

Canadian Churchman

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

Vol. 37

TORONTO, CANADA, THURSDAY, MARCH 17th, 1910.

No. 11.



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The general Convention of the American Church is to be held (D.V.)



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in Cincinnati, next October. It is probable that the sessions will be held in the Music Hall which is capable of seating 5,400 persons and which contains one of the largest organs in the world. The adjoining Exposition buildings will also probably be used.

Canon Fausset, whose death in England, at the advanced age of 90 took place lately, gave his parishioners the following recipe for long life when he was in his eighty-eighth year: (1) They must be at peace with God; (2) keep their tongues from evil; (3) avoid strong drink.

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Canadian Churchman.

TORONTO, THURSDAY, MARCH 17, 1910.

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Lessons for Sundays and Holy Days.

- March 20.—Sixth Sunday in Lent.
Morning—Exod. 9; Mat. 26.
Evening—Exod. 10; or 11; Luke 19, 28; or 20, 9 to 21.
- March 27.—Easter Day.
Morning—Exod. 12, to 29; Rev. 1, to 19.
Evening—Exod. 12, 29; or 14; John 20, 11 to 19, or Rev. 5.
- April 3.—First Sunday after Easter.
Morning—Num. 16, to 36; Co. 15, to 29.
Evening—Num. 16, 36; or 17, to 12; John 20, 24 to 30.
- April 10.—Second Sunday after Easter.
Morning—Num. 20, to 14; Luke 9, 51-10, 17.
Evening—Num. 20, 14-21, 10; or 21, 10 Gal. 1.

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

PALM SUNDAY—SIXTH SUNDAY IN LENT.

- Holy Communion: 131, 136, 257, 495.
- Processional: 132, 133, 137, 496.
- Offertory: 104, 141, 613, 642.
- Children's: 608, 688, 692, 695.
- General: 105, 140, 152, 630.

EASTER DAY.

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

PALM SUNDAY.

The incident of this day, the enthusiastic reception of Jesus into the City of Jerusalem, when contrasted with the tragic events to follow, causes us to notice with all sadness the fickleness of Israel. This is a trait much noted in the history of Israel. Impatience and lack of spiritual insight are at the root of fickleness. And yet despite this weakness Israel has much to teach us. In the main Israel is loyal to principle. Her weakness arises in the fact that her ways of fulfilling and manifesting principle are not the ways of God. To-day we must be warned by the weak-

ness of Israel. Let us guard against all fickleness and inconsistent impatience by seeking to be loyal to Jesus Christ in everything.

"All for Jesus—All for Jesus—
This the Church's song must be;
Till, at last, her sons are gathered
One in love, and one in Thee."

Jesus supplies us with ideals. Therefore we must learn of Him. He hath obtained eternal redemption for us. Therefore we must ever put our trust in Him. Three ways are constantly held out to us along which we are to demonstrate our loyalty: (1) Jesus is sinless. Therefore He is God. Hence His commandment concerning our love of God must apply to Him. (2) The sinlessness of Jesus warrants us in worshipping Him. The moment we recognize the meaning of Jesus' personality, work and teaching, that moment we fall before Him with the words, "My Lord and my God!" (3) The sinlessness of Jesus inspires us to work for and with Him, conscious that such work cannot be in vain. When Saul saw the glorified Christ, his first question, "Who art Thou, Lord?" was instantly followed by another, "What shall I do, Lord?" Is that the question of every one who belongs to Jesus to-day? Now when we consider the sinlessness of Jesus we learn that His personality, His work, and His teaching, must bear relation to, and have significance for, all mankind. A sinless person, a perfect sacrifice, an absolutely unique religious teaching or revelation, must have universal relation and scope. These things are sufficient in themselves to inspire the believers in Jesus Christ to continual activity in extending the knowledge of Jesus, His work on Calvary, and His teaching. To be zealous in the missionary activities of the Church means that we appreciate the true character of Jesus' sacrifice and revelation. Let us combine love, worship, and service in the duty of making Him known. For when we preach Jesus in our lives and in the words of our mouths we are serving, worshipping, and loving Him. Reflect upon this thought. "The root of unbelief in foreign missions is want of faith in the Gospel." Are you loyal to Jesus? Prove your loyalty to Him in your loyalty to your brothers and sisters who still sit in darkness and in the shadow of death.

