

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD
THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.
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TORONTO, CANADA, THURSDAY, MARCH 25th, 1909.

No. 12.

Toronto, March 1st., 1909.
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ANY even numbered section of Dominion Lands in Manitoba, Saskatchewan and Alberta, excepting 8 and 26, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

Application for entry must be made in person by the applicant at a Dominion Lands Agency or Sub-agency for the district in which the land is situated. Entry by proxy may however be made at any Agency on certain conditions by the father, mother, son, daughter, brother or sister of an intending homesteader.

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

(2) A homesteader may, if he so desires, perform the required residence duties by living on farming land owned solely by him, not less than eighty (80) acres in extent, in the vicinity of his homestead. He may also do so by living with father or mother, on certain conditions. Joint ownership in land will not meet this requirement.

(3) A homesteader intending to perform his residence duties in accordance with the above while living with parents or on farming land owned by himself must notify the Agent for the district of such intention.

W. W. CORY,

Deputy of the Minister of the Interior.

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The issue for 1909 contains portraits and sketches of the late Bishop Carmichael, and the Right Rev. W. C. Pinkham, D.D., Lord Bishop of Calgary. Besides the statistics and descriptions of the 23 Dioceses, lists of Bishops and Clergy, it also contains interesting articles on General Synod of 1908, Book of Common Prayer, Laymen's Missionary Movement Reports of M.S.C.C., Woman's Auxiliary Brotherhood of St. Andrew, Commission of Sunday Schools of General Synod Church and Prayer Book Society, etc.

J. P. CLOUGHER
PUBLISHER
173 Huron Street, TORONTO

St. Mark's, Orange, N.J., recently attained its 80th birthday. During those eighty years the church has had but five rectors. It is the mother church of the town.

Steps are being taken to enlarge the ancient and historic Parish Church of Hendon, at a cost of about £6,000. Owing to the increased population it is proposed to provide 250 additional sittings, and when alterations are completed the church will give accommodation for a congregation of 807. There are clear evidences of the existence of an earlier church on the same spot, and parts of the present building have been dated anterior to the Conquest. The plans of the architect comprise a nave of considerable size placed on the south side of the present nave, and an aisle which will open into it with lofty arcades. A range of vestries will also be provided; at present the clergy and choir suffer much discomfort in the "Whichcote Vault," which is now used as a vestry. The scheme has the hearty approval of the Bishops of London and Islington. Towards the sum required £1,500 will be received from diocesan and other funds, whilst an anonymous donor has subscribed £500.

The ministerial jubilee of His Grace the Archbishop of Dublin was commemorated in a public manner recently in the Gregg Memorial Hall, Dublin, by the holding of a meeting at which representatives from all parts of the united dioceses of Dublin, Glendalough and Kildare attended to take part in the presentation to His Grace of two portraits and an illuminated album. The portraits have been painted by the eminent artist Laszlo, and they afford a life-like re-

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presentation of the Archbishop, who is portrayed in his full Archiepiscopal robes. The larger of the two pictures is intended to be added to the gallery of portraits of Archbishops at present in the Palace in St. Stephen's Green, while the smaller-sized picture is for the private family collection of the Archbishop. The accompanying album is a very beautiful and interesting volume, consisting of twelve pages, bound and inlaid in Morocco leather, with Irish poplin lining in a shamrock pattern. On the title page the arms of the diocese are impaled with those of the Archbishop. The following pages containing the text of the address and the signatures of the committee and the subscribers are ornamented with admirably executed views of St. Mary's, Kilkenny; Monkstown Church, St. George's Church, St. Patrick's Cathedral, Kells Church, Cross, St. Columba's Cell and Round Tower, Christ Church Cathedral, Glendalough, and Kildare Cathedral and Round Tower, the whole of the illustrations forming a pictorial representation of the scenes of the Archbishop's labours during his ministry. The hall was crowded, amongst those present being His Excellency the Lord Lieutenant, who was accompanied by the Viscountess Ikerrin, Lord and Lady Haddo, and Miss Drew, and attended by Captain Fortune, A.D.C. While the meeting was in progress Her Excellency the Countess of Aberdeen, accompanied by Lady Pirrie, arrived. The chair was taken by Lord Justice Fitzgibbon, the Chancellor of the United Dioceses, who made the presentation, the Rev. Canon Walsh read the address and the Lord Lieutenant made an address, after which he unveiled the two portraits. The Archbishop, the Most Rev. J. F. Peacocke, D.D., read his reply, the audience standing meanwhile.

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Canadian Churchman.

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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.

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Lessons for Sundays and Holy Days

March 28.—Fifth Sunday in Lent

Morning—Exod. 3: Luke 3, to 23.

Evening—Exod. 5 or 6, to 14; 2 Cor. 1, to 23.

April 4.—Sixth Sunday in Lent.

Morning—Exod. 9: Mat. 26:

Evening—Exod. 10 or 11; Luke 19, 28 or 20, 9 to 21

April 11.—Easter Day.

Morning—Exod. 12 to 29 Rev. 1, 10 to 19.

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

April 18.—First Sunday after Easter.

Morning—Num. 16, to 36; 1 Cor. 15, to 29.

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

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

FIFTH SUNDAY IN LENT.

Holy Communion: 97, 107, 310, 312.

Processional: 96, 261, 281, 306.

Offertory: 213, 214, 267, 542.

Children's Hymns: 254, 258, 336, 342.

General: 106, 226, 252, 467.

SIXTH SUNDAY IN LENT.

Holy Communion: 193, 197, 321, 322.

Processional: 36, 98, 99, 280, 547.

Offertory: 88, 248, 251, 252, 255.

Children's Hymns: 286, 331, 332, 334.

General: 31, 91, 250, 253.

THE FIFTH SUNDAY IN LENT.

Having noted the duty, the characteristics, and the elements of worship we now consider the two-fold exercise of worship, public and private. (I.) Public worship was a glorious feature of Jewish religious life. When Israel was faithful to her world-mission the Temple of God was daily thronged. The daily services were well attended; men came from afar off to be present at the national religious festivals. Our Lord Himself was careful to observe the Temple worship. And on several occasions we find Him figuring in the Synagogue services. So, too, the Apostles and disciples of Jesus. At first they attended the Jewish public services. But as the Church grew the differentiation was noted. At first there was

the upper room, then caves, cellars and groves, all used as centres for the Christian public worship. With the cessation of persecution and the establishment of Christianity came the necessity of cathedral and church building, which is still with us. The corporate life always clamours for expression. Therefore the naturalness of public worship of God. Think of the stimulus to faith coming from the gathering together of a large number of like-minded people! St. Ignatius writes: "When ye meet together frequently the powers of Satan are cast down; and his mischief cometh to nought in the concord of your faith." The world calls for brotherhood to-day. Where is brotherhood so plainly demonstrated as in public worship? In the house of our Father we meet as brothers; we gather around one table and partake of the same food; how inspiring to us the united voice of prayer, praise and thanksgiving! How pleasing to God to see the brethren joined together in love. Let us be regular in our attendance at public worship, for in so doing we are preparing ourselves to join the heavenly hosts of whom it is said that "they rest not day and night, saying, Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come." (II.) Private devotions are always the mark of the saints of God. First let us think of the example of Jesus. He found refreshment in quiet conversation with the Father. Public worship is necessary. But it cannot take the place of, nor can it preclude, private devotions. Then we remember the example of Daniel. Daniel was a devout man. "Three times a day he kneeled . . . and prayed, and gave thanks unto God." The elements of private worship are the same as those of public worship. Prayer, praise, reading of God's word, and alms giving find a place therein. And in our private devotions we make our preparations for a worthy reception of the Blessed Sacrament. How inclusive this preparation! We examine ourselves "by the rule of God's commandments." This gives point to our meditation. And the resulting repentance must have an appreciable effect upon prayer. Then after the reception of the Sacrament there is thanksgiving to God. And when shall we pray at home? Why not three times at least? In the morning. "Morning devotion anchors the soul, so that it will not drift away from God during the day." At mid-day. The time for a prayer for the missions of Holy Church. In the evening. Then we thank God for the blessings of the day, and we commend ourselves to God in the quiet watches of the night. "Pray without ceasing." Thus ends our meditations upon worship. May it be given to us all to "worship the Lord in the beauty of holiness."

Unity.

The deep yearning for unity amongst professing Christians, in promoting what they conceive to be the main objects of their religion, has found expression in many and varied ways throughout the course of the Church's history. To our own Dr. Langtry this great object appealed with such power that he gave to its advancement a large portion of his time and effort treating it—devoted son of the Church that he was—from the viewpoint of her standards. St. Augustine, with splendid charity, held the belief that God gives to every man a primary germ of grace, intimate and secret, which mixes imperceptibly with the reason, and which prepares him to advance little by little from reason to faith. Over 200 years ago Fenelon writing on the subject of the Church poured out his heart in these touching words, "Oh, how blessed were it to see 'all goods in common', both of mind and of body, and that every one no longer regarded his thought, his

opinions, his science, his light, his virtues, his noble sentiments, as his own. It is thus that the saints in heaven have all in God, with nothing for themselves alone. Theirs is a beatitude infinite and common to all, of which the ebb and flow cause the abundance and satiety of the blessed; each receiving his measure, each giving out all he has received. If men here below entered into this poverty of spirit, and this community of spiritual gifts, we should see all disputes and all schisms come to an end; we cannot reform the Church except by thus reforming ourselves; then all would have but one only spirit; the spirit of love and truth would be the soul of the members of the body of the Church, and would reunite them in closest bonds. It would be a commencement of the new creation; of the paradise reserved for the world to come." Though we may not live to see the realization of the yearning hope of the saintly French Bishop yet by word or deed we may hasten its consummation. Many a devout spirit is being deeply impressed to-day by the significance and power of the "Laymen's Movement." It seems to appeal like a trumpet call to our common Christianity, and to each of its members, to be up and doing! To remember that the time is short, the work is great and arduous; and that the call is not of the earth, earthy, but is from the "Lord of Hosts," the "God of Battles." What shall we say to it? Shall we again turn the deaf ear to the moan—like that of the troubled sea—of the people who still lie in physical and moral degradation and spiritual darkness and to the sublime command that has echoed down from creation's dawn, "Let there be Light!" Or shall we, who revel in "the Light," loyally, generously, unselfishly, hasten the coming of the foretold "Unity," by handing on the knowledge of the "True Light" until His rays penetrate its utmost bounds, and illumine the dark places thereof.

A Man-Made Religion.

We hear a good deal of what is popularly called the "Religion of Humanity." It is an easy phrase and finds expression from an almost infinite variety of men. The answer of the atheist, agnostic or common worldling, when presented with the claims of Christianity, usually is: "My religion is the religion of humanity!" And, what, one may fairly ask, is the philosophic definition of this phrase? No one is better qualified to answer this question than its author, the French philosopher Auguste Comte, the founder of "Positivism," who died at the end of the first quarter of the last century, whose works were translated by Harriet Martineau, and of whose system John Stuart Mill gave a learned exposition. Comte's words are as follows: "In the name of the Past and of the Future, the servants of humanity, both its philosophical and practical servants, come forward to claim as their due the general direction of this world. Their object is to constitute at length a real Providence in all departments, moral, intellectual, and material. Consequently they exclude, once for all, from political supremacy all the different servants of God, Catholic, Protestant, or Deist, as being at once behindhand and a source of disturbance." Let Christians for a moment think calmly and clearly on the meaning of this astounding declaration of the founder of the religion of humanity. He claims for his followers the right to the general direction of this world. He asserts that their object is to constitute a real Providence in all departments of human life. And proposes as their first step the exclusion from political control of all servants of God, and then let Christians ask themselves how any one who calls himself a Christian can conscientiously hold such a belief

and act upon it. To old-fashioned ears it sounds blasphemous for a man to announce that he and his followers will undertake to constitute a real Providence in all departments of human thought and action, and as a first step they will banish from political control all servants of God. We freely admit that there are many who call themselves Christians, whose lives belie their profession. As our blessed Lord had a Judas amongst His disciples so His Church on earth has, and will continue to have false and hypocritical adherents. At the same time we defy the ablest follower of Comte to prove that there ever appeared in this world a being whose teaching and example can possibly be compared with those of Jesus Christ—as embodying the purest, truest and most beneficent religion that humanity has ever been vouchsafed, or seen exemplified in the persons of its founder and of His true disciples. Comtism is like many another "man-made religion." Its name, "Religion of Humanity," is indicative of its character. Its attractiveness lies largely in its name, embodying a subtle and flattering appeal to human pride and self-confidence, and in its practical dissociation from the bonds and obligations of religious worship.

A Church With a History.

Through incidents that occur from time to time we are graphically reminded of the antiquity of the Church. The other day the civic authorities of the City of York in England added another link to the chain of welcomes that for twelve hundred years has drawn together in kind and social relationship the successive Archbishops of the diocese and mayors and corporations of that historic city. It calls for an effort of historic imagination to recur to a time that antedates the accession of the famous Charles Martel to the throne of France; the great captain who, at the battle of Tours, turned back the conquering march of the Saracen and saved Europe for Christianity from the encroaching domination of the Moslem. Truly ours is not a Church that was built in a day. Her foundations are as those of the "Everlasting Hills."

Prehistoric Man.

Without expressing opinions as to the ultimate consequences we cannot but notice the discoveries of ancient remains of men all over the world. In all the older world, as we look on Asia and Africa, remains of cities and towns and of earlier human beings have been brought to light who, experienced men say, must have lived many thousand years ago. In those regions of America where the winters have been least rigorous, the vestiges of extremely ancient human life are declared to be found, and walls and traces of civilization of a higher character than that existing when the land was found by Europeans are now unearthed. The papers of to-day give illustrations of primitive, or at least earlier, man found in caves in France and Switzerland, and to the relics of humanity found in caves are given antiquity of over twenty thousand years. When one speaks of Babylonia or Assyria, as primitive Dr. Sayce says, that when Nippur (where American excavators have been at work) was built eight or ten thousand years ago the cuneiform script was already established and the Babylonian Eden or plain had been a land of cultivated fields for unnumbered generations. This writing shows that a previous mode must have been in use and that the change must have been used for a long period before that form now discovered was evolved. And using this writing a literature has been found, read and translated.

The Gospel Narrative.

Leaving such prehistoric relics we have new problems in the investigations of Christ's times on earth. Sir William Ramsay has, to give one

marked and conservative example, investigated very fully the origin of the Gospels. Mark is admittedly the earliest Gospel, and St. Luke, it is "practically universally admitted," used it as a ground work, adding to it from other information for the use of his friend Theophilus. One source is said to have been Joanna, the wife of Chuza. But Sir William Ramsay insists that behind Luke and Matthew was a lost common source, written whilst Jesus was still living, a document practically contemporary with the facts, written before those words and acts had begun to be properly understood and registering the impression made on eye-witnesses by the words and acts of Christ. None but scholars can judge of the merits of the evidence adduced by Sir William or the conclusions and the reasons for them. But one thing is very certain, whether such conclusions are fully sustained or not, that Jesus from the first of His ministry had impressed the onlookers with conviction of power and that no man ever spake like Him. Such are some of the problems with which theologians of the day in every religious community all over the world find themselves confronted.

Faith, Clear and Simple.

