

Canadian Churchman

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

VOL. 35.

TORONTO, CANADA, THURSDAY, APRIL 9, 1908.

No. 15.

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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.

The homesteader is required to perform the homestead duties under one of the following plans:

(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. Joint ownership in land will not meet this requirement.

(3) If the father (or mother, if the father is deceased) of a homesteader has permanent residence on farming land owned solely by him, not less than eighty (80) acres in extent, in the vicinity of the homestead, or upon a homestead entered for by him in the vicinity, such homesteader may perform his own residence duties by living with the father (or mother).

(4) The term "vicinity" in the two preceding paragraphs is defined as meaning not more than nine miles in a direct line, exclusive of the width of road allowances crossed in the measurement.

(5) 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.

Six months' notice in writing must be given to the Commissioner of Dominion Lands at Ottawa of intention to apply for patent.

W. W. CORY,

Deputy of the Minister of the Interior.

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

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

The patronage of 952 English parishes is vested in the Crown, whilst 4,694 are in the hands of the Bishops, and 5,996 are in private hands.

One of the parishioners of the Church of the Evangelist, Philadelphia, has presented to the Rev. H. D. Robison, Bishop-elect of Nevada, a handsome pectoral cross.

The disciple has no way of his own. His way is the Master's way. True, it leads to Calvary, but the way of the Cross is the way of light.—The Rev. Ernest A. Edghill, M.A.

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FOR SALE Canadian Churchman Office Toronto, Canada

Trinity Church, Columbus, Ohio, has received the gift of a very handsome Litany Desk from Mrs. A. N. Whiting, in memory of her late husband, who was for many years treasurer of the Diocese and also the People's warden of the church. Mrs. Edwin Parson's, of New York, has given \$1,000 towards the endowment fund of the church in memory of her mother, Mrs. Swayne. Two very handsome windows have been placed in the north and south transepts of the church in memory of Mr. G. T. McCauley, late vestryman of the parish, and Mrs. Phelps, formerly the head mistress of the Phelps School for Girls respectively. The subject of the McCauley window is "The Parable of the Lost Sheep, and that of the Phelps window "St Hilda, Abbess of Whitby," patron saint of learning and of the education of women. This window is given by the pupils of the school. Both windows are of the English stained glass of the 15th century, and are therefore ecclesiastically correct with the Gothic architecture of the church.

Before Mr. N. N. de Lodyginsky, the retiring Consul-General from Russia in New York, left that city for good, an interesting gathering of Churchmen took place in Trinity Chapel in that city, and he was presented with an address and a solid silver loving cup, suitably inscribed, together with several volumes. The presentations were made by Bishop Potter on behalf of the donors and the address was signed by seven bishops, sixty-three priests and thirteen laymen.

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The Rev. Henry D. Robinson, D.D., was consecrated Bishop of Nevada in St. Luke's Church, Racine, Wis., on Lady Day. The venerable presiding Bishop, Dr. Tuttle, of Missouri, consecrated and was assisted by Bishops Francis of Indianapolis, Webb of Milwaukee, Gailor of Tennessee, Edsall of Minnesota, and Anderson of Chicago. Bishop Gailor preached the sermon. The Rev. Dr. Piper, Dean of Racine College, the Rev. C. W. Robinson, rector of the Church of the Evangelist, Philadelphia, and the Rev. Dr. Huntley, rector of St. Stephen's Church, Racine, were also present at the service. Bishop Robinson is 48 years old and a native of Lowell, Mass. For four years he was instructor in mathematics at the San Mateo Military Academy in California, and during the past eight years has been connected with Racine College. He was ordained a priest in 1888. He is prominent both as a Churchman and an educator, and is a member of the Wisconsin Academy of Science and other learned bodies.

The Rev. Canon Savage, rector of Hexham Abbey, has issued an invitation to the Archbishop and Bishops of the Anglican Communion to be present at the consecration of the nave of Hexham Abbey on Saturday, August 8th. The nave has been built on the original foundations of St. Wilfrid's Cathedral, which was founded by St. Etheldreda in 674. Embedded in the new walls are many Roman and Saxon stones of great interest, some of them dating as far back as A.D. 217. From the central aisle, the original pilgrims' entrance, to St. Wilfrid's crypt will be reopened. This crypt is built entirely of Roman stones, and is the only completed and unaltered Saxon crypt in Great Britain. The occasion will be one of unusual interest, not only ecclesiastically but also archaeologically and architecturally. The whole of Hexham Abbey will be consecrated and used for public worship for the first time since 1296. The cost of the works is about £30,000.

At last the memory of Shakespeare is to be adequately honoured by a monument worthy of his greatness. In 1916, the tercentenary of his death, a splendid memorial, costing £500,000, will be unveiled in London as the tribute of the whole English-speaking world—and of foreigners who love Shakespeare—to the memory of the bard. By a world-wide subscription it is proposed to raise one million dollars, of which half is to be spent on the monument. This will take the form of an architectural design with a statue, after the style of the Queen Victoria memorial now being erected in St. James' Park. The commission for the design will be awarded by open competition among architects and sculptors in Great Britain, the colonies and America. A fine site has been selected for the monument in Park Crescent, adjoining Regent's Park and looking down the imposing vista of Portland Place. King Edward has consented to the removal of the statue of his grandfather, the Duke of Kent, which at present stands on this site.

April 9, 1908.

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TORONTO, THURSDAY, APRIL 9, 1908.

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

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

ADVERTISING RATES PER LINE 20 CENTS

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

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

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

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

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

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

POSTAL NOTES.—Send all subscriptions by Postal Note.

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

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NOTICE.—Subscription price to subscribers in the United States, \$3.00 per year; if paid in advance, \$1.50.

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Lessons for Sundays and Holy Days.

- April 12.—Sixth Sunday in Lent.
Morning—Exod. 9; Mat. 26.
Evening—Exod. 10; or 11; Luke 19, 28; or 20, 9 to 21
- April 19.—Easter Day.
Morning—Exod. 12, 10 to 29; Rev. 1, 10 to 19.
Evening—Exod. 12, 29; or 14; John 20, 11 to 19 or Rev. 5.
- April 26.—First Sunday after Easter
Morning—Num. 16 to 33; 1 Cor. 15, to 29.
Evening—Num. 16, 36; or 17, to 12; John 20, 24 to 30.
- May 3.—Second Sunday after Easter.
Morning—Num. 20, to 14; Luke 22, 31 to 54.
Evening—Num. 20, 14—21, 10; or 21, 10; Col. 4, 7.

Appropriate hymns for Palm Sunday and Easter Day, 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.

PALM SUNDAY.

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

EASTER DAY.

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

PALM SUNDAY.

Our thoughts this day are drawn towards the triumphal entry of Jesus Christ into the city of His trial, rejection, and crucifixion. With a certain regal splendour, and with a significant band of courtiers, Jesus is conducted into the Holy City. And this His coming, and the manner of it, fulfills an ancient prophecy (Zechariah 9:9). It is worthy of note that this triumphant reception of our Lord was accorded to Him by the common people. The mass of the people of Palestine loved Jesus because of His good works. And they were restrained from showing their good-will by the rulers, the official classes, who did not appreciate our Lord's teaching. Further our Saviour Him-

self restrained the ardour of the people. Once they wanted to enthrone Him, but He disappeared out of their midst. But now the people have their way at last. They greet Jesus as King; they welcome Him to the regal city, and make preparations to enthrone Him. Understanding the actions of Palm Sunday in this light it is easy to understand the cries of "Crucify!" on Good Friday. Once within Jerusalem Jesus begins to restrain the ardour of the people. He does not do what they expect Him to do. From their point of view their recent demonstration was a failure. Disappointment leads to rejection. Why this change of mind within so few hours? Was it not due to their wrong conception of Jesus? They were looking for the meat that perisheth. Jesus offered them the Bread of Life. Jesus emphasized the spiritual aspect of God's Kingdom; the Jews looked for material blessings only. As we meditate upon the events of the first Palm Sunday we may deem the Jews fickle. But let us remember that their inconstancy was due to ignorance of Jesus' person and mission. Now such inconstancy is not peculiar to the Jews. Many in our own day repeat the history of that first Palm Sunday. They take a stand for Jesus without endeavouring to understand the Lord's person and purpose. They are attracted to the Church in an utterly false manner. Operatic music and sensational preaching are often responsible for large evening congregations. The mass still likes the material side or view of the Kingdom. Let us escape this danger, which will result in fickleness, by seeking a right appreciation of Jesus, His teaching, and His Kingdom. Then shall we be in a position to meet every demand made upon us in our relation to God and His Kingdom. Our loyalty to Jesus bids us look forward not to earthly success so much as to the heavenly crown that perisheth not. Let us remember then that it is right for us take a firm stand, to "dare to be a Daniel." But before we assert our loyalty let us have or seek a knowledge of Jesus Christ and His mission amongst men. Truly to know Jesus is to love Him and to abide with Him for evermore. Truly to appreciate His Kingdom is to be happy and secure for all time.

The Hymn Book's Name.

We have heard a rumour that Mr. J. E. Jones has desired to obtain the opinions of his friends as to the name of the book. This is praiseworthy. We had determined to ask for the opinions of all laymen and women throughout the Dominion on this very point and have now arranged in next week's issue to suggest a simple method of getting their unbiased views.

Early Training and Advice.

Father Paul Bull, of Mirfield, is one of those writers who says so well what he has to say that we regret, apart from certain peculiarities, that we have not space to reprint his remarks. In a recent paper on the supply of priests in England, and taking up the cause of the decrease, he speaks of the want of system of recruiting, lamenting that there is no method of calling men to this work. "Very little care is taken to cherish vocation in the young. It is supposed that a boy can be called at the age of thirteen to any other work in life, but not to the immediate service of God in the ministry. At twelve years of age one is sent into the navy, at fifteen another joins his army class. His mind is fed with the great traditions of the services, his heart is inflamed with tales of heroism. All that is generous and chivalrous in boy nature is enlisted. . . . But very little is done to inspire the boy to desire the priesthood. The cause of the Church has been utterly betrayed in our great public schools."

"The parents' wishes are a very large factor in a boys' vocation. It is father and mother who surround his soul from his earliest days with suggestion as to what he ought to be. It is their conversation which exalts or depresses various states of life, and gives the first, which is often also the final, direction to his mind." Father Bull points out the need felt in England for a reasonable income, and the certainty of an adequate pension when past active work, a provision made in every dissenting body. Needless to say such provisions would be welcomed here.

Weariness.

To most of us there comes at times a sense of weariness. The diligent man is of necessity weary at the end of a day of hard work, whether it be mental or physical. When the sunshine has gone out of the indolent man's day of time-killing he too feels weary, but in an altogether different way. To him is denied the refreshing, uplifting conviction that he has striven all day long honestly and energetically to do his duty "in that state of life in which it hath pleased God to call him." True it is that there is a weariness of which no man is ever ashamed, but the delight of which, alas! is known to too few. It is the weariness of continual well-doing. Would there were more of it!

Rain.

What would spring be without rain? Sitting and writing in one's study the steady downfall of the murmuring rain brings to mind one of the most powerful and beneficent forces in Nature. How the grip of winter relaxes at the steady softening touch of the warm spring rain? The white snow mantle gradually disappears from the farmers' broad acres, mellowing and softening the rich brown soil, preparing it for the ploughing and sowing of the diligent husbandman, and putting new life and vigour into man and beast, and all the infinitely varied forces of Nature. Already those great departments of agricultural, commercial and industrial life, whose energies are measurably stayed by the winter season, are astir, and in the murmur of the April shower we hear the key note of energy and progress all along the line of individual and national life.

Italian Education.

We know very little of the internal affairs of the countries of Europe. For instance, who among us was startled by the strong evangelical statement of the new King of Sweden. It recalled how his brother had renounced his possible rights to the throne to marry a lady in waiting, and to live the life of the Salvation Army. In the same way in the South, as in the North, we really know so little of Italy as to be surprised to read in a short cable that religious education had been adopted by an overwhelming majority. From a generally well-informed source we gather that the basic Education Act called the Casati Law was adopted in 1859 by the then kingdom, and it provided that the parish priest should examine in religious knowledge at times and places agreed upon, but that children might be withdrawn from the religious lessons. In 1871, by circulars from the Government, the rights of parents and the duty of the parishes to provide religious instruction either by the ordinary or special teachers were laid down. There has been the inevitable friction, chiefly through French influence, resulting in general laxity, especially in the South. But in Milan in 1902 the matter was brought to a head by the City Council, declaring that it was under no obligation to provide religious instruction. The difficulty has been really a political one. It is earnestly hoped that some religious teaching should be given, and that the

deplorable conduct, which we read of, from all parts of this continent should be replaced by better manners. While saying this it is only just to add that these lawless outbreaks are by members of the lowest class, herded together in evil surroundings, almost all men, and employed in the hardest toil. Is it not really a wonder, taking everything into consideration, that they behave so well.

Childhood.

One of the saddest incidents which we have come across recently was the account of a little girl of seven who was a nervous wreck even at that age. Her mother, having one child, and objecting to a family, had separated from her husband, and spent her time travelling, making a companion of her little daughter, whose intellect had been forced at the expense of her body. This was an extreme case, and we are glad to read in an Old Country exchange that parents are beginning to realise the folly, and worse than folly, the danger of little children aping the ways of men and women, and forced by artificial excitement. There is said to be a return to the old "early to bed." Youth comes only once in a lifetime, and it is cruel, even criminal, to deny it and its natural wholesome growth to our human flowers.

Youth.

In connection with the same subject—the bringing up of the young—we are glad to see a movement to change the studies of boys and girls. We think all observers must notice that about fourteen is a crucial age in boys. They naturally desire an active life, and to put in practice the learning acquired. If kept at school the constant book study, combined with story reading, causes a tendency to day dreaming and reverie, and as years go by a disinclination to physical work, and a want of alertness of mind and understanding of what is passing before the eye, there is, we are glad to see, a growing desire to curtail the book work, bring the pupils into actual contact with Nature, use their own faculties, and not merely depend upon book lessons about things.

Increase of the Episcopate.

They are having difficulties in Great Britain through the rapid growth of population and inadequate Episcopal supervision. This is one of the lessons which the Canadian Church should profit by. We cannot have efficiency and vigorous growth without adequate Episcopal provision. Take, for instance, the following reference to the growth of Yorkshire and Lancashire: "The Report of the Committee on the Increase of the Episcopate, which was submitted to the Upper House of York Convocation, contains remarkable figures as to the increase of population in the Northern Province. Forty-five years ago it was 6,138,507, and at the last census 10,841,763; it is now estimated at 11,768,000, and will probably exceed 12,000,000 at the next census. The committee recommend the creation of three new dioceses in Yorkshire, together with the re-arrangement of both the See of York and that of Ripon. Three new Sees would be created—Sheffield, Leeds, and Bradford. The recommendations with regard to Lancashire are much less definite, and the geographical difficulties considerable. The need for division, however, is obvious, and the matter has been referred to a committee with the power of inviting the co-operation of the House of Laymen." We invite our readers to do a little thinking on the growth and needs of our own Canadian diocese.

The Holy Ghost, the Comforter.

