

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD
 THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.
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TORONTO, CANADA, THURSDAY, APRIL 6th, 1911

No. 14.

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Mr. Alexander Elder, shipowner, who has resided at Southport for some years, has offered to bear the cost of rebuilding the west front of Holy Trinity Church, estimated to amount to £3,000. This will enable the rebuilding of the church to be completed, and is the crowning gift of a remarkable series during the past fifteen months in which the sum of £17,000 has been promised.

Canadian Churchman.

TORONTO, THURSDAY, APRIL 6, 1911.

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Lessons for Sundays and Holy Days.

April 9—6th Sunday in Lent.

Morning—Exod. 9; Matt. 26.
Evening—Exod. 10 or 11; Luke 19: 28 or 20: 9—21.

April 16—Easter Day.

Morning—Exod. 12: 1—20; Rev. 1: 10—19.
Evening—Exod. 12: 29 or 14; John 20: 11—19 or Rev. 5.

April 17—Monday in Easter Week.

Morning—Exod. 15: 1—22; Luke 24: 1—13.
Evening—Cant. 2: 10; Matt. 28: 1—10.

April 18—Tuesday in Easter Week.

Morning—2 Kgs. 13: 14—22; John 21: 1—15.
Evening—Ezek. 37: 1—15; John 21: 15.

April 23—1st Sunday after Easter.

Morning—Num. 16: 1—30; 1 Cor. 15: 1—29.
Evening—Num. 16: 36 or 37; John 20: 24—30.

April 25—St. Mark Evan. and M.

Morning—Isai. 62: 6; Luke 18: 31—19: 11.
Evening—Ezek. 1: 1—15; Phil. 2.

Appropriate Hymns for sixth Sunday in Lent and Easter Day, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from the new Hymn Book, many of which may be found in other hymnals.

SIXTH SUNDAY IN LENT (PALM SUNDAY).

Holy Communion: 131, 136, 257, 495.
Processional: 132, 133, 137, 496.
Offertory: 104, 141, 613, 642.
Children: 608, 688, 692, 695.
General: 105, 140, 162, 630.

EASTER DAY.

Holy Communion: 163, 249, 252, 397.
Processional: 157, 162, 165, 167.
Offertory: 159, 166, 170, 173.
Children: 691, 701, 703, 751.
General: 160, 164, 168, 169.

THE FIFTH SUNDAY IN LENT.

"We also rejoice in God through our Lord Jesus Christ, through Whom we have now received the reconciliation," Romans 5:11.

The Christian seeks for undying life, for communion with God. And his quest is rewarded

in and by Christ Jesus. For in Him the Christian learns that communion with God is not merely a future reward, but that it is the supreme reality of the present. We begin our life with God in Holy Baptism according to the ordinance of Christ; that life is strengthened by the gift of Confirmation, the Spirit of God, Who, by His ministry of conviction, education and inspiration, gives earnestness and power to our fellowship with God; the life with God and for God is contained in the Holy Eucharist. Let us deal with the last thought now. What is the significance of the Holy Eucharist? 1. The Holy Eucharist is "the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby." There is thus a sacrificial aspect to the Holy Eucharist. The only hope of our salvation and endless rejoicing comes from the sacrifice of Jesus. He knows that. For "He ever liveth to make intercession" for us. We are conscious of salvation only in Him. Therefore in the Blessed Sacrament of the Altar we continually plead His sacrifice. A study of Holy Scripture, of the primitive Liturgies, of the Fathers, of our own Prayer Book, will show that the central idea of the Eucharist is that it is "a representation on earth of what Christ Himself is ever doing in Heaven." And let us not forget that the sacrificial aspect of the Eucharist is emphasized by our self-oblation after the reception of the Mysteries:—"We offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee." 2. The Holy Eucharist was also ordained for "the strengthening and refreshing of our souls by the Body and Blood of Christ." The words of institution imply that in some mysterious way the bread and wine in the Eucharist become the Body and Blood of Christ. This is what St. Paul understood concerning this Sacrament when he wrote:—"The bread which we break, is it not the communion of the Body of Christ? The cup which we bless, is it not the communion of the Blood of Christ?" The Institution teaches us the significance of our Lord's address in the synagogue at Capernaum. "Your fathers did eat manna in the wilderness, and are dead. . . . If any man eat of this Bread he shall live for ever; and the Bread that I will give is My flesh, which I will give for the life of the world." In this Sacrament Jesus provides for the growing soul that Bread of Life which keeps the soul in constant union with God. Do we realize how hungry and needy our souls are? Draw nigh in faith, take the spiritual Food. In our weakness and incapacity we often neglect God's Board. Is that neglect based on an idea that the Eucharist is a sort of "victor's feast"? If so, hear the Lord Jesus: "I will not send them away fasting, lest they faint by the way." The Eucharist is our spiritual food, and we ought to partake thereof whenever we are conscious of our faintness, our incapacity and of God's strength, and willingness to strengthen us. 3. Jesus fulfils His last promise to the disciples in the Blessed Sacrament, "Lo, I am with you always, even unto the end of the world." As Bishop Andrewes says:—"The Presence we believe to be real as you (Papists) do, but of the method of the Presence we define nothing rashly." Believing that Jesus is present in the Eucharist we must make the Sacrament the central act of all public worship, and the preparation for our participation in that Sacrament, the central act of our private devotions. Of this more anon. Jesus condescends to come to us in the Holy Eucharist. Therefore, let us honour Him. In this condescension He shows His love for us. Therefore we must be devoted to Him and to His service.

English Observations.

For some months an observant correspondent of the "Church Times" has sent over what he styles American sketches from the United States. They are interesting as showing the effect of the national conditions, especially Western habits, on an English Churchman accustomed to the tone of Oxford. Gradually custom has had its effect, and a letter from New York on "Home Reunion" is well worth reading. He refers to the rapid disintegration going on in all Protestant bodies, and shows how they have already drifted from their earlier ideals. In New York so far have the Unitarians gone in watering down their attenuated beliefs that on Sunday the Jewish Rabbi is lecturing to them. And so he goes through the New York religious bodies, and the services, as they were, about the first of March. "I have a great admiration for Dr. Jowett, and a profound admiration for his writings, but I notice with surprise that these descendants of earlier Presbyterianism do not lay any stress whatever upon the question of Dr. Jowett's ordination." Following this up with similar instances, he makes mention of a great deal of regret covertly felt at the influence of the rich. "The ministers become pleasers of men. They accept a burden which is more than they can bear. How, otherwise, can we explain the performance of Mozart's Twelfth Mass in a Presbyterian Church?" The writer tells of hosts of laymen who in private conversation lament such things, and say that the Episcopal Church will do more for them by holding up rigidity of order than by lowering her standard to the level of her rivals. For the reasons he gives which we skim over he thinks the best name for the Church in the United States is "The Episcopal Church." The present times demand the emphasis on Episcopacy. It puts in the very forefront the central idea of the Church's system. There is a deterioration in the use of the word "Catholic." "I read an unctuous address delivered in Boston at an ethical society, in which the glories of the word 'Catholic' were expounded." He says there is another reason Roman Catholicism is bitter against the Church. Since the Americanism movement was crushed, Episcopal authority has been practically nonexistent in consequence of the astounding exaltation of the Papacy.

Continuity of the Church.

An oft-repeated error demands for its correction an oft-repeated truth. Now and again the unwarranted assertion is made by some one whom we must charitably suppose to be uninformed. We propose to call as a witness to our own true position, a great lawyer, a great statesman, and an honest and independent thinker, the Rt. Hon. Mr. Asquith, the Prime Minister of Great Britain. And this is what he said on the subject in a speech delivered in the House of Commons on the 21st of March, 1895:—"I hold very strongly that it is an historical fallacy to represent the Church of England as ever having been a mere offshoot and dependency of the Church of Rome. I think the whole of our mediæval history shows first of all that our Kings, then our Parliaments, as soon as they acquired a dominant position, kept a tight grip of the government of the Church, refused to allow the intrusion of any foreign Power, or any outside Ecclesiastical authority in the regulation of our National Church. . . . I am not one of those who think, as used to be currently assumed, that the legislation of Henry VIII. transferred the privileges and endowments of a National Establishment from the Church of Rome to the Church of England. I believe that view rests upon imperfect historical information."

The Divine Society.

Is the Church of England a 16th century product, or is it a branch of the Divine Society which our risen Lord originated when He said to His apostles, "As My Father sent Me, even so send I you"? This is the question to which attention has been urgently called by the spirited letters of Dean Paget, of Calgary, and Rural Dean Taylor, of St. Mary's, some time ago. Was the historian Freeman correct when he stated, "Legally and historically the Church before the Reformation and the Church after the Reformation are one and the same body. The Church presided over by Augustine (597), by Becket (1162-70), by Cranmer (1533-1556), by Laud (1633-45), and by Sumner (1848-1862), is one and the same society"? And if Freeman's words are history, why should conflicting and widely divergent views be taught in the histories in our schools? Lord Selborne in his great work, "A Defence of the Church of England against Disestablishment," quotes Professor Freeman's strong phrase, "Absolute identity," as describing the continuous life of the Church of England from a very early period, and on through the 16th century upheaval to the present time; and Lord Selborne begins his book with some of the proofs of that "identity." As Professor Freeman and Lord Selborne are right, then the Church should not rest till our school histories tell the same story, and we hope that Dean Paget or Rural Dean Taylor, or both of them, and others, will in season and out of season, expose the false and mischievous teaching of our school histories referred to, have the truth admitted and made known.

Toronto Water Supply.

Now that every resident of Toronto is giving opinions as to the water supply, whether such opinions are expert, paid or unpaid, we feel at liberty to express the hope that the final decision will be to draw the supply from the Scarborough Heights district. The merest tyro sees that our Island is brought in currents from these heights, and necessarily our lake water supply. Half way between these heights and the present intake the main drainage sewers will discharge the city sewage. Consequently the water drawn from any point west of that sewer must be contaminated. Why, then, needlessly run no risk, but certainty, of an impure water supply. There is an able and most instructive paper by Mr. R. S. Sea, on the purification of water supplies in the transactions of the Canadian Society of Civil Engineers for 1910, which ought to be read by every one who is interested, and every one should be, in the drinking water supplied by his municipality. Impurities enter into almost all water supplies, and there are many ways by which they do so. "It is now considered that with purification plants properly designed and operated the typhoid rate should be kept down to from 15 to 20 per 100,000."

A Great Inventor's Faith.

The newspapers recently devoted considerable attention to Edison's faith or his want of faith, and it may be interesting to know the religious convictions of another eminent inventor, whose discoveries, like Edison's, attracted world-wide attention, Professor S. F. B. Morse, who invented the electric telegraph. Speaking of the time when he was experimenting, before his great victory was won, he said, "Whenever I could not see my way clearly, I prayed for more light." Later when flattering honours came to him from far and near, he said, "I never felt that I deserved them. I had made a valuable application of electricity, not because I was superior to other men, but solely because God, who meant it for mankind, must reveal it to some one, and was pleased to reveal it to me." Morse's first mes-

sage was, "What hath God wrought?" and this sentiment was the keynote of his life—a life of piety as simple and pure and beautiful as that of Lord Kelvin.

Hymn Books.

This is one branch of literature of which in the Old Land there is an unceasing supply. In the month of January there were two issued, one entitled a "Book of Sacred Verse," not for public use in church or chapel, but as a literary work for private reading and study. The author's oldest verse writer is Richard Rolle (1290-1349), whose selection he has modernized. It is remarkable how taste varies in hymns. Sternhold and Hopkins and Tate and Brady are practically forgotten. The great majority now published are by writers in the latter half of the nineteenth century. The other work is a proposed new Hymnal. A committee, so far as we know, unofficially appointed, was formed to bring out a new Hymn Book, "not in the interest of any party or school as distinct from the broadening trend of English Churchmanship, and of English Christianity as a whole." It is not easy to compile a good hymn book most of what are favourites of the day are not poetry, but they stir the heart and appeal to the multitude of all ages of life. Take the Moody and Sankey collection for example. Then the hymns which are true poetry are too often of the class which in our own book are specified as suitable for private reading. It is sad how short a life our hymns have. In the first book we mentioned, Isaac Watts had only six, and the Wesleys about twenty. These are illustrations which emphasize our oft-repeated wish that the Committee of Synod should be a commission continuously and methodically scrutinizing all such publications and supervising our Hymn Book with new editions in view.

Symbolism.

