

Canadian Churchman

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

VOL. 36.

TORONTO, CANADA, THURSDAY, MARCH 18th, 1909.

No. 10.

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

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Deputy of the Minister of the Interior.

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Canadian Churchman.

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Lessons for Sundays and Holy Days

March 21.—Fourth Sunday in Lent.
Morning—Gen. 42; Mark 15, to 42.
Evening—Gen. 43; or 42; 1 Cor. 12, to 28

March 28.—Fifth Sunday in Lent.
Morning—Exod. 3; Luke 3, to 23.
Evening—Exod. 5 or 6, to 14; 2 Cor. 1, to 23.

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

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

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

FOURTH SUNDAY IN LENT.

Holy Communion: 309, 311, 472, 553.
Processional: 89, 200, 270, 520.
Offertory: 255, 256, 362, 523.
Children's Hymns: 331, 332, 335, 473.
General: 91, 92, 94, 213.

FIFTH SUNDAY IN LENT.

Holy Communion: 97, 107, 310, 312.
Processional: 96, 261, 281, 306.
Offertory: 213, 214, 267, 542.
Children's Hymns: 254, 258, 336, 342.
General: 106, 226, 252, 467.

THE FOURTH SUNDAY IN LENT.

One object of these meditations upon worship is that we may recognize the Apostolic origin and character of Catholic worship. Last week we dealt with the elements of prayer and praise. Our present thoughts are to be centred upon three other elements of worship, viz., reading, preaching, and teaching of the Word of God; the Breaking of Bread, and alms giving. If the Prayer Book standard be strictly adhered to we shall find our worship thoroughly scriptural. (I.) The Word of God is a prominent feature in Christian worship. What a controlling influence the Bible has over our every approach to God! We think of God in terms revealed to us in Holy Writ; we address Him in Biblical language; we praise Him in the inspired songs of centuries. Compare the

Bible and the Prayer Book. The latter bears witness to the former in every page. There are three ways in which God's word enters into the Church's worship. It is read at Matins and Evensong daily throughout the year; it is taught to the children of the Church by the Catechist; all preachers are instructed to preach the Gospel to the people. (II.) "The Breaking of Bread" can have but one meaning, viz., the Holy Communion. St. Luke tells us of Jesus' direction: "This do in remembrance of Me." In the Acts of the Apostles he clearly indicates the obedience of the Apostles to the Lord's request. "They continued steadfastly . . . in breaking of bread." A familiar quotation from Justin Martyr (circ. 140 A.D.) proves the faithfulness of the sub-apostolic Church to apostolic precedent. The History of Holy Church down to the Reformation shows how loyal the Church was to the Lord's command. The undeniable teaching of our reformed branch of the Church is that the pleading of the Sacrifice of Calvary is the central act of our worship, the chief service of the Sunday. (III.) Alms giving is one of the three notable duties. Therefore it enters into Christian worship. Prayer has already been referred to. Fasting is a feature of the Christian life of service and worship. For we cannot receive God into our hearts without discipline, without fasting. One reason why we fast is that we may fill up that which is lacking in our fellows. Remember the direction of St. Paul: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." Remember the elements of Apostolic worship—prayer, praise, preaching of the word, breaking of bread, and alms giving. And may God give us grace and power faithfully to follow the Apostolic precedent. Then shall we worship God "in spirit and in truth." (IV.) The Church of England has passed through critical days since her new formularies of worship were drawn up. And the evident intent of her Bishops and liturgiologists has been obscured. In the last century much was done to re-affirm the Apostolic precedents in worship. A movement then began which has largely occupied itself in restoring to the Church of England a dignified worship, such as is required by the Prayer Book, and such as in conformity with Scriptural standards. The early Christians met each Sunday to Break Bread. Can we be satisfied with breaking Bread at rare intervals? Can any man-made service take the place of the service of Command? Indeed one great reason for making the Holy Eucharist the central service of the day is that it includes every element of worship and of prayer as well. Let us never forget that the breaking of Bread was an essential feature of Apostolic worship.

Lenten Sermons.

One of the distinct advantages of the Lenten season is the delivery of series of sermons on subjects of unusual interest. Sermons of this character have attracted wide attention, and in some instances, owing to the celebrity of the preacher and the importance of the subjects considered, have, when published, found a permanent place in theological literature. Notable amongst such sermons were those delivered some years ago by the late Canon Liddon, and afterwards published under the title, "Some Elements of Religion." This book attracted at the time wide attention, distinguished as it was by the charm of a great orator, backed by adequate scholarship and familiarity with the scientific attainment of the time at which it was written. We cannot help thinking that the time is ripe for the publication of a series of sermons along somewhat similar lines by one or more of our prominent Canadian clergymen. Comparatively few are able to avail

themselves of the opportunity of hearing such sermons delivered. Whereas were they published, after completion of the series as we suggest, they would no doubt reach the minds and hearts of thousands of gratified and profited readers and their influence would be indefinitely extended.

Recreation in Lent.

A not unfair test of the influence for good the Lenten season has upon a person is the amount and character of the recreation taken at that time. Both mind and body need rest and relaxation, and those who unwisely stint themselves of the one or the other do proportionately impair the vigour of the mind and strength of the body. We believe that were people during Lent to moderate their desire for and indulgence in, what might be called reasonable recreation, to the demands of health, rather than of pleasure, they would be blessed and benefited in more ways than they wot of. The law of self-denial can be worked out along many lines of life and action. It is a profitable test of progress or the reverse to determine at stated seasons—by honest personal experiment—whether the love of pleasure is increasing its control over us, or whether we are gaining ground in keeping the love of pleasure within legitimate bounds.

Religion.

It is by no means a profitless thing that men should now and then become exercised over great topics—even the greatest of them all. This, too, is the appropriate season for each individual to go down into the depths and up into the heights of the sublime and inexhaustible problem of his own soul, its purpose and destiny. Of one thing the humble devout and faithful searcher may unerringly be assured—that deeper than the deepest depth his faith can fathom and higher than highest height his intellect may scale he will find abundant evidence of creative power beyond the scope of human genius to explain; sustaining law, before which the profoundest intellect stands abashed; and, flooding and illuminating all things, as with the golden glory of the noon-day sun—love, unspeakable, unsearchable, divine. Such love as could only come from God the Father, be manifested to men in God the Son, and implanted and perpetuated in the human soul by God the Holy Ghost.

Self-burial.

What strange perversion causes a human being to seek obscurity and isolation? Such habits are universal. Dr. Sven Hedin said that one of the strangest of the customs of which he was a witness was the self-imprisonment of Lamas in Thibet in grottoes, where they live for the rest of their lives in perfect darkness. When he arrived at Lingahgumpa one had been thus imprisoned for three years, another had suffered in darkness in a neighbouring grotto for fifteen years. He was told that one Lama "went into the darkness" when he was between sixteen and seventeen years old and lived in it for sixty-nine years. It was a kind of fanaticism, indulged in because of the belief that, when death came, the Lama would be reborn in a very happy state of existence. Food and water were sent underground in utensils fixed on long poles, and the first intimation of the death of the imprisoned Lama was when, on the poles being withdrawn, either at night or in the morning, it was found that the food had not been touched.

The Grandest Passages in the Bible.

A number of distinguished men in different walks of life were recently asked to say to the Sunday at Home what in their opinion is the most magnificent passage in the Bible. Mr. William Watson, the poet, chose: "Whole chapters of

1909.

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Isaiah, such as xl. and lx., are simply clusters of passages that touch the highest levels of grandeur, and every kind of literary magnificence is supremely exemplified in the Bible." The most perfect elegy in all literature, Mr. Watson adds, is perhaps David's lament for Saul and Jonathan (2 Sam. i., 19-27), and at the other end of the great gamut of emotion is the song of Deborah and Barak (Judg. v., 2-31), "the most superb expression of the intoxication of triumph that I know." Canon Driver chooses the 40th chapter from Isaiah and the 38th and 39th from Job. Dr. Sayce the same chapter from Isaiah, but marks the "most magnificent passage" as ending with verse 17. He says that he has "no hesitation" in selecting this passage." Get out your own Bibles and read for yourselves.

King-Craft.

This old time term that was wont to be regarded, as the Imperial dictionary put it, "usually in a bad sense," has under the beneficent influence of the gracious Son of "Victoria the good" taken on quite another meaning. The school children of to-day as they read the record of other days and other Kings must be somewhat surprised to notice by the papers, and the home circle talk, that whenever King Edward visits a foreign power he seems to carry with him an elixir of peace; and like the famous lamp in Eastern story, at his magic touch, it dispels the surrounding darkness and soothes and cheers the world with benign and far spreading rays. King-craft must be interpreted nowadays in very good sense. It has even persuaded the subduer of the redoubtable Bismarck to draw a silken glove over his mailed fist.

Divorce in United States.

It is an alarming statement to be told that the American divorce rate of one in 2,300 of population in 1887 had in twenty years become twice as bad, namely, one in 1,218 of population in 1906. It is surely ominous when 100,000 of population will produce eighty-two divorces in a year. It is sickening to contemplate what this means in bastardized children, in perjured testimony, in marital unfaithfulness, in blunted sense of purity and honour, and in judicial unscrupulousness. It is pitiful to see divorced parents, who have married other partners after their divorce, meeting together at the bedside of a dying child whom they both love. The Church in Canada has taken a praiseworthy stand on this question. May she continue to set her face like flint against any loosening of the marriage ties.

Jew Agriculturists.

One result of the industrial changes has been that Jews in considerable numbers in all parts of the world have become farmers. Between 4,000 and 5,000 till the soil in the States of New York, New Jersey, Massachusetts, and Pennsylvania, and delegates from these held a conference in January last for mutual help. Their appearance was that of healthy men who owned their own properties and were confident of success. The movement was started some years ago to relieve the overcrowded Eastern cities and has been unexpectedly successful. One originator said of it: "Our aim was to convince the Jewish toiler that it was better and more profitable for him and his family to dwell in the open spaces than to wear his life away in the sweatshops of the Ghetto, and to show to the world that the Jew could be as good a farmer as merchant—thrifty, successful, prosperous, valued by the farming community, looked up to by his neighbours, unburdened of the yoke of race discrimination that he had been made to wear in the centres of population." If these results have been obtained, what reason is there to suppose that similar experiments with our unemployed would fail.

New and Old Coinage.

The United States have adopted a new design for cents. The familiar Indian head was made

many years ago from that of Mary Cunningham, a little Philadelphia girl whose father was employed in the Mint. It is to be replaced by that of Abraham Lincoln by an order which took effect on his centenary anniversary. Officers of the Mint say that cents are the coins most habitually lost. While none are retired because of loss of weight through wear, nearly all now in use are from the mintage of comparatively recent years. They simply disappear through a thousand and one different channels, and never again engage in their mission as a suitable exchange for commodities of small value. With the retirement of the present coin, the Indian head will, in fewer years than one would ordinarily think, be the coin collectors property.

A Great Common Cause.

It is a sign of an honourable awakening and a manly realization of national responsibility that the outlying parts of the British Empire are responding to the invitation of the British Government to consider the question of concerted action for common defence. It was hardly necessary for the Hon. Mr. Haldane to make the assurance that it is by no means the intention of the Home Government (to speak in an old fashioned way) to seek to interfere with the independence of the sister Governments allied to her by interest, blood and sentiment. It is in the order of things to expect opposition and sarcasm from philosophic peace lovers. But something stronger than opposition and sarcasm is requisite to stay the consolidating march of a great and progressive Empire: "Seeking peace and ensuing it."

The Education of Burns.

A writer in the North American Review speaks thus of the education of a genius: "Burns had three rare teachers, one, a country schoolmaster, who taught him the only thing he needed to know by rule—the meaning of words and how to make the simplest speech serve the highest uses of the imagination; another, the bonny Ayrshire lass who was his mother, who sowed by the way when the virgin soil lay open every night of dew and every morning of light; who took him by the hand and led him to the greatest of his teachers—to Scotland waiting for her poet in the fairy land of legend, song and story. . . . He learned the songs of Scotland by heart, repeating them as he drove his plough or walked to his work; sounding their music to the depths and mastering their magic by the ear, which is the secret of his command of the poetry that sings. After a generation of teaching poetry by textbook, chart, blackboard, lecture and examination, we shall be compelled to go back to the training which the Greek boys got from their Homer; which Shakespeare received when England was a nest of singing birds; which came to Burns and Scott from the poetry floating like the clouds in the air above Scotland."

An Educational Revolution.

The same journal contains a severe criticism of modern educational methods by Mr. H. E. Gorst, which seems a curious commentary on the above. The counts are many, among them: That the process of cramming with facts, readymade opinions, with other people's ideas and reflections, is not a natural, but an artificial process; and quite apart from the badness of its educational principle—is actually injurious to the brain. That too often the education given leads children to despise honest labour, and even to look down upon the craftsmanship of the skilled artisan. The social ambition thus engendered by a superficial education being too often a fruitful source of crime and dishonesty. That a child's natural thirst for knowledge, and inquiry, imaginative powers and productive activity are frequently stamped out altogether by the rigid application of system. Mr. Gorst's plea is that the coming revolution must include such educational provision as

will cover the whole range of productive activity—the institution of work-shops rather than school-houses for the discovery and encouraging individual capability. So only, he thinks, can "degeneration be arrested; and a strong, healthy nation be built up, capable of achieving and sustaining a foremost place, both intellectually, morally and industrially, in the civilized world of the future." Burns was a genius, but that same simple process of education has sent forth a wonderful army of capable, well-equipped Scotsmen to every part of the world.

THE DECAY OF CONTROVERSY.

The religious world is undoubtedly undergoing many marked and significant changes. No change of late years is more noticeable and suggestive than the very general decline of controversy. A quarter of a century ago, or perhaps more, quite half, and probably the larger half of our energies was expended in some form of controversy, in doing battle for our own convictions, or what we called our convictions, and in making war upon those of others. Divinity students used to be carefully instructed in the art of defence and attack, every self-respecting parson preached frequently and periodically sermons of a distinctly and avowedly controversial character, the columns of our secular newspapers, especially in the smaller towns and villages, were being continually reinforced with controversies upon such subjects as Infant Baptism, Liturgical versus Extemporaneous Forms of Worship, etc. etc. The change that has taken place, like all movements of a kindred character has been gradual and silent. It is difficult, very impossible to trace its stages, but to the most superficial observer it has come, and has come to remain and to advance and spread until it embraces every field and of what is known as dogmatic theology. We hail this change with unreserved satisfaction and thankfulness. Some, we are aware, see in it the symptoms of a decline in religious zeal. We do not see the matter in that light, but rather in the opposite. People at heart are just as much in earnest about the truth and just as interested in religion as ever they were, but their interest has taken a different and higher form. They are seeking truth in another way from the old controversial paths. The evil of religious controversy was that those engaged in it became, insensibly, no doubt, far more interested in winning a victory and in silencing an opponent than in coming at the truth. We do not for a moment assert that these controversies were primarily entered into with any but the highest motives, but their effect as time went on and as fierce passions were kindled was inevitably in the direction indicated. The participants became drunk with the lust of battle. "Everything," we know, "is fair in war," and for sake of winning a victory people will often descend to actions, of which under ordinary circumstances they would be heartily ashamed. Under the stress and exigencies of controversy the highest-minded men deteriorate. Human vanity is strong, especially when stiffened up with an honest belief in the righteousness of one's own cause, and there is no denying the fact, that the temptation to strengthen your own case, by the employment of more or less questionable methods is a temptation that few can wholly resist. Men may succumb unconsciously to it, in fact in the great majority of cases no doubt they do, but none the less is its effect disastrous on human character, none the less are the moral perceptions distorted and warped. It may seem a hard thing to say, but it is very difficult for an avowed and habitual controversialist to be a perfectly honest man, and this is to put the case mildly. By a controversialist we mean a man who goes to work with the fixed determination to win a victory for his own side. Controversy, it has been said, has with all its evils done a useful work in sifting out the truth.

