

# Canadian Churchman

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

Vol. 33.

TORONTO, CANADA, THURSDAY, MARCH, 7, 1907.

No. 10.

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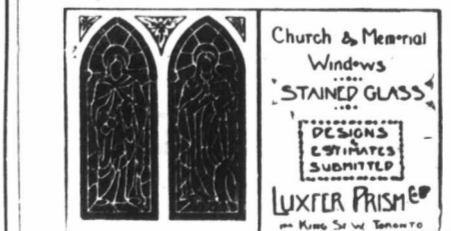
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Application for homestead entry or inspection must be made in person by the applicant at the office of the local Agent or Sub-agent.

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

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

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

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

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

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

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

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

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

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

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

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Increase, 34%	
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**Lessons for Su**

Mar. 10.—F Morning—Gen. 42; Mar Evening—Gen. 43 or 45; Mar. 17.— Morning—Exod. 3; Mar Evening—Exod. 5 or 6; Mar. 24.— Morning—Exod. 9; Mar Evening—Exod. 10 or 11; Mar. Morning—Exod. 12; Evening—Exod. 12, 29 or

Appropriate Hymns days in Lent, for F.R.C.O. organization St. James' Cathedral taken from Hymns of which may be fo

**FOURTH**

Holy Communion Processional; 89, General Hymns; Offertory; 86, 25 Children's Hymn

**FIFTH**

Holy Communion Processional; 96, General Hymns; Offertory; 213, 2 Children's Hymn

**THE FOURTH**

Mid Lent! Hal This Sunday call the Epistle, which which is the moth by many in Engla again. A beautiful Fifth Commandm mother, but in Church Militant, and struggling on salem, which is al

**"O Christ, d**

For that br That I may With all TI

Refreshment Su The Gospel relate the five thousand

# Canadian Churchman.

TORONTO, THURSDAY, MARCH 7, 1907.

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

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

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Box 34, TORONTO.  
Phone Main 4643. Offices—Union Block, 36 Toronto Street.

## Lessons for Sundays and Holy Days.

Mar. 10.—Fourth Sunday in Lent.  
Morning—Gen. 42; Mark 9, 30.  
Evening—Gen. 43 or 45; 1 Cor. 3.

Mar. 17.—Fifth Sunday in Lent.  
Morning—Exod. 3; Mark 13, 14.  
Evening—Exod. 5 or 6, 10, 14; 1 Cor. 9.

Mar. 24.—Sixth Sunday in Lent.  
Morning—Exod. 9; Matt. 26.  
Evening—Exod. 10 or 11; Luke 19, 28, or 20, 9 to 21.

Mar. 31.—Easter Day.  
Morning—Exod. 12, 10 to 29; Rev. 1, 10 to 19.  
Evening—Exod. 12, 29 or 14; John 20, 11 to 19, or Rev. 5.

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.  
General Hymns: 91, 92, 94, 213.  
Offertory: 86, 255, 256, 362.  
Children's Hymns: 331, 332, 335, 473.

### FIFTH SUNDAY IN LENT.

Holy Communion: 97, 107, 310, 312.  
Processional: 96, 261, 281, 306.  
General Hymns: 106, 226, 252, 407.  
Offertory: 213, 214, 207, 542.  
Children's Hymns: 254, 258, 336, 342.

### THE FOURTH SUNDAY IN LENT.

Mid Lent! Half of the spring fast is gone. This Sunday called "Mothering Sunday," from the Epistle, which speaks of "Jerusalem . . . which is the mother of us all," is a day chosen by many in England to visit the old homes once again. A beautiful custom, not only fulfilling the Fifth Commandment of honouring father and mother, but in itself a parable of the great Church Militant, which as one family dwelling and struggling on together looks forward to Jerusalem, which is above, our eternal home.

"O Christ, do Thou my soul prepare  
For that bright home of love;  
That I may see Thee and adore,  
With all Thy Saints above."

Refreshment Sunday also it is by some called. The Gospel relates the miracle of the feeding of the five thousand in the wilderness. A pity surely,

when one thinks seriously of it, that refreshment Sunday should act as an apology or excuse for breaking the discipline of the forty days of Lent. A sadness must surely creep into our hearts when we ask ourselves, "What could ye not watch with Me one hour?" Can we not continue steadfast and faithful in fasting unto the Easter morn? It is difficult to state when and where Mid-Lent parties, dances, concerts and festivities began, but they are discordant to the quietness and calmness of the Lenten meditations and cause dissatisfaction and uneasiness especially amongst the young. Therefore, be true and loyal to your Church's discipline and to your Lord's Fast. If others have dances, you can rejoice in the spirit of your meditations. If others have parties you can engage in some employment that evening and keep your mind engaged. At all events whatever you do, do not that which you know to be against the Spirit of Lent, and do not sin against your own conscience. The Gospel teaches us that Jesus supplies the real and lasting refreshments to those who hunger for that which is true. He fed the multitude in the wilderness. Even still does He draw the fainting souls to His Blessed Feet to feed them with the Bread which cometh down from Heaven, even His Body and Blood. How mercifully He considers our state, our infirmities, our necessities, like those in the wilderness, hungry and tired. There is no fear of His failing us. The fear is that we being on the outer edge of the crowd may fall and step away without being refreshed. Wonderful love, provision and care! Jesus feeds us, week by week with His Body and Blood. The Holy One does not despise sinners, but draws us all to Himself with the great and strong cords of an Incarnate God, who now stands before the Throne pleading for sinners, with uplifted hands pierced, presenting before the Father, the Sacrifice of His Incarnation.

### A Love Beyond Life.

The heart of all Canada was stirred to the core at the moving and pathetic story from Montreal of Miss Maxwell's heroism, and her noble unselfish death for her pupils in the effort to rescue them from their burning school building. This single-minded, true-hearted, Canadian girl, unflinchingly followed the path of love and duty, and followed it to the bitter end. To her no Victoria Cross or Laurel Crown appealed. Neither the strain of martial music, nor the hope of fame spurred her on. The lives of her little friends were in danger. She was their protector and teacher. She saved them to the uttermost bound of life—and dying taught them the noblest of all lessons—that there is a love beyond that of life.

### Diocesan Synods.

One of the subjects regarding which from year to year we have found it desirable to insert a paragraph in this column is now due. With the approach of Easter there appears a hardy annual in the shape of an appeal to our readers who are, we hope, loyal Churchmen to take more interest than they do in the proceedings for the election of delegates to the Diocesan Synods. We regret that as a rule these come generally as an after thought when the annual vestry meetings are over, and when most of the members are going home. We have repeatedly pointed out the importance of these meetings and the need of electing the best men in the parish as delegates. And we have also pointed out that the incumbents and the delegates whose terms are expiring should point out what was done at the previous Synod, what in their judgment should be done in the coming one and how generally the Church in the

diocese could be advanced. These Synods might be productive of much good, clergy and laymen from all parts meet together and have opportunities of obtaining and of giving information on Church matters. Then we hope our lay friends in the Synod cities and towns will bestir themselves to be hospitable to the country delegates and their wives in a hearty and sociable manner. People want friendship, not frigid entertainments, and much friendship has grown up in the past, and we hope for more in the future through such means.

### To Save Life and Limb.

A spectator who writes in the "Outlook" gossips about a first exposition of a most admirable and much needed character, namely, safety devices and industrial hygiene, conducted under the auspices of the American Institute of Social Service in New York. He found several large rooms devoted to exhibitions of moving machinery with accident preventers, models of safety appliances of all kinds, and photographs and other illustrations of what other countries are doing. On reading the account of what was to be seen and heard there, the writer could not resist the thought—why were our Ontario factories inspectors not at this exhibition? A trained inspector could have seen at once what was new or valuable and we doubt not could have arranged with the exhibitors for the loan and exhibition in Toronto and perhaps Montreal of what they had selected as most needed for Canadian factory workers and what could be shown of use either for adoption or alteration of present methods of work.

### The Toll of the Factories.

The change from house and hand industry has of late years been so rapid, machinery is now so supreme, that every part of industrial life is only adjusting itself to the changed conditions. Instead of a master who knew all his men and everything about them and was known by them, we have large factories with their departments divided and subdivided until the heads would only know that there were so many hands employed, but know nothing more about them. The factory itself may be only one of an aggregation operated in many lands and on different continents. And the workmen who receive pay, owe their allegiance to a union which is of equal extent as the industry and which insists on regulating his hours, his pay, his employment. Now this New York Institute shows how machinery exacts greater sacrifices of life and limb than old-fashioned industries did. It is stated that in the United States alone, leaving out other American countries, the number killed or injured by machinery in each year now makes a casualty list greater than that of any battle ever fought. Waterloo, Gravelotte, Gettysburg, or Mukden were not such fearful slaughters as the carnage from factory accidents in the United States alone. Naturally the various Governments do what they can, the employers pay a heavy toll every year in damages and accident assurance, but it is impossible to avoid losses, the cost of which fall in the end upon the consumers, the general public. Then there are the damage actions in a very few cases, which are defended because they happened either through gross carelessness or sheer accident. Consequently master and workman, the insured and insurers, and the great general public are all interested in this society, and its endeavour to reduce the number of accidents and the loss of life through modern machinery.

### Insurance Commission Report.

We have reason to be gratified at the candour and courage of the Commissioners to whom the

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Dominion Government delegated the duty of examining and reporting on our insurance companies and their methods. The investigation abundantly proved that there was need, and it was high time that the light of publicity should be let in on the working of these financial bodies. The great mass of the public was directly interested. It was the concern of the rich and poor alike. It is, we are glad to say, becoming recognized that the people do not create Governments chiefly to aid and abet great corporations, and men of influence and wealth in their varied and often important enterprises. No! the true design of the people is that the Government should by all reasonable and just means, without fear or favour, seek to promote the greatest good of the greatest number. We believe this Commission's report will help to improve and render more secure the position of the policyholder without detriment to the reasonable rights of the shareholder.

#### Rome in Japan.

The quarrel between the Government of France and the Roman curia has shown itself in an unlooked for quarter. An English-speaking Prelate, the Coadjutor Bishop of Boston, has been busy at Tokio in advancing the interests of his Church, and has informed the propaganda at Rome that a property centrally situated in this capital has been given for the purpose of building a church and school. Formerly the French representative was the protector of the Church and the special delegate of the Pope. There are still some missions in charge of French priests, but that is being changed like the rest, and the priests replaced by those of other nationalities. English-speaking priests will hereafter be preferred for the work in the Japanese missions, because the information has reached Rome that the official language of Japan is practically English, and that many Japanese scholars receive their education either in England or in the United States. It is probable that an Apostolic Delegate will soon be sent to the Mikado's realm to represent the Pope, and to direct the affairs of the Church there. A central university is to be erected in the Japanese capital under the direction of English and American Jesuits. Several Oriental scholars belonging to the order have just left Europe for Japan in order to assume their special duties in connection with this enterprise.

#### The Y. M. C. A.

The Young Men's Christian Associations have progressed mightily on this continent during the past year. Upwards of five millions have been subscribed for new buildings and the property is now valued at forty-two millions of dollars. Throughout Canada new and enlarged buildings for the Association are now under consideration for Halifax, St. John, Sherbrooke, Montreal, Ottawa, Toronto, Winnipeg, Regina, Calgary, Edmonton and Victoria. So the next five years should see a very remarkable advance throughout our Dominion in the development of this growing work for its young men. Not only has the Association grown rapidly in building enterprises but its membership on this continent has now reached half a million young men—a gain of over 150,000 since the beginning of the century. The greatest increase in student work has been in the Bible classes, which have grown from 26,000 to 31,000 in the past six years. Perhaps even a more useful department is that of the College Associations, the membership of which has risen from 33,000 to 54,000, and the buildings connected with it have risen in value from \$305,000 to \$907,000. As a rule we believe these Associations do no harm to the Church societies among students, rather the reverse. In fact the chief trouble is to inculcate among students religious habits, and such agencies as the Y. M. C. A. are indispensable under present conditions of early training and education.

#### Church Statistics.

The Official Year Book of the Church of England shows that with a population in England of 33,078,213, there are in the Established Church 2,223,207 communicants, a gain of 54,240, or 2½ per cent in the past year. One-fifteenth of the population, in other words, belong to the English Church. The number of incumbents or parochial clergy is given as 14,020, besides many readers, deaconesses and other lay assistants. There are 75,000 district visitors. The Sunday School teachers number over 200,000, and there are 2,467,902 children and youths in the Sunday Schools. The voluntary contributions of the Church of England during 1906 to all causes amounted to \$30,250,000, of which \$1,700,000 was given for foreign missions.

#### DEATH OF THE VEN. ARCHDEACON VINCENT.

We greatly regret to announce the death of the Venerable Archdeacon Vincent, who died suddenly at Albany on January 17th, aged 73 years. A letter was received from him, written the morning of his death, in which he spoke so cheerfully of his winter work, and the hope of returning to civilization next summer. He is to be buried at Moose as soon as his son-in-law arrives from Rupert's House. His body was brought from Albany over 100 miles by a dog team in charge of the Mission Catechist. His post at Albany will be taken by the Rev. C. D. Ovens. Archdeacon Vincent only returned to work last summer after an absence of seven years. It was 51 years after his first arrival at Albany when he came to labour the second time. He was the father of the Albany Mission and the surrounding stations. He built all the mission houses practically with his own hands; 5 churches in the Albany district are a monument to his devotion. He was a man of indomitable will and gigantic physical strength, on one occasion, nearly 50 years ago, he walked nearly a thousand miles through the bush to Winnipeg, then Fort Garry, to be ordained by Bishop Anderson. His knowledge of the Indian dialects was probably unique and with all this he was to the end of his life a simple follower of Jesus Christ. His faith was that of a little child or an apostle. There was a beautiful congruity in the return of the man when his strength was failing to the scene of his labours. He died at his post, and has gone to his rest. While it is true that his best monument will be the memory of his life in the hearts of the Indians of Moosonee, it would be a fitting and beautiful act on the part of those who knew him and his work, to erect a marble tablet to his memory in the Church where he ministered so long at Albany. This, it is hoped, will be done, and all who have known him or his work are invited to contribute thereto.

#### DEATH OF ARCHDEACON DIXON.

The Ven. Alexander Dixon, rector and Archdeacon of Guelph, was born at Longford in Ireland on St. Patrick's Day, 1821, so that he had nearly reached his 86th birthday, when death called him away. He was the eldest son of the late Alexander Dixon, of Toronto, and came to this country when quite young. He received his education at King's College, Toronto, graduating as B.A. in 1848, and subsequently taking the Divinity course. He was very proud of his association with King's College, as there were not many who could claim connection with that institution before it was secularized and known as the University of Toronto. While at college he gained many prizes and distinctions, and he was all his life a great student and a very considerable scholar. Possessed of a valuable and in many respects unique library he was always a great read-

er, and his knowledge of the Old Testament was quite remarkable. His scholarship was turned to good account by the Church, for he served under three Bishops of Niagara as examining chaplain. But this is anticipating. He was ordained Deacon in 1848 and priest in 1849, and began his ministry at Pine Grove, afterwards curate of St. Catharines, under the Rev. Dr. Atkinson. In 1850 he was appointed rector of Louth and Port Dalhousie, where he remained till he was appointed rector of Guelph in 1875. In 1866 he was made a Canon of St. James' Pro-Cathedral, and when the Diocese of Niagara was formed he became one of its Canons, and in 1883 was created Archdeacon of Guelph. In Guelph he succeeded that famous Churchman, the Ven. Archdeacon Palmer, under whom the beautiful stone church of St. George had been erected. There was still, however, a certain amount of debt on it, and Canon Dixon, as he then was, laboured assiduously to get this paid off, which task he was happily able to complete in 1880, when the church was consecrated. Another large undertaking was the building of the rectory, which was also paid for in full. It was designed by his nephew, the Rev. A. G. E. Westmacott, who was also his curate. Others who served under him in that capacity at various times were the Rev. E. A. Irving (now of Dundas), Rev. A. Seaborn, Rev. J. H. Ross, and Rev. J. A. Ballard. Although rector of St. George's up to the time of his death, Archdeacon Dixon retired from active duty in 1901, and the Rev. G. F. Davidson has been in charge, as vicar, since that time. The Archdeacon was on many occasions a member of the Provincial and General Synods, and was also one of the Diocesan representatives on the Corporation of Trinity University, from which institution he received the degree of D.C.L. in 1892. He was a courtly and hospitable gentleman, a splendid reader and an able preacher, a kind and faithful friend, and he dearly loved every stone of the beautiful building in which for so many years he was most constant and regular in his ministrations. His widow and children have the sincere sympathy of all.