How large a part symbolism plays in religious worship? No student of religion as observed by people of various nationalities can fail to be impressed by this fact. Symbolism figures largely in Roman Catholic worship, and not only amongst Christians, but amongst those who are not Christians is symbolism regarded as an aid to worship. Sir A. Lyall in his "Asiatic Studies," says that he knew "a Hindu officer of great shrewdness and very fair education, who devoted several hours daily to the elaborate worship of five round pebbles which he had appointed to be his symbol of omnipotence. Although his general belief was in one all-pervading Divinity, he must have something symbolic to handle and address."

The Declaration of London.

A question has been reserved for the Imperial Conference which meets in May, of far-reaching importance. It is whether the Government should submit to Parliament for adoption or rejection both the Naval Prize Bill and the Declaration of London. In 1908 a conference met in London to discuss the law which would be administered by the International Prize Court, to be established at The Hague, and to which an appeal would be from the British Prize Courts, and from the Privy Council. It is understood that under the agreement a neutral contraband carrying vessel is to be condemned only if the contraband forms more than half the cargo; and the ship's papers are the conclusive proof as to the voyage on which the vessel is engaged, and the port of discharge. Conditional contraband is to be liable to capture if the goods are consigned to an enemy of a trader known to supply him. Neutral vessels are to have facilities for the transport of belligerent land forces. It seems the logical result of the Treaty of Paris in 1856,

after the Crimean War, which Lord Salisbury said rendered our fleet of no value except to defend the shore; as by it, we abandoned the right to capture enemy's merchandise in neutral vessels. The experience with German vessels in the Boer War showed that the policy should be reversed, not extended.

Liberia.

Again Liberia is being written about, this time by a French writer who dreads the consequences of the interference of the United States. This settlement has been an unhappy failure. Founded before the Civil War, it was hoped that the descendants of slaves would introduce into the land of their fathers the life, energy, and culture of that of their servility. Large numbers were deported from the States, and golden dreams of the prosperity of Siberia were indulged in, in England and the States. But Siberia was practically forgotten until a few years ago the inhabitants, or rather the descendants of the slaves, now numbering about 50,000, appealed to the United States for assistance. Two cruisers and three commissioners were sent to enquire into the state of affairs. A little was grudgingly done, and the country was assisted to discharge the debt. The Liberians are to repair and equip the waterways, and a railway is hoped for, which ought to develop a rich country lying inland and now part of a French Protectorate. The very fears of the French writer give hope of life in the Gulf of Guinea.

PRAYER BOOK STUDY.

The questions are published weekly for a year, and the answers from time to time. They are intended to be a guide in the study of the Prayer Book.

- 79. How are those of Riper Years exhorted to prepare for Baptism?
- 80. What three Martyr-Days are found after Christmas Day?
- 81. What are the two "essential parts" of Holy Baptism?
- 82. Where are the "just reasons" found for retaining the use of the sign of the cross in Baptism?
- 83. From what Chapter, verse, and Book in the Bible is the first sentence taken in the Burial after "When they come to the grave"?
- 84. What three classes of persons are refused "The Order for the Burial of the Dead"?

ANSWERS.

To-day we begin to print the answers to the questions on the Prayer Book. We think that in future it would be better to publish the answers more frequently, and to number both question and answers alike, so as to prevent confusion.

- 1. This answer is found in the Preface. The Order How the Psalter is appointed to be read. Note.—That the Psalter followeth the Division of the Hebrews, and the Great English Bible set forth and used in the time of Henry the Eighth and Edward the Sixth.
- 2. For this answer see the last Rubric, at end of "A Catechism." "And every one shall have a Godfather or a Godmother, as a Witness of their Confirmation."
- 3. This answer is found at the front of the Prayer Book, under the heading, "Days of Fasting or Abstinence," Division III. Holy Thursday is Ascension Day.
- 4. See the Gospel for The Epiphany. Christ was manifested to THE MAGI or the WISE MEN.
- 5. The list of Proper Psalms is given in the front of the Prayer Book. For six Days.

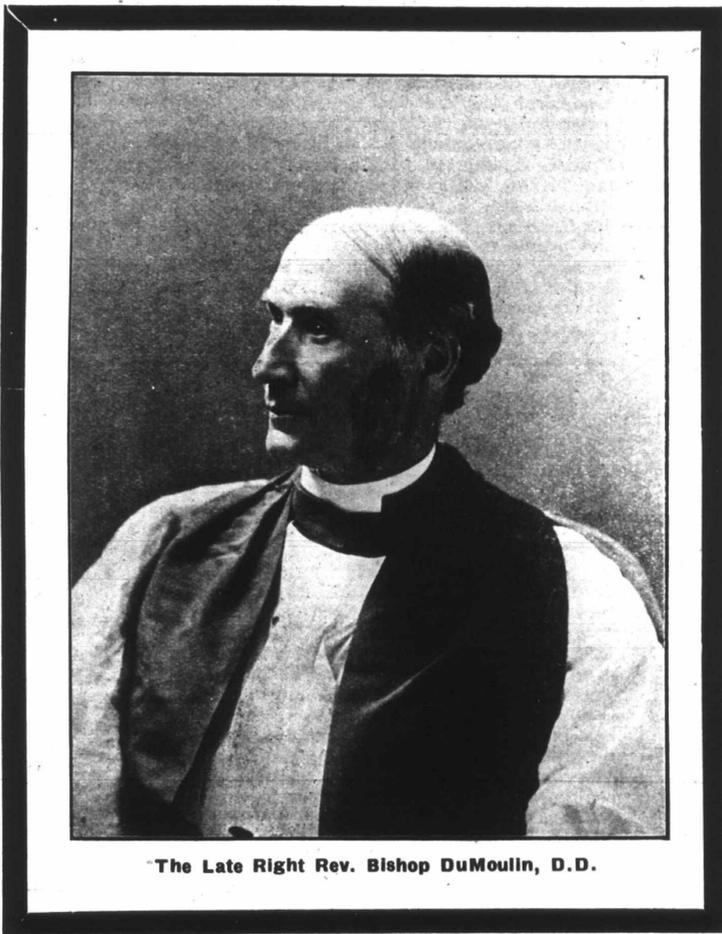
BISHOP DuMOULIN.

Within the last few years the Canadian Church has sustained the loss of some of its foremost and most revered leaders. The time does not seem so far away when from the Diocese of Algoma, was removed from his labours upon earth, one of the most brilliant orators that the Irish Church has contributed to Canada, Bishop Sullivan. At a more recent date the Diocese of Montreal was called upon to mourn the death of a prelate whose eloquence and virtues had won for him, not only the respect, but the affection of all who knew him, Bishop Carmichael. And now our brethren of the Diocese of Niagara are called upon to mourn the loss of another eminent Irish-Canadian Divine, distinguished, not only for his commanding gifts as an orator, but for his powerful and convincing advocacy of the great truths received and handed down by the Church; his uncompromising denunciation of evil in whatsoever popular or fashionable form it might garb itself. Often, in these columns, have we found occasion to express our warm and heartfelt admiration for the great, noble, lovable traits manifested in the Irish character, when seen at its best. Our conviction on this subject has been formed not only from reading and reflection, but mainly from experimental knowledge, derived from friendship and acquaintance with Irishmen of the type of the three great Church Leaders, to whom we have referred. It will be remembered, by those who were present at the convocation of the Synod of the Diocese of Toronto, when the late revered Archbishop Sweatman was elected Bishop, that the name of the then Rev. J. P. DuMoulin was brought forward as a candidate, and those who knew him well represented him to be one of the coming Leaders in the Church. These representations were more than amply fulfilled by the subsequent record of the late revered Prelate. Bishop DuMoulin has for some time past been in failing health. He recently spent a few weeks in New Orleans, where it was thought that the mild climate of the South might have a beneficial effect. Not long after his return to his diocese his illness became more pronounced, and on Wednesday, the twenty-ninth of March, he was called from his labours on earth to "the rest that remaineth for the people of God." Bishop DuMoulin was born in the year 1836, in the city of Dublin, Ireland, and was an undergraduate of the famous college that has sent forth so many brilliant men into all parts of the world. Not long after leaving old Trinity, the Bishop determined to make Canada his future home, and in the year 1862 was ordained a deacon by the first Bishop of Huron, Dr. Cronyn, and the following year took priest's orders. Subsequently he became the curate of the late Archdeacon Brough, of London, Ontario. His next change was to Galt. He became assistant rector of Trinity Church, Montreal, in the year 1866, was advanced to the position of assistant to the Rev. Canon Ellegood in the Church of St. James the Apostle, Montreal, in 1870, and in 1871 became rector of St. Thomas' Church, Hamilton, Ontario. In 1875 he returned to the Diocese of Montreal as rector of St. Martin's Church, which position he held for seven years thereafter. In 1882 he was chosen and appointed Rector of St. James' Church, Toronto, and received the ecclesiastical title of

Canon. The degree of M.A. was, after examination, conferred upon him by the University of Bishop's College, Lennoxville, Quebec, in 1878, and in 1889, Trinity University, Toronto, bestowed upon him the degree of D.C.L. When the Diocese of Algoma was set apart, in 1872, the Provincial Synod tendered him the Bishopric, which was declined. In the year 1896, at the election of Bishop in the Diocese of Niagara, the late Dr. DuMoulin was chosen to that high office, and was consecrated on the twenty-fourth of June, of that year, at the hands of Archbishop Lewis. The late Dr. DuMoulin, in 1863, married Frances, fifth daughter of the late Venerable Archdeacon Brough. The late Bishop leaves nine children; namely, six sons and three daughters, one of the latter of whom is married to Mr. Alder Bliss, of Ottawa. The other two daughters are unmarried and live at home. Two of His Lordship's sons were married. His eldest son is the Very Rev. Frank DuMoulin, D.C.L., Dean of Trinity Cathedral, Cleveland, Ohio. Dr.

the cemetery. Shortly after the services were begun, a Sunday School was opened, and this small beginning was the foundation upon which, in due course, was erected one of the foremost parishes of the Diocese of Toronto to-day, St. Simon's parish, the first rector of which was the Rev. Dr. Macklem, now Provost of Trinity College, Toronto, the present incumbent being the Rev. Rural Dean E. C. Cayley. Those who were chiefly concerned with the foundation of this parish can never forget the wise counsel, invariable courtesy and kindness, and the unfailing interest, which Canon DuMoulin so generously extended to the enterprise. We submit with all deference that it would be a gracious act were this spiritual child, so to speak, of the good Bishop, by some suitable memorial, to honour the memory of its good and gracious founder. The late Bishop DuMoulin, like all true servants of God, was not without his heavy burden of responsibility and care. But his absolute trust in the Divine Father, whom

he served so long and so well; his calm, unflinching courage; his unselfish devotion to the lofty mission to which he had been called; and his firm, gentle, patient perseverance in well-doing, were by the grace of God, his constant solace and support to the very end. We well remember the last time on which we saw him. When visiting Buffalo by railway, during the last summer, as the train passed a station, the Bishop was seen standing on the platform, waiting, doubtless, for a home-bound train. A moment's glance at the quiet dignity of that clerical figure, and the strong intellectual countenance, would have convinced even a casual passer-by that he beheld no ordinary man, but one who was a shrewd and keen observer and steadfast thinker, and who even as he stood, calm and unmoved amidst the stirring life about him, was storing a capacious memory with thoughts and illustrations for future use. That such a conviction would be absolutely true, let the following passage from "The Slocum Lectures," on "The Eternal Law," delivered by Bishop DuMoulin before the University of Michigan in 1901, bear witness:—"On leaving a train after a long journey we pause and stand to gaze at the mighty iron, panting, giant engine, that has pulled the long train through the night and into the station. Through what mental process do you go as you survey the locomotive? That it



The Late Right Rev. Bishop DuMoulin, D.D.