But we are not so sure of this. Has controversy ever really settled any question? Controversies die down no doubt. But why? Because one side is silenced or convinced? Is it not because one side, or both are simply wearied out, and give up the contest for the time being? Have any of the great controversies of Christendom settled themselves? Are they not really just as unsettled to-day as ever they were, and could they not be revived to-morrow with perfect ease if men were so disposed? Truth may be arrived at by discussion, calm, temperate, honest, open-minded, but not by controversy, not by people whose chief aim and object is to prove themselves in the right, or rather to prove their antagonists in the wrong. And so the fruit of ages of controversy to-day are these antagonistic and mutually contradictory standards of doctrine, which are every day losing their authoritative character, and being silently and tacitly laid on one side, if not openly and definitely abandoned. But this is not the effect of dying zeal for the truth. An honest controversialist, it has been said, is better than an indifferent man, and to this we agree. It is better for a man to be in earnest about something, even in the wrong way than to be sunk in selfish apathy as to higher things. But how infinitely better it is, that men should be so tremendously in earnest about the truth that they should be willing to put their own opinions, or convictions, in the background and sacrifice what they have hitherto dearly prized for the general gain. Upon this era we believe the Christian world is now beginning to enter. The Christian world by long and painful experience has at last learned that truth can only grow and flourish in an atmosphere of mutual love. The atmosphere of the battle field is not congenial. The fierce blasts of controversy kill it. Controversy and discussion, it must be borne in mind, are by no means the same thing. Controversy, to use Sir Walter Scott's celebrated saying about war, is a game from which both players rise losers, discussion, in the right sense, from which both players rise winners. Two men who meet with the fixed determination to prove themselves in the right and each other in the wrong will accomplish nothing but harm, and had far better keep apart. On the other hand in an amicable discussion conducted on both sides with the equally fixed determination to arrive at the truth both parties are drawn towards each other and both are gainers. The controversial stage in the evolution of the Church is rapidly drawing to a close. The better and brighter era is dawning when differences will be discussed not to discomfit an opponent, or to gain an imaginary or barren victory but for exactly the opposite object of finding a common ground, not of agreeing to disagree, the day for that is gone, but of finding a common bond of real unity and effort. No, the age is not an indifferent one. It is indifferent or becoming indifferent to points of abstract theology, but it is becoming daily more concerned about those vital issues which really constitute religion in its truer and deeper meaning.



THE THEOLOGY OF HYMNS.

The late decision of the General Synod to adopt the title for the new Canadian hymnal, of "The Book of Common Praise," does not, we must frankly acknowledge, altogether commend itself to us. We would have preferred a simpler, more distinctive and less pretentious name. However, the matter is finally settled, and it is unnecessary to dwell upon it. A good deal of controversy has, however, arisen, regarding the theological complexion of certain hymns included in the collection. It was inevitable that in the compilation of a hymnal, designed to be thoroughly representative of our Communion, great latitude of choice would have to be exercised, for it is manifest that no collection of hymns specially identified with any single school of thought could have the slight-

est chance of being generally accepted. The committee in making their selections have, we think, on the whole shown great judgment and deserve the gratitude of the whole Church. They have succeeded in evolving a work which, we have not the slightest doubt, will eventually work its way into practically universal use. Hymnals, as a rule, have hitherto been exclusive rather than inclusive. They have voiced only one particular type of spiritual experiences. Now we are at last to have a hymn book wherein every phase of spiritual experience and activity will find expression. In this respect the name does find justification. The hymns, in their wide and comprehensive range, do express the "common" spiritual instincts and affinities of all "schools" in our many sided Communion. But we must come to the main theme of this article. Hymns, it must always be remembered, are not theological treatises, they are not sermons in verse. Many very excellent people seem to forget this. Hymns are altogether, first and last and always purely subjective. They have to do exclusively with the emotional side of religion. They are not declarations of faith, but the expression of certain personal experiences, possible only to a more or less limited class of people. Thus, sweeping as the statement may seem, there are no hymns which have an absolutely universal message to any more than a very considerable majority of Christians. For example such an eminent Christian and spiritual giant as the late Mr. Gladstone was fond of expressing his utter disapprobation of the celebrated hymn, "Jesus lover of my soul," which, he declared, was false in its poetry, theology and sentiment. Consequently in the use of hymns the very widest tolerance should be accorded to each other by Churchmen. You cannot put the feelings of one man into the mouth of another. There are, we thankfully admit, a very large number of hymns more or less common to all schools, and churches, but their number is limited, and their range of expression is somewhat contracted. Every one of us has felt that over and above these "old standbys" there are hymns which we have taken to our hearts as our own particular property, as expressing our own peculiar experiences. A hymnal without these particular hymns is, therefore, stale, flat and unprofitable. We have little use for it. It does not appeal to us. A hymnal to be really "popular" is not a collection of "catchy," "jiggy" hymns, but one in which every user is morally certain to find those hymns which specially interpret his own personal spiritual feelings, emotions and experiences. Such a hymnal, it is certain, will contain many compositions that may possibly jar upon the deeper sensibilities of some, for we cannot all feel alike, or at all events we cannot all express our feelings in the same words, if even the feelings are themselves radically and fundamentally the same, which probably, if we only could know it, is the case. But surely this is a case for a little self-denial. Why should not Christian people in a matter like this be willing to give and take. Doubtless the inclusion in our hymnal of certain Moody and Sankey hymns will offend the sensibilities of a large number of Churchmen. But the fact has been wisely recognized and accepted, that to a considerable number of faithful Churchmen they do express certain very deep and precious spiritual experiences. And it is equally true that there are hymns in the "Book of Common Praise," which give expression to certain religious conceptions, quite foreign to a large number of equally faithful and devoted Churchmen. Two courses were open to the compilers. They might have confined themselves to hymns of a "colourless," non-committal character, and so produced a collection, which while giving special offence to no one, would have pleased no one; they have adopted the more excellent way of making a truly comprehensive and inclusive collection, trusting to the mutual forbearance of Churchmen to accept and use it. The reception by the Church at large of the Canadian

hymnal will be an interesting test of the progress we have made towards this mutual toleration. We believe that, the wisdom of the compilers in their honest and successful attempt to produce a truly comprehensive hymnal, will be abundantly rewarded.



LAYMEN'S MISSIONARY MOVEMENT.

By W. D. Gwynne, Chairman of the Anglican Convention Committee.

The people of the Church of England have not yet grasped the great importance of the National Missionary Congress, which is to be held in Toronto at Massey Hall on the 31st March, instant, and the four following days. The Congress has been called by the Laymen's Missionary Movement, and it is expected that representatives of the different Communions will be present from every part of Canada. Such a gathering to discuss such subjects, and by such speakers as the programme shows, cannot fail to lift all who attend to a higher plane of giving and of purpose and to inspire the Church with new enthusiasm for the Mission cause, which is after all the very purpose of the Church's existence. The first session of the Congress will be held on Wednesday, 31st March, at 8 p.m., and will be opened by the Bishop of Toronto. The subject for discussion will be "Canada's Opportunity at Home and Abroad." On each of the four following days there will be two sessions. On Thursday afternoon the subject will be, "The Victorious Progress of Missions," and among the speakers will be Dr. Zwemer, the great authority on Moslem Missions, and Bishop Thoburn, for over forty years a missionary in India. The evening session on that day will be devoted to our Canadian problems in the North-West, with Ralph Connor as one of the speakers. On Friday the topics will be "The Stewardship of Life" and "Knowledge of Missions, an Inspiration to Obedience," and Sir Andrew Fraser, the Lieutenant-Governor of Bengal, who is coming from England to attend the Congress, will speak on the latter subject. The first session on Saturday will be a conference, conducted by Mr. J. Campbell White, the subject being, "How to Lead the Church to Its Highest Missionary Efficiency." The evening session will be taken up with reports from co-operating committees of the work accomplished to date. On Sunday, the last day of the Conference, there will be three meetings, the first in Convocation Hall, where the Reverend Canon Cody will preach on "The Church's Call to the Students." In the afternoon, at three o'clock, Mr. Silas McBee will speak on "Missions and Church Unity," and Sir Andrew Fraser on "Co-operation the Law of Christ's Kingdom." In the evening, Sir Andrew Fraser will again speak, and the Reverend John McNeill will preach on the text, "To Obey is Better than Sacrifice." Besides the speakers mentioned, there will be many others; each subject for the day being divided into several sub-heads. Those who desire to secure seats should send in their applications to Mr. H. K. Caskey, at the Confederation Life Building. The fee for registration, to cover the expenses, will be \$5.00 for Toronto laymen and \$3.00 for all outside of Toronto. The clergy will be admitted and registered free of charge, but application must be made in all cases. Not a parish in Ontario should fail to be represented at this Congress by its rector and by as many laymen as can attend. In cases where the expense is a matter of difficulty, a good suggestion has been made that several members of a congregation should unite in sending one or more representatives. As an inspiration, an occasion such as this is, for the individual, the opportunity of a life time, and for the Church it is of equal moment, for it gives the stimulus and creates the zeal which comes in spiritual as well as temporal matters of ranging ourselves with others in a common purpose.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

The committee of General Synod on Prayer Book Revision held its first meeting early in January last. From several sources it is hard that satisfactory progress was made in some directions. There was, of course, a discussion on the interpretation of the committee's mandate. Was it supposed merely to report yes or no on the question of revision, giving its reasons, or if its answer were in the affirmative was it to say here are the alterations and additions we recommend? That is, was the work of the committee to be a report about revision, or was it to be actual revision. The issue of the debate after all degrees of conservatism had found expression, was that the whole burden of revision was cast upon them and that they must proceed at once to their task. A representative sub-committee was appointed to apply itself to this great work and presumably this latter body has by this time got under way. We understand that the secretary appointed was a layman. We trust it was a layman who has this matter at heart. The secretary of such a committee should be red-hot upon the subject and thus he would furnish the driving force that is absolutely necessary to carry such an undertaking to a successful issue. There is no time to lose and as we desire the Canadian Prayer Book to be a model for the rest of the world, the brains and devotion of all our best men ought to be put into this work. We are also informed that it was decided not to consult the Church generally, as was done in the case of the compilation of The Book of Common Praise. It is perhaps not possible or desirable to make the same direct appeal to the public regarding specific rubrics or prayers, but the principle there employed duly modified in operation, should be followed. What that committee requires in our judgment are suggestions from a thousand sources—men and women of common sense and devotion calling attention to those angles in our Prayer Book as it now stands and offering well matured opinions regarding the best method of dealing with them. Let the members of the committee do all the thinking of which they are capable, but they ought to encourage thinking on the part of the Church public and invite suggestions from every quarter. Would it not be well for the secretary or chairman to announce the organization that has been effected thus far and give those who are interested in the matter an opportunity of placing their views before the committee. Presumably the Revision Committee has been divided into a series of sub-committees to specialize on various features of the Prayer Book. Such, for example, as tables and lectionary, Morning and Evening Prayer, Holy Communion, occasional offices, enrichment, and so forth. Spectator would venture to suggest that throughout the Dominion during the next two or three years at meetings of the clergy and laity where papers are read a prominent place should be given to this question of revision, not merely in its general, but its more specific aspects. The result will be a body of educated opinion able to give valuable assistance in the final stages of revision.

Spectator attended a few days ago a small meeting of a few friends in a private house to consider the question of Church union. There were present five Anglicans of differing views and three non-Anglicans of outstanding ability and personality—a Presbyterian, a Methodist and a Congregationalist. Each of the three brethren of other Communions were asked to express themselves in the frankest possible way in regard to the question of episcopacy as a plank in a Church union platform. These men did so with the utmost courtesy without in any way minimizing their own positions. The Presbyterian treated the matter from the historical standpoint in which he

claimed equal if not superior historical grounds for the Presbyterian form of government as compared with the Episcopal. He seemed to be quite as zealous as Anglicans of the historical continuity of the presbytery and asserted that Presbyterians would not object to Episcopacy provided it were regarded as complimenting and not superseding the Presbytery. The representative of the Methodist Church started from a different point of view. To him the whole question centred around "the Church" and the one essential feature of the Church was the Lordship of Christ. Ministry was of secondary importance. As a matter of fact, he contended, neither Christ nor his Apostles had expressed themselves definitely upon the subject of orders, and episcopacy was consequently founded upon an inference rather than a pronouncement. To him, therefore, the value of a ministry was to be judged by its results as a tree was known by its fruits. A ministry that was fruitful in spiritual achievements could in judgment be pronounced valid. The congregational representative treated the subject from the point of view of democracy of the Church and confessed that there was to him an inspiration in the fact that he was called forth by a certain congregation and set apart by them to minister in holy things that did not come from any theory of historic continuity. All were very respectful to episcopacy, but the underlying feeling seemed to be that episcopacy had to justify its effectiveness and its adaptability in order to have any right to claim precedence over other types of ministry. What grade or gift is vouchsafed to the episcopate that is denied to non-episcopal orders was one of the questions propounded. Can it be defined or revealed? If Christ instituted a special ministry he must have bestowed some special gift upon it, was suggested. The reply came at once, can we not argue the other way. Since no apparent difference in ministry is discernible no special gift was bestowed. Thus the discussion went on. The purpose of the foregathering was to hear, first hand, the way in which non-episcopally ordained men looked upon episcopacy and we heard. All professed to be willing to accept episcopacy provided it did not involve the denial of their present orders and that it did not bind them to certain theories of the ministry.

The campaign that is being carried on by the Churchman of New York against Trinity corporation is both vigorous and hopeful. Trinity Church is one of the richest ecclesiastical institutions in the world and it would appear from the Churchman's presentation of the case that it was not using its wealth to very good purpose. In addition to the parent Church there are several chapels of ease, some of which minister to the millionaires of New York and yet they are not self-supporting. On the plea of poverty Trinity raises but a comparatively small sum for Missions. It is a large proprietor of real estate and instead of being a model landlord as one would expect a Church to be, it has earned a most unenviable reputation for leasing many of the worst shacks in the city. The move that has brought upon it the present campaign is the decision to close one of the chapels in a poorer district to save expense. We are not, of course, in a position to enter into the merits of the case, but it is evident that Trinity Church has long needed a shaking up and now at last the day of reckoning has come. It is not at all likely that the matter will be dropped until a more satisfactory account can be given of the working of so vast an ecclesiastical estate. In a day when the public is demanding more of business corporations, of civic and political institutions it would be extraordinary if we should not want a church to stand a little in advance of commercial standards. It means much for the Church when a Church paper stands boldly to the front and fights for higher ideals. It is safe to say that Trinity Church, New York, will soon enter upon a new and more glorious phase of its existence.

