

Canadian Churchman

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TORONTO, CANADA, THURSDAY, FEBRUARY 4, 1909.

No. 5.

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Canadian Churchman.

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Lessons for Sundays and Holy Days

February 7.—Septuagesima

Morning—Gen. 1 & 2, to 4; Rev. 21, to 9.
Evening—Gen. 2, 4 or Job 38; Rev. 21, 9—22, 6.

February 14.—Sexagesima.

Morning—Gen. 3; Mat. 25, to 31.
Evening—Gen. 6, or 8; Acts 28 to 17.

February 21.—Quinquagesima.

Morning—Gen. 9, to 20; Mat. 27, 57.
Evening—Gen. 12, or 13; Rom. 5.

February 28.—First Sunday in Lent.

Morning—Gen. 19, 12 to 30; Mark 4, to 35.
Evening—Gen. 22, to 20, or 23; Rom. 10.

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

FIFTH SUNDAY AFTER EPIPHANY.

Holy Communion: 321, 324, 558, 559.
Processional: 307, 480, 488, 520.
Offertory: 487, 523, 527, 634.
Children's Hymns: 332, 340, 346, 516.
General: 512, 539, 547, 549.

SEPTUAGESIMA SUNDAY.

Holy Communion: 182, 187, 555, 556.
Processional: 4, 83, 489, 547.
Offertory: 168, 262, 533, 538.
Children's Hymns: 330, 333, 340, 343.
General: 172, 210, 520, 534.

SEPTUAGESIMA—THE THIRD SUNDAY BEFORE LENT.

Again have we come around to Creation Sunday. The lessons for to-day inform us of the creative energy of God, whose omnipotence is eternally emphasized by the Hebrew word "Bara" which is used of God alone and means creation in the sense of production out of nothing. The first act of creation is highly significant. "Let there be light." There was light, and the Father of lights "with whom there can be no variation, neither shadow that is cast by turning," saw that the light was good. From that moment to this God has shed upon all who seek it the light of knowledge and understanding. Think of the light thrown for us upon the principles of nature

by the labours of scientific men in every age; These men read the world. And the consensus of opinion of the Fathers of Science points to such a progressive creation as the Book of Genesis suggests. In botany, zoology and geology we can follow the story of creation through its many stages until we come to man, the chief work of God, standing at the top of creation. Last year we thought of man in his relation to God the Father Almighty. This year let us note man's relation to the rest of creation. To begin with man is made in the image of God. This community of nature with God refers, not to the physical form, but to the mental and moral faculties of man—man is rational. He has an intellect wherewith he appropriates thoughts and principles, institutes comparisons, co-ordinates the parts of truth, and expresses his appreciation or disapproval of whatever is presented to him; he has affections which he may centre upon the things approved of by his mind; he has will-power and moral personality which separate him entirely from the rest of creation. Man has also a spiritual nature which constitutes him a religious being. Here again he differs entirely from the rest of creation. Man is God-like. And this God-likeness justifies us in seeking an analogy between God's relation to the whole universe and man's relation to a given part of it. God is omnipotent, having power over all things; man is fitted to govern, and his opportunity of governing is in this world amongst created things. When God made man He said, "Let them have dominion." Accordingly man is the lord of creation. Wherever you find man you see him exercising this lordship. The soil is tilled, the precious metals are mined, the air is harnessed. So, too, is the electricity, the beast is tamed. With the advance of scientific knowledge man's power is increased; he is taught how to use his office of lordship. Now we must learn that lordship does not warrant idleness. "The sinner whom Christ habitually denounces is he who has done nothing." Man's privilege of dominion commits him to activity. It also entails wise stewardship of the products of mother-earth. No man has a right to appropriate every return of labour to his own use. Nor has he any right to waste what he cannot use. Selfishness and wastefulness are signs of weakness. Lordship means strength, and gathers strength in stewardship. Again lordship does not warrant man in assuming a cruel attitude to dumb creation. Cruelty is based on ignorance; the ignorance of God's purposes in creation—God Who made all things to serve His purposes—"And God saw everything that He had made, and behold, it was very good." Cruelty forgets the verdict of God and ignores the purposes of God by interfering with the due fulfilment of them. Our relation, our attitude, to creation must be one of sympathy, that in all things and by all things God may be worthily served and praised. We men are lords of creation. Let us get the best out of this world, remembering that we are made for another and an eternal world. And our worthiness to abide therein will be determined by our faithfulness in ruling over the "few things" here.

Canon Benham.

Our readers will be pleased to learn that Rev. Canon Benham, rector of the Church of St. Edmund, King and Martyr, Lombard Street, London, England, has recovered from a severe attack of gastric catarrh, which confined him to his rectory for nearly a month. Canon Benham's papers entitled "Varia," which have appeared in the "Church Times" week by week for a good many years now over the signature of Peter Lombard, are most interesting, and we sincerely hope he may be long spared to continue them.

The Sunday Observance.

The Jewish element in New York is so large and influential that its influence is being resented. At a large meeting one of the speakers pointing out the advantages enjoyed by his Hebrew fellow-citizen pointed out that they had their day of rest, the right to leave the city departments on it, and the children had all the benefits of the public schools. On these Jewish holy days the city college is almost deserted. This gentleman joined with the other speakers in asking the Jews to unite in keeping the Sunday as a holy, peaceful Sabbath. The greatest resentment was expressed at the syndicate that furnishes the indecencies of the city, and laughs at the Sunday laws. One Brooklyn clergyman said:—"Come with me into the Children's Court and to the jails, where I have seen the cases of which I speak, and you will see the results of the neglect to children. The closing of these amusement places would be a moral lesson to children. We are not asking for a Puritan Sunday, like those in early New England. But if we must decide between the modern Sunday of New York and old New England, then give us back old New England. There was manhood and strength and character and morality. Those who ask for a Christian Sunday and a day of rest are the people in this community who have a right to ask for it, to demand it."

The Double U.

Discussion on that perennial subject, proper spelling, has recently centred round the use of u in words like honour. We would like to direct attention to an unpretending letter w—which is near the end of the alphabet, although it begins many words. How did the w get into the word answer, and why?—One reply is that answer is a goose. Another not so common is that it was introduced for phonetic reasons. Certainly, its position was changed to suit the sound about a hundred years ago. At that time in letters by fashionable people we find "awnser" is written. Why is it placed after s instead of after a?

The Triumphs of Christianity.

Mr. John R. Mott's visit to Oxford and other English and Scotch universities in November and December last aroused great enthusiasm and received the hearty endorsement of leading Churchmen such as the Bishop of London. He has been called "the greatest student evangelist living," and knows better than any other living man how much the students in the various colleges throughout the world are interested in aggressive missionary work. Being asked if there were any lack of volunteers for foreign missionary work, he replied, "No," and added that there never were so many students offering.

A Simpler Life.

Possibly it is largely owing to the publicity of all sporting matters, but it is most unfortunately true that it is almost impossible to have games for the sake of amusement. Every school must have its champions, and there are contests innumerable. Good and bad are mixed elements, but the increase of public interest brings an increase of professionalism and all its attendant evils. Head masters find it hard to curb the pupils, when students at universities look to the laurels of sport as a feature of their educational course. More and more the barrier between the amateur and the professional is weakened. We see a desirable attempt made by the Rugby Union, in objecting to the competitors receiving any allowances, a genteel name for pay. The Colonial and other teams in addition to profuse hotel and other expenses, have been receiving allowances of so much a day, and it is claimed that

if the contestants are to remain amateurs these must stop. The gate money is the real cause of trouble.

A Link With the Past.

Our old country papers record the death of Miss Janet Jackson, at Pennycuik, near Edinburgh, as the last of a family remarkable a hundred years ago. About the beginning of the nineteenth century Miss Jackson's grand-father was the Edinburgh President of a branch of the Convention of the Friends of the People, one of the products of the French Revolution. At a meeting one of the delegates was suspected as being a spy and Mr. Jackson at once on its dispersion rode home carrying with him the books and papers of the Society, which he buried by candle light in his garden before he went to bed. Next day his house was searched thoroughly but without success. The papers have not, at least two years ago they had not, been disturbed. It would be well could they be brought to light as a good deal of what was underground plotting is still obscure. During that period there was an internal opposition which the wars of Napoleon, and especially the Peninsular wars have overshadowed. All through the north of England and the south of Scotland, there was a body of men opposed to the Government's policy, but that opposition was beaten down. It is seldom realized that notwithstanding the mistaken wars of his later years Napoleon was popular, and his fall was regretted in the countries of the French Empire, and a sympathetic feeling was evoked on his banishment in our Mother Country. Whatever feeling there was against Napoleon, there was a deep antagonism to the Bourbons and to our forces being used to place and to keep them on the throne.

Mr. Hammond.

Canada would be the better for more such lives as that of the late Mr. Hammond, of Toronto. Apart from his chivalrous and most successful support of measures for the relief of consumptives—which called forth general approbation and a large and enthusiastic response—there was a sterling strain of outspoken honesty, and candour in the man, which with an almost impulsive kindness, and open-handed generosity, won for him the respect and good will of all with whom he had to do. "When Herbert Hammond dies," said a prominent man a few months ago, "hundreds of men will lose their best friend and constant benefactor." A few years ago a well known broken said:—"I cannot understand Hammond's disapproval of watering stock, he even goes so far as to call it robbery." In financial and philanthropic circles the breezy, off-handed, warm-hearted personality of Mr. Hammond will long be missed, but his example, and memory, cannot fail to stimulate many a young man to think less of the sordid, and more of the benevolent side of gain; and many an older man to let the sunshine of sympathetic charity melt some of the gold out of his heart—to the cheering and bettering of the distressed and needy lives about him.

The Four Last Things.

Death, Judgment, Heaven and Hell. This statement in the last note by Prof. Inge is the beginning of a strong passage in which he points out that this generation will not listen to appeals to hopes and fears beyond the grave; it wants something to help us here and now. This is at best only part of the truth. One reason is our expanding knowledge of the universe, of everything that the telescope or the microscope can reveal, of all the wonders of nature becoming common property. Huxley wrote: "I weigh my words well when I assert that the man who should know the true history of the bit of chalk which every carpenter carries about in his pocket, though ignorant of all other history, is likely if he will think his knowledge out to its ultimate results, to have a truer, and, therefore,

a better, conception of this wonderful universe, and of man's relation to it than the most learned student who is deep-read in the records of humanity and ignorant of those of Nature." The knowledge of which Huxley wrote is permeating all thought and filling our minds with vaster conceptions of the awful majesty of God and of this creation in which we, mysteriously and wonderfully made, are set to live our mortal lives. Our conceptions of what lies beyond the veil are necessarily changing. We see through a glass darkly; our forefathers believed the world was made in six material, earthly days, heaven and hell were very near, and the conceptions of eternity were unconsciously brief. Gradually these are becoming more solemn, and theologians cannot dogmatize as in former times. It is within the memory of our older people that there was a trial of the orthodoxy of a Presbyterian divine in which eternal punishment was discussed, and the more it was talked of the more the readers of the debate realized the impossibility of the human mind grasping the meaning of the word eternity.

The Third Commandment.

We thoroughly sympathize with the objects of the Roman Catholic Society which assembled in St. Michael's Cathedral, Toronto, five thousand strong. It was founded by the former Archbishop, and the present one deserves the thanks of every God-fearing man for the energetic manner in which this demonstration was organized and in which its purposes were carried out. It is an awful thing to reflect upon how the Commandment, "Thou shalt not take the name of the Lord thy God in vain," is never seriously thought of. As the Archbishop said: "Cursing, profanity, blasphemy and all false swearing were forbidden by this commandment. False swearing was one of the greatest evils of society, for it threatened the basic foundations of civilization. Truth, judgment and justice were the requisites of an allowable oath. 'The sin of which we should be careful is that of cursing. In the cities, villages, the peaceful country homes, the factories, and the offices, the curse and blasphemy is heard far too frequently. Parents curse their offspring; servants their masters; and children and servants are even cursing their parents and masters. Boys can be found in this city to-day who can curse and use blasphemous language to an appalling extent, but who cannot say their prayers. Their parents are in many cases responsible for this state of affairs. They allow them out on the street at night, they care not to know the character of their associations." Such a sermon should be taken to heart by us all. There is another feature of this procession which should not be passed over unnoticed, and that is the lesson in good manners. There was no jostling or self-assertion, or interference with the street cars (or the police). On the contrary, on meeting a body of Salvationists, the procession stopped, made way for them, and then resumed their march.

The Callant Bluejacket.

From all sides have words of praise been uttered at the splendid rescue work done by all hands of the British men-of-war at the scene of the terrible earthquake in Italy. The "Naval and Military Record" says that: "One of the Socialist organs in Italy has been moved to express the profound admiration of the party for the British bluejackets' devotion to the work of rescue. 'When Italy was still far from Reggio and Messina in their misery, the British sailor was there, working no less hard than if those beneath the ruins had been of his own flesh and blood.' In the account from Gioia Touro we are told that the population of 6,000 consider the British bluejackets their saviours. 'They were imbecile from terror and privations, when a ship flying the Union Jack appeared on the horizon, like a God-sent messenger. From thousands of

desperate throats arose cries for help, while outstretched hands made frantic gesticulations. The bluejackets provided all kinds of assistance, even setting up with marvellous celerity a camp hospital, where the naval doctors began to administer first aid.' Englishmen have the profoundest confidence in the bluejacket." One can fancy without undue exaggeration the wondrous effect produced upon those terror-stricken people of the man-of-war speeding towards them, bearing aloft the red cross flag-emblem of the Christian faith, passing over the very sea that had but a few short hours before dashed upon their shattered coast with such dreadful force. The rapid landing of her crew, their quick rush to rescue those in danger, care for the wounded, feed the hungry, cheer and comfort the distressed, and supply the need of the destitute with a kindness, gentleness, cheeriness and an unselfish heroism that has called forth an unwonted expression of admiration from our king and sent a thrill of pride to every true British heart the wide world round. The spirit of Nelson still survives. And the intrepid valour of the splendid seamen who made with him the name "Trafalgar" illustrious in the annals of our race on occasion shines forth as clearly and constantly to-day as it did on the deck of the "Victory" on that memorable day of the past.

AT REST.

On Wednesday, the 27th of January, the Church he loved and served so well, and over which in the good providence of God he had been called to preside, paid its last tribute of affection and respect to our late Primate. In the beautiful chancel of St. Alban's Cathedral, Toronto, which had been chastely and appropriately prepared for the solemn occasion, the body of the Archbishop lay in State. Throughout the morning, and up to the hour of the private service for his family, thousands of people took their last look at the calm, still face that was wont to greet them with a kind and winning smile. Touching, indeed, was the scene—as old and young, rich and poor—passed by. The universal respect in which the deceased Prelate was held by all, and the deep affection with which he was regarded by those who knew him intimately was evidenced on all hands. Every face told its tale of deep regret, and many an eye was moistened by a tear that would not be pressed. Most impressive was the scene when the office for the dead was solemnized by Bishops and other dignitaries taking part in the beautiful burial service—which under the special circumstances of the occasion appealed with dignified and dramatic power to all present. Too much praise cannot be given to the Venerable Archdeacon Sweeny and the Cathedral sidesmen for the admirable way in which the proceedings at the funeral were arranged and carried out. One could not fail to be impressed by the order, seemliness and reverence that prevailed. The highest honour was paid to the office, as well as to the man. Representatives of the Dominion and Local Governments, and of the Governor-General were at the Cathedral. The Lieutenant-Governor of Ontario attended personally. The Military Arm was also represented, as was the Corporation of the City of Toronto. Prominent Churchmen from various places came to the funeral, and well-known ministers and members of religious bodies testified their regard for the late Prelate by their presence. Thousands of Toronto's citizens stood reverently without the Cathedral, during the service, and until the procession passed from its portals on its way to St. James' Cemetery. There, in the family plot, the body was laid, and the concluding part of the service was said by Bishop Reeve, the venerable assistant of the deceased Archbishop. Despite the cold, raw wind, the mourning people lingered after the body of their beloved "Father" had been

committed to the grave, and seemed reluctant to acquiesce in the severance of the earthly bond that bound them, to a life, so simple, sweet and true. A life consecrated by unremitting toil; unswerving devotion, and complete self-surrender to the noblest cause on earth. "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth," is a spiritual truth that was amply exemplified in the brave and steadfast life of the late Primate. And because he "despised not the chastening of the Lord,"—he was honoured, and exalted by his Master—Who Himself when on earth was, "a man of sorrows and acquainted with grief." And so may we leave the toil-worn body resting in "God's Acre" beneath the spotless shroud of winter's snow,—fit emblem of a life as pure and stainless. But soon the cold shroud will melt away before the strengthening sun-light, and spring will deck the scene with greenery. The trees, shrubs, and plants will thrill with new life, and softly perfume the balmy air. And the nesting birds will sing their "native songs" and "vesper hymns" over the new-made grave, while earth again will illustrate the glorious truth proclaimed so frequently, and lovingly, by the "Man of God" now sleeping on her bosom:—"There shall be a resurrection of the dead." "I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live: And whosoever liveth and believeth in Me shall never die."