#### DOES THE CHURCH OF ENGLAND ALLOW MINISTERS NOT EPISCOPALLY ORDAINED TO PREACH IN HER PULPITS?

Golden Text (Written by a Layman).—"The way for the Church to gain the respect and confidence of the religious world is for her to be loyal to her own principles and Canons." Layman quotes Canon VI. of the Provincial Synod of Canada, which every clergyman has solemnly to profess to obey before he can obtain institution to any clerical charge; and on being appointed to any new charge he must renew his profession of obedience. This Canon enacts that no person ("person," observe) shall be permitted to celebrate Divine service, or perform any office of the Church, permanently or occasionally, except he shall have been (both) Episcopally and Canonically ordained, and it shall be the duty of the incumbent, or, in his absence, of the churchwardens, to demand proof of such ordination, and of the good standing of the clergyman before permitting him to officiate. No person shall perform the office of lay reader except he shall hold the Bishop's license. The question comes up. Is preaching an "office" of the Church? We think no one will deny that it is, least of all those in the Church who wish to have as preachers, occasionally, ministers of denominations outside the Church. When any one is made a Deacon, the Bishop says to him, "Take thou authority to read the Gospel in the Church of God, and to preach the same, if thou be thereto licensed by the Bishop himself." So, then, no one, except the Bishop himself, no presbyter can do it—can authorize even an ordained Deacon to preach. When a Deacon is advanced to the priesthood the Bishops says, "Receive the Holy Ghost for

the office and work of a God, now committed unto our hands, whose sins are forgiven; and whose are retained. And be the Word of God, and of the name, etc." Then the Bible (he gives the Deament), and says, "Take the Word of God, and t raments in the congreg: lawfully appointed th therefore, decidedly or Church," and it is safe Deacon, though Episc limitation of requiring Bishop himself, and no The authority to exerc also from the Bishop h imposed. Now all this the preface to the three evident unto all men d Scripture and ancient Apostles' time there h Ministers in Christ's C Deacons. And, therof orders may be co used and esteemed land, no man shall to be a lawful Bi in the Church of Er ecute any of the said f ed, tried, examined, ar ing to the form herea formerly Episcopal C. Observe here that th Canon says "no pers nation, shall be suffe functions of a Bishop, ing is one of those that any minister of whether he be Bisho vites to "his pulpit," any minister not ep of wilful and perver plain and distinct la of England, but to th episcopal ordination, the universal law of throughout the worl ordination was ever sixteenth century, w and Calvin began P let us carefully obse sue is not the opinio "views" about Episc common uprightnes taken office, in the promised solemnly, obey its laws, one whatever without c suffered to discharge that Church, and p tions, and yet delibe that law. This self obedience is at vari It is a breaking, solemnly made. Tl regarding non-epis themselves. Surely would, if he knew Church which has tering it. It is on against any Englis puts such a minist which he surely e fied, or even cons himself, by plac ligious denominati and in respect for out wilfully going other people's de There can be no r does either. Both asks another man t sents to do it at t gain real respect must be true and

the office and work of a priest in the Church of God, now committed unto thee by the imposition of our hands, whose sins thou dost forgive they are forgiven; and whose sins thou dost retain they are retained. And be thou a faithful dispenser of the Word of God, and of His Holy Sacraments; in the name, etc." Then the Bishop delivers to him a Bible (he gives the Deacon only the New Testament), and says, "Take thou authority to preach the Word of God, and to minister the Holy Sacraments in the congregation where thou shalt be lawfully appointed thereunto." Preaching is, therefore, decidedly one of the "offices of the Church," and it is safeguarded in the case of the Deacon, though Episcopally ordained, by the limitation of requiring a special license from the Bishop himself, and none other, for its exercise. The authority to exercise it by a priest comes also from the Bishop himself, but no limitation is imposed. Now all this is further impressed by the preface to the three ordination services, "It is evident unto all men diligently reading the Holy Scripture and ancient authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church, Bishops, Priests and Deacons. And, therefore, to the intent that these orders may be continued, and reverently used and esteemed in the Church of England, no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in the Church of England, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereto, according to the form hereafter following, or hath had formerly Episcopal Consecration or Ordination." Observe here that the words are, "no man," the Canon says "no person" without episcopal ordination, shall be suffered to execute any of the functions of a Bishop, Priest, or Deacon. Preaching is one of those functions. It follows, then, that any minister of the Church of England whether he be Bishop, Priest or Deacon who invites to "his pulpit," which is not "his," however, any minister not episcopally ordained, is guilty of wilful and perverse disobedience to the very plain and distinct laws of the Church, not only of England, but to the whole Church of God; for episcopal ordination has been from the very first the universal law of the whole Catholic Church throughout the world. And no other form of ordination was ever thought of till late in the sixteenth century, when the followers of Luther and Calvin began Presbyterian ordination. Now let us carefully observe that the real point at issue is not the opinion as to the correctness of the "views" about Episcopacy; it is a question of common uprightness and honesty. A man has taken office in the Church of England, and has promised solemnly, perhaps more than once, to obey its laws, one of which is that no person whatever without episcopal ordination shall be suffered to discharge any ministerial functions in that Church, and preaching is one of the functions, and yet deliberately goes clean contrary to that law. This self-willed, or self-opinionated disobedience is at variance with honour, or honesty. It is a breaking, deliberately of a promise solemnly made. Then there is a word to be said regarding non-episcopally ordained ministers themselves. Surely no such self-respecting man would, if he knew it, go into the pulpit of a Church which has enacted a law against his entering it. It is one additional cause of blame against any English Church clergyman that he puts such a minister into a false position, into which he surely cannot feel himself quite justified, or even consistent, in knowingly allowing himself to be placed. People of any, or all religious denominations can surely live in charity, and in respect for one another's prejudices, without wilfully going in opposition to their own, or other people's denominational laws and rules. There can be no respect, really, for the man who does either. Both are to blame, the man who asks another man to do so, and the man who consents to do it at the invitation of the other. To gain real respect for sincerity and fidelity one must be true and loyal to the body to which he

has given his adherence, at any rate as long as he professes to belong to it; when he can no longer be truly loyal, and obey its laws, he is bound as an honest man to leave it.

#### A CRYING NEED.

The Anglican Church throughout the world, unlike, we are inclined to think, every other episcopally governed religious body is grievously undermanned in the matter of Bishops. In England where the problem is one of population the trouble is just as acute as it is here where it is one of space. In one case the difficulty is to handle great masses of people easy of access, in the other to cover the ground. Even in the American Church, that most capably organized and directed branch of our communion, the same weakness exists in a more or less aggravated form. The cry is everywhere in short, "More Bishops." The Church in Canada is no exception to this rule, and like its sister communions throughout the English-speaking world and elsewhere, suffers most seriously from the dearth of Bishops. The extent to which the growth of the Church in this country has been retarded from this cause, and this cause alone, has we are fully assured, been never grasped, either by Churchmen generally, or by our representative lay Churchmen and ecclesiastical leaders, and it has not received a tithe of the attention that it deserves. We once heard, the Bishop of one of our older eastern dioceses say of his own see, and it by no means an exceptionally extensive or difficult one, that work for three Bishops could easily be found in it. With a few exceptions, it is likely that the same might be said of most of our dioceses east of the Great Lakes. At all events it could be said of the great Diocese of Toronto, in the number of its clergy, population and wealth the premier colonial diocese in the Empire. The spectacle of one man, in the prime of his intellectual health and strength, attempting to adequately administer the affairs of this great diocese would be a pathetic one. What must be that of a man of the comparatively advanced age of the present revered incumbent, struggling with the Titanic task of doing the work of at least two average able-bodied men. The present condition of affairs in the Diocese of Toronto is as extraordinary as it is discreditable, and it is inconceivable how they have been permitted to continue all these years, with only one or two abortive and feeble attempts to ameliorate them. The work of the diocese has been for nearly a generation confessedly beyond the powers of any one man to effectively grapple with, and conditions have been worsening at railroad speed. The growth of the city of Toronto alone during the past fifteen or twenty years, not to mention urban and rural expansion elsewhere, has at least doubled the work of the Bishop, and the ever growing marvel is how the present occupant of the See has up till now managed to keep the diocesan machinery going. If men are to be judged "not so much by what they do as by the difficulties they encounter and withstand" then Archbishop's Sweatman's record is, indeed, a noble one, for it would be difficult, if, indeed, possible at all, to find or even conceive of a more trying position than that when with indomitable pluck and perseverance he has so creditably filled, especially during the past ten or twelve years in this great unwieldy diocese, with its great city, almost a diocese in itself, its smaller cities and towns and villages, and its vast rugged hinterland, much of it as arduous and ill-provided with the means of travel as any of our purely missionary dioceses. We hear a great deal about overworked parish priests, whose best energies are consumed in the performance of duties largely unnecessary, to the grave detriment of their usefulness. And with all that is and can be said on this head we heartily and unreservedly concur. But it never seems to strike people that the overloading of our Bishops

with the immense amount of subsidiary work rendered inevitable by the present state of affairs is just as injurious to the Church at large, as the overburdening of the rector with a multiplicity of petty duties is to the parish. From this unhappy condition of affairs the Diocese of Toronto has been, for years, the most notable sufferer in the Dominion. The accession of Dr. Sweatman to his recent well-deserved honours has brought matters to a crisis, which, it is to be devoutly hoped, will be promptly met and mended on the first opportunity.

#### THE CHURCH MILITANT.

To those who recognize what the Church stands for in the world to-day, that its true condition is "a state of warfare against evil," evil in the life of the individual, of the home, of the State; and that this warfare is carried on against a foe who is subtle, vigilant, relentless, who has the allurements of worldly wealth, power and pleasure at his command, whose wisdom is supernatural and resources almost boundless, who is a master of strategy, as he is of every wile and lure of attack and defence, and whose richest trophy is a defiled and degraded body, the wretched tenement of a lost and ruined soul, how evident it must be that the preparation for this warfare must be on a scale sufficiently ample to warrant the hope of success against such tremendous odds. Proof is not wanting that the leaders of Church life and thought appreciate their great responsibility and are making preparations to meet it on a scale commensurate with the importance of the undertaking. In recent years there has been a notable advance in sympathetic interest and personal co-operation amongst the active workers of the parent branch of the Anglican Church, and its widely scattered sister branches throughout the world. This is as it should be. It means a gradual increase in union, strength and progress. A remarkable outcome of this movement will be the Pan-Anglican Congress to be held in London, England, in the month of June, 1908—a gathering of prelates, priests and laymen from all quarters of the world—without distinction of Government or race, bound together by the common tie of Churchmanship, animated by the common desire to promote the welfare of the Church by united deliberation, discussion and resolution. This Congress will be unique in the religious history of our race. Never before has one been held so comprehensive and cosmopolitan. Succeeding the Congress in the month of July, 1908, will be held a Conference of the Bishops of the British Empire and of the United States. In the interval between the meeting of the Congress and the Assembly of the Bishops for conference a service of Thanksgiving and Intercession will be held in St. Paul's Cathedral. At this service the Bishop of each diocese represented will present on behalf of his noble effort to raise \$10,000 as her thank-offering sent by each diocese will be devoted to the purpose designated by such diocese. Here in Canada there is one surpassing need; so great, so urgent is it, that all eyes are turned to the West and all hearts are beating with hope that the Church in Canada will rise to the height of this great national opportunity, and make adequate provision for the needs of the thousands of immigrant Churchmen who form part of the great body of settlers who are seeking homes in the North-Western Provinces and Territories of Canada. Here within our own borders is a battle field of vast proportions for the Church Militant, and the manner in which each of our dioceses contributes to the solution of this problem proves its capacity for Church statesmanship and the loyalty and generosity of its Churchmanship. It is, indeed, gratifying to know that the old Diocese of Quebec is making marked progress in its diocese a thank-offering. The thank-offering proposed to apply it forthwith to providing a theological education at the University of Bishop's College, Lennoxville for a limited number of suit-

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able men on condition that they each thereafter take service as missionaries in some diocese of Western Canada. Towards this end a special offering was made in each church in that diocese on the first Sunday in Advent in 1906 and 7, to be repeated in Advent of 1908. Collections are also being made during Lent of this year to be repeated in Lent of next year. Two separate offers have also been made, each of \$20 a year, to hold good for three years in aid of the training of every candidate to the number of eight, who may be accepted under the Quebec Diocesan plan. Upwards of \$3,000 has already been assured and some 20 candidates have applied for entrance to Bishop's College, Lennoxville, on this scheme. To show how close the touch between the Churchmen of the Mother Land and of our own Dominion is and how responsive—generously responsive—the great British Church institutions are to the demonstration of a wise and progressive advance along true Church lines on our part, we are delighted to be able to inform our readers that the Society for Promoting Christian Knowledge has been so deeply impressed with the plan of the Quebec Diocese, to which we have referred, that it has decided to enter upon a similar enterprise adapting it, however, to all the Church colleges in Canada. It has agreed to spend £1,500, about \$7,500 per annum for three years, giving to each candidate about \$150 per annum for that period. This will be sufficient to train 50 men. We cannot be too thankful, as a Church, to the noble example of wise and timely generosity and the progressive, patriotic and statesmanlike spirit shown by the Diocese of Quebec, as well as for the noble, disinterested and most practical sympathy of the S. P. C. K. The Church has by no means ceased to be a Church Militant, and as we look forward to the great Pan-Anglican gathering of next year, in the old historic city in the heart of the Empire, of the fruit it is even now bearing in our own land, and the noble sympathy it has aroused amongst our brother Churchmen over sea the fervent words of a good old hymn come to our lips and with deep sincerity we say, "Blest be the tie that binds."



#### FROM WEEK TO WEEK.

##### Spectator's Comments and Notes of Public Interest.

—The shocking fatality which occurred in one of the Protestant schools of Montreal last week stirred that city as it has not been stirred for many a long day. Sixteen tiny little children and their devoted principal perished in the burning building. It is pitiable to think of these little ones, unable to protect themselves, being sacrificed through defective arrangements for their safety. It must surely cause all who are charged with the responsibility of administering school affairs to think deeply upon their duty, and it is a peremptory call to citizens generally to insist upon necessary provision being made for such contingencies. But out of the gloom, and loss there has been one ray of brilliant light, one element of compensation. Miss Sarah Maxwell, principal of the school, perished with the children committed to her care. She saved the lives of many and gave up her own life in the vain attempt to save more. This was the supreme evidence of her loving devotion. Simply, naturally, out of the necessities of her own nature, and her conceptions of duty, she went to her death with these words upon her lips, "I must save the children."—Miss Maxwell in thus losing her life has found it, for this deed which she has done will be told as an honourable memorial to her to coming generations. She has given to the world a fresh inspiration and a new glimpse of duty and service, and the life which up to a week ago had touched but few, is now the precious possession of all men. Around the world her story of heroism and fidelity has been told, and deep emotion and sanctified enthusiasm has followed the telling.