DuMoulin, apart from his distinction as an orator, was a man who had to be known to be appreciated. Quiet, unostentatious, and reserved in manner, only those who knew him well were aware of the sterling qualities he possessed; his sincerity, friendliness, and gentleness of disposition, that strong quality of generalship which is always a distinguishing feature of a great speaker was in evidence beneath the calm, unruffled dignity which was such a marked characteristic of the late Bishop. He had the eye to see a point of vantage, where many another man would have failed to observe it, and the resolute initiative to turn it to good account. One of the best evidences of this was demonstrated during his occupancy of the rectorship of St. James' Church, Toronto. Observing the large numbers of people who during the summer months were accustomed on Sundays to visit the beautiful grounds of St. James' parish cemetery, the then Canon DuMoulin directed one of his curates to hold service in the mortuary chapel that adorns

is a wonderful piece of invention and workmanship, demanding and exhibiting the intelligence of a son of God to plan and place it all together. That it is absolutely impossible for any sane person to imagine for a moment that it had no contriver, constructor and driver." And now, how can we better disclose the aim and end towards which the lecturer sought to direct, not only his hearers, but every thought, word, and deed of his own most noble life, than by repeating the closing words of the lecture above referred to:—"Thou shalt love the Lord thy God, with all thy heart and mind and soul." "This is the first and great commandment." In human tactics the best way to exclude all noxious things from the ground is by having it pre-occupied and filled up, so as to leave no room, no entrance for them. A sure method whereby to exclude idols from the ground of our hearts is fully to occupy them with the love of God. Love is a jealous thing, and once in possession, it will keep off and keep out all competition. Love is the greatest

power in the world. By might I may conquer my enemy, and subdue him and chain him and punish him, but all this makes him hate me the more, and if ever I come within his range he will vent all that hate and revenge on me. But if by love I make him love me, I have not only conquered but captivated him completely. All his powers are at my service. Love is the royal law. Give it fair and full play in your heart, and every idol and rival and enemy of the one God will go down. This is God's method. He loved us, and thereby made us His willing servants. 'The love of Christ constraineth us, for we thus judge, that if one died for all, then were all dead; and that He died for all that they who live should not henceforth live unto themselves, but unto Him Who died for them and rose again.'

Thousands of citizens and many from outside places viewed the remains of the late Bishop DuMoulin as they lay in state attired in full robes of office in the chapel of Christ's Church Cathedral from 10 o'clock until 1 on Saturday. Prior to the removal of the casket a brief service was conducted at the See House for the members of the family by the Rev. Canon H. P. Almon Abbott, rector of the Cathedral. A squad of police, in charge of the Deputy-Chief and Sergeant Lowrey, were at the Cathedral to see that the crowd which kept coming and going constantly was orderly. The building was crowded to the doors and thousands lined James Street on either side and crowded the block to Hughson Street as the remains were conveyed to their last resting place. The Cathedral was appropriately draped in purple and black, and at the rear of the building a large marquee had been erected over the grave, which was decorated with evergreens and the floral offerings sent to the See House. Among the many handsome floral designs sent as expressions of regard was a cross of violets and maidenhair ferns from His Lordship's old congregation, St. James' Church, Toronto, which piece adorned the pulpit at the funeral services. The service at the Cathedral was conducted by Archbishop Hamilton, of Ottawa, Metropolitan of the Ecclesiastical Province of Canada, assisted by Bishop Thornloe, of Algoma; Bishop Williams, of London; Bishop Farthing, of Montreal; Bishop Mills, of Kingston; Bishop Sweeny and Bishop Reeve, of Toronto. The members of the family present at the Cathedral during the services were:—S. S. DuMoulin, Moose Jaw, Alberta; Very Rev. Dean Frank DuMoulin, Cleveland, O.; C. B. and E. S. DuMoulin, New York, sons, and Mrs. Alder Bliss, Ottawa; Miss Mary DuMoulin, Pittsburg, and Miss Frances DuMoulin, Hamilton, daughters. Walter H. DuMoulin, New York, and Philip DuMoulin, British Columbia, were unable to be present. The service was attended by Hon. J. M. Gibson, Lieutenant-Governor of Ontario, and his aide-de-camp, Mayor Lees, the controllers and members of the City Council, Jas Godsby, president, and the board of St. George's Society; Wm. McClemon, president of St. Andrew's Society; Dr. Anderson and R. V. Matthews, representing the Irish-Protestant Benevolent Society; Thos. Jutten, representing the Sons of England; a delegation from the Toronto Synod, and five representatives of the Salvation Army. The honorary pall-bearers were:—Clergy, Very Rev. Dean Houston, Niagara Falls; the Rev. Archdeacons Clark and Föneret, Hamilton; the Rev. Canons Sutherland, Wade and Howitt, Hamilton; the Rev. Dr. J. O. Miller, Bishop Ridley College, St. Catharines; and the Rev. G. F. Davidson, Guelph; and Laymen—E. Kenrick, Ancaster; Adam Brown, William Nicholson, T. E. Leather, Paul J. Myler, Geo. C. Copley, Hamilton, and Hon. Richard Harcourt, Welland. The active pall-bearers were selected from among the clergy ordained by the late Bishop, and were:—The Rev. Oscar Cook, Tapletown; the Rev. W. W. Judd, Bishop Ridley College, St. Catharines; the Rev. W. G. Davis, Stoney Creek; the Rev. R. Ferguson, Port Dalhousie; the Rev. Rural Dean Noffel, Elora; the Rev. R. Smith, Port Colborne; the Rev. A. B. Higginson, Georgetown; the Rev. E. N. R. Burns, Hamilton; the Rev. C. A. Sparling, Guelph; the Rev. E. A. Irving, Dundas. The casket in which the late Bishop was buried is one of the model used only for Bishops or Archdeacons. It is solid quartered oak, and is surmounted with a cross, the full size of the top. The trimmings are not elaborate, although they are very beautiful. The finish is not a highly polished one, but more of a quiet nature. The bearing handles are solid bronze, the workman-

ship being of the best. The inside is finished in the best of silk and satin. The casket bore the inscription—Right Rev. J. Philip DuMoulin, D.D., D.C.L., Bishop of Niagara, died March 29th, aged 77. The Bishop's grave is exactly under the ground upon which the altar will stand when the proposed extension of the Cathedral is carried out, thus fulfilling the expressed wish and desire of the late Prelate to be buried under the altar of his Cathedral. Over one hundred clergy and laity of the diocese attended the funeral officially, the clergy wearing their robes. The Most Rev. Dr. Hamilton, the Archbishop of Ottawa, and the Metropolitan of the Ecclesiastical Province of Canada recited the opening sentences of the Burial Office, and the Rev. Canon Almon Abbott read the Psalm, the Lord Bishop of Algoma read the Lesson, and the Lord Bishops of Huron and Montreal the two concluding prayers after a hymn had been sung. The Bishop of Ontario and the Metropolitan conducted the services at the grave side, the latter pronouncing the sentences of committal as the body of the late Prelate was lowered into the grave. On Sunday last there were numerous references made to the late Bishop's death in very many of the churches throughout the Dominion, and much sympathy was expressed for the bereaved family. At Christ Church Cathedral, Hamilton, on Sunday morning last, the pulpit was occupied by the Right Rev. G. Thornloe, Bishop of Algoma, who took occasion to pay a tribute to the memory of the late Bishop DuMoulin. The Cathedral was crowded to the doors, and His Lordship's remarks deeply affected many in the large congregation as he spoke of the dead Prelate. He expressed his personal regard for the late Bishop, and spoke of the great loss the Anglican Church in Canada had sustained in his death. But, while referring to this, he urged the people to look beyond the present loss and seeming tragic deprivation, and to be buoyed up by the faith which was in them and the promise of life everlasting.

Brotherhood of St. Andrew

MONTREAL.

Montreal.—Mr. J. A. Birmingham, the travelling secretary of the Brotherhood of St. Andrew, with Mrs. Birmingham, arrived in this city on Saturday, March 18th, and since then has been very busy addressing congregations, Bible classes, senior and junior Chapters, and meetings of men, in the interest of the Brotherhood. An excellent address was made before the large congregation of St. Martin's Church, the Rev. G. Osborne Troop, rector, at the 11 o'clock service, and in the afternoon Mr. Birmingham spoke to the Bible class of the Young Men's Christian Association; in the evening speaking to the congregation of St. Mary's Church, the Rev. J. E. Fee, rector, and after service meeting twenty-six men, who remained to learn more concerning the work of the Brotherhood of St. Andrew. The prospects of forming a senior Chapter of the Brotherhood in this parish are very bright. The parish is a large one and growing rapidly and the rector feels that a Chapter of prayerful, hard-working Brotherhood men would be a great help to him and his work among men. On Monday

We Have Mailed a Copy

of our new booklet, entitled "Church Furnishings in Silver and Brass," to every clergyman in Canada, so far as we know.

If you have not received your copy a postcard will bring you another.

Henry Birks & Sons Ltd.
ECCLESIASTICAL DEPARTMENT
Phillips Square - MONTREAL

April 6, 1911.

evening, a joint meeting of the Chapters of St. Matthias and the Advent, was held in the parish house of the Church of St. Matthias, and was in charge of Mr. Hamilton S. Hall, one of the members of the original Bible class of St. James' Church, Chicago, when the Brotherhood of St. Andrew was founded some 28 years ago by the late Mr. James L. Houghteling. A very enthusiastic meeting was held and many phases of Brotherhood work covered and different methods of handling the work discussed. On Tuesday evening Mr. Birmingham made a visit to one of the outlying Missions, in charge of the Rev. J. J. Willis, and laid the foundations upon which a senior Chapter is to be built in the near future. The boys of Sabrevois College were delighted to meet Mr. Birmingham on Wednesday afternoon and were much encouraged and strengthened in their work by his interesting address. The boys, under their energetic director, the Rev. R. E. Page, headmaster of the college, in their little way, are doing a good work and to increase their labours considerably during the coming year. In the evening, the travelling secretary met the men and boys of the senior and junior Chapters of St. Edward's Church, and a very interesting and instructive address on the subject of prayer was given. A joint meeting of the senior and junior Chapters of St. Stephen's Church and the senior Chapter of St. Jude's Church, met in the parish house of St. Stephen's Church on Thursday evening, when Mr. Birmingham again aroused a great deal of enthusiasm and a splendid meeting resulted. On Friday evening Mr. Birmingham spoke to the men and boys of the Church of the Good Shepherd, who were greatly impressed with the work of the Brotherhood and active steps are being taken to form a Chapter in this parish. Next week Mr. Birmingham will speak as follows: Sunday, 11 a.m., All Saints' Church; 4.00 p.m., Christ Church Cathedral, senior and junior Chapters and the senior Chapter of St. George's, in a joint meeting at the Cathedral; 7.00 p.m., St. Aiban's Church. Monday evening, Local Assembly meeting. Tuesday evening, another of the outlying Missions. Wednesday evening, joint meeting at the Church of the Ascension of the senior and junior Chapters of the Ascension and St. Martin's. Thursday, joint meeting of the senior Chapters of Grace and St. Clement's churches, at Grace Church. Friday evening, junior Chapter meeting at Trinity Church. Sunday, April 2nd, 11 a.m., Mr. Birmingham speaks to the congregation of St. James the Apostle; 4.15 p.m., boys' mass meeting; 7.00 p.m., St. Simon's Church and meeting the men after the service.

OTTAWA.

Smith's Falls.—St. John's Chapter, Smith's Falls, has in hand arrangements for the Brotherhood Convention for eastern Ontario, which is to be held in that town on October 7th, 8th and 9th. The programme is now being arranged and speakers and preachers secured. So far definite acceptance has been given by the Lord Bishop of Nova Scotia and the Vice-Provost of Trinity College, Dr. Llwyd. The local chapter expects to be able to billet all delegates and there is every prospect of a large attendance. The town is centrally situated, the church very strong and both parish church and hall accommodate large numbers.

The Churchwoman

FREDERICTON.

Fredericton.—The annual meeting of the Loyalist Branch of the W. A. was held in the Church Hall in this city on the 21st ult., with a very full attendance of members. After the opening exercises and the usual routine of business, the following officers were elected for the ensuing year, viz., Mrs. R. H. FitzRandolph, president; Mrs. C. D. Schofield, 1st vice-president; Mrs. G. W. Allen, 2nd vice-president; Mrs. W. W. Hubbard, secretary; Mrs. Robt. Aiken, treasurer (always re-elected). The reports of the different officers gave evidence that the past year had been the most successful one of the six years since this Branch was first organized. The meeting was a most encouraging one in its outlook for the future. Mrs. FitzRandolph and Mrs. Street have been annually elected to the office of presi-

dent and 1st vice-president, respectively, since the commencement; and as the latter is about removing from Fredericton, the members took this opportunity of testifying to the esteem in which they have held their 1st vice-president as also their appreciation of her faithful devotion to her work, by presenting her with the gold cross and the certificate of Life Membership in the W. A. Mrs. Morriss, the esteemed and faithful worker of the W. A. was unanimously re-elected to the office of Dorcas Secretary. The annual meeting of the Diocesan W. A. will be held, D.V., in Fredericton, on May 3rd, 4th and 5th next.

ONTARIO.

Kingston.—St. Luke's.—The annual meeting of this Branch of the W. A. was held on Tuesday, March 25th, in the church hall. The following officers were elected for the coming year: President, Mrs. W. Carroll; vice-president, Mrs. Daykin; secretary, Mrs. Simpson; treasurer, Mrs. R. Reynolds. The meeting was well attended and several new members were enrolled. Readings were given by Mrs. R. Reynolds, on the Mackenzie River district, and by Mrs. Daykin, on Palestine and the Jews.