THRIFT.

Lord Rosebery delivered one of his thoughtful and witty essays with the above text at an Edinburgh savings bank meeting. It failed to attract here the notice it deserved. We eliminate the local references. But they showed that the spirit of waste has spread across the ocean, even to Scotland, for we find in Edinburgh everybody uses three times as much water as is needed, just as is done on this continent, where the supply is good and abundant. But the want of thrift, not stinginess, is shown in other things than those of Lord Rosebery refers to. Public libraries used to be plain, commodious suites. They are now palatial structures, replete with the fancies of designers and costly mural paintings. London workhouses are far beyond being palaces, and one of the Mr. Bumbles entertains his (non-paying) guests in quarters fitted up in a manner and at a cost far too great for King Edward to use in Buckingham Palace, where he might entertain such paltry people as emperors, kings and such potentates. Even banks show anything but thrift in the structures which adorn every town, and make simple people wonder where the money could honestly come from. Ordinary simple life is made distasteful by such ostentation. Lord Rosebery said he found it rather difficult to avoid the political pitfalls which the recent Old Age Pension Act suggests. After some swaying from one side to the other he pronounced the scheme an experimental one, and that they should have to wait some little time before they could decide properly on its merits. Having thus attained equilibrium, the gifted orator launched forth on subjects he knew so well how to handle, his countrymen's proclivities, Dickens and typical Scots. Of Mr. Gladstone, he said, he could speak from personal knowledge. There was no man so carefully thrifty. Anyone who saw him at work could believe it was nothing but a sin to waste anything, more especially time. He wanted to take them to a larger sphere of thrift. All great empires had been thrifty, and as one illustration Lord Rosebery cited the Roman Empire. When it ceased to be thrifty it degenerated and came to an end. Thus Lord Rosebery cleverly, after refusing to give any opinion on the new Pension Act, more than suggests that changed habits of waste demoralize and ruin a nation. It strikes us that the changed conditions from independence in villages and towns to being factory hands in a

large city are the factors which have changed the habits of Old County people. We in Canada, notwithstanding our wealth of unoccupied land, find the same allurements under varied aspects of nature. The workman who used to look forward to the freedom of a farm now shrinks from leaving the settled comforts of a town, and his children, whose ambition has been to spend the day in a large emporium, with unsoiled clothes and hands, and after a supper, which the mother provides, to go to some evening entertainment, scout the change to the rugged farm life. The stimulus of saving is weakened. Sufficient for the day is the soothing sentiment. Self-denial is weakened where no justifiable reason for it exists. And it may be said with many of our farming people that with them it is weakened. They find that the young people are attracted to the towns, and so, instead of striving, after leaving to the children a farm, to be a home and source of income, the old people take what they can out of it, sell it or rent it for as much as they can get and retire to a little house in a neighbouring town. We do not hear of townspeople retiring to a country life nowadays. The towns and cities grow at the expense of the country. Time was when a man looked forward to being able to buy his farm and live a life free from the fear of injury, sickness, dismissal or strikes, the consequent poverty, and the charity dole. New habits are introduced by ease of life and cheap luxuries at every hand. As a nation Canada has been thriftless; all her national, natural gifts have been wasted; woods, waters, fish, wild animals, wild fowl are practically all gone. There was so much it did not matter was the thought; and now we have the over-crowded Old Country with more wild life than the older-settled counties of Canada. Thrift is needed, and most of all at the top of the legislative scale. Extravagance has grown, and the example is followed by all administrative bodies. It would do the present generation good to recall the frugal virtues, the thrift, the self-denial of past times. It was then something to be proud of to do a public service, and the past generations thought it a shame to take any money from the public or the State. Recently, when an able man gave able service, his refusal to accept remuneration was a day's wonder. So completely have ideas changed that services, however trifling, are expected to be paid by the State on a most profuse scale. Thrift, in the sense and the language in which Lord Rosebery used the word, is the surest and strongest foundation of an Empire. France, as he pointed out, after the disastrous defeat of 1870, paid its own way, and paid its colossal fine to Germany out of the savings of its people. Canada has assumed obligations and debts of a startling character, too, but unless the people imitate the old virtues and the saving habits of our forefathers the payment of these national, provincial and municipal liabilities is, to say the least, doubtful. Disaster follows hard times, and the lesson we had in Ontario is apparently forgotten of municipal widespread bankruptcy. What has been before will happen again if the lavish hand is not restrained and thrift takes its place.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

The references in the public press to the passing of the Primate of All Canada have been so full, so generous and so worthy that "Spectator" feels that little is left to be said upon the subject. His administrative ability, his power as a presiding officer, his industry, his manifold interests as a citizen, and withal his unassuming simplicity have been amply set before the public. "Spectator" did not know him in the intimacy of personal friendship, but he always found him most gracious and courteous. With the extended

hand there was a salutation that made one feel that he was desired, and that touches the hearts of most men at once. The incident that stands out most clearly in "Spectator's" mind when he thinks of Archbishop Sweatman is the way he showed him around the Cathedral of St. Alban's, an edifice in which it was evident his heart was centred. Every feature of the structure had its charm and associations for him. It looked as though he had almost lived in it during the course of its completion. The carving of the stalls and rafters and pillars particularly moved him, for most of it was done by a man possessed of special artistic skill and feeling. He it was who had expressed the Bishop's conception of what ought to be. A warm friendship had been kindled between them and when the artist had been called hence before his work was finished the Bishop could find no one whom he imagined could quite take his place. The casual observer could see no difference in the work, but the good Bishop would insist with a touch of emotion that the cathedral could never be quite what it ought to be since his friend had laid down his chisel forever. A great stately cathedral, of impressive magnitude and graceful lines and devotional appointments, overshadowing the temples of commerce and amusement in a great city, that was an ambition written large on the Bishop's heart. If his dreams and visions were not realized in life, no more fitting monument could be erected to his memory after death.

The successor to Archbishop Sweatman will presumably be Bishop Hamilton, of Ottawa. The principle followed up to the present has been to hand on the office to the Senior Bishop, and there is no reason for deviating from the practice at this juncture. Bishop Hamilton will in every way grace the office with dignity and efficiency. Although now the senior Prelate of the Canadian Church Bishop Hamilton is recognized as one of the most democratic in attitude and action of all the Bishops on the bench. In theory it would not seem to be a wise method to place the responsibility of the highest office of the Church upon the shoulders of the oldest prelate. Age is not always the best qualification for the most exacting duties. There is this advantage at all events in the method, the spirit of rivalry is removed from among our chief pastors. There are no searchings of hearts, no casting up of chances, no reaching out for promotion, for the date of election settles the question. Some day the alternative may be reached of having a small diocese erected—say the city of Ottawa and suburbs,—a diocese that would require but a small portion of a Bishop's time, and to the head of this diocese would be elected the Primate of All Canada from among the Bishops throughout the country. The man best qualified for real leadership in the Church would then be selected, not by the diocese, but by the whole Church. In this way the office of Primate would become a much greater force, possessing greater initiative and control.

The Diocese of Toronto is now face to face with the responsibility of electing a new Bishop. Every Churchman in the Dominion will be interested in the issues, for a Bishop of one diocese is a Bishop of the whole Church. It is interesting to note that the time of suspense will be short. Churchmen may be devoutly thankful for that. It is to be most earnestly hoped that the whole election may be conducted in a manner that may be approved by all right-minded people. "Spectator" recently went through an episcopal election that was not lacking in incidents and naturally he feels possessed of wisdom that would be valuable to his brethren in Toronto. Even at the risk of seeming to be an intruder, he desires to say a few things out of the abundance of the experience thrust upon him. In the first place he would strongly advise his clerical friends not to adopt the policy of staying apart prior to the election

and refusing to enter together concerning the available men. The employment of the intelligence and common sense that comes to us, in no way militates against spiritual guidance. Men who come together to elect a Bishop with no definite plan in their minds, intending to cast a complimentary vote for some friend but apart from that having no idea of the character and quality of any available man are liable to be led this way or that by more farsighted brethren. It is a case of voting in the dark. In the next place there ought not to be an adjournment of Synod if it can possibly be avoided. The interval between sessions is the time when trouble arises. It is better to come to a conclusion at one session even if it be prolonged for two or three days than to adjourn and keep the Church in a state of turmoil. In the third place, nothing should induce the Synod to resolve itself into a conference to arrange a compromise so long as one candidate is making distinct progress towards election. An election ought to be the free choice of a free people, and when there is a reasonable indication of an election, the voting should go on to the end. There should be no calling a halt on account of a deadlock when no deadlock has been reached. The last point that will be referred to is the matter of compromise. The Canadian Church will look to Toronto to elect an outstanding man, a man who has accomplished something in the Church and who is capable of accomplishing greater things in a higher office. Let a big generous spirit possess the man who cast the ballots and if your candidate cannot be elected do not insist that the other strong candidate should withdraw also. That is the way the unknown man comes to the front much to the loss of the Church in many cases. And finally, let the new Bishop be a young man, at least a man whose ambitions in life will not be fulfilled when he receives the mitre. The custom followed in recent years of electing younger men is bound to bring important results in the progress of the Church.

In view of the many problems now in hand by the Church for which "Spectator" has repeatedly called for greater publicity, the following extract from the Bishop of London's New Year pastoral may be of interest. He is speaking of the defeat of the Education Bill. "The recent well-meant attempt to achieve a settlement has been, in my opinion, rendered abortive by two things—secrecy and haste. Take secrecy first. Of course if documents come from the Government to representatives of the Church marked 'private and confidential,' it is clear that no one may mention or quote such documents, and therefore if negotiations were to continue and it seemed to us impossible to repudiate such overtures, secrecy must be maintained; but almost any one might have guessed what would happen, and that is what did happen; a passion of suspicion would be aroused; the leaders of the Church would have the appearance of doing things 'behind the back of the Church,' and that perfect openness and confidence, without which no Church can be carried on, would be impaired, if not destroyed. No settlement of the question will ever be achieved which is not carried out after full discussion in open day."

THE PRIMATE'S FUNERAL.

The mortal remains of the late Archbishop were removed from the See House to the Cathedral early on Wednesday morning the 27th ult, and were placed in front of the altar, where they lay in state from 10.30 a.m., until 1 p.m. The body of His Grace was clothed in his official robes and over them a white stole was placed. A cross of flowers from Mrs. Sweatman lay on his heart, and a small bunch of violets sent by a little girl was placed in the hand. The Cathedral was draped in purple as was also the portrait of the late Archbishop. His throne in the Cathedral and both the Episcopal crozier and the archiepiscopal cross were also draped in purple. On the altar were placed white flowers, and on the

frontal were inscribed these Latin words: "In spe beata vite decime (In the blessed hope of everlasting life.) There were several lovely floral tributes including a beautiful large cross of white flowers from the sidesmen, also a cross from the cricket club boys of St. Alban's school, and beautiful wreaths from the members of the W. A., the members of the Osler family, the Rev. Canon and Mrs. Cody, His Grace the Archbishop of Rupert's Land, and then Excellencies the Earl and Countess of Grey. When the body was taken to the Cathedral the boys of St. Alban's School stood as a guard of honour, and as the doors were thrown open Bishop Reeve, Archdeacons Sweeny and Warren and Rev. Canons Broughall, Welch and Cayley mounted as a guard of honour, one standing at each corner of the casket. The clergy came first, in their cassocks, surplices and hoods, the Bishops at the head of the procession, and others following according to rank. They moved slowly past the bier and as they left the church were followed by a steady stream of people, who came for a last look at him who was loved by so many. Quietly and reverently the procession passed on until the doors were closed at 1 o'clock. The clerical guard was relieved at intervals as follows:—Canons Macnab, Welch, Macklem and Cayley; Canons Tremayne, Murphy, Greene and Sprague; Canons Davidson, O'Meara, Clark and Tucker. While the people were passing in and out the organ was played by several organists, Dr. Albert Ham, of St. James'; Mr. Edmund Phillips, of St. George's; Mr. Francis Coombes, of St. Alban's; and Mr. F. C. Myers, assistant at St. Alban's. During the time when the body was lying in state some 3,000 people visited the Cathedral. Prior to the public service a private service was held in which only the members of the deceased's family and some immediate friends took part.* At 2.30 p.m. the public service took place and this was, although simple, yet most stately and impressive.

Amongst those who were present were the Hon. J. J. Foy, Hon. A. J. Matheson and Hon. Dr. Pyne, who were early in place and Sir James Whitney followed later. Col. Victor Williams, A.D.C. to his Excellency, by request, represented the Governor-General, Lord Grey; His Honor the Lieutenant-Governor Gibson, who was accompanied by his A.D.C., arrived soon after. A large number of the lay delegates were present, and nearly all the clergymen of the diocese and the city churchwardens were also given places. The Hon. George P. Graham, representing the Dominion Government arrived later. The mayor was present with representatives of the Board of Control and Aldermen. The Board of Education had several representatives and a number of officials present. Rabbi Jacobs and Leo Frankel came from the Synagogue of the Holy Blossom; Rev. Dr. Parsons, formerly of Knox Church; J. A. Paterson, K.C.; Principal Gandier, Knox College; Rev. T. E. Bartley, President Methodist Conference; Rev. W. F. Wilson, D.D.; Rev. Dr. Graham, Rev. Dr. Sowerby, Rev. Elmore Harris, Rev. H. Francis Perry, D.D.; Lt.-Col. Pugmire, Brigadier Southall, Salvation Army; represented their respective Christian bodies. The Montreal delegation, in addition to Bishop Farthing, included Rev. Canon Renaud, Mr. J. C. Smith, Mr. Lansing Lewis and the Venerable Archdeacon Norton. The official Hamilton delegation, in addition to the Bishop, was the Very Rev. Dean Houston, Archdeacon Clark, Hon. Adam Brown and George Bristol. The delegation from the Diocese of Ottawa comprised the Ven. Archdeacon Boveert, the Rev. Canon Muckleston and Mr. Chancellor Lewis. Chief Justice Sir Chas. Moss was conspicuous among many legal brethren. Principal O'Meara for Wycliffe, and Provost Street Macklem for Trinity, headed representatives of these colleges. President Falconer and Principal Hutton came from the University; Principal Auden from Upper Canada College; Chancellor Burwash, Victoria College. Mrs. Frankel, representing the Hebrew Ladies, and Mrs. S. Jacobs, president of the Toronto Council of Jewish Women, were also present. General Cotton and Col. Denison and Col. Septimus Denison were the military representatives. Among other bodies represented were the Upper Canada Bible Society the Lord's Day Alliance the Brotherhood of St. Andrew, Trinity College School, St. Alban's School. Besides those mentioned were observed Dr. A. B. Chambers, governor of the jail; A. E. Kemp, Col. Grasett, chief of police; Hon. Adam Brown, Hamilton; Arthur Wallis; Claude Jennings, William Houston, J. W. Lanmuir, A. F. Kirkpatrick, A. R. Boswell, F. E. Hodgins, E. D.

