

Canadian Churchman

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

Vol. 36.

TORONTO, CANADA, THURSDAY, MARCH 11th, 1909.

No. 9

FEBRUARY SPECIALS

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Dr. Robert Gregory, the Dean of St. Paul's, celebrated his ninetieth birthday on Tuesday, February 9th. Dr. Gregory, notwithstanding his advanced age, still takes a keen interest in the affairs of the cathedral and attends the daily Evensong. On his birthday he occupied the Dean's stall in the choir.

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A presentation was lately made to the Rev. R. G. Fowell just prior to his retirement for the secretaryship of the C.P.A.S., which position he has held for some years past. The presentation took place in the Committee Room at the headquarters of the Society in Falcon Court, and it consisted of an illuminated album and a cheque for £190. Mr. J. H. Buxton presided and made the presentation. There were 484 subscribers in all to the Testimonial Fund.

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Philip Mauro

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Readings and Prayers for Every Day in Lent. Cloth, 60c.
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ANY even numbered section of Dominion Lands in Manitoba, Saskatchewan and Alberta, excepting 8 and 26, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 15 years of age, to the extent of one-quarter section of 160 acres, more or less.
 Application for entry must be made in person by the applicant at a Dominion Lands Agency or Sub-agency for the district in which the land is situate. Entry by proxy may however be made at any Agency on certain conditions by the father, mother, son, daughter, brother or sister of an intending homesteader.
 DUTIES.—(1) At least six months' residence upon and cultivation of the land in each year for three years.
 (2) A homesteader may, if he so desires, perform the required residence duties by living on farming land owned solely by him, not less than eighty (80) acres in extent, in the vicinity of his homestead. He may also do so by living with father or mother, on certain conditions. Joint ownership in land will not meet this requirement.
 (3) A homesteader intending to perform his residence duties in accordance with the above while living with parents or on farming land owned by himself must notify the Agent for the district of such intention.
 W. W. CORY,
 Deputy of the Minister of the Interior.
 N.B.—Unauthorized publication of this advertisement will not be paid for

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This new addition makes such a mass of objects collected in our warehouses, we are much inconvenienced for space. We simply must clear most of it out even at a financial loss. Please come and help yourself at actual cost or even below, in many cases. Art lovers will find this store a Mecca for everything in the way of rugs and brassware. Sale continues all this month.

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The Washington Memorial Chapel at Valley Forge has received a new memorial in the form of a lectern recalling the fact that General Washington officiated at the burial of General Braddock. This lectern will be dedicated on Washington's birthday by the Bishop of Pittsburg.

Sir Edward Payson Wills has given the Bishop of Bristol a cheque for £15,000 to clear off the debt on the Bishop's palace, erected eight years ago, soon after his appointment to the diocese. Any balance remaining is to be used for Church purposes in the diocese.

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

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THE MONETARY TIMES
 Printing Company, Limited
 62 Church St., TORONTO

The eight hundredth anniversary of the building of Southwell Cathedral is to be celebrated this year, probably in June, when the Archbishop of York has promised to preach.

Canadian Churchman.

TORONTO, THURSDAY, MARCH 11, 1909.

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

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

ADVERTISING RATES PER LINE 20 CENTS

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

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

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

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

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

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

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

POSTAL NOTES.—Send all subscriptions by Postal Note.

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

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

NOTICE.—Subscription price to subscribers in the United States, \$2.00 per year; if paid in advance, \$1.50.
SINGLE COPIES, 5 CENTS.

Lessons for Sundays and Holy Days

March 14.—Third Sunday in Lent.
Morning—Gen. 37; Mark 11, 27—12, 14.
Evening—Gen. 39; or 40; 1 Cor. 7, 10 to 25

March 21.—Fourth Sunday in Lent.
Morning—Gen. 42; Mark 15, 10 to 42.
Evening—Gen. 43; or 42; 1 Cor. 12, 10 to 28

March 28.—Fifth Sunday in Lent.
Morning—Exod. 3; Luke 3, 10 to 23.
Evening—Exod. 5 or 6, 10 to 14; 1 Cor. 1, 10 to 23

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

Appropriate Hymns for Third and Fourth 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.

THIRD SUNDAY IN LENT.

Holy Communion: 107, 111, 317, 319.
Processionals: 189, 236, 273, 305.
Offertory: 183, 518, 520, 538.
Children's Hymns: 177, 240, 342, 473.
General: 198, 249, 490, 523.

FOURTH SUNDAY IN LENT.

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

THE THIRD SUNDAY IN LENT.

True, acceptable, worship is that wherein all elements are duly recognized. What are these elements? Before Jesus ascended He promised to send to the Apostles and disciples the Holy Ghost who would guide them into all truth. In view of this promise we must regard the worship of the Early Church as revealed in the Acts of the Apostles as being an acceptable offering to God. St. Luke records for us that prayer, praise, reading of Scriptures, preaching of the Word, and the Breaking of Bread, were the characteristic elements of worship. Let us in this present meditation deal with prayer and praise. The Prophets of the Old and the New Covenants have a common duty, viz., to recall men and women from the material to the spiritual. Hear the call to

worship. Isaiah cries aloud: "Praise the Lord, call upon His name" (12:4); St. Paul raises his voice: "Pray without ceasing" (1. Thess. 5:17). What is prayer? The Christian's conversation with his loving Father. A conversation during which a humble, confiding, child of God pours into the most sympathetic of ears the tale of struggle against sin. Prayer, therefore, enters into every element of worship. In his discourse on Confirmation Bishop Jeremy Taylor writes thus: "The Bishop's laying his hands on the people, what is it but the solemnity of prayer over them? Saith St. Austin; that is a prayer made by those sacred persons who by Christ are appointed to pray for them, and to bless in His name; and so indeed are all the ministries of the Church, Baptism, Consecration of the Blessed Eucharist, Absolution, Ordination, Visitation of the Sick; they are all in genere orationis, they are nothing but solemn and appointed prayer by an entrusted and a gracious person specified by a proper order to the end of the blessing then designed." How true that we cannot worship God without prayer! Remember the words of Jesus: "My house shall be called the house of prayer." Follow the example of Jesus who used the Temple in such a way. Praise of God is inspired by our knowledge of God. His glory and majesty prompt our eloquence. We burst forth into spiritual songs, hymns, and psalms, attributing to God all power, majesty, dominion, and praise. Praise brings the elements of joy and confidence into our religious life. Gratitude prompts us to praise God. We praise Him because our prayers are answered. We praise Him because we have been led to Him and have identified our desires with what He sees fit to bestow upon us. How helpful this element is! It carries us joyfully through life amidst many temptations. Now when the early Christians met for worship they found much to praise God for. How much we can find to-day! We have spoken of the necessity of prayer and praise in all our worship. We follow the New Testament standard in doing so. Not only the Apostolic standard, but the standard set by Jesus Christ who in the Lord's Prayer combines the two elements of prayer and praise. The worship of the Anglican Communion is a liturgical one. If we remain loyal to the spirit of the Prayer Book we shall never offer or take part in an imperfect worship. And we may note that in all our services the two elements of prayer and praise are constant. Therefore "let us pray without ceasing," let us "praise the Lord and call upon His Name."

Calendar of Prayer.

The committee in charge of the National Missionary Congress have prepared a Calendar of Prayer for the last days of March, and a number of earnest men and women throughout the Dominion and beyond are uniting in the observance suggested by it. The Calendar may be had on application to the Secretary of the Laymen's Movement, 429 Confederation Life Building, Toronto, and there should be a host of men earnestly united in these petitions for a great blessing upon the coming Congress.

Laymen's Missionary Movement.

It is well that men who desire to attend the coming Missionary Congress should understand the plan which the committee in charge have adopted. Invitations have been sent out to all the clergy in Canada asking them to become honorary commissioners, by which is meant that upon application being made seats for all meetings will be reserved free of charge. With these invitations was sent a request to each clergyman to nominate from his parish or church five representative laymen. In-

vitations were then sent to each of these laymen giving them the opportunity of becoming commissioners to the Congress. To cover the expenses each lay commissioner in Toronto will be charged \$5 on registration, but commissioners outside of Toronto \$3. Twelve of the Toronto Anglican clergy have answered the Secretary's communication. It would be well if a layman in each parish should take the matter up, and obtain the names of five laymen desirous of securing seats. As it is expected that one thousand clergymen will be here and two thousand laymen, there will be little chance of any but commissioners obtaining admission. Applications should be sent to Mr. H. K. Caskey, Confederation Life Building, Toronto.

A Pressing Need.

One of the greatest and most pressing needs of the day is the practical application of Christian doctrine to the urgent needs of human society. When we use the word Society we do it in no conventional sense. It embraces the rich as well as the poor, the low as well as the high. The laxity and hypocrisy of professing Christians is at the bottom of a good deal of the unrest and indifference that are so prevalent. "In past generations," says the London Guardian, "the Church lost enormously by the looseness with which so many of its members sat to their obligations." It is the same pitiable exhibition to-day in the main. Apart from the consistent life of faith and good works of an utterly disproportionate number of devout and self-sacrificing Church people in each community, we have hives of money-makers, pleasure seekers, lovers of self, place, and luxury and every selfish indulgence, and lower down lie the dregs of humanity steeped in a mire of sin, embittered by sorrow and privation, and the professing Church, with head erect and averted gaze, passes by on the other side and leaves the abandoned sinner to the modern good Samaritan.

Morbid Curiosity.

As the world grows older and our vaunted educational facilities increase we do not seem to lose the morbid love of sensational excitement. Whatever it may be that happens, out of the common, people throng to it. A man faints by the wayside, quickly a curious crowd gathers. Whether it be an ecclesiastical or political election, a religious controversy, a murder or a hanging, there is always an eager and interested throng of mortals who rejoice to get as near to it as possible, not for instruction or profit, but to gratify an innate love of excitement, a craving for sensational entertainment. This vitiated sense is catered to by play-writers and theatres of a low moral tone. And no doubt they find it a source of considerable gain, tainted though it be. It is regrettable that the reputable portion of the press should cater to a craving for sensationalism. A strong, vigorous, wholesome public spirit is no more reared on the gratification of a morbid curiosity, and strained sentimentality, than is a sound constitution, and a hardy body on a diet of sweets and pastry.

Discernment.

What a blessed gift is wise discernment! One man is enabled to turn a waste place into a garden because he has and cultivates it; and another than whom the former is not a whit more gifted otherwise, wanders about his waste place idly bemoaning his fate, belittling himself in the eyes of others by his lack of discernment and discrediting the cause he misrepresents by his listlessness and lack of purpose and energy. Can any one who reads the thrilling record of the pioneers of the Church—the martyrs, or missionaries—for a moment think that they lacked dis-

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cernment. Far from it, they discerned the things that were seen, that were temporal, at their true value; but far and above them they discerned and esteemed—at their true value—the things that were unseen and eternal. Hence their testimony, faith, patience, endurance, spiritual joy, splendid death, and "monuments more lasting than brass." Spiritual discernment is truly one of God's choicest gifts to man. But it is only the godly man who truly seeks and really finds it.

Nebulous Opinion.

Archbishop Lang, in one of his recent addresses, said that, "A Church of England could not be a mere nebulous collection of any sort of opinion or practice." It is being felt by earnest men that the democratic freedom of the present day tends to increasing looseness in religious belief and practice. This is evidenced in the insistence with which some pulpits are being used for crying down the ancient creeds of the Church, belittling dogmatic teaching, and lauding intellectual culture and scientific investigation as though they were articles of "the Faith once delivered to the saints." Well may Archbishop Lang say that the importance of some mere external matters is "greatly exaggerated."

Salvation and "Being Saved."

As long as there are revivalists going around asking people if they are saved, it will be of the utmost moment to be clear as to what God's word says about salvation. One very pertinent verse has been recently before us in our Sunday School studies in "the Acts of the Apostles." We refer to Acts 2:47. Respecting this verse we cannot do better than quote the words of the late Dean Vaughan, one of the soundest theologians of our Church. "The words themselves say (he remarks), that the Lord added to the congregation (of the faithful) day by day those who were in the course (or in the process) of salvation. Salvation, in in one sense a single act, is in another sense a course of acts. A man may forfeit salvation; he may grieve the Holy Spirit; he may fall away and never be renewed unto salvation. These things are possible; and while these things are possible it is as much as we can say of any man that he is in course of salvation. And a great thing it is to be able to say this. We cannot say this of a man who is trifling, or of a man who is a despiser of the means of grace, or of a man who is cherishing any known sin, and, therefore, it is not a light thing to say of a man that he is 'being saved.'"

Union.

Could there be a stronger argument for the union of all Christian people, on an historic and authoritative foundation, than that afforded by the record of the steady growth of disunion. It is sad that the craving for novelty, the dislike for discipline, and the desire for a fancied independence in things religious should so largely obtain. Last year twelve new sects were born in the United States, making a recorded total of 155. There are fourteen separate bodies among the Baptists; Catholics, eight bodies; Disciples, two; Lutherans, twenty-four; Mennonites, twelve; Methodists, eighteen; Presbyterians, twelve; Protestant Episcopal, two; Reformed Church, three; United Brethren, three. The smallest organization reported is a communistic body, having one church and eight members. We fail to see that the Church is rising to the height of her responsibilities in the face of such a record. Surely there is abundant work to be done in providing an antidote for this regrettable state of affairs.

Poor in Spirit.

Surely if a proper observance of Lent is desired by Church-people they cannot compass it better than by earnestly striving to be poor in spirit. "Try to be poor in spirit," urges an eminent British Bishop. Indeed it is well worth the trial. At no time is the evil one more active, in a shrewd

and subtle way, to divert the attention of spiritually-minded people from the main purpose, and object of their endeavour than at one of those special seasons, when the Church calls her children aside for quiet devotion, simple self-denial, and avoidance of worldly pleasures and diversions. We would in the gentlest and kindest manner entreat Church people during the Lenten season to chasten the pride of intellect, to subdue the desire for controversy, to avoid all parade of superior wisdom or scholarship, to study to be quiet and peaceable and to strive more earnestly and faithfully to clothe themselves with that saintly garment which Canon Glazebrook beautifully describes as, "Humility, charity's earthly cloak."

HOW WE LOST THE HIGHLANDS.

