such an outlet as the Canadian Churchman, people would not know as they do now, the opinions of others from the Atlantic to the Pacific. To in-

stance one subject touched on, the Hymns. There are always new hymns or old ones in a new setting. There is now, largely owing to letters in periodicals like ours, a conviction growing up in English-speaking communities that good hymns are numerous, and have to be separated. Hitherto everything has gone into the books for public worship, but it is being realized that some of the sweetest and best are peculiarly suited for personal or family use, and that it would be better to leave these out of the congregational collections. But while there are too many letters of the classes for which we have tried to say a word in excuse, there are always a number which our correspondent loves to see. We have looked over a couple of numbers of the "Church Times" which has always a large correspondence, Prayer Book revision bulks largely, details of service, etc., but there are just as with us another class; chaplains in emigrant steamers, Mormon missionaries, local needs, and an impassioned appeal for clergy and money for our West, and for forty, if possible, to accompany the writer in his return to Qu'Appelle. So as King James found, there is much to be said on both sides.

Pleasure, True and False.

How hard it not only seems to be, but is, for some people to realize the difference between true pleasure and false. One would think that common sense and common experience would suffice to guide and warn men so that they would choose the pleasure that is pure and permanent, and shun that which is impure and fleeting. But alas, they do not suffice. Can it be supposed that the banker, or lawyer, who with the assistance of his affable friend, the broker, seeks sudden wealth by the way of pork in Cincinnati, wheat in Chicago, or mining shares in New York, and gains and loses, and goes on losing not only his own but the misappropriated money of others, has no common sense, and has not had common experience in the affairs of life? Far from it. It is from no lack of common sense or experience that the confiding depositor or client's money goes to swell the hoard of the big operator in the big city, who has so successfully baited the trap, and banker or lawyer goes to prison, but from lack of cultivation of common spiritual sense and neglect of the rule of common Christian experience. Cultivation of the one and observance of the other would, on the contrary, have assured the honest, diligent and self-denying banker or lawyer, pleasure truer, purer and more permanent than the most successful gambling venture, whether in pork, wheat, or mine, ever brought to the habitual or casual notary of the seductive and too often illusive ticker. Men are so eager now-a-days in the pursuit of modern short-cuts to pleasure that they quite forget the golden maxims of the elder days, such, for instance, as this: "How much better is it to get wisdom than gold! and to get understanding rather to be chosen than silver!"

Church Pastoral Aid.

An excellent Institution is that referred to recently by the "National Church." It would be a most helpful and useful aid to poor and struggling churches in Canada were some of our earnest and energetic Churchmen to found such a society here. The King, says that journal, has shown his keen interest in the Home Mission work of the Church by becoming patron of the Church Pastoral-Aid Society. His Majesty was asked to confer this honour upon the society as a birthday gift, in recognition of

its seventy-five years of faithful labour, the society having entered upon its 70th year. Founded in 1836 for the purpose of aiding the parochial work of the Church of England, the society is now making grants for curates, lay agents, and women workers in some 755 poor parishes, containing an aggregate population of 5,734,448. The grant list according to the last annual report amounted to £64,941, although not quite all the grants were in operation.

Air, Light, and Safety.

In our large cities the fashion has grown of very large buildings with elevators to storeys continuously going up in the arithmetic table. Doubtless such changes are inevitable. But there is one feature of the new style which we dislike, that is the indifference shown to all healthful and lightful requirements in the rear of these buildings. It has always seemed to us, and we often so stated, that there should be as much open space in the rear of our buildings as in the street-fronts. In other words, that there should be open spaces of sixty-six feet between the backs of the buildings. By such restrictions a modicum of air and light would be provided, certainly a very modest requirement, but so far as we can see there is no consideration at all shown by any one. We are glad to see the Ontario Legislature has re-affirmed the law passed by the late Hon. Alex. MacKenzie, requiring the doors of all public buildings to open outwards. Now that it is the undoubted law, we hope the law-abiding citizens of Toronto will at last be successful in seeing the doors of the City Hall, Toronto, open outwards.

Birds in Cities.

We have a lesson in the care of bird life from Cincinnati which could be imitated in all our towns and cities. A Mrs. Emery purchased a large area within the city limits so wooded and sheltered as to provide a natural refuge for birds. She had a strong iron fence built round it, as nearly cat and boy proof as possible, and placed the whole under the care of the local university. Investigations are being made as to the best food, the best nesting boxes, and how to get rid of the English sparrow. It is intended to build an observation-house near the drinking fountain and feeding grounds, to which the public school teachers can bring their pupils. If this is successful and is imitated, we may hope to see again some long-missed summer visitors.

Indecent Literature.

The Archbishop of Canterbury and some of the leading men in Great Britain have banded themselves in a league whose aim is the suppression of indecent literature. However lightly this subject may be treated in some quarters, it is beyond a peradventure that many a young man and woman began their first step down the unclean incline that leads to utter depravity by reading such literature garbed in an attractive and fashionable form. We have too much license in this matter. The ordinary citizen is very much concerned about anarchy. He would take prompt and vigorous methods to protect his family, if he believed that an explosive bomb was to be thrown into his house. This he would with earnestness and energy endeavour to prevent. Is the same good citizen as keen about keeping out of his house, and away from the youthful members of his family, every book, magazine and newspaper that is calculated to blunt their morals and teach them to regard lightly the lapses of fashionable sinners and to read with eager interest, sensational reports of their vicious and depraved lives? Such literature will ruin the morals of the good citizen's children just as surely as an anarchist's bomb would wreck his house.

Edinburgh Schools.

We get information sometimes from unexpected sources. A gentleman desiring to be reappointed for another four years to the Edinburgh School Board published an address to the electors and in the course of it gave a good deal of interesting information. During the past eight years the number of pupils in the day schools has risen from 36,500 to 41,000, and since 1905 the enrollment in the night schools has trebled, and is now over 10,000. In addition to this increasing educational work much new work of a social character has been taken in hand. A Bureau to guide young people for employment has been opened and special schools are being provided for children who suffer from physical or mental defects. Medical inspection has been introduced, care committees and advisory committees to co-operate with the Board have been organized, and have already had excellent results and compelled parents to realize their opportunities in a way that they had not done. More than 1,000 teachers are employed, and the religious tone of the schools, it was hoped, would always be maintained. We do not intend making comparisons, but it seems to us that here the Education Department on one hand, and officials on the other, do a great deal that members of school boards tackle in the Old Country and that a four years' tenure of office is not too long.

Kowaliga.

What does this signify? Another food, not this time, only food for thought. It is the name of a settlement in Elmore County, in Alabama, and the more interesting in showing the improvement from within of the negro race; not the hot-house culture which brings disappointment. The head of it is William E. Benson, the son of a thrifty ex-slave, whose wife was one of the early teachers, having been taught by her white mistress. William graduated from Howard University in 1895, and then set to work to advance his race in the usual way. Finding schooling by itself disappointing he determined to make the young people intelligent farmers and thrifty house-keepers. The neighbours had no money to waste, but they gave labour, and the usual appeal was made to the White North. Thinking over the habits of the people who planted their cotton from March to May, cultivated it from May to July, when it was "laid by," and picked in the fall, Benson realized that they had five baleful months of idleness, and cast about for some means of employment. In 1900 he organized the Dixie Industrial Company, bought with the money (northern, of course), 5,000 acres of virgin timber land, and proceeded to develop it on definite lines. First turpentine was manufactured, but by carefully tapping selected trees in such a way that when the gum had been extracted they were sound enough timber to be converted into boards, scantling, and shingles at the saw mill. The unmerchantable timber was all reduced to pulp, and conveyed to retorts where turpentine is extracted in paying quantities. Thus the company has got rid of idleness, enabled the workers to buy their own farms, and made a profit. The schools have also advanced, there are over 1,000 people in the settlement well housed and well fed. The company has now 10,000 acres, and is systematically conserving the timber and reserving land for a second growth. The most hopeful sign of all is the awakening of the spirit of enterprise in the race, and the development of shrewdness, energy, and forethought.

Human Progress.

There can be only one true line of human progress, it matters not what shallow reasoners and false philosophers teach to the contrary. The false progress personified in human force

directed solely to material aims and ends, and inflamed by worldly ambition, is but a gross caricature of true progress, illustrated by human energy dominated and directed by Divine purpose. Let any unprejudiced student of biography contrast the lives of worldly men, great in ambition, force and intellect, who have attracted the attention of their fellow-men, with those of men of equal distinction, but of unselfish character and spiritual aim, and our contention will be amply verified. A recent writer considering the views of an atheistic German philosopher, has well said: "Nor do I believe that the line of human progress is to return upon itself and draw back to the elemental instincts and appetites of the wild beast whose right is his might, whose desire is its own sanction. The power that is bred of impulse, that is developed without the labour of sacrifice and discipline, that knows no law of justice or of honour, that is faithless to friend and cruel to foe, such power creates in itself the forces which make for its own disintegration and destruction."

Innocence.

If there is one thing in life that is well worth cultivating it is innocence. That spirit of childlikeness so easy to lose, so hard to regain. The bustling, forceful, aggressive man of the world having dismissed the simple and lovable word from his vocabulary gives it no further thought or attention than to smile incredulously at mention of any grown person possessing such an old-fashioned obsolete quality. And yet in its truest and best sense it brightens the dull alloy of human life with the mellow gleam of virgin gold. No man has sunk so low as to have lost all the tender recollections of his early childhood. And if there is any form on earth that can strike a spark of love in the heart of a hardened criminal by a moving appeal to memories of the far-off days of youthful innocence, it is that of a little child. Innocence is a god-like quality, in man or child. Hence the deep and wondrous meaning of the Divine Teacher who told His disciples, that he who was most like a little child should be greatest in the kingdom of heaven.

Farm Values of New York State.

We have now-a-days so many assertions diametrically opposed to each other as to values in Canada and the adjacent States, and as conditions of city life are changing in both countries we print the following from a leading New York paper: "Returns of the United States census in 1910 show that farm values of New York State have been steadily depreciating for thirty years, and although the total acreage under cultivation in 1900 was greatly in excess of that in similar use in 1870, the estimated value was many millions of dollars less. Transit facilities in recent years have brought many desirable residential suburbs nearer to the business centres in point of time, conditions for health are decidedly better, aesthetic considerations far more inviting, and in many cases social life approaches the ideal."

Christianity in Wales.

In view of the attack on our Church in Wales the following extract from the charge of the learned historian, Bishop Stubbs, delivered in the Diocese of Oxford in 1893, is interesting and informing reading: "The history of Christianity in Wales goes on very different dates and circumstances from the secular history of the nation, with, of course, some very obvious and necessary coincidences. The historic Christianity of Wales, the Church in the Welsh-speaking dioceses, is the most ancient portion of the Church of this island of Britain. Whenever and wherever the Gospel was first preached in the island, the standing results and remnants of that

preaching are to be found in Wales, both as an early colony of Roman Christianity, and as the refuge of the ancient British Christianity in flight from the unconverted Saxons and Angles of the invasion in the fifth century. This Welsh Church thus represents the body to which the Celtic Christians of Cumbria and South Britain belonged, the Church which gave Patrick to Ireland, and a few generations later drew Columba to Scotland, which gave, mediately or immediately, Chad and Aidan to help in the conversion of the conquerors. It has its early history, not, I am afraid very clear or edifying, in the fragments of laws, councils and hagiologies. It had its conflict with the Roman missionaries under Augustine: it held out for centuries against the recognized Paschal custom, after it had been adopted universally in the west; and coincidentally with the weakness of the Anglo-Saxon kings and the strength of the Celtic spirit, had its struggles with the Archbishops and Bishops of the Mercian and West Saxon kingdoms. But from the beginning and even in the acutest of these struggles, the uniting force of Christianity was at work." Bishop Stubbs entirely agreed with the present Archbishops of Canterbury and York in their determined defence of our Church in Wales.

EMMANUEL COLLEGE.

Among the pioneers and builders of the Anglican Church in that vast region known yesterday, and still called by a few old-fashioned Canadians, the North-West, Archdeacon Lloyd will hold a deservedly high and honourable position. For the last fifteen years the Archdeacon has been a tower of strength to the Church in the Diocese of Saskatchewan. His last and crowning work (so far) has been the establishment under the auspices of that excellent society, the Colonial and Continental Church Society, to which the Canadian Church is so deeply and widely indebted, of the Divinity College at Saskatoon, which already with very meagre equipment, and under exceptional material difficulties has accomplished such a noble work for the Church in the West, having recently turned out what we believe was the largest class ever presented by any Canadian college, for ordination, of whom an illustration appeared some months ago in the "Churchman." Recently a very important forward step was decided upon, and a contract has been signed for the erection of one-half of the permanent buildings. They are to stand on the grounds of the new Provincial University Buildings, with which the college will be affiliated. The total cost of the new buildings, including \$1,400 for drainage and \$3,000 for furniture, will be \$55,000. Of this sum \$35,000 is actually in hand, leaving about \$20,000 yet to be raised. The work is to be finished by the end of September. For this \$20,000 the Principal is appealing to friends in England. There are at present fifty students in residence in the college who are taking lectures in the University. These will be increased to ninety when the college reopens in October. Nearly all these are Englishmen sent out by C.C.C.S. On May 1st all these men will be at work in all parts of the Province, organizing missions, gathering congregations and doing pioneer work. It is estimated that within a very few years the population of the Province of Saskatchewan will be at least two million, of the whole "North-West," probably considerably over five million. The vast and far-reaching importance of the work, so wisely conceived, so ably carried out, and now so boldly projected by the Archdeacon is more than apparent. It is the outstanding feature in the outlook to-day upon the Church's work in the West. The establishment and successful carrying on of Emmanuel

College is indeed a wonderful achievement, and it ranks with anything of the kind in the history of the Canadian Church. Colleges are not built in a day. They generally require years of preliminary work, and additional years to "find themselves," before they can be regarded as past the experimental stage. But here we have a full-fledged Divinity College that has apparently sprung into vigorous being in a day, and which is doing a work that compares favourably with institutions in existence for generations. With ninety students next autumn, within only two or three years of its projection and inception, the future of Emmanuel College is bright indeed. It will most undoubtedly play a very distinguished part in the upbuilding of the Diocese of Saskatchewan, which as at present constituted, is less than eight years old. To the Archdeacon himself, now one of our veteran Church pioneers, whose name is already writ large over the annals of the Church of England in the great North-West, we offer our heartiest congratulations. As yet, as far as public men go nowadays, a comparatively young man, he has, humanly speaking, many additional years of distinguished service before him, and the prospect of being called to higher ministries in the Church he has so nobly served.

