

Canadian Churchman

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

Vol. 36.

TORONTO, CANADA, THURSDAY, APRIL 1st, 1909.

No. 13.

Toronto, March 1st, 1909.

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I beg to advise you that the Range of Overcoatings, Suitings and Trousings for Spring and Summer is now complete.

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ANY even numbered section of Dominion Lands in Manitoba, Saskatchewan and Alberta, excepting 8 and 26, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.
Application for entry must be made in person by the applicant at a Dominion Lands Agency or Sub-agency for the district in which the land is situated. Entry by proxy may however be made at any Agency on certain conditions by the father, mother, son, daughter, brother or sister of an intending homesteader.
DUTIES.—(1) At least six months' residence upon and cultivation of the land in each year for three years.
(2) A homesteader may, if he so desires, perform the required residence duties by living on farming land owned solely by him, not less than eighty (80) acres in extent, in the vicinity of his homestead. He may also do so by living with father or mother, on certain conditions. Joint ownership in land will not meet this requirement.
(3) A homesteader intending to perform his residence duties in accordance with the above while living with parents or on farming land owned by himself must notify the Agent for the district of such intention.
W. W. CORY,
Deputy of the Minister of the Interior.
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The issue for 1909 contains portraits and sketches of the late Bishop Carmichael, and the Right Rev. W. C. Pinkham, D.D., Lord Bishop of Calgary. Besides the statistics and descriptions of the 23 Dioceses, lists of Bishops and Clergy, it also contains interesting articles on General Synod of 1908, Book of Common Prayer, Laymen's Missionary Movement Reports of M.S.C.C., Woman's Auxiliary Brotherhood of St. Andrew, Commission of Sunday Schools of General Synod Church and Prayer Book Society, etc.
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A memorial brass was lately dedicated in St. Canice's Cathedral, Kilkenny, by the Bishop of Down, which has been placed in the south transept to the memory of various members of the House of Ormonde, who are buried in different lands.

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Being an Increase of .. 20,778.43
Total Assets .. 1,018,288.96
Being an Increase of .. 128,831.03
Government Reserve for security of Policy Holders .. 698,678.83
Being an Increase of .. 111,459.26
Surplus for security of Policy Holders .. 714,671.66
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.. 1,328,054.33
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MEGANTIC July 3, Aug. 7
OTTAWA May 29, July 10, Aug. 14
VANCOUVER June 6
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Canadian Churchman.

TORONTO, THURSDAY, APRIL 1, 1909.

Subscription Two Dollars per Year
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NOTICE.—Subscription price to subscribers in the City of Toronto owing to the cost of delivery, \$2.00 per year; if paid in Advance, \$1.50.

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

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Lessons for Sundays and Holy Days

April 4.—Sixth Sunday in Lent.
Morning—Exod. 9; Mat. 26;
Evening—Exod. 10 or 11; Luke 19, 28 or 20, 9 to 21

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

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

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

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

SIXTH SUNDAY IN LENT.

Holy Communion: 193, 197, 321, 322.
Processional: 36, 98, 99, 280, 547.
Offertory: 88, 248, 251, 252, 255.
Children's Hymns: 286, 331, 332, 334.
General: 31, 91, 250, 253.

EASTER SUNDAY.

Holy Communion: 126, 127, 315, 316.
Processional: 130, 131, 134, 137.
Offertory: 132, 135, 136, 504.
Children's Hymns: 125, 330, 499, 566.
General: 120, 138, 140, 141.

PALM SUNDAY.

The Church begins the Lenten season by directing our attention to the story of Jesus Christ's Temptation in the Wilderness. Into the life of every man there comes that critical time when the two ways open up, and decision must be made as to the course and nature of life. That time in our Lord's human life is represented by the Temptation. Step by step we trace the conflict. And at each step the position of Jesus grows stronger. Then the devil left Him and the Angels of God ministered unto Him. Jesus made choice of the way characterized by humility and sacrifice. All through that ministry, which means a world's regeneration, He "made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men." We are continually impressed with His humility. And from

the life of Jesus we have learned that humility is the expression of sincerity. As the Lenten season closes our thoughts are centred upon the outcome of the Lord's life. The great thought concerning sacrifice is the completeness of surrender. Sacrifice can never halt. It must abide all consequences. For if in the face of apparent disaster, or great sorrow, we are led to desist from our enterprise, then the spirit of sacrifice has gone, and with it all faith, love, and humility. But Jesus' humility and self-sacrifice are the truest and the most significant the world has ever seen. He "humbled Himself, and became obedient unto death, even the death of the Cross." Our Easter meditation will remind us of the exaltation of Jesus and the consequent exaltation of His faithful disciples. On this Palm Sunday let us think of the deficient characters of those who welcomed Jesus to Jerusalem. Their subsequent conduct showed the selfishness of their desires and, of course, the great lack of those very qualities which were bringing Jesus to Jerusalem, humility and self-sacrifice. Jesus wept over these national defects of character. That which alone pleased Him on that eventful day was the chorus of the children, who unconsciously welcomed Him as the true Messiah. The Jews had not learned that humility is a virtue, and that the way of self-sacrifice is the path to eternity. The life of Jesus teaches both lessons. Have we learned these lessons? An affirmative answer on the part of those who profess and call themselves Christians is absolutely essential. For not to be humble, and not to sacrifice ourselves to God, is to deny the Lord Jesus, is to class ourselves with those who cried "Hosanna!" to-day and "Crucify!" a few days later. Let us consider any walk in life and we shall see that the spirit of self-sacrifice must ever precede effectiveness of effort. This spirit entails consistency and persistency, and these two things make for efficiency no matter what our rank or station in life may be. And in conclusion be it noted that exaltation comes only to those who are possessed of this spirit. "Every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." That is one of the surest principles of life. Behold the supreme illustration! "He humbled Himself . . . wherefore God also hath highly exalted Him." Let us not deny Jesus by ignoring the principle of His life, or by neglecting to follow the example of His patience. Labour for our work's sake; toil on for the sake of the Kingdom of God. Do it in the spirit in which Jesus worked. And we shall find that our life has been effective, and that our humility is rewarded. For if we be patient as Jesus was we shall be made partakers of His resurrection and eternal glory.

Hinduism and the Bible.

Whilst critics and scholars are jangling over the authority and inspiration of the Bible it is intensely comforting to those who believe in its convincing power as the "Word of God" to read such testimony as the following: The Rev. C. B. Clarke, of Burdwan, in Bengal, writing to the Church Missionary Gleaner of Nbrth India says, "I was talking last week to a Hindu Pleader here, and he told me of a most interesting piece of advice that he had once received from a Hindu of the Hindus in the centre of Benares. Some years ago, he said, he had visited Benares on purpose to see the famous Swanie Bhaska Ananda, who was regarded as beyond dispute the holiest man of his day in that holy city. My friend told him that he wanted to learn from him about the Hindu religion. 'But,' said the Swanie 'you don't know Sanscrit. How can I teach you? 'Oh,' said my friend, 'I only want to learn from you some of the deeper truths of the Hindu faith that you yourself

have discovered.' 'There is one book,' replied the Swanie, 'that can tell you all you want to know. It is the Bible. Read the Bible, and you will learn all that is worth knowing about Hinduism.' What marvellous testimony this is from a disinterested source to the inestimable value of the teaching of the Bible!

Control of School Books.

An unexpected but instructive incident reaches us from Edinburgh. In Scotland a certain amount of feeling has been aroused through a proposal to furnish books free not only to board schools but to voluntary schools of religious denominations. Some instructive figures were given at a recent public meeting. In 1872 there were 1,311 Church of Scotland schools, to-day there are 18. At that time there were 523 Free Church schools, there are 6 now. Then there were 46 Episcopalian schools, now there are 6. There were 22 Roman Catholic schools in 1872, which had risen to 213. The powers now given to the school boards to supply books and stationery free were optional. The Labour party, which is steadily growing in numbers and influence, were not in favour of voluntary schools, but of a universal, non-sectarian, national system, and as one speaker said if they were going to give voluntary schools free books without state control they were only binding harder the fetters which they would have to break some day.

Hardening the Sinner.

One of the ill uses of the daily press is the publication with striking headlines and florid language of sensational accounts of the doings of criminals, or those who have taken the first steps towards leading a criminal life. It is one of the dark blots on the journalism of the United States that it gives space so largely and glaringly to the publication of offensive and immoral sensationalism. Surely that which promotes coarseness, sensuality, and a craving for low comedy and gross dramatic details in adults must have a debasing effect on juveniles. We appeal to the strong sense and manly spirit of Canadians to use every fair means to prevent our press from drifting in this direction. Let us keep our homes and firesides clean.

War.

It is a sad commentary on the progress and influence of religion that rumours of war between powers that stand in the van of the world's civilization should be at all possible. But the thirst for military glory did not die with Napoleon. Faith is professed in the spiritual arm, but at the same time a strong material army is in demand. There is, of course, historic authority for this mode of procedure. When Cromwell's troops were about to cross a river and make an attack on their opponents the Puritan leader said to them: "Put your trust in God; but mind to keep your powder dry." The German Emperor, not content with having what is probably the strongest and best disciplined army in Europe, is aiming at providing a navy that will correspond in strength and skill with his army. Were his people islanders and dependent on a navy as is Great Britain for protection and defence, or were they menaced by some warlike foreign nation, there would be good ground for such a step. But as these factors are wanting the effort of Emperor William to speedily develop a navy of unusual strength, whilst some of the journalists and military writers of his people point the new forged weapon at British maritime power may result in complications of the most deplorable character. We hope the time will speedily come when the nations shall cease from bloodshed and rapine, and arbitration will, like a white-winged angel of peace, compose the warring elements of the

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world into a perpetual progress of order, reason, and Christian civilization.

Changing Times of Work.

The Rev. R. G. Healey was appointed in 1898 to the living of St. Thomas' Church, Coventry. He now resigns it, and among the reasons he gives writes as follows: "The main reason for my failure as a parish clergyman is, I have little doubt my dislike, nay my strong distrust of—I had almost said my contempt for—what is known as pastoral visiting." The old adage "A house-going parson makes a Church-going people" has lasted for many generations and is as true now as it ever was. In this Canada without pastoral visiting a clergyman's usefulness would be but limited. But it is not given to every one to have the natural gift, few have it to perfection, it must be cultivated and studied as seriously as any other duty. Besides the knowledge, the application of it requires judgment to be exercised by the incumbent. We heard a story some years ago which is worth retelling. A clergyman a little over thirty, with some experience in a country parish, was placed in a city, one apparently similar to the living in Coventry, where he found a run-down church in a population of working people of all grades, chiefly housed in lodgings. After some thought and looking over the ground he adapted his hours to the needs of the situation so that he was always to be found in and free from social engagements during the noon hour, thus any one who wished "to speak a word" would be sure to find him disengaged. In the same way he took care to be free at night and to go in and out of the different rooms and houses when the men would be at home and ready, as most of them were, to welcome a visit. Very soon the church presented a very different appearance at the services.

The Right Man in the Right Place.

At the time of the recent selection of a librarian for the Toronto Public Library we were anxious that a capable and public spirited man should be chosen for that important position. Indeed it is a matter of general concern that these influential positions should be occupied by men of special aptitude and not by mere place hunters. The action of Mr. Locke in gathering together a large number of standard works on gardening for special consultation by those who are interested in that attractive and healthful pursuit just as the gardening season is approaching is most gratifying. Our public librarians should recognize more fully than they do the duty they owe to their employers. This wise and progressive step taken by Mr. Locke illustrates our meaning. These libraries should be regarded as something more than mere depositories of fiction and newspapers. They are great educative forces, and they only fairly justify their existence when the knowledge and experience with which they are stored are with judgment and skill specially brought to the notice of the public and they are led to avail themselves of them. This is but one illustration out of many that could be given to prove the advantage of a Public Library and its widespread influence for good when the librarian is "the right man in the right place."

Butter.

The two articles of diet with which "all sorts and conditions of men" are probably most familiar are bread and butter. Good bread and butter go a long way towards the maintenance of good health and temper in humankind. The absence of them would, we fear, soon cause a change for the worse at most of our breakfast and tea tables to say nothing of dinner. Amongst the many reports of greater or lesser interest that visit the editorial office that from the Laboratory of the Inland Revenue Department at Ottawa has just been received. With regard to "295 samples of butter collected throughout Canada in October

and November last" the chief analyst of this useful department says that: "It is quite apparent the butter is essentially genuine and of high quality as offered for sale in Canada." This is most gratifying. It proves the growth of a sense of honour amongst our people of the farm and dairy. If this policy is persisted in and developed amongst all our producing classes in Canada we need have no fear for the future. National honesty and prosperity will make Canada great in the truest and best sense. Good bread and good butter go farther to the making of a good and great nation than most people wot of.

THE "FUNDAMENTALS."

What are the fundamentals of Christianity? We talk very glibly and confidently about them, but when it comes to the point very few of us, it must be confessed, agree as to details. The fact of the matter is, that so far as doctrine is concerned no two people exactly agree as to that irreducible minimum, beyond or below which it is impossible to go, without fatally compromising the Faith. Leaving this aspect of the question out of consideration, however, i.e., so far as theology is concerned, the fundamentals of Christianity are not far or hard to seek. They are contained in a few simple maxims of our Blessed Lord, those sayings whose depth and comprehensiveness and real inwardness are so imperfectly realized by the great majority of us. We speak often with great enthusiasm of these sayings of the Master, they catch and fire the imagination, warm the blood, and yet how seldom is it that they receive the deep, earnest and searching consideration that they merit, and demand. These wonderfully pregnant sayings in a certain sense constitute the whole Christian religion. We are not, be it borne in mind, belittling theology. As long as men think about God they will form certain theories about religion, which will be necessary if organized Christianity is to continue, as a working arrangement. Still there is something deeper and wider than theology, or what we call theology. It is conceivable, so far as the individual Christian is concerned, that under certain circumstances he might make a shift to do without theology. Indeed it is not wholly unthinkable, that in some far distant age we might out-grow theology altogether, just as a community might become so advanced as to be able to dispense with laws and governments, each man becoming a law unto himself. However, be that as it may, and it is only a pleasing dream of what is not wholly unthinkable the remotest possibility of these fundamental sayings of the Master ever becoming obsolete is absolutely unimaginable. On this point there can most assuredly be no room for doubt. For Jesus Christ and His sayings belong to all the ages. These precepts are then, in the deeper sense, the real fundamentals of Christianity. They are universal and imperishable. We sometimes talk of "Catholic consent," of what, to use the ancient formula, has been, "always everywhere and by all men believed," but when we come to look into the matter it must be confessed that the claim cannot, and for the matter of that, never could be, substantiated. It was never true in any age of the Church's history, and never can be. The difficulty has, of course, been got rid of by the employment of certain rough and ready generalizations, but after all it only amounts to this, that "Catholic consent" is what the majority of Christian people think about God. As long as the world stands, and human nature remains the unchangeable thing it is, there will never be a "body of Divinity," however skilfully drawn up or modestly expressed, that will be universally and unquestioningly received. "Catholic consent," therefore will always remain, so far as theology goes, a vain dream, or a fond invention. But in regard to these deeper fundamentals, of which we have spoken, there is, thank God, a very real and

genuine "Catholic consent," which is not, and never can be, a question of majorities, and concerning which men cannot evolve conflicting theories. "The Kingdom of God is within you." Here is a fundamental truth, perhaps we may say the fundamental or germ truth of the Christian religion. To be a Christian is at its very first beginnings to be "God possessed." It is something that must work from the inward to the outward, not from the outward to the inward. It is to be not to know or do something. It is like saying that to be healthy is to be internally well. Christianity is spiritual healthy mindedness, something which purifies and sweetens the springs of our being, nothing short of this. "It is more blessed to give than to receive" is another of these fundamental sayings, which express the whole spirit of Christian service, viewed from every conceivable standpoint, and in every possible relationship, and stamps the man who is actuated by it as a real Christian by whatever terms he may express his own theories on the subject of religion. "To love the Lord Thy God with all thy heart, and thy neighbour as thyself" is a third of these bed rock maxims whose acceptance transforms and revolutionizes the whole natural man. And as fourth of these cornerstone precepts may be cited, "The pure in heart shall see God," i.e., the honest seeker after God shall most assuredly have his reward. When, therefore, we lament our unhappy divisions and feel almost tempted to despair of the future of organized Christianity, let us take courage. There is solid comfort in the thought of these great fundamentals so universally and unhesitatingly accepted, and, thank God, so widely lived up to by His superficially estranged people in all parts of the world. Here we are on firm ground at last. Here we are all at one. Here is peace and unity. Here are the "fundamentals." Here is Catholic consent.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