What Progress?

Lent is quickly passing. The day of opportunity offered by this searching season of the Church will soon be over. Again we ask, dear reader, what good has it brought to you? How does the account stand in your life record—of promise made at the outset and actual present performance? What of your spirit—have you made a distinct advance in more frequent and devout communion, in earnest study of the blessed Word, in daily practice of its precepts? What of your mind—and body—have you steadfastly tried to curb their coarse and wayward movements, and by force of will to control and direct their powers day by day to purer, nobler issues? The hours of Lent are speeding on—soon its day of opportunity will fade into the night of time. Is the record one of growing hope, unswerving courage, progressive achievement? In any event let us one and all strengthen the things that remain, and with steadfast self-denial make new and personal proof of the old and faithful promise, "As thy days so shall thy strength be."

Re-Creation.

And now is beginning slowly at first but quickly later on that perennial marvel of springtide growth. The renewal or re-creation of those beautiful things—the grass, the plant, the shrub, the tree. The material world aroused and refreshed after the long winter rest obeys the won-

drous law of scientific progress and puts forth its strength with attractive grace and impressive power. Well does Dr. Conan Doyle in "Through the Magic Door" write of our appreciating the order, beauty and majesty of that material universe which is most surely the outward sign of the spiritual force behind it," and adds, "How a man of science can be materialist is as amazing to me as how a sectarian can limit the possibilities of the Creator. Show me a picture without an artist, show me a bust without a sculptor, show me music without a musician, and then you may begin to talk to me of a universe without a Universe Maker, call Him by what name you will."

Eastern Women

Are now receiving a training and are throwing aside so many of the habits of seclusion that the coming people of the Turkish Empire will be a much changed one. Here is one incident: At the American College for Girls in Constantinople are some government students. These recently attended a lecture at the Dar-ul-Monalamat Normal School on "Individualism," by Madame Salih Bey, wife of the secretary of the bureau of public instruction in Turkey. Under Abdul Hamid, neither the appearance in public of Turkish students in the veil accompanied by European instructors, nor such a representative gathering of women, would have been possible. But a constitutional regime and the pronunciamenato of the Young Turks that they regard the education of their women as one of the pressing demands of the Empire, have resulted in a general striving for enlightenment.

The Carnegie Foundation.

Some years ago Andrew Carnegie set aside a large sum of money, the interest to be applied in providing pensions for professors in Universities in Canada and the United States. We regretted a restriction which excluded religious foundations. Our objection is ably expressed by a New York contemporary. "It is unfortunate that Mr. Carnegie in carrying out a great purpose for the betterment of the teaching body in the country cannot bring himself to see that neither religious influence nor religious control is an element to be feared in the development of higher institutions of learning. On the contrary, an element certainly to be viewed with alarm is the building up of an immense fund for educational achievement the benefits of which are rigidly limited to those institutions in which ex professo Christian influence is debarred from the academic administrative policy prevailing. No doubt this is the motive underlying the contention of a speaker in the recent Chicago Conference of the Pan-Presbyterian Alliance, that no greater enemy to Christian teaching exists to-day than this same Carnegie Foundation." This foundation though created for the laudable purpose of providing pensions at once exerted a marked influence on the policy of the colleges which were or might be entitled to share in its benefits, and thus its domination is regarded as the mischievous power of the purse.

Sincerity and Simplicity.

Two words so easily written but in how few of the myriad lives about do we see these God-like qualities abide. How sad it is that man or woman should, through the greater part of their lives, insincerely try to prove their sincerity to others when in their own hearts they know alas too well! how vain is the task. It does not call for a high order of intelligence to distinguish the artificial from the real flower. Even where the semblance is close the fragrance is lacking. "Sincerity and Simplicity," says A. C. Benson in "The Point of View," "if I could only say how I reverence them, how I desire to mould my

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life in accordance with them! And I would learn, too, swiftly to detect the living spirits, whether they be young or old, in which these great qualities reign." Surely it is worth our while to "think on these things," more often to study their deep and lasting meaning, and to strive with greater earnestness to work them into our groundwork of thought, and outflow of action.