OTTAWA.

Smith's Falls.—The annual meeting of the W. A. was largely attended. The rector presided and at the close of the business gave a very earnest address to the women, urging them to greater efforts and definitely asking them to return to their next monthly meeting, each member present bringing four new members with her. There will be a good response to the rector's appeal. In the past year there has been a small increase in members and a considerable increase in funds, which enabled the auxiliary at its meeting to make some special grants in response to appeals. The delegates to the diocesan annual are, Mrs. Bliss, Mrs. G. E. Rogers, Mrs. Mills. Substitutes, Mrs. S. H. Lewis and Mrs. R. G. Lucas.

Home and Foreign Church News FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

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

Port Creville.—The Rev. George Backhurst, the rector of this parish, has been appointed by the White Cross League of England, their diocesan secretary, for the dioceses of Nova Scotia and Fredericton.

FREDERICTON:

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

Fredericton.—On Sunday, March 26th, the Lord Bishop held an Ordination in Christ Church Cathedral, when he advanced to the priesthood, the Rev. Harry T. Buckland, who has been serving the Missions on the Tobique River for the past year. The candidate was presented by Dean Schofield, who, with the Revs. Canon Smithers and T. W. Street, joined in the imposition of hands. The Bishop preached the sermon, which was an admirable exposition of the rubric at the commencement of the service for the "Ordering of Priests" in the Book of Common Prayer.

QUEBEC.

Andrew H. Dunn, D.D., Bishop, Quebec, P.Q. Walter Farrar, D.D., Assistant Bishop.

New Carlisle.—St. Andrew's.—Communicants' Guilds.—In both parts of the parish there have been started Communicants' Guilds, the object of which is to band together our Communicants and to assist them in their Communicant life. The "Guild of the Holy Saviour" for men and boys in New Carlisle meets on the Friday before

the third Sunday in the month at 7.30 p.m.; the "Guild of the Holy Spirit" for women and girls in New Carlisle meets on the same Friday at 4.15 p.m., while a branch of this latter Guild meets at the Up-Country School House on the Thursday before the third Sunday in the month. The "Communicants' Guild" of St. Peter's Church, Paspébiac, meets on the Friday before the fourth Sunday in the month at 7.30 p.m.

Church Improvements.—We are pleased to be able to report that by the willing co-operation of many and the special generosity of a few almost every projected improvement at New Carlisle has been carried out, with the result that the church now presents a most pleasing appearance. The improvements referred to including painting the church roof (exterior), varnishing and painting the whole of the interior, the walls being treated so as to present a dado appearance with a stenciled border, solid silver Communion Vessels, a rich Axminster Chancel carpet and Communicants' kneeler, Dossal and Wings for the Sanctuary, new door from chancel to vestry put in free by Messrs. R. Assels and G. Beairsto, posts and rod roping round the font, and matting for the font steps, a handsome brass eagle lectern, the gift of Mr. C. R. Scotes, and a beautiful brass altar cross, the gift of Mr. W. L. Browne. In carrying out the interior painting of the church a great deal of free labour was given by different members of the congregation. All these improvements, apart from the two special gifts mentioned, have cost \$250.

Paspébiac.—St. Peter's.—A new solid oak credence table has been put into the sanctuary of this church.

Missionary Contributions.—The missionary contributions of this parish for last year, exclusive of what is done by the W.A., were New Carlisle, \$110.43, and Paspébiac, \$56.86, making altogether \$167.29. This is \$45 more than last year, and nearly three times as much as in 1907, when Paspébiac gave \$35.20, and New Carlisle \$27.35.

MONTREAL.

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

Montreal.—Church Extension in the City and Suburbs.—Plans are being prepared for the immediate erection of a parish house and chapel in Emard Ward, to be dedicated in the name of St. Aidan. A fine site has been procured on Hamilton Avenue. A committee of young men is actively at work raising weekly and monthly subscriptions towards the cost of the building. Similar steps are being taken in Mount Royal Vale, a residential district which is rapidly developing. During the past fortnight the Bishop has received several handsome donations towards the Church Extension Fund.

Sabrevois College.—This college and the adjacent church have been sold. The college will be removed to a more favourable location, and a church for French Anglicans will be erected in the city.

The Rev. Professor Brodie Brockwell, of McGill University, delivered a lecture recently in this city before the members of the local Council of Women.

Maisonneuve.—St. Cyprian's.—The vestry has been authorized to purchase a new site on Milton Avenue, in a strictly residential quarter of Mai-

sonneuve. On the newly acquired property a church will be erected in a few years and in the meantime the wardens are soliciting subscriptions from the parishioners. The Bishop has promised a grant of \$2,000.00 from his fund. The present Mission building and site will be sold when the new church is ready for occupancy.

ONTARIO.

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

Kingston.—The following are the Bishop's public engagements for the remainder of this month: April 6th—11 a.m., Bally Canoe; 3 p.m., Escott; April 9th—11 a.m., Barriefield; 7 p.m.; St. George's Cathedral. April 16th—Easter Sunday, 11 a.m., St. George's Cathedral; 7 p.m., Portsmouth. April 23rd—11 a.m., Gananoque; 7 p.m., St. Paul's, Kingston. April 26th and 27th—M.S.C.C. meetings in Montreal.

St. James'.—Miss Esford has been appointed leader of this choir.

St. Luke's Hall.—The Rev. Canon Starr delivered an interesting and instructive address in this hall lately, on the subject, "Can an Intelligent Man be a Christian," before a large audience.

St. George's Cathedral.—The Very Rev. Dean Bidwell was lately offered the living of Limington, in the Diocese of Bath and Wells, by the Warden and Fellows of Wadham College, Oxford, of which college the Dean is an alumnus. The Dean has declined the offer.

Consecon.—Trinity.—On Sunday, March 12th, the church was re-opened, and looked very pretty, having been re-decorated. The new altar, altar desk, lectern, prayer desk and magnificent oak seat helped to make chancel and church look almost complete. Many of these were personal gifts. Mr. and Mrs. J. B. Yott presented the church with two brass collection plates to match the beautiful alms basin already presented. The Ladies' Guild of the parish collected over \$90 on the quilt alone, besides making numerous other gifts and offerings.

OTTAWA.

Charles Hamilton, D.D., Archbishop, Ottawa.

Ottawa.—St. George's.—The name of the firm which manufactured the new east window which has recently been placed in position in this church, is Robert McCausland, Limited, 143 Spadina Avenue, Toronto.

Christ Church Cathedral.—The Mission which has been carried on for the past ten days in the Cathedral by the Rev. W. Guy Pearce, of Mirfield, Yorkshire, England, has been the means of arousing much earnest interest among Churchmen of the city. The services have been largely attended, and the addresses have proved most beneficial and helpful to very many. The men's service on Sunday afternoon last was a notable gathering, and left a deep impression on all who participated therein.

St. John's.—This is the week of the Lenten Monday services, the subject of the addresses being the conclusion of the series on "The Prayer Book." The speakers and their topics were Monday—The Litany, Ven. Archdeacon Bogert. Tuesday—The Litany, Its Service, Rev. W. M. Loucks. Wednesday—The Communion Office, Rev. F. W. Squire. Thursday—Seasons, Their Usefulness, The Rev. Canon Pollard. Friday—The Communion Services, The Rev. W. A. Read.

Grace Church.—A tablet to the memory of the late Mrs. George H. Perley, wife of Mr. Geo. H. Perley, M.P. for Argenteuil, was unveiled last week in Grace Church by His Grace the Archbishop of Ottawa, assisted by the Rev. J. F. Gorman, rector of the church. There was a large attendance of friends of the deceased lady, and the service was fully choral, the choir of the church being present and singing three appropriate hymns. Before performing the act of unveiling, His Grace the Archbishop made a few remarks, showing the purpose and lesson to be drawn from the erection of such memorials.

St. Matthew's.—A forcible sermon on hockey, for boys, was preached on Sunday night last by the Rev. Walter M. Loucks, the rector of the parish. Special hymns for boys were sung during the service. Much interest has been caused in the city and particularly in St. Matthew's parish by receipt of the news that the Rev. J. Arthur Tancock, first rector of St. Matthew's,

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NOTE THE ADDRESS

and until recently rector of Douglas, Wyoming, had been appointed Dean of the Cathedral of Omaha, Nebraska. The Rev. J. A. Tancock has many friends in Ottawa, who rejoice to hear of his advancement in the Sister Church across the border.

Smith's Falls.—The Lenten daily services at 7:30 a.m. and 5:15 p.m. are being largely attended and greater interest is being evinced in the season's message. A special class of men and women is being prepared for Confirmation, before Easter. There are a great number of unconfirmed adults in the parish. The missionary contributions in the past have been very poor and there are not many signs of material improvement. The duplex envelope is to be adopted at Easter and missionary prospects are beginning to look brighter. The rector, the Rev. Forster Bliss, reports a large number of families, quite a number of new ones, during the year. Two Confirmations, new families and Lenten services have greatly augmented the number of communicants, making the Sunday services, at times, somewhat difficult.

TORONTO.

James Fielding Sweeny, D.D., Bishop.
William Day Reeve, D.D., Toronto.

Toronto.—St. Paul's.—The Right Rev. Dr. Reeve confirmed 79 candidates in this church on

with the thought of the joy and felicity into which the soul of this faithful servant, now departed, has entered, to be forever with the Lord." The following deputation was appointed to represent this diocese at the funeral: The Bishop, the Archdeacon of Peterborough, the Archdeacon of York, the Archdeacon of Simcoe, Canon Plumptre, Canon Macklem, Canon T. R. O'Meara, Canon H. C. Dixon, the Rev. C. J. James, Chancellor J. A. Worrell, Messrs. I. H. Baldwin and A. H. Campbell, and Dr. F. L. M. Grasset.

Church of The Epiphany.—Another handsome edifice was added to the churches of the city on Friday evening last, when the new Church of the Epiphany, at the corner of Queen Street West and Peavy Avenue, in Parkdale, was opened with befitting ceremony. That the occasion was one of signal interest in the community was fully attested by a congregation that thronged the auditorium to overflowing, and an assemblage of the prominent Anglican clergy in the city. A spirit of rejoicing characterized the meeting. It was the crowning fruition of 23 years of faithful and devoted service on the part of the rector, the Rev. Canon Bernard Bryan. The service was in charge of the rector who was assisted by the Rev. R. B. Grobb, assistant rector; Rev. Principal O'Meara, the Rev. Provost Macklem, the Rev. Rural Dean Cayley, and the Assistant Bishop of Toronto. The Lord Bishop of the diocese preached the sermon, taking his text from Genesis 28: xix., "And he called the name

the gifts of various parishioners. Special services are now being conducted in connection with the opening. On Sunday, April 2nd, the special preachers were the Rev. Canon O'Meara, Principal of Wycliffe College and the Rev. Dr. Griffith Thomas. On Sunday, April 9th, the Rev. Canon Dixon will preach in the morning and the Rev. W. J. Southam, B.D., in the evening. On Easter Day the special preachers will be the Rt. Rev. Bishop Reeve in the morning, and the Rector in the evening. This parish was formed out of the parish of St. Mark's in October, 1887. It embraces practically the western portion of the old municipality of Parkdale. The first service was held in the Masonic Hall, corner of Dowling Ave. and Queen Street, on November 13th, 1887, and the first service in the old church on September 23, 1888. From the beginning it has numbered among its parishioners some of the most earnest Church people and some of the most active, energetic helpers not only in parochial but in all diocesan educational and missionary work. True to its name, the Church of the Epiphany has developed in its members a true missionary spirit, the congregation being always noted for generous giving towards outside objects and for hearty co-operation in Canadian and Foreign Missionary work. Canon Bryan received his early education in London, Ont., the city of his birth. His preparation for the ministry began at Hellmuth College, under the Rev. Dr. Darnell. He entered Wycliffe College, Toronto, in 1877,



The New Church of the Epiphany, Toronto.

the evening of Wednesday, March 29th. There were 26 men and boys and 53 women and girls.