THE PRICE OF SIN.

We read the statement somewhere recently that "the modern man has more in common with the Romans of the first century than he has with his grandfathers." In other words, it would appear that the world to-day is getting back to the Pagan standpoint in its outlook upon life. With this startling and rather sweeping statement, except in its bearing upon the particular subject under consideration, we do not propose to deal. In one respect, however, it does commend itself to thoughtful people. The modern ideas on the subject of sin are tending to become ante and anti-Christian, and therefore Pagan. In "outgrowing" the Christian teaching in regard to sin, we are getting back to the view-point of the world in the decadent days of the Roman Empire, to which the great tragedy which we commemorated last week gives the lie direct. For Christianity, it may be said, "discovered" sin. In a sense every religious system, worthy or unworthy the name, that mankind has ever known, has recognized the fact of sin. For religion under all its forms is the acknowledgment of human unworthiness, the expression of man's desire for reconciliation with God, or "Good," or the Right. But these pre-Christian ideas of sin were confused and vague. Human unworthiness or sin, according to these ancient systems, was mainly objective. That is to say it consisted in the omission of certain stated duties. It had almost entirely to do with outward conduct, and therefore its remedy was largely mechanical. It was not a "killing matter" anyway. It was only an accident, a temporary hitch in the machinery, a passing cloud, and nothing to take very seriously to heart. The Christian teaching on sin is infinitely deeper and stronger than this. Sin is a radical and fundamental defect in the right relationship between man and God. The Christian religion in its analysis is personal union between God and man. It is not only "conduct," or morality, or even belief. It is this, no doubt, just as good health means a clear complexion, a bright eye, a good appetite, etc. But just as good health depends upon the right balance of the internal organs, upon something, in other words, invisible and indefinable in exact or technical language, so to be a Christian is to occupy a certain relationship with God. Upon this will follow, as in the case of bodily health, these visible results, which are generally regarded as

the thing itself, but which are only symptoms. Christianity has always taught that sin destroys or interferes with this perfect and ideal relationship between God and man, and characteristically it goes to the root of the evil. Its great enemy and protagonist is the thing called sin. To neutralize, counterbalance, keep in check, and finally destroy—this is the work of the Christian Religion. Sin, therefore, is the enemy. So vast and far-reaching are the consequences of sin, of this interruption in the relations between man and the source of all spiritual life that no price was great enough to pay for its combatting and remedying. And so followed the Crucifixion. In the murder of our Blessed Saviour was supplied the great object lesson on the subject of sin. It was necessary that something should "stagger humanity," to use an historic saying. The enormity of Christ's doing to death appears on a little reflection on purely human grounds. No member of the human race so little deserved His fate as our Blessed Saviour, speaking as we are now, after the manner of men. History has abundantly established this. For no man has been so universally acknowledged and acclaimed as the benefactor of mankind as Jesus of Nazareth by the leading nations of the world. No one has deserved so well of his fellow-men, among the countless myriads of humanity, as this Man Who was deliberately done to death. Thus in the person of our Lord sin exacted its tremendous price. And so the Crucifixion stands as the supreme crowning sacrifice to the power and hatefulness of sin. There are, of course, many other phases and aspects of this great event upon which we cannot now dwell. But it is this truth, so grievously endangered at the present day, which we would now emphasize, viz., the reality and power of sin, upon which our religion is built. As poisons are judged by their destructive power, so sin may be judged by its greatest victory, which it achieved on that first Good Friday in the person of Him, Who willingly submitted to its dominion. Christianity without the sense of sin gives the lie to itself.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

The attitude of the Roman Catholic Church in regard to marriage has recently been brought home to the people of the Province of Quebec, and in fact, to the citizens of Canada, in a most uncomfortable fashion. Of course, there is nothing really new in this attitude, but when the Roman theory of the Church is put into practice, and that practice and theory have a sympathetic interpreter in the judges before whom litigation is brought, then we begin to think a little more definitely. A Roman Catholic and a Protestant are married by a Protestant minister, and in time a test is made of the legality of that marriage, one or other of the partners having grown tired of the union. The Roman Catholic says no marriage ever took place, and hence no vows are valid and no obligations remain. A Roman judge upon the bench interprets the law in the same sense, and the dissolution is complete, without divorce, without alimony, without a name for the supposed wife or for the children. The decision is acted upon because one of the parties desires just this finding. For centuries this has been the position of the Roman Church, but in few corners of the earth have the courts of justice been so favourably disposed to the Roman interpretation as in the Province of Quebec. The occasions when decisions of this kind are made are few and far between, and that, we suppose, accounts for the general quiescence of the public. Were there, say, two or three similar decisions made in the next few days it would be safe to say that public indignation would find

mission in some very decisive form. But we are more easily pacified since the injury only falls upon a few, although that injury is as painful to those few as if there were many. There really ought to be some demonstration of indignation, some strong and reasonable presentation of a higher conception of rectitude that would render the recurrence of such incidents impossible. If the Church of Rome chooses to regard a non-Roman marriage invalid, that is one thing. But it is quite a different thing for the State to ratify such a negation. We all know that the theory of Rome is that there is no valid ministry, nor sacraments, nor marriage, nor anything that pertains to the Church outside the Church of Rome, however courtesy may disguise this doctrine. We may think we are partaking of the Bread of Life in the Holy Eucharist, but it is only make-believe, for we have not the "authority" to call life into that sacrament. We may think we consummate marital union in our marriage ceremonies, but it is all a myth. God has not joined together, because none of his priests have been called upon to officiate at the nuptials, and it is only through recognized authority that the Deity can operate. It is quite true we may in our blindness disregard the theory of the Roman Church, and we may have judges to uphold our errors; nevertheless, we have no sacrament and no marriage. It is only when we acknowledge our transgressions and are received into the Roman Catholic Church that all these things are added unto us—and there is no difference between those who almost reach the Roman standard and those who are afar off. All—all have failed and come short of the glory of Rome! This is the position of the Roman Church throughout the world, but it is in that one little corner of the terrestrial planet, known as the Province of Quebec, where the application of this theory can be, and is, made from time to time in all its boldness and all its ungodly injustice. If the civil courts acknowledge the validity—after a civil interpretation—of our Protestant marriages—well, let us be thankful for that at all events. If, however, our courts of justice deny the validity of a marriage between a Protestant and a Romanist by a Protestant minister, then let us at once forbid by law such make-believe unions and impose a severe penalty upon the clergyman who presumes to consummate such a fictitious espousal. "Spectator" cannot, we think, be charged with undue prejudice against the Roman Catholic Church, but we confess that we are confronted with a situation when our self-respect, our manhood, our loyalty to our Christian principles, our status as free citizens are challenged, and it becomes non-Romans to declare unequivocally that there is another and higher position to take in this question. It is not well to take things "lying down" all the time, and a little healthy display of spinal rigidity at a crisis of this kind may go a long way to solve the problem.

The appeal of Bishop White, of Honan, for assistance from the Canadian Church to help to alleviate the suffering caused by the plague now raging in his diocese, ought to touch the hearts of many. It comes to us with double power. The appeal of human suffering wherever it may be found is always a loud call for help. It is a call which happily few can resist when it is definitely brought to their ears. But in this case there is special emphasis laid upon the call in that it comes from our own Bishop in that far-away diocese. A ready and generous response from the Church would probably do more than years of ordinary missionary work to strengthen the hands of Bishop White in China and to commend the Christian faith to these non-Christian people. Already the Woman's Auxiliary has sent generous gifts, and it is safe to say that more will be forthcoming. We certainly have a splendid opportunity of demonstrating our faith.

It is about time that the subject of Prayer Book Revision was receiving some definite attention, in view of the approaching session of the General Synod. The necessity of Revision can now be taken for granted. The milkweed and moss-covered arguments that have been brought forth against this movement by men who find it easier to sit still than move, may be relegated to the literary garbage heap. The two hundred and fifty Bishops of the Lambeth Conference said the Prayer Book "must" be revised if it is to keep pace with the spirit of the Church. The American and Irish churches have already revised their Prayer Books, and the Scotch and English churches are busily and seriously engaged on that very subject. In fact any day we may have a new English Prayer Book thrust upon us and be under the necessity of accepting it or legalizing the use of a discarded book. Our own General Synod has declared for revision and appointed a committee to make recommendations on the subject. The indications are that this committee has really not taken the Synod's instructions very seriously, and may possibly report that "the time is not ripe," or "the day is not opportune" for something or other. What seems to us to be necessary at the next session of the General Synod is to quietly, graciously, thankfully, yet firmly to remove from that committee the men who are opposed to revision, so that the work may go on. We do not want to deprive these men of any of their full right of opinion and influence upon the subject when it comes before Synod, but a revision committee is really supposed to revise and to leave to Synod to say what it thinks of its work.

"Spectator."

PRAYER BOOK STUDY.

The questions are published weekly for a year, and the answers from time to time. They are intended to be a guide in the study of the Prayer Book.

91. In the Communion of the Sick, how many at least are to communicate with the sick?
92. In case of infection, who only are to communicate with the sick?
93. How many are to be present to communicate with the Priest at a regular Communion?
94. Where is the Book of Tobit in the Bible?
95. Where is it quoted in the Prayer Book?



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90. In the Nicene Creed in the Holy Communion to whom do these words refer, "By Whom all things were made"?

ANSWERS.

13. The days most convenient for Baptism, as we see from the rubric at the beginning of Public Baptism of Infants, are Sundays and other Holy-days. The reason for this is given there also, (1) The most number of people are then present to witness the Baptism. (2) That every Man present may be put in remembrance of his own profession made to God in his Baptism.

14. The people must be ready at the Font, either immediately after the last lesson at Morning or Evening Prayer.

15. This prayer refers to (1) Noah and the Flood. (2) The passage through the Red Sea. (3) The Baptism of our Saviour in Jordan.

16. The object of this question is to emphasize the act of kneeling in Prayer and Standing in Praise. No directions are given anywhere to our knowledge for the people to sit.

17. Saint John the Evangelist.

18. The word "wealth" means external happiness and prosperity. The word comes from "weal." It does not particularly refer to money and riches. The word is found in the Hymn, "And now, O Father," verse three, "O do Thine utmost for their souls' true weal."

19. "For Fair Weather."

20. "Nunc Dimittis."

21. The Benedicite Omnia Opera, is taken from The Apocrypha, The Song of the Three Children, verse 35 to end. There is also a similar passage in Psalm 148.

22. Collect for Third Sunday in Advent. Collect for St. Stephen's Day. Collect for First Sunday in Lent. Prayer of Humble Access in Holy Communion. "O Saviour of the world," in the Visitation of the Sick, also the Suffrage in the beginning of the Litany, "O God the Son."

23. The Venite is not sung in Morning Prayer on the 10th Day of every Month. On the 10th day it is used in the Psalms of the Day. Also on Easter Day when it is omitted.

24. The New Testament shall be read over ordinarily every year twice, once in the Morning and once in the Evening, besides the Epistles and Gospels.

SUNDAY SCHOOL NEWS.

The semi-annual meeting of the Sunday School Commission will be held in Montreal on Wednesday, April 26th, at 10 a.m. The Executive Committee will meet on Tuesday evening at eight o'clock. Among the many important matters to be discussed are the following: 1. The Lesson Course for 1911-12. 2. The Sunday School Magazine. 3. Graded Series of Prayers for Children. 4. A Permanent Sunday School Exhibit. Arrangements are being made for Sunday School Conferences in the following Deaneries of the Diocese of Huron, viz.: Lambton, Norfolk, Waterloo, Kent and Bruce. Plans are well matured for a Summer School to be held in Winnipeg about the middle of July.

Diocese of Fredericton.—The Standing Committee on Sunday Schools have made their plans for the second Summer School to be held this year at Rothesay, beginning on Monday, June 26th. The programme comprises four lectures by the Rev. President Powell, King's College, on "Preparation," "Interest and Attention," "Presentation," and a "Model Lesson." The session opens with an address by President Powell on the "Nature and Capacity of the Child." In the evenings four illustrated lectures are to be given, two on the Prayer Book by the Rev. Canon Cowie, one on Egypt by the Rev. R. A. Armstrong, and another by some one yet to be appointed on Palestine. The departments of Sunday School work will be fully discussed, and presented by the diocesan superintendents of each department. The devotional half-hours during the Conference will be conducted by the Rev. A. H. Crowfoot. It is expected that there will be at least fifty in residence. The organizations

for the work in the various departments have been placed in good hands, and the work has been prosecuted with vigour. The work of the Primary is under the care of Miss Ethel Jarvis; that of the Missionary Department under the Rev. G. F. Scovil; the Home Department is under the Rev. C. W. Nichols; while that of the Teacher Training combined with the additional department of Examinations, arranged by the Sunday School Commission, are under the charge of the Rev. G. A. Kuhring.