The question of the electoral enfranchisement of women has been agitating the minds of the citizens of Great Britain with considerable vigour for some time. It has been a live question possessing more or less vitality in the United States for many years. In Canada up to the present it has not been recognized as a movement of either great magnitude or seriousness. In the course of recent years women have advanced wonderfully in civic, educational and philanthropic influence. The right to vote as proprietors under certain conditions has been granted and the right to participate in many needed civic reforms has been freely acknowledged. In so many ways have women shown their capacity to rule and to administer, to initiate and to complete that not a few citizens, male as well as female, have felt that our public life would be more fruitful in progressive legislation had they a right to vote in civic, provincial and national elections. It is easy to muster the conventional arguments against woman suffrage. Her sphere, we are told, is the home; quite so. The clergyman's sphere is the pulpit and the preaching of the gospel. But surely both the home and the pulpit are interested in the forces that affect home and country. The doctor's sphere is attending to his patients, but no one thinks of denying him the right to vote or to change his calling if he should feel so impelled. We seem to take for granted, however, that once the franchise is extended to women they will leave every domestic duty and go into politics, without regard to consequences. Presumably there are foolish women as well as foolish men but they that have a moderate amount of common sense need not be held responsible for the eccentricities of the few. Again, to classify men and women as representing will and emotion is after

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all but a shallow generalization when a male citizen is not required to have either head or heart to vote, so long as he has a slight income or rents a house or possesses some other thing that may or may not imply either will or emotion. But what is the use of enlarging upon the subject? The question really turns upon whether women themselves desire the franchise or not. Some, of course, do and others do not, but just as soon as there is a strong desire for the franchise manifested it should, in our judgment, be granted. Twenty-five years ago there was great excitement in educational centres as to the propriety of admitting women to our universities to take degrees in arts and medicine. The same hysterical fears were expressed about the unsexing of women and the unfitting them for home duties and what not. Some of us have had very practical experiences in the result of higher education for women in the homes and they have been entirely satisfactory. This movement will eventually be successful when women show that they really desire the rights now sought by a comparative few.

The great Missionary Congress of Laymen will be in progress before these words reach the public. Great hopes are centred in this gathering and, no doubt, great issues will flow from it. Since the General Synod of Canada and the Lambeth Conference have given official encouragement and even laid it down as a duty that the Anglican Church should welcome opportunities for co-operating with members of other Communions in work we have in common, it is hoped that an assembly of this kind will be used by us to its fullest extent. It is, of course, far from comfortable to form but a small element in a great institution where methods, sentiments and ideals are more or less foreign and unfamiliar to us. It is certainly more agreeable to be in our own environment where we can gauge pretty accurately the effect of a given line of thought and the result of a specific argument. We know at all events we will be understood and appreciated even if not endorsed. But when we come to persuade or stimulate men who have been trained in an entirely different atmosphere the situation is quite changed. However, if we are to take our place in the forefront of Church activity and thought in this country presumably we will have to prove our fitness for leadership and persuade men to follow. It will not be by staying away from such congresses that we shall gain dominion over the ecclesiastical world. At all events at the time of writing it looks as though the Anglican Church would be more strongly represented in this congress than ever before on an inter-denominational gathering. What is particularly desirable is that our wealthy and influential laymen should be induced to attend that they may catch the vision of service which has proved so inspiring to many of the best minds and hearts of the Church. In some parts of Canada we still need much shaking to wake Anglican laymen to an adequate conception of their opportunities and responsibilities. However, all men of good will can have but one thought for the First National Missionary Congress organized by laymen, and that is that it may in every way prove to be a great factor in the onward progress of the kingdom.

The agitation in England, in Germany, in the United States and other countries for greater fighting forces are not very encouraging results of Christian teaching. The immense national outlay that is yearly made to provide battleships of the latest and most destructive type constitute a drain upon the resources of the countries affected that is hard for us in Canada to realize. There is up to the present no sign of any change for the better in this endless arming for self-preservation as it is called. Some one has very pointedly called attention to the fact that engines of destruction are not made as ornaments but to destroy some-

thing, and the zeal with which these things are brought into existence would indicate the extreme care that our statesmen, journalists and men of public position should exercise over their words and acts. Men at the head of national affairs are very much like other men and not so very far removed from children. They are pleased with compliments and they are irritated by criticism and they wield the influence at hand to assert the dignity they are supposed to represent. When they get affairs pretty badly mixed up and estrangement looks alarming they send a king, or a kaiser or a president to drink the health of the people they hope to reconcile, and, behold! the thing is done. There is no compensation, no concession, everything is just as it was before, but a gracious diplomat has uttered gracious compliments and extended a gracious hand and lo! everything is lovely. Some day it is to be hoped that the performance of simple and transparent justice will be a nation's only and sufficient protection.

Spectator.

THE CONSECRATION AND ENTHRONEMENT.

To one who has known "Toronto of old," and knows the Toronto that now is, the functions in connection with the consecration, enthronement and installation of Bishop James Fielding Sweeney, will afford matter for abundant congratulation to all concerned, and better than that, heartfelt thanksgiving to Almighty God. There have been great changes in Church affairs since the days of Bishop Strachan—changes, that is, in externals—the inward and spiritual verities, which that stern old Prelate contended for so faithfully, are the same yesterday and to-day and forever. But if he could look down from his place in Paradise (and who will say he cannot) and see how his diocese has developed since he was consecrated its first Bishop just seventy years ago, it is not hard to conceive that he would be as ready to welcome and approve the changes that have taken place, as any of us who can remember the primitive conditions that prevailed even at the end of his long Episcopate. He had large views for the future of the Church, but it is doubtful if, in his most optimistic dreams, he could have foreseen the events which marked the consecration of his third successor. Take one feature alone—the presence of nearly 150 diocesan clergy in procession, and they from a comparatively small section of his far flung boundary lines. At the date of his consecration there were but 80 clergy in all Upper Canada—"so mightily grew the Word of God and prevailed." The venerable Bishop of Ottawa, senior Bishop, was consecrator. With him were the Bishops of Quebec, Montreal, Ontario, Niagara, Huron, Pittsburgh (representing the sister Church in the United States), the Bishop of far off Yukon and Bishop Reeve, each attended by his chaplains. Bishop Reeve and Bishop Mills of Ontario presented the candidate. Quebec and Pittsburgh acted as Gospeller and Epistoler respectively at the celebration. The sermon appears in full in another column. It is enough to say of it, by way of comment, that Bishop DuMoulin was the preacher. He has the uncommon faculty of preaching the strongest and most uncompromising Church doctrine, giving none offence to those that are without, and at the outset disarming criticism where men would be tempted to oppose themselves. All the Bishops took part in the distribution of the elements, and, of course, in the central action of all—the Laying on of Hands. The Litany was sung by Canon Cavley, Precentor of the Diocese. A cold recital of the order of proceedings can give but a faint idea of this most solemn and uplifting service. Most of the details have been recorded in the secular press, besides many interesting items that those who took part in the function would find it hard to recognize. We might content ourselves with saying that the event was one of sober dignity and chastened grandure such as is seldom seen, or can be seen, except in the great cathedrals of the Motherland. But it would be hardly fair to those of our readers who may not have had the opportunity of consulting the accounts which have appeared elsewhere to dismiss the matter thus summarily. Before going into particulars, however, we have this remark to make. Toronto has given an answer to those who speak with "scornful wonder" of the divergence of views which prevail within the Church of England. In this diocese all extremes of thought are represented and strongly emphasized on occasion: yet on

Thursday a Bishop was consecrated, acceptable to all parties, and his consecration was signalized by a service that most extreme partisans unite in describing as admirable in every respect. It was a triumph of decency and order, and for this we must thank Canon Welch. A great and solemn act had to be performed—the setting apart of a chief shepherd over the flock of Christ. It must be performed somehow. The essentials ordained by Divine prescription must be observed. For the rest—for the details, sanctified common sense must be left to decide what is most fitting. It is in no spirit of boasting and vain glory that we claim that the result, in the present instance, was a service designed with a single eye to the glory of God and the edification of His people, and that design was well carried out. There was no striving after spectacular effect and premeditated display. No attempt at dragged precision; and yet even those who delight in pomp and circumstance could not fail to discover amid the ordered simplicity much to strike the eye and affect the imagination. But this is attributable to accident rather than to design. When the chiming of the bells of St. James' proclaimed the appointed hour, the procession of choir and clergy, who had robed in the parish hall, moved towards the west porch of the church, "The way was long, the wind was cold," as Scott would say, but in anticipation of such inclemency a continuous awning had been constructed for the comfort of those concerned. Perhaps the waiting crowds of those unfortunate enough not to secure tickets, may have resented this curtailment of the little privilege that might have been theirs of seeing a part of the proceedings, and a part that is always interesting. Nevertheless this extemporized cloister served a purpose not necessarily intended. It did away with the incongruities in the matter of head gear, which always seem to characterize Anglican processions the world over. Did any one ever yet see an out-door procession of Anglican divines that was not made ludicrous with mingled "stove-pipes" and briettas, "mortar-boards" and sombreros? Passing down the side aisle to the vestibule the procession was joined here by the Bishops (including the Bishop-elect) and their chaplains. Then moving up the centre of the nave, till the chancel arch was reached, the ranks opened out and the dignitaries passed between to their seats in the choir and sanctuary. The Bishop-elect, habited in his rochet, had his place at the front of the nave, where, too, the great body of the clergy were accommodated. The usual ceremonies connected with the consecration, and which have been so often described were then gone through with in due order. Bishop Hamilton, as consecrator, did his part with quiet dignity and great impressiveness. We take it as a matter of course that he will be the next Metropolitan and Primæ—the Canadian Church will welcome his appointment. The necessary legal formalities were conducted under the guidance of the Chancellor, Mr. John A. Worrell, K.C., brother of the Bishop of Nova Scotia, who was unfortunately unable to be present. We missed, too, the Bishop of Algoma, always a welcome visitor in our midst, but he was officially represented at the service by the Rev. Canon Burt, of Bracebridge. It was a trying ordeal for him who was most concerned, but the Bishop-elect, now made Bishop, bore himself with marked self-possession throughout. Those nearest him were conscious of the depth of feeling that stirred within him, but was held under constant restraint. All the arrangements were under the personal supervision of Canon Welch. It must have been an anxious day for him. A very small accident could easily have upset the most judicious and careful calculations. But all was so well thought out and explained in a few short notices that all knew what was expected and fell into the general scheme without fuss or confusion. We trust we are not venturing on delicate ground when we notice the generous attitude of those who were leaders in the strife incident to the late election. An election necessitates strife and clashing of ideas, more often apparent than real. But to-day all participants seemed to have forgotten, as they sat side by side, that a month ago they sat in different committee rooms, and opposing leaders now vied one with another to do honour to their unanimous choice. One of the most forward to present his congratulations was Canon Cody, who could not have been better pleased if he himself had been the recipient rather than the donor of felicitations. All this augurs well for the unity and the good-will that goes with unity, and the good work that goes with good-will—all which we predict as the characteristics of Bishop Sweeney's administration. A word may be said of the musical portions of the service. Possibly one or two of the chants were a little too florid and unfamiliar for an overflowing congregation, com-

posed largely of clergymen, who always will sing in church, whatever may be the consequences. It is a strain on human nature to expect skilled musicians to bring themselves altogether down to the common taste, especially on great occasions. Still Dr. Ham and his excellent choir exercised great self-control and perhaps the highest praise that could be accorded their achievement was the verdict of a lay representative of a distant country Mission, who said: "We could join in the service nearly all the way through, without being afraid of spoiling the singing." Anyhow it was not spoiled. If one may venture a suggestion without appearing too hypercritical, would it not be well on such occasions to restrict the number of Communicants, say to those who have places assigned them in the sanctuary? Opportunity to communicate was afforded in nearly all the city churches during the morning, and there was no need to prolong an already necessarily long service. After the service was over the clergy returned to the schoolhouse to disrobe, and also the Right Rev. Dr. Sweeny. The opportunity was then taken to present his Lordship with a very beautiful Episcopal ring which was the gift of the clergy. This ring was placed on the Bishop's finger by the Ven. Archdeacon Warren, of Peterborough, and his Lordship acknowledged the gift in a few feeling sentences.

It would have been difficult to follow the proceedings and grasp their significance. Choral evensong followed, Canon Cayley taking the initial portion and Canon McNab and Bishop Reeve the concluding parts. The Bishops of Ontario and Montreal read the Lessons. The Anthems and Canticles were rendered with great precision by the cathedral choir under the leadership of Mr. Coombs, the organist. A very interesting feature was the presentation to the bishop of a number of gifts in commemoration of the occasion. These included the Pastoral Staff and the following gifts from the St. Alban's Cathedral congregation, namely: Bible and Prayer Book; Official Seal; a Pectoral Cross, which was a very handsome one. This was made of gold and set with five, exceptionally fine, aquamarines, the gift of Mrs. S. G. Wood. These were taken from a set which has been in the possession of her family for several generations; a reprint of King Edward the VII's Coronation Prayer Book, folio, illustrated and illuminated by the Rev. E. A. Paget, which was given by the boys of St. Alban's School.

In the Bishop's chair, or "throne," as it is usually termed, there has lately been inserted a Roman tile or brick, about 16 inches in length and 10 inches in breadth, and 2 inches thick, which was sent out some years ago as a gift to

St. Alban's. After this, as an act of thanksgiving, the "Te Deum" was sung to simple Anglican chants that every one knew, and every one joined in with heart and voice and then the Bishop pronounced his first Episcopal Benediction. But the day was not quite over yet. An adjournment was made to the south choir aisle, which serves as a temporary chapter house, and there, seated in the "uppermost seat," the Bishop received the obedience of all connected with the cathedral from the greatest to the least. Grouped in close order round the Bishop's chair, all with one voice, led by Canon Welch, pronounced the words: "Right Reverend Father in God, I promise to pay true and canonical obedience to you as Bishop of Toronto," and then, filing past, each tried with more or less success, to rival the dignified obeisance of the smallest choir boy, who "set the pace" with a desperate perfection of deportment. This was accompanied with the "singing of Psalms," joined in by the congregation still lingering in the choir and trying to catch a glimpse of the proceedings through the open grille behind the stalls. At the close the Bishop and Mrs. Sweeny held an informal reception—the first family gathering of the Household of Faith under its new head. Thus came to a happy end one of the happiest days in the history of the Diocese of Toronto.