* This service was conducted by the Rev. Canon Macnab, the priest vicar of the Cathedral.

Armour, Dr. Grasett, Mr. Justice Osler, Dr. A. H. Pakenham, Dr. Reeve, Prof. Ramsay Wright, Prof. Wrong, Columbus Greene, Mr. Justice Britton, Mr. S. Nordheimer and Mr. David Kemp. The sidesmen of St. Alban's Cathedral present were Messrs. F. A. Hall, W. H. Cross, F. Wooten, T. W. Ricketts, C. E. Clarke, H. L. Dunn, H. Briggs, W. A. Parks, W. I. Thompson, C. E. Arnoldi, C. H. Collins, T. E. Cork, R. F. Stupart, J. Price, W. Hargreaves, F. Haultain, F. Porter, Trinity College School, Port Hope, was represented at the funeral by the Head-Master, Dr. Rigby, Dr. Arthur Jukes Johnson, Messrs. William Ince and Douglas Armour, K.C. Trinity College was represented by Mr. Elmes Henderson, representing the Corporation, the Provost, the Rev. T. C. Street Macklem, the Dean, the Rev. Prof. Duckworth and the Registrar, Prof. A. H. Young and the following students: Messrs. A. H. Greer, P. F. Baldwin, D. P. Wagner, H. E. Ross, A. H. Priest, Wycliffe College was represented by the Principal, Dr. O'Meara and several of the students. The W. A. and the Sisters of St. John the Divine also sent representatives. The Rev. T. C. Wallace and His Honor Judge Finkle represented St. Paul's, Woodstock, the church of which the late Primate was rector prior to his consecration. Just before the service began, at the request of the family, the Cathedral choir, under the direction of Mr. F. Coombes, the organist and choirmaster, sang the hymn "Love Divine, All Love Excelling," and Gounod's Anthem "Come Unto Him." The Bishops present were those of Niagara, Ontario, Huron, Algoma and Montreal and Bishop Reeve, each of whom was attended by his chaplain. The service began with the hymn "Now the Laborer's Task is o'er." The opening sentences were read by the Bishop of Niagara, the collects by the Bishop of Algoma and the lesson by the Bishop of Ontario. This was followed by the hymn "On the Resurrection Morning," and the closing collects were read by the Bishop of Algoma. The final hymn was the late Bishop Bickersteth's hymn, "Peace, Perfect Peace." During the recessional the choir sang the "Nunc Dimittis," which was followed by the Dead March in "Saul" and Chopin's "Marche Funèbre." By the special request of Mrs. Sweatman Dr. Doward, the organist of St. Stephen's, presided at the organ. Dr. Doward presided at the organ at the consecration of the late Primate thirty years ago. The pallbearers were the Chancellor of the diocese, Dr. Worrell, the treasurer of the Chapter of the Cathedral, Mr. E. M. Chadwick, the Revs. Canons Cayley, Macnab, Welch and Street Macklem and the Vens. the Archdeacons of York and Simcoe, Dr. J. Fielding Sweeny and Peterborough, Dr. Warren. These were followed by the chief mourners, the surviving sons of the deceased prelate, John and Charles, his son-in-law, Mr. Walton, his brother-in-law Mr. Garland and the Rev. J. B. Fotheringham, an intimate friend of the family. After these came the various official representatives and then the clergy. Outside the Cathedral a vast throng of people awaited the conclusion of the service and the entire route of the procession to St. James' Cemetery, where the interment took place, was lined by large numbers of people who received the funeral cortege as it passed by with every sign of sincere respect. The sentences of committal were read by Bishop Reeve, the coffin containing the mortal remains of the late Primate being placed in a grave beside that which contains the body of his eldest son, who died some years ago.

"So he fed them with a faithful and true heart; and ruled them prudently with all his power." These words, the 73rd verse of the Prayer Book version of the 78th Psalm, the Right Rev. Bishop DuMoulin of Niagara took as the text of his sermon, preached on Sunday morning last in St. Alban's Cathedral, at the special service in memory of the late Archbishop Sweatman. The Bishop said that he was there to speak words of holy comfort to those who had lost a husband and father as good and kind as ever lived, and to that wider circle of those who mourned the loss of a friend and a father in God. The duty was a sacred one, and he presumed to undertake it only through a constraining love for the departed and those who grieved for him. Human life was great and grand because God was behind it, was its motive power and condescended to use and employ it for His own high and holy purposes. The 78th Psalm recited the life work of Moses and David and concluded with the epitaph to David, which he had read. The teaching of the Psalm was that God made and formed through all the stages of their lives the men whom He would require at the set time to accomplish His work. In human life, from the cradle to the grave, the guiding hand and mighty arm of God was over all His creatures.

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This had been literally and unmistakably worked out in the life of him, whose loss they all sadly, but hopefully, deplored. In the early stages of this country's history the native-born men had not been left to themselves to work out its destiny, but God had brought from the Motherland men who gave their experience and help in crucial stages in the country's history. Such a one was the late Archbishop. God was all-wise, all-knowing and all-skilful in His administration of the world and the affairs of His Church. He knew all the difficulties, and always had men in training so that, when the time came, He could bring the workman face to face with his work. Thirty years ago when the Bishopric of Toronto was vacant, the situation presented difficulties which seemed insuperable, but as God looked down upon them He had in His mind and under His training the man who when the crisis came was brought face to face with the work for which he had been prepared. Born in the central city of the Empire this young man of quiet and calm nature had been trained in a university famed for its careful scholarship, in a science which trained him to think carefully and to move slowly. To this training he added experience in school and parochial work. When he came to this country, full of zeal, to make his home here, he had not been called immediately to his higher responsibilities, for God called no man who was not abundantly fitted and qualified. First, in his school work, the future Bishop was brought in contact with the boys from whom he could best learn the nature and dispositions, the ways, habits, and aspirations of the youth of Canada. Then he had further experience in parochial work, was brought into direct contact with the Bishop of his diocese and later with all the Bishops, into whose confidence and counsel he was taken. Two prominent lessons were to be drawn from this review. The first was that the actions and methods of the Synod, notwithstanding what man might say, were God's instruments for bringing the man to the necessities of the work and setting him thereunto. They should therefore have unbounded confidence in the Synod's decision and should believe it to be of God. Secondly the chosen ones of God were not called to ease and luxury and wealth, but to difficulties, perplexities and hard work, endurance, and self-denial. The glory and surpassing honour of every life consecrated, as was his whose memory they honored, was not to enjoy ease, but to be strong in the Lord, to face difficulties, to live down opposition, to survive misunderstandings, steadily to gain influence and in all things to justify the appointment made by God through the organization of His Church. Would not the whole diocese and the Church throughout the whole Dominion think that some suitable memorial should be raised in memory of him whose life was given without stint to the Church's manifold interests. What should it be? What would he have chosen? To these questions there could be only one answer. It had been the one object of his life, the erection of a proper cathedral, which would be the centre of the spiritual life of the diocese. It was not to reproach them, the preacher said, that he suggested that that Cathedral was only begun. It did not detract from the honour of the consecrated man who had begun that building to say that he had only begun. One generation had built the chancel. Let the next generation build the nave, and the following generation could add the towers and sublime spires, holding aloft the cross, which made a cathedral stand out conspicuously in any city as the sign of a great strong and united church. Sometimes we old Bishops—those of us of the same age as the departed—feel how sad it is that, having worked for nigh half a century, we may not rest awhile and from our hoary heights look down upon the work which by the grace of God we have accomplished. It is better that we should pass on, that we should lay down the staff before the strength and ability have failed and resign the charge to younger men in touch with the new methods and abreast of the newer times. How divine and all-loving is the knowledge and disposition of the Most High, who has so ordered it that the old passeth giving place to the new! However great the happiness of life, there is always an accumulating load of miseries, and death is God's appointed way of our deliverance. It is God's door into Paradise. One step more and we reach the pinnacle of happiness. I believe in the life everlasting. Even Paradise will be swallowed up in the effulgent glory of the presence of the Father, Son and Holy Ghost. Let this vision assuage your sorrow and bring the oil of joy for your mourning." In conclusion the Bishop said, in referring to the late Archbishop's life, that this retiring life might be compared to the setting sun which covered the heavens with rapturous colour, leaving it to others to surpass it if they could. The Ven.

Archdeacon Carey, of Kingston and the Rev. Canon Jarvis read the Lessons. At the children's memorial service in the afternoon the Ven. Archdeacon Warren spoke from the words: "Well done thou good and faithful servant," St. Matthew, xxv. 21. A week ago at noon the Archbishop had passed away. The Archbishop had often been away attending Synod meetings and just recently had attended the Lambeth Conference in England, and the General Synod at Ottawa. He had always returned back to his family, but now he had taken a different kind of departure. This time it was the departure of the living heart of the Archbishop—the departure of his soul. It was said by some that children should not be preached to regarding death. This was not true. Children were able to understand its significance. The life of the Archbishop could be best venerated by their following his example of Christian conduct. Then they would be able to meet their life's end with the same calm courage that he had manifested. In the evening the Rev. Canon Macnab, the Priest-vicar of the Cathedral preached, taking for his text Hebrews I. 4 "He being dead yet speaketh." There were large congregations throughout the day and the music was appropriate to the occasion.

Memorial services for the late Primate were universally held, not only in the churches of the city and the diocese of Toronto, but throughout the Dominion on Sunday last, when special services were held and memorial sermons delivered. In many instances the various churches were heavily draped with tokens of mourning.

The Churchwoman.

MONTREAL.

Montreal.—Girls' Friendly Society.—A number of meetings in the interests of this society were held in Montreal lately. Miss Kathleen Townend, of London, England, who is on a visit to the States and Canada and who has been holding meetings wherever the "G. F. S." has been established and also forming new Branches, arrived in Montreal on the 19th Jan. She was the guest of the Diocesan President, Mrs. Warwick Chipleau, and a largely attended afternoon tea was given by Mrs. Chipleau, so that the associates and other friends might have an opportunity of meeting Miss Townend. Wednesday afternoon there was a meeting in St. George's Church school house, presided over by the Rev. Dr. Paterson-Smyth, when Miss Townend gave an address on the "Aims and Objects" of the G. F. S. Wednesday evening there was a special service in St. Jude's Church. The sermon being preached by the Rev. J. Ereaux from the text, "Bear ye one another's burdens." After the service an adjournment was made to the lecture hall of the church, where Miss Townend gave a most interesting address to the candidates, after which refreshments were served by the ladies of the church. Thursday was the Annual Festival, which was held in the Synod Hall. There was a very large attendance of members, candidates, associates and other friends. The Lord Bishop of Montreal presided and expressed his pleasure at being present at this large G. F. S. gathering. Mrs. Warwick Chipleau, Diocesan President, welcomed His Lordship and Miss Townend, and a letter of greeting from Mrs. Welch, Dominion President, of Toronto, was read, conveying her good wishes for the Montreal Branch and loving words of counsel and encouragement. A very good entertainment was then given by a number of young ladies and gentlemen, consisting of tableaux, songs, etc. Miss Marjorie Shepherd had kindly undertaken this part of the programme and it was most successfully carried out. After the speeches, etc., were ended, refreshments were served—coffee, tea, ice cream and cake. Rev. Canon Renaud, Rev. Dr. Paterson-Smyth, Rev. Dr. Rexford, Rev. J. Elliott, and Rev. E. Bushell were also present. Friday evening Miss Townend gave a most interesting lecture on India and Mission Work there. This lecture was under the joint auspices of the M. D. W. A. and the G. F. S. Rev. Dr. Paterson-Smyth presided. He said two years ago he had presided at a meeting in Dublin at which Miss Townend was one of the speakers, and he little thought then, that he would so soon be presiding at a meeting in Montreal where she would again be the speaker. The lecture was illustrated by very beautiful lantern slides, the scenery of India and the mission work carried on there being very vividly brought before the audience. The G. F. S. has taken firm root in India and Burmah and is doing good

work there. Miss Townend left Montreal on Saturday, 23rd Jan. for Ottawa, where she was the guest of Lady Grey at Rideau Hall for a few days.

Hemmingford and Hallerton.—The annual business meeting of the W. A. in connection with the churches of this parish was held on Thursday, the 28th ult. at the residence of Mrs. De Moulpied's. There was a good attendance. The report of the secretary-treasurer was read and adopted, and the receipts of the year were reported to be larger than the previous receipts. A bale of new clothing, quilts, etc., valued at \$57, was sent in November last to the Mission of Garden River, Diocese of Algoma. Additional pledges were taken up, besides the support of a boy in India. The old officers were re-elected. The delegates to the diocesan meeting of the Auxiliary are:—Mrs. George Keddy, Miss Farr, and Mrs. De Moulpied. The ladies deserve praise for their excellent work. The society is worthy of encouragement and assistance.

Home & Foreign Church News

From our own Correspondents

NOVA SCOTIA.

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

Lunenburg.—St. John's.—The season of Christmas was again marked in this church by beautiful decorations, special music and large congregations. The beautiful old building was fittingly decked with wreaths of evergreens, while texts and additional lights added much to the completion of the scheme. Celebrations of the Holy Communion were held at eight o'clock on Christmas Day, and after the eleven o'clock service, there being 180 communicants at the two services. On Christmas Day a very handsome chancel rail was dedicated by the rector, this beautiful gift being presented to St. John's Church by Mrs. S. B. Moyle, of Ottawa, sister of the Ven. Arch Kaulbach, of Nova Scotia. In the evening of Christmas Day, a cantata entitled "Christmas at the North Pole" was given by the children of the Sunday school, who had been trained by Mrs. Hebb, and were assisted by Mr. George Smith and Miss Conrad. Nearly fifty dollars was realized. This Cantata was repeated on Dec. 28th to a very good audience. On the 28th was also held the annual treat and entertainment given by St. John's Primary. This Primary is among the most flourishing branches of the parish work. On Friday evening, Jan. 15th, the men's Bible Class of St. John's gave their first annual dinner in the Parish Hall. There were 100 men present and the affair was a splendid success. This is a large and well organized class and of great benefit to all who belong. The Rev. Heber Hamilton, on furlough from Japan, visited Lunenburg on Wednesday, Jan. 20th. Mr. Hamilton having been one of the earliest Canadian missionaries in the field, with his enthusiasm and deep experience cannot fail to enlist interest in the work. He gave a lecture illustrated by lantern views, in the Parish Hall, under the auspices of the Young People's Society, which was well attended and most interesting.

Windsor.—King's College.—The Rhodes scholarship committee for this college have awarded the scholarship this year to Medley K. Parlee, a son of the Rev. Henry T. Parlee, rector of St. Mary's Church, Aylesford, N. S. At the end of his first year at this college Mr. Parlee won the Almon-Welsford prize for the highest aggregate for the year, and in the following year he obtained the Stevenson scholarship.

Liverpool.—Trinity.—The Christmas season with its amount of extra labor for the rector and his helpers has again ended, and only the pleasant remembrances remain. From the congregation came worthy ones to adorn the church with spruce wreaths and banners, while the choir went faithfully to each practice, thereby gladdening the heart of its leader, the rector, and developing power for future duties. The special soloist was Miss Jean Kempton, the possessor of a very rich voice, clear and strong. The organist was Miss Gordon Forbes, a young lady of wonderful will-power, that is never fearful of musical difficulties—ever overcoming them.

