

George's in the East, E., and the years 1882-1885 he spent in Suffolk as vicar of Great Barton. Returning to London, he became vicar of St. Philip's, Regent Street, 1885-1897, and in the last named year he accepted the offer of the rectory of St. Vedast. He had been a prebendary of St. Paul's from 1880, and a chaplain-in-ordinary to the Queen from 1888. Prebendary Harry Jones was an extremely devout and high-minded clergyman, and the story of his labours forms a most interesting narrative. Few men have written so well and so attractively for many years as he has done. Apart from his published volumes, the Sunday at Home and similar periodicals had continuous and welcome contributions. Prebendary Jones just missed the highest rank; his friends, years ago, were surprised that he was not offered a bishopric. Without being a great ecclesiastic, Prebendary Jones was possessed of what has been irreverently but expressively called sanctified common sense. He took charge of St. George's-in-the-East when it was a ruined parish, and left it a model and a prosperous one. He could not be idle, and ended as the incumbent of a quaint old Charles II. church, in the city, tastefully restored with a small resident population, but with a wide scattered body of attached parishioners.

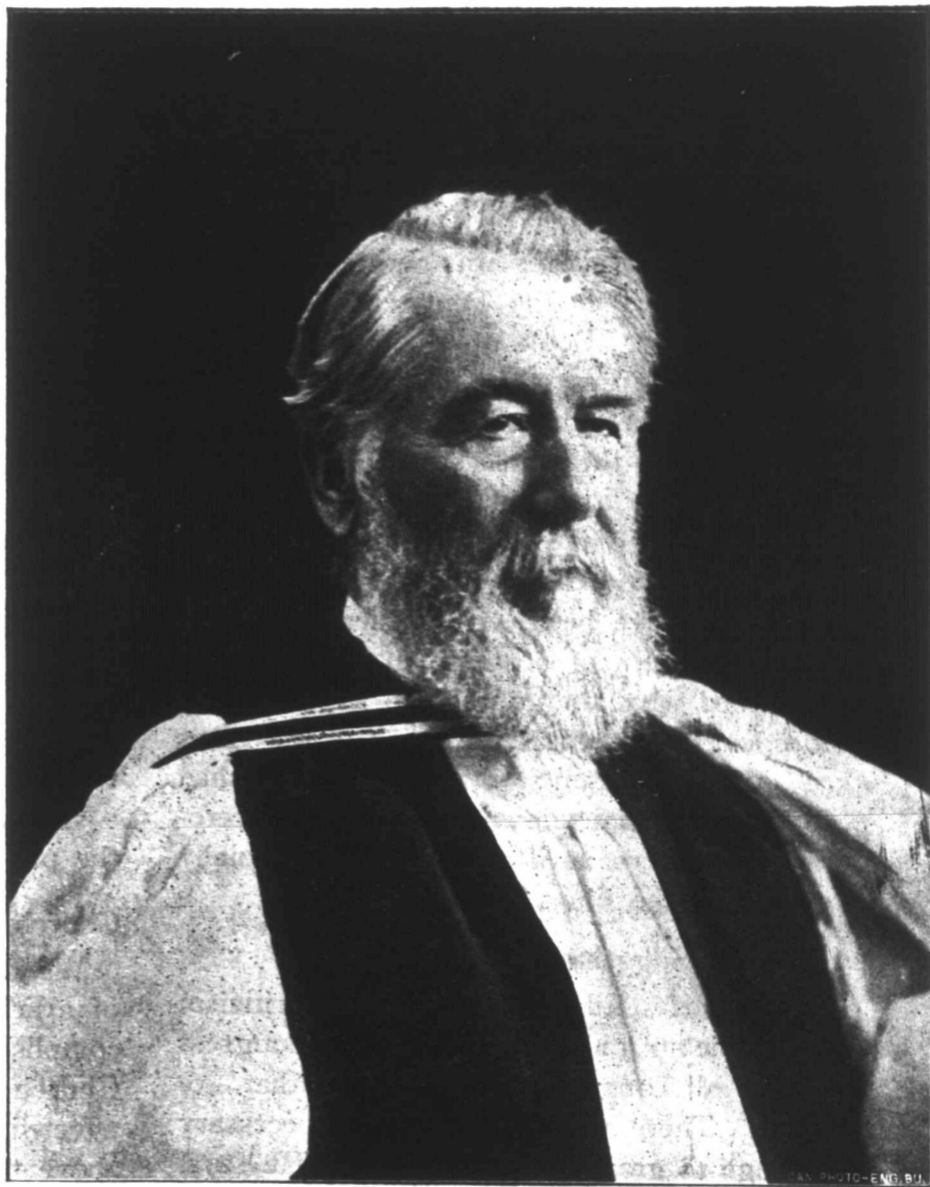
Church Mission.