The Consecration of the Right Rev. James Fielding Sweeny as Bishop of Toronto.—Group photograph of leading dignitaries taken exclusively for the Canadian Churchman, Toronto by prearrangement with their Lordships the Bishops. Reading from left to right their names are: Standing, Bishop Farthing, of Montreal; Rev. Canon Welch, rector of St. James', Toronto, and Examining Chaplain to the Lord Bishop of Ottawa; Rev. J. R. Warren, senior curate of St. James', Toronto, Chaplain and Crozier bearer to the Lord Bishop of Ottawa; Rev. Canon Dixon, rector of Trinity Church, Toronto, Domestic Chaplain to the Bishop of Toronto; Rev. Dr. Broughall, rector of St. Stephen's, Toronto, Examining Chaplain to the Bishop of Toronto; Bishop Stringer, of Yukon. —Sitting, Bishop Williams, of Huron; Bishop Darlington, of Harrisburg, Penn., U.S.A.; Bishop Hamilton, of Ottawa; Bishop Sweeny, of Toronto; Bishop Dunn, of Quebec; Bishop Reeve, of Toronto; Bishop Mills, of Ontario. Photo by J. Bruce, Yonge Street, Toronto.

The Enthronement of the Bishop and Installation As Dean of His Cathedral.

Much that has been said in reference to the proceedings at St. James's, in the morning might be repeated in reference to what occurred in St. Alban's Cathedral in the evening. The latter service, being essentially ceremonial, lent itself fittingly to the functional element. But lack of space and proper equipment greatly hampered. Nevertheless everything passed off smoothly and without a hitch. It must have been very difficult to accommodate all who might reasonably have expected to take part in the proceedings, but the cathedral staff made the most of their opportunities. Canon McNab may not be able to work miracles but he certainly succeeded in bringing admirable order out of conditions that in ordinary hands might have resulted in hopeless chaos. There were two distinct ceremonies, the Installation as Dean and Enthronement as Bishop, necessitating processions to different parts of the cathedral; and were it not for the printed form that had been distributed throughout the congre-

gation, it would have been difficult to follow the proceedings and grasp their significance. Choral evensong followed, Canon Cayley taking the initial portion and Canon McNab and Bishop Reeve the concluding parts. The Bishops of Ontario and Montreal read the Lessons. The Anthems and Canticles were rendered with great precision by the cathedral choir under the leadership of Mr. Coombs, the organist. A very interesting feature was the presentation to the bishop of a number of gifts in commemoration of the occasion. These included the Pastoral Staff and the following gifts from the St. Alban's Cathedral congregation, namely: Bible and Prayer Book; Official Seal; a Pectoral Cross, which was a very handsome one. This was made of gold and set with five, exceptionally fine, aquamarines, the gift of Mrs. S. G. Wood. These were taken from a set which has been in the possession of her family for several generations; a reprint of King Edward the VII's Coronation Prayer Book, folio, illustrated and illuminated by the Rev. E. A. Paget, which was given by the boys of St. Alban's School.

Alban's Cathedral by the Mayor of St. Alban's in England, and the rector of the parish in which were found the remains of a Roman building from which it was taken. This building was certainly in existence in the earlier part of the fifth century and probably much earlier, and, therefore, brings the cathedral closely into touch, as it were, with the martyr, whose name it bears, and who was put to death at St. Alban's, then called by its Roman name of Verulamium, in the fourth century. The Bishop then gave a short address; a few words from the heart to the hearts of his people, and their could be no mistaking the sincerity of their utterances, or the cordiality of their reception. Space forbids our giving a verbatim report of his remarks and a résumé of them would be unsatisfactory. That he was deeply moved by the events of the day and the many honours of which he had been the recipient, goes without saying; but it is not every one who could have spoken so reservedly and unaffectedly when so many emotions were striving for the mastery; and yet nothing was omitted that ought to have been said to put himself en rapport with an ex-

pectant audience. After this, as an act of thanksgiving, the "Te Deum" was sung to simple Anglican chants that every one knew, and every one joined in with heart and voice and then the Bishop pronounced his first Episcopal Benediction. But the day was not quite over yet. An adjournment was made to the south choir aisle, which serves as a temporary chapter house, and there, seated in the "uppermost seat," the Bishop received the obedience of all connected with the cathedral from the greatest to the least. Grouped in close order round the Bishop's chair, all with one voice, led by Canon Welch, pronounced the words: "Right Reverend Father in God, I promise to pay true and canonical obedience to you as Bishop of Toronto," and then, filing past, each tried with more or less success, to rival the dignified obeisance of the smallest choir boy, who "set the pace" with a desperate perfection of deportment. This was accompanied with the "singing of Psalms," joined in by the congregation still lingering in the choir and trying to catch a glimpse of the proceedings through the open grille behind the stalls. At the close the Bishop and Mrs. Sweeny held an informal reception—the first family gathering of the Household of Faith under its new head. Thus came to a happy end one of the happiest days in the history of the Diocese of Toronto.

Notes.—The Bishop has been presented by Mrs. Sweatman with the set of Convocation robes which belonged to His Grace the late Archbishop. The Sisters of St. John the Divine have presented the Bishop with a specially beautiful festal stole, a description of which is as follows: "The stole which has been presented by the Sisters of St. John the Divine to the Bishop of Toronto is worked on 'Cathedral' damask of rich pearl white. On each end is the sacred monogram in gold and amethyst set in a geometrical border. Above springs a tall stalk of pale blue Syrian lilies around which is wound a scroll bearing the words: 'Gloria in Excelsis Deo Et In Terra Pax.' The cross at the neck is worked in gold and amethyst. Probably this is the most beautiful stole ever sent out from the Church workrooms." Amongst those who were present at both the consecration and enthronement services on Lady Day were Mr. and Mrs. W. L. Shipman, a brother-in-law and a sister of the Bishop, and the Misses Sweeny, two of his sisters, all of whom came specially to this city from Montreal to be present thereat.

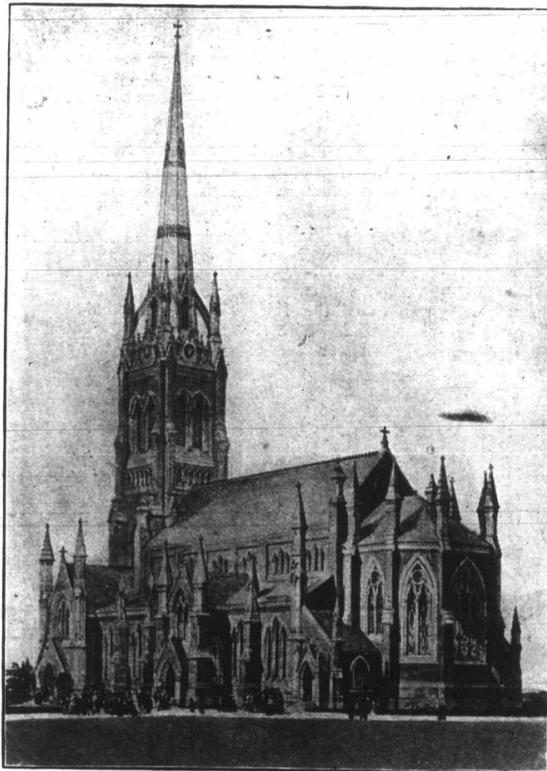
CONSECRATION SERMON

By the Right Rev. John Phillip DuMoulin, D.D.,
Lord Bishop of Niagara—Preached in
St. James' Church, Toronto, on
Lady Day, March 25th, 1909.

Joshua 1, part of verses 5 and 6. "As I was with Moses, so I will be with thee; I will not fail thee nor forsake thee: Be strong and of good courage." There is a majestic ring in the old Hebrew scriptures arousing wonderful echoes throughout all time and space. The Holy Scriptures bring to us the revelation of God's great love to man in creation and redemption, and this great revelation may well be summarized in the comfortable words, "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life." God's loving determination to save the lost early assumed the proportions of a great plan ordered in all things and sure, and this is revealed to us in a corporate manner. It is most evident that such a plan intended for the whole human race could not be left by an All-wise God to be handled in any weak or perilous way, nor could it be left to mere blind chance, or dependent on human guardianship. God has always committed His saving plan to writing and entrusted it to an organized body, called by various expressive names at different times; His Commonwealth, His Church, His Kingdom; but all of them clearly implying the idea of collective life and being. This is brought out by St. Stephen in the 7th chapter of the Acts of the Apostles, and again by St. Paul in the 13th chapter of the same book. We observe three living organizations running concurrently, and leading up to Christ and His kingdom, in the old Hebrew dispensation. First the Hebrew nation was led by Moses for forty years, then by Joshua, then by the several judges over a period of many years, until Samuel the prophet. After this at the wilful desire of the people a line of kings was established. There was also the long line of prophets from Samuel to Malachi, and ending with John the Baptist, who was a link between the old dispensation and the new. Thirdly, we see the Church in the wilderness by Divine direction; the sacred priesthood from Aaron to Caiphas with its system of sacrifices, and holy days; its ritual and other observances, the pattern of which Moses received from God Himself. All these systems filled the long period until the promised day when the Messiah came and gathered them together on His own foundation. He was both prophet and priest; not after Aaron's line, but a priest for ever after the order of Melchisedek; the kingly heir of David's line, great David's greater son, uniting the three divergent lines in Himself. Jesus Christ came to plant and to preach the Kingdom of God which was to be the perfection of the previous preparatory organizations, to build a Church. And so He called, prepared, ordained, and commanded the Apostles, giving them power to go forth and do His will; preaching, baptizing and ministering in His Church. And so we read "they continued steadfastly in fellowship, in the breaking of bread, and in the prayers; and the Lord added to the Church daily such as should be saved. Now in all this there are two elements abundantly apparent—they are conspicuous throughout—corporate life, and continuity. At the far back end of the line priest followed priest, prophet succeeded prophet, and leader followed leader. Thus spake God: "Moses my servant, my servant for 120 years is dead. I call upon you Joshua to stand where he stood and lead this people over the Jordan; as I was with him so will I be with thee, I will not fail thee nor forsake thee." There is the abiding principle of continuity, and it still remains in that larger, yea, universal Kingdom founded by Jesus Christ. There is still the selfsame principle of corporate life and continuity in the command, "Go ye into all the world to preach, to teach, to baptize; and lo I am with you always even unto the end of the age." And so St. Paul, to give one example, laid hands on Timothy saying, "The things thou hast received from me, the same commit ye to faithful men, that they may teach others also." This then was God's gracious idea, to preserve the priceless gospel of His word for the world's salvation by continuity and succession. Man must die, but God's work never. "David shall never want a man to sit on his throne, nor shall a priest be wanting to minister before me for ever," saith Jehovah. Whensoever in this holy life, this holy war, one man falls down another steps forward into his place and so the line of succession remains unbroken. So dearly beloved in many notable centres this may be seen to-day, as in Canterbury, in York, and in Ar-

magh. In these places the line is traceable backwards for 1400 or 1500 years. This is not spoken, brethren, in any boastful or controversial spirit, God knoweth, but I would point out that wherever in this world the Church is found; in darkest Africa or wherever the footsteps of men proclaiming the gospel of salvation have penetrated; there is evidence of its existence through Jesus Christ and His appointed ministry; by the Divine arrangement traceable through all ages. This is spoken out of a large generosity, a wide charity, for edification and comfort; and to encourage all Christian people, who will surely sympathize with the continuity and perpetuity of the Church of God; but more especially to you my brother, chiefly concerned in this holy service to-day. Here in this Queen City seventy years ago the famous Bishop Strachan came to continue the Church in organized form. When his beautiful life closed, he was succeeded by Bishop Bethune, and after him by the late Archbishop, whose gentle, strong and loving footsteps went in and out among us for thirty years. To-day the voice, as of old, falls on our ears solemnly in verification of the Divine plan of corporate life and continuity. "My servant—my servant is dead," and while so speaking calls upon a younger man and says, "Now therefore arise and lead this people over Jordan." In England, as you know, the sovereign appoints the Bishops, and there is rarely any complaint as to the men chosen; the men consecrated to the holy office of Bishop are always acceptable to the

then Bishop of Montreal he examined you for deacon's orders, and found you well grounded and prepared. He also recalls your faithful work in that diocese. Twenty-six years ago you came to St. Philip's parish in the Diocese of Toronto, and for that long period you have worked in as hard a vineyard as ever labourer ploughed and planted. You have worked continuously for all these years in the midst of endless discouragements were indomitable and God-given perseverance. Along with all this God has manifestly been preparing you for the high and holy office to which you are to be consecrated to-day, and that by the closest contact with the late Archbishop. You have as Archdeacon been his most diligent helper; you know the diocese and its needs intimately. You have been faithful in that which is least, and are now going to your greater work not unprepared. You have been all these years a tireless worker; you are a godly and well learned man, and what shall I say more in this solemn, sacred moment of your life, only the ancient words, immortal in encouragement and power, "Lo I am with you always." And my brother clergy of the diocese of Toronto, you have called this, our brother, to this holy office believing in the guidance of the Holy Spirit, and by so doing you have pledged yourselves to encourage and sustain him in the work of his ministry. Take heed, oh take heed; that you never hinder him in the smallest degree. To call and not to help him in every way would be an indescribable crime. I earnestly plead that you ever hereafter behave to him with a noble consistency. Stand round about him on every side, and comfort and sustain him that his work in this position may prove a blessing. If trials come, as they surely will, if, my brother, you are called to stand where all the labourers of the past have sooner or later been called to stand, where are buffetings and opposition, then remember these words spoken on this the day of your solemn consecration: "My servant; yes my servant who has served me thirty long years is dead. Arise therefore and lead my people. As I was with him, so will I be with you. I will not fail you, nor forsake you. Be strong therefore and of a good courage."



St. James' Church, Toronto.

people; such men as the present Archbishop of Canterbury, the Bishop of London; and more recently the new Archbishop of York. These appointments made in this way, in nearly every case are, and have been entirely acceptable to the Church and are received with unexampled enthusiasm. Here we have an independent Church, and I think may claim in our system of electing Bishops to more closely follow the New Testament ideal, and more consistently practice the methods of the primitive Church. With the concurrence of the clergy and laity, having assembled solemnly in prayer for the guidance of the Holy Ghost, we cast the lot, and we must believe, and have every reason to believe, that the lot falls by Divine direction on the Matthias of the moment. And this lends a deeper, holier meaning, dearly beloved, to the solemn service in which we are engaged this morning. You, my brother, have been duly called to this succession, to take your assigned place as leader and shepherd of God's people in His universal Church, appointed for the salvation of mankind, and may to-day in your consecration enjoy the fulness of Divine assurance. God, my dear brother, has prepared you by His own gracious leading for this day. The preacher of to-day recalls the time when you were an undergraduate and afterwards at the Diocesan Theological College; recalls very vividly the time when in his capacity as examining chaplain to

The Churchwoman.

NOVA SCOTIA.