The following was the programme for Christmas Day:—Carol, Immanuel the Mighty, Gebel in C. Hymn 61, A. & M. Venite, Burrows, in E. Psalms, XIX, Lawes, in C. xlv., Woodward, in C. lxxxv., Russell, in B. Te Deum, Semper, in F. Jub. Deo, Humphreys, in C. Anthem, "We have seen His Star in the East," Semper, in C. Kyrie, Jamieson, in C. Hymn 62, A. & M. Offertory Anthem, "Sing O Heavens," Semper, in B flat. Hymn 60, A. & M. This was repeated the following Sunday with the addition of Turner's Magnificat and Nunc in F, and for an evening Offertory anthem, Churchill's "Behold I bring you Good Tidings," in A flat. New Year's Eve a Watch Night service was held in the church, at which a large number were present, and at the celebration of the Lord's Supper after midnight, fifty-two partook. The New Year came in with the ringing of bells, the booming of cannon, fire crackers and guns, and the streets were well thronged with those who were enjoying the beautiful moonlight. New Year's night a pleasant entertainment was given by the children of the Sunday School in the Parish Hall, to a crowded house, when prizes were distributed and a neat little programme successfully rendered. In addition to his usual duties, the rector holds a short service every Sunday night, after worship in the parish church has ended, at St. Andrew's Mission chapel, a mile further up the river, and the attendance is so remarkable that it is often impossible for the building to hold the worshippers. An assistant will have to be secured ere long, for there is an abundance of work to be done and no one man can do it satisfactorily. There are many earnest workers in the parish, who make the burdens lighter by their constant willingness to help, and as the boundaries of the church's influence are enlarged, others will be found to take up their part without complaint. Early in November a Boys' Brigade was organized in this parish, consisting of forty members. The boys are becoming very efficient in drill under the instruction of Sergeant McLeod. This drill is held every Monday night in the Parish Hall. A junior Branch of the Brotherhood of St. Andrew is in the course of being formed. Already there are twenty-seven probationary members. Many of these boys have already proved themselves good material for the Chapter, as they have been instrumental in finding other boys and bringing them to Sunday school, and Boys' Brigade Bible class and the increase of attendance of boys at church is the fruit of their labour. The Sunday school of St. Andrew's Mission has been re-organized with Mr. George Anderson as superintendent. The number on the roll to date is fifty-one. Several young men and women have willingly given up their Sunday afternoons for the prosecuting of this splendid work.

QUEBEC.

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

New Carlisle and Paspebiac.—Christmas, Day was well kept by this parish. Owing to Hopetown having been cut off from the parish last October, it was possible to have two celebrations of the Holy Communion at New Carlisle, viz. at 8 a.m., and at 11.30 a.m., as well as one at Paspebiac, with the result that there was a large increase in the total number of communicants. The services were bright and hearty, and the decorations shewed that an unusual amount of care and labour had been expended on them; this was particularly noticeable at Paspebiac. In both churches handsome decorative chancel screens were erected. For the second year in succession a Watch Night service followed by a celebration of the Holy Communion at the dawn of the New Year was held at New Carlisle. A larger congregation than last year testified to the growing appreciation of this impressive service. A Christmas entertainment, consisting of tea and a magic lantern and carol singing in connection with the prize-giving was held in each of the three Sunday schools, viz. New Carlisle, Up-Country, and Paspebiac, during Christmas week. Many prizes, the awards of individual regularity and diligence, were distributed. On account of distance and difficulty of travelling, the Deanery of Gaspe decided to hold winter meetings in two sections. A meeting of the upper section was held at the rectory, Paspebiac West, from Jan. 10th to 21st, those present being the Rev. E. R. Roy, of Shigawake, the Rev. A. J. Vibert of Rivière du Loup, recently transferred to this Deanery, and the Rev. A. T. Love of Port Daniel, besides the Rural Dean, the Rev. E. A. Dunn, rector of this parish. The Rev. J. J. Roy was prevented from attending, and the Rev. Canon Walters of Malbay, who had

intended to be present as a visitor from the Lower section, was also stopped from coming by storms. Owing to the rectory being distant two miles from either church, the services and sessions of the Chapter were all held there, the study being used as an oratory. The visiting clergy addressed the children of Paspebiac Model School on Wednesday afternoon, and on Wednesday evening a public missionary meeting was held at the Church Hall, Paspebiac, when addresses were given on various phases of Church life and work with special reference to lay help. This is believed to be the first Deanery meeting ever held in Paspebiac. The Rural Dean is making a visitation of the Deanery, starting on Feb. 1st, and driving as far as Gaspe where he hopes to spend Sunday, Feb. 7th. A meeting of the lower section of the Deanery will (D. V.) be held at Malbay from Feb. 8th to 10th.

MONTREAL.

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

Montreal.—Grace Church.—The Lord Bishop of the diocese preached in this church on Sunday evening, the 24th January. The church, which seats 1,200, was crowded to excess, and several hundreds of people were unable to obtain admission. The Ven. Archdeacon Ker, the rector, took the first part of the service, the remainder being taken by the Rev. D. Rogers. Before commencing his sermon, the Bishop announced from the pulpit the death of the Primate of All Canada, in Toronto. Bishop Farthing paid an eloquent tribute to the late Primate and referred feelingly to the great loss sustained in his death by the Church of England in Canada. He spoke of the Primate's recent visit to Montreal on the occasion of his own consecration in Christ Church Cathedral, saying that "God has now called him from the Church militant to the Church expectant." Bishop Farthing also spoke highly of the late Primate's scholarship, and then gave a sketch of his career in Canada. He also paid a tribute to Archbishop Sweatman's gifts as an administrator, saying: "He was an indefatigable worker, and a most courteous Christian gentleman. He did a great work in cementing the Diocese of Toronto, and I think his influence can scarcely be estimated except by those who remember the turbulent times of party differences of by-gone days, which were now happily concluded, largely owing to the work of His Grace." At the close of the service an address of welcome was presented to the Bishop which was read by Mr. George Jenkins, one of the Wardens, on behalf of the rector and the congregation, to which the Bishop made a suitable reply.

St. Martin's.—The Lord Bishop of Montreal preached to a very large congregation in this church on Sunday morning, the 24th ult. for the first time since his consecration. At the close of the service the Rev. G. Osborne Troop, the rector presented an address to His Lordship, who remained standing whilst it was being read.

Synod Hall.—On Tuesday afternoon, the 26th ult. the quarterly meeting of the local branch of the London Society for the Promotion of Christianity amongst the Jews was held. The Lord Bishop presided. At the close of the opening prayers the Rev. G. O. Troop on behalf of the members of the Advisory Board and the workers in this Mission, extended a hearty welcome to the Bishop, which Dr. Farthing acknowledged in suitable terms. Addresses were made by the Rev. D. J. Neugevirtz, the superintendent of the Mission, who welcomed the Bishop on behalf of the Hebrew Christians in Montreal the Rev. Canon Baylis, the Rev. W. S. Major and the Bishop, who at the close of the meeting pronounced the benediction.

The Right Rev. Dr. Farthing, Lord Bishop of Montreal, presided at the fifty-third annual meeting of the Church Home Corporation, Guy Street on the 28th ult., when the Rev. Rural Dean Sanders, in the annual report, referred to the deep loss sustained by the death of their late President, the Right Rev. Dr. Carmichael and the death of Mrs. M. H. Gault. The committee offered a hearty welcome to the new President, the Lord Bishop of Montreal, and assured him of their loyal co-operation. Mr. D. W. Ross stated that \$20,000 was necessary for land for the extension, and \$40,000 for the building. The committee could realize \$48,000, leaving \$12,000 to be found. The treasurer's report showed a total expenditure of \$3,430, leaving a balance of \$996. The Lord Bishop congratulated the committee on the good work they did for reduced gentleness, a class deserving of the greatest sympathy.

ONTARIO.

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

North Hastings.—Missionary meetings were held simultaneously in Coe Hill and Bancroft Missions on Sunday, Jan. 24th. The missionaries, the Rev. J. W. Forster and the Rev. T. H. H. Hall, exchanging for that purpose. Service was held at Trinity Church, Faraday, at 10.30 a.m., St. Michael's Church, Coe Hill, at 3 p.m., and St. Mary's Church, Ormsby, at 7 p.m. The attendance at the services showed the marked interest that the people had in regard to the Mission work of the Church, though the grant was cut off from this Mission of Coe Hill. The roads were very bad and the weather most unfavourable for the people turning out. The missionary meetings in the Bancroft Mission were held as follows: Hermon at 10.30 a.m., Bronson at 3 p.m., and St. John's Church, Bancroft, at 7 p.m. The roads and condition of the weather did not prevent the people turning out to the services. The attendance was very good and the services were bright and enthusiastic. Strong appeals were made in both Missions for the people to arise to a sense of their responsibility to the needs of the Diocesan Mission Fund in the present crisis of the Church in the Diocese of Ontario.

Kingston.—St. George's Cathedral.—The Rev. T. W. Powell, rector of Eglinton, preached on Sunday morning, January 24th, on the subject of Temperance.

St. James'.—The Rev. F. J. Lynch, of Wycliffe College, Toronto, preached in this church on Sunday morning, January 24th.

St. Luke's.—The Rev. F. J. Lynch preached in this church on the evening of the same day. Both of his sermons were on behalf of the temperance cause.

Wolfe Island.—On Monday and Tuesday evenings, the 25th and 26th ult., respectively, meetings were held in Trinity and Christ Church on behalf of the Diocesan Mission Fund. The Rev. A. L. McTear, of Bath, attended as special deputation and gave very practical addresses on both occasions. The attendance was very good and the financial results were most gratifying.

Parham.—St. James'—The church is being renovated and it is hoped that the work will be completed by Feb. 5th, when a social is to be held in aid of the Renovation Fund.

Camden East.—St. Luke's.—At a meeting of the congregation, which was lately held in the parish room, it was unanimously decided to purchase a pipe organ for the church and to have a surpliced choir. A hearty vote of thanks was passed to Mr. Haydon for the gift of a coal furnace for the purpose of heating the church. A branch of the A. Y. P. A. has been formed in this parish.

Lansdowne.—St. John's.—At a missionary meeting which was recently held in this parish addresses were given by the Rev. Rural Dean Dobbs, of Brockville, and Dr. Preston, of Newboro. The choir of this church lately paid a visit to St. Matthews', Warburton, where they assisted at a missionary service which was held in the church. The service was conducted by the Rev. T. Leeche, the rector of the parish, and addresses were given by the Rev. T. Austen-Smith of Lyn and Dr. Preston of Newboro.

Brockville.—Trinity.—On Friday evening, the 22nd ult., a very interesting programme of songs and recitations and carols were given by the members of the Sunday school after which the prizes were distributed. The entertainment was attended by a record crowd.

On Sunday, the 24th ult. Mr. E. J. B. Pense, of Kingston, gave addresses in St. Peter's in the morning and in Trinity Church in the evening on behalf of the Diocesan Mission Fund.

TORONTO.

William Day Reeve, D.D., Assistant Bishop, Toronto.

Toronto.—The Rev. Rural Dean Taylor of Aylmer, Quebec, who was in Toronto attending the funeral of Archbishop Sweatman, addressed the Christian Police Association in the Central Y. M. C. A. Hall on the 27th ult. The Rev. R. F. Taylor is well known to a large number of the members of the force, having officiated at the police games

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on occasions. He is well liked and a good contingent of the men off duty gathered to hear him.

The Right Rev. Dr. Reeve delivered an interesting lecture in the theatre of the Physics Building in Toronto University on Saturday afternoon last before a large audience in which he gave a description of the basin of the Mackenzie River. Professor Hutton presided, and pointed out that the speaker had spent no less than 38 years in that part of Canada.

Synod Office.—The following have been issued from this office in reference to the election to the vacant bishopric of this diocese:—Toronto, January 27th, 1909. Dear Sir,—I beg to transmit to you herewith the summons convening the Synod of this diocese to elect a Bishop thereof, issued by the Venerable the Archdeacon of York and Simcoe, pursuant to the Constitution of the said Synod. The order of proceedings will be issued in due course. Your obedient servant, David Kemp., secretary-treasurer.

Summons.—Pursuant to the Constitution of the Synod of the Diocese of Toronto, I, the Venerable J. Fielding Sweeny, D.D., Archdeacon of York and Simcoe, being the Senior Archdeacon of the said diocese, do hereby summon a meeting of the clergy and lay representatives of the Synod of the said diocese, to be held at the school house of St. James' Cathedral, in the city of Toronto, at the expiration of twenty days from the date hereof, that is to say, on Wednesday, the 17th day of February, A.D. 1909, at 10 o'clock, a.m., at which time and place such meeting is summoned to elect a successor to the late Most Rev. Arthur Sweatman, D.D., in the vacant See of the said diocese of Toronto. Dated at Toronto, this 27th day of January, A.D. 1909. J. Fielding Sweeny.

Toronto, January 28th, 1909. To the clergy of the diocese of Toronto: Rev. and Dear Brethren—In the formal summons sent out yesterday to you in regard to the convening of the Special Synod on the 17th prox., there was no opportunity to express what must be the feeling of all our hearts, full of overflowing with sorrow at the loss of our Beloved Father in God, who, had he been spared would, in the Providence of God, on the 1st of May next, have completed a long and progressive Episcopate of 30 years amongst us. I am sure that all would wish to honour his memory by holding Special Memorial Services on Sunday next throughout the diocese, and at the same time, offer up to the Throne of Grace and Consolation, earnest prayers for the support and comfort of his bereaved widow and family. May I, then, humbly suggest this general action throughout the diocese, and also recommend the enclosed prayer, issued on the last occasion of the vacancy of the See, for continuous use both at public worship and in private devotions until the election is over. With earnest prayers for our guidance. I am, your fraternally, J. Fielding Sweeny, Archdeacon of York and Simcoe.

A prayer to be used both in public and private, before the meeting of Synod.—Almighty God, our Heavenly Father, who hast purchased to Thyself an Universal Church, by the precious blood of Thy dear Son, mercifully look upon the same, and at this time so guide and govern the minds of Thy servants, the members of the Synod of this diocese, that they may faithfully and wisely make choice of a fit person to serve in the sacred office of a Bishop. And to him who shall be chosen to this holy function, give Thy grace and heavenly benediction; that both by his life and doctrine he may set forth Thy glory, and set forward the salvation of all men; through Jesus Christ our Lord. Amen

The following is the proposed programme which has been drawn up for the Canadian National Missionary Congress, which is to be held in the Massey Hall in this city (D.V.) from March 31st to April 4th next inclusive:—Wednesday, March 31st, 2.30 p.m.—For Clergymen and Theological Students.—Theme: The Relation of the Ministry to a Missionary Church. Addresses—The Great Commission; The Minister—the Leader of His People; Reflex Influence of Missions. 8 p.m.—First Regular Session of Congress.—Theme: Canada's Opportunity at Home and Abroad; The World's Debt to the Missionary. Thursday, Friday (a.m.) and Saturday (p.m.)—Denominational Conferences arranged by the Board; Secretaries and Laymen's Committees, with special programmes. Thursday, April 1st, 2.30 p.m.—Theme: The Victorious Progress of Missions. Addresses—The Awakening Orient; The Impact of Christianity on Non-Christian Religions; The Sure Victory. 8 p.m.—Theme: The Place of the Church in the Making of the Nation. Addresses—Canada's Debt to the Missionary; Our Duty to the English-Speaking and European Settlers; Our Duty to the Indian; Our Duty to the Asiatic; The Christianization of our Civilization. Friday, April 2nd, 2.30 p.m.