When a community desires to establish a lasting memorial of one who has served the public with conspicuous ability, or lighted up the imagination by some heroic deed of valour, the form which that memorial should take is a very serious matter. The tendency to have memorials take a useful and practical form, is apparently growing. The erection of a hospital, the endowment of a chair, the founding of a library and so forth are favourite forms of commemorating the deceased. These serve the double purpose of keeping alive the memory of a once distinguished servant and at the same time ministering to the necessities of those who remain. But it is not always what appears to be the most useful really is so. For example a statue may look like a very useless expenditure of money as compared with some other forms of investment, yet is it so? A statue that is first of all pleasing and restful to the eye, and above all sets before the public a conception of service, of sacrifice or of heroism, may day by day influence hundreds who lift their eyes to it. We are of the opinion that Canadians have not exploited this form of memorial to anything like the extent they might with profit.

The reports which come to hand from time to time regarding Anglo-American relations indicate an effusive effort on the part of England to retain the good-will of the citizens of the United States. Mr. Bryce, the new British Ambassador at Washington, has in recent speeches conveyed the impression that the one thing worth while is to have the good-will of our American neighbours. Some of us imagine that Mr. Bryce will be one of the most popular men in the United States if he only falls in with American views. His praises will be sounded in unmeasured terms, and the most unbounded hospitality will be showered upon him if he generously acquiesces in their demands. Canadians have had reason to dread this excessive desire for peace with the United States. We certainly do not covet strife, but it not infrequently happens that they who firmly insist upon their rights and show that concessions are not to be all on one side, win the most thorough-going respect and place peace upon a sounder basis. This attitude of perpetually seeking to be on friendly relations is hardly calculated to raise us in the esteem of our neighbours, nor does it really make the future more hopeful.

From time to time a voice is raised here and there calling upon the Church to take a higher view of duty and service. The call is timely, for if the Church falters in its duty, where may we look for guidance and inspiration. The guardian of the faith and truth of God is the last line of defence against the powers of darkness. If that fails then the future is gloomy indeed. We are constantly in need of spiritual revivals. We need the voices of our strongest and most high-minded leaders to call us away from compromising alliances with the world. An English Bishop expressed the situation a short time ago, in these pithy words, "The world is too much in the Church and the Church too little in the world." We seem to be yielding to the forces we are supposed to fight and overcome. There is that attitude of mind which is ever asking is this or that "expedient," rather than is it "right." We glorify tact, which, of course, partakes more of the nature of craft than valour. We see the political spirit conspicuous in many quarters under the flimsy veil of ecclesiastical prudence. We seem to be losing virility and leadership, for the world with the outward forms of politeness recognizes the Church, but forthwith goes on in its worldliness. It takes for granted that the Church will soon grow accustomed to its new forms of vice, or that opposition will be less vigorous if gracious attentions are paid to its leaders. At all events it appears to be assumed that it is now bad form to express one's views with vigour upon the abuses of society. The Church is dumb on the question of temperance. It has nothing to say or do apparently regarding the social evil.

The relations of the sexes even in presumably well-bred circles lacks the modesty and reserve that seem to be necessary to safety. What will a few generations bring forth? The Church is apparently powerless and largely voiceless in the matter of frenzied finance so prevalent in these latter days. The worst forms of political vice may be carried on by men in the pews of churches, and with tongues in their cheeks they demurely listen to sermons on integrity. Perhaps they imagine they see some of their own principles in operation in the very organization which assumes the right to guide them in the better way. Not many years ago the patrons of prize fighting had to go up and down the country to find a place where they might in secret pull off a bout. To-day a place of public resort is chosen and the combat is advertised and reported in full, and it doesn't seem to turn a hair in or out of the Church. We are not speaking of the Anglican Church, but of all the Churches, and we are bound to say they appear to be affected with creeping paralysis. We need a new birth unto spiritual power.

Spectator.

## The Churchwoman.

### WHO WILL HELP FEED THE FAMINE SUFFERERS IN CHINA?

Perhaps most of the readers of our daily papers know of the suffering in China, but very few seem to know that Mr. Beverley Jones, 18 Toronto Street, has been asked by Dr. Lambert, of the Nanking Hospital in China, to appeal to Toronto and other Canadian friends on behalf of the sufferers. Perhaps some quotations from his last letter, dated 5th of January, would be of interest: "There are at present about 50,000 refugees encamped in grass huts, 6 x 10 feet, outside the city wall. The city authorities supply them with last year's rice, or 'old rice,' a not very palatable or nourishing form of diet, but better than nothing. Distribution of this rice is made about once a week. So far the weather has remained dry, and the people have not suffered much in that respect, although there have been some sharp frosts. Towards the Chinese New Year, viz., the middle of February, the weather invariably changes to wet and cold. This will strike the people, when their constitutions are already weakened by short rations and unsanitary surroundings. In addition, the country round here is very flat, and soon becomes flooded, temporarily, in heavy rains. The foreigners here are trying to assist by giving out clothes and straw, etc. The food question must be left to the officials. Medical treatment is also being given by the three hospitals established here. We really need money to buy material for clothing, such as cotton batting and piece goods for making the stuffed garments the Chinese wear in winter. We have about 6,000 garments ready for distribution, but when they are gone we shall have to arrange for more as we shall probably need ten times that amount before the end. I hope that our Canadian friends may be able to subscribe a little. The money will be spent by a committee composed of Missionaries, the British and American Consuls, the Commissioner of Customs and some others. Every effort will be made to see that the money and comforts reach the proper persons entitled to relief, and as little assistance from the officials as possible will be engaged, as they are quite capable of using a time of famine to fill their own pockets, as witness the following: A few days ago the committee called on the Customs Taotai (a Chinese official with large powers) to discuss ways and means of assisting the refugees. The Taotai informed his visitors that there were at least 250,000 refugees outside the city. Now the members of the committee had made a canvass of the camps, in many cases independently of each other, and knew that there were at the outside between 50,000 and 60,000 people. The idea of the Customs Taotai was that the committee's money should be handed out at one distribution on the basis of 250,000 persons, a little to each in order to buy straw and fuel. Note the result. Fifty thousand refugees get their share, but the remainder goes into the pockets of the officials. It is methods like these that we have to guard against. No honest Chinese will become an official. The shortage of rice in Kiangsu is largely due to the efforts of a Viceroy's eldest son to corner the market and take the rice from the country districts into the cities. This he was able to do by reason of his

father's official position, a confirmed and dis-cursing his father with the old man had ran expert foreign medical life of his worthless his son's and his own millions are starving, there are rebellions am people, or that they if the rice is stored, ask we hope to be able to I Now, my friends, this and there is little to a Lambert's plea will ne can spare a little for t Probably hundreds of knew of this appeal. w.dely as you can, all send what you can. I suffering while waitir show itself. Perhaps be kind enough to st gations and tell ther sent. Address your Beverley Jones, Esq., ronto.

MON

Montreal.—The two the M.D.W.A. was of celebration of Holy Co Cathedral on Tuesday The Lord Bishop of quent sermon on 1 C of members and frien offering amounted to meetings were held ir at 2.30 on Tuesday. welcome was extend town and country) by presented Mrs. Gom certificates of life greeting were read f from the Woman's and Mrs. Grier, in : the meeting the good Woman's Board of 1 president, then gav After welcoming the say, amongst other gratifying to report had provided schola of whom were in Cl four in India, livin ducted by the Mis Society. Two mem up work in the mi of Hudson, Que., work under the Bi Bell, of Abbottsford Moosonee. Various cording secretary re branches as 74; 80 members, about 47 Branch, 175, making are 70 life members tral Board. The c of appeals received From the Bishop c of a church for wh the Bishop of Sell to Bishop Bompas) Moose Fort; also matron at Moose F Japanese Bible-wor responding secreta the General Boa thanks giving servi of the W.A. on Ap of the formation o at these services. offerings, which a with the Pan-Angl London in 1908. ment showed that been expended on Japan, the Canad sions in our own reported seventy-f during the year, & operative bales t contributed; 4,009 bales, and in ad forwarded to To Leper Mission ar China. A large had also been sup the necessity of laid down as to th packing, etc. branches, and co done during the resulted in the board, with the c Junior Branches, place was filled

father's official position. The son died last year, a confirmed and disgusting opium smoker, cursing his father with his last breath because the old man had ransacked the Province for the expert foreign medical advice to try to save the life of his worthless son. Now, as a result of his son's and his own greed the son is dead and his son's and his own are starving. Can you wonder that millions are rebelling amongst these poor, starving people, or that they flock to the taverns where the rice is stored, asking for food? However, we hope to be able to help the refugees a little. Now, my friends, this letter speaks for itself, and there is little to add save the hope that Dr. Lambert's plea will not be in vain. Surely we can spare a little for these poor, starving people. Probably hundreds of people would give if they knew of this appeal. Please make it known as widely as you can, all who read this, and quickly send what you can. Do not forget that they are suffering while waiting for our generosity to show itself. Perhaps some of our clergy would be kind enough to speak of it to their congregations and tell them where money could be sent. Address your contributions, please, to Beverley Jones, Esq., 18 Toronto Street, Toronto.

### MONTREAL.

**Montreal.**—The twenty-first annual meeting of the M.D.W.A. was opened by a service, with a celebration of Holy Communion, in Christ Church Cathedral on Tuesday, February 19th, at 11 a.m. The Lord Bishop of Montreal preached an eloquent sermon on 1 Cor. 6:19. A large number of members and friends attended, and the thank-offering amounted to \$231.50. The subsequent meetings were held in the Synod Hall, beginning at 2.30 on Tuesday afternoon, when a hearty welcome was extended to the members (both town and country) by the Bishop, who afterwards presented Mrs. Gomery and Mrs. Windsor with certificates of life membership. Letters of greeting were read from the Central Board and from the Woman's Auxiliary of other dioceses, and Mrs. Grier, in a short speech, conveyed to the meeting the good wishes of the Presbyterian Woman's Board of Missions. Mrs. Holden, the president, then gave her presidential address. After welcoming the delegates she went on to say, amongst other things, that it was most gratifying to report that this year the Auxiliary had provided scholarships for sixty children, six of whom were in China and the remaining fifty-four in India, living in boarding-houses conducted by the Missionaries of the C.E.Z.M. Society. Two members of this W.A. had taken up work in the mission field, Miss Thompson, of Hudson, Que., having gone to Carcross to work under the Bishop of Selkirk, while Miss Bell, of Abbottsford, is in Chapleau, Diocese of Moosonee. Various reports followed. The recording secretary reported the number of parish branches as 74; senior members, 910; junior members, about 474; members of the Babies' Branch, 175, making 1,550 members in all. There are 70 life members and 84 members of the Central Board. The corresponding secretary spoke of appeals received through the General Board: From the Bishop of Moosonee for the building of a church for white people at Chapleau; from the Bishop of Selkirk, for a church (memorial to Bishop Bompas) for the use of the Indians at Moose Fort; also appeals for the salary of a matron at Moose Fort, and for the support of a Japanese Bible-woman in Corea, etc. The corresponding secretary also read a resolution from the General Board, suggesting that special thanksgiving services be held by all branches of the W.A. on April 17th next, the anniversary of the formation of the W.A., the thank-offering at these services to be sent, with the diocesan offerings, which are to be raised in connection with the Pan-Anglican Conference to be held in London in 1908. The treasurer's annual statement showed that a large sum of money had been expended on work in Africa, China, India, Japan, the Canadian North-West, and on Missions in our own diocese. The Dorcas secretary reported seventy-five bales having been sent out during the year, this number including the co-operative bales to which many branches had contributed; 4,096 articles were sent in these bales, and in addition 205 knitted articles were forwarded to Toronto for transmission to the Loper Mission and Blind Hospital at Kucheng, China. A large number of church furnishings had also been supplied. Attention was drawn to the necessity of attending strictly to the rules laid down as to the contents of bales, their proper packing, etc. The reports of the various branches and committees all showed good work done during the year. The election of officers resulted in the re-appointment of the former board, with the exception of the secretary of the Junior Branches, who declined re-election. Her place was filled by the election of Sister Edith

The pledges undertaken last year were renewed for the coming year, with the addition of one or two new ones. The meetings closed on Thursday, February 21st. During the course of the meetings several addresses were given. The Thursday proceedings were begun by a devotional meeting, at which the Rev. A. P. Shatford gave an earnest and inspiring address on the W.A. motto, "The love of Christ constraineth us." Other speakers during the meetings were Miss McKim, a trained nurse and Missionary from Persia, who gave an interesting account of her work. She described Persia as a wonderful country, a land of sunshine, with beautiful trees and flowers along the banks of the rivers and streams, while elsewhere there is nothing but barren tracts of sand. The hospital Mission, begun in a small Armenian village, was moved to Ispahan about three years ago. Ispahan is Mohammedan, and much opposition was encountered at first, but by degrees the Missionaries inspired confidence through their medical work, and there are sometimes as many as 250 people in the hospital. Miss McKim spoke hopefully of the work in Persia, and urged that it should receive greater support than at present. Miss Johnson, a trained nurse, spoke of work at Moose Fort, in the Diocese of Moosonee. She described the Indians in that district as being thoroughly honest, trustworthy, and industrious, and gave instances of their devotion to their Church, mentioning especially one poor Indian woman, who, with her children, walks twenty-five miles on snowshoes every Saturday in order to get into the post for the Sunday service. Miss Johnson spoke of the isolation of some of the Missionaries in the distant posts, but said there was a large amount of interest and pleasure to be found in the work. She closed with a short account of the Mission hospital. The Rev. J. R. Matheson gave an interesting account of his work amongst the Indians at Onion Lake, Diocese of Saskatchewan, where one of his chief helpers is a W.A. worker, Miss Bennett. Mrs. Matheson is the only doctor in that district, and, in reply to questions, Mr. Matheson told something of her work there. Mrs. Patterson Hall gave a short account of W.A. missionary work in Japan. The Rev. D. J. Neugevirtz, in charge of the Montreal Jewish Mission, pleaded the claims of the Jews, God's chosen people, to have the Gospel message preached to them, and spoke of the time and patience required to overcome the prejudices and aversion caused by the treatment of the Jews in Russia and other Christian countries in recent years. Mr. Mowforth, holder of the W.A. scholarship at the Diocesan Theological College, gave an account of his work in one of the diocesan Missions last summer. The annual meeting of the Junior Branches of the W.A. was held on Friday, February 22nd, at 4.15 p.m. The Rev. Dr. Symonds presided, and the hall was crowded with junior members. The Rev. J. MacQueen Baldwin gave an address on Japan, illustrating what he said with the help of lantern slides. The Rev. J. Almond also spoke on "Labrador." On Wednesday evening, February 20th, a public missionary meeting was held under the auspices of W.A., when addresses were given by the Rev. J. MacQueen Baldwin, Japan; the Rev. J. R. Matheson, Onion Lake, Sask., and Mrs. Plumtre.

### ONTARIO.

**Kingston.**—St. Paul's.—A large attendance than on the occasion of the first meeting turned out for the second of the missionary study classes on Thursday night, February 21st. St. Paul's W.A. was in charge, and the first paper was by Miss Ruttan on general Mission work on the Pacific slope, and the important features of the country. Mrs. W. A. Mitchell's paper on the three dioceses of Caledonia, Columbia, and New Westminster, and mission work was therein also excellent, and so was her account of the coast boat, "Columbia." Mrs. W. H. Carnovsky's paper on Chinese and Japanese work in British Columbia was most interesting. She also read an account from the "New Era" of "Father Pat," the loggers' friend, who met such a tragic death near Lachine. Altogether the evening was of a very high order, and worthy of all praise. Mrs. Mitchell showed a piece of most beautiful Indian bead work, something like a Masonic apron, with collar and bands, which is worn at the tribal feasts.