This is the title of a book written by the late Rev. G. F. Holden at the request of Bishop Ingram and commended by the Bishop to his diocese for reading during the present season of Lent. The Bishop's custom of recommending a book for

Lenten reading is a good one, and the subject chosen is a very timely one. The Bishop, in his preface, lays stress on three truths: (1) The personality of the Holy Spirit; (2) the Holy Spirit's employment of visible signs and Sacraments; (3) the reality of the sevenfold gifts of the Holy Spirit. All this is very timely when onslaughts are made on some of the cardinal doctrines of the Christian Faith, such as the Virgin Birth of Christ, and original sin. The best answer to "the new theology" is to emphasize the personality and work of the Holy Ghost, for "no man can say that Jesus is the Lord but by the Holy Ghost" (I. Cor. 12:3).

Confessions of Faith.

It is somewhat amusing when one thinks of the occasional criticism by denominational adherents of our attachment to the ancient standards of Faith of the Church to peep into their own publications. Take, for instance, this extract from the Christian World of a quite recent date: "As a matter of fact, although every candidate for ordination is supposed to subscribe to the connexional 'Confession of Faith' drafted a century ago, and still, in theory, regarded as equal in authority with Scripture, not one in five, probably not one in ten, of the younger generation of ordained ministers would deliberately subscribe to each of its several doctrines taken separately. At an important connexional gathering recently, in which a young minister, a candidate for a coveted connexional honour, had to appear before a committee consisting of the recognized authorities of the body, presided over by one of the most popular preachers the denomination can boast of, the question was put from the chair: 'Are you prepared to subscribe to everything in the Confession of Faith?' 'Yes,' was the candidate's reply. 'Well, then,' was the chairman's dry rejoinder, 'you are prepared to do more than I should care to commit myself to.'" Charity is said to begin at home. Outside criticism too might first look about its own house before it begins to jeer at its ancient neighbour.

Opium Traffic.

At a recent convocation at Canterbury the following resolution was moved by the Bishop of London, seconded by the Bishop of Salisbury, and unanimously carried: "That this House desires to put on record its deep satisfaction at the determination which is being shown by the Government and people of China to restrict and shortly bring to an end the consumption of opium within the Empire. It would express its profound conviction of the obligation which lies upon us as a nation exporting opium from India to co-operate in every way with the Chinese Government in this matter, and it desires to assure His Majesty's Government and the Government of India of its support in such steps as they may be able to take for diminishing the direct export of opium to China with a view to bringing it to an end within a short period." One does not need to read the pages of De Quincey to become familiar with the awful wreck the confirmed opium habit makes of life and soul. The mission reports from China present in startling vividness the horrors of this appalling enemy of mankind. All friends of morality, not to say Christianity, in China should in every way aid the spirit and letter of this praiseworthy resolution.

The Apostolic Spirit.

Word that the Bishop of London purposes conducting a procession of Churchmen robed, bearing the insignia of the Church, and singing its hymns through the slums of the great city will stir the hearts of Churchmen far and wide. The sight and sound of the great procession bringing, in an attractive and impressive form, the devotional spirit of the Church to the homes of squalor and the haunts of vice, cannot fail to do good. No doubt many a man and woman—abject

slaves of sin though they be—will be touched by the noble strain of "Onward Christian Soldiers"—it may be unheard for years. Some, it is true, may scoff or sneer at the waving banners and upraised cross, yet others may be led seriously to reflect on the cause in which the banners are borne and the King who died on Calvary's Cross for them and their salvation. Then again, whatever they know about the Bishop tells in favour of the cause: temperate, chaste, diligent, devout; a true friend of the fallen. A born leader of men cheerful, consistent, courageous. He not only leads, He typifies the cause. Surely this procession will bring the touch of the Divine Healer to many a stricken soul and many a sin-stained body. All honour to the noble Bishop of London. May he be abundantly blessed in his work.

DR. PATERSON SMYTH'S SERMONS.

A few months ago, at our request, Dr. Paterson Smyth, of St. George's Church, Montreal, permitted us to publish three sermons on the "Gospel of the Hereafter," preached by him during Advent. These sermons were widely republished in the daily press of Canada and the United States and created the greatest possible interest among Churchmen wherever they were read. Our readers will be pleased to learn that we have been able to induce the Doctor to allow us to publish a few of his sermons recently preached in his parish church as part of a ten years' course of instruction on the Bible. For three months each year he turns his congregation into a huge Bible class while he discusses the main features of the Bible dealing in a popular way with difficulties that have caused the ordinary reader more or less distress. In our next issue we will publish his sermon on "The Creation," and in the issue following his sermon on "The Fall." As this will be the only way in which these sermons may be secured, and judging by our experience of the past, the demand will be very heavy, we would advise those who desire extra copies of the Churchmen for friends that their orders should be sent in at once.

THE BONDAGE OF IMAGERY.

A very interesting and instructive book might be written, on the evils that have resulted from the almost universal propensity, among Christians in all times and places, to confound the illustration with the truth it enforces, and bodies forth. For all we positively know, such a book may have been written, but as yet we have not met with it. Illustrations, like other good things we have spoken of before, are good servants but bad masters. They are simply a means to an end, something to be used, and then laid aside. And their value is not permanent. The illustration of to-day, may not be the effective illustration of to-morrow. Because men outgrow, not so much doctrines, as illustrations. This point, therefore, is in our opinion a highly important one. The "Faith once for all delivered" is quite independent of the imagery in which it has been stated. We "Westerns" are continually forgetting the fact that the Oriental mind, and we must always remember that Christianity is an Oriental religion, cannot ordinarily express itself without the use of figures of speech, and that these figures of speech are not used like our own illustrations alongside the fact they enforce. They are often bodily put in the place of the fact itself. Take, for instance, St. Paul's magnificent exposition of the Resurrection; how often has the illustration he used, of the sowing of a seed, been applied literally. How many hundreds of thousands of devout Christians in all ages, have taken the illustration for the fact behind it, viz., the conscious survival of human personality, and so held and taught a doctrine that was not only impossible on scientific grounds, but which contradicted the Apostle's own teaching. The Christian

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world to-day has abandoned this gross, carnal, we don't say "materialistic," view of the Resurrection, for our ideas of "matter" are being revolutionized, as utterly untenable. They have come to see that the idea of the resuscitation of the "mouldering relics of mortality" is really more Pagan than Christian, and to recognize in the Apostle's beautiful imagery of the seed cast into the ground, and bursting into a nobler and higher form of life, something that must be taken as the shadow of a truth as yet ungetatable by the human intellect. But while we have changed or modified our views in regard to the Apostle's imagery and illustrations, has the general belief in the Resurrection, and what follows upon it, declined? By no means. The belief in the Resurrection and what it involves is, we venture to say, as strong and widespread as at any previous time in the memory of any living man. And there is every indication, that, with the advance of scientific knowledge it will strengthen and deepen its hold upon mankind. Take again the Ascension of our Blessed Lord, who is figuratively said to have "gone up into Heaven." To-day we know that strictly speaking this expression is meaningless, and that there is no "up" or "down." But it does not in the slightest degree affect our belief in our Saviour's entrance into Heaven, and His mediatorial work with the Father. We might go on almost indefinitely, but we have said enough, we think, to establish our contention, viz., that the truth itself is quite distinct from the illustration that impresses it upon our imagination, and the consequent necessity for guarding against confounding the two things. This line of thought has been suggested by the controversy aroused over a statement made by a valued member of our staff, re the imagery of a certain popular hymn. While entirely non-committal ourselves, as to the aptness or otherwise of the imagery in question, we desire to give every prominence to the fact, that the acceptance or rejection of some particular illustration is purely a matter of taste, and by no means involves, as so many worthy people seem to imagine, the acceptance or denial of the corresponding doctrine. We need to keep ourselves clear of the bondage of imagery. For illustrations were made for doctrines and not doctrines for illustrations.



"PREACHING ABOVE PEOPLE'S HEADS."

This is a complaint we hear less and less of as the years roll on. Time was, and not so very long ago, when it was much in evidence, and heard on every side. Now it is comparatively seldom heard. The great advance in the general intelligence of the masses, incidental upon the spread of education, and in the reading habits of the people has made it infinitely more difficult for the clergy to maintain, even in rural districts, that intellectual supremacy, which most undoubtedly belonged to them half a century ago, and necessitated a studied simplicity on their part in their pulpit utterances. Fifty years ago the average parson, in the average parish, had to preach down to his people, if he desired to reach them. He had to descend to a lower intellectual plane, if he wished to speak to them on equal terms, as man to man. Of course there were many exceptions. There were cultured congregations, here and there, that had to be preached up to, and which kept the parson on his intellectual muscle. But as a general rule the difficulty for a man ambitious of preaching "meaty" sermons, and impatient of mere pious twaddle, was to say what he desired to say in a language "understood" of the great majority of his congregation. Now all this has changed, or at all events is rapidly changing. Is this fact widely recognized, and acted upon by the majority of our clergy. We do not think it is. The same impression that prevailed a generation ago, and rightly so then, that sermons should be studiously simplified, still, we imagine, very largely obtains, or at any rate is still widely in-

culcated by those responsible for the training of the clergy. The parson is still encouraged to cherish the idea, now mainly an illusion, that he is engaged in the work of instructing his intellectual inferiors, to whom it is desirable that he should speak in terms watered down to their level of intelligence. Now, as we have shown, we regard this as essentially erroneous, and we are of opinion that it is the chief reason of the very general complaint nowadays, as to the insipidity and pointlessness of the average sermon. The fact is that the pew has about caught up to the pulpit, and in some cases, indeed, has passed it, which fact the clergy, if they are to regain and retain their dwindling influence, need to wake up to and grapple with. The main object of a sermon is, or should be, to set people thinking, to give them something to "chew on." Congregations are not to be "spoon fed." And while people may occasionally grumble, about the obscurity of some particular sermon, there is nothing they more bitterly resent than being preached down to, and there is nothing they detect quicker. On the other hand, when a man gives them of his very best, even if he is sometimes a little obscure and knotty, it is taken as a compliment to their intelligence. He assumes that they are his intellectual equals. And there is no danger under these circumstances that he will repel people. If he has anything worth saying they will puzzle it out, and ask for more. People are not repelled by this sort of thing. They are repelled by the pious twaddle which the clergy so often inflict upon them, under the influence of this antiquated idea, that the first duty of the preacher is to get down to the "level of the pew." As we have shown, they resent this attitude on the part of the clergy, and "take it out," either by giving up Church attendance altogether, or if they are exceptionally good and faithful Churchmen, by silently and patiently "enduring" the sermon as part of the discipline of religion. The women, as Thackeray says in another connection, "stand this sort of thing better than the men," having a finer sense of duty, or being naturally more devout and possibly being less inclined to resent this assumption of superior intelligence on the part of a member of the other sex. A very general recognition of these facts, we are persuaded, is one of the great needs of the day, if the clergy are to regain the status of a generation ago. The average parson must wake up to the fact that he has his intellectual, if not his educational equals to deal with, and he must keep waked up.



FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

The immense gathering of Anglicans from the various Dominions of the Empire, which will take place in London in June next, ought to be turned to account in many ways. Not in a generation at least will such an opportunity be presented for the adjusting of many outstanding questions, which have given rise to more or less friction between the Church in Britain and the daughter Churches of Greater Britain. Take, for example, that Colonial Clergy Act that has been productive of so much annoyance, and not a little humiliation to clergy not ordained in the British Isles, when could a more favourable opportunity be presented for the final adjusting of a problem like that? We are not, of course, thinking of projecting such a subject into the discussions of the Congress; that, of course, would be out of the question. But with such a vast deputation of Bishops, clergy and laymen from various parts of the Empire it ought to be possible to get together and dispose of the matter once for all. It would surely be a shame to have so many Colonial Churchmen assembled in the same city, and not foregather to consider problems of common interest. It would be a mis-

take, we think, if the Canadian contingent should come away without meeting specially to take counsel concerning purely Canadian Church problems. The Pan-Anglican Congress ought to be almost; if not quite as fruitful in the results issuing from such carefully planned subsidiary conferences as from the original purposes for which the great assembly was convened.

We would like to know if it isn't possible for the Canadian Churchmen who attend the Congress to do something to induce the various missionary societies now operating in England and interested in Canadian Church extension to improve their methods in connection with our work. The missionary work of the Church in Canada is carried on entirely differently from that in England. There they have a number of missionary societies organized as purely voluntary associations for carrying on definite work according to certain principles. One group of men and women constitute the great C.M.S., another group prefer to work as the S.P.G., and so it goes. There is a wide choice of associates according to your ecclesiastical learning or the work in which you wish to engage. Now these societies has insisted through all the years of their existence upon standing apart in their efforts to raise money for missionary purposes, not only have they stood apart in England in their methods of raising money, but they will still stand apart in their methods of disbursing it—in Canada, at least. In Canada we have adopted an entirely different policy. We have practically abandoned all private missionary organization and the Church itself has become its own missionary society. The Church in this country is a unit when it faces the missionary situation, just as it is a unit when it faces a legislative problem. If there were a Canadian C.M.S. and a Canadian S.P.G. and a Canadian C.C.C.S., etc., then we might be able to co-operate with the societies on the other side of the Atlantic. But we have chosen, we think, the better way by putting all missionary responsibilities in the hands not of various groups of men, but in the one united Church, that stands above party or foolish prejudice. Is it beyond the power of human wisdom to convince our English brethren of the propriety of falling in with our missionary policy and co-operating with us through our one recognized missionary society, that is, the whole Canadian Church?



When Bishop Montgomery was in Canada a year and a half ago Spectator called his attention to the present method followed by the English societies of dealing directly with the Canadian missions. They are assisting and not with our General Missionary Society, the Canadian Church. We have thus a number of independent societies operated in another country, situated three or four thousand miles from the missions to which they are contributing. Spectator suggested that in future it might be well if our English brethren would trust the Canadian Church with their gifts and allow it to direct the whole Canadian missionary movement. This would do away with the present situation when half a dozen English societies are operating in our country independently of one another and of the one authority best qualified to deal with our problems. In asking them to do this we would not be calling upon them to put their benefactions in the hands of a little group of Churchmen linked together by party ties, but to the very Church itself. This suggestion seemed to meet with the approval of Bishop Montgomery, and he promised to consult with leading members of the Canadian Church upon the subject and see what could be done. We heard nothing more of the matter until a few weeks after the Bishop's return to London when a meeting of the representatives of some of the principal missionary societies was summoned by the Archbishop of Canterbury to consider this

very thing. We understand that the attempt to induce all the English societies to entrust the Canadian Church with the distribution of their gatts failed, and so things go on as of old. But the fact that the first attempt failed is no reason for supposing that such a scheme is doomed to perpetual failure. If our Canadian representatives could meet the societies interested they would probably present the situation in a much stronger light. At all events there is no use saying failure until we have had a try. Our brethren on the other side of the Atlantic are probably not so wedded to their ways that they cannot alter them on any consideration. We find that men will listen if we press our case with earnestness and power. Business and common sense and Church polity would suggest, in our opinion, co-operation such as we have outlined. It surely would be a long way in advance of the present plan of having half a dozen organizations muddling away at a proposition that ought to be dealt with by one set of men only. Christian men want to do the right thing, and in this case, we think, it ought to be within the power of Canadians to show our friends yonder a more excellent way than now obtains.

Spectator.

The Churchwoman.

QUEBEC.