Charlottetown.—St. Peter's.—The annual meeting of the Diocesan Board of the Woman's Auxiliary of the Church of England Missionary Society was held in the schoolroom on Wednesday afternoon, March 17th. There was a large attendance of delegates and the meeting was most interesting. Reports showed a satisfactory condition of the Society. Officers were elected as follows: President, Mrs. Woodrooffe; First Vice-President, Mrs. Nicholson; Second Vice-President, Mrs. Fenton; Recording Secretary, Mrs. Simpson; Corresponding Secretary, Mrs. Alley; Dorcas Secretary, Mrs. Tidmarsh; Treasurer, Mrs. Fitzgerald; Junior Superintendent, Miss Mary Essory; Leaflet Editor, Miss Margaret Cotton. At the close of the meeting tea was served by the ladies of the St. Peter's Branch of the Auxiliary.

FREDERICTON.

Chatham.—St. Mary's.—The first annual meeting of this Branch of the W.A. was held in the schoolroom on Tuesday evening the 9th March. After the usual opening prayers the meeting proceeded with routine business, viz., reading of minutes of last meeting, receiving reports of secretary, treasurer, diocesan representative, correspondence, etc. The treasurer's report showed a total income for the year from sales of work, mite boxes, donations, tea, etc., of \$223.11, and an expenditure of \$214.81, leaving a balance of \$69.65 on hand. The branch had contributed a valuable quota to a co-operative bale of clothing sent from the branches in the deanery of Chatham to the Shingwauk and Wawanosh Homes for Indian children in Algoma. High praise was given to the branch in the letter acknowledging the receipt of this bale. \$80.50 had been paid on account of the new piano for St. Mary's schoolroom, and contributions had been made to local charitable objects in addition to the monies provided for missionary pledges, etc. After the receiving of reports the meeting proceeded to the election of officers for the ensuing year. The following were elected: Mrs. H. B. Maltby, president, Mrs. J. H. Parlen; vice-president, Mrs. D. S. Betts, secretary-treasurer; Miss Arm-

strong and Miss N. Goggin, together with the above officers are to be the board of management. It was voted to appropriate \$20 of the money on hand to the Parish Endowment Fund, \$20 to the payment of a further instalment on the piano, and \$5 to the funds of the Woman's Auxiliary of King's College, Windsor, N.S. The meeting closed with the usual missionary prayers and benediction of the rector.

OTTAWA.

Ottawa.—Christ Church Cathedral.—This Branch of the W.A. met last week for business in Lauder Hall. The Dorcas secretary, Mrs. Lindsay, gave a good report of her department of work, stating that the furnishing of two cots for Alert Bay Hospital promised by some members of the cathedral was progressing nicely and that the juniors had donated \$6 towards that object. A bale in course of preparation for the Rev. C. E. Weaver of the Diocese of Athabasca is almost ready for shipment. From the proceeds of a talent fund taken up by the members during the Lenten season \$12.05 was realized; of that sum \$10 was voted to be sent to the diocesan board towards the expenses. Miss Tudor Montizambert tendered her resignation as the Extra-Cent-a-Day treasurer, a fact which was deplored by her co-workers, with whom she is deservedly popular. Mrs. W. A. Leggo read a paper descriptive of Mackenzie River Diocese; Miss C. Wicksteed gave a talk on Palestine, and Mrs. Montizambert read the report of the last board meeting held on March 8. Mrs. George Greene, the president of the branch, was in the chair.

All Saints.—At the annual meeting of the W.A. of this church, held last week in the church parlours, the following amounts were voted from the treasury of that Branch:—\$10 to the United Thankoffering Fund; \$5 to general expense fund; \$10 to the Widows' and Orphans' Fund of the Ottawa Diocese; \$56 for the endowment of a bed in the hospital at Alert Bay in charge of Rev. J. Antle. An address was given by Rev. Canon Tucker on "Our new mission in China," and was greatly appreciated by the large gathering of members and friends. The election of officers resulted as follows: Honorary president, Mrs. T. G. Rothwell; president, Mrs. F. Toller; vice-president, Mrs. W. G. Parmalee; second vice-president, Mrs. J. J. Codville; secretary, Mrs. F. H. Smith; treasurer, Mrs. Alder Bliss; Board representative, Miss Kingston; literature secretary, Mrs. L. G. Van Tuyl; box secretary, Mrs. A. L. Jarvis; Dorcas secretary, Mrs. Peden; assistant Dorcas, Mrs. J. J. Codville; representative to the annual meeting of diocese, Mrs. Alder Bliss and Mrs. T. G. Rothwell, with substitutes Mrs. Bower and Mrs. A. L. Jarvis.

Ottawa South.—Trinity.—The W.A. of this church met last week for their annual session at the rectory with a large attendance of members and friends. During the past year this branch has assisted the cause of missions in various ways. Altar linen was sent to a needy parish in the West and the general treasury of the diocese was generously aided. Miss Lowe and Mrs. Geo. Greene delivered addresses, the latter speaking of the United Thankoffering and the various funds to which it is donated. The officers for the coming year are: Honorary president, Mrs. Low; president, Mrs. C. B. Clarke; vice-president, Mrs. Ewart; secretary, Miss K. McCann; treasurer, Mrs. W. A. Woods; Dorcas secretary, Mrs. May; representative of the board meeting, Miss A. Low; delegates to the annual meeting of the diocese to be held in May: Mrs. A. Belot and Mrs. F. Hambrook, with substitutes, Mrs. W. A. Woods and Mrs. Grofer.

St. Matthew's.—A successful year's work in the cause of Missions has been accomplished by the Girls' Auxiliary of this church, as shown in the reports at their annual meeting, held Thursday evening of last week in the church parlour. The girls are working on an outfit which will be forwarded shortly to a little girl of the Mission School in Vermilion, Alberta. Donations were also given to the Japanese fund, to the sale for the Fernie fire sufferers, to a portable organ for the Mission at Fort A La Horne and other like purposes. Three quilts were completed for use in Home Mission fields. The total receipts amount to \$82.24, of which \$23.60 was by box collection. The expenditure was \$65.75. Miss Loucks, the president, was also made a Life member by a contribution of \$27.50. Mrs. E. H. Capp was present and gave an encouraging address to the members in their work. The officers elected are much the same as last year and are as follows: President, Miss Loucks; vice-presidents, Miss Elizabeth Booker and Miss F. Marsh; treasurer, Miss E. Brock; secretary, Miss F. Leroy; box secretary, Miss Winnie Black;

literature secretary, Miss Edith Parmalee; Dorcas secretary, Miss A. Leroy, assisted by a committee, Miss Norah Merrill and Miss Sarah Dawson. Delegates appointed to the annual meeting are Miss Ada Samson and Miss Edith Parmalee.

Cornwall.—Trinity.—The fifteenth annual meeting of the Parochial Guild of this church was held at the rectory on Tuesday, March 10. There was a good attendance of members. The secretary and treasurer presented their reports, which were exceptionally encouraging, showing an advance both in membership and liberality, between \$600 and \$700 having been paid on the rectory debt through the activities of the Church women; \$176.45 being collected through the efforts of the district visitors, who still carry on their good work of calling upon each church family monthly, thereby assisting very materially in the work of a large parish. The rector, the Rev. T. J. Stiles, expressed his deep appreciation of the loyalty of the officers and members of the Guild. He considered it a great factor for good in the parish and expressed the hope that the members would not become weary in well-doing. The following officers were elected for the ensuing year: Warden (ex-officio), Rev. T. J. Stiles; president, Mrs. Stiles; hon. vice-presidents, Mrs. Bruce, and Mrs. D. Carpenter; vice-presidents, Mrs. Shaver and Miss J. Cline; treasurer, Mrs. White; secretary, Mrs. Wallace; assistant secretary, Mrs. Farlinger; members of the board of management, Mrs. Strickland, Mrs. Conliff, and Mrs. Wood. The meeting was closed with the Benediction, after which tea was served by Mrs. Stiles.

TORONTO.

Toronto.—St. Matthew's.—At the last weekly meeting of this Branch of the Woman's Auxiliary Mrs. Slater, who, for eleven years, has been the devoted and very efficient secretary, was made a Life member of the Diocesan Board. The presentation, on behalf of the Branch, of the framed certificate and Auxiliary badge, was made by the rector the Rev. Canon Farncomb, who, in a few hearty remarks, expressed the keen appreciation of the members of the faithful services rendered by the newly-made Life member. Mrs. Slater was completely taken by surprise at the honour done to her. Mrs. Clarke, the Diocesan Dorcas secretary-treasurer, was present and in a short address demonstrated the need of the bales which are forwarded to the North-West Missionaries and how highly they are appreciated. The attendance of members was one of the largest in the history of the Branch. Mrs. Slater is the fourth officer of St. Matthew's who has been made a Life member, the others being Mrs. Farncomb, Mrs. Summerhayes, and Miss Summerhayes (superintendent of the Juniors). Another officer, Mrs. Sampson, who for many years had been an admirable treasurer, recently moved to a neighbouring diocese and was at the time of her leaving made the recipient of a corresponding presentation.

Weston.—St. John's.—The annual meeting of this Branch of the Senior W.A. was held on Monday, March 22nd. The Rev. J. Hughes-Jones, M.A., the rector, gave an address based on St. Mark vii. 31-37. The election of officers for the ensuing year resulted as follows: President, Mrs. Musson; vice-president, Mrs. Verral; secretary, Miriam Johnston; treasurer, Mrs. E. T. Musson. The annual meeting of the Junior W.A. was held on Tuesday, March 23rd. The officers for the ensuing year are: Superintendent, Miss Dalton; secretary, Miss Helen Packham; treasurer, Miss Mamie Coulter.

NIAGARA.

Hamilton.—St. Peter's.—The second annual meeting of this Branch of the W.A. was held in the schoolroom on Tuesday afternoon, February 23rd. Mrs. Heath, president, occupied the chair and opened the meeting. The various reports of the year's work were read and adopted. The secretary's report reviewed the work for the year and showed that the Branch was progressing very favourably, the membership having increased by half that of the past year and the members were taking hold of the work with great zeal. The treasurer reported that the amount raised for Mission work during the year was about double the amount raised the previous year and that all our pledges had been fully paid up and also a very complete outfit finished and sent away to Agnes the Indian child which the Branch worked for at All Hallows School, Yale, B.C. After a few remarks from the president encouraging the members to greater efforts during the

year upon which they were now entering and referring to the loss of two valued members owing to change in residence and also to the resignation of the late president, Mrs. Hobson, who had also been obliged to give up her duties and had been sincerely regretted by the Branch. The officers elected for the present year are as follows:—President, Mrs. Heath; first vice-president, Mrs. Zimmerman; second vice-president, Mrs. S. T. Richardson; superintendent of Juniors, Mrs. Mason; recording and corresponding secretary, Mrs. B. R. Budgeon; treasurer, Mrs. George E. Waller; delegates to Diocesan Board, Mrs. Budgeon, Mrs. Pitts; substitutes to Diocesan Board, Mrs. Christie, Miss Stabbins; treasurer of Guild, Miss A. Goldthorpe; treasurer of Parochial Fund, Mrs. Wandland; secretary-treasurer of Leaflet, Mrs. Brodie; secretary literature committee, Mrs. Rayner; convener Outlook Committee, Mrs. Leighton; convener Work Committee, Mrs. Peatfield; cutters, Mrs. Charlesworth, Mrs. Lynne; collectors, Miss Howes, Miss Bass, Mrs. Nelles; rector's representatives, Mrs. Greenhill, Mrs. Wilkes. At the close of the meeting refreshments were served and a pleasant social half hour spent.

The Church of the Ascension.—The 23rd annual meeting of the Church of the Ascension Branch of the W.A. and Dorcas Society was held in the school on February 23rd, 1909. The Rev. Canon Wade occupied the chair. The meeting was opened with a hymn and prayer. The treasurer's report showed \$44.37 over last year. The Dorcas treasurer did excellent work. Her report showed that a great number of men, women, and children were provided with clothing. There was also the sum of \$250 collected to put an old member, who has reached the age of 80 odd years, in the house. During the year bales and articles of clothing valued at \$175.77 were sent to various Missions. The reports of the various committees showed they were full of activity and interest. The Girls' and Junior Branches gave very encouraging reports. On the whole I feel the Ascension Branches have every reason to feel encouraged, but we must not rest contentedly, feeling we have done our work well, we must work harder and try for still better results, and keep in mind the beautiful motto, "The love of Christ constraineth us." It being a most disagreeable day our attendance was much smaller than usual, only about 55 being present, still they did not lack enthusiasm as the various reports were read. At the conclusion of the business meeting a social hour was spent and refreshments served.

The sixth annual meeting of the G.F.S. was held as usual in the schoolroom, the Rev. A. B. Higginson in the chair. The meeting opened with a hymn and the Litany. The minutes of the last annual meeting were read and adopted. The treasurer's report showing a balance on hand of \$9.87. The corresponding secretary's report and the recording secretary's report were read and adopted. A vote of thanks was then passed to the retiring officers. The president then gave a short address, thanked the officers and asked that a better attendance be attained for the next year, and besides urged the members to accept responsibilities laid upon them and use the brains that God has given each of us. In closing the president asked us to remember the text, "Lo, I am with you always." Mr. Higginson then spoke a few words of encouragement and congratulation and asked us to consider the text, "If ye give to receive again what thanks have ye." After the fees had been taken, which amounted to \$2.55 the following officers were elected: Hon. president, Miss Unsworth; president, Miss Marie Dalley; 1st vice-president, Miss L. Sutherland; 2nd vice-president, Miss Alice Bull; treasurer, Miss Dorothy Gates; recording secretary, Miss Eileen Medlem; corresponding secretary, Miss Gertrude Carey; delegates to Board, Miss Gladys Gates and Miss K. Sutherland; literature committee, Misses G. Gates, A. Bull, E. Medlem, Mrs. Bell, Mrs. James; cutters, Misses B. Burton, G. Gage, Mrs. Sham-broke. We were glad to acknowledge a donation of \$3 from Miss Unsworth and to welcome Mrs. Higginson as a new member. Twenty-one members were present. Meeting closed with Benediction, after which tea was served. M. L. Sutherland, recording secretary.

The nineteenth annual report of the Junior Branch of the W.A. of the Church of the Ascension is as follows:—"Again we have come to the close of another year and the work has been carried on most successfully. Sewing and pasting is done at every meeting in the different classes. Katie Starlight's outfit is progressing and we hope to have a well-filled bale to send her in May. Now and again we get a letter from her and she seems to be very happy. There are 93 names on the roll-book and the average attendance during the year has been forty. Twenty-six

meetings having been held. The usual attendance is considerably lower this year and we are doing well if we have two boys present. But that is no need for us to get discouraged. We were very sorry to lose our superintendent, Miss Johnston, but consider our selves very fortunate to have Mrs. Clarke to fill the vacant place. She is well liked by all the Auxiliary and very anxious that we should get on. It is also necessary to thank our treasurer for her faithful work and attendance during the past year. Last week we had two very useful donations—three pairs warm grey mitts from Miss Unsworth, and \$2, one from Mrs. Clarke and other from Mrs. Carscallan. As usual we went into the church during Lent and then came back for a little sewing. Mite boxes are used in our branch, and so far \$3.31 have been raised. Mrs. Clarke was appointed superintendent for the year, but has not been able to secure an assistant yet. The following were elected at the annual meeting: Miss Gordon, corresponding secretary; Miss Gage as treasurer, and E. Barnard as recording secretary. Marjorie Pringle has asked to resign so E. Barnard was appointed as organist in her place. Several times during the year we have had ladies come in and speak to us on Missions, making our meetings much more interesting. We were all glad to have Miss D. Wade back at the Auxiliary and also to see that Canon Wade looks so much improved since his return. Members cards were given to the children this year, and by now I think all have learnt the members prayer. Several interesting letters have been received from Miss Crawford of the Sarcee Reserve, who speaks well for Katie Starlight. In conclusion, let us all pray for those in missionary work or in time perhaps become missionaries ourselves." All of which is respectfully submitted. Ethel T. Barnard, recording secretary.