### TORONTO.

**Bethany.**—Three branches of the Woman's Auxiliary have lately been formed in the Parish of Manvers. One at Bethany meets on the first Thursday in each month. Already there are ten members, and it is hoped that several more will

join at the next meeting. St. Mary's, Lifford, has a small but enthusiastic branch. They expect a large increase in membership as soon as the warm weather comes. At present some of the roads are too full of snow for lady drivers. St. Alban's Branch started with five members. They also expect a large increase in membership. At Bethany there is an active Junior branch of the Woman's Auxiliary. The children meet at the incumbent's house every Saturday afternoon. Two pleasant hours are passed in singing missionary hymns, sewing and listening to a short missionary address. It is hoped that the missionary interest in this parish will continue to grow. We have lately been highly favoured in having missionary sermons from the Rev. L. Norman Tucker, D.C.L., the Rev. J. MacQueen Baldwin, of Japan, and lastly, and most recently, from the Ven. G. Warren.

### NIAGARA.

**St. Catharines.**—St. Thomas.—The annual meeting of the W.A., Senior and Junior, was held on February 10th. The following officers were elected: President, Mrs. J. O. Miller; first vice-president, Mrs. A. Chatfield; second vice-president, Mrs. Gibb; recording secretary, Mrs. R. W. Leonard; corresponding secretary, Miss L. Thompson; treasurer, Miss Cleghorn. Votes of thanks were given to Mrs. W. H. Merritt and Mrs. Thairs, the retiring secretaries, for their faithful work as officers of the Society. A standing vote of thanks was also given to Mrs. R. H. Bradley for her devoted work as superintendent of the Junior Auxiliary. She was again appointed to that position. The following is the recording secretary's report, which gives a concise account of the work of the Senior Auxiliary for the year, with the total amount of money raised: This branch has held during the year eighteen meetings, with an average attendance of 16, the meetings always being opened with a Bible reading, prayer, and the W.A. Litany. It has been the duty of the Literature Committee to arrange that some missionary literature or information be read at the meetings. There are forty members on the roll, a decrease in membership of 11 over that of last year. By their removal from the city the branch has lost several earnest workers during the past year. In July the branch suffered the loss by death of our much-loved vice-president, Miss Benson, who was the first president of the branch, and after resigning that office remained vice-president until her death. A bale was sent on February 6th, 1906, to the Rev. R. E. Coates, St. Philip's Mission, Canterbury P.O., via West Selkirk, Manitoba, containing 48 new articles of clothing, 60 second-hand articles of clothing, 5 quilts, 30 yards flannelette, 8 yards serge, and other miscellaneous new articles, with groceries amounting to the sum of \$2.80. Money spent on new materials, \$31.75; freight, \$4.73; total, \$36.48. An "outfit" for Benjamin Big Plume, Indian boy at the Sarcee Home, has been provided, and is ready to be sent. Money spent on "outfit," \$10.87. On the 20th November, 1906, under the auspices of this branch, Miss McKinney, the organizing secretary of the Zenana Bible and Medical Mission, addressed an open meeting, when a subscription was started for another year's maintenance of the St. Catharines Cot, established last year in the hospital at Nasik, India; also the maintenance of three Indian famine orphans was subscribed. The amount subscribed to this fund by members of this branch was \$34.71. There are 33 members taking the "Leaflet." One member contributes to E.C.D. Fund, besides which \$10 of the balance on hand was voted to this fund. The branch has not only fulfilled all its pledges, but exceeded the amount pledged in some cases. The cash contributions of the branch to Missions amounts to \$106.71. Total receipts for the year, \$181.02; expenditure, \$169.81; balance cash on hand, \$112.11. We desire to extend our warmest thanks to Mrs. Fennell, our city representative. Respectfully submitted, Maud C. Merritt, recording secretary. Feb. 19, 1907.

**Guelph.**—St. James'.—The sixteenth annual meeting of the branch of the Woman's Auxiliary of this parish was held in the schoolroom on Monday afternoon, February 18th, the president, Mrs. T. W. Saunders, in the chair, and the majority of the members of the branch present. Most satisfactory reports of the work for the year were read by the officers, the treasurer showing, after all dues were paid, an increased balance over last year on hand. The "Leaflet" secretary reported thirty "Leaflets" taken. The question of holding monthly meetings for business and conference on missionary topics, in addition to the sewing meetings was discussed, and it is probable that such will be held in the

near future. Mrs. Saunders, who has been president since the inception of the W.A. in this parish, was unanimously re-elected; Mrs. C. H. Buckland, honorary president; Mrs. Brierty and Mrs. Northcott, vice-presidents; Mrs. C. L. Nelles, treasurer; Mrs. Williamson, secretary; Miss Bethune, assistant secretary; Mrs. Nelles and Miss Bethune, delegates to the annual diocesan meeting, and Miss Kernigan, directress of Junior branch. At the conclusion of the business the rector, the Rev. C. H. Buckland, was called in, and after congratulating the W.A. on their successful year, he thanked them for what they had done for the Church, then, on behalf of the W.A., presented a bouquet of violets to the president, and to Mrs. Pipe, who has been one of the most faithful members of the Church and W.A., a life membership in the diocesan branch. Afternoon tea was then served, after which the women attended Evensong, which is said daily at 5 p.m. during Lent, and on this occasion special prayers were offered for the W.A. and Missions at home and abroad.

**Hagersville.**—All Saints'. The annual meeting of the Woman's Auxiliary of this parish was held on the 21st ult. at the home of Miss Almas. At the request of the president, the rector, the Rev. R. H. Ferguson, occupied the chair. The reports of the secretary and the treasurer showed this branch to be in a healthy and active condition. There are now fifty members, and last year the total receipts were \$237.45. The W.A. here since its inception has been able to assist the wardens very materially in their finances. The following is a list of the officers for the ensuing year: Honorary president, Mrs. Ferguson; president, Mrs. J. Graham; first vice-president, Miss Almas; second vice-president, Mrs. Brown; secretary, Mrs. Cline; treasurer, Mrs. J. C. Ingles; assistant secretaries, Mrs. J. Alward and Mrs. Ferguson; auditors, Mrs. S. Alward and Mrs. Dunn; delegates, Mrs. D. J. Lindsay and Mrs. Ferguson. The rector thanked the various officers for their good work during the past year.

#### OTTAWA.

**Ottawa.**—The second of the series of Lenten lectures upon missionary work in the islands of the Pacific was given in St. George's Parish Hall by the Rev. E. A. Anderson, diocesan agent, in the unavoidable absence of the Rev. Canon Muckleston. The attendance was excellent, showing a growing interest in this interesting and valuable course. The particular islands under discussion were the Hawaii group. The Rev. Mr. Anderson devoted his time chiefly to the tracing of their history and customs of their people. The history of the group was limited to the relations which have existed between the natives and the white men. Capt. Cook, the great explorer of the Pacific, was the first to open relations with the Hawaiians. The lecturer briefly outlined what had transpired since that time to the year 1808, when the United States annexed the group. The efforts that had been put forth by Missionaries to Christianize the people he detailed at some length, dealing particularly with the work of the Anglican Church in that connection. In speaking of the people themselves and their customs, the lecturer showed that they were rather a superior race to the other island people of the Southern Pacific seas. There had been some bad traits among them, but they were not inclined towards cannibalism. The lecture this week will be by the Rev. Archibald Elliott on "Fiji, the New Hebrides and Melanesia."

At the regular monthly meeting of the Cathedral Branch of the W.A. last week Ven. Archdeacon McKay, of Saskatchewan, delivered an address on his work among the Indians of that northern region. In referring to the Indian boarding schools, the speaker stated that they are of the most satisfactory character, as once the children are inmates of the institution the influence of the teachers is far-reaching and the pupils are easily controlled. On the other hand, the day schools are less gratifying, as the children are very irregular in attendance, and the home influence is found to be antagonistic to the results required. The former schools are indispensable, and it would be impossible to carry on work successfully among the Indians without these admirable institutions. The Indians, who were anxious for the new school to be built at Lac la Rouge, and who promulgated the scheme in every way they could, were found to have been students themselves some time ago at a little school which was once under the direction of the Church Missionary Society, and from which they realized they had greatly benefited. When the venerable speaker was questioned as

to special needs required at the present time in his different Missions, he frankly said that a cooking stove and a cow were absolutely necessary, and he hopes to procure both at Battleford on his return to take home with him. There was a large audience present to hear this interesting address, among whom were several members from other auxiliary branches, and the Rev. Canon Kirtson, rector of the cathedral.

**Ottawa.**—St. George's. The first of the Lenten course of missionary lectures arranged by the Woman's Auxiliary of the diocese of Ottawa was given last week in the parish hall at St. George's church, the lecturer being the Rev. E. A. Anderson, and he confined his address to the Hervey, Astral and Pearl Islands. As belittling the first of the course, he commenced by showing by means of a map what ground it was intended to cover and outlining very briefly some of the salient facts in connection with the Southern Pacific Islands. He described the most common races to be found—the Polynesian, the Papuan and the Fijians. Briefly also he touched on the forms of religion, the native characteristics and capabilities. Coming to his own particular section, the Rev. E. A. Anderson gave a comprehensive review of the history of the islands in question. He told of the first white people to settle there—a band of brave and venturesome settlers and missionaries sent out towards the close of the eighteenth century by the London Missionary Society. The Society had been interested in the islands through Captain Cook, the world-renowned explorer. One of this band was the venturesome Capt. James Wilson, a man whose life had been as full of hairbreadth escapes and thrilling adventures as the most daring heroes of fiction. The story of the struggles of this colony formed a very interesting recital. In connection with the native races of the south seas generally, the Rev. E. A. Anderson stated that while prone to cannibalism and warlike depredations, their cruelty to white settlers and missionaries was almost always due to the whites themselves. The perjury and treachery of European traders resulted in creating distrust among the natives. To a cunning trader who captured a boat-load of slaves by personating Bishop Patterson and enticing them to his ship, was due the death at the natives' hands of the Bishop later on.

#### Brotherhood of St. Andrew.

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

Brotherhoodmen should subscribe for the "Canadian Churchman."

Two of the members of the Dominion Council, F. W. Thompson, of Strathcona, and A. G. Gilbert, of Ottawa, visited Toronto last week and conferred with the General Secretary as to Brotherhood work in their district.

Charters have been issued to St. Jude's, Greenwood, B.C., and to St. Paul's, Brockville, the latter town now having three Senior and two Junior Chapters.

The Dominion President and the General Secretary were present at a meeting of thirteen specially invited men at St. Thomas' Church, Toronto, on Saturday evening, 23rd February. A hearty welcome was given by the rector, the Rev. C. Ensor Sharpe, and Mr. James Monypenny also spoke at some length, detailing the steps that had been taken towards the reviving of St. Thomas' Chapter. Mr. Catto and Mr. Thomas then addressed those present, and a discussion took place, and the men definitely decided to form a probationary Chapter, and will enter upon work at once.

Pledges towards extension work received up to March 1st total \$2,014.50 on account of \$5,000, asked for by the Dominion Council. This amount is made up of \$1,140.50 from Toronto and \$874 from all points outside.

It is very probable that Mr. Albert E. Norman, the General Secretary in England, will pay a visit to Canada, as he is planning to attend the International Convention in Washington, and writes that he would like to visit some of the Canadian centres.

A very good meeting of the Western District, Toronto Brotherhood men, was held at the Church of the Epiphany on Monday, February 26th. Mr. T. J. Johnson was in the chair, and over eighty Brotherhood men were present.

A probationary Junior Chapter has been formed at All Saints', Peterboro', and a Junior Chapter is in process of formation at St. Thomas', Toronto, and as a result of the Western Travelling Secretary's visit a Junior Chapter was formed at Moose Jaw, Sask.

James D. Robertson, who was secretary of Crown Memorial Chapter, London, has removed to Hamilton, where he will be a decided addition to the Brotherhood ranks in that city.

The receipts at head office during February from quotas were \$120.00, and from supplies sold \$33.05, and the amount paid in during the month on extension movement was \$407.05.

St. Mark's, Emsdale, is a striking illustration of an active village Chapter. There are ten members, doing good, steady work the year round.

St. John's, Prescott, one of the later Chapters formed, is a specially active Chapter, with an efficient director, Mr. Paul Kingston, at its head. With seven charter members it soon got four probationers attached, three of whom were admitted as active members on February 18th.

Good progress is being made by the Programme Committee of the Dominion Convention, and the draft programme shows a very interesting list of speakers, and conferences, and services.

The General Secretary will remain at head office until 15th inst., leaving then for a three weeks' trip east, touching at a few lake front towns, then Montreal and Quebec and the towns in the Eastern Townships, including a visit to Bishops' College, Lennoxville. A short time will then be given to head office, and Mr. Thomas will then be given to head office, and Mr. Thomas will leave early in May, touching at a few points on the way to Winnipeg, where he will be for some time prior to the Convention dates.

**Peterborough.**—St. Luke's.—At this church on Sunday evening, the 24th February, probationers were duly admitted into the Brotherhood. On Wednesday evening, after the special services at 8 p.m., the local assembly met at St. John's to arrange for two mass meetings in the Grand Opera House on Sundays, March 10th and 24th, kindly lent by J. J. Turner & Sons. Addressing the large gathering, the Rev. Mr. James (Toronto) expressed surprise and pleasure to meet so many men at such a late hour, and spoke many kindly words of encouragement, especially exhorting Brotherhood men to earnest prayer and intercession on behalf of all their work.

### Home & Foreign Church News

From our own Correspondents.

#### NOVA SCOTIA.

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

**Halifax.**—The Church of England Institute has been in existence for many years, and has extended its equipment until now it is equal to many an institution of the kind in larger cities than Halifax. The Secretary-Treasurer of the Diocese has his office here. The Bishop has his office. There is a fire-proof vault. An excellent reading room, well-stocked with all leading publications, and a good library are open daily from 9 a.m. to 10 p.m. There is a billiard-room with four excellent tables, and a recreation-room, where other games such as chess and draughts are played. There is a gymnasium with bath-rooms, etc. There is also an excellent committee room, and a good-sized hall. Some time ago, when the Y.M.C.A. proposed to erect a new building almost opposite the Church of England Institute, a proposition was made to amalgamate the two organizations, and have one strong men's Association with the Church of England offices provided for, and a full representation of the Church on the council. Many thought the move a good one, and negotiations were entered into. But other counsels have prevailed, and the old Institute will be retained and carried on so long as the Church supports it. Already one member has offered \$500 towards its maintenance, and the probability is that before long the organization will be stronger than ever. King's College is getting on most satisfactory, and the increase of students now, as well as the promise for the future show that people can appreciate a good thing when they know of it. The Cathedral is likely to be begun in April. The first construction which will consist of the chancel, crossing, and three bays of the nave, will cost \$100,000, and will in itself be a very handsome structure. On the completion of the building which may take years to accomplish, Halifax will have one of the most beautiful ecclesiastical edifices in the Dominion. The architects are Messrs. Craw, Garhue and Ferguson, of Boston and New York. This firm has already built some well-known churches. The Cathedral of Cuba, and the West Point Chapel are among the number. The site is one

of the most commanding of the situation entrance far more conspicuous, and more suitable city, it has been decided that the Cathedral chancel and altar will setting sun, and receive through the east window.

**Windsor.**—The Bishop's annual conference, Rurideanel Chapter, May next.

**King's College.**—Pro College, addressed the leg. Halifax, last Sun.

The Rev. Thos. Da College, and son of the of Seaforth, has passed the closing examination logical Seminary, which post-graduate course.