We reproduced the Rev. Mr. Reid's above question on this subject from The Scottish Chronicle. His interest had been aroused by finding the old age pensioners coming for their certificates of baptism from the Episcopal registers and wondered how it was possible that these people had all been baptised in our Church. Several letters of explanation have appeared and practically the solution is that at the disruption of the Established Church in 1843 all creeds and classes of Scotch were profoundly stirred, and as one old priest said: "The Free Kirk at the beginning swept in hundreds of our people." The wave of religious enthusiasm was a reproduction in the north of the Wesley and Whitfield revivals in the south and when once the turmoil was over and things settled down, the results seem to have been looked on as final. The analogy to what has taken place in Ontario, to take one instance, is complete. Our Church striving to do its duty with insufficient men and insufficient means was met by unlettered and perhaps sometimes irresponsible enthusiasts who cared little for decorous formality, whose only anxiety was to carry what they believed to be the Gospel to every living creature. "The Church of England," writes Judge Ermatinger, "was not an aggressive missionary Church at this period." What would have been the moral, not to say the religious condition of the early settlements without these rivals. One result is always a regretted one, that like the Highlands in Scotland whole districts have been lost. Sometimes it occurs to us that travelling missionaries and visits from Rural Deans, Archdeacons and Bishops might reclaim some lost sheep and might retain others in the fold and that Sunday Schools and Missions might be multiplied so that here and there the tender plants might spring up to light. But without a wave of enthusiastic heartfelt conviction in the Church's mission and power little progress can be hoped for. One thing, however, we can all do, our duty is plain before us, that is to strain every nerve to give every cent we can afford and offer every prayer morning and evening for the supply of missionaries to our own country, our own people, our very own family in the new settlements in the Northwest. The country is filling up now. Let us emphasize this word "now." Ten years hence it will be able to get along, but now is the accepted time. Would that the conviction that it is so were accepted by our clergy and people. Do not let us rely on outsiders, on funds coming from somewhere, on clergy coming from England in each immigrant train and living with the people. They don't do it. Don't let us dream dreams, but face the reality that there are our own English, Irish, Scotch, Canadian, yes, and Yankee people too, who belong to us and that our first duty is to supply missionaries and means to them. Injudicious parsimony now will ruin the cause. We must confess that we cannot be carried away with the romance which is so fashionable just now of evangelizing the heathen. There is a wave of this good and delightful dreaming influencing so many people and getting so much money that we can hardly avoid

calling them Mr. Jellabys. It is disappointing to our missionaries at the front to have such small responses to their appeals. It must be maddening to be told that only ten cents can be sent them, because the ninety cents is needed for Japan, or China, or Thibet. Does it ever strike our enthusiasts that the work they are spending so much on is infinitely more successfully done by Russian missionaries in these countries and at vastly less cost. Why then give the ninety cents to the expensive and comparatively fruitless missions when it is all needed in our own land and every copper tells, and what is more every copper is spent in our own country to help to live, to live not only spiritually, but too often physically at the poor beginnings of what will be a rich Canadian people. Canon Cody longed for a Canadianized Church; let him put his vast influence into the scale and make it so all over Canada. Then we may hope from a united and a Christian Canada to assist the Eastern Church to influence for good the Mongolian tribes. It is too bad to call those worthy people who will not see our own needs, but who, through a telescope, see the necessities of Eastern Asia, names from novels, however applicable. But it never seems to strike them that there is a great deal of vanity and self-approbation in sending money to fashionable missions just because they are fashionable.

A GREAT FUNCTION AT ST. PAUL'S.

(By One Who Was Present.)

There is a something, easily recognizable and yet somewhat difficult of definition, about the great functions at St. Paul's Cathedral, London, England, that marks them out as unique in Christendom. In the first place St. Paul's is the greatest Church in the greatest city of the greatest Empire of the world, in itself uniquely grand and imposing, and it is a modern cathedral. Westminster Abbey, in its own way, is grand and imposing beyond the power of words to satisfactorily express, but its grandeur and impressiveness is of a different kind. Taken all round it is probably unequalled in the old world, but it is only one among others of the same class. Ancient cathedrals, with historic associations clustering thick around them, are as plentiful as blackberries. Westminster Abbey, therefore, only differs in degree from other churches. St. Paul's is one of a kind. St. Paul's stands preeminently for the present, for the life and work of the Church today. It is the centre and fountain head of the manifold and far-reaching activities of our great Communion. Standing amid the roaring tides of humanity, in the heart of the Empire, and in a sense of the world it is to-day the hub of our Communion. Here you see Anglicanism under its most august and inspiring manifestations, and can witness and assist at functions that one may safely say in no spirit of unkindness cannot be paralleled for a certain dignity and impressiveness in any portion of the civilized and Christian world. At one of these typical functions, peculiar to the great cathedral, it was the great privilege of the writer to recently assist. The occasion was a great gathering of the "Federation of Church Clubs," organized by the Church of England Men's Society. Although an early start had been made it was with the greatest difficulty that we succeeded in obtaining the privilege of occupying standing room within hearing distance of the pulpit, which was to be "occupied" by the Bishop of London. Long before the beginning of the service the space under the dome was packed with a dense mass of worshippers, every seat being taken up at least half an hour before the time appointed, while outside the "barriers" thousands of men, of whom the congregation was exclusively composed, stood patiently and attentive through the whole service and sermon, which lasted about an hour and a quarter. To a patriotic Briton

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there was something very cheering and reassuring in the sight of this vast body of representative Englishmen. As we gazed upon and mixed up with that great assemblage of mostly young, or youngish men, representative of every class of English life, one's forebodings as to national physical deterioration seemed to fade away. As fine a looking body of men it would be difficult to find in any portion of the English-speaking world, and the thousands of well set up clean-limbed young fellows, and fine stalwart well developed middle aged men unanswerably testified to the fact that the typical Englishman of to-day is in this respect at least the equal in a physical sense of his immediate progenitors with whom it is the fashion to disparagingly compare him. And this fact, in passing it may be said, is every where evident. Englishmen are not physically deteriorating. Before and during the service a number of well-known and popular hymns were sung, including, it may surprise Canadian Churchmen to hear, "Hold the Fort." The effect of thousands of men's voices singing those simple familiar hymns under such circumstances was a something to be remembered for a lifetime. We have heard many musical performances in our time, sacred and secular, but nothing to compare with this tremendous volume of sound as it rolled and echoed and re-echoed and lost itself in the remote recesses of the overarching dome. The Bishop of London preached from the words, "A band of men whose hearts God had touched." The good Bishop has considerably aged since his visit to America, and it is hard to realize the fact that he is still a comparatively, and but, alas, only a comparatively, young man. The sermon, it is needless to say, was listened to with the closest attention by the vast audience who eagerly drank in every word of it. It was a very simple discourse, and its charm and force one could easily realize lay almost entirely in the personality of the preacher. There were no tricks of oratory, no "purple patches," no splendid flights of rhetoric, and no graces of diction or delivery, and the dear good Bishop, it cannot be denied, has a harsh voice. And yet all this is forgotten in the commanding and attractive personality of the man himself, and he held that vast congregation in breathless interest until the last word of his sermon of at least forty minutes. Not that the discourse was in any sense feeble or pointless. Quite the contrary. It was a good straight talk from a man to men, and abounded in telling points, but a piece of pulpit oratory (to use a detestable phrase) it could not be termed, and it possessed no literary qualities except perhaps the absolute simplicity of its language. Such a function as this, to use an old-fashioned expression, tends to "reconcile one with human nature." It demonstrates mankind's innate reverence for what is simply good in his fellow man. The Bishop was just as popular and impressive in the States and Canada, and his preaching just as attractive. For such a function as this, and the like, which we have attempted to describe, we may well thank God and take courage. While they are possible there is little danger of our race and Empire.

FROM WEEK TO WEEK

Spectator's Comments and Notes of Public Interest.

The annual meeting of the Montreal Diocesan Woman's Auxiliary was held last week under most cheering circumstances. The number of communicants at the opening service in the cathedral was greatly in excess of former occasions. The thank-offering was larger, the revenues of the society were a considerable advance over previous years, the membership had been greatly augmented, the intelligent interest in missions was increased and with all this advance there was a perceptible rise in the debating power of the dele-

gates who represented the various parishes. This last was in some respects the most hopeful feature of all, for when delegates are moved to express themselves upon the subjects before them it is an evidence that they have been thinking, and thought is a great factor in life. There may, of course, come a period of glibness when people love to hear their own voices in public assemblies and thought is not appreciated as it should be since well turned sentences that sound well but mean nothing flow forth with ease and grace. There is no hopefulness in that kind of a situation. When, however, men and women grow interested in a subject they see it from different angles and have different views to express. But if they are not interested and not thinking then it is easy to carry things unanimously, but they die by the wayside from sheer neglect, for nobody cares.

In some dioceses we have been made conscious of a feeling of suspicion and mistrust between the Bishops and clergy on the one side and the Woman's Auxiliary on the other. There was, of course, nothing of the kind publicly stated, but behind the polite compliments which each paid the other on public occasions one felt that the things that were not said were quite as remarkable as those that had received utterance. In Montreal this state of things has never existed so far as we know, and chiefly, we think, because there has been no unreasonable desire on the part of the women to assert themselves and no unreasonable effort on the part of the clergy to limit their power. There has been a simple straightforward recognition of one another's place in the Church, an independence that made for self-respect and a harmony that made for efficiency. For this spirit it is only just to say that the president of the Auxiliary, Mrs. Holden, is largely responsible. She is possessed of what is supposed to be a rare gift among women, namely, a judicial type of mind. She can be fair to an opponent and respect the person who, out of a good heart, is opposing what she believes to be of vital importance. That means she can distinguish between the person and the opinion expressed, between the advocate and the thing advocated. When one has reached that point a great vantage ground has been attained. In the next place, she has an essentially independent type of mind. There is a gracious courtesy, but there is also an unmistakable assertion of opinion in the presence of her subordinate officers. That, in Spectator's opinion, is the attitude that ought to be welcomed by all in authority. You know where you are under such circumstances, but with excessive deference there is not infrequently another motive that is not announced. Some of the differences that have arisen between men and women workers in the Canadian Church have owed their genesis to the fact that women were thinking in advance of men on certain subjects. There was one point in connection with the Diocesan meeting referred to that struck Spectator as rather peculiar. Despite the fact that three or four hundred delegates, representing seventeen hundred Diocesan members, and about thirty-five thousand members throughout the Dominion, had assembled to transact their annual business, the daily press, with one exception, took practically no notice of the proceedings. Every Anglican parish in and around Montreal was interested in those proceedings, and yet they had to give place to lengthy accounts of murder mysteries or the achievements of some fleet-footed runner. A definite exchange of opinions between the officers and editors might enable these workers in the Church to reach a much larger constituency.

Bishop Montgomery has written a couple of articles to the English Guardian on the "choice of leaders for the Church," and his position in England as well as his experience in Australia lend

weight to his words so far as English readers are concerned. We do not feel that they come with the same authority to men who are more familiar than he with ecclesiastical conditions in the self-governing dominions of the Empire. His experience leads him to the conclusion that a leader in the English Church, to be successful in Canada or Australia, must go forth when comparatively young, at least on the sunny side of forty. With this most people will concur to this extent that if there is any hope of success at all it must be centred in youth. But the inquiry comes, where can we point to a man who has won his spurs on the other side of the Atlantic and immediately or even gradually become a predominating force in Canada? It would almost seem that success in England is a hindrance rather than a help to success in this country. It apparently stands in the way of a man starting all over again to win power and leadership in the new world, and this, we judge, is exactly what has to take place. It is in the remaking of the man where the difficulty lies. Bishop Montgomery thinks that a committee should be appointed to present a suitable name to a Synod which would formally ratify the choice. That is acting on the principle that the part is wiser than the whole, and really means no election at all. If your committee is not only wise but extremely good, probably the choice would be better than that made by the whole Synod freely expressing its will. But the trouble is, your committees are fallible as well as Synods. Prejudice or persuasion will affect a committee quite as readily as a larger body and it takes a change of fewer minds to bring about a certain result. Finally the Bishop thinks that the Archbishop of Canterbury and a few associates should be approached in regard to any selection of an Englishman for a Colonial Bishopric. That he considers would be a perfectly safe procedure. All we can say is that Canada has had some experience in that direction and the conclusion arrived at is, better take some other course. Our opinion is, that successful men in England ought to stay where their power and leadership are assured and not try the dangerous experiment of transplanting success to the other side of the Atlantic. If we can get their bright young students and train them in the presence of their life-work then the situation will be quite different.

Spectator.

The Churchwoman.

TORONTO.

Toronto.—St. Thomas.—The monthly meeting of the Toronto board of the W.A. was held on Thursday, March 4th, in the new parish house of St. Thomas' Church. The corresponding secretary reported one new life member this month, and two new branches, one senior and one girls branch, the juniors have also one new branch and the Babies branch two new members. It was announced with thankfulness that a house-keeper had been found for Archdeacon Scott and his invalid wife at Lesser Slave Lake. The treasurer reported receipts for the month \$1,172.76 and expenditure \$765.64 and asked that all branches should bear in mind that her books will close on March 25, before which date all annual meetings must be held and all monies sent in. The Dorcas secretary reported that the dozen surplices asked for use by the students of Immanuel College, Saskatchewan, had been promised and also seven sets of altar linen. A communion set is wanted for our own diocese before the annual meeting. The new books in the library include several of great interest, notably "The Church on the Prairie," by Bishop Montgomery, being one of the best accounts of work in the North-West yet published. "Un-accredited Heroes," a reprint from the Times of a very well-written and interesting recognition of the lives of various missionaries. "The Love of God," by Samuel Stokes, a missionary who goes about among the natives of India as one of themselves, and "The Religious Orders of Islam," an account of Moslem secret societies. Special attention is drawn to a series of articles

now appearing in the Leaflet on the different subjects of discussion at the Pan-Anglican Congress. The first of these is in the March Leaflet and is entitled "The Church and Human Society." Among the correspondence was a letter from Miss Sutherland, of Chapleau, who says that things are looking bright there again after a period of sadness and discouragement owing to illness, etc., at the school. She gives a description of the Happy Christmas spent by them all; the children, the merriest yet most affectionate and obedient party they have ever had saw a Christmas tree for the first time, and after their first wonder and amazement entered thoroughly into the spirit of it. The Indian Department has granted all the necessities asked for, for carrying on the school, including twenty-two desks. A branch of the W.A., consisting of sixteen members, holds its meetings at the school and now helps with the mending, which help is greatly appreciated. Miss Sutherland has also a Bible Class of Indian girls who have chosen as their foreign missionary interest, the Jews. Another letter descriptive of an Indian school was from Rev. Mr. Vale, of Hay River, who reports an increase of seven in the boarding school, making thirty-five altogether—fifteen boys and twenty girls, besides nine day pupils. The girls do all the housework, and the boys have done all the work involved in raising 1,000 bushels of potatoes, besides quantities of other vegetables, with the exception of the three days ploughing. They also cut all the wood which is used. The difficulties in the way of the school have been increased by bitter opposition from the Roman Catholic priests, but five infants have been baptized and a great change is noticeable in the lives of all the children, four boys having expressed a desire to become clergymen and work among their own people. The branch of the W.A. at Hay River has raised \$29 for work in foreign lands. The need now is for a school teacher, a man would be best but a competent woman would be heartily welcomed. A paper on the Jews in Palestine contained much useful information. There are now 170,000 Jews who have gathered there from all parts of the world and are congregated in four holy cities. They have brought with them bitter recollections of cruel treatment at the hands of Christians in different lands, and in consequence their hatred of Christianity is intense. The Church has been at work in Palestine for over eighty years, with its headquarters at Jerusalem, and the most efficient instrument for breaking down the barrier of hatred and distrust has been found to be the Medical Mission, which brings an entirely new idea of Christianity to the bigoted Jew. The first of these was established in 1824, and the first hospital in Jerusalem in 1844, the latter now treats annually 1,200 in-patients and gives out 36,000 prescriptions. A daily service is said in Hebrew in Christ Church on Mount Zion. Six hundred and thirty-two Jews have been baptized in Jerusalem, and the sublimity of Christ's teaching if not His divinity is now being recognized by many who also read and appreciate the New Testament.