It is a pity that the regenerating influence did not come from within rather than from without.
Spectator.

Brotherhood of St. Andrew.

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

"Brotherhood men should subscribe for the Canadian Churchman."

OTTAWA.

Ottawa.—The quarterly meeting of the Local Assembly was held last Monday evening in Lauder Hall, when there was an unusually large attendance, every Chapter being well represented. The two principal items on the programme were a paper on "The Call to the Ministry," by the Rev. Rural Dean Mackay, of All Saints' Church, and an address on "Responsibility," by Mr. A. C. Boyce, M.P., for North Grey. This was the first occasion on which many of the local men had met Mr. Boyce as a Brotherhood man, and his assistance on the programme was most helpful.

The Churchwoman.

NOVA SCOTIA.

Halifax.—The Woman's Auxiliary of the Church of England Institute held a very successful annual meeting on Thursday evening, March 4th, when much progressive work was outlined for the coming year. Mrs. Thomas Brown, President of the Institute, occupied the chair. After the opening prayers by the Rev. C. W. Vernon and the reading of the minutes, Mrs. A. deB. Tremaine, first vice-president, read a report covering the work of the past year. In addition to the managing committee, strong membership, flower and gymnasium committees were appointed. The officers for the ensuing year are:—Patroness, Mrs. Worrell; president, Mrs. Thomas Brown; vice-presidents, Mrs. C. W. Vernon, Mrs. H. W. Cunningham, Mrs. G. D. Harris; secretary, Miss C. A. James; treasurer, the Treasurer of the Institute; managing committee, the officers and Mrs. A. H. Whitman, Miss Lordly, Mrs. A. C. Hawkins, Mrs. R. T. LePine, Miss Hodggers, Mrs. J. Clarke, Miss Mary Brown, Miss Hamilton, Mrs. Hardy, Mrs. W. J. Dickson; members of the Institute Council, Miss Hodggers, Miss Hensley, Mrs. Cunningham, Miss C. M. Gossip, Mrs. R. T. LePine, Mrs. Conrod; visiting sick committee, Mrs. Halls, Mrs. Hensley, Mrs. A. Fenerty, Mrs. Hopgood, Mrs. C. C. Starr, Miss Hodggers; membership committee, Miss Mary Brown, Miss Hensley, Mrs. Vernon, Mrs. Clarke, Mrs. Milner, Mrs. Northover, Mrs. Dickson, Mrs. Paint, Miss Hamilton, Mrs. LePine, Mrs. G. D. Harris, Miss Shreve, Mrs. Cunningham; flower committee, Miss Annie Bowman, Miss Mary Brown, Miss Evelyn Bullock, with power to add to their number; gymnasium committee, Miss Charlotte Worrell, Mrs. Cunningham, Miss Corbitt.

Dartmouth.—Christ Church.—The annual meeting of this branch of the W.A. was held on Friday evening the 5th inst., in the Parish Hall. A large attendance was present. After the annual reports had been received, two very interesting letters were read from Mrs. Gibbons, the Woman's Auxiliary Missionary in Japan, who was a former resident of Halifax, describing progress of the work in that country. The following officers were elected for 1909:—Honorary president, Mrs. Greatorex; president, Mrs. E. M. Walker; first vice-president, Mrs. F. W. Stevens; second vice-president, Mrs. McKenzie; corresponding secretary, Mrs. Hiltz; recording secretary, Mrs. Walter Creighton; treasurer, Miss Ethel Stevens; Dorcas secretary, Mrs. Walter Creighton; board representative, Mrs. Cowan; rector's representatives, Miss Stevens and Miss Stewart.

OTTAWA.

Ottawa.—The Woman's Auxiliary of the Ottawa Diocese held its regular meeting in Lauder Memorial Hall last week, when a lengthy programme of business was gone through. The Rev. Canon Kittson opened with devotional exercises, following which Mrs. Tilton took the chair. The various officers made their usual reports. During the past month three and one-half bales have been

sent out to mission fields to the value of \$151.72. This, together with the cost of church furnishings, brings the total contributions through the Dorcas Secretary up to \$210.98. The co-operative bazaar for the Rev. Mr. Weever at Wapuscow will be packed at the end of April. A letter of acknowledgement for assistance sent to the Fernie fire sufferers has been received from the Rev. R. W. Wilkinson of that district. Mrs. Geo. E. Perley gave the treasurer's statement, as follows:—Receipts for the month, \$254.28; expenditure, \$183.63. Attention was also called to the fact that the Thank Offering Fund will this year go towards the Widows' and Orphans' Fund. A Girls' Auxiliary has been organized at North Gower with an initial membership of 18. This was accomplished by the Organizing Secretary, Miss Florence Green. Mrs. Montague Anderson reported 25 new subscriptions to the "Quarterly Intercession" paper and four to the "Leaflet." Her financial report was receipts, \$33.12; expenditure, \$24.54; amount now in treasury, \$86.83. The Extra-Cent-a-Day Fund, in charge of Mrs. R. Doney, greatly increased during the past month. The amount of \$42.83 was raised, making the total fund \$77.59. Miss J. Parmelee reported the receipts of the Juniors to be \$76.90. From the girls in St. George's parish, a bazaar was sent to the West during the past month, every article being furnished by the Junior Auxiliary of that church. A missionary evening will be held shortly for the children, the offering received to be sent to the Missionary Society of the Canadian Anglican Church in order to augment the children's Lenten offering. The annual meeting will be held for three days, commencing May 18th, when the Literature Committee purpose holding a model study class. Mrs. W. A. Read, Superintendent of Indian work, read interesting letters on the progress of that special field of labour in Mattawa and Cornwall districts. The General Executive is meeting in Kingston this week, this diocese being represented by Mrs. George Greene.

St. Alban's.—A progressive year in the cause of missions and a deeper interest in all philanthropic work were features of the reports presented last week at the annual meeting of this Branch of the Woman's Auxiliary. The Dorcas Secretary stated that one complete outfit valued at \$28 had been prepared and forwarded to the West. A generous donation was sent to the general bazaar of the diocese, and also to the Chinese leper bazaar. The Rev. E. A. Anderson entertained the ladies, giving a most interesting account of the Pan-Anglican Conference of last year. Those elected to office for the coming year were:—Honorary President, Mrs. Bogert; President, Miss B. Yielding; First Vice-President, Mrs. James Patterson; Second Vice-President, Miss Hay; Secretary, Mrs. W. J. Code; Treasurer, Mrs. Arthur Powell; Secretary of Literature, Miss Harline Wurtele; Box Secretary, Mrs. Ernest Jarvis; Babies' Branch Secretary, Miss B. Yielding. The delegates appointed to attend the annual meeting of the diocese held in May are Mrs. W. J. Code and Mrs. J. Davidson.

TORONTO.

Ashburnham.—St. Luke's.—The annual meeting of this Branch of the W.A. was held on Wednesday, March 10th. There was a large attendance of members present, and most encouraging reports of the work done during the past year were presented. Mrs. W. J. Scott, one of the most effective and zealous workers in the parish was presented with a life-membership badge, her daughter, on behalf of Mr. Scott and the other daughters, making the presentation. The Rev. Dr. Langfeldt, the rector, made an effective speech in the course of which he took occasion to speak most warmly of Mrs. Scott's loyal and devoted services in all branches of Church work. The election of officers for the ensuing year resulted as follows:—Hon. President, Mrs. E. A. Peck; Hon. Vice-President, Mrs. J. Phillips; President, Mrs. S. Gaskins; First Vice-President, Mrs. E. A. Langfeldt; Second Vice-President, Mrs. R. B. Rogers; Recording Secretary, Mrs. J. J. Turner; Treasurer, Mrs. H. Butcher; Corresponding Secretary, Mrs. John Butcher; Dorcas Secretary, Mrs. F. J. Jameson; P. M. C. Convener, Mrs. L. Turner; Superintendent of Mission Band, Mrs. W. J. Scott; Babies' Branch, Mrs. J. R. Scott; Organist, Mrs. T. Moore; delegates to annual, Mrs. A. Taylor and Mrs. H. Butcher; substitutes, Mrs. Armstrong and Mrs. Holder; representatives appointed by the rector, Mrs. A. Taylor, Mrs. G. Armstrong. The result of the election was heartily approved of by the members. The meeting closed with devotional exercises, conducted by the President, Mrs. S. Gaskins.

Sunnyside.—The annual meeting of this Branch of the W.A. in connection with St. Luke's Church, was held on Wednesday, March 10th, at the residence of Mrs. G. Curtis, Sr. Several members of St. Luke's Branch were present. After the presentation of reports the election of officers was proceeded with and resulted as follows:—President, Mrs. H. Mackey; Vice-President, Mrs. G. Curtis, Sr.; Secretary-Treasurer, Mrs. G. Curtis, Jr.; Delegate to Annual, Mrs. J. Sedgwick. After the meeting those present were hospitably entertained by Mrs. Curtis.

MOOSONEE.

Chapleau.—St. John's.—The members of this Branch of the W.A. held their annual meeting on February 25th, 1909. There are twenty-eight regular and five honorary members, about twenty of these being active workers. During the year the balance of the debt due on the rectory (over \$300) has been cleared off and part of the cost of completing the basement of the new church, to make it suitable for church rooms, in which to hold Sunday School, parochial meetings, etc., has been paid as a result of the exertions of these members of the W.A. Altogether over \$800 was raised since March 31st, 1908. In other ways, too, the Branch has gone forward. In December last they decided to give in future one-tenth of all income to purely missionary work, and accepted their share of the pledges assumed by the Diocesan Board. The first anniversary of the dedication of the new church of this parish and pro-cathedral of this diocese will be held on March 28th, the Lord Bishop of Algoma being the special preacher. The annual meeting of the Moosonee Diocesan Board of the W.A. will be held (D.V.) on Tuesday, April 6th.

Home & Foreign Church News

From our own Correspondents

NEWFOUNDLAND.

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

St. John's.—The annual meeting of the Church of England Institute was held on Friday evening, February 26th, and a large number of the members were present. The chair was occupied by the president, Mr. Ayre, who in a short opening address congratulated the members on the successful year just past. The reports of the secretary and treasurer were read showing that the Institute had largely increased its membership, and besides cleaning, painting and renovating the rooms had a large credit balance which was added to the reserve fund. Mr. N. LeMessurier, President of the Athletic Association, presented the Institute with a magnificently framed photograph of the 1908 football team. The Council of the Institute will present a similarly framed photograph of the 1908 Council. The officers then retired and Sir James S. Winter was moved to the chair to conduct the election of officers for the present year. This resulted as follows:—President, Mr. George W. B. Ayre; first vice-president, Mr. F. C. Wills; second vice-president, Mr. John Davey; secretary, Mr. C. E. Hunt; treasurer, Mr. N. L. LeMessurier; parochial representatives (Cathedral), Mr. George LeMessurier; St. Thomas's, Mr. Alan Findlater; St. Mary's, Mr. P. F. LeMessurier; council, Sir Jas. S. Winter; Messrs. J. Gould, M. G. Martin, C. K. Miller, J. Taylor, F. Miller, James Chaffey, W. Smith, F. Pike, and T. Hallett. The president then again took the chair and thanked the members for electing him for the 3rd time, and a vote of thanks having been given Sir Jas. Winter for conducting the election the meeting was then thrown open to general discussion and excellent speeches and suggestions were made by Canon White and the Rev. — Uphill; Messrs. G. J. Adams, F. C. Wills and John Davey. After the adjournment the papers were sold by Mr. Wills and good prices realized.

NOVA SCOTIA.

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

Halifax.—Church of England Institute.—Two very successful men's meetings were held on Sunday, February 28th, in connection with this Institute, one in the afternoon at the Institute,

the other an extension meeting at St. Matthias' Church Sunday School in the evening. At the afternoon meeting the Bishop of Nova Scotia presided. There was a good attendance, and Consul-General Wilber, the speaker, gave the first of a Lenten series of addresses on "Applied Christianity," his subject being "Missionary Work as I have seen it." In a clear and practical way he told of his own investigations into the work of the missionary at Singapore, with the result that he not only recognized the effectiveness of missionary work, but was led to give himself to Christ. The address was admirably illustrated by charts showing the aims and objects of the "Laymen's Missionary Movement." Consul-General Wilber was also the speaker at the evening meeting at St. Matthias', at which the Rev. C. W. Vernon secretary of the Institute presided. There was a good attendance of men, and the Consul-General spoke most effectively on missionary work. At the conclusion a hearty vote of thanks was moved by the rector, the Rev. R. A. Hiltz, and carried by a standing vote.

At the men's meeting at the Church of England Institute on Sunday afternoon, March 7th, the Rev. M. McL. Goldie, the Church of England Immigration Chaplain at Deep Water, gave a most interesting address on "Connecting Links and Lines of Communication," explaining the work done by the Society for Promoting Christian Knowledge, and its chaplains at sea and at Canadian ports in keeping immigrants to Canada from England in touch with their old Church. At the port of Halifax, Mr. Goldie has greatly perfected the system, and now every immigrant belonging to the Church of England is placed in touch with the clergy of the place to which they are going. Thomas Brown, president of the Institute, occupied the chair, and Mr. Goldie's address was followed by an interesting discussion. Next Sunday Mr. James Fearon, Principal of the Deaf and Dumb Institute, is to speak on "Teaching the Deaf and Dumb." At the Institute extension meeting in the evening at St. Matthias' Church, the Rev. R. A. Hiltz, the rector, presided, and the Bishop gave a most interesting talk on "Ministry of Healing," outlining the almost forgotten fact of the Church's duty in this respect, and present efforts to carry it into effect.

The February meeting of the Halifax Clericus was held at the Rev. W. H. Bullock's house, when Archdeacon Armitage read an interesting paper on "The Church and the Ministry of Healing." At the March meeting the essayist will be Canon Vroom, and his subject "The Virgin Birth of Christ."

The Bishop of Nova Scotia has lately returned from a visit to Boston and New York. A large number of the American Bishops have already promised to be present at the opening of All Saints' Cathedral and the first Canadian Church Congress in 1909.

St. Paul's.—The Ven. Archdeacon Armitage recently addressed the members of the New Glasgow Y.M.C.A. on the subject of "The Christian Sabbath." The Ven. Archdeacon has also lately delivered an address before the members of the Sociological Conference on "Model Dwellings for Working People."

Dartmouth.—Christ Church.—The Lenten series of meetings were recently opened in the Parish Hall, under the auspices of the local Chapter of the Brotherhood of St. Andrew. There were a large number of people present who listened, evidently with much appreciation, to an excellent address from the Ven. Archdeacon Armitage, of Halifax, on the subject of "The Measure of a Man." Dr. Stevens, the director of the Brotherhood, presided.