Train the Boys.

General Baden Powell on being asked why he was retiring from the service replied, "It is a fine thing to hold a responsible post in the King's army, to train men to bear arms and to carry on the routine work of the service, but it is a far finer thing to give boys character; to teach them to obey cheerfully, and to be true citizens and whole-hearted sons of the Empire." He is about to visit us and also South Africa, Australia and New Zealand. "I want," he said, "the youths of our great Empire to be men, not idle loafers." To this sentiment we say amen. In every walk of life we want self-reliant men, able and ready to take the rough with the smooth, and have practical, and not merely book learning.

Pollution of Streams.

Senator Belcourt deserves the thanks of the community for his bill for the prevention of the waters of navigable streams being fouled by sewage. This reprehensible practice mars the natural beauty of the water, impairs, if it does not destroy the fishing, and worst of all poisons the streams and makes them directly, or indirectly a menace to human life. Now that science is simplifying and cheapening available means for disposing of and utilizing sewage, the time is ripe for just such legislation as this measure introduced into the Senate by Senator Belcourt. The large and wealthy City of Toronto is an object lesson on this subject. There a citizen, at present, who wishes a drink of water and at the same time to avoid the risk of typhoid fever has to provide himself with lake water that has been first boiled or purchase a glass of distilled or mineral water. All because at immense expense the city supply is drawn from the lake outside a narrow island, inside of which, lies a vast cesspool, called Toronto Bay, into which, for over a century the filthy sewage of the city has been poured. It is indeed one of the most curious of economic facts—that to keep down a tax rate men will tacitly ignore an appreciable death rate.

Parochial Vacancies.

A very common mode of filling the void caused by a pastor's removal in other communions is by inviting candidates and judging them by their appearance in the pulpit. Such a system is abhorrent to the best men. As a journal in the States writes: "Our system of candidating is one of the worst that could be invented. No sensitive, honourable, and honest man can ever openly preach as a candidate in any pulpit without feeling hampered by the circumstances and tongue-tied in the expression of his best thought and feeling. He is tempted to insincerity in speech, to an exaggeration of his zeal and his emotions, because he feels the need, if he is to win the interest of these people who are before him, of making a marked impression in the service. Such an experience is fatal to the best expression of one's inner life and thought, and many of our noblest men and women have failed in winning the place and recognition which they deserved because they could not rise to the artificial level of the occasion." On the whole we feel that appointments made by the Bishop after confidential consultation with the representatives of the congregation is nearer the ideal than any in present use.

Excess of Zeal.

It is possible to have an excess of zeal. Not when that fiery quality is tempered by sound judgment. Then the mind thinks clearly—as well as

quickly—and the heart animating, and the will directing, the energies of mind and body—the clear call of conscience is obeyed with resolute and persistent vigour. It is, however, possible, and even probable, that in some instances excess of zeal may be untempered by wisdom and then even men who are ordinarily prudent and temperate are under the stress of some sudden impulse swept as by a wave, off their feet. Overcome by the excitement of the moment their mental perspective is blurred, and like the pendulum of a clock that is jarred, they momentarily fail to respond to the regular round of duty. A wise Churchman once gave it as his opinion: "That surely half the world must be blind; they can see nothing, unless it glitters." It is a stirring, inspiring sight to see men responding with alacrity to the impulse of some great and beneficent cause. But we should have a care lest by a hasty onrush we are led to neglect duties, none the less solemn and obligatory, because for the time being we are blinded to them by our gaze being fixed on a new and glittering goal. Zeal, like everything else that moves the spirit of man, varies in degree and character. As we are to test the spirit, so we are warned to test our zeal lest it resemble that of which the Apostle wrote: "I bear them record that they have a zeal for God, but not according to knowledge."

The Sabbath.