A resolution of congratulation to the Ven. Archdeacon Sweeny, the Bishop-elect, was carried standing.

The Extra Cent-a-Day Fund, amounting this month to \$288.58 was given half towards rebuilding the Church at Burk's Falls, which was burnt down last summer, and half towards building a church at Pelican Narrows in the Diocese of Saskatchewan, where there is a small but faithful band of Indians.

Norway.—St. John's.—A lecture, under the auspices of the Branch of the Girls' Friendly Society in this parish, was given in the parish house on Tuesday the 2nd inst., by Mrs. S. G. Wood, hon. president of the G.F.S. in Canada. The subject of the lecture was the Life of General Gordon (Chinese Gordon). Mrs. Wood, in her usual graphic way, traced the life of one of England's greatest heroes, from childhood up to the time of his death, in a way that kept the audience in rapt attention for one hour. A hearty vote of thanks was accorded the lecturer, and many expressions of praise were heard by those present for the interesting and instructive nature of the address. Although the St. John's Branch (Norway) of the G.F.S. has only lately been started, there is already a membership of thirty-five.

NIAGARA.

Hamilton.—Christ Church Cathedral.—The twenty-second annual meeting of this branch of the W.A. was held in the guild room on Tuesday afternoon, March 2nd, a large number of members being present. The Rev. Canon Abbott

opened the meeting with prayer, after which the chair was taken by the President, Mrs. H. B. Witton. The reports presented by the officers showed the deep interest which is taken in the work by all the members, the sum of \$590 having been collected during the year for missionary purposes. Miss Slater, corresponding secretary of the diocesan board, gave an interesting account of the different missionary magazines which are available to all members through the W.A. library. The Rev. Canon Abbott addressed the meeting, congratulating all upon the success of the work during the past year. Votes of thanks were tendered to the retiring officers, after which tea was served. The following officers were elected: Mrs. Abbott, honorary president; Mrs. Tidswell, president; Mesdames C. S. Scott and Spratt, vice presidents; Miss Tudor, recording secretary; Mrs. H. Champ, corresponding secretary; Mrs. John Fernihough, treasurer; Miss M. Bull, junior superintendent; Mrs. Frank Glassco and Miss M. Young, delegates to diocesan board; Mesdames Webster and Armstrong, rector's representatives on parochial board.

St. Peter's.—The monthly meeting of the Diocesan Board of the Woman's Auxiliary was held in this church on March 3rd. Holy Communion was celebrated at 10 a.m., in spite of the snowstorm between forty-five and fifty communicants were present. The business meeting was held in the Sunday School, at 11 a.m. The rector, Rev. J. W. TenEyke expressed his pleasure in welcoming them to his parish for the second time, and made a short address on the miracle of healing the deaf and dumb man, as told in St. Mark's gospel. The recording secretary reported the organization of a Girl's branch at Niagara Falls, and the reorganization of the branch of St. Barnabas, St. Catharines. The Dorcas secretary reported two bales sent to the North-West; expenditure on the same \$46.28. Two new junior branches have been formed during the past month, one at Van Wagners Beach and the other at Port Colbourn, this new branch sent a contribution of \$5 to be devoted to some missionary work. Gratifying reports were read by the treasurer of the Extra-Cent-a-Day Fund and the secretary of the literature committee. The treasurer had much pleasure in stating that she closed her books this year with all pledges paid and a balance on hand, the receipts were \$1,120.26; expenditure, \$700.60; total receipts for the year were \$3,410.05. Letters were read from Mrs. Sweatman, wife of the late Archbishop, and Mrs. Champ and Mrs. Snider, with thanks for prayers and kind sympathy. A letter from the Bishop of Caledonia, asking permission to use the balance of a fund sent him from this diocese towards the rebuilding of a church lately destroyed by fire, needed to accommodate a congregation of 2,000 people, rector the Rev. H. H. Ferres. Letters were also read from Mrs. Stocken, Sarcee Home. The churchwarden, Mr. Chase, of Colonsay, wrote asking assistance in finishing a small church they are erecting, 20 feet by 30 feet, it has a small tower, at present they are using planks and packing cases for seats, he says the Church is growing rapidly in the West. The kural Deanery of Wellington contributed \$42 towards the completion of a cot in the Leper Hospital, Kunamoto, Japan. Miss Riddle, who is in charge, has received a decoration from the Emperor in token of his appreciation of her work, she is the first and only woman that has been so honoured, she is truly "The lady of the decoration." She is most anxious to enlarge this hospital. At present she has fifty-one patients in the space allotted to forty. Some other business was transacted. The meeting adjourned after singing the Doxology.

St. Thomas.—The twentieth annual meeting of the branch of the W.A. in this parish was held on Monday, February 22nd. The rector presided, and the meeting was well attended. All the reports were most satisfactory. There are 105 members on the roll. During the year bales were sent to St. John's Mission, Wapuskow, Alta. On these \$97.41 was spent. Three new life members have been made. Mrs. Moody Pret by the branch, Mrs. Grossman a life member of the New Westminster board, and Miss Hore. The total receipts for the year were \$409.39, and great praise is due the treasurer, Miss Copley, for her zeal and energy in looking after the financial affairs of the branch. The outlook committee has also done good work. The report from the Juniors was most encouraging. They have 65 members, with an average attendance of 34. The receipts during the year were \$113.65. Mrs. Lees, the retiring superintendent, has the thanks of all the members for her untiring energy and interest in the work. All the former officers, with two exceptions, were re-elected, and at the close of the meeting re-

freshments were served and a social half hour was spent.

In the evening the Girls' Branch held their fourth annual meeting, the rector presiding. There was a good attendance, and excellent reports presented by the officers. The recording secretary reported forty members on the roll, with an average attendance of 27, two bales on which were spent \$45 to be sent to Wapuskow, Alta.; there are ten subscribers to the Leaflet; three subscriptions to the E.C.D.F., and the receipts during the year amounted to \$253.95, as against \$188.65 for the previous year. The only change in the officers was in the conveners of the outlook and literature committees. The rector spoke a few most encouraging words and the meeting closed with the member's prayer. In both branches, the same pledges were taken up for the ensuing year, when all hope to do even better than in the past.

St. John the Evangelist.—The first annual meeting of this branch of the W.A. was held on Wednesday, February 17th, in the schoolroom. The President, Miss Ussher, occupied the chair and read the Prayers. Nineteen meetings have been held since our organization on April 24th, 1908, with an average attendance of twelve members. Encouraging reports for the year were read by the secretary and treasurer. The following officers were elected for the year: Mrs. Daw, hon. pres.; Miss Ussher, pres.; Miss Bull, vice-pres.; Mrs. Beatty, recording and corresponding sec.; Mrs. Fessenden, treasurer; Mrs. Barton, and Mrs. Beatty delegates; Mrs. Moffatt and Mrs. Higman, rector's representatives; Miss Rieger delegate to Mission Study Class; Messrs. Royce and Barton auditors; Mrs. Isles and Mrs. Pearce, purchasing committee; Mrs. Hockaday and Mrs. Vivian, cutting out committee. A very pleasant meeting was brought to a close by singing the Doxology.

ONTARIO.

Kingston.—St. James.—A meeting of the city branches of the W.A. was held in the schoolhouse on Thursday evening, February 25th. Miss Macaulay read an interesting paper which had been prepared by Mrs. E. T. Taylor on "The Great Arabian Prophet," and Miss Bureau read a paper on "The Spread of His Religion."

OTTAWA.

Cornwall.—Trinity.—A very pleasing event took place at the rectory lately when the members of the local branch of the W.A. gave a tea there in honour of Mrs. Alexander Cunningham, who left shortly afterwards for Seattle, Washington Territory, where she will in future reside. There was a very large attendance of members. After the conclusion of the business of the regular monthly meeting, Mrs. T. J. Stiles, president, in a few well chosen words, expressed the deep regret felt by the branch on being called upon to lose for a time such a valued member—one who was ever ready to devote her time and talents to promote the interests of the work in which we are engaged; one always kind and courteous in her intercourse with her co-workers. She assured Mrs. Cunningham that she would carry with her the loving wishes of every member and asked her to accept from some of her Auxiliary friends the accompanying gift, which was a handsome hand bag and travelling toilet companion. Mrs. Stiles hoped the members who were not asked to contribute would not be offended, as there had been but a short time to make arrangements. The rector, the Rev. T. J. Stiles, also spoke in the highest terms of the faithful, energetic interest which Mrs. Cunningham, now first vice-president had taken in every detail of the work, discharging most acceptably the duties of every office to which she had been called in the branch. He wished her a safe journey as well as a happy sojourn on the Pacific coast; also a speedy return, assuring her of a hearty welcome home again. Mrs. Cunningham, who was wholly taken by surprise, was deeply moved, but replied in suitable terms.

All nature joins to praise Him
Throughout every land;
God His love and goodness shows us,
Now on every hand.
May we give our lives to praise Him,
Seeking in all things,
That throughout the earth our Saviour
May be King of kings.

—A. E. Swain.

Home & Foreign Church News

From our own Correspondents

NOVA SCOTIA.

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

Halifax.—The annual meeting of the Church of England Institute was held on February 25, the President, Mr. Thomas Brown, in the chair. After the opening prayers by the Bishop an excellent report from the council was read by Mr. A. S. Wiswell, first vice-president, and a satisfactory financial statement by the treasurer, G. E. E. Nichols. The following officers were elected:—President, Thomas Brown; vice-president, A. B. Wiswell, A. H. Whitman, R. A. Johnson, and Dr. M. A. B. Smith; treasurer, G. E. E. Nichols. Members of the council representing the different churches (St. Paul's), A. deB. Tremaine, Dr. W. B. Almon; St. Luke's, G. A. Woodill; T. I. D. Moffatt; St. George's, G. E. Francklyn, W. J. Baxter; St. Mark's, James Terrell, James R. Harris; Trinity, J. M. Donovan; St. Stephen's, C. E. Smithers; St. Matthias', A. E. B. Dauphinee, J. H. Balcom; Christ Church, Dartmouth, C. E. Creighton, G. J. Wilson. Extra parochial members, W. L. Payzant, R. H. Arundell, C. E. Wainwright, R. T. LePine, C. F. Worrell, G. F. Ring, F. W. Bisset, R. V. Harris, E. W. W. Sim, G. M. Robinson. Auditors, R. H. Metzler, J. W. Willis. It was moved by the Bishop, and seconded by A. deB. Tremaine, and carried by a rising vote "that a hearty vote of thanks be tendered the secretary, the Rev. C. W. Vernon, for his splendid work on behalf of the institute." The report of the council showed that the outlook is decidedly encouraging. With a membership of 173 in excess of that at the beginning of 1907, with a greatly widened sphere of usefulness, with the reproach that no emphasis was laid on spiritual and intellectual work removed, with the old and too prevalent idea that the institute was nothing more than a social club a thing of the past, the possibilities for future usefulness are many. The great needs are that the members generally should be ever ready to work for its advancement, the committees willing to act as well as to plan, and all, whether officers or not, quick to realize their responsibility for the institute's continued life and progress, for under the present system the success of the institute largely depends on its volunteer workers. The present membership is 332, in addition to the staffs of the following banks: Bank of Montreal, Bank of Commerce, Bank of Nova Scotia, Union Bank and Royal Bank. The membership of the Woman's Auxiliary is 190. Estimating the staffs of the banks at 100, this gives a total of 622 persons entitled to the privileges of the institute. At the February meeting the treasurer reported: receipts for the year, \$3,378.59; expenditures for the year, \$3,354.80; balance on hand, \$23.79, with assets to cover all outstanding bills. In May \$300 from the Woman's Auxiliary Mite Fund was paid off on the mortgage, reducing it from \$9,000 to \$7,000. It is hoped that by next May sufficient money will be on hand in this excellent fund to further reduce it to \$8,500. A great burden would be lifted off the work of the institute if some kind friend or friends would surprise us by entirely wiping out this mortgage. The loan from the estate of the late F. K. Brown was also reduced by \$100, there being a yearly pledge of \$100 to effect this annual reduction till the loan (now \$300) is entirely paid off.

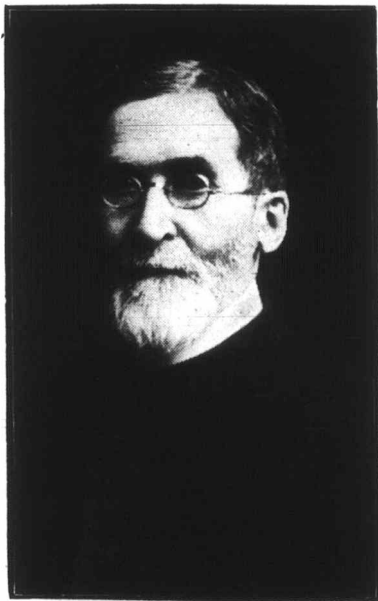
MONTREAL.

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

Montreal.—St. Jude's.—The Bishop of Montreal visited this church officially for the first time since his consecration on Sunday evening, February 28th, and preached the sermon at Evening-song. In his sermon he dwelt for some considerable time on the evils of gambling. Prior to the commencement of his Lordship's sermon the Rev. Canon Dixon, the rector of the parish, speaking from the church steps, welcomed the Bishop very cordially to the parish, and the Bishop in replying thanked the rector and the members of the congregation very warmly for their kindly welcome.