Rev. H. C. Dixon, who was appointed Diocesan Missioner by the Bishop of Toronto some years ago, has, at the request of rectors and incumbents of parishes, conducted many successful missions in the Church in Canada. The good fruit borne by these special efforts, and the encouraging results coming from Mr. Dixon's work generally, are well known to the members of the Canadian Church. But the good which Mr. Dixon was able to do in this respect in the past was somewhat limited; owing to other engagements, he was not able to give it, as he longed to do, his undivided attention, and as a consequence, many earnest requests for such help had to be refused. A step in advance is now taken. Mr. Dixon finds himself able to take up the work again, and to devote more time to it. A small committee consisting of two clergymen, and two laymen, well known to the Church, has been chosen to assist him in the management of the work, by counsel, prayer, by aid in correspondence, and in arranging the details of the missions. The names of the members of the committee are as follows: Rev. T. C. S. Macklem, M.A., Provost of Trinity College; Rev. Bernard Bryan, rector Church of the Epiphany; T. Millman, M.D., Supreme Physician Independent Order of Foresters;

N. Ferrar Davidson, Esq., President Brotherhood of St. Andrew for Canada. Applications for the services of the missioner may be made to the secretary of the committee, Rev. B. Bryan, 150 Dowling Ave., or direct to Rev. H. C. Dixon, 34 Park Road, Rosedale, Toronto.

A New Bishopric for India

The Bishop of Calcutta is making an attempt to secure a division of his enormous diocese by erecting a new bishopric out of the central provinces of India. The new diocese would contain an area double that of the British Isles, and a population of about 40,000,000. The Bishops in India have signified their consent and promised their support. Church matters in this proposed new diocese are calling for special attention. Besides supervision of existing work, there



THE RT. REV. WILLIAM BENNETT BOND D.D., BISHOP OF MONTREAL.

is much to be initiated and developed. There are seventeen clergy, a few schools and missions, and a Bishop would find a good nucleus of organization. There are sixty-two European stations, large and small, whose congregations are considerably scattered. Their geographical position, among other drawbacks, has made it difficult for them to feel a real connection with the diocese of Calcutta, or to realize a corporate Church life. The scheme would tend to remedy this defect, binding all congregations together more appreciably in a common cause with each other and the rest of the province. As in the case of the diocese of Lucknow, such a consolidation may be expected to be a first step towards Church expansion, and the new interest created at home, and locally, together with the fuller

personal intercourse and sympathy between Bishop and people, to result in an impetus to Church enterprise and the deepening of spiritual life.

The Strength of Christianity.

We stand at the dawn of the twentieth century, and we seek to measure the strength of Christianity. Her adherents in 1800 were perhaps 200,000,000; to-day they are close upon 500,000,000. Not in numbers alone, but in vantage ground of influence, she has grown in strength; the Christian nations now wield sovereign influence over 800,000,000 out of the 1,400,000,000 of the world's population. Or, to put it in another way; one-third of the inhabitants of the world are Christian, and another third of the world is under the government of the Christian nations; and, as matters now are, it is not difficult to see how easily the whole of the habitable world may fall under the sway of the Christian peoples. Measure the Christian influence by area, and we find that, for every mile of the earth's surface governed by non-Christian peoples, four are ruled by Christian nations. Yet Voltaire prophesied that before the opening of the nineteenth century, Christianity would have vanished from the face of earth! The answer of facts is that two-thirds of the world's peoples, and four-fifths of the earth's soil, are ruled by the Christian nations. If we ask for further evidence of the growth of the Christian Church, we have but to look at India, where the Christian converts have grown between 1851 and 1881 from 91,000 to 417,000; to Africa, where a native Church holds an almost independent existence; to the Churches planted by the Christian missionaries of this country, which now send contributions amounting to from £10,000 to £20,000, for the furtherance of the missionary cause.

CONGREGATIONAL SINGING.

By an Organist.

Were the writer of this article to make a canvass of all the clergy in this or any diocese, and put the question: "Do you desire congregational singing?" each and every priest would emphatically say "yes." No student of our Prayer-Book can fail to see, that of all services, the Anglican service is for the people, and in Churches where congregational singing is allowed (allowed, because many, I am sorry to say, of my brother organists will not concede to the people their rights), one hears hearty singing, sees increased congregations, and feels it is, indeed, worship, and knows he has his part in the liturgy. Our singers, I am