New Carlisle.—St. Andrew's.—The annual meeting of the Ladies' Guild of this church was held on March 23rd at the house of Mrs. Smollett, the rector, the Rev. E. A. Dunn, presiding. The report read by the secretary, Miss Kempfer, showed that the Guild has been doing good work. After alluding to the reconstitution of the Guild at the beginning of September, mention was made of the various grants donated by the Guild since that time. Towards the Church hall and horse-shed grants amounting to \$125 have been given, and towards repairs and improvements of the rectory \$106. From two "socials" held in August, 1907, and February, 1908, \$62.45 and \$21.05 were realized; the harvest supper in October brought in \$60.25, and the sale of work in December \$52.60. The balance sheet submitted by the treasurer, Miss L. Smollett, showed that, starting in August with a balance in hand of \$227.45, the Guild, after paying out \$243.20 in grants and current expenses, has now a balance of \$201.16. It has thus raised \$216.01 since August, 1907. After the secretary's report and the balance sheet had been adopted the election of officers took place, all those previously in office being re-elected, namely: President, Mrs. Wm. L. Kempfer; vice-president, Mrs. Richard Smith; secretary, Miss D. Kempfer; treasurer, Miss L. Smollett. The meeting concluded with a hearty vote of thanks to Mrs. Kempfer for her cheerful and efficient work as president of the Guild. New members of the Guild will be welcomed at any time. The membership at present numbers twenty, and a very earnest and enthusiastic spirit has been shown by all, and has contributed in large measure to the very successful result shown above. The Guild's main object of work at the present time is to raise funds towards the completion of the new church hall, the foundation of which is already laid, and which is to measure 100 feet long by 30 feet wide. There is some thought of organizing a Dominion Day picnic this summer. Don't forget the date.

TORONTO.

Toronto.—Grace Church.—The annual meeting of this Branch of the Woman's Auxiliary was recently held in the School Hall, and was well attended. The reports of the year were presented and were considered eminently satisfactory. The receipts amounted to the sum of \$93, not including the Lenten box self-denials, which will doubtless add considerably to the above-mentioned total. Three pledges have been fulfilled, viz., in behalf of the Blackfoot House, the Temiscamiquing Mission or work among the white settlers. Also a bale, the material of which (all being new) cost \$31. In addition an offering was made for Diocesan Missions. The election of officers resulted as follows: President, Mrs. I. S. Barber; Vice-Presidents, Mrs. Arthur Wallis, and Mrs. Wm. Monk; Secretary, Mrs. Forrest; Dorcas Secretary, Mrs. Robert Douglas; Treasurer, Mrs. Arthur J. Fidler. Mrs. Barber has been President

of the Branch for the past seven years, and because of her deep and genuine interest in and true devotion for the work the members feel that she is indispensable in such a position.

The Monthly Meeting of the Board of the Toronto W.A. was held on Thursday, April 4th, at St. George's schoolhouse. The room was filled almost to overflowing, and a kind welcome was given by Miss Cayley on behalf of St. George's, and of the other branches assisting. The Corresponding Secretary reported one new Girl's Branch, and 17 new Life Members, a record number for one month. Most of these were made Life Members by their Branches in appreciation of faithful services rendered. The Treasurer's report showed that \$4,000 had passed through her hands during the month, and it was very pleasing to hear that all the pledges had been met by the Branches. The increased interest shown by the country members is, no doubt, due, in a great measure to the visits which have been paid to many of the Branches by Miss Strickland, and the different Diocesan Officers. The Dorcas Secretary reported a splendid list of church furnishings sent to different places, including four communion sets, two fonts, one set of communion linen, and one embroidered cover for a communion table. An outline of the programme for the annual meeting for which arrangements are being completed was given as follows:—The reception to delegates will be held on Tuesday evening, May 5th, in the schoolhouse of the Church of the Redeemer. The opening service will be on Wednesday morning, May 6th, in St. James' Cathedral, when the sermon will be preached by the Rev. Dr. Lloyd, of New York, who will also speak at the missionary meeting the same evening in the Guild Hall. A meeting of the Girls' Branches will be held on Thursday evening, May 7th, and it is hoped that all members of town branches who can possibly attend will do so as well as many delegates from out of town. These meetings are of the utmost importance to every member of the W.A., and all the branches are urged to send as delegates those who are not already attending as life members, and in this way to spread the interest and to make more and more to realize each year what a help and what a source of inspiration they are. The Literature Committee are particularly anxious that branches should provide their representatives with funds for the purchase of booklets, etc., relating to the work, of which a plentiful supply will be found at the literature table. A New Historical Sketch of the W.A. by Miss Cartwright will be ready, and will be found most interesting, and especially valuable for putting into the hands of new members. There will also be new pamphlets on the Columbia Coast Mission and Athabasca, and some of the Pan-Anglican papers, entitled, "The Church's Call to Women." Among the correspondence was a most interesting letter from Miss Halsen, the General Dorcas Secretary, who had gone to Chapleau to be present at the opening of the new church, towards the building of which a large proportion of our life members fees were voted last year. On arriving there Miss Halsen found herself plunged into the heart of winter and against a background of snow she had her first view of the tower of the church of brick, which it was the last wish of the former beloved rector, Mr. James, should be built. Chapleau is quite a small place with a large proportion of Roman Catholics, but there is a faithful band of Church people numbering not more than 250, including children, and it is almost incredible what this small congregation has been able to accomplish. Although not one of them is rich, they have managed to raise themselves \$5,500 towards the building of the church, and their offering towards the Pan-Anglican, made at the opening services amounted to something over \$240. The church is situated on the edge of the lake, has a good stone foundation, and a room in the basement for a Sunday School. The interior is spacious, the windows are filled with cathedral glass, and the pulpit and seats are quite beautiful. The cover for the communion table and the carpet which were sent by branches of the W.A. add greatly to the general appearance. The old building will remain where it is for the present, but will finally be moved across the lake to be used as a church for Indians. Miss Halsen will spend a few days at the school for Indians where excellent work is being done, and where the children are making remarkable progress. A letter was also received from the Rev. W. C. White, of China, whose work has hitherto been among the lepers at Long Wong, but who has now moved to Foo-Chow, the capital of the province. There he will be responsible for the evangelistic work in half the city consisting of three-quarters of a million people, and he hopes to establish mission halls with catechists in charge in different quarters. Work will also be begun among the mandarins and upper classes, and the Tract Society has voted \$500 towards establishing a reading-room for this pur-

pose. The steamer "Messenger of Peace" will still be under Mr. White's control, and will fly the Canadian flag, but it will be shared by the missionaries of Long Wong. Mr. White hopes that the W.A. will undertake to support as their catechist this year, Mr. Yun, who has been acting as his Chinese Secretary, but will not be doing evangelistic work in Foo-Chow. The Extra-Cent-a-Day Fund, amounting to \$116.06, was voted to Mr. White, of White Fish Lake, for the purchase of a wagon to be used for carrying freight backwards and forwards from the school, and thus saving much expense.

OTTAWA.

Ottawa.—Some very interesting papers were given at the last meeting of the Pan-Anglican Women's Committee of the Ottawa Diocese. An instructive paper on "Drinking Among Women of the Labouring Class" was read by Miss R. Whitcaves, and a clever one dealing with the details of the subject on the "Liquor Traffic and Its Relation to the Christian Life" by Mrs. Tilton. Mrs. Hamilton read a paper written by the Rev. Harold Hamilton on "The New Thought," and two entertaining, as well as educational papers, were given by Mrs. Taschereau and Mrs. Heintz. The first was "Woman As a Pioneer in Philanthropy and Education," dealing with the most noted and foremost of women workers in these fields up to the present time. The second was on another phase of woman's work in the upbuilding of the country, "Woman As a Pioneer." This paper was prepared by Mrs. Robert Young, and told many interesting incidents and bits of history as well as describing the hardships and sacrifices endured by this portion of the first generations of a new country.

The annual meetings of the several parochial branches of the Woman's Auxiliary in this diocese continue to give evidence, in their reports and general enthusiasm, of the sterling progressive work this powerful organization within the Church is doing for the missionary cause. At the annual meeting of the Christ Church Cathedral Branch, in Lauder Memorial Hall, the Rev. Canon Kittson presided. The meeting was one of interest, the occasion being taken to present the president, Mrs. Houston, with a handsome leather bag accompanied by a bouquet of flowers, as an appreciation of her services as president. Much regret was expressed at her absence on account of illness. The election of officers was the principal business, the following being appointed: President, Mrs. Houston; Vice-Presidents, Mrs. Holmes, Mrs. Montizambert; Secretary, Mrs. C. Frederick Hamilton; Treasurer, Mrs. Fred. Anderson; Dorcas Secretary, Mrs. Arthur Lindsay; Box Secretary, Mrs. Buckman; Extra Cent-a-Day Secretary, Mrs. Tudor Montizambert; Leaflet Secretary, Mrs. Eva Read; delegates to annual meeting, Mrs. Bishop, Mrs. Anderson; substitutes, Mrs. C. Bate, Miss Sharpe. An interesting address was also given by the Rev. W. M. Loucks, of St. Matthew's on the "Spirit of Missionary Work," and a solo by Miss Olive Anderson.

St. Luke's.—The Woman's Auxiliary of this church held its annual election of officers and presentation of reports last week at the rectory. The Treasurer's report showed receipts of \$65.43, and an expenditure of \$57.73. The work during the year has been very satisfactory and the members are greatly encouraged by the results. Short addresses were given by the Diocesan Treasurer, Mrs. Geo. E. Perley, and the Leaflet Secretary, Miss Law. Mrs. Byron Baker, Diocesan Secretary, was also present. The officers for the coming year are: Honorary President, Mrs. W. A. Read; President, Mrs. R. J. Christie; Vice-President, Mrs. George Morris; Secretary, Miss Botterell; Treasurer, Mrs. Gerard; Literature Secretary, Miss A. Barton; Box Secretary, Mrs. C. Graham; Dorcas Secretary, Mrs. Sheppard; E. C. D. Secretary, Mrs. Botterell; Secretary of Babies' Branch, Mrs. Dunn; delegates to Diocesan annual meeting, Mrs. Gerard, Miss Botterell; substitutes, Mrs. Wallace, Mrs. Milks.

All Saints.—Last week the report of the Senior Branch was published; to-day an equally satisfactory account can be given of the Girl's Branch, the annual meeting of which was held a few evenings ago. There was an exceptionally large attendance and the meeting was one of interest throughout. The Treasurer's statement showed the receipts for the past year to be \$154, and the average attendance had been very satisfactory. The retiring president, Mrs. Mackay, was presented with a handsome bouquet of flowers as a mark of appreciation of her services. The other officers elected were: Honorary President, Mrs. I. B. Charleson; President, Miss Charleson; Vice-Presidents, Miss Julia Parmalee, Miss Rieby; Secretary, Miss Maud Bott; Treasurer, Miss Nellie Rieby; Dorcas Secretary, Mrs. Esdale; Secretary of Literature, Miss Hilda Snow; repre-

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representatives to the Diocesan Board, Miss Charle-
son; delegates to the annual Diocesan meeting,
Miss Marjorie Wilson, Miss Rigby; substitutes,
Miss Julia Parmalee, Miss Eligh. A very instructive
and interesting address was given afterward
by Mrs. Buxton Smith on "Mission Work," also a
voca. solo by Miss Lumely, the Rev. A. W. Mac-
kay presided.

St. Bartholomew's.—The annual meeting of the
Senior and Junior Branches of this branch of the
Woman's Auxiliary, held last week, was a very
successful one. The Rev. Canon Hanington pre-
sided, and the various reports showed increasing
interest and attention being paid to the work. A
feature of the meeting was the presentation to
Mrs. Matheson, the Junior President, of a life
membership as a token of appreciation of her un-
tiring zeal and interest in the work. The pre-
sentation was made by Miss Andrews on behalf
of the Senior Branch. During the evening pleas-
ant addresses were made by Miss F. Greene de-
scriptive of the Richmond Convention; Miss Julia
Parmalee, on Junior work, and by the Rev. E. H.
Capp, of St. John's, on Mission work generally.
All three were much appreciated, as were piano
duets by Miss Holt and Miss Elliott. The elec-
tion of officers resulted in the following: Seniors
Honorary President, Mrs. Hanington; Presi-
dent, Miss Andrews; Vice-Presidents, Mrs. Mc-
Gee, Mrs. Sharpe; Secretary, Mrs. Matheson;
Treasurer, Miss McQueen; Dorcas Secretary,
Mrs. Burpee; Box Secretary, Mrs. Brewer; Lit-
erature Secretary, Mrs. Ellis. Juniors—Presi-
dent, Mrs. Matheson; Secretary, Miss Short;
Treasurer, Miss Hatton; Literature Secretary,
Miss Downing; Dorcas Secretary, Miss Eva
Bradley; Superintendent Babies Branch, Miss
McGee. The delegates to the annual diocesan
meeting and the representatives to the Diocesan
Board will be appointed at a subsequent meeting.

Other women's organizations in the parishes
are also active in good works. The Woman's
Association of St. George's held its annual meet-
ing last week in the Parish Hall. The reports for
the year were most satisfactory and the prospects for
the next year good. An excellent paper on
"The Race Problem" was given by Miss Ruby
Rothwell. The officers elected for the ensuing
year are: Honorary President, Mrs. Snowdon;
President, Mrs. W. E. Hodgins; Vice-Presidents,
Mrs. Fred. White, Mrs. J. B. Fraser; Secretary,
Mrs. C. Stuart; Treasurer, Mrs. F. J. Graham;
Hospital Committee, Miss Nicholson, Mrs. White,
Mrs. Cousins, Mrs. Lane, Mrs. Hemsley, Mrs.
Basken, Mrs. Neeve; Work Committee, Mrs. G.
B. Greene, Mrs. Loucks, Mrs. Foster, Mrs. J. J.
Harrison, Mrs. Pearson, Mrs. Nettle, Mrs. Code;
Tea Committee, Mrs. Tomlinson, Mrs. J. G. But-
terworth, Mrs. Brown, Mrs. Blair, Mrs. Fisher,
Mrs. W. Bishop. At the conclusion of the meet-
ing tea was served and some time spent discuss-
ing plans for this year's work.

NIAGARA.

Ancaster.—St. John's.—The Woman's Aux-
iliary held their annual meeting last month.
President, Mrs. Belt; vice-president, Mrs. E.
Eggleston; secretary, Mrs. C. L. Olmsted;
treasurer, Mrs. S. Terryberry; auditors, Mrs.
Seaward and Miss Mussen; rector's nominees,
Mrs. Beven and Miss Lyons; delegates, Mrs.
Belt and Miss Mussen. The sum of \$105.31
had been raised during the year, \$82 of which
had been handed to the wardens to help meet
unusual expenses. The church will be re-
shingled in the spring. A special devotional
meeting for the W.A. is being held on Wednes-
day afternoons in Lent, and the following
clergy from Hamilton are taking part: Ven.
Archdeacon Clark, M.A., the Revs. H. J. Leake,
M.A., E. M. R. Burns, M.A., J. W. Teneyke,
M.A., and John G. Waller, M.A. (Japan).

RUPERT'S LAND.

Winnipeg.—Christ Church.—Very encourag-
ing reports were presented at the annual meet-
ing of the W.A. of this parish, which was held
on the 27th ult., at which the Rev. S. G.
Chambers presided. The sewing meetings had
been well attended, and two bales, valued at
\$52.30, were sent to missions. The annual sale
of work was very successful, the sum of \$150
having been netted. A choir tea had been
given, and a sacred concert also. The treas-
urer's statement showed an increase of \$160
over last year, the receipts being \$510.12. The
personal element in the meetings had increased.
Miss Millidge, the organizing secretary, ad-
dressed the gathering. She advised those mem-
bers who cared to do so to take up the work of
visiting the sick in hospitals. She spoke of

the interest taken in the Parsonage Fund,
toward which \$725 has been collected. There
were thirty-three stations where clergymen were
needed, but in many cases no housing accom-
modation was provided, and the Parsonage
Fund was started for this purpose. The officers
elected at the meeting for the ensuing year
were: Honorary president, Mrs. Chambers;
honorary vice-presidents, Mesdames R. R.
Taylor, Williams and Banks; president, Mrs.
Doidge; vice-president, Mrs. Talling; secretary,
Mrs. F. Taylor; treasurer, Mrs. Cockman;
"Leaflet" secretary, Miss Taylor; superintend-
ents of work, Mesdames Doidge, Creary, Atkin-
son, and Beresford; delegates, Mrs. Stone and
Mrs. Hodgson.