What is being Done in the Department of Teacher Training Examinations.—One thousand copies of the regulations issued by the Sunday School Commission were reprinted so that a copy can be handed to every teacher in the diocese, and a special letter sent to each rector or incumbent, and to each superintendent of Sunday Schools throughout the whole diocese, enclosing copies of examination regulations, and giving the cost of books, and pointing out that the course, being an elementary one, is well within the ability of the average teacher and scholar. The Rural Deans were also written to and requested to make the subject of the teachers' and scholars' examinations a matter of business and discussion at the first meeting of their rural deaneries. Efforts are being made to induce not only the older scholars and present teachers to enter their names as preparing for examination work, but the endeavour is being made to secure prospective teachers, who will prepare themselves by taking the teachers' examinations. It is the intention of this department to keep a record of all such names, so that the members may be followed up until they have completed their examinations. Special place has been reserved on the programme for the Children's United Services on Ascension Day, May 25th, and the Sunday Schools of the deanery have been divided into three groups. The Day of Intercession has also been arranged for on October 16th. The Standing Committee on Sunday Schools are arranging to submit the Canon on Sunday School Work as outlined by the Commission at the meeting of the Synod last October. There is no doubt that the Canon will be enacted.

Brotherhood of St. Andrew

Western Ontario Conference.—As will be seen from the programme given below, the list of speakers for the Western Ontario Conference to be held in Guelph from May 5th to 7th, is now almost complete. The conference promises to be one of the most successful ever held by the Brotherhood. It is hoped that every parish in Western Ontario will have at least one delegate at this gathering. Provisional Programme.—Friday, May 5th, 1911:—8.00 p.m. Opening service (Quiet Hour) in St. James' Church; speaker, Rev. D. T. Owen, Toronto. Saturday, May 6th, 1911:—8.00 a.m. Holy Communion in St. George's and St. James' Churches. 10.00 a.m. Session No. 1, in St. James' Sunday School; subject, "The Personal Life of the Brotherhood Man;" speaker, Rev. A. P. Shatford, Montreal. 11.00 a.m. Special meeting for boys in classroom at St. James' Church; speaker, Dr. Hubert Carleton, General Secretary, Brotherhood of St. Andrew, Boston, Mass. 11.00 a.m. Special meeting for men in St. James' Sunday School; subject, "The Brotherhood Man and the Bible;" speaker, Mr. A. G. Alexander, Hamilton, president of the Brotherhood in Canada. 1.00 p.m. Luncheon in St. George's Sunday School. 2.30 p.m. Session No. 2 in St. George's Sunday School; subject, "Boys' Work;" speakers, Dr. Hubert Carleton, Boston, "What the Brotherhood Man can do for the Boy;" Mr. George Wibby, chairman of Junior Local Assembly, Toronto, "What the Boy can do for Other Boys." 4.00 p.m. Visit to Ontario Agricultural College. 8.00 p.m. Session No. 3 in St. George's Sunday School; subject, "What is the Brotherhood of St. Andrew;" speakers, Dr. Hubert Carleton, Boston, "Its Record;" Mr. A. C. Boyce, K.C., M.P., West Algoma, "Its Mission." (At the conclusion of this session a short service will be held in St. George's Church to prepare the delegates for the Holy Communion service to be held next morning.) Sunday, May 7th, 1911:—8.00 a.m. Holy Communion in both churches. 11.00 a.m. Regular service in both churches; special sermons, Rev. Dr. Llwyd, vice-provost of Trinity College, Toronto, and probably the Very Rev. Dean DuMoulin, Cleveland. 3.00 p.m. Men's mass meeting in Opera House; chairman, probably the Very Rev. Dean DuMoulin, Cleveland; subject, "Manly Christianity;" speakers, Dr. Hubert Carleton, Boston; Rev. Dr. Llwyd, Toronto. 7.00 p.m. Regular service in both churches; special sermons, same

preachers as in the morning. The late Bishop DuMoulin will be greatly missed from this Conference. When the Conference was first suggested he gave his warmest approval, supplied the committee with a Conference prayer and promised to attend, preach on two occasions and act as chairman of the Sunday afternoon men's meeting. During the preparations he assisted the committee with their work and seemed well pleased with the progress made. It will be hard to fill his place on the programme, but some substitute will be secured. At present the Conference committee is in communication with one of the late Bishop's sons, the Very Rev. Frank DuMoulin, Dean of Cleveland, and hope to be successful in getting him to take his father's place on the programme. Full particulars regarding the Conference may be secured from the Secretary, Mr. Jos. Curzon, 52 St. George's Square, Guelph, Ontario.

OTTAWA.

Smith's Falls.—St. John's Chapter, Smith's Falls, has in hand arrangements for the Brotherhood Conference which is to be held in that town on October 7th, 8th and 9th. The programme is now being arranged and speakers and preachers secured. So far definite acceptance has been given by the Lord Bishop of Nova Scotia and the vice-provost of Trinity College, Dr. Llwyd. The local chapter expects to be able to billet all delegates, and there is every prospect of a large attendance. The town is centrally situated, and the Church is very strong, and both the parish church and the hall will accommodate large numbers of people.

The Churchwoman

MONTREAL.

Montreal.—The usual monthly meeting of the M.P.W.A. took place in the Synod Hall, March 6th, and was well attended. Before the business proceedings commenced a resolution of sympathy with Mrs. DuMoulin was passed; also one with Mrs. Elliott, the treasurer, on the death of her mother, the members all standing. A new life member, Mrs. Reid, was welcomed by Mrs. Holden. Mrs. Reid was presented with her life membership by her father, Mr. Kirkpatrick. The committee appointed to raise funds for the travelling expenses of the officers to attend the triennial meeting in Winnipeg presented a report. There is not time to put this fund on a permanent basis, though it is very strongly felt that there should be a fund on which to draw when necessary, in order that the Montreal diocese may be adequately represented at all such gatherings. Several members spoke most eloquently in favour of this and various plans were held in abeyance. In the meantime, to relieve the present pressing need, Mrs. Farthing has very kindly put her house at the disposal of the committee for an afternoon concert, from which it is hoped, the necessary \$200 may be raised. The Dorcas secretary, Mrs. Pennell, reported on the bales sent in March to Lac la Rouge, and announced that she had received \$88 towards the \$100 necessary for the room at Rock Bay Hospital. Money contributions for groceries for the bales for Fort Simpson, Moosonee and Hay River were also solicited. The general president, Mrs. P. Hall, appealed for help for Bishop White, Honan. Famine and plague have just reached his diocese. The branches were requested to

offer special prayer and immediate contributions. The latter would be forwarded at once to Bishop White through the treasurer, Mrs. Elliott. A collection was immediately taken up, the object arousing universal sympathy. The balance in hand of "The Babies' Branch" Fund was voted by the meeting to be added to the other contributions. Appeals were read from the school at Moosonee for outfits for the pupils, and from Mrs. Greene for help towards the Chinese work in Vancouver. The correspondence was then taken up. The Ven. Archdeacon Lucas returned thanks for \$35 for Hay River school. This amount had been forwarded by the junior branches. There are thirty-six children in the school, and these children are indebted to the different branches of the W.A. throughout the Dominion for clothing. Their principal means of sustenance is drawn from the fish of Great Slave Lake and the fine potatoes grown in the ground belonging to the school. The last crop yielded eight hundred bushels; but the incidental expenses of the school are a severe drain on the resources of a struggling diocese, and the adoption of a child was suggested as affording the most efficient aid. Each pupil costs \$50 per annum. Remittances can be sent through the Imperial Bank, Athabasca. The Junior secretary said, after the reading of the Archdeacon's letter, she thought the Juniors would be able to raise their donation of \$35 to \$50 for the education of a child. The president of the Branch at Clarenceville notified the Board that this branch had voted \$5 towards the Columbia Coast Mission. A paper on "Medical Missions" was read by Mr. Blanch, showing the indifference and inhumanity of the heathen towards the sick and suffering. Archdeacon McKay acknowledged with thanks the receipt of \$40 for the school at Lac la Rouge. He has just taken out two workers. Letters were also read from the Shingwauk Home, Dynevor Hospital, and Onion Lake. Mrs. Farthing announced that the receipts for the Jewish entertainment, after deducting expenses, amounted to \$150.50. Mrs. Heber, Hamilton, sent from their mission in Japan a bunch of very curiously fashioned flags to be used for decoration, a present to the M.D.W.A. The meeting came to a close with the treasurer's report, read in her absence by Mrs. Pennell. The receipts for the month amounted to \$528.96.

OTTAWA.

Ottawa.—Many of the parochial branches of the W.A. have held their annual meetings during the past week, and the reports of the year's work indicate earnest and faithful effort in the many activities in which the auxiliary is engaged. The annual meeting of the Girls' Branch of the W.A., Christ Church Cathedral parish, took place in the Lauder Memorial Hall. Previous to the business meeting there was a service in the cathedral, where the Rev. Guy Pearse addressed the auxiliary in most impressive and touching words, giving them much encouragement and assistance in their future undertakings. The reports of the various secretaries made a splendid showing. The general secretary, Miss Una Pick, gave a businesslike resume of the year's work. Sixteen new members were added to the branch. The third Tuesday in each month has been set aside for study, and business meetings have been held since April, 1910. The total receipts for the year amounted to \$185.16; expenditure, \$118.46. Two children are supported by this branch at the Gordon School, Qu'Appelle, Amy Dogkiller and John Anderson. This little Indian boy replaced Sally Bull Plume, who was married last year. Their outfits have cost \$44.35. The Literature secretary reported twenty Leaflet subscribers, eight Quarterly Intercession, one New Era, and one Mission Field. Many appeals from various sources are received by the branch, the following being voted for at the meeting: Miss Lennox, \$10; General Fund, \$3; two churches in Athabasca, \$5 each; Qu'Appelle rectory, \$10; Literature Fund, \$1; toward the furnishing of Rock Bay Hospital, \$5. Votes of thanks were passed to the Rev. Guy Pearse for his address, to the Rev. Canon Kittson, who acted as chairman, and to Mrs. Dermert for constant help in the work of the branch. The following officers were elected for the ensuing year: President, Mrs. Lennox Smith; first vice-president, Miss Flora Kittson; second vice-president, Miss S. E. Wright; general secretary, Miss Una Pick; treasurer, Miss Moorman; Dorcas secretary, Miss E. Huson; Box secretary, Miss Mary Leggo; Literature secretary, Miss Alice Houston.

St. George's.—The Girls' Auxiliary of this church met in the parish hall to hold their annual meeting. There was a large attendance. The rector, the Rev. J. M. Snowdon, presided. Several board members from the Diocesan

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Woman's Auxiliary were present, among them being Mrs. Tilton and Miss Carrie Wicksteed, who each addressed the girls along the lines of their work. The Girls' Friendly Society met at the same hour, getting through the usual devotional and routine work, and, after having received three new members who had been "commended" from England, joined the ranks of the girls of the auxiliary, thereby swelling the numbers most acceptably. The reports of the secretaries showed that valuable work had been done by the Branch during the year. A general bale had been sent to the Gordon School, valued at \$28.67. An outfit to the Pigeon Reserve was valued at \$30.15. The Box secretary reported \$26.70 as the result of twenty-seven diocesan boxes and \$3.94 from three thankoffering boxes. The total receipts were \$150.62; total expenditure, \$150.28. During the evening Miss May Hutcheson sang very pleasingly. The election of officers resulted as follows: President, Miss Amy McNab; first vice-president, Miss Derrick; second vice-president, Mrs. Tobey; treasurer, Miss Marion May; Dorcas secretary, Miss Goodall; Literature secretary, Miss Ethel Bishop; Box secretary, Miss Butterworth; secretary of the Extra-Cent-a-Day Fund, Miss Edna Mountain; general secretary, Miss Eva Garrett.

St. Luke's.—This Branch of the Woman's Auxiliary held its annual meeting at the rectory, Somerset Street. The Rev. W. A. Read was in the chair. The reports showed that all assessments had been faithfully met, including \$20 pledge money. The total receipts were \$88. The Rev. A. E. Anderson gave an address on general auxiliary work. Mrs. Anderson, who is supervisor of the Diocesan Baby Branches, was present. The officers for the ensuing year are as follows: Honorary president, Mrs. W. A. Read; president, Mrs. Botterell; vice-president, Mrs. Milks; secretary, Mrs. J. B. Hollingsworth; treasurer, Mrs. Gerard; Dorcas secretary, Mrs. James Shepherd; Literature secretary, Mrs. R. Powell; Box secretary, Mrs. C. Graham; Extra-Cent-a-Day, Mrs. H. W. Booth; secretary of Baby Branch, Mrs. Rodney; delegates to the diocesan annual, Mrs. Hollingsworth and Mrs. Gerard; substitutes, Mrs. Powell and Mrs. Booth. There are twenty-three members belonging to St. Luke's Branch.

All Saints.—At the annual meeting of this Branch of the Woman's Auxiliary the address to the members was given by the Rev. Lennox Smith. There are one hundred and fifty members belonging to the branch. A Christmas bale had been sent, but, owing to the absence of the Dorcas secretary, Mrs. Codville, no particulars of the bale were given. The Box secretary reported \$19.75 from diocesan boxes and \$19.33 from the thankoffering boxes; from the Extra-Cent-a-Day Fund, \$15.10. The total receipts were \$281.97, leaving a balance of \$122.21 after all expenses. There are thirty-seven members in the Baby Branch. The meeting voted \$10 to the Rock Bay Hospital, \$5 to the parsonage at Bow Island, Qu'Appelle, and \$7.21 to the diocesan thankoffering. The officers elected for the ensuing year are as follows: Honorary president, Mrs. A. W. Mackay; president, Mrs. W. G. Parmalee; first vice-president, Mrs. T. G. Rothwell; second vice-president, Mrs. Walter Cassels; secretary, Mrs. E. B. Godwin; treasurer, Mrs. W. Duthie; Dorcas secretary, Mrs. Codville; assistant, Mrs. N. W. Clarke; Literature secretary, Miss M. Rothwell; Box secretary, Mrs. Parkinson; Extra-Cent-a-Day Fund, Mrs. Alder Bliss; secretary of the Babies' Branch, Mrs. Wm. Preston; delegates to the diocesan annual meeting, Mrs. N. W. Clarke and Mrs. George Pope; substitutes, Mrs. Walter Cassels and Mrs. Charles Dougherty.