Pictou.—The Church people in this place have decided to build a Parish Hall. It will be situated to the west of the church, and will be 62 by 36 feet. It will have an auditorium with a seating capacity of 200, a kitchen, a pantry, committee rooms and a pastor's office. The work of building will be commenced after Easter, when the painting of the walls of the church and the staining of the ceiling will also be done.

FREDERICTON.

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

Fredericton.—On Tuesday morning, March 9th, the Rev. J. R. deWolfe Cowie, rector of Fredericton, was waited upon by a committee of St. Ann's Guild, and presented with a purse of gold coin, with the request that a suitable brass altar desk

be placed upon the altar of the parish church in memory of this 25th anniversary of his ordination to the priesthood. The following address was presented last evening to Canon Cowie on the occasion of the 25th anniversary of his ordination as priest: To the Rev. Canon J. R. deWolfe Cowie, Rector of Christ Church, Parish of Fredericton. Rev. Sir,—We, the Churchwardens and Vestry of Christ Church, Fredericton, on behalf of ourselves and the congregation, avail ourselves of this occasion, the twenty-fifth anniversary of your ordination to the priesthood of our beloved Church, to express to you our hearty appreciation not only of the invaluable services which, under the Divine will, by your scholarly and loving sermons and works, you have drawn us nearer to your Heavenly Father, but also for your strong personal interest and assistance in forwarding the temporal affairs of our Parish and Vestry. In succeeding our late beloved pastor, the Rev. G. Goodridge Roberts, who by his long incumbency and loving, faithful and earnest services had deeply endeared himself in the hearts and affections not only of his own congregation, but also of all our citizens, you, sir, were called upon to fill a vacancy which appeared difficult to supply, but the three short years that have passed since your induction as our rector have already, by your earnest labour to advance both our spiritual and social welfare, fully established you in the love of ourselves and all your parishioners. We earnestly pray that it may please the Almighty in His Divine wisdom to allow you many years to perfect your labours and to permit the continued growth of those good relations which you have already established in this parish. To Mrs. Cowie, also, we desire to convey our most respectful hopes that she may be spared to join for many years in your loving labours in this field, where you have so quickly established yourself in the affections of your parishioners. Dated at Fredericton, N.B., this 9th day of March, A.D. 1909. Signed by C. Sterling Brannen, T. R. Golding, Thomas S. Wilkinson, Frank H. Everett, S. W. Orchard, J. Walter Lister, David Staples, Fred T. Allen, T. Ashburnham, David Crowe, Harry R. Hobkirk, C. K. Howard, John Horncastle. This address was accompanied with a purse, which the rector will expend in some suitable memorial. Canon Cowie, in reply, thanked the wardens and vestry for the confidence, loyalty and affection expressed in the address, and said that it was the appreciation of those near to a man that inspired him, rather than popularity.

The Rev. J. R. deWolfe Cowie was born at Liverpool, N.S., in 1855, the son of Alexander Cowie, of A. Cowie & Sons, ship and mill owners. He attended the schools at Liverpool and in 1873 went to St. John, N.B., as accountant for Miller & Woodman, shippers of lumber. He remained in their employ until the fall of the big St. John fire in 1877. As his first step towards entering the ministry, Mr. Cowie then came to Fredericton and spent two years at the Collegiate School, where he studied under Dr. George R. Parkin. Then he entered the U.N.B. with the intention of graduating, but owing to King's College being made the official college for the diocese, Mr. Cowie, after one year at the U.N.B., went to Windsor and graduated from King's College in 1882. Mr. Cowie's first charge was that same year when he was made clergyman in charge of the parish of Waterford, King's County, N.B. Seven years later poor health made necessary a removal to the Pacific Coast, and the following ten years, with the exception of two visits to this province, were spent in California. In 1899 Mr. Cowie returned to the East again in perfect health, and was appointed organizing secretary for the Board of Home Missions of the Diocese of Fredericton. In September 1903, owing to the sudden illness of Mrs. Cowie, Mr. Cowie was compelled to give up this work and he came to St. Mary's, where he remained until January 1905, when he accepted a call to Hampton. Upon the death of the late Canon Roberts he became rector of Fredericton, and in 1907 he was created a Canon. At Sussex Mr. Cowie married a daughter of the late Hugh McMonagle, of Sussex, who was well known throughout the province and was a member of the Legislature at one time.

St. John.—St. Mary.—The Ven. Archdeacon Raymond, the rector of this parish, lately received the hearty congratulations of his people on his attaining the 25th anniversary of his being appointed rector of this parish. His tenure of office as the rector of this parish has been marked by continuous harmony, progress and loyalty on the part of his people. Archdeacon Raymond has always occupied a prominent position in the councils of the Church of England in this diocese, and has shown marked administrative ability; this latter qualification being recognized by his recent appointment by the Bishop of the

diocese as Archdeacon of St. John, which position makes him head of the city clergy.

St. Luke's.—At the quarterly meeting of the vestry of this church, which was held recently a remarkably favourable financial report was submitted for the Church year ended February 28. Under the system of voluntary giving followed in this church the receipts were some \$507 greater than the previous year which was by a considerable sum the best year in the history of the church to that time.

Queensbury and Southampton.—The Rev. A. S. Hazel, formerly of Eastleigh, Winchester (Eng.), arrived in St. John lately on the C.P.R. steamer Lake Manitoba and has left to take charge of the combined parishes of Queensbury and Southampton, to which he has been appointed by Bishop Richardson. The Rev. A. S. Hazel is one of the Church of England clergy with whom the Bishop made arrangements, when in England last year, to come to Canada and take up work in this diocese.

Sussex.—The Lord Bishop of this diocese has appointed the Rev. Scovil Neales, M.A., the rector of this parish to the canonry in Christ Church Cathedral, Fredericton, made vacant by the removal of the Rev. Canon Montgomery, late of Kingsclear, in this diocese, to Port Hope, Ont. The Rev. Canon Neales is one of the best known and most able of the clergy of the diocese and has always held a prominent place in the councils of the Church. He has been rector of Sussex for some years, and has an excellent record there, the church having made great strides under his leadership. Canon Neales is a graduate of U.N.B., having taken his B.A. degree in 1884, and his M.A. two years later. His father was the Rev. James Neales, who for many years was rector of Gagetown. He has given four sons to the priesthood of the Church of England: the late Rev. W. S. Neales, Newcastle, N.B.; the late Archdeacon Neales, of Woodstock, N.B.; the late Rev. H. H. Neales, of Richmond, and Canon Neales. The new Canon has been an active worker in the Synod and is on many of its committees.

QUEBEC.

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

Quebec.—The annual meeting of the Church Society was held in the Cathedral Church Hall in this city on the 3rd ult. The Lord Bishop of the diocese presiding. All of the reports submitted were of a very satisfactory character. The various officers and committees of the Society were re-elected, and warm thanks extended to the many honorary workers for their valuable help, specially to Mr. W. H. Henderson, the Hon. Treasurer of the Diocesan Board, for his most efficient and valuable services. Mr. G. H. Balfour and Mr. G. Hunter Dunn were elected life members, and the Rev. A. R. T. Winckley and Mr. C. G. Rollitt, associate-members of the Society. An amendment to By-law 13, re Clergy Pension Fund, read for the first time a year ago, whereby clergymen who have served in the diocese for forty years or more may be enabled to get their retiring pensions with greater ease, was finally confirmed. The meeting was a happy one and full of encouragement.

MONTREAL.

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

Church Extension Missions.—The Lord Bishop of the diocese, accompanied by his missionary, the Rev. J. J. Willis, paid his first official visit to one section of the suburban work on Sunday, March 7th. St. Margaret's, Tetraultville, was visited at 10.30 a.m., when the Bishop celebrated the Holy Eucharist, assisted by the Venerable Archdeacon Norton as deacon, and the Rev. J. J. Willis as sub-deacon. At this service the Bishop blessed a chalice and paten, the generous gift of Mr. R. R. Macaulay to the mission. In the afternoon the Bishop preached at St. Lawrence Mission, Terminal Park. The men of the Mission, mostly employees of the Montreal Locomotive Works, intend putting up a chapel this summer. The Bishop has greatly encouraged the members of the Mission by his readiness to help with a grant from the Bishops' Fund. At 7 p.m. St. Augustine's, Rosemount, was reached. After Evensong the Bishop confirmed a class of twelve presented by the Rev. J. J. Willis. During the week the men of the congregation had stained

and varnished the interior wood-work; and a faithful Churchwoman, Mrs. Ineson, had collected money for a beautiful sanctuary carpet. All together St. Augustine's is one of the most complete and beautiful of our mission churches. A surpliced choir of men and boys leads the singing. The services are very bright and hearty, and the congregation are increasing in number. At a recent service Mr. Willis baptized six adults and one infant. His Lordship expressed his real pleasure with the work of the Church in these suburbs.

Montreal Junior Clergy Association.—The monthly meeting of this Association took place on Monday, March 8th, at 10 a.m., in the Synod Office. A well-prepared paper on the Temptation of our Lord was read by the Rev. F. J. Sawers, M.A. The writer dealt with the recent literature on the subject emphasizing particularly the treatment of the Temptation by Dr. Sanday. An interesting discussion followed, dealing with the personality of the devil, the significance of the three-fold temptation, and the relation of the temptation to the transfiguration of Jesus. At the April meeting the Rev. W. W. Craig, M.A., B.D., will read a paper on "Modernism." The Rev. H. P. Mount, B.A.; B.D., is the essayist for May, his subject being "The Transfiguration of our Lord." These gatherings for serious discussion of theological questions are much appreciated. It is to be hoped that the officers will draw up a schedule of speakers and subjects for next season's work, and not leave the selection of subjects for discussion to haphazard choice.

A large and representative committee have been at work in the city for some months making preparations for holding a great Missionary Loan Exhibition in Montreal in the coming autumn. The exhibition will be held in the Auditorium Hall on Berthelet Street, near Park Avenue, and the actual dates arranged for are November 2nd to November 12th. The organization, as so far carried out, is as follows:—Patron, the Lord Bishop of Montreal; Vice-Patrons, the Very Rev. the Dean of Montreal, and the Rev. Canon Tucker; President, the Rev. Rural Dean Dart; Vice-Presidents, the Rev. Allan Shatford, Mrs. Holden, and Mr. Arthur Tippet; Treasurer, Mr. H. J. Hague; Secretaries, the Rev. W. W. Craig, and the Rev. J. J. Willis. Heads of Departments—Africa, North End Churches, the Rev. H. E. Horsey; China, East End Churches, the Rev. J. J. Willis; Children's Court, Selected Workers, Miss Gomery; India, St. James the Apostle, the Rev. Allan Shatford; Japan, Grace and St. Clements, the Rev. F. T. Whitley; Jewish Court Selected Workers, the Rev. D. J. Neugewirtz; Medical Missions, Advent and St. Matthias, the Rev. A. J. Doull and Mrs. P. Hall; Mohammedan Land, Christ Church Cathedral, the Rev. F. J. Sawers; North-West Canada, St. George's, the Rev. Dr. Paterson-Smyth and Miss Mudge; South American, St. Stephen's, the Rev. James Fee; Young People's Missionary Movement, Miss S. A. Phillips; Literature, Selected Workers, the Rev. James Elliott; refreshments, Mrs. Pennell. The last Missionary Loan Exhibition, held in February, 1905, is still fresh in the minds of the community, and its great popularity gives every hope to the workers engaged on the laborious work that the new undertaking will be also successful.

Verdun.—St. Clement's.—"Belcher Memorial."

—The Lord Bishop paid his first episcopal visit to this church and parish on Wednesday, the 10th of March. Accompanied by the rector, the Rev. F. L. Whitley, he drove round the parish during the afternoon, and saw evidences of the rapid growth of the town and the need of providing more accommodation for the worshippers at church and the scholars of the Sunday School. His Lordship had a conference with the rector and churchwardens, Messrs. J. H. Farrar and J. S. N. Dugan, in reference to the proposed enlargements to the church building, and expressed himself pleased with their ideas for building the transcripts of the new church first and then completing the work as the demands for accommodation grow, and the work undertaken is paid for. The growth of this parish has been rapid during the last three years, and gives an idea of the great importance of the Church extension work on the Island of Montreal. In 1906 there were on the rector's visiting list 40 families, with an average attendance at the services of the church of 30 souls, and an average of 60 in the Sunday School. The returns for 1908 show 250 families on visiting list, with an average attendance at the services of the church of 150 souls, and an average of 200 at Sunday School. During the three years a debt of \$2,000 on the church building has been paid off, and \$1,155 more raised towards the new enlargements, when it is taken into

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consideration that this is entirely a working man's parish. The willingness of the people to work and contribute is shown by the above figures. At Evensong His Lordship preached from the text, "Be ye doers of the Word not hearers only," to a crowded congregation. The rector read the Prayers, and the Lessons were read by Mr. Powles and Mr. Lloyd, student lay-readers who assist in the parish. Before the sermon the people's warden, Mr. Farrar, read an address from the rector and people assuring the Bishop of the loyalty and hearty co-operation of the congregation.

ONTARIO.

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

Kingston.—St. George's Cathedral.—The Rev. Dr. Gould, who was formerly a curate of St. John's, Portsmouth, but now a medical missionary in Palestine, gave interesting addresses on his work in the Cathedral, in St. James', and in St. John's, on Sunday, March 7th. In the morning he based his remarks 2 Peter 1:5.

St. Luke's.—The same gentleman gave a most interesting and instructive lecture in the Parish Hall on Monday evening, March 8th, on "Palestine on the Holy Land." There were a large number of people present. At its close the rector, the Rev. R. S. Forneri, moved a hearty vote of thanks to the lecturer, which was carried nem. con.

St. James'.—The Rev. T. W. Savary, the vicar of the parish, who has been laid up for some time with pleuro-pneumonia, recently took a turn for the worse.

All Saints'.—At the ripe old age of 73, Mr. George Creeggan, who was one of the oldest Churchmen in this city, was called home to his reward on March 9th. At one time he was one of the mainstays of this church, but of late years he had been in the habit of attending St. George's. The Rev. Alfred Creeggan, who is in charge of the Indian Reserve at Tyendenaga, is a son of the deceased gentleman.

Merrickvale.—Trinity.—The date fixed for the opening services of the new Trinity Church, have been fixed for April 14th. The Bishop of the diocese will be the preacher at the morning service.

North Addington.—Well attended meetings in this Mission took place lately at Flinton, Cloyne, Harlow and Northbrook, when Lenten and missionary addresses were delivered by the Rev. C. A. French, of Tweed.

Maitland.—St. James'.—A well attended and most successful concert, under the auspices of the Ladies' Aid, took place recently in the Orange Hall. At its close the Rev. A. and Mrs. Bareham were presented by the parishioners with an address and a purse which Mr. Bareham suitably acknowledged.

Adolphustown.—Dr. Daniel Young, formerly of this town, died in Toronto lately.

The Bishop of Ontario's new pastoral staff has been ordered from England.

Napanee.—Last year the Sunday School sent \$58.30 to the M.S.C.C., which for some reason was not credited in the "Ner Era's" list. Only four parishes in the diocese exceeded this amount.