Brotherhood of St. Andrew.

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

Brotherhood men should subscribe for the
"Canadian Churchmen."

With the Travelling Secretary.—Tillsonburg was
left on Saturday, 28th March, with every prospect
of a good Chapter working in that parish, and St.
Thomas was reached in the afternoon, the first
call being made upon the Ven. Archdeacon Hill,
rector of Trinity Church. A conference was then
held between the Archdeacon, the Rev. W. A.
Graham, rector of St. John, and the Travelling
Secretary, and plans arranged for work in that
city. Sunday morning, 29th March, Mr. Thomas
addressed a large congregation at Trinity Church;
in the afternoon speaking to the teachers and
scholars of St. John's Church, at the even-
ing service an address was given to the
congregation of St. John's, a good number be-
ing present, men especially being noticeable. St.
Thomas presents a specially favourable field for
Brotherhood activity, and it is hoped that as a re-
sult of the visit, active Chapters will be working
in both parishes, and that in course of time
Junior Chapters may develop. Ridgetown was
reached on Monday afternoon, 30th March, a most
kindly reception being given by the rector, who
accompanied the Travelling Secretary in calls
upon the men of the parish. A regular service,
with full choir, was held, Mr. Thomas giving the
address, fully explaining the objects of the Broth-
erhood of St. Andrew, and afterwards meeting a
number of men, who showed great interest and
asked a number of questions. It was decided to
form a Chapter, and a further meeting will be
held to complete arrangements. Next day, Tues-
day, 31st March, Blenheim was reached, and the
Chapter (although small in numbers) was found
to be doing good, steady work. The rector, who
has only lately taken charge of Trinity parish,
spoke in the strongest way of the great assistance
the Chapter had been to him, and of the good
work done while there was a vacancy. A number
of men gathered in the schoolroom, and listened
with great interest, as the present state of Broth-
erhood activity was presented to them, and every
effort will be made to get a few more earnest men
connected with the Chapter so that still more ef-
fective work may be done. Blenheim furnishes an
excellent example of what a small Chapter in a
small place can do. Train was taken early next
morning for Essex, and a service held there on
Wednesday, 1st inst., the Travelling Secretary be-
ing the guest of the Rev. G. B. Ward. A number
of men were called upon, an address was given at
the week-night service in St. Paul's Church, and
it is hoped that the visit will result in the revival
of the Chapter, which at one time did good work
in Essex. Mr. Forbes B. Geddes, an old Broth-
erhood man in Essex, was got in touch with, and
acquaintance was renewed, and every effort will
be made towards placing, at least, a small Chapter
on the active list again. The following day
Amherstburg was reached, a hearty welcome was
given by the rector, 25 calls were made upon men,
and in the evening an address was given in the
old historic Christ Church, now nearly 100 years
old. Mr. Thomas presented the Brotherhood
work, clearly and forcibly, and as a number of
men with good opportunities were met with, it
is hoped that the Chapter, which is at present dor-
mant, will shortly be in working order again. On
Friday, 3rd inst., Walkerville was reached, the
Travelling Secretary when passing through Wind-
sor, having the pleasure of meeting with the Rev.
W. H. Snellgrove, rector of Church of the Ascen-
sion, Windsor, and the Rev. D. H. Hind, rector
of Sandwich. In the course of accompanying the
Travelling Secretary in his calls upon the men in
Walkerville Mr. Thomas met an old friend, Mr.
H. W. Strudley, formerly president of the Detroit
Local Council, and a leader amongst Brotherhood-
men, and who is doing his utmost towards the pro-
motion of the Brotherhood in his new home. An

excellent meeting was held in the schoolhouse on
Friday evening, 3rd inst., and in a short time St.
Mary's, Walkerville, will have not only a Senior
Chapter, but a Junior Chapter also. On Saturday
conferences were held with the Rev. J. A. P.
Chadwick, rector of All Saints', Windsor, and
with Mr. H. C. Campbell, the Dominion Council
member for the district. On Sunday, 3rd inst.,
Mr. Thomas spoke at the Church of the Ascen-
sion, Windsor, at morning service, at Sandwich
at 4 p.m., and at All Saints', Windsor, at the even-
ing service, afterwards meeting all the Broth-
erhood men and boys of the district, at All Saints'.



[In reprinting this elegy from the Church
Times we use no adjectives, we make no com-
ment, we adorn no tale. But we ask our readers
to read it, as we have done, repeatedly, and each
to take such action as conscience dictates.]

IN MEMORY.

Of a Priest, upon whose soul our pitiful God
show mercy; and this we beg, as we
hope for mercy on ourselves.

A few days ago there passed to his account a
priest who must be nameless, and he died in
greatest destitution and want. He was a man
who, with others, had defiled the Church he
served by language and actions unspeakable;
after his ejection from the living and degradation
from his office he went lower and lower in the
social scale until, just lately, he was found utterly
destitute and incapable in a common lodging-
house, whence he was removed to the workhouse
infirmary, and there he died. God grant to us
that he has not lived and died in vain. One can
only think of such a case in fear and trembling,
knowing that but for the power to co-operate
with the Grace of God we, too, may fall. And in
reading of such an one, far be it that we should
presume to judge him or others, lest amongst
those others we find ourselves. Here then was a
man of considerable abilities; capable, enthusi-
astic, a hard worker; one who threw himself into
the work of his parish with fiery zeal; and with
others, set about building a House of God. His
zeal may have been in excess of his wisdom, but
he presently found himself together with his
Churchwardens burthened with a heavy debt.
Then followed the effort to clear off this parochial
debt, nay this debt incurred on behalf of the
Church; for is it not the Church's responsibility
to supply the necessary places wherein the means
of grace may be dispensed, and may any one call-
ing himself a Churchman refuse to bear his
share? However that may be, the efforts of this
vicar and his Churchwardens met with ill success.
A duller nature might have worn itself out in
another way, but the brilliant, excitable tempera-
ment of this man exceeded almost every bound,
the disgrace and misery of undeserved poverty
bit venomously and deep, his temper soon made
home unbearable, his conscience reacted, and re-
source was made to alcohol to get a little oblivion,
false peace though it might be. Now, what must
happen to a priest so living and yet obliged to
perform his offices, but doubt, despair, infidelity
ruin of body and soul? "None liveth to himself
and none dieth to himself." This man's burden
is ours as well as his, and his life and death
ought not to be in vain. As a body corporate we
Churchmen and Churchwomen are responsible to
God for such. Is the Church so helpless and
weak that she cannot sustain her own members?
Surely, such a thing as an active priest being
left to break down under the burden of debt in-
curred in necessary parochial work should be im-
possible among us. And, to go further, ought
it to be permissible for a tiny parochial committee
to undertake such pecuniary responsibility?
Should not all building for God's purposes be
undertaken by a Diocesan Committee elected
from every township. We have faithful laymen
of some business ability among us; the raising
of money for such purposes might well be cen-
tralized and include both private contributions
and—why not?—a commercial transaction, in the
shape of a Diocesan Finance Company. At all
events, it ought not to be left to isolated indi-
viduals, and the Church at large apparently in-
different, whether they sink or swim in the
struggle. With a financial crisis pressing in
most parishes about school buildings and parish
halls, with churches to be built in this extending
suburbs of our large towns; this great grief to
the Church—this sad loss to her ranks—this sin
against God must be taken to heart and amended.



If I care more about being made happy in
heaven than about being made holy on earth I
shall have no joy.—Bishop Benson.

Home & Foreign Church News

From our own Correspondents.

NEWFOUNDLAND.

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

St. John's.—On Sunday afternoon, March 22nd, at the Cathedral, the Lord Bishop of the Diocese administered Confirmation to 88 female and 63 male candidates. There was a large congregation present. The service opened with a processional hymn followed by the service of the laying on of hands, after which His Lordship delivered his address to those confirmed. The service concluded with prayer and a processional hymn. The Rev. J. H. Bolt acted as Chaplain to the Bishop.

NOVA SCOTIA.

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

Halifax.—Among the Churchmen who will attend the great Pan-Anglican Congress in London from the Diocese of Nova Scotia are Bishop and Mrs. Worrall, Ven. Archdeacon and Mrs. Kaulbach, Canon Simpson, Rev. T. H. Draper, Rev. C. W. Vernon, and Rev. F. Robertson and Mrs. Robertson—the two latter are guests of the parish of New Glasgow, who will pay their expense to and from this Congress.

St. George's.—The Bishop held a Confirmation service in this church on Sunday evening, March 29th, when 19 candidates were presented to him for the Apostolic Rite by the rector. Despite the inclemency of the weather a large congregation was present at the service.

St. Paul's Hall.—On the evening of March 30th this hall was well filled on the occasion of a meeting held in the interests of the Laymen's Missionary Movement, Mr. A. B. Wiswell presided. He called on Mr. C. S. Wilcox, M.P.P. for Hants, who dealt with the Home Mission side of the matter; Mr. C. E. Creighton, who spoke on Foreign Missions; and Mr. James Morrow took the business man's view of the subject. The speeches were all of a very interesting and instructive nature. The latter gentleman then moved the following resolution: "Whereas, at a mass meeting largely composed of laymen, held at the Masonic Hall, and addressed by Campbell White, of the Laymen's Missionary Movement of New York, the representatives of the Anglican, Presbyterian, Methodist and Baptist Churches of Halifax and Dartmouth voted in favour of raising \$40,000 this year for missions instead of \$17,700; therefore resolved, that this meeting of laymen representing the eight Anglican Churches of Halifax and Dartmouth, endorses the effort of the Laymen's Missionary Movement to further the evangelization of the world in this generation, and as their share of the \$40,000, will make every effort to increase the \$5,100 given by them last year to \$12,000, within one year from this date." The resolution was seconded by C. C. Blackadar, and addresses were also made by Bishop Worrall and Mr. W. J. Baxter.

St. Paul's.—The Ven. Archdeacon Armitage gave a very interesting lecture on "The Reformation" in the C. of E. Institute lately. The lecture was well illustrated in the pictures of the chief Reformers, and the leading events of that period of the Church's history. The Bishop of Nova Scotia concluded his admirable series of lectures on "Christianity in the Fighting Line" on Tuesday, March 31st. At the conclusion of the lecture, a hearty vote of thanks to the Bishop for this admirable series of lectures was moved by Dean Crawford, seconded by Judge Forbes and carried by a standing vote.

FREDERICTON.

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

Fredericton.—St. Mary's.—On Friday evening, March 27th, at this church, the rector, the Rev. Craig W. Nichols, received on behalf of the church a beautiful vestment and fine linen chest, the gift of the members of the Chancel Chapter. The chest is of block ash, and the design follows the Gothic style of the church. The workmanship is extremely creditable to Messrs. Risteen Co., Ltd., who built the chest from the designs of Mr. T. B. Kidner, one of the parishioners of St. Mary's.

Cagetown.—The Rev. James Spencer, after six years of sturdy work in this parish, has resigned

the rectorship to take effect on June 1st next. He has accepted the Bishop's appointment to the parish of Grand Manan.

QUEBEC.

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

Quebec.—The following are the Bishop's public engagements for the remainder of the month: Sunday, April 12th (6 in Lent)—Confirmation, St. Peter's, Quebec, 10.30 a.m.; Confirmation, St. Matthew's, Quebec, 3.30 p.m.; Confirmation, Trinity Church, Quebec, 7 p.m. Holy Week—Good Friday and Easter Day, assist at Cathedral, Saturday, April 25th (St. Mark, Evan. and M.)—Celebrate the Holy Communion, Cathedral, 7.30 a.m. Sunday, April 26th (1 after Easter)—Preach Cathedral, 11 a.m.; assist Evensong, 7 p.m. Thursday, April 30th—Travel to Coaticook, for Last Service in the present Parish Church, 8 p.m. The Bishop proposes to leave for England in the Allen steamship "Tunisian" on Friday, May 5th. During his absence he has appointed the Rev. Canon Von Iffland, D.C.L., rector of St. Michael's, Bergerville, P.Q., to act as his Commissary and attend to any necessary business. Owing to the Tercentenary celebration of Quebec, the Bishop having taken full part in the Pan-Anglican Congress, will only stay in England just over the opening of the Pan-Anglican Conference of Bishops at Lambeth. He hopes to sail in the Allen steamship "Corsican," leaving Liverpool on Thursday, July 9th. He asks the prayers of the diocese for his protection and help.

Lennoxville.—Bishop's College.—At noon, on Wednesday, March 11th, the Lord Bishop consecrated the new Oratory of the Venerable Bede, which has been recently erected by Mrs and Mrs. William Mackenzie, of Carleton Hill, New Jersey, as a memorial of a relative of theirs, the Right Rev. Charles James Stewart, D.D., who in his day was a great missionary pioneer and became the second Bishop of the Diocese of Quebec 1826-1836. This Oratory has been erected according to plans arranged by the Rev. E. A. Dunn, M.A., who was until lately the Professor of Pastoral Theology, residing in the Divinity House and superintending the Divinity students of Bishop's College, Lennoxville. The new building is attached to the Divinity House and forms what its name suggests, a suitable place of daily prayer for all its members. It is lighted by some beautiful painted windows executed by Messrs. Spence & Sons, the well-known artists, of Montreal, those about the altar representing the Venerable Bede and St. Aidan, St. Augustine of Canterbury and St. Theodore; and all the accessories, including the altar, lectern, desks, seating and electric lighting, etc., are most suitable and complete. At the service the Bishop was supported by the Rev. Principal Parrock, LL.D., by the Rev. Canon Allnatt, D.D., Regius Professor of Divinity, and by the Rev. Harold Hamilton, B.D., the present professor in charge, and all the students. In the Bishop's address, as in the prayers offered in the consecration service, there were thoughts of the kind donors and of Bishop Stewart, and also of his prototype, the Venerable Bede, all making the strongest suggestions to the students of the call that arises to them to labour and to pray with a view to the cultivation of their own spiritual life, and all for the greater glory of God. On the following morning, at 7.15, this happy service was consummated by an early celebration of the Holy Communion at which all were again present, and thankfully received the blessed body and blood of our Lord and Saviour Jesus Christ.

An important meeting was held of the Corporation of this College on March 10th. The chief business before the meeting was the question of the college extension. The principal reported that he had secured subscriptions to the amount of \$4,650, and that he hoped to raise at least \$2,000 more. It was decided to convert the present Principal's Lodge into students rooms and lecture rooms, and to proceed at once with the erection of a new lodge. It is hoped that this will be ready for occupation next September and that by this means, rooms will be provided for fifteen more resident students, as well as larger and better lecture rooms, and also a larger common room. Plans for the new lodge were submitted and generally approved, and the Building Committee was given authority to proceed with the work as soon as possible. It is confidently expected that the new rooms will be all filled next September.

On the afternoon of the same day a meeting of the Executive Committee of the Convocation of the University was held under the presidency of the Vice-Chancellor, the Rev. Dr. Panock. Several changes in the Arts Course were approved,

and arrangements were made for the public Convocation on Thursday, June 18th. The special preacher will be the Rev. Dr. Paterson Smyth, rector of St. George's Church, Montreal.