We have strung together these instances out of many to show that research and discovery raise new problems. It has always been so, thus there is no more reason now, than there ever was of Christian anxiety or doubt of the foundations of the faith. Sixty-five years ago Robert Chambers published his Vestiges of Creation. Years afterwards Bishop Colenso startled the world with the difficulties of the intelligent Zulu on reading Genesis; then Professor Robertson Smith almost split Presbyterian orthodoxy. But Christianity has survived these and similar discoveries as she survived Galileo. The only result has been to deepen faith and immeasurably expand our apprehension of God and conception of His universe and His works. Our duty to God and our neighbour is the same as it was in the Apostolic age and has continued ever since. Our hopes of future life expand the more we are able to appreciate that here we see, as through a glass, darkly. There is no need of excommunication, only patience and humility are required: none of us are infallible. As was written of a parson of sixty-five years ago, "to be just, kind and upright, to be cheerful and sociable, to be faithful over a few things and not anxious over the many with which he had not been entrusted, to be merciful to the sinner, as he, himself, humbly hoped for mercy and true to the plain faith he learned from his mother," are rules equally applicable now.

Nemesis.

This old Greek derivative has too strong a hold on human life ever to become obsolete. The "man on the street" does not look for an avenging goddess to measure out, sooner or later, retribution to his neighbour for his evil deeds. But he knows as surely as he lives that the sin he or his neighbour commits by stealth and subtly will, some how or other, be dragged out to the light—to the shame and dishonour of him by whom it was committed. Then again, apart from the dreaded time of revelation there is in each perpetrator of secret sin personal evidence of wrong-doing. Evidence that appeals to the shrewd observer. Expression, conversation, manner, all tell their tale. Each, and all, in some unguarded moment, like a lightning flash on a dark night, help to reveal traces of the murky things that were thought to be hidden. No! there is nothing hidden, be it ever so cleverly and carefully covered up, that shall not be revealed. The only safe shield against Nemesis is utter, absolute repentance and determined discontinuance of each known sin. The rotten branch must be lopped off the living tree, though the pain of it pierce to the core. Never were truer words writ-

ten than those of Dr. Inge: "All gain comes through pain." Better, ten thousand times better, the sharp pang of the successful operation that means life than the benumbing stupor of mortification that issues in death!

Episcopal Endowment Fund.

The good people of the Diocese of Toronto have recently taken unto them a new Bishop. We all know that when an honourable, self-respecting man undertakes a business obligation he does not fail to make suitable provision for the performance of his undertaking. Now our Church brethren of Toronto Diocese have chosen as their Bishop one of the most estimable, diligent and devoted of their clergy. And at the outset of his episcopate it rests with them to prove whether they will by one determined effort cheer and encourage him by at once completing the subscription to the incomplete Episcopal Endowment Fund, or dishearten and discourage him by neglecting a positive duty. What a fine Churchmanlike action it would be were that great diocese to rise like one man and gladden the heart of the man of God they have chosen and nerve and stimulate him for his arduous and responsible duties by rounding up this procession for his maintenance and support at the very outset of his career.

Wise Words.

Dr. Lyle, of Hamilton, is reported to have spoken strongly and wisely recently on the decay of authority and the growth of anarchy. The learned speaker, it is said, urged that the sanctity of the home was being invaded and authority both in the home and school flouted. So that in these old time seats of authority the seeds of anarchy were being sown and were taking root. Then again lawbreakers were too often lightly punished and criminals made objects of popular compassion. We believe with the thoughtful and courageous speaker that the times are sadly out of joint in these respects; and that if we persevere in these loose and injurious ways the Canadian people, before many years, will have cause to rue their neglect of salutary discipline in home, school and public life.

St. Paul's, Toronto.

We read with concern the proposal of the congregation of St. Paul's, Toronto, to expend \$150,000 in the erection of a new church. In the early days of the parish it was a great Church-builder in a different sense. The edifices and the parishes of the Redeemer, St. Luke's and Christ Church were carved out of it by the outlying parishioners. In later times the beautiful little stone Church has been added to until we have a whole reminding one of the older English churches, where additions have been made from time to time and unconsciously produced a romantic and unique building. To tear up and desecrate this edifice is a regrettable thing as it accommodates a very large congregation. Besides we cannot but reflect on what the St. Paul's congregation of the present day could do were they to emulate their predecessors and erect a needed edifice in the churchless districts springing up to the north. This is needed, it would be a worthy memorial to Canon Cody and help to use his own words to Canadianise the Church, not to confine it to one edifice.

An Ideal of the Past.

A writer in "The Outlook," London, notes a curious quotation in the third volume of the "Cambridge History of English Literature," found originally in Raphael Holinshed's "Chronicles of England, Scotland, and Ireland," published in 1578: "I could wish that I might live no longer than to see four things in this land reformed, that is: (1) The want of discipline in the Church; (2) the covetous dealing of most of our merchants in the preferment of the commodities

of other countries, and hindrance of their own; (3) the holding of faires and markets upon the Sundaie to be abolished, and referred to the Wednesdaies; (4) and that everie man, in whatsoever part of the champaine soile enioieth fortie acres of land and upwards. After that vote, either by free deed, copie hold, or fee farm, might plant one acre of wood, or sow the same with oke mast, hasell, beech, and sufficient provision be made that it may be cherished and kept."

THE PASSING OF PRESIDENT ROOSEVELT.

The retirement of the late President Roosevelt marks the disappearance, for the present at all events, from the stage of American politics of one of the most interesting and forceful personalities in the history of the great Republic. Whether or not he will rank in history with Washington and Lincoln, as his admirers claim may be an open question, but no one will attempt to deny that he has appealed to the popular imagination in a manner and to a degree seldom equaled or even approached and never excelled by any of his predecessors. Every hour of his tenure of the presidency has been lived in the fierce light of a publicity that made his most casual doings and sayings the subject of an interest as widespread and intense as those of any potentate of whom history preserves the record. He has indeed lived in the limelight, and his withdrawal from the arena of official life will in itself constitute what can only be described as a minor epoch in the history of the United States. How his career will "show up" in future ages, under the calm unbiased scrutiny of the historian of generations yet unborn, it is, of course, now impossible to say, or even to surmise. It may be that he will occupy a place among the few supremely great men, who have influenced and guided the destinies of the Republic, or he may sink to a position inferior to those with whom his name has been, we think, prematurely coupled. Of his immense and far reaching influence, however, during the past few years there can be no reasonable doubt. Perhaps it was just as well for his reputation that he decided to retire from the position, which, in spite of a certain impairment in his marvellous popularity, he could have easily retained. A reaction undoubtedly had set in and it is just possible that with the unerring prescience of a born statesman he anticipated and discounted the decay and final collapse of that personal influence, which for the last five or six years has been the predominating and ruling factor in the public life of the United States. But problematical as Mr. Roosevelt's position will be in history, it cannot for a moment be doubted, that he has profoundly influenced public opinion in his own country, and that he leaves things very different from what he found them in the opening years of the century. He has, we firmly believe, infused his countrymen with new ideals. Epochs produce men, and men produce epochs. The hour comes and the man with it. This we may at least concede in the case of the ex-President. The public conscience awoke, and Theodore Roosevelt appeared to give it voice and effect. Until a few years ago matters in the United States, so far as public honesty and cleanliness are concerned, had been steadily on the down grade. The public services, federal, state and municipal, rotted, festered and reeked with corruption. Many isolated voices had been raised in protest, and the nation at times stirred uneasily in its sleep, but still it slept on. It seemed as if these disgraceful conditions had become hopelessly fixed, and not a few were tempted to despair of the Republic's future. Then there arose a prophet in Israel, young, fearless, brilliant, picturesque in deed and in utterance, brimming with the modern spirit, and at once captivated the popular imagination, the most sensitive and responsive in the family of nations today. In him every better element in the nation

found a representative and spokesman, and a representative and spokesman of exceptional character. As a class, it must be readily conceded, the American Presidents have been men of unimpeachable personal character, and their influence has made for cleanliness and decency in public life. But in the vast majority of cases they have been men of no surpassing force of character, and worshippers of the conventional. They moved in ruts and grooves. With Mr. Roosevelt it was entirely different. He is nothing if not unconventional. He does things in his own way, and no rut is wide enough or deep enough to hold him. And so the workers in the cause of national house cleaning found in him an ideal representative and champion. Absolutely fearless, transparently and almost ferociously honest, a man of many expedients and brilliant conceptions, most attractively "human," in a word a most fascinating example of the new American type, he at once became the leader, and, no doubt, the creator, to a certain extent, of this great popular upheaval against those conditions that were rapidly eating out the heart of the American nation. There cannot be the slightest doubt that during his incumbency of the office, to which by a most happy chance he succeeded, the United States has experienced the beginnings of a moral revolution. The ex-President has most assuredly worked up the American people to the need of a radical change in present conditions. His influence, potent and widespread, we are firmly convinced, has been uniformly for good, and the nation has been a vast gainer by his possession of the supreme executive power. It is not for any particular achievement that he will be judged, but for the inspiring example of one, who with splendid fearlessness and tenacity and with consummate ability upheld the standards and ideals of that "righteousness which exalteth a nation."

"THE CONDUCT OF DIVINE SERVICE."

The long looked for report on the above named subject has at length appeared. It will be remembered by our readers, that some two years ago, "letters of business" to the Houses of Convocation were issued by the royal authority to take into consideration certain changes in the Book of Common Prayer, in the matter of the "Conduct of Divine Worship." The committees appointed have now, after a lengthy and exhaustive consideration of the whole question, issued their recommendations which embody no less than one hundred and twenty-eight changes in the wording of our formularies. Many of these suggested changes are necessarily of minor importance, and relate merely to verbal simplifications which the gradual transformations or modifications in the meaning of certain words have rendered necessary. Others again are, or will be regarded by the majority of people as being of more or less vital moment. Before proceeding to business the committee affirmed two general principles, which in their opinion should govern all their deliberations. The first was the "protection of all congregations from arbitrary changes;" the second, "the desirability, before making any final report, of submitting as widely as possible to the judgment of the clergy and laity of the Church, any suggested changes." Both of these excellent common sense principles were unanimously adopted, and in this praiseworthy spirit the committee has carried on its long, and, in some respects, unavoidably arduous work of considerably over eighteen months. For us Canadian Churchmen this report possesses a strong, if indirect interest and importance, for we are in exactly the same position as the Mother Church, being at this moment in the first stages of a proposed revision of the Prayer Book. The appearance of this report, whatever may be its ultimate fate, marks in fact the "parting of the ways." It amply justifies our own action in the matter of revision. As long

as the Mother Church refused to move and preserved her attitude of rigid conservatism, there was some excuse for the same position here on the part of a certain class of conservative Churchmen. This argument in favour of "letting well alone," and of doing nothing that would in any sense weaken and imperil the corporate oneness of our Communion, if argument it may be called, has now lost what force it might possibly have possessed by the appearance of the report, which whatever the Houses of Parliament may do with it, undoubtedly does express the sense of the Mother Church as a whole. Whether or not these proposed changes "materialize," or whether or not they are even desirable does not affect the matter; the fact remains that if the Church of England were free to-day to legislate for herself she would most undoubtedly proceed to the revision of the Prayer Book. In other words, as far as in her present fettered condition she can do so, she has officially pronounced in favour of the principle of revision. And surely if the times are ripe for such a step in England, they are more than ripe for the same thing in Canada. The report is moreover of importance to us in Canada, because it will undoubtedly serve as a very valuable guide to our own revisers. They will reap the benefit of the learning and labours of the English revisers, while preserving their own freedom to proceed on distinctively national lines. In fact in this respect the report is likely to be of more practical use to us Canadian Churchmen than to our brethren at home, for it is extremely improbable that the bill embodying the changes, if it ever reaches the House of Commons, will become law. As to the report itself there are only three changes which may be described as of first rate importance. The first legalizes the Eucharistic Vestments "under proper regulations." The second makes the use of the Athanasian Creed permissive instead of obligatory, by substituting the word "may" in the Rubric directing its use for the word "shall." In the Ordering of Deacons the words, "Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testament," have been altered? "Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ?" The first and last of these proposed alterations are likely to be very warmly combatted; the second will, we imagine, be on the whole very generally, although not universally, approved. We are glad to notice that the Marriage Service has received a very necessary "softening down." There is an "Order" for the burial of children and an alternative Collect for the present "Prayer of Committal." Several changes are suggested in the Office for the Baptism of Children, one of which reduces the number of sponsors, another authorizes the acceptance of the parents of the child. In the Holy Communion, in addition to other alterations, the substitution for the Ten Commandments of the words of our Lord beginning, "Thou shalt love, etc.," as in the American Prayer Book is permitted, "provided that they be said once on each Sunday and Holy Day." While reserving to ourselves the right of detailed criticism on the proposed changes, which at present we do not propose to indulge in, we have no hesitation in saying that the report is a most valuable one, and, no doubt, will be of much service to us and to other branches of the Anglican Communion in the various revisions that cannot long be delayed. We hope to consider the report more in detail in the near future.

FROM WEEK TO WEEK

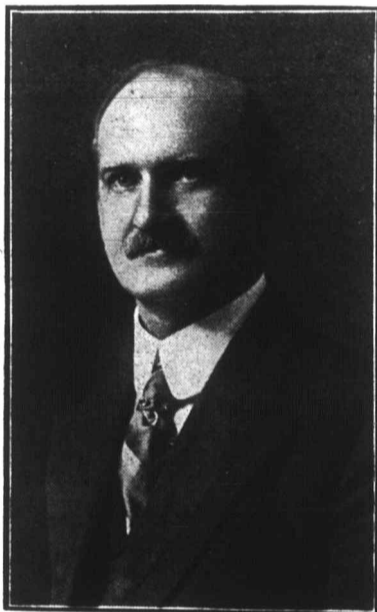
Spectator's Comments and Notes of Public Interest.

St. Patrick's Day has come and gone and our Irish friends have, we suppose, in every city in this country observed the occasion with enthu-

siasm if not always with dignity. Spectator confesses that the typical St. Patrick's festivities have always had more or less of a depressing effect upon him. It would appear that here is a nationality that is satisfied to stand before the world as possessing less seriousness of purpose, less dignity and continuity of action than one would naturally expect. There is a simplicity and childishness about the gayeties we refer to that are too serious to be mirthful and too ludicrous to be serious. We are quite aware that they who adorn themselves in such fantastic raiment to honour their patron saint are not the only type of Irishman that can be found in this country. "Boys will be boys" is an old and true saying, but "the boys" should not be able to masquerade as representative men and typical specimens of their nationality. The time has surely come when Irishmen the world over should resent the almost universal disposition to associate buffoonery with Irish character. Prominent and influential Irishmen ought to be able to do something to bring the saner and more stable national characteristics to the front.

