

Canadian Churchman

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

Vol. 33.

TORONTO, CANADA, THURSDAY, MARCH, 28, 1907.

No. 13.

ONLY ONE WAY



to get that well-groomed look and air, and that is to have us do your work. The tailor's hand shows every time, and you can't feel at ease in a ready-made suit. Our prices are right.

For \$18 we make to your order a very stylish suit.

For \$5 a nobby pair of trousers.

BERKINSHAW & GAIN,
 Merchant Tailors, 348 Yonge Street.

WANTED Training School for Nurses, the Polyclinic Hospital, Philadelphia, Pa., U.S., vacancies for educated women. Information and illustrated catalogue may be obtained from the Superintendent of Nurses, Polyclinic Hospital. The course of instruction is carried on by the most approved modern methods, while the large variety of clinical material affords the pupils unusual advantages in their practical work.

WANTED The Church of the Advent, Westmount, P.Q., Diocese of Montreal, Curate will probably be needed after Easter. Priest required; definite High Churchman but not extreme; musical, unmarried, or with private means. Address Rector.

WANTED Rev. Professor Howard, D.D. of the Montreal Diocesan Theological would like position as Locum Tenens for whole or part of Summer from May 1st. Address 201 University St. Montreal.

WANTED A gentlewoman desires position as assistant housekeeper and companion nurse. References. Address M.A. Canadian Churchman, Toronto.

THE GENERAL THEOLOGICAL SEMINARY, Chelsea Square, NEW YORK.
 The next Academic Year will begin on Wednesday, Sept. 19th, 1906.
 Special Students admitted and Graduate Course for Graduates of other Theological Seminaries. — The requirements for admission and other particulars can be had from The Very Rev. W. L. ROBBINS, D.D., Dean

MEMORIALS

We aim at Artistic Work in Granite and Marble Monuments.
McINTOSH - GULLETT CO'Y, Ltd
 Phone N. 1249. 1119 Yonge St., Toronto.

St. Augustine Wine

Registered Communion Wine
\$1.50 per Gallon. (25c. extra for container). \$4.50 per doz Qts. (bottled), F. O. B. here. Direct importer of Foreign Wines and Spirits. Telephone Main 625.
J. C. MOOR, 433 Yonge St. - TORONTO.

Established 1844. Telephone Main 1137.
COPELAND & FAIRBAIN
 House and Land Agents,
 24 Victoria Street, - Toronto.
MONEY TO LEND.
 Night Telephone, North 2362.

WESTERN

ASSURANCE COMPANY FIRE and MARINE
 Assets, over, \$3,570,000
 Income, for 1906 over, \$3,609,000

HEAD OFFICE:
TORONTO - MONTREAL.
 HON. GEO. A. COX, President.
 C. C. FOSTER, Secretary.
 W. R. BROCK, Vice-President.
 W. B. MEIKLE, General Manager.

Canada's Pipe Organs

TUBULAR and ELECTRIC PNEUMATIC and MECHANICAL ACTIONS

Also a specialty made of Reconstructing and Revoicing OLD ORGANS. Electric and Water Motors supplied. Estimates furnished on application.

BRECKELS & MATTHEWS,
 Church Pipe Organ Builders
 140-144 Spadina Avenue, TORONTO
 A. E. BRECKELS. — A. MATTHEWS.

Send \$1.00 for 25 Panatellas.
 Clubb's Panatellas are a genuine Hand Made, Clear Havana Filled Cigar, 5 inches long. They are delightfully mild and are sweet as a nut; fully equal to cigars costing double the money.

"OUR SPECIAL OFFER."
 For \$1.00 we will send box of 25 Panatellas to any address in Canada, and prepay all express or postal charges. Order to-day.

A. CLUBB & SONS, 5 King West.
 Established 1878. "Our reputation your guarantee."

Clerical Suits

Our stock of black goods from the best manufacturers is now complete.

Write for Samples and instructions for self measurement or call when in our city.

GEO HARCOURT & SON
 57 King Street West, TORONTO.

Spencer's Pipe Organ Works
 38-44 Rebecca Street, HAMILTON.
 All Work Warranted Established 1885.
WALTER SPENCER.

An Easter Sermon

by the REV. BISHOP PHILLIPS BROOKS, D.D.
 net 30cts. post paid.

The Loneliness of Christ
 by T. W. ROBERTSON (of Brighton) Net 20c. post paid.

UPPER CANADA TRACT SOCIETY,
 JAS. M. ROBERTSON, Depositary,
 102 YONGE STREET - TORONTO

FOR BIBLES, PRAYER BOOKS, Prayer and Hymn Books, AND ALL THEOLOGICAL AND CHURCH BOOKS

WRITE THE CHURCH BOOK ROOM
 23 Richmond St. W. Toronto

PARQUET FLOORS Write for Designs and Prices
ELLIOTT & SON, LIMITED,
 Manufacturers, 79 KING ST., W., TORONTO.

ANTHEMS AND SERVICES.
 Our large and well-selected stock of ANTHEMS and SERVICES is at your disposal. Send us a post card, stating what you would like to see, and you will receive on approval, a selection of Easter, Lenten, or General Anthems, or Magnificats, Te Deums, Communion Services, Benedicte, Kyries, etc., by Simper, Smart, Turner, and other composers. Voluntaries for Pipe or Reed Organ also in great variety.

ASHDOWN'S MUSIC STORE,
 Anglo-Canadian M. P. A., Ltd.,
 143 Yonge St., - Toronto.

THE CHURCH DECORATORS TORONTO

SPECIALISTS!

OUR DESIGNS accepted for "The Church of our Lady," Guelph. The largest contract for such work ever awarded in Canada.

See our list of ANGLICAN and other CONTRACTS. HAVE PROOF before allowing your church, however plain, to be tampered with.

DISTANCE NO OBSTACLE
 DESIGNS and PRICES FREE.
 Enquiries Invited.

THE CHURCH DECORATORS
 86 Wellington Street W., TORONTO.

RIDGEWAY'S Collecting Agency

Founded in Montreal in the year 1880, by its sole proprietor T. R. Ridgeway. In daily use by the Leading Bank Managers, Insurance Companies, and foremost merchants in Canada, United States and Europe.

RELIABLE AGENTS ALL OVER THE WORLD
 No Collection no Charge.

Offices: 11 St. Sacrament St. MONTREAL.
 Bell Tel. Main 1677.

Looking for the BEST \$5 SHOE IN TOWN, SIR?

HERE IT IS

Patent Leather, good-year welt, Hagar make

Blachford
 114 Yonge St

Ladies' Spring Costuming

R. W. PARKINSON
 56 College Street, TORONTO.

FAVORABLY KNOWN SINCE 1826. **BELLS** HAVE FURNISHED 50,000 CHURCH, SCHOOL & OTHER BELLS. PUREST, BEST & GENUINE. **MENEELY & CO.,** WATERVLIET, N.Y. BELL-METAL CHIMES, ETC. CATALOGUE & PRICES FREE.

1907.
 IS
 rors
 N, ENG.
 pool.
 WS
 O. Ltd.
 NTO.
 lows
 ly
 Glass
 ce
 id, Ltd.
 ORONTO
 IS,
 etc., Candles,
 asses, Chan-
 tion Services,
 tractors.
 OS.
 Hamilton.
 in St.
 LASS
 NS
 on,
 MONTREAL
 & Mineral
 idows
 ID GLASS
 SIGHTS
 DATES
 WITTED
 Prish
 every description
 designs furnished
 recd.
 S. LIMITED
 oronto.
 rch
 s
 York
 RIAL
 ASSES
 VASIS
 DREWS
 LIMITED
 TAWA

St. Augustine

Registered

The Perfect Communion Wine

In cases, 1 dozen quarts, F.O.B.
Brantford, \$4.50.

Prices at St. John, N.B., Halifax, N.S.,
or Winnipeg, Man., One Dollar per
case additional.

J. S. HAMILTON & CO.

Proprietors and Manufacturers

St. Augustine,

**BRANTFORD & PEELE ISLAND
Canada.**



SYNOPSIS OF CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

ANY even numbered section of Dominion Lands in Manitoba or the North-West Provinces, excepting 8 and 26, not reserved, may be homesteaded by any person the sole head of a family, or male over 18 years of age, to the extent of one-quarter section, of 100 acres, more or less.

Application for homestead entry or inspection must be made in person by the applicant at the office of the local Agent or Sub-agent.

An application for entry or inspection made personally at any Sub-agent's office may be wired to the local Agent by the Sub-agent, at the expense of the applicant, and if the land applied for is vacant on receipt of the telegram such application is to have priority, and the land will be held until the necessary papers to complete the transaction are received by mail.

In case of "personation" the entry will be summarily cancelled and the applicant will forfeit all priority of claim.

An applicant for inspection must be eligible for homestead entry, and only one application for inspection will be received from an individual until that application has been disposed of.

A homesteader whose entry is in good standing and not liable to cancellation, may, subject to approval of Department, relinquish it in favour of father, mother, son, daughter, brother or sister, if eligible, but to no one else, on filing declaration of abandonment.

Where an entry is summarily cancelled, or voluntarily abandoned, subsequent to institution of cancellation proceedings, the applicant for inspection will be entitled to prior right of entry.

Applicants for inspection must state in what particulars the homesteader is in default, and if subsequently the statement is found to be incorrect in material particulars, the applicant will lose any prior right of re-entry, should the land become vacant, or if entry has been granted it may be summarily cancelled.

DUTIES.—A settler is required to perform the conditions under one of the following plans:—

(1) At least six months' residence upon and cultivation of the land in each year during the term of three years.

(2) If the father (or mother if the father is deceased) of a homesteader resides upon a farm in the vicinity of the land entered for by such homesteader the requirement as to residence may be satisfied by such person residing with the father or mother.

(3) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirement may be satisfied by residence upon such land.

Before making application for patent the settler must give six months' notice in writing to the Commissioner of Dominion Lands at Ottawa, of his intention to do so.

SYNOPSIS OF CANADIAN NORTH-WEST MINING REGULATIONS.

COAL.—Coal lands may be purchased at \$10 per acre for soft coal and \$20 for anthracite. Not more than 320 acres can be acquired by one individual or company. Royalty at the rate of ten cents per ton of 2,000 pounds shall be collected on the gross output.

QUARTZ.—A free miner's certificate is granted upon payment in advance of \$5 per annum for an individual, and from \$50 to \$100 per annum for a company according to capital.

A free miner, having discovered mineral in place, may locate a claim 1,500 x 1,500 feet.

The fee for recording a claim is \$5.

At least \$100 must be expended on the claim each year or paid to the mining recorder in lieu thereof. When \$500 has been expended or paid, the locator may, upon having a survey made, and upon complying with other requirements, purchase the land at \$1 per acre.

The patent provides for the payment of a royalty of 2 1/2 per cent. on the sales.

Placer mining claims generally are 100 feet square; entry fee \$5, renewable yearly.

A free miner may obtain two leases to dredge for gold of five miles each for a term of twenty years, renewable at the discretion of the Minister of the Interior.

The lessee shall have a dredge in operation within one season from the date of the lease for each five miles. Rental \$10 per annum for each mile of river leased. Royalty at the rate of 2 1/2 per cent. collected on the output after it exceeds \$10,000.

W. W. CORY,

Deputy of the Minister of the Interior.

N.B.—Unauthorized publication of this advertisement will not be paid for.

A Physician's Testimony for Labatt's Ale.

"We find that the ale uniformly and well agreed with the patients, that it stimulated the appetite, and thereby increased nutrition. The taste, likewise, is always highly spoken of. In nervous women, we found that a glass at bedtime acted as a very effective and harmless hypnotic."—SUPERINTENDENT OF LARGE U. S. HOSPITAL.

Office and Yard,
FRONT ST., NEAR BATHURST,
Telephone No. 449.

Established 1856.

Office and Yard,
PRINCESS STREET DOCK
Telephone No. 190.

P. Burns & Co. Coal and Wood

Head Office, 3 King St. West, Toronto.

Telephone 131 and 132



To Have and to Hold

a policy of insurance on your life is wisdom which will confer inestimable benefits.

As a breadwinner it is your bounden duty to secure to your family the benefits provided through life insurance.

Because you may have neglected this duty in the past is no reason why you should continue to do so.

Be wise to day and procure a policy from

The North American Life

a company whose financial position is unexcelled.

J. L. BLAIKIE, - - - President.
L. GOLDMAN, Managing Director.
W. B. TAYLOR, - - - Secretary.

Home Office, Toronto, Ont.

The Canadian Churchman is undoubtedly a first-class advertising medium. It circulates extensively in the homes of the clergy and laity. Our advertisers assure us that it is an excellent paper to advertise in as it brings most satisfactory returns.

Sporting

G
O
O
D
S

INDOOR
EXERCISERS
FOILS
PUNCHING
BAGS
BOXING
GLOVES
PING PONG
SETS
AIR RIFLES
Etc.

Rice Lewis & Son, Limited,

Cor. King & Victoria Sts. Toronto.

Established 1864.

JOHN CATTO & SON

This firm's many years experience in high-class dry goods give it intimate knowledge of the world's best markets, with resultant satisfaction to customers.

Household Napery, Silks Dress Goods, Mantles, Millinery, Dressmaking.

Special facilities for quick execution of Wedding and Mourning orders.

JOHN CATTO & SON

King Street—opposite the Post-Office,
TORONTO.

BELLS.

Steel Alloy Church and School Bells. See our Catalogue. The C. S. BELL CO., Hillside, Ont.



W. H. Stone

UNDERTAKER

Telephone N. 3755.

32 CARLTON ST.

COWAN'S

Healthful
and
Nutritious

HYGIENIC
COCOA...

Sold in 1/4 lb., 1/2 lb. and 1 lb. Tins only
Absolutely Pure



GRAND TRUNK RAILWAY SYSTEM

Easter Holiday Rates

LOWEST ONE-WAY FARE
FOR ROUND TRIP.

Between all stations in Canada; also to Detroit, Port Huron, Suspension Bridge, Buffalo and Niagara Falls, N.Y.

GOOD GOING

March 28th, 29th, 30th, 31st and
April 1st.

RETURNING

Until TUESDAY, April 2nd.

For rates and particulars call on Grand Trunk Agent,

J. D. McDONALD,
District Passenger Agent, Toronto.

Farm Labor

If you want help for the farm for the season or the year, write for application form to the

Bureau of Colonization

Parliament Buildings,

TORONTO

CHURCH DECORATIONS

We have a Special Department for Church Work, in charge of a highly skilled ecclesiastical designer.

COLOURED DRAWINGS
and
ESTIMATES SUBMITTED
FREE

Write for particulars.

The

Thornton-Smith Co.

11 King Street W., TORONTO,
and
123 Oxford St., LONDON, Eng

The Alexander Engraving Co.

16-Adelaide Street West, - Toronto

Half-tone Engravings, Zinc Etchings,
Wood Cuts, Designing and
Commercial Photography.

Our Cuts Give
Satisfaction.

Samples on Appli-
cation.
Phone Main 1111

TORONTO, THURSDAY

Subscription

(If paid strictly in

NOTICE.—SUBSCRIPTION PRICE
Toronto owing to the cost of deliv-
ADVANCE, \$1.50.

ADVERTISING RATES PER

ADVERTISING.—The CANADIAN
medium for advertising, being by
Church Journal in the Dominion
Births, Marriages, Deaths,
Deaths, etc., two cents a word p

THE PAPER FOR CHURCHMEN,
a Family Paper devoted to the
Canada, and should be in every
CHURCH OF ADDRESS.—Subscr

DISCONTINUANCES.—If no requi-
received, it will be continued.
time the paper must remit the
dollars per annum for the time

RECEIPTS.—The label indicate
tion is paid, no written receipt
postage stamp must be sent wi
or four weeks to make the chan-
Changes.—On country bank
fifteen cents.

POSTAL NOTES.—Send all sub-
CORRESPONDENTS.—All matte
of the CANADIAN CHURCHMAN,
than Friday morning for the fo
Address all communications.

Phone Main 4643.

Offices—Union Block, 36 Torc

Lessons for Sund

Mar. 31-
Morning—Exod. 12, 29; 1
Evening—Exod 12, 29 or 14

April 7—First S
Morning—Num. 16, 26; 1
Evening—Num. 16, 26, or 1

April 14.—Second
Morning—Num. 20, 14; 1
Evening—Num. 20, 14-21;

April 21.—Third
Morning—Num. 22; Luke
Evening—Num. 23 or 24; 1

Appropriate Hymns
Sunday after Easter.
Ham, F.R.C.O., organi
of St. James' Cathedr
are taken from Hym
many of which may be

EAST

Holy Communion;
Processional: 130, 1
General Hymns: 12
Offertory: 132, 135.
Children's Hymns:

FIRST SUNDAY

Holy Communion;
Processional: 130, 1
General Hymns: 13
Offertory: 135, 138.
Children's Hymns:

EAS

Easter has been c
tivals because it cro
Every Sunday is a f
from the dead on th
Friday is a fast day
Cross on Good Frid
glorious Easter les
as the darkness of
over each Friday.
Easter can be seen
eminence given to
In the "tables and
moveable feasts dep
ins, special anthems
"Venite." The Ath
Apostles, Special P
the Holy Commun
Easter Day and se
Rubric at the end o
provides for two d

Canadian Churchman.

TORONTO, THURSDAY, MARCH 28, 1907.

Subscription Two Dollars per Year
(If paid strictly in Advance, \$1.00.)

NOTICE.—SUBSCRIPTION PRICE to subscribers in the City of Toronto owing to the cost of delivery, \$2.00 per year; IF PAID IN ADVANCE, \$1.50.

ADVERTISING RATES PER LINE 20 CENTS

ADVERTISING.—The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

BIRTHS, MARRIAGES, DEATHS.—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

THE PAPER FOR CHURCHMEN.—The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

CHANGE OF ADDRESS.—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due at the rate of two dollars per annum for the time it has been sent.

RECEIPTS.—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

CHEQUES.—On country banks are received at a discount of fifteen cents.

POSTAL NOTES.—Send all subscriptions by Postal Note.

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

Address all communications,
FRANK WOOTTEN,
Phone Main 4643. Box 34, TORONTO.
Offices—Union Block, 36 Toronto Street.

Lessons for Sundays and Holy Days.

Mar. 31.—Easter Day.

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

April 7.—First Sunday After Easter.

Morning—Num. 16, 10 to 36; 1 Cor. 15, 10 to 29.
Evening—Num. 16, 36, or 17 to 12 or John 20, 24 to 30.

April 14.—Second Sunday after Easter.

Morning—Num. 20, 10 to 14; Luke 12, 10 to 35.
Evening—Num. 20, 14—21, 10, or 21, 10; Gal. 4, 21—5, 13.

April 21.—Third Sunday after Easter.

Morning—Num. 22; Luke 16.
Evening—Num. 23 or 24; Eph. 4, 25—5, 22.

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

EASTER DAY.

Holy Communion: 126, 127, 315, 316.
Processional: 130, 131, 134, 137.
General Hymns: 129, 138, 140, 141.
Offertory: 132, 135, 136, 504.
Children's Hymns: 125, 330, 499, 566.

FIRST SUNDAY AFTER EASTER.

Holy Communion: 127, 128, 323, 555.
Processional: 130, 134, 136, 232.
General Hymns: 132, 498, 500, 502.
Offertory: 135, 138, 499, 503.
Children's Hymns: 197, 336, 340, 561.

EASTER DAY.

Easter has been called the Queen of the Festivals because it crowns and completes them all. Every Sunday is a feast day because Christ rose from the dead on the first day of the week and Friday is a fast day because He died upon the Cross on Good Friday. The bright rays of the glorious Easter lessons illuminate each Sunday as the darkness of Good Friday casts a shadow over each Friday. The place and importance of Easter can be seen, in one way, by the pre-eminence given to the Day in the Prayer Book. In the "tables and rules" the dates of all the moveable feasts depend on Easter Day. At Matins, special anthems are provided instead of the "Venite." The Athanasian Creed instead of the Apostles. Special Psalms, Special Lessons, and in the Holy Communion a proper preface upon Easter Day and seven days after, and lastly the Rubric at the end of the Holy Communion, which provides for two duties: (1) Every parishioner

shall communicate at Easter; (2) and at Easter every parishioner shall pay all ecclesiastical duties. Easter is the great day of rejoicing and thanksgiving to Almighty God for the glorious Resurrection of His Son Jesus Christ, our Lord. Christ is our sacrifice for sin. The Very Paschal Lamb. Slain for us and risen again. This recalls the Passover institution in Egypt: the slain lamb, the sprinkled door posts and lintel, the eating of the sacrifice. Two points stand out clearly. It was absolutely necessary for every Israelite to be within the house to receive the blessings following the application of the blood to the door posts. So to us there is the absolute necessity of having applied to our souls and bodies the Christian ordinance of Holy Baptism in order that we may be marked as belonging to Jesus, and not to the destroying angel. It is the fundamental practise and teaching of the Christian Church, and necessary to Salvation to-day as was that Israelitish ceremony in Egypt. The other point is this, besides the application there was to be the participation. They all had to receive and partake of the sacrificed lamb. It is so to-day. It is necessary for us to partake of Jesus' Body and Blood, the Very Paschal Lamb, in order that we, too, may travel through the wilderness of this life and reach the land of everlasting life. These two Sacraments, as our Catechism instructs, are generally necessary to Salvation. The early Church appointed Easter Day as a day for Baptisms and a day for the reception of the Holy Communion. May the power of the Risen Christ keep us all secure until we, too, shall rise from the grave.

Palm Sunday.