MONTREAL.

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

Montreal.—St. George's.—The resignation of the Rev. H. P. Plumptre was received at a special meeting of the parishioners of this church, held in the school house on the evening of the 30th ult., and a committee was appointed to arrange for his successor.

St. Lambert.—The Rev. Rural Dean Dart's congregation have very generously asked him to take a holiday at their expense. They would like him to be able to visit the Pan-Anglican Conference, and this is quite to his liking also. The Rev. W. J. Dart purposes leaving early in May and will be away for two or three months. Provision has been made for the pastoral work of the parish being taken care of during his absence.

ONTARIO.

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

Kingston.—St. George's Cathedral.—The Rev. Canon Starr will accompany the Lord Bishop of the Diocese to England on his visit there during the coming summer in the capacity of chaplain.

Newburgh.—St. John's.—The Rev. Canon Starr conducted the service, preached and celebrated in this church on Sunday, March 22nd. He chose for his text Ezekiel xviii. 31.

OTTAWA.

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

Ottawa.—St. Alban's.—A meeting of the congregation was held last week in the Sunday School Hall to take into consideration the advisability of securing the services of a curate to assist the rector. After the matter had been laid before the meeting by Mr. E. F. Jarvis, the senior warden and a general desire expressed that it was desirable such assistance should be obtained, a resolution was unanimously adopted appointing the rector, Archdeacon Bogert and the wardens, Messrs. E. F. Jarvis and Frank Beard together with any other members of the congregation they may desire, to solicit special subscriptions with a view to the engagement of a curate and to report progress at the forthcoming Easter vestry. It is anticipated that the sum required will be obtained and an appointment made at or shortly after Easter.

St. George's.—The Church Leaflet last week says: "The M.S.C.C. Diocesan report for 1907 has been published. It is gratifying to notice that not only is St. George's congregation the largest contributor in the diocese, but that the number of subscribers is double that of any other church."

The Parish Hall was filled with an enthusiastic audience on Wednesday evening last week, when the choir under the direction of the organist, Mrs. F. M. S. Jenkins, rendered the sacred cantata, "Christus," an unfinished oratorio by Mendelssohn. The solos were sung by Mr. F. C. Baker and Miss Ethel Gerald, who sang O, Divine Redeemer, during the offertory. The male trio Messrs. A. E. Lucas, Dickison and Baker, sang well, while the chorus work by the choir was admirable throughout. The cantata was repeated after Evensong on Sunday.

Miss Connell, head deaconess of the Church of England Missionary and Deaconess-Training School, of Toronto, addressed a meeting in the Parish Hall one evening last week. The Bishop of Ottawa presided.

Pakenham.—The Rev. W. H. G. Battershill of Hanlots, Man., has been offered and has accepted this living. He hopes to enter upon his new duties on Easter Day next.

TORONTO.

Arthur Sweatman, D.D., Archbishop and Primate, William Day Reeve, D.D., Assistant Bishop, Toronto.

Toronto.—Trinity College.—The Rev. Dr. Rigby delivered an interesting and instructive lecture in Convocation Hall, on Saturday afternoon last, on

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"Charlotte Bronte," before a large and very appreciative audience. Both Dr. and Mrs. Rigby, who was also present, were given a very hearty welcome by their many friends, who were glad to see them once more within the walls of Trinity, which collegé used to be so familiar to them in bye-gone days. Dr. Rigby's lecture was the last of the series of lectures on "Some Novelists of the Nineteenth Century." Professor Young took the chair.

St. James'.—The Presidents' Association, A. Y. P. A.—The monthly meeting of this Association was held in the schoolhouse on Wednesday evening, the 1st inst., and considering the wet evening there was a good attendance. Mr. Clarence Bell, the chairman, submitted the draft of a proposed initiatory service for the admission of new members. After a full discussion it was referred back, being considered too lengthy and unwieldy, and that a much shorter service would answer every purpose. The question of holding a Convention this year was then considered. Mr. W. S. Battin, Secretary of the Synod Committee, advised that it be deferred until next year, in view of the many other important meetings taking place this year: the Pan-Anglican Congress, the General Synod, St. Andrew's Brotherhood Convention at Hamilton, etc. The members seemed to be of the opinion, however, that a Convention should be held in the fall, simply for the Toronto Diocese, and one for the whole Dominion next year. A resolution was, therefore, passed to this effect to be submitted for the approval of the Synod Committee. It was decided to have a group photograph taken of the Presidents of the City Branches, and also to have a joint picnic sometime during the summer.

Orillia.—St. James'.—At a meeting on Tuesday evening, March 24th, the vestry of this church empowered the Rev. Canon Greene to take steps to secure an assistant clergyman, in succession to the Rev. C. D. Ovens, who has resigned to return to England. A special committee was appointed to draft by-laws for an Advisory Board, which it is proposed to elect at the Easter Vestry meeting to assist in conducting the affairs of the parish.

Norway.—St. John's Church.—The corner stone of the new parish house of this Church was laid by the Archbishop of Toronto on Saturday last in the presence of a large gathering of the congregation. The Archbishop was received by the St. John's Company of the Church Boys' Brigade, who acted as a guard of honour and who reflected great credit on their instructor, Sergeant Stevens, R.G. Headed by the vested choir singing Hymn 179—"To the name of our Salvation"—the procession left the west door of the church and circling the church reached the platform specially prepared, where within sight of all the ceremony was to take place. The prescribed prayers of invocation having been said the corner stone was duly laid. The silver trowel used on this occasion was the same used by His Grace when the corner stone of the new church was laid sixteen years ago. Owing to the chilliness of the weather the addresses were limited in number. His Grace the Archbishop expressed his congratulation and told the story of the Church's progress, from

very small beginnings—the story of sixty years advance. Ven. Archdeacon Sweeney conveyed the good wishes of the clergy and gave a word of exhortation, recalling the curse of Deborah on the inhabitants of Meroz, because "they came not to the help of the Lord." Mr. F. V. Philpott, who has been Sunday School superintendent for nearly twenty years, told of the needs of the Sunday School for better quarters and equipment. Among the clergy present were: Revs. A. J. Fidler, T. W. Paterson, John Bushell, G. T. B. Johnson, R. H. Allen, E. A. McIntyre, Robert Gay, and George Scott. The new building will be an imposing structure of red brick with stone trimmings, and will cost about \$16,000. It will contain a splendid gymnasium, kitchen, guild rooms, and a large hall, accommodating 500 people. It will be modern in every respect and will be the centre of all the various Church activities. The sum of \$3,000 has been already spent on the building and the committee purpose to spend an additional \$5,000 at present, not wishing to build beyond their means. The architect is Mr. Charles T. Wagner. The scroll placed beneath the corner stone recited the various office holders in Church and State, and was enclosed within a bottle containing a copy of the local paper, the "Canadian Churchman," the Year Book of the Church, and specimens of the new currency, the first made in Canada. The Archbishop afterwards visited the new Mission of St. Monica, and expressed himself as greatly pleased with the building and the work, which is flourishing under the able direction of the Rev. Robert Gay. St. Aidan's Mission Church has also made such progress under the Rev. E. A. McIntyre that steps are being taken to set it apart as a new parish at once. The rector, the Rev. A. G. Baynes Reed, has recently completed ten years' connection with the parish. The parish register during that time shows a record of 470 baptisms, 226 confirmed, and 140 marriages at the parish church.

Port Hope.—St. Mark's.—The Rev. J. E. Bevington-Jones has been appointed to succeed the Rev. Dr. Cobb as rector of this parish, and he will assume his new duties at Easter.

Wychwood.—The very successful mission at Wychwood, recently established by the Rev. W. J. Brain, M.A., has been dedicated to St. Michael and All Angels.

NIAGARA.

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

Hamilton.—The Layman Missionary Movement has taken quite a hold on the See City. In January Bishop DuMoulin called a meeting of the clergy and prominent laymen in the Cathedral Schoolhouse to consider this important subject. An organizing committee was formed consisting of a layman from each parish, viz.: Mr. H. B. Witton of the Cathedral; Mr. Adam Brown of the Ascension; Mr. G. Copley of St. Thomas; Mr. G. E. Bristol of All Saints; Mr. Kirwin Martin, M.A. Chancellor of the Diocese of St. Mark's; Mr. Savage of St. Mathew's; Mr. W. H. Rewbury of St. Luke's, and Mr. Nicholson of St. George's. Sub-committees have been formed in each parish, who are working in a way they consider the best to develop the interest of the male members in the work of the missions. In St. Mark's the mens' social club had made the addition to their name by adding "Missionary League and Social Club," and at their meeting in February a most valuable paper was read by a member, Mr. Rice, on "Why we should support Foreign Missions"; and this month's meeting being an open one a thrilling address was given by the Rev. Mr. Westgate, missionary on furlough from German East Africa. This was accompanied by limelight views. Laymen also spoke to different congregations on the subject at the Sunday services. Mr. Adam Brown at the Ascension, Mr. Copley at St. Mark's, Dr. Hoyles, K.C., of Toronto, at All Saints' and at St. George's.

Marshville.—Christ Church.—A Confirmation service was held in this church on Friday afternoon, March 27th, His Lordship the Bishop of Niagara officiating. There were twelve candidates presented. In spite of the extreme inclemency of the weather over 100 people gathered together to witness the solemn rite. His Lordship's address, dealing with the Pan-Anglican Congress and the Laymen's Missionary Movement, was of a very instructive and inspiring nature.

Port Colborne.—St. James'.—The Bishop of the Diocese confirmed twenty-seven persons in this

church on Friday evening, 27th ult. Eighteen of the candidates were men and included some of the most prominent men of the town. After the Bishop's eloquent address he consecrated a memorial alms basin donated to the church. St. James' Church is too small for the requirements of this village. Many persons are turned away each Sunday.

Ancaster.—St. John's.—The William Loder bequest of \$1,100 has been handed to the churchwardens. This church has been much indebted to the Loder family for work and benefactions in the past. It was owing to the work and generous donation from the late Mr. Job Loder that the Anglicans of the village were enabled to buy out all other claimants when the church was a union chapel—85 years ago. The wardens have also received \$200 for that portion of the rectory land taken by the B. & H. Electric Railway right-of-way, and \$1,250 for right-of-way through the cemetery.

Welland.—Holy Trinity.—The Rev. G. Johnstone, D.D., who has been rector of this parish for the past 19 years, has been obliged to resign on account of continued ill-health. He will be superannuated and the congregation will grant him an annuity. The Rev. James Thompson, of Hamilton, has been offered the post thus vacated.

HURON.

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

Call.—Trinity.—The rector of this parish has been called to pass through very deep waters, by the death of his beloved wife and daughter. Just three weeks after the burial of Miss Edith, a lively and highly cultivated young woman, Mrs. Ridley, who was at the service and grave of the daughter, was herself laid in God's Acre. The whole community has been deeply moved by this severe and sudden stroke, and the manifestations of profound sympathy with the rector in his bereavement have been extremely pathetic and widespread. At the funeral on Wednesday, the 1st inst., the church was thronged to overflowing by a sympathizing congregation, representing all classes and creeds, the local ministers of the different denominations being present and proceeding with the officiating clergy of the Rural Deanery, headed by the vested choir of men and boys from the vestry, through the rectory grounds, to the church. The full Burial Service was read in the Church, and the hymns "On the Resurrection Morning," and "Now the Labourer's task is O'er," were sung. The organist played the "Dead March" and "Nunc Dimittis." The absence of all black drapery was noticeable, and the flowers, including a beautiful wreath on the altar, from the fellow-workers of the Rural Deanery, were simple and appropriate. In addition to the clergy of the Deanery, the Ven. Archdeacon Mackenzie, D.D., of Brantford, Rev. Canon Dann, M.A., of London, and the Rev. Principal Waller, M.A., Huron College, were present; as also the Rev. W. S. Griffen, D.D., of Toronto, uncle of the deceased, and the Rev. A. K. Griffen, of Toronto, brother of the deceased lady. The Rev. Rural Dean Ridley, who has thus been bereaved of his whole household, has received expressions of sympathy from the whole Diocese and elsewhere, for which he desires to express his deepest gratitude.

RUPERT'S LAND.

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

Lundyville.—A new church is in course of erection here. It is being built on a plot of ten acres of land which has been granted to the Church people of this parish by the Government.

QU'APPELLE.

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

The Diocesan Synod.
(Concluded.)

Regina.—Thursday, the 10th ult., which was the second and concluding day of the Synod was an extremely busy one, sessions being held morning, afternoon and evening, and a large volume of business being disposed of. While much of this was of little public interest, being concerned

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with the routine of Church work, many live topics were touched upon in the course of the day, such as the eligibility of woman for the office of vestryman, Church journalism, the raising of the necessary stipend for an Assistant Bishop and the relationship of "Standard" time to the closing of hotel bars. The morning session was largely taken up with passing of various votes of thanks and to election of members of executive committee and delegates to Provincial and General Synods, and members on the board of management of M.S.C.C. Among the votes of thanks passed was one to the Mayor and Council for granting the use of the court room, and to the Rev. J. C. Hill and congregation of St. Paul's, and citizens of Regina generally for the hospitality extended to visiting members of Synod. The assembled delegates, however, showed their appreciation for the use of the Court Room in a more practical way than merely passing a resolution of thanks. A proposal that a collection should be taken up to be used for deserving cases coming up in the City Police Court was received with enthusiasm and in a very short time \$62 had been collected, which will be handed to the Relief Society to be used for the purpose stated. A resolution stating that in the interests of the parishioners elected as vestrymen should be persons of good moral standing in their respective communities excited some discussion. While the general sense of the delegates appeared to favor the resolution, inasmuch as it involved in the form of which it was drawn up certain changes in the canons of the diocese, it was not pressed to a vote, being withdrawn. Subsequently at the afternoon session the matter was again brought up and the principle involved in the resolution unanimously endorsed. Balloting for the Executive Committee and delegates to the Provincial and General Synod resulted as follows:—

Executive Committee.—Clerical members: The Revs. Rural Deans Nicholls, Beal, Johnson, Cornish and Pratt, Rev. C. Williams, Rev. C. R. Littler. Lay members: R. S. Lake, H. D. Pickett, S. Spencer Page, Major Gynne, E. L. Elwood, W. W. McDonald, J. R. Peverett, J. R. C. Honeyman, E. W. Miller. Lay substitutes: A. E. Wilson, W. Salmon, H. Jagger.

Delegates to Provincial Synod.—Clerical delegates: The Very Rev. Dean Sergeant, Ven. Archdeacon Harding, Rev. Rural Dean Beal, Rev. Rural Dean Pratt, Rev. Rural Dean Johnson, Rev. J. N. Dobie, Rev. C. R. Littler. Substitutes: The Rev. Rural Deans Nicholls and Cornish, Rev. C. R. Williams. Lay delegates: S. Spencer Page, R. S. Lake, H. D. Pickett, E. L. Elwood, W. W. McDonald, J. R. Peverett, Major Gynne; substitutes: H. H. Campkin, E. W. Miller, R. B. Gordon, J. R. C. Honeyman, A. H. Salmon, W. Dawson, A. E. Wilson, J. C. O. Delay Hey.