It will be an interesting situation that will be created should the revisions of the Prayer Book proposed by the Church in England come into effect before the Canadian Church has completed its work in the same direction. It is quite possible and even probable that in a comparatively short time the Book of Common Prayer now in use in Canada will be superseded by a new one, and as we have no power or authority to continue the issue of the old we will presumably have to accept the English revised book concerning which we apparently shall not even be asked so much as how we like it. In a year or two our own book may be in readiness and then we can, of course, turn to that, but the changes will not be conducive to order or confidence. In all probability arrangements can be made for the continuance of the publication of the old Prayer Book for our use after it has been discarded in England, but Spectator calls attention to the situation to hammer home the absurdity of the position taken by some good Churchmen, that we must forever hang on to the skirts of the Mother Church. Imagine our Prayer Book revised for us three thousand miles away by a State Church and then handed out to us without the opportunity of saying a single word about it, or making a single suggestion. Of course England must have a Prayer Book that suits England and Canada must have a Prayer Book to suit Canada, and the only way to accomplish this is by each Church assuming its own responsibility. Had the General Synod of Canada not appointed that Revision Committee at its recent session what a wretched position we would be in to-day! However we have put our hand to the plough of revision and compilation of a Canadian Church Prayer Book, and we will not look back. The necessity for energetic effort is apparent. Could the Diocesan Synods do anything to help on this work? Suppose each Synod or each Diocesan Bishop appointed a revision committee of an advisory character would not something be gained? In the first place the educative value of revision would be largely extended within the Church, and in the second place the larger the number of minds at work the more thoroughly would the task be accomplished. We do not suggest that the diocesan committees should in any way interfere with the central committee beyond offering suggestions that might or might not find acceptance. In the end, however, when the question is finally before Synod there would be an alert and liturgically educated Church to watch every feature of the proposed new book. We have to make up our minds to produce a liturgy as complete and perfect as human intelligence and devotion can make it. We shall, therefore, have to avail ourselves of every means at our disposal to accomplish this desire.

Revision of our Prayer Book ought to lead to the most careful study of every phase of the question, so that nothing may be done in haste and nothing overlooked. Spectator would like on this occasion to call attention to one feature that appears with remarkable frequency in Morning and Evening Prayer and in the Litany, and yet he does not remember having seen it referred to in any book on liturgies that he has read. The feature he refers to is the apparent consciousness of enmity surrounding the worshipper. The dread of persecution, the sense of human effort to thwart our devotions find expression so frequently that a serious twist to words and phrases is necessary to make them applicable to spiritual forces. The pathetic cry of persecution days, long gone by, is retained in these prayers and in this respect they hardly express our common devotions in this age of absolute religious freedom. Let us illustrate what is meant by a few quotations from our well-known services. There is a faint suggestion of what we refer to in the versicles, "Give peace in our time O Lord," and the response, "Because there is none other that fighteth for us, but only Thou, O God." Peace through the fighting of the Lord is rather a peculiar metaphor. The American revisers evidently noticed this and omitted these versicles from Morning Prayer and changed the response in Evening Prayer as follows: "Give peace in our time O Lord." Re-



Mr. J. Campbell White, the General Secretary of the Laymen's Movement.

sponse, "For it is Thou, Lord, only, that makest us dwell in safety." But a more direct reference to what we mean may be found in the Second Collect of Morning Prayer running thus, "Defend us Thy humble servants in all assaults of our enemies, that we surely trusting in Thy defence may not fear the power of any adversaries," etc. This is a free translation from an old Latin Collect of the fifth century and, no doubt, it was a fervent appeal for deliverance when public profession of the faith was a very serious matter. We also pray that the King may be so strengthened that he may "vanquish and overcome all his enemies." In the Second and Third Collects of Evening Prayer the same pathetic note is struck. "We being defended from the fear of our enemies may pass our time in rest and quietness," etc. "Defend us from all perils and dangers of this might," etc. Again in the Litany the consciousness of enmities round about is apparent as seen by the following: "Forgive our enemies, persecutors and slanderers." "Those evils which the craft and subtily of the devil or man worketh against us." "We, Thy servants, being hurt by no persecutions." "From our enemies defend us O Christ." Spectator raises these points for discussion and asks is this a helpful or necessary feature of public, common devotions at this stage of the Church's history.

A Toronto paper announces that St. Paul's congregation is to have a new edifice in which to

worship. The projected church will seat two thousand five hundred persons, and thus rank as the largest Anglican Church in Canada. The object of the undertaking is given out to be, first, to meet the requirements of an ever growing congregation, and, secondly, to give expression to a tribute of admiration and confidence in the rector, Canon Cody. The progress of the Church in one place helps the Church everywhere. The courage, devotion, and energy of a congregation in Toronto will stimulate Churchmen in Montreal, Ottawa, Winnipeg and Vancouver. It is only the most childish folly to allow for a moment the success of one congregation to overshadow another. The real progress of one Church is strengthening the faith and broadening the vision of every other Church in the neighbourhood. There was one statement in the account of the proposed new structure to which Spectator would like to refer. He has not the clipping before him, but he gathered that the members of St. Paul's were concentrating their energies on a commodious rather than an artistic building. Just how far this theory will be followed is not known, but it would, in our opinion, be a very serious mistake to overlook the ecclesiastical architectural effect in such a structure. For the most part spiritual teaching within the building will be confined to one day of the week. But the spirit of worship that finds expression in external architectural lines will continue to teach the citizens who look upon it, seven days in the week. Let no man, therefore, despise this outward and visible expression of an inward and intangible ideal. St. Paul's within may be the possession of an Anglican congregation, but St. Paul's without will be the possession of the citizens of Toronto, and those who visit it. Should these words come under the eye of any of the men interested in this project, Spectator would plead with them to see that worthy expression of the best Anglican ideals is given in the exterior of this edifice. He pleads for this not on the ground that St. Paul's may have one more triumph to add to those already achieved, but because he is profoundly impressed with the powerful influence of worthy architectural effects. The teaching is silent and not always recognized, but it penetrates us and stirs us within whether we recognize it or not.

Spectator

MISSIONS TO JEWS IN THE BIBLE LANDS.

Letter from Bishop in Jerusalem.—Ad Clerum.—"Jerusalem, Epiphany, 1909.—Rev. and Dear Brother.—There has never been a greater necessity than there is now for calling on the parishes of our Communion, which I represent in the Bible Lands, for their best help. No doubt we have suffered in our average income to some extent, as other missions have, from the splendid effort made last year to give a permanent impulse to the cause of Missions; but surely we shall also benefit by the success which has attended this movement, in drawing closer attention to the Church's missionary work. One of the great events of the year has been the proclamation of religious freedom and constitutional government in the Turkish Empire—a common source of rejoicing to Christian, Jew, and Moslem. No one can calculate the far-reaching effects of this unprecedented change. It will open doors that have never before been opened; and it will bring in changes for the better which must favourably affect the whole of our work. Your attention has before been drawn to the vast increase of Jewish immigration into Palestine, and its effect on trade; but this change must greatly attract the attention to their own land of all earnest-minded Jews, amongst whom the revival of their ancient national spirit is most marked. The cause of liberal education both for boys and girls is also making great progress amongst the Arab descendants of Ishmael and Esau, who, like the Jews themselves, are also "Sons of Abraham." The frequency with which openings for mission work present themselves to those who are in a condition to accept them makes me most anxious to receive greater help than I have received in years past, and I can only trust and pray that the great commission which I hold on your behalf, in the Bible Lands, may claim for this new era the best support of yourself and your people,

as we are now face to face with such facilities for the advancement of Christ's Kingdom as have never before been granted to us. Surely the Spirit of God is moving over the face of these waters, and breathing the fiat, "Let there be Light." Sincerely do I thank you for help rendered in response to my past appeals, and again I ask for your prayers and alms on Good Friday or some other day more convenient to the arrangements in your parish.—Your faithful brother and servant in Christ, G. F. Popham Blyth, Bishop in Jerusalem and the East."

Jerusalem and the East Mission.

"Brethren, my heart's desire and prayer to God for Israel is that they might be saved."—Rom. 10:1. The following letter is from the Rev. Canon Cayley, the Honorary Secretary for the fund in this diocese:—

"Rev. and Dear Sir,—If you have not already received a copy from headquarters in England of our Church Mission in the Bible Lands, I shall be glad to mail you a copy and to anyone else to whom it may be useful. Allow me to send you Bishop Blyth's annual letter and an illustrated leaflet of his work. Our Bishop in Jerusalem pleads for larger help than in the past on account of the vast increase of Jewish immigration into Palestine, and of the "open door set before" the Church in the Bible Lands by the proclamation of religious freedom throughout the Turkish Empire. If we believe that behind all world-rulers Almighty God is ruling and overruling all things for the advancement of His Kingdom, we shall be prompt to recognize in the marvellous changes which have lately taken place under Turkish rule a direct call and opportunity to His Church. It can only be the Lord's doing, and it is marvellous that under Moslem rule absolute freedom is now guaranteed to our Church to win for Christ both Jews and Moslems. Is it not also the Lord's doing that His ancient people are flocking back "to their own land" at the very time that this religious freedom is granted? The Good Friday prayer, which year by year our Anglican Communion sends up to heaven from every part of the Empire, is finding its answer in our day. To-day our Church has far larger opportunities than were open to our Lord and His Apostles for fetching home to His flock the lost sheep of the House of Israel. Through unbelief they failed of His mercy. Through their unbelief we have obtained mercy. The purpose of God is that through our mercy they also may obtain mercy. We owe a mighty debt to Israel. It is from Israel that we receive the Saviour Who redeemed us, the Bible which we treasure, the Church which we love, and the Gospel by which we are saved. We owe all to the despised Jewish race. It is a debt which we can very inadequately discharge by prayers, however fervent, and offerings, however generous. As once to Philadelphia, so now to His Church in Jerusalem the Lord is saying: "I have set before thee an open door." Let us not close it by withholding the ways and means by which the Bishop—His angel—may enter in. By our intercessions, alms, and offerings we hasten the day divinely foretold; "And so all Israel shall be saved."—Rom. 11:26, etc.—Yours faithfully, J. D. Cayley, Honorary Secretary, Toronto. Lent, 1909."

Brotherhood of St. Andrew.

OTTAWA.

Ottawa.—The local council of the Brotherhood has issued a preliminary notice of the Diocesan Conference, which is to be held in this city in the fall. The Bishop of Ottawa has, at the request of the Council, selected Friday, Saturday and Sunday, October 1st, 2nd and 3rd, as the dates upon which the Conference shall be held, and already arrangements are under way to secure a large representation from all parts of the diocese, including those parishes where, at present, no active Chapters are in existence. The Brotherhood having accomplished so much in the Great West, it is the desire of the Ottawa Assembly to work out similar results in this diocese, where there is so much missionary territory and so vast a field white unto the harvest. It is particularly requested that every Brotherhood man and boy in the diocese will begin at once to pray and work for the success of this gathering, and the prayers of the members throughout the Dominion are earnestly sought that a rich blessing may rest upon their labours.

CALGARY.

Edmonton Conference.—The Alberta Brotherhood men had a most successful gathering at

their conference held in Edmonton last February 18th to 21st. Delegates to the number of about seventy attended, representing every part of the Province of Alberta and also many districts in Saskatchewan. The programme consisted of series of addresses on all phases of Brotherhood work and influence, and the speakers were selected from mostly laymen. At the opening of the conference the delegates were welcomed by the Ven. Archdeacon Gray, Rector of All Saints' Edmonton. The Lieutenant-Governor of the Province and the Y.M.C.A. secretary. Rev. Canon Webb, of Calgary, conducted the opening session, which took the form of a Quiet Hour Service in All Saints' Church, consisting of two or three devotional addresses interspersed with hymns and prayers. Rev. C. Carruthers, Rural Dean of Lloydminster, conducted a short noon-hour service on the first day of the conference, and Rev. R. L. Stamer, M.A., Claresholm, on the following day. There was celebration of the Holy Communion on each morning during conference. At 8 p.m. Saturday there was a preparation service for Corporate Communion by the Rev. G. Howcroft, Rural Dean of High River. On Sunday the services in the city churches were well attended. On Sunday afternoon a mass meeting for men was held in the Opera House, which was well attended, about seven hundred men being present. The Right Rev. the Bishop of Calgary presided, and the Ven. Archdeacon Lloyd, of Prince Albert spoke on the subject of the meeting, "Man's Need of



Mr. J. Lovell Murray, of New York, Associate Secretary with John R. Mott in the Students' Volunteer Movement. He is to participate in the Conference on "How to Lead the Church to its Highest Missionary Efficiency."

Christ." The Archdeacon gave an eloquent and inspiring address holding his vast audience in close attention for upwards of an hour. Mr. W. A. Geddes, of Calgary, gave a short and stirring address on "Christ's Need of the Man." The conference closed with a farewell meeting in All Saints' Church after the usual evening service. The Edmonton Chapters feel very gratified at the success of the first Brotherhood conference in their city, which has had a great influence in arousing a deeper interest in religious feeling in the city and province, and particularly among our own Church. The next conference will be held about next February in Calgary.

The Churchwoman.

NOVA SCOTIA.

Halifax.—On Thursday evening, March 11th, the meeting of the Study Class of the W.A. was largely attended, there being a growing interest manifested in these Lenten gatherings. The Rev. C. W. Vernon spoke on the Moslem World, the talk being illustrated by specially prepared maps and charts, illustrating the extent of Moslem rule under the Caliphate, the present extent of Islam the present rulers of the Moslem world, and the relative position of Islam to the other great nations of the world. The meeting was held in the Church of England Institute.

MONTREAL.

Montreal.—The twenty-third annual meeting of the M.D.W.A. opened in this city on March

2nd with a very successful missionary pageant given by the Junior Branches, under the direction of Sister Edith, in which thirty-two children took part, the countries represented being Africa, India, Canada, Greenland, Japan, China, and England, while the S.P.G., the choir boys and the Church Lads' Brigade also had their share in the entertainment. The Rev. U. R. Stevenson, who occupied the chair, made a few remarks, explaining the object for which the pageant was held. On Wednesday, March 3rd, a celebration of the Holy Communion was held in Christ Church Cathedral, the Lord Bishop of the diocese, several of the city clergy and over 250 delegates and others being present. In the course of his sermon the Bishop referred to the change in the status of women brought about by Christianity, and to the good work done in the Church by women, from the very earliest times down to the present day. The thankoffering was taken up and amounted to \$270.69. The first business meeting was opened by the Bishop, in the Synod Hall, on the afternoon of the same day, when after the usual prayers, His Lordship delivered a short address, in which he urged the claim of Missions on the Church and on the individual, stating that the life of a church is rich in proportion to its missionary enterprise and, in the same way, the life of an individual is rich just in proportion as he uses the gifts he has, the opportunities he possesses, for the benefit of others, but the moment he loses sight of the object of his gifts and uses them for selfish ends, then he immediately begins to die. It is the Christ who, in the Incarnation, brought to us the fatherhood of God, the brotherhood of man, and we in the Church to-day have to remember that we have been given light which we must show to the world around us, and that the sacraments and the knowledge of Christ which we possess are not given us to hoard, but to hold in trust for those for whom they were given, i.e., the world at large. The essence of love is self-forgetfulness, and surely if we once realize the intense sorrow and degradation of the heathen world, we shall think no effort too great to bring the light of the Gospel to the heathen nations. "God so loved the world"—and we have the picture of Calvary. The question for each one of us should be, "I so love the world that . . ." and by our answer we shall find out what our love is worth. A hearty welcome was extended to four new life members of the M.D.W.A., Mrs. Farthing, Miss Rodgers, Mrs. Marceau, and Miss Stewart, to whom cards and badges were presented. Mrs. Holden, the president, then read her annual address. After welcoming the delegates on behalf of the executive board, she spoke for the whole M.D.W.A. in extending a very cordial greeting to the new Bishop of the diocese and Mrs. Farthing. She went on to refer to the resignation of the general president, Mrs. Tilton, and to the appointment of Mrs. Paterson Hall to that office, this appointment being regarded as an honour conferred upon the Montreal W.A. Mention was made of the Roberta Tilton testimonial, a fund intended to perpetuate the name of the woman who for twenty-three years ably presided over the society which she had the honour of founding. The subjects of education, pledges, Jewish Mission work, Zenana work, etc., were briefly touched on, and a plea made for additional subscribers to the Zenana work, some of which will have to be seriously curtailed unless further assistance is available. Feeling reference was made to the deaths of members during the past year, amongst those who have passed away being the late Bishop, Mrs. Henderson, Mrs. M. N. Gault and several others. In replying to the president's address, Mrs. Gardenr Stevens, of Waterloo, emphasized the thought of individual responsibility in the work of the auxiliary, saying that co-operation is more beneficial than criticism. The report of the recording secretary showed a total membership of 1,788, i.e., 1,070 senior members, 464 junior members, 181 babies, and 73 members of the Central Board, including 9 General and 89 Diocesan Life Members. We have now 81 parochial branches, distributed as follows:—City branches—15 senior, 9 girls', 13 junior; Country branches—31 senior, 1 girls', and 12 junior. The above shows a gain in the number of girls' and junior branches, but a slight falling off in the senior branches. The corresponding secretary's report dealt with various for help which had been sent in. Mrs. Paterson Hall, after thanking the meeting for its appreciation of the honour conferred on her of being made general president, said a few words on the practical work of the Auxiliary, instancing particularly the self-denial fund and the general united thankoffering. She pointed out that though the total amounts collected for these funds might seem large sums, yet when distributed over all the members of the Montreal W. A. the average for each member was only a few cents, and she urged upon her