In a work recently published in Scotland by the Rev. John Rutherford, he tries to trace the unity of thought and feeling and even of verbal expression pervading the Epistles to the Colossians and to the Ephesians and also to show that the latter is really the Epistle to Laodicea. He has some remarkable notes on the Sabbath from which we extract the following passage: "Whenever the word Sabbath occurs in the New Testament it means the Jewish Sabbath, the seventh day of the week, except—and the exception is noteworthy—in the discussion between our Lord and the Pharisees, where He says, 'The Sabbath was made for man, and not man for the Sabbath.' This clearly did not mean that the Jewish Sabbath was made for man, for the very simple reason that the division of the race into Jews and Gentiles was long after the creation; to say that the Jewish Sabbath was made for man is a contradiction in terms. What it does mean is that at the creation of the human race God instituted the weekly day of rest and of worship; and that He did so with a view to the universal good of man. This great law of Christ, that the Sabbath was made for man, is the divine charter of privilege, and of freedom for every man from slavish toil. It is our authority for the weekly cessation from labour, the birthright of every human being of which no one may deprive him. After our Lord's resurrection the word Sabbath is never even in one instance applied to the day on which there is every week commemorated His rising again from the dead. This is every way remarkable."

Speaking and Hearing.

We have recently written on this most important subject. Since writing we have read the following pointed observations: "Attention has again been called to clerical elocution, and the three examiners for reading prizes at the Bishop of London's ordinations write very strongly on the subject. Their opinions are supported by public opinion, and it is generally felt that no man ought to be ordained who cannot articulate clearly and make himself intelligible to a congregation. In one church known to me the curate cannot speak without a stammer. During all his curacy he has never so much as read the lessons in church. This is much better than inflicting his stammering unintelligibility on the congregation. The man is a good worker in the parish, and his heart is in the right place, but it is one thing to be an excellent Christian and another to be an efficient leader of public worship. There are difficulties

insuperable by most preachers in strange churches, owing to their construction and acoustic tricks. Most buildings, however, can be filled by a man who knows their properties, and inaudibility by a permanent minister is, as a rule, the result of carelessness. On the other hand a well-known Doctor of Divinity was very angry lately because he could not hear half way down a hall a professor of elocution in one of our colleges! The fact was that the hall was so constructed that the peculiar pitch of the speaker's voice made himself inaudible! No man with his voice—one of the sweetest imaginable—could be a successful speaker in that hall. This is a most exceptional case, and the vast majority of parsons who are not heard have only themselves to blame for their failure." We may say that we recently attended a service at which the preacher was a prominent and eloquent clergyman. Though the greater part of his eloquent and forcible sermon could be distinctly heard, at the end of some of his periods he so lowered his voice that, though not far from the pulpit, we with difficulty could hear what he said. The clergyman who read the lessons, though capable of being a good reader and possessing an excellent voice, persisted in occasionally, at the end of a sentence, making himself almost inaudible. Another clergyman officiated whose voice was harsh, and even unpleasant in tone, yet he pronounced each word so distinctly as to be easily heard in any part of the church. There can be no doubt that the last mentioned clergyman has given more thought and study to the preparation of his voice for its effective public use than has either of his clerical brethren referred to, with, to his audience, the qualifying result that everything he reads and says to them is distinctly heard.

THE KING—GOD BLESS HIM.

A few weeks ago the King entered upon the tenth year of his reign. When Queen Victoria, of ever blessed memory, departed this life, it seemed as if an epoch had closed in the history of our race and Empire. There was, of course, an universal disposition throughout the Empire favourable to her successor. Still there was a widespread feeling abroad that no one could ever quite fill the place in our hearts occupied by the great Queen Mother. So strong was this feeling that, as we have been credibly informed, a large number of expatriated Canadians residing in the United States applied for their naturalization papers on the death of the Queen. While she lived they could not in their hearts renounce their allegiance to the British Crown, so strong was the Queen's personal hold upon their affection and veneration. And so many, perhaps the majority of us felt, that while we were ready to loyally and even enthusiastically welcome and rally round the new occupant of the throne, a void had been created which could never be filled again. Among this class, we frankly confess, we stood ourselves. The "law of averages" seemed to preclude the possibility of two successive rulers equally endowed with such commanding genius for governance, and such eminently popular qualities. But the unexpected has most undoubtedly come to pass, and we have to-day in the person of his gracious Majesty King Edward VII. a sovereign who in every respect has, to use his own words "followed in the footsteps of his mother," and who fills to the fullest extent the place in our affections occupied by her, till then the best loved of all English monarchs from Alfred the Great downwards. The influence of the Crown as a factor in the public life of England and indirectly of the whole Empire is something that is often very imperfectly comprehended or realized by the great majority of Britons. There cannot be a shadow of doubt that the influence of Queen Victoria's personality saved the Empire. It is practically certain that under any