Delegates to General Synod.—Clerical delegates: Very Rev. Dean Sergeant, Ven. Archdeacon Harding, Rev. Rural Deans Beal, Johnson and Pratt, Rev. G. N. Dobie; substitutes: Rev. C. R. Littler, Rev. Rural Dean Nicholls, Rev. Rural Dean Cornish. Lay Delegates: R. S. Lake, S. Spencer Page, H. D. Pickett, Major Gynne, H. H. Campkin; substitutes: W. W. McDonald, J. R. Peverett, R. B. Gordon, E. W. Miller, J. R. Honeyman. As members of the M.S.C.C. Board of Management, the Ven. Archdeacon Harding and the Rev. G. N. Dobie were the clergy elected, while Messrs. Lake and Campkin were chosen as the lay representatives. Messrs. Godfrey and Sherwood were appointed auditors.

In the course of the Rev. Rural Dean Nicholl's remarks, the entrance into the house of Chief Justice Wetmore, who for some years occupied the position of Honorary Treasurer of the Synod, was the signal for a general rising of the assembled delegates and a loud outburst of applause. While the delegates were still standing the Very Rev. Dean Sergeant at the request of the Bishop read the following resolution of congratulation to the Chief Justice, which had been passed at the morning session: "That this Synod wishes to congratulate the Honorable Edward Ludlow Wetmore, for so many years Honorary Treasurer of this diocese, on his elevation to the honorable position of first Chief Justice of the Supreme Court of Saskatchewan, and also on his unanimous election as first Chancellor of the University of Saskatchewan. The Synod trusts that he may be long spared to carry out the very responsible duties which have been imposed upon him." Being invited by the Bishop to occupy a place upon the dias, Chief Justice Wetmore briefly addressed the Synod, thanking its members for the resolution they had passed in reference to himself and congratulating them upon the splendid growth of the Church within the province. Having resumed his seat next to the Bishop, the Chief Justice for half an hour was an interested spectator of the proceedings.

The Rev. Rural Dean Nicholls, of Medicine Hat, was responsible for the next item of real interest in the afternoon's proceedings. In many

ways one of the most interesting figures in the Synod, the Rural Dean from Alberta undoubtedly held the respectful hearing of the Synod whenever he spoke, and while what he had said was not always in accordance with the views of his fellow delegates, it was obvious that his sincerity was appreciated. A man of advanced social views, indeed practically a Socialist, he has always shown an intense interest in all social questions, a fact which was evidenced yesterday when he rose to move the following resolution: "Whereas a bill, entitled 'An act respecting co-operation' has, by the untiring efforts of Mr. F. D. Monk, M.P., with the assistance of the Dominion Government, successfully passed its third reading in the Dominion House of Commons. "Be it therefore resolved that this Synod of the Church of England, Diocese of Qu'Appelle, assembled in session, desires (1) to heartily congratulate the promoter of this measure, upon the passage of the bill through the House of Commons; (2) to express the earnest hope that the bill may soon become law and (3) to commend the provisions of the act to the thoughtful and sympathetic consideration of Church people."

The Bishop, in ruling the resolution out of order, said that while he recognized the importance of such questions, they hardly came within the sphere of the Synod's deliberation, being rather for discussion in conferences. The mover in withdrawing his resolution, said that while he regretted His Lordship's decision, he, of course, submitted to the ruling. His object in bringing the matter before the Synod had been to have placed on record the fact that the sympathies of the Synod were with the labourer rather than with the capitalist.

The committee appointed at the morning session to report upon the best way of raising the stipend of the Assistant Bishop brought in the following report, which was adopted: "Your committee appointed to consider the question of guaranteeing a stipend, begs to report as follows: That to complete the stipend of the Assistant Bishop, the sum of \$1,200 per annum be the first charge on the General Diocesan Fund, and that to sufficiently cover the charge made on this fund a special apportionment be made upon each parish and mission within the diocese by the Executive Committee at their next meeting."

When the Rev. Douglas Briggs, of Broadview, introduced the question of permitting women to act as vestrymen, there was at first a disposition to treat the matter in a half humorous way. But Mr. Briggs took the subject so evidently seriously himself that his fellow delegates were perforce obliged to do likewise. The resolution, which was seconded by the Rev. Rural Dean Cornish, was as follows: "That in the opinion of this Synod it is desirable that the canons of this diocese be so amended as to provide for the representation of women upon the parish vestries to elect delegates to Synod; that the Executive Committee be desired to prepare such amendments as may be necessary and to bring them before the next meeting of Synod." Speaking in support of the resolution, Mr. Briggs admitted that recent events in England in which "suffragettes" figured, were perhaps calculated to bring such a subject into ridicule, but he asked a serious consideration of the matter at the hands of the Synod. He trusted that they would deal with the matter in a chivalrous manner. They were always ready to go to the women for financial aid in Church matters and it appeared common justice that the women should have some voice in the spending of money which they assisted so generously in raising.

The Bishop doubted whether the subject was quite yet ripe for discussion, and if they were going to deal with it he considered that the resolution did not go far enough. If women were to be made eligible to elect members to Synod, the logical thing would be that they themselves should be eligible for a place upon the Synod.

Mr. Walker, of Kamsack, opposed the resolution strongly. Previous to joining the Church of England he had been a Wesleyan, and as such had seen how badly mixed committees worked. Women, through lack of discipline and initiative, were unsuited for such work. Upon being put to the house, although a large number voted "aye," the "nays" were declared to be in preponderance and the resolution was accordingly declared lost.

Another resolution, moved by the Rev. D. Briggs, was also of some interest, dealing as it did with the question of bar closing hours as affected by the different standards of time in use in the province. Mr. Briggs stated that the matter had first been pointed out to him by an official prominent in the liquor license department of the Government who had informed him that in certain localities licensed premises were kept open until 12.30 a.m., owing to the use of "Standard" instead of "Fast" time. He believed that the Chief Justice had endorsed the proposal to deal with the

matter and he understood that the Government had it under consideration. He thought, however, that the Synod might well go upon record as favouring legislation doing away with the possibility of any such infringement of the spirit of the ordinance. The resolution which was adopted, was as follows: "That this Synod do respectfully recommend to His Honor the Lieutenant Governor-in-Council that in the interests of good order and quietness, it is desirable that the Licensing Ordinance be so amended as to provide that the hours of opening and closing of licensed places for the sale of intoxicating liquors, shall be governed by the time current in the district where such premises are situated and that the Secretary of Synod be instructed to forward a copy of this resolution to the clerk of the Council."

Shortly before five o'clock the Bishop was obliged to leave and the presidency of the Synod was assumed by the Very Rev. Dean Sergeant. The last session of the Synod met at eight o'clock, and in the course of a two hours' sitting, disposed of considerable amount of business.

One of the first motions to be taken up was moved by H. D. Pickett, the purpose of which was to provide that future Synods should extend over three days, two days being now not a long enough period in which to dispose of business. It also provided that first evening of Synod shall in future be devoted to social intercourse.

The report of Sunday School Committee of the Synod, which was received but not adopted, recommended that inasmuch as nothing definite had been done since the committee's appointment at the previous Synod, it should be reappointed and remain in force so that should any developments take place in the diocese they would be able to deal with them. The feeling of the Synod, however, was that more active steps should be taken in connection with Sunday School work and on the motion of the Ven. Archdeacon Harding the following committee was appointed for that purpose: The Rev. Rural Deans Beal, G. C. Hill, Johnson and Pratt, Rev. C. R. Littler, H. G. Pickett, J. Dawson, H. Jagger and J. R. C. Honeyman.

On the motion of the Rev. C. R. Littler, it was also decided that the Rural Deans of the diocese should be asked to take up the question of Sunday School work at their next Ruri-Decanal meetings, and make recommendations to the Sunday School Committee.

The last matter discussed was the question of the safe-keeping of parish registers, which was introduced by Mr. Hollis. Mr. Hollis referred to the historic value of some of the older parish registers in the country and the importance of preserving the records both from an historic and as is often happened, a legal standpoint. Instances were given by several of the delegates present of the awkwardness frequently occasioned by the loss or destruction of registers. It was decided to ask the Executive Committee to provide for the safe keeping of such registers as were not already so provided for.

Votes of thanks were passed to the C.P.R. and C.N.R. for courtesies extended to the delegates, to the Clerical and Lay Secretaries, and to the city press for the reports published of the Synod's proceedings.

The Synod's deliberations terminated at ten o'clock with the usual religious devotions. It is a matter of general interest to note that there were over one hundred delegates, clerical and lay, present at this Synod. It was the most largely attended Synod of any held since the formation of the Diocese of Qu'Appelle.

Correspondence.

THE BOOK OF COMMON PRAISE.

Sir.—In the essay "Concerning the Service of the Church" we read: "And whereas heretofore there hath been great diversity in saying and singing in churches within this realm; some following Salisbury use, some Hereford use, and some the use of Bangor, some of York, some of Lincoln; now from henceforth the whole realm shall have but one use." The result of this determination on the part of the Reformers was the "Book of Common Prayer." Here we have an analogy which has evidently guided the Hymn Book Committee in the provisional title for the new Hymn Book. "Heretofore there hath been great diversity in singing in churches within this Dominion; some following the hymns Ancient and Modern, some Church Hymns, some the Hymnal Companion; now from henceforth all the whole Dominion shall have but one Hymn Book." I fail to see that it is either "presuming" or "tampering" with the title of the Prayer Book to follow such a lead. Thus the new book has a

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right to its title on the ground that it is a Common Hymn Book to take the place of all other hymn books. The majority of the critics favour calling our book "The Church Hymn Book." To this there are two objections. In the first place we are not the Church but only a part of it. And secondly, all the books hitherto used are in a sense Church Hymn Books. But our book is a compilation from these and some other hymn books. It contains so many varieties of hymns and tunes that nothing but the words "Common" could ever adequately describe it. For all the different kinds of people that go to make up the Common Church will be able to use it; even the common people who love to sing Sankey's hymns. Lastly, this book is the common compilation of the whole Church in Canada. We all had a chance to send in our list of hymns. If we find there hymns we do not like it is not the fault of the committee. For all these reasons, namely that the Book is a Common Book to take the place of many others, that is the common selection from its predecessors, that it is for the common use of all church people, and is compiled by practically the common consent of the Church. I, for one, quite agree with Mr. Dickenson that we should call the book by its right name.

E. W. Pickford.

MISSION CHURCHES IN TORONTO.

Sir,—The "Jesus Church" referred to in your issue last week on "Appropriate Names," of which the Rev. E. W. Kempe is rector, is situated at Enfield, a large growing suburb of London. Might I suggest another name that is being made very prominent, by the reason of its inclusion in Marie Corelli's popular work "God's Good Man," viz., "St. Rest," which perhaps is an abbreviation of the title of the "Church of the Heavenly Rest" in New York. Could any of your readers let me know of the Mission Churches of St. James', Humber Bay, and St. Nicholas, Fisherman's Island, are still in existence and who are their clergymen, they are both in Might's Directory this year with no clergyman's name attached to them. I believe there are also missions at Earls Court, Leaside, and Fairbanks, but I have never seen any distinctive titles attached to them. Is the new mission also at New Toronto in existence? It is very interesting to have a full list and particulars of the young missions that are so rapidly springing up, and the local notes you publish from time to time are always eagerly read, perhaps your various correspondents would take notice? Emanuel Church, on the Island, is also not in the directory this year. A full list of missions, with their titles and mother churches and preachers in charge would prove interesting reading. Another English Churchman.

[We are always glad to have notes of these Mission Churches.—Ed.]

GOOD SUGGESTIONS.

Sir,—I am sorry one of your correspondents missed the point of my letter, to which you gave the above title. I should probably have made myself more clear, but concluded your correspondents would be regular readers, and would have read your article on "Gratuitous Profanity," to which I referred. I would like to call J. R.'s attention to that article which appeared in the Canadian Churchman on December 26, and then invite him to re-read my letter. I do not express a wish that the hymn should be omitted, but in my letter after referring to previous correspondence say "I might say omit the hymn." I even say "not from any fault of the hymn" I pass all the uncharitable comments, and assure the readers that "How sweet the name of Jesus sounds" would never be voted out by me, my object in writing was, as I thought, fairly stated, to awaken an interest for the adoption of some means for a better observation of the Third Commandment, and asking some abler pen to take it up.

R. Brooker.

THE CATHOLIC CHURCH.

Sir,—What I objected to in Mr. Stark's letter of March 9th was the statement that the Methodist and Presbyterian bodies are true and apostolic branches of the Catholic Church. I maintain and believe what I endeavoured to make clear in my last letter that these bodies are not true and apostolic, and that therefore their members cannot in the strictest sense of the word be true members of the Catholic Church. Bishop Wordsworth says (Theo. Anglicanus, p. 40) re the sin of schism: "Wilful schismatics, as far as their schism is concerned have forsaken the true Church of God

which is sound in doctrine and joined together in unity. But by virtue of the sacrament which they may have received and of such articles of the Christian faith as they may still continue to hold they are so far in the visible Church. They are in the field, but they are tares in the field. They are still members of the Visible Church, though peccant and unsound members; a part though a maimed and corrupt part of the Visible Church." Now if schismatics "have forsaken the true Church of God," if they are peccant and unsound, if they are maimed and corrupt I cannot believe them to be (what Mr. Stark believes the Methodist and Presbyterians to be) true and apostolic branches of the Catholic Church. A peccant and unsound member, a maimed and corrupt member cannot be a true member. And, therefore, I say it is erroneous to speak of Methodists and Presbyterian bodies as being true and apostolic branches of the Catholic Church and their members as true members. In the Litany we say, "From all false doctrine, heresy, and schism Good Lord deliver us." We shall never be delivered from the sin of schism so long as we make light of it, so long as we consider the sects about us to be "True and Apostolic Branches of the Catholic Church." Let us stop patting on the back our schismatical brethren. Let us in the words of Martin Ignatius "stand like a beaten anvil. Let not those who seem to be worthy of confidence, and teach other doctrine, put us to confusion." Let us be charitable, true, but let us also be loyal to our own Catholic heritage.

Robert H. Ferguson.

PROTESTANT.

Sir,—Had Mr. Pickford read my letter carefully he could not have failed to understand that I spoke of the consistent practice of the Church of England as a Catholic Church in refutation of the assertion that she is a Protestant Communion. The word Protestant to-day means anti-Catholic. The Church of England has no where in her formularies called herself Protestant. Her form of worship has always been liturgical and her Liturgy Catholic. She does not believe and never has believed in the private interpretation of Scripture. She has never admitted people to membership without Holy Baptism, and when baptized has always pronounced them regenerate. Her rule about Holy Communion has been consistent—communicants must be confirmed or ready and desirous to be confirmed; while the minister at the altar must always be a priest in valid apostolic orders. She has always been careful about the ordination of those who minister to her people, insisting in orders being received at the hands of Catholic Bishops. Thus Roman priests who come to us, and there are many of them in the Church's ministry, are not re-ordained because they are already in receipt of Catholic orders, but Protestant ministers who wish to enter her ministry or officiate in her churches must be ordained by the apostolic laying on of hands, no matter how good or learned men they may be; and there is no bishop in the Anglican Communion to-day, no matter how low a Churchman he may be, who would knowingly violate this essential law of the Church. She does not recognize, and never has recognized as branches of the Catholic Church, those bodies of Christians who have not these Catholic orders. Neither does she allow her clergy to officiate in Protestant Churches—I am speaking of the Church's official rules and practices, not of the vagaries of individuals. Does the word Protestant, as it is understood to-day, stand for such practices as these? Mr. Stark's last letter gives an answer, although he brands everything as Roman which is not Protestant.

J. H. Hartley.

WILL THE BROTHERHOOD EXPLAIN?