Mr. W. H. St. John Hope has written a very suggestive letter to the "Church Times," inspired by his abhorrence of the advertised "Palm leaves and branches imported direct from the Holy Land," which withered straw is now a fad in England. The subject has induced the writer to examine the matter a little further and he quotes the prayer in the Sarum processional which turns upon the olive branch brought by the dove to Noah in the Ark. Mr. Hope then suggests that this does not really refer to anything directly connected with our Lord's Passion, but to some long-forgotten popular ceremony which, like others of the sort, has been engrafted into the service of the Church. This was probably something akin to the festivals of classical times, in order to commemorate the appearance of the first green thing of spring. Can this be more appropriately or clearly set forth in England than by freshly gathered branches of "palm" and bunches of daffodils? If the Palm Sunday procession actually originated, even in part, in so beautiful a ceremony, then it and the later ceremonies of Rogationtide, when God's blessing is asked upon the growing crops, and of the Harvest Festival, when "all is safely gathered in," form a sequence of events spread over the year, which are not without their significance.

Forecast.

It is by no means too early to begin to plan out work for our various Diocesan Synods. Work that is the result of long and careful thinking is far more apt to be effective and serviceable than that which is, it may be, suggested on the spur of the moment and lacks the weight and wisdom of the former. There is much and good work to be done in each department of Church life from the Catechetical training of infants to the calm deliberation of delegates in Synod assembled. Spring is the time for looking over the ground, marking out the work, selecting the seed. It is by no means too soon to begin our forecast of Synod work. Forethought in such

matters is far better than afterthought—especially when the latter comes too late for action.

Back to the Land.

The speeches of General Booth in connection with the immigration schemes should have brought into prominence one very marked feature of the scheme. That is that there is no intention of reproducing here a class of town-people, but rather a peasantry, not what we are apt to believe peasants were, a race of dull, stupid, apathetic people, but one eager, well instructed and able to take an intelligent interest in local and national affairs. In short to have in Canada what used to be their common designation, a race of yeomen, a noble and historic title of which any one might be proud. The same ideas are being put into force and adapted, largely by Church people, in England itself by the Agricultural Organization Society. This society has been the means of organizing 134 societies in Great Britain. These societies include societies for the supply of agricultural requirements or the sale of produce, dairy societies, credit societies, allotment societies, and motor service societies. Referring to its work the Bishop of Chichester said: "In this diocese we are perhaps in the main agricultural, yet the steady depopulation of a great many at least of our rural parishes by leakage into the towns and cities, presents many problems to thoughtful minds. There is agricultural as well as industrial co-operation, and the former may be found to be of signal service in a diocese like this. Already the Agricultural Organization Society, which seeks to foster a community of interests among farmers and others connected with the land, has begun to help in some parts of the diocese, and the services of a speaker thoroughly acquainted with its objects and methods can always be obtained by application to the headquarters in London."

Confession of Sin.

May not the important step taken by the Salvation Army in establishing an anti-suicide bureau be fairly considered as an illustration of the humane and beneficent influence of individual confession of sin when rightly used? There seems to be but little new in the world after all. The latest fashion had its counterpart, if one only knew it, in some disused mode of by-gone years. What is this anti-suicide plan but the bringing of some social outcast, or wretched and despairing mortal to the touch of tender human sympathy charged with the constraining power of Divine forgiveness and love. The Salvation Army has in this instance, as it has in other respects, undertaken in its simple and intensely practical way to do the work, which we were commissioned to do, and at the beck of the world and deference to its love of ease and pleasure have treated with reprehensible neglect. As to this point let us make ourselves clear. The order of the Holy Communion imperatively enjoins that an exhortation shall systematically be read to the people—two of which are given—from one of which we quote the invitation following: "If there be any of you who . . . cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned minister of God's Word, and open his grief; that by the ministry of God's Holy Word he may receive the benefit of absolution, together with ghostly counsel and advice to the quieting of his conscience, and avoiding of all scruple and doubtfulness." A devoted Churchman who has lived in Canada for nearly forty years recently said he had not heard the Exhortation read in church since he came to this country. Truly a saddening avowal. The commissioned soldier dallies with the slums of sin, or turns his back upon them, having business in

other quarters. The devoted irregular makes them his especial business and spends and is spent in heroic service amongst the lowliest and the lost. And now as the duly ordained ministry have only the righteous to deal with and no conscience troubled sinners to exhort the dauntless Salvationist is adapting the dis-used regulations of the regular to the desperate need of the suicide and again as of old the sling and stone of the shepherd lad are doing the deeds of the mighty whilst the polished arms of the regular are ineffective and unchosen.

Railway Fares.

A matter of general concern is the price the individual pays for his railway ticket. We all travel more or less. Some classes of the community are like the ocean tides perpetually in motion. The active agents in mission organization and developments, and the commercial representatives of manufacturing and trading houses, for instance, have but little rest at home. In fact, much of their time is necessarily spent on railway trains. The old order has changed in many ways in recent years largely through the force of public opinion. Take, for instance, the species of favouritism suggested by the word "pass," which at one time was so common and now is nearly as extinct as the "Dodo." Passes may perhaps be exhibited in museums, but not on railway trains. The public seem to be in downright earnest in demanding a reduced passenger rate, and as it is from the public the railways derives its franchise, its employment and its income we cannot help thinking it will have to answer the curb and pay toll to its master.

He Knew Him.

There are dioceses which follow the custom of the Church in the States and call clergymen, independently of the Bishop. To such the following anecdote will appeal: "Among the candidates who were sent from an ecclesiastical seminary to a certain vacant church was one young man whose language was of the sort which dazzles and delights the younger members of a congregation, and sometimes pleases the elders as well. In this case the committee were besieged to ask for the young man again, and they consented, but unfortunately the man to whose lot it fell to write the letter had forgotten the candidate's name. Nothing daunted, he wrote to one of the seminary professors: 'Please send us that flow-er-let, streamlet, rivulet, cloudlet, starlight, and moonbeam young man again. We've forgotten his name, but we've no doubt you'll recognize him.' 'We do,' wrote the professor; and the desired candidate was sent, and subsequently was called to the parish."

A Policy of Despair.

We never knew a cause thrive whose advocates and adherents were habitually depressed and despairing. If men are engaged in a good cause they surely can find better and more useful employment than wasting time in discussing the defects and short-comings of this man or that man whose ineffectiveness may be apparent to nearly every one but himself. It is difficult to find a hive without its drones. But suppose for a moment that the working bees were to devote a goodly portion of their time to disparaging the impotent drones, there can be little doubt that the crop of honey in that hive would be small by comparison with that of the hives where the drones were looked upon as necessary evils, and the bees worked all the harder and more cheerily to do their own duty and that left undone by the drones, and to provide for their support as well as their own. We can still learn wisdom from insect life, though we will look in vain to the insect to teach us a policy of despair.

Mrs. Osler's Death.

Very widespread is the feeling of regret at the death of the late Mrs. Osler, of Toronto, and of sympathy with the bereaved members of her

family. Not long has she survived her honoured husband—the late Canon Osler. It seems peculiarly fitting that in the Divine ordering of events the spirits of husband and wife should not long be separated. A life which has spanned a century of time is remarkable for its long continuance. Still more remarkable is such a life when it has given birth to sons, who in different departments of human endeavour have served their country with distinction, and in one instance has won world-wide fame. But the crown and glory of such a life was its blameless and beneficent piety, the pure and gentle light of Christian charity with which it so long and steadfastly glowed to the honour of God and the good of mankind. Surely of such a woman King Lemuel spoke when he said, "Who can find a virtuous woman? for her price is far above rubies. . . . Favour is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised."

The Canadian Bible Society

at its annual meeting just closed at Ottawa, reported an income exceeding that of the previous year by \$16,000. It has remitted to the British and Foreign Bible Society \$30,000, being \$12,000 more than former contributions. At the same time the cost of the work in Canada had been met and a much larger balance of \$10,000 is kept to carry on operations on an extended scale throughout the Dominion. Nearly 90,000 copies of Scripture were circulated in Canada and Newfoundland during the year, many thousands of them among the polyglot immigrants in their many tongues at Quebec, St. John and Halifax, as they arrived, and at Winnipeg before they scattered over the prairies. The Society has forty colporteurs and Biblewomen. The Governor-General, the Earl Grey, speaking at the close of the public meeting in Ottawa, after addresses by Archdeacon Armitage, of Halifax, and Dr. Cameron, of Ottawa, said he had come as the patron of the Society to show his sympathy with its objects. When he heard of the six millions of copies circulated every year, and of the 200 millions issued since the Society was founded, he thought how the output must be the largest output of all the publishing houses in the world. And when he heard how these had been issued, not in one but in 400 languages, he thought of the complicated work which reflected the greatest credit on the gentlemen who had given their brains to the task. It was a privilege to belong to a Society which knew no denominational divisions and had a platform broad enough to include all.

THE TURNING OF THE TIDE.

We commemorate at this season the "grand climactic" in the spiritual history of the race. On that dark and fateful day, when was consummated the blackest crime in human annals, the powers of evil reached high-water mark. Sin gained its final and crowning victory. And on that self-same day the tide began to turn, and has been slowly ebbing ever since. Sin snatched its short-lived victory, and in the moment of seeming victory received its mortal wound. On that day it began to die, and continues to die, though to us short-sighted, impatient mortals it dies slowly. Good Friday marks, therefore, the supreme crisis in man's moral and spiritual evolution. Humanity was born into new relationship a new consciousness, a new atmosphere. Mankind crossed on that day the great divide. Thus Good Friday is at once the darkest and the brightest day in history. For it marks the passing of the mid-night hour, and the onward coming of the dawn. Old things have passed away for ever, all things have become new. Sin had done its worst and last. And now comes the conqueror's turn. He has conquered the conqueror. He has enslaved the enslaver. He has destroyed the destroyer. He hath put all things under His feet, because He has vanquished that which is the sum of all human ills, the "last

enemy." Three short days before He hangs, between earth and heaven, a spectacle to men and angels. Could defeat be more abject and crushing. Sin apparently has won the day. Mankind has taken the fatal step and started on the downward course. The last word in the age-long controversy has been spoken, "We will not have this man to rule over us," and then at this supreme moment the tables are suddenly turned, and the victor becomes the vanquished and the vanquished the victor. And from that moment to this the tide has surely swelled, with many a backward rush, with many an apparent ebb that has deceived the very elect, and yet ever advancing in the end. Since the coming of Christ the world has morally "found itself." All progress before His advent was, if we may use such a term, in circles. Mankind never seemed to be able to get beyond a certain point. The history of the few thousand years before the coming of Christ is a monotonous record of how man has advanced, and then retrograded century after century, without ever attaining to anything higher than a certain standard of material civilization which perished from its own inherent corruption. Since the coming of Christ, however, the world has moved steadily forward, towards the goal supplied by Himself. He is the moral centre of unity, the pioneer of real progress, who goes before and shows the way, the man of light and leading, who has given man a definite moral purpose, a fixed and eternal standard. Humanity's conscience has been awakened and can never go to sleep again. The tide has turned.

THE PROMISE OF THE RESURRECTION.

Christianity is emphatically, first, last, and always, the religion of immortality, not because Christianity first proclaimed immortality, or rather the survival of death. Every religion the world has ever known, worthy of the name, has taught in some shape or form the immortality of the soul, or at all events the persistence of human personality. But the Christian religion teaches a different kind of immortality from any other form of religion. It teaches, what we may term in contra-distinction to all other, kinds of immortality taught by pre-Christian or non-Christian or anti-Christian religions, it teaches real immortality, an immortality in a word worth having. This can hardly be said of the other kinds of immortality set forth by other religious systems. Of, for instance, the unconscious immortality which is virtually little better than annihilation, the absorptive, which is still more unsatisfactory, or the phantom immortality of the Greeks and Latins, which represented the soul as an aimless wanderer, an exile from its fleshly domicile pining to get back again to the scenes and employments from which it had been rudely snatched by death. But all these theories of sage or savage failed to satisfy the deeper and higher cravings of the human soul. At best they simply reconciled man to death and induced a certain lofty despair. In many cases they actually aggravated death and increased its horrors. In contrast with all these theories, and others still more vague, gloomy, or depressing we have the Christian doctrine of the Resurrection, as especially set forth by St. Paul. Of this great cardinal doctrine of Christianity St. Paul speaks in very general terms. The subject seems to master him at times. He struggles with it, and apparently acutely feels the limitation of human language. He uses certain illustrations, which like all the imagery of both the Old and New Testaments, have been taken too literally, and pressed too closely. So far as direct and positive statements are concerned he is very reticent. He makes no attempt to define the "body that shall be." He simply says, "there are bodies terrestrial and bodies celestial," "there is a natural body, and there is a spiritual body." Of the exact nature of this "spiritual body" he says absolutely nothing, except to draw the parallel as furnished by

the plant and its seed. of the inadequacy of any the natural world, he attempt and says "Now and blood doth not inh neither doth corruption hold-I show you a mys words we have a feeling effect, "this great truth described. I have don terials at my command, its fulness can only be can only sketch its out of faith." Nevertheless be deduced from the A ing the Christian doct (1) Conscious survival our pathetic ignorance sonality shall endure, "Death" will create n more than a cataract c identity of a river, or corner that of the trav is a permanent thing. is a natural and there material and an immr body is just as materia as the natural body. have been calling "n which is perceptible to We are now just begin vast realms of matter ordinary or fleshly set the Apostle says, "to inhabit now are the other body which ris natural, a material be a finer quality of mat so shadowy and unre with our fettered ser muffled ears, our sh real body, infinitely. vesture of decay," w and blemishes, and b seeds of its own diss this "tabernacle fron scribes himself in an siring to be clothed he goes, but no futr Resurrection is no v a real immortality.

THE ARCHBISHOP

This article was f and the only consi us, and compelled t and pressing need the matter. Let years. The Bisho in the prime and deacons, one very v a staff of Rural D vanced in years. Metropolitan, Arc Canada. In orde duties, of this high perfectly free and face staff with trai plates of necessity tant or Coadjutor den of diocesan v that appointment s evident that ever, Archbishop to sur ficient to lighten s increased in numl tions of the dioce correspondence h years until the b amount to what i tered on his office of help. But wha had been increas this moment of v one thoroughly ; goodness, a real

angs, be-
men and
id crush-
Mankind
he down-
ong con-
have this
supreme
, and the
vanquish-
o this the
backward
t has de-
ancing in
the world
ss before
term, in
ble to get
of the few
Christ is a
advanced,
tury, with-
han a cer-
which per-
on. "Since
world has
goal sup-
centre of
o goes be-
f light and
moral pur-
Humanity's
n never go

RECTION.

ast, and al-
not because
ity, or rath-
eligion the
e name, has
mortality of
ce of human
on teaches a
any other
ve may term
inds of im-
or non-Chris-
ches real im-
l worth have
e other kinds
religious sys-
cious immor-
r than anni-
till more un-
rality of the
d the soul as
m its fleshly
to the scenes
d been rudely
eories of sage
er and higher
st they simply
iced a certain
y actually ag-
rrors. In con-
hers still more
ave the Chris-
, as especially
it cardinal doc-
cs in very gen-
master him at
nd apparently
man language
ich like all the
ew Testaments,
id pressed too
itive statements
He makes no
shall be." He
terrestrial and
ural body, and
e exact nature
absolutely noth-
as furnished by

the plant and its seed. And then as if conscious of the inadequacy of any illustration drawn from the natural world, he suddenly desists from the attempt and says "Now I say brethren that flesh and blood doth not inherit the Kingdom of God, neither doth corruption inherit incorruption. Behold I show you a mystery." As we read these words we have a feeling that the Apostle says in effect, "this great truth is better imagined than described. I have done my best with the materials at my command, but this is a truth that in its fulness can only be spiritually discerned. I can only sketch its outlines, the rest is a matter of faith." Nevertheless certain general truths can be deduced from the Apostle's utterances regarding the Christian doctrine of the Resurrection. (1) Conscious survival of that change, which in our pathetic ignorance we call "death." Our personality shall endure, intact and unchanged. "Death" will create no blank in our lives any more than a cataract cuts in two and destroys the identity of a river, or the sudden turning of a corner that of the traveller. (2) The human body is a permanent thing. The Apostle says, "there is a natural and there is a spiritual body," not a material and an immaterial body. The spiritual body is just as material (possibly vastly more so); as the natural body. What we call, or rather have been calling "matter," is just that thing which is perceptible to four or five of our senses. We are now just beginning to learn that there are vast realms of matter outside the scope of our ordinary or fleshly senses. "Don't be so foolish," the Apostle says, "to imagine that the bodies we inhabit now are the only bodies. There is another body which rises out of the tomb of the natural, a material body indeed, but composed of a finer quality of matter." This "spiritual" body, so shadowy and unreal to us on this earth plane, with our fettered senses, our bandaged eyes, our muffled ears, our shackled limbs is in truth the real body, infinitely more real than this "muddy vesture of decay," with its limitations, infirmities and blemishes, and bearing about within itself the seeds of its own dissolution. This spiritual body, this "tabernacle from heaven," as the Apostle describes himself in another place, as "earnestly desiring to be clothed upon," all possess. So far he goes, but no further. But the promise of the Resurrection is no vague or shadowy thing, it is a real immortality.

THE ARCHBISHOP OF TORONTO.

This article was prepared with great reluctance and the only consideration which weighed with us, and compelled the writing of it was the vital and pressing necessity of drawing attention to the matter. Let us go back some twenty-five years. The Bishop of Toronto was then a man in the prime and vigor of life, with two Archdeacons, one very vigorous and hard working, and a staff of Rural Deans. Now the Bishop is advanced in years, and has been raised to be Metropolitan, Archbishop and Primate of All Canada. In order to be able to discharge the duties of this high office his hands ought to be perfectly free and he also ought to have an office staff with trained knowledge. That contemplates of necessity the appointment of an Assistant or Coadjutor Bishop to take the great burden of diocesan work off his shoulders. Until that appointment shall have been made it is self-evident that everything should be done by the Archbishop to surround himself with a staff sufficient to lighten the drudgery. The clergy have increased in numbers, and all the varied institutions of the diocese, and the absolutely necessary correspondence have grown with the Bishop's years until the burden is at least fourfold in amount to what it was when in his prime he entered on his office. Naturally, one expects to hear of help. But what do we find? The Archdeacons had been increased in numbers to three. But at this moment of writing the Archbishop has only one thoroughly able, vigorous and active, thank goodness, a real Bishop's eye. The other has

CANADIAN CHURCHMAN.

been appointed to work which required the whole time of the best man for it in the diocese and how is Archdeacon Warren going to carry it out, attend to his work and have any time left to assist the Archbishop? The Archdeaconry of Simcoe is vacant, and as if that were not sufficient burden the Archbishop retains the position of Dean of the Cathedral. Really it is pitiful to see him struggling under such a load. There is no need for the Archbishop killing himself. It is high time that there should be a change of policy and that the offices that we have mentioned should be filled up, and not, only filled, but the number of the Rural Deans increased by men who do the work. We must also press the point that the officers should be vigorous and energetic. There should be four Archdeacons and a Dean, and they and the Rural Deans should have free hands to relieve the Archbishop as much as possible. The Diocese of Toronto should not be short-handed, it is uncalled for. Just think of it, with practically one assistant in the diocesan work, the Archbishop is starting out for over seventy confirmations. The thing is preposterous. We regret having had to speak so frankly and so plainly, but we think not one of our readers will say that it was not high time to do so; and another thing we have endeavoured, and we hope successfully, is to avoid saying anything to give pain to anyone, especially to the Archbishop. We repeat that it was with extreme reluctance that this article was written. There is much more that might be said of weight, but we prefer to leave out any thing which might divert attention from the main point. The Archbishop owes more than ever a duty to himself, to his diocese, and to the Canadian Church.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

The clergy and laity of Toronto have recently presented their Bishop, the Primate of All Canada, with a gracious address and a purse of upwards of four thousand dollars. The effect of an act like this must appear in many ways. In the first place it cannot fail to stimulate the most worthy sentiments in the heart of the Archbishop himself. No one who has faithfully tried to perform his duty—to perform it not merely when he was fulfilling public expectations, but also when his conception of duty lay in an entirely different direction altogether, can fail to respond to the approval of those whom he has endeavoured to serve. Of course, an honest man may always possess the comfort of a good conscience, a consolation of priceless value which no one may take away from him, but we have not yet found the man who is wholly indifferent to the good will of his fellows. An act such as the expression in tangible form of the good will of Churchmen towards their chief pastor cannot fail, not only to comfort, but to bring new visions of service and faithfulness to him who has been so signally honoured. Again according to a law of our nature men cannot rise to a generous and gracious act without honouring themselves and taking a larger, more wholesome and more sympathetic view of life. We venture to say that every man who took part in the act we refer to has felt already a deepening interest in the Church and an expanding fellowship with the brethren. There is another word we would like to say, and it may be said here quite as appropriately as anywhere else, although the point of our words is not confined to any locality. We refer to the tendency of human nature to withhold the expression of appreciation until some token of honour is thrust upon the object of our respect from without, and then we are inclined to be excessive in our expressions of admiration. If we could only bring ourselves to cheer a public servant of the Church at the critical moments of his career, when a gathering current of public sentiment is running

against him or the cause he has at heart is failing,—what a difference it would make! We would expect this in the Church, yet we fear it is not easily found. As a matter of fact the Church has much to learn from politicians in this respect. How frequently have we observed the political associates of a public man rally around him when adversity has overtaken him, or when his acts or utterances have aroused hostility. At such a critical moment an address is presented with great pomp, or a banquet is tendered usually with the effect of strengthening the man in public favour. We are not advocating this form to the Church, but we commend the spirit. A man does not develop in a moment, and when the process of development is in progress we may do more good by lending a hand, than waiting till the goal is reached in spite of us.