OTTAWA.

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

Ottawa.—Last Sunday was observed in many of the city churches as Temperance Sunday, when special sermons appropriate to the occasion were preached.

A project to erect a Church House for the diocese has been actively canvassed in this city for some months past, but after careful review of the situation it has been decided that it will be wise to delay definite action for a year or two, as churchmen just now have many matters of vital importance on hand, making it unwise to add thereto in the meantime. The idea is by no means dead, however, and it is hoped that in time Ottawa will possess this much needed auxiliary machinery for the ever-growing activities of the Church.

Smith's Falls.—St. John's.—The Rev. W. H. Stiles, the rector of this parish, has resigned this living and his resignation has been accepted by the Lord Bishop of the diocese. Mr. Stiles, who has worked in this parish unceasingly for the past eight years, has been in poor health of late, and on this account has been obliged to resign. He has been a most zealous parish priest, and he has been able to accomplish much good work. During his incumbency the congregation has been growing steadily, and now numbers nearly twelve hundred. Mr. Stiles, who, it is understood, will be given some less arduous post of work in the diocese, is succeeded as rector by the Rev. C. J. Foster Bliss, of Almonte.

TORONTO.

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

Toronto.—St. James'.—The Rev. Canon Welch, the rector of this parish, is purposing to pay a visit to England during the coming summer.

The following Bishops have notified their intention of being present at the consecration of the Ven. Archdeacon Sweeny, D.D., on the 25th inst. The Bishops of Ottawa, Quebec, Nova Scotia, Niagara, Huron, Ontario, Montreal, Harrisburg, Pa., and Bishop Reeve.

Grace Church.—Sunday, March 7th, was a day of special interest to the parishioners of this church. During the 11 o'clock service there hung upon the eastern wall of the nave a life-size portrait, in oils, of the late rector, the Rev. Dr. J. Pitt Lewis. The picture was a speaking likeness and was executed in Italy by a famous artist some few years ago when Dr. Lewis spent a considerable period in that country. The work is of great merit and value and for a time was entrusted to the care of Mr. J. S. Barber. The service on the above date was memorial in character and a large number received the Blessed Sacrament. The rector preached, taking for his text, "To-day shalt thou be with Me in Paradise." At the conclusion of the service many drew nearer to view the striking portrait more closely.

St. Paul's.—It was announced at the morning service in this church on Sunday last that the vestry have determined to erect a new church. The proposed building will be made large enough to accommodate 2,200 worshippers. The project has been received with enthusiasm. Five members have already subscribed \$14,000, and as there was previously some cash in hand the undertaking has now about \$23,000 to its credit. When the new church is built the present one will be used as a Sunday School. The estimated cost of the new church is \$150,000. The matter of building will be definitely settled at a special meeting of the vestry, which has been summoned for Tuesday, March 23rd.

The National Missionary Congress.—It is expected that not less than 2,000 laymen besides theological students and clergy will be in attendance at the Congress, which is to be held in the Massey Hall from March 31st to April 4th inclusive. The following is the proposed programme:—Theme: Canada's National Missionary Policy—Home and Foreign. Wednesday, March 31st, 11 a.m., Prayer Service, Schoolhouse St. James' Cathedral, led by S. J. Moore. Wednesday, Massey Hall, 2.15 p.m., for Clergymen and Students. Devotional Exercises, Rev. Hugh Pedley, B.A. Theme: The Relation of the Ministry to a Missionary Church. 1. The Great Commission, Robert E. Speer, New York. 2. The Minister, the Leader of His People, Rev. Alfred Gandier, D.D., Principal Knox College, Toronto. 3. Reflex Influence of Missions, J. Campbell White, general secretary Laymen's Missionary Movement, New York. Wednesday, March 31st, 8 p.m., First Session of Congress. Devotional Exercises, Bishop of Toronto. Words of Welcome, Hon. J. M. Gibson, Lieut.-Gov. 1. Canada's Opportunity at Home and Abroad, N. W. Rowell, K.C., Toronto. 2. Address, Sir Andrew Fraser. 3. The World's Debt to the Missionary, Robert E. Speer. Thursday, April 1st, 2.15 p.m., Devotional Exercises, Rev. A. Carman, D.D. Theme: The Victorious Progress of Missions. 1. The Awakening Orient, Robert E. Speer. 2. The Sure Victory, Bishop Thoburn, India. 3. The Impact of Christianity on Non-Christian Religions, Rev. S. M. Zwemer, F.R.G.S., Arabia. 4. Canada's Debt to the Missionary, Canon L. Norman Tucker, Toronto. Thursday, April 1st, 8 p.m., Devotional Exercises, Rev. F. B. Duval, D.D. Theme: The Place of the Church in the Making of the Nation. 1. Our Duty to the English Speaking and the European Settlers, Rev. C. W. Gordon, D.D. (Ralph Connor), Winnipeg, Man. 2. Our Duty

to the Indian, Hon. S. H. Blake, K.C., Toronto. 3. Our Duty to the Asiatic, Rev. Alex. Sutherland, D.D., Toronto. 4. The Christianization of our Civilization, J. A. Macdonald, "Toronto Globe." Friday, April 2nd, 2.15 p.m., Devotional Exercises, Rev. J. G. Brown, D.D. Theme: The Stewardship of Life. 1. The Significance of the Laymen's Missionary Movement, Dr. S. B. Capen, Boston, Mass. 2. The Stewardship of Business Talents and Possessions, J. N. Shennstone, Toronto. 3. Missions as an Investment, L. H. Severance, Cleveland, Ohio; John B. Sleman, jr., Washington, D.C. 4. The Call to Christian Service, Bishop of Huron. Friday, April 2nd, 8 p.m., Devotional Exercises, Provost Macklem. Theme: Knowledge of Missions, An Inspiration to Obedience. Speakers: Hon. Joshua Levering, Baltimore, Md.; Hon. D. F. Wilber, American Consul, Halifax; Sir A. Fraser, K.C.S.I.; W. T. Stackhouse, Winnipeg. Saturday, April 3rd, 9.30 a.m., Devotional Exercises, W. T. Gunn. Theme: How to Lead the Church to its Highest Missionary Efficiency, conference conducted by J. Campbell White. 1. The Pastor's Place of Leadership, J. W. Flavelle. 2. The Necessity of the Missionary Committee, Charles A. Rowland, Athens, Ga. 3. The Best Methods of Missionary Finance, Thomas Urquhart. 4. The Importance of Public Education by Laymen, Hon. W. H. Cushing, Calgary. 5. The Only Way to Reach Every Member, Thomas Findley, Toronto. 6. How to Maintain and Increase an Aroused Missionary Interest, J. Lovell Murray, Student Volunteer Movement, New York. Topics opened by brief addresses as above to be followed by general discussion. Saturday, April 3rd, 8 p.m., Devotional Exercises, Rev. James Allen, M.A. 1. Reports from City Co-operating Committees. J. Rodger, Montreal; J. F. Orde, Ottawa; C. R. Crowe, Winnipeg; J. L. Beckwith, Victoria; A. M. Bell, Halifax; J. A. Paterson, Toronto; W. G. Hunt, Calgary; Prof. E. Odum, Vancouver. 2. Report of Special Committee on Canada's National Missionary Policy. Sunday, April 4th, 10.30 a.m., Students' and Commissioners' Meeting in Convocation Hall, President Falconer presiding. 1. The Students' Call to the Men of the Church, Canon H. J. Cody, Toronto. 2. The Church's Call to the Students, Rev. Wm. Sparling D.D., Principal, Wesley College, Winnipeg. Sunday, April, 4th, 3 p.m., Devotional Exercises, Rev. Canon Welch. Theme: The Unity and Universality of the Kingdom. 1. Missions and Church Unity, Silas McBee, editor, "The Churchman," New York. 2. Co-operation, the Law of Christ's Kingdom, Sir Andrew Fraser. Sunday, April 4th, 7.45 p.m., Devotional Exercises. Closing Addresses: Dr. Wm. Sparling, D.D., Winnipeg; Mr. S. J. Moore, Toronto; Mr. J. Campbell White, New York; Sir Andrew Fraser; James Rodger, Montreal. "To Obey is Better than Sacrifice," Rev. John McNeil.

On Wednesday, March 31, at 11 a.m., an intercessory service introductory to the Congress will be held in the schoolhouse of St. James' Church. It was in this room that the Laymen's Movement was organized for Canada, and the Civic Missionary programme for Toronto adopted. It is hoped that the commissioners, clergymen, students, and all men who can do so, will make a point of attending this service.

Trinity.—The Ven. Archdeacon Sweeny, D.D., the Bishop-elect of this diocese, has appointed the Rev. Canon Dixon, the rector of this parish, to be his domestic chaplain.

St. James'.—Special services have been and are being held daily in this church, Saturdays excepted, at noon-day, since the season of Lent commenced, at which the Rev. Canon Welch has been giving specially helpful addresses. These services have so far been very well attended.

King.—All Saints'.—It is gratifying to note, that although this parish is not yet in charge of a resident clergyman, being still under the supervision of the Rev. Rural Dean Morley, of Bradford, and his lay-readers, Church activities are by no means at a standstill. During the past summer a very satisfactory lighting plant has been installed in the church and paid for by the efforts of the W.A. In December the driving shed was renovated at a cost of some \$65, collected by one of the wardens and another member of the congregation. Early in the new year a very successful Sunday School entertainment was given in Crossley's Hall, and great credit is due to Mrs. Perkins, Miss G. Gillham, the Superintendent, and all the young people assisting. Over \$25 was placed to the credit of the school, as a result. Early in the evening, a bountiful tea was provided for the children and friends of the school. A splendid programme of drills, choruses, and recitations, was rendered, and at the close prizes

were distributed. A series of "Socials" and "Musical Evenings" have also been held under the auspices of the Woman's Auxiliary, Mr. and Mrs. McClement giving their house for the first one. A most enjoyable evening was spent in games and various kinds of amusements, and a bountiful tea was served, and a hearty welcome accorded to all. Mr. and Mrs. W. H. Glass were the next to offer their commodious house for a second of these pleasant gatherings, and were greeted with a large attendance. A little later Mr. and Mrs. Jas. Badger placed their home at the disposal of the W.A., and a most perfect evening greatly assisted in securing a large attendance. A splendid tea was served and various kinds of amusements provided for everyone. On the evening of Shrove Tuesday another very pleasant evening was spent at the home of Dr. and Mrs. Lockhart. After ample justice had been done to the good things provided, games were indulged in, and a very good musical programme rendered consisting of choruses, songs, and instrumental selections by a number of the young people. The attendance, considering unfavorable weather conditions, exceeded all expectations, and financial results in all, were very satisfactory. These "evenings" tend greatly to create and sustain, friendly feelings among the members and friends of the congregation, and especially under existing conditions. The future success of the Church in this parish would be assured, with the appointment of an active and earnest resident clergyman.

Ashburnham.—St. Luke's.—Col. J. Z. Rogers, the postmaster and one of the best known and most highly respected citizens of Peterboro', died very suddenly at his home late on the evening of Thursday, March 11th. Born in the township of Otonabee on August 3rd, 1842, he was a lifelong resident of the county, but for the greater part of his life, his home had been in Ashburnham. He was a son of the late Robert David Rogers, one of the earliest settlers in Otonabee. When a child, the deceased moved into the village with his parents. His father built the East City flour mill and also a sawmill on Hunter Street, which a few years ago was torn down. A general store where Mr. William Collins' grocery business now is in the East City was conducted by the late Robert D. Rogers. The late Colonel J. Z. Rogers was for many years employed in his father's store and also managed the lumber business for a time. It was about twenty years ago that he began the manufacture of canoes from a model of his own, in the Ashburnham factory, which went under the name of the Ontario Canoe Company. Five years later, fire partly destroyed the East City premises, and Mr. Rogers moved to the present building on Water Street, and the name was changed to the Peterborough Canoe Company. At his death he was the president of the company. He was beloved and respected by his employees and by all who knew him. His life was one that was identified with everything that pertained to the welfare of the community. His honour and integrity, his generosity and kindness won for him a high place in the estimation of the citizens in general and his death is a distinct loss to the city. For many years, Colonel Rogers was prominent in military circles. He was identified with the 57th Regiment from its start. He commenced as a private in his father's company. Upon his father's retirement he was appointed captain. In 1866 he saw actual service, and again he went to the front in 1867. He was for sixteen years commanding officer of the regiment, retiring in 1894. It is to the patriotic exertions and the personal popularity of the Rogers family the various corps of the Peterborough Militia are deeply indebted. The late Colonel was a descendant of a remarkable race of loyal soldiers. The deceased served in the village of Ashburnham Council for several years. He was one of the founders of St. Luke's Church, and was always one of its most valued and consistent members. He was for many years one of the wardens and took an active part in church affairs until the last. It was only Wednesday night that he attended the special service and took up the offertory. As a churchman and as a citizen, the late Colonel Rogers will be greatly missed. To his family will be extended the heartfelt sympathy of the whole community for by his death Peterborough loses one of its best, oldest and most highly respected citizens. His wife, one son, Claude, and one daughter, Miss Mamie, both residing at home, and three brothers and one sister are left to mourn his loss. The brothers are Messrs. R. B. Rogers, C.E., East City; E. R. Rogers, Toronto, and Alfred B. Rogers, of Calgary. The sister is Mrs. Samuel Price, of Otonabee. The funeral took place at two o'clock on Sunday last from the family residence in this church and thence to the Little Lake Cemetery.

NIAGARA.

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

Niagara-on-the-Lake.—St. Mark's.—On Sunday morning, February 28th, the Lord Bishop of the diocese held a Confirmation service in this church when 22 candidates, 10 males and 12 females, were presented to the Bishop by the rector of the parish, the Rev. J. C. Garrett, for the Apostolic Rite. Both of the services on this day were well attended, the occasion being, in addition to the Confirmation service, a re-opening of the church after it had been in the hands of the decorators for a period of seven weeks. This work has been most artistically done and has given the greatest satisfaction to the parishioners. The firm who were in charge of the work of re-decorating this church are P. C. Browne and Company, of Toronto, who are specialists in church decoration. They have had charge of the re-decorations of many of the largest churches in Ontario, and all of those who have employed this firm bestow the highest commendation on them.

HURON.

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

Stratford.—St. James'.—At the close of the services in this church on Wednesday evening, March 3rd, a pleasing event took place, when Miss Hodges, who has been the soloist for the past three years, was presented with a pearl and diamond ring. Miss Hodges is moving to Toronto, and the choir took this means of evidencing their regard for her companionship and services. The presentation was made by the rector, the Rev. W. T. Cluff, who expressed his regret at the departure of such an efficient member of the choir.