Westmount.—St. Matthias'.—This section of the city is to have another fine new church building. At a meeting of the members of this

church, which was held on Thursday, February 25th, in Victoria Hall, it was decided to proceed with the erection of a new home for the congregation at a cost of \$45,000. The dimensions of the new edifice are to be approximately 90 feet wide by 150 long. Limelight views of the proposed structure, which will be built of Indiana limestone, were exhibited during the evening by Messrs. Ross and Macfarlane, the architects, and the appearance of the building found favour with those present. The main part of the site of the new church was the gift of Mrs. Raynes, who presented the congregation with a splendid piece of land at the corner of Churchill Avenue and Cote St. Antoine Road no less than forty years ago. A small additional piece of property has since been procured, so that a parish house as well as the church itself can be erected on the site. The sum of \$9,000 is now on hand for building purposes, and the Rev. Edward Bushell stated his belief that this sum could easily be made to reach the \$25,000 mark in five years, while the remainder of the \$45,000 could gradually be paid off during years to come. The present building will in due time be converted into a Sunday School and parish hall. The Rev. Dr. Howard and Messrs. T. Brophy and T. Harling also made short addresses during the evening. The church is designed in Gothic style, and will be constructed of light buff Indiana limestone, having a large square tower on the corner of the intersection of the two streets, with high clear storey windows to the nave, and beautiful art glass Gothic windows throughout the structure. The columns and arches which form such a necessary part of the Gothic interior, and yet which have been found objectionable on account of their obstruction to the view of the pulpit have been very successfully handled in this instance by the novel use of side aisles, so



Bishop Thoburn of India, who is to speak at the National Missionary Congress on "The Sure Victory."

that all of the seats of the nave and transept are in full view of the pulpit. The total seating capacity will be, approximately, seven hundred seats, with an additional fifty in the choir. Special accommodation has been made for the choir and vestry, and a small working sacristy for the arrangement of flowers, etc., for the communion table. The organ chamber occupies a portion of the tower. The entrances, which are four in number, have been so arranged with vestibules so as to do away with all draughts. A stairway from the vestibule of the tower leads to the belfry, and also down to the basement, where are located the Bible Class room, and large social rooms, with kitchen, also heating and ventilating plant.

Aylwin.—One of the saddest events in the history of this town happened two weeks ago in the sudden and accidental death of Lawrence Ethelbert, son of the late William Heenev of this parish. "King" (as he was affectionately called) was spending the winter away from home, in the Madawaska Lumber Camps, and while in the pursuit of his employment as teamster for Mr. J. R. Booth, met instantaneous death on Thursday morning the 25th ult. The sad news has cast a gloom over the whole neighbourhood, for he was an exemplary youth in all his works and ways. Bright and cheerful continually, sincere and truly Christlike in his religious life, a pattern to all young men for humility, truth, and true holiness of character, qualities so very rare in the young men of his age, and in our generation. So impressed has been the conviction of his clergyman of the spiritual endowments of

this young man that it was a cherished hope of the incumbent of Aylwin, that "King" would one day adorn the sacred Ministry of his beloved Church, but the will of God is, that he shall serve Him in a higher sphere than any earthly one, hence He has called him to His Paradise of Rest. The remains were conveyed home on Friday evening the 26th ult., the funeral taking place on the following Monday afternoon in Alleyne Churchyard. A large concourse of sympathizing friends followed the remains to their last resting place. The beautiful Office for the dead impressed all who gathered within the House of God. The Rev. F. A. Allen, curate-in-charge of Aylwin, conducted the service, and gave a solemn address suitable to the sad occasion, based upon our Saviour's words, "Thy brother shall rise again." "King's" favourite hymns were sung. "Nearer, my God, to Thee" and "On the Resurrection Morning." The remains were afterwards laid beside those of his revered father, who died two years ago, but whose work as churchwarden of Aylwin will never be forgotten. May God comfort his bereaved and widowed mother in the prayer of the faithful in this parish. The casket bore the tribute of affection in the gifts of flowers from the following: Wreath, Orange Young Britons; wreath, Mr. William McLaughlan; wreath, McLeod McAllister; wreath, Miss Maggie McLaughlan; spray, Miss Clara Mulligan; spray, Mr. John Heenev; wreath, Miss Maria Carr.

ONTARIO.

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

Kingston.—St. George's Cathedral.—A window is shortly to be placed in the chancel of the cathedral in memory of the late Ven. Archdeacon Patton.

On Tuesday, March 2nd, Mr. R. R. F. Harvey, the organist, left for a trip to France and the British Isles. Just prior to his leaving he was presented by the Rev. Canon Starr, on behalf of the congregation, with a purse of gold, which he suitably acknowledged. During Mr. Harvey's absence in Europe Mr. Charles Dalton will take charge of the organ.

St. James'.—The Rev. T. W. Savary, the vicar of this parish, has been confined to his bed for some days past with an attack of pleurisy, but by latest reports he is now recovering, and he hopes shortly to be in full work again.

Brookville.—St. Peter's.—A successful concert and a pretty little play was given in the school-house on the evening of February 23rd by the children of the parish. The boys of St. Alban's School were present in full force, and the room was crowded with people.

Perth.—St. James'.—On a recent Sunday the Rev. Canon Muckelston, the rector, preached in this church in the morning, and in the evening addresses were given by the rector and His Honour Judge Senkler, on the subject of Diocesan Missions. A sermon was preached by the Rev. W. Loucks, of Ottawa.

OTTAWA.

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

Ottawa.—The Executive Committee of the Ottawa Local Assembly of the Brotherhood of St. Andrew held their regular monthly meeting last week, when arrangements were made for a Local Assembly meeting to be held in Lauder Memorial Hall on Monday evening, March 15. The special speakers for the evening will be Mr. A. C. Boyce, M.P. for North Grey, and the Rev. A. W. Mackay. The committee will also report on a proposed convention to be held in Ottawa this year. This assembly meeting is open to all churchmen and boys, who are cordially invited to be present. These meetings are always helpful, and this one promises to be especially so.

Hintonburgh.—St. Matthias'.—The Young People's Society of this church met last week to listen to an address on "How our Bible Came to Us," by the Rev. E. A. Anderson, the rector.

Cobden.—St. Paul's.—A beautiful alms basin was recently presented to this church by the widow of the late Rev. F. W. Ritchie, in memory of her husband who was called to his rest while rector of this church. The Ladies Guild held a very successful sale and social on the evening of February 23rd, when nearly \$80 was realized. New choir seats of beautiful design and finish were recently placed in this church. They were

purchased from the Globe Furniture Company, Walkerville, Ont. This summer will probably see a move made in the direction of the erection of a new church.

TORONTO.

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

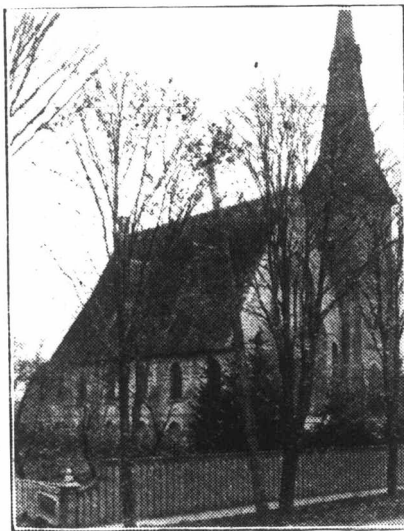
Toronto.—The Toronto Diocese evangelist, the Rev. J. Bennett Anderson, since his appointment by the late Archbishop has been kept very busy conducting one short Mission after another since he commenced his work on the 4th day of January this year at Harwood, with the Rev. O. E. Newton, the first incumbent, to request the Mission Board to send their Diocesan evangelist to help him in his new parish. Meetings were held every night in Harwood church from Monday till Sunday, January 10th, from thirty on the second night the congregation increased to eighty-one on the seventh evening. On the Sunday the evangelist also preached at Perrytown and Gore's Landing, and during the week, with the incumbent, visited some thirty families, from whom the names of about a dozen children were given for Baptism and several adults for Confirmation. The second Mission for six days was held at Dunsford from January 24th till 29th, with the Rev. F. L. Barber, the rector. The congregations increased night after night from sixty to one hundred and thirty. Many appeared to be much impressed and more will be confirmed. Next day the Diocesan evangelist met the Rev. C. H. Marsh, of Lindsay, who took him to Cameron, and introduced Mr. Bennett Anderson to many persons, including the wardens, one of whom, Mr. John Oakley, entertained the evangelist during the eight days of the Cameron Mission. Large and ever-increasing congregations attended on week nights from fifty-nine to seventy-three. The first Sunday evening eighty-six were present, and the last Sunday one hundred and fifty. Before the close a thank-offering of \$16 was freely given towards the Mission, and quite a number declared that they had been greatly blessed, including some who had decided for Confirmation. The Mission to Cameron closed on Sunday, 7th of February. Next day Mr. Bennett Anderson commenced his Mission with the Rev. C. R. Spencer, B.A., of Young's Point, at one of his churches at Hall's Glen. On Monday, February 8th, the first service was attended by nineteen, which rose to sixty-one on Friday, and eighty-six on Saturday evening. The following day, the Rev. C. R. Spencer drove the evangelist the round of the parish, some thirty miles, when Mr. Anderson preached once each in all three of Mr. Spencer's churches at Hall's Glen, Warsaw, and Young's Point. The Hall's Glen people gave a freewill offering to the Toronto Mission Board of \$22.17 for Mr. Anderson's services, closing Friday, February 26th. On the last night the Rev. C. Ford, of Apsley, and the Rev. E. W. Pickford of Norwood, drove over to encourage Mr. Spencer and cheer on the evangelist, Mr. Anderson, in their united work of faith and labour of love for Christ and His Church. At the close of the service, the Rev. Pickford drove the evangelist sixteen miles on a cold night, so that the early morning train might be boarded at Norwood, and Mr. Anderson reach Toronto on Saturday morning for a few hours at home and be in time to reach Cookstown on Saturday night ready to help the Rev. Herbert J. Johnson, M.A., for eight days' Mission in St. John's Church, from Sunday, February 28th, till Sunday, March 7th. The evangelist is now helping the Rev. W. H. A. French, of Fenelon Falls, for about one week ending next Sunday, and then (D.V.) goes on to help the Rev. J. E. Fenning at Markham for two weeks.

Holy Trinity.—Twenty-minute Monday services are being held during Lent at the Church of the Holy Trinity, Trinity Square, off Yonge Street, every day except Saturday. Services begin at 12.20 and close at 12.40 sharp. On Wednesdays and Fridays, Rev. D. T. Owen is preaching a course of sermons on "The Sermon on the Mount." On the other days, the service consists of a hymn, reading from the Bible, and prayers. The attendance at the services has so far been encouraging, and it is expected that the number will continue to increase as they become more widely known of.

Trinity.—One of the oldest people in, as well as the oldest residents of, Toronto, Mrs. Henry Rowsell, died on Friday last at the house of her grand-daughter, Mrs. John Bruce, 37 Bleecker Street, aged 99 years. Mrs. Rowsell was born in England, and was the widow of the late Henry Rowsell, who, for more than fifty years, from about 1832, in fact, until his death, rather more than eighteen years since, carried on business as

a bookseller and stationer on the north side of King Street East, the firm latterly being known as Rowsell and Hutchison. The deceased lady, who was a Miss Lewis, was married to her late husband more than seventy-five years ago. There were three children of the marriage, namely one son and two daughters. Of the latter one died while yet a child, the other married the late Dr. O'Reilly, of Bleecker Street; she and her husband have both now been dead for many years, but it was in the home of their daughter where the deceased breathed her last. Mrs. Rowsell was one of the very few surviving members of the first congregation of this church, which was established in 1847, being present at the consecration of the building in October of that year. The only son of the late Mrs. Rowsell died several years ago, but there are four surviving grandchildren and one great-grandchild.

Georgina House.—The Georgina House was opened on Monday, 22nd ult., to visitors who wished to see the new work undertaken under the auspices of the Church. In the afternoon 385 people called. In the evening a short service of dedication was taken by the Rev. Canon Welch. Two hundred and ninety-five were present, making in all 680, all of whom seemed pleased and interested. A committee of twelve ladies gave tea, coffee and cake to all. There are many rooms occupied by business women, but there are several more awaiting occupants. Table board is given to all who wish to come to the beautiful dining-room so completely and beautifully furnished and decorated by Mrs. J. C. Eaton. The laundry will in a week or so be ready for boarders to do their own washing. Miss Major is the superintendent, and Miss Sadlier the lady housekeeper. The house is 106 Beverley Street, and will, we think, repay a visit. Many gifts have come to us—too many to speak



St. Paul's Church, Uxbridge.

of here—but they will be acknowledged later. The club in connection with the house will open shortly, when classes of various kinds will be undertaken. We hope the clergy will let members of their congregation know of this Home ready for transients or permanent boarders. The Georgina House, incorporated, a residence for Young Women earning their own livelihood, 106 Beverley Street, Toronto. Rates for board: The price of board and residence will be from \$3.50 to \$5 per week, according to location of room, payable in advance. Single meals: breakfast, 10c; luncheon, 15c; dinner, 25c. Table board, \$3 per week, or 21 tickets for \$3. Hours for meals: Breakfast, 7 to 8 a.m.; luncheon, 12 to 1.30 p.m.; dinner, 6 to 7.30 p.m. Sunday: Breakfast, 8 to 8.30 a.m.; dinner, 1 p.m.; tea, 5.30 to 6 p.m. Applications for admission to be made to the superintendent. Testimonials of character required. Funds are still needed for the furnishing and the up-keep of this house, and any and all donations, both of money and kind, will be gratefully received by Mrs. Broughall, 13 Borden Street, Toronto.

Uxbridge.—St. Paul's.—On Sunday, February 14th, the consecration of this church was conducted by Bishop Reeve. A large congregation witnessed the ceremony and evidenced their personal gratitude in a freewill "thank-offering." It was a singular coincidence that the church should be formerly consecrated on the twenty-first anniversary of its erection, the day when the church reaches its majority. The parish was first ministered periodically by the Rev. Adam Elliott in 1833-1835. The Rev. J. C. Taylor visited once a month at Uxbridge mills in 1840, and succeeding him were the Revs. Gorret, Niner and Grout. In 1865 the parish was founded, with the Rev. J. D.