General Booth is having a sort of triumphal procession across this continent. He has been the head and chief inspiration of a great and useful movement, ministering to a class of people that had been somewhat neglected, or abandoned because of lack of power to deal effectively with them. He has lived to see the organization which he created grow from the public ridicule into public favour. In fact a man hardly dares to say anything but what is complimentary about this great movement if he values the esteem of the public. Probably the greatest and most serious difficulty which General Booth has yet encountered, or which the Salvation Army has faced is the extraordinary vogue which both General and Army now enjoy in polite society. The combination may bring money into the coffers of the work, but it is almost sure to colour and transform the ideals of the workers. The success of the Salvation Army does not lie in our opinion in the conventionalizing of methods, but in sticking to the simple principle of service in the manner in which that service can best be rendered. Once its officers become affected with the desire to conform to the popular taste, to lift their eyes from the work to the spectators then they stand in great danger. To be of real use, and at the same time to retain the inner respect of men they must go on with their mission of mercy and of reclamation, in simplicity and sincerity, not in condescension, but in companionship. While we freely accord the Salvation Army the honour of doing a great and to many a far from agreeable work, we are not disposed to assume that it does all the gracious acts of Protestant Christianity. Our observation leads to the conclusion that its light is seldom allowed to burn under a bushel. Many imagine that the charitable work of our great cities is largely in the hands of General Booth's Army,—that they are the only persons to extend a helping hand to discharged prisoners from our gaols and penitentiaries, and to do other acts of mercy which appeal strongly to public sympathy. We know where splendid charitable work is carried on by Churches and Church organizations and only those interested know anything about it. Perhaps it would not be out of place to let our light more fully shine among men, that they may see our good works, to the glory of the Father.

We observe that Churchmen in Halifax are making a great effort to revive and extend the Church Institute of that city. We have long understood that the Church Institute demonstrates a useful feature of Church work, and it is encouraging to find that our brethren by the sea are determined to listen to no suggestion of failure. We do not know of any similar institution in the Church in this country, and why the idea has not been taken up elsewhere we do not understand. To have a common meeting place or club house for Churchmen, to have a centre of many activities, spiritual, social, educational and recreative, with a permanent and competent officer as the driving force, ought to have a powerful influence in the Church life of a city. No institution, however large or efficient, would, we presume, wipe out of existence the necessity of parochial activi-

ties, but in it might be centred representatives from all the parishes, united in a common end effort. These would in turn be the centre of enthusiasm and instruction in their own parishes. We certainly are weak as a Church in what is known in athletics as "team play," and any effort to provide for this need, ought to be encouraged in a wholehearted fashion. The Halifax Institute as it seems to be conceived by its promoters would in our opinion largely meet the want felt by so many of our young men, and now only met by the Y. M. C. A. The Church is probably not aware of the extent to which this latter Association is used by our young Churchmen. In conversation with a secretary of the Montreal Y. M. C. A. we learned that out of a list of over five hundred new members enrolled last autumn, one half gave themselves as belonging to the Church of England. It would seem as though we ought to do one of two things, either learn to use the Y. M. C. A. in a Churchly way or create something that would take its place in the Church.

Dr. Grenfell is making a tour of Canada telling the story of his mission to the fisher folks of Labrador. He certainly tells an interesting tale in a very attractive way. He scoffs at the idea of loneliness and laughs at the thought of privation. He refuses to be made a hero and declines to accept the sympathy of people who indulgently commiserate his presumed misfortune in dwelling away from the centres of civilization. He seems to feel that the sympathy ought to flow the other way, and hints that the man who has once had the sweet open air from the sea or the fir trees in his lungs, would never be satisfied with the smells and stuffiness of the crowded city. He glories in his kingdom and the affection of his people, and chuckles in the thought that he is the "best doctor in the country." If, however, he insists upon the overcoming of the forces of nature as a sort of perpetual holiday we may be sure that his fight with the rum sellers was no picnic. Seamen are proverbially prone to intoxication and there never seems to be any difficulty in getting liquor to the ends of the earth when there is a demand for it. Dr. Grenfell, of course, saw that rum and spiritual effort were not profitable companions and one or other must go. We are glad to know that Dr. Grenfell did not allow his mission to fall before the liquor trade, but rather forced the liquor to give way before him. It does us all good to hear the story of such strong, fresh wholesome work told by one who glories in it in a perfectly natural and humble way.

Spectator.

The Churchwoman.

TORONTO.

Oshawa.—St. George's.—The annual meeting of the Woman's Auxiliary was held in the school-house, on Thursday afternoon, March 7th. The following officers were elected:—President, Mrs. Talbot; Vice-President, Mrs. Bedloe; Secretary, Miss Hyland; Treasurer, Mrs. Carmichael; Mrs. Bedloe and Mrs. Derry, delegates to the annual diocesan meeting. This Branch has held during the year forty meetings, with an average attendance of eight, the meetings always being opened with prayer. There are thirty-three members on the roll. A bale was sent on November the 3rd, 1906, to the Rev. J. R. Matheson, Onion Lake, via Lloydminster, containing 6 quilts, 27 new articles of clothing, 26 hats, 23 second-hand articles of clothing, and other miscellaneous new articles. The report of the Secretary and Treasurer show this Branch to be in a very healthy and active condition.

Bradford.—Trinity.—The annual meeting of the Parochial Branch of the Woman's Auxiliary was held on Monday evening, March 18th, at the rectory, fifteen members were present. The Rev. Rural Dean presided. The Secretary, Miss Barnard, read her annual report. Two bales consisting of an outfit for an Indian girl, coats and trousers for boys, groceries, medicines and miscellaneous articles were sent to the Rev. Archdeacon Scott's school for Indian children at Lesser Slave Lake, whilst the poor of the parish

have not been neglected, assistance having been given where found necessary. The Treasurer's report was read by Mrs. A. E. Scanlon, showing a decided increase in the revenue of the parish in every department. The largest amount in the history of the parish was raised this winter for Foreign, Canadian and Diocesan Missions. Miss Stevenson, the Mite-Box Treasurer, reported a large increase in her receipts, having increased 75 per cent. in three years. Mrs. Wm. Noble, Dorcas Secretary, reported the work under her charge not satisfactory. The following officers were elected by ballot for the ensuing year:—Hon. President, Mrs. Morley; President, Mrs. Stevenson; Vice-President, Mrs. Oldham; Secretary, Miss Barnard; Assistant Secretary, Mrs. Morton; Dorcas Secretary, Mrs. Wm. Noble; Assistant, Mrs. Pratt; Treasurer, Mrs. Scanlon; Mite-Box Treasurer, Miss Stevenson; Delegates to Diocesan annual meeting in Toronto, Mrs. Morley, Mrs. Stevenson, Mrs. Wm. Wood, Mrs. Morton, Mrs. Murphy, Miss Barnard, Miss Morton, Mrs. Pratt.

Chester.—St. Barnabas.—The Parochial Branch of the Woman's Auxiliary of this church elected the following officers at their meeting held on the 20th inst.:—President, Mrs. J. L. Playter; First Vice-President, Mrs. Proctor; Second Vice-President, Mrs. Karl; Secretary, Mrs. E. C. Broomhall; Treasurer, Mrs. F. G. Carter. On April 17th, the Woman's Auxiliary will hold a thanksgiving service.

Eglinton.—St. Clement's.—At the annual meeting of the Junior Woman's Auxiliary of this church, held last Saturday afternoon, the following officers were elected:—Dorothy Boulden, Organist; Maude Grundy, Secretary; Bell Waddington, Treasurer; Louisa Letsche, Dorcas Secretary; Ethel Drake, representative. The President, Miss Osler, was previously elected by the Senior Auxiliary. The girls purchased a gold-plated baptismal font, to be presented to the Rev. Mr. Archibald, of the Minden mission post.

ONTARIO.

Kingston.—St. James'.—The Junior Woman's Auxiliary of the Cathedral had charge of the mission study class on Thursday, March 14th, in the school-house, and the papers on North and West Africa were very interesting. The work in the Soudan was very comprehensively dealt with by Miss Annie Creegan, and Miss Reilly, a very youthful member of the Juniors, took up that part of the African mission field which includes the "white man's grave," Sierra Leone. The attendance was good.

NIAGARA.

Guelph.—St. James'.—A well-attended meeting of the Woman's Auxiliary of St. James' Church was held in the school-room Monday afternoon, March 18th. Several interesting papers were read and the rector, the Rev. C. H. Buckland, delivered a very instructive and interesting address on Mohammed. Among the papers read were:—one on "Pledges," by Honorary President, Mrs. (Rev.) Buckland; "The Jew," President, Mrs. Saunders, and "The MacKenzie River Diocese," Miss Bethune, Corresponding Secretary. The hearty approval of the members was given to a scheme to clothe a girl at the boarding school at the Sarcee Reserve, and the meeting decided to do so.

OTTAWA.

Ottawa.—The last of the series of missionary lectures which have been delivered during Lent under the auspices of the W.A. of this diocese was given last week by the Rev. Lewis Lanpher, rector of St. Barnabas, upon "The Philippine Islands." A mark of the popularity of both the lecturer and his subject was the large number of the sterner sex that was present. After an interesting and detailed description of the archipelago and its inhabitants, the lecturer proceeded to explain that in order to civilize the inhabitants it is felt that roads built into the interior will do more to aid this object than anything else, as the people are timid and retiring, and naturally hide in the unexplored parts of the country. This alone will help much in the educating and Christianizing of the races. Half of the Filipinos are Christians. In the fourteenth century Magellan discovered the Philippines, which he named after Philip the Second of Spain. It was first colonized in 1564; fifty years later the entire number of inhabitants were converted to Roman Catholicism

but the Moros. The rule of the foreign priest was absolute and conversion was easily managed, but in 1806 the power was broken by the people themselves. In that year there were 12,000 friars; now there are not 100. In 1808 Admiral Dewey sailed into the harbor and took possession of the islands. The first act performed on landing was a service held by one of the chaplains who accompanied him. On Christmas Day of that year the first communion service was held by the Rev. Mr. Pearce. In 1901 the Rev. Mr. Clapp and the Rev. Mr. Stanton, with their wives, went there as missionaries, where they have done effective work among the islanders. In 1901 Bishop Brent, of Boston, who is well-known to many Ottawans, and who is a Toronto man, was consecrated for work in that important field. In August of 1902 he arrived in Manila. He was presented with \$100,000 anonymously before leaving Boston, with which he was requested to erect a cathedral in Manila, which he did. The building is built of solid cement, the site costing \$30,000. The Bishop is very careful and tactful in his movements, and has been styled a constructionist in consequence. All other denominations interfere with the Roman Catholic workers; this Bishop Brent studiously averts. The Columbian Club, instituted by the Bishop for young men, does an excellent work and has hundreds of members. At the close of this most instructive lecture, the Rev. W. A. Read moved a vote of thanks to Mr. Lanpher, and to all the clergymen who had delivered addresses during the past six weeks, including the Rev. E. A. Anderson, who has so kindly conducted a study class previous to the address on each Thursday evening.

St. Matthew's.—The annual meeting of this Branch of the W.A. this year was unanimously conceded to be the best in the history of the Branch. The spacious hall in which it was held was crowded, the chief attractions being a couple of addresses, one by Mrs. Archibald Kamis, of San Francisco, descriptive of the labors of the W.A. in assisting the relief work after the terrible earthquake in that city, and the other by the Rev. F. C. C. Heathcote, of Winnipeg, who told of the marvellous growth of the Church in the West, and the urgent need for more men. The chair was occupied by the Rev. W. M. Loucks, rector of St. Matthews, and the reports of the several officers showed excellent work done, and good progress over the labors and results of previous years. The Treasurer, Miss Haycock, reported the receipts for the year to be \$78.60, expenditure, \$74.05, leaving a balance of \$4.55 in the treasury. Fifty mite-boxes are distributed among the members, and there are 38 Letter Leaflets subscribers. The Girls' Auxiliary have raised \$15.60 during the year, and have 31 box holders. A very good report was given of the Junior Branch, of which Mrs. Fred. Pooler is the superintendent. The thank-offering was taken up, and that, together with the offerings presented at two celebrations of the Holy Communion, held yesterday morning, amounted to \$15.84, which sum will be devoted to the mission needs in the Diocese of Algoma. The election of officers resulted as follows:—Honorary President, Mrs. W. M. Loucks; President, Miss Haycock; First Vice-President, Mrs. Patching; Second Vice-President, Mrs. Hawkins; Secretary, Mrs. C. D. Graham; Treasurer, Mrs. Byron Baker; Dorcas Secretary, Mrs. Chandler; Literature Secretary, Mrs. Lewis; Leaflet Secretary, Miss Hayter; Box Secretary, Mrs. R. Keeley; Delegates to the annual diocesan meeting in May, Mesdames Patching and Chandler; representative on the Diocesan Board, Mrs. Patching.

Billing's Bridge.—Trinity.—The Girls' Auxiliary of this church held their annual meeting in the church parlors last week, and a large number of the members of the Auxiliary and friends were present, as well as the rector, the Rev. C. B. Clarke. Although the business before the meeting was not of a lengthy nature, yet what was done showed much progress during the past twelve months, the two reports read being most encouraging. They were those of the Treasurer and the Secretary, both being splendid and reflected much credit on the retiring officers, Miss Frerichs and Miss McCann. Among the interesting features spoken of was the fact that the Girls' Auxiliary have paid \$100 on the church mortgage. The officers elected for the ensuing year are:—President, Miss Low; Vice-President, Mrs. J. Kelly; Recording Secretary, Miss Maud Loper; Literary Secretary, Miss N. Frerichs; Treasurer, Miss L. Smyth; representative at the Board meeting, Miss Eva Loper; delegates to the annual meeting to be held in May, Miss McCann and Miss Gladys Fitzpatrick; substitutes, Miss Spendlow and Miss Smyth. At the conclusion of the business, refreshments were served, and the remainder of the evening was spent in social intercourse.

Quebec.—The twenty Quebec Diocesan Auxiliary was held in 7th. The attendance, representative, many members of the diocese attending a special service, the preacher for the day, Scott, of St. Matthew's members gathered in annual meeting. The dress and account of the city was most encouraging progress made during feature of the meeting diocesan life member Mrs. Weary, of the (S' beel), of the W. A. T such zeal and devotion of the W.A., that so tiring efforts was conceded that life members upon them. The President, Mrs. J. H chosen and appropriate great work done by city. Mrs. Hall, Branch of the W.A., of the work being do of Canada. An instruction read by Mrs. Hepbt petition in the W.A., never be discouraged the grants made for \$200 for the purpose Bishop's College, Let sionary in the North hold the next annual week of February, 19

Brotherhood

Office of General Sec

Brotherhoodmen's adian Churchman.

The Junior Department of the most en are 12 probationary Canada.

A very successful Paul's and All-Saints held at the school-12 inst. Over 30 were made by Mr. J. Mr. Nicholson, of Director of St. Paul California; Mr. J. Reys, H. D. Raym General Secretary Thomas giving an little things in Bro A Chapter will li Clements, Verdun, Whitley, (formerly who is in charge, v he paid his parish.

A meeting was held St. Jude's, Toronto Junior Chapter de about this Chapter rector, the Rev. J. initiative, asking to St. Thomas' Ch upon vigorous work G. Kemp as Direct tary, and it is he which has been di for some time w shortly.

The dates of t Winnipeg, May 2 programme has be circular, with for F. C. C. Heathcote peg, has addressed onto, on Convent Travelling Secret; present in Winnip to Convention det St. Barnabas' o vigorous working sent on the list, a that is doing good

Payments at ti Extension work r appeal, sent out hood year was f solutely necessary, the Brotherhood not yet sent in t promptly.

QUEBEC.

Quebec.—The twenty-first annual meeting of the Quebec Diocesan Branch of the Woman's Auxiliary was held in Quebec on March 6th and 7th. The attendance was both large and representative, many members travelling from distant parts of the diocese in order to be present. After attending a special service in the Cathedral, when the preacher for the occasion was the Rev. Canon Scott, of St. Matthews' Church, Quebec, the members gathered in the Church Hall for their annual meeting. The President's opening address and account of the work done by the Society was most encouraging and showed the great progress made during the year. A pleasing feature of the meeting was the presentation of diocesan life membership to Miss Bennett and Mrs. Weary, of the St. Matthews' Branch, (Quebec), of the W. A. These two ladies have shown such zeal and devotion to the interests and work of the W. A., that some recognition of their untiring efforts was considered due, and it was decided that life memberships should be conferred upon them. The presentation was made by the President, Mrs. J. Hamilton, after a few well-chosen and appropriate words alluding to the great work done by them on behalf of the Society. Mrs. Hall, President of the Calgary Branch of the W. A. gave an interesting account of the work being done by the W. A. in that part of Canada. An instructive and helpful paper was read by Mrs. Hepburn, of Richmond, on the petition in the W. A. Prayer, "Grant that we may never be discouraged under difficulties." Amongst the grants made for various objects was that of \$200 for the purpose of educating a student at Bishop's College, Lennoxville, for work as a missionary in the North-West. It was decided to hold the next annual meeting during the last week of February, 1908.

Brotherhood of St. Andrew.

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

Brotherhoodmen should subscribe for the "Canadian Churchman."

The Junior Department is developing steadily. One of the most encouraging signs is that there are 12 probationary Chapters in different parts of Canada.

A very successful joint meeting of the St. Paul's and All-Saints' Chapters, Toronto, was held at the school-house of the latter church on 12 inst. Over 30 were present, and short speeches were made by Mr. Samuel Trees, Churchwarden; Mr. Nicholson, of St. Peter's; Mr. Winters, Director of St. Paul's Chapter; Mr. Sheppard, of California; Mr. J. D. Trees, and others. The Revs. H. D. Raymond and E. C. Earp, and the General Secretary, were also present; Mr. Thomas giving an address on the importance of little things in Brotherhood work.

A Chapter will likely be formed shortly at St. Clements, Verdun, Que. The Rev. F. Lewis Whitley, (formerly of Grace Church, Montreal), who is in charge, writing in asking for a visit to be paid his parish.

A meeting was held last week, of the boys of St. Jude's, Toronto, and the organization of a Junior Chapter decided upon. One good point about this Chapter is that the lads came to the rector, the Rev. J. L. P. Roberts, of their own initiative, asking to take up Brotherhood work.

St. Thomas Chapter, Toronto, has entered upon vigorous work, under the leadership of A. G. Kemp as Director, and Wm. Verney as Secretary, and it is hoped that the Junior Chapter which has been discussed in St. Thomas' parish for some time will also be in active service shortly.

The dates of the Dominion Convention are Winnipeg, May 23rd, 24th, 25th, and 26th, the programme has been completed, the preliminary circular, with form of prayer sent out, the Rev. F. C. C. Heathcote, rector of All Saints', Winnipeg, has addressed the men of Ottawa and Toronto, on Convention matters, and the Western Travelling Secretary, J. A. Birmingham, is at present in Winnipeg giving his valued assistance to Convention details.

St. Barnabas' Chapter, Chester, is in good, vigorous working order, eleven members at present on the list, and a Junior Chapter in addition that is doing good work.

Payments at time of writing on account of Extension work reach \$1,637.63. The president's appeal, sent out at the beginning of Brotherhood year was for \$5,000, this amount being absolutely necessary for the further extension of the Brotherhood in Canada. Members who have not yet sent in their pledge are urged to do so promptly.

Probationary Junior Chapters have been organized at St. John's, Moose Jaw, Sask.; St. John's, Brantford, Ont.; Trinity, St. Thomas; and Epiphany, Toronto.

A Probationary Chapter has been started at St. Alban's, Burlington; and at St. Mark's, Winnipeg, Man., and a Chapter will be formed at St. Alban's, Montreal.

Brotherhood literature will be sent promptly, on a request being sent in to Head Office, and every information given to any Churchman desirous of learning fully about Brotherhood of St. Andrew work, and of extending its usefulness.

Christ Church Chapter, Petrolia, has entered upon work with renewed energy, and has at present seven active members, and hopes to have others shortly.

C. A. Blay, one of the active workers in St. John's College Chapter, Winnipeg, has been doing good work in speaking to men about Brotherhood work in the various missions that he works in—the Chinese Bible Class in connection with St. Paul's Chapter, Toronto, is a pronounced success.—L. Graham, Director of Calgary Chapter, has removed to Victoria, B.C., where he will be a decided addition to the Brotherhood forces there. The Rev. Henry H. Crigan, Fleming, Sask., writes that as a result of a visit from Western Travelling Secretary, a Chapter has been formed in that parish. The General Secretary has been invited to address the Missionary Union of Bishop's College, Lennoxville, and will do so on his present trip. A Pacific Coast Conference has been arranged for Victoria, for June 23rd and 24th, and it will be of an international character. James E. Patte, of St. Johns, Peterborough, a traveller covering Western Ontario, is constantly at work in the extension of the Brotherhood movement in that district.

The Travelling Secretary has left for a five weeks' trip as far as Quebec City, and will visit some 26 places, among them being Oshawa, Gananoque, Morrisburg, Cornwall, Valleyfield, Hawkesbury, Montreal, St. Johns, Farnham, St. Hyacinthe, Lennoxville, Three Rivers, Quebec, etc.

OTTAWA.

Ottawa.—A special meeting of the local assembly of the Brotherhood of St. Andrew was held on Wednesday evening of last week, in St. George's parish hall for the purpose of meeting the Rev. F. C. C. Heathcote, rector of All Saints' Church, Winnipeg, who desired to put before the Ottawa members the claims of the Dominion Convention of the Brotherhood which is to be held in Winnipeg next May. Mr. T. Alder D. Bliss, president of the local council, occupied the chair, and there was an excellent attendance, every city chapter being represented. Among the clergy present were:—The Bishop of Ottawa, the Rev. Canon Smith, (Hull), Rural Dean A. W. Mackay, W. A. Read, W. M. Loucks, C. B. Clarke, E. P. Emery, and others. The opening devotional exercises were read by the Bishop, after which the Rev. Mr. Heathcote was introduced. He prefaced his remarks with a forceful reference to the magnificent field the great West offered for Christian men to work among men, commenting on the fact that the Church congregations in Western cities were at least one-half men, while there was in addition a vast army only waiting to be taken hold of and anchored in Church connection. No better opportunity could be conceived, for just such work as the Brotherhood stood for.