The Girls' Auxiliary held its annual meeting last week, the Rev. E. H. Capp occupying the chair in the absence of the rector. The attendance was large. The treasurer reported a successful year, the total receipts amounting to \$148. Two large bales, one to the Ven. Archdeacon Mackay and the second to Mattawa, were sent out during the year, and small bales were shipped to the Shingwauk Home and Chapleau. The total value of these was \$71. Three sets of Communion linen were donated to the Rev. Dyson Hague, Combermere; the Rev. H. M. Henderson, Bow Island, Alberta, and the Rev. W. H. Trickett, Prairie River, Sask. Mrs. Mackay, the rector's wife, was presented with a large bouquet of flowers, Miss Lightfoot making the presentation. The officers elected for the year were: Honorary presidents, Mrs. Mackay and Mrs. J. B. Charleson; president, Miss Lou Charleson; vice-presidents, Miss Dawes, Miss Marjorie McPherson; secretary, Miss Edith Young; treasurer, Miss Marjorie Wilson; Dorcas secretary, Miss E. Dawes; Box secretary, Miss Rigby; Literature secretary and Extra-Cent-a-Day Fund treasurer, Miss Susie Cassels.

The St. Alban's Junior Auxiliary members held their annual meeting on Monday of last week, when a year of activity in the missionary cause was reported. Mrs. J. H. Vincent Caddy, the superintendent, presided, and devotions were led by the Ven. Archdeacon Bogert. Miss Frances Jarvis, the recording secretary, read a comprehensive report of the work accomplished during the year. Over \$40 was raised. Christmas cheer was sent out to St. Peter's Mission, Dynevor, and a part outfit to Victoria Halgett, a little girl attending a mission school at Lac la Rouge. A blind child in India is also supported by this Branch. Pledges for \$7.50 were paid up and a contribution given to the general fund. Miss Fanny Reiffenstein read the treasurer's report. Miss Muriel Skuce the Dorcas secretary's, and Miss Beatrice Staples the Literature secretary's. The latter stated that there were twenty-five subscriptions to the Leaflet. Mrs. George Greene gave an interesting address, telling of the schools in the North-West. Officers elected were: Superintendent, Mrs. Caddy; president, Miss Frances Jarvis; secretary, Miss Dorothy Lett; treasurer, Miss Fanny Reiffenstein; Dorcas secretary, Miss Muriel Skuce; Literature secretary, Miss Beatrice Staples. Miss Caddy expressed her gratitude to the officers for such efficient work during the past twelve months.

Holy Trinity.—The annual meeting of the W.A. of this church has been postponed until Tuesday, April 18th.

There was a large attendance at the meeting of the Diocesan Board of the W.A., held in the Lauder Memorial Hall last week. The president, Mrs. Tilton, occupied the chair. A letter was read from Rev. E. M. Rowland, thanking the auxiliary for their generous help in building a church at Chisholm. This church has been opened for service and is pronounced to be a very beautiful little structure. It was also reported that a new branch had been formed at St. Augustine's Church, Galetta, which had begun with eight members, who are very heartily welcomed. The Dorcas secretary reported eight bales and one parcel sent out, valued at \$147.53, also two sets of communion linen and one set of communion vessels. Gifts for the furnishing of the Rock Bay hospital amounted to \$25. It is hoped that \$100 may be given to furnish a room in the hospital to be known as the Ottawa room. The treasurer, Mrs. F. H. Smith, reported the receipts for the month as \$915.57. Expenses were \$472.45. The special appeals which have received the attention of many of the annual meetings have been responded to as follows: Toward Miss Lennox's salary, missionary to Japan, \$34 given and \$45 is required; toward the parsonage at Bow Island, Qu'Appelle, \$42.25, and toward the building of churches in Athabasca, \$22. Miss Greene, literature secretary, reported that the Thursday evening lectures in the Lauder Memorial Hall during Lent had been the most successful that had ever been undertaken. There have been six new subscribers to the Leaflet during the past month. Special attention is drawn to the summer school for mission study to be held in St. Catharines in June, under the auspices of the M.S.C.C. Mrs. Doney, for the Extra-Cent-a-Day fund, reported receipts as \$82.11, total balance on hand \$105.47. On this balance a vote will be taken at the annual meeting. Receipts from the juniors for the month, \$95.60. The babies' branch has 137 new members. Receipts from the babies' mite boxes, \$103.62. Quarterly reports were sent in from the following churches:—All Saints' Woman's auxiliary, All Saints' Girls' auxiliary, Christ Church Cathedral Woman's auxiliary, Christ Church Cathedral Girls' auxiliary, and Grace Church Woman's auxiliary. The Diocesan annual meeting will be held in the Lauder Memorial Hall, Ottawa, on the 17th, 18th and 19th of May. The Lord Bishop of Montreal will preach the sermon at the annual service on May 17th, at 10 a.m. At this service the annual diocesan thank-offering will be presented.

Ottawa South.—Holy Trinity.—A very interesting ceremony was performed last week in the parish hall of this church, when the Girls' Auxiliary held their tenth annual meeting, and had the extreme satisfaction of burning the mortgage which had been on the rectory for some years. These energetic young people have worked each year with the object of wiping out the debt, besides doing much mission work. This year the debt having been reduced to \$200, a friend came to their rescue promising to pay \$100 if the auxiliary would raise the other \$100. This was done, and last night, with lowered lights, in a blaze of crimson fire the ceremony took place. After the parchment was reduced to ashes, the girls standing around clasped hands and sang

the Doxology. Reports having been given, the election of officers resulted as follows: President, Miss Low; vice-president, Miss Katie McCann; secretary, Miss Maud Loper; treasurer, Miss Gladys Fitzpatrick. Miss Low, who has been president for a number of years, was presented with an address and a handsome potted plant. Mrs. Clarke, wife of the rector of the parish, was also given a plant. Delegates to the annual diocesan meeting will be elected at the next meeting of the society.

Cornwall.—Trinity.—The 18th annual meeting of the Girls' Auxiliary was held in the parish hall on April 3rd, the rector and 15 members being present. After the reading of the several reports and a short address by the rector, two new members were welcomed. The election of officers resulted as follows:—Hon. president, Mrs. Stiles; president, Mrs. W. J. Wallace; first vice-president, Miss Mabel Williams; second vice-president, Mrs. Goudie; general secretary, Miss Anita Gallinger; Dorcas secretary, Mrs. John Eamer; Leaflet secretary, Miss Alice Elson; treasurer, Mrs. G. S. Shaver; box treasurer, Miss Maggie Crawford. The meeting was closed with the Doxology.

Smith's Falls.—St. John's.—The annual meeting of the W.A. of this church was held in the parish hall lately. The rector, the Rev. C. F. Bliss, presided. The various reports presented of the year's work were very good, and showed an increase in membership and revenue. The following officers were elected for the coming year: President, Mrs. Bliss; first vice-president, Mrs. W. J. Anderson; second vice-president, Mrs. Moore Miller; treasurer, Mrs. S. H. Lewis; recording secretary, Mrs. George E. Rogers; Dorcas secretary, Mrs. H. Pierce; secretary of Literature, Mrs. J. Drummond; Box secretary, Mrs. J. Cartland; secretary of Babies' Branch, Mrs. E. A. Salter. The delegates appointed to attend the annual diocesan meeting to be held in Ottawa in May are Mrs. A. E. Mills and Mrs. George E. Rogers; substitutes, Mrs. R. G. Lucas and Mrs. S. H. Lewis.

TORONTO.

Toronto.—St. Thomas.—The monthly meeting of the Diocesan Board of the Woman's Auxiliary was held in this parish house on Tuesday, April 6th. The corresponding secretary reported one new Branch organized, and twelve new life members added to the list. The treasurer withheld her usual report, deferring her announcement of the grand totals for the year until the annual meeting. She did announce, however, that all pledges have been fully met. The diocesan secretary-treasurer reported 25½ bales and one parcel sent to the Northwest, and 3½ to our own diocese. Among church furnishings sent were altar vessels, four fonts, three sets of altar linen, two surplices, one church register book. Miscellaneous gifts included one bicycle, two thermos bottles and one hospital bed. An appeal was made for the leper bale to be sent to China, during the summer. The secretary-treasurer of juniors reported \$446.79 received during the month, \$101.89 being sent to China in answer to an appeal from the Bishop of Honan, for a special junior room in the new mission buildings there. The secretary-treasurer of literature reported 74 books taken from the library and eight magazines, and announced that the special anniversary calendars, prepared by her committee, will be for sale at the annual meeting, at thirty cents apiece. Donations to this department of the work, amounting to \$32.50, were gratefully acknowledged. The noon-hour address was given by the Reverend Derwen Owen, of Holy Trinity, on the subject of the glorification of the most trivial details of our daily lives if prompted by the true motive of service to God, and by the relationship in which they stand, as parts of a great whole, in extending the Kingdom of God. Thirty subscriptions to the Leaflet have been received; forty-three have been withdrawn. The E.C.D. returns for the month amounting to \$156.79 were voted to the relief of the plague and famine sufferers in the diocese of Honan, China. The Century fund amounts this year to \$238.00, and the E. M. Williamson Memorial fund, to \$224.00; both of these will be voted upon at the annual meeting which will be held in May, from the 3rd to the 6th. The opening communion service will be held in St. James' on the Wednesday morning; the sermon will be preached by the Rev. A. P. Shatford, of Montreal. The special thankoffering for our twenty-fifth anniversary will be presented

at this service. On Friday evening, May 5th, a service of thanksgiving will be held in St. James'. Letters were read from the Rev. B. Fuller, of the Shingwauk Home, Algoma, from Archdeacon Lloyd, and from Mrs. Crawford, of the Embu Mission, British East Africa, all reporting encouraging progress in their work. Miss Shaw from Osaka, Japan, gave a most impressive address, emphasizing the great longing which is manifesting itself among the Japanese for Christianity, and urging all present to remember our Lord's commands: "Pray ye the Lord of the harvest to send forth more labourers into His harvest," and "Go ye into all the world and preach the Gospel to every creature." Notice of motion was given of an addition to clause four of the Constitution, which is to be voted on at the annual meeting, by which Miss Tilley is to remain a member of the Executive Committee, to which she has belonged for twenty years. After the closing of the meeting, Mrs. Broughall conducted a short prayer meeting, to ask for divine guidance in our choice of a new president to fill the office which Miss Tilley feels constrained to vacate on account of failing health.

At the regular meeting of St. Mary's Branch of W.A., Tullamore, on April 12th, a very pleasing feature of the afternoon was the presentation of an address together with a Life Membership in Woman's Auxiliary of Toronto Diocese, to Mrs. (Rev.) A. P. Kennedy, by the members in grateful appreciation of her loving and faithful services rendered as president of the branch. The text on her certificate being, "Lo, I am with you always, even unto the end of the world, Matt. 28-29. With earnest wishes and hopes that she would long be spared to labour with them in the W.A. and missionary work of our beloved Master and His Church, and ever realize the blessed companionship of Jesus with her, Lo, even unto the end of the world. Mrs. Kennedy gave a suitable and appropriate reply. About eighteen months ago this branch was organized and the reports presented at the annual meeting last month proved that much good has been accomplished in that time. Much of this is due to Mrs. Kennedy, who has been president, her indefatigable labours, spiritual zeal and interest in all that concerns Christ and His cause, have been a splendid example to all and a stimulus and blessing to many. At the above meeting the rector, Rev. A. P. Kennedy, gave an earnest address on Prayer, basing his remarks on St. John, 15th chapter and 1st John, 5th chapter.

Ashburnham.—St. Luke's.—The Girls' Auxiliary presented their former president, Mrs. E. A. Hamfield, with an address, accompanied by a beautiful signet ring, as a token of affection and appreciation of faithful work done as president of the G.A. for three and a half years.

NIAGARA.

Hamilton.—The monthly meeting of the Niagara Diocesan Board was held in St. George's Church, on April 5th. Holy Communion was celebrated at 10 a.m., which was largely attended. At the business meeting in the Sunday schoolroom at 10.45 the rector, Canon Howitt, spoke of the death of Bishop DuMoulin as a great loss, not only to us, but to the whole Church. At the great Pan-Anglican Synod he was spoken of as one of the most eloquent speakers in the world. We all remember his eloquent addresses to the W. A. He was also noted as a most able mover of a vote of thanks. He was a devout Churchman, not an extremist, but one who urged us to stand by the old ways; a great reformer, on the side of integrity and right. These are days of sad necessity; we need such men. He was a great student of the Bible; he learnt his love of the Scriptures at his mother's knee. What an example to the mothers of today. A missionary was lately travelling in this neighbouring country and called at every house to enquire if they had a copy of God's Holy Word, and made it a subject of study. Out of some thousands of homes he found only one that daily read God's Word and very many had no Bible and those that had scarcely ever read it. I fear if we visited the city homes we should find the same indifference. Let us urge on all mothers not to neglect this duty of Scripture study, with their children. Mr. Howitt then gave an instructive address on the place of little things in our daily Christian life, illustrating it with a story of the children of Brussels, who were told to collect things from the streets. They collected all sorts of miscellaneous articles and put them in heaps: tinfoil, bottles, etc. These

things when sold produced enough money to clothe 500 poor children, to send 90 to the country for change of air, and a large residue was given to the poor of the city. Our Lord remembers even a cup of cold water given in His name. I regret that space will not permit of a longer report. The different officers then gave most satisfactory reports. \$100.00 from the E.C.D.T. was voted to the relief of the sufferers in Honan, China. Five new life members have joined the Diocesan Board: Mrs. Woodhouse, Dundas; Mrs. Martin, York; Mrs. Bath, Oakville; Mrs. F. Glassco and Mrs. Gerald Glassco, Hamilton. Two Branches have been reorganized; one at Palermo and the other at St. Saviour's, Queenstown. The junior Branch, Merriton, has become a Girls' Branch. The following votes of sympathy were passed: Moved by Mrs. Gunn and seconded by Miss MacKelcan and resolved. "That, Whereas it has pleased Almighty God to take our beloved Bishop to his eternal rest; we the officers and members of this Diocesan Board of the W. A. do place on record our abiding thankfulness for the many blessings that have been ours during his ministry to us: For his loving counsel and encouragement; for his unwaivering sympathy and support in all our undertakings; for the untiring devotion to his Church and the cause of Missions, which marked all his dealings with us. For these and all God's other mercies to us we praise and bless His Holy Name, and we humbly pray that the sweet incense of that life of devotion to God and to duty may lift our thoughts and hearts to that Heavenly Home where he has gone before. For Mrs. DuMoulin, our dear honorary president, we pray that the Holy Spirit may be near to strengthen and sustain, turning her eyes to that Holy rest of Paradise, the home of peace, and may His voice of comfort sound ever in her ears. The righteous live for evermore, their reward also is with the Lord, and the care of them is with the Most High. Therefore, shall they receive a glorious kingdom and a beautiful crown from the Lord's hand, for with His right hand shall He cover them and with His arm shall He protect them." A vote of sympathy was moved by Mrs. Thompson, seconded by Mrs. Gerald Glassco, "That this Diocesan Board wish to express their deep sympathy with Miss Slater, diocesan corresponding secretary, on the sudden death of her mother, who was noted among us for her piety and good works." Both votes were carried standing. The meeting closed with the Doxology.