The diocese of Toronto was represented at the funeral of the late Bishop of Niagara, which was held at Hamilton, on Saturday last, by Bishop Sweeny, seven clergymen and four laymen. At a special meeting of the Executive Committee of the diocese of Toronto, held on Friday last, the following resolution of condolence was passed: "We, the members present, desire to place on record our profound sense of the loss the whole Canadian Church has sustained in the unexpected and lamented death of the Right Reverend John Philip DuMoulin, M.A., D.C.L., Lord Bishop of Niagara. For many years an honoured priest of this diocese, as rector of St. James' and Canon and sub-Dean of St. Alban's Cathedral, he filled his important post with commanding ability and distinction, and by common consent was acknowledged as a preacher of the highest order, power and effectiveness. Passing from the rectorship of St. James' to the Episcopate, he became the third Bishop of Niagara, and brought to bear upon the discharge of his duties in that higher office the same force which characterized his ministry as a priest of the Church of God. With the diocese, which laments his loss, we desire to express our sincere sympathy and to assure them that we sorrow with them in the departure of their beloved Diocesan, who has always been so welcome a visitor to our city and churches. We pray that God may comfort the bereaved diocese and family, and support them

of the place Bethel; but the name of that city was called Luz at the first." He said he loved to reflect upon the incident of Jacob's erection of an altar in the wilderness as a precedent of what has taken place in the religious world from that time to the present day. If they but knew how often God would bless solitude, he felt some of them would more often seek that solitude, instead of plunging into the vortex of this strenuous life. In this solitude there came to Jacob a wonderful vision that not only belonged to him, but to each one of them. As they began their services in this beautiful church, he would ask them to think of their ~~living as~~ God's house where God was to be worshipped in the spirit of truth. Their choir, composed of some 60 voices, was vested for the first time. They rendered special music, consisting of the Magnificat and Nunc Dimittis in D, Roland Smart; anthem. Among the clergy present were Bishop Reeve, the Rev. Canon Cayley, the Rev. Rural Dean Cayley, Provost Macklem, Canon Tremayne, the Rev. D. W. H. Griffith Thomas, the Ven. Archdeacon Ingles, the Rev. Canon Dixon, the Rev. L. B. Vaughan, the Rev. C. J. James, the Rev. H. H. Hartley, the Rev. Anthony Hart, the Rev. L. E. Skey, the Rev. Prof. Cotton, the Rev. M. Softley, the Rev. W. J. Southam, and the Rev. Beverley Smith. The new edifice has cost \$50,000, nearly half of this amount being already defrayed. Half the cost of the new organ is being paid by the Carnegie Trust. The furnishings of the church, outside of the seats, are chiefly

and was one of the first class of students to begin that work in St. James' Schoolhouse, under the late Principal Sheraton, D.D., LL.D. He graduated in 1880, having taken a full course in theology, with certain prescribed lectures in Toronto University. He was one of the first graduates of Wycliffe College to be ordained. He was incumbent of Sunderland, Diocese of Toronto, from 1880 to 1884; of Bradford, Diocese of Toronto, from 1884 to 1887. He came to Toronto in November, 1887, to begin the new work in Parkdale, and on the 13th of that month entered upon his duties as rector of the parish of the Church of the Epiphany.

St. Clement's.—The congregation of this church contemplates erecting a new church and modern Sunday School building in the course of the next four years at a cost of \$40,000. Plans are being prepared for submission to the vestry meeting in April, calling for the erection of an edifice for the immediate needs of the church at an expenditure of about \$20,000. This structure will be extended as the funds warrant. The Rev. John Bushell, the rector, in course of an interview, said that an architect had been instructed to submit plans for a building that would seat about at least 850 persons, to be commenced in the near future. At present a modern Sunday School was urgently needed. It was proposed to use the present church for the Sunday School and as a general parish hall till the other was provided. The present edifice was erected about twelve years ago and enlarged four years ago,

HURON.

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

Rural Deanery of Bruce.—The Lord Bishop of Huron has approved of the election of the Rev. L. W. Diehl as Rural Dean of Bruce to succeed the Rev. W. J. Brownlee, who has moved to St. John's parish, St. Thomas.

St. Thomas.—Trinity.—The Rev. Professor Jeakins, rector of Huron College, London, gave his third lecture on "The Book of Common Prayer," on the 27th ult., to a large gathering of the A.Y.P.A. of this church. The subject selected was the Litany and the Holy Communion. The discourse was an interesting, instructive and impressive one and with the former addresses on their constituents of the Book of Common Prayer, the members of the association have learned much concerning the component parts and inspiring teachings and admonitions of the cherished book of the Church. Professor Jeakins was tendered a hearty vote of thanks by Venerable Archdeacon Hill and Mr. Latonell, at the close of the lecture. The Rev. H. P. Westgate presided.

Brantford.—Grace Church.—The Rev. Professor Boyle, of Trinity College, Toronto, preached in this church both morning and evening, on Sunday, March 26th.

St. Jude's.—The Bishop of Huron spent Sunday, the 26th ult., in this city and in the morn-



Rev. Canon Brown, Rector of Paris, Ont.

ing he held a Confirmation service in this church, when he bestowed the apostolic rite upon thirty candidates, some of them coming from St. Luke's. The Rev. Rural Dean Wright, the rector, presented the candidates.

Trinity.—In the afternoon the Bishop held a similar service in this church, when he confirmed fourteen candidates.

but it is now entirely too small for the congregation. It is also badly ventilated, according to the rector. Its seating accommodation is about 350. About \$3,500 has already been subscribed towards the undertaking, and the Rev. J. Bushell said that the congregation, which was composed of working people, deserved every praise for its contributions. He thought that the Church people of the city should assist St. Clement's Church in its building design, for it was fully as worthy of help as any in the city. This church was doing as good work as St. Paul's, Bloor Street. The new church will be erected just north of the present structure, on the corner of Queen Street and Brooklyn Avenue.

St. Luke's.—The Rev. A. J. Fidler, M.A., the rector of St. Clement's, Eglinton, gave a most helpful and instructive address on the subject of the Holy Communion in the schoolhouse on Saturday afternoon last, in the course of which he dwelt at some length on the subject of "The Real Presence" of Christ in the Holy Eucharist, showing what is truly meant thereby. He further urged the very great and imperative necessity there is for all who are confirmed to be regular and frequent in their attendance at that Blessed Sacrament if they would participate in the inestimable benefits and blessings which Christ is ever ready and willing to bestow upon those who reverently and humbly obey his command in taking part therein. At the close of the address the Rev. F. H. Hartley, the rector of St. Matthew's, Toronto, spoke for a few minutes on the subject of "The Real Presence," showing what the Catholic doctrine really is and how it differed essentially from the doctrine of Transubstantiation as taught by the Roman Church on the one hand, and that taught by the Protestants on the other, who hold that the Holy Eucharist is a memorial feast, and nothing more than that. The Rev. A. G. Hamilton Dicker, A.K.C., the rector of the parish, warmly thanked Mr. Fidler for his kindness in coming to them that afternoon, both on his own behalf, as also on the behalf of those who were present, and took occasion to emphasize strongly some of the points which the speaker touched upon in his address. The proceedings were brought to a close by the singing of a Sacramental hymn, the recital of a prayer from the Communion Office, and the Benediction.

Grace Church.—We understand that the present Grace Church property in Elm Street is to be sold, as the population has moved away from this neighbourhood, and that a new site will be found for the church on the Avenue Road Hill, west of Avenue Road, where a populous neighbourhood is rapidly growing up. We heartily commend this policy of the Bishop in closing up churches where they are no longer needed, and reopening them in more desirable locations. The incumbent of the proposed new parish has not yet been chosen, though rumour has suggested the name of a Canon of the Diocese of Ontario.

St. Andrew-by-the-Lake.—The Bishop has appointed the Rev. Professor Boyle, D.D., of Trinity College to take charge of the services in this church, during the coming summer months.

Eglinton.—St. Clement's.—A memorial pulpit will be placed in this church during this week in memory of the late Rev. A. J. Fidler, father of the Rev. A. J. Fidler, rector of St. Clement's Church. The dedication sermon will be preached by the Rev. V. E. T. Morgan, of Toronto, on Friday evening next, when it is expected that other clergymen, intimate friends of the deceased, will take part in the services.

Collingwood.—All Saints'.—The Rt. Rev. Bishop Reeve officiated at this church on Sunday, March 26th, 1911, preaching both morning and evening to very large congregations. The day commenced with an early celebration of Holy Communion, at 8 a.m., followed by full service and Confirmation at 11 a.m., and a second celebration after the laying on of hands. The day closed with a solemn and impressive service at 7 p.m., when His Lordship took for his text: "Grieve not the Holy Spirit of God, whereby ye are sealed until the day of redemption." The services throughout the day were of a most solemn and helpful nature and the earnest and persuasive personal pleading of the Venerable Prelate for a constant stirring up of the gift that is within us, profoundly affected his hearers.

St. John's.—On the evening of same day the Bishop held a similar service in this church, when sixteen candidates were presented to His Lordship for the apostolic rite. At all the various churches at which the Bishop officiated throughout the day there were large congregations.

Paris.—St. James'.—On Sunday, the 26th ult., there was duly celebrated in this church the auspicious occasion of the Rev. Canon Brown's twenty-fifth anniversary of his ministry as rector of the parish. Special services of a most impressive character were held throughout the day. The attendance, morning and evening, at the church, was very large. The Holy Table was beautifully decked with flowers and a full, well-trained choir rendered holy chant, hymn, and anthem with inspiring effect. In the morning the Canon preached from Psalm cxliii: 5, "Yet do I remember the time past" (P.B.V.) His remarks were of a reminiscent character, recalling records and memories of a quarter of a century. He said in part: "There is nothing more impressive than the flight of time. To-day we recall 25 years of ministry and associations. It is a long time—one-third of a life, one-third of the history of this parish. The trend of opinion in these days is for at least a ten years' pastorate, but much depends on circumstances. I can assure you, it is very hard to break away from the tender associations connected with my ministry and among you, but partings are inevitable while we are in the Church Militant." The leading events in Church and State were received with intense interest. Coming directly to St. James' Church, Canon Brown said: "There have been many changes in this church and people since I came here. At that time there were but 74 communicants; now upwards of 300. Baptisms number 401, marriages 147, nearly 400 confirmed, and 263 burials. Seventeen churchwardens have served faithfully, whilst hundreds have freely given service in choir, Sunday School and parochial organizations. The Woman's Auxiliary and the A.Y.P.A., which I have been instrumental in founding, have done and are doing good work for the Church. When I came here the parish was largely composed of old people. Now it is mostly of young people. If we look into the future we may see this a growing church, occupying a more central and favorable situation; a spiritual force for the whole community. Two closing thoughts: Thankfulness for the past. God has been with us all these years. Hope for the future. There is a day coming when sin will be put down and Jesus Christ will have His people for Himself." In the afternoon, instead of the regular Sunday School, the rector occupied the hour in a Catechism review. He urged the children to diligent study of the Bible and Church instruction. He referred to his first Sunday School with them—a bright day. He saw but two present who were then in the school. At Evensong Canon Brown preached a powerful and effective sermon from Phil. i: 8. He presented the true minister of Christ as pastor, prophet and priest of the people. The faithful pastor, like Jesus himself, goes before his flock. He protects the sheep. He is to seek the lost and save them. The prophet's duties are to instruct. We are not to keep back anything of the Gospel, but declare "the whole counsel of God." As priest it is our duty to show forth the Lord's death till he come and to be faithful in the administration of the Word and of the Sacraments. The speaker said, "We have sown, God will give the harvest; we can count money, but only the great day will reveal the spiritual results of my ministry." Canon Brown then introduced the Ven. Archdeacon Richardson as his fellow-student of 50 years ago, one of his oldest brethren in the ministry. He could speak of him with joy and pleasure and was truly grateful to have him present on this occasion. The Archdeacon delivered a well-chosen discourse from Acts xiv: 27. He said he esteemed it not only a very marked privilege, but a sacred opportunity to be present at this hallowed anniversary, this glorious commemoration time. We are here to rehearse what has been done in you and through you by your distinguished and honoured rector. This particular church has had an important record. It was organized in 1839, when the Bishop of Quebec exercised jurisdiction and when shortly after the diocese of Toronto was set up. Seven clergy have ministered here as rectors, but the longest, and probably most memorable pastorate has been exercised by your present minister and I believe you have been especially blessed through him. I have ever entertained toward him the highest regard on account of his many ster-

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ling qualities. His position in the diocese of Nova Scotia where he was ordained was a conspicuous one and he began his ministry there under high auspices. I cannot represent all the retrospects which must come before you and him on such a day as this. They are known only to yourselves and the Father above. His influence in the community, among his fellow-Christians, especially in the Church he so dearly loves, has brought blessing and good everywhere. His true and devoted wife has supported and encouraged him in his entire ministry and you will long remember them both for good. The warm fellowship existing between the Archdeacon and Canon was apparent in every word of his earnest address, and as his remarks fell upon the listening ears they touched a sympathetic response in the hearts of the full congregation, and left impressions that will be life-long.