RUPERT'S LAND.

Winnipeg.—All Saints'.—The annual election of officers of this Branch of the W.A. was held in the schoolhouse on Thursday afternoon, the 18th inst. The following officers were elected: President, Mrs. Alder; first vice-president, Mrs. Mason; second vice-president, Mrs. Black; secretary, Mrs. Boyce; treasurer, Mrs. Wilson; secretary Japanese Fund, Mrs. Colton; Leaflet and mite boxes, Mrs. Barbour; delegates to Diocesan Board, Mrs. Stevenson and Mrs. Hackman; needlework, Mrs. Hodkisson and Miss Messenger; buyer, Mrs. Leggo.

Home & Foreign Church News
From our own Correspondents

NOVA SCOTIA.

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

Halifax.—The arrangements being made for celebrating the Bicentenary of the first Church of England service held in Canada, which took place at Annapolis in 1710, are rapidly assuming shape. A well-attended meeting of the committee in charge was held at the Church of England Institute lately. His Lordship the Bishop in the chair. The Bishop reported that no less than forty English, Scottish and American Bishops had already accepted the invitation to be present, while many others, including the Archbishop of York, and the Bishop of London hope to be able to do so, but cannot yet definitely promise. In addition to this, all the Canadian Bishops are expected to attend. A number of other well-known clergy and laymen outside of Canada are also to be invited to attend and take part in the Church Congress. The secretaries of the Congress presented a long report, the result of much thought and deliberation. The celebration is to commence with special services in all Anglican Churches on Sunday, August 28th, commemorative of the two-hundredth anniversary. The celebration proper will commence with the formal opening of All Saints' Cathedral, on Saturday, September 3rd, 1910, which promises to be the most magnificent ecclesiastical event ever held in Canada. The same evening there is to be a grand reception of delegates at St. Paul's, Halifax. On the Sunday following special services in all the churches of Halifax and Dartmouth with visiting Bishops as preachers, and a great mass meeting for men to be addressed, it is hoped, by the Archbishop of York, the Bishop of London and others. The next three days will be given up to the Canadian Church Congress, which will discuss the Church, the Child and the Home, the Evangeliza-

tion of the World, Practical Problems of the Canadian Church, the Church and the Commonwealth, etc., with great evening mass meetings on Sunday School Work, and Missions, and special meetings for Women and Children. The Congress will close with a great devotional meeting at St. Paul's Church. Then on Thursday the day will be spent at Windsor, where a special convocation of King's College will be held. The following day will be spent at Annapolis, where appropriate commemorative celebrations will be held, while on the Sunday following special service will be held at St. John and Fredericton. The Rev. R. A. Hiltz's resignation as one of the Associate Secretaries of the Congress, was regretfully accepted, but two others were added, the Secretaries now being the Revs. L. J. Donaldson, C. W. Vernon, Messrs. R. V. Harris and C. A. Prescott. The parochial clergy of the deanery of Halifax with Rural Dean LeMoine as Convener, were appointed a Hospitality Committee to act in conjunction with a committee to be appointed by the Woman's Auxiliary. All the organists and choir-masters of the city of Dartmouth, with the Rev. K. C. Hind, were appointed a special committee to look after the musical arrangements. All the historical and other learned societies are being interested. It is hoped that British and American warships may attend to take part in the civil celebration of the bicentenary of the establishment of British rule by the capture of Annapolis.

The celebration of the first Church of England service held, which is to take place here on the last day of August, promises to be one of the biggest Church celebrations ever held. Clergy from all over the world are expected to be present for the occasion. Invitations have been sent world-wide, and already about sixty acceptances have been received. Among those who have signified their intention of being present are the Archbishop of York and the Bishop of London. The Prelates who have accepted are as follows:—British:—The Bishops of St. Albans, Southwark, Glasgow, Croydon, Birmingham, Manchester, Wakefield, Rochester, Lichfield, Bishop Montgomery, and probably the Bishop of London and the Archbishop of York. American:—Central New York, Pittsburg, Harrisburg, Chicago, Ohio, Minnesota, Massachusetts, Colorado, Virginia, Indianapolis, Southern Ohio, Kansas, Lexington, Central Pennsylvania, Idaho, Duluth, Western Michigan, Spokane, Vermont, Oregon, Newark, New Jersey, Missouri, Kearney, New Orleans, Dallas, Western Texas, Arkansas, Atlanta, Texas, and the Coadjutors of New Hampshire and Fond du Lac, and Bishop Courtney. Canadian:—Archbishop of Rupert's Land, Bishops of Niagara, Toronto, Algoma, Calgary, Ottawa, Fredericton, Huron, Montreal, Quebec, Ontario, Qu'Appelle, Keewatin. Others:—The Archbishop of the West Indies, Nassau, and the Bishop of Newfoundland.

The Clericus Club met Monday evening, March 15th, at St. George's Rectory, the Rev. H. W. Cunningham being the host, and the Bishop presiding. The resignation of the Rev. R. A. Hiltz, as Secretary, who leaves shortly for Fergus, Ontario, was regretfully accepted, many good wishes being expressed for him, as well as thanks for his effective service. The Rev. C. W. Vernon was elected his successor as Secretary of the Club. The Rev. Canon Vroom, of King's College, read a most interesting and learned paper on "The Virgin Birth of Christ," which was followed by an interesting discussion.

Dartmouth.—Christ Church.—The new pulpit at this church was consecrated on Sunday morning, the 14th inst., by Bishop Worrell, who conducted the morning service. His Lordship preached a very able sermon from the text, "Let your light so shine before men."

Windsor.—King's College.—The Rev. C. J. Boulden, President of King's College and Vice-Chancellor of the University, Windsor, N.S., has inaugurated an interesting educational experiment, one which he thinks may be considered as a new step, though a very simple step, in Imperialism. It is the exchange, for a year, of professors in English and Colonial colleges. "After due and careful correspondence," writes Dr. Boulden, "I have arranged with the Warden of a college in Canterbury, to send one of our professors from King's College to Canterbury, and the Warden will send one of his professors here for the corresponding time. A little patient work," he adds, "was required in order, so to speak, to equate the men—but all details have been successfully arranged, and the Rev. Canon Vroom, D.D., of King's College, Windsor, Nova Scotia, will, for the academic year beginning September 1st, 1909, be a lecturer at St. Augustine's College, Canterbury, and the Rev. Sub-Warden Cartwright, of

St. Augustine's, Canterbury, will, for the same year, be a lecturer at King's College, Windsor. When examined, the advantages of such an exchange seem to be very great. Each respective professor will get the benefit of a year's experience in another country, under new conditions. He will note the difference in style, and method, and presentation of educational work. The students will have the advantage of coming into contact with men of varied experience; the Englishman will learn a good deal of the Canadian, and the Canadian will learn a good deal of the Englishman. To what extent the principle can be extended in other phases of the educational world—and in the professions generally, is a large question. Undoubtedly the experiment is being made under the most favourable conditions possible. Two colleges have been found of similar size—of like aims, and the matter of equating work has been comparatively light. But it would be interesting to have the opinion of educationalists throughout the Dominion whether the principle could be extended in methodical manner. It would be a great thing," concludes Dr. Boulden, "for a professor at a college, for a master at a school, for the pastor of a church, to know that after seven or eight years' work under more or less monotonous conditions, a year could be taken, without much expense or anxiety—change of work for a year made under new conditions which would practically mean a great holiday."

FREDERICTON.

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

St. John.—St. John's.—The annual meeting of the Church Workers' Society was held in the schoolhouse, at 3 p.m., Tuesday, 9th March, the rector in the chair. The election of officers resulted in returning the same workers as last year. President, Mrs. J. H. Frink; Hon. Vice-Presidents, Lady Tilley, Mrs. deSoyres, Mrs. W. K. Crawford, Mrs. Kuhring; Vice-Presidents, Mrs. G. F. Smith, Mrs. G. E. S. Keator; Secretary-Treasurer, Miss Lawrence; Committee of Management, Mrs. G. A. Kimball, Mrs. H. W. de Forest, Mrs. G. F. Fisher, Mrs. A. A. Ellis, Mrs. D. W. Puddington, Mrs. W. W. White, Mrs. L. C. Allison, Mrs. F. H. Nicholas, Mrs. I. E. Golding, Mrs. G. West Jones, Mrs. C. H. Fairweather, Mrs. R. B. Emerson.

On Monday morning, March 13th, the workers of the Mothers' Meeting, Sewing School, Cooking School, Girls' Club and Night School were asked to meet the rector in the school-house to elect a Board of Management and discuss details of their work. Fourteen ladies were present. The rector spoke first of the purpose in all this effort pointing out the fact that philanthropy alone fell short of giving the best and most lasting help to the needy. In all we do, to get the highest results, we must let our Christianity shine through it and our object must be to bring men, women and children to Christ. It was then decided to elect an Executive Committee consisting of a President, Secretary, Treasurer and one representative from each branch of the work, and that the meeting of this Executive be open to all workers in the various branches. The election resulted as follows:—Mrs. Kuhring, President; Miss Mabel McAvity, Secretary; Miss McGivern, Treasurer; and Miss Kaye, Mrs. Nichols, and Miss Estey as representatives. The Sewing School was reported as being crowded and difficult to keep in good order, and it was decided to move it into the large room upstairs. This will give the Mothers' Meeting the use of the large room down stairs and leave the Cooking School brighter and less crowded quarters. The meeting was bright and enthusiastic, and the work in all branches is undoubtedly advancing under the wise and capable management of faithful and self-denying workers.

The Rector has been elected Deputy-Chairman of the Standing Committee of the Sunday School of the Diocese of Fredericton, and also President of the Sunday School Association of the Deanery of St. John, N.B.

On Tuesday, March 23rd, Bishop Richardson confirmed twenty-one candidates, twelve of whom were males and nine females. The fact that the males were in the majority and also that more than two-thirds were adults, made the confirmation class a rather unusual one. The candidates were presented to the Bishop by the rector, the Rev. G. A. Kuhring. There was a large congregation present at the service.

A work which began quietly and in a modest manner has grown steadily and increased in importance until now the church is carry-

ing on a "settlement" work of considerable proportions on its own premises. The plan was adopted in order to give those who have privileges, an opportunity to extend a helping hand to those without them. A mother's meeting was the first step. From this grew girls' sewing and cooking classes, and a Girls' Club. The need of something for the boys was next recognized and a club was organized for them which meets two or three times each week. The Boys' Club is organized under the name of "The Rope Holder." It is patterned somewhat after a United States organization which found its inspiration and its name in the help afforded the Apostle St. Paul by those who lowered him from the walls of Damascus in a basket. The Club now has sixty-eight members and the list is only limited by the accommodation available. Monday evening in each week is given over to educational classes which are conducted under the direction of Miss Grace Estey, with the assistance of several young ladies. At present reading, writing and advanced arithmetic are taken up and it is the intention to add any subject for which there is a demand. On Thursday night the boys are instructed in calisthenics and floor gymnastics by Messrs. W. E. Golding and George Emery. It is the intention of the Executive to obtain soon a supply of wands, dumb-bells and other simple apparatus for this class. Games are provided for the boys and it is intended to take up military drill under the direction of Wm. Vassie. This may develop later into a company of the Boys' Brigade. A class in mechanical drawing is also conducted on Thursday evenings under the direction of Mr. J. D. Howe, who is well-known as a most efficient teacher in this branch. Lectures on interesting subjects are also being planned for the Club. A special service for the boys is conducted on Sunday at 12.30, just after the regular morning service. A check on the attendance is kept by tickets which the boys have punched as they enter. The pews of the church are rented for the morning service, but many of the members have thrown open their pews to the boys and each Sunday numbers are found attending Divine worship. The object of the work is distinctly religious, and the fruit of it was shown last night when the first member of the Club was confirmed. Plans have been drawn up for shower baths, with a lavatory and other conveniences, which are to be placed in the basement for the use of the boys after their gymnastics. The plant, including the apparatus for heating water, will cost \$575. All of this except \$89 has already been voluntarily subscribed. As soon as the balance is received the work will be proceeded with. The work was developed only as an insistent demand arose, and as it grows the possibilities are opening out and further expansion is expected along similar lines in the future. The advantage of conducting this work on the Church premises instead of in a separate building in another part of the town is that the members of the clubs are more easily brought into the Church and have less opportunity to drift away. It is also found easier to interest the Church people in these clubs and classes than if it were carried on like the ordinary "settlement" work.

St. Paul's.—The Bishop of the diocese held a Confirmation service in this church on Wednesday evening, March 24th, when 14 candidates; 6 males and 8 females,—3 children and 11 adults, were confirmed by him. The Bishop gave an impressive address. There was a very large congregation present.

Derby and Blackville.—Mr. H. Pout, lay-reader of Chatham, took the services in this Mission on Sunday, March 21st, the rector, the Rev. T. H. Cuthbert, being absent in the Mission of Doaktown and Ludlow, where he held services and administered the Holy Communion on the same day in this vacant Mission.

Newcastle and Nelson.—The rector, the Rev. C. W. Nichols, was unavoidably absent from this Mission on Sunday, March 14th. Unfortunately, Mr. H. Pout, who was to have held an evening service, was obliged to cancel the arrangement on account of the serious illness of his brother, Mr. M. H. Pout, lay-reader, at St. Martin's. The latter is now recovering.

MONTREAL.

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

Montreal.—Trinity.—Mr. E. Sweeting, the organist and choirmaster of this church, has resigned his position and his resignation will take effect at the end of April. Mr. Sweeting has been at

this church for nearly two years and has kept the efficiency of the musical service up to a high standard. Owing to the pressure of business and for personal reasons, Mr. Sweeting finds it necessary to relinquish some of the duties that have been making heavy demands on his time, and has decided to give up the organ, for a time at least.

Diocesan Theological College.—The Bishop of Montreal presided, for the first time since his elevation to the Episcopate, at the meeting of the Board of Governors of this college on Tuesday afternoon, March 23rd, and he received hearty congratulations in this connection. A resolution of congratulation was sent to the Venerable Archdeacon Sweeny on the occasion of his consecration as Bishop of Toronto, and the Rev. Dr. Rexford, Principal of the College, was appointed to represent the college at the consecration. A resolution of congratulation was also sent to the Rev. W. B. Heiney, of Barrie, Ont., on the occasion of his appointment to St. Luke's Church in Winnipeg. A resolution of condolence was also passed in reference to the death of the late Mrs. Charles Garth. The Principal reported that the Rev. Dr. Tucker had just completed a course of lectures on Missions which was highly appreciated by the college. The question of the relation of the college to the Synod of this diocese was discussed and a committee was appointed to prepare a report on the subject to be presented to a special meeting to be called shortly. A statement from the House and Finance Committee showed that about \$2,500 was required to make up expenses for the year ending April 30th last. Among those present were: The Dean of Montreal, Rural Dean Robinson, the Rev. Frank Charters, Dr. Alexander Johnson, Messrs. A. P. Willis, R. Wilson-Smith, Leslie Gault, A. Hamilton Gault, Richard White, and Henry Mudge.

ONTARIO.