The Brotherhood in the West was still very young and immature; it needed the moral and material support of the East until it had had a chance to develop a sturdy life in itself. There was now a Western Travelling Secretary, and he was already doing excellent work, and now the whole Western membership was actively preparing for and eagerly anticipating the approaching Convention. He hoped and believed that Ottawa and the East would take a lively practical interest in the gathering, and send in a strong contingent of representatives. Mr. Heathcote's remarks were listened to with much attention and interest, and at their conclusion he was warmly thanked on motion of Messrs. F. H. Gisborne and A. G. Gilbert, and assured that the Brotherhood men in Ottawa were in deepest sympathy with their co-workers in the West, and intended to be well represented at the Convention.

Cornwall.—Trinity.—The Lord Bishop of the Diocese confirmed 51 persons in this church on Sunday, 17th March, and afterwards proceeded to the General Hospital, and there confirmed an incurable.

The Lenten services have been exceedingly well attended, the large parish hall being filled with devout congregations. Church work gener-

ally in this parish is progressing favorably, and a considerable reduction has been made in the Church debt.

Cornwall.—Good Shepherd.—A visit was made to Cornwall by Mr. F. W. Thomas, Travelling Secretary Brotherhood of St. Andrew, and a meeting was held on Thursday, 21st inst., in Trinity Hall, the rector of this parish, the Rev. S. Gower Poole (in the absence of the Rev. T. J. Stiles, through slight illness), being in charge. The members of the two Chapters, together with other Churchmen, listened to an earnest and practical address from Mr. Thomas, who pointed out that this men's movement was steadily going ahead; and urged the members to push forward, and to do even better work than has been done. Both chapters are quite active, and good work has been done for some years.

Hull.—St. James'.—At the request of the Rev. Canon Smith, of this church, Mr. A. G. Gilbert, of St. George's Chapter, and ex-president of the Ottawa Local Council, addressed a joint meeting of the Senior and Junior Chapters of St. James' last evening in the rectory, Main Street, Hull. Mr. Gilbert addressed the members in his usual happy manner, and expressed himself as being surprised and delighted to see such good live and active chapters as there existed in St. James' parish; and also for the businesslike manner in which the boys conducted their business. The meeting was presided over by Mr. A. W. Stanley, director of the Senior Chapter. The Rev. Canon Smith conducting the opening and closing services. The boys seem to be very much in earnest with their work in the Brotherhood, and good results may be expected in St. James' parish.

Winnipeg.—A Dominion Convention is to be held in this city on May 23rd, 24th, 25th, and 26th. Delegates will come to this city from the United States and from all points between Halifax and Vancouver. Some of the cleverest speakers in America will attend, notable among these are the Very Rev. F. DuMoulin, D.D., Dean of Trinity Cathedral, Cleveland, Ohio; the Rt. Rev. J. A. Richardson, M.A., Bishop-Coadjutor of Fredericton; the Most Rev. S. P. Matheson, D.D., Archbishop of Rupert's Land; the Rev. W. Bertal Heeney, B.A., Trinity Church, Barrie; Mr. Fred. W. Thomas, General Secretary of the Brotherhood in Canada; the Rev. T. W. Powell and Hubert Carleton, General Secretary of the Brotherhood of St. Andrew in the United States. A monster mass meeting will probably be held in the Walker Theatre, and the various sessions will be held in the auditorium of the Y.M.C.A., and in Holy Trinity school-house. The local Associations are already actively preparing for the big event, and several committees have been formed to take charge of the different parts of the work.

Boys and Girls

OTTAWA.

Anglesea.—The Girls' Club of the Mission Hall have arranged to hold a sale of work in aid of mission objects, on Wednesday, April 3rd, in the hall. The members of the Junior Auxiliary will participate in this event, by which they wish to realize a nice sum of money. They extend a cordial invitation to all their friends to be present, who are interested in any way in their welfare. A small admission fee will be charged. Five o'clock tea will be served by these young people.

Home & Foreign Church News

From our own Correspondents.

NOVA SCOTIA.

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

Halifax.—The Bishop is giving noon-day addresses to men at the Church of England Institute, on the teachings of the Litany. Speaking of the "Devil," the Bishop dwelt strongly on the distinct personality of this chief of the evil spirits. Just as we see ourselves to have moral choice, so we are taught spiritual beings of other orders to have had the same. A section of these chose evil. Satan is their chief, and constituted himself the great enemy of mankind. This is the simple Bible solution of the problem of the presence of evil in the world, leaving untouched and uncomplicated the grand truth "That God's in His Heaven, all's right with the

world." Not a moment passes but some soul is in spiritual extremity, hard pressed by some spirits of evil. Prayer and devout using of all the means of grace by which for ourselves and others we draw down power from Almighty God, is the one sure method for the beating back of these malignant assaults.

St. George's.—Confirmation was held in this church on Wednesday of Passion Week. The rector, the Rev. H. W. Cunningham, presented 47 candidates. This is one of the oldest churches in Canada. It was built during the period of the residence of the Duke of Kent, and was then the place of worship for the troops. The building is one of the few churches in the world which is perfectly round, and is peculiarly known as the "Round Church."

Windsor.—The Bishop visited this parish on March 14th and 17th. He addressed the W.A. of Christ Church, attended the meeting of the Executive of King's College, held two Confirmations, one for the Parish Church, on Thursday, and the other for Edgemoor, and the Collegiate School on Sunday morning. In the evening he preached in Christ Church.

Kentville.—A large meeting of the congregation was held on Friday, of last week, when the question of purchasing a site in the town for the erection of a new church was considered. The Bishop was present and spoke of the good work going on in the parish under the leadership of the able rector, the Rev. C. de W. White, and urged the necessity for going ahead with a new church as soon as possible. Speeches were made by Messrs. R. Eaton, Dr. Moore, C. A. Tufts, and others, and there is every likelihood that the de Wolfe property will be purchased. It is a beautiful situation and a valuable property, and it is hoped to have on it a church, parish-house, and rectory. The present rectory property will probably be disposed of and a consolidation effected of all church buildings on one site.

Truro.—The Venerable Archdeacon and Mrs. Kaulbach, Truro, who have been on a visit to the West Indies, sail from Hamilton, Bermuda, on April 1st, for Halifax. The Archdeacon's health is greatly improved. During the Archdeacon's absence, the work has been efficiently carried on by the curate, the Rev. D. V. Warner. All will be delighted to see the Archdeacon back in the diocese.

FREDERICTON.

**Hollingsworth Tully Kingdon, D.D., Bishop,
John Andrew Richardson, D.D., Bishop-
Coadjutor, Fredericton, N.B.**

Fredericton.—Bishop Kingdon has appointed the Rev. Craig Nichols to the rectorship of St. Mary's Parish. He has accepted the position and will take up his new duties about the 1st of May or early in June. The Rev. C. Nichols is a St. John man, having lived in St. John since his youth. He was in business in St. John for a time, and thus accumulated enough money to give himself the necessary college education to enter the ministry. He was ordained three years ago by Bishop Kingdon, and then acted as curate of St. Luke's Church, St. John, under the Rev. Mr. McKim for two years. During the past year the Rev. C. Nichols has been taking a post-graduate course at Wycliffe College. He is about 35 years of age, and is married, having one child. The Rev. C. Nichols will receive a hearty welcome from the people of the church at Gibson, St. Marys, and Marysville.

Woodstock.—The death at this place of the Ven. Archdeacon Neales, from peritonitis, is announced. The Archdeacon had been many years at Woodstock, and was greatly beloved. At the Synod held in October, it will be remembered that he received a majority of the clerical vote as Bishop-Coadjutor. He was 64 years of age, and leaves a widow, a son, Dr. Neales, of Stanley, Man., and two daughters. The Rev. S. Neales, rector of Sussex, N.B., is a half-brother.

QUEBEC.

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

Lennoxville.—Bishop's College School.—The Lord Bishop of the Diocese held a Confirmation service in the chapel on Monday, 18th March.

Agnes.—On the day following the above, the Lord Bishop held a similar service in this parish when, in spite of stormy weather, a large congregation was present at the service.

MONTREAL.

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

Montreal.—St. George's.—The Rev. Paterson Smythe, the rector-elect of this church is expected to arrive in this country about the 8th or 9th May next, and he will, upon his arrival, immediately assume charge of this parish.

ONTARIO.

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

Kingston. St. George's Hall.—On Thursday, March 14th, a largely attended meeting of the parishioners was held. Plans were approved for the improvement of this hall, adding steam heating and two guild rooms, improving ventilation, appearances and conveniences; to erect a sexton's residence and build a cloister passage to the cathedral. These were recommended to the vestry, to be undertaken when \$2,400, or half the cost, be subscribed. The Dean proposed special services for Sunday preceding St. George's Day, and a club supper on the eve of the festival, and was heartily endorsed. The after programme included piano solos from Messrs. R. Harvey, Marchand and Thompson; songs by Messrs. Charles Harvey and R. Easton Burns; cornet solo by Bandsman Hubbelman; a most enjoyable reading by Lieut.-Col. McGill, and several graphophone solos that really were sweet, rolled off by W. White. The club's next meeting occurs on Good Friday Eve, and the club will attend service in a body.

St. James.—The Ven. Archdeacon MacMorine preached in this church on Sunday morning, March 17th. The members of the choir of this church greatly appreciate the gift of a large mirror kindly donated to them by Mr. Frank Reid.

St. Luke's.—The Lord Bishop of Ontario, paid a pastoral visit to this church, on Sunday evening, March 17th. The service was conducted by the Rev. R. S. Forneri, rector, and the Rev. Sterne Tighe. The Bishop, who was accompanied by Mrs. Mills, was met at the entrance of the church by the rector and wardens, and many of the congregation. His Lordship, before preaching, expressed his pleasure at being among them. He said he had enjoyed the hearty service and excellent singing. He congratulated the congregation on their flourishing Sunday School, and their progress in other ways, and prayed God to bless and prosper the rector and congregation in every work for His honour and glory. His Lordship's sermon was from the 21st chapter of St. John and first verse. It was a beautiful and comforting discourse, showing how the Lord Jesus takes an interest in us always, and in all circumstances; that He is very near to us, to guide, to comfort, and to forgive; that He desires us to do the work He appoints for each one of us, and to follow Him faithfully until we overtake Him and fall at His feet on the happy shore of eternity.

Hillier.—Christ Church.—The remains of the late Mrs. Vermilyea were interred in the cemetery here on Saturday, March 9th. The deceased lady was very well known and was most highly respected by a large number in the locality in which she had for so long resided.

Picton.—St. Mary Magdalene.—Nightly services are being held in this parish during the month of March, except on Saturdays. The object of the services is the upbuilding and strengthening of the spiritual life of the parish. There is a short service of prayer and hymns, and a specially prepared address each evening. The services are being well attended and should result in great blessing. There have also been extra communion services held so that there would be a celebration each Sunday during the month. On Easter Sunday there are to be three celebrations of the Holy Communion, two in the morning and one at the close of the evening service, hoping by these means to reach every member of the congregation.

Hastings.—St. George's.—At a meeting of the members of this church it was decided to pick out a site and decide upon materials for construction of a new church here. A lot 50 x 106 feet has been purchased on Bridge Street. It was decided to build the basement of stone and the walls of the church of concrete brick. Plans will be drawn up at once and contracts let, in order to have work begin as speedily as possible. The site chosen is one of the best in the town.

OTTAWA.

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

Ottawa. The Bishop of Ottawa has sent out important circulars to all the clergy in the Diocese of Ottawa. Notice is given that there will be confirmations in each deanery as follows: The Deanery of Ottawa.—All the churches in the city of Ottawa, with Billings' Bridge, Janeville, Hintonburgh and Hawthorne, 14 clergy, in Lent, Dundas and Stormont—10 clergy—May 15th to 25th, and again September 15th to 25th. Prescott 5 clergy—July 1st to 5th, and November 1st to 5th. Carleton—7 clergy—June 24th to July 1st, and October 26th to November 1st. Lanark—10 clergy—May 26th to June 5th, and September 26th to October 5th. Arnprior—8 clergy—June 5th to 15th, and October 6th to 15th. Pembroke—9 clergy—June 15th to 24th, and October 16th to 25th. The Rural Deans are asked to report early in April and again in September as to what congregations in their several deaneries will need the Bishop's presence for Confirmations. The Bishop states that he has been disappointed at the Diocese of Ottawa (which has hitherto increased its annual contributions to the funds for the Canadian Missions and Foreign Missions), falling below its apportionment by \$922.50. He hopes this matter will be looked into by the clergy and that there will be improvement. Missionaries visit the different parishes in May or June, and it is pointed out that then, apparently, would be the right time for specially bringing this matter to the attention of congregations. Other suggestions relative to mission and general work are touched on and details for reference by the clergy given.

All Saints.—A pleasing custom of the choir is the rendering of a sacred cantata just previous to Easter Week, the third observance of which was given Wednesday evening. Not only did it give pleasure to the members of the congregation, but a large number of musicians and music lovers of the city were present. "Olivet to Calvary," as the composition is entitled, has been sung upon two previous occasions, but never with better interpretation and faultless rendering.

St. Luke's.—The women of this parish have just concluded another of their successful rummage sales. Those in charge of the various departments were:—Boots and shoes, Mrs. Gerard and Mrs. Steeds; men's clothing, Mrs. Botterell and Mrs. C. Graham; women's clothing, Mrs. Tremble and Mrs. Taggart; children's clothing, Mrs. W. Sheppard and Mrs. Hugh Wilson; millinery, Mrs. H. Borth and Mrs. Varnett; bric-a-brac, Mrs. H. Morgan and Mrs. T. Clinch; furniture, Mrs. Read and others.

TORONTO.

**Arthur Sweatman, D.D., Archbishop and Primate,
Toronto.**

Toronto.—St. Luke's.—The last of the series of lectures which have been given in the schoolhouse on the Thursday evenings during Lent, was given on the

(Continued on Page 217).

That Long- Promised Watch

is ready for you. One for your wife at \$26. One for your daughter at \$20, and one for your son at \$10. These are all good, and all personally guaranteed.

Remember our Address—

Wanless & Co.

Established 1840.

168 Yonge Street, - TORONTO.

A little pause amidst
A little lull to calm
The winter that prep
A time of penitence

A time in which to off
For all the evils of
A time to wrestle with
And learn to hold T

A little time in which
Thy fasting in the
Thy hunger, pain, the
That Thou, the Sin

A little time to stand
To view Thy cross
A time to fall before
A knowledge of the

A time to plead that
For all the sin that
Assured the Sacrifice
Can chase the gloom



By Schme

A whispering echo
In awe and joy,
It breathes the ca
anguish,
True Lent! calm
year.

A WC

Each year, as
brought face to f
quences, and pre
quest for courses
able to the seas
gives us a time to
not, people migh
which is not pop
tendency in hum
topics, which m
during Lent than
tivals. But we m
teaches with no
make us feel ur
which make us s
the same time, tl
which bears the

TRUE LENT.

A little pause amidst the year's rejoicing,
A little lull to calm the world's loud strife;
The winter that prepares spring's resurrection;
A time of penitence to bless our life.

A time in which to offer reparation
For all the evils of our sin-stained year;
A time to wrestle with our foes more sternly,
And learn to hold Thee, Jesu, still more dear.

A little time in which to bring before us
Thy fasting in the wilderness, dear Lord,
Thy hunger, pain, the weariness and anguish
That Thou, the Sinless, for our sins endured.

A little time to stand aloof with trembling,
To view Thy cross and Passion once again,
A time to fall before Thee, Lord, beseeching
A knowledge of the love that bore such pain.

A time to plead that love as intercession
For all the sin that racks the world to-day;
Assured the Sacrifice so freely offered
Can chase the gloom and sin of earth away.

and that which hears nothing at all about it is woefully large.

The fact is, from one cause and another, the sense of sin is dying out in the world. It has always been fashionable to call sins by fine names, in order to save the conscience and rob evil of its heinousness. Other influences are also at work; and we see in the popular theology of the day, and in the attitude of many thinkers towards moral evil, something more than a tendency to gild the ugly thing all over, for the very existence of sin is practically denied. By those living lax lives it is to be expected that sin would be called a pardonable weakness; but we have gone a step further in these days, and it is denied that there is such a thing as sin at all. The moral fault is not denied, but the responsibility for it is; and when once this is eliminated, all necessity for repentance is gone. Indeed, repentance is not known in some regions of Protestant theology, and there is no room for it in some systems of philosophy.

If one were to ask any parish priest anywhere for his experiences in dealing with dying men, the answer would be that with one voice they declare that they have never done anybody any harm, and that this is their passport to heaven.

"Long Friday." And there are many other names. None, however, are nearly so beautiful as our own name, which is quite peculiar to the English Church. The reason why we call it Good Friday is because of the great blessing which Christ our Lord then gave to mankind by His death. The name fixes our thoughts on the main point—the sacrifice of Christ securing blessings for others. The day has always been observed with the greatest care and solemnity, or, at any rate, it was so until recent years. In early times everything was done to mark it as one of quite unusual solemnity. In Churches, every vestige of colour was removed, the lights extinguished, and when the Holy Communion was administered it was done in silence. Outside the Churches, the people marked the day by the plainness and scantiness of their food and the quietness of their behaviour. And surely we ought also to do all in our power to make the day a Holy Day, and not a mere holiday. It is not a day for football, or pleasure parties or outings at the seaside. It is the anniversary of the greatest day this world has ever seen, and the remembrance of the most wonderful act the world has known ought to fill our hearts and minds. Now, let me ask, would



By Schmalz.

The Return From Calvary.

A whispering echo of the Resurrection,
In awe and joy, we silent bend to hear;
It breathes the calm that stilled Thy toil and
anguish,
True Lent! calm eve before the Sabbath of the
year. —Selected.

A WORD IN SEASON.

Each year, as Lent comes round, we are brought face to face with sin and its consequences, and preachers are everywhere in request for courses of sermons on subjects suitable to the season. It is well that the Church gives us a time to think about sin, for if she did not, people might altogether ignore a matter which is not popular. There is, of course, that tendency in human nature to avoid unpleasant topics, which makes our churches less full during Lent than on Easter Day and other festivals. But we may be thankful that the Church teaches with no uncertain voice doctrines which make us feel uncomfortable, as well as those which make us satisfied with our prospects. At the same time, the proportion of our population which hears the truth about sin is infinitesimal,

They have not the faintest conception of the nature of sin or its guilt. They have never been taught self-examination, or had a list placed before them of the ways in which a man can break the Ten Commandments. Their one article of faith is that they believe there is a being whom they call God; their one code of ethics is to profess—not necessarily to practise—the maxim of doing as you would be done by. They know that murder, adultery, cheating, lying, etc., are wrong; but they have forgotten all about their own departures from virtue, and they suppose that God has forgotten them also. Or, if they remember them, they console themselves with the very comforting reflection that God is merciful—He exists for the purpose of forgiving their misdeeds.

GOOD FRIDAY.

I need not say a word as to why we keep Good Friday; everyone knows. But it is not everyone who knows why we call it "Good" Friday rather than by any other name. In Germany it is sometimes called "Passion Friday," and sometimes "Still Friday." In Denmark it is known as

it not be possible for you to take one or two and think about them, and then try to do something like them? For example, there is that boy who played you a very shabby trick the other day, and you were rightly and justly angry, and you vowed you would never speak to him again. Could you not now, as you hear the words, "Father, forgive them, for they know not what they do," go to him and say in some form or another that you have forgiven him? You may know why, but he may not; none the less, forgive him, and let him know it. It was commonly said of Archbishop Cranmer, so well was his forgiving spirit known, "Do my lord of Canterbury an evil turn, and he will be your friend for ever." And the story is told how that one day, in the year 1546, the King told Cranmer of a plot which had been got up against him to ruin him and this by two who were most intimately acquainted with him—one being Thorndean, the suffragan Bishop of Dover, to whom Cranmer had given the appointment, and the other his own legal adviser. There could be no question as to their guilt, for the King put their letters into Cranmer's hands. Having read them, the Archbishop sent for the two men to come to him in the garden. Then he told them very quietly and kindly of the wrong they had done him, and when he showed them their letters, they were so terrified

wa.
ent out
in the
t there
ollows:
s in the
neville,
n Lent.
15th to
Pres-
vember
to July
mark—
ptember
y—June
Pem-
October
d to re-
er as to
ries will
mations.
ppointed
erto in-
nds for
issions),
50. He
by the
nt. Mis-
May or
parently,
bringing
egations.
l general
rence by

choir is
previous
of which
ly did it
ongrega-
nd music
Olivet to
has been
ever with
lering.
rish have
sful rum-
arious de-
s. Gerard
Botterell
ng, Mrs.
clothing,
Wilson;
Varnett;
T. Clinch;

d Primate,

the series
given in
day even-
on the

your wife
ughter at
at \$10.
ll person-

Co.
ONTO.

ROBERT DAVIES, Prop.

DON VALLEY BRICK WORKS

Use Light Shade Buff
BRICKS

for lining your Churches
and Sunday Schools.
As cheap as plaster and
much more beautiful

HEAD OFFICE

36 TORONTO STREET, TORONTO

Agents in all Cities and Towns

Total Security, \$18,650,000



Head Office : Liverpool, England

CANADA BRANCH :

8 RICHMOND ST. EAST, TORONTO

ALFRED WRIGHT, Manager

The Weekly issue of the Canadian Churchman is
printed on paper from this mill

WM. BARBER & BROS.
GEORGETOWN, ONTARIO

PAPER MAKERS

Manufacturers of

Machine Finished Book Papers

WOVE AND LAID ANTIQUE AND SMOOTH FINISH

COLORED COVERS

in every standard color and grade carried
in stock or made to order in 1,000 pound lots

Also **POSTERS IN 5 COLORS**

We make a specialty of paper for half-tone Catalogues, Society
Journals, Religious Weeklies and Litho. Labels

JOHN R. BARBER, Proprietor. E. FINDLAY, Superintendent.
RENÉ R. BARBER, Business Manager
R. B. BARBER, Selling Agent, MAIL BUILDING, TORONTO

Incorporated 1833 A.D.