#### FREE

Hollingworth Tully  
John Andrew Ri  
Coadjutor,

**Gagetown.**—Last Robinson Scovil gave series of very interesting "Missions," which were appreciated. In October and the Junior our annual Christmas December the 13th. The sale, which contained articles, commenced at 6 o'clock a sumptuous Woman's Aid, and Branch gave a very good, which amount be used in repairing and rectory. Mrs. S. wife, is president of fills her arduous post of the Junior 1 branch of the Women's Aid. T. S. Peters is Pro for our North-West over several fine quilt hand clothing. This special pledge. On took place on the 5 contributing to the Last month Miss S give four lectures, benefit of the Women most interesting and they have come to same lectures last, beginning of Lent his efforts to rouse things that are not and Friday evening an address, the last of "Prayer." On service for the school days services in 11 see our spiritual no have much to be the Sunday School trained by Miss C work. As a read with to say here he died in my family missed if it ceased

#### James Carmick

**Montreal.**—St. J. Reverend James Lord Bishop of physician, left the 28th, for the sea trip will a few of his friends the Apostle, on his leave immediately to go without esteem, and accompany him with a Peet was selected from Gospel according. Ye are the Brain gracefully and presenting rays of



of the most commanding in the city. On account of the situation rendering a western main entrance far more convenient for the worshippers, and more suitable of approach from the city, it has been decided by the full committee that the Cathedral shall not be orientated. The chancel and altar will lie, therefore, towards the setting sun, and receive the rays of the morning through the east windows of the nave.

**Windsor.**—The Bishop of the Diocese will hold his annual conference with the members of the Ruridecanal Chapter of Avon in this town on May next.

**King's College.**—President Boulden, of King's College, addressed the students of Dalhousie College, Halifax, last Sunday.

The Rev. Thos. Davies, a graduate of King's College, and son of the Rev. Rural Dean Davies, of Seaforth, has passed at the head of the list at the closing examinations of the New York Theological Seminary, where he has been taking a post-graduate course.

#### FREDERICTON.

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

**Gagetown.**—Last summer Miss Elizabeth Robinson Scovil gave the Woman's Auxiliary a series of very interesting lectures on "African Missions," which were very instructive and much appreciated. In October our Woman's Aid Association and the Junior Branch began work for our annual Christmas sale, which took place on December the 13th, and was a great success. The sale, which consisted of useful and fancy articles, commenced at three o'clock. At five o'clock a sumptuous "high tea" was given by the Woman's Aid, and in the evening the Junior Branch gave a very pleasing comedy. The proceeds, which amounted to a goodly sum, are to be used in repairing and improving the church and rectory. Mrs. Spencer, our rector's gracious wife, is president of the Association, and well fills her arduous position. Miss Dickie is President of the Junior Branch. After Christmas our branch of the Woman's Auxiliary, of which Mrs. T. S. Peters is President, began piecing quilts for our North-West Missions. Last year we sent out several fine quilts, and a lot of good second-hand clothing. This year we hope to take up a special pledge. Our annual business meeting took place on the sixth of March. We are also contributing to the Cent-a-Week Thank Offering. Last month Miss Scovil very kindly offered to give four lectures on "home missions for the benefit of the Woman's Auxiliary. They proved most interesting and helpful, and we are all sorry they have come to an end. Miss Scovil gave the same lectures last year in St. John. Since the beginning of Lent our rector has been untiring in his efforts to rouse our prayerful interest in "the things that are not of this world." On Tuesday and Friday evenings we have a short service, with an address, the last two have been on the subject of "Prayer." On Friday afternoons there is a service for the school children, and on Wednesday services in the out-lying districts. So you see our spiritual needs are not neglected, and we have much to be thankful for. The children of the Sunday School who can sing, are being trained by Miss Grace Gilbert for future choir work. As a reader of many years standing, I wish to say here how much your paper is appreciated in my family, and how greatly it would be missed if it ceased to come.

#### MONTREAL.

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

**Montreal.**—St. James' the Apostle.—The Right Reverend James Carmichael, D.D., D.C.L., the Lord Bishop of Montreal, on the advice of his physician, left this city on Thursday evening, the 28th, for the Mediterranean, in the hopes that a sea trip will completely restore his health. A few of his friends at the Church of St. James' the Apostle, on hearing that His Lordship was to leave immediately, determined not to allow him to go without some token of their love and esteem, and accordingly they decided to present him with a Pectoral Cross, the design of which was selected from the fifteenth chapter of the Gospel according to St. John, "I am the Vine; Ye are the Branches," as a grape vine wanders gracefully and naturally over a background representing rays of light emanating from the centre

of the cross, where a double circle encloses the letters "I. H. S." in high relief. Every tendril stem and vein has been carefully chiseled in the solid gold of the cross, which is 4¼ inches long and 3¼ inches wide. At the foot, the vine terminates in a bunch of twelve amethysts of beautiful color, which represents the twelve apostles, while three of the amethysts at the top, and at the end of each arm typify the Trinity. On the reverse side, across the arms of the cross, are the words "Crux Cristi Nostra Corona," (The Cross of Christ is our Crown). Accompanying the cross is a handsome gold chain, the whole enclosed in an oak case, lined with purple velvet, on which is a plate with the following inscription:—"Presented to the Right Rev. James Carmichael, D.D., Lord Bishop of Montreal, as a slight token of love and affection from a few friends in the Church of St. James' the Apostle, Montreal, 28th February, 1907." The cross is the gift of many of the representative members of the congregation of the Church of St. James' the Apostle, including the Reverend Canon Ellegood, D.C.L.; the Reverend Allan P. Shatford, M.A.; James Aird, G. W. Badgley, W. R. Baker, George H. Bishop, G. H. Carter, E. J. Coyle, Thos. Craig, Geo. Creak, A. M. Crombie, G. J. Crowley, L. H. Davidson, K.C.; Geo. Durnford, J. Edgar, H. A. Ekers, J. T. Gnaedinger, George Hadrill, Geo. Hague, G. H. Harrower, F. W. Hibbard, P. Holland, H. A. Hutchins, E. B. Ibbotson, Edgar Judge, H. B. Macdougall, H. M. Marler, J. L. Marler, W. de M. Marler, J. W. Marling, H. S. Mussen, W. M. McCombe, C. M. McCuaig, D. McNeill, C. F. Nottman, C. O. Palmer, John W. Peck, C. S. Peverley, Jas. W. Pyke, Jas. A. Richardson, Geo. D. Ross, O. R. Rowley, H. Russell, George W. Sadler, C. I. Shorey, S. O. Shorey, G. H. Smithers, C. E. Smyth, H. W. Stroud, J. A. Thewlis, W. Chase Thompson, R. W. Tyre, Wm. Wainwright, and W. R. Wingham. The presentation to the Bishop is a fitting compliment to that popular prelate. The list of memorialists includes High Churchmen, Low Churchmen, and Broad Churchmen. The Bishop took passage on the White Star Liner "Cedric" for the Mediterranean from New York on Saturday, March 2nd.

The Diocese of Montreal has already sent in to the Treasurer of the Missionary Society of the Church of England in Canada a check for \$1,495, in addition to smaller amounts remitted previously.

#### ONTARIO.

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

**Kingston.**—St. George's Cathedral.—The Very Rev. the Dean preached a special sermon to University men in this Cathedral on Sunday evening, February 24th. He chose for his text Genesis I: 26-28. The Rev. Canon Starr assisted.

**St. Luke's.**—The Rev. R. S. Forneri preached an excellent missionary sermon in this church on Sunday, February 24th.

**Wolfe Island.**—One musical entertainment and two socials have been conducted in this parish since the beginning of 1907. The music was given by the Barry family, and the proceeds were handed over to start a fund to be known as Christ Church Guild Fund. The Ladies' Aid of Trinity Church conducted a social at the home of Mr. William Fawcett at the close of January, which was largely attended. The money made at this social was given to the incumbent to use for parish purposes, as he might decide. It has been decided to buy books for the Sunday School Library. On the 11th February Christ Church Guild held a social at Mrs. Montgomery's. The attendance was very large, and the visitors were entertained with a variety of games and a musical programme, including some very good readings. The three undertakings gave great social and financial satisfaction.

The Bishop of the Diocese visited this parish on the 24th February, when a Confirmation Service with the Holy Communion was held by him in Trinity Church. The Bishop administered the Apostolic Rite to forty-one persons, a large majority of them being adults. There were among the number six married couples, man and wife. The candidates were presented by the incumbent, the Rev. C. F. Lancaster. His Lordship's address was very forcible and in keeping with the occasion. This makes a total of seventy-four persons that have been confirmed in the parish within the past seven months. After dinner the Bishop was conveyed a distance of about nine miles over the ice, to Christ Church, where he preached another very helpful sermon. The Lenten services have been very well attended thus far. There being an increase over last year.

#### OTTAWA.

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

**Ottawa.**—The Rev. J. R. Matheson and his daughter Gladys, of Onion Lake, Sask., have arrived in Ottawa. The journey from Onion Lake took these two travellers eighteen days, they having been delayed at several points for two days at a time on account of the prevailing storms. Mr. Matheson has been a missionary in Saskatchewan for the past twenty years, and is liberally patronized and assisted by the Woman's Auxiliary of the Ottawa diocese. It is among the probabilities that Mr. Matheson will make it convenient to address the members of the Auxiliary during his stay in the city. Gladys will remain in Ottawa to attend the Church of England School.

**Galetta.**—St. Augustine's.—The Rev. A. D. Floyde, the rector of this parish, has been presented by his parishioners with a handsome fur coat as a token of their appreciation of his services.

#### TORONTO.

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

**Toronto.**—St. Paul's.—Mr. T. J. Palmer, A.R.C.O., of St. James' Church, Stratford, has been engaged as choirmaster and organist of this Church, Bloor Street East. Mr. Palmer is the son of a noted English composer, and is himself a talented musician. He came to Stratford in June, 1902, from Ipswich, England, since when he has aided in designing four out of five new organs placed in churches there. He will begin his duties at St. Paul's on the first Sunday after Easter, that is, on the 7th of April. He succeeds the late Mr. G. Barton as organist, and Mr. Walter Sparks as choirmaster.

**St. Thomas.**—On Tuesday, the 25th February, a deputation consisting of the rector and wardens of this church presented His Grace Archbishop Sweatman with an illuminated address on behalf of St. Thomas' vestry, tendering their hearty congratulation upon his election to the offices of Archbishop and Primate of All Canada. In thanking the deputation the Archbishop said he valued very much their loyalty in being the first individual church and congregation to present him with such an address. The address, which was in book-form, was a beautiful piece of workmanship. It was designed by A. H. Howard, R.C.A., and signed by the Rev. C. Ensor Sharp, M.A., rector; J. Harry Paterson and W. M. Rae, churchwardens.

The following is the full text of the address:—"To the Most Reverend Arthur Sweatman, D.D., D.C.L., Archbishop of Toronto, Metropolitan, Primate of All Canada. May it please Your Grace, the Rector, Churchwardens and Vestry of St. Thomas' Church, Toronto, beg to tender to you your sincere and hearty congratulations upon your election to the very high and important office of Archbishop of Toronto, Metropolitan of the Ecclesiastical Province of Canada, and Primate of All Canada. That you should be chosen as Primate of All Canada, being, as it is, the office of the highest dignity and authority in the Church in Canada, is a source of the greatest gratification to us, and we doubt not, to all the clerical and lay members of the Church throughout the Diocese. May we express our loyal devotion and loving regard towards you, both as our Diocesan and as our Primate. We earnestly pray that you may be granted continued health and strength to enable you to preside in the high positions of authority in the Church to which you have been called by Divine Providence. Signed, C. Ensor Sharp, M.A., rector; J. Harry Paterson, and William Rae, churchwardens."

**Trinity East.**—This old historical church was crowded to the doors last Sunday evening, and in fact before the hour of service, many were turned away unable to gain admission, as the rite of Confirmation was to be administered by His Grace, the Archbishop. There were 44 candidates; 28 females, and 16 males, some of both, well advanced in years. The rector, the Rev. Canon Dixon presented the candidates, and was assisted in the service by the Rev. Canon O'Meara, the Rev. T. H. Cotton, and the Rev. Cyril Browne. At the close of the short service and before the Archbishop commenced the Confirmation Service, the rector in the name of the congregation welcomed His Grace in a few chosen words, expressing the pleasure all felt at the exaltation of their beloved Bishop, to that of Archbishop and Primate of All Canada, and although there were large congregations under His Grace's jurisdiction, yet Trinity would not take second

place for loyalty to the one they lovingly welcomed to their church that evening. It was stated by those who had heard His Grace give addresses on several occasions similar to this, that this was without doubt the best. His Grace acknowledged the few words spoken on behalf of the congregation, by thanking them sincerely for their heartfelt congratulations.

**Creemore.**—The Rev. C. W. Holdsworth, B.A., of Rosemont, preached the annual temperance sermon in this parish on Sunday, February 24th. On Monday evening, at the regular meeting of the C.E.T.S., he gave a logical and convincing lecture on several aspects of the temperance question, showing that prohibition for the community and abstinence for the individual were the wisest and safest ways. The Rev. A. C. Miles took duty in Rosemont parish on the 24th.

**Bethany.** The Archdeacon of Peterborough spent Monday and Tuesday of last week in the parish of Manvers. The train from Port Hope was fully an hour late, so that dinner was finished about 3 o'clock. Immediately after dinner the clergy started for St. Mary's Church, distant about five miles. The roads were declared to be impassable, but after a stiff fight of two hours and a quarter the residence of Mr. Hindman was reached, and a most appetizing tea thoroughly enjoyed. On Tuesday the Archdeacon preached at St. Albans, distant twelve miles from Bethany. Service was followed by a business meeting in which the affairs of the congregation were discussed. At 4 o'clock the clergy reached Bethany and met the wardens and Parsonage Committee. The meeting lasted until 6 o'clock. At 7.30 there was service at St. Paul's Church. The Archdeacon gave an excellent missionary address on behalf of the Diocesan Mission Fund. He also spoke of the great need for a parsonage, and commended the matter to the earnest consideration of the congregation. The people hope to see their clergyman comfortably housed before next winter. The Archdeacon left for Toronto at seven o'clock on Wednesday morning.

**Peterborough.**—Well attended week-day services are being held in St. John's, St. Luke's, and All Saints' churches. For the five o'clock Evensong, St. John's and St. Luke's congregation gather in St. John's, the rector of St. Luke's, the Rev. E. A. Langfeldt, officiating at the Thursday service, and Canon Davidson, Tuesday and Saturday. The Rev. Mr. Major, of All Saints', conducts daily Evensong, except on Saturday. Short addresses are given at all these services.

**Mimico.**—Christ Church.—A meeting of the congregation, held in the Sunday School, heard the churchwardens' report re organ. The matter was then discussed and a vote by ballot taken, the result being that the majority were in favour of a more powerful organ. A committee of three was then appointed to act with the churchwardens to make the best arrangements possible and report at a special vestry meeting which is to be held on Monday evening, March 11th.

#### NIAGARA.

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

**Guelph.**—The Ven. Archdeacon Dixon, D.C.L., rector of St. George's Church, and Archdeacon of Guelph, passed peacefully away on Tuesday evening, February 26th, at the residence of his son-in-law, Mr. T. A. Lenfestey, his death being due to heart failure. The news did not reach Guelph till early on Thursday morning, but immediately upon its receipt the great bell of St. George's was tolled for upwards of half an hour, out of respect to the memory of the late Archdeacon who had been rector of Guelph for thirty-two years. The bell was also tolled on Friday afternoon, while the funeral service was in progress in St. James' Cemetery Chapel, Toronto. A large and beautiful spray of cut flowers was sent by the congregation, which was represented at the funeral by the Vicar, and Messrs. J. M. Duff, H. Murton, G. A. Oxnard, H. Gumbler, and J. R. M. Dixon. The Burial Office was read by the Rev. Canon Welch, rector of St. James', Toronto, assisted by the Rev. Canon Baldwin, rector of All Saints', Toronto, and the Rev. Gilbert F. Davidson, who has been Vicar of St. George's since the late Archdeacon retired from active duty in 1901. Among those present at the funeral were noticed the Ven. Archdeacon Sweeney, (representing His Grace the Archbishop of Toronto); the Rev. Provost Macklem, the Rev. Canon H. C. Dixon, the Rev. E. C. Cayley, the Rev. R. Seaborn (a former curate), the Rev.