hearers to try and increase their offerings to the funds. Miss S. Ashton-Phillips read a paper on "Boys and Missions." She pointed out that it is by no means difficult to interest boys in Missions, but that in endeavouring to do so we must be thoroughly in touch with the boys, have genuine sympathy with them, and be prepared to give time, our possessions and ourselves in their service, being careful not to disappoint them and to stand to them for all that is high and good. Once gain their love and confidence and anything can be done with them, while the work undertaken together will prove most interesting. At 5.15 p.m. a reception was held in the Synod Hall, the delegates being received by Mrs. Holden and Mrs. Bond. The Bishop, several of the city clergy and a large number of delegates attended this reception. On the following morning the reports of the country branches were read and the branches were warmly congratulated on the results of their year's work, which showed a large increase in the amount of money raised over last year this increase in many cases, amounting to a very considerable sum. The treasurer, Mrs. J. A. Elliott, presented a most interesting and satisfactory statement. The total receipts for the year were \$7,202.33, a sum over \$500 in excess of any previous year in the history of the Auxiliary. The chief disbursements were as follows:—Pan-Anglican Thankoffering, \$64.40; United Triennial Thankoffering, \$905; North-West Educational Fund, \$394.45; Missionary bursary, \$100; Hebrew Missions, \$143; Missionary work in Western Canada, \$1,302.74; Missionary work in foreign countries, \$2,794.84; various other purposes, \$1,251.75. It was pointed out, however, that as our funds increase so also do the appeals for assistance multiply, and the members were urged to do better in the coming year, and in particular to use every effort to increase the amount sent in for pledges, these pledges being in reality promises made to the people who are doing our work in the Mission field, and therefore to be regarded as a first claim on our funds. The Literature Committee, through Mrs. Norton, reported two parcels of books sent to a clergyman in Saskatchewan, and one parcel to Durham College. Mr. Shatford's Study Class on the Pan-Anglican Congress was most thoroughly enjoyed by all who attended it, and several boys' study classes have been formed in different churches. New papers on the various pledges have been written, and these can be had by any branch on application to the committee. Various letters of greeting were received and delegates from the women's missionary societies of several sister churches brought messages of greeting and goodwill. The Dorcas Secretary's report was considered satisfactory. It showed 200 woollen articles sent in for the leper bales, 56½ bales sent to various places, and gifts supplied for twelve Christmas trees. Various other donations were mentioned, including a church bell, organs, communion vessels, several sets of fair linen, an altar frontal, a surplice, etc. The reports of the Junior Branches were read, and these were followed by the reports of the secretaries of the Junior and Babies' Branch, both of which showed satisfactory progress. Several resolutions were brought forward and passed. Two of these had to do with changes thought advisable in the constitution and by-laws of the M.D.W.A., i.e., that the president shall, in future, be elected by ballot, and that the Bishop of the diocese shall be "patron" not "president" of the society. This change was made in accordance with the wish of the Bishop himself. It was proposed that money be collected to provide a suitable memorial to the late Mrs. Henderson, one of the founders of the W.A., and first president of the Montreal Branch. This proposal was unanimously agreed to, and several members spoke of having been first interested in missionary work through her influence. Mr. Mowforth, the holder of the Missionary Bursary at the Theological College, gave a short and interesting account of his summer's work amongst the lumbermen in the Diocese of Saskatchewan. Mr. Mowforth will finish his college course in April, and then proposes to take up work in the mission field. The W.A. bursary will be continued, and Principal Rexford has undertaken to find a suitable candidate for it. Friday's proceedings included the reports of the Senior City Branches and of the Girls' Branches. Miss E. G. Raynes read a short paper on the United Triennial Thankoffering, in which the object of the thankoffering was explained and the suggestion made that we should watch for occasions of feeling very happy or thankful on account of blessings received and on such occasions add something to our offering. The devotional meeting at noon was taken by the Rev. Canon Baylis. The Rev. D. J. Neugevirtz gave a short account of the Jewish Mission in Montreal and spoke of the changed feeling now manifested towards his work, which six years ago was

regarded by many people as doomed to speedy failure. Hopes are entertained of a great extension of the work in the near future as many Jews are beginning to enquire into the truths of Christianity, and the present quarters of the Mission are all too small. Consideration of pledges resulted in most of the former pledges being again undertaken, a slight advance in the amount given to some of them being agreed to to meet changed conditions, but the amount devoted to pledges remaining about the same as last year. The designation of the Annual Thankoffering was made in accordance with the recommendation of the committee, amounts being voted to the Yukon Bishopric Endowment Fund, Dr. Gould's work in Palestine, a Zenana Bible-woman, a Bible-woman in Ceylon, the Mission house at York Factory, etc., etc. The Babies' Branch Thankoffering was voted to the support of the four children they helped last year, to a child's cot in Lytton Hospital, and to the gift of a font to some Mission in the new Canadian diocese to be formed in China. The Rev. Dr. Gould gave a most interesting address on Mohammedanism, which was listened to with great attention by a crowded audience. Speaking from experience, he said that wherever the Mohammedan religion is a power there we find division, injustice and disunion, illustrating his words by a few examples of the unbearable despotism and constant state of uncertainty as to life and property, which is the daily lot of the inhabitants of such countries. He gave a slight sketch of the principal beliefs and religious duties of the Moslem, and said that, while some of their traditions contain beautiful thoughts, yet the general effect of this religion is most degrading and debasing, and he referred especially to the status of women in the Moslem world, where they are accounted as of no worth. Dr. Gould spoke hopefully of the work of the Medical Missions in Palestine, and said that amongst a crowd of people it was always possible to pick out the Christians, on account of the brightness and peace seen in their faces. During the meeting reports were submitted for the "Leaflet," the North-West Educational Committee, the Extra-Cent-a-Day Fund, Diocesan Educational Fund, Bond Fund, Library, Hospital Committee, etc. The meeting was concluded at 6 p.m. on Friday, and the general opinion of those present seems to have been that this "annual" was the best we have ever had. In spite of stormy weather the hall was well filled all through the three days of meeting, the afternoon session on Friday being specially well attended, while the utmost attention and interest were evinced. It is to be wished, however, that more members would speak and thus encourage free discussion, as this would greatly help to keep up interest and to bring out information of importance.

ONTARIO.

Picton.—The members of the Junior Auxiliary, Mrs. Armitage and others of the Church of England, met at the home of Mrs. Seth, Centre St., on Thursday evening, March 11, to bid farewell to one who has been a most faithful and zealous worker, in the person of Mrs. Gill. Mrs. Gill has been superintendent of the Junior Auxiliary for many years and will be greatly missed, Mr. and Mrs. Gill leave this week for Berlin, N.H. During the evening a leather club bag was presented and an address, the artistic work of Miss Bertha Hadden, was read. Address to Mrs. Wm. Gill: "Dear Mrs. Gill.—We the members of the Junior Auxiliary wish to take advantage of this opportunity to express to you our warmest appreciation of the services rendered by you in our society. We feel a keen sense of loss in the severance of our relations with one who has won our affectionate regard by her faithfulness, but trust that the separation will not be long. In asking your acceptance of this token of our respect, we desire again to thank you for your services, and also to wish you much happiness and prosperity in your new home. Signed on behalf of the Auxiliary, Gertrude Couch, secretary; Agnes McClellan, treasurer. Picton, Ont., March 9, 1909."

OTTAWA.

Ottawa.—St. Matthew's.—The annual meeting of the Woman's Auxiliary of this church was held on Tuesday evening of last week in the parish hall, when the reports of the several officers showed a year of increased work in all departments. The Indian girl pupil at Victoria Home, Peigan Reserve, will again receive support from this auxiliary during the coming year. The Dorcas secretary stated that her receipts for the year were \$32.62, with expenditure \$32.87. The value of donations received was \$10.57. The col-

lections from the diocesan boxes were \$28.48. The treasurer's statement was: Receipts, \$86.41; expenditure, \$82.44. The thank-offering received last evening, which will be donated to the Widows' and Orphans' Fund, amounted to \$13. In the Girls' Auxiliary the membership is 52, while on the roll of the Junior Auxiliary there are 60 names. The Revs. Walter M. Loucks and E. A. Anderson delivered encouraging addresses to the ladies in their effective work for missions. The Rev. Dr. Tucker was greatly enjoyed in an address on missions. The officers elected for the coming year were: President, Mrs. R. Patching; first vice-president, Mrs. W. M. Loucks; second vice-president, Mrs. Hawkins; secretary, Mrs. C. D. Graham; treasurer, Mrs. Bryon Baker; Dorcas secretary, Mrs. Chandler; secretary of literature, Miss Hayter; box secretary, Mrs. R. Keeley; Leaflet secretary, Mrs. McCarthy; delegates to annual, Mrs. McCarthy and Mrs. Mohr, with substitutes Mrs. Reilly and Mrs. T. M. Lewis.

Home & Foreign Church News

From our own Correspondents

NEWFOUNDLAND.

L. L. Jones, D.D., Bishop, St. John's, Newfoundland.

St. John's.—The twenty-ninth annual meeting of the C.E.T.S. took place in this city on the evening of Monday, March 8th. The following are the officers for the coming year. The president, Canon White, reappointed the Rev. James Bell as chairman, and the following were elected: Sir James S. Winter was elected first lay vice-president; Mr. W. Smith, second lay vice-president; Mr. Geo. Summers, third lay vice-president; H. S. Hayward, treasurer; R. G. MacDonald, secretary; G. Pike, assistant secretary; Mrs. Bell, financial secretary; Miss Whitten, assistant financial secretary. The committee are: W. B. Williams, Thos. Hussey, S. Pearcey, Robert Parsons, Robt. Ryall, George Martin, Mrs. Bennett, Misses Payne, Ida Miller, B. Stone, Sarah Ryall, I. Lush.

NOVA SCOTIA.

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

Halifax.—The second of the series of Lenten lectures on the Prayer Book took place at the Church of England Institute Tuesday evening, March 9th, the lecturer being Archdeacon Armitage, and his subject, "The Order of Morning and Evening Prayer." The lecturer gave a most interesting sketch of the origin of the respective parts of the service, the beautiful way in which they are arranged, and their intensely scriptural character, and explained terms and expressions used in the services, which seemed to need explanation. He pointed out that no religious body used as much of Holy Scripture in its services as did the Church of England. He regretted that the original intention that these services should be used "daily throughout the year" was not more widely carried out.

The members of the local Church of England Committee of the Laymen's Missionary Movement met at the Institute on Tuesday evening, March 9th, and decided upon the following recommendations to the clergy: 1. That notice of the distribution of missionary pledge cards should be given out on six consecutive Sundays. 2. That as far as possible there should be a monthly missionary sermon in each church. 3. The adoption of the duplex envelope.

At a meeting of the council of the Church of England Institute on Thursday evening, March 11th, C. A. Prescott was elected recording secretary, and the following committees were appointed: Committee of Management—The president, senior vice-president, treasurer and secretaries, A. deB. Tremaine, G. D. Wilson, R. A. Johnson, C. A. Prescott, R. V. Harris, T. I. D. Moffatt. Membership Committee—The president, vice-presidents, R. V. Harris, G. D. Wilson, C. T. Smithers, T. I. D. Moffatt, H. D. Roman., R. H. Arundell, F. W. Bissett. Entertainment Committee—A. H. Whitman, the Rev. K. C. Hind, C. F. Worrell, T. I. D. Moffatt, T. Abbott Cumming. Religious Work Committee—A. B. Wiswell, Dr. M. A. B. Smith, J. M. Donovan, the Revs. A. R. Beverley, Ernest Smith, L. J. Donaldson. Other committees are to be nominated by the Managing Committee. At the adjourned annual meeting it was decided, on the motion of Dr. M. A. B. Smith, to change the date of the council meetings from the second Thursday to the second Tuesday in the month.

The Rev. R. A. Hiltz addressed the members of the Diocesan W.A. Study Class in this Institute on February 25th on "Moosonee," and the Rev. A. R. Beverley on March 4th on "India."

St. Paul's.—The Fencing Club has just held its first annual tournament. The Rev. A. R. Beverley is the instructor. There were eight entries: Arthur Kane, John Boutillier, Sidney MacLean, Arthur Taylor, Albert Major, Harold Major, Cyril Evans, Cecil Sircom. The preliminary bouts were closely contested, and resulted in a three-cornered tie between Cecil Sircom, Harold Major and Cyril Evans. The final bout was between Cyril Evans and Cecil Sircom, the latter winning by a score of 5-2. The championship cup for 1908-9, therefore, goes to Cecil Sircom, and the second prize, to Cyril Evans.

The Mission Hall.—The meetings held in this hall lately have been a distinct success. On Sunday evenings the building has been so overcrowded as to prove far too small for even ordinary use. The people of this Mission have taken a particular interest in the new hymns, which were used during the Rev. E. J. Kennedy's Mission, and compiled by that well-known clergyman, the Rev. Evan Hopkins, whose book is entitled, "Hymns of Consecration and Faith." The Rev. H. Lindsay will succeed the Rev. E. B. Spurr at Westville. He will be much missed at St. Paul's Mission, Halifax, where he has done excellent work.

St. Matthias'.—The Rev. R. A. Hiltz has resigned this living and accepted that of Fergus, Ont., in the Diocese of Niagara. Mr. Hiltz regrets leaving the Diocese of Nova Scotia, and does so only on the ground of his health. He has been in charge of St. Matthias' since 1899, and has built up a splendid congregation, now too large for the church, and probably the best-managed Sunday School in the city. Mr. Hiltz will be greatly missed in city and diocese. He is president of the Halifax Sunday School Teachers' Institute, secretary of the Clericus Club, one of the associate secretaries of the Canadian Church Congress, and had just been appointed by the Bishop a member of the General Synod's Sunday School Commission.