NEW WESTMINSTER.

A. U. de Pencier, M.A., Bishop, Vancouver, B.C.

Vancouver.—St. Mark's.—The plans for a stone church with tower, in the perpendicular Gothic style, have been adopted. The cost, including furniture and site, with a rectory and parish hall, will be \$125,000.00. This was decided upon at a gathering of nearly one hundred men. The Bishop was present and an address was presented to him by the wardens. A chime of bells has been promised. The Rev. A. H. Sovereign is to be congratulated on the rapid advance of this young parish.

St. James'.—This parish has secured lots about five blocks away from the church, and will sell its present site, which has become valuable for business purposes. The design of a church to seat 750 has been accepted. It is expected that the church will be completed in two years. A peal of bells has been promised. The Rev. E. W. W. Sammescales resigns the curacy at Easter.

S. Vancouver.—South Hill.—The Rev. O. Bulkley, A.K.C., will take charge the first Sunday after Easter. A small building formerly used by the Second Adventists has been purchased and moved to the church lot.

N. Vancouver.—St. John's.—A rectory is under construction, at a cost of \$3,500.00.

St. Agnes' Parish.—St. Thomas', N. Lonsdale, and St. Clement's, Lynn Valley, have been combined for the present and placed under the charge of the Rev. T. E. Rowe, who is assisted by the Rev. C. W. B. Haslam, B.A., assistant master in Chesterfield School.

Eburne.—A church and parsonage are about to be built. The Rev. W. H. G. Battershill is the new incumbent.

Port Moody.—A parsonage is under construction for the vicar, the Rev. F. V. Venables.

Agassiz.—The parish of Yale and Agassiz has been divided; the Rev. C. Croucher resigning the western portion. The new parish of Agassiz will include Agassiz, Hamson, Hot Springs, Hamson Mills, and probably Ruby Creek. The people are subscribing liberally towards the support of a resident clergyman, and will build a parsonage. The division takes effect at Easter.

Maple Ridge.—St. John the Divine.—This little building is the oldest church on the mainland of British Columbia. New windows and a chancel carpet have been provided, and the flooring has been renewed. St. Catherine's, Westminster Junction, has been detached from this parish, and will be made the centre of a Mission as soon as practicable.

COLUMBIA.

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

Victoria.—Christ Church Cathedral was the scene of an interesting event on Sunday evening, March 5th, when Right Reverend W. W. Perrin, Lord Bishop of Columbia, was presented with a pastoral staff and an address. The church authorities took advantage of the presence of His Lordship, who administered the Rite of Confirmation to a large class, to make the presentation. On arriving at the chancel steps the churchwardens, church committee and sidesmen met

His Lordship and the following address was read by Churchwarden A. D. Crease: "To the Lord Bishop of British Columbia: Right Reverend Father in God: We, the undersigned, being the churchwardens, church committee and sidesmen, of the parish of Christ Church, Victoria, B.C., as representatives of the congregation of our parish church, desire to place on record our sincere thanks to your Lordship, and our deep appreciation of the truly Apostolic manner, in



The Right Rev. Bishop Perrin, D.D.

which you, as our Father in God, took over the care and administration of the parish when our late rector, Canon Beauland, was called away from his duties, until the appointment and induction of our new rector. We, who have had the pleasure of working with you in various capacities, during these times of change, and who know of what tremendous import such an epoch is, in the history of any parish, and more especially so, in our own case, being the Mother Church of the



Pastoral Staff Presented to the Bishop of Columbia.

diocese, have been permitted to realize your courteous fatherly hand ever pointing out to us the highest ideals. Your appointment of two most earnest and zealous priests, to assist you in the spiritual work of the parish, your watchful visitation of the sick, your care of the young, and supervision of all other branches of our Church life, and the general peace and harmony which have prevailed during your rectorship, all of these are indeed blessings, for which we thank our Heavenly Father. We tender you our

gratitude and earnestly and sincerely pray, that you may be long spared for your work and be permitted to see abundantly the fruit of your labours. We desire your Lordship to accept the accompanying gift of a Pastoral Staff, for the use of yourself and successors in the see of Columbia, as a token of our regard and as a perpetual memorial of your rectorship. Victoria, B.C., March 5th, 1911." Mr. Churchwarden Alexis Martin then presented the pastoral staff to the Bishop expressing his grateful thanks for the gift, saying that nothing could give him more real pleasure than to receive it at their hands. He felt all the imperfections of his service since first he had entered that Cathedral eighteen years ago, and he realized all the blessings which had been showered down upon him. He prayed that the pastoral staff might ever remind him and his successors of the authority given them in the Church of Christ to be used for edification and not for hurt. The Bishop carried the staff to the altar and while the congregation knelt solemnly dedicated it to the service of God. Following the singing of the hymn "Soldiers of Christ," the Bishop proceeded to administer the rite of Confirmation to a large number of candidates and in addressing them he begged them to be true and faithful to their high calling and remain loyal members of the Church. The Bishop gave the Benediction holding the pastoral staff in his hand and a recessional hymn brought a most impressive service to its close. The following is a translation of the Latin inscription upon the staff: "To William Wilcox, Bishop of British Columbia, in remembrance of many kindnesses during eighteen years (and especially of his faithful discharge of the duties of rector of the parish in the year 1909, A.D.) This pastoral staff is presented by the parishioners of Christ Church, now finally designated as the Cathedral Church. For the perpetual use of the bishops of British Columbia. A.D. 1910." The following is a full description of the staff: The staff consists of fine polished ebony, mounted with sterling silver heavily gilded, and mounted with Siberian Amethysts. The staff is divided into four sections, so that it may be easily taken apart and packed in a velvet lined leather case provided for the purpose. The two lower sections are surmounted with heavy knobs with beaded ornamentation, and the Latin inscription is placed at the top of the third section. The crook, which tapers from the base to the end, encloses a circle of delicate tracery around the "Agnus Dei" beautifully modelled, and showing the cross in the background, and on the reverse the arms of the see of Columbia. Enclosed in the lower part of the crook is a cluster of maple leaves, oak leaves, and acorns, these being emblematic of the province of British Columbia. Surmounting the highest knob are hand-modelled figures of the Four Evangelists under canopies, and supported by oak leaves. Eight very fine Siberian Amethysts (four large and four small alternating) cut cabachon, and mounted in bezel settings, form the ornamentation of the upper knob, and add the touch of rich coloring, which contrasted with the ebony staff and the heavy gilding, give an effectiveness not otherwise attainable. The staff has been examined by several leading churchmen, both clerical and lay, in Eastern Canada, and is considered one of the finest in Canada. It was designed and manufactured in its entirety in the ecclesiastical department of the widely known firm of Henry Birks & Sons, of Montreal. The address was illuminated in a striking design by Mr. Frank I. M. Owen, architect, of this city.

St. Saviour's.—On a recent Monday evening a meeting of the parishioners was held to discuss the erection of a rectory. It was decided to proceed with the project, and a new Board of Trustees was appointed to deal with the matter. The Board is as follows: Beaumont Boggs, P. R. Brown, G. F. Pownall, T. Sedger, J. W. Taylor, and C. Carew.

Correspondence

BISHOP BLYTH'S MISSION.

Sir,—As your columns are too crowded this week to allow me more than a small space, I must as briefly as I can, try to correct the false impressions which Spectator's statements, persistently repeated, must tend to leave upon your readers' minds—impressions which must tend to check liberality and prejudice them against Bishop Blyth's Mission. Therefore, I beg to repeat as

dismissed as I can, what I said in my last letter, and has been ignored by Spectator, viz.: that we of the Canadian Church have never been asked for anything in the shape of buildings, or play grounds, or towers, etc. These are all special donations mostly made in England, according to the donors' bent or preference. As to his prejudicial and fanciful picture of our "sustaining the expenses of residential canons at Jerusalem to intone the services night and morning," when we lack such non-essentials in our own cathedrals, I am utterly at a loss to conceive how he can have penned such a misleading statement. He has the full report in hand, as your readers generally have not, but let the Bishops and clergy throughout the Dominion, to all of whom the Annual Report for 1910 has been sent, compare such a statement with the special account of the Residential Canons (pp. 72 and 73), headed in capitals, Jerusalem Chapter Endowment Fund. "This fund is the only provision for the stipends of the canons. It is intended that the canons should be specialists in the various branches of work connected with missions to Jews and Moslems, education, and the Eastern Churches, their History and Liturgies." This fund was raised in England and each year adds a few subscribers, but not one from Canada. Its income last year was £54-8-6. But enough of fruitless criticism. Good Friday is close at hand and something must be said of the work itself, which Spectator could have said admirably, if he had used the report for the helpful purpose which led me to send it to him. Mr. and Mrs. Harry Paterson, who have recently visited Jerusalem, tell us how plainly and simply the Bishop lives, and how his daughters devote themselves to work in the schools without remuneration—that their work lies among the very poorest of the people, labourers and sick and diseased—and that just as in St. Paul's day the unbelieving Jews persecute the believing; that every department of work is handicapped for lack of money; that much of the work is done by unpaid workers and necessarily so, as there are 60 clergy in the Mission besides lady workers. The Mission Fund is the one support of the mission work and is always overdrawn. Farther, we are told by visitors, that no one who has not been in the East can tell how great the difficulties of the work are and yet how splendidly they are meeting them. As I am personally unknown to most of your readers outside of Toronto, let me add that the Archbishop of Ottawa is President of the Mission in Canada and I have been associated with him for 23 years. He is its best friend, and with his own hand penned the appeal for the Dominion—commendating Bishop Blyth's Mission "to the generous and loving consideration" of the clergy and their people, in the hope that "large and liberal offerings" on Good Friday may give wings to the Church's prayer for Turks as well as for Jews, that they be brought home to the One Flock and be united in the One Fold under the One Shepherd, Who once died for all and now ever liveth to make intercession for us all.

J. D. Cayley,
716 Shaw St. Hon. Sec. J. & E. M.
I shall be happy to send a copy of the Appeal to any one who asks me.

THE CHURCH AND LUTHERAN BODIES.

Sir,—There is often brought up for discussion at Church conferences the important subject of the relations between the Church and the various Lutheran bodies. It was, in fact, partly discussed at a recently held western Synod, but I think only so far as it affected one nationality, the Swedes. During the course of a lengthy experience on the prairie, I have had a good deal to do with Norwegians, Finlanders, Germans, Danes, etc., professing some form of Lutheran faith. It is well known and admitted that these peoples make excellent settlers, and are, generally speaking, well instructed, Bible-loving people, following, as I think all Lutherans do, the course of the Christian year. The young people growing up, where they have been brought into contact with our Church, are permitted to be prepared for Confirmation, and are as good and devout members as any others. The older people, however, who have received Lutheran Confirmation in their native country at the hands of their local pastor, of non-Episcopal or technically "Presbyterian orders, object to be confirmed as they say "over again," and surely it is getting time that the subject should be authoritatively settled by, say, our General Synod. Our individual Bishops have usually avoided responsibility, and have, tacitly or explicitly, al-

lowed individual priests to decide for themselves as to whether they shall admit Lutheran "confirmed" people to the Holy Communion, or whether they shall, relying on the Prayer Book rubric, contended for a true and valid Episcopal confirmation before doing so. Now I contend that it is unfair for our Bishops to throw this serious responsibility on individual priests. Some decide one way, some another, and these good people, moving as they do from one place to another, may, as they do, justly complain that what they are allowed to do in one place they are not allowed to do in another. Recent researches seem to have brought out the fact that the Church of Sweden has true Episcopal orders, but all the others would appear never to have possessed them since the great Lutheran schism gave to their followers a one-grade ministry apart from the historic episcopate. A subject like this, properly discussed by qualified men at the next General Synod, might, perhaps, give out some "light and leading" to busy workers who are too often left to their own imperfect guidance, while the General Synod is exercising itself over technicalities, constitutions, and canons ecclesiastical.

J. Williams.

VITAL PROBLEMS.

Sir,—Our church papers are full of controversy, valuable space is taken up with "ecclesiastical wrangling," while the devil serene and smiling goes on with his work. It seems such a strange thing to me that many of the great "lights" of the Church should waste their valuable time on things of secondary importance. There are so many vital problems before us. The liquor traffic for instance, with its substitutions, its adulterations, its poisons, its breaking of the law on every side, the question of the validity of marriages performed by those outside the Roman Communion, etc., etc. What are the "lights" doing toward lessening the great evils of the day? When they meet they discuss for hours the "Odes of Solomon," when they write, they write about the "relation of the Church to other bodies." Let us be practical. Let us get a little of the enthusiasm that has been stirred up by the reciprocity question, and then people far and wide will understand, see and believe, that the Church is what we claim her to be, a pure branch of the Catholic Church of our Blessed Lord, fighting tooth and nail for the amelioration of man and the building up of our glorious country.