Gibson as incumbent, and the first St. Paul's Church was built of frame, the second and present structure is of brick and was erected in 1888. The Rev. K. S. Forneri was incumbent from 1866 to 1874, when he was succeeded by the late Rev. Canon Davidson, under whose energetic administration the present church was erected. He was rector of the parish for a period of fifteen years. The following interesting letter from his son, the Rev. Canon Davidson, of Peterboro', was read at the morning service: "Dear Mr. Young,—May I ask you to convey to the congregation of St. Paul's the warmest greetings and congratulations of my mother, myself, and of the other members of the family of the late Rev. Canon Davidson on this first day of the consecration of the church. We shall all be with you in spirit on this happy occasion, and I greatly regret my own inability to be present, as you so kindly suggested. We ask the acceptance by the officers and congregation of St. Paul's of the bronze tablet commemorating the date of the erection of the church, which may be interesting to future generations. We are glad to think that, with other clergy who have laboured in the past, my father will have a place in your remembrance and intercessions to-day. Older members of the congregation will recall his very hard work in connection with the building operations. Indeed I believe, a large part of the brick used was actually handled by him, working with other members of the congregation in the effort to reduce expenses and to inspire others to enthusiasm. I remember him saying more than once 'if we can only put up a really substantial and handsome building, it will ensure the permanency of the Church in Uxbridge.' And after erection he remarked to me, in pointing to it, 'That church can never be left without services.' The subjects for the eastern and western stained glass windows were carefully chosen by my mother. The architect was Mr. Windeyer, of Toronto, and Mr. Russell, then of Uxbridge, carried out his plans without, as far as I know, any fee or reward. I clearly recall the opening day, February 14th, 1888. The Bishop of Toronto officiated and preached in the morning. The number of communicants was very large. There was service again in the afternoon. At 5.30 p.m., as we sat at tea, an unexpected invitation was handed in from the minister and officers of the Methodist Church, placing their church at our disposal for an over-flow service at 7 p.m. The late Archbishop consented to preach there, and I accompanied him as his chaplain and read the full Church of England service before a very large congregation, robing before-hand in the basement. I suppose that this remarkable event stands almost by itself in the history of our Church. The Rev. E. Cockburn, of the Presbyterian Church, was also present at one of the services, and the whole Christian public of Uxbridge showed a real and kindly interest. The churchwardens were Mr. George Solley and Mr. Wm. Russell in the year of the erection of the church. They are well worthy of remembrance, as well as the members of the Building Committee and other workers. The Rev. Dr. Carry, of Port Perry, who took a great interest in the parish officiated, I think, at one of the opening services. My father ended his long pastorate (some sixteen years) within a year from the completion of the church. The strain in connection with the building affected him noticeably, and we always felt that he had put a real part of his life into the work. By a singular coincidence his sudden death at a Brotherhood Convention in Toronto took place on February 13th, 1892, the exact anniversary of the completion of that work which had been so dear to him. I feel sure that although these reminiscences are of a somewhat personal character they will yet be of some interest in connection with the consecration of St. Paul's, in which church all our family will feel a warm and continued interest. Most sincerely yours, J. C. Davidson." The Assistant Bishop preached an impressive sermon, and he took for his text: "And it was at Jerusalem the feast of the dedication, and it was winter." St. John 10:22.

On the following evening the Bishop gave an interesting address on his experiences as a missionary Bishop in the Mackenzie River Basin in the schoolhouse. The parishioners hope to be able to undertake the building of a new rectory at an early date.

All the beautiful sentiments in the world weigh less than a single lovely action.

The crown of patience can not be received where there has been no suffering. If thou refuseth to suffer thou refuseth to be crowned; but if thou wishest to be crowned thou must fight manfully and suffer patiently. Without labour none can obtain rest, and without contending there can be no conquest.—Thomas a Kempis.

NIAGARA.

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

Hamilton.—St. Phillip's.—The Lord Bishop of the diocese inducted the Rev. C. B. Kenrick as the rector of this parish on Sunday morning last. Mr. Kenrick has been in charge of this parish for the past several months, and in the course of an address after he had performed the ceremony of induction the Bishop spoke in a congratulatory way in regard to the affairs of the parish, and he urged upon the people the necessity of them having confidence in their parish priest, and that further they should be careful to fulfil their obligation in the matter of each one taking his or her part in the public worship of God in His house of prayer regularly.

Glenwilliams.—St. Alban's.—Successful efforts are being made to discharge the debt resting upon this beautiful structure. The Building Fund has recently been augmented by a legacy of two hundred and fifty dollars from an old friend, and by a thanksgiving offering of \$50 from a very devoted worker in the congregation. The Rev. Robt. Atkinson, the rector, will complete three years of service on Whitsunday next, and he is looking forward to the consecration of the church together with a devoted congregation. Lenten services at St. George's and St. Alban's, are being well attended.

ALCOMA.

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

Callender.—St. Peter's.—On the first Friday in Lent, the Bishop of Algoma visited this Mission for the purpose of confirming six adults, two men and four women, one of whom had been a Methodist, but was confirmed with her husband. The service was hearty and largely attended, while the Bishop's address on Psalm 119 was most impressive. The following Sunday morning, the Rev. C. E. Bishop, rector of North Bay, was present for Baptism and Communion as the Mission is looked after by a lay-reader. The services of the day were again well attended. The ladies of the church during the holidays gave one of the finest and best attended entertainments ever held here. Church matters, with regular services, are in a flourishing condition.

RUPERT'S LAND.

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

Winnipeg.—Holy Trinity.—The Rev. D. T. Parker has resigned the curacy of this church and has accepted the incumbency of Elgin.

Christ Church.—The special Lenten services for children are being very well attended. They are held in the chapel on Thursday of each week, and are conducted by the Rev. F. S. Lewis.

A sacred concert was held on Thursday last under the auspices of the senior W.A. An excellent programme of instrumental and vocal music was rendered; and a most appreciative audience filled the schoolhouse.

The Clerical Union met on Monday at the rectory. An excellent paper on "Theological Colleges" was read by the Rev. E. C. R. Pritchard, of St. Cuthbert's. The paper and the discussion that followed proved most helpful.

St. John's College.—The college and the parish of St. John have again suffered a bereavement. The wife of the Rev. Professor Cross passed away recently after a short illness. The funeral took place to the Cathedral Cemetery; the Archbishop of Rupert's Land taking the service, assisted by Canons Murray and Phair.

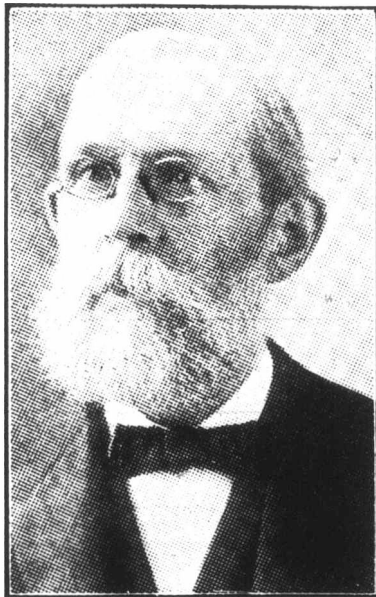
Portage la Prairie.—The Rev. Canon MacMorine, rector of this parish, was operated upon a week ago last Sunday for appendicitis and at last accounts his condition was critical.

We so often think that if only we are trying to be on God's side we have a right to be exempted from crosses; at any rate, from spiritual temptations, from coldness in prayer, and from evil imaginations. Why should we think so? God's love does not exempt us, any more than it did Christ, from trials and sorrow. "Great are the troubles of the righteous; but the Lord delivereth him out of all." The shadow of the Cross we must expect to fall on those nearest and dearest to him.

CHURCH WORK IN THE DIOCESE OF QU'APPELLE.

By the Ven. Archdeacon Harding, General Missionary.

Last October you asked me to send you some news from Qu'Appelle Diocese and tell you something of the work we are trying to accomplish in what was the old district of Assiniboia but now part of the new provinces of Saskatchewan and Alberta. It occurred to me that a brief description of one of the General Missionary's periodical journeys would be of interest to your readers and reveal to them something of the nature of our work on the prairie, the difficulties we have to face and overcome, the opportunities that are open before us, and the splendid results that have followed the self-denying labours of those who went before us and prepared the way. Early in January the Bishop suggested the visiting of all the Missions and parishes along the line of the Pheasant Hill Branch of the Canadian Pacific Railway; accordingly the clergy and churchwardens along the line, and in places where no such officers existed, prominent laymen, were communicated with and preparations made for the holding of services and meetings. This line of rail runs for about 300 miles in a north-westerly direction through the Diocese of Qu'Appelle, half of it being opened up during the last three years for passenger traffic. Settlers from all countries have been pouring into the country adjacent during this time, and among them, are to be found members of the Anglican Church from England, Ireland, Scotland, Ontario, the United States and other parts of the world. On Friday, January 29, I left Indian Head and journeyed 120 miles east to Elkhorn—



Dr. S. B. Capen of Boston, the Chairman of the Laymen's Missionary Movement, who has been an aggressive leader in this work from its very start, and who will speak at the Congress on "The Significance of the Laymen's Missionary Movement."

here the branch line train is made up—and embraced the opportunity of visiting the Indian Industrial School, and speaking to some sixty Indian children, gathered from off the prairies by Mr. H. Wilson. In 1897, as Rural Dean of Brandon, I was present at the opening of this well equipped school, and it gave me great pleasure in returning after ten years to find the great work begun by Mr. and Mrs. Wilson being continued by the principal and his assistants. On Saturday, January 30, there was another railway journey of forty miles, when Rocanville was reached; here I was met by the Rev. Reginald Millidge, in deacons orders, who has just entered the diocese from St. Augustine College, Canterbury. The Mission of Rocanville has been opened about five years, and the missionary is just beginning to reap the results, following the shack to shack and house to house visiting, the many cottage services held in all directions, and the innumerable drives undertaken in winter and summer by his predecessors. Five stations are served from this point, and at the present time there is neither church or vicarage in the district. The Church people are very scattered and number about thirty families and thirty or forty individuals, their desire for the ministrations of the Church may be gathered from the fact that they have guaranteed for stipend \$400. The Church people are also busy collecting funds for the buying of lots for a church and vicarage in Rocanville. At present the missionary is com-

pelled to live in the village hotel, the houses and shacks being too small to provide room for an extra boarder, so the first need is a vicarage. Mr. Millidge has entered upon the work in real earnest and has received a hearty welcome from all who live in the district; he has gathered some fifteen of the young men of the town together and enjoys holding the position of bandmaster. Immediately on my arrival here, we drove eleven miles for a Baptism and Evensong, and on Sunday morning some five miles for a celebration of the Holy Communion in a schoolhouse. In the evening we held service in the Orange Hall in the town. There were forty-six persons present, about twenty being connected with the church. On the Monday we selected lots for vicarage and church in Rocanville and discussed ways and means. Some thirty miles north of this place there are places where service should be held, and two or three villages springing up along the Grand Trunk Pacific. It is proposed to place here, under the direction of Mr. Millidge, a lay-reader, who, during the summer months at least, will be able to visit and minister to the people scattered over the prairie in this north-east corner of the diocese, as well as make known to the nearest clergyman those needing the Sacraments. Great difficulties present themselves as men endeavour to carry the blessing of the gospel to people scattered over such large tracts of country. The distances are enormous, the time spent in travelling from place to place great, the expense incurred very large, the Church people few and far between, while it is difficult in some parts to find even the poorest accommodation for an unexpected visitor; then the extreme cold in winter, and the extreme heat in summer add to the inconveniences, then too, there is that chief difficulty, the mixed character of the people dwelling on the prairie. It is not as if there were whole colonies of English people or Ontario people here; generally there are all sorts and conditions of men. In a town north of this district, with a population of 250 to 300, eight different languages are spoken, and in this very district we find in addition to Church people, Greek Catholics, Roman Catholics, Presbyterians, Methodists, Lutherans, Baptists, also Disciples, Doukhobors, and Mormons. The next point visited is some thirty miles west along the same line of rail, Esterhazy. In this district the services of the Church have been held for over twenty years, and as a result we have two or three strong centres. The old people in this district remember with great affection the early pioneers, Bishop Anson, Dean Sargent, Dr. Cooper and others, and naturally regret the upsetting of present arrangements by the opening up of the district by three new lines of rail; here, before long, the old centres where services have been held for twenty years or more will give place to new centres, Esterhazy, for example, now requires that the old log vicarage at Sumner, three miles north, shall be abandoned and the clergyman take up his abode in town on the line of rail. At Esterhazy and Sumner I was able, by the kindness of various farmers to drive many miles over the prairie, baptize four children, administer the Holy Communion to a sick man, conduct Divine service in the parish room at Sumner on the Festival of the Purification. Tuesday, February 2, thirty persons present, held two business meetings, and arrange for the appointment of a deacon to take charge of the Mission in the spring. There are in the district some twenty-five Church families and they have guaranteed \$400 towards the stipend of the newly appointed clergyman. Immediately he arrives funds will be required for the building of a vicarage and church.

Abernethy.—Sixty miles further west is the next stopping place. Here, the Rev. Lionel D'Arcy has been doing splendid work during the last five years, and in all the country around the Church people are well cared for. His Irish wit and sense of humour finds a welcome in every prairie home, and his genuine devotion appeals to all Christians. At Abernethy there is a church, and there are also churches at Balcarres and Katepwa, wherein services are held every Sunday. The Church people are few and scattered over a large tract of prairie. Apart from bachelors, there are only between twenty and thirty families of the Church in the three districts, but, these contribute no less than \$650 towards the stipend of the clergyman. In addition to his work as incumbent of Abernethy, Mr. D'Arcy often visits the neighbouring Missions, served by deacons to celebrate the Holy Communion and perform the marriage rite. This necessitates much driving. Some twenty miles west of Abernethy there is the village of Lipton, where we have a church, the clergyman from the old parish of Fort Qu'Appelle providing services week by week. Forty miles west of Abernethy