Hespeler.—St. James'.—On the evening of Wednesday, February 17th, a banquet was held in Cray's Hall, in this town, in the interests of the Laymen's Missionary Movement, at which some 400 men were present. Dr. Lockhart, President of the Local Branch of the Association, occupied the chair, and during the evening excellent and inspiring addresses were delivered by ex-Mayor Urquhart, of Toronto; Mr. James Acton and Mr. J. A. Paterson, K.C., of Toronto. On motion of Mr. P. Young, seconded by Mr. R. Purves, the following resolution was unanimously endorsed by a standing vote:—"Whereas the laymen of the various denominations of Christendom here feel the importance of missionary work at home and abroad, and whereas the laymen representing the different denominations find that interdenominational co-operation promotes this great cause, be it resolved that the work of the Laymen's Missionary Movement be forwarded to the greatest possible extent by the laymen of the churches here represented." Various votes of thanks were also passed and the proceedings were brought to a close by the singing of the National Anthem.

West Brantford.—St. John's.—The rector and wardens of this church have just given an order to the Warren Organ Company, of Woodstock, for a beautiful new organ, with all the latest improvements. The cost will be in the neighbourhood of \$2,000. The congregation is to be congratulated on securing such a great improvement to the musical portion of their services. The Warren people are under contract to have the new instrument installed by June 1st.

Listowel.—The Rev. H. Langford, who has for years been rector of Brussels and Walton, has been appointed rector of Listowel and Shipley. Mr. Langford has given excellent satisfaction in every field where he has ministered, and his pastorate in Brussels and Walton has been particularly happy and fruitful. We congratulate Listowel on this appointment and trust that his new parish will give him the hearty and united support which he deserves.

ALGOMA.

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

North Bay.—We are pleased to hear that, from the latest reports, Miss Beanlands, who was so severely burned by the flames of a lamp recently, is making good progress towards recovery. She is being cared for at the rectory, and the Rev.

Canon Beanlands, of Victoria, B.C., who was telegraphed for when the accident occurred, arrived from the Coast last Saturday, and is also at present staying at the rectory.

KEEWATIN.

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

Rainy River.—St. James'.—The Ladies' Guild of this parish held a supper on the evening of Shrove Tuesday, when a large number of people, attracted by the former successful suppers of this Guild, did ample justice to the toothsome viands provided. It was a busy time for those who waited upon the tables, but the nice sum realized by the effort was ample remuneration for the amount of work done. Between \$40 and \$50 were added to the funds of the Society.

Keewatin.—St. James'.—The Rev. Wm. Crarey, incumbent, has handed in his resignation to the Lord Bishop, to take effect at the end of March. Mr. Crarey was appointed to St. James in April, 1908, but is leaving the diocese to accept work under the Lord Bishop of Yukon, and will go north with Dr. Stringer about the middle of April.

Lac du Bonnet.—St. John's.—The General Missionary of the diocese visited this Mission on Sunday, March 7th, and preached morning and evening to good congregations. The Sunday School in connection with the church is steadily growing, and it will not be long before more accommodation is needed for this department of Church work. The W.A. is in a thriving condition. In addition to raising money for a font and paying for alterations to the church, they are contemplating putting in choir seats to match those in the church. On Monday evening, March 8th, a sacred song service was held in the church, entitled "Teddie's Button," the story being read by Mr. Adams, and the hymns being sung by a choir of children picked from the Sunday School. The church was filled with an attentive congregation, who greatly appreciated the service and complimented the children on their excellent work. A request was made that another such service be held in the near future, and it is possible that a lantern lecture will be given on Good Friday evening, entitled "The Life of Christ." The Bishop of the diocese has appointed Mr. J. McCormick to be camp missionary along the line of the T.C. Railway, between Kenora and Ignace. He has already started work, and has been much encouraged by the reception he has met with by the men in the various camps, who are glad to welcome a missionary.

RUPERT'S LAND.

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

Winnipeg.—Holy Trinity.—At a social gathering held at Holy Trinity rectory, on Tuesday evening, March 2nd, the teachers of the Sunday School bade farewell to the Rev. D. T. Parker, who had held the office of superintendent during his stay in the parish, and welcomed his successor, the Rev. R. C. Johnstone, who will take up the work until a permanent curate has been appointed to the parish. On behalf of the Sunday School, Mr. Fred. C. Grocock read an address in which he expressed the esteem in which Mr. Parker was held by the members of the Sunday School, and their regret at his departure. In recognition of his untiring efforts on behalf of the Sunday School he begged him to accept a present. Mr. J. C. McNab then presented Mr. Parker with a handsome black walrus travelling case with his name engraved on a silver plate. Mr. Parker in a few words thanked the donors for the beautiful gift, and stated that he had been overwhelmed by kindness since his intended departure had been announced. He hoped that the Sunday School would have increased success under the management of its new superintendent. The Ven. Archdeacon Fortin then introduced the Rev. R. C. Johnstone, who has for some time been closely connected with the parish, as the new Superintendent, and Mr. Johnstone in reply hoped that the teachers would rally round him and do all in their power to insure the success of the school until the permanent curate had been appointed. The remainder of the evening was given over to music and games, Miss Amy Jeffries winning the ladies' prize in the Shakespearean guessing contest, and Mr. T. H. Camp-

bell the men's prize. Miss Longstaff entertained the gathering with selections from Drummond, and also with a recitation entitled "The Hockey Match." Refreshments brought the evening to a close.

On the evening of his departure for his new parish of Elgin, on Monday evening, March 8th, the Rev. D. T. Parker was presented by H. Bruce Gordon, on behalf of the wardens, vestry and congregation of this church with a purse of gold. The Brotherhood of St. Andrew also took the opportunity to make a presentation of a very valuable edition of a dictionary of the Bible, the presentation being made on behalf of the Brotherhood by Mr. S. W. Smith. Mr. Parker acknowledged the gifts eloquently, and referred happily to the past two years spent in the parish of Holy Trinity. His Grace Archbishop Matheson, Archdeacon Fortin, the wardens, vestry and many members of the congregation were present to bid Mr. Parker good-bye.

St. Luke's.—The Rev. W. Bertal Heaney, of Barrie, Ont., has accepted the rectorship of this church. He will assume his new duties shortly after Easter.

Winnipeg Sunday School Association.—A meeting of the Association was held on the 11th inst. in St. Matthew's schoolroom. The Rev. S. G. Chambers, rector of Christ Church, the clerical vice-president, occupied the chair. Messages of condolence were prepared to be sent to the family of the late Miss Burke, past treasurer of the Association, and also to the family of the late Canon MacMorine, of Portage la Prairie. Miss Horne, of St. John's, was appointed treasurer, and the Rev. W. B. McElheran was elected on the Executive Committee in the place of the Rev. D. T. Parker, who has removed from the city. Two excellent papers were read, which were provocative of much helpful discussion: (a) "The Primary Classes," by Mrs. McElheran; and (b) "The Main School Classes," by Miss Jones, L.L.A., Principal of Havergal College. An orchestra rendered several pleasing items.

Portage la Prairie.—The Rev. Canon MacMorine's death took place here on Tuesday, March 9th, following an operation for appendicitis. The late Canon MacMorine was the son of a Presbyterian minister at Quebec, and graduated from Queen's University, Kingston. He later joined the Anglicans, became rector of Three Rivers, and a number of years ago was rector of Trinity Church, Ottawa East. He had been for twenty years a resident of Portage la Prairie. A few weeks ago he resigned his living and was appointed by the Provincial Government governor of the boys' reformatory at Portage la Prairie. The late Canon MacMorine is survived by a wife and five daughters. While rector of Trinity Church at Ottawa he was very popular, and the news of his demise was received in that city with much regret. The deceased paid his last visit to Ottawa in September last when he was in attendance at the meeting of General Synod. The deceased gentleman was a brother of the Ven. Archdeacon MacMorine, of Kingston, Ont. The funeral of the late Canon MacMorine took place on Friday, 12th inst. Service was held in St. Mary's Church, and interment in the Church of England Cemetery. Flags were at half-mast, and all the stores suspended business during the time of the funeral. Marks of respect for the memory of the late Canon were evidenced on all sides. The service was taken by His Grace the Archbishop, assisted by the Rev. C. Garrioch and the Rev. C. N. F. Jeffery, the general missionary of the diocese. The following clergy also attended: The Rev. S. G. Chambers, rector of Christ Church, Winnipeg; the Rev. F. C. C. Heathcote, rector of All Saints', Winnipeg; representatives of the Diocesan Executive Committee; the Rev. J. F. Strong, Carberry; the Rev. G. Spriggs, Arden, and the Rev. W. A. Fyles, Field Secretary for Sunday Schools. Mr. W. P. Sweatman, Diocesan treasurer, and Mr. R. Fletcher, Deputy Minister of Education, also attended from Winnipeg.

Deloraine.—St. Andrew's.—The new organ purchased by this congregation has been installed, and was formally opened on Sunday, March 7th. The morning service began with a short dedication service, immediately followed by the Communion Office, at which a large number presented themselves. At the Evening Service the church was filled to the doors. The music was appropriate to the occasion, and was well rendered by a strong choir. The sermon was on the subject of the relation of music to the worship of God. The organ is a substantial two-manual instrument, made by Thos. Doherty & Co., with good power, good tone, and good control. It promises to be of great and permanent help in the services of the church.

Brandon.—St. Matthew's.—This church recently acquired a valuable property at the southeast corner of Thirteenth Street and Louise Avenue. As a result of the efforts of the rector, the Rev. W. P. Reeve, B.D., the purchase money, amounting to \$3,500, has been subscribed in full. There is no intention of building immediately, but it was thought well to secure a site for future necessities.

SASKATCHEWAN.

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

Prince Albert.—A Ruri-decanal meeting was held here on December 1st and 2nd, at which there was a good attendance. On the evening of the latter day a service of intercession for Missions was held when addresses were delivered by the Revs. H. S. Broadbent and H. Assiter and Mr. E. J. White. Special prayers were offered after each address by the Rev. Andrew Love and the Rural Dean.

Tisdale.—Through the kind help of friends the church has been plastered and wainscotted inside and a new brick chimney built.

Prongua.—On November 22nd last the new church was opened and dedicated by the Bishop. The Bishop consecrated at the same time the cemetery. Three services were held in the new church and both Sacraments as well as the Apostolic rite of confirmation were administered, there being thirty-eight communicants at the morning service, four infants baptized in the afternoon, and five adults confirmed in the evening. Mr. S. L. White, the catechist, presided at the organ. The new church is a log structure with porch and tower. It is plastered inside and is to be known as Christ Church. The congregation is indebted to the S.P.C.K. for a grant of \$55 towards the building fund; to Rural Dean Matheson for the Gothic windows and to A. J. Bokovski for oil and varnish. A handsome communion set was given by Mr. and Mrs. Cleland and their friends in England; a communion table by Mr. and Mrs. Carion; a communion rail and sanctuary carpet by Mr. S. White; a lectern by F. H. Cleland; a pulpit by Mrs. Webb; a prayer desk by A. J. Prongua; a Litany desk by Mr. and Mrs. Francis; lamps by Mr. and Mrs. G. Young; pulpit Bible by the late Mrs. F. S. Palmer; and a splendid organ by J. Francis, F. S. Palmer and A. Flack. Texts beautifully stenciled in white and crimson by J. Francis, give a neat and tasty appearance to the interior, and the congregation is to be congratulated on the result of their united work and generous gifts.

NEW WESTMINSTER.

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

Vancouver.—The Diocesan Synod.—The 27th session of the Synod of the Diocese of New Westminster was held in St. Paul's Church Room in this city on Thursday and Friday, February 25th and 26th. Holy Communion was celebrated in St. Paul's Church at 8 a.m.; the Archdeacon of Columbia, celebrant. A second celebration was held at 10 a.m., the Lord Bishop of the Diocese, celebrant. At 11 a.m. the Synod assembled for business, the Lord Bishop in the chair. The rolls were called, and it was found that twenty-nine out of the thirty-two clergy in the diocese were present, and forty-five lay delegates out of a total of seventy-five. The Rev. H. Beacham and Mr. J. R. Seymour were re-elected respectively clerical and lay secretaries. The Bishop then delivered his annual charge to the Synod. His Lordship dealt especially with the Occasional Offices, the Athanasian Creed, the Communion Service, and the Marriage Service. At 2.30 p.m. the elections were held, the results of which were as follows:—Executive committee, Bishop's nominees: Rev. A. Shildrick and Mr. T. S. Annandale. Elected by ballot: Rev. A. U. dePencier, Rev. C. C. Owen, Rev. H. G. Fiennes-Clinton and the Rev. G. H. Wilson, Messrs. W. J. Walker, His Honour Judge Bole, J. R. Payne, and A. Dunbar Taylor. Mr. A. McC. Creery was re-elected diocesan treasurer by acclamation, and Mr. J. F. Helliwell, auditor. Delegates to General Synod; Ven. Archdeacon Pentreath, Rev. A. U. dePencier, Rev. C. C. Owen, and Rev. H. G. Fiennes-Clinton, Messrs. A. McC. Creery, W. Taylor, Judge Bole, and H. J. Cambie. Substitutes, Rev. H. J. Underhill and Ven.

Archdeacon Small, Messrs. W. J. Walker and J. R. Payne. The following reports were presented, received and adopted: Executive committee, presented by J. R. Payne; Japanese Mission, presented by Rev. H. G. Fiennes-Clinton; delegates to General Synod, presented by Ven. Archdeacon Pentreath; Chinese Mission, presented by Rev. C. C. Owen; Seamen's Institute, presented by Rev. A. E. Bernays; Columbia Coast Mission, presented by Rev. J. Antle; Indian Mission, presented by Ven. Archdeacon Small; Indian hospital, presented by Rev. E. W. W. Pugh. Notice was given of two proposed amendments to the Constitution, Canons, etc., namely, in Article III. sec. 3, to strike out the word "male," giving women the right to vote for lay delegates to Synod. This motion was lost in committee by a narrow majority, the vote being 20—21. The second amendment proposed was to permit the election of alternate lay delegates, at the Easter vestry meeting. This was carried. A strong resolution was passed endorsing the Laymen's Missionary Movement and commending its objects to the various parishes of the diocese, also a resolution assuring the General Synod of a cordial welcome in the event of its next session being held in Vancouver and hospitality for clerical and lay delegates. It was also resolved to appoint a committee to place before the local Legislature the claims of the mainland as the most suitable site for the Provincial University. The approval of the Synod was given to the introduction into the churches of the diocese of the Book of Common Praise, and a resolution was adopted, reviving the Diocesan Sunday School Association. Hearty votes of thanks were passed to the various English societies who are aiding the diocese with grants—the New Westminster and Kootenay Missionary Society, the S.P.C.K. and the S.P.G. On Thursday evening, Evensong was sung in St. Paul's Church. The sermon was preached by the Rev. Canon Hinchliffe, rector of Chilliwack.

Correspondence

THE BOOK OF COMMON PRAISE.