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sovereign of the character of, say the preceding five or six occupants of the British throne, the Empire would have gone to pieces, simply because the English people would have ended the monarchy itself. One has simply to read the comments which appeared in the newspapers on the occasion of the deaths of William IV. to understand how "dead ripe" the country was for some fundamental change, and how low the institution itself has fallen in popular estimation. To-day the monarchy never stood higher in the affections of the overwhelming majority of Britishers the world over. Queen Victoria saved the British Crown and with it our far flung Empire, which under her about doubled itself in population and extent. Her successor, during the nine years of his reign, has still further enhanced the prestige of the Crown. This is most strikingly evidenced by the position of the King in the present political crisis in England. Everyone recognizes that he holds the key of the situation, and such is the perfect confidence in his ability and integrity of character that everyone is willing that he should. As Mr. Chamberlain recently said, "the people are always on the side of the Crown." But as is well known the beneficent influence of the King's gracious and sagacious personality is felt far beyond the bounds of the Empire. He is one of the few living "world statesmen" to-day. What his share has been and is at the present moment in the maintenance of the peace of Europe and the world only the initiated few can guess. In a future generation, when the secret history of present diplomatic relationships and operations are written, it will become public property. It is safe to say, however, that if war between England and Germany is averted it will be mainly through his personal influence and exertions. King Edward is in fact to-day the great steadying and straightening factor in world politics. He is, moreover, the greatest of all our Imperial assets. If our Empire is to hold together in the future and our race is to continue and complete its Imperial destiny and mission, it will be very largely owing to the impetus and inspiration imparted by the character and personality of Edward VII., whom God defend.

THE QUESTION OF THE HOUR.

Thirty years ago this continent of North America, on both sides of the line, was the cheapest place to live in, in the civilized world. To-day it is generally proclaimed, by those competent to speak, to be the dearest. There is, in other words, no country in the world where you get so little for your money than in this northern half of what old-fashioned people used to call a generation ago, "The New World." In this respect, during the past third of a century matters have been literally revolutionized. The old order of things in the seventies and early eighties seem to belong to another age, another country and another people. In point of time it is only yesterday to elderly people, in point of actual fact it is as remote as the days of Queen Anne, when these conditions before referred to prevailed, i.e., to confine ourselves to our own country, when Canada was veritably the land of plenty, and when a family could subsist in comfort and modest effluence upon an income which to-day would be regarded as a pitiable pittance. Until comparatively recently this marked and progressive rise in the cost of living, though at times noted by the more thoughtful, was as a rule allowed to pass without any very emphatic protest. Some indeed professed to regard it as an evidence of prosperity. Wages and salaries, it was contended, have proportionately risen, in some cases had outstripped the rise in prices, and there was no cause for disquiet. But this position has of late been made utterly untenable. It has been unanswerably demonstrated that the cost of living has risen out of all proportion to the rise in either wages or salaries. The purchasing power of the dollar in the matter of necessaries, comforts and luxuries,