British America Assurance Company

Capital, - - - \$1,400,000.00
Assets, - - - 2,162,753.85
Losses Paid since organ-
ization. 29,833,820.96

FIRE and MARINE

HEAD OFFICE : BRITISH AMERICA
BUILDINGS, Cor. of Front and Scott Sts.,
TORONTO

BOARD OF DIRECTORS

| | |
|-----------------------------|-----------------------------|
| HON. GEO. A. COX, President | W. R. BROCK, Vice-President |
| ROBT. BICKERDIKE, M.P. | W. B. MEIKLE |
| E. W. COX | GEO. A. MORROW |
| D. B. HANNA | AUGUSTUS MYERS |
| JOHN HOSKIN, K.C., LL.D. | FREDERIC NICHOLLS |
| ALEX. LAIRD | JAMES KERR OSBORNE |
| Z. A. LASH, K.C. | SIR HENRY M. PELLATT |
| | E. R. WOOD |

W. B. MEIKLE, General Manager. P. H. SIMS, Secretary

that they fell on their
givenness. He told them
givenness of God, they
may seem an excess
these men free it might
was done. Now, this is
day teaches us to do,
we not learn from the
in some way we might
somebody at the sacri-
may not be any great
makes no difference if
greatest to you lies in
act, and the result you
factor dying upon the
great Roman world with
Glory," but it meant
wonders. Margaret
household work at hon-
that so her brothers
opportunity to devote
of Art. It was nothing
was much to them, and
the world at large. Y
the battle of Sempach,
trians and the Swiss?
large, the Swiss army
front presented such a

By Schma

that the Swiss sold
Firearms were th
man, Arnold Win
way, and he called
He then rushed f
spears as he could
he drew them to
them into his bo
was made in the
through and won
man lost his life.
country. What c
M.A., in "Church

THOUGHTS

The teaching
changing attitude
Nothing that ma
Herein lies the
"Thus will the L
all men unto Hi
two are not is
Not only did He
the heart of a fa
love goes astray
the foot of the

that they fell on their knees to implore his forgiveness. He told them to rise and go ask forgiveness of God, they needed no other. This may seem an excess of charity, for in leaving these men free it might cost him his life; but it was done. Now, this is only one thing Good Friday teaches us to do. For another thing, could we not learn from the whole work of Christ how in some way we might do something to help somebody at the sacrifice of our own self? It may not be any great thing we can do, but that makes no difference if it is all we can do. The greatest to you lies in the motive and not the act, and the result you cannot calculate. A malefactor dying upon the cross was nothing to the great Roman world which crucified "the Lord of Glory," but it meant much, and has wrought wonders. Margaret Van Eyck toiled at the household work at home in order to save money, that so her brothers might be able to have full opportunity to devote themselves to the service of Art. It was nothing then to the world, but was much to them, and since then it has been to the world at large. You remember the story of the battle of Sempach, a battle between the Austrians and the Swiss? The Austrian army was large, the Swiss army was small. The Austrian front presented such an unbroken ridge of spears

light of God's truth do we learn there. With what a wondrous chastening and purifying of the Spirit do we go again among our fellow creatures. Whom shall we not love among them now? What offence shall we not forgive now? From whom shall we longer withhold the kiss of love and free and complete pardon? With how much greater devotion to Christ and with a single eye to His glory shall we not do our little works of love for Him, for His poor, for His friends, and for the work so very dear to His heart. His own great field of labour so sadly neglected to us the Mission work of the Church. O that many may hear His call and with brave, loving, loyal and perfectly trustful and fearless hearts follow where He leads. We need not be afraid. Can there be greater joy here than to be allowed to help Him in His work of telling others the story of the Cross, the story of God's eternal love to man?

✠ ✠ ✠
We gain strength of the temptation we resist.
—Emerson.

There never was a day that did not bring its own opportunity for doing good that never could have been done before and never can be again.—William Burleigh.

THE GLORIOUS RESURRECTION.

After Jesus had lain three days in the tomb, some women who had loved Him, came very early in the morning of the third day to put sweet spices upon His body. As they went they said to each other, "Who will roll away the heavy stone from before the tomb for us?" But when they reached the tomb they found the stone already rolled away, and a shining angel sitting at the open door. At first the women were afraid, but the angel said, "Fear not; He is risen as He said He would. Come and see where the Lord lay." The women looked into the tomb and saw that it was empty. Only the grave clothes in which Jesus had been wrapped were there. Then they remembered that Jesus had said He would rise from the dead, and they ran to tell the news to the disciples. As they went Jesus met them, saying, "All hail!" So their sorrow was turned into joy and they knelt at His feet and worshipped Him. Jesus bade them tell the disciples that He was risen from the dead and would meet them in Galilee. And they went away joyfully; believing that Jesus was truly the Son of God, since death had no power over Him.—Shepherd's Arms.



By Schmalz.

The Resurrection Morn.

EASTER TIDE.

Oh, rare as the splendor of lilies,
And sweet as the violet's breath,
Comes the jubilant morning of Easter,
A triumph of life over death;
For fresh from the earth's quickened bosom
Full baskets of flowers we bring,
And scatter their satin soft petals
To carpet a path for our King.

* * * * *
In the countless green blades of the meadow,
The sheen of the daffodil's gold,
In the tremulous blue on the mountains,
The opaline mist on the wold;
In the tinkle of brooks through the pasture,
The river's strong sweep to the sea,
Are signs of the day that is hastening
In gladness to you and to me.

So down in thy splendor of lilies,
Thy fluttering violet breath,
O jubilant morning of Easter,
Thou triumph of life over death!
For fresh from earth's quickened bosom
Full baskets of flowers we bring,
And scatter their satin soft petals
To carpet a path for our King.

—Margaret E. Sangster.

THE PASSION FLOWER.

(Passiflora incarnata.)

This interesting flower, which has been specially cultivated in Gethsemane, beyond the Vale of Kedron, has been for many years looked upon, by the Christian Church, as most symbolic of the passion of our Lord. Ten leaves, large, white, faintly tinted with violet from the calyx. These are supposed to represent the Ten Commandments—the "outer court." In the centre of the calyx we find a golden radiating circle. This represents the Sun of Righteousness that in the night of the dear Saviour's birth arose upon the world—the "holy place." Within the flower we find the implements of torture, hammer, nails, etc., used in the crucifixion. These represent the painful and atoning sufferings of our blessed Lord—the "holy of holies." This wonderful flower sometimes called the "Rose of the South," had been quietly opening its petals and silently speaking for hundreds of years, the language of the cross to a people "sitting in darkness and heathenism." Not until Good Friday was its mute language understood. And now, as we look into its deep, dark eye, does it not seem to speak and say: "Thus I did for thee, what dost thou for Me?"

that the Swiss soldiers could not get at the men. Firearms were then unknown. But one brave man, Arnold Winkelreid, determined to make a way, and he called to his comrades to follow him. He then rushed forward, and grasping as many spears as he could reach with outstretched arms, he drew them to himself. The Austrians thrust them into his body and he died, but an opening was made in the Austrian front, the Swiss passed through and won a brilliant victory. True, the man lost his life, but by his loss he saved his country. What can we do?—Rev. Henry Greene, M.A., in "Church Family Newspaper."

THOUGHTS FOR GOOD FRIDAY.

The teaching of the Cross is that God's unchanging attitude towards man is one of love. Nothing that man may ever do can change this. Herein lies the drawing power of the Cross: "Thus will the Lord Jesus, the King of love, draw all men unto Him." Another teaching (and the two are not) is that when we sin, God suffers. Not only did He suffer once, but suffers now as the heart of a father suffers when the son of his love goes astray. Oh, the love that we learn at the foot of the Cross. What light, what eternal

THE STORY OF THE LILIES.

It was an early spring—the time of leaf and blossom—but the pale, dejected-looking girl, who stole softly out of the alley leading from the slums, had no knowledge of "green things growing." Her mother, her only earthly friend, was very ill. A poor neighbor had come in to "sit a while" with the sick woman. "Go, and take a little walk, Lucy, while I am here," she said kindly; "If you go right down the alley to Henry street, maybe you'll hear 'em sing in the Mission chapel!" Lucy had never been to the Mission chapel—indeed she had never heard of it before. But now, as she emerged shyly from the alley, she heard the jubilant voices joining in song. A look of pathetic yearning came into her face. "They must be singing at the Mission chapel," she said to herself, making her way down Henry street towards the chapel, a block away. There was a crowd in the street in front of the chapel, away up to the door. But she did not mind the crowd now—in fact she had no thought of it—as she listened to these voices singing, "Christ is risen! Christ is risen!" It was a venturesome thing to do, perhaps, to make her way through that crowd, but Lucy did it quietly and yet with persistent eagerness, strangely moved by the melody of the Easter rejoicing. It was crowded inside as well as outside, to the doors, but Lucy crept in among the people standing. Her heart, already deeply touched by the music, was rather moved by the fragrance of lilies abloom. Edging nearer and yet nearer to the front of the standing crowd a long sigh of rapture escaped her. A sweet procession of white-robed young girls was emerging from an outer room, and they were taking their places all around the pulpit rail. Lilies of various hues were behind, in front of them and all about them, so that they looked as if they were blooming in a garden of lilies. There was the melody from the organ, and, suddenly the voices of the young, white-robed girls arose in the glad song,

"Christ is risen! Christ is risen!
Welcome news for you and me!
From the gates of death's dark prison,
He has come to make us free!

Yesterday we bowed in sadness,
Mourned with tears a Saviour slain;
Now we come with songs of gladness,
For our Saviour lives again!"

Lucy was very near to God at that moment, but she did not know it. There was a prayer in her uplifted eyes, although she had no realization of it. The service was nearly over when she entered the chapel, but after the white-robed girls had sung, there was a brief address, delivered so simply, and with such tender, loving kindness that even a child could comprehend. Lucy was a quick child and understood. Life for her would never, could never be so dark again as it had been. "She'll live again, she'll live again," she said to herself, her heart beating fast with a singing joy. She was thinking of her sick mother. The teachers and scholars of the mission school were asked to remain after the service. The crowd dispersed, but Lucy lingered. When the back seat was vacated the child slipped in, and with a long sigh of delight sat down. Presently the white-robed girls were fitting here and there, giving Easter eggs, booklets, and Easter lilies to the children of the mission Sunday school. It seemed to Lucy as if the angels were moving about. She fairly held her breath as one of the young girls, sweetly smiling, stood in front of her, holding out a daintily colored egg, a booklet and a stalk of fair, white lilies. Lucy did not accept; she seemed a little frightened. "Will you accept these Easter remembrances?" questioned the girl, gently. "I don't belong here, I ain't a mission scholar. I ought to've gone out when the crowd went, but, somehow—I just couldn't," Lucy said, deprecatingly. "I am glad you stayed. Please take these gifts, we want you! There are more than enough for the scholars." The voice of the white-robed girl was exceedingly sweet, and her smile was engaging. Lucy held out her hands shyly and yet eagerly. "Thank you," she said, in a voice tremulous with joy and gratitude. As softly as she had come in, she stole out of the perfumed room. She could not have explained how she felt. She hurried home, the one block, as far as the alley, bright from the mission lights outside, then through the dark alley to the slums. She held her precious stalk of lilies close in her arms for fear of harm coming to them from dark, damp walls. "Did I stay too long?" she asked of the watching neighbor, as she entered the room she called home. "Oh, no," was the answer, "you were not gone long, but your mother was asking for you." The invalid's eyes, which had been closed in sleep, opened suddenly, and then—as she saw the lilies—widened. "Oh, the lilies," she cried, "the sweet Easter lilies! They take me back to

my girlhood's home. I'd forgotten, about the lilies. Is it Easter to-day, Lucy?" The girl put the stalk of lilies in her mother's hand. "Yes, mother it's Easter. I didn't know till I got there." "Got where?" To the mission school. Oh, it was lovely there. There were rows and rows of lilies there, all abloom. And such glad songs! Oh, mother! The kind neighbor had gone away. Mother and daughter were alone. The latter told in detail of the Easter address, so wonderful to her. The mother's pale face became sweetly peaceful as she listened. It has been hard for mother to know that she must leave her daughter alone in the world, hard for the poor child to know that she must be left. But now she was changed.

Morning dawned. The kind neighbor, coming in to see if all was well, cried out in sorrow. The mother was cold and still, Lucy asleep, her head resting on her arms, at the foot of the bed. The child, suddenly awakened, was shocked, but no cries of agony escaped her. Slowly tears filled her eyes and rolled down her cheeks as the neighbor said: "Your mother is dead, Lucy." "No," was the girl's answer, "she is only asleep, see the smile on her face. She'll never suffer any more—never be poor any more, nor hungry. It is good to be where she is, and I'll see her again." "What are you talking about, child? Your mother is dead. You'll never see her again." The tears rolled hotly down Lucy's pale face. "There is no death, the clergyman said so. It'll be lonesome without mother, and I'll miss her, but I'll always be thinking about how happy she'll be. And I'll meet her again and say, 'good morning!'"

I wish I could tell you how the white-robed girl who had given Lucy the lilies, sought her out and helped her over the hard places, but that would be another story.—Mrs. Helen Hall Farley.

SOME ODD CUSTOMS.

The festival of Easter, no less than that of Christmas, has particular attractions for the children. How the children love Easter! Why? Certainly not from any religious sentiment, that has, of course, been taught them but they lose sight of that altogether and think of it only as a time when toys, eggs and flowers abound everywhere, a time given over to pleasure and delightful surprises. There are little bunnies, ducks and chickens, dressed up in the most elaborate gowns, and others peeping out of egg shells of bright colors, and the comforting thought goes with them that the pieces will be good to eat when the toy is broken. But the Easter eggs are not alone for the children. They are used to convey gifts which are carefully packed inside. Some are filled with confections; others carry gloves, flowers, jewels, any of the articles which are sent as gifts at Easter. The distribution of eggs at Easter has descended to us from the greatest of the Chinese festivals, inaugurated more than seven hundred years before the Christian era. The custom was particularly popular during the fifteenth and sixteenth centuries, in England. The Pope sent Henry VIII an Easter egg in a silver case. In Russia it is common to exchange visits and eggs on Easter day. In Italy dishes of eggs are sent to the priests to be blessed, after which they are carried home and placed in the centre of the table. In Spain and Germany the eggs are not blessed, but they are highly colored and are distributed among callers to be eaten or taken away, according to the taste of the individuals. The custom, in one form or another, exists among the Jews, Greeks, Turks, and Persians. "Pas" was the ancient name for Easter, and the eggs were often called "pace," "pach" or "paas" eggs. In Scotland eggs are taken to church to be blessed. They are afterwards distributed among the members of the household and are either eaten or saved as keepsakes. The decoration of ordinary eggs originated in England. Gilding the shells was the first step. This was followed by the addition of ribbons, pictures and various other devices to please the little folk. The eggs were given and received with the familiar Easter greeting, "Christ is risen!" and the answer, "He is risen, indeed." Germans first introduced games into the Easter celebration. Eggs were hidden about the lawn or grounds or in the house. Then the children hunted for them, the finder of the greatest number receiving a prize. Sometimes the eggs were all put in one nest; over which a rabbit was placed on guard. How this animal became identified with Easter is not known, but in time young children began to believe that the colored eggs were laid by the rabbit. Egg racing is a favorite amusement of Russian, German and French children. The eggs are rolled down hill

and the prize goes to the boy whose eggs roll the greatest number of races without damage to its shell. This game is played by Washington children in front of the White House on Easter Monday. In Germany there are tracks made of twigs down which each egg may roll without interference from any other one. The boy whose egg arrives unbroken at the foot of the hill collects "tolls" of his opponent, whose egg is cracked. Another game is played by two boys who stand, each holding an egg and suddenly strike them together. The owner of a heavy shelled egg, can, if he possesses skill, break the eggs of several players before his own is injured. Then he is a "cock of one, two, three or four eggs," as the case may be. Eggs are colored by means of the aniline dyes. By the addition of horns, ears, tails, legs or fins eggs may be made into many grotesque figures. On Holy Thursday, in Turkey, every Christian woman boils a number of eggs with cochineal for the approaching Easter festival, and also makes a quantity of cakes and sweet biscuit. At the hour when the Bible is read she takes as many eggs as there are members of the household and one over, places them in a napkin and carries them to the church, where she leaves them until Sunday. The extra egg is placed upon the "eikonostacion" or place of the holy pictures, and is afterwards kept as a sovereign remedy against all kinds of ills. Many of these eggs have traced upon them inelegant characters, texts of scripture and other sacred words, besides the date.

"And they rested on the Sabbath day according to the Commandment." St. Luke xxiii, 56.

Aye, 'tis a holy rest
Beside the holy dead,
The marks of thorns still lingering
Upon the dear pierced head.

Closed are the blessed lips,
The hands and feet are still,
That only moved to speak God's Word
And work His Holy Will.

Bring, bring the fragrant spice,
And shed the loving tear,
Bring spotless sheet, for purer form
Was never laid on bier.

Weep, weep, yet know that hope
Should glisten in each tear,
Life has in dying conquered death,
'Tis Death lies dying here.

EASTER.

When dawns on earth the Easter sun
The dear saints feel an answering thrill.
With whitest flowers their hands they fill,
And singing all in unison.

Unto the battlements they press—
The very marge of heaven—how near!
And bend, and look upon us here
With eyes that rain down tenderness.

Their roses, brimmed with fragrant dew,
Their lilies fair they raise on high:
"Rejoice! The Lord is risen!" they cry:
"Christ is arisen; we prove it true!

"Rejoice, and dry those faithless tears
With which your Easter flowers are stained;
Share in our bliss, who have attained
The rapture of the eternal years;

"Have proved the promise which endures,
The Love that deigned, the Love that died;
Have reached our haven by his side—
Are Christ's, but none the less are yours;

"Your with a nearness never known
While parted by the veil of sense;
Infinite knowledge, joy intense,
A love which is not love alone,

"But faith perfected, vision free,
And patience limitless and wise—
Beloved, the Lord is risen, arise!
And dare to be as glad as we!"

We do rejoice, we do give thanks,
O blessed ones, for all your gain.
As dimly through these mists of pain
We catch the gleaming of your ranks.

We will arise, with zeal increased,
Blending, the while we strive and grope,
Our paler festival of hope
With your fruition's perfect feast.

Bend low, beloved; against the blue,
Lift higher still the lilies fair,
Till, following where our treasures are,
We come to join the feast with you.

—Susan Coolidge.

(Continued from page 209.)
evening of the 21st. The lecture was entitled "The first Southamptons to Madras," and was descriptive of life in Southamptons in the Presidency—in which he resided for a number of years—which was a most interesting and varied scene, and places in relation to Malta, Port Said, and other views depicting the island.

St. Alban's Cathedral, which is at present in the hands of the Bannockburn in the D. Lessons and preached on Sunday morning last, and has a good voice, and has a good which was an excellent one to the present Sea.

Grace Church.—On the 21st of March, His Grace the Bishop of Toronto held a confirmation at the date, thirty-one in number, the Rev. A. J. Fidler, rector. A large congregation joined heartily in a service. The Rev. J. Hughes, an appropriate lesson members, under the direction of the Rev. G. Geddes, rendered the vice most beautifully. The newly confirmed their spiritual foes, a life-long struggle. A collection, in accordance with the usual custom, was taken up on behalf of the church.

Trinity East.—The service on the 21st brought us such a large number of people, that we were unable to accommodate all. The Rev. J. Hughes, rector, rendered the vice most beautifully. The newly confirmed their spiritual foes, a life-long struggle. A collection, in accordance with the usual custom, was taken up on behalf of the church.

Parkdale.—St. Michael's Mission was broken up on Wednesday, the 20th of March, the Rev. J. Hughes, rector, did not spare any effort to help those who were faithful for these many years. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The Mission began its prayer for private prayer the Archbishop's public services of the 11th of November the Mission were likely to become a thing of the past. The Holy Communion Mission. In December the teaching of the pastor to the parish points of the Mission which pastoral had of the Mission for many years. The workers were the work of distribution about the Mission. The

(Continued From Page 212).

evening of the 21st inst. by Mr. Boulbee. The lecture was entitled "Travel Talk," and was descriptive in the first place of a voyage from Southampton to Madras by sea route, and afterwards of life in Southern India—the Madras Presidency—in which part of India Mr. Boulbee resided for a number of years. The lecture, which was a most interesting one, was illustrated throughout by limelight views, showing scenes and places in route to India, such as Gibraltar, Malta, Port Said, Aden, etc., and a number of views depicting life in our Eastern Empire.

St. Alban's Cathedral.—The Rev. Robert Gay, who is at present in charge of the mission of Bannockburn in the Diocese of Ontario, read the Lessons and preached in the Cathedral church on Sunday morning last. He possesses a fine voice, and has a good delivery. His sermon, which was an excellent one, was very appropriate to the present season.

Grace Church.—On Friday evening, the 22nd of March, His Grace the Archbishop of Toronto held a confirmation at this church. The candidates, thirty-one in number, were presented by the Rev. A. J. Fidler, Jr., the recently-appointed rector. A large congregation was present and joined heartily in a most impressive service. The Rev. J. Hughes Jones assisted by reading an appropriate lesson. A choir of over forty members, under the direction of Mr. W. A. Geddes, rendered the musical parts of the service most beautifully. His Grace, in addressing the newly confirmed, warned them against their spiritual foes, and urged the necessity for the life-long struggle in their Christian warfare. A collection, in accord with the Canon, was taken up on behalf of St. Alban's Cathedral.

Trinity East.—The last letter which you kindly inserted in your paper, asking for clothing, brought us such a large quantity that I am presuming to ask you to be good enough to insert another for us. This time it is children's garments, boots &c., that we stand so much in need of, as there are many little ones that would attend Sunday School, if they had proper clothing. I do not know what we would have done without the donations we received, for it has been such a severe winter, and so many are sick. Clothing for children, no matter what kind, will be most acceptable, and on receipt of a card, will gladly be sent for.