Canon Belt, the Rev. J. Morton, and several friends who had formerly been connected with Guelph. A special memorial service was held in St. George's Church on Sunday morning, at which the Rev. G. F. Davidson officiated. The chancel screen was draped in black and violet, and the "Dead March in Saul" was played by the organist.

**Dunnville.**—St. Paul's.—Some weeks ago the young people of this church gave a representation of the comic opera "Leo, The Royal Cadet" in the opera-house. Visitors from Toronto who were present said that it was the best performance they had ever seen. The proceeds amounted to \$275. The rector and his wife entertained the choir to dinner on Shrove Tuesday. An enjoyable time was spent after dinner in listening to the songs given by the different members. The rector gave a short talk on choirs and church music. It was agreed to adopt vestments for the choir. With the view of having everything ready for Easter Day the ladies of the parish are working most enthusiastically. Mr. Marks, organist of St. Philips, Toronto, has accepted the position of organist, and hopes to begin his duties on the first Sunday after Easter.

#### HURON.

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

**Watford.**—Trinity.—At a largely attended meeting of the congregation of Trinity Church, on Wednesday evening, February 27th, the matter of building a new church, which has been under consideration for some months, was discussed. It was conceded that the old building had outlived its usefulness, and was inadequate to present requirements. After a number of the members had expressed their views, it was decided to erect a new church edifice and school-room at a cost not to exceed \$7,000. The sum of \$4,500 has already been subscribed for this purpose. The following building committee was appointed:—The rector, wardens, and Messrs. B. Richardson, W. J. Howden, C. A. Class, T. Dodds, E. D. Swift, E. A. Brown, T. Harris, with Thos. Woods as Treasurer.

**Brantford.**—Grace Church.—The Rev. Canon Dann, of London, Ont., gave a very interesting lecture in the schoolhouse on Thursday evening, February 28th, on "The Rhine," which was well illustrated by lime-light views.

**St. Thomas.**—Trinity.—The annual Church Festival of the churches in the Rural Deanery of Elgin, took place in this church on Wednesday evening, the 27th ult. About 180 choristers took part, and the service was excellently rendered. A marked feature of the singing was the noticeable effect of the boys' voices, of whom there were more than 50, their clear soprano tones being heard at times quite distinct above the others. Prior to the service the members of the visiting choirs were entertained by the Ladies' Aid and Trinity Church Guild, of Trinity Church, to supper in the schoolhouse. The choirs assembled in the schoolhouse, and entered the church singing as the processional, the well-known hymn, "Crown Him Lord of All," in unison. To accommodate the large number in the choirs, in both processional and recessional hymns the west aisles of the church as well as the centre one, was used. The chancel was also considerably extended to allow all to be seated therein. The officiating clergy were as follows:—Evening Prayer was sung by the Rev. Rural Dean Farney, Aylmer, and the Rev. Canon Downie, Port Stanley; the Lessons read by the Rev. W. A. Graham and the Rev. D. L. Cornish, St. Thomas; and the sermon preached by the Rev. George Elliott, Tyrone, Ont. The Rev. George Elliott preached an instructive and appropriate discourse on "The Songs and Praises of the Bible," taking for his text the 5th verse of the 67th Psalm:—"Let the people praise Thee, Oh God; yea, let all the people praise Thee." The singing was most inspiring and remarkably good. This is the second gathering of the kind, and no doubt it will become an annual event, similar to the great choral festivals held in England. Mr. J. H. Jones, the organist of the church, is at the head of the movement, and in such capable hands the various choirs must be greatly benefited. There was a large congregation present at the service, numbering over 700. The Benediction at the close of the service was pronounced by the Ven. Archdeacon Hill, the Archdeacon of Elgin, and the rector of the parish.

**Woodstock.**—Old St. Paul's.—The Bishop of the Diocese administered the rite of Confirma-

tion in this church to 23 candidates on Sunday, February 24th. The service was attended by a very large congregation.

#### RUPERT'S LAND.

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

**Oak Lake.**—His Grace Archbishop Matheson, visited this parish on Sunday, the 17th ult., and confirmed eleven candidates, who were presented by the incumbent, the Rev. S. Ryall. His Grace was surprised and pleased to note the many improvements that have been made in the fabric and furniture of the Church since his previous visit. The interior has been oiled and varnished, the vestry furnished with cupboard, stove, carpet, music cabinet, etc., the choir provided with vestments, a brass desk for the pulpit and credence table for the sanctuary have been presented, and a magnificent oak pulpit, designed by Mr. James Andrew, of Oak Lake, and executed by the Globe Furniture Company, of Walkerville, Ont., has been placed in the church by Mrs. D. W. Banister. The vicarage has been enlarged and painted, and a new furnace installed. These various improvements render the church and vicarage among the most complete in the diocese. The parish has not been unmindful of its diocesan and missionary obligations, and has steadily maintained a front rank position in its support of these objects. Furthermore, the parish is about to relinquish its grant from the Home Mission Fund and become a rectory. We wish to congratulate the incumbent and the parishioners on the high state of parochial prosperity to which these facts bear witness.

#### COLUMBIA.

**William W. Perrin, D.D., Bishop, Victoria, B.C.**

**Victoria.**—St. John's.—A meeting was held in the schoolhouse lately for the purpose of inaugurating the Boys' Auxiliary of the M.S.C.C. The Bishop of the Diocese presided and was supported by several of the clergy. Mrs. Perrin, the president of the Woman's Auxiliary, and Mrs. Cooper, "Leaflet" Editor, were also present. The proceedings opened with the well-known hymn, "Fight the Good Fight," and prayers, after which the chairman gave a most inspiring address to the boys, calling on them to come forward as members of Christ's Church, and help forward by prayer and work the great missionary cause. In the course of his remarks, His Lordship referred to the fact that there was a Men's Missionary Society, a Woman's Auxiliary to Missions, and a Girl's Auxiliary, and that now it only needed a Boy's Auxiliary to make the chain complete. A parochial branch of the Boy's Auxiliary had recently been started in Christ Church Cathedral, and the Diocesan Branch was to be started in order that all the boys in all the churches might have a share in fulfilling our Lord's last command to His Church. He begged the boys not to think that the Lord had no need

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of them in His army, p would be complete wi bagler boys. His Lor Organizing Secretary c for a few words. Miss she had come on Auxiliary, and by the st dent, to beg that the b come forward and assis honour of the Union, liberty enjoyed by all living under the protec liberty which they ow Church and the State h that the laws of our l as far as possible on 1 Sermon on the Mount. we enjoyed was writte in short, consisted of n of Jesus Christ writte Our flag had floated fo and yet there were m they were "all free in could not know unles and obeyed the great Master. Appeals for i the commissioned offic Christ, were coming f pire, indeed from all j we were to continue and servants, as to national flag, then we Captain of our salvatio The members of the convinced that if th taught the needs of th on be just as ready to in any part of the 1 good clergymen as th when a few years ago to help the Motherlan in South Africa. Rea being also in need of collecting literature they had with the Bi the clergy who had p all in their power to l The Rev. H. St. John kindly consented to e as chaplain, and she f gladly respond to the called on the Rev. St an idea of how the / Mr. Payne explained would be held. That struction (with the a on English Church h that at the other the magazines they coul cover them strongly meeting, and then ser Antle for the loggers cents, and the boy special prayer for th would find on the ba ship. In conclusion should begin their n another boy to the fi 8 p.m. The work exp having been put cle; Rev. Baugh Allen Diocesan Branch Auxiliary to the M.S spoke of the wonder Rev. J. Antle, and c mission ship and amongst the brave great logging indus telling the British ( motion was second, and carried with ac ing of "Onward Cl who wished to join addresses. Afterw: that thirty-four bo Branch of the Boy them not to consid ance, for once a 1 loaves and two sm them He had been A vote of thanks and to the Rev. Pe use of St. John's S by the Rev. R. Com of assuring the bo stories of our pion The motion was se the principal of Co had great pleasure sure the Boys' Au had been felt by t years. The motio clamation, the me enjoyed the coffee; occasion by St. Jo Auxiliary.

## Correspondence.

## BISHOP BLYTH'S MISSION.

Sir,—Will you kindly insert the following letter from Bishop Blyth, addressed to the Clergy of our Church, whom he represents at Jerusalem, the Mother City of the Faith. As Hon. Sec. of Bishop Blyth's Mission I shall be glad to take charge of any donations for its maintenance, or answer any communications regarding it.

J. D. Cayley, Hon. Sec. for Canada.  
St. George's Rectory, Toronto.

Jerusalem, Epiphany, 1907.

Reverend and Dear Sir,—The need of the united help of the congregations of our Communion, which I represent here at the Mother City of the Faith, increases year by year. I often think that if the "prayers and alms" of those congregations were more effectively sent up as "a memorial before God," the prospects of our Church at large might be powerfully and beneficially affected thereby. Naturally, were more means placed at our disposal, we should be able to do great things here. But if we think what the Bible Lands are, and what promises lie upon the future of the Holy Land, it is evident that we are not here concerned with a merely local missionary enterprise. We know that the two great missionary questions find a centre here. There are the Moslems, who are by no means the fanatics and foes which they are sometimes supposed to be, but are generally kindly disposed towards those who meet them with kindness and sympathy. The British Empire is the largest sovereignty amongst Mohammedans in the world. Can it be said that they are otherwise than amongst the best affected subjects of the crown of England? And if religious questions between us and them require intelligence, tact, patience, and prayer, do not those qualifications on our part meet a good return on theirs—the ear that listens the mind that opens, and the heart that vibrates? The great question of the Bible Lands is one of the Bible. Without going into minute details, there is much to chronicle. When I was consecrated in 1887 there were about 60,000 Jews in the Holy Land. Now there cannot be less than 160,000. Then there were about 20,000 Jews in Jerusalem. Now there are not less than 50,000 out of a total population of 70,000 at the Holy City. You may therefore say Jerusalem is a city of the Jews at this day. Land is being bought by them and colonies widely formed in Palestine. Thousands of Russian and other Jews have entered the country within the last year. The revival of national spirit amongst the Jews is one of the striking events of the day, and with it the desire to re-occupy their own country. The political events of any day might make it a convenience to close other ambitions by placing those within the land, whose claim would be recognized by all as primary. From a religious point of view the eventual return of the Jews to the land of their promises seems to be their scriptural destiny, and with their return an influence on the religious life of the world is in prospect, which if indefinite is not uncertain. But it may depend on the "mercy" towards them of the Christian world. That "mercy" is at present very little evident. But if the "prayers and alms" of the Church of Christ were to meet the destiny of the Jews, who can say whether the result might not be as striking and perhaps as immediate as that of the apparently insignificant mission of St. Peter to the house of Cornelius. I commend these thoughts to the Clergy of the Anglican Communion. It is a call from their representative watchman here to each ordained brother in Christ. There is every need for me to call for your help. There may be a great reflex blessing as the reward of those who answer the call. There is not a parish where the anxieties of the day need not the reflex action of their "memorial before God." As in past years I thank you heartily for the help you have given me, and ask your continued prayers and your alms on Good Friday or any other day more convenient to you. I am, yours faithfully in Christ.

G. F. Popham Blyth, Bishop in Jerusalem.

## BANS OF MARRIAGE.

Sir,—First the Bans of all that are to be married together must be published in the church three several Sundays—and if the persons that are to be married dwell in divers parishes, the Bans must be asked in both parishes; and the curate of one parish shall not solemnize matrimony betwixt them without a certificate of the Bans being thrice asked from the curate of

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the other parish."—Book of Common Prayer. "Jacob —, of Norwich, Conn. was married on Thursday night by the Rev. — to Miss — who was employed as cashier in the dining room of the — Hotel and yesterday morning, or twelve hours later, he was a prisoner at police headquarters charged with bigamy. His young bride was the complainant against him. Chief Detective Carpenter says that — has a wife and five children living in Norwich, Conn., and that before he is many hours older there may be other charges against him beside that of bigamy."—Montreal Press. I am not interested in the persons figuring in this particular case, but only in the principle involved, and to use it as a most striking illustration of the tremendous risk incurred when the safeguards set by the Church around her young people are disregarded. If any one has ever felt that the marriage license issued by the civil authority was a proper and acceptable substitute for the Church's requirement of the publication of Banns, let him reflect on this case, and learn reverence for the Church's wisdom and ways. Any man, no matter what his character, can obtain a civil license as readily as a wedding ring. The only real safeguard lies in a strict adherence to the Church's requirement, and until the clergy demand and insist on this being carried out, innocent if not wise, members of their flocks will be liable to be trapped into sin and misery. In such cases upon whom does the responsibility rest? And to go a step further: is there not a rule of the church forbidding marriages during the season of Lent? How different would have been this poor woman's position to-day had she been but persuaded that on these two points, to obey was better than sacrifice.

R. R. Macaulay.

## A DEPENDENCY.

Sir,—In your editorial note entitled "A Dependency," in the issue of February 21st, you speak severely anent Canada not contributing a fair annual proportion towards the outlay for the Empire's Navy and Diplomatic and Consular service. You think we "should either pay up or shut up." You ask how long we Canadians will be content to remain non-contributors, and say that if we were annexed to the United States Canada would have to contribute towards the navy, &c. Is it not the old, old question on which George III. was as obstinate as the present British Government, taxation without representation. Give Canada a voice in the spending, and without a doubt she will give her share of what is to be spent. If Canada was annexed to the United States she would have a voice in the spending of the moneys as any and every other State in the Union. Your quotations from "The Saturday Review," on the same page of your paper, gives another reason why Canada is not prompt to contribute towards the navy—"Successive British Governments have sacrificed Canada to the United States for the sake of immediate diplomatic convenience." We "remember the Alaska Commission." We "remember the contribution of Lord Alverstone, the British Commissioner." If the British Government would give Canada credit for what she has lost during the last hundred years through British fear of or favor for the United States the sum would represent the cost of many "men-of-war."

R.  
ABLY EDITED.

A Reverend Canon of New Brunswick writes: "Will you allow me to congratulate you on the able way in which the 'Churchman' is edited, and the abundant supply of good reading matter which it contains week by week for our Church people."