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

Napanee.—St. Mary Magdalene.—An Altar Chapter of twenty-four members was organized a few months ago and is doing very efficient work. In addition to their usual duties they have undertaken some improvements in the Chapel. A new carpet has already been laid and new brass rods put in place. Miss Light, a member of the Chapter, has kindly given a new altar of golden oak. It is in five panels, and presents a very neat appearance. The chapel vestry has also been cleaned out and carpeted.

Selby.—St. John's.—The congregation of this church recently presented the Rev. Rural Dean Dibb with a handsome four hundred day clock in token of appreciation for kind services rendered during a six months' vacancy of this parish.

Kingston.—St. Luke's.—At this church, both morning and evening, the services, Sunday, March 21st, were of a memorial character. The Rev. R. S. Forneri preached both morning and evening. In the morning the rector took for his text, Romans, 8:22. He made a special reference to Miss Gussie Wiltshire, who died during the previous week. She was one of the energetic teachers of the Sunday School. During the offertory Mrs. Forneri sang "Face to Face." In the afternoon at the Sunday School, Mr. Carroll superintendent, gave a brief review of the life of the deceased young lady. The hymns sung at the evening had reference to the deceased.

The Divinity Students' Fund of the diocese requires greater assistance than it did last year. Four students are being assisted and exceptional grants have been required. The income required is at least \$500; the contributions last year were under \$200. The collection on week days throughout the diocese is for that object.

Frankford.—Trinity.—Instead of sending a bale to the North-West the members of the Woman's Auxiliary are sending the money. Already they have \$18 on hand. The Guild is flourishing and intends making more improvements on this church. A number of young people from Stirling gave a concert in Sweetman's Hall in aid of Trinity Church. The ladies provided lunch and \$80 was cleared.

Newboro.—St. Mary's.—A "conundrum" supper was given in the schoolhouse lately in the shape of a novelty. It proved to be quite a success.

Wolfe Island.—Trinity.—The Rev. Canon Starr of St. George's Cathedral, Kingston, gave a very

interesting lecture in the schoolroom on the evening of Monday, March 22nd, on the subject of "My Trip Through Europe." The Rev. W. Cox presided. The proceeds of the lecture, which proved to be very satisfactory, were given to the Mission Fund of the diocese.

OTTAWA.

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

Ottawa.—All Saints.—Gounod's sacred cantata, "By Babylon's Wave," was given a worthy interpretation by the choir last week. Mr. J. Edgar Birch presided at the organ and under his direction the choir, numbering thirty-four voices, sang with their usual good effects in harmony and artistic quality.

St. Matthew's.—Imperial Federation was the subject of a stirring debate at the Y.M.C.A. on Tuesday of last week between representatives of this church's Men's Association and the Y.M.C.A. Literary and Debating Club. The resolution debated was as follows: "That all Imperial legislation be enacted by an Imperial Parliament, in which the Mother Country and the self-governing colonies shall be represented in proportion to their respective populations." The decision was given in favour of the Y.M.C.A. men, who supported the negative. St. Matthew's Men's Club was represented by Messrs. R. Patching and G. W. Dawson, who supported the resolution, while for the Y.M.C.A. Club Messrs. J. Savage and J. Raitt opposed.

TORONTO.

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

Toronto.—The following are the Bishop's appointments from the present date up till Easter Day:—To-day the Bishop will conduct the "Quiet Hour" in connection with the Anglican Convention of the Congress, in St. James' Schoolhouse at ten o'clock, and he will hold a Confirmation service on the same evening at St. Paul's Church. On Friday, the 2nd, he will preside at the luncheon of the Brotherhood of St. Andrew, in connection with the Congress at 12.30 and will hold a Confirmation service in the Chapel of Bishop Strachan School at 8 p.m. On Sunday, the 4th, he will preach in St. George's in the morning and confirm in St. Peter's in the evening. On the Monday before Easter, Confirmation at St. Mark's at 8 p.m. Tuesday, Confirmation at St. Thomas' at 8 p.m. Wednesday, Confirmation at St. Cyprian's at 8 p.m. Good Friday, Evening service at St. Clement's, Leslieville, at 8 p.m. On Easter Day he will preach in St. Alban's Cathedral in the morning and St. Philip's in the evening.

St. Philip's.—The schoolhouse was crowded to the doors on Tuesday evening, March 23rd, on the occasion of the presentation to the rector, the Ven. Archdeacon J. Fielding Sweeny, of ecclesiastical robes by the congregation. The robes, which are handsome and of the finest material, were presented on behalf of the people by the rector's warden, Mr. William Burton. These were contained in a handsome walrus suit case. The opportunity was embraced at the same time of testifying to Mrs. Sweeny the affection of the people by the presentation of a beautiful cabinet of silver. The gift was handed to her by the people's warden, Mr. Lewis Evans. Nor were the Misses Sweeny overlooked. Their valued services in the Sunday School and other work of the church found recognition in the gifts of a useful travelling bag and a pearl and amethyst brooch to Miss Miriam Sweeny from the teachers and senior scholars of the Sunday School, and of a beautiful black walrus skin jewel case to Miss Kathleen from the congregation. These were presented by Mr. Robert McClelland, one of the oldest members. A beautiful embossed Book of Common Prayer was also given to the Bishop-elect by the Ladies' Bible Class, with "affectionate regards, best wishes and prayers for God's choicest blessing upon him in the high and holy office to which he has been called," inscribed in gold on the inside front cover. The chair was occupied by the Rev. Lewis B. Vaughan, the curate of the parish. Bishop Reeve was present and he made a short congratulatory address at the close of the presentations. Both the rector and Mrs. Sweeny feelingly expressed their thanks for the various gifts and also for the kindly sentiments expressed and the felicitations offered. A short musical programme was rendered during the evening.

Wycliffe College.—At the annual elections of the Literary and Theological Society, which were held on Friday night, the 26th ult., the following

officers were elected: President, F. B. Hornby; secretary, E. E. Lake; treasurer, J. F. Marshall; vice-presidents, C. R. Carrie and J. B. Hobbins; division 4 representative, A. D. Wrenshall; division 3, H. A. Harrison; division 2, T. G. Dew; curator, E. Morris. The officers elected by the Wycliffe Missionary Society were: President, W. Ellis; vice-president, G. R. Bracken; secretary, J. L. Cotton; treasurer, E. Morley; councillor, A. H. Walker.

Movements of the Diocesan Evangelist, the Rev. J. Bennett-Anderson.—After one week in St. Peter's, Vermilion, till March 15. Closing two weeks Mission in Grace Church, Markham, Sunday, March 28th, 1909. (D.V.) resting at home (135 Bellwoods Avenue, Toronto) three days while attending meetings of Laymen's Missionary Movement till Friday evening in Toronto. Next day commencing 10 days Mission in Apsley Parish from Saturday April 3rd till Easter Monday, April 12th, with Rev. C. Lord. Followed by week's Mission at Manners Parish, ending Sunday, April 18th, the evangelist writes:—"Brethren pray for us." We are glad to report that the Cookstown and Markham Mission services were largely attended, and wardens, teachers, and choirs, with others, including W.A., worked in happy, because useful union. As published in the late Archbishop's letter dated December 21, 1903, I desire to remind my brother clergy in city or country that all applications for my evangelistic services should be sent to the Ven. Archdeacon Warren, the Missionary secretary, and the Rev. Canon Dixon, who have been appointed as a sub-committee of the Mission Board for that purpose. Signed J. Bennett-Anderson, Diocesan Evangelist, Synod Office, 15 Wellington Street, Toronto.

The quarterly meeting of the Mission Board of the M.S.C.C. will take place in this city on Thursday, April 22nd.

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

St. Paul's.—A special vestry meeting was held on Tuesday evening, the 23rd March, for the purpose of considering the advisability of erecting a new church. The report of the financial advisory committee was adopted nem. con. and they were authorized to procure plans, advertise for tenders and let contracts for the erection of a new church and for the alterations to the present church required for Sunday School and parish-house purposes, and for such other work as might be necessary. The churchwardens were authorized to purchase Sir John Boyd's property, east of the church property, for \$14,000. The building committee will consist of Hon. S. H. Blake, C. N. Candee, J. G. Greer, R. Millichamp (convenor), R. Parker, W. R. Smallpeice, Professor George M. Wrong and H. H. Williams. Hume Blake, C. C. Dalton as convenor, W. George Eakins, George H. Gooderham, P. C. Larkin, H. R. O'Hara, Frank Strathay, James H. Roaf and W. Gillespie were elected the finance committee. W. H. Brouse, convenor; H. P. Dwight, Dr. Edward Fisher and T. J. Palmer were chosen organ committee, with power to add to their number. They will get specifications for an organ commensurate with the needs of the new building. The estimated cost is \$15,000. In all probability the new building will be about 200 feet long and 90 feet wide.

Synod Office.—The following amounts have been received, on account of the Fernie, British Columbia, Fund, since the last report: L. N. E. per St. Alban's Cathedral, \$14; Rev. E. James, Alliston, \$3.50; total amount received, \$119.44, which will be forwarded forthwith to the Rev. R. S. Wilkinson, Fernie, B.C. W. S. Battin, treasurer.

NIAGARA.

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

Hamilton.—A meeting of the Standing Committee of the Synod of the Diocese of Niagara was held in the Synod Office, on Tuesday, March 23rd, when Bishop DuMoulin presided. The auditors' report and balance sheet showed a satisfactory investment of the funds. The report of the committee on stipends of missionaries, stated that during the last three years some of the stipends have been increased \$400. A committee was appointed to deal with the stipends that are below the standard—\$700 and a house. The committee of the Laymen's Movement presented a lengthy report, giving a concise account of what had been done since its inauguration, and the various places that men have been sent to speak

on missionary work. A special committee was appointed to deal with all applications for permission to sell or mortgage Church property. A deputation consisting of the Bishop's chaplains, Archdeacon Clark and Dean Houston, and Messrs. Adam Brown, and T. E. Leather, were appointed to attend the consecration of the new Bishop of Toronto, into his new office, on March 25th. The Secretary-Treasurer, Archdeacon Clark, was instructed to close the books of the Synod on April 17th. The meeting then adjourned, to meet again on May 18th next.

St. Peter's.—The Rev. F. E. Howitt, the rector of St. George's, gave a very interesting lecture before the members of the Men's Club of this parish on Tuesday, March 23rd, on the Pan-Anglican Congress. The lecture was illustrated by limelight views. At the close of the lecture a hearty vote of thanks was accorded to the reverend gentleman for his entertaining lecture.

Greenville.—Christ Church.—This church has been bequeathed the sum of \$150 from the Ames estate.

Hagersville.—All Saints'.—The Church people here intend building a Parish Hall. It will very likely be situated to the north of the church. Up to the present time \$1,250 has been subscribed with other contributions to follow. The church edifice will also undergo certain repairs.

HURON.

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

London.—The Executive Committee of the Diocese of Huron met on Friday, March 19th, at Bishop Cronyn Hall, the Lord Bishop of Huron presiding. The opening prayers were led by the Dean. The minutes of the last meeting, which, as usual, were printed and in the hands of the members, were taken as read. Business was then proceeded with according to the order always followed. The Finance Committee reported the payment of accounts for the past quarter. The report was approved. The Mission Committee recommended the rearrangement of the parishes of Lambeth and Glanworth, Melbourne, Caradoc, Mount Brydges and Delaware. The Diocesan Commissioner was requested to visit and report. Carried. The Lands and Investment Committee reported that the usual quarterly inspection of investments was made, and found that all the funds are fully employed. The report was adopted. The Special Committee on the Huron College jubilee recommended the appointment of a special agent for Huron College. The report was adopted. Re Canon XXXVI. The Rev. D. H. Hind was requested to explain the working of the proposed Canon, which has to do with the apportionment for the Board of Missions. A lengthy discussion took place regarding this proposal. Finally an amendment was proposed by Mr. Jenkins, that the scheme be worked out with the latest figures, and that it be presented again. This was carried.

On resuming after luncheon, the superannuation of the Rev. M. M. Goldberg was considered, and he was placed upon the permanent superannuation list. The grant for services at Chelsea Green was renewed. A grant of \$100 was made for services at Heathcote and Banks. A grant was also placed at the disposal of the Bishop for Church extension in the parish of Port Burwell, providing that the proposal is approved by the Rural Dean of Elgin. It was resolved to send a delegation of two or more clergymen and two or more laymen to the consecration of the Bishop of Toronto on March 25th. The question of the adjustment of the claim for stipend in the case of Inwood was referred to a special committee. An appeal against parochial assessment was made by the parish of Hensall. Their request was granted. Application was made from the parish of Huntingford to pay the expenses of student supply from the income of endowment. This, being contrary to the law, was not allowed. The parish of Morpeth and Howard appealed against assessment and asked for visitation of Diocesan Commissioner. The request was granted.

A letter from the Bishop of Montreal was read as follows:—"Bishopscourt, Montreal, February 1st, 1909. To the Right Rev. the Lord Bishop of Huron and the members of the Executive Committee of the Diocese of Huron, London, Ont. My Dear Lord Bishop and Brethren.—Among the many resolutions which I was privileged to receive upon the occasion of my election to, and consecration as Bishop of Montreal, none gave me greater pleasure and none certainly was more valued than the most kind resolution which you so generously passed. Coming as it did from

those among whom I had lived and with whom I was permitted to work for so many years it deeply touched my heart. I was glad, indeed, to think that you remembered me and that I was followed in my work by your good wishes and prayers. It was a very great pleasure, and I esteem it as a great honour that you had sent representatives of the Diocese of Huron to be present at my consecration. I thank you most cordially and sincerely for your kind words, and for the honour you did me in sending an official representation, I shall always take the kindest interest in the Diocese of Huron, where so many years of my ministry were spent. I trust that I may have grace from on High for the great work to which I have been called. I am, my lord and brethren, ever sincerely and affectionately yours, John Montreal."

The Bishop announced the following appointments on the committee of the convening circular of the Synod:—The Rev. Canon Hicks, Ven. Archdeacon Richardson, Col. Fisher, and Henry Macklin. The following delegation was appointed to attend the consecration of the Bishop of Toronto:—The Very Rev. the Dean, Archdeacon MacKenzie, Dr. Ellis, and one other. The next meeting is to be held on June 14th.

All Saints'.—At the close of the special confirmation services held on Tuesday, the 23rd ult., in this church, the unveiling of the memorial to the late W. R. Westby, who was drowned in Northern Ontario in June, 1907, took place. The memorial, which has just been erected, is a large brass railing around the baptismal font in the rear of the church. Bishop Williams presided at the unveiling, and was assisted by the rector, the Rev. T. B. Clarke. A number of the students of Huron College, of which the deceased was a former student, were also present.

Huron College.—The Rev. Principal Waller has been granted leave of absence by the members of the Council, to go to England immediately after the Easter holidays to take up a special course in Hebrew. He will pursue his advanced studies at Cambridge University, and will return in time for the Fall term. The Council decided to appoint an outside examiner to act with the examiners of the College. Some time was spent over the calendar. A departure will be made in the calendar this year in line with the changing policy under the new university administration. The advantages of the university will be fully set forth in it.

Brantford.—Mohawk Institute.—The Lord Bishop of the Diocese recently held a Confirmation service here when he bestowed the Apostolic rite on 28 candidates who were presented to His Lordship by the Rev. Rural Dean Wright in the absence of the Rev. R. Ashton.

Port Burwell.—Trinity.—Mr. D. H. Weston, A.L.C.M., (England), has been appointed organist and choir-master of this church. A two-manual organ will be installed in this church shortly after Easter.