The Halifax Clericus held its regular meeting last week at the residence of the Rev. H. Cunningham, when an interesting paper on "The Virgin Birth" was read by the Rev. Canon Vroom, of King's College, Windsor. The usual discussion followed.

Windsor.—King's College.—This college closes this year on April 20th after a most prosperous year, throughout which there has been an average attendance of about sixty students.

Wolfville.—The Rev. R. F. Dixon has returned from England, where he spent most of the winter, and on his return hither he received a warm welcome from the members of his congregation. During his absence the services have been taken by the clergy and students of King's College. The Bishop will visit this parish on the second Sunday in May to hold a Confirmation service.

QUEBEC.

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

Three Rivers.—The Rev. H. R. Bigg, the curate of the Cathedral at Quebec, who is also the Bishop's Domestic Chaplain and the editor of the Diocesan Gazette, has been appointed rector of this parish by the Bishop of the diocese in the place of the Rev. H. C. Stuart, M.A., lately deceased.

MONTREAL.

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

Montreal.—At the quarterly meeting of the Executive Committee of the Synod of the Diocese of Montreal, a committee was appointed to report upon the connection of the Cathedral authorities with the Synod authorities regarding the Synod office building. Power was delegated to a committee to increase the capital of the Episcopal Endowment Fund by voluntary subscription, and it was decided to defray the travelling expenses of the Bishop while engaged in his official duties. Details of the arrangement under which Archdeacon Davidson retires from active duty and becomes rector emeritus of his old parish of St. Armand East, in which he has laboured for upwards of fifty years, were communicated to the meeting by the Dean. The Bishop Stewart Memorial Church, erected through the efforts of Archdeacon Davidson, is situated in this parish.

Synod Hall.—At the regular meeting of the members of the Sunday School Teachers' Association of this city, which was held on Monday evening the 15th inst., the Rev. Dr. Patterson Smyth, the rector of St. George's Montreal, gave an admirable address on the subject of "How to teach the Bible to the young." The chair was occupied by the president, the Rev. J. A. Elliott. There was a very good attendance.

St. James the Apostle.—On Tuesday, March 16th, the rector, the Rev. Canon Ellegood, celebrated his 85th birthday. He was the recipient during the day of very many hearty congratulations from a number of old friends. The officials of the church felt that, in view of the many celebrations in which the aged rector had recently taken part, or of which he was the central figure, it would be unwise to burden their pastor with anything in the way of a demonstration on this occasion, so the parishioners as a whole did not take any official action to mark the day. The rector of this church was ordained in 1848, and has been rector of that parish since 1864.

St. George's.—In this church on Wednesday evening, March 17th, the Cantata "Ruth" was sung by the choir and a large congregation was in attendance. The event was of a memorial character, and the proceeds will be devoted to the funds being raised by the choir to place a memorial to the late Bishop Carmichael in the church. The words of the Cantata were written by the late Bishop, while the music was composed by Mr. P. J. Illsley, organist of the church. His Lordship Bishop Farthing spoke appreciatively of the work and life of his beloved predecessor in office. Two of Bishop Carmichael's favourite hymns, "For all the saints," and "How bright those glorious Spirits shine," was sung by the choir, and during the offertory Mr. Illsley played the late Bishop's favourite selection "O rest in the Lord," by Mendelssohn. The solo parts in the rendering of "Ruth" were admirably sung by Mr. W. V. Elliott and Master H. B. Illsley, T. McCombe, A. Stewart, and A. Lunn. The entire performance of the Cantata was characterized by the reverence that the occasion demanded, and gave evidence of the training that the choir had received at the hands of the organist composer. The memorial is to be placed in the chancel of the church, and it is to take the form of a handsome reading desk.

Hochelaga.—St. Mary's.—The Bishop of this diocese paid his first official visit to the parish on Sunday evening, March 14th, when he administered the apostolic rite of confirmation to sixteen candidates—9 male and seven female—who were presented to him by the rector, the Rev. H. Jekill. The Bishop's address to the candidates was both appropriate and impressive in the course of which he mentioned that there were five means of grace specially mentioned whereby the life of the child of God may be kept in constant communion with Divine life: 1, prayer; 2, reading of the Bible; 3, public worship; 4, almsgiving; 5, Holy Communion. Before the service commenced the rector briefly welcomed the Bishop on this his first visit to the parish since his consecration, and he opined him of the loyalty of the parishioners. The Bishop replied in suitable terms, thanking the rector, wardens and congregation for their kindly welcome to him. There was a large congregation present, and the musical portions of the service were well rendered by the choir.

Verdun.—St. Clement's.—On Tuesday, the 16th of March, a most successful meeting of the men of this parish took place in the schoolroom. Over seventy men were present and a most enjoyable and interesting evening was spent in a very informal manner. Mr. R. R. Macaulay of the Church of St. John the Evangelist Working Men's Club, and Mr. H. Webber of the Brotherhood of St. Andrew, were present and spoke to the men on the work of their different organizations. During the evening Alderman William Starke moved this resolution which was seconded and carried: "Resolved, that we the men of St. Clement's Church, Verdun, do hereby form ourselves into a Men's Association, which Association shall be for the welfare of our Church and the advancement of ourselves in body, mind and spirit." The rector, the Rev. F. L. Whitley, then nominated the following committee for the Men's Association, which was elected:—President, Alderman William Starke; vice-president, Mr. Yetman; secretary, Mr. E. Brigden; treasurer, Mr. J. S. N. Dugan; committee, Messrs. Alderman Farrar, William Barrett, Bimson, Saml. Windsor, Houldsworth Bindon, Howell, Bassett, Spiers, John Wilson, MacNamara. The meetings were arranged for each Tuesday evening, three evenings to be spent in Bible Study in conjunction with the Brotherhood of St. Andrew

men, and the fourth evening to be for more informal free and easy character, and at which games might be enjoyed and instructive talks heard. The next informal meeting will be on April the 20th.

St. Clement's Church has been the recipient of several beautiful gifts lately. An altar book desk from Mr. R. R. Macaulay; an altar service book, "a thankoffering" from one of the parishioners; a beautiful set of altar linen from the Ladies of the Altar Guild; a set of purple frontals and book markers from the same ladies; a purple frontal and embroidered cross in white for the dossal hangings from Mrs. J. A. Farrar, wife of the people's warden; an organ for the Sunday School room from Lieut.-Colonel F. Whitley.

ONTARIO.

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

Kingston.—St. George's Cathedral.—The Lord Bishop of Ontario will hold a general ordination in his Cathedral on Trinity Sunday, June 6th. Candidates for Priest's Orders will send their Si Quis properly attested and Letters of Orders to the undersigned on or before May 1st. Candidates for the Diaconate will send in addition to the above their baptismal certificates and proof of confirmation. The examination will be held by the Rev. H. H. Bedford-Jones, M.A., and the undersigned in St. George's Hall immediately after morning prayer in the Cathedral on Wednesday, June 2nd and following days. W. B. Carey, Archdeacon.

St. James'.—On Sunday morning, March 14th, Bishop Mills preached in this church. This is the first sermon he has preached since his return from British Columbia.

Napanee.—St. Mary Magdalene.—The attendance at daily service at 8.30 and 3 p.m. has overtaxed the seating accommodation in the chapel. The Rev. F. T. Dibb has been giving short addresses on "The Intermediate State" during the present season of Lent.

Belleville.—Christ Church.—On "One Dollar" Sunday over \$100 was received for the needed church improvements.

Lombardy and New Boyne.—The Rev. A. Baram, late rector of Maitland, has been appointed rector of this parish.

OTTAWA.

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

Ottawa.—Christ Church Cathedral.—The Rev. Basil Bouchier, a London clergyman, conducted services in this Cathedral Friday afternoon and evening, before large congregations on each occasion. His Lordship, the Bishop of Ottawa, attended the afternoon service, and His Excellency Earl Grey and party from Government House were present at the evening service. The Rev. B. Bouchier is connected with a recently established garden parish at Hampstead, which has been organized for a number of the poor of London, who have been moved there by the Church. It is the intention of the Bishop of London to erect a fine new church there, and the purpose of Mr. Bouchier's visit to Canada is the desire of the Bishop to have a pulpit built into the church subscribed for solely by Canadians. Collections for this purpose were taken up at both services. At the afternoon service the preacher took as his text the 58th verse of the 13th chapter of St. Matthew's Gospel, "And He did not many mighty works there because of their unbelief." The Rev. B. Bouchier has been for some weeks past preaching in the city of Montreal, and everywhere his appeal has met with liberal offerings. While in Ottawa he was a guest at Government House.

Grace Church.—The men of this church have formed an Association, known as the "Men's Guild of Grace Church," for promoting the spiritual and temporal well-being of the parish. The following officers have been elected for the current year:—Patron, the Rev. J. F. Gorman; President, Dr. Morse, K.C.; Vice-President, Col. Irwin; Secretary-Treasurer, Mr. M. G. Powell; Executive Committee, Sheriff Richardson, Mr. A. H. N. Bruce, Mr. A. E. Forde. The Guild meets every alternate Monday at 8 p.m., in the Parish Hall.

St. Matthew's.—At the meeting of the Men's Association of this church last Wednesday night, Mr. A. W. H. Cleave, M.F.M.I., Superintendent of the Royal Mint, delivered a most interesting lecture on "The Mystery of Life," illustrated by a number of beautiful views. A vote of thanks

to Mr. Cleave was moved by Prof. Shutt and seconded by Dr. C. H. Higgins, and Mr. J. S. Plaskett. The attendance was very large, and Mr. Wm. Ide, President, occupied the chair.

Cornwall.—Trinity.—The fifteenth annual meeting of the Parochial Guild of this parish was held at the rectory on Tuesday, March 16th, when there was a good attendance of members. The warden, the Rev. T. J. Stiles, presided. The reports presented by the Secretary and Treasurer were exceptionally encouraging, showing an advance both in membership and liberality. Between \$600 and \$700 having been paid on the rectory debt through the activities of the Church women, \$176.45 having been collected through the efforts of the district visitors who still carry on their good work of calling upon each Church family monthly, thereby assisting very materially in the work of a large parish. The rector after thanking the officers for their reports, expressed his deep appreciation of the loyalty of the officers and members of the Guild, he considered it a great factor for good in the work of the Church, and expressed the hope that its members would continue steadfast and not become weary in well-doing. The following officers were elected for the ensuing year: The Rev. T. J. Stiles, Warden, (ex-officio); Mrs. Stiles, President; Mrs. Bruce and Mrs. D. Carpenter, Hon. Vice-Presidents; Mrs. Geo. Shaver and Miss Jessie Cline, Vice-Presidents; Mrs. V. L. White, Treasurer; Mrs. W. J. Wallace, Secretary; Mrs. Geo. Farlinger, Assistant Secretary. Mrs. Conliff, Mrs. Strickland, and Mrs. Wood, members of the Board of Management. The meeting was then closed with prayer, after which tea was served by Mrs. Stiles.

TORONTO.

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

Synod Office.—As a slight mark of appreciation for faithful services rendered, Mr. W. T. Battin, Honorary Lay Secretary and Registrar of the Diocesan Synod, was presented last week by the Ven. Archdeacon Sweeny, the Bishop-Elect, with a black gown and hood which he will wear to-day at the consecration service.

St. Philip's.—The Ven. Archdeacon Sweeny, D.D., rector of this parish and Bishop-Elect of Toronto, preached his farewell sermons in this church, prior to his consecration as Bishop, on Sunday last. His sermon in the morning was founded on the text, Hebrews 10:25, and in the evening he took for his text 2 Corinthians 13:11, "Finally, my brethren, farewell, be perfect, be comforted, be of one mind, live in peace, and the God of love and of peace shall be with you." Large congregations were present in the church at both services. Bishop Reeve will preach in this church next Sunday morning.

St. Luke's.—A very interesting and entertaining talk was given in the school-house of this church on Tuesday evening, March 16th, by Lady Dorothy Smyly on her experience as a nurse in South Africa during the Boer War. She was stationed in various places during the two and a half years which she spent in Africa, but of all the places in which she was stationed during that time none were of more interest to her audience than Mafeking, where she served throughout the whole of the memorable siege under General Baden-Powell. During the course of her address she related many interesting personal experiences, and notably amongst them was one in which Her Most Gracious Majesty the late Queen was the central figure. Just before the train started for Southampton from Waterloo station, bearing amongst others, several nurses to that port for embarkation on the "Donottar Castle," of whom Lady Smyly was one, the Queen came specially to the station to bid those nurses good-bye, and she thanked them warmly for volunteering to nurse "her boys" as she called them, and trusted that God's blessing might rest upon them and their labours, and that they might be returned in health and safety to their relatives and friends at home. There was no one but Her Majesty on the platform at the time, as nobody was allowed to pass the barriers, and when Her Majesty did come on to the platform she walked up the full length of the train to the carriage in which the nurses were seated, and in paying this special visit of farewell, Her Majesty came alone and absolutely unattended. During the evening quite a number of magic lantern views of incidents relating to the war were shown. The room was filled with people who evidently greatly enjoyed listening to Lady Smyly who on this occasion wore her nurse's uniform, and on her breast two medals which were given to her for her service at the front. The proceeds of the

evening, which are to be devoted to the refurnishing and fitting up of the Sunday School library, amounted to about \$40. The Rev. A. G. Hamilton Dicker, A.K.C., the rector of the parish, presided, and at the close of the address he moved a hearty vote of thanks to Lady Smyly for her kindness in coming and speaking to them that evening, which was carried unanimously.

St. Mary Magdalene.—The Ven. Archdeacon Sweeny, D.D., the Bishop-Elect of the diocese, gave a very interesting lecture in the school-house on Tuesday evening, the 16th inst., on "The Pan-Anglican Congress." The lecture was illustrated by lime-light views. There was an excellent attendance.

Church of England Deaconess and Missionary Training House and Its Object.—This Training House has a central position opposite the Horticultural Gardens in Toronto, and is well adapted for its work. The rooms are large and airy, and twelve students besides the two resident Deaconesses are comfortably accommodated; there is a garden and a building at the end of it which has been fitted up as a mission room and dispensary. The object of the House is to receive, test and train women workers for the home parishes and the Canadian and Foreign Mission Fields in connection with the Church of England in Canada. It is the only one belonging to our Church in Canada which combines training for work in the North-West and foreign missions with training for parochial work. The staff consists of Miss Connell, an Irish lady, trained at Mildmay, England, who has charge of the House as Head Deaconess. She was head of a hospital and missions in the east and west of London for ten years; travel in the Holy Land and much varied experience fit her admirably for this special work. Miss Rayner is a professional dispenser and superintends the dispensary and the medical work of the students. The training covers a period of two years. It consists of a very carefully selected Course of Lectures in Scripture Knowledge and Church Teaching. There is also given to the students a thoroughly practical training in all branches of Christian work, such as visiting, conducting meetings among girls and women, the art of teaching domestic science, physical culture, nursing and dispensary and other work among the poor. In all forty-six students have been trained in the past and are labouring in every part of the home and foreign field. We have at present twelve in training, the largest number in the history of the House. Last year a number of ladies in Toronto and throughout Canada banded themselves together as associates of this work, and now there are about one hundred and forty of them. Their aim is to encourage the work in every way; make it more widely known, help it financially and by gifts, and those in town meet one afternoon a month to make garments for the students to give away in their districts, and do other needful mending and sewing. They also help to make the Training House known to those who intend to work in the mission field or do parish work at home. It is a great advantage for any one who wishes to visit among the poor, teach at clubs or Sunday School or do any other kind of Church work to have a few months' training for it under competent instructors. Our Church needs women workers and they should be trained for this work just as much as for any other work if they are to do it in the best way and most successfully.