—Theme: The Stewardship of Life. Addresses—The Significance of the Laymen's Missionary Movement; The Stewardship of Business Talents and Possessions; The Call to Christian Service; Missions as an Investment. 8 p.m.—Theme: Knowledge of Missions, an Inspiration to Obedience; Reports from Commissioners to the Orient. Mass Meeting for Women at 9.30 a.m., Saturday, April 3rd.—Theme: How to Lead the Church to its Highest Missionary Efficiency; Conference, with brief addresses and discussion. 8 p.m.—Theme: Canada's National Missionary Policy; Reports from City Co-operating Committees; "The World's Missionary Conference at Edinburgh." Sunday, April 4th, 10.30 a.m.—Students' and Commissioners' Meeting; The Church's Call to the Students; The Students' Call to the Men of the Church. 3 p.m.—Theme: The Unity and Universality of the Kingdom. Addresses—Missions and Church Unity; Co-operation, the Law of Christ's Kingdom. 7.45 p.m.—Theme: "To Obey is Better than Sacrifice." Closing Addresses.

Resolutions of Sympathy.—At a meeting of the City Rector's Association, held on Tuesday, January 26th, 1909, it was resolved by a standing vote: "That at this the first meeting of the Rectors of the Deanery of Toronto since the passing away of our Right Rev. Father in God, Arthur, by Divine Grace, Archbishop of Toronto, Metropolitan of the Province of Ontario and Primate of All Canada, we desire to put on record our deep appreciation of the life and labours of the venerable Prelate now deceased. Called to his high and holy office of Bishop of this important diocese nearly thirty years ago he never faltered in his loyalty to duty and in the furtherance of every work which he believed to be in the best interests of the Church. In addition to the care of all the churches in his own diocese he never forgot the duty which all Churchmen owe to the Mission Field of our own country and the great missionary work of the Church in the 'regions beyond'; and in the councils of the Missionary Society of the Church of England in Canada he has ever taken an important part and here, as elsewhere, his wise and mature judgment will be greatly missed. When called to the highest position in the Church in Canada, at an age when one might naturally look forward to the lessening of responsibilities he did not shrink from the task, but in full reliance upon the Divine assistance undertook the duties and responsibilities belonging to the office of Primate and fulfilled them with honour to himself and to the lasting advantage of the Church.

"Now the labourer's task is o'er;
Now the battle day is past;
Now upon the farther shore
Lands the voyager at last.
Father, in Thy gracious keeping
Leave we now Thy servant sleeping."

As rectors in the City of Toronto or as clergy of the diocese many of us have been associated with His Grace throughout the whole of his long Episcopate, and we now feel a deep sense of personal loss; his kindness of manner and Christian courtesy and the unnumbered proofs he has given us of affectionate interest in our welfare having endeared him to us as our chief pastor and personal friend. To Mrs. Sweatman and his family we extend our very deepest sympathy in the great sorrow which has befallen them. May the Holy Ghost the Comforter strengthen and sustain them! May they know the love of our Lord Jesus Christ yet more and more! May the Eternal Father protect them under the covering of His wings and may "the God of hope fill them with all joy and peace in believing that they may abound in hope through the power of the Holy Ghost."

On behalf of the Rector's Association. J. Fielding Sweeny, chairman; John Farcomb, secretary of the Rector's Association. A copy of the above resolution was forwarded to Mrs. Sweatman on behalf of the members of the Rectors' Association.

Harwood.—St. John's.—A branch of the Woman's Auxiliary has been organized here. This church, which for years back has been sadly neglected has shown signs of new life. A regular Sunday service has been established and the congregations have been unusually large.

Port Hope.—St. Mark's.—The Rev. Canon Montgomery, who for the past quarter of a century has been rector of Kingsclear in the Diocese of Fredericton, has resigned that living and has accepted his parish in succession to the Rev. J. E. Revington-Jones. He will enter upon his new duties as the rector of this parish on the last day of the present month, Sunday, February 28th.

Peterborough.—All Saints'.—The congregation of this church answered the Epiphany appeal for Foreign Missions this year by a collection which was more than double the amount of the Epiphany collections of the last five years added together.

Georgina.—In St. James' Church, Sutton, on Friday evening, Jan. 15th, the rite of Confirmation was administered to eighteen candidates—six youths, and twelve young girls—in the presence of a large and attentive congregation. Bishop Reeves' addresses both before and after the rite had been administered were very impressive. The latter address was particularly to the congregation, and as many present had never seen a confirmation before, they were very much impressed with the solemnity of the service. The Rev. F. M. Dean and Mrs. Dean have taken a great interest in the candidates and classes are still being continued for their benefit.

Foxmead.—The Right Rev. W. D. Reeve held a Confirmation service in the Union Church at this place on Monday, Jan. 18th, 1909, when twelve candidates were presented to the Bishop for the Apostolic Rite by the Rev. W. J. Carson. The Bishop addressed the candidates on the scriptural authority for the rite of Confirmation, the spiritual significance of the ceremony and the solemnity and importance of the obligations they were assuming. There was a large congregation present and everyone appreciated the timely, helpful and appropriate address of the Bishop. Fifty people partook of the Lord's Supper, which was administered by the Bishop at the conclusion of the Confirmation service. This was the first Confirmation service ever held in this church. It was therefore a red letter day in the history of the English Church people in this portion of Medonte Mission. There will be a Confirmation service in St. George's Church, Fair Valley, the principal church of the Mission, in June. The individual and personal work, which is a very necessary part of the preparatory work for Confirmation in a country Mission and which is the most fruitful and blessed part of the Missionary's work, is already being carried on and in a short time Confirmation classes will be formed in every portion of the territory embraced by the congregations of St. George's and St. Luke's.

NIAGARA.

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

Oakville.—St. Jude's.—The Rev. L. W. B. Broughall, the rector of this parish, has been appointed by the Bishop of the diocese Rural Dean of Halton, in succession to the Rev. Rural Dean Belt, whose term of office has expired.

Hamilton.—St. Mark's.—The annual Sunday School entertainment was held in the Parish House adjoining the Church, on Thursday evening, 14th ult. The children were served with a bountiful tea, after which several recitations, dialogues, etc., were given by some of the pupils, interspersed with songs and hymns, this being followed by a magic lantern showing pictures of the principal events in connection with the birth of our Lord; these were given by the Rev. S. Daw of St. John's Parish, who explained each scene in a most graphic and interesting manner. This was followed by a distribution of gifts to the infant class. The little girls receiving dolls which had been beautifully dressed by the Daughters of the King, and the boys suitable toys. Grief at the death of the Archbishop is greatly felt throughout this diocese. In accordance with the wish of the Bishop the services on January 31st were of a memorial character. The Very Rev. Sub-Dean Sutherland was the preacher at Christ Church Cathedral that morning.

St. Luke's.—The annual choir supper took place in the Schoolhouse on Wednesday the 20th instant, the rector, the Rev. E. N. R. Burns, occupied the chair. The visiting clergy present were the Ven. Archdeacon Clark, Rev. Matthew Wilson, and Rev. Gerald Potts. Letters of regret were received from Very Rev. Canon Sutherland, Rev. Canon Abbott and Rev. Hy. Britton. St. Mark's choir was represented by Mr. Hemming and St. Matthew choir by Mr. Thresher. After the supper a toast list was proceeded with, the Ven. Archdeacon Clark responded to "The Church" and Rev. M. Wilson and Rev. Gerald Potts to visiting clergy. The sister choirs was responded to by Messrs. Hemming and Thresher. The Ven. Archdeacon Clark

spoke on the Pan-Anglican Congress, showing how the Church was proving herself to be more progressive and "catholic" than ever before. Short speeches were made by Mr. Wooly of the Brotherhood of St. Andrew; Mr. W. Hardman on behalf of the Men's Missionary Guild; Mr. Walling on behalf of the Sunday School; Messrs. Reubury and C. Hardman, waidens; and Mr. Spencer, chirmaster, who also presented Mrs. Martin's prize to Walter Doherty for general good conduct and attendance and usefulness in the church and choir. The rector presented prizes for attendance to the following: 1st prize (equal), to Robert Turner and S. Brooks; 2nd prize, Ernest Brown; 3rd prize to Walter Lewis; 4th prize to Stephen Green. The happy gathering was brought to a close by the rector pronouncing the Benediction.

HURON.

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

London.—The Lord Bishop of the diocese has made the following appointments: The Rev. K. McGown of Dutton to be rector of Huntingford, South Zonia; the Rev. George J. Abey of Indiana, and formerly of Preston, Ont., to be rector of Delaware.

Cronyn Hall.—The Rev. R. S. W. Howard, the rector of Christ Church, gave an interesting lecture in this hall, which was illustrated by magic lantern views, on the Pan-Anglican Congress.

St. George's.—Mr. E. E. Newman, of Prescott, Ontario, and Mrs. W. G. Hines, of Quebec, have presented to this Church a handsome brazen fontal ewer in memory of their parents, the Rev. Canon and Mrs. Newman. Rev. Canon Newman was the first rector of St. George's Church.

St. Thomas.—The Lord Bishop of the diocese visited this town on Sunday, January 24th and held Confirmation services in both Trinity and St. John's churches. He also visited Christ Church, Port Stanley. In the latter church His Lordship confirmed ten candidates; at St. John's the same number and at Trinity just double that number. The Bishop delivered earnest and helpful addresses at each of the services and on all three occasions the congregations were large.

Owen Sound.—St. George's.—On Sunday, Jan. 24th, Mr. John Ransford, of Clinton, a prominent layman of the Diocese of Huron, addressed the congregation of this church both morning and evening. He came to advocate the cause of missions generally, and to put before the people the object of the Layman's Missionary Movement. On Monday evening Mr. Ransford met a number of laymen of the church in the school-house and put before them the aims and objects of the missionary work of the Church. Mr. Ransford's addresses were exceedingly practical and delivered with earnestness and force, and were attentively listened to by good congregations. He spoke as a layman to laymen, and pointed out clearly the duty and privilege of every member of the Church of England to participate in this great missionary movement which is being felt all over the world. Mr. Ransford's address on Monday evening was a direct and manly appeal to his brethren of the laity to throw themselves into the movement, and he pointed out that if all members of the Church would give systematically and regularly there would be sufficient for all missionary purposes without being a-burden to any. Mr. Ransford also visited Chatsworth on Sunday afternoon and preached to a good congregation of attentive people, and it is to be hoped that much good will result from his visit. Mr. Ransford is an earnest and forcible speaker and presents his case clearly and concisely, and his manner is such that it makes his appeal impressive and convincing. At the meeting on Monday evening many of the laymen present asked questions and stated their impressions in a way that evinced their interest in the missionary work of the Church. Among those taking part in the discussion were Messrs. S. J. Parker, Alfred Spencer, Geo. Sprogge, W. B. Harshaw, V. Barry Chas. Kramer, Wm. Hanbury, A. J. Lloyd, Arthur Rankin, Alf. Lloyd and Mr. Paterson, of Woodstock. The ladies of the church, with their well-known thoughtfulness, provided a very dainty and substantial tea on Monday evening and those who attended and partook of the repast expressed themselves as much indebted to the ladies for their kindness. At the close of the meeting a hearty vote of thanks was given to Mr. Ransford and also to the ladies. The meeting closed with the singing of the Doxology and the pronouncing of the Benediction.

Blenheim.—The stamp system for both senior and junior Sunday school scholars in England has attracted great attention in Sunday school work here and has been thoroughly tested in this church with the very best results. The attendance of Sunday school children has greatly increased, and it has moreover encouraged hearty and regular worship on holy days as there are stamps for these days too. The experiment in this parish has been an unqualified success.

Thamesford.—The Layman's Missionary Movement has reached this village and done good work here. At the banquet 70 men sat down, presided over by Mr. James Clendenning, a well-known Churchman. The speakers included Mr. J. H. Pope, a prominent London Churchman, and representatives of other churches. The good work done here will probably stir up other villages like this to organize their missionary forces and begin a layman's movement, in many such parishes.

Point Edward. This diocese abounds with lecturers on Ireland, e.g., Canon Dann, Rev. W. Lowe, Rev. J. W. Hodgins, etc. Mr. Condell, rector of Point Edward is also among the number, and lectured on that subject at the opening meeting of St. John's Church A. Y. P. A. at Sarnia.

Ridgetown.—The Rev. T. G. A. Wright, of Sarnia, lectured here for the A. Y. P. A. on "The Prayer Book" on Jan. 21st, and spent three days canvassing the parish for subscriptions for stipend. Over \$850.00 was subscribed, with a few more families to visit—a substantial



Holy Trinity Church, Lucan, Rector, Rev. Arthur Carlisle.

increase on the past, bearing witness to the esteem in which the present incumbent is held. A thriving Sunday school with an attendance of about 100 and a Bible class of some 30, taught by the rector's wife, is one of the many evidences of the good work being done.

Stratford.—St. Paul's.—This parish was rendered vacant by the superannuation of Rev. D. Deacon, who for many years was prominent in the Church's work in Huron Diocese. Not only his own parish but a large circle of friends, lay and clerical throughout the diocese deeply regret his withdrawal from the active work of the ministry. His place has been filled by the appointment of Rev. James Hodgins of Chatham, Mr. Hodgins brings to his new parish a ripe and valuable experience, having been most energetic not only in parish but in Deanery and Synod work. We bespeak for him a warm welcome in his new field, which he will occupy about the first week in February.

Woodstock.—St. Paul's.—On Sunday evening, 24th Jan., Old and New St. Paul's congregations took part in a united service at New St. Paul's Church. The prayers were read by Rev. T. G. Wallace, and the sermon was preached by Rev. R. H. Shaw. The collection was for the Old Churchyard Renovation Fund. Reference was made to the death of the Primate, during whose incumbency New St. Paul's Church was built. The attendance was large.

Markdale and Berkeley.—The Ven. Archdeacon Mackenzie visited this parish on Sunday, January 24th, primarily for the purpose of inducting the Rev. Ernest G. Dymond into the rectory. The service of induction took place in the morning, a large congregation participating. In the afternoon a drive of four or five miles took us to the country church of Berkeley, where we were greeted by another good congregation. In the

evening, at the request of the incumbent, the Archdeacon addressed a large and intelligent church full of worshippers, on the Laymen's Missionary Movement. Early next morning the Archdeacon went on to Shelburne, of which parish the Rev. R. J. Seton-Adamson is the happy rector. In the afternoon we drove to Primrose, and though it was Monday, a congregation, quite half filling the church, were waiting for us. Primrose church possesses a valuable adjunct to a country parish in the form of a large stone, walled, shed for the horses, and over that an equally large hall for all social gatherings, it is to be wished that every country church had as good a one. Shelburne church is called St. Paul's, and their anniversary occurs on January 25th, the Feast of Conversion of St. Paul; the incumbent seized the opportunity for an evening service in which Mr. Dymond of Markdale, and Mr. Eccleston of Hornings Mills took part, there was a fine choir of excellent voices, and a packed church. The rector requested the Archdeacon to preach on the Laymen's Missionary Movement. After the service the whole congregation and adherents of St. Paul's were invited to appear at the Town Hall and the response was unanimous, old men and maidens, young men and children, matrons, bachelors, and boys, were all there, without money and without price and did ample justice to the richly provided banquet. Mr. Adamson and Mr. Dymond are to be congratulated on being called to minister to such united and whole-hearted people; and it was the writer's great pleasure to find that both these devoted young clergymen are highly appreciated by their respective flocks. They both have good brick churchly churches, spacious, well built, brick rectories. The people of Markdale and Shelburne are quite confident that the Bishop has sent them the right men, and they are determined that their clergyman and their families shall have all the comforts and conveniences of life, which they themselves possess. A visit to this parish cheers one up.

RUPERT'S LAND.