Vienna.—St. Luke's.—The members of this congregation have purchased a small pipe organ and it will be installed on May the first. The congregations of Trinity, Port Burwell, and St. Luke's, Vienna, are to be congratulated on securing such a great improvement to the musical portion of their services. The Vienna congregation has purchased the pipe organ which is now in the Anglican Church in Bowmanville. The Bowmanville congregation has bought a larger organ from the Warren Organ Company, of Woodstock.

Point Edward.—The Rev. H. J. Condell, the popular rector of this parish, has been appointed by the Lord Bishop of the Diocese to the parish of Bayfield, Goshen, and Varna, in Huron Deanery, and will commence work in his new parish on the first Sunday in April. Mr. Condell is a very interesting preacher, and a faithful parish worker, and he puts his whole soul into his work, and the Master's business will be faithfully administered under his devoted and zealous care.

Listowel.—The Laymen's Missionary Movement explained. On Sunday last Mr. John Ransford, of Clinton, preached in Christ Church here both morning and evening to large and interested congregations. Mr. Ransford held their attention while he clearly and forcibly and in a very original manner explained the Laymen's duties from a missionary standpoint. Mr. Ransford is a strong preacher, very fluent and deeply in earnest; and altogether his addresses created a deep impression. The rector, the Rev. H. M. Langford, assisted in the services.

Stratford.—Addresses were delivered in both of the churches in this place, namely St. James' and St. Paul's on Sunday, March 14th, at both the morning and the evening services by the Hon. A. B. Morine, K.C., of Toronto, and Mr. John Ransford, of Clinton, in the interests of the Laymen's Missionary Movement. There were large congregations at all the services during the day at both churches. In the course of Mr. Morine's address he said in part:—"What is the task before us?" asked Mr. Morine. "It is to evangelize the world in one generation. To evangelize, not convert (for conversion is the work of the Holy Spirit) but to have the gospel preached to all men within twenty-five years in such a way that they may understand it and accept it if they will. There are 1,000 millions of people yet unreached. There are in the field to-day 17,000 missionaries at an annual expenditure of \$22,000,000 and it is estimated that in twenty-five years these may reach 425 millions of people, leaving 575 millions to be lost. It would require 40,000 missionaries and \$80,000,000 per annum to reach all in the twenty-five years and to this undertaking is the Laymen's Missionary Movement directed. The contributions must be increased four times and the number of missionaries three times. Singularly enough the missionaries are forthcoming and therefore the work of to-day is to increase the contributions. Business men (and I use this term in the widest sense) have to-day the motto: 'What is worth doing, is worth doing well.' I ask you to-day to apply this to missions and ask yourself, 'Is it worth doing?' If it is, it is worth doing well. Better stop altogether than do the work inadequately. Proceeding to answer the question, Mr. Morine pointed out that many so-called Christians would say that it was worth while in their own parish, and their own country but not in the foreign field. The man who will not give to pay for foreign missionary work is guilty of several offences," declared the speaker. "He is guilty of disobedience to the command of the Master's great commission and he is setting up his own opinion against God's. Moreover, he is guilty of an act of ingratitude of the basest kind. Suppose that the rule to leave out foreign missions had been applied years ago, where would we here in Canada be to-day? The gospel has crossed the Atlantic; should it not also traverse the Pacific? It came to us through the good offices of others. Men have been prone to treat the matter on a wrong basis," said Mr. Morine, continuing. "They have regarded missions as a charity and have said 'Charity begins at home.' It is not charity and it is an insult to the Master to say so. It is but restitution, for He is the Giver of all good things, our prosperity, fortunes and enjoyments. We acknowledge them to come from him; yet when asked to give back in small measure to His cause, we call it charity. Ours is but a trusteeship, and it is our duty to render unto God at least a small portion of that which is His. Finally, failure to give to missions is an exhibition of the fact that we ourselves are lacking in Christianity. If we realize that love is the essence of Christianity shall we not make the restitution asked by God? We would because we could not help it if our hearts were tuned to His. The church that will not give is the church that is dying," asserted Mr. Morine. "Moreover, it is true that the free giving churches are the most prosperous ones."

Mr. Ransford's address was marked by eloquence and deep earnestness. The chief point which he emphasized in his address was that man by his very character as a true Christian must give his heart and money to missionary enterprises. He based his remarks on St. John xiv. 15, "If ye love Me keep My commandments." During his address Mr. Ransford referred in eloquent terms to the bonds of the holy memories of a mother's love, the home of childhood, the beauties of nature's handiwork, the moon as the reflector of the sun's rays as we should be of God's light, the birds, the sweet innocence of children, and even of the raging billow. "Do we see in all these things that which is made truer and lovelier by His perfect humanity? If so we will keep His commandments and of all these surely the most appealing should be the last, 'Go ye into all the world and preach the gospel to every living creature.'" As the last request of a dying mother would be sacred to any of us and sure of fulfilment, so should Christ's last command be carried out. "A command, mark you," continued the speaker, "and it is not for us to reason the why or wherefore; there is no option. Many people who claim to be Christians say they do not believe in missions. He who says that says in effect, 'I don't believe in Jesus Christ,' for disbelievers and opponents of missions are disbelievers of Christ." Mr. Ransford concluded his appeal in the cause

of missions in these words: "Can men possibly need more incentive to the work? When you think of all that Christ did, of the agony, scorn, and shame He suffered when He paid the full price for our pardon? If the love of Christ and all He did for us does not appeal as an incentive, all sufficient for obeying His command, then nothing under Heaven can."

ALCOMA.

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

Bracebridge.—The Rev. Canon Burt, the rector of this parish, attended the consecration service of the Lord Bishop of Toronto on Thursday last in that city as the official representative of this diocese.

Armstrong.—St. James'.—The Bishop of this diocese visited this place on Tuesday, March 9th. In the afternoon the Bishop met the ladies of the church and their friends at the residence of Mrs. Walter Wolfenden. His Lordship, in addressing the ladies present, paid a high tribute to the work of the Woman's Auxiliary, and showed how their self-denying labours had aided the Church in her many spheres of work. The Indian children in our Church schools, the clergymen working in their struggling and isolated parishes and Missions, the Mission work among our white settlers scattered over our Western prairies and among the Chinese and Japanese, working up and down our western coast—all have been aided and helped by the various branches of this useful organization. Both before and after the address a pleasant social time was spent and many present took advantage of the opportunity of being presented to the Bishop or of renewing an old acquaintance. At the Confirmation service in the evening the church was filled to overflowing, quite a number being unable to obtain admission. Twelve candidates were presented by the vicar. The Rev. H. J. King and the Bishop, before bestowing the apostolic rite upon the candidates, addressed them upon the nature and importance of this old-time ordinance of Confirmation, and showed them very clearly the part that their Confirmation should play in their spiritual life. Taking the words of the opening hymn, "Soldiers of Christ, arise, and put your armour on," His Lordship enlarged upon the absolute necessity of obtaining the promised and much-needed strength if our spiritual life is to grow and develop. "Confirmation," said His Lordship, "is but the starting point, as it were, Christ's imperative commands are, 'wrestle,' and 'fight,' and 'pray,' and only by following these commands can victory be hoped for, and the crown of victory finally obtained." The Bishop left on Wednesday morning for Penticton and other points down the lake.

KEEWATIN.

Joseph Lofthouse, D.D., Bishop, Kenora.

The general missionary of the diocese, the Rev. A. A. Adams, paid a visit to the Rainy River district recently. On Friday he visited Stratton, driving from there to the Long Sault Indian Mission, and spending the day in looking over the work with the Rev. C. H. Fryer, who is in charge. The work is progressing very favourably, though a good deal of sickness has prevailed this winter. From this mission Mr. Adams drove to Barwick and visited the people there, after tea taking train to Emo, where service was held at three o'clock Sunday. The work here is in a rather feeble state owing to the fact that there is no resident missionary, a state of things it is hoped may be corrected in a short time, when a student will be sent there. At the close of the service, a return trip was made to Barwick by sleigh, when evensong was held in the pretty little church at this place, a good congregation assembling, and a hearty service held, with a celebration of Holy Communion at the close. From Barwick a run was made as far as Fort Frances, where the work is of a most encouraging nature under the efficient leadership of the Rev. H. V. Maltby, and his equally energetic life-partner. The finances of the church are greatly improved during the last twelve months, and a deep spirit of energy pervades all the societies who are working harmoniously together to promote the life of the Church at this point. Preparations are being made to make the Easter festival one of great beauty and dignity, and the young Girls' Guild have in preparation a set of hangings and

antependiums to be placed in the church on Easter Day. Mr. Adams returned home to Kenora on Thursday greatly encouraged with the work all along the river.

The Synod of the Diocese has been called by His Lordship the Bishop to meet at Kenora on May 10th and 11th next.

RUPERT'S LAND.

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

Gilbert Plains.—His Grace the Archbishop visited this parish on the 7th inst. and confirmed a class of seventeen, five males, twelve females, presented by the incumbent, the Rev. S. L. Nash. Great interest was manifested in this service by the townspeople generally and a very large congregation witnessed the inspiring ceremony. His Grace's address to the candidates was most helpful and affecting and made a deep impression. His Grace also preached in the evening to a crowded congregation. The incumbent of this Mission is striving single-handed to do a work which might well engage the energies of three men. The district, of which this town is the business centre, is a very large and important one and is likely to be the scene of extensive agricultural development during the next few years. The field is undermanned, but it is a matter for thankfulness that in Mr. Nash the Church has a clergyman who will spare no effort, as far as one man may, to make her influence everywhere felt.

Winnipeg.—St. Matthew's.—His Grace the Archbishop held a Confirmation service in this church on Sunday, March 21st, when he bestowed the apostolic rite upon 33 candidates—12 males and 21 females—the majority of whom were adults. His Grace delivered an excellent and impressive discourse from the text "The Lord is my Shepherd," Ps. xxiii. 1

St. Luke's.—The Rev. C. Lancaster, M.A., has resigned the curacy of this church. It is understood that he has accepted work in the Diocese of Montreal.

Christ Church.—The rector (Rev. S. G. Chambers, B.A., B.D.) has been appointed Diocesan secretary of Bishop Blyth's Mission to the Jews, in the place of the late Rev. Canon MacMorine.

Brandon.—St. Matthew's.—The rector of this church (the Rev. W. P. Reeve) has been appointed by His Grace the Archbishop, rural dean of Brandon.

Manitou.—The Rev. W. LeT. Thompson, late of the Clanwilliam Mission, has accepted the incumbency of this parish.

CALEDONIA.

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

Massett.—As the northern part of Graham Island is now attracting much attention, the following account of a visit by Bishop DuVernet will be read with interest: "Leaving Port Simpson February 15th, I was two-days crossing to Massett in a schooner built and manned by Haidas. Unable to face the storm of Rose Spit we had to put back to a sheltered bay at the north end of Middle Dundas Island and there repair torn sails, reaching Massett the following day. We carried the mail which had been accumulating before Christmas. Massett is an Indian village on the north coast of Graham Island near the mouth of the Massett Inlet. It has a population of about 400, many neat houses, two or three native stores, a fine new schoolhouse, a church and mission house. Thirty-three years ago Archdeacon Collison, now of Kincolith, began Christian work among these people held in bondage by degrading heathen customs and gross ignorance. They are to-day a fine intelligent people, strictly honest and fairly industrious. Most of them are very skilful with tools, as the building of their schooners as well as canoes indicates. For ten years past a son of Archdeacon Collison, Rev. W. E. Collison, has ministered to their spiritual wants, doctoring the sick, and giving practical advice. Acting as postmaster, doctor, Justice of the Peace, the white settlers as well as natives come to him. From 9 a.m. to 10 p.m. his door-bell kept ringing almost incessantly while I was with him. All that he does in this direction is done without remuneration. On Sunday, February 21st, I administered the rite of Confirmation

to 21 men and 23 women in St. John's Church, afterwards confirming in private a man and a woman too ill to come to church, making a total of 46. During my visit there were two native weddings, and all the white settlers in the vicinity were invited to the wedding feast, many accepting. One of the natives in his after-dinner speech made this significant remark: 'We are pleased to have so many white people at our feast; it helps to uplift us.' Would that this were always true! On Saturday afternoon, February 27th, Rev. W. E. Collison, two Massett men and myself, left in a canoe for Queenstown, a new settlement 25 miles up the inlet, which we reached Sunday afternoon. Service attended by most of the settlers in the neighbourhood was held in Mr. Martin's store. The return journey was made on Monday in seven hours, wind and tide being favourable. Hundreds of wild ducks and geese were seen. Massett Inlet has a fringe of timber. A little way back the land is usually more open and comparatively level. When the soil beneath appears good there is often muck or moss on the surface. If the settlers could get their land with a waterfront, without the barrier of a timber limit there would be more to encourage them. Where there is only a slight fringe of timber the Provincial Government could easily

arrange this. The most pressing need at present is for a regular steamship service to Massett carrying the mail. This was brought home to me by the difficulty of regaining the mainland by schooner during the stormy season. The first attempt failing, the second taking a day and a half. Timber, coal, agricultural land, sheltered waterway, mild climate—these are the elements which ensure material prosperity in time, but it will take time."

The Rev. J. H. Keen, treasurer of the Diocese of Caledonia, begs to acknowledge gratefully the receipt of the following sums, through the Bishop of Caledonia, towards the rebuilding of St. John's Church, Essington, B.C.: Mrs. Agnew, Montreal, \$15; Miss Estey's Class, St. John, N.B., \$4; "A Friend," Toronto, \$20. It will be remembered that the church, with other buildings, had to be blown up, to save the rest of the town.

BOOK REVIEWS.

The Report of Dr. Hodgins, the Historiographer of the Education Department of the Province of Ontario for the year 1908 has been received. It refers to our debt to the United Em-

pire Loyalists in the matter of Education—makes mention of distinguished pioneer teachers—and gives a number of most interesting reminiscences both of the pioneers and their successors. This report should be read and pondered by each Canadian teacher of to-day. It is rich in historic and biographic interest with regard to that splendid body of men who were the founders of the educational system of this province. It is both entertaining and instructive, and cannot help proving to be highly appreciated by all who are interested in the rise and progress of education in Canada.

Child Life in Bible Times. Illustrated. By Lucy Sandys. London: Arthur H. Stockwell.

Miss Sandys has placed parents, teachers, children, and scholars who use this book under an obligation to her. These twelve stories from the Bible, beginning with Isaac and ending with Our Saviour, are well and wisely told. They cannot fail to interest and profit all who read them—whether old or young. In apt and simple language, they engage the attention. By the art of the story-teller the interest is sustained, and the underlying truths unfolded and enforced are commended to heart and mind with earnest sympathy and deep spiritual intention.

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British and Foreign

Grace Mission, Corona, L.I., has been presented with a handsome altar cross as a memorial of Mrs. H. M. Caveney.

The death is announced of the Right Rev. R. K. Kestell-Cornish, which took place recently at his residence in Exeter, at the age of 85. Dr. Cornish was Bishop of Madagascar for 22 years, 1874-1896. During his episcopate he built a very fine cathedral at Antananarivo.

The Rev. Canon Alexander, the new residentiary Canon of St. Paul's, has been presented by the members of the staff of the Mission College at Gloucester, and the Honourary Missioners of the Diocese, with a handsome clock bearing a suitable inscription as a parting gift.