[March 7, 1907.]

of them in His army, pointing out that no army would be complete without its drummer and bugler boys. His Lordship then called on the Organizing Secretary of the Woman's Auxiliary for a few words. Miss Ard, in rising, said that she had come on behalf of the Woman's Auxiliary, and by the special request of the president, to beg that the boys of our Church might come forward and assist them in maintaining the honour of the Union Jack. She spoke of the liberty enjoyed by all who had the privilege of living under the protection of the British flag, a liberty which they owed to the fact that the Church and the State had grown up together, and that the laws of our land were therefore framed as far as possible on the teaching given in the Sermon on the Mount. The price of the liberty we enjoyed was written all over our flag, which, in short, consisted of nothing less than the Cross of Jesus Christ written in red, white and blue. Our flag had floated for many years over India and yet there were millions who did not know they were "all free in Christ Jesus," and who could not know unless our church did its duty and obeyed the great command of its Divine Master. Appeals for men, for clergy who were the commissioned officers in the army of Jesus Christ, were coming from all parts of our Empire, indeed from all parts of the world, and if we were to continue being His loyal soldiers and servants, as to claim His Cross as our national flag, then we must be true to the great Captain of our salvation and carry out His orders. The members of the Woman's Auxiliary were convinced that if the boys in Victoria were taught the needs of their church they would later on be just as ready to volunteer for active service in any part of the mission field and prove as good clergymen as their brothers had as soldiers when a few years ago they had been called upon to help the Motherland to plant the Union Jack in South Africa. Realizing this great fact, and being also in need of more help in the matter of collecting literature for Mr. Antle's Mission, they had with the Bishop's sanction appealed to the clergy who had proved only too ready to do all in their power to help forward the movement. The Rev. H. St. John Payne had been asked and kindly consented to conduct the meetings and act as chaplain, and she felt sure that the boys would gladly respond to the call. His Lordship then called on the Rev. St. J. Payne to give the boys an idea of how the Auxiliary would be worked. Mr. Payne explained that fortnightly meetings would be held. That at one of these meetings instruction (with the aid of magic lantern slides) on English Church history, would be given, and that at the other the boys were to bring all the magazines they could collect from their friends, cover them strongly with brown paper at their meeting, and then send them up to the Rev. John Antle for the loggers. The annual fee would be 10 cents, and the boys were all asked to say the special prayer for the mission work, which they would find on the back of the cards of membership. In conclusion he suggested that the boys should begin their missionary work by bringing another boy to the first lecture on March 5th at 8 p.m. The work expected of the Boys' Auxiliary having been put clearly before the meeting, the Rev. Baugh Allen rose and moved that a Diocesan Branch of the Columbia Boys' Auxiliary to the M.S.C.C. be formed. Mr. Allen spoke of the wonderful work being done by the Rev. J. Antle, and of his pluck in planning the mission ship and starting this new venture amongst the brave men who in carrying on the great logging industry, so often lost their lives felling the British Columbia "toothpicks." The motion was seconded by the Rev. Stanley Ard and carried with acclamation. During the singing of "Onward Christian Soldiers," the boys who wished to join handed in their names and addresses. Afterwards the Bishop announced that thirty-four boys had joined the Diocesan Branch of the Boys' Auxiliary, and he begged them not to consider their work of no importance, for once a lad had brought five barley loaves and two small fishes to Jesus and with them He had been able to feed 5,000 people. A vote of thanks to the Bishop for presiding, and to the Rev. Percival Jenks for granting the use of St. John's Sunday School, was proposed by the Rev. R. Connell, who took the opportunity of assuring the boys that they would find the stories of our pioneer missionaries very thrilling. The motion was seconded by Mr. J. W. Church, the principal of Corrig College, who said that he had great pleasure in so doing, and that he was sure the Boys' Auxiliary would fill a want that had been felt by teachers in this city for many years. The motion having been passed with acclamation, the meeting broke up and everyone enjoyed the coffee and cake kindly provided for the occasion by St. John's Branch of the Woman's Auxiliary.

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## REVISION AND OBEDIENCE.

Sir.—It gave me great pleasure to read the two letters in your last number on Prayer Book revision. The two writers, one a well-known low clergyman, the other evidently one of high views, practically agreed, and I was especially glad to find their condemnation of the wanton and illegal tampering, now so general, with the noble opening exhortation. I wish to direct attention to another needed alteration that is in the law as to lay assistance. We are all grateful for it, it is indispensable in new districts, and to students, Brotherhood men and lay readers the Church owes it that its banner is now flying where it does. And in settled districts, in towns and cities, missions owe much to lay service, and like Gladstone, they often read the lessons and much of the service in city parishes when needed. The limits to which this work is allowed should be defined by rule. While lay exhortation is generally welcomed I find a great dislike manifested when the ministers from other bodies conduct the service or preach. It is quite different when our laymen do so. I think the reason is the feeling that the others are enlisted against and not for the Church and also that, which Wesley expressed, they have assumed orders. Therefore I think the Ordinary should lay down a rule to regulate outsiders.

John A. Smith.

## BOOK REVIEWS.

**The Temptation of our Lord, considered as related to the Ministry of our Lord, and as a revelation of His Person:** The Hulsean Lectures, 1905-6. By H. J. C. Knight, B.D., Principal of the Clergy Training School, and Fellow of C. C. College, Camb., and Examining Chaplain to the Bishop of Salisbury. Longmans, Green & Co. Price 4s. 6d. net.

As might be expected from the author, and the distinguished positions he holds, we have given us a scholarly, able and original treatment of this sacred theme. The treatment of our Lord's temptation to acknowledge Satan as His "overlord" is dealt with in a manner at once exceedingly striking, and evincing great depth of thought; we never remember anything so thorough. The after life of our Lord's ministry and His aim of establishing a Divine Kingdom upon earth, which formed the main announcement alike of His forerunner and of our Lord's Apostles afterward, announce vividly to all ages the importance He attached to this great fact, the Kingdom of Heaven upon Earth. This Kingdom, known to-day as the "One, Holy, Catholic Church," has had impressed upon it His laws: (1) The law of human spiritual discipline. (2) The law of range of purpose and of means. (3) The law of respect for the human will. These laws link on to the earthly ministry of Christ the life of this Kingdom, and what the world would call its success among men, as the laws of Christ's own ministry. This is well brought out, and sustained, in these lectures. We consider Mr. Knight's book indispensable for all who would gain a true idea of our Lord's work and its future life in the world. A good many crude and mistaken notions can here receive correction. We very heartily commend the book to everybody.

There is given a very full "synopsis" of the lectures, as a preface to them.

**The Reformation:** Being an outline of the history of the Church from A. D. 1503 to A. D. 1648. By Rev. J. Pounder Whitney, B.D. Rivingtons, London. 5s. net, pp. 469.

This book may have some interest for Canadians when it is mentioned that Mr. Whitney was for a short time Principal of Lennoxville College, Quebec, and has mentioned this on his title page, among his other distinctions. This book is one of a series which promises to be of very great usefulness, and which is under the supervision of Rev. W. H. Hutton, the well-known historian, whose name is a sufficient guarantee for the soundness of the series. The book before us has long been wanted in England, and on reading it we think the author has carried out the statement he makes in his "foreword." He says: "I have tried to be fair to all schools of thought and all the men of the time." The book gives us a most interesting epitome of the events of the time it treats of, and we can most highly commend it to laymen as well as to the clergy. Of course reading men have their opinions as to the inferences drawn by historians; we think the names of those influencing this book may also commend it as one that may

safely be relied upon as to its correctness, both in regard of its statement of facts and of the conclusions based upon them. There is a particular and good history of the Council of Trent. Also in chapter ii. of the Papacy and Lateran Council. The Reformation on the Continent in Germany, Switzerland, Scandinavia and France; the subjects of the Monastic Reforms, the Jesuits, and the Greek Church in Russia are well handled, and there is a good chapter on the Papacy after Trent. The Reformation in England has also a very good chapter given to it. We must not forget the "Note on Justification by Faith." There is an excellent "Bibliography." The index is very full and good. Altogether we think this a most valuable and interesting book.

## FAIR AND IMPARTIAL.

A prominent Doctor writes, "I would like to express my satisfaction at the fair and impartial tone of the 'Canadian Churchman,' particularly in regard to the leading articles, in which no section of the Church is singled out for attack. I have no doubt you bear in mind the saying of our blessed Lord that 'A house divided against itself cannot stand.'"

## Family Reading

## THE GIRL WHO SMILES.

The wind was east, and the chimney smoked,  
And the old brown house seemed dreary,  
For nobody smiled, and nobody joked,  
The young folks grumbled, the old folks croaked,  
They had come home chilled and weary.

Then opened the door, and a girl came in;  
Oh, she was homely—very;  
Her nose was pug, and her cheek was thin,  
There wasn't a dimple from brow to chin,  
But her smile was bright and cheery.

She spoke not a word of the cold or damp,  
Nor yet of the gloom about her,  
But she mended the fire, and lighted the lamp,  
And she put on the place a different stamp  
From that it had without her.

Her dress, which was something in sober brown,  
And with dampness nearly dripping,  
She changed for a bright, warm, crimson gown,  
And she looked so gay when she came down,  
They forgot the air was nipping,

They forgot that the house was a dull old place,  
And smoky from base to rafters,  
And gloom departed from every face  
As they felt the charm of her mirthful grace  
And the cheer of her happy laughter.

Oh, give me the girl who will smile and sing,  
And make all glad together!  
To be plain or fair is a lesser thing,  
But a kind, unselfish heart can bring  
Good cheer in the darkest weather.

—Mary A. Gillette.

## THE VALUE OF LENT.

The Lenten season is prized chiefly for its many opportunities to strengthen Christian purpose, and develop the devout Christian character.

Wherever you turn amid its holy occupations, you feel one influential power towards the better, truer, holier life.

Multiplied services, frequent communions, fasting, acts of self-denial, withdrawal from amusements, more abundant labors, larger offerings, the renewed study of the Bible, the deeply-searching utterances of the pulpit, the acts and prayers of penitence—all combined to secure a thoughtful frame of mind, a conscience ready to bear, a heart full of sympathy with Christ in His sufferings; and these conditions, carefully preserved, produce the devout, earnest Christian in heart and life. Neglect not, then, these opportunities.

## SELF-EXAMINATION.

Too many penitents content themselves with general acknowledgments of their sinfulness, while they shrink from the labours and pain of searching out each sin, and pondering upon its guilt, and bringing it distinctly and by name to God for pardon. Such persons will never have that deep and humbling sense of their own sin-

fulness which they ought to have; they may have the clearest and soundest views of the corruption of human nature, they may use the strongest and most humbling general confessions of sin, and yet be utterly ignorant of the corruption of their own hearts, of the grossness of their own sins. This can only be learned by frequent self-examination, by searching resolutely and closely into all the secret recesses of that deceitful heart, which shows its deceitfulness in nothing more than its power of hiding its own desperate wickedness; for the heart, chameleon-like, changes its aspect in the shadow of him who bends over it to examine it. . . . If you would be truly penitent, you will cultivate and practice this most difficult duty of self-examination; you will not rest satisfied with acknowledging that you are a sinner, but you will seek to know how much and how often you have sinned—you will call up each sin, one by one, for judgment; you will not hastily dismiss it from your mind, but you will examine it and consider all the circumstances of it until you see all the guilt there was in it, and until you feel for it the shame and the sorrow you ought.—Archbishop Magee, L.C.

## THE BLESSINGS IN MEDITATION.

Many Christians who say their prayers regularly never meditate. The very words seem to them rather to belong to religious phraseology than to describe anything actual and practical in a Christian's life. Yet they little know how much they lose with reference to the life of our Lord and Saviour by neglecting this most healthful and fruitful exercise.

You say you do not know how to set about it. Very well, try something of this kind: After saying your morning prayers open a New Testament and ask God to enable you to realize His presence and to send His Holy Spirit to enlighten and guide you. Then read two or three verses, or short paragraphs, a miracle, a parable, a part of a discourse, as the case may be. Do not think of its grammatical or historical or literary aspects, but say: "What do these words say to me? What truth do they teach? What fault do they correct? What effort do they prescribe or encourage? What resolutions do they make necessary?" If earnest, you will soon see your way. Scripture is so full of meanings that the real difficulty is which to select out of its abundance. Then, having decided on the main lessons of the passage, pray earnestly that you may practically remember them and turn to them, in whatever way, to the best account.

The whole exercise need not take up more than ten minutes; but at the end of a year it will, if regularly practised, have made a great difference in matters which most intimately concern the soul. It is one way of so handling the Gospel history as to become convinced of its truth from perceiving its intimate sympathy with and adaptation to our own case. Instead of a vague, half-remembered, less than half-comprehended story of the life of Jesus, steadily meditated on, passes into the life of the Christian by an insensible but real transfusion. It is turned, in *secum et sanguinem*, into the very substance of all that is truest and deepest in thought and heart. It illuminates, it warms, it invigorates, and by doing this it gives that inward proof of its own reality which has been most highly prized by the most devoted servants of God. As of old, so now it is true that the man is blessed whose delight is in the revealed law of the Lord, and who meditates upon it conscientiously. It is like a tree planted by the water side, who brings forth his fruit in due season; his leaf also shall not wither, and look, whatsoever he doeth, it shall prosper.—Canon Liddon.

## THE SEARCHLIGHT OF TROUBLE.

Trouble never weakens character, but trouble may reveal weakness of character. What manner of life we have been living in time of prosperity is likely to show forth clearly when adversity comes. A tennis court of hard-packed, sandy earth looked very true and level in the sunshine; only when a rainstorm beat down and then ceased did the tell-tale pools of water that were left standing show where the surface was untrue, while the true and level surfaces were more conspicuous than ever. The time to prepare for coming trouble is while the sun is shining. And the best preparation is that which comes from daily companionship with God. This cannot be had unless it is sought, and it is retained only in the doing of his will. But to one who is thus prepared, trouble means only the further strengthening and the richer blessing of their lives.—S. S. Times.

## British and J

On Quinquagesima Church, La Crosse, W. its fiftieth anniversary.

The Rev. A. S. G. sub-Dean of Christ C. dral, Newcastle, N.S., appointed Warden of S lege, Armidale, in the

On leaving Rawtenst a curacy at Wearte ree H. W. Hand, M.A., wa of no less than forty including a purse of

The Bishop of Lo ceived a munificent 5,000 guineas in respo eal on behalf of the Repair Fund in Lond ark Diocese.

The Lord Bishop o received from Miss I gan, a donation of divided equally betwe Church Extension So Llandaff Poor Benef

The parishioners of Louisville, celebrated gesima Sunday the fift of the founding of t first service having February 1st, 1857.

The Theological C bane is soon to rece ipal in the person of S. Tomlin, an Engl has been working for in Queensland.

St. Mary's, West shortly to be enrich tion of a fine stone of the Wetherill far years ago presented and costly altar wl chancel.

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The Church of th rill, in the Diocese has lately been j rood-beam, surmor group, with figures adds greatly to th the interior.

The Rev. J. G. of the Leeds Cler one time rector of dee, preached the secration of the Argyle and the Is his text Zech. 4:6.

The University o ing the loss of i late Viscount Gos dent of Trinity C Francis Pelham, Since 1880 he h Professor of Anc was born in 1846.

The committee pointed to carry of the West Inc scheme in Kings recently, and it the Imperial Gov loan of £1,000,00 has gone to Eng pose.

The beautiful Gorleston has ju work of art in the stained-glass wi the Annunciation Tamplin, in men Mrs. Forster. T]

[March 7, 1907.]

**British and Foreign.**

On Quinquagesima Sunday Christ Church, La Crosse, Wis., celebrated its fiftieth anniversary.

The Rev. A. S. Garnsey, M.A., sub-Dean of Christ Church Cathedral, Newcastle, N.S.W., has been appointed Warden of St. John's College, Armidale, in the same State.

On leaving Rawtenstall to take up a curacy at Wearie recently the Rev. H. W. Hand, M.A., was the recipient of no less than forty-two presents, including a purse of gold.

The Bishop of London has received a munificent contribution of 5,000 guineas in response to his appeal on behalf of the Church Schools Repair Fund in London and Southwark Dioceses.

The Lord Bishop of Llandaff has received from Miss Talbot, of Margan, a donation of £1,000 to be divided equally between the Llandaff Church Extension Society and the Llandaff Poor Benefices Fund.

The parishioners of St. Andrew's, Louisville, celebrated on Quinquagesima Sunday the fiftieth anniversary of the founding of the parish, the first service having been held on February 1st, 1857.

The Theological College at Brisbane is soon to receive a new principal in the person of the Rev. J. W. S. Tomlin, an English priest, who has been working for some years past in Queensland.