H. C. Dixon, Trinity Rectory, Toronto.

Parkdale.—St. Mark's.—A two weeks' Parochial Mission was brought to a conclusion on Wednesday, the 20th inst. in this parish. The Missioner, the Rev. H. M. Little, of Penetanguishene, did not spare himself that he might be able to help those amongst whom he worked so faithfully for these two weeks. Preparation for the Mission began by the distribution of a prayer for private use in August last, which prayer the Archbishop sanctioned for use in the public services of the Church. In the beginning of November the Missioner addressed those who were likely to become the workers for the Mission, and on the following morning celebrated the Holy Communion with the intention of the Mission. In December, the Rector followed up the teaching of the Missioner by issuing a pastoral to the parishioners, gathering up the main points of the Missioner's address in November, which pastoral had a few words of endorsement of the Mission from the Archbishop. In January the workers were called together, and began the work of distribution of tracts and information about the Mission. Every two weeks until the Mission began the workers met for consultation, intercession, and to receive fresh tracts for distribution. Four of the S. P. C. K. Home Mission tracts were distributed: "What is a Mission," "The Soul," "Voices Calling" and "The Time is Short." Lists of the services were also left at every house in the parish. A volunteer choir, male and female (unvested), was formed and met from time to time for practice of the hymns, the regular choir taking charge of the Sunday services only. The rector issued a card to his brother clergy throughout the Deanery of Toronto, asking for their prayers and sympathy in the Mission, and he now desires to acknowledge with deep gratitude the assistance which their prayers have been.

The Mission proper began on Wednesday evening, 6th inst. In his first address the Missioner reminded us that the key note of this Mission was to be "self denial," a note which he never lost sight of from the beginning to the end of the Mission. "Seek ye the Lord while He may be found" was his opening text, the sermon dealing with the opportunity presented by the mission. On each evening the Mission sermon was succeeded by a brief, simple and practical instruction on such subjects as prayer, self-examination, the Sacraments. Other Mission

sermons dealt with sin, death, hell, Heaven, etc., the need of putting ourselves on the side of Christ by making a deliberate choice. On two evenings during the latter part of the Mission many of those attending the Mission services renewed their baptismal vows, kneeling at the altar rails, when they received a card from the Missioner on which to write their resolution, many afterwards bringing these to be countersigned by the Missioner himself. On three mornings each week addresses were given to communicants at late celebrations of the Holy Communion on "The Communicant Life," "The Intimate Unity between Christ and the Communicant," "The fruits which should result from being in Christ," "The Service which the Communicant Should render," "The Life of Endurance." Four addresses to women were delivered on as many afternoons on the subjects of "Woman's Position as a Result of the Incarnation," "Vocation," "The Bringing up of Children," "Sacredness of Maternity," "Woman's Influence." The children had their place in the Mission, seven services being especially for them. It did one's heart good to hear the answers which these lambs of Christ's flock gave as the Missioner asked them to sum up the teaching contained in each address. The Holy Eucharist was given its proper place in the Mission. Each morning this continual memorial of the sacrifice of the death of Christ was pleaded before God, and while the attendance was not large yet the power and strength of that intercession was manifest in the Mission. The meetings for men only on the two Sunday afternoons



The Rev. G. F. Davidson, M.A., Rector of St. George's, Guelph.

were indeed inspiring, not only the words of the Missioner as he pleaded for the pure, upright, manly life of humble loyalty to our great Captain and Lord, Jesus Christ, but also the hearty singing of the men, who joined most heartily in the singing of the hymns. One feature of these men's meetings was the attendance of several who had not been in a place of worship, for many months, if not for years. God grant that the seed sown may take deep root and prove the beginning of a new life in personal religion. Of the results of the Mission we dare not speak, time alone will reveal these. That there have been good results in awakened consciences and renewed spiritual life we dare not doubt, and many have been the testimonies of the help the Mission has been to individual souls. As the human instrument, our gratitude goes out to the Missioner, who, at such personal self-sacrifice and devotion, undertook and carried out this great work for us, but especially are we grateful to Him Who alone can bless each human effort, and Who has enabled us of His great mercy to have so helpful a season of true spiritual refreshment. Lent, 1907, will long be remembered by both rector and people of St. Mark's, Parkdale.

Deer Park.—Christ Church.—His Grace the Archbishop of Toronto held a confirmation service in this church on the evening of Wednesday, March 20th, when he administered the Apostolic rite to nineteen candidates, eleven males and eight females, who were presented by

NOTICE TO DEPOSITORS

After the first of April, 1907, Interest on Deposits with this Corporation will be paid or added to the account and compounded quarterly, on 31st March, 30th June, 30th September, and 31st December in each year.

CANADA PERMANENT MORTGAGE CORPORATION.

HEAD OFFICE, 14-18 TORONTO STREET, TORONTO.

the rector of the parish, the Rev. T. W. Patterson.

Rosemount.—In an item of parochial news from this parish which appeared in our issue of March 21st, the sentence beginning "The abundant driving," should continue to read thus: "in this extensive parish" not "extreme" as the word appeared in our issue of that date.

Hawkstone.—A large audience turned out on Wednesday last to hear Canon Macnab, of St. Alban's Cathedral, Toronto, give a lecture on the Cathedrals of England. The interest of the lecture was greatly enhanced by the splendid slides with which the lecture was illustrated. Canterbury, York, Lincoln, Winchester and all the other notable Cathedrals of England passed before the eyes of those gathered, and as each appeared a racy and graphic description was given of its salient features and the chief points in its history. Interest was added to the occasion by the fact that the parishioners of this place are going forward to the erection of a place of worship for themselves, and it was for the raising of funds towards that end the lecture was given.

Shanty Bay.—On Tuesday, March 5th, Canon Macnab of St. Alban's Cathedral, Toronto, lectured here under the auspices of the Oro Public Lecture Committee, an organization formed at the beginning of the winter for the purpose of providing lectures of a popular and educative character in the various centres of population within the township of Oro. The lecture which was profusely illustrated with stereopticon views, was on Rome and Naples in the days of St. Paul. It formed an excellent subject for the Lenten season and lost nothing in the telling by the forcible and graphic manner in which it was delivered. Canon Macnab took his audience into the bygone days and made them see the captive of the Gentiles pursue his way from his place of landing on the shores of Italy to the Holy City. Now and again there came a personal touch which added to the interest of the lecture. The experience the Canon had had while in Naples and Rome, and while ascending Mount Vesuvius brought the scenes displayed on the screen nearer, and impressed them all the more vividly on the minds of his auditors.

NIAGARA.

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

Guelph.—St. George's.—The Lord Bishop of Niagara, after conferring with the churchwardens and lay delegates to the Synod, has been pleased to appoint to the rectorship of St. George's Church, rendered vacant by the death of the Ven. Archdeacon Dixon, the Rev. Gilbert Farquhar Davidson, M.A., who has been in charge of the parish since August, 1901. The new rector was born in Acton, Middlesex, England, on February 14th, 1871, being the eldest son of the late Gilbert Davidson, Esq. His paternal ancestors resided in Aberdeenshire, Scotland. He was educated at Highgate School and at various smaller schools in England, and was about to enter the University of Oxford when unexpected circumstances changed his plans, and he came to Canada in 1889. For two years he worked on a farm in Aspdin, Muskoka, and during the whole of his time was busily engaged in Church work, serving as a licensed lay reader, under the Rev. H. P. Lowe, afterwards rector of Calgary. In 1892 he entered Trinity University, Toronto, whence he graduated as B.A. in 1895, taking first-class honours in the Honour Theology course. He proceeded to the M.A. degree in 1896. While at Trinity he was in charge of the mission at Fair-

bank, a few miles out of the city, where he succeeded in building a frame church, which was entirely free from debt before he resigned his charge. He was ordained deacon in St. Alban's Cathedral, Toronto, on June 9th, 1895, by the Lord Bishop of Toronto, now Primate of All Canada, and in the following December was advanced to the priesthood by the same prelate. From the time of his ordination till the summer of 1898, he served as curate at St. Anne's Church, Toronto, under the Rev. J. McLean Ballard. In that year he relinquished his curacy to become travelling secretary of Trinity University, and in that capacity he visited many of the leading cities and towns in Ontario, including Guelph. In 1899 he was appointed Fellow and Lecturer in Theology at Trinity University, his subjects being Old Testament work, Hebrew and Church History. While occupying that position he was engaged as special preacher in the parishes of St. Mary Magdalene and St. Matthew, besides doing a great deal of miscellaneous preaching and lecturing. He was also Clerk of Convocation. In the summer of 1901 he was invited to become curate-in-charge of St. George's Church, Guelph, and in the following February his status was changed to that of vicar. In 1903 he was appointed Rural Dean of Wellington, and was re-elected to that office in 1906. He was a member of the Provincial Synod of 1904, and the General Synod of 1905, and was at that Synod selected as a member of the General Committee, charged with the preparation of "The Book of Common Prayer." He is also a member of the Standing Committee of the Diocese of Niagara, and various other committees, and is one of the Diocesan representatives on the Corporation of Trinity. At the present time he is President of the Guelph Ministerial Association. Mr. Davidson was married in the ancient parish church of Aldershot, on July 10th, 1903, to a daughter of the late Lt.-Col. F. Sherwood Taylor, of the Royal (Bengal) Engineers, the ceremony being performed by the present Primate of All Canada, who happened to be in England at the time. The induction of the new rector will take place in St. George's Church on Thursday, 4th April, by His Lordship the Bishop of Niagara. We beg to extend our hearty congratulations to the new rector of Guelph, and we trust that there may still be before him many years of useful and successful work in the parish.

Hagersville.—All Saints'.—Natural gas has been installed in this church. The Rev. Rural Dean Spencer, of Jarvis; J. K. Godden, M.A., of Caledonia; and T. McKim, M.A., of Waterdown, have officiated at this church during Lent. The Ruri-

Decanal Chapter of Haldimand will meet here early next month.

HURON.

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

Galt.—Trinity.—This church is fortunate in having a growing class of active workers. On Monday evening, March 18th, the rector met the young men of his church in the parish school-room, and all were most enthusiastic in the various plans for active work as outlined by him. There is a large body of young men in the parish and every effort is made to enlist their hearty co-operation and secure their regular attendance at the services of the church. The A.Y.P.A. takes in all branches of Church work, and its four simple but comprehensive principles afford ample scope, viz., Work, Worship, Fellowship, and Edification; the practical working out of which has proved to be very successful. The Young Men's Branch of the Association is actively engaged, the principal object being the spiritual welfare of young men. There is a Look-out Committee, specially seeking all new-comers, and reporting to the rector, also a Sick and Hospital Committee, a Visiting Committee, etc. Others assist as ushers in the church, teachers in the Sabbath School, choir, and as members of the rector's Bible Class. Outside of all these more spiritual lines of work there is a Church Cricket Club, of which many of the young men are enthusiastic members, and of which the rector is an ardent supporter. In this way Trinity Church endeavours to hold together all its young men, in which direction its efforts are very successful. As an evidence of this there is a large attendance of young men at all the Sunday services and a marked increase at the Holy Communion.

RUPERT'S LAND.

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

Winnipeg.—St. John's Cathedral.—His Grace the Archbishop held a Confirmation service in this cathedral church on Sunday morning, March 17th, when he bestowed the apostolic rite upon 24 candidates, 14 males and 10 females.

St. Peter's.—On the evening of the same day the Archbishop held a similar service in this church, laying hands on nineteen candidates, namely seven males and twelve females. There was a large congregation present and the church was crowded.

CALGARY.
Wm. Cyprian Pinkham, D.D., Bishop, Calgary, N.W.T.

High River.—A Parochial Mission, conducted by the Rev. George H. Webb, the Diocesan Missioner, was begun in this church on Sunday, March 3rd, and continued for ten days. The daily services were as follows: 9 a.m., Holy Communion; 3 p.m., Bible Reading; 4 p.m., Children's Service; 8 p.m., Mission Service. The missioner's addresses at the daily Eucharist were very much appreciated by those who were present; the subjects of which were: "Communion," "Worship," "Intercession," "Sacrifice," "Intention," "Preparation," "Recollection," and "Thanksgiving." The "Instructions" given at the evening services were all of an interesting and helpful character, and cannot miss producing much fruit in the lives of those who heard them. On Friday afternoon, March 8th, a special service was held for women, and was very well attended. The address on that occasion was an excellent one on "Home Duties," which could not miss impressing all present with their responsibility. The service for men on Sunday afternoon, March 10th, was also well attended, and the straightforward manly talk of the Missioner on the important subject of "Purity" went home to the heart of everyone present.

A very neat and effective Communion rail was recently put in to the chancel, which was the gift of a former parishioner.

Sixty-five years is a long time to be in any one business and on the same street in a city, yet so it is that the firm of Geo. Harcourt & Son was established in 1842, and are therefore in their sixty-fifth year as merchant tailors in King Street, Toronto.

So well-known is this firm that it is almost needless to say that they make a specialty of Clerical Tailoring, Legal Dress and Academic Robes. That the best is the cheapest in the end, is a fact admitted by all, and that quality and good values are the surest foundations on which to build a lasting business, is also a fact attested to by the success of this firm. It is surprising the number of out-of-town customers who visit Harcourt's. It is difficult to obtain a good fitting clerical suit from the tailors in towns and small cities, hence when a clergyman visits Toronto he makes it the occasion for ordering and fitting on a new suit. Harcourt & Son's address is 57 King St. West.

Considerable correspondence and other matters held over for want of space.

British and

At a meeting of the Mayor of Rotherham announced that the st had been promised on Sheffield Bishopric scl

The Rev. Professor terman, Queen's Coll ham, has been appo Lecturer for the year an honorary Canon o

The Rev. S. S. St Laneham, Lincoln, h all of whom are in Three have benefices curates.

At St. Osmund's, I set, recently a bag c in gold was given and the collection was bei offertory was for the

The twelfth centur Rhuddlan Parish Chu reopened, after being 150 years. They are lights, and one of peculiarity of having short of reaching the

The Rev. W. R. In of All Saints', Enni W., has been elected Professor of Divinity University, in the pl Patrick, Dean of Ely

Mrs. F. J. Emery has decided to erect house for Christ Ch which is to cost ab is to be in memory Mr. T. J. Emery.

A new stained-glas John's Church, Keni veiled and dedicate Harrington C. Lees t the late Rev. Alb twenty-five years the of the parish.

A handsomely carv roofed with Horsham of over £1,000, has the entrance of Wal Mr. Edward Huth, and Bolney, in mem the late Mr. Louis

St. Mark's Parisl Conn., has receive \$4,000 from the es Norris Bailey, long The parish is also n ditional heir to the of the estate."

The Very Rev. I LL.D., the new De was instituted and tor and Dean in T Cleveland, at the m the third Sunday Bishop of the dioce

Canada-Cuba Land and Fruit Co., Ltd.

THE SAFEST INVESTMENT EVER OFFERED TO THE PUBLIC.

Read the following letter received from **Stephen Solley** of Ocean Beach, Cuba, formerly of Uxbridge, Ontario, by **Dr. Bascomb**, of Uxbridge:—

Dear Dr. Bascomb,—

Thanks for yours of the 10th inst. Not an evening passes, when we are sitting outside, that we do not compare the climate here at present to that of Ontario. Christmas evening has been the only one we could not sit outside with comfort; the thermometer then went down to 57 degrees. Although the tobacco crop in some parts of Cuba is reported to be a failure this year, Mr. Neville (the Company's Manager in Cuba) and Cubans about here say in this locality it was never better. Mr. Neville is quite delighted with the prospects, and we also hope the Company may do well out of it. This winter it is very hard to get help. I think if the farm hands of the north could be induced to come down here for the winter months it would pay them.

The sawmill is really running, and doing very fine work. When you see Mr. Richards, please tell him that I have not yet succeeded in getting the tobacco land for him. I wrote him some time ago and explained as best I could the craze there is here for that class of land. I know of some which could be bought for forty dollars an acre, but for a few acres of good tobacco land a hundred dollars should not be any obstacle. I was thinking I might get him some in the northwest quarter when it is surveyed. In speaking about this to Mr. Neville he assured me that if he received orders from the Company to survey this quarter he would recommend the retention of a portion of it, which is very valuable, and out of which the Company could secure better returns by working it themselves.

Mrs. Solley unites with me in kind regards, and would be pleased to hear from you whenever you have time to write.

Yours truly, STEPHEN SOLLEY.

WE HAVE STILL FORTY THOUSAND ACRES OF UNENCUMBERED FRUIT AND TOBACCO LANDS FOR SALE AT MODERATE PRICES.

AGENTS WANTED

GEORGE F. DAVIS, - - - - - Managing Director,
Manning Arcade, 24 King Street West, Toronto.

GILLETTS
AR
STANDARD

IT IS TO THE ADVANTAGE OF THE HOUSEKEEPER IN THE

Flagic Baking Powder
Gillett's Per
Imperial
Gillett
Royal Yeast Cake
Gillett's Flour
Flagic Baking
Gillett

MADE FOR OVER
ESTABLISHED

E.W. GILL
TORONTO

British and Foreign.

At a meeting convened by the Mayor of Rotherham lately, it was announced that the sum of £18,000 had been promised on behalf of the Sheffield Bishopric scheme.

The Rev. Professor J. H. B. Masterman, Queen's College, Birmingham, has been appointed Hulsean Lecturer for the year 1907-8. He is an honorary Canon of Birmingham.

The Rev. S. S. Skene, Vicar of Laneham, Lincoln, has seven sons, all of whom are in Holy Orders. Three have benefices and four are curates.

At St. Osmund's, Parkeston, Dorset, recently a bag containing £100 in gold was given anonymously while the collection was being made. The offertory was for the clergy fund.

The twelfth century windows in Rhuddlan Parish Church have been reopened, after being closed at least 150 years. They are each of three lights, and one of them has the peculiarity of having its mullion short of reaching the arch.

The Rev. W. R. Inge, D.D., Vicar of All Saints', Ennismore Gardens, W., has been elected Lady Margaret Professor of Divinity at Cambridge University, in the place of Dr. Kirkpatrick, Dean of Ely.

Mrs. F. J. Emery, of Cincinnati, has decided to erect a new parish house for Christ Church in that city which is to cost about \$60,000. It is to be in memory of her husband, Mr. T. J. Emery.

A new stained-glass window in St. John's Church, Kenilworth, was unveiled and dedicated by the Rev. Harrington C. Lees to the memory of the late Rev. Albert Jones, for twenty-five years the honoured Vicar of the parish.

A handsomely carved oak lychgate, roofed with Horsham stone, at a cost of over £1,000, has been placed at the entrance of Waldron Church by Mr. Edward Huth, J.P., of London and Bolney, in memory of his uncle, the late Mr. Louis Huth.

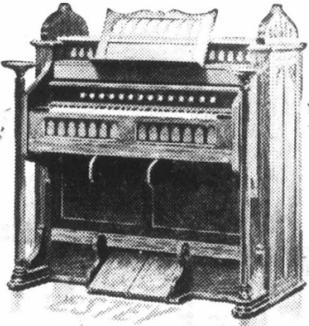
St. Mark's Parish, New Britain, Conn., has received a legacy of \$4,000 from the estate of the late Norris Bailey, long senior warden. The parish is also named as the conditional heir to the "rest and residue of the estate."

The Very Rev. Frank DuMoulin, LL.D., the new Dean of Cleveland, was instituted and installed as Rector and Dean in Trinity Cathedral, Cleveland, at the morning service on the third Sunday in Lent by the Bishop of the diocese.



ESTEY ORGAN

Play the Easter hymn on the sweet-toned Estey organ, if you would hear it at its best. Nearly 400,000 Esteys have been made and sold in the past sixty years. The best organ in 1846 and still the best you can buy.



ESTER MUSIC

Write for Catalogue and prices.

GOURLAY, WINTER & LEEMING,

188 Yonge Street, TORONTO.

Wall Papers



There are many strikingly handsome and original effects in NEW WALL PAPERS this season, and we can suggest many dainty and artistic schemes for treating the different rooms of the house.

We are always ready to show you the different styles, make suggestions and furnish estimates on any work you have in view and can assure you that any work entrusted to our care will be completed to your entire satisfaction.

THE W. J. Bolus Co.
LIMITED
245 Yonge St., - Toronto.

most pressing at this time. Saskatchewan receives £4,000 this year, Rupert's Land £1,500, Qu'Appelle and Calgary £5,000 each.

Either God is not immanent in His world . . . or else His treatment of us varies with our attitude toward Him, and is, therefore, influenced especially by our prayers, in which we consciously and humbly approach Him.—The Bishop of Derry.

By the will of the late Mr. G. B. Woodruff, it is provided that on the death of Mrs. Woodruff the Vicar and churchwardens of All Saints', Hove, shall receive a legacy of £10,000, to be applied towards the erection and completion of the tower and west porch.

By the death of Mr. William Fletcher North, at Scamblesby, Lincolnshire has lost its oldest Sunday School teacher. Mr. North, who was ninety-two, was born, lived, and died on the same farm. He became a Sunday School teacher at fifteen, and a local preacher at eighteen.

The Church of the Holy Comforter in Dillworth, N.C., is shortly to be replaced by a handsome new structure, which is to be built of stone. This is to be erected in memory of the late Bishop Atkinson, the third Bishop of the undivided Diocese of North Carolina.

At Dedham Church a quaint old boulder marks a grave. A man named Ward was ploughing one day when his ploughshare struck a huge stone. Having obtained possession

of it, he decided that it should be his tombstone. He left strict injunctions to his relatives to that effect, and the stone now marks his grave.

It is proposed to restore the fine old Church of Clifton Campville, near Burton-on-Trent. The chantry chapel is a singularly interesting and beautiful example of the later work of the thirteenth century. The estimated cost of the whole work is £3,500. Lord Burton has promised a large contribution to the restoration fund.