Port Hope.—St. John's.—The impending departure of the Rev. R. B. Grobb from this place to assume the curacy of the Church of the Epiphany, Parkdale, Toronto, was the occasion on Tuesday evening, March 16th, for a farewell at his home under the auspices of the Woman's Auxiliary of the Church. Mr. Grobb has been curate of the parish for two years and nine months, during which time he has not only endeared himself to the parishioners, but he has won general esteem throughout the town. The gathering was presided over by the rector, the Rev. Edwin Daniel, and during the course of the evening his Honor Judge Benson, in an informal address, on behalf of the congregation, presented Mr. Grobb with a handsome desk and fitted suit case, in reply to which the recipient made a feeling response.

Norway.—St. Monica's.—Under the auspices of the Girls' Friendly Society on Monday, 15th March, an excellent lantern lecture, illustrated by limelight views, was given by the Rev. Canon Dixon, entitled "Christy's Old Organ." The Rev. Robert Gay, priest-in-charge, opened with prayer, and in a brief address introduced the lecturer. The building was filled with a large and appreciative audience, late comers were unable to find seats and were compelled to stand. At the close of the lecture Mr. Hudley, choirmaster, proposed

a hearty vote of thanks to the Rev. Canon Dixon, which was seconded by Mr. J. H. A. Hird, churchwarden, and was carried in the heartiest manner. The G.F.S. meets regularly every Tuesday evening under the guidance of Mrs. Gay, Mrs. Smee and Mrs. Blackstone, Mrs. Hird and Miss Crisp, and has, since its inception, shown marked progress in interest and new members. It is a work that should meet with the support of all members of the Church in its efforts to raise the moral and spiritual life of the young girls in the parish, among a working population in the east end of the city. The Brotherhood of St. Andrew recently held an At-Home, a gathering of some seventy men of the parish being present. Mr. Thomas, General Secretary of the B.S.A., Mr. Symons, of St. Luke's, and several members of the local chapter spoke upon the Brotherhood and its work. Also the Revs. E. A. McIntyre, R. W. Allen, H. A. Bracken, and Robert Gay (chaplain) addressed the meeting. The growth of this Mission has so increased that the Sunday School and choir are endeavouring to find further accommodation and it is hoped that at an early date some extension to the present building may be made. Donations towards this work would be gratefully received by Mr. J. H. A. Hird, churchwarden, 61 Kenilworth Avenue, or by the Rev. Robert Gay, 65 Leuty Avenue.

Barrie.—On Wednesday, March 17th, the oldest and most distinguished citizen of this town, Sir James Robert Gowan, K.C.M.G., died at his residence at the very advanced age of 94 years. Although during the past few years his bodily health had failed somewhat, yet his mind retained almost its full vigour up to the end. On Saturday evening, the 13th inst., he was seized with a fainting spell and from that time onward his life gradually ebbed away, but his mind remained clear up to the very last. The late Hon. Sir J. R. Gowan was born at Wexford, Ireland, on December 22nd, 1815. His father, Mr. H. H. Gowan, emigrated to Upper Canada in 1832 with his family and settled in the County of York, where he lived until he died in 1863 at the age of 84. The late Sir James Robert Gowan was called to the Bar in 1839, and at the age of 27 was appointed Judge of the Judicial District of Simcoe, and at the same time he was appointed by the Crown one of the trustees of the District Grammar School at Barrie, a position which he held for half a century. In the year 1855 Judge Gowan established the first legal periodical in Canada the paper being called the Upper Canada Law Journal. At the time of his death Judge Gowan was the oldest Mason in Canada. In 1853 he married the daughter of the Rev. S. B. Ardagh, M.A., who was the first rector of Barrie. This lady died in November, 1905, just a few days prior to the King's Birthday, on which day Judge Gowan's name was gazetted as a K.C.M.G. The late Sir James Gowan always took a deep interest in matters pertaining to the welfare of the Church of England, of which Church he was a consistent and devoted member. The funeral took place to the cemetery at Barrie on Saturday, March 20th.

Crafton.—St. George's.—This new church, which was opened for Divine service on the 14th of February, 1909, has been erected on the site of the original church, destroyed by fire nearly a year ago. The new building is of brick, and being placed parallel to the street, with chancel to the east, is in every way a marked contrast to the old wooden structure with its axis north and south. The internal dimensions are: Width, 25 feet; extreme length, 50 feet, with arched division between nave and choir. The seating accommodation, including chancel, is about 175. The ceiling and walls of the interior are of plaster, with rough stucco finish, agreeably relieved by the stained wood work of the hammer-beam principals, the cornices and the other internal fittings. Another touch of colour is introduced in the amber-tinted lead lights of nave and chancel windows. The glass work in these windows was admirably executed by the Hobbs Manufacturing Company of Toronto. The seats of the nave, the choir stalls and screens, the prayer desk and lectern, all in dark oak and ash, have been most creditably executed from the architects' designs, by the Valley City Seating Company, of Dundas, and add greatly to the attractive appearance of the interior. Adjoining the chancel is the vestry, of ample dimensions for Sunday School purposes. The main entrance is through a tower placed on the south or street side of the nave near the west end. The exterior walls are of grey lime brick, relieved by the slightly darker coloured cement buttress weatherings, the sills and other trimmings. The plain lines of the roof are broken by the battlemented copings of the low tower. The roof is covered with metal shingles. The general

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effect is one of quiet simplicity, the grey tone of the building harmonizing admirably with the green foliage of the large pine and fir trees which surround it. Messrs. Gordon and Helliwell, of Toronto, are the architects of the church, which has been built at a total cost of about \$5,000.

NIAGARA.

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

Hamilton.—St. Peter's.—At this church on Sunday morning, March 16th, Bishop DuMoulin held a Confirmation service. The rector, the Rev. J. W. Ten Eyck, presented a class of twenty-one candidates. The Bishop preached a most impressive sermon, basing his remarks on the parable of the prodigal son. The church was crowded and the service was most impressive.

A men's club has been lately organized at this church, and next week they hold an open meeting, to be addressed by the Rev. F. E. Howith of St. George's on the subject of "The Pan-Anglican Congress," illustrated by limelight views, when a collection will be taken up for the church debt.

A Young People's Anglican Association has been formed in this parish, they were lately given a most interesting lecture on Uganda, by the Rev. G. Bart Howard of St. James' Church, Brantford, accompanied by some excellent limelight views.

St. Philip's.—On Tuesday, the 16th inst, there was a large gathering of the ladies of the congregation in one of the Sunday School class-rooms, assisted by Mrs. Leather, President of the Niagara Diocesan Woman's Auxiliary, and a member of All Saints' congregation, Mrs. R. G. Sutherland, First Vice-President of the Diocesan Woman's Auxiliary and wife of the rector of St. Mark's; Miss Copley, Secretary of St. Thomas' Woman's Auxiliary; Mrs. Jutton, President, and Mrs. Wooley, of St. Luke's Woman's Auxiliary, to cut out cassocks and surplices for the use of St. Philip's choir, great efforts will be made to have the choir vested on Easter Sunday. The many friends of this comparatively new parish have subscribed liberally towards this object, headed by a handsome contribution from the Bishop of Niagara. The energy of their rector, the Rev. C. B. Kenrick seems to have fired both the men and women of the congregation with fresh zeal and interest in their parish work.

Greensville.—The Young People's Anglican Association have been continuing their weekly meetings during Lent. At their first meeting they were (by invitation from their rector, the Rev. S. Bennetts) addressed by the Rev. A. B. Higginson on "The Duties of Christian Courtesy." At their second meeting the Rev. Gerald Potts spoke to them on "The Observance of Lent," and on Tuesday, the 16th, by the Rev. C. E. Howitt of St. George's, Hamilton, on "Prayer."

HURON.

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

Listowel.—This parish has settled down energetically to work since the arrival of the new rector, Rev. H. M. Langford. A Brotherhood Chapter of 23 A.W.A. branch numbering 40. A senior Bible Class, whose goal is a membership of 50 before Easter are all signs of throbbing, healthy life. The church attendance is steadily improving, and the parish, under capable leadership, offers a capital field for Church extension.

Millbank.—This parish will pay at least \$500 more of the church debt this spring, thereby reducing it to \$1,000, which will disappear in due course. The pastorate of the Rev. C. F. Washburn has been marked by steady progress and ever-increasing harmony and activity among the people. When this debt is wiped out Millbank parish will be the happy possessor of one of the most imposing and commodious churches in the Diocese of Huron.

Pottersburg.—On Sunday afternoon, March 14th, the Bishop of the diocese held a Confirmation service in this church when twelve candidates were presented to his Lordship for the apostolic rite by the rector, the Rev. William Lowe. The Bishop's address to the candidates was a helpful and impressive one. A very large congregation was present at the service.

St. Thomas.—Trinity.—A missionary meeting and service of song, which was held under the auspices of the Parochial Branch of the W.A. in the schoolhouse on the evening of Thursday, March 11th, was largely attended, and many en-

tertaining and interesting addresses telling of the work among the Indians in the far north-west stirred up not a little enthusiasm. A narrative was read of missionary life; its doings and trials and of the many self-sacrificing incidents in bringing the natives to a knowledge of the Saviour of man. The various chapters were taken up and read by Judge Ermatinger, E. Bennett, W. Rogers, E. S. Anderson, A. Neal, Mr. Tonge, the Rev. N. Perry and the Ven. Archdeacon Hill. Between the several events chronicled in the story and retold was a delightful list of musical numbers in which the members of Trinity Church choir participated. Just before the people dispersed the Ven. Archdeacon Hill, the rector, moved a hearty vote of thanks to the gentlemen and the choir who took part in the evening's proceedings.

Sarnia.—St. Peter's, Indian Reserve.—The following sums have been received, with thanks, for St. Peter's Church, Indian Reserve, Sarnia, which was wrecked by wind, and have been paid out to the contractor for work done. Huron Diocese executive committee, \$100; Sainbury W.A., \$1; Mrs. Racey, Kirkton, \$1; Mrs. G. Redmond, Hebron, Maine, \$3; A Friend, Owen Sound, \$7; total \$112. Further contributions will be welcomed and gratefully acknowledged by the rector, Rev. T. G. A. Wright, 160 St. Vidal Street, Sarnia, Ont.

Saugeen Indian Reservation.—St. Peter's Mission.—To the readers of the Canadian Churchman, our white friends, we are making a special appeal to you, and we believe we deserve your help; we are struggling to build a small church on the Reservation, where the services of the English Church will be rendered in our own native language. We have on hand very near all the necessary material of building. We have the foundation built. The Indian people have done very well, and now they appeal to their white Christian friends to assist them to complete their church. Will the kind readers of the Churchman please do the best you can for us. Think of the history of the Indian and of this country, once theirs, now yours. Sympathize with them in trying to follow after the example of their white Christian friends? All receipts will be acknowledged in the Churchman. We are yours in behalf of the Indian congregation. William Crowl, native missionary; John Naskewa, warden, Chipewewa Hill P.O.

ALGOMA.

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

Little Current.—Holy Trinity.—This church has a probationary junior Chapter of the Brotherhood of St. Andrew, which meets in the rectory every Monday evening at seven o'clock. The first meeting was held during the early part of the Advent season, and since that time there has been a marked increase in the attendance at Divine service and Sunday School. This speaks volumes for the efforts and devotion of the boys of the church. Mr. E. H. Stephenson, a former member of St. Mark's, Hamilton, is Director of the Chapter. During the season of Lent the boys are given addresses on the Book of Common Prayer at their meetings. Much success has attended the efforts of the incumbent, the Rev. Christopher C. Simpson, and the Chapter.

Huntsville.—All Saints.—On the third Sunday in Lent the Primary Department of the Sunday School moved from the church where it has been holding its sessions now for five years to the Parish Room of the new Hall, which has been recently completed. The Bible Class, the main Sunday School, and the Primary Department all meet now under the same roof. Also on the third Sunday in Lent the Mission Sunday School at the west end of the town moved into larger quarters occasioned by its growing numbers. Both Sunday Schools are flourishing. On Tuesday evenings in Lent the rector is giving illustrated lectures on the missionary travels of St. Paul in the Parish Hall. He is also preaching a double course of sermons on the Sundays, the subject being "Lessons from the Cross," and "Life."

The Chapters of the Rural Deaneries of Muskoka and Parry Sound had a Lenten meeting on Wednesday and Thursday, March 10th and 11th, at Bracebridge. There were present thirteen clergy and two catechists. The Deaneries took occasion of their gathering to draw up and send to His Lordship the Bishop a very appropriately worded resolution with reference to the recent episcopal contest in Toronto, expressing their gladness and satisfaction at its result and their great gratitude at having still to direct and

rule over them "the best, ablest and most loving Bishop." A missionary meeting was held in connection with the gathering when the rector of Bracebridge, the Rev. Canon Burt, presided and the Venerable the Archdeacon of Algoma, the Rev. Canon Allman, and Mr. Hewitt gave interesting addresses.

RUPERT'S LAND.

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

Winnipeg.—The House of Bishops of the Province of Rupert's Land has been called to meet April 15th to elect two Bishops to fill the vacant sees of Athabasca and Moosonee. The former was left vacant by the death of Bishop Young in England some time ago, and the latter became vacant through the resignation of Bishop Holmes. Archbishop Matheson considered the matter of such importance that it was deemed inadvisable to await the session of the Synod.

SASKATCHEWAN.

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

Vermilion.—The incumbent of Vermilion, the Rev. W. E. Gilbert, both personally, and on behalf of the small and scattered congregations throughout the Vermilion district, wishes to express most appreciative thanks to "the Christ Church," Deer Park, Woman's Auxiliary, for the handsome donation of a "Portable Baptismal Font." The Font arrived in good condition from Toronto, on March 5th, and is the first possessed by the Vermilion district. That it is a gift most useful and much needed in this district may be gathered from the fact that:—"On January 11th, 1907, the first Church baptism was taken in Vermilion, while to-day seventy-six persons have been admitted into the Church by means of this Holy Sacrament."

NEW WESTMINSTER AND KOOTENAY.

John Dart, D.D., Bishop, New Westminster, B.C.

Salmon Arm.—On Sunday, March 7th, the Right Rev. Bishop of New Westminster and Kootenay held Ordination in this Mission. The Rev. W. T. Johnson, of Arrowhead, was advanced to the priesthood, and Mr. G. Stewart, of Ducks, was ordained deacon. At the evening service the Rev. M. H. Winter presented a class of eight candidates for Confirmation. At both the morning and evening services the congregations were large enough to occupy practically all the seating accommodation of the church.

The Bishop has appointed the Rev. A. B. N. Crowther to the Mission of Michel and Hosmer, and the Rev. P. C. Hayman to the Mission of Creston. Both these Missions are situated along the Crow's Nest line of railway. His Lordship is at present visiting and confirming a number of candidates in the various parishes and missions. The Synod of the Diocese of Kootenay will this year be held in the city of Nelson on Wednesday and Thursday, June 10th and 11th.