HURON.

London.—The twenty-fourth annual meeting of the Huron Diocesan Branch of the W. A. was held in this city on April 4th and 5th. The opening service was a celebration of the Holy Communion in St. Paul's Cathedral, an unusually large number of delegates and members partaking. His Lordship the Bishop preached from Romans 10: 14, 15, an earnest and practical sermon. He pointed out that while the Gospel is divine, the power of God unto salvation, the means for its propagation are human. The preacher must preach and must be sent now as in the days of the apostles. God's message must be conveyed to the world through the Church. God might have chosen some other way, but He has chosen us, though why we know not. Some of the results of His method we have seen: how He enlists the sympathies and ener-

gies of men; He not only loves the world, but seeks to make us sharers in that love that we may bring it home to the hearts of men, which is greater than merely to feel that God loves us. He seeks to teach us the brotherhood of man by practice, He associates us with Himself in the higher work and thus brings about our conformation to His image. Human effort and self-sacrifice are necessary. The sun shines and sends out its heat in the winter as in the summer, the difference is in the attitude of the earth. So the Sun of Righteousness shines constantly, but our attitude towards Him differs. Human agency is responsible for the stagnation of the Church as well as for its heroism and no one can say he has no part in it. Our part as individuals may be small, but in Christ's hand it becomes great, even our prayers can bring power to missionaries for away. The responsibility is ours to provide the links in the chain which binds God to the world. In closing the Bishop exhorted the members to enter on their work with hope, with singleness of heart, with a deep sense of responsibility, and to gather at the holy table to seek mercy and forgiveness for past imperfections, as well as inspiration and help. The president's able address dealt with many important matters, amongst them the celebration of the 25th anniversary of Huron W. A. next year, the importance of mission study and of interesting the young, of church attendance, of a closer and more prayerful study of the Bible and of the place of missions in the life of the Church. Sympathy was extended to many bereaved co-workers, special reference being made to the death of Bishop DuMoulin, and of Mrs. Kains, of St. Thomas, and resolutions conveying the sympathy were passed later. Letters of greeting were received from sister dioceses, the general officers and many absent members, who were greatly missed. The reports of the officers of the board of management and of the various committees show satisfactory progress, there being an increase of 298 members, 11 Branches, 9 life members and one general life member, though a regrettable decrease of 29 members of Girls' Branches is reported. The total receipts for the year were \$5,831, being \$305 more than last year; 113 bales were sent out, on which \$2,272.14 was expended, including those for China and East Africa, as well as communion vessels and Church furnishings; the Extra-Cent-a-Day fund amounted to \$321 and the thankoffering to \$768. The Babies' Branch has 182 names on the roll and contributed \$41, and the juniors have 644 members with five new Branches and a balance of \$40 after all their pledges were met. The educational committee are assisting in the education of six children of missionaries which calls for an annual expenditure of \$600. Besides the pledges and sums annually given for the support of missionaries \$100 was voted to Bishop White of Honan, to allay the distress caused by famine and plague, and \$40 towards a girls' school in his diocese, and various smaller sums to missions and churches in the Northwest. The life members pledged themselves to support a native foreign-trained doctor also in Honan. The fees were raised from 10c. to 15c. per member to provide for the increase in general expenditure. Interesting and inspiring addresses were also given during the meetings by the Rev. Canon Lukes, Miss Harris, of Cairo, Egypt; Miss Bennett, of Lesser Slave Lake, and Miss Sandys, of Chatham, gave a helpful Bible reading during the quiet hour. More workers are so urgently needed that the Bishop will set apart a special day for intercession that God will send forth labourers into His vineyard. On Wednesday evening an overflowing missionary meeting was held at which the Bishop presided and a pleasing feature was the presentation of a general life membership to Mrs. Williams. His Lordship in opening impressed upon the audience the power of the Gospel, and of the Gospel only among the religions of the world to uplift the nations. Miss Harris vividly portrayed the awful conditions of life among Mohammedans and the efforts of the missions to better them, and Dr. Gou'd, general secretary of the M.S.C.C., eloquently and impressively pictured the wonderful opportunities for missionary service before the Church and the importance of seizing them now. On Thursday afternoon the juniors of London were addressed by Miss Gaviller, of Hamilton, the General Junior Secretary, and Miss Bennett, who as well as Miss Harris, showed some interesting curios and costumes. A lantern lecture on Egypt, in the evening, closed a most successful and inspiring annual meeting. Luncheon was, as usual, liberally provided by the London Branches.

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meeting Auxiliary ay, April rted one ife mem- withheld ement of e annual that all esan sec- one par- our own ent were tar linen, ok. Mis- two ther- n appeal to China, asurer of ring the n answer an, for a on build- of litera- e library that the l by her ual meet- o this de- 2.50, were hour ad- en Owen, glorifica- laily lives service to hich they extending ipions to hree have s for the ed to the rs in the ury fund . M. Wil- both of l meeting rd to the e will be morning; cy. A. P. kofferer presented

Home and Foreign Church News

FROM OUR OWN CORRESPONDENTS

NEWFOUNDLAND.

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

St. John's.—The new ship purchased for the Lord Bishop is said to be a very suitable boat for the Deep Sea Mission. Her name is the Amazon and she is much larger than the Lavrock, the Bishop's old ship, her length being 108 feet; width, 21 feet; depth, 10 feet. Her tonnage is 99. The ship was selected by the Hon. W. C. Job and Mr. A. G. Harvey. The Amazon is registered in the New York Yacht Club, and was built in 1899 at Long Island. She will be fitted with auxiliary engines before being brought here from New York. It is said that she is most suitable for the service, and after some interior fittings and changes have been made the Amazon will be splendidly adapted for the Bishop's work around the coast.

NOVA SCOTIA.

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

Halifax.—At the first meeting of the new managing committee of the Church of England Institute, Mr. T. I. D. Moffatt was elected chairman, and the following sub-committees were appointed for the ensuing year: Membership committee—F. W. Bissett, chairman; Thomas Brown, the president, the vice-presidents, Dr. M. A. B. Smith, G. D. Wilson, T. I. D. Moffatt, Capt. W. R. Lugar, A. deB. Tremaine, C. H. Harvey, J. C. Jones, E. W. Sim, A. E. B. Dauphinee, F. L. Davidson, C. W. Gunning, G. E. Nichols. Entertainment committee—T. I. D. Moffatt, chairman; the Rev. Canon Hind, G. F. Austen, T. Abbott Cumming, W. M. Brown, H. S. Hill. Religious work committee—A. B. Wiswell, chairman; Dr. M. A. B. Smith, William Currie, the Rev. S. J. Woodroffe, the Rev. S. H. Prince, R. J. Wilson, the Rev. F. W. Sykes, the Rev. V. E. Harris, the Rev. C. W. Vernon. Billiards committee—A. deB. Tremaine, chairman; F. W. Bissett, James H. Harris, Dr. W. B. Atmon, W. J. Roue, H. R. Milner. Gymnasium committee—G. D. Wilson, chairman; F. W. Micklewright, C. A. Prescott, James Woodill, George Tracey, F. W. Hanwright, H. D. Romans. Literature committee—M. B. F. Bowman, chairman; Thomas Brown, the Rev. V. E. Harris, E. L. Fenerty, G. E. Nichols, the Rev. H. W. Cunningham. Visiting committee—Thomas Brown, the Rev. V. E. Harris, A. B. Wiswell, A. deB. Tremaine, the Rev. C. W. Vernon. Fabric committee—R. A. Johnson, chairman; Thomas Brown, G. E. Nichols, C. A. Prescott. Committee on Liquidation of Mortgage and Sustainment Fund—Thomas Brown, chairman; G. Wilson, G. E. Nichols, R. V. Harris, Dr. Smith, A. deB. Tremaine, C. H. Harvey, C. E. Wainwright, T. I. D. Moffatt, A. E. B. Dauphinee, J. C. Jones. Church Institute Boy Scouts' committee—C. H. Harvey, chairman; Thomas Brown, G. F. Pearson, F. W. Micklewright, George Tracey, C. W. Gunning, Dr. F. W. Stevens, C. T. Smithers, James Woodill, F. W. Hanwright, Walter Halladey, E. W. Sim, J. W. Willis, the Rev. C. W. Vernon.

St. Paul's.—The Ven. Archdeacon Armitage, the rector, has been elected president of the Nova Scotia Historical Society.

The rector of this church has been making arrangements in good time for the solemn coronation service in connection with the coronation of King George and Queen Mary, which takes place on Thursday, June 22nd. It is an interesting note that not only is St. Paul's a royal chapel, but that His Majesty the King was a frequent worshipper within its walls when on this station. The service of prayer has been set forth by authority for the occasion, and special hymns written by Dean Armitage Robinson and the Bishop of Durham for the occasion. Invitations have been issued to the lieutenant-governor, to the premier of the province and members of the government, to the mayor and city council, to the general commanding and staff, to the judges of the supreme court, to the captain and officers of the Niobe, and to other officials. The consuls representing the different countries will be invited. The service will be worthy of the occasion.

CANADIAN CHURCHMAN.

April 20, 1911.

All Saints' Cathedral.—The congregations at the Cathedral continue excellent and prospects are steadily brightening.

Wolfville.—The Bishop is expected to visit this parish for a Confirmation, early in May. This is the eighth Confirmation in less than twelve years which will have taken place here.

Falmouth.—The Rev. J. Suckling, of Gravelle Ferry, has been elected to this parish.

QUEBEC.

Andrew H. Dunn, D.D., Bishop, Quebec, P.Q.
Walter Farrar, D.D., Assistant Bishop.

Quebec.—St. Matthew's.—The Rev. Father Snetzinger from Mirfield, held a mission recently in this parish. The services were well attended throughout. On Palm Sunday the Assistant Bishop held a Confirmation service in this church, when he bestowed the apostolic rite upon 20 candidates, namely, eight girls and twelve boys. The Rev. Canon Scott, the rector, presented the candidates. There was a large congregation.

Trinity.—Dr. Farrar, on the evening of the same day, held a similar service in this church when he confirmed fifteen candidates, who were presented by the Rev. A. R. Beverley, M.A., the rector of the parish. The Rev. I. H. Thompson, a former rector, was also present, and assisted in the service.

Sherbrooke.—St. Peter's.—The Rev. Canon Shreve, the rector, recently delivered an interesting lecture on the martyred Bishop Hannington of Uganda.

Bury.—St. Paul's.—A set of books, beautifully bound in Morocco, consisting of a Bible for the lectern, Prayer Book for desk, and Altar Book, and also two brass alms dishes, have been presented to this church. They were dedicated on a recent Sunday morning by the rector.

Stanstead.—Christ Church.—The Rev. A. H. Moore, the former rector of this parish, preached his farewell sermon in this church on the 9th instant, to the students of the college, who attended the service in force. Mr. Moore's departure from the parish is very greatly regretted.

MONTREAL.

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

Montreal.—St. George's.—At the morning service on Easter Day, a beautiful and elaborate oak prayer desk was dedicated by the Rev. Canon J. Paterson-Smyth, the brass plate on which bears the following inscription: "Erected in loving memory of the late Right Rev. James Carmichael, D.D., D.C.L., presented by the choir of this church, Easter, 1911."

On Palm Sunday, the cantata, *Olivet to Calvary*, by J. H. Maunder, was sung at the evening service, and on Good Friday evening, before a crowded congregation. The cantata, "The Darkest Hour," by Harold Moore, was rendered; this work created a profound impression on all who heard it. Mr. Percival J. Ellsley conducted, and Mr. G. W. Brewle played the organ. The Easter Day music was as follows: Morning—Te Deum, C. Villiers Stanford in C. Anthem, "Be Glad Then ye Children of Zion," Alfred Hollins. Evening—Magnificat and Nunc Dimittis, A. H. Mann in A flat. Anthems, "As it began to Dawn," Martin. The "Hallelujah Chorus," Handel.

ONTARIO.

William Linnex Mills, D.D., Bishop, Kingston.

Kingston.—The Diocesan Synod will meet on June 3rd, the 50th anniversary of the consecration of the late Archbishop Lewis. The sermon will be preached by the Very Rev. Dean DuMoulin, of Cleveland, Ohio.