The members of the Ladies' Guild, of St. Luke's, Delta, Western Colorado, have started a memorial window fund with the object of placing a window in that church to the memory of Bishops Leonard and Knight. The window will be placed in the west end of the church.

At the fifth anniversary dinner of St. John's Church, Waterbury, Conn., the men of the parish, through their rector, the Rev. J. N. Lewis, presented Mr. N. J. Walton, clerk, agent, and vestryman of the church, with a silver loving cup in commemoration of his 80th birthday, and as a mark of esteem.

The thorny problem of the dress of the women choristers who will take part in the musical festivals in Exeter Cathedral has been settled. They will be allowed to wear black or white costumes with a large black velvet bow as headgear. "Merry Widow" and hats of the "Beehive" variety are thus barred.

The Bishop of Guildford, the Right Rev. Dr. Randolph, preached lately in his old church, All Saints', West-brook, Margate. He has been presented with a pectoral cross by old friends at St. John's, (the parish church), and All Saints', Margate, of which he was formerly curate and vicar respectively.

One of the first episcopal acts of the Rev. N. S. Thomas, after his consecration as Bishop of Wyoming, which will doubtless take place in the Church of the Holy Apostle, Philadelphia, shortly after Easter, will be the confirmation of a large number of candidates which he, as rector of that parish, has now under course of instruction for that special rite.

An interesting movement is on foot in some of the northern towns in England in regard to Men's Bible Classes. It is suggested that several Bible Classes should hold mass services periodically. In the Manchester Hulme Rural Deanery two such mass meetings have already been held. The preacher at the second service, which was attended by some 1,100 men, was the Bishop of Manchester.

For the past three years a robin has hibernated at Fleet Rectory. When the cold weather arrives the bird roosts on top of a grandfather's clock, taking its meals from the table. It is so tame that it will feed out of the hand of one of the maids, but directly the weather becomes warmer it leaves the house.

A Woman's Sympathy

Are you discouraged? Is your doctor's bill a heavy financial load? Is your pain a heavy physical burden? I know what these mean to delicate women—I have been discouraged, too; but learned how to cure myself. I want to relieve your burdens. Why not end the pain and stop the doctor's bill? I can do this for you and will if you will assist me.

All you need do is to write for a free box of the remedy which has been placed in my hands to be given away. Perhaps this one box will cure you—it has done so for others. If so, I shall be happy and you will be cured for 2c (the cost of a postage stamp). Your letters held confidentially. Write to-day for my free treatment. MRS. F. E. CURRAH, Windsor, Ont.

The workmen who are repairing the roof of the south aisle of the church with the crooked spire at Chesterfield, found resting on one of the oak beams which support the roof a small earthenware vessel of quaint design. It stands six inches in height, and is about three inches in diameter at the mouth, narrowing gradually towards the middle, and widening out again towards the bottom. It has a handle, and is of beautiful workmanship and exceptional lightness. An expert in pottery declares that no such ware has been made for a great number of years in this country. It is supposed to date back to 1720.

The memorial to the late Bishop of Moray, (Dr. Kelly), who died rather more than two years ago, is to take the form of providing and erecting choir-stalls in the Cathedral of Inverness, which are to take the place of the temporary benches and desks which for so many years had served for that purpose. The Bishop Kelly Memorial consists of nine stalls on either side of the choir, with seats and desks for singing-men and singing-boys below them; the latter are capable of holding fourteen men and sixteen boys, without crowding. The western stall, elaborately carved, is allotted to the Provost of the Cathedral, and opposite is the stall of the Precentor; whilst other stalls, on either side, are appropriated respectively to the Dean of the Diocese, the Synod Clerk, the Canons, and the Lay Officials of the Diocese—namely, the Chancellor, the Registrar, and the Auditor. Behind the stalls rise open screens with elaborate and diversified tracery in the heads of the divisions—two to each stall—formed by the upright members of the screens; whilst, springing from delicate shafts reaching up the front of each upright, are arched and cusped brackets, carrying a continuous cove with its front ornamented with arched panels of tracery, separated by carved pinnacles running up through a carved cornice, which has a carved and traceried cresting reaching from pinnacle to pinnacle, with a shield in the centre of each bay of cresting. In the base of each opening of the screen is a panel filled with tracery, and under it the name of the Saint, after whom the stall is named, cut in it, with the title of the occupant of the stall. The stalls have been named after Scottish saints, almost all of whom are connected with the United Diocese by parochial dedications.

The restoration of the ancient Benedictine Abbey of Selby, in Yorkshire, which was devastated by fire nearly three years ago, is going on apace, and in a short time this work will be entering upon its last stages. This work has been carried on with vigour and without a single accident of any note. Shortly after the conflagration took place the sum of £40,000 was subscribed, and within a year of the occurrence of the fire the magnificent Norman nave was reopened. But the most serious part of the damage was in the choir, the north transept, the nave and Latham Chapel, where the flames broke out, and which has had to be rebuilt. The choir has been wonderfully restored to its former beauty, and the only difference made is that the groined oak ceiling instead of being stained has been left in its natural condition. The sacarium has been made more in keeping with the church, and the altar and reredos are elevated to the height of six steps. Arrangements are now being made for laying the centre of the choir and the open spaces with black and white marble squares, and the choir stalls of canopied oak will make the picture more complete. The ambries are an exact replica of the ancient erections. Immediately west of the choir will be a modern chancel screen of oak. Then occupying the first bays of the choir north and south will stand the new organ, which is being erected at a cost of about

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£4,000, and, though it will be divided into three parts, the pedal and solo organs occupying the Latham Chapel, it will be covered by an oak screen, which is costing nearly £1,000. In the north transept in place of the flat roof there is now a high-pitched roof, with elaborate ornamental turrets, which are now fast approaching completion. The foundation of the new tower, which is now rising rapidly, has been made perfectly secure, the said tower resting upon a bed of concrete several feet thick. The old Norman tower fell in 1690, and up to the present time has never been rebuilt. The new bell chamber will have a ring of ten bells, which have been presented to the vicar and churchwardens by Miss Standerling, the last member of a family which for very many years has been associated with the abbey town. This same lady has also intimated to the vicar her desire to erect a new clock. It is hoped also eventually to proceed with the rebuilding of the south transept, which was destroyed by the fall of the old Norman tower in 1690. Some £8,000 is still required to fully complete the restoration work in connection with this most interesting and historic church.

Children's Department.

THE SENIOR PRESIDENT.

A good road, a golden and glorious October sapphire sky above, a fairy who walked unseeing, because of the drifted leaves underfoot, and two girls haze along the hill line, the swish of things they were saying and thinking. Lily was willowy and slim in the long brown ulster swayed by the wind; her bare blond head was set light and straight as a flower's. But who could tell Lily's thoughts? Beside her, stocky and thick-set, Theresa trudged with heavy planted steps. Her shoulders showed square under the gray sweater. There was that about even the back of Theresa's black bullet head that suggested power, and Theresa had made up her mind to something that afternoon. Now and then, as she spoke, she flung out an impulsive hand and clutched Lily's arm for emphasis; but Lily did not move or turn, walking with light, lithe grace, and looking straight ahead at the wind-whipped clouds that scudded the blue above the hills. It needed no pounding of Theresa's emphatic little fist upon her arm to make her understand Theresa's meaning. "You know all the girls think the same thing, and have talked and talked and talked



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about it, but of course no one has ever talked to you. You're rather dignified and distinct, you know my dear. But when it came to a matter as big as this election for senior president, I felt as if some one must speak. It wasn't fair to you not to speak. So I undertook it, being a courageous soul. All the girls know that I am telling you all about it to-day. I'm not exactly delegated, you understand; still, they all know what you'll say before—before—before they vote to-night. I must say, it's a pretty delicate matter to speak to a girl about her best friend—but you don't mind my going on?" Lily turned her head with a little quick smile, non-committal, amused. "Oh, no; you may go on," she said. "Frankly," continued Theresa, bluntly, "you'd have been class president long ago if it hadn't been for Millicent Harlow." A sharp little wince of pain touched the self-control of Lily's lips. "She stood in your way from first to last. At first, in freshman year, we thought you couldn't be a nice girl if you had a friend like that, however fine you seemed. So we left you both alone. Then afterward we saw that you were just as lovely as you looked, and we wanted to know you; but, my dear, how could we? How could we? We simply couldn't stand Millicent, and there was no getting hold of you without Millicent. Millicent is always with you. She'd be here this minute if I hadn't carried you off bodily. So we just haven't known you, gone with you, been friends, all on account of Millicent. Perhaps you haven't noticed, or minded, but we've minded, my

dear,"—here Theresa's arm went about Lily's shoulders in a sudden compelling affection that caught at Lily's heart—"and we want you now. Will you?" Not noticed! Not minded! Did any of them guess how proud Lily was? And how friendly, and how exquisitely fastidious too? Under her bright self-sufficiency no one guessed with what intensity she had longed to know them all, these girls who were really her kind who elected her to many an important office, complimented her thus on her executive ability, looked at her, too with frankly congenial eyes, but somehow never came any nearer, somehow elusively slipped away from any real acquaintance, and genuine friendship. Was not Lily keen-witted enough to know that for three years she had missed the best thing in college, and keen enough also to guess the reason, without Theresa's telling. And here at last, for her last, best, brief year at college, the class was offering her its highest honour, and with that, she knew, its friendship—on only one condition. So far Lily had not turned feared. Lily had let her go on, and upon her fiercely, as Theresa had half Theresa felt her waver, so she thought, ever so little. With her arm still about Lily's neck, she went on. "You know we just must have the finest girl in the class for president. Except for Millicent, Anne Bower doesn't stand one chance against you, for you are the finest girl in the class, Lily." The wistful paleness of Lily's lips relaxed into a sudden little laugh of pure incredulity and amusement. It was laughable, of course, but still it was sweet to hear Theresa say it. It was something for a lonely girl even to be walking with Theresa Jacobs, the most influential girl in college. Theresa was growing quite bold now. She meant to say it all; she meant to have Lily Meyrick for senior president. But Lily was very still as she listened. "You know, Lily, what a position the senior president has in the college, socially, as well as every other way. Why, she's a part of everything. You can see how"—here even Theresa, the bold, stopped for a breathing space—"how it would look if you were always with a girl like Millicent, a great, uncouth, ill-bred thing like that." The colour surged to Lily's delicate face, but still she did not speak. "You understand, to be very clear," concluded Theresa, we want you for senior president, Lily, to represent us on all occasions—but we do not want Millicent Harlow to be made prominent thereby." And here Theresa's voice sharpened. "We will not have her either!" She finished more gently: "But you do understand, don't you, Lily?" "Oh, yes," said Lily, "I understand." "It really is very easy to break off a friendship," Theresa continued, in a brisk, matter-of-fact way. "It doesn't need a quarrel or anything horrid and disgusting like that. You just stop going to the girl's room, and always have an excuse for not going with her to things, and lots of times don't see her at all. You do it all gradually, and at last it dawns upon her that you've changed, and after that the rest is easy. I've done it several times." The clouds were never more white against the blue, but Lily did not see them, for all her intent eyes. "Of course," Theresa went on, "I'm not asking you to promise to give up Millicent Harlow—not exactly that. Only before the election to-night all the girls will be wanting to know how you've taken our—well, our suggestion. If before the class-meeting at eight you could do some little thing to show that you see—say—the wisdom of being less intimate with Millicent—it would be a very good thing. If, for instance, after chapel, instead of putting your arm round Millicent and trotting off to the reading-room with her, as you al-

ways do, you put your arm round some of the rest of us, and trotted off with us instead, it would seem to indicate your frame of mind. Please, silent lady, you need make no promises, but am I forgiven for all I've said? There's one thing you might think of in this connection: In a choice between your friend and your class, isn't some of your duty due to your class?" "I am thinking," answered Lily. "Lily," Theresa brought her hand down sharply on Lily's shoulder, "how in the world did it ever happen, anyway? How in the world did a girl like you ever have anything to do with a girl like Millicent? You're so sweet, so dainty—and she! It isn't only that she's so plain and so terribly untidy—how do you stand that awful hair?—but she's so ill-natured and rude. You might think, with all her physical disadvantages, she'd at least try to be polite and agreeable to people, but the outrageous things she says! Why, if she treated even you decently, it would be easier to see her absorbing all your time and preventing our ever getting at you. To think that you and she are friends! Lily, how did it ever happen?" "I guess it just happened," said Lily. "I've known her always, since we were very little girls." With valiant resolution to keep itself calm during the half-hour before election, the class surged out of the chapel. One thing it must be known before eight o'clock, and so it crowded at the chapel door, waiting for Lily Meyrick, and watching her. It was so easy to, encircle her and separate her from Millicent, pressing up all unwitting for her usual place by Lily's side. All about Lily were faces, before often cold, but now bright with friendship. Warm hands were pressing hers; eager voices were speaking their hopes of their candidate. Theresa had given the class to understand that she had won. Her words now were light enough, but meant much. "Coming up to my room for a bit, Lily?" Resolution made Lily's face white for an instant, made icy cold the hands they were clasping, but her voice was even and sweet, eyes and lips were smiling as she said: "No, I'm going down to the reading-room with Millicent." Her eyes sought the unkempt head, the ungainly shoulders that she loved. "Where is she? I want her." Instantly they had separated, so that Millicent stood by Lily's side. Lily put her arm about her, while her slim figure in the white muslin gown swayed just a little as she stood there. "I hope you'll excuse me," she said to Theresa. "Thank you for asking me." The words were addressed to Theresa, but they were meant for all. Meant for all, too, were the proud up tilt of her golden head, the shining sweet defiance of her gray eyes, the resolution of her wistful lips, the proud, protecting tenderness, as she stood by Millicent. The crowd melted away silently, each girl knowing that the finest girl in the class had put aside their highest honour, and had chosen instead—Millicent Harlow! It is etiquette that nominated candidates shall stay quietly in their rooms during an election. A little before eight Lily parted from Millicent at the reading-room door. "I don't honestly believe you'll get a dozen votes, Lil," said Millicent, with well-meant comfort. "I know I sha'n't get one," said Lily laughing. "Oh, yes, one!" cried Millicent. "Yes, one," corrected Lily, her eyes tender as they watched Millicent's awkward stride up the corridor. In her own room Lily did not turn up the gas. She was tired, and thought she would lie down a little while. To that end she removed Millicent's coat that sprawled on her couch. Lily dearly loved order. Millicent used Lily's room as if it had been her own, also Lily's books and Lily's note-

paper and Lily's manicure set. Lily sank down, pressing her hands to her tired head. She smiled as she looked at Millicent's coat on her chair. It looked so big and ungainly, so like its owner. Poor, dear old Millicent! The other girls did not understand. Lily knew that Millicent would go through fire for her; then a bit of a smile touched Lily's lips. It probably would never be necessary for Millicent to go through fire for her, whereas, a little everyday amiability, a little pleasantness on Millicent's part would be very grateful to Lily's patient nerves. Steps came flying down the corridor, the door burst open, in the light of the hall Millicent's face was radiant. "Theresa wanted to come, but I wouldn't let her. I'd have killed any one who tried to tell you before I did—and I let them know it, too! Anne Brower got up and made such an odd speech—about loyalty and friendship and sacrifice, and a lot more. I didn't understand what she meant at all. But the girls clapped. Oh, how they clapped! And then they took the vote. Lily, it's you! And unanimous! I never heard of such a thing in college before! Unanimous! I can't imagine how it happened, can you?" "No," said Lily, humbly, "I can't."—Youth's Companion.

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