there is the town of Cupar, with about 350 people. Here we have a splendid church and a goodly number of Church people. On Friday, February 5, I arrived here, held service in the church, with a congregation of about sixty, and endeavoured to arrange for the arrival of a clergyman in the spring to minister to the people in the town and country around. Four years ago there was hardly any sign of a church here, but now the people are able to guarantee \$400 towards the stipend of the clergyman. At present there is no vicarage, but with an active clergyman in their midst, the people will do their very best to provide him with a home. It is very encouraging to find dotted all over the prairie, people so devoted to the Church of their fathers and so determined to extend her borders. In every place there are the few who are ready to make nearly any sacrifice in order that their children may enjoy the same blessings they themselves enjoyed in England or Ontario under the care of Mother Church. Often, their limited means prevent them from doing much during the first few years, but, as soon as two or three crops have been gathered in, liberal offerings are made for the clergyman's stipend, diocesan funds, church, vicarage, etc. This year, for example, in addition to stipend, the people in Cupar have paid off \$250 of the debt on their church. Forty miles west of Cupar there is the flourishing town of Strassburg. Four years ago I journeyed thither on a construction train and slept on the floor of the first partially built store. Then there was the barren prairie, with shacks dotted here and there and a very mixed multitude of people, now there is a splendid town and a settled population of between 600 and 700 people. Then on the Sunday morning I put some planks across some nail kegs and called a congregation together from off the prairie and conducted the most informal of services. Now there is a well ordered church, and better still, a large and devout congregation. Now the Lord's own service is celebrated and, although the mercury registers 36 degrees below zero, twenty-two persons draw near in faith and take the Holy Sacrament to their comfort on the Sunday morning. Then there was very little hope of erecting a dwelling for the clergyman, now there is a splendid vicarage with stable. About two years ago the Rev. W. White, M.A., entered upon his work here and now for miles around the influence of the Church is felt, and the Church people themselves contribute as they are able towards the stipend of the clergyman, etc. In this Mission the people guarantee \$400 towards stipend alone. On Sunday, February 7, after the service in Strassburg, we drove to Bulyea, some nine miles east of Strassburg. The drive was a cold one, the thermometer still registering 36 below zero, but a large congregation awaited our arrival in the neat little church, erected last year. People had driven into the village from all parts. The Church of England alone has a building here and consequently the congregation was a mixed one, but, the service was hearty and doubtless many will return to the Mother Church, who otherwise would have been swallowed up by other religious bodies. If only we could send suitable men and build small churches in these small places as they spring into existence, we could win thousands upon thousands for Christ and His Church and create that character among the dwellers on the prairie which will in the years to come, make a really great people. We are so often too late, and allow others to enter in and take possession of the good land God has opened up for His Church. Often, years after other religious bodies have been working away, we enter in and begin by seeking and teaching those who have become more or less enamoured with other systems the divine origin of the Church and the superiority of the claim of Christ's Ancient Church. It is impossible for the missionary, imbued with the thought that the Catholic Church of Christ, and in particular the Church of England, distinguished from all Papal and Puritan innovations carries with her blessings that no other religious body possesses, to understand how well-to-do people, can be content to allow this to occur. If in these north western and north lands we could send our missionaries with the first settlers, we should be doing a great deal in the way of creating that Christian character, which will be so valuable to the Dominion in the years to come. If ever there was a time, when every member of the Church, in Canada, should pray, day by day, the Great Head of the Church to send more labourers into the fields, white and ready for the harvest, it is the present time. O sir, I would that I could take with me some hundreds of our well-to-do Church people into some of the towns and villages springing up nearly as quickly as Jonah's gourd. On these boundless prairies they would behold people anxious to a

degree to succeed in this life, but ready, too, to receive the glad tidings the Church is commanded to publish, but, alas no living voice to proclaim to each and all tidings of peace. From the prairies and ranches further west and north I know comes the same appeal, but, this surely makes it only more imperative for each and every member of the Great Church he represents to do all in his power to answer it. If we could enter these towns, as we entered Bulyea, at the start, we should see the same results, and people in large numbers returning to the Church. After catechizing the children of the Sunday School in Bulyea and preaching at Evensong, we returned to Strassburg for second Evensong, and again found a large congregation ready to take their part in offering the Church's evening sacrifice. On Monday, February 8, I was due in Nokomis, on Tuesday, February 9 in Lanigan, and on Wednesday, February 10, in Watrous, 31, 54 and 64 miles north-west of Strassburg, to visit our organizing missionary, but, a telegram from headquarters called me to Regina to attend a meeting of the Advisory Board of St. Chad's Hostel. This was disappointing, for, I was anxious to see something of Mr. White's splendid work in a district where four years ago there was comparatively nothing but prairie, a few scattered settlers and railway construction camps. In the very district now covered by villages and towns, four years ago I journeyed with a missionary priest for days with nothing to break the monotony but an occasional gopher popping up, the flight of a prairie chicken, the howl of a prairie wolf, or the sight of a railway camp. About three years ago, a generous Churchman in Ontario, placed at the disposal of the Bishop \$1,000 for the stipend of a special organizing missionary, this amount has been forthcoming now for three years, and the results of his labours are seen to advantage in this district. A church and vicarage at Strassburg, a church at Bulyea, church and parsonage at Nokomis, church and parsonage at Lanigan, and a church at Watrous, have all been supplied since he and his colleagues entered upon their labours two years ago. I could write much more of the work, the difficulties that we must overcome, the opportunities that are presenting themselves on every side, the encouraging results that follow faithful labourers, and the hopes that inspire workers to continue on in spite of the overwhelming opportunities that press upon them, and the inability to embrace them.

Moose Jaw.—St. John's.—The Lord Bishop of Qu'Appelle held a General Ordination in this church on Sunday, March 7th, when the following candidates for the diaconate and priesthood were ordained Deacons: Mr. J. W. Hunter, of Watouska, Sask.; Mr. A. C. Tappin and Mr. H. T. Hitchcox, of St. Chad's Hostel, Regina, Sask. Priests: The Rev. W. Sandilands, B.A., of Fishing Lake, Sask.; the Rev. A. P. Rowland, of Strassburg, Sask.; the Rev. C. B. Payne, curate of Moose Jaw, Sask.; the Rev. J. T. Smith, of Swanson, Sask. The Bishop intends appointing Mr. Tappin as curate of Esterhazy, Mr. Hunter as curate of Watouska, and Mr. Hitchcox as curate of Cupar. These will all be working under the direction of priests in adjoining parishes or Missions. On Saturday, March 6th, a "Quiet Day" in preparation for the Ordination was conducted by the Ven. Archdeacon Harding, the Rev. Wells Johnson, B.A., rector of Moose Jaw, and the Rev. Edwin Knowles, rector of Buffalo Lake. Archdeacon Harding is conducting a four days Mission in the school house of Red Fox of the parish of Sintaluta on 11th, 12th, 13th and 14th. There will be a celebration of Holy Communion each morning. Addresses each day to the children at the close of school and Evensong, and sermon followed by instruction at a later hour. The warden of St. Chad's Hostel, Regina, is improving and leaves at the end of this month for British Columbia. His work has been of immense value to the diocese and each and all of the students of the Hostel feel keenly his departure.

BOOK REVIEWS.

A new series of theological handbooks bearing the general title, "Anglican Church Handbooks," is being issued under the editorship of Dr. Griffith Thomas, Principal of Wycliffe Hall, Oxford. The first four volumes are issued at the modest price of one shilling each, from the publishing house of Longmans, Green & Company. We have before us "Christianity and the Supernatural," by Dr. D'Arcy, Bishop of Ossory; "Social Work," by Dr. W. E. Chadwick; "The Joy of Bible Study," by the Rev. Harrington Lees; "Pastoral Work," by the Rev. R. C. Joynt. They are intended to be

"a series of manuals for Church people, presenting in a cheap and readable form a trustworthy account of the most important aspect of the history, faith, worship and work of the Church." These opening volumes in the series illustrate the wide range of subjects treated. Bishop D'Arcy deals with some pressing problems in Christian Apologetics; Dr. Chadwick gives a masterly exposition of the complex problems of social reform; Mr. Lees has given us a fresh and stimulating introduction to the study of Holy Scripture; and Mr. Joynt gives wise counsel to those who are about to take up pastoral work. While all these books are admirable in their field, it may not be invidious to call special attention to Bishop D'Arcy's volume. His "Idealism and Theology" has already given him an assured place among the foremost philosophical thinkers of our day. This little volume on the supernatural combines deep and original thought with lucid statement. Dr. D'Arcy's aim is to put in a caveat against the attempt to explain all the phenomena of life by reference to the idea of immanence. His book is, he says, "an endeavour to indicate in a tentative way the place of transcendence in Theology." These books should have a wide sale among clergy and laity. They provide a series of cheap Theological books, written in scholarly fashion and in a devotional spirit. The style is clear, and there is a freedom from any bias of extremes in doctrine and practice.

Handbooks of English Church Expansion. (London: A. R. Mowbray & Co., Ltd., 2s. each.)

1. **Australia**, by the Rev. A. E. David, M.A.
2. **South Africa**, by the Right Rev. A. Hamilton Baynes, D.D.
3. **North India**, by Rev. C. F. Andrews, M.A.

We are glad to notice three more volumes in this useful series. They are arranged above in order of merit. Each is replete with information, and a careful perusal of them will be a good tonic to those who are inclined to be pessimistic about the Anglican communion. Mr. David, whose qualification for his work is that he was sometime Archdeacon of Brisbane, sketches the history of the Church in the great Australian continent, which is similar to our own Dominion in its rapid development, but is very different in almost everything else. The vast dioceses of Perth and Carpentaria rival the northern diocese of Canada in geographical extent, while those of Sydney, Newcastle, and Melbourne are more like those of Eastern Canada. The growth of Bush Brotherhoods is a very interesting feature of the work. Bishop Baynes gives us an account of the early struggles of the Church in South Africa, which is in some respects an unpleasant one, for it is a record of blunders which might have been, and ought to have been avoided. Perhaps the fact that the writer went out in 1893 as Bishop of Natal with the special mission of healing the schism there leads him to dwell at too great length on the Colenso controversy, and to pass somewhat lightly over the missionary work and the present day problems there. By far the most interesting volume of the three is that on North India, by Rev. C. F. Andrews, of the Cambridge Brotherhood, Delhi. Anyone would be callous indeed who could read this book and then say that he took no interest in missionary work. From first to last it holds the attention of the reader. Almost everyone has heard something of the heroic life of Henry Martin, but how many are there who know anything of Father Nehemiah Goreh, or have read of the wonderful work that has been done among the Kols of Chota Nagpur? Let those who are sceptical whether there is any real self-sacrificing and devotion in the Church at the present time read the chapter here on the Oxford Mission to Calcutta. The chapter on "The National Movement" contains a great deal of useful information in connection with the problems which India presents at the present day.

Give, if thou canst, an alms; if not afford
Instead of that, a sweet and gentle word.

Our burdens, however heavy, become light
when borne with a cheerful mind and heart.

I felt once that I was responsible for the conduct of universal affairs, but I have recently come to believe otherwise. So long as I tried to run the world I was miserable. It makes me happy now to trust in God.

Castles in the air may be beautiful to look upon, but when men want homes they call for stone and lumber. We may construct beautiful allegories about the hereafter, but when we come to die we want to pillow our heads upon the truth. An improved theory is a poor pillow for a dying man.

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NEW WESTMINSTER.

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

Vancouver.—Christ Church.—The new and enlarged church upon which work has been carried on for the past six months was formally opened by the Right Rev. Dr. Lennox Mills, Lord Bishop of Ontario, who journeyed specially from Kingston, Ontario, his See City, for that purpose, on Sunday, February 21st. On that day over 1,300 persons were present at the services. The Bishop preached at both the morning and evening services, and also addressed a number of the children of the congregation in the afternoon. On the following evening a congregational reunion was held when a supper was given by the ladies of the congregation, and at its close the remainder of the time was spent in social intercourse and addresses were given by the Lord Bishop of Ontario and others. A number of generous gifts have been donated to the enlarged church, among them being the stone pulpit given by Mrs. Harrison, in memory of her husband, the late Dr. Harrison, while Miss May Keith has given a brass eagle lectern. Other gifts are a stone reading desk from Mrs. J. P. D. Malkin; reading desk from the Girls' Auxiliary; font from the Sunday School; choir seats from the Woman's Auxiliary; carpets from the Mite Society; Bible from Mr. and Mrs. A. M. Johnson in memory of their son, Edward Sloan Johnson; Prayer Book from Miss Page; veil and bourse, Miss Moseley; clergy seats for chancel, infant school; brass vase, Eberts McKechnie; fireplace in vestry, Mr. Edward Cook; surplices for girls' choir, Miss Young; caps for girls' choir, Miss Shepherd and Miss Triste. The chancel fittings present a font almost entirely of stone. The pulpit, reading desks and font are of the famous Oamaru stone of New Zealand, and its pearl grey whiteness gives a beautiful effect to that part of the interior, the walls of which are finished in a harmonizing colour. Vancouver is the first Canadian city in which this stone has been used. St. Matthew's Church, Auckland, which is said to be the finest edifice in New Zealand, is built of it, and the renovating and rebuilding of the sinking portions of St. Paul's Cathedral, London, will be carried out with the same material. The basement has been completely transformed. It contains a large Sunday School-room, which will seat 600 people, and which will be used as an assembly hall and gymnasium. It is brilliantly lighted with electric arc lights. In the basement are also a galleried infants' class-room, a large chapel, an assembly room for the women's societies, a kitchen, librarian's and secretary's rooms, and separate class-rooms. On the main floor is a well-lighted vestry fitted with a fireplace and opening into the rector's private study. The improvements have been carried out at a cost of \$21,000. The church now has a seating capacity of 1,240, and if it becomes necessary, small galleries may be placed in the transepts, which will provide accommodation for 400 more. The proportions of the building have been well maintained, and the whole effect is most harmonious and reflects great credit on the architect, Mr. W. T. Dalton. This church as it now stands is the largest Anglican Church in Canada west of Toronto. The following account of the early history of the parish and church will be of interest. In the spring of 1888 St. James' Church was the only Anglican Church in this city. A number of those who attended this church preferred a more evangelical type of service, and on May 2nd, 1888, a meeting was held in Miss Wales' school-room, at which and at three subsequent meetings, the Rev. H. Fiennes Clinton, who was then, as now, rector of St. James', presided. At this first meeting the matter was thoroughly discussed,

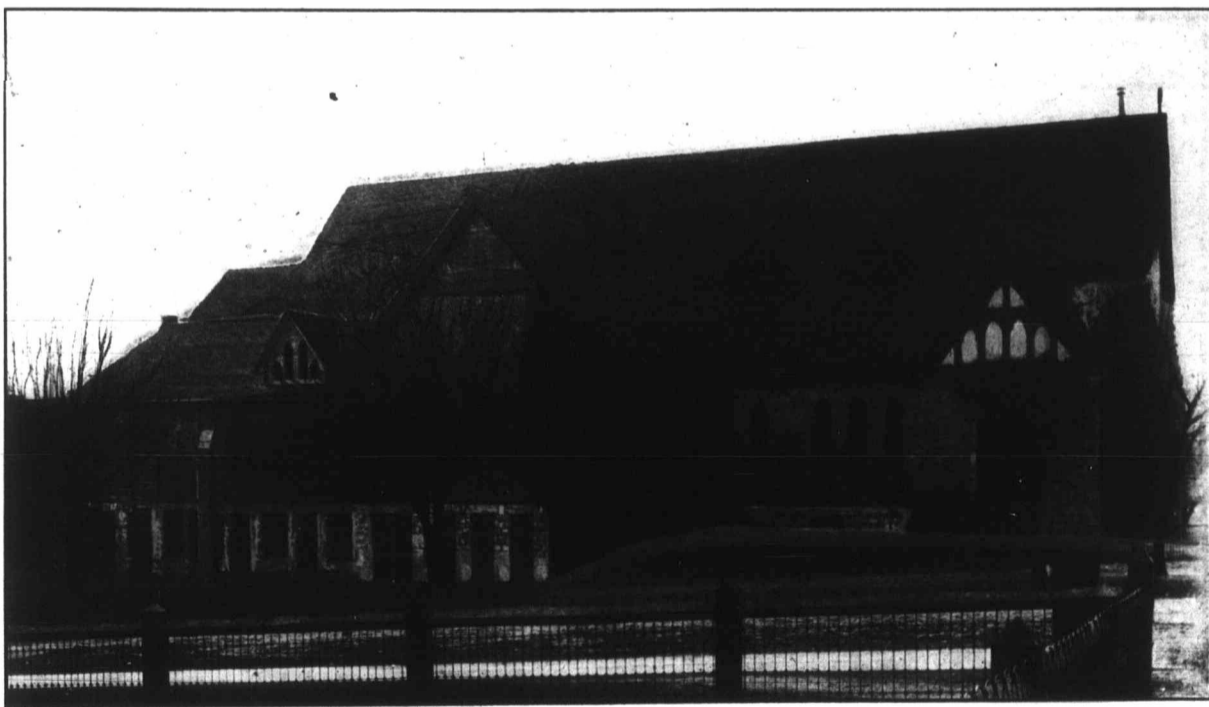
steps were taken to securing the consent of the Bishop of the diocese to the proposition, and a committee was appointed to select a site in the neighbourhood of Burrard and Robson Streets. This committee duly met the Bishop in the vestry of St. James' on the 22nd May, and obtained His Lordship's consent to the formation of a new parish under certain stipulations. Early in August of the same year a meeting was held when the Site Committee reported that they had obtained from the C.P.R. an option, at the price of \$2,000, on five lots at the corner of Georgia and Burrard Streets, the site of the present church. It was decided to purchase this property and a committee was appointed to secure the services of a suitable clergyman at a salary of not less than \$1,000 per annum, and his expenses to