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

Austin and Sidney.—The Rev. A. J. Warwick, of Macgregor, visited this parish on the 17th January for the purpose of reopening these Missions. There has not been any church service since last Easter, and the people feel very anxious that a resident man should be settled amongst them again. There have been differences of opinion between the two Missions as to the amount each should raise for the stipend of the incumbent and also in respect to the place of his residence. On Tuesday, Friday and Saturday of last week Mr. Warwick thoroughly canvassed the district, visiting each family, and calling a meeting at the close of the day. He discovered a unanimous desire for a settlement of such difficulties as existed, and a willingness to co-operate so that in anywise the services might be renewed. On Sunday there was morning prayers and celebration in Austin Church at 11; evening prayer and celebration at Sidney at 3, and evening prayer, preceded by baptisms and followed by a meeting of the church people, to talk matters over, etc. Dr. Camsell and Mr. Margetson were appointed to meet representatives of Sidney, and so prepare a scheme of financial support and arrange order of services. This was followed by private baptism and a smaller meeting. It was a heavy day, especially the driving, for there was absolutely no track, and Austin was reached only twenty minutes before service time. Yet one was well repaid by the heartiness of the services. How glad they were to have their own dearly loved church service again. God grant that the church may be a power of good in this district. Austin is a village of about 150 population and has five churches, standing together, Church of England, Rome, Presbyterian, Methodist, Baptist. It is no wonder that it is difficult to raise stipend money for church expenses for so many bodies. The church building in Austin is quite new, free from debt, well built, comfortable, well furnished, and the people are proud of it. Sidney is yet without a church, having to rent the Presbyterian Church building for services. Let us not forget to pray for our brethren, who in common with others throughout the country are face to face with such difficulties.

Winnipeg.—St. Luke's.—A congregational gathering was held in the schoolroom on Monday, Jan. 25, to bid farewell to the Rev. T. W. and Mrs. Savary. The Archbishop occupied the

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chair, and an address was given by Bishop Richardson of Fredericton, a former rector of St. Luke's. Presentations were made to both the departing rector and his wife. They leave shortly for their new home in Kingston. A successor has not yet been appointed.

Christ Church.—The annual choir tea arranged by the members of the W. A. was held on Wednesday last for the adult choristers, and on Thursday for the boys. Short addresses were given by the Rector, the Rev. S. G. Chambers, and his curate, the Rev. F. S. Lewis. Most enjoyable evenings were spent.

St. Matthew's.—The concluding services in connection with the opening of the new church were held on Sunday, Jan. 24. Special sermons were preached by the rector, the Rev. W. B. McElheran, in the morning and by the Rev. Canon Murray at Evensong. Splendid congregations attended; and the result of the appeal on behalf of the Building Fund was most gratifying.

St. John's College.—The Rev. Canon Burnham, after an illness which lasted for ten or twelve days, died on Saturday afternoon last at age of 52.

MacGregor.—On Sunday, Jan. 24th, the Rev. S. G. Chambers, rector of Christ Church, Winnipeg, paid this parish a visit on behalf of the M. S. C. C. Services (with appeals) were held at Youill, Wellington, and MacGregor. In spite of the bad condition of the roads, owing to a thaw, followed quickly by keen frosts, the congregations were good, and a ready response was made to the appeals on behalf of the Missionary Society. The open offertories were good and many pledges made to be redeemed later. The visiting clergyman during his stay was the guest of Rev. A. J. and Mrs. Warwick.

QU'APPELLE.

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

Indian Head.—A meeting of the Executive Committee of the diocese, was held in this place on Wednesday, January 20, when the Rev. Rural Dean Hill, Regina, was elected to fill the place occupied by the late rector of Medicine Hat. Considerable discussion took place during the making of the grants for 1909. The increased cost of living making it very difficult for many of the clergy to submit to the proposed reduction. Twenty-five new Missions should be opened up in this diocese in the spring, providing suitable men and sufficient means are forthcoming. The Bishop intends calling the meeting of Synod for Tuesday, June 1. The health of the warden of St. Chads Hostel has improved. A meeting of the Advisory Board of St. Chads Hostel was called by the Very Rev. the Dean in Regina last week.

The Archdeacon leaves this week, visiting the parishes and Missions along the line of the Koikella extension of the C.P.R.—Rocanville, Perth, Sumner, Abernethy, Cupar, Strassburg, Nokomis, Lanigan and Fleming.

SASKATCHEWAN.

Jervois A. Newnham, D.D., Bishop, Prince Albert, N.W.T.

Rosthern.—St. Augustine's.—The Bishop of the Diocese paid a visit to this parish on Sunday, 17th January, for the purpose of consecrating the church and dedicating the various memorials which have been placed therein from time to time. At the morning service the Bishop was met at the church door by the incumbent, Rev. H. Assiter, and the churchwardens, one of whom read a petition to the Bishop, praying him to consecrate the church, which was certified to be free from all incumbrance. The Bishop having accepted the petition proceeded to carry out the service for the consecration of churches as provided for such occasions. After the service was finished the Bishop preached an earnest sermon from the prayer of consecration used by Solomon at the consecration of the Temple, after which there was a celebration of the Holy Communion. In the evening the dedication of the memorials took place, appropriate hymns being sung. The Bishop's sermon was a synopsis of the work accomplished at the Lambeth Conference after which he dedicated the memorials, the large congregation then joining the choir in singing the hymn "For all the Saints," which was sung very heartily and with much feeling. The following are the memorials which were thus dedicated: A stone font in memory of Helen Muriel Dawson, presented by her parents. A stained glass win-

dow, in memory of Robert Turiff Adamson, presented by his parents. Altar frontal and pulpit and lectern falls, in memory of Mr. and Mrs. Knight, presented by their daughter. A pulpit in memory of Richard Goodwill Weatherby, presented by his parents; and prayer desk, in memory of Bernard Roy Eyre-Pears, presented by his parents. In the altar vases and in the font were beautiful bouquets of flowers, which were also "In Memoriam" gifts.

CALGARY.

Wm. Cypril Pinkham, D.D., Bishop, Calgary, N.W.T.

Wetaskiwin.—Immanuel.—Arrangements are being made to hold a Mission in this church, beginning on March 28th and ending April 4th. The Canon Missioner of the Diocese, the Rev. Canon Webb, a man of exceptional abilities and deep spiritual life, is to conduct the Mission. The Church here is making steady progress and is becoming quite active in many ways, as was shown by the splendid reports handed in at the annual congregational meeting held on January 6th inst. The Sunday School is perhaps the brightest and most active part of the whole parish it having increased its membership and attendance very considerably during the last year. The following are the officers for the coming year: Wardens, T. C. Rubbra and J. H. D. Benson; Vestry, Messrs. Todd, Millar, Compton, Terry, Marker, Mills and Smeeton.

ACKNOWLEDGMENTS.

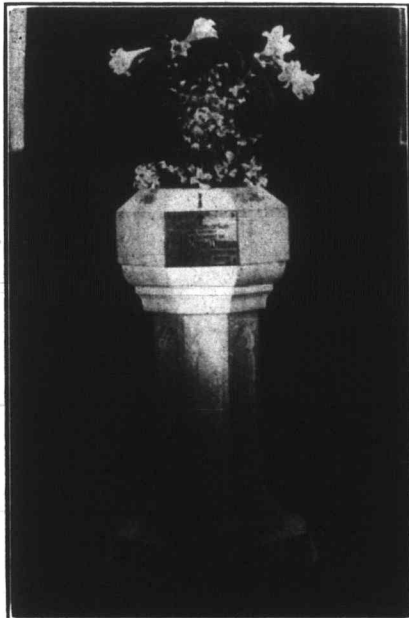
Fernie, British Columbia.
Sir,—Will you kindly acknowledge the following amounts in the Canadian Churchman, received for the rebuilding of Christ Church, Fernie:—New Westminster and Kootenay Missionary Association, \$151.80; St. George's Church, Rossland, B.C., \$9.50; Ven. Archdeacon Kaulbach, Truro, N.S., \$5; Anon, Weston, Ont., \$0.50; Niagara Branch of W.A., \$37; "Sympatizer," Quebec, \$10; M. C. Montgomery, Wolfe Island, \$3; John Hamilton, 48 Rue Des Currares, Que., \$25; Mrs. A. Tarratt, Weymouth, Eng. (per Canon Piercy, Sault Ste. Marie), \$24.35; J. B. Hillsburg, Ont., \$2; Widow's Mite, \$1; Sister Sarah, Dundas, \$2; Edward A. Irving, \$2; St. Peter's W.A. Springfield, Port Credit, \$10. (Total subscription from Port Credit, \$16.40.) Total, \$283.24. Amount previously acknowledged, \$1,295.70. Total amount received, \$1,578.94.

R. S. Wilkinson.

January 20th, 1909.

AN APPEAL TO WESTERN BROTHERHOOD MEN.

Sir,—The "Canadian Churchman" reaches many Western Brotherhood men and Churchmen in sympathy if not in actual connection with the Brotherhood. A short time since the President of our Canadian branch of the Brotherhood of



Font, St. Augustine's Church, Rosthern.



Interior View, St. Augustine's Church, Rosthern.

YUKON.

Isaac O. Stringer, D.D., Bishop, Carcross, Yukon Territory.

The Bishop of the Diocese writes to us as follows: "I wish through your paper to acknowledge, with thanks, the receipt of \$100 for work in Yukon Diocese, received to-day anonymously in a letter postmarked Toronto, January 27th. This is very acceptable, indeed, as the financial needs of the diocese are very great, both for the support of the missionary work and for the Episcopal endowment, and I wish to assure the kind donor of my heartfelt gratitude. I desire, also, to express thanks for the many kind inquiries regarding my health. I have had a tedious and trying illness and am not very strong yet, but am thankful to say I am now on the way to recovery and hope before many weeks to start for the North.

Correspondence

THE ABERDEEN ASSOCIATION.

Sir,—You have suggested more than once that the Aberdeen Association did not make its work sufficiently known, therefore I venture to ask you to make an appeal for us for books, magazines and illustrated papers to supply four camps, and for which we have not sufficient material in hand. All parcels may be sent to the Express Office, Parliament Buildings, Toronto. Believe me yours sincerely,
H. F. Hodgins,
President Toronto Branch.

St. Andrew sent an appeal to all Brotherhood men to supply the sum of \$5,000.00 needed over and above the small chapter quotas, in order to maintain our Travelling Secretaries. Up to date only \$2,300.00 have been pledged, and accounts are getting overdrawn. As matters stand, so I am informed from headquarters, the greater part of the money which has been so far provided this year for the support of the Western Travelling Secretary has been supplied by Eastern men. I think that our Western Chapters can scarcely be alive to this unfortunate state of things, because—quoting again—"the situation is that unless Western men do more than they have ever done before the burden of supporting the Western Travelling Secretary will fall on Eastern men, and the fear is that we shall not be able to get sufficient Eastern money to maintain both our secretaries, and one must in that case be withdrawn." What I wish to say now is that it is my firm conviction that nothing more disastrous could happen to the present generation of young Churchmen in the West than to lose the stimulus and inspiration of our Travelling Secretary John, A. Birmingham, whom we have learned not only to respect but to regard with sincere affection. In this Diocese of Rupert's Land we rural church folk are just beginning to feel the benefit of the W. A. and S. S. Field Secretaries, whose visits with those of Mr. Birmingham make all the difference in our parochial life. It makes me shiver to think that just for the want of a little more generosity in giving on the part of our Western men we may lose the welcome visits of our Brotherhood Travelling Secretary. I know I have no official right to appeal to the Western Brotherhood, but sometimes even a voice crying from a wilderness of comparative indifference and deadness has an eloquence of greater intensity for that very rea-

son. Therefore I must appeal with all earnestness to all Western Brotherhood men to send some contribution at once to Headquarters or to increase their own pledges for the forward movement. Will you double your pledge with me? Let us prove ourselves capable of carrying our own load without depending upon the undoubted generosity of our Eastern brethren to whom we owe much.

H. M. Speechly,
Pilot Mound Chapter No. 326.

TORONTO DIOCESE.

Sir.—The Synod of this diocese is summoned to meet for the election of a Bishop on February 17. We are not without a precedent surely as to what we ought to do in the meantime for we read in Acts xiii. that previous to "the separation of Saul and Barnabas for the work" the Church was fasting. May I therefore ask those to whom the practice of the early Church appeals to fast and pray for the guidance of the Synod in the important task it has to perform. Since claiming, as we do, Scriptural basis for Episcopacy, a primitive and apostolic precedent should weigh with us if we are with any confidence at all to expect the Divine guidance in the coming election.

Henry M. Little.

TRAVELLING MISSIONARY FOR ALGOMA.

Sir,—I would like to bring before the notice of your readers in Algoma the matter of the travelling missionary project, which has been in the air for quite a long time. Here is a splendid opportunity of trying the experiment in this neighborhood by combining the missions of Aspdin, Novar, Seguin, and Magnetawan under one travelling missionary priest, who with comfortable headquarters at Sprucedale, and sufficient assistance should work this whole field. The present system, I need only say, is not very satisfactory. Now, if a capable man could be installed at once in this position, he would be able to report his experience during the rest of the winter, and the spring, at the ensuing Synod of the diocese to be held at Sault Ste Marie in June.

Ex-Delegate.

THE EFFICACY OF THE SACRAMENTS.

Sir,—Will you kindly allow me a word on the efficacy of the sacraments. Knowledge (comprehension of the past) fills a more important place in this subject than many can admit. The Church as a living organism can no more disassociate herself from the past than a man can eliminate his past, despite the fact that the physical body is changed every seven years. Apostolic succession is a fact, not a theory, and is only another name for the cellular development of the Bride of Christ. The minister in and before the congregation, whether he or they recognize it or not, stands in the place of Christ. This fact is seen in the peculiar physical insistence with which the people demand an ideal life of the minister. Also, if a devout person is ill or in distress, he or she is not satisfied objectively without the presence of the minister. In the administration of the Sacraments and visitation of the sick the validity of the orders of the minister carries no weight with one who has not been instructed in the Church; so that he will receive as much benefit from a layman in authority as from a validly ordained priest. (Notice I say "in authority," as there is a peculiar point here in favor of a valid ministry). Not so with him who comprehends the organism of the Church; his sense of right will be disturbed and the Sacrament or the visitation will be of considerably less value to him. And as no man lives to himself, the psychological influence of one spiritually disturbed in this way must have a bad effect upon those in association with him. Following this argument to its legitimate conclusion, it stands this way: All Christians are baptized into one body; there must be a "Communion of Saints;" men exercising the priestly office without valid ordination has a baneful effect upon those who have definite knowledge of the Church with a resultant dissatisfaction in the whole body. The time has come when psychological and spiritual influences must be considered objectively for the Church to understand fully the value and certainty of her Divine origin and in connection with this comes the "peculiar point" mentioned above. All Christian bodies with any creditable standing in the world are jealous of the standing (authoritative) of their ministry, and this has come to

them without any definite objective teaching, showing the operation of the Holy Spirit with the hearts of men. "He takes the things of Christ and makes them manifest." Lying behind this jealousy is the efficiency of their Sacraments. They know and we must admit that they have received benefit from their administrations. At the same time we know and they do not, that their lack of knowledge has made it impossible for them to receive the greater benefit the Sacraments hold for men. The Church has too many who lack this same knowledge to find much fault with those less favoured. We possess the reason and the means for more definite instruction of the young and it is high time the importance of the knowledge of the church, as a living organism, as a requisite for receiving the larger benefits through the Sacraments, was more diligently taught.

A. W. Crysler.

THE TEMPERANCE QUESTION.

Sir,—I heartily support you in what you have already written touching this most important question. I fear me a great many of our clergy and laity in order to be popular take a very superficial view of the whole matter, and as we sow the wind we must most assuredly reap the whirlwind. A day of reckoning will come and the Church and Christ's religion will be the first to suffer. How blind we are at times, the history of the Church can show us, but as the Guardian (London) had it on another question a few years ago, "Who studies history now-a-days?" Prohibition is Mohammedanism as any tyro at college ought to know, and any form of it as such is anti-Christian and undoubtedly wrong, and the Bishop, priest, deacon or layman who supports it is going directly against Christ and temperance. He is proclaiming himself as a Mohammedan in this thing, he is also declaring himself as against "property rights" and against "temperance." Further, all such are preaching not "reformation" but "revolution." I am glad you are not an Anarchist. If the Church will rise in her might and produce a leader like William Wilberforce of slave-trade fame, who will in Ottawa demand for the whole of Canada (1) The total prohibition of the sale of "distilled" liquors such as whiskey, brandy, gin, rum, save as medicine and for commercial purposes. (2) The putting down of treating. (3) The public control of hotels, restaurants &c. (4) The treating of the confirmed inebriate as a lunatic—his wages, if single, to go to the State, if married to his family—and (5) The licensing of premises for the sale of light wines, pure beers and cider, the question of questions from a social point of view throughout the whole land will soon settle itself. If we do not follow the Christ in this matter we cannot expect a blessing. Read the Gospel for yesterday—2nd Sunday after Epiphany—"Abolish the Bar," is "revolution." "Reform the Bar" is the cry needed.