MUTUAL LIFE OF CANADA.

Among Canadian Life underwriting concerns the Mutual Life Assurance Company of Canada occupies a distinguished place. It has made remarkable progress, and its statement for 1908 follows a series of successful years. The balance of net ledger assets has gone up from \$11,609,000 a year ago to \$12,363,000. Net premiums of 1908 were \$1,917,334, which is a gain on 1907 equal to nearly ten per cent., and the interest earnings were \$120,000 greater than in the former year. On the other side of the cash account are \$800,000 paid to policyholders, of which \$623,000 was in the shape of death claims and matured endowments, while expenses, taxes, etc., claimed \$425,000. The result was an addition, as we have said, of \$1,293,210 to the net ledger assets. The surplus by the company's standard could have been increased by \$440,000 if the Government standard had been adopted. The new business written last year showed an increase over 1907; and the total insurance in force amounts to the large sum of \$54,603,000, which exceeds by three millions the handsome total of 1907. Growth in extent of business is very creditable to the Mutual. Another feature, worthy of especial praise, is the very low ratio of expense at which the company's business is conducted. Economy has long been a feature of the people of the model county of Waterloo, and this company exemplifies it.

A CRISIS IN THE WEST.

An Appeal from the Diocese of Calgary.

It is nearly twenty years since the Church of England led the van of Indian education in the West, by providing for the Blackfoot-speaking people residential schools on the Blackfoot, Blood, Peigan, and Sarcee Reserves. The work was supported by contributions given in response to missionary appeals, and, as the work grew, by Government grants in aid. The Government

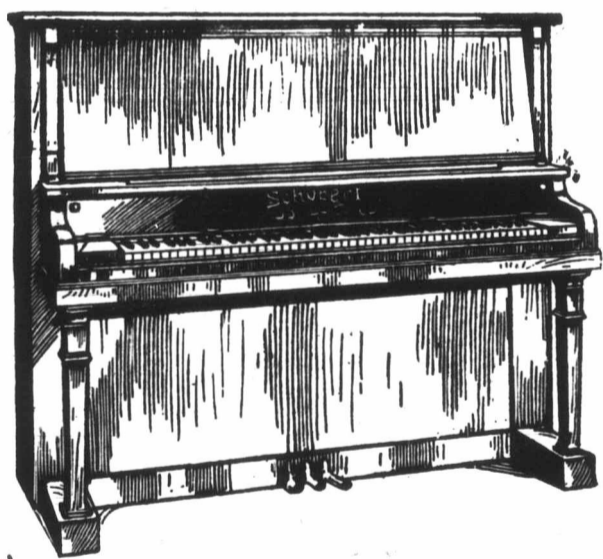
grants, though very inadequate, still continue, and certain lady workers are supported by the Woman's Auxiliary, but contributions from Church people generally have ceased. Not only has the Church to face a heavy deficit as a result, but two thousand dollars a year must be provided, in addition to the present income, if the work is to be continued. The indebtedness on our schools (incurred originally in the erection of the buildings) was reduced in 1907 to \$4,000. At the close of 1908 it had risen to \$6,000. The Indian Department has recently offered to pay off all this indebtedness on condition that Old

Sun's School, on the Blackfoot Reserve, is closed, on the ground of its alleged unsanitary state; but will give us no information as to the time the school must remain closed, the class of building (i.e., whether day or boarding) which will be supplied; and if it would be reopened under Church of England auspices. Under such circumstances the Bishop feels he cannot accept the offer.

When M.S.C.C. was formed it was understood that no appeals were thereafter to be made to Eastern Canada for funds. The needs of the West were to be put before the Board of Man-

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A Stepping-Stone to a Gerhard Heintzman Piano.



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Height 4 ft. 6 in., 7 1-3 octaves, 3 pedals, loud, soft, and very soft; full width swinging music desk, Boston fallboard, continuous hinges, case double veneered inside and out, full over-string scale, ivory keys.

WE ANNOUNCE A MATTER OF THE GREATEST IMPORTANCE.

We have just secured from a well-known manufacturer a limited number of fine new "SCHUBERT" Cabinet Grand Upright Pianos, full sized, in handsome walnut and mahogany cases, which for financial reasons he was obliged to sacrifice quickly.

Here is the plan:

While we could readily sell these excellent instruments at a considerable profit we have found a better use for them.

We offer them as an easy stepping-stone to the possession of the famous Gerhard Heintzman. We will give you full advantage of the lowest possible price, and agree to take them back any time within six years, if desired, on the purchase of a new Gerhard Heintzman, allowing credit for the full price paid, less a nominal yearly charge of 5 per cent. for wear and tear.

Furthermore, we offer these pianos at the exceedingly low price of \$200 cash, or on the following reasonable terms: \$10 cash and \$6 per month, with interest at 6 per cent. We will ship anywhere on approval, and if you are not satisfied we will pay the return freight.

Here is an unexpected chance to not only secure an unheard-of value, but to make easy the final purchase of the highest grade piano manufactured—the celebrated GERHARD HEINTZMAN.

Special "price offerings" are no novelty, and a "price offering" may mean little or nothing. But a real piano offering which combines such a low price with such excellent quality is rare indeed. These pianos are fully guaranteed by their maker and by this Company, who, as makers of the GERHARD HEINTZMAN Piano, could not, under any circumstances have their name associated with a questionable instrument.

If you are not ready at this time to purchase a piano of the highest grade, but desire a splendid new instrument for your own use, for the use of the children, for students or beginners, here is a chance of the greatest value.

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agement of the Missionary Society and grants made by it to the work. For a time the Indian Homes were recommended to the Sunday Schools of the Church "as the most suitable object to which the offerings of the children can be devoted." (See M.S.C.C. Report for 1903.) In October, 1906, the Board of Management of M.S.C.C. resolved "that no Sunday School money received by the General Treasurer after January next towards the support of Indian Homes be credited on the Apportionment"; and the Report for 1906 adds "that clergymen and congregations are left free to give to Indian Homes any support which they may feel disposed to give." The Board of Management in October, 1907, further resolved not to make any grants to Indian Schools. Hence the deficit, and hence this appeal for help. The Executive Committee of the Diocese of Calgary, in September, 1908, after reviewing the matter of Indian Education and the attitude taken by M.S.C.C., resolved, "That in the opinion of this Executive Committee there exists a strong ground for special appeals to Eastern Canada on behalf of this work." Turned away, therefore, as mendicants, by the Missionary Society, the Indian Homes in the Diocese of Calgary can only throw themselves upon the generosity of Church people and others likely to feel an interest in this work. It may be asked why should the Church feed and educate Indian

children? Our answer is:—1. Because, as a result of over twenty years' experience, we find it is the best means of bringing them under Christian influence. 2. Because many young lives, by proper care and nourishment, are thus saved. 3. Because the homes of the Indians are so scattered that it is impossible, as it proved impossible in the past, to gather enough children together regularly in one locality to fill a day school. 4. Because the Government declines to do so. 5. Because it is economy to do so. 6. Because it is Christ-like work. It may be asked, again, what is being done in these schools? Our answer is:—1. One hundred and twenty-five Indian boys and girls have been collected from tepees and log huts, where many of them were half-starved, ill-clad, and subjected to all the evil influences of a debased heathen life, and are being properly looked after, their constitutions built up, their minds trained, and their hands taught to work. 2. Religious instruction is given morning and evening, and Bible knowledge is imparted in a way it would be impossible to do in the homes of the people. 3. The boys are being taught to farm and look after stock, and so fit them for the life of ranching or mixed farming which the locality of their reserves is most suited for. 4. The girls are taught all kinds of domestic work—bread making, cooking, washing, ironing, scrubbing, and needlework—

and are turned out capable housekeepers. The cost of these four schools is about \$12,000 a year, towards which the Government contributes about \$7,500, or \$72 per head on the average attendance; Canada (chiefly through the W.A.) contributes \$1,700, and England \$300. The Diocese may be counted on to provide at least \$500, so that an additional income of \$2,000 per annum is necessary to keep them going until such time as the Government is willing to increase its per capita grant. Churchmen and Churchwomen of Canada.—Will you help to preserve these Homes for Indian Boys and Girls, or must the children be turned out to succumb to what the Deputy Superintendent General of Indian Affairs mildly calls "the retrogressive influence of home life"; or be taken into Roman Catholic Schools, which, though started after ours came into existence, and drew pupils from the same Reserves, are not apparently to close, but go steadily on in their work. Can we conscientiously stand by and see our work handed over in this way to the Roman Catholics? Donations and subscriptions will be gratefully received and acknowledged by the Bishop of Calgary, Bishop's Court, Calgary; by Archdeacon Tims, Sarcee Reserve, Calgary; or they may be sent, earmarked for "Calgary Indian Homes," to the General Treasurer of M.S.C.C., 43 Confederation Life Building, Toronto.

British and Foreign

The Rev. N. S. Thomas and B. Brewster have accepted their elections respectively to the Bishoprics of Wyoming and Western Colorado subject to the requisite formalities.

A handsome Italian marble altar has recently been presented to Christ Church, Lima, O., by the junior warden of the parish, Mr. G. E. Mc-haffy, in memory of his father, the late Hon. Robert Mehaffy.

A memorial baptistry has been placed in St. James', Richmond, Va. All the accessories, including the rail, were presented by families belonging to the congregation in which children have died.

Two gifts, one of \$25,000 and the other of \$20,000, have lately been given to the endowment fund of the Parish of the Incarnation, New York. The whole amount of the fund, including these gifts and a legacy soon to be paid, is about \$275,000.

Several useful memorials and gifts have been lately presented to St. John's Church, Philadelphia. They consist of a Communion rail, a brass and oak credence table, a handsome Prayer Book and a new prayer desk.

A very fine portrait of Bishop Tennison, who became the Bishop of Ossory in 1731, has been presented by a number of the leading laymen of the United Diocese of Ossory Ferns and Leighton, to the See as an heirloom and has been placed in the Palace, Kilkenny.

The Bishop of Peterborough, the Right Rev. Dr. Can-Glyn, has been appointed by the Archbishop of Canterbury to preach the Spital Sermon before the Governors of the Royal Hospitals at Christ Church Newgate Street, London, on the 2nd Wednesday after Easter Day.

The reparation of the ruins of the infirmary chapel of Canterbury Cathedral has revealed a beautiful fresco. The paintings are in a wonderful state of preservation, though they were probably part of the original wall decoration of the chapel which is said to have been built between 1135 and 1165.

Mr. T. O. Stokes, lay reader and senior warden of the Church of the Good Shepherd, Chicago, has just completed thirty years' service in the Sunday School, which he aided to found, five years as teacher and twenty-five years as superintendent of the Sunday School of the parish. fore his death.

Thirty-Ninth Financial Statement of the Mutual Life of Canada

For the Year Ending December 31st, 1908
HEAD OFFICE - WATERLOO, ONT.

INCOME		CASH ACCOUNT	
NET LEDGER ASSETS, December 31st, 1907.....	\$11,069,846.22	To POLICYHOLDERS :	
PREMIUMS (Net).....	7,917,334.15	Death Claims	\$352,217.23
INTEREST	628,807.23	Matured Endowments	271,116.00
		Surrendered Policies.	107,608.23
		Surplus	85,586.46
		Annuities	11,221.34
			\$827,749.26
		EXPENSES, TAXES, ETC.....	425,181.69
		BALANCE NET LEDGER ASSETS,	
		December, 31st 1908.....	12,363,056.65
			\$13,615,987.60

ASSETS		LIABILITIES	
Mortgages.....	\$6,244,701.78	Reserve, 4% ^o , 3½% ^o and 3% ^o standard	\$10,967,831.69
Debentures and Bonds.....	4,127,103.29	Reserve on lapsed policies on which surrender values are claimable	11,237.27
Loans on Policies, etc.....	1,670,826.67	Death Claims unadjusted	55,256.00
Real Estate (Company's Head Office).....	32,883.39	Present value of death claims payable in instalments	44,907.81
Cash in Banks	309,216.10	Matured Endowments, unadjusted	4,400.00
Cash at Head Office.....	2,222.45	Premiums paid in advance	14,305.25
Due and deferred premiums, (net)	336,944.17	Due for medical fees and sundry accounts	9,822.78
Interest due and accrued.....	259,776.52	Credit Ledger Balances	23,897.03
		Surplus, December 31st, 1908 ...	1,852,016.54
		(Surplus on Government Standard of Valuation \$2,291,034.93.)	
			\$12,983,674.37

Audited and found correct.
J. M. SCULLY, F.C.A.,
Auditor.
GEO. WEGENAST,
Managing Director.

WATERLOO, January 25th, 1909.	
New Business written 1908 (increase over 1907, \$171,062)	\$7,252,464
Insurance in force (increase over 1907, \$3,602,035)	\$54,693,882
Surplus (increase over 1907, \$348,296)	\$1,852,016

Booklets containing full report of the Annual Meeting, held March 4th, 1909, are being published and will be distributed among Policyholders and others in due course.

THE
**DOMINION
BANK**
PAYS SPECIAL ATTENTION TO
**SAVINGS
ACCOUNTS**

THE
**HOME BANK
OF CANADA**
ORIGINAL CHARTER 1854
QUARTERLY DIVIDEND

Notice is hereby given that a Dividend at the rate of Six Per Cent. per annum upon the paid-up Capital Stock of this Bank has been declared for the three months ending the 28th of February, 1909 and the same will be payable at its Head Office and Branches on and after Monday, the 1st day of March next. The transfer books will be closed from the 14th to the 28th of February, both days inclusive.

By order of the Board,
JAMES MASON, General Manager.
Toronto, Jan. 23, 1909.

Head Office 8 King St. W., Toronto
SIX OFFICES IN TORONTO

**The Pioneer
Trusts Corporation
of Canada**

After twenty-five years' successful management of trusts of every description the Corporation confidently offers its services as

ADMINISTRATOR
EXECUTOR
GUARDIAN
TRUSTEE
ASSIGNEE
RECEIVER
LIQUIDATOR or
GENERAL AGENT

to those requiring a trustworthy and efficient medium to undertake such duties.

**The Toronto General
Trusts Corporation**

Ottawa Toronto Winnipeg



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

MENEELY BELL COMPANY
2224 & 22 RIVER ST., 177 BROADWAY,
TROY, N. Y., NEW YORK
Manufacture Superior
CHURCH, CHIME, SCHOOL & OTHER
BELLS.

A new church-room, which was recently dedicated by the rector of the parish, has been given to the parish of Llanvaches, Monmouthshire, by Viscount Tredegar, Lord-Lieutenant of the County, who is also patron of the living and lord of the manor. The congregation at the service of dedication included Lord Tredegar and a large gathering of the local clergy, gentry and parishioners.

A valuable gift of a chalice and paten has lately been made to the parish church of North Muskham, Notts. These are a replica of vessels at Nettlecomb, Somerset, A.D. 1439. The chalice and paten are silver-gilt and eleven precious stones are set in the chalice. On the under side of the chalice is the following inscription:—"In Memoriam, John Winstanley Hull, priest, vicar of North Muskham with Bathley, 1853-1902. Given by friends."

Mr. C. H. Lowe, of Rowde Hall, near Deidzes, has handed the sum of £1,500 to the Bishop of Gibraltar for the purchase of a parsonage house at Marseilles. It is only a few years ago that Mr. Lowe gave £900 to complete the sum needed for the building of a church at Marseilles.