St. James'—Miss Wilson, who was for many years a member of the congregation of this church, died lately after an illness which lasted five weeks. The deceased lady, who was the youngest daughter of the late Major Wilson, was greatly beloved by all who knew her. She was an active and energetic worker in connection with the church, and at one time she was connected with the choir. She was connected with the Woman's Auxiliary and taught in the Sunday

School. Miss Wilson was one of the most faithful members of the Hospital Flower Mission, and in no place will she be more missed than among the wards of that Institution. The deceased leaves a widowed mother, two sisters, the Misses Katie and Frances, and three brothers, John, Christian and Ellary, of Fleming, Sask.

Portsmouth.—St. John's.—The Rev. J. O. Crisp, M.A., the rector of this church, gave an interesting address at the men's meeting, which was held in St. Luke's Hall lately, on the subject of "Duty." There was a large attendance.

Brockville.—Trinity.—The Bishop confirmed 14 candidates in this church recently. He was assisted by the Rev. F. Dealtry Woodcock, the rector, the Rev. F. G. Orchard, Headmaster of St. Alban's School, and the Rev. T. Austin Smith of Lyn. The Bishop preached on the subject of "Self-Sacrifice." There was a large congregation. St. Alban's School.—The Bishop held a Confirmation service in the School Chapel on his recent visit to Brockville and bestowed the apostolic rite upon six candidates.

Lansdowne.—St. John's.—The Bishop held a Confirmation service in this church lately, when seven candidates received the apostolic rite of the Laying on of Hands. The Rev. J. R. Serson and the Rev. T. Leech, the rector of the parish, were present and assisted in the service.

OTTAWA.

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

Ottawa.—The annual vestry meetings were held in many of the Ottawa parishes on Monday evening, and full reports will appear in this column next issue. In some cases, however, the meetings were of a purely formal character to comply with the canon and adjournments were made to a later date. April 30th will be Missionary Sunday in the churches of Ottawa. The event is an annual one and this year the array of visiting speakers, including three bishops, will be an exceptionally strong one. On Monday evening, May 1st, there will also be two great missionary meetings, one in St. Matthew's parish hall, and the other in St. George's parish hall. The visiting clergy will be assigned to the various pulpits, morning and evening, for the Sunday services, when the sermons will deal with topics bearing on the mission work of the Church. The speakers will be: The Bishop of Montreal, the Bishop of Algoma, the Bishop of Fredericton, Rev. Canon Tucker, London; Rev. Canon Gould, Toronto, general secretary of the M.S.C.C.; Dean Bidwell, Kingston; Rev. A. P. Shatford, Montreal; Rev. W. S. Bunbury, Quebec; Rev. T. J. Styles, Cornwall; Rev. W. Netten, Pembroke; Rev. Mr. Norwood, Montreal; Rev. R. J. Dumbrille, Kemptville; Rev. W. W. Craig, curate of St. George's Church, Ottawa; and probably Archdeacon Lloyd, of Saskatoon, Sask.

All Saints'—At the close of a sermon on Palm Sunday, in which he spoke upon Church Principles, the Archbishop of Ottawa paid a high tribute to the life and character of the late Bishop DuMoulin. He dwelt with touching fervour upon the many kindly recollections the congregation of All Saints' had of the eloquent divine, who had on several occasions occupied the pulpit of the church and expounded the Scriptures with an eloquence and sincerity that never failed to convince. To one family of the congregation the late Bishop was related, and to many he had been known through his ministrations, advice and preaching. "To but few," said the Archbishop, "is there given such eloquence as the late Bishop DuMoulin possessed, and when such a one is taken the loss is therefore all the more keenly felt."

Confirmation services were held in this church last week by the Archbishop of Ottawa, nineteen children, ten girls and nine boys receiving the apostolic rite. After the ceremony the Archbishop addressed the children in words of counsel and advice. He told them of the great privilege theirs was to receive the sacrament of Confirmation, and in simple, earnest language appealed to them to persevere and be faithful to their vows.

Almonte.—St. Paul's.—The Rev. C. Saddington, the rector of this church, who is confined in the hospital with typhoid fever, is now making good progress, towards recovery. His son, Charles, is also in the hospital with the same ailment. The Rev. J. H. Coleman took charge of the services in St. Paul's Church on Easter Day.

Smith's Falls.—St. John's.—A Confirmation service for adults was held in this church on a recent Friday evening, when twenty-one candidates, ten men and eleven women, were presented by the rector, the Rev. C. F. Bliss, to His Grace, Archbishop Hamilton, to receive the laying on of hands. After the sacred rite had been administered an impressive address was delivered by His Grace to the newly confirmed. His subject was "Faith," and his sermon made a deep impression on all who heard it. The congregation present was a very large one. The candidates confirmed then received their first Communion at the 8 o'clock service on the following Sunday morning.

TORONTO.

James Fielding Sweeny, D.D., Bishop.
William Day Reeve, D.D., Toronto.

St. Alban's Cathedral.—This cathedral was packed to the doors on Sunday morning last, every available inch of space being utilized to accommodate those who came for the purpose of attending the service. In spite of every effort that was made to find room for all, numbers were unable even to get inside the cathedral, and were obliged to attend public worship elsewhere. The Bishop preached in the morning and the Rev. Canon MacNab in the evening. The offertory in the morning was the largest ever given in the history of the cathedral. The day was bright with promise for the future, and the need for further accommodation at the cathedral was very strongly emphasized, and it is most gratifying to know that this want will not now be long delayed.

Despite the wintry outlook which ushered in the joyous Festival of Easter, the churches in this city were thronged by glad worshippers at all the services throughout the day, and the numbers of those who made their Easter Communion were especially large. The churches were most tastefully and appropriately decorated, and the services were quite in keeping with the joyful character of the Festival. The favourite and well-known Easter hymns were sung by all with great heartiness, and the special music was in every case well rendered by the various choirs. The offertories throughout the day were both large and generous.

Peterborough.—All Saints'.—Bishop Reeve confirmed 32 candidates (10 of whom were married people) in this church on Monday, April 10th. This makes 95 candidates presented by the rector, the Rev. H. R. Thompson, for Confirmation, within one year and a half. The choir, to the number of forty appeared in surplices for the first time at the Confirmation service.

NIAGARA.

Hamilton.—The following resolution of sympathy was passed on the members of the late Bishop's family at a special meeting of the Executive Committee of the diocese. It is as follows: "We, the members of the Standing Committee desire to give expression to our sense of the great loss which the diocese has sustained in the death of our beloved Bishop, and to convey to Mrs. DuMoulin, to the Very Rev. Dean DuMoulin and to the other members of the family, the assurance of our sympathy with them in their deep and sacred grief. In union with the whole church we lament the departure of a great prophet, a wise and gentle ruler, a man of God, whose high faith and disinterested virtue kindled the reverence of our hearts; to the inspiration of whose tranquil leadership and courteous tolerance we largely owe the dear and unanxious peace we have so thankfully enjoyed. We pray that the gracious Lord whom our Bishop so loyally served may look upon his family and support them all the day long of their earthly life until the shadows lengthen and the evening comes and the night; and that then in His great mercy He may grant to them in the City of God a blessed reunion with the husband and father. 'Loved long since and lost awhile.'"

HURON.

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

Lucan.—The Rev. Wm. Lowe begs to acknowledge with many thanks the following donations, in response to his appeal, "Love the Brother-

hood." Previously acknowledged, \$29.00; Caroline Irwin, Hamilton, \$5.00; a Friend, \$2.00; a Churchwoman, \$25.00; A. L. Johnson, Galt, \$1.00; total, \$33.00.

Sarnia.—St. George's.—On Sunday evening, April 9th, the choir under the direction of Mr. Charles Patchett organist and choirmaster rendered Maunder's Lenten Cantata "Penitence, Pardon and Peace" to a large congregation. The Rector's daughter, Miss Kathleen Davis, sung the soprano solos and Mr. A. L. Parsons the baritone solos.

Listowel.—Christ Church.—On Monday evening, March 27th, a committee consisting of twenty of the leading men of this congregation met in Mr. Gunther's committee rooms to deal with the floating debt. All were of one mind and decided to pay the debt at once in cash. One thousand dollars was placed at the disposal of the wardens before the meeting was closed. In referring to the meeting at the service on Sunday morning last, the Rector, the Rev. H. M. Langford, said in part. "You will pardon me if I refer again to that which I spoke of on Wednesday evening. I mean the committee meeting on Monday evening last, when the magnificent step forward was taken by the men of this Church. I think that meeting will go down in the history of this diocese as one of the most splendid examples of practical Christianity and Church loyalty that has ever been shown by our people. I assure you that I will not cease to make it known for I believe it will be an inspiration to our people everywhere. To think, that practically with one stroke, the entire floating debt of this church has been swept away means that all the worry that has followed us this past two years is gone, that the way is now open for the church to go forward; and moreover it means that unlimited praise is due to this congregation. My Christian faith convinces me that the God who is able to increase the crops of your fields and prosper the work of your hands, will repay you in manifold measure, for your magnificent contribution for the honour of His Church."

Clinton.—The Rev. Professor Jeakins, of Huron College, London, has been offered and has accepted the rectorship of the church here in succession to the Rev. C. R. Gunne, who has gone to Christ Church, London.

Clarksburg.—The Rev. J. A. Robinson has been appointed rector of this parish. He was born at Mono Road, and attended the Collegiate of Hamilton, obtaining junior leaving standing in 1897. He taught school at Sand Hill until 1902, when he entered Trinity College to prepare for Holy Orders. At Trinity Mr. Robinson distinguished himself by a brilliant course in philosophy, holding the scholarship throughout his course, and graduating from Toronto University in 1905 as prizeman in this department. In 1906 he obtained his M.A. from the same university, and also the degree of Licentiate in Theology from Trinity College. In the examination for this latter degree Mr. Robinson was prizeman in General Biblical Knowledge and Greek New Tes-

tament. At his ordination in 1906 he had the honour of reading the Gospel, and was appointed to the rectory of Markdale. While in charge of this important parish the rectory was freed from a debt of \$600 and the church renovated completely at a cost of \$3,000. In November, 1908, he assumed charge of the parish of Norwich, and while in charge of this parish a mortgage of nearly forty years' standing was cleared off, a pipe organ was installed in the church and the church carpeted throughout. Also in the village of Otterville, the out-station, a gift was made by a generous Churchman of \$10,000 for a new church and parish hall.

Brantford.—St. Jude's.—With a bright Easter Day came large congregations to the different services. The number of communicants exceeded any previous year. The church was tastefully decorated with Easter lilies and other flowers. The choir rendered the musical portion of the service excellently. Prof. W. N. Andrews assisted in the a.m. services, while the rector, rural dean Wright, preached a forceful sermon on the assurances we have of the resurrection of our Lord. No stronger evidence could be given than that the men who knew their Lord the best and who saw him alive again, should go forth defying every opposition, persecution and death itself, and stake all on the fact that He Who died was alive again. The work of establishing the Christian Church went steadily on amid the fiercest persecutions, until it was planted in every part of the known world. And to-day the strongest possible illustration of the fact of Christ's resurrection lies in continued expansion of the Church of which He is the Head and Life. The curate, Rev. A. E. Taylor, preached an excellent sermon in the evening on the Easter Message. Services of an Easter character were also held in the two missions of St. Jude's, Trinity and St. Luke, where large congregations were in attendance. St. Jude's is placing a new organ in the church this spring, which will be one of the finest in Western Ontario.

ALGOMA.

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

Halleybury.—St. Paul's.—The Rev. Canon Gould, General Secretary of the C.C.M.S., preached in this church on Sunday morning, April 9th. There was a large congregation present, all of whom were much impressed by the clear, hopeful message, rich in Oriental experiences, which the Rev. Doctor and evangelist delivered. The hope is expressed that a man like our new General Secretary may not be confined to his office attending to details, which may reasonably be relegated to others, but may be able to present the Church's message in all the larger centres throughout the Dominion.

RUPERT'S LAND.

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

Winnipeg.—St. Peter's.—The Rev. S. Fea, M.A., the rector of this church, left for Victoria on the 11th inst. on a six months' leave of absence owing to ill-health. Mr. Fea had been working very hard, and his usual robust health broke down under the strain. He was accompanied by Mrs. Fea, who will remain with him during his entire absence. Mrs. Fea was met at the depot by representatives of the Diocesan W.A., and was presented with a beautiful bouquet of carnations and a purse of gold as a recognition of her untiring work as a member. During the absence of the rector the parish of St. Peter's will be served by Mr. J. Earp, M.A., a theological student at Wycliffe College, Toronto. Mr. Earp will arrive shortly, and in the meantime Mr. E. A. Brown, lay reader of St. Peter's, will be in charge. On Easter Day the Rev. W. A. Fyles, of Portage la Prairie, conducted the services in this church.

Carman.—St. John's.—The Rev. H. H. Brown, of Wakefield, Yorkshire, Eng., has been appointed rector of the church. He has already arrived and has commenced his new duties. The Rev. H. H. Brown succeeds the Rev. Rural Dean Davis, who recently was appointed rector of St. Barnabas' Church, Medicine Hat.

Belmont.—Christ Church.—This parish by its own act, became entirely self-supporting at Easter. There is a spirit of goodwill prevalent among the people, and the prospects are very

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bright for building up a very strong and influential centre of Church work. The present incumbent, the Rev. J. F. Cox, at the unanimous wish of the congregation, becomes rector, and has been granted a month's leave of absence to visit his home at Granby, P.Q. In all his work he is most ably supported by Mrs. Cox, who is beloved by all who know her.

QU'APPELLE.

John Crisdale, D.D., Bishop, Indian Head, Sask.
McAdam Harding D.D., Coadjutor, Regina, Sask.