and especially necessaries, has declined, and relatively there are fewer dollars than there used to be. And so at last the crushed worm has turned. The consumer has risen, whether in his might or weakness remains yet to be seen, and an organized attempt is to be made to bring down prices. Now we have not the faintest intention of attempting to deal with this question on the ground of what may be called "high economics." Whether or not the tariff or the Trusts or the increase in gold production are responsible for the present distress, we do not propose to discuss. There is another side to the question, which although not absolutely ignored in this discussion, has, in our opinion, by no means received the attention it demands. While the actual cost of living, and mainly as regards articles of food, has gone up, the style of living has also advanced. People's needs have greatly widened. Mr. James J. Hill, the well-known railroad magnate, recently said, "The cost of living is higher because people live high." In our opinion this accounts for at least one half of the trouble. It is the old story, "The luxuries of the fathers have become the necessities of the children." The advance in the style of living among all classes far outstripped the rise in wages and salaries and incomes generally. This is undoubtedly due to the unique progress that has been made during the period in inventions that have to do with the increase of personal comfort and enjoyment. The business of mere living has become vastly more complex, and therefore more expensive. With the blurring of social distinctions has come widespread social emulation. This sort of thing no doubt was always in evidence, but never to any extent approaching present-day conditions. It has taken hold of and obsessed every class of society till it has become a sort of religion. Thus hundreds of thousands of people are living beyond their means by deliberate choice. They are determined to keep up with the procession at all costs. The age has the defects of its virtues in this as in other respects. There is infinitely more inter-communion between classes, the one half does know to-day how the other half lives, with the result that social ambitions have been enormously developed. Nobody to-day is willing to "keep in his place," as the blunt old saying put it. All standards of comfort have been resolved into the one supreme standard, at which all are consciously or unconsciously aiming. "What isn't too good for him isn't too good for me," is the acknowledged or unacknowledged motto of every one to-day. And even those who decide "to live their own life in their own way," cannot do it. They cannot escape the influence of this all pervading spirit of social emulation. It enters into and modifies their lives in spite of themselves. Thus this "high living," which we are firmly convinced is responsible for so large a proportion of the present trouble. It is the price we have to pay for the universal social levelling up, which has now commenced in good earnest, and whose end will be the final transformation of society as

at present constituted. Meanwhile probably the majority of us will have to suffer. We have set the pace and must take the consequences. In the end no doubt matters will right themselves, and in some respects it is a healthy sign. Then again in connection with this matter, there is the burning ever-present question of our wilful criminal wastefulness, of which we purpose speaking some other time.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

Spectator has read with much pleasure Dean Crawford's letter in the Canadian Churchman of last week, in which he reminds the Revision Committee of General Synod that the Church public is really looking for some results when a report is eventually made to the supreme court of the Church in 1911. We really do not know what has been done but it is tolerably evident that this question of revision has moved a long way in advance of where it stood a few years ago. It is not now possible to satisfy the public with oracular utterances about our "incomparable liturgy," letting "sleeping dogs lie," "we know what we have now," "the Mother Church must take the lead." We feel quite sure the Revision Committee will be called upon to show progress in the task that was set them, and we most sincerely trust that wise and effective progress will be forthcoming. Spectator is still in hopes that an authorized and purely suggestive revision may be issued by a group of Churchmen before the next General Synod. The object would be to indicate to the rank and file of the Church the main features of revision, as it is contemplated by those who have been leading in this campaign for a more perfect liturgy. It would form the basis of criticism and suggestion and would have, it is hoped, a wide educative value. Since it would be issued by men who are not members of the committee of General Synod probably a greater freedom would be felt in handling the subject, and it would clear the way for the consideration of points that are now supposed to be ineligible for consideration. We are of the opinion that if the leaders in this movement for revision will exercise courage and patience every possible point in our Book of Common Prayer that needs to be touched may be fully and effectively considered.

One of the fundamental considerations in connection with the reconstruction of a liturgy is the aim and ideal of worship. What is it we are seeking when we devise a service of public worship? Has this something we are seeking to be approached chiefly from what we consider the divine point of view or from the human side? There seems to be widely divergent opinions on this subject. Some tell us that to glorify God is the chief and perhaps only worthy object of worship. To find out therefore what would appear to be the divine pleasure and to express ourselves accordingly, that is the work of those who would compile a liturgy. To offer praise and adoration and supplication to the deity not according to human aspirations but according to divine requirements, that is true worship. This is by no means an easy question to discuss without being misunderstood. It is an easy thing to appear to convey the impression that the divine ideal and human needs may be different, when no such thought is before us. What is really pleasing to God must also most truly and most fully express human spiritual aspirations. The question is not shall we or shall we not try to please God in the form and content of our worship, but may we not more surely reach that divine ideal by the consideration of human needs, and human hopes and human limitations in relation to divine perfection. Is not our worship an effort to bring ourselves into union and communion and harmony

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with God rather than to exalt Him. It is possible, we think, to make a grave mistake in worship by mistaking the character of God. Sometimes we see God addressed as though He were a vain and fickle monarch—possessed of qualities that we would despise in a fellow-man. God is better than our best, nobler than our finest conception of nobility, truer than our highest ideal of truth, more honourable than any human dream of honour. We therefore feel that somehow the divine will is most fully realized when human hearts approach Him with a great and honest expression of their desires and longings and seek to humbly do His will. Worship, therefore to be real worship must be an opening of our nature Godward and the bringing of ourselves into harmony with the divine will.