Sir,—Passing down King Street East recently, at No. 269, I noticed a very bright and cheerful building, with the title St. Andrew's Mission, boldly printed on its front, with the sign of St. Andrew, the inverted cross, in correct figures in red. On enquiry, I found that it was an irresponsible mission, and not recognized officially by any of the churches of Toronto. This is not, however, the point that I now wish to emphasize, the Superintendent, Mr. R. Howell, very kindly explained that the St. Andrew's Mission was originally a branch of All Saints' Church, Sherbourne Street, carried on under the auspices of the St. Andrew's Brotherhood of that church, but failed to meet with necessary support. If this is correct, it seems a great pity that this little mission should have been abandoned, as there is a large congregation of habitants around "The Market," who would soon be easily reached and

affected by the ministrations of the St. Andrew's Brotherhood, and led into the spirit of true churchmanship.

A Loyal St. Andrews site.

Family Reading

WHAT THEY SAW IN THE TOMB.

When the "natural" body of Jesus was laid in the tomb, it had been reverently prepared for burial by godly Jews. It is important to have in mind the manner of Oriental burial. This was not like our Occidental method of arraying the corpse in fitting and seemly garments, but it was by enwrapping the body from feet to head in a clean cloth, or band, somewhat after the manner of a surgeon's bandaging. The arms, laid close to the side, were included in the wrapping. A napkin was about the head and face. Indeed, there seems to be a survival of this idea in our popular term of the "winding sheet" as a garment for the grave. The ceremonies of an Egyptian mummy better illustrate this than anything shown in the work of a modern undertaker. A reference is made to such burial cloths when the dead Lazarus came from his grave at Bethany at the call of Jesus:—"He that was dead came forth, bound hand and foot with grave-cloths (as our English translation gives it, but it is more properly given in the margin grave-bands): and his face was bound about with a napkin. Jesus said unto them, "Loose him, and let him go," (John 11:44). When the body of Jesus was granted to Joseph of Arimathea, "he brought a linen cloth (a burial cloth), and taking Him (Jesus) down, wound Him (rolled, the Greek word is entulitto; to roll or wrap) in the linen (burial) cloth, and laid Him in a tomb which had been hewn out of a rock; and he (Joseph) rolled a stone against the door of the tomb," (Mark 15:46).

Thus as the death and burial of Jesus, or as to His giving up His natural life and His being rolled in the burial cloth and entombed. The stone was sealed by Pilate's order. Now as to the resurrection of Jesus on the third day. Did he simply rise from the dead, as did Lazarus at his call? Was his revivification merely like that of Lazarus and of the son of the widow Nain? Or was he really in his rising the first-fruits of the resurrection, in his passing through that change from the natural to the spiritual body, which all the redeemed shall pass through, "in a moment, in the twinkling of an eye, at the last trump?" What are the Bible indications as to this? No human eye ever saw the rising of Jesus from the dead. No hand, not even an angel's hand, rolled away the entrance stone, before Jesus passed out from the tomb. When, indeed, an angel of the Lord rolled away the stone and sat upon it, it was said that Jesus had already risen. What, then, was His rising from the dead? Note the inspired record.

Matthew says that the angel said to the women at the tomb, "Come, see the place where the Lord lay (Matt. 28:6), as if that sight itself would be proof of his resurrection. Mark repeats this fact, that the young man angel said to the women at the empty tomb, "Behold the place where they laid him!" (Mark 16:6). Luke in telling the story, says that Peter, looking into the empty tomb, saw "the linen cloths by themselves," and went away wondering, (Luke 24:12). John further adds that Peter saw the "linen cloths lying, and the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place (in its place) by itself." And John also, who was with Peter, "saw (this), and believed," (John 20:6-8). It is evident from this fourfold specific record that there was something in the sight itself that was a testimony to the resurrection. This sight was not merely a blank, an absence of a body. What was it?

If, as from the Scriptures we understand, Jesus did not merely rise up from the dead, as others before had risen up from the dead, but was "the first-fruits of the resurrection" harvest, and "in a moment, in the twinkling of an eye," he was changed in the resurrection. His natural body was changed to a spiritual body; His mortal body put on immortality; that which was sown in humiliation was raised in glory. Thus the changed body came out from the linen enwrappings of the body taken down from the cross, leaving those ceremonies as the transfigured butterfly leaves the chrysalis. Thus those linen enwrappings were of themselves irresistible evidence and proof of the resurrection of Jesus. As no human power could arrange them, there they lay no fold disturbed, those of the body in their place, that of the face and head, the napkin, by itself. What wonder that the angel called attention to this great proof of the resurrection! What wonder that Peter and others saw and believed!

British and Foreign

On Sunday, the 8th March, the last services were held in the old historic church of St. Mary's, Manhattan. St. Mary's was the first free church in New York, and it was opened in 1823. A new church is to be built on the old site.

The Lord Bishop of Durham has appointed the Rev. L. J. Causton, M.A., vicar of New Shildon, Darlington, to the important vicarage of St. Peter's, Bishop Auckland. Mr. Causton was for some time domestic chaplain to the Bishop of Auckland Castle.

The Rev. Francis Sinker, who has been offered by the Hyndman Trustees the living of Ilkley, is the son of Dr. Sinker, of Trinity College, Cambridge, five of whose sons are clergymen, while a sixth is in command of a mission ship.

At Hereford Cathedral a window to the memory of the Rev. J. R. G. Taylor has been unveiled. Mr. Taylor was for 40 years a member of the College of Vicars-Choral, and for upwards of 30 years Succentor at the Cathedral.

Lord Bradford has appointed the Rev. A. M. Cazalet, Vicar of St. Alban's, Fulham, to the vicarage of St. Alban's, Teddington. Mr. Cazalet is the Bishop of London's domestic chaplain, and he accompanied the Bishop on his recent visit to Russia.

The late Mrs. W. N. Harris, of The Rocks, Matlock, who died lately, has bequeathed the Church of St. John the Baptist, Matlock Dale, to the people of that place, and has endowed the living with a sum of £10,000, the total value of the bequest being over £12,000.

On a recent Monday evening the Rev. E. J. Barry had a gratifying presentation made to him in the Central School, Sheffield, by the teachers of the Council schools and Church schools of the city. The handsome gifts consisted of cases of cutlery, a reading-chair, and a reading lamp. Churchmen and Nonconformists alike gave warm testimony to his character and work.

In the parish of Bottisham, near Cambridge, the office of Churchwarden has remained in one family, descending from father to son, with scarcely a break for 125 years. The first member of the family was Thos. Newman, churchwarden from 1783 to 1800 (except the year 1780). Thomas Newman, junior, held office from 1802 until his death in 1855.

Sheffield Churchmen are invariably very liberal to curates who leave the city on preferment. On a recent occasion the congregation of Holy Trinity, Millhouses, presented their late curate-in-charge, the Rev. W. C. Ambrose, and Mrs. Ambrose with a purse of £100 and a handsome lamp, on their departure for Billingham in the Diocese of Lincoln.

St. Paul's, Peoria, Ill., has lately been presented with two solid-silver alms basins by Mr. J. Merrill, of New York. These basins are made from a ten-pound piece of silver ore, first taken from a new vein in one of the new silver mines at Cobalt, Ont. They are very chaste and beautiful, both in design and workmanship.

There is nothing that makes us love men so much as praying for them. There is nothing which is of greater use in discovering to us the true state of our own hearts. There is nothing which lifts up higher than to share in the divine work of Him who liveth to make intercession for us. Therefore let us all fall to prayer.—The Bishop of Liverpool.

There is in England a little village, Woodcuts, whose ruins claim to be as old as those of Pompeii. This townlet is divided into quarters, and has three well-marked entrances. The evidence collected by General Pitt-Rivers shows that the village was

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occupied from the commencement of the present era on to about A.D. 500. A model of this ancient town is in the unique museum at Farnham, as well as a number of curious things found there. Numerous hearths which served as public kitchens have been uncovered, together with certain hypocausts lined with stones and provided with rough flue, in which bodies were cremated. Rude pottery, also spoons and pins made of bone, with uncouth ornaments of teeth and shell, were found in some parts, while in others were fine bracelets of bronze, and brooches of exquisite workmanship. There must, one would suppose have been a west and an east end, even in this small village at one time. Coins of silver and copper have been found. This curious old village, near Rushmore, in Dorset, is the most perfect British-Roman remains in England.

Children's Department

NEARING EMMANUEL'S LAND.

A veritable withered white rose was dear Grandma Stanby, with her thick silken side-curly, soft fleecy shawl, and snowy linen cap. So sweet-faced and sunny-hearted still, though her years were almost eighty! And the children of the neighbourhood flocked like birds about her, always considering her one of themselves.

"Grandma Stanby is just the nicest girl I know!" said bright-eyed Nina Edwards. "And she is as young as any one of us, though her hair is white instead of black, like mine. Why, she knows all our new games, including ping pong, and she can sing whole hymns that I've only learned a verse or two of. There's one I love, because it so old and quaint, and she calls it 'Emmanuel's Land.'"

"Let's go and ask her to sing it now!" suggested Nellie Wade. "Why, she's sitting out on the lawn this very minute! Come!"

Together they scampered down the shady street, hatless, breathless, with curls flying, eyes sparkling, and merry hearts beating in expectation,

while their joyous laughter floated out on the summer breezes to meet the sunbeams everywhere about them.

"Who shall have the first kiss?" asked Nellie, at the gate.

"You," said Nina generously, "for I had it yesterday."

And Grandma Stanby smiled a hearty welcome, as she kissed each in turn.

"We've come to hear you sing 'Emmanuel's Land,'" said Nina, eagerly.

"But why do you want to hear that hymn so often, gitties?"

"Perhaps, because you seem to love it so!" whispered shy Nellie.

"Indeed I do, dear! Why, I've been singing that for over forty years! I began, you see, the black year of my life."

"Why do you call it the black year, grandma?" asked Lucy Stanby, who had quietly joined them.

"Because, in that year, '58, I lost my Effie, my only little girl. And since that all girls have been dear to me, for her sweet sake."

"Would it hurt you to tell us about it?" whispered Nellie, again.

"Surely not, child! My Effie was just your age when she went from me, as I then thought, forever."

"Please let us have a verse of the hymn first, and the story after," said Nina.

So Grandma Stanby leaned forward in the mahogany rocker she had brought from Kentucky, and began softly and sweetly:

"The sands of time are sinking,
The dawn of heaven breaks,
The summer morn I've sighed for,
The fair sweet morn awakes!
Dark, dark has been the midnight,
But dayspring is at hand,
And glory, glory dwelleth
In Emmanuel's Land."

There were tears in the three pairs of eyes when the lines were finished.

"Don't sing any more if it makes you sad!" said Nellie.

"You mean that it makes you sad, dearies! Why, I haven't been sorrowful myself for many and many a day!"

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Sometimes I wonder if I ever could be again, when God is so good that I have to thank Him every hour. And I never fretted, or mourned over anything, after my black year."

"Tell us just how it was," urged Lucie, with a kiss.

"Then I must go back to the autumn of '58," replied Grandma Stanby, crossing and uncrossing her slender blue-veined hands. "My darling Effie had her twelfth birthday in October, and her father's gift and mine was the fleet-footed pony that brought about her untimely death. I can often see her still, flying down the long avenue, on its glossy back. A perfect pearl of a child was Effie, loving, obedient, and beautiful. And I was so proud of her! Her sunny curls overspread her blue riding-habit like a golden fleece. The memory of our last morning together was agony to us for months and months. She kept close to me until Flash was led up for her daily ride. Then she kissed me tenderly, as was her wont, and prepared to go. 'Good-bye, mother!' she called back, after

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mounting. 'I'll only go as far as the bridge, and so can get home soon, to-day!'

"But little did I then think how very soon it would be! She was off like a gleam of light, and I slowly returned to the book I had laid down to see the pretty picture she made in the saddle. But I could not read, for my heart had suddenly grown heavy, and I knew not why. The fruit at my elbow was ripe and luscious, but I did not relish it. And the sun finally went under a cloud which was not lifted from my poor unreasoning life for many a long day.

"I had closed my eyes, and was musing on Effie's promising future, when a shout from the stable-lad aroused me. 'Look!' he cried. 'Here comes the pony! What's Missy?'

"Where indeed! I called my dear husband, and we hastened out to the highroad. I was young and strong then, and fear lent me wings. And it was not long before we saw coming towards us a group of rough but kind-hearted men, bearing in their midst our precious Effie. Her little form was crushed, and already half lifeless. The pretty blue habit and dainty hat were drenched with blood. But she stretched out her loving arms, and her brown eyes opened wide. 'Don't blame Flash,' she pleaded. 'He was just as much frightened as me, and when he ran away I could not hold him!'

"She was carried home then to her own little white couch, and lay for hours insensible. Doctors came and went, but could do nothing to save our loved one's life. And the end came at sunset, while she was lying with my arms about her. 'Mother,' she faltered, 'please sing Emmanuel's Land!'

"'I cannot!' I sobbed brokenly. 'But you must know it, mother, when you've heard it so often. It goes like this:

"And glory, glory dwelleth
In Emmanuel's Land."

"Yet I had to tearfully shake my head, I was proud of my soprano voice in those days, and could trill many an operatic air, but I had not learned

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our dear child's hymn, and so I could not grant her last request.

"'I'm nearing it now, mother,' she whispered, 'nearing Emmanuel's Land! And I'll really see the King! Why—that will be glorious! The hymn says:

"The King there in His beauty,
Without a veil is seen.
It were a well-spent journey
Though seven death's lay between."

And there is only this one death for me! How glad you and father must be for that! Kiss me, mother!

"I laid my lips on the dear one's

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The old axiom "that the most sticks will be found under the best apple tree" may be applied with even greater truth to the widespread practice of substitution now prevailing. The more renowned the article the greater number of imitators there will be found endeavouring to fatten on its reputation. Substitute articles are always inferior and yield a large profit to the dealer, many of whom for this selfish reason persistently try to foist them upon the public. Standard goods like Magic Baking Powder, Gillett's Perfumed Lye, and Gillett's Cream Tartar have proved a shining mark for imitators. The extensive manner in which they have been advertised for years, coupled with their recognized superiority and the great and growing demand for them have caused manufacturers of spurious articles to boldly and closely copy the labels with the hope of sharing in the trade Gillett's reputation has created. There is but one way to meet such tactics. Examine the label and insist on getting what you ask for, as it can generally be accepted that the dealer who wishes to sell you something else "just as good" has some ulterior motive to serve.

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already cold, and in another moment she had passed out of life, and was safe in Emmanuel's Land."

"But I did not think so then. I followed Effie to her burial, and was inconsolable. All that black year '59 I mourned without hope, and never expected to see our darling again. But the hymn she loved had a fascination for me. I committed it to memory, and sometimes played it over. But I could not yet sing it. The sound of my own voice seemed a sacrilege. My dear husband, whose sorrow was equally great, patiently tried to comfort, but all to no purpose. Then, on the first day of '00, after many a prayer to the great and good Father who had bereft us, I caught a glory-glimpse of Emmanuel's Land, where Effie was. And I knew at last that some day we would all meet again. Oh, how I could then sing my darling's hymn! Why, dearies, I've never stopped singing it since, and you must all learn it too, before I go to Effie. Let me sing you the fourth verse:

"With mercy and with judgment
My web of time He wove,
And aye the dew of sorrow
Were lustered by His love.
I'll bless the hand that guided,
I'll bless the heart that planned,
And glory, glory dwelleth
In Emmanuel's Land."