Moose Jaw.—St. John's.—On the morning of Palm Sunday the Bishop of Qu'Appelle confirmed twenty candidates in this church. The service was very well attended, the church being nearly full, and the Bishop's addresses were listened to with great attention. After the Confirmation service the Bishop, followed by the clergy and choir, proceeded to the north-west porch of the church, where a short service of blessing the new bells was held. The bells, eight in number, are the gift of a small guild of workers. They were cast in Loughboro', England, and are of excellent quality. They were used for the first time on Easter Day. It was with deep regret that many realized that this visit of Bishop Crisdale would probably be his last one to the parish in an official capacity.

NEW WESTMINSTER.

A. U. de Pencier, M.A., Bishop, Vancouver, B.C.

New Westminster.—The following gives some account of the Bishop's work during the past few weeks: Bishop de Pencier has returned to the coast from a tour of the upper country. Week before last he visited Vernon where he held a meeting of the parishioners to consider the appointment of a rector to succeed the Rev. A. V. Despard, who has resigned. After visiting other points in the Okanagan Valley he came west to Spence's Bridge, where on the Monday of a recent week he officiated, with the assistance of Archdeacon Pugh, at the opening of a new church, which has been built entirely by the Indians of the neighbourhood. On Tuesday the Bishop journeyed to Nicola for the purpose of opening a parish hall at Merritt, the first Anglican church building to be erected there, and one which will be used for all parochial purposes until the parish has a new church, which the congregation hopes soon to be able to build. A Confirmation service was held in the parish church at Yale on Wednesday, and on the same evening the rite was administered to a class of pupils at All Hallow's School in the chapel of that institution. On Friday afternoon Bishop de Pencier held a Confirmation service in Christ Church, and on Sunday he went to Abbotsford to open the new chancel which has been added to the church there, an achievement chiefly due to the efforts of the Rev. C. F. Yates, who has been in charge of the parish during the winter months. Mr. Yates will return to his parish at Golden in a short time, and the Rev. A. E. Bruce has been appointed to the church at Abbotsford and will take charge at the end of the month. Archdeacon Pentreath will visit the parish next Sunday to make arrangements for his reception. On the following Sunday evening the Bishop administered the rite of Confirmation to a large class at St. Saviour's Church, Grandview, and the following day he addressed a meeting of the Woman's Auxiliary at St. Barnabas', New Westminster. On Tuesday he was in attendance at a meeting of the Executive Committee in this city. The next Sunday being Palm Sunday he preached at St. Paul's in the morning and at St. Mark's, Kitsilano, in the evening. On Good Friday the Bishop conducted the Three Hours' service at Holy Trinity Cathedral, New Westminster, and he was also at the same church on Easter Sunday morning, while in the evening of that day he went to Westminster Junction. On Easter Monday the Bishop left for Montreal to attend the annual meeting of the Missionary Society of the Canadian Church, at the conclusion of which he will sail for England to be away until July.

North Vancouver.—St. John's.—The Rev. J. Hugh Hooper will leave after Easter for a two months' vacation in Eastern Canada. His place will be taken by the Rev. P. St. Michael Podmore, M.A. The rectory is under construction. The windows in the baptistery given by the Junior Guild will be dedicated by Archdeacon Pentreath at a children's service on Easter Day.

Personal.—Mrs. Sillitoe, widow of the first Bishop, has returned from England, where she was an active member of the New Westminster and Kootenay Missionary Association, and is residing in Vancouver.

KOOTENAY.

A. U. de Pencier, Bishop, Vancouver, B.C.

Slocan City.—A correspondent wishes to correct a printer's error in a recent account of a Mission at Slocan City, B.C. The word printed "mass" should have been "matins," which was what the correspondent wrote—a very different thing.

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Correspondence

TO LETTER WRITERS.

We are always glad to insert terse letters, written to the point. But our correspondents will not pay attention to repeated requests, and of late we have had much too long letters. So we are again obliged to beg that letters should be short. There is such a pressure on our columns that we have been obliged to be unfair to other departments by trying to please long letter writers.

LETTER WRITING.

Sir,—I have been a subscriber and a reader of your paper for some years. Allow me to give expression to some impressions received from diligent reading of the various letters appearing from time to time in its columns. It seems from the letters, many of them from the pens of the clergy, there are certain stock subjects which even a passing reference to brings the writers on to the firing line, ready for action. They appear to be deeply interested, and a long controversy follows. I refer to such subjects as "The Historic Episcopate." This is being discussed now; it was discussed before; has been proven years ago, but let some one say a word against it and instantly the fight begins. As a Churchman, I, and I should think all other Churchmen, know what the Historic Episcopate means. We are quite satisfied about it. Our Church teaches it. Then why not let it rest? Those outside our Church do not recognize it, but that is their loss. Surely after hundreds of years we do not require to be constantly proving our position. It has been proved long ago. Indeed, it looks as though we had to bolster it up occasionally. Educated people of other churches understand our claims and can study it for themselves; those not so learned would repudiate it in the face of any proof. Why not let it drop and turn the wasted mental energy of these discussions to matters of greater importance, such as "Ways and means of reaching the careless and indifferent"? "The Smoking Habit Amongst the Clergy." Another stupendous question! What a discussion the "Letters from an Old Parson," etc., on this point brought out. The interest displayed in this subject seemed more earnest than that of the cure of souls. Indeed, it seemed to rouse more enthusiasm. And what does it amount to? If a parish priest finds any comfort in smoking, why let him smoke. Why should anyone deny him? Personally, I do not like to see it, but does not the smoker and the non-smoker each follow his own inclination, thereby gratifying his own individual taste? One delights to smoke; the other delights to abstain. Both parties gratify themselves, and, after all, is it not the self-gratification in anything that makes the harm? The Church does not rule on this point, nor do we find any direct ruling in the Bible; therefore, it

seems to me the matter rests with the individual. Could we not let it so rest, and again use the wasted energy in such a discussion to stirring up a deep and earnest interest in mission? Such subjects as "Ritualism" and "The Hymn Book" come in the same list. If Ritualism helps a man in the Christian life, let him be a Ritualist. If he lives better without it, leave it alone. We are not all constituted alike. Some people require, probably through custom, "the outward signs" to help them in their religious life. Others find a fountain of strength flowing from within. Our Church is broad enough to shelter both. And what a shameful display of our differences has been made over the Hymn Book! Surely no one is compelled to use objectionable hymns, if such exist! Perhaps extravagant language was used in some of them, but was it not the outpourings of a deep, religious fervour in the writer rather than the desire to teach what some believe is false doctrine? If one man finds these so-called extravagantly worded hymns suitable as an outlet for his own inner feelings by all means let him use them; and who has a right to refuse him? Would that some of this deep interest displayed in important questions could be turned into channels that would create greater enthusiasm and spirituality among the people, deepen the interest and work in and for missions, promote the Brotherhood work, etc.! The Church is losing ground in the country districts. Why? Largely because many of us have grown careless. In some parishes there is nothing to interest the members—no societies, no Brotherhood, no missionary work, absolutely nothing but the morning and evening services. Around us the other churches are using all means, social and religious, to interest their people and keep them together, and to make them feel they are doing something to further the great cause. Does not the situation demand the discussion of matters of more vital importance to the Church's welfare than "smoking," etc.?

A Layman.

ENTER, REST AND PRAY.

Sir,—The other day the writer happened to be in one of Ontario's See cities, and made his way to the cathedral church, that he might "Enter, rest and pray." You who find a peculiar comfort in prayer in the quiet of the sanctuary, can imagine his dismay when he found the doors of his own cathedral church locked against him. There are some Church people, he knows, who would regard him as ostentatious, perhaps Pharisaical, not to say Romish, in this peculiarity of his. He knows that God is everywhere, and always ready to hearken to the prayers of a good man; a prayer darted heavenward in the hum of the market-place is heard above. But, as there are certain places that have an atmosphere suited to certain moods in other things (the theatre for gaiety, the woods for quiet meditation and contemplation of nature), so there is a place, he believes, that fosters and promotes the mood of prayer. If the Church be not that place, then where shall he seek to find it? If the church be a place to pray to God in concert, is the church defiled if it be used by individuals for prayer? Will it make him Romish if he goes to his own church to pray in private? It ought not. Will it localize God? He thinks not. On the contrary, if his own church does not surround him with that peculiar environment that helps to prayer, then it would seem that something is wrong about that church. Why, the very association of ideas ought to lead him naturally to his church. Dr. Rainsford in his autobiography tells of a soul saved and a family reunited by the welcome to private prayer he had placed without his church. If, then, it is not convenient for all our Anglican churches in our See cities to be kept open for private devotion, could not a special effort be made to have at least the cathedral church kept open. The church to which the writer refers was kept open up to a short time ago. Now it is (or was the other day) closed to all that desired to "Enter, rest and pray."

Cleric.

THE PAPAL DECREE ON MARRIAGE.

Sir,—The dangerous character of the Papal Decree on Marriage is becoming apparent to the most careless observer of events in the British Empire. There are many Romanists who have great searchings of heart as to the wisdom of the decree. It was noticed during the debate on the McCann case in the House of Lords that when the Earl of Crewe said that he hoped if McCann, the wife-deserter, were discovered and found guilty that "he would receive the punishment he deserved," that the Duke of Norfolk, although

a devoted Romanist, cried "Hear, hear." As a matter of fact, the Council of Trent declared all Protestant marriages to be invalid. But this attempt of the present Pope to interfere in the civic sphere is bound to work untold harm in many different directions. There are a few plain facts concerning the subject which should be given the widest publicity. Before the Council of Trent, A.D. 1563, marriage was a civil ceremony, and did not require the offices of a priest. It was not necessary, says Wright, in his article on marriage, even in Canon Law, "that a marriage should be performed by a person in Holy Orders." There is a distinct advantage in surrounding marriage with religious sanctions. The continuance and the strength of a State largely depend upon a right conception of marriage, profoundly influencing as it does the life of the home. Bishop Welldon has truly said that: "The popular estimate of the family is an infallible criterion of the state of society." The Roman Church by its recent action puts the religious aspect of marriage in jeopardy. If the State in its own defence is compelled to recognize only the civil side of marriage, and to take its solemnization out of the hands of the ministers of religion, it will mean a distinct loss to the life of our people. Strangely enough, even Lord Halifax favours this course for the British Isles. The kingdom of Italy has been forced to take this action. No priest in the length and breadth of Italy, no Bishop, not even the Pope himself, can now legally marry a couple. Under Italian law marriage is now entirely a civil contract, and is performed by the mayor of the place in which the couple live, or his duly appointed deputy. In no case is this ever a priest. After the marriage of a couple by the mayor they are at liberty to go to the church for what is called a benediction. But this custom is dying out. Statistics which were compiled in 1908 from chosen districts showed that not 90 per cent. of married couples went to church for the blessing. The Roman priesthood under the Ne Temere decree will attempt to exercise powers which belong to the civil magistrates alone. Bishop Creighton tells us that "during the greater part of the Middle Ages it was almost impossible to say what a valid marriage was and how a valid marriage could be contracted." (Vol. II., p. 22.) Are we to have a return of such conditions in Canada? The Government of Germany has prevented the imposition of the decree within the German empire. Romanists themselves should be the first to ask for its withdrawal in Canada. The Papal decree makes distinct provision for this course in this clause: "unless the Holy See decree otherwise for some particular place or region." In Canada the ministers of religion act as officers of the State in the marriage contract. It is a wise provision, and every effort should be made to see that it is undisturbed.

W. J. Armitage.

Halifax, N.S., 8th April, 1911.

CONVERSIONAL REGENERATION vs. BAPTISMAL REGENERATION.

Sir,—Allow me to insert a letter following that of "A. B." in "Canadian Churchman" for April 13th on "Conversion." I wish to draw attention to the fact that "realization of truth, of the personal relation with God, so vivid and indubitable that the soul could never be in any doubt again as to its redemption and its ultimate destiny," and which may come "suddenly upon the soul," is as properly described as the new birth as by the word "conversion." Such a person may be spoken of as truly converted, or as truly born again. I would say without hesitation of such cases, "This is true conversion, this is the new birth." This also is what some Christians mean when they speak of such as "an experience." Those who thus consciously realize personal salvation will know that they have "passed from death unto life," and will speak of themselves as "saved," "born again," "converted," "on the road to heaven," or by any other term or terms which in common use are understood to mean that a person is now the Lord's, spiritually. This person may or may not have been baptized. Let us suppose two such persons, one of whom had been previously baptized as an infant and the other had never been baptized. Perhaps as far back as they can remember anything they both know that they have never really loved, trusted or served God in their hearts, however good their outward lives may have appeared to be. They have from the earliest childhood been unspiritual, as they now understand by experience of the new life. Now, the High Churchman will say that the one who was baptized was nevertheless truly born again in and at the time of his baptism, and that this experience de-

scribed by Bishop Wilkinson is, therefore, not the new birth. The Evangelical Churchman will say that this person evidently was not born again in baptism, but without doubt was born again in response to "repentance" and "faith" at this later time. With this latter agrees 1 John 3:6, "Whosoever sinneth (usually understood as continuing in or living in sin) had not seen Him, neither known Him," and 1 John 3:9, "Whoever is born of God doth not commit sin; for His seed remaineth in him: and he cannot commit sin (in the sense of living in sin), because he is born of God." Many, many who have been baptized as infants grow up and live in sin—live utterly selfish, proud or openly wicked lives—which they could not do (1 John 3:9) if they had been truly born again when they were baptized. Thus the Prayer Book statements must be understood hypothetically as was intended by the compilers, who, as Dean Goode shows, held views of baptism and infant salvation such as would make it impossible for them to intend in the baptismal service or in the opening part of the Catechism what the High Churchmen endeavour to make out that they must mean. On the strength of 1 John 3:9, and believing that the compilers of the Prayer Book did not intend to make void that Word of God, I would say that, as with those professing conversion, so with those baptized in infancy, "by their fruits ye shall know them"; and that if they live ungodly lives they were not born anew from above either at the time of their professed conversion or at the time of their baptism (1 John 3:9). Also, I believe that more of those who have been baptized in infancy show the want of the new birth in their after lives than of those who have made a profession of being converted in after years, at least as far as the Church of England is concerned. I take my stand upon the Word of God, 1 John 3:9, 10.