The new civic administration in the City of Montreal has begun its work well and hopes are high in the hearts of citizens that the day is not far distant when they may invite friends to come to the Metropolis without apologizing for disreputable streets and odorous lanes and a general air of neglect where all might be beautiful. These reforms are all contingent on leadership. The great body of citizens in the most corrupt city on earth we imagine want to do the right thing and are ready to do it if leadership is forthcoming. The evil element in a city can always find leadership because self interest suggests a rallying of the interests affected. More in the direction of legislating for the early closing of saloons, and at once, the saloon men have their advocates and their common fund to fight the movement. Advocate the cleansing or beautifying of a city and the great mass of citizens will wish the movement well but unless there is active leadership it is impossible to stir them to effect in activity. Montreal has given a splendid demonstration of the desire of the rank and file of men to do the right thing, when led by a patriotic group of citizens. Not only was a sweeping reform ticket put in power but a new type of government was inaugurated. The new men have gone to work with a will and absolutely new methods have been employed to carry on the affairs of the city. Visions of a city beautiful fill the heads of Montrealers, and it only remains with the citizens to stand by their resolutions. A movement is on foot among the mens' associations and members of the churches to unite in perpetuating the good government that has been installed. The citizens committee is still watching every move of the city fathers lest any lapse in memory should occur, or any retrograde step be taken. The churches ought to be active in promoting all that is good in civic as well as private life. We should aim to unite all who love in the service of all who need.

Spectator.

THE BISHOP OF ATHABASCA—ANNUAL REPORT

I naturally begin this report with my first visit as Bishop of Athabasca to the Athabasca landing. Being the gateway to the great North Mackenzie River and the great West Athabasca which includes the renowned Peace River and Grande Prairie districts, it claims priority at present. Its postal and telegraphic facilities too, make it the most convenient place for temporary headquarters. The inhabitants of this small town and the settlers in the surrounding district are looking forward with great hopefulness to the completion of the Canadian Northern Railway to this point, before the close of 1910. And still another company, the Alberta and Great Waterways, have already commenced the construction of a railway from Edmonton to Fort McMurray, a distance of nearly 400 miles, nearly 300 of which will be within this diocese. The present population, including the surrounding settlements, is about 600, half of which are French, or French half-breeds. Roman Catholics of course. The rest are Americans, Canadians and English, a mixture of all denominations. Our own congregations have been comparatively small but under the able and tactful ministry of the Rev. E. F. Robins, it is slowly, steadily,

growing. The arrangements by which Mr. Robins was appointed to fill the position of Secretary-treasurer, and Examining Chaplain of the diocese, made it necessary to move the Rev. F. W. Moxhay westward into the Grande Prairie district. Both Mr. Robins and myself are prepared to move to a more central position as soon as the progress of railway-development will enable us to determine the most advantageous position for Episcopal headquarters.