"I too am fast nearing it, and the thought is always precious. God sent us another dear child in Lucie's papa, so we were quite happy again. It's been a long but pleasant road since, though far away from Effie's grave. Her sweet spirit is safe, up yonder! Yes, yes! I'm nearing Emmanuel's Land!"

Grandma Stanby's voice in conclusion was clear and triumphant, and her eyes were raised reverently. Nina and Nellie kissed her in silence, but Lucie said: "I'll try to be loving and obedient always, like little dead Aunt Effie! I'll never be beautiful, but I can at least be good."

"And that is far better said," Lucie's kind mother, coming from the arbor in time to hear her little daughter's earnest words.—By Mrs. Findley Braden.

GOOD FRIDAY.

"I don't see why people call it Good Friday!" said George Gordon to his mother, as they walked home together from the quiet service in the little country church.

The spring-tide air was full of soft promise; already the birds were at work upon their nest-weaving, grass spears were becoming vivid with life, and here and there, along the sunny bits of roadside, an enterprising dandelion flung golden radiance back towards the sun.

Everything spoke of new life, yet in the solemn service which they had just shared, the theme was sad and awe-inspiring. Death, dark and destroying was commemorated, and as George heard the words of the gospel read, and followed them in his birthday Prayer Book, he wondered why the rector did not call the day "Bad

Friday, and why the book itself seemed to be printed wrong.

"Why is it, mother," he insisted, "Why don't they call the dreadful day when our Lord died, 'Bad Friday?' all the bad men took Him, and crucified Him. I don't think that it was a good day at all."

"It would have been a bad day indeed," Mrs. Gordon answered, "and would, I think, have been named so, if this part of the wonderful story were all; but it is really only the beginning. We ought to remember this, even in the midst of our sorrow for sin, and our grief over the dreadful occurrences of the day, as we go over them year by year. To-day, you see, is but the stepping stone to Easter Day. There could have been no

Stomach Was Partially Paralyzed

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Sufferers with nervous dyspepsia deserve sympathy. Bordering upon the verge of a nervous break-down, with the nerves of the stomach paralyzed, so that the work of digestion is impaired, remedial steps should be taken at once. When the stomach becomes irregular, the whole system responds. The tired feeling takes possession, ambition and energy are stolen, and one finds himself robbed and in despair. The rational treatment for this condition is to feed the blood and nerves with Dr. A. W. Chase's Nerve Food. Under such conditions, it nourishes the weakened nervous system back to health and strength and sends new vitality through the whole body. It contains the life-giving principles that entitle the blood to be called the "vital fluid." It is a condensed food, which, by nourishing the blood, builds up new, firm flesh and steady nerves. Mr. Ferdinand Buteau, Berthier, Que., offers his gratitude thusly: "I cannot keep silent regarding the great benefit I have obtained from the use of Dr. Chase's Nerve Food. For over a year I suffered from nervous dyspepsia and could not get relief, though I tried many remedies. My doctors told me that my stomach was partially paralyzed. I have used altogether fifteen boxes of Dr. Chase's Nerve Food and the benefit derived from it is something remarkable. Judging from the way it is building up the system, I believe the benefits will be lasting."

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No one is useless in the world who lightens the burdens of it for anyone else.—Dickens.

mighty triumph, but for this sad battle when all hope seemed over and the great Captain of our Salvation fell, apparently, in the fiercest onslaught of evil the world has ever known.

"Our Lord, could not, we may reverently say, have conquered death until He had faced death and met it in the very grave. But because He did this, because out of the worst battle He brought full victory of life, we recognize that the day, notwithstanding its apparent badness, had beneath its surface the splendour of a conquest and the triumph of all good for the day, dark and overwhelming was the cause, of a glad Easter day beyond."

"Why, that's so," said George; "I never thought about that."

"I'll explain it in another way, which will be easier still for you to understand," said Mrs. Gordon. "Those lilies, which we have been raising for the church, do you think we could have had them at all, if we had not planted the bulbs deep down in the dark earth? The bulb was the seed of the body, but it never could have attained its splendid present existence; it would always have remained just an unattractive bulb, had

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

Piles is a fearful disease, but easy to cure if you go at it right.

An operation with the knife is dangerous, cruel, humiliating and unnecessary.

There is just one other sure way to be cured—painless, safe and in the privacy of your own home—it is Pyramid Pile Cure.

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Then you can get a full-sized box from any druggist for 50 cents, and often one box cures.

Insist on having what you call for. If the druggist tries to sell you something just as good, it is because he makes more money on the substitute.

The cure begins at once and continues rapidly until it is complete and permanent.

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No doctor and his bills.

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it not gone down to do battle for its higher existence with the darkness and the weight of earth which rested upon it."

"Oh, I see," said George, eagerly. "You mean that day we planted them was just like a Good Friday to them."

"Yes," said Mrs. Gordon, glad of his deep interest. "We gave them the struggle, and now they, and we, are happy in their victory—their Easter resurrection."

CHRIST IN THE WILDERNESS.

In the desert bleak and dreary,
With the beasts that sought their prey,
Jesus, hungry, cold, and weary,
For a season chose to stay.

Earnest prayer and meditation

In the desert lone and still
Where the Saviour's preparation
For the work He should fulfil.

So alone with God His Father,
Nights and days He passed in prayer,
Strength and courage thus to gather
For the cross He came to bear.

Saviour, may Thy time of trial
Not have been for us in vain!
Thou would teach us self-denial
By Thy loneliness and pain.

May we follow Thee in meekness,
Doing not our will, but Thine,
Oft by prayer, to aid our weakness,
Humbly seeking strength Divine.

BOBBY'S LILY.

"Oh dear! how queer things turn out sometimes!"

"You see, I had an Easter lily, and Jenny had an Easter lily, and they were both full of buds. Only Jenny's buds were most open, and mine were only green. And I didn't want Jenny to have flowers before I did. I always want to get ahead of Jenny, 'cause—well, I don't know why, but I do.

"I asked mamma what made flowers open, and she said: 'Sunshine and warm rain.' So I set my lily on the window-sill in the sun, but I couldn't think where to find any warm rain.

"Then I heard the tea-kettle singing away on the stove, and I thought what a nice, warm rain it would make to pour the water out of the spout on my lily, and so I could have flowers when Jenny didn't.

"But what do you 'spose? Just as soon as it felt the water from the tea-kettle spout, that lazy old lily began to curl up, and wilt, and wither, till it was all dead, leaves, and buds, and all!

"I didn't cry much, 'cause I'm seven years old; but I tell you I felt bad! And Jenny said: 'Don't cry! You can have all my flowers. I'd rather you would than keep 'em myself—honestly.'

"But that didn't make me feel a bit better, 'cause you know, then I felt 'shamed.'"—Youth's Companion.

PIMPLES WILL LEAVE YOU.

In 5 Days You Can Get Rid of All Skin Eruptions by the New Calcium Sulphide Wafers.

Trial Package To Prove It Sent Free.

If you are one of the unfortunates who can't get away from your pimples, and you have tried almost everything under heaven to get rid of them, take a few of Stuart's Calcium Wafers every day. Do that steadily for a few days, and in less than a week look at yourself in the mirror.

You will then say that Stuart's Calcium Wafers are a wonder in getting rid of all eruptions.

These wonderful little workers contain the most effective blood purifier ever discovered, calcium sulphide.

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

Stuart's Calcium Wafers have cured boils in three days and the worst cases of skin diseases in a week. Every particle of impurity is driven out of your system completely, never to return, and it is done without deranging your system in the slightest.

Most treatments for the blood and for skin eruptions are miserably slow in their results, and besides, many of them are poisonous. Stuart's Calcium Wafers contain no poison, or drug of any kind; they are absolutely harmless, and yet do work which cannot fail to surprise you.

Don't go around with a humiliating, disgusting mass of pimples and blackheads on your face. A face covered over with these disgusting things makes people turn away from you, and breeds failure in your life work. Stop it. Read what an Iowa man said when he woke up one morning and found he had a new face:

"By George, I never saw anything like it. There I've been for three years trying to get rid of pimples and blackheads, and guess I used everything under the sun. I used your Calcium Wafers for just seven days. This morning every blessed pimple is gone and I can't find a blackhead. I could write you a volume of thanks. I am so grateful to you."

Just send us your name and address in full, to-day and we will send you a trial package of Stuart's Calcium Wafers, free to test. After you have tried the sample and been convinced that all we say is true, you will go to your nearest druggist and get a 50c box and be cured of your facial trouble. They are in tablet form, and no trouble whatever to take. You go about your work as usual, and there you are,—cured and happy.

Send us your name and address to-day and we will at once send you by mail a sample package free. Address F. A. Stuart Co., 175 Stuart Bldg., Marshall, Mich.

In the present month The Home Bank of Canada has opened branch offices in Sandwich, Ilderton, and Thorndale, Ont.

THE EASTER OFFERING.

The forty days of this quiet, helpful season are passing rapidly. What are they recording for us, the members of the Sunday School Auxiliary? Are they filled with the story of love and devotion, showing itself in acts of self-denial and ready service, helping to gather the beautiful Offering that is to be made by the children of the Church on Easter Day. For we are sure it will be a beautiful Offering, large and helpful, and realizing the hopes of the Church for the Sunday School Auxiliary. But the real question for us is, What will it prove of the love of each individual boy and girl? All the boys and girls together will give much, no doubt; but we must ask ourselves, as mid-Lent approaches, the pointed question: What am I doing? How true is my love? How earnest my efforts? How real my self-denials and work? For we cannot share in the blessing if we have not shared in the labour. We must keep before us, always, the solemn days that are coming in this month of March, as well as the glorious festival with which it is to end. We must have constantly in mind the great Love and Sacrifice that mark them, and offer all our love and little sacrifices in the memory of them. Those of us who have little may give of that little gladly, remembering that our Lord accepts the smallest gift, if only it is a measure of true devotion; but those of us who have more must remember that the little gift will not be blessed if it is less than would be given if we really cared.

THREE WAYS.

Aunt Jennie was propped up in bed in the east chamber. As she glanced over the morning paper her sister-in-law's heavy voice preceded its owner into the room:

"Well, Jane, how are you this morning? I'm all used up myself, and I've so much to attend to; but I knew tomorrow would be just as bad, and I felt I must make the effort to come."

Aunt Jennie was nothing if not gracious. She smiled, (but answered gently:

"You're very good, Sarah, but you mustn't have me on your mind."

"Well, I felt I ought to speak about your doctor. I don't say anything against him, but you don't look as well and he's so young!"

"I don't know how I look, but I feel better; and as for his being young—I don't like him any the less for that," replied Aunt Jennie, with a smile.

"Well, he seems dreadfully inexperienced to me," insisted her visitor, gloomily.

As she heard her sister heavily descending the stairs a few moments later, Aunt Jennie sighed to herself, "No wonder poor George looks depressed sometimes!"

A few moments more and a carriage stopped. Madge hurried in breathlessly.

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"Good morning, aunty! I can't stay but a minute, but I thought you might want something from down town. John can bring anything back."

"Thank you, dear; that's thoughtful of you. Did you have a good time at the musicale?"

"Yes, lovely; but I can't stop to tell you about it, or I'll be late for my French lesson. So you don't think of anything you want, Your fire's smoking dreadfully. Shall I tell Amelia?" and she whisked away, calling back, "Good-bye! I hope you're better."

"There, I might have sent for that yarn about it, or I'll be late for my French lesson. So you don't think of anything you want, Your fire's smoking dreadfully. Shall I tell Amelia?" and she whisked away, calling back, "Good-bye! I hope you're better."

She dropped her paper quickly half an hour later at the sound of a trill, then of a light step on the stairway, and a merry voice demanding:

"How's this angel this morning?" and Kate stopped to kiss the face under the puffs of white hair.

"Oh, as useless as ever."

"Well, it's got to be stopped," Kate declared, tossing a bundle on the bed. "Here's some yarn which mother said you wanted, and I wish you'd knit a muffler for the Sailors' Haven."

"Oh, just what I did want! Of course I'll knit a muffler, child. I'm thankful I can do something."

Kate gave a gay account of the musicale as she coaxed the fire into a blaze, rearranged the table, drew a window-shade and moved a bowl of flowers into the light.

"How pretty you look, aunty, in that lavender sack," she exclaimed, "and you look better, too! That young doctor is doing you good. Here," she went on, "is that the book you were asking about, Father's finished it."

"Well, I don't believe you have!" exclaimed Aunt Jennie.

Kate blushed guiltily. She hated to be caught in her kindnesses.

"No, I haven't, but I was going to be so busy I thought you might as well have it."

"Oh, I see through you, bless your heart! You do me more good in ten minutes than all the rest of the town in a week."—Youth's Companion.

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25c and 60c a bottle.

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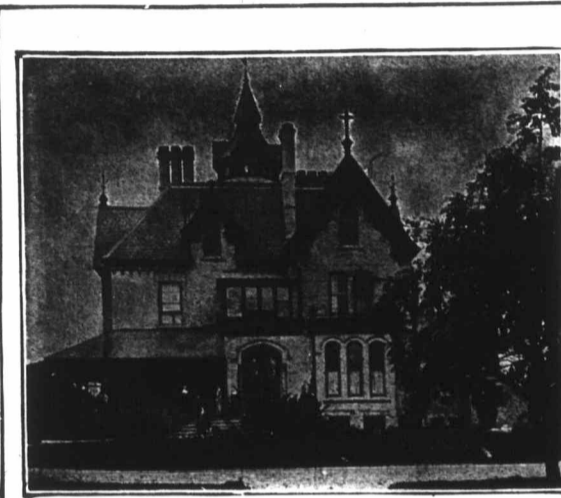
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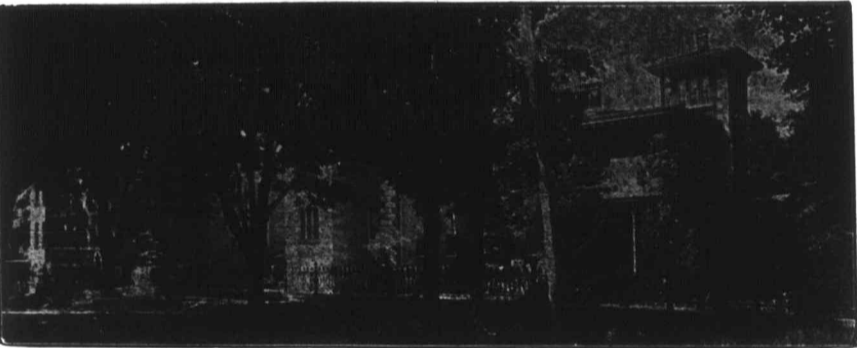
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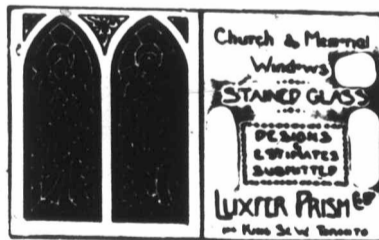
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At St. Paul's, Newhaven, Conn., a new reredos has been placed in position. The figure represents our Lord in glory, crowned, and with hands outstretched and extended towards the congregation in the spirit of the text which is inscribed beneath the altar, "Gather my saints together unto me those that have made a covenant with me with sacrifice."

The Rev. Dr. Walter Lock, Warden of Keble College, Oxford, was the preacher at the consecration of Provost Plumb as Bishop of St. Andrews, in St. Ninian's Cathedral, Perth, on March 25. Dr. Lock was Provost Plumb's tutor at Oxford, and, strange to say, not only the Bishop-elect but all of the three other nominees for the bishopric were educated at Keble.



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