The ancient Church of St. Nicholas, Plumstead, has been much damaged by the recent explosion at Woolwich Arsenal. The Vicar, the Rev. J. H. Jaques, fears that the church will have to be closed for a short time. A large quantity of the ancient ceiling has fallen in, and part of one of the west end windows was forced outwards. The Church of St. Nicholas is nearly one thousand years old.

As a memorial to the late Bishop Gott, of Truro, and in recognition of his work at Leeds, a fund is being raised to clear the mortgage from the Leeds Clergy School, to place in the entrance hall a memorial bronze to Dr. Gott, and to use the money set free to offer a "John Gott Bursary" for the assistance of poor students. The Archbishops of Canterbury and York have contributed. The sum aimed at is £2,000.

Count Vesugi's son came over from Tokio three years ago and joined Cambridge University. Dur-

GILLET'S GOODS

ARE
STANDARD ARTICLES

IT IS TO THE ADVANTAGE OF EVERY HOUSEKEEPER IN CANADA TO USE THEM

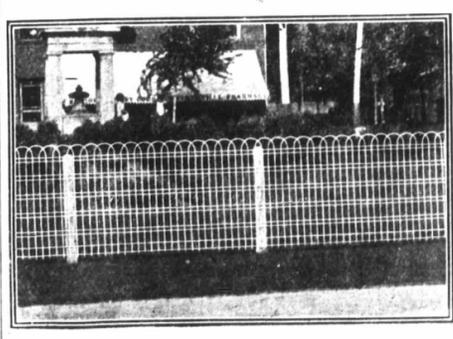
- Flagic Baking Powder.
- Gillett's Perfumed Lye.
- Imperial Baking Powder.
- Gillett's Cream Tartar.
- Royal Yeast Cakes.
- Gillett's Flammoth Blue.
- Flagic Baking Soda.
- Gillett's Washing Crystal.

MADE FOR OVER 50 YEARS.
(ESTABLISHED 1852)

E.W. GILLET COMPANY LIMITED
TORONTO, ONT.

A carved oak chancel screen has been dedicated in Brampton Bierlow Parish Church by the Bishop of Sheffield. The screen forms the completion of an extensive scheme carried out as a memorial of the jubilee of the church.

The S.P.G. has allocated money to the Canadian dioceses situated on the prairie, where the need of help is



PAGE ACME White Fences

Any height to 8 ft. Any length you say. From 16 cents a foot. Gates to match, from \$2.25. Last longer. Easy to put up. Get booklet.

PAGE WIRE FENCE CO., Limited
Walkerville - Toronto - Montreal
St. John - Winnipeg

USE REASON.

Cure Files Privately at Home Without Pain or Operation.

Trial Package Mailed Free.

The result of an irritated membrane cannot be cured with a knife, but by removing the cause of the irritation.

What is a more natural cure than a strong and yet healing balm which will bring life back to the deadened tissues? This is the action of the Pyramid Pile Cure. The little suppositories melt away into the feverish membrane, heal the ulcers, remove the inflammation and swelling and bring back the rectum to its normal condition.

This result is effected painlessly and without the loss of a moment's time from your daily duties. The treatment is applied at home, in the privacy of your own room. The remedy is our own preparation and our name is the guarantee of its genuineness.

Thousands of cases similar to the following might be cited to prove our claims.

"I tried the sample of your cure you sent to me. I used it and then bought a 50 cent box. The results were immediate and surprising to me. I assure you, I had been to a dozen of the best doctors and paid much money to them with no results whatever. I had this affliction for 20 years. I was in a hospital for a long time, and I left it physically broken down. I owe you a debt of gratitude. I believe that piles would be banished from humanity and become an unknown thing, were every one afflicted with them to but spend from 50c. to \$1.00 for Pyramid Pile Cure. Its speedy action also makes it extremely favourable for impatient people. I am yours sincerely, George H. Bartlett, Mattapan, Mass."

No matter how badly you suffer from piles, we want to cure you. If you will try a free package to prove its merits yourself, we will gladly send it to your name and address at once. We will leave it to you to decide whether you can afford to discontinue the treatment. Pyramid Drug Co., 84 Pyramid Bldg., Marshall, Mich.

All druggists sell the Pyramid Pile Cure, just the same as the sample, at 50 cents per box.

ing this time he was brought under Christian influences, and after studying earnestly for three years he embraced Christianity and was baptized publicly on a recent Sunday in Holy Trinity Church in that town by the Vicar, the Rev. H. C. de Candole. This gentleman is almost the only Japanese nobleman who has been baptized during the last four or five hundred years.

The Rev. Henry Glover, Vicar of Addiscombe, Surrey, celebrated his ministerial jubilee on a recent Sunday. The preachers for the day were the Archbishop of Canterbury, the Bishop of Croydon, and the Vicar of Croydon. Mr. Glover has served under and known personally six Archbishops of Canterbury. He has worked entirely in the Canterbury diocese, and during the thirty-six years he has been Vicar of Addiscombe he has raised £100,000 for Church purposes.

A very beautiful window in memory of Mrs. E. N. McMillan and her son

has been placed in the chancel of Trinity Church, Columbus, Ohio, by Mr. William N. King. The window consists of a rose and five lancets. In the rose is a head of Christ crowned. The lancets contain life-size figures. In the centre, St. Michael; next to St. Michael on the right is St. Gabriel and on the left St. Raphael. The outside panels contain figures of a lower order of angels.

The clergy of the Rural Deanery of Longford, in the Diocese of Southwell, have presented an illuminated address, signed by the whole number of the Rev. Canon and Mrs. Madan. The former, who has been Rural Dean for seven and a half years, having been previously Rural Dean of Ilkeston for fourteen years, has lately resigned the office, on appointment to the rectory of Plumtree, Notts. Canon and Mrs. Madan have also received valuable parting gifts from their late parishioners at Doveridge, in Derbyshire.

The Rev. Hugh Pritchard, of Dinam Hall, Anglesey, lately celebrated his one hundredth birthday amid popular rejoicings in his native village. Mr. Pritchard enjoys the best of health, and is in possession of all his faculties. He is a member of one of the oldest families in the Principality, and is a magistrate for Anglesey, where for two years he held a curacy. He attributes his longevity to moderation in everything. He sleeps in the identical room where he was born, and during the whole of his long life he has never left his native parish for any lengthened period.

Mr. F. A. Newdegate, D.L., of Arbury Park, Nuneaton, is erecting a memorial to Mary Ann Evans ("George Eliot"), who was born on the Arbury estate in 1819. This will be the first memorial to the authoress erected in the Nuneaton district, in which she spent her early years. The monument is to be cut from stone quarried on the "Hollows Farm," which comes in for special mention in "Scenes of Clerical Life." The pillar, about 9 feet high, and suitably inscribed, will be raised in a conspicuous position in Arbury Park, close to South Farm, "George Eliot's" birthplace.

A movement is on foot in the Diocese of Llandaff for the erection of a memorial to the late Bishop Lewis, who for twenty-one years presided over the See. It has been decided that the memorial shall take the form of a mural tablet or monument, with a figure in relief of the Bishop, which it is intended to place in Llandaff Cathedral. The cost is estimated at £600, and it is proposed that the execution of the work should be entrusted to Mr. Goscombe John, R.A. An influential committee (with the Earl of Plymouth as chairman) has been formed to carry out the proposal.

Another treasure brought from abroad by the Rev. F. M. Banfil, who gave to St. Stephen's, Providence, R.I., a stone from the site of St. Stephen's martyrdom some time ago, is a block of the purest statuary marble, with five crosses of red marble inlaid, which came from the floor beneath the great dome of St. Peter's, Rome, and is given to St. James' Church, South Bend, Indiana, of which the donor is rector. The block will be used as the stone for the high altar at St. James', and it will be placed in the church in time for Easter.

—Dare to be true; nothing can need a lie; the fault which needs it most grows two thereby.—George Herbert.

AUTHOR & PUBLISHER. Authors should for description (Stories, Poems, Sermons, Addresses, Essays, Etc.) direct to the publisher—Mr. Arthur H. Stockwell, 6 & 7 Creed Lane, London, who will advise fully, immediately on receipt, as to serial or other publication, free of charge.

THERE IS NO MORE WHOLESOME OR NOURISHING DIET THAN

SHREDDED WHEAT

it is more sustaining than meat and supplies the energy and strength necessary to accomplish things. Keeps the body healthy and mind active.

Durlag Let Breakfast on BISCUIT. Try TRISCUIT for Luncheon.

All Grocers—13c a carton or 2 for 25c.

"Safe Lock" Shingles can't leak.

They are the original interlocking metal shingles and the only ones which leave absolutely no nail holes exposed to the weather. They are proof against lightning, fire and water.

When we first brought out the "Safe Lock" Shingle, other makers were selling *cleat shingles*. Several imitations have appeared, but they have not solved the vital problem of concealing all the nail holes.

Remember that "Safe Lock" Shingles are nailed above the lock. Others are nailed through the lock, thus leaving nail holes exposed to the drifting snow and moisture.

Being heavily galvanized, "Safe Lock" Shingles will never rust. No dust or dirt can lodge on their smooth surface, and the result is clean rainwater in the cistern. Besides, our galvanized "Safe Lock" Shingles may be counted upon to outlast a generation, without one cent for repairs.

Don't take our word for this, alone. Ask our customers in your neighborhood, how they like our goods and our liberal treatment. We'll send you a list of users in your county, if you write us.

The Metal Shingle & Siding Co., Ltd., Preston, Ont.

Our Art Rooms are pre-eminently the Headquarters in Canada for

ORIENTAL RUGS — AND — ART GOODS

We make these a specialty, and carry the largest and most complete stock in this line in the Dominion.

We have just opened up a new shipment of beautiful Rugs of splendidly blended colors, and will be pleased to show them to any who appreciate and love genuine Oriental Art of real value. Rugs sent on approval if desired. Send for price Catalogue.



COURIAN, BABAYAN & CO.

Importers of Oriental Art Goods.

40-44 KING STREET, EAST

(OPPOSITE KING EDWARD HOTEL)

Toronto

—The only way to have a friend is to be one.—R. W. Emerson.

—You may call it accident or chance—it often is; you may call it human goodness—it often is; but always, always call it God's love, for that is always in it. These are his free gifts.—S. Longfellow.

—They that stand high have many blasts to shake them.—Shakespeare.

—"He who goes down into the battle of life giving a smile for every frown, a cheery word for every cross one, and lending a helping hand to the unfortunate, is, after all, the best of Missionaries."

Children's De

SALLY'S EASTER

Sally's father works a factory, and Sally's mother washes. Sally goes to a public school, and helps her mother after school hours. She gets the supper for her father, who came in dusty and grumpy from his factory work, where he had to do hard and heavy ironing. She washes his clothes, for, although she has worked hard, the father has not had his wages at the shop. Sally went to the little church on the corner, and was taught to sew, who tried to make mostly because she was a warm, loving heart, and she had an idea not to get a great deal of home, and so needed other scholars. Miss M. picked Sally up in the way, she having a room in back street lost or stray sheep. The truth, to get Sally to fit her for appearance, but it is to Sally's credit that she took exceeding good care of her clothes, and wore them days.

The little church on the corner was preparing for the Easter festival. Everybody knows that the Easter is the great day of the year, rising from the dead, Lord and Saviour. All sorts of flowers, by the children, school superintendent, and the women, were to bring some flowers, as they said, to give to the Lord Himself. He was the most beautiful and sweetly about the field. If any child would be quite as money, if one's gift. Even wild flowers would be good.

Sally went home and found her mother very uncomfortable. The very next Sunday Mrs. Nelson were to sing, and so she had no money to go. She was very far, far away that she must have ironed on Saturday. She was thinking of going down by the street where her mother had seen some poor Sally. She was acquainted with her, and she knew that there was a fashion even in that Easter life. Those she had seen were yellow.

Children's Department.

SALLY'S EASTER LILIES.

Sally's father worked in the factory, and Sally's mother took in washing. Sally herself went to the public school, and helped her mother after school hours. Helped, too, to get the supper for her father, who came in dusty and grimy from his factory work, where he hammered at iron things, and made his hands hard and horny. Sally wore cheap clothes, for, although the mother worked hard, the father spent a good deal of his wages at the corner beer-shop. Sally went to Sunday School at the little church around the corner, and was taught by Miss Nelson, who tried to make a pet of Sally, mostly because she had naturally a warm, loving heart, and partly because she had an idea that Sally did not get a great deal of petting at home, and so needed more than the other scholars. Miss Nelson had picked Sally up in a casual sort of way, she having a way of prowling around in back streets searching for lost or stray sheep. She had, to tell the truth, to get Sally some clothing to fit her for appearance in school, but it is to Sally's credit that she took exceeding great care of the clothes, and wore them only on Sunday days.

The little church around the corner was preparing for Easter. Everybody knows that of all the festivals in the Church of England Easter is the great day of days, for on that Feast Day is celebrated the rising from the dead of the crucified Lord and Saviour. Easter is a flower day. All sorts of flowers are brought by the children, the pastor and school superintendent encouraging them to bring some offering of that sort, as they said that there was no pleasure greater than beautiful flowers, decorating the chancel and giving fragrance and delight. Perhaps—indeed, I am certain—that the Lord Himself loved flowers, for His was the most delicate taste, and He talked so wonderfully, wisely, and sweetly about the lilies of the field. If any child bring a flower, it would be quite as acceptable as even money, if one's heart was in the gift. Even wild flowers from the field would be delightful.

Sally went home, strange to say, uncomfortable. It was to be Easter the very next Sunday, and the children were to sing the beautiful carols Miss Nelson had trained them to sing, and so many flowers would be in the chancel. Sally had none and no money to buy, and the fields were far, far away, and Sally knew that she must help mother with the ironing on Saturday. But Sally set to thinking. She remembered that down by the stream back of the factory where her father worked she had seen some sort of lilies grow, and poor Sally was so little acquainted with lilies that she did not know that there was, so to speak, a fashion even in Church flowers, and that Easter lilies should be white. Those she had seen by the factory were yellow. So, very early Sunday

Pretty Styles in Women's Spring Suits

G-2001 \$20.00

G-2002 \$20.00

G-2003 \$12.00

G-2006 \$22.00

G-2007 \$20.00

G-2000 \$20.00

G-2011 \$12.00

REGULAR Stock Sizes are made 32 to 42 inches bust measure. Skirts 37 to 43 inches in length; waist bands 22 to 29 inches. Special sizes may be had for 10 per cent. extra, but are not returnable. In cases where the exact size or shade wanted is not in stock, we ask for 6 or 8 days' time to fill order.

G2000. Suit of French Tweed, creamy grey in broken check and overcheck of black, smart Eton coat lined with cream taffeta and trimmed with bias strapping, vest of fancy braid, full skirt made with clusters of pleats and inverted pleat back \$20.00

G2001. Tailor-Made Suit of Broadcloth, fine quality, in black, navy, and brown, fitted back coat, corded seams, lined with taffeta, pleated skirt with inverted pleat back \$20.00

G2003. Tweed Suit, dark and light grey mixtures in broken check and overchecks, fitted back, coat trimmed with bias strapping and lined with

sateen, pleated skirt, trimmed with bias strapping to match \$12.00

G2006. Suit of French Venetian, black, navy, and brown, Eton coat lined with taffeta, and trimmed with soutache braid and ornaments, and velvet points, stylish pleated skirt with inverted pleat back \$22.00

G2007. French Venetian Suit, black, navy, and brown, smart bolero coat lined with taffeta, broad shoulder effect formed with strapping, trimmed with soutache ornaments and braid, velvet collar, pleated skirt trimmed to match. Special value \$20.00

G2011: French Venetian Suit, black, navy, and brown, lined with sateen, strapping of self over shoulders, vest of fancy braids, collar trimmed with braid and velvet, pleated skirt with inverted pleat back \$12.00

| | | |
|---|---|------------------------------|
| H. H. FUDGER President J. WOOD Manager | THE SIMPSON ROBERT COMPANY LIMITED TORONTO, CANADA | MARCH 28, '07 DEPT. C. C. |
|---|---|------------------------------|

morning—indeed, it was scarcely yet day—Sally woke up and repeated the Bible verses she had learned only last Sunday—the verses that tell of how the devoted women, those who loved the Master so that they watched by the cruel cross on which He died—how these loving souls had gone to the sepulchre while it was

lock.
osed to
I never
ce, and
les, our
ed upon
repairs.
ask our
w they
atment,
in your
48
eston, Ont.

the
GS
DS
most
Rugs
show
Art
d for
CO.
AST

igh have many
—Shakespeare.
lown into the
smile for every
for every cross
clipping hand to
er all, the best

The Savings of Years

Should never be risked in uncertain investments. Much better to be SURE of your money and reasonable interest, than to risk loss of both through an unsafe depository or any get-rich quick scheme. The

Bank of Toronto

in its Savings Department offers a perfectly safe depository for money. Its large resources, its conservative management, and experience of over fifty years, ensures all depositors and other customers an unexcelled banking service.

INTEREST PAID ON ALL SAVINGS BALANCES TWICE A YEAR

THE BANK OF TORONTO

CAPITAL - \$ 4,000,000
RESERVE - \$ 4,500,000
ASSETS - \$37,000,000

4% BONDS

Toronto Mortgage Company,
13 TORONTO STREET

Capital Paid Up, \$721,550.00
Reserve Funds, \$322,125.00
Total Assets, \$1,043,675.00
\$2,500,358.00

Debentures issued in amounts, and for periods, to suit purchasers, to pay 4 per cent, with half yearly coupons attached. Investment by Executors and Trustees in the Debentures of this Company is authorized by Order-in-Council.

Loans made on Improved Real Estate on very favourable terms.

HON. WM. MORTIMER CLARK, Pres't.
WALTER GILLESPIE, Manager.

INVESTMENTS

Secured for Capital.

CAPITAL

Secured for Investments.

CORRESPONDENCE INVITED.

THE S. S. NESBITT COMPANY,
Bankers and Brokers
CONFEDERATION LIFE BUILDING,
TORONTO, CANADA.

BUSINESS BRINGING PRINTING

Good printing holds old business on your books and draws new. We are better equipped than ever to do all kinds of Commercial Printing that draws trade.

Monetary Times Printery

62 Church Street, Telephone
TORONTO. Main 7404

yet dark, and she stole quietly out of bed and down the stairs and ran quickly to the lot back of the factory. Sure enough, the yellow lilies were in full bloom. Very beautiful, indeed, they looked to Sally, as the sun came over the hills and shone on them. But they were away down in the edge of the marsh, and hard to get at. Sally stepped down the sloping bank of the stream, stepped on what seemed to her ground solid enough to bear her weight, and, poor child, she slipped and fell in the mud, daubing herself dreadfully, and missing the lilies after all, for they were beyond her reach, and besides, she was so discouraged that I think she gave up the idea of getting any, and started home crying.

But mother was up and stirring when she arrived, and poor Sally found her just what so many mothers are—sympathetic and loving, and Sally was stripped and washed in very little time and dressed in her Sunday suit.

I am sorry to say that Sally went to Sunday School, Easter, as it was—that joyful day of days—with a sad heart. She wanted the lilies so much! Not for herself, for Sally was as good and unselfish and loving to her teacher as any girl could be, but she felt somehow as if she had fallen short of helping the gladness of the day by missing the lilies, and the other girls would have lilies and other flowers in plenty. So it was she went along like sad people usually go, with her head down and eyes on the ground. And just in front of the church door, what should she see but a bundle wrapped in paper; and, oh joy! it was a bundle of Easter lilies—white, beautiful Easter lilies! Whose they were Sally did not know, and in her joy she did not stop to think. Perhaps, in her simplicity, she fancied that they had been sent by the Lord Himself to her to soothe her sorrow for the missing of the yellow ones. Anyway, she had lilies, fragrant and sweet, and she took her place in the ranks of the girls who were to march into the church singing, "The Lord is risen, is risen, indeed." Miss Nelson was there, of course—gentle, kind Miss Nelson, and she welcomed each girl with the words: "Christ is risen from the dead!"

She saw the lilies in Sally's hand, and exclaimed on their beauty, but, like the sweet-mannered lady that she was, she did not ask Sally how she got them.

So the Easter festival passed. How the children sang I cannot tell you, but I am sure that the dear Lord heard the songs away up in heaven, and enjoyed them, for they came from hearts as yet untouched by worldliness and crime. He said, you know, when He was on the earth, that the children were as of the Kingdom of Heaven, and that in heaven they always beheld the face of His Father.

NO ALCOHOL, OPIUM, OR POISON,

In 16 years the **Veterans Sure Cure** has cured thousands of the worst cases of Rheumatism, Backache, Dyspepsia, Kidney and Liver Diseases. It will cure yours, sent anywhere on receipt of price—\$1.00 or 50c. Ask your druggist for it.

The Veterans Sure Cure Medicine Co.
CHATHAM ONT., Canada, Limited.

It was a long time before Sally came to know the history of her lilies. They were Miss Nelson's lilies, and it was she who had dropped them at the church door. But when she saw that they so delighted Sally, she said not a word, but let her have all the pleasure of the offering; and I am sure the dear Lord, who saw Miss Nelson's heart, knew that the offering of sacrifice she made for Sally's sake was more acceptable than even the beautiful lilies would have been from her own dear hand. For to give pleasure to others, even at the sacrifice of one's own pleasure, is not this the highest and greatest of delights? A sorrow or a pain, a self-denial for the sake of others—is not this more acceptable than many costly gifts in the sight of the dear Lord, who gave even His life for our everlasting bliss?—Southern Churchman.

KEEPING LENT.

"How shall I keep Lent this year?" asked Elsie, when she came home from Sunday School.

"Suppose you try to break yourself of the habit of being cross toward your little sister," said her mother.

"I think I would rather do without candy, as I did last year. I have eaten so much candy since Christmas that I don't care for it now, anyway."