Sir,—The proofs of hymns up to No. 600 have been passed and returned to the publisher. In order to hasten the passing of the proofs the committee communicate with the publisher once or twice a week by a cable code which has been arranged, but notwithstanding this there has been some inevitable delay in getting the book ready for Easter. It has been found necessary to submit every page to the committee before it is stereotyped, as there are details that must have the supervision of the compilers. The time consumed in sending proofs and revises back and forth from England has lengthened the time required for getting the book ready, but the marvellous care taken by the publisher and the musical editor to secure accuracy will produce results that the Canadian Church will be proud of. We are aware of the natural impatience that is felt in waiting for the book, but we feel confident that the Church will take our assurance that everyone concerned has used the utmost diligence to secure the early appearance of the Hymnal. As the book contains 25 per cent. more words and music than Hymns Ancient and Modern, and has also a chant book, the committee was authorized by Synod to revise the schedule of prices, and this has necessitated some lengthy negotiations with the publishers. At their meeting on Friday, March 5th, the committee finally disposed of all outstanding questions and will upon hearing again from the publisher make an announcement as to editions and prices. In the meantime we can say that the prices will in no case exceed the prices charged for Hymns Ancient and Modern, and the book will appear in 184 different styles. The Committee of Hymns Ancient and Modern took seven years to prepare their edition of 1904, Church Hymns took five years to prepare their edition of 1903, Canadian Presbyterians were engaged seven years on their work. Our committee began its work on January 1st, 1906. We trust we shall not be adjudged to have been dilatory. I shall communicate again with you shortly. Jas. Edmund Jones.

ST. PETER'S MISSION, HAY RIVER, GREAT SLAVE LAKE.

In writing our annual letter for this year we desire first of all to express profound gratitude to our Heavenly Father for His many and great blessings bestowed upon us during the year. Also, we wish heartily to thank all our friends

who have so nobly stood by us in our time of need. Especially do we feel grateful to all who have sent us material aid in the shape of bales, boxes and money. The bales sent this year were all of them most useful, indeed. We need not speak at length about our buildings this year; it will suffice to say we have removed one no longer safe, repaired other two, put part of the plaster on our church, have cut and hauled home enough logs to complete it when they are sawn into boards; also sufficient to build a new warehouse for our provisions. We hope (D.V.) to finish both of these next year. We received this year, owing to scarcity of fur, more help than is usual from the Indians, who were glad of a chance to earn a little by working for us. Our School and Pupils.—The number of boarding pupils has been increased by seven this year. Eight have come to us, and only one left for home this year. We now have thirty-five, fifteen boys and twenty girls. Two of these are adults and assist in the kitchen. In addition to these we have nine day pupils. Seven of these attend very regularly. Both among the boys and girls we now have some who can and do help in the daily routine work about the place. The girls under the supervision of Miss Orr and Miss Hamilton, who came to us from Peel River this year, do all the housework for our large family. The boys, with the exception of three days' ploughing, did all the work in raising one thousand bushels of potatoes; also cared for a garden, which yielded two hundred cabbages, fifteen bushels of turnips, five bushels of beets, three bushels of carrots, and two bushels of parsnips, and also some flowers. The boys also cut all our firewood during the year after it is hauled home. This fall, by the blessing of God, we were able to secure 10,500 fish to carry us over until fishing under the ice was possible. The Rev. E. E. Whittaker accompanied our men to Fish Point, and through an interpreter's aid conducted Divine service each Sunday they were there. Our ladies carry on the work of the local branch of the W.A., which was organized by Mrs. (Rev.) T. J. Marsh in 1906, and during the year by gifts and work have raised \$29 for mission work in foreign lands. We mention this to show we endeavour to teach the Indians their duty toward less favoured ones. We are doing what we can to support ourselves and reaching out a helping hand to others. During the year the writer and C. F. Johnson made a parochial visit by dog-sled eighty miles across the lake. The writer and the interpreter made a similar visit by canoe to Indians thirty miles distant, only to find them away on a hunting trip. Last winter was a very pleasant one, owing to our receiving more visits than usual by men passing to and from the north. The Rev. O. J. Roberts, of Fort Chipewyan, paid us a very welcome visit in January, 1908. July 18th, 1908, was a very sad day for us, for we were called upon to say farewell to Mrs. C. F. Johnson and her three children. Mrs. Johnson, as Miss Tims, first came to our Mission in 1896, and even now labours among us in the person of her husband, who has remained at great sacrifice of personal comfort to assist us for this year. More faithful, efficient, and painstaking workers than the above never served on mission staff anywhere. Of our present helpers, Miss Wilgress, Miss Orr and Miss Hamilton, we would say that more kind, careful, considerate and obliging workers could not be desired. They are simply untiring in their efforts to serve in any capacity required here. Through the failure of supplies at Peel River this summer the Rev. C. E. and Mrs. Whittaker came to help us in our distress. More welcome, useful, and opportune help would be hard to devise; for in them we have companionship, and ripe experience to aid us. We count their coming not least among our blessings received this year. The difficulties of our work among the Indians are greatly increased by the opposition we meet with at the hands of the Roman Catholic priests, who oppose us in every possible way. This causes the Indian no little confusion. They argue, both claim to be right, yet are opposed. They seem to try to keep in with both. As a result they come to us and also go to them. You will be pleased to hear we had only three deaths during the year, and none of these were from our school. In fact, not one child has had to lose one day's schooling on account of sickness during this year. This is largely due to the watchful care of the children by Miss Wilgress, but above all to the goodness of our Heavenly Father. In our boarding and day school combined we now have all the Protestant Indian children of school age in our village, and also some whose parents go to the Roman Catholic church. We have baptized three infants during the year. We are happy to say we can see a decided improvement in the lives of several of our children. They appear to be really trying to live up to the light they have.

Four of our boys have expressed a desire to become ministers to their own people. For this we give praise to Almighty God. We desire to express our thanks to the kind friends who, through Ven. Archdeacon Lucas, sent us the money to buy the yoke of oxen asked for last year; also, for news of the coming in spring of an engineer and his wife. We plead with you this year for a school teacher, preferably a man, but will heartily welcome a lady teacher. In spring we must part with several of our workers. The Rev. C. E. and Mrs. Whittaker return to Peel River; Mr. C. F. Johnson and Miss Orr leave for home in July, so you will see how short-handed we are likely to be. Will you not join in asking God to constrain the right persons to offer for service here? Again giving thanks for help in the past years and asking a continuance of the same, we need but remind you that our Saviour included the Indians when He said "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me." Yours very gratefully,
Alf. J. Vale.

BOOK REVIEW.

In these days when the Cosmogony of Moses, as given in the book of Genesis is being hotly assailed, and the assertion repeatedly made that the revelation therein contained is inconsistent with the discoveries of science and cannot be a true account of the order of creation, it is with feelings of intense satisfaction and, we may add, gratitude to the writer that we have read the pamphlet entitled "Two Short Sermons on the First Two Verses of Genesis," recently published by Messrs. George Parker & Sons, Toronto; price, 10 cents. The writer has given in clear and convincing language a logical appeal to those who study the Scriptures, not for the purpose of cavilling, but of getting at the truth, to re-read the Mosaic record and having done so, find that there is no real antagonism between the so-called facts of science and the revealed workings of the Creator, as recorded by His servants—the inspired writers of the Scriptures. The writer has most happily chosen the first two verses of Genesis as the basis of his theme, for it has been clearly shown that—as given in some old editions of the Bible in English, where there is no division into verses—there is a distinct hiatus at the end of what is now the second verse, and moreover in the Lutheran Bible (Wiltenberg, 1557) there is in addition the figure one placed against the third verse, as being the beginning of the account of the Creation on the first day. This reading will, as the writer suggests, make the whole of the opening declaration of Genesis intelligible, and moreover will enable the reader to read the mystery aright and to reassure his wavering faith. It is here clearly and convincingly shown that the God who has survived the attacks of astronomy and geology will also survive those of biology, evolution and physics—a word of warning being given to His readers against accepting as final the data of scientists who are daily reaching towards an end of which they cannot predicate finality. We commend to our readers this little pamphlet in the assurance that it will be of the greatest help to them, probably urging them to a keener study of God's revealed Word and, as the writer says, "Reconsider if you will your interpretation of Scripture, for you can never study it too much or too carefully, but rest assured of this that when you understand your Bible rightly and men have learned to read the works of nature correctly there will be found no conflict between them (God's Holy Word and the Theories of Science) for both proceed from the God of Truth."

A CRISIS IN THE WEST.

An Appeal from the Diocese of Calgary.

It is nearly twenty years since the Church of England led the van of Indian education in the West by providing for the Blackfoot-speaking people residential schools on the Blackfoot, Blood, Peigan, and Sarcee Reserves. The work was supported by contributions given in response to missionary appeals, and, as the work grew, by Government grants in aid. The Government grants, though very inadequate, still continue, and certain lady workers are supported by the Woman's Auxiliary, but contributions from Church people generally have ceased. Not only has the Church to face a heavy deficit as a result, but two thousand dollars a year must be provided, in addition to the present income, if the work is to be continued. The indebtedness on our schools (incurred originally in the erection

of the buildings) was reduced in 1907 to \$4,000. At the close of 1908 it had risen to \$6,000. The Indian Department has recently offered to pay off all this indebtedness on condition that Old Sun's School, on the Blackfoot Reserve, is closed, on the ground of its alleged unsanitary state; but will give us no information as to the time the school must remain closed, the class of building (i.e., whether day or boarding) which will be supplied; and if it would be reopened under Church of England auspices. Under such circumstances the Bishop feels he cannot accept the offer.

When M.S.C.C. was formed it was understood that no appeals were thereafter to be made to Eastern Canada for funds. The needs of the West were to be put before the Board of Management of the Missionary Society and grants made by it to the work. For a time the Indian Homes were recommended to the Sunday Schools of the Church "as the most suitable object to which the offerings of the children can be devoted." (See M.S.C.C. Report for 1903.) In October, 1906, the Board of Management of M.S.C.C. resolved "that no Sunday School money received by the General Treasurer after January next towards the support of Indian Homes be credited on the Apportionment"; and the Report for 1906 adds "that clergymen and congregations are left free to give to Indian Homes any support which they may feel disposed to give." The Board of Management in October, 1907, further resolved not to make any grants to Indian Schools. Hence the deficit, and hence this appeal for help. The Executive Committee of the Diocese of Calgary, in September, 1908, after reviewing the matter of Indian Education and the attitude taken by M.S.C.C., resolved, "That in the opinion of this Executive Committee there exists a strong ground for special appeals to Eastern Canada on behalf of this work." Turned away, therefore, as mendicants, by the Missionary Society, the Indian Homes in the Diocese of Calgary can only throw themselves upon the generosity of Church people and others likely to feel an interest in this work. It may be asked why should the Church feed and educate Indian children? Our answer is:—1. Because, as a result of over twenty years' experience, we find it is the best means of bringing them under Christian influence. 2. Because many young lives, by proper care and nourishment, are thus saved. 3. Because the homes of the Indians are so scattered that it is impossible, as it proved impossible in the past, to gather enough children together regularly in one locality to fill a day school. 4. Because the Government declines to do so. 5. Because it is economy to do so. 6. Because it is Christ-like work. It may be asked, again, what is being done in these schools? Our answer is:—1. One hundred and twenty-five Indian boys and girls have been collected from tepees and log huts, where many of them were half-starved, ill-clad, and subjected to all the evil influences of a debased heathen life, and are being properly looked after, their constitutions built up, their minds trained, and their hands taught to work. 2. Religious instruction is given morning and evening, and Bible knowledge is imparted in a way it would be impossible to do in the homes of the people. 3. The boys are being taught to farm and look after stock, and so fit them for the life of ranching or mixed farming which the locality of their reserves is most suited for. 4. The girls are taught all kinds of domestic work—bread making, cooking, washing, ironing, scrubbing, and needlework—and are turned out capable housekeepers. The cost of these four schools is about \$12,000 a year, towards which the Government contributes about \$7,500, or \$72 per head on the average attendance; Canada (chiefly through the W.A.) contributes \$1,700, and England \$300. The Diocese may be counted on to provide at least \$500, so that an additional income of \$2,000 per annum is necessary to keep them going until such time as the Government is willing to increase its per capita grant. Churchmen and Churchwomen of Canada.—Will you help to preserve these Homes for Indian Boys and Girls, or must the children be turned out to succumb to what the Deputy Superintendent General of Indian Affairs mildly calls "the retrogressive influence of home life"; or be taken into Roman Catholic Schools, which, though started after ours came into existence, and drew pupils from the same Reserves, are not apparently to close, but go steadily on in their work? Can we conscientiously stand by and see our work handed over in this way to the Roman Catholics? Donations and subscriptions will be gratefully received and acknowledged by the Bishop of Calgary, Bishop's Court, Calgary; by Archdeacon Tims, Sarcee Reserve, Calgary; or they may be sent, earmarked for "Calgary Indian Homes," to the General Treasurer of M.S.C.C., 43 Confederation Life Building, Toronto.

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LENT.

Now, in the passage of the year,
Cometh the time to Christians dear,
Time to reflect, confess, repent—
The hallowed forty days of Lent.
My Saviour, by the Spirit driven,
Used these drear days in thoughts on
Heaven

Wrung Truth from dreary desert sand,
Conquered my foe with dauntless
hand.

Thus Jesus kept His Lent, and then
Age after age of holy men
Have used thee, oh, dear season blest!
Their prayers have made, their sins
confessed.

And shall not I observe these days,
And turn from earth awhile my gaze?
Christ and the Church say, "Head!
Repent!"

I'll keep, as Jesus did, my Lent.
—C. L. Bates.

British and Foreign

The Bishop of Manchester has appointed the Rev. J. C. Wright, Canon-Residentiary of Manchester Cathedral and rector of St. George's, Hulme, Archdeacon of Manchester.

Quickly Cured at Home

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

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

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

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

We mail a trial package free to all who write.

It will give you instant relief, show you the harmless, painless nature of this great remedy and start you well on the way toward a perfect cure.

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

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

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

You can go right ahead with your work and be easy and comfortable all the time.

It is well worth trying.

Just send your name and address to Pyramid Drug Co., 92 Pyramid Building, Marshall, Mich., and receive free by return mail the trial package in a plain wrapper.

Thousands have been cured in this easy, painless and inexpensive way, in the privacy of the home.

No knife and its torture.
No doctor and his bills.

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Increase \$1,079,430.00

New Insurance written, \$2,483,906.00
Increase \$359,728.00

Assets for Security of Policyholders - \$2,020,102.72
Increase \$227,428.71

Cash Income - \$454,790.94
Increase \$65,235.04

Reserve Funds - \$1,465,664.03
Including special reserve \$39,097.00

Surplus on Policyholders' Account - \$169,436.55

Increases: Insurance in force 10 per cent. Assets, 16 per cent. Income, 17 per cent. Reserves, 15 per cent. Net surplus, 93 per cent.

Decreases: Death rate 44 per cent. less than expected, 9% less than preceding year; expense ratio 6.5 per cent.

Interest Income more than sufficient to pay Death Losses and all expenses of the Company, excepting Agents' salary expenses. Interest earned on mean Net Assets 6.72 per cent.

A good Company to insure with, consequently a good Company for Agents to represent.

The Rev. W. E. Chadwick, D.D., vicar of St. Giles', Northampton, has been appointed Hulsean Lecturer at Cambridge for 1909-10. He was formerly a Scholar of Jesus College.