INVESTMENT OF CHURCH FUNDS.

Sir,—Those who have attended synods and other church courts, know of the difficulties constantly arising in regard to Superannuated Clergy, and Widows' and Orphans' Funds. In the older dioceses it is the difficulty of finding secure and profitable investment, while in the newer dioceses there is the difficulty of getting funds at all. Then the difference in funds causes loss to clergymen passing from one diocese to another. The management of the funds consti-

tutes a strain on the energies of the officers of synod. Could not many of these difficulties be avoided by having these funds handled by the Dominion Government Annuities Branch? Here all the money paid in is paid out to the annuitants, plus four per cent. compound interest and without deductions for expenses. If clergymen were entered upon the fund upon entering the ministry, say at the average age of twenty-four, a payment of a little less than \$20 per year would provide an annuity of two hundred dollars per year for the remainder of the annuitant's life. Larger payments would bring proportionately larger results. Once this were done there would be no danger of losses in the funds, the labour of handing them would be saved and clergymen might move freely from one diocese to another without being put at a disadvantage.

Ottawa Churchman.

CARD-PLAYING CLERGYMEN.

Seeing that I disagree most strongly with almost the entire contents of Dr. Beaumont's letter in your issue of March 23rd, I write to protest against the views contained in it on behalf of many good friends, both clerical and lay, both men and women, amongst whose many attributes I and others count not least the fact that they are good card players. I submit that card playing is most decidedly not "The cherished pastime of men of the very lowest intellectual type and of the most degraded moral character." Those men do not care for card playing in itself; with them the game is but a very incidental means to an end, as all they really cherish is the money they may make thereby. Further, it is a cherished pastime of our household and of many well-beloved friends, and I decidedly resent the implication that they must therefore, be of the lowest intelligence and of degraded character. Again, I submit that card playing is not "Antagonistic to all the sublime activities of the refined mind," as the Doctor will surely find if he will sit down to whist and watch his mental activities against those of dozens of people, unquestionably possessed of "refined" minds, to whom I can introduce him. Undoubtedly, it is true, that the playing of cards, like dancing and other athletics, like the occasional use of intoxicants, and like the good old game of billiards, can be carried to excess or otherwise used improperly; but so can music be used improperly, for it is often set to questionable songs, and so can "Easy conversations in the interesting matters of social life" be carried to excess, for they are often known as scandal, so why blame cards alone of all these excellent recreations, when all are equally capable of harmful results, under certain improper conditions. No, whist, along with chess, is probably one of the kings of mental games and recreations, and I therefore sincerely trust that more and more of our clergy will find time and energy for playing one or the other, or both, and thus not only benefit themselves, but also give their parishioners the chance of more frequently meeting them on mutually enjoyable grounds. Yours truly,

A. B. Lambe, Jr.

OUR HYMN BOOK.

Sir,—When the new Hymn Book first made its appearance I strongly advocated its adoption in the parish of which I then had charge and was successful in having it put in use. But after two years' experience I have somewhat regretted my action in this particular, for I have found it has failed to accomplish its purpose. When Saints Days and certain festivals fall upon other days than Sundays, and in our country parishes, when it is well nigh impossible to hold services upon these days I always try to arrange to have a suitable hymn on the Sundays nearest to them. For instance, the Festival of "the Annunciation" fell upon Saturday. At yesterday's services I had suitable hymns in my congregations. At one appointment the Hymn Book in use is the "A. & M.," at the other the New Hymnal. The "A. & M." hymn for the occasion was No. 450; tune St. Agnes; at the other congregation, which numbered more than twice that of the one which uses the "A. & M.," No. 202 was chosen; it being considered more familiar than No. 201, yet the "A. & M." hymn was sung by the few with greater heartiness than the hymn from the New Hymnal, by the larger congregation. I had exactly the same experience when we celebrated the "Conversion of St. Paul." The beautiful tune "Wordsworth," set to "O Day of Rest and

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Gladness," in the A. & M., I fail to find in the New Hymnal as well as others I might choose to mention. Why are these hymns and tunes which we treasure, left out of the New Hymnal and in their stead are inserted "hymns" of a jelly-fish nature? I doubt not a great many would be horrified were they to be told the supposed origin of "Lead Kindly Light," a beautiful and popular hymn, but has no definite teaching, as well as "Work for the Night is Coming." An unbeliever could sing these hymns with all his heart and yet be consistent with himself. Yours faithfully,

W. H. Cassap.

Georgeville, Que., March 27th, 1911.

THE RELATIONSHIP OF THE CHURCH OF ENGLAND TO OTHER CHRISTIAN BODIES.

Sir,—I trust that you will permit me to make a few remarks upon this question. In the first place I would point out that though controversy may be regarded as an evil, it is sometimes a necessary evil; without it the Gospel was not proclaimed in the Apostles' days, neither can it be now. They reasoned out of the Scriptures, they disputed in the synagogues. In my communications to your journal for several years past my aim has been solely to defend and uphold the doctrines and form of worship embodied in the legal formularies to which we of the clergy are bound by our ordination vows, especially in regard to the Baptismal Regeneration of infants, the Apostolic Succession and strict obedience to the rubrics and canons, which have constantly been attacked by writers in your columns. No arguments have been put forward, in reply to my defence of the doctrine and worship of the Church, except reiterated dogmatic assertions, some absolutely false, as that Sadler in his "Church Doctrine—Bible Truth," states that any system of theology may be proved from Scripture, if you go to work in a certain way. The practical question concerning the relationship of the Church to other Christian bodies, and what principle should guide our intercourse with them, would be greatly simplified and better understood if some leading professor of Trinity or Wycliffe College would consider and explain these points as numbered. 1. The Ordinal states that there were 3 orders of ministers in Christ's Church in the Apostles' time; is this true or not? 2. What does the word Order imply as distinguishing the Order of Apostles from those called Bishops or Elders? If it does not imply the exclusive right of the Apostles to ordain elders, what circumstances in the Apostles' ministry does imply that they constituted a separate Order? 3. Upon what principle does the Anglican Church insist upon the Episcopal ordination of all de facto ministers, English or Lutheran, while recognizing the orders conferred by Roman Bishops? 4. The words "Or hath had formerly Episcopal ordination" were added at the last revision of the Liturgy, in 1662, when Bishop Cosin was one of the revisers; if he admitted the validity of Lutheran orders, why was not an exception made in favour of the foreign reformed communities? 5. How are the words of ordination to be understood: "Receive ye the Holy Ghost for the office and work of a priest in the Church of God now committed unto thee by the imposition of our hands," when pronounced over one who has not received Episcopal ordination? How are we to understand these words in the formula for the consecration of a Bishop: "Stir up the grace that is in thee, by the putting on of our hands"? 6. If Episcopacy is not of the "esse" of the Church, why did the Bishops elect, at the time of the American Revolution, take a long, expensive and hazardous journey, stage and sailing vessel to obtain Episcopal consecration? 7. What has been the practice of the American and Canadian Churches with regard to de facto ministers not Episcopally ordained? Have there not been in the States, many Lutheran ministers who have applied for admission into the Anglican ministry? Has the status of non-Episcopal bodies in the States or Canada, been recognized by the Church as different or more justifiable than English non-conformity? How about Canon C of the Provincial Synod of Canada? 8. Is the controversy regarding the Christian ministry between Episcopal and Presbyterian ordination, or is it between the former and no outward form whatever, as of Divine appointment? 9. Is not communion in one kind contrary to Christ's appointment? Are we, therefore, bound to believe, that no Romanist, though participating in good

faith, receives the grace of the Sacrament? Similarly believing Episcopal ordination to be of Divine appointment, can we not consistently believe that non-Episcopal ministers, and those to whom they minister, having "a conscience void of offence," receive the grace of the Sacrament, according to the principle laid down in the service for the communion of the sick, "If from any just impediment the sick person does not receive the Sacrament, yet if he truly repents, and steadfastly believes that Christ died for him upon the Cross," he partakes of the inward grace, though he does not receive the Sacrament with his mouth? 10. What are we to understand definitely, and distinctly, by such phrases as "All who love the Lord Jesus Christ form the true Church," "Where Christ is there is the Church"? What is implied in the term Christian, in connection with the Y.M.C.A., Christian Layman's Missionary Movement, the Edinburgh Conference, and other like agencies? does this term Christian include Unitarians, and the disciples of the late Mrs. Eddy? are we called upon to co-operate with them in missionary work?—they and many other sects profess to love Christ. 11. The Anglican Church is said to present two attitudes towards what are called schools of thought. One attitude, with respect to Baptism, is expressed by the words of the Catechism, "wherein I was made a child of God—being by nature born in sin and the children of wrath," "the outward and visible sign" of the Baptismal water, "is the means whereby we receive the inward and spiritual grace of a new birth unto righteousness," that infants are "by Baptism regenerate." What words express the opposite attitude? In regard to the Christian ministry, one attitude is expressed by the Preface to the Ordinal, and the Formula of Ordination. What statements express the opposite attitude? 12. How is the comprehension and toleration of all and various forms of belief in the Church to be reconciled with these words of our Lord and His Apostles: "There shall arise false Christs and false Apostles, who shall shew great signs and wonders insomuch that if it were possible they should deceive the very elect. Then if any shall say unto you, Lo, here is Christ, or, Lo, He is there, go ye not after them. Many shall come in My name, saying, I am Christ, and shall deceive many. Evil men and seducers shall grow worse and worse deceiving and being deceived?"

E. Soward.

Family Reading

THE MINISTER'S SABBATH NIGHT.

Rest him, O Father! Thou didst send him forth
With great and glorious messages of love;
But Thy ambassador is weary now,
Worn with the weight of his high embassy.
Now care for him as Thou hast cared for us
In sending him, and cause him to lie down
In Thy fresh pastures, by Thy streams of peace.
Let Thy left hand be now beneath his head,
And Thine upholding right encircle him,
And underneath Thy everlasting arms
Be felt in full support. So let him rest,
Hushed like a child, without one care,
And so give Thy beloved sleep to-night.

Rest him, dear Master. He hath poured for us
The wine of joy, and we have been refreshed;
Now fill his chalice, give him sweet new draughts
Of life and love with Thine own hand; be Thou
His ministrant to-night; draw very near
In all Thy tenderness and all Thy power.
O, speak to him!—Thou knowest he
A word in season to Thy weary ones,
And he is weary now. Thou lovest him—
Let Thy disciple lean upon Thy breast,
And, leaning, gain new strength to "rise and
shine."

Rest him, O loving Spirit! Let Thy calm
Fall on his soul to-night. O holy Dove!
Spread Thy bright wing above him, let him rest
Beneath its shadow; let him know afresh
The infinite truth and might of Thy dear name—
"Our Comforter." As gentlest touch will stay
The strong vibrations of a jarring chord,
So lay Thy hand upon his heart, and still
Each overstraining throb, each pulsing pain,
Then, in the stillness, breathe upon the strings,
And let the holy music overflow
With soothing power his listening, resting soul.
—Frances Ridley Havergal.

THE PATH OF DUTY.

The path of duty is always just where we can step into it. We do not need to go a great distance to find it. It is not something to be sought after, or something difficult to find. It is right before us, and so plain that we cannot mistake it for something else. Duty is not a hard, unfeeling master, and its pathway devoid of all sunshine. Whatever is duty is right, and right makes sunshine anywhere and everywhere in the world. If the path of duty leads up rough, high mountains, the sun must fall upon it; if in low, dim valleys, the light must touch it somewhere. It is God's hand that points out duty's pathway to us, and we should accept it as a divine gift, and be glad for the privilege of walking in it. Whatever comes from God is of great worth, and He will crown all our efforts to take it in the rightful way. Other paths, however bright they may appear, always lead us wrong. We know, too, when we are in them, and are unhappy at the entering of the false ways. The sweet morsel becomes bitter at the first taste, and if we keep on in darkened paths, we may wander very far from a loving God and become loveless and unloved. The path of duty is forever safe and leads us always toward God and heaven.

LINES ON A SKELETON.

(Some years ago, 1857, the following poem was found in the London Morning Chronicle. Every effort was vainly made to discover the author, even to the offering of a reward of fifty guineas. All that ever transpired was that the poem, in a fair clerical hand, was found near a skeleton of remarkable symmetry of form, in the museum of the Royal College of Surgeons, Lincoln's Inn, London, and that the curator of the museum had sent them to the Chronicle.)