C. A. French.

18th Jan. 1909.

THE INDIVIDUAL CUP.

Sir,—As a firm believer in the power of the Press, I would venture to hope that you will continue to permit the use of your columns to correspondents who may have something to say, or better still, something to suggest which may lead to the solution of the difficulties which surround the subject of the use or non-use of the "Individual Cup" at the Communion Service. Surely a way might be found in this age of wonderful inventions whereby sanitary conditions may be provided for without fear of irreverence. true, as Mr. Ransford says, "there are many who will speak of these things with bated breath, but who fear to publicly express themselves." This certainly is a reluctance to be regretted, especially as except in the case of those whose prominent positions or established reputations add special weight to arguments offered over their own signatures, the adoption of a pen-name may give them the courage they otherwise lack and your readers the advantage of their advice. There are many such silent ones who occupy the pews in our churches and who, before they leave their seats to take a place at the Holy Table, have to send up to Heaven a special prayer for special grace to enable them to overcome the repulsion they know they will feel, when the cup, having passed from mouth to mouth, is offered to their lips. Mr. Ransford is right too, when he claims that "a clergyman when acting as celebrant should be as scrupulously careful in the matter of cleanliness as the most rigidly exacting Mohammedan and more

so." Doubtless many do endeavor to act up to this standard, whilst others, probably unconsciously, fall below it. For instance our own rector would be a very astonished man to find himself placed in the latter category, yet nevertheless, his is the first offending moustache to dip itself into the cup, and, when holding in one hand the salver containing the bread, he, either from nervousness or indecision as to which sippet he shall offer next in turn, keeps fingering them all! Now, these may appear very small things to complain of, and the reproach might not unjustly be made that a Communicant should be so absorbed by a sense of the solemnity of the occasion that even though so constantly repeated before his eyes they should pass unobserved, all of which is true enough. But some of us are only "feeble folk" upon whose even most sacred moments such like incongruities will obtrude themselves; therefore if for no other reason, might it not be asked of those to whom we are directed to look for guidance that they should even in the minutest details of their sacred office be as circumspect in example as in precept.

A Voice from the Pews.

AN APPEAL.

Sir,—A few years ago a kind friend presented to the Ruri-decanal Chapter of Edmonton, Alberta, the nucleus of a lending library for the use of the clergy of the Rural Deanery. The books were placed in charge of the Rural Dean. A typewritten catalogue was prepared and sent to each clergyman. There has been a considerable demand for the books. The clergy of this part are not able to procure very many books so that the library is a helpful boon to them. It is our desire to increase the size and usefulness of the library as much as possible, so we have decided to make this appeal through your columns, for donations of books. It has occurred to us that there are many readers of your paper who have books upon their shelves that they are not using and that they would be glad to give for such a good and helpful purpose. The gifts would be gratefully acknowledged by our secretary. The books may be addressed to the Rev. W. R. George, the Rectory, Strathcona, Alberta. This appeal is made with the consent of the Bishop of the diocese.

W. R. George,
Rural Dean, Strathcona, Alta.

THE DOMINION BANK.

Splendid Standing of Well-Known Financial Institution.

The reports presented at the thirty-eighth annual general meeting of the Dominion Bank held in this city Jan. 27, full details of which will be found elsewhere in this issue, affords striking evidence of the strong position and capable management of this prominent financial institution. For the year ending December 31 last, after deducting charges of management, etc., and making provision for bad and doubtful debts, the profit was \$641,318.11, which, with a balance of \$235,140.61 carried from the previous year, and \$148,274.75 premium received on the new capital stock, made the splendid aggregate of \$1,024,733.47. In dividends at the rate of 12 per cent. per annum there was paid \$473,462.64; there was written off the bank premises \$100,000, and transferred to the reserve fund \$148,274.75, leaving to be carried forward the handsome balance of \$302,996.08. The reserve fund, it was announced, now totals \$4,981,731.62. This summary, brief though it is, gives sufficient evidence of a record that any institution might well be proud. The detailed statement of assets and liabilities of the Dominion Bank is worthy of perusal. It shows that cash reserves are particularly strong, and that the percentage of liquid assets is exceptionally high, features that all directly or indirectly concerned in the fortunes of the bank will take pleasure in. During the year a number of new branches were opened throughout the country, in addition to the branches of the Sovereign Bank that were taken over. It is gratifying to be able to record that the issue of \$1,000,000 of new capital stock in 1907 was not only subscribed, but paid for in full, another strong proof of the manner in which investors rate the standing of the bank. The whole tone of the report in fact is optimistic, and the confidence of the directors in looking forward to a gradual expansion in business and their remarks as to improvement already in this respect since the unusual financial conditions prevailing all over Canada at the time the previous annual report was made are fully justified.

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THE DOMINION BANK

Proceedings of the Thirty-Eighth Annual General Meeting of the Shareholders.

The Thirty-eighth Annual General Meeting of the Dominion Bank was held at the Banking House of the Institution, Toronto, on Wednesday 27th January, 1909.

Among those present were noticed: Dr. Grasett, A. M. Nanton, A. Foulds, J. H. Maclaren, Andrew Semple, Hon. J. J. Foy, W. E. Booth, E. B. Osler, C. W. Band, W. Crocker, R. M. Gray, Dr. J. F. Ross, V. H. E. Hutcheson, Alex. C. Morris, S. Samuel, A. Monro Grier, F. J. Harris (Hamilton), Wm. Glenney (Oshawa), W. C. Lee, A. R. Boswell, G. N. Reynolds, Ira Staudish, H. B. Hodgins, Barlow Cumberland, H. S. Harwood, Stewart Houston, Capt. Jessopp, J. T. Small, C. Walker, Wm. Ross (Port Perry), R. J. Christie, H. Gordon Mackenzie, Col. Sir H. M. Pellatt, Wm. Mulock, jr., W. C. Crowther, Richard Foster (Bowmanville), Geo. D. Scott, Jacob E. Finkle, W. R. Brock, W. D. Matthews, Temple Blackwood, A. W. Austin, J. J. Dixon, Dr. Andrew Smith, L. A. Hamilton, E. W. Langley, David Smith, Richard Brown, Thos. Walmsley, Robt. Mills (Hamilton), J. C. Eaton, James Matthews, A. H. Campbell, jr., W. H. Cawthra, J. G. Ramsey, Mrs. Adamson, James Scott, C. A. Bogert, H. J. Bethune, and others.

It was moved by Mr. A. W. Austin, seconded by Dr. A. Smith, that Mr. E. B. Osler do take the chair and that Mr. C. A. Bogert do act as Secretary. Messrs. A. R. Boswell, and A. H. Campbell, jr. were appointed Scrutineers.

The Secretary read the Report of the Directors to the Shareholders, and submitted the Annual Statement of the affairs of the Bank, which is as follows:

To the Shareholders: The Directors beg to present the following Statement of the result of the business of the Bank for the year ending 31st December 1908:

Balance of Profit and Loss Account, 31st December, 1907	\$235,140 61
Premium received on new Capital Stock	148,274 75
Profit for the year ending 31st December, 1908, after deducting charges of management, etc., and making provision for bad and doubtful debts	641,338 11
Making a total of	\$1,024,738 47
Which has been disposed of as follows:	
Dividend 3 per cent., paid 1st April, 1908	\$116,502 81
Dividend 3 per cent., paid 2nd July, 1908	118,161 75
Dividend 3 per cent., paid 1st October, 1908	119,365 50
Dividend 3 per cent., payable 2nd January 1909	119,432 58
Written off Bank Premises	\$473,462 64
Transferred to Reserve Fund	100,000 00
	148,274 75
Balance of Profit and Loss carried forward	\$502,996 08

RESERVE FUND.

Balance at credit of account, 31st December, 1907	\$4,833,456 87
Transferred from Profit and Loss Account	148,274 75
	\$4,981,731 62

At the Annual Meeting in January, 1908, your Directors in their Report to the Shareholders, made reference to the unusual financial conditions then prevailing and the policy which it was considered advisable to pursue in conducting the affairs of the Bank. Since then a marked change has taken place—there has been a steady contraction in the trade of the country and the demand for banking accommodation has been limited, although we now find an improvement in this respect and can confidently look for a gradual expansion in business. A crop somewhat above the average was harvested, and the proceeds distributed through the country, which has tended largely to increase deposits. From the causes just mentioned the Cash Reserves of the Bank have been particularly strong for some months and the percentage of liquid assets is exceptionally high.

In January, 1908, we took over branches of the Sovereign Bank at Baden, Linwood, Marmora, Mount Albert, New Dundee and Pefferlaw—the Pefferlaw Office was subsequently closed.

Branches have also been established at the corner of King and Wentworth Streets, Hamilton; on Upper Sherbourne Street, Toronto, and at Wawota, Sask. It is our intention to shortly erect an office at the corner of St. Clair Avenue and Vaughan Road, Toronto, where a site has recently been purchased.

Further expenditures have been made at Avenue Road Branch, Toronto; at Fort William and Windsor, Ont.; at the North End Branch, Winnipeg; at Selkirk and Deloraine, Man., and at Grenfell and Regina, Sask., to an extent fully warranted by the importance of the Bank's interests at these points.

In connection with the issue of \$1,000,000 of new Capital Stock in 1907, it is worthy of note that the amount subscribed for has now been paid in full.

A special Committee of your Directors has completed the customary verification of the general Balance Sheet of the Bank, as on 31st December, 1908, including the certification of our funds in the hands of Foreign Agents. They have also examined and found correct the Cash Reserves, Investments and Securities as shown on the statement presented.

All Branches of the Bank have been thoroughly inspected during the year. The Report was adopted. E. B. OSLER, President.

The thanks of the Shareholders were tendered to the President, Vice-President and Directors for their services during the year and to the General Manager and other Officers of the Bank for the efficient performance of their respective duties.

The following gentlemen were duly elected Directors for the ensuing year: Messrs A. W. Austin, W. R. Brock, James Carruthers, R. J. Christie, J. C. Eaton, J. J. Foy, K. C. M. L. A., W. D. Matthews, A. M. Nanton and E. B. Osler, M.P.

At a subsequent meeting of the Directors, Mr. E. B. Osler, M.P., was elected President, and Mr. W. D. Matthews, Vice-President, for the ensuing term.

GENERAL STATEMENT

LIABILITIES		
Notes in Circulation	\$5,114,040 35	\$1,087,539 00
Deposits not bearing interest	32,799,056 46	
Deposits bearing interest (including interest accrued to date)		37,913,096 81
Deposits by other Banks in Canada		330,643 63
Balances due to Banks in the United States		33,874 81
Total liabilities to the Public		41,365,154 25
Capital Stock paid-up		3,983,392 38
Reserve Fund		4,981,731 62
Balance of Profits carried forward		30,996 08
Dividend No. 105, payable 2nd January 1909		119,432 58
Former Dividends unclaimed		102 75
Reserved for Exchange, etc.		14,015 00
Reserved for rebate on Bills Discounted		114,556 56
		\$50,881,381 22

ASSETS		
Specie	\$1,138,165 89	
Dominion Government Demand Notes	4,766,913 00	
Notes of and Cheques on other Banks	2,201,455 24	
Balances due from other Banks in Canada	281,542 16	
Balance due by Agents in Great Britain	161,927 72	
Balances due from other Banks elsewhere than in Canada and Great Britain	1,521,536 29	
	\$10,074,560 30	
Provincial Government Securities	335,456 26	
Canadian Municipal Securities and British or Foreign or Colonial Public Securities other than Canadian	672,666 28	
Railway and other Bonds, Debentures and Stocks	3,522,192 03	
Loans on Call secured by Stocks and Debentures	3,261,660 76	17,866,535 63
Bills Discounted and Advances Current	30,963,438 99	
Deposit with Dominion Government for Security of Note Circulation	160,000 00	
Loans to other Banks in Canada, secured	668,219 22	
Verdue Debts (estimated loss provided for)	53,362 33	
Real Estate, other than Bank Premises	96,600 00	
Mortgages	41,886 44	
Bank Premises	1,020,000 00	
Other Assets not included under foregoing heads	19,338 70	
		\$31,014,845 59
		\$50,881,381 22

C. A. BOGERT
General Manager.

Toronto, 31st December, 1908.

FROM DARKNESS INTO LIGHT.

The dying Bishop sleeps;
And darkened is the room
Where anxious watchers wait
In tearfulness and gloom.

The worn-out body lies
So still, and white and cold,
As though the wings of Death
Already him enfold.

But one is near, Who Death
Has conquered by his might—
The Way, the Truth, the Life,
Th' Eternal Lord of Light.

The Bishop wakes and sees
The room all lighted up,
As when in Upper Room
The twelve with Christ did sup.

"And is this Death?" he says.
"Then welcome Death for me;
For Death is Life, and Christ,
"The Light of Life, I see."

Good Shepherd, o'er his flock
Stretch out Thy staff and rod
Till Death's dark vale Thou light,
O Light and Life of God!
Jan. 25, 1909. John Farncomb.

British and Foreign

The Bishop of London's Fund has received a New Year's gift of £1,200. A white marble font has been placed in St. John's, Hiawatha, Kan., which is a gift of the children of the church. The Rev. Berryman Green, D.D., has declined to accept his election to the position of Bishop-Coadjutor of the Diocese of Virginia.

The St. Cecilia Guild of Christ Church Puyallup, Wash., recently presented to the choir a handsome brass processional cross.

The clergy of the rural deanery of Sheffield have presented to Archbishop Maclagan an illuminated address, in which they express regret at his resignation, and gratitude for his invariable kindness and love.

Mr. James Wright, of Spalding, the oldest bellingr in England, for the sixty-seventh year, was one of the ringers at Spalding Parish Church, ringing the old year out and the New Year in. Mr. Wright is in his 82nd year.

As a memorial to T. O. Davenport a handsome brass eagle pattern lectern has been placed in St. John's Church, Arlington, Mass. On the lectern rests a Bible, which is a memorial to deceased members of the Sunday School.

Workman as a Priest.—Among the candidates ordained by the Bishop of Winchester to the priesthood at Farnham Parish Church was the Rev. Henry John Snelling, who had laboured as a Scripture reader in the parish of Wrecclesham for a number of years. The son of a small builder, he formerly worked in a tea shop in Farnham.

Bishop Ingram, who was for fourteen years a Bishop of Sierra Leone, and is now one of the secretaries of the Church Missionary Society, is to

make a tour of the world on behalf of the society during the present year. He leaves in August for Lennoxville, Canada, where he spent his school-days. Departing from Vancouver the bishop will visit Japan, China, Ceylon, and tour extensively in India.

It is a little over a year since the Primus of Scotland, the Right Rev. George Howard Wilkinson, D.D., Bishop of St. Andrews, died. Steps are now being taken towards the erection of the proposed memorial in the cathedral, and this is to take the form of a kneeling figure of the late Bishop. The great lesson which his life was given up to teaching will thus be perpetuated. As is well known, the late Primus was a man of prayer and of deep spirituality of life.