At St. Paul's Cathedral on a recent Sunday two brothers occupied the pulpit, viz., the Ven. W. M. Sinclair, Archdeacon of London, in the afternoon, and the Ven. J. S. Sinclair, Archdeacon of Cirencester, in the morning.

The work of the renovation and improvement of Philipstown Parish Church, in the Diocese of Kildare, is making good progress. Two ladies, the Misses Ball and Lucas, are presenting a carved oak pulpit and reading-desk in memory of the late Mr. and Mrs. Ball.

The Dean of York was eighty-one Sunday, the 28th ult., and preached at the evening service. Dr. Pureyn-Cust has been Dean of the famous Minster since 1880, where his archaeological knowledge has been of great service. He married in 1854 Lady Emma Bess Bligh, daughter of the fifth Earl of Darnley.

At St Philip's Church, Eastbourne, on a recent Tuesday evening, the oak organ, pulpit and screen, which have recently been added to the imposing building, were dedicated by the Archdeacon of Lewes, Canon Churton, who preached an appropriate sermon.

Field Marshall Sir Evelyn Wood lately unveiled in the crypt of St. Paul's Cathedral a memorial and inscribed tablet (erected in the Journalists' Corner) to the memory of the late Sir William Howard Russell, the famous war correspondent.

Preaching lately at the annual service of the Queen Victoria Clergy Fund, at St. Paul's Cathedral, London, the Bishop of Chichester said there were about 14,000 livings in the Church of England, of which 5,000 were less than £200 a year and 1,100 less than £100 a year.

The Ven. W. Donne, vicar of Wakefield, and Archdeacon of Huddersfield, and the Ven. W. F. Norris, M.A., rector of Barnsley and Archdeacon of Halifax, have been appointed Canons-Residentiary of Wakefield Cathedral.

The Rev. W. R. Hervey, vicar of Pirstall, Leeds, has been appointed rector of Barnsley.

A project has been started for placing in St. Saviour's Church, St. Albans, a joint memorial to the late Bishop of Colchester (Dr. H. R. Johnson) and the late Mr. Frank Taylor, both of whom were substantial benefactors of the Church. Mr. Taylor's gifts included one of £5,000 towards the building of the nave.

One hundred and thirty-six sermons and addresses in seven weeks is not a bad record, but it is one which Canon W. Hicks, Diocesan Missioner for Lincoln, can claim for the present year. On Sunday afternoon he preached at St. Mary's, Nottingham, on the occasion of a footballers' service, when 1,000 men were present.

At a large gathering of the members of the congregation of Great St. Mary's at Cambridge, who lately assembled in the Guild Hall in that town for the purpose of expressing their personal tribute and to commemorate the 21 years' ministry of the Ven. Archdeacon Cunningham, the opportunity was taken to present the Archdeacon with a portrait of himself in oils as also two crayon portraits of the Archdeacon and Mrs. Cunningham, a silver-mounted bowl of polished Aberdeen granite and a book containing a very brief address and the names of the subscribers.

Bishop Montgomery writes in the current number of "East and West," the official organ of the S.P.G.: "We have had three notable 'dismissals' in our chapel lately. On the Epiphany, Bishop and Miss Boutflower were dismissed, and every corner of the chapel and board-room was filled to overflowing. On January 12th Bishop Scott came with his five new clergy for his diocese, the North China Brotherhood. But remember that we have sent them out in faith. We only have £650 at present towards their passage and maintenance. On January 15th eleven women missionaries were sent away with blessing to their destinations at Lucknow, Lahore, Tinnevely, Rangoon, and Grahamstown."

The Rev. Prebendary Wilde has been rector of Louth for the past 50 years, and a Prebendary of Lincoln Cathedral for the past 46 years. At a representative meeting, which was lately held at Louth, the Mayor presiding, it was unanimously resolved that a fitting and permanent commemoration should be made of his devoted service, and it was decided that this commemoration should in the first place take the form of a stained-glass window which is to be placed in the north aisle of St. James' Church, Louth, and that any surplus should be appropriated for such other commemoration in Louth as may be approved of by Prebendary Wilde.

On March 7th, the second Sunday in Lent, in St. James' Church, Fergus

What's the Matter with the Blood

It is thin and watery, the lips and gums are pale, the whole system is weak and run down.

The food fails to supply the necessary nutrition and to get well you must use such treatment as Dr. Chase's Nerve Food.

Your mirror shows you that the lips and gums are pale and the inner eyelids without colour.

What can be the matter? You are anaemic. There is a deficiency in the quality or quantity of blood in your body. The food you eat fails to make good this shortage. You must use some preparation that will supply in condensed form the elements from which blood is made.

Now Dr. Chase's Nerve Food is exactly what is required in ailments of this nature for it is above all else an enricher and builder of the blood.

Women and girls are particularly subject to anaemia. The feminine system demands an immense amount of blood in carrying on its functions and unless the system is strong and well nourished there is likely to follow a bankruptcy in the blood supply.

Such symptoms as loss of appetite, lack of interest in the affairs of life, feelings of languor and fatigue impaired digestion, shortness of breath, dizziness and fainting, cold hands and feet, heart palpitation and weaknesses and irregularities are an indication of anaemia or bloodlessness.

Do not delay treatment thinking that you will get all right for anaemia in its pernicious form is often incurable.

Get all the sunlight and fresh air you can and add to the richness of the blood by using Dr. Chase's Nerve Food.

You will soon note improvement under this treatment and can prove the benefit derived by keeping a record of your increase in weight. 50 cents a box, 6 boxes for \$2.50, at all dealers or Edmanson, Bates & Co., Toronto.

Falls, Minnesota, the Rev. Arthur E. Bruce, rector of St. Luke's, Detroit, was advanced to the Priesthood by the Right Rev. the Bishop of Du'uth. The Ven. Archdeacon Parshall, B.D., and the Rev. James G. Ward, M.A., joined with the Bishop in the "laying-on-of-hands." Mr. Bruce was for some years a missionary in Western Canada, and was ordained to the Diaconate by the Bishop of Calgary, acting for the Bishop of Qu'Appelle. The Rev. J. G. Ward, who assisted at the service, is also a Canadian, a graduate of Bishop's College, Lennoxville, and formerly rector of Shawinigan Falls, Quebec.

A series of interesting presentations lately marked the departure of the Rev. J. E. Lloyd, B.D., senior curate of St. Michael's, Aberystwyth, to take over his duties as vicar of Llanwrtyd Wells. The parish testimonial, consisted of a purse of gold (£80) and an elegant book-case, and the following parish organizations also made presentations to Mr. Lloyd: The Church Students' Society (U.C.W.), the Guild of St. Mary, the Men's Bible Class, Penparke Mission, St. Michael's C.E.T.S., St. Michael's Juvenile Guild and the New Market Hall Sunday School. A solid silver salver has likewise been presented to

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ORIGINAL CHARTER 1854
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Notice is hereby given that a Dividend at the rate of Six Per Cent. per annum upon the paid-up Capital Stock of this Bank has been declared for the three months ending the 28th of February, 1909 and the same will be payable at its Head Office and Branches on and after Monday, the 1st day of March next. The transfer books will be closed from the 14th to the 28th of February, both days inclusive.

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

Head Office 8 King St. W., Toronto
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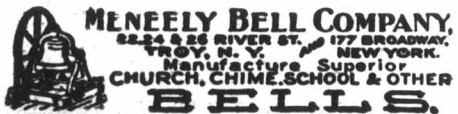
After twenty-five years' successful management of trusts of every description the Corporation confidently offers its services as

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GENERAL AGENT

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

The Toronto General
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Mr. Lloyd by the officers of the Cardiganshire Battery, R.F.A., of which regiment Mr. Lloyd has been chaplain for eight years, whilst he has also received many valuable private gifts. In fact the parishioners, as a whole, have vied with each other in showing their appreciation of the sterling work performed by Mr. Lloyd during his eleven years in Aberystwyth.

The People's Palace in the East End of London (the Mile-End Road) was crowded in every part on a recent occasion when a presentation of a set

A Woman's Sympathy

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

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



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Instances**

Show exactly what Life Insurance stands for—just what its mission is, and the inestimable good it is constantly accomplishing in the world.

Without its strong support, how hard has been the struggle of many a bereaved family, while with it, comfort and substantial aid could have been brought to them at a time when most needed.

If your life is not insured, or if you are not carrying all the insurance that you should, better secure a policy at once from the

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Established 1856.

of study furniture, consisting of a book case, a writing-desk and an arm-chair, was given to the Archbishop of York by the people of the East End. This gift had been subscribed for by over 4,500 persons, mostly of the poorer classes, the subscriptions ranging from 2d. upwards. The Bishop of London presided and on the platform were a number of clergy, over 70 in all, from various parts of London, one of whom was the Archdeacon of London. There were several Non-Conformist ministers present also, including the Rev. Peter Thompson, a leading Wesleyan Methodist minister. An address was also presented to the Archbishop from the Stepney Council of Public Welfare, which was read by the Mayor of Stepney. Two clocks were also presented to the Archbishop on the previous day by the members of the Guild of St. Peter, of which he has been warden since 1902. The Rev. Wesley Dennis, Principal of St. John's College, Battersea, presided on this occasion.

On a recent Sunday Dedication Services were held in Kilrea Parish Church. The Right Rev. Dr. Chadwick, Bishop of the Diocese, was present, and dedicated the new organ, Holy Table, pulpit prayer desk, and brass book-rest. The organ cost £300, half of which was paid by Dr. James Carnegie, and the remainder by the parishioners and their friends. The Holy Table has just been presented by Mr. Richard McFadden, town postman, in memory of his sister, Miss Maria McFadden, who died a few months ago. It is very beautiful, and of a highly artistic design in solid oak. The pulpit is of the same material, and equally creditable to its artificer. The brass book-rest is elaborately carved according to an ancient Celtic pattern; it is the gift of Mr. Fred. Wilson, B.A., M.Inst.C.E., J.P., Lake View, Kilrea, in memory of his deceased wife. The handsome prayer desk is in solid oak, and was presented by the members of the choir. These, together with the noble brass lectern, presented to Kilrea Parish less than two years ago by Mr. and Mrs. Keenan, of Phoenixville, U.S.A., have greatly improved the bare appearance of the church.

Children's Department

BENTWING.

"Mother," said John Everett when Mrs. Bright came into the nursery one morning to dress her little son, "I didn't sleep very well last night. There was a funny noise, kept me 'wake." "Well, well," smiled Mrs. Bright, "is my little boy developing nerves already? Probably you dreamed the funny noise, John Everett." "No, I didn't dream it, mother. It was a really true noise. I think it's in the stove." Mrs. Bright opened the door of the stove that was used to warm the nursery of her summer cottage on chilly days. "It must have been your imagination, dear; for there is nothing here that could possibly make any sound," she said. "Anyway, I heard lots of noise," persisted John Everett. "Perhaps you

**Pimply Pretty
Faces**

May Be Made Clean and Clear By
Using Stuart's Calcium Wafers.

Trial Package Sent Free.

Pretty faces are daily seen about us marred and marked with pimples, blotches and eruptions.

There is absolutely no necessity for this condition being so exceedingly prevalent. Pimples and skin troubles show that the blood is impure, and is forcing its impurities into the cells and glands of the skin, there festering and breaking out at last into many eruptive disorders.



Don't Mar Your Beauty by Neglect.
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did, son; and I believe the next noise you hear will be the breakfast bell, so let us hurry." It was such a pleasant day that John Everett did not stay indoors at all, and he thought no more about the noise in his room until he

went to bed. But that night, after his mother had kissed him and turned the light low, and had gone softly out of the room, he again heard the strange sounds in the corner where the stove was. "Mother thought that was 'magination," he said as he raised himself on his elbow and peered across the room. "But I know it's a really sound." For a few minutes he listened quickly; and then, with a little air of determination, he rose from his bed and walked gravely out of the room and downstairs. Mrs. Bright and her brother were reading, and did not hear the small, bare feet on the thick carpet. "Do my eyes deceive me? or is it really our John Everett a-walking in his sleep?" exclaimed Uncle Dick when he saw the little figure of his nephew beside his arm chair. "I'm not asleep and there's a funny noise in my room that keeps me 'wake. Uncle Dick, I want you to come and find it, 'cause mother thinks I dreamed it; but I didn't, for it's really a noise." Uncle Dick picked John Everett up in his arms and, turning to his sister, said: "Come, let's see what's bothering the little chap!" They all went to the nursery, and just as they entered the room, John Everett's quick ears caught the sound again. "Don't you hear it?" he whispered. "Why, there is some odd noise!" exclaimed Mrs. Bright. "Of course there is!" said Uncle Dick, "and it's in or near the stove." He put John Everett on the bed, and then began to examine the stove. "Well, I declare! the noise is in the stovepipe. Some poor thing is caught there and is trying to get out." John Everett sat straight up and watched his uncle with wide-open eyes as he removed one joint of the stovepipe. And when a fluttering young bluejay came out, he clapped his hands with delight. But the bird was too exhausted to enjoy his freedom; and his wings, which had been flapping against his prison walls, were, bruised and sore, and he sank helplessly to the floor. "O, mother! may I have him for a pet?" "I hope he will get strong enough to fly and be happy in his own way." Mrs. Bright took the bird tenderly in her hands, but John Everett looked much disappointed. "We will take care of him, dear, while these poor wings are getting well; and maybe he will like to stay with us." "Wasn't it funny that he got in the pipe?" said John Everett. "You see, it was a really noise." "Indeed it was," laughed Uncle Dick; "and we'll put the really noise in the woodshed, where there are no chimneys for him to hide in." This is the story of how Bentwing came to be a member of the Bright family that summer; for the bluejay did not go away, but hopped about the lawn and was very tame and friendly with John Everett. One wing was slightly bent; but he could fly very well, and Mrs. Bright, who named him Bentwing, said, when he disappeared in the autumn, that she thought he had flown South for his health, which, perhaps, had never quite recovered from his visit in the nursery stovepipe. — Kilbourne Cowles, in the Churchman.

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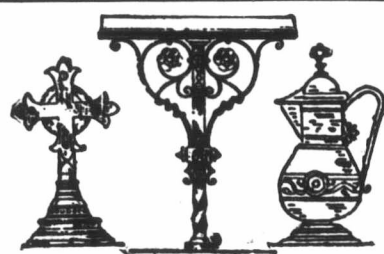
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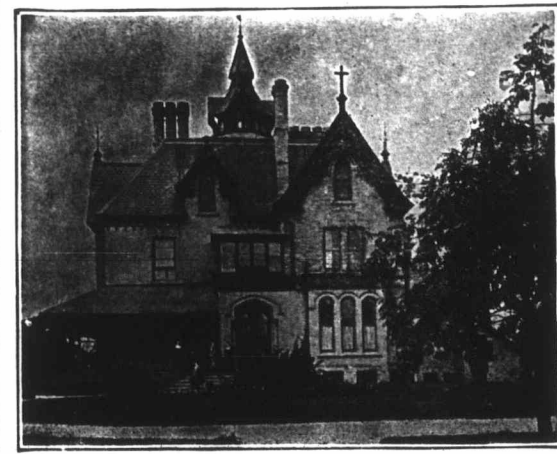
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