Behold this ruin! 'Twas a skull
Once of ethereal spirit full,
This narrow cell was Life's retreat,
This space was thought's mysterious seat.
What beauteous visions filled this spot,
What dreams of pleasure long forgot,
Not Hope, nor Joy, not Love nor Fear,
Have left one trace of record here.

Beneath this mouldering canopy,
Once shone the bright and busy eye,
But start not at the dismal void,
If social love that eye employed,
If with no lawless fire it gleamed
But through the dews of kindness beamed,
That eye shall be forever bright,
When stars and sun are sunk in sight.

Within this hollow cavern hung,
The ready, swift and tuneful tongue,
If falsehood's honey it disdained
And when it could not praise, was chained;
If bold in virtue's cause it spoke
Yet gentle concord never broke,
This silent tongue shall plead for thee
When time unveils Eternity.

Say, did those fingers delve the mine,
Or with the envied ruby shine?
To hew the rock or wear the gem,
Can little now avail to them;
But if the page of truth they sought,
Or comfort to the mourner brought,
These hands a richer meed shall claim,
Than all who want for wealth or fame.

Avails it whether bare or shod
These feet the path of duty tread,
If from the bowers of ease they fled
To seek affliction's humble shed;
If grandeur's guilty bribe they spurned
And home to virtue's cot returned,
These feet with angel wings shall vie
And tread the palace of the sky.

As a matter of practical philosophy, hardly anything can be more essential to the young than that they should set out in life with a correct understanding of how largely they hold their fortunes in their own keeping. Be courageous, but prudent; enterprising, but painstaking; industrious and persevering; always remembering that the proverb, though old, is still true, and will never wear out—Providence helps those who help themselves.

British and Foreign

The cost of rebuilding the new transept of Selby Abbey, which Mr. William Liversidge, of Selby, is defraying, will be £3,000.

The Rev. J. Wood, D.D., formerly the Head Master of Harrow, has been appointed one of the Residiary Canons of Rochester Cathedral.

There has recently been presented to the Chapel of St. Mary the Virgin, Baltimore, by a friend, a very handsome baptismal shell of mother of pearl, in which are carved scenes from the life of our Lord, set in delicate filigree.

The Rev. H. T. J. Waring, B.D., and Mrs. Waring were presented recently with a handsome wedding present by the congregation of St. Peter's, Kirkcaldy, Scotland, in the shape of a massive solid silver tray bearing a suitable inscription.

A parishioner of Trinity Church, Boston, has given the sum of \$5,000 for the purpose of completing the unfinished wing of that church's Home for the Aged. This gift makes it possible to finish the Home at once and it is hoped that the edifice may be ready for occupation some time in May next.

On the evening of Sexagesima the Bishop of Rhode Island visited the Church of the Messiah, Providence (the Rev. Frederick I. Collins, rec-

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of the Elmwood Avenue Free Baptist Church of Providence.

The Bishop of Southwark has appointed the Rev. A. G. Deedes, M.A., who has been a curate at and who is now the senior curate of St. John the Divine, Kensington, an honorary canon of Southwark Cathedral. It is an act almost without precedent that an unbeneficed clergyman should be appointed to such a position. The honour was most richly deserved.

The financial statement of St. Thomas' Church, New York, for the past year has lately been published. This shows that apart from pew rents, which amounted to over \$54,000, the people gave at public services, \$67,400, and privately subscribed \$176,000 besides—a record hardly equalled by any other congregation in the world, it is said. The new church, which is to cost \$1,080,000, will be completed, it is hoped, in the summer of 1912.

Announcement has been made of completed plans for the consecration on April 19th, of the choir and two finished chapels of the Cathedral of St. John the Divine, New York. The huge cathedral has been in the building years already, and yet only one-tenth of the colossal structure has been completed. Up to date it is estimated that between \$3,000,000 and \$4,000,000 has been spent. The finished structure will cost something

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tor), and confirmed a class of fifty-two persons; among them was the Rev. A. B. Howard, formerly pastor

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like \$10,000,000. That is the present estimate, but by the completion, the prices of labor and material may enter into the calculation. It is not thought that the cathedral will be really ready for ten years. Only the parts of the structure which will be permanent will be consecrated, a large portion of the work now stand-

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IT'S WINDSOR

ing being only temporary. The choir and two chapels, one erected by August Belmont, to be known as St. Saviour's Chapel, and one by Mrs. Edward King, to be known as the Chapel of St. Columba, will be consecrated. There will be bronze and silver medals having on one side a picture of the cathedral and on the other its seal and appropriate wording. Clergy from all over the diocese

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and country are expected to be present at the consecration services. The ceremony will be an elaborate one. At present only the crypt of the cathedral is used for services.

Children's Department

THE TWO GRANNIES.

"Well, how are you this morning, Granny."

"Poorly, poorly!" answered the old woman from the depths of her great arm chair. "I ain't much longer for this world, Letitia, and there's one thing that sets heavy on my mind."

The thin old lips were quivering and the faded eyes dim with tears. "It's two years to-day since me and Nancy had our quarrel, and we hain't spoke to each other since."

Nancy Fuller was Granny Tragon's twin sister, and she lived with her son a few miles further down the Hill Road.

"Nancy's so set in her ways," Granny Tragon went on tremulously, "that I know she won't make up again, even if I say I'm sorry, without I send her some present and so I thought I'd gather up all the shapins I could and make her a quilt, and when I'm able—I'll be better again, mebbe, a little while when the warm weather comes—I'll give her the quilt.

"Oh, Granny, don't wait till then," interrupted Letitia. "Let me go over there now—I'm going in a few minutes anyway—and tell her you want to make up and I'm sure she'll be glad; and then we'll get John to bring her over this afternoon and you can have a nice long talk."

But the terrible blight of second childhood had fallen upon 92-year-old Granny Tragon, and she clung to her idea tenaciously and could not be coaxed or reasoned out of it.

"Tain't any use for me to try to make up," she repeated stubbornly, to every appeal of Letitia's, "without I give her some present. Nancy is so set in her ways."

At last Letitia rose to go.

"Mind you bring me some nice wool shapins for my quilt," begged Granny, "and don't ye tell Nancy what I'm doin', because I want to surprise her."

Straight over to Fuller's went Letitia, where she found the other Granny lying on a couch.

"And how are you this morning, Granny?" she asked, cheerily, holding the horny old hand in hers for a moment.

"Oh, there's such a terrible pain in my back," quavered the old woman on the couch, "that I can't hardly sit up."

She rose to an erect sitting posture while she spoke, evidently with much pain.

"Don't try to sit up, then," advised her visitor, "if it hurts you so."

"Oh, but I must, or I won't get my rugs done."

"What rugs?"

Instead of replying at once, Granny Fuller burst into tears.

"It's just two years to-day, Letitia," she said, "since me and Rachel had our words, and she ain't

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spoke to me since, and it ain't right that we should go on like this, and us only sisters. I thought if I was to make a little present for Rachel mebbe she'd forget what was said

THE STOMACH NEEDS HELP

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Not one person in a hundred can get along at this time of year without using something to enliven the action of the liver, kidneys and bowels.

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The liver and kidneys are overworked in their efforts to remove the poisonous waste matter from the system. They fail and become torpid and clogged. The bowels become constipated and stomach derangements follow.

There is one medicine which will overcome this condition more certainly and more quickly than any other, and this is Dr. Chase's Kidney-Liver Pills.

This medicine gets the bowels in action at once and by awakening the liver and kidneys ensures the thorough cleansing of the filtering and excretory systems.

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

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

These wonderful little workers contain the most effective blood purifier ever discovered, calcium sulphide. No matter what your trouble is, whether pimples, blotches, blackheads, rash, tetter, eczema or scabby crusts, you can solemnly depend upon Stuart's Calcium Wafers as never-failing.

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

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

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

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

Just send us your name and address in full to-day, and we will send you a trial package of Stuart's Calcium Wafers, free to test. After you have tried the sample and been convinced that all we say is true, you will go to your nearest druggist and get a 50c. box and be cured of your facial

trouble. They are in tablet form and no trouble whatever to take. You go about your work as usual, and then you are—cured and happy.

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then and we'd be like we was before. Rachel don't forget very easy, and I thought if I was to give her a present of something she liked real well—and she always liked rugs—mebbe she'd be all right again."

Letitia did not say anything for a few moments. She was so busy thinking how pathetic it all was. These two old women—twin sisters—who had walked on life's highway together, and now, when old age was settling down upon them and death waiting for them not far away in the future, when they might have been holding sweet communion together of the things the years had brought them, they were kept apart by a foolish quarrel and a stubborn misunderstanding. The companions of their childhood and girlhood were sleeping under the grass on the hillside or in graves far away; only they two left; no others with whom they might talk, as old people love to talk, of the dear days of the "long ago." The old woman interrupted Letitia's thought.

"Could ye bring some pretty shapins for my rugs when ye come again. Letitia? I want to get them done soon as I can, for I do want to get right with Rachel."

"Then, do let John take you over soon as your back gets a little better; and talk to Rachel, and don't wait for the rugs."

"It wouldn't be a bit of use," returned the old woman. "Rachel don't forget easy, and unless I have some present to give her she won't make up."

"Well, then, I have a couple of new rugs I just finished yesterday; take them and give them to her, and then you can give me your rugs when you get them done."

"I wouldn't do that," returned the old woman stubbornly, "I wouldn't give her rugs I hadn't made myself." And in this idea she persisted in spite of all Letitia could do or say.

The weeks slipped by and the spring came back to the Hill Road. As the days grew milder the two old women became stronger and could work longer each day; the one at her quilt, the other at her rugs. Many people came to see the two grannies, for they were well known in the whole countryside. Of all their visitors of the gentler sex they each begged "purty shapins," always accompanying the request with a charge not to tell the other granny of the great surprise in store for her. Of course the whole neighbourhood soon knew all about it and speculated as to which granny would get through first; the men in the cross-roads grocery chatted and laughed about it; the women of the neighbourhood cried over it when they went from house to house.

As Granny Tragon grew stronger she began to walk out a little—a very little each day, lengthening her walk as the days became longer and pleasanter. One fine day in May she came back with almost a sparkle in her faded eyes.

"I walked clean down to the pasture fence, and I ain't scarcely a bit tired," she announced triumphantly.

But she was too tired the next day to do it again, and, besides, it rained a little, so she stayed in the house and finished—yes, actually finished the much-talked-of quilt. Next morning she rose early and ate breakfast with the rest of the family.

"I feel so chipper this morning," she said.

She rested a bit after breakfast, then she wrapped up the wonderful quilt and tucked it under her arm, and putting on her bonnet and shawl, started out. Oh, if Nancy only wasn't so set in her ways!

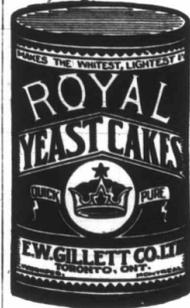
As the warm days came on Granny Fuller, too, had been growing stronger, and on this selfsame day she put the last touch to her marvellous rugs. Then she rolled them up in a bundle and started out. Along the path to Tragon's she hobbled. The gentle breeze blew the apple blossoms down upon her. Oh, if Rachel only would forget!

And so the two old women came along the path and met under the cherry tree. Rachel spoke first.

"I've made ye a quilt, Nancy," she said. "I thought it would help to keep ye warm when ye have the chills."

"And I made you some rugs to keep your feet warm, Rachel," the old woman said.

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And then they sat down on the grass and cried; they were so glad to be together once again. They talked of the dear old times and the people who were sleeping out on the hillside, but never a word of the quarrel that had separated them.

That night, in their homes, two very happy old women showed to admiring friends—the one a marvellous pair of rugs, and the other a wonderful quilt; and two happy, old faces smiled in sleep all through the night; the one, just under the edge of the wonderful quilt; and the other pillowed where the first thing she could see in the morning was one of the marvellous rugs.—By Lissie C. Farmer.

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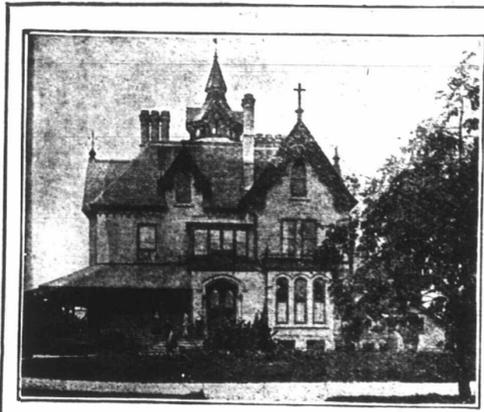
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