St. Mary's, West Philadelphia, is shortly to be enriched by the erection of a fine stone tower, the gift of the Wetherill family, who some years ago presented the magnificent and costly altar which adorns the chancel.

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TORONTO, CANADA.

The Church of the Ascension, Merril, in the Diocese of Fond du Lac, has lately been presented with a rood-beam, surmounted by a Calvary group, with figures in terra cotta. It adds greatly to the effectiveness of the interior.

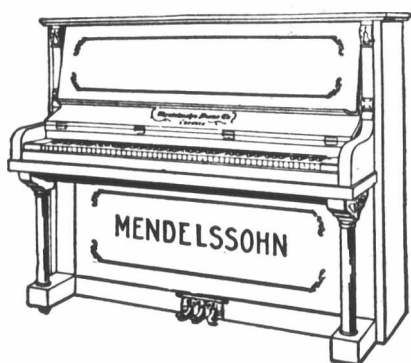
The Rev. J. G. Simpson, Principal of the Leeds Clergy School, and at one time rector of St. Paul's, Dundee, preached the sermon at the consecration of the new Bishop of Argyle and the Isles. He chose for his text Zech. 4:6.

The University of Oxford is mourning the loss of its Chancellor, the late Viscount Goschen. The President of Trinity College, Dr. Henry Francis Pelham, also died lately. Since 1880 he had been Camden Professor of Ancient History. He was born in 1846.

The committee which has been appointed to carry out the Archbishop of the West Indies' reconstruction scheme in Kingston, Jamaica, met recently, and it was decided to ask the Imperial Government to grant a loan of £1,000,000. The Archbishop has gone to England for this purpose.

The beautiful parish church of Gorleston has just received another work of art in the shape of a Munich stained-glass window, representing the Annunciation, the gift of Mrs. Tamplin, in memory of her mother, Mrs. Forster. This window was un-

**\$275 Pianos for \$200**



**Our Spring Piano Club.**

The Pianos we have chosen for this spring club offer are made for us by the Mendelssohn Piano Co., Toronto. They are designed to meet the growing demand for a piano of musical excellence, substantially built and durable, but small and compact in size and without a great deal of ornamentation in case design.

**THE CLUB OFFER**

The regular price is \$275, but for special business during the quiet season we offer twelve choice pianos to early buyers for \$200 each.

We also offer two other options (see Options B and C) by which anyone, even in moderate circumstances, may avail themselves of this exceptional opportunity and secure a thoroughly good, new piano at the price of a second hand instrument.

**OPTION A—\$200, cash within thirty days.**

**OPTION B—\$209, payable \$50 cash and \$20 every three months until paid, without interest.**

**OPTION C—\$216, payable \$10 cash and \$6 every month until paid, without interest.**

We include a handsome stool with each piano, and will ship on approval anywhere. If any piano is not entirely satisfactory it may be returned and we will pay the return freight.

**THE PIANOS**

**Description and Guarantee**

The pianos are made in walnut cases, are double veneered on both sides throughout, have full length music desk, 7 octaves, three pedals, with muffler on practice attachment, three unisons in treble, over-strung bass section and double repeating action, etc. The dimensions are as follows:—

Height, 4 ft. 2½ in.; width, 5 ft. ½ in.; depth, 2 ft. 2½ in. Weight, boxed, 750 pounds.

Every piano is fully guaranteed for a term of five years, both by the Mendelssohn Co. and by ourselves. Our endorsement of the guarantee carries with it an option of exchange, wherein we agree to receive the Mendelssohn piano at any time in part payment for a new Goulay or Knabe piano, said new Goulay or Knabe piano to be supplied at the then current net cash rate, and the Mendelssohn piano to be taken back at the present cash price, \$200, less a small annual charge of \$10 per year for the number of years that has elapsed since its purchase.

Send your order in now. Only a dozen offered at this price and you might as well secure first choice.

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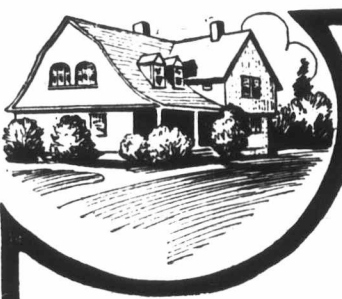
veiled by the donor and dedicated by the vicar, the Rev. Forbes Phillips. The Rev. W. Oswald Harvey, B.A., lately senior curate of St. Luke's, Cork, has been presented by the parishioners with a handsome piece of plate, accompanied by a cheque, as a mark of their esteem and good

wishes on the occasion of his promotion to the incumbency of Glenariff.

A movement is on foot in the Diocese of Llandaff to erect a memorial to the late Bishop Lewis, who was for twenty-one years Bishop of the See. The memorial is to take the form of a mural tablet or monument, with a figure in relief of the Bishop, which it is intended to place in Llandaff Cathedral. The cost of the memorial is to be £600.

The Rev. W. M. Cameron, D.D., who since 1893 has been vicar of Holy Trinity, Ryde, Isle of Wight, recently sailed from Southampton for South Africa, where he will be consecrated Bishop-Coadjutor of Capetown. His election was confirmed by the Bishops of the Province at a meeting held by them in Capetown on the 7th January.

Grace Church, Windsor, Conn., has just been enriched with an altar and reredos of white Carara marble. A striking feature is a group of three mosaic panels representing the Conversion of the Centurion, Cornelius, and the Supper at Emmaus. The whole is a memorial to the late Col.



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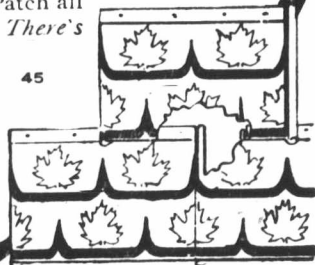
impossible for rain or snow to back up under the shingles and rust the nail holes and raw edges. This feature has been imitated, but is found in its perfection only in

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Don't use wood shingles. Nowadays, they are expensive and very inferior. They catch deposits of dust and dirt, which soon rot the shingles. Then the roof begins to leak. Patch all you like, you can't keep ahead of the leaks. There's no economy in a wooden roof.

Users everywhere are delighted with "Safe Lock" Shingles. Talk to them about the roofing question. We'll send you names of users in your own vicinity, if you drop us a card.

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**USE TEABERRY**

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PIMPLES, BLACKHEADS.

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

Trial Package Sent Free.

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

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

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

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

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

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

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

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

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

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

Loomis, of Chicago, who was a native of Windsor, and it was presented by his widow.

A beautiful screen is shortly to be installed in the Lady Chapel of the Church of the Advent, Boston. It is of exquisitely carved oak, in harmony with the panelling of the sanc-

tuary, and is a memorial to Mrs. Van Allen, mother of the Rev. Dr. Van Allen, the rector, and the wife of Professor Van Allen. The special features of the memorial are the carved figures of St. Gabriel and St. Michael.

An application was lately made at the Chester Consistory Court, when the Rev. T. Pym Williamson, vicar, and the wardens of All Saints', Thelwall, near Warrington, sought permission to erect a lych-gate at the main entrance to the churchyard, and also erect a tablet on the south wall of the nave of the church with an inscription in commemoration of Edward I., founder of Thelwall, and the coronation of His Majesty, King Edward VII. The faculty was granted.

The death is announced of the Dean of Connor, the Very Rev. Charles Seavor, D.D. He was born in 1820, and was ordained to the diaconate in 1843 in Armagh Cathedral by the late Primate, Lord John George Beresford, for the curacy of Newry. He came to Belfast in 1853, and remained in charge of St. John's Parish until the close of his ministry. His funeral was very largely attended, the Lord Mayor, the Earl of Shaftsbury and many members of the Corporation being present.

The parishioners of Trinity Church, Woburn, Mass., have just been holding a jubilee celebration in honour of the completion and payment of the extensive improvements on the church property during the past year. These improvements were completed a month ago at a cost of \$12,000. At the celebration, which was held in the Parish House, the rector, the Rev. F. W. Beekman, was presented by the parishioners with a beautiful private Communion set of five pieces, which were suitably engraved.

A very interesting ceremony took place in St. Patrick's Cathedral, Dublin, lately, when a tablet in memory of the late Sir Samuel Ferguson, K.C. (President of the Royal Irish Academy) and his wife was unveiled by Professor Dowden. The memorial is a brass, containing an artistically worked Celtic cross, with an inscription. The ceremony took place after Evensong in the presence of the Lord Lieutenant and the Countess of Aberdeen and a very large gathering of citizens.

There has just been unveiled in the Parish House of St. Paul's, Albany, N.Y., a beautiful brass tablet, commemorative of the erection of the building as a memorial of Mrs. T. H. Van Antwerp by her husband. The tablet, which bears a suitable inscription, is of large proportions, and shows an angel in a kneeling attitude with a palm branch in one hand and a wreath in the other. This tablet is the gift of the two daughters of the late Mr. and Mrs. T. H. Van Antwerp.

On Quinquagesima Sunday a second memorial window was unveiled in Calvary Church, Cairo, N.Y. The donor is Mrs. Francis Walters, who also gave the first. The emblems of the two windows are significant. One suggests our Lord's earthly life, the Agnus Dei, and the other his present manifestation in the Blessed Sacrament, the Chalice and the Host. The first one was given in memory of his wife, and the other in memory of himself, but given now that they may beautify God's house.

The deaths are announced of the Rev. W. F. Brand, D.D., rector of St. Mary's, Emmerton, Ind., and also that of his wife, Mrs. Brand died on February 9th of pneumonia, aged 83, and Dr. Brand died nine

days later, aged 93. Dr. Brand was probably the senior of all the clergy of the American Church. The deceased priest was rector of Emmerton for fifty-eight years, and it is likely that this long rectorship exceeded in length that of any similar career in the American Church.

About 250 of the clergy of the Diocese of Pennsylvania were present at a service in the Church of St. Luke's and the Epiphany, Philadelphia, on Monday evening, February 11th, which was held in commemoration of the completion of twenty years of the episcopate of the Right Rev. O. W. Whittaker, D.D., the fifth Bishop of the diocese. A thank-offering of \$25,000 was presented at the service, which, at the Bishop's request, is to be used as an endowment of the Deaconess' House. This fund is to be known as the "Bishop Whittaker Endowment Fund."

A conference was recently held of Church laymen in Hobart Hall, of the See House, New York, at which thirty-one cities, including all of the largest ones in New England, the Middle States, Maryland and the District of Columbia, were represented. By a unanimous vote these laymen created a new organization, namely, the Church Laymen's Union. The purpose of the Union was outlined to be the enlisting and instructing laymen to do specific work to spread the Gospel and strengthen the Church. A Laymen's Conference is to be held at North Adams, Mass., on Friday and Saturday, July 10th and 20th next.

The heretical theories of Mr. Campbell, of the City Temple, have received attention from many church pulpits. A remarkable scene was witnessed at the Church of St. Mary Magdalene, Holloway Road, on a recent Sunday evening. The vicar (the Rev. A. Mercer) is preaching a course of sermons on "The New Theology," and at the close of the first (which dealt with the Atonement) with the view stated in the sermon to rise and say with him the Apostles' Creed. The entire congrega-

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gation, which filled every corner of the building, rose, and the Creed was recited with great solemnity.

The old parish church of Ardingly, a Sussex village, has been the recipient of an interesting brass tablet. It takes the form of a list of the thirty-nine rectors of Ardingly, beginning with one, Quentances, A.D. 1200, and running down to the present rector, the Rev. James Bowden, who was appointed in 1875. Beneath the record is the following inscription: "This list of rectors, prepared by the late Rev. J. H. Lee Booker, M.A., curate of Ardingly, 1883-1888, is placed here in grateful recognition of the labour and research which he devoted to the history of this church and parish. He died, Vicar of Elmbridge, Worcestershire, 10th August, 1905." The church itself, possibly dedicated either to St. Peter or St. Dunstan, is a decorated edifice, which is believed to have taken the place of an earlier building. It contains several interesting brasses to the Wakehurst and Culpeper families, formerly associated with Wakehurst Place, the principal house in the parish. About half a mile from the church is St. Saviour's College, one of the Woodard Schools.

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For ten years heard nothing of wrote to them te was winning fame name of Dan Ric very fond of anir

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## Children's Department.

### DAN RICE AND HIS BEAR.

A circus had come to town, and boys of ten were wild with excitement over the show. As boys will, they tried practising some of the feats which they saw represented on the showbills.

One of them succeeded so well that he attracted the attention of one of the managers who was in need of just such a boy. When the circus left town the child was missing from his home. He had been stolen, and had now to undergo a severe training for the life into which he had been forced.

For ten years his poor parents heard nothing of him. Then he wrote to them telling them that he was winning fame under the assumed name of Dan Rice. He had been very fond of animal pets from early

boyhood. Now, he developed great courage, skill and patience in training wild animals. This talent made him so valuable to the company that he rose rapidly. When he reached manhood he soon owned a part of the menagerie.

Among those belonging to his partner was a female bear, an unusually fine specimen. But she was very fierce, despite all the efforts which her owner had made to tame her. He tried again and again to win her good-will, but failed. At last he gave up in despair, pronouncing her untameable.

Dan Rice had not been unobservant, and now proposed trying her himself. His partner replied: "Go ahead. If you succeed you may have her." Rice lost no time in beginning his efforts, which ere long were perfectly successful. He always carried in his pocket a lump of sugar, an apple or something he knew she relished. "Sallie," as he called her, became very much attached to him. He could do anything with her that he chose.

A few months after winning his bear Dan Rice became a Christian. He considered seriously the subject of his business. He thought prayerfully over it, and became convinced that he could not consistently continue with a circus. He sold out his interest, including Sallie, to whom he was strongly attached.

Eight years passed by. One day he found himself in a city where a large circus was showing, having with it an unusually fine menagerie. The animals strongly attracted him. Rice knew that his name would open the way for him into any circus with a glorious welcome, but he wished to go incognito, so bought a ticket and went in. He had been strolling about for some minutes, observing the animals attentively, when he saw that a large female bear seemed in a great state of excitement, and he recalled had been ever since his entrance into the tent.

Shortly the keeper, accosting him, said: "What have you done to that bear?" "Nothing at all," Rice replied. "The man remarked, 'She seems much excited when you go near her cage, and more so when you walk away.' 'I have observed that myself,' said Rice. 'Well, I must ask you to leave the tent; you must have done something to her,' said the manager."

"What have you done to that bear?"

"Nothing at all," Rice replied. "The man remarked, 'She seems much excited when you go near her cage, and more so when you walk away.' 'I have observed that myself,' said Rice.

"Well, I must ask you to leave the tent; you must have done something to her," said the manager.

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"I have paid my money; I have done nothing to your bear, and I will not leave until I am ready," replied Rice.

Meanwhile the bear's excitement grew more violent.

"Then I shall have to put you out," exclaimed the keeper, at the same instant seizing Rice by the collar.

But he was a powerful man, and wrenching himself loose, he answered: "If you don't know how to quiet an animal, I'll show you," at the same instant stooping under the rope which guarded the cages.

"She'll tear you to pieces!" shouted the keeper; but Dan Rice slipped his hand into the cage, laid it on the bear's head, uttering the one word, "Sallie."

She lay down and licked his hand. The bystanders were utterly amazed. The keeper laid his hand on Rice's shoulder exclaiming, "who are you, anyhow?" When he was told that it was Dan Rice, so famous as an animal trainer, and that Sallie had belonged to him, he wondered no more. The news quickly spread and he and Sallie held an ovation. He told that the actions of the bear had quickly aroused his suspicion that she knew him. He had already tested the fact by his own movements before the keeper accosted him.

This story and Rice's real name were told me many years ago by one who knew him personally. I tell it as I recall it. The name has slipped my memory.—Christian Observer.

It is the old, old lesson that human hearts are always learning and yet

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