Christ Church, Vancouver, B.C., 1889.

the Coast. In the following November a further meeting was held at which it was announced that the Bishop had appointed the Rev. H. P. Hobson to be the rector of the proposed new church, and it was then resolved to rent a vacant store in the Durham Block, Granville Street, as a temporary place of worship. The first service was held in these temporary premises on Sunday, December 23rd, by the Rev. H. P. Hobson, and on the following day at a meeting of the parishioners, the name Christ Church was chosen as the name for the new church. For some months services were conducted in the Durham Block, with a change for a short time to the Elphinstone Block. A

the well-known Secretary of the M.S.C.C., as rector, that any definite steps were taken to actively prosecute the completion of the church which, according to the original plan, was to be built of stone, capable of seating from 400 to 500 people, and to cost not more than \$25,000. Satisfactory financial arrangements were in due course completed, and on Saturday, July 28th, 1894, the corner-stone was laid by the officers of the Grand Lodge of the A.F. and A.M. of British Columbia, acting under the instructions of acting W.M. Grand-Master L. R. Johnson. On Sunday, February 17th, 1895, the dedication services of the completed church were held, conducted by the Rev. L. Norman Tucker, the rector, and the sermons were preached by the Ven. Archdeacon Fortin, of Winnipeg. From that time onward the congregation steadily increased until the seating capacity was taxed to the utmost, and the Sunday School could barely accommodate the large number of scholars. In the same year a fine organ was installed in the church at a cost of \$3,151.50, all of which sum was fully paid up. Five years later, the church having made in the meanwhile such good progress, and the work had increased so greatly that at the Easter vestry meeting it was decided to empower the rector to secure the services of a curate and in due time the Rev. H. L. Roy was appointed, and entered upon his duties in January, 1901. A year later the Rev. Dr. Tucker, the rector, received the appointment, which he at present holds, and in June of the following year the Rev. C. C. Owen, the present rector was appointed to fill the vacancy. Since that time the Church has continued in its onward march. Soon it was felt that the church-building should be enlarged if the work was to be carried on in a satisfactory manner. Worshippers were continually turned away from the filled church, and the increasing Sunday School had completely outgrown the basement. The enlargement was carried out at a cost of \$21,000, \$16,000 raised by subscriptions and \$5,000 by a special loan. The seating capacity is increased by 400, giving an accommodation for 1,250. A new Sunday School room with a floor space of 4,000 square feet gives a spacious assembly hall and room for growth. During the past year the Church has opened two mission churches, both of which are making excellent progress. A special feature of work carried on in this parish and one which is of peculiar interest, is the Chinese Mission on Homer Street, in which the workers engaged therein have met with no little success and encouragement. The present staff of clergy are the Rev. C. C. Owen, B.A., the rector, and the Rev. A. H. Sovereign, M.A., the curate. Another special department of the work is the "Boys' Department." One of the cuts illustrating this article represents the company belonging to the parish, No. 2 Vancouver Company, in camp at Bowen Island. They are the holders of the J. R. Seymour Challenge Cup as the best drilled Company in British Columbia. There are 110 names on the roll of this Company, including a Bugle Band of 16 members. The new school room is fitted up with a gymnasium, having a floor space of 3,500 square feet for basketball and indoor baseball; also three shower baths, mats, parallel bars, horizontal bar, trapeze, flying rings, Indian clubs, wands, dumb-bells, etc.



Christ Church, Vancouver B.C., 1909.

Building Committee was formed in the meantime, and as the members of the congregation were most desirous to have a place of worship of their own as quickly as possible, it was decided that a portion of a permanent church should be completed at once, and that afterwards this should be used as a schoolhouse. A plan of the church as it was finally completed, and in which the congregation has worshipped for the past 14 years, was submitted by Mr. C. O. Wickenden, and accepted at a meeting which was held on March 11th, 1889. The first services were held in the basement, and this state of things lasted for several years. It was not until the appointment of the Rev. L. Norman Tucker, now the Rev. Canon Tucker,

HURON.

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

London.—St. George's.—Mr. Thomas Mitchell-tree, formerly organist of St. John's Church, has been appointed organist and choir-master of this church.

Sarnia.—The Bishop of Huron administered the rite of Confirmation in each of the churches here on February 28th, confirming large numbers in both. The morning service in St. John's Church having been dropped, each congregation was able to attend both services, and did so in large numbers. In the evening the Bishop confirmed another large number of candidates in Petrolia.

Woodstock.—News has been received in this city of the death of the Rev. H. J. Saphire, which took place at St. Joseph, Md. The deceased gentleman was some years ago rector of Huntingford. He also assisted at times at Old St. Paul's. The late Mr. Saphire was well-known in this locality. He was a Christian Jew, and his birthplace was the Holy City.

Kirkton.—St. Paul's.—The anniversary services of the opening of this church were held on Sunday, the 21st ult., when most eloquent and impressive sermons were preached by the Rev. Wm. Lowe, rector of St. Matthew's Church, London. Large congregations attended both services, especially that of the evening. On the Tuesday evening following, a very successful box social was held in the Aberdeen Hall, when an interesting programme was given consisting of selections by the Kirkton Double Quartette, recitations by Miss Dyer, of London; and Mr. John O'Brien, of Kirkton, and an amusing piece, entitled, "The Reveries of a Bachelor," rendered by Miss I. Robinson, in which twenty-two young people took part. After the boxes were disposed of, and the happy crowd had enjoyed their supper, all went home well pleased with the evening's entertainment. The proceeds were \$60.66.

Kingsville.—Church of the Epiphany.—The Bishop of the Diocese visited this parish on Tuesday evening, February 16th, and administered the rite of Confirmation to a good-sized class, several of whom were adults. The Bishop preached a strong and helpful sermon, taking as his text, Philippians 3:13, and 14, "Forgetting those things which are behind, and reaching forth unto those things that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." The class was presented by the rector, the Rev. Charles Masters. The Women's Guild gave another of their very pleasant socials, on Tuesday last, February 23rd, and although the weather was extremely rough and stormy, a great many braved the elements and turned out. The first part of the entertainment was an excellent programme of readings and music, instrumental and vocal, and the second part was a very substantial supper, daintily served, which was much enjoyed by all present. The Woman's Guild held another of their popular sales of home-made cooking, on Saturday afternoon, the 6th inst.

Petrolia.—Christ Church.—The Bishop of Huron visited this parish on Sunday evening, February 28th, and confirmed ten candidates. The Bishop preached to a crowded congregation from St. John xviii. 36, "My kingdom is not of this world."

St. Thomas.—St. John's.—A junior branch of the Anglican Young People's Association has been organized in this parish with the following officers:—President, Violet Graham; vice-president, Reginald McKee; secretary, Gladys McCain; treasurer, Gladys Fisher; organist, Mary Graham; chairman lookout committee, Alice McCain; chairman programme committee, Gertrude Acheson. Meetings will be held in the church on each Sunday at 10 a.m.

Correspondence

DEAF MUTES.

Sir,—Can the sacraments be administered to the deaf and dumb in the sign language? Is it right to ordain deaf mutes as priests or Bishops?

How can a deaf mute answer the Bishop's question in the Confirmation service, or make the marriage vows? The question of ordaining deaf mutes has received some attention, in the American Church, and there deaf mutes have been ordained to the priesthood, but not to the episcopate.



Rev. C. C. Owen, B.A., Rector, Christ Church, Vancouver, B.C.

It is probable that a deaf mute will never attain the rank of Bishop in the Church of God, as the work of administration, which is a prime necessity in the episcopate, could never be en-



No. 2 Vancouver Company, Christ Church Boys' Brigade, in Camp at Bowen Island, Vancouver.

trusted to deaf mutes. But there seems to be no good reason for refusing to ordain deaf mutes as priests to minister to any who are afflicted in this way. W. M.



Rev. A. H. Sovereign, M.A., Assistant, Christ Church, Vancouver, B.C.

The mere lapse of years is not life; knowledge, truth, love, beauty, goodness, faith, alone can give vitality to the mechanism of existence.—Marcus Aurelius.

Family Reading

THE BLESSED SACRAMENT.

O Sacrament of love divine,
Where Jesus gives as in a shrine,
His body once for sinners slain,
His blood once shed to cleanse our stain.

In this stupendous mystery,
The death He bore on Calvary's tree
Before His children's eyes is spread
Here in the wine and broken bread.

In this sweet Banquet of His grace,
We bring before the Father's face
The sacrifice which now He pleads
Where He forever intercedes.

Here weary pilgrims may repose
To drink the precious stream that flows,
Celestial Manna here is given
To feed them on the way to heaven.

O Jesus, our eternal Priest,
We praise Thee for this heavenly feast,
What greater gift couldst Thou bestow
That we Thy wondrous love might know!

—William Edgar Enman.

WHAT LENT SHOULD MEAN.

It means opportunity to be more alone with God; alone with Him Whom I love. And the result—communion, understanding, godlikeness.

It means opportunity to do fuller service; service for Him whom I love, and for His children, whom I should love in Him. Result—pity, sympathy, charity.

It means opportunity to suffer with Him; to shut out, by self-denials, the world which would crowd Him from my heart and from my life. Result—patience, perseverance, power.

It means opportunity to pray more and better; to hold sweet converse with Him Who is the Truth, Who speaks as never man spake. Result—knowledge, steadfastness, faith.

It means opportunity to take the Food of my soul; to take into myself Him Who is The Life; and so to be taken into Him. Result—nearness, strength, love.

It means opportunity to let men see that the Christian faith is a living faith in those whom it possesses; a faith which transforms men's lives. Result—humility, constancy, obedience.

It means opportunity to see myself as I am; to cast off my load of sin; to be forgiven; to hear His own voice saying to

me, "Come unto Me, ye heavy laden, and I will give you rest." Result—comfort, purity, peace.

This, and much else, may Lent mean to me. I can make these blessings mine, if I will. And making them mine will make me more His, for these are all of Him. It will make my brothers more His, for these are all for them. Blessed opportunity! May I have wisdom and strength to forego and forget all things which may hinder, and use it for them and for Him.

A PARISH MYSTERY.

By Henry Henton.

In a small, cosy room in a house in Hayes sat a party of ladies belonging to the congregation of St. Winifred's. They were discussing somebody with an accompaniment of sighs and headshakings, and the words of Mrs. Crumb, an elderly widow, seemed to embody the feelings of the company.

"It's bad enough," she was saying, "when we who are nobody forget ourselves and serve the great adversary, but for a churchwarden, a leader of the church—oh, dear!" and she wiped away an imaginary tear.

"I don't wonder you feel it, Mrs. Crumb," said Miss Jane Carter, an elderly spinster. "It's enough to draw tears from a stone to see the wickedness of the world, and of men in particular. I am thankful I never had anything to do with the deceitful creatures!"

"It is six weeks, isn't it, since he began to do it?" inquired Miss Jones.

"Just six weeks the day before yesterday," said Miss Carter, solemnly. "Mrs. Crumb and I watched him, and we've watched him ever since, off and on."

"And I think," said Mrs. Crumb, "it is the bounden duty of someone to break down the doors and confront the deceiver."

"Dear me!" said Mrs. Grey, a timid little woman. "What has Mr. Millar done?"

"He's a wolf in sheep's clothing," said Mrs. Crumb.

You know that old house just below Mr. Millar's? Well, we have seen lights there from nine till ten o'clock for six weeks, and nobody has lived there for ten years! Lights in an old house, and upstairs, too!"

"Spirits," suggested Mr. Grey. "Nothing of the sort," said Miss Carter, contemptuously. "Mrs. Crumb and I watched, and for seven nights in succession we saw Mr. Millar steal out of his house by the back door about nine with a bundle of something in his arms; and he crossed the field, climbed the fence, and went right to the side door of the old house. Then he stopped a minute to listen, unlocked the door, and went in—locked it behind him, and in five minutes the upstairs window was lighted up, and we saw dreadful shadows on the curtains and heard such noises it made us feel as if cold water were being poured down one's back!"

"Dear me!" shuddered Mrs. Grey. "I don't wonder you turn pale, Mrs. Grey. And to think of him, a man who sets up for a model to other people!"

"But what can it mean?" asked Mrs. Grey.

"I don't know," said Miss Carter, gloomily, "but I think he is forging bank notes."

"I don't know about that," said Mrs. Crumb; "but there is something awful going on."

"What is to be done about it?" asked Mrs. Grey.

"We wanted some of the men to take it up," said Miss Carter; "but they said it was no business of theirs, so we"—she waved her hand round the room—"are going in a body to the house, and we shall burst open the door and surprise him, for he seems to be ill-treating some poor creature there, and that's where the 'Oh's and 'Ah's' come from."

And then the company drew nearer together and laid their plans. The next evening was the time agreed upon for exposing and confounding Mr. Millar.

It came in due time—dark and wet, Miss Carter put on her waterproof and took a big stick in her hand, and the others joined her and set out for the rendezvous. The husbands refused to have anything to do with the affair. Mr. Millar was about his own business, and what the business was did not concern anybody.