Yours truly,

A. H. Rhodes.

Point Edward, Ont.

THE ANTHEM.

Sir,—I was greatly shocked to read in the letter of "A Perplexed Churchman" that his rector had instructed his congregation to sit during the singing of the anthem. The aims and objects of our gathering together in the House of God are quite clearly shown in the opening exhortation, and there is no mention of our entertainment by beautiful music in the list. The purpose of the anthem as Wheatly tells us, is to make a division in the service between prayers for ourselves and intercessions for others, and as a rest for the weary minds of fervent worshippers. It is also a dedication to God, from whom all talents come, of the musical talent, improved and cultivated, the offering up to Him by the congregation of the very best it has. We make a distinction between the outburst of song from choir and congregation together and the more refined and cultivated strains of the anthem rendered by the choir alone. All cannot join in singing that, but all should join in the offering of it up to God. And so, it being a solemn act of worship, like the offering of our substance in the Communion Office, all should stand while it is being sung, unless it be the aged and infirm, for whom the anthem may be a welcome rest to body as well as mind.

William Roberts.

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BOOK REVIEWS.

A coronation anthem, "The King Shall Rejoice in Thy Strength, O Lord," composed in honour of the coronation of their Majesties King George V. and Queen Mary, by Albert Ham, Mus. Doc., F.R.C.O., is a timely work from the pen of the well-known organist of St. James' Church, Toronto. The anthem opens in the key of "A," with a melodious and at the same time virile, four-part chorus, effectively portraying the sentiment expressed in the title. The middle section is a song of gracetul and flowing character for soprano (or tenor) in the key of "F" major, "Oh, what great troubles and adversities hast Thou showed me," in which occurs a very happy and striking episode in the key of "A" flat, "Thou hast brought me to great honour, and

comforted me on every side." The third and final section opens with a short trumpet fanfare, heralding a bright and martial-like chorus, "Kings shall see and arise," which culminates in a magnificent climax at the words, "Even the Holy One of Israel, Who hath chosen thee," followed by a verse of the National Anthem, with which the composition fittingly concludes. The writer heartily recommends this work to the notice of organists and choirmasters. It is a dignified and dramatic composition, and, at the same time, well within the powers of the average choir, and admirably suited for the services which will doubtless be held throughout the Dominion in honour of the occasion.—J. Humfrey Anger.

Family Reading

CALVARY.

Three crosses cast their shadows on the ground,
On two there hang two malefactors bound;
Nailed to the centre cross the Son of God with
His atoning life blood dyes the sod.

Tribute to outraged law the robbers twain pay by
Their slow and cruel deaths of pain.
But one, who had to Christ a prayer address,
With Promise sure of Paradise is blest.

Lo! nineteen centuries have rolled away
But He who reigning from the tree that day
With royal clemency the thief forgave,
Is still as swift to hear, as strong to save.

Behold and see if ever there was grief
Like to the grief He bore without relief!
Fierce pains of body, mental anguish dread,
The sins of all the world upon His head.

O man or woman, whoso'er thou art
Thy sins of His great burden formed a part!
It was for thee that, scorned and crucified,
Between two thieves, the Lord of Glory died!

Go kneel in penitence His cross before,
Who on that cross thy sins and sorrows bore;
And pray, as prayed the contrite thief, that He
May in His kingdom throned, remember thee.

M. H. Thompson.

A BASS STORY.

At Easter our choristers have taken special pains to have their voices well trained for the extra demand that anthems and hymns will make upon them at that joyous festival. We hope, however, that none of them will emulate the English vocalist mentioned by the Rev. P. H. Ditchfield in his interesting book, "The Parson's Pleasance." "It is wonderful the keenness of the Lancastrians in their singing," says the author. "A doctor in the duchy was driving over a bridge that spanned a deep brook and saw a man standing up to his waist in the water. 'Whatever are you doing there, John?' he shouted to the man, 'Ah, weel, doctor, you see, I've got to sing bass in 'Andel's 'Me-siah,' and I never can get down to that lower C unless I've got a cold. So I'm catching one.'"

In the story called "Wireless," Kipling says— as near as we can remember it—that there are only five passages in all literature which are pure magic, and three of these he credits to Keats. That men have been able to put into words the thoughts, the feelings, the emotions that they have put into them; that simple, common words are able to hold the thoughts and emotions so entrusted to them and give them up again on demand, so that "they walk up and down in the hearts" of sympathetic readers—that is truly matter of magic and passes understanding. It is an extraordinary trick to put words together so that they will live and move. It has been done and will be done again. Any one is welcome to do it who can. But there is this about it: some men can put into words what they have in their minds and some cannot, but no man can put into words what he has not had in his mind. He must have had the thought, the feeling, the tears in his eyes, the magic in his heart, before he can possibly transmute it into language. The masterless men with words need not have done great deeds nor possess great virtues; but they must have had great feelings, else their words will never walk. So, after all, the magic is in the man who charms the words more than in the words that are charmed. And the miracle is that the words hold the charm. Nobody can understand how they do it.

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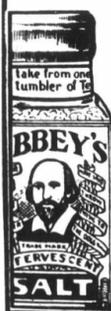
DEATHS

LYSTER.—At Corbally House, Kirkdale, Que., on January 16th, 1911, Jane Martin, widow of the late Philip Lyster, aged 84 years, 11 months and 18 days.

British and Foreign

Mrs. William Butler, an American Methodist missionary at Bareilly, India, since 1856, recently celebrated her ninetieth birthday. She has been greatly blessed and much prospered in her work, which she still continues to aid with her pen and otherwise at home.

The Duke of Westminster was thrown lately in the Cheshire hunt steeplechase, but escaped with only



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a shaking up. The Honorable Mrs. Colville, who is in her 84th year, and the oldest huntswoman in the coun-

try, braved the heavy snow and showers, and bitterly cold winds for the last run of the season, with the Athelstone hounds.

Prof. George Andrew Reisner, assistant professor of Egyptology at Harvard and head of the Palestinian expedition which is making excavations in Egypt, says he has solved the identity of the sphinx. The professor declares that it is a sculptured portrait of Chephren, a Pharaoh of Egypt of the fourth dynasty, who ruled in the year 2850 B.C.

The venerable Archdeacon of Lincoln—"Father" of the Lower House of Canterbury Convocation—stated at a meeting which was held in Lincoln recently to consider the Coronation festivities that he was present at the Coronation of Queen Victoria, in which his father, Bishop Kaye, took part. Bishop Kaye was Bishop of Lincoln from 1827 to 1853.

Three windows and a memorial Brass were lately dedicated in St. George's Chapel, Royal Navy Barracks, Chatham. They have been placed therein as a memorial to King Edward VII. The dedicatory prayers were said by the Chaplain of the Fleet, the Ven. H. S. Wood, D.D.

It is stated that an old painter of Siena, after standing for a long time in silent meditation before one of his important paintings, with hands crossed meekly upon his breast and head bent reverently low, said, "May God forgive me that I did not do it better!" This spirit and these words are appropriate for all of us when considering our past services.

A missionary at Silindungi, Borneo, writes that before missionaries went to that island the people "were always at war; captives were eaten by victors; there were heathen feasts and sorcerers everywhere. Now the people live at peace; they work in the fields attend school and church. Cruelty and superstition have been abandoned. Surely the Kingdom of God has come among the Batak folk."

At the last meeting of the Executive Committee of Liverpool Cathedral it was stated that the second portion of the building, the choir and transepts, would be ready for consecration in the early part of the year 1915. The sum of £43,750 is still required for this work. The large

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sum of £36,000 has accrued as interest on the capital sums given to the Fund. The walls of the choir are now 77ft. and 88ft. high, respectively, and those of the Chapter House are 17ft. high. There are at present 221 men employed on the building.

The Rev. A. B. Simpson, D.D., has recently visited most of the countries of South America, and in an article on his tour in the "Chris-

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At a largely-attended meeting which was recently held in the parish house of the Church of the Redeemer, Chicago, the Rev. Dr. Hopkins, the rector, presented Mr. H. T. Chace with a handsome Book of Common Prayer and Hymnal which was a gift to him by the rector, wardens and members of the vestry. Mr. Chace was the founder of the parish in 1888 and is now removing to New Jersey after a continuous membership of 23 years. He is one of the veteran lay readers of the parish and for many years he held a weekly service at the Home for Incurables.

For the first time in history a procession of members of the Anglican Church consisting of 300 clergymen, 2,500 laymen and 700 choirmen on Good Friday, paraded from Trafalgar Square to St. Paul's Cathedral, in London, in the presence of immense crowds. It was the first ceremony of the sort ever held in London. The Bishop of London and several other Bishops headed the procession. "There is a Green Hill Far Away," and "Jesus Lover of My

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Soul," were sung at a service held in St. Paul's Cathedral, following which exercises appropriate to the Coronation year were conducted.

The Bishop of Rochester lately dedicated the restored north aisle. The work has been done at the cost of Mr. T. Hellyar Foord. The old fifteenth-century windows have been uncovered, one being entirely renewed and the others repaired; the old walls have been uncovered and replastered; stone work has been cleaned; and new oak doors have been erected. The flat leading to the roof over the staircase has been lowered to below the level of the

windows in order to let in more light. The old pilgrim steps have been brought to light, but in order to prevent further wear iron raisers have been placed over them.

There has been presented to the Cathedral of St. John the Divine, New York, a lectern of extreme beauty. It is Gothic in design and stands 8 feet 6 inches in height. The octagonal shaft is flanked on four sides, and connected by ornamental buttresses, supporting four statues of the Evangelists directly beneath, very finely modelled. The whole lectern is supported with four massive lions; surmounting the pedestal is an eagle of conventional type. On the orb is engraved the following inscription: In Memoriam, Horatio Potter, Bishop of New York, 1854-1887, M. G. E. A. The lectern is made of brass, antique finish, and the steps for the reader are of the same material. The design is made after that of the lectern at Chester Cathedral, England.

In these days, when the music in churches and chapels has reached such a high standard, it is surprising to find such a primitive organ in use as one in Bohemia. This organ is one of the oldest forms of the mechanical organ, and is a very humble affair in comparison with some of the magnificent instruments to be found in English places of worship. It is still used in the Catholic Redemptorist monastery at Prague, and is played by one of the monks every Sunday morning on the roof of the monastery. Although this strange organ is but a primitive-looking thing it has a very sweet tone, and the harmonious sounds are heard for a great distance. Prague is an old-fashioned town in Bohemia, and its ideas are not very progressive, so that this strange old barrel-organ is quite in keeping with its surroundings. It has been in constant use for over one hundred years.

Children's Department

THE SECRET OF HER HAPPINESS.

A thankful heart belonged to a little gray-haired woman who lived far up on a lonely road among the hills. Often for days at a time no one passed the house. She and an old brother were the last of their family, so that there were no kinfolk "dropping in" or sending letters, and the neighbours, dearly as they loved her, could not "get round" very often, especially in the winter.

Yet no one could enter her house, without feeling instantly the atmosphere of vivid, joyful life that filled it. She, whose days outwardly were so dull and monotonous and empty, seemed to live in the presence of perpetual miracles. The blossoming of the plant in her window was her share of the beauty of the tropics; the sheep upon the hills led her happy thoughts to scenes her eyes would never look upon.

One day a young girl asked her the secret of her happiness.

"Why, dear heart, I haven't any secret!" she exclaimed. "When I was a young thing, not much older than you, I sort of got into the habit of thanking the Lord first thing in the morning for all the things I'd got to be grateful for, and it seems

as if when I got through thanking Him every day I'd feel as if He'd given me so much that there wasn't anything left to want. His mercies are everlasting, dearie. David said so, and the Lord hasn't changed since his time.

HOW IT IS DONE.

Polly was at her grandmother's side intent upon watching her as she placed a needle in her stocking and then slowly made the stitches grow upon it. Polly had said the day before, "I can't see how it is done, grandma. You say the stockings grow; but they don't grow like cherries, just for the planting." And her grandmother had answered, "Tomorrow I will show you how it is done." And so now Polly was at her grandmother's side watching closely. At last she said:

"I see it all now granny. You can't nohow make a stocking all at once; you must do it bit by bit; and it really is just like growing."

Granny was very wise, as most grannies are. Quicker than I can write it, she dropped the knitting-needles and unraveled the stocking all at once. To Polly's great dismay, there was nothing left on the floor but a crumpled, tumbled-about pile of worsted.

"Oh, granny! It is a shame! However could you!" And poor Polly was ready to burst into tears.

"I've done it on purpose, child," said granny, gravely. "It is quite true, as you have seen, that we can only make a stocking bit by bit; but look there, and learn that we can spoil it all in a moment. So it is with our characters. We make them bit by bit every day, and we can spoil them in a moment. Granny is an old woman, and she has often seen the work of a lifetime ruined in a few minutes.

"Watch, as if on that alone
Hang the issues of the day;
Pray, that Help may be sent down—
Watch and pray!"

And so Polly learned two lessons at one time, on that day. She is now a full-grown woman, and is busy teaching others. Here is a bright bit from one of the little songs which she has taught her own children—a little bit which goes to prove that

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she has never forgotten the afternoon when Granny showed her "how stockings grow":

"One step and then another,
And the longest walk is ended;
One stitch and then another,
And the largest rent is mended;
One brick upon another
And the highest wall is made;
One flake upon another
And the deepest snow is laid.

"Then do not look disheartened
On the work you have to do,
And say that such a mighty task
You never can get through;
But just endeavour day by day
Another point to gain,
And soon the mountain which you
fear
Will prove to be a plain."

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