The Rev. V. L. Tracey, rector of a church in Brooklyn, New York, is believed to have perished in the snow storm which recently raged in the Guadalupe Mountains in New Mexico. Mr. Tracey had been visiting his son at Carlsbad, N.M. He was called to Queen, a little settlement sixty miles away in the mountains, to perform the marriage services for a young couple, and attempting to get from ranch to ranch became lost in the blinding snow storm with the thermometer at zero.

The Right Rev. Charles H. Brent, Anglican Bishop of the Philippines, was elected Chairman of the International Opium Commission, which began its session to-day at Shanghai, China. He was nominated for the office by the delegations from China and Great Britain. Dr. Brent is a Canadian, having been born at Newcastle, Ont., in 1862. He graduated from Trinity University in 1884. Dr. Brent was a member of the Philippine Opium Commission in 1903-4, and it was at his suggestion that the present world Congress was called.

A very interesting fact in connection with the retirement of the Rev. Francis Harrison from the living of North Wraxall, near Chippenham, deserves to be recorded. He was appointed rector over forty years ago, and during that time he has not been absent from the parish for a single Sunday. He was ordained deacon in 1858, having taken his B.A. degree in 1850. He had been Fellow, Dean, and Tutor of Oriel, and also mathematical lecturer before being appointed to the living which he has just vacated.

The Church Missionary Society has received news of a remarkable gathering at Hoima, the capital of Bunyoro, in the western province of the Uganda Protectorate, in September last, the occasion being the ceremonial crowning of the Kabaka (King), Andereya and the dedication of a new church. The gathering is described as "the greatest demonstration any one could have of the power of the Gospel of Christ in Bunyoro, which eight years ago was a savage land." The Sub-Commissioner, Mr. F. A. Knowles, and five Baganda clergymen took part in the ceremonies. The church was opened by the King, who also laid the foundation stone of a new school.

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THE
DOMINION BANK
PAYS SPECIAL ATTENTION TO
SAVINGS ACCOUNTS

THE
HOME BANK OF CANADA
ORIGINAL CHARTER 1854
QUARTERLY DIVIDEND
Notice is hereby given that a Dividend at the rate of Six Per Cent. per annum upon the paid-up Capital Stock of this Bank has been declared for the three months ending the 28th of February, 1909, and the same will be payable at its Head Office and Branches on and after Monday, the 1st day of March next. The transfer books will be closed from the 14th to the 28th of February, both days inclusive.
By order of the Board,
JAMES MASON, General Manager.
Toronto, Jan. 23, 1909.
Head Office 8 King St. W., Toronto
SIX OFFICES IN TORONTO

The Pioneer Trusts Corporation of Canada
After twenty-five years' successful management of trusts of every description the Corporation confidently offers its services as
ADMINISTRATOR
EXECUTOR
GUARDIAN
TRUSTEE
ASSIGNEE
RECEIVER
LIQUIDATOR or
GENERAL AGENT
to those requiring a trustworthy and efficient medium to undertake such duties.
The Toronto General Trusts Corporation
Ottawa Toronto Winnipeg

MEMORIALS AND DOMESTIC ART GLASS
DOMINION STAINED GLASS
Est. Co. 1861
54 Richmond St. E. Toronto.
+ Trucky & Booth Props.

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

MENEELY BELL COMPANY
22-24 & 26 RIVER ST. 177 BROADWAY, TROY, N. Y., NEW YORK.
Manufacture Superior CHURCH, CHIME, SCHOOL & OTHER BELLS.

DEATH
On the 27th ult. at Prestonville Vicarage, Brighton, England, George Hewitt, Piles, 34 years Vicar of the Parish, in his 74th year. Face to Face.

Mrs. E. K. Hubbard, who died lately at Middletown, Conn., made public bequests to the amount of \$15,000. Christ Church, Middletown, receives \$5,000 and also a house for the rector, which Mrs. Hubbard built some years ago. Holy Trinity, Church, of which she was a communicant, receives \$1,000. St. Luke's Home, \$2,000, and the Domestic and Foreign Missionary Society, \$1,000.
An interesting discovery of Early Christian remains has recently been made at Wad-el-Hadad on the Blue Nile, a few miles north of Sennar, in Egypt, while the foundations of a rest-house for the Irrigation Department were being dug. A number of graves were found containing skeletons with feet to the east. Round the head of each was a quantity of pottery. On one of them is the Coptic processional cross and the same emblem is scratched inside the lips of the jars, where it is associated with two other Christian emblems—the fish and the palm-branch. On the neck of one of the jars is a mason's mark, and another of the jars, which are of red ware, has a spout as well as a handle. A comparison of the pottery with that found on Nubian sites between the first and second cataracts makes it probable that it should be dated in the seventh or eighth century A.D. The pottery has been sent to the Khartoum Museum. At present very little is known of the history of Christianity in these regions, and we must look to excavation to throw light upon it. A quarter of an hour's walk from the graves are two mounds called by the natives Bey-el-Anak. "The House of Anak" (or pre-Mahomedan people), which, doubtless, mark the site of an old Christian church and monastery. Excavation would probably bring to light Early Christian inscriptions.

A LIFE'S FAILURE.

It was a sentence I heard a lady say on board the Queen at Sydney, that made me think of calling the story that, ma'am. "Poor Mr. Chalmers," she said, "his life has been a failure, and now he is going home to die. It is a sad story." I did not know then who Mr. Chalmers was and wondered. That was on Saturday. The next day there was service in the saloon, and I heard them say Mr. Chalmers would preach if he was able. I looked up when the clergyman came forward in his white surplice. The sun was slanting through the portholes just above his head. He had fair, reddish gold hair, very light and fluffy, and somehow with his pale, beautiful face, and the white folds of his gown, I got quite a stare. I thought he looked like a picture once I'd seen in London of the Angel Gabriel. I can't tell you what made me think of it. It was the delicate white face, as strong, and yet so sweet, and the fair hair, and the sun made it like an aureole, as I think they call it, just as the angel had round his head in the picture. His text was this—I shall never forget either text or sermon: "Be strong and of good courage, fear not, nor be afraid of them; for the Lord thy God, He it is that doth go with thee; He will not fail thee nor forsake thee." Somehow, as he began, I remembered the lady saying he was "a failure." I wondered why. I had never heard just such a sermon, though it was very quiet and simple. I think some clergymen have a way of sending you away feeling as if God were very near, and there are others again that fairly maze you, and there are others

Quickly Cured at Home

Instant Relief, Permanent Cure—
Trial Package Mailed Free to
All in Plain Wrapper.

Piles is a fearful disease, but easy to cure if you go at it right. An operation with the knife is dangerous, cruel, humiliating and unnecessary. There is just one other sure way to be cured—painless, safe and in the privacy of your own home—it is Pyramid Pile Cure.

We mail a trial package free to all who write. It will give you instant relief, show you the harmless, painless nature of this great remedy and start you well on the way toward a perfect cure. Then you can get a full-sized box from any druggist for 50 cents, and often one box cures.

Insist on having what you call for. If the druggist tries to sell you something just as good, it is because he makes more money on the substitute. The cure begins at once and continues rapidly until it is complete and permanent.

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that give you a stone instead of bread. After the sermon he seemed very done up. Death was written on his face, and I don't know for my part how he preached at all; and I heard the doctor say he would not permit it again. "Very well, I shall rest," Mr. Chalmers said, and smiled. "For I do want to get home, and not startle my mother by looking too bad. I will be obedient, doctor." I was surprised to hear him speak so cheerily. Get home? Would he ever see home? There was a passenger on board called Browne, and one night I heard a bit of talk between him and a friend which set me thinking. They were having some iced drinks in the saloon, and their voices came along the passage when I was making up the beds in the cabin. The others were on deck enjoying the fine night. "I had to send Edith home first," Mr. Browne said, "while I remained to settle up. We weren't going to stay out in the colony—not much!—after Uncle George left us that money. Very much better six months of Europe than a 'cycle of Cathay' to my mind. And it's just as well she went by an earlier boat." "Why?" "Well, you know, our marriage was a bit awkward. Edith came out to marry another fellow—a clergyman; but, unfortunately for him, poor chap, she fancied me en route, and as I was awfully gone on her, there was only

one thing to be done. We got married and then she wrote and told him. He got the letter just as he was starting to meet her, for we got in earlier than we expected." "Phew! Did he make a snidny?" "No. But the worst is, the poor beggar is here—on board, and they say he is dying." "Chalmers?" "Yes. He's been unlucky all through. He was a bit too good for the rough gold diggers he was amongst, and got knocked down one night trying to save a woman from being struck in a drunken brawl. They let him lie all night in the rain with a broken leg, and the chill settled on his lungs. So he had to throw it all up and come home. I don't like the business, for he doesn't know me—doesn't connect the Brownes; and somehow I have taken an odd fancy for the poor chap. 'Pon my word, I don't see what Edie preferred in me. But, then, there's n accounting for women's tastes." "No, that's true," the other agreed. "Maybe she preferred the sinner to the saint, some of 'em do." "Saint or no, he's true grit. I don't like the business at all. 'Pon my word, I go about feeling like a thief!" I couldn't help watching these two after that. Mr. Browne sat next the young clergyman at the table, and Mr. Chalmers talked to him a good deal. He was always bright. He took a good deal of interest in the day's run, though he never betted on it, as the others did. Indeed, he seemed to take an interest in everything. He went and talked with the crew and preached



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on Sunday to the second class. With that look in his face—plain, for his brightness—the men listened to him as I never knew them listen to anyone before. One woman in the second class lost her baby, and it was buried at sea. She sat cold and stony till Mr. Chalmers went and talked to her, and then I heard her sobbing in her cabin. "He's like one of God's angels!" she said. "If God is kinder than him, then I can trust the baby to Him very well." We got on smoothly, with pretty calm weather; but, in spite of that we could all see that Mr. Chalmers got weaker and weaker. They say it's a symptom of his disease, not to see how near one is to death. He did not. He never talked as though he were ill at all. When he knew I was Yorkshire, he'd speak to me a lot about Scarborough, where his mother lived, and where he had been born and partly brought up. "Mother and I are going back to Scarborough," he said. "Do you know Scarborough, stewardess?" "Yes, sir; I lived there once for a year in service. It's a fine place." It is the most beautiful town in the world," he said. "In my dreams I

always see it, with the blue sea, and with the gold of the sky bright behind the castle rock. I've seen it from the sands like the City of God. I'd like to die there. Mother is to meet me, and we will go straight there if it is God's will!" Poor soul! I thought, as I looked at his thin, white face, and heard his hacking cough, that he would never see Scarborough. He would see the real Golden City, but never an earthly one. The heat tried him very much. He was very ill in the Indian Ocean, and I think it was about here that he lost hope. For some days he was very dull and quiet, and my heart ached for him. He was weak, and sick and suffering. One Sunday night—and it was so hot that the gentlemen went out with their waist-coats open, and called for iced drinks—the doctor carried him on deck, and he lay there with his white thin face laid back on a cushion. He seemed too ill and languid to speak. Mr. Browne, coming up, sat down by him suddenly, and took up the big palmleaf fan, and he began to fan him. "You are very good!" Mr. Chalmers whispered. But he seemed almost too weary to speak. People talk about the valley of the shadow, ma'am; but I don't think we always go through the valley of the shadow just at the very end of life. I think some of us pass through it before that. I was thinking his soul was almost in the shadows of the night, and his bright faith was fading a little. I would have given anything to have helped him, but what could I say? And then suddenly a Miss Vichy, who had been sitting with her hands clasped round her knees on the top of the companion, began to sing softly to herself. All the others were on the lower deck looking at something. There were only us four on deck. I had been fanning him before Mr. Browne came. She sang, "Art thou weary, art thou languid?" It was a very sweet soft air, not the usual one, and I never heard a sweeter voice. And at one verse Mr. Chalmers opened his eyes, and a sort of flicker of joy and understanding crossed his face.

"If I find Him if I follow,
What His guerdon here?
Many a sorrow, many a labour,
Many a tear."

If I still hold closely to Him,
What hath He at last?
"Sorrow vanquish'd labour ended,
Jordan past!"

She stopped, then, and, getting up, walked slowly away. I don't suppose she ever knew God had put it into her heart to sing just those words. "Sorrow vanquished, labour ended, Jordan past!" Mr. Chalmers whispered the words, then looked up at the others with a bright smile. He, too, always seemed to like Mr. Browne. "I was down in the deaps, I think," he said. "And those words were God's message to me." "Do you believe them?" Mr. Browne spoke in a kind of hoarse voice, and Mr. Chalmers answered, with his look far away: "Thank God, I do!" "Have you vanquished all your sorrow?" "I did not! He did it for me!" "Chalmers," said the other, suddenly. "I've always thought a lot of clergy in these days don't really believe half they preach! I know a fellow with a good parish and a fine stipend—he don't believe it. But he says it don't do any one any harm if it is only a poetical dream, or one illusion more!" I could see Mr. Chalmers' thin face flush. "Man," he said, "one doesn't die for a dream! One doesn't live for a dream!" "You believe it, then, on your soul? That it can do that—brighten life, and make death easy?" "On my soul! It has done that for me. It will help you understand." The other moved uneasily; but waited and listened. "I came out to Australia with hopes. The

girl I was to marry was to follow me whenever I got settled; and I loved her more than my life! Well, I needn't tell you the struggles of the first years, but at last things got smoother a bit, and she came. I had done all I could for our home. I used to sit up at nights, carpeting and painting. I was the happiest man in the colony! Nothing troubled me. She was coming! And then—I was starting to go and meet the ship, and—she had—married someone else! Met him on the voyage. I felt as if the light of life went out. And then—there, in the dark, God's hand touched me: "I will never leave thee, nor forsake thee." He had His meaning! I went back, and began life over again. In my dark hours these words were in my ears; they never left me, and then I got hurt in a drunken row, as you know, just when I thought I was winning the men a little, and I had to come home. My mother was there! My life has been a failure—in the world's eye; and yet God's eyes, perhaps, see differently. I tried my best, because He helped me; and if it is a failure, I can bear that, too. Maybe, those of us who fail here get a chance of working better in another world. If not, then still all is well. You know, "They also serve who only stand and wait!" "And those two? That girl—and that man?" The clergyman turned his eyes back from the sea. "I hope they are happy," he said. "She struggled and suffered. She tried to be true. And, of course since she did not love me, perhaps it was—natural." "And the man?" "I wish I could see him," Mr. Chalmers said dreamily. "I'd like to ask him always to be very good to her." The other started up and dropped the fan. It was as if he was stung. "Chalmers, did you never suspect?" "What?" "That I was the man? My name you know." The two looked into each other's faces, and then Mr. Chalmers smiled. I never saw a sweeter smile. "I wondered why you were so good to me!" he said. "That was all. Sit down again. Her husband!" "You mean to say that you do not hate me?" There is no hate in my heart for anyone in the world! Why should there be?" I had to go down, then, but the two had a long talk. It was Mr. Browne, and not the doctor, who carried Mr. Chalmers down at night, and after that they were rarely separate. It may seem strange, but it is true. Somehow, Mr. Browne changed a good deal. He seemed grave and thoughtful. He'd read to the dying man, and sit by him, often not talking, for hours; and he was never ready when

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the others wanted him for cards. Though Mr. Chalmers would urge him to go and play quoits and ship's cricket, he would not go. In the Suez Canal the end came. The heat was awful—heat that made you think of nothing but of air, air, air! It was as if all the world were a furnace. Well, it was bad enough for us, who were well; but for him it was a "burning, fiery furnace" indeed! He lay under the awning on deck all day, just able to sip a little whipped egg and milk. There was a wonderful look on his face, as if he heard and saw nothing of our talk, but was listening to angels' voices. At tea-time he roused, and he was a little lighthearted, and talked of Scarborough again, and of seeing the town, and of standing at the end of pier. It was curious how he harked back to it. Only I and Mr. Browne were with him when he died and we were in the middle of the canal. The others had gone down to dinner, and they were long over coffee and dessert.

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