The little company waited a while until they saw Mr. Millar come out of his house and walk rapidly towards the old house. He unlocked the door and disappeared within, and soon afterwards saw the back window was lighted up.

"I'll lead," said Miss Carter. "Come on."

She put her shoulder to the door; it flew open and the whole party went upstairs. The back-room door was unfastened, and Miss Carter flung it open, and the ladies behind came to a full stop, and then retreated. Miss Carter alone stood her ground.

In the middle of the room was Mr. Millar, with bare chest and feet, making a great effort to jump over a bar put across the backs of two chairs. He seized his coat and flung it over his shoulders, and turned to confront the intruders.

"Where is she?" cried Miss Carter.

"I do not understand you," replied Mr. Millar. "Where's the poor creature you have shut up here?"

"There is no one here but myself," said Mr. Millar.

"What are you here for every night then?" asked Miss Carter.

Mr. Millar looked round, and then said, slowly: "I have a confession to make. I am fond of smoking, and my wife objects to it at home, and so I come here to smoke. Then my doctor ordered me to practice gymnastics, and so I had the poles put up here."

"But," said Miss Carter, much discomfited, "where did all the 'Oh's and 'Ah's' come from?"

"Try and jump that bar, Miss Carter, and fall as many times as I have done, and you will believe me when I tell you I made the noise myself. And now I shall be glad if you will leave me."

They made their way downstairs, very quenched gossips, and repaired to their several homes. A day or two afterwards Miss Carter went on a long visit to an aunt and to escape the talk which she could not endure.

It is a great comfort in sorrow to remember that sorrow is an indication that God is noticing us. Which of His children would prefer being unnoticed, rather than endure the purifying but painful evidence of His love and care?

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British and Foreign

St. George's Parish House Chapel, St. Louis, Mo., has received a fine altar and handsome candlesticks as memorial gifts.

A new diocese has been formed on the Gold Coast, West Africa, and Dr. Hamlyn, who has acted as assistant to the Bishop of Western Equatorial Africa, has been given a separate charge.

Christ Church, Middletown, Conn., one of the oldest parishes in the United States, was recently presented with two handsome brass Eucharistic candlesticks as a memorial gift.

A carved Caen stone altar is to be placed in the chancel of the Church of the Incarnation, Philadelphia, as a memorial to the late rector emeritus, the Rev. J. D. Newlin, D.D., which will cost \$2,500.

A tablet was lately unveiled in Old St. Andrew's Church, Richmond, S.L., to commemorate the Rev. Richard Caner, M.A., an eighteenth rector of the parish. It has been given by his descendants, Robert Ludlow and Thomas Powell Fowler.

The Rev. Dr. N. S. Thomas, rector of the Church of the Holy Apostles, Philadelphia, has decided to accept the Bishopric of the missionary district of Wyoming, to which he was elected by the House of Bishops at their last meeting.

There is not a single person who thinks about the matter who does not know that the great mass of the troubles that afflict us socially are not like the earthquake at Sicily, beyond our control, but are things we could prevent and alter.—The Bishop of Birmingham.

The large east window of St. Bartholomew's Church, Whitworth, has just been filled with stained glass, and is the gift of Mrs. Brierley, wife of the late vicar, the Rev. F. Edwin Brierley. A carved oak reredos, with richly painted panels, has also been presented by Mrs. Wild. The dedication by the rural Dean took place on a recent Sunday.

There has just passed away in the little village of Langton, Lincolnshire, a most interesting and devoted Churchwoman in humble life—Mrs. Ann Fletcher, who was seventy-nine years of age. During the fifty-four years she lived at Langton she took

A Woman's Sympathy

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

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

108 babies to be baptized in the parish church, and stood godmother for them all.

The time has come when we must give the Demos, the people, the laity of the Church of God, two things—first, a clear reminder of their duty; secondly, a rightful place in the management of the affairs of their Church. You cannot expect men in these days merely to be told by the clergy of various enterprises and works which they have to support.—The Archbishop of York.

The Bishop of Goulburn, Australia, Dr. Barlow, brought out with him on his return from England a motor car for use in his diocese. He has already made a tour of the southern portion of his large diocese, covering some eight hundred miles with a celerity and ease which could never have been reached by the use of horses. In some parts of the back country a motor car had never before been seen by the people, and its appearance created a good deal of astonishment amongst them.

At Grace Church, Oak Park, Chicago, three beautiful memorial windows were recently unveiled. One of these depicts the appearance of our Lord to the disciples in the upper chamber on the evening of the first Easter Day. The subject of the second is the raising of the daughter of Jairus. The third, which is the centre window in the baptistry, represents Christ blessing little children. Two other memorial windows are shortly to be placed in this church.

In view of the preparations now being made for the commemoration of the centenary of Bishop G. A. Selwyn's birth next month, the Bishop of Lichfield wishes it to be publicly known that he wishes all the clergy either in the old land or in the colonies, who were either ordained by him or served under him, to communicate the facts to him at the palace, Lichfield. Bishop Selwyn before he came to Lichfield, was the first Bishop in New Zealand, and his great efforts for the Church in that perhaps most successful and typical of all English colonies not even excepting Canada, are still lovingly remembered.

The late Lord Burton was a staunch Churchman, and his benefactions to the Church were on a princely scale. He headed the list of diocesan funds and was a great church builder. On St. Paul's Church, Burton, which is described as "a miniature cathedral," he and his father spent some £200,000 on erection and endowment. Another fine church built by Lord Burton and his father is St. Margaret's, Burton, and a third is the beautiful church at Rangemore. Here on the schools alone the late Lord Burton spent some £15,000. He also spent some £30,000 on St. Chad's, Burton. St. Paul's Church Institute, which is also due to the generosity of Lord Burton and his father, cost over £30,000.

Voluntary offerings amounting to £7,976,746—that is in Canadian currency about \$40,000,000—were contributed to Church of England funds during the year ending Easter last. A return just issued shows that the total is made up as follows: General Purposes—Foreign missions, £882,207; home missions, buildings, etc., £768,576; philanthropic work, £652,116; clergy funds, £282,944; educational work, £95,021. Parochial Pur-

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poses—General, £3,852,608; for parochial clergy, £857,171; elementary education, £576,013. No account is taken of contributions to societies supported both by Churchmen and Nonconformists, and anything in the nature of Government aid is excluded.

The mightiest cathedral yet conceived of, at least in England, viz., Liverpool Cathedral, is naturally attracting great attention. But as much as a quarter of a million more money must be collected before it comes even within measurable distance of completion. The new design for what is said to be the largest window in England was recently adopted by the committee. It is to be a four-light Gothic window, 76 feet high and 36 feet wide. The design was also approved of the Lathom Chapter House, to be provided by the Freemasons of West Lancashire, in memory of the late Lord Lathom. The Chapter House is octagonal in form, and lighted by four windows. The new cathedral will be loftier than York or Westminster Abbey, longer than St. Alban's, larger and broader than any of the great buildings in England. It is to be built of red sandstone.—Church of Ireland Gazette.

The arrangements for the erection of the proposed memorial to Bishop Wilkinson in St. Ninian's Cathedral, Perth, have been practically completed. The memorial is to take the form of a kneeling figure, similar to the statue of Archbishop Benson in Canterbury Cathedral, but executed in bronze instead of marble. The suggestion as to the site which finds most favour is that a canopied arch should be formed in the wall between the chancel and the new chapel, now

rapidly approaching completion. The figure would be placed in the thickness of the wall, visible from both the chancel and the chapel. The committee has decided to advise the Chapter to commission Sir John Frampton, R.A., to execute the statue.

The octogenarian, Canon Fausset, has lately celebrated his jubilee as Rector of St. Cuthbert's, York, amidst the rejoicings of many friends. Although he is eighty-eight years of age, he is still active and able to undertake his pastoral and pulpit duties, and he attended the recent enthronement of the Archbishop of York under whom he has served. This, we should imagine, creates a record. The venerable Canon was ordained in 1847 by Bishop Maltby, of Durham, to the curacy of Bishop Middleham, where he stayed eleven years until he was offered by the Lord Chancellor his present charge. Archbishop Thomson appointed him to a Canonry in the minster. Canon Fausset is an Evangelical, and has always been a generous supporter of those societies which specially appealed to him. He is the author of a number of theological and other books, and has long been recognized as an erudite scholar and eloquent preacher. In recognition of his "fifty years' devoted and laborious service" the parishioners of St. Cuthbert's have presented him with an illuminated address and a gold watch.

Children's Department.

WHAT HAPPENED TO A GOOSE.

"Why is the goose silly?" repeated Grandfather Longbow, putting down his paper. "Do you know that the goose was once the wisest of all creatures? You don't? Then it might be well for little boys and girls to hear the true story of what happened to the goose.

"Long ago, when the rabbit had the longest tail of any creature living, and when the eagle, then the most timid of birds, used to live on pumpkin seed, the goose was very wise. It walked about with a dignified bearing that you can yet see traces of in spite of its waddling; and, by asking questions of everyone, it learned all that was really to be known about

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the dry land. But the learned goose was still unsatisfied.

"Why," it exclaimed, "the world is more than three-fourths water; and, although I know all that is to be known on and about dry land, I am ignorant of everything in the water."

"So the goose set about learning how to swim and dive; and after many years of study or questioning, it learned all about the water and the creatures that live in it. But still it was not satisfied.

"I know very little about the air," said the learned goose. "I must now learn to fly like the eagle, so that I will be able to take longer journeys than are possible to one who only swims and walks."

"After much practice the goose learned to fly; and that enabled it to travel so much and learn so much that it finally fell ill with brain fever. When it recovered, its mind was affected; and it couldn't tell whether it belonged to the sea like the gull, the dry land like the hen, or the air like the eagle. And ever since it has been wandering about—a homeless, witless, foolish bird; and all because it asked too many questions and learned too much.

"No; I will not tell you how the rabbit lost its tail, and the eagle became brave and fierce. Remember the fate of the goose, and don't try to learn too much at once."—The Independent.

PAULINE'S LOST RING.

"Mama! mama!" screamed Pauline, rushing into the sitting-room, "Someone stole my ring that grandma gave me!"

"Maybe you lost it," said her mother. "I am sure I didn't," said the little girl. "Somebody took it out of the box in my room."

"When did you have it last?" asked Mrs. Gray.

"I put it in the box last night when I went to bed, and I didn't wear it to-day. Oh, dear! What will grandma say when she hears that?" Pauline sat down to put her head in her mother's lap to cry, and it was a long time before the tears stopped falling. Then her mama took her up in her arms and told her that no thief would get into a house and take only a little ring.

"You surely must have lost it, Pauline. Think carefully where you have been this morning, and what you have been doing."

"Maybe I did put it on this morning," said Pauline at last. "I was not out of the yard, though, for most of the time I was in the kitchen with Rhoda."

Rhoda was in the kitchen baking cookies and knew nothing of the ring. "I done tole you you'd lose that pretty ring if you wore it without the string," she said rather crossly, for she did not like to be bothered when she was busy. "Mebbe next time you'll mind what your ma says."

"Did you take the ribbon off?" asked Mrs. Gray when Pauline hung her head. "You know grandma bought the ring too large so you could wear it a long time."

"Mama, it looks just like a baby to have a ring tied on," said Pauline. "I only took it off once in a while to see how it would look."

"And then you lost it," said her mother. "I am very sorry."

Pauline had almost forgotten about her lost ring, but one day she saw a little girl at Sunday School with it on. "That is exactly like my ring," she said right out in lesson time. "Where did you get it, Maybelle Ross?"

"My mama bought some cookies at an exchange, and this ring was in one of them," said Maybelle. "Maybe it is your ring."

Pauline could hardly wait till her mother could hear the strange story. "I remember now that we sent all the cookies Rhoda made that day to the sale for the benefit of poor Mrs. Lansing," said Mrs. Gray. "Perhaps you dropped your ring into the cooky dough, Pauline."

"I am sure that was the way it happened," said Maybelle's mama. "We are glad Pauline has her ring again."

"And now I'll wear a ribbon till my finger gets large enough for the ring," said Pauline, looking at the pretty gift that had been gone so long. "I never want to lose it again, even if it would be safe in a big, brown cooky."—Hilda Richmond.

The crowning sin of to-day is unwillingness to accept Jesus Christ as the Redeemer.

John Ruskin says at the close of one of his volumes: "This is the sum of all my writing, 'Whatsoever He saith unto you, do it.'" This should be both the essence and the substance of all Christian teaching. Christ's word is the ultimate test of belief and behaviour. Christ's power and sympathy constitute man's sole reliance.

Saints are not people living in cloisters after a fantastic ideal, but men and women immersed in the vulgar work of everyday life and worried by the small prosaic anxieties which fret us all, who amidst the whirr of the spindle in the mill, and the clink of the scales on the counter, and the hubbub of the marketplace, and the jangle of the courts, are yet living lives of conscious devotion to God. The root idea of the word, which is an Old Testament word, is not moral purity, but separation to God.

How is a Cold to be Cured

When it has reached the chest, is developing into bronchitis, and threatens to become pneumonia.

There's no time for delay or experimenting—It's time to use Dr. Chase's Syrup of Linseed and Turpentine.

It seems too bad that there is not more pain and suffering associated with a cold, for then there would be less tendency to neglect treatment.

So gradually and stealthily does a cold pass from its simpler form of a cold in the head into inflammation of the bronchial tubes and then on to the lungs that many do not realize their condition until pneumonia is upon them.

Ordinarily, of course, the cold is thrown off, but with the system run down and weakened there is every reason to expect that a cold will end seriously.

Why should not every cold be taken seriously and Dr. Chase's Syrup of Linseed and Turpentine used before a severe illness is upon you?

There are many reasons why you should use Dr. Chase's Syrup of Linseed and Turpentine. It is more thorough and far-reaching in its effects on the system than any mere cough medicine can possibly be. It keeps the cough loose and open, it aids expectoration and allays the inflammation.

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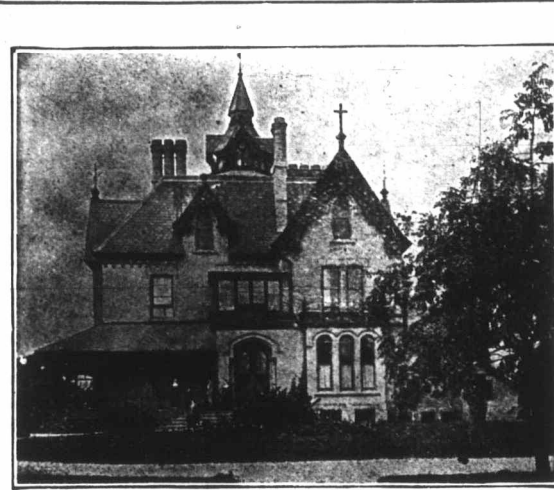
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