The total subscriptions to the various Church of England Missionary Societies in England last year amounted to £882,000, which is an increase of £50,000 on the previous year.

The Rev. Richard Adams, M.A., who has been Assistant Hospitaler of St. Bartholomew's Hospital, London, E.C., for over twenty-eight years, has retired, and his friends and fellow-workers have united to present him with the following useful and handsome gifts: A marble clock for the mantelpiece, from the Matron and Sisters; a walnut bookcase and writing-table, etc., combined, from past and present officials. Before leaving, a "farewell letter" was circulated by Mr. Adams.

A presentation was lately made to the Rev. Prebendary G. H. Statham, the rector of St. Mark's, Torwood, Torquay, by his parishioners and friends as a token of their personal regard of their appreciation of his work amongst them on his completing the 25th year of his incumbency of the parish. The presentation consisted of a silver salver suitably inscribed, together with a cheque. Mrs. Statham was at the same time presented with a gold-enamelled watch. An album, with an illuminated address accompanying the gifts, contained the names of some 250 parishioners.

On last Quinquagesima Sunday there was unveiled at the morning service in St. Mark's Church, Manch Chunk, Pa., a very handsome credence table, which was erected by their children as a memorial of Mrs. F. R. Sayre, who were for many years associated with the work and worship of the parish. Mr. Sayre, the eldest son of the founder of St. Mark's had been a vestryman of the parish for 63 years, for sixty-two of which he had acted as warden. He was also for seven-and-a-half years connected with the Sunday School of St. Mark's the anniversary of which was fittingly observed some months before his death.

A Woman's Sympathy

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

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

The consecration of the Rev. J. H. G. Randolph, M.A., Vicar of St. Mark's, North End, Portsea, as Bishop of Guildford, took place on Sunday, February 21st, in the chapel of Lambeth Palace. The Archbishop of Canterbury officiated and he was assisted by the Bishops of Winchester, Bristol and Southampton. Amongst the congregation were a number of the parishioners of the Bishop-elect. The sermon was preached by the Rev. Hugh Bright, Vicar of King Cross, Halifax, from St. Matthew ix. 36. The Bishop-elect was presented for consecration by the Bishops of Winchester and Southampton.

Mr. R. Holdgate, churchwarden of Leyton, Essex, has secured a series of portraits and photographs of persons connected with the parish of Leyton in days gone by. The series includes three Bishops, ten Vicars, twenty-one churchwardens, and thirty curates. The pictures have been suitably framed, and the frames were unveiled at the vestry on Saturday afternoon. A list of Vicars from A.D. 1327, and one of churchwardens from A.D. 1640, has been compiled, largely with the aid of "Kennedy's History of Leyton."

Cambridge has lost another distinguished representative by the death of the Rev. Richard Appleton, Master of Selwyn and Fellow of Trinity College. Although Mr. Appleton was elected Master of Selwyn only in 1907, he had rallied round him in a wonderful way the members of the College. Since his election as Master he had raised about £10,000 towards much-needed improvements at Selwyn College. In South London he is remembered as the beloved Vicar of St. George's, Camberwell, where he wielded a no less powerful influence than he did amongst the undergraduates. He was examining chaplain to three successive Bishops of Durham—Lightfoot, Westcott, and Moule.

The late Mr. Albert Midlane, who passed away at Newport, Isle of Wight, on February 27th, in his 85th year, will be famous as the author of perhaps the best children's hymn in the language. But "There's a Friend for Little Children" is only one of 300 hymns which this prolific writer turned out. Dr. Julian, after speaking of the exceptional popularity of the hymn just named, says that nearly 200 of Mr. Midlane's hymns have been in common use from 1861 to 1887. The hymn books, however, in which many of them are found, are usually very small, are used in what are commonly known as gospel missions, and have gradually given way to other and more important collections. Dr. Julian appends a list of 83 of Midlane's hymns which are at the present time in use in official or quasi-official hymn books. "There's a Friend for Little Children" was written in 1859, at Newport, Isle of Wight, within a short distance of the house in which Thomas Binney, another well-known hymn-writer, lived. Midlane first scribbled its lines down in his notebook. He confessed a few weeks before he died that he had often looked at it and smiled to think how those few verses, coming as they did straight from the heart, sang themselves round the world in less than a decade.

Children's Department

THE TRIAL TRIP.

To-day was the first day that Jack Winter had used his new sled. Yesterday was his birthday, and Uncle Winter had given it to him. It was a beauty.

Jack was visiting at his Uncle Winter's. He did not know much about

Bank of Toronto



**A Book
of Interest**

Its tale is never too long, nor its pages too many, and the long row of figures so dry in other books are intensely interesting.

Get such a book by opening a Savings Account with the bank of Toronto. Interest is paid half-yearly, and your money will be safe in this Bank.

CAPITAL - - \$4,000,000
RESERVE - - 4,500,000
ASSETS - 39,000,000

INCORPORATED 1855

the town yet, but he had managed to find the big hill where his uncle had said that the best coasting was.

Two boys were there ahead of him. They were much larger than Jack, and rough looking.

"Good morning," said Jim Gregor, walking up to him and taking hold of the rope of the sled. "You've got something new here, haven't you?"

"It was my birthday present yesterday," answered Jack, proudly.

"You don't say. Then you haven't tried it yet, have you? It mightn't be safe. Nick and I will take the first trip down for you for a test."

To Jack's consternation, the rope was twitched out of his hand, and Jim dragged the sled off to the brink of the hill, where the other boy was looking on with a grin.

"Here, give me that back!" demanded Jack. "It's mine! It isn't yours! Give it to me!"

"Maybe, sometime," drawled Jim,

Good Intentions

are good—but "doing it" is better.

You "have been intending to get a bottle of Abbey's Salt."

Very good! But get it—today—now—and be rid of that Stomach, Liver or Bowel Trouble from which you suffer.

22

**Abbey's
Effer-
vescent Salt**

25c. and 60c. At all dealers.

"if I ever get tired of it. But not just now. Get on, Nick."

"I say," cautioned Nick, lowering his voice a little, "hadn't you better be easy with him? He's staying at Dr. Winter's. If the doctor gets sour on you, out you'll go from your new place."

"I don't care," said Jim.

"Oh, yes, you do. Places ain't lined up waiting for you to be kind enough to take them. Your recor's not just perfect, you know."

"I don't care," repeated Jim. "I've been quiet so long that I've got to let out a bit somewhere or I'll fly to pieces. It won't hurt the kid."

"Your mother's sick," continued Nick. "She's banking on your pay. I thought you told me you were going to be real steady after this. If you get discharged, what will your mother do?"

"I'm going down in the sled," said Jim, impatiently. "Are you coming?"

Nick evidently felt that he had discharged the office of a friend. They went down together.

"That was fine!" said Jim, when at last they were at the top of the hill again. "We'll try another. Get on, Nick."

Jack pleaded in helpless wrath.

"You are getting pretty mad, sonny," said Jim, "for a nice little Sunday School boy like you. You ought to see yourself in the looking-glass. I don't know the Ten Commandments very good, but I'm afraid you are breaking some of them, ain't you?"

"You are!" screamed Jack, furiously. "You are stealing."

"No, no, now! Don't call a gentleman names. I'm borrowing. Lot's of fine gentlemen borrow."

Jim and Nick had started on their third trip, when Jack saw a cutter with a gray horse in it stop at a house about a block away. Jack smiled. He sat down on a stump to wait.

"It's Uncle Winter. He said he was coming by. He will talk to him."

What a sunny day it was! How blue the sky looked! How white and far the snow went!

What was it that Nick had said about Jim's place? And his mother? His mother was sick, and if Jim didn't get his pay, what would she do? Jim did not know the Ten Commandments very well. Nobody had taught him, Jack supposed. Jack knew them all; he had just finished learning them. And he knew what the Bible said about your enemies. Jack had never had an enemy before; he had never had a chance of being good to one. This was his first. The toe of Jack's rubber boot was fumbling in the snow and his chin was in the collar of his overcoat when Uncle Winter came.

"Why, where's the sled?" said his uncle.

Jack pointed down the hill.

Dr. Winter looked, and looked at Jack again.

"Somebody else is taking a ride on it, is that it?"

"Yes, sir," said Jack.

His uncle waited for something more, but nothing more came.

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ROYAL YEAST CAKES

Most Perfect Made

SOLD AND USED EVERYWHERE

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TORONTO, ONT.

"Well," he said, "I will be back soon."

At the foot of the hill Nick exclaimed: "Jim, there's the doctor!"

The Reason why We Feel Tired

The system is overloaded with poisonous waste matter.

This may be the result of over-exertion or of derangements which are corrected by the use of Dr. Chase's Kidney-Liver Pills.

You expect to be tired when you have been working hard, for the activities of the muscles or brain cause a breaking down of cells, or burning up, we might say, and after awhile the system becomes clogged with this waste matter of ashes and you get tired.

But you are often tired when you have not been working hard and in this case the conditions are much the same but the presence of the poisonous waste matter is due to the derangements of the excretory organs—the liver, kidneys and bowels.

Besides feelings of fatigue there is likely to be aching of the limbs, headache, pains in the small of the back and feelings of dizziness and weakness.

The filtering and excretory systems being clogged digestion is interfered with, appetite fails and you feel generally miserable, out of sorts and irritable.

Under such circumstances you cannot possibly do better than use Dr. Chase's Kidney-Liver Pills for they have a direct, specific and combined action on the liver, kidneys and bowels, effect prompt action and a thorough cleansing of the excretory system and restore healthful digestion.

There is no medicine of more frequent or effective use in the family than Dr. Chase's Kidney-Liver Pills for they have no equal as a cure for constipation, biliousness, liver troubles and kidney derangements. One pill a dose, 25 cents a box, at all dealers or Edmansson, Bates & Co., Toronto.

In an instant Jim was fleeing side-wise to the shelter of a shed.

"What's the use?" said Nick. "He'll come after us."

But, though the doctor's face was turned often toward the shed as he drove slowly down the hill, and, though he hesitated when he reached the bottom, still in the end, with a flicker of his whip in the air, he started smartly off in the opposite direction.

In silence Nick and Jim came out of hiding and began to climb the hill.

"I guess," said Nick, when they were half way, "the boy couldn't have told on you."

"I guess he couldn't have," said Jim.

At the top was Jack.

"Uncle Winter is coming back soon," he said to Jim with significance.

"Then we'll be going," Jim answered promptly. "Here's your sled. Thanks! Say, Bub, why didn't you blab?"

"Your mother was sick, and you'd lose your job, and she needed your pay. Besides—"

"What?"

"I knew the Commandments and you didn't."

Jim got red. He avoided Nick's eye.

"I know some things," he said. "I know this: Any fellow that can hold his tongue at certain particular times is a man, I don't care what size he is."

As Jack went whizzing down the hill on his birthday sled, he thought that he had never had a compliment that he liked so well.

Jim and Nick passed the church where all the Winters went.

"I don't know," said Jim, "but what a Sunday School is a good thing to have around, after all."—Sally Campbell.

EYES THAT SEE.

A little girl entered the study of Mezeral, the celebrated historian, and asked him for a coal of fire.

"But you haven't brought a shovel!" he said.

"I don't need any," was the reply.

Then very much to his astonishment, she filled her hand with ashes, and put the live coal on top. No doubt the learned man knew that ashes were a bad conductor of heat, but he had never seen the fact verified in such a practical manner.

Two boys of my acquaintance one morning took a walk with a naturalist.

"Do you notice anything peculiar in the movement of those wasps?" he asked as he pointed to a puddle in the road.

"Nothing, except that they seem to come and go," replied one of the boys.

The other was less prompt in his reply, but he had observed to some purpose. "I notice that they fly in pairs," he said. "One has a little pellet of mud, the other nothing. Are there drones among wasps, as among bees?"

"Both were alike busy, and each went away with a burden," replied the naturalist. "The one you thought a 'doing nothing' had a mouthful of water. They reach their nest together; the one deposits his pellet of mud and the other ejects the water upon it, which makes it of the consistency of mortar. Then they paddle it upon the nest, and fly away for more materials."

Is This Fair?

Certain Proof Will Be Made That Stuart's Dyspepsia Tablets Cure Stomach Trouble.

THIS EXPERIMENT FREE.

Stuart's Dyspepsia Tablets are made to give to the system, through the digestive tract and the stomach the necessary chemicals not only to digest food, but to enrich the fluids of the body so that it may no longer suffer from dyspepsia or other stomach trouble.

We will send you a quantity of these tablets free, so that their power to cure may be proven to you.

Thousands upon thousands of people are using these tablets for the aid and cure of every known stomach disease. Know what you put into into your stomach, and use discretion in doing so.

Stuart's Dyspepsia Tablets contain fruit and vegetable essences, the pure concentrated tincture of Hydrastis, Golden Seal, which tone up and strengthen the mucous lining of the stomach, and increase the flow of gastric and other digestive juices; Lactose (extracted from milk); Nux, to strengthen the nerves controlling the action of the stomach and to cure nervous dyspepsia; pure Ascetic Pepsin of the highest digestive power and approved by the United States Pharmacopoeia.

One of the ablest professors of the University of Michigan recently stated that this Pepsin was the only aseptically pure he had found that was absolutely pure—free from all animal impurities; Bismuth, to absorb gases and prevent fermentation. They are deliciously flavoured with concentrated Jamaica Ginger—in itself a well known stomach tonic.

Liquid medicines lose their strength the longer they are kept, through evaporation, fermentation and chemical changes, hence Stuart's Dyspepsia Tablets are recognized as the only true and logical manner of preserving the ingredients given above in their fullest strength.

If you really doubt the power of these tablets, take this advertisement to a druggist and ask his opinion of the formula.

It is due your stomach to give it the ingredients necessary to stop its trouble. It costs nothing to try. You know what you are taking, and the fame of these tablets proves their value. All druggists sell them. Price 50 cents. Send us your name and address and we will send you a trial package by mail free. Address F. A. Stuart Co., 150 Stuart Building, Marshall, Mich.

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Lower school for boys under fourteen; completely separate and limited in number.
Upper school prepares boys for the universities, professions and for business. Most careful oversight. Health conditions unequalled.
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The Bishop Strachan School
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FULL MATRICULATION COURSE
ALSO ELEMENTARY WORK
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MISS ACRES, Principal.

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SCHOOL FOR GIRLS
340 Bloor Street, W., Toronto, Can

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.

Highfield School
HAMILTON, ONT.

Residential and Day School for Boys. Great success at R.M.C. and in matriculation. Head Master J. H. COLLINSON, M.A.,

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English Antique Stained Glass. **WINDOWS**
The N. T. LYON GLASS CO. Ltd
141-143 CHURCH ST., TORONTO.

Memorial Windows
Scripture subjects skillfully treated in richest English Antique Glass

"Quality" has first place with us.
Robert McCausland, Ltd.
86 Wellington St., West, TORONTO.



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

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UNDERTAKER
82 West Bloor St. Telephone North 3684

BELLS.
Steel Alloy Church and School Bells. Send for Catalogue The C. S. BELL CO., Hillsboro, O.

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



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YOUR CHURCH COMFORTABLY.
INTERIOR FITTINGS AND PANELLING.
ALTARS · PULPITS · FONTS
RAILS · LECTERNS · DESKS
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ST. AGNES' SCHOOL
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