Then Elsie's mother talked with her a long time, and showed her that the keeping of Lent is not entirely a matter of doing without candy, nor of putting pennies in a mite box, though both are good things to do. The purpose of Lent is to make our hearts better, and a little child can keep Lent in this way just as well as grown persons, for there is not a child who has not some fault or bad habit that it ought to overcome.

Elsie and her mother thought of three ways in which Elsie ought to be a better girl, but I shall not tell you what they were, for probably they would not be the same ways in which you ought to try to be better. Beside this, they decided that every Sunday afternoon, after Elsie's mother had read her the Sunday School lesson, Elsie should learn the

Are you "up to the Mark"?

Are Stomach, Liver and Bowels in the best possible condition for winter?

Surely you know what will make those vital organs healthily active—and build up the whole system. It is the "Salt of Salts"—

Abbey's Effer-Salt

25c. and 60c. At Druggists.

THE Dominion Bank

TOTAL ASSETS
\$49,000,000

DEPOSITS BY THE PUBLIC
\$36,000,000

SAVINGS DEPARTMENT

Special attention paid to Savings Accounts. Interest allowed on Deposits of \$1 and upwards.

UNDOUBTED SECURITY.

1854. 1906.

The Home Bank of Canada

One dollar starts an interest bearing savings account. Full compound interest paid at highest rate.

HEAD OFFICE AND TORONTO BRANCH:
8 King St. West.

City Chambers open 7 to 9 o'clock every Saturday night—

78 Church St. Queen W., cor. Bathurst.

Alliston, Bel'e River, Brownsville, Cannington, Fernie, R.C., Lawrence, Melbourne, St Thomas, Walkerville, Winnipeg.

Bishop Blyth's Mission

The needs of the Mission are great and increasing on account of the ever-growing numbers of Jews in the Holy Land, especially in Jerusalem.

Jews in the Holy Land to-day, 160,000. Population of Jerusalem, 70,000, of whom 50,000 are Jews.

It is for the lost sheep of the House of Israel that our Bishop appeals. Donations received and information gladly given by,

Rev. Canon J. D. Cayley,
St. George's Rectory,
Toronto.

The Toronto General Trusts Corporation

ACTS AS

EXECUTOR, ADMINISTRATOR OR TRUSTEE

The officers of the Corporation will be pleased to consult at any time with those who contemplate availing themselves of the services of a Trust Company. All communications will be treated as strictly confidential.

Wills appointing the Corporation as Executor are received for safe custody free of charge.

J. W. LANGMUIR,
Managing Director
Toronto Ottawa Winnipeg

PIMPLES, BLACK

Get Rid of Your Face in Few Days' Time With Wonderful Stuart Calcium

Trial Package Sent

You cannot have an impure or a beautiful complexion if your blood is in bad order and purities. Impure blood impure face, always.

The most wonderful most rapid blood cleaning agent is Stuart's Calcium Wafers. You can have a clear face in a few days, and the impurities in your face right away.

Most blood purifying treatments are full of poisons, free from any poison, or opiate. They are water, but the results are

ing. The worst cases of skin disease have been cured in a quick-acting remedy, the most effective of any purifier ever discovered. Most treatments are terrible. Stuart's Calcium Wafer boils in 3 days. Every impurity is driven out of the system completely, never is done without derangement in the slightest.

No matter what the cause, whether pimples, heads, rash tetter, eczema, or any other skin disease, you can solve the problem on Stuart's Calcium Wafers.

Don't be any long having a splotchy face. Strangers stare at you and your friends to be ashamed of your face.

Your blood makes you what you are. The men and women ahead are those with pure faces. Did you think of that?

Stuart's Calcium Wafers are perfectly harmless, and mightily satisfying the end of a week you happy because a welcome sight to yourself when you look to everybody else and talk with you.

We want to doubt the best and skin purifier we will send you soon as we get your dress. Send for it if you have tried it and not rest contented bought a 50c. trial package.

Send us your name to-day and we will by mail a sample of Stuart's Calcium Wafers. F. A. Stuart Bldg., Marshall, Wis.

text, so that she alone, and if it is to learn, her mother shorter one. At little Elsie is service with her

PIMPLES, BLACKHEADS.

Get Rid of Your Face Troubles in a Few Days' Time With the Wonderful Stuart Calcium Wafers.

Trial Package Sent Free.

You cannot have an attractive face or a beautiful complexion when your blood is in bad order and full of impurities. Impure blood means an impure face, always.

The most wonderful as well as the most rapid blood cleanser is Stuart's Calcium Wafers. You use them for a few days, and the difference tells in your face right away.

Most blood purifiers and skin treatments are full of poison. Stuart's Calcium Wafers are guaranteed free from any poison, mercury, drug, or opiate. They are as harmless as water, but the results are astonishing.

The worst cases of skin diseases have been cured in a week by this quick-acting remedy. It contains the most effective working power of any purifier ever discovered,—calcium sulphide. Most blood and skin treatments are terribly slow. Stuart's Calcium Wafers have cured boils in 3 days. Every particle of impurity is driven out of your system completely, never to return, and is done without deranging your system in the slightest.

No matter what your trouble is, whether pimples, blotches, blackheads, rash tetter, eczema, or scabby crusts, you can solemnly depend upon Stuart's Calcium Wafers as never-failing.

Don't be any longer humiliated by having a splotchy face. Don't have strangers stare at you, or allow your friends to be ashamed of you because of your face.

Your blood makes you what you are. The men and women who forge ahead are those with pure blood and pure faces. Did you ever stop to think of that?

Stuart's Calcium Wafers are absolutely harmless, but the results,—mightily satisfying to you even at the end of a week. They will make you happy because your face will be a welcome sight not only to yourself when you look in the glass, but to everybody else who knows you and talks with you.

We want to prove to you that Stuart's Calcium Wafers are beyond doubt the best and quickest blood and skin purifier in the world,—so we will send you a free sample as soon as we get your name and address. Send for it to-day, and when you have tried the sample you will not rest contented until you have bought a 50c. box at your druggist's.

Send us your name and address to-day and we will at once send you by mail a sample package, free. Address F. A. Stuart Co., 51 Stuart Bldg., Marshall, Mich.

text, so that she could say it all alone, and if it was too long for her to learn, her mother would select a shorter one. And twice every week little Elsie is going to afternoon service with her mother; she will sit

very still and try to understand as much of the service as she can.

This is the way in which Elsie is going to keep Lent, and I hope each little child who reads this paper will make a resolve like Elsie. Our Lord Jesus Christ loves to have the children give their little hearts to Him, and come very close to Him in the beautiful Lenten lesson.—Shepherd's Arms.

GIVING UP.

"Why do you have to give up things in Lent, anyway?" questioned Mark Mason, the newcomer in Miss Slocum's Sunday School class. The boys, eager in their interest, had crowded about Miss Slocum to tell her, individually, their self-denial systems for the great forty days which had just begun to stretch their darkened way along the Church Year toward Good Friday.

"I'm giving up candy," shouted Fred Ferris, pushing past quiet Charlie Gifford, who stuttered, and could not keep up with the other boys' busy tongues.

"And I'm giving up soda water," said Albert Ainslee, rather pompously, it must be confessed. "I'm very fond of it, too," he added, "and I used to take it twice a day. I'll save the money, and give a party after Lent, and maybe I'll invite your little brother to come, Miss Slocum."

Carl Slocum, a curly-headed and small masculine edition of his big sister, looked properly impressed. "She knows what I'm giving up," he declared, with a glance at his sister; then he flushed and looked away.

"Tell us," demanded the boys. "You ought to, oughtn't he, Miss Slocum, 'cause we have told him and you, and all?"

"Well, I am not so sure," said Miss Slocum quietly, with a slow smile. It was literally the first chance that she had had to speak, the boys had been so clamorous.

"Now, if you will all be very still for a few moments, I will tell you what I think about it. And I want to answer Mark's question, too," she added, with a glance at the bright, waiting face.

"Mark asks, 'Why we have to give up things?' Miss Slocum said. "We don't really have to; the Church wisely advises us in no particular and enforced way, but tells us that on these forty days, kept as we know in commemoration of the Great Forty Days' Fast of our Lord in the lonely wilderness, that it 'requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion.' The 'cast' and 'exercises' means acts of self-denial and exercises of prayer; so, in our 'giving up,' we ought to realize that the things we deny ourselves are actually, in God's sight, a gift we are

USE—
TEABERRY
And Have Sound Teeth.
All Druggists.

"Not for an age, but for all time"

The **ELGIN** WATCH is the world's timekeeper



Every Elgin watch is fully guaranteed. All jewelers have Elgin Watches. An interesting, illustrated booklet about watches, sent free on request to **ELGIN NATIONAL WATCH CO., Elgin, Ill.**

making to Him. And when we save any money by our self-denial, it is best to give it upon Easter Day to Him in His Church.

"Or, in the little things which seem to save no money, yet are hard to do, we can realize that we are making to our Father a gift of real love, because we are saying to Him, 'I deny myself, because I want to prove that I think "more of Thee, and less of self,"' as the hymn says. And God is never outdone in generosity for all that we give to Him, He richly repays us. By Easter, if we are faithful in our resolutions, we shall be surprised how easy the denials have become, and how much stronger have grown the good habits we have been trying to form. The habit of unselfishness, or the giving up of slang in our talking," she said, with a glance at her small brother, who coloured, but remarked bravely, "I don't mind the other boys knowing."

"Why, I didn't know that people could give up that kind of thing!" exclaimed Fred Ferris. "Maybe I'll give up teasing my sister; she just hates it."

"That would be better than to give up candy," answered Miss Slocum, "but perhaps you could do both."

"Yes, I could; and I think I will," he added. "I'll g-give up m-m-inding wh-when other boys laugh at my st-stuttering," said Charlie Gifford. And Fred Ferris said quickly, "Then we won't laugh any more. We didn't know you really minded it."

So two things were crossed out there!

"I suppose when we say 'give up,' it means we give it right up into the hands of God, doesn't it?" asked Mark.

"Yes," answered Miss Slocum. "That's a very good way to express it, Mark."

"I've decided not to have a soda water party," said Albert Ainslee, deliberately. "I've put all that money in my pyramid."

"That will be splendid," announced Miss Slocum, approvingly.

"I'll tell you by-and-by what I'll give up," said Mark Mason. "I'll try to give up the worst thing I do, and the best thing I eat; that's what it means, doesn't it?"

"Yes, I think so," said Miss Slocum. "And if you keep that idea before you all through the forty days, your Lent will be an acceptable sacrifice."

—A friendship which makes the least noise is very often most useful; for which reason I should prefer a prudent friend to a zealous one.—Budgell.

—If you have friends, don't be afraid to express your friendship; don't be afraid to tell them that you admire or love them. If you love anybody, why not say so? If you enjoy any one's company, why not say so? It costs you nothing; it may mean everything to your friend and to your friendship.

Radical Change In Nervous System.

Strength of Nerves and Vigor of Body Restored by the Use of Dr. Chase's Nerve Food.

The process of revitalizing a nervous system which is on the verge of collapse must of necessity be slow, but the results are certain and highly satisfactory when Dr. Chase's Nerve Food is used.

It took 24 boxes to cure Mr. Branton, but the cure is in many respects a most extraordinary one, as you will realize by the following description:—

Mr. Wm. Branton, Victoria Street, Strathroy, Ont., writes: "Before using Dr. Chase's Nerve Food my nervous system seemed all unstrung. I could not sleep, had no appetite, hands and feet cold, my digestion was poor, and I had jerking of the limbs. The first box of Dr. Chase's Nerve Food helped me, and I continued until I had taken 24 boxes. This treatment has made a radical change in my condition, building up the system and strengthening the nerves. I would strongly recommend it to all suffering from nervousness."

Dr. Chase's Nerve Food, 50 cents a box, 6 boxes for \$2.50, at all dealers, or Edmanson, Bates & Co., Toronto.

DUNHAM LADIES' COLLEGE,
DUNHAM, - QUE.
Montreal Diocesan Church School for Girls.
For Calendar, apply to the Lady Principal.

EDGEHILL, Church School for Girls,
WINDSOR, Nova Scotia

INCORPORATED 1891.
The Bishop of Nova Scotia, Chairman Board of Trustees. The Bishop of Fredericton, member of Board of Trustees, ex-officio.
Lady Principal, Miss Gena Smith (late Lady Principal of King's Hall, Compton, P. Q.), formerly Headmistress of St. Stephen's High School, Windsor, England, assisted by Eleven Resident Experienced Governesses from England (five of whom are specialists in the Music and Art Departments). House-keeper, Matron and Nurse.
Extensive buildings, with capacity for 100 Residences; Heated by Hot Water, Lighted by Electricity, Grounds covering eight acres, with Lawns for Tennis, Croquet, Basket Ball, Hockey, etc. School Dairy and Laundry.
Preparation for the Universities.
For Calendar apply to **DR. HIND.**

HIGHER EDUCATION FOR GIRLS
The Bishop Strachan School
Fortieth Year
PRESIDENT the Lord Archbishop of Toronto.
Wykeham Hall, College Street, Toronto.
Full Matriculation course also Elementary work.
For Calendar apply to **MISS ACRES, Lady Principal.**

Ridley College, St. Catharines, Ont.
RESIDENTIAL SCHOOL FOR BOYS.

Lower school for boys under fourteen; completely separate and limited in number.
Upper schools prepares boys for the universities, professions and for business. Most careful oversight. Health conditions unequalled.
REV. J. O. MILLER, M.A., D.C.L., Principal.

Harrington's Tubular CHIME BELLS
Lighter in Weight, Sweeter in Tone, Cheaper in Price than the ordinary bell.
Coventry, England
Castle & Son Agents
568 St. Catherine Street West Montreal

CROWN ART Stained Glass Co., Limited
Memorial Windows and Art Stained Glass
For Churches, Public Buildings, and Dwellings. GLASS TILING A SPECIALTY.
96-98 Adelaide St. E., Toronto
Phone Main 5006

MEMORIALS AND DOMESTIC ART GLASS
DOMINION STAINED GLASS
34 Richmond St. E., Toronto

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

MENEELY BELL COMPANY
252 & 26 RIVER ST., TROY, N. Y.
Manufacture Superior CHURCH, CHIME, SCHOOL & OTHER BELLS.

In answering any advertisement it is desirable you should mention The Canadian Churchman.

Glen Mawr

651 SPADINA AVENUE, TORONTO

A Residential and Day School for Girls

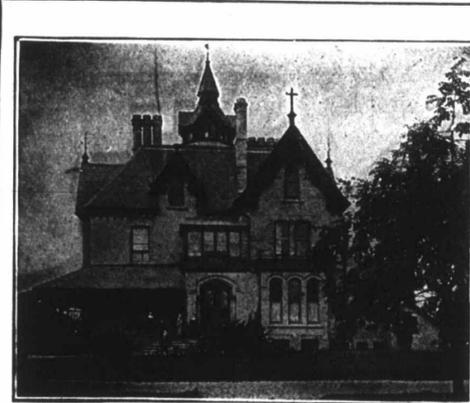
Thorough in all its departments. Gives careful individual attention, and good physical, mental, and moral training. Offers great advantages in Music, Art, and Languages, Native French and German teachers.

Large staff of experienced residential and visiting Professors and Teachers.

Pupils are prepared for the Universities, and for the Music and Singing Examinations of Toronto University, the Toronto Conservatory of Music, and the Toronto College of Music.

For Prospectus and full information apply to

MISS VEALS, Lady Principal.



Bishop Bethune College,
OSHAWA, Ontario

Visitor, the Lord Bishop of Toronto.

Preparation for the University.
Young Children also Received.

For terms and particulars apply to the SISTER IN CHARGE, or to

The Sisters of St. John the Divine
Major St., Toronto



ST. AGNES' SCHOOL, BELLEVILLE, ONTARIO

Patron—The Lord Bishop of Ontario.

Thorough Courses in English, Languages, Music, Art and Physical Culture. Pupils prepared for the Universities. Conservatory of Music Examinations held at the School. Beautiful and extensive grounds, large and handsome building thoroughly equipped with every modern convenience and improvement, including gymnasium and swimming tank.
For Prospectus and further information apply to **MISS F. E. CARROLL, Lady Principal.**

HAVERGAL COLLEGE
TORONTO.

Principal--Miss Knox

First-class Honors—University of Oxford, Cambridge University Diploma in Teaching.
Assisted by three heads of departments:—
House—Miss Edgar, B.A., University of Toronto.
Junior House and School—Miss Wood, B.A., London, England.
Day School—Miss Jones, LL.A., St. Andrews.

Pupils are prepared for Matriculation at the University of Toronto, for the Havergal Diploma and for the examinations in music of the Conservatory and the Toronto College of Music, and in Art of "The Royal Drawing Society," London, England.

The College offers exceptional conversational advantages in French, under a resident French Mistress, assisted by six resident specialists in modern languages.

Particular attention is given to physical training by two graduates of the Boston Normal School of Physical Culture, who reside in the College, and give individual care to the pupils. Instruction in swimming will be given in the new swimming bath.

Large grounds adjoin the College, and afford ample space for tennis, basket ball, cricket, etc., in Summer, and for hockey upon a full-sized rink in Winter.

A new Junior School is now being erected. The Curriculum includes, among other subjects, elementary courses in Cookery, Wood Carving and Basket Weaving.

A Domestic Science School, with six Departments, is now being fitted up.

Copies of the Calendar, containing full information as to entrance, fees, etc., may be obtained on application to the Bursar.

Schools of The Sisters of The Church

106 Beverley Street, Toronto, Ont.,

and 330 Kent Street, Ottawa, Ont.

BOARDING AND DAY SCHOOLS FOR GIRLS
Visitor: The Lord Bishop of Toronto.

TERMS MODERATE. VACANCIES FOR BOARDERS.

School re-opens Wednesday, February 9th, 1907.
ADDRESS—Sister in Charge.

TO OUR READERS

We ask our readers before making purchases to kindly look through our advertising columns with a view of purchasing from those houses who advertise with us, and when writing or ordering please mention The Canadian Churchman

JONES AND WILLIS
Church Furniture Manufacturers
Metal, Wood, Stone and Textile Fabrics.
STAINED GLASS ARTISTS.

43 Great Russell Street, LONDON, ENG.
Opposite British Museum.
Also at Birmingham and Liverpool.

MEMORIAL
English Antique WINDOWS
Stained Glass.

The N. T. LYON GLASS CO. Ltd.
141-143 CHURCH ST., TORONTO.

Memorial Windows
Scripture subjects skilfully treated in richest

English Antique Glass
"Quality" has first place with us.

Robert McCausland, Ltd.
86 Wellington St. West, TORONTO

EAGLE and RAIL LECTERNS,
Altar Rails, Crosses, Vases, Desks, etc., Candlesticks, Vesper Lights, Memorial Brasses, Chandeliers, and Gas Fixtures, Communion Services, made or refinished. Electrical Contractors.

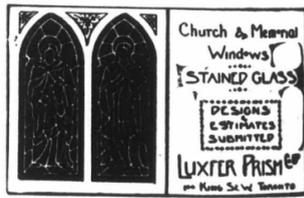
CHADWICK BROS.
Show Room, 193 East King St., Hamilton.
Factory, Oak Ave., near Barton St.
Send for Catalogue

STAINED GLASS

MEMORIALS
DECORATIONS
INTERIOR
FITTINGS

Castle & Son,

568 St. Catherine St. West, MONTREAL



ST. ALBAN'S CATHEDRAL SCHOOL
Howland Avenue, Toronto.

For BOARDERS and DAY Boys.

Boys Prepared for Honour Matriculation.

For Prospectus apply to **M. E. MATTHEWS, Principal.**

Trinity College School
PORT HOPE, Ont.

Residential Church School for Boys.
Next Term begins January 10th.

For Calendar and all particulars apply to **Rev. OSWALD RIGBY, M.A., LL.D., Headmaster**

WESTBOURNE School
for Girls

340 Bloor Street W., - TORONTO, Can

Re-opens September 10th, 1906.

A Residential and Day School, well appointed, well managed and convenient. Specialists in each department. Affiliated with the Toronto Conservatory of Music. Dr. Edward Fisher, Musical Director; F. McGillivray Knowles, R.C.A., Art Director. For announcement and information, address the principals.
MISS M. CURLETTE, B.A.

Church Brass Work
MEMORIAL BRASSES.
RAILS, VASES.
PRITCHARD ANDREWS
CO. OF OTTAWA, LIMITED
133 Sparks St. OTTAWA.

CHURCH BRASS WORK of every description made to order on shortest notice. Designs furnished and satisfaction guaranteed.
KEITH & FITZSIMONS, LIMITED
211 King Street West, Toronto.

ONLY ONE



BERKINSHAW
Merchant Tailors, 348

WANTED Training School Polyclinic Hospital, U.S., vacancies for education and illustrated catalogue in the Superintendent of Nurses. The course of instruction is approved modern methods, with of clinical material affords the advantages in their practical work.

WANTED The Church of St. Paul, U.S., vacancies for education and illustrated catalogue in the Superintendent of Nurses. The course of instruction is approved modern methods, with of clinical material affords the advantages in their practical work.

WANTED Position as a companion for a lady. Address D. A. C. Toronto.

EUROPEAN TOURS

From For

Rev. Dr. Withrow,

MEMORIALS

We aim at Artistic

Granite and Marble

McINTOSH - GULLE

Phone N. 1240. 1119 Yonge

St. Augustin

Registered

\$1.50 per Gallon.

containing. \$4.50 per doz. Q. here. Direct importer of For

Telephone Main 62

J. C. MOOR, 433 Yonge

The Famous

—ON

The Minister

—BY—

The Rev. JOHN W

Published by Mr. L.

year — one year be

This impressive and

mon cannot be

and distributed

In Pamphlet Form

80c. a hundred, p

Mailed on Rec

FOR \$

CANADIAN CHURCH

Toronto,