Prairie River.—This is, at present, a small but growing settlement 20 miles west of Lesser Slave Lake. The fertility of the soil in this district is unsurpassed in any part of the Dominion. This year's crop of oats would average from 80 to 100 bushels to the acre. Prairie River extends west in the direction of Peace River, where surveyors were busy all summer. This tract of rich country will be open for homesteading next spring. Until my arrival, in June last, irregular services were held in the school-house by the Rev. A. McClain Banting, who has since accepted a charge in the Diocese of Calgary. Mr. Banting's departure was regretted by all denominations on Prairie River. Archdeacon Scott, who is in charge of the Indian work, has done much good work among the white settlers. In the new town of Grouard, situated on the west side of Buffalo Bay, we have a very nice church, which I had the honour of building before I left in 1905, for the white congregation. On Mr. Banting's resignation, Mr. Brown, a student from St. John's College, Winnipeg, took charge but failure of health compelled him to resign after only a few months faithful service. Mr. Brown has been succeeded by the Rev. W. Trickett, who, for four years, was Archdeacon Scott's colleague at Lesser Slave Lake. He is not a novice in Colonial experience, having spent a term of service in the Diocese of Algoma. The settlers on Prairie River though very enthusiastic in the matter of church building, have not manifested any real appreciation for its services, but there is scope for the faith, patience, and spiritual energy of any man of God. The majority are indifferent as to which church they attend. "The first on the spot," say they, "deserves our patronage."

Shaftesbury, Peace River.—This mission was established by the late Rev. Cough Brick, and was originally intended to be a semi-industrial mission for the half-breeds and a few scattered settlers, towards which the Colonial and Continental Society has, for several years, made a grant of £40 per annum. But the half-breed and Indian population throughout this district is rapidly decreasing, and I venture to predict that in ten years time there will be very few of either left on these fertile prairies. As white settlers come in and buy up their lands, they move north in pursuit of game and furs. Christ Church Mission, as it is now called, is a most valuable asset to the diocese, for we have, besides a good substantial church to accommodate 150, a Mission House and School, and 192 acres of the best land on the Peace River Flat, and, within the last two years, we have enclosed the whole with a wire fence at considerable expense. Under a settled ministry the congregation is steadily growing, and the attendance is most encouraging. The Rev. R. Holmes, who took charge in 1905, has commenced their education in the matter of self-support, but unfortunately two successive years of drought, in consequence of which crops have been a failure, has rendered the progress slow and disappointing.

Peace River Crossing.—This is an important outpost of Christ Church a distance of 15 miles down the river north. During my visit I had a congregation of about 50, the majority members of the Church. Mr. Holmes holds a fortnightly service in a house kindly placed at his disposal by the Hudson's Bay officer in charge. The congregation are very ambitious to have their own church, and have already put up the walls, of what will be an imposing structure, with seating capacity of 200. They have already spent upon it a £50 grant, the gift of a friend, but they will need £100 still to complete it. In connection with this place there is a rising settlement 25 miles east in the direction of Lesser Slave Lake. Between the two places one man's services would be well employed.

Vermilion, on the Peace River.—This is the most northerly agricultural settlement in the Dominion of Canada, being 400 miles in a direct line north of Edmonton. All kinds of grain, including wheat and vegetables, are grown successfully, and it enjoys a privilege which few new settlements of its size can boast of—a first-class modern grist mill. Besides Indians and half-breeds there are about 16 families of white settlers, all members of the Church of England. Here we have two churches, one at the Mission proper, the other ten miles south at a place called Stony

Point, where the majority of the white settlers are found. On all imported goods these poor sons of the soil have to pay \$7 per 100 lbs., which makes it a struggle to live. Hence the reason for appealing to the Society for a grant towards the stipend of the Rev. A. S. White, who is a true man of God, and an all-round "Prairie parson." Mr. White drives 20 miles every Sunday in order to give weekly services to both congregations. During my visit 16 candidates were confirmed.

Grand Prairie.—Upon this last, and almost the best, of the Great West are set the eyes of Eastern Canada and the United States, anxiously and impatiently waiting for the development of railway facilities before they make the rush. In spite of the absence of these, settlers are facing the hardships and difficulties of a 500-mile journey by wagon in summer or sleighs in winter, and as many as it was my privilege to see, during my travels last summer, expressed their appreciation of the country in the most enthusiastic language. One experienced settler used the term "An Agricultural Paradise." After seeing the magnificent crops which were raised on newly broken ground last summer, I have no hesitation in saying that five years from now, it will have proved itself to be the "Eden" of "Sunny Alberta." Along the creeks and around the lakes there is already considerable settlement, but the country in the vicinity of Saskatoon lake has attracted the majority, two thirds of which, I am thankful to find, are Anglicans. In this central position we have selected a site for one of our hostels or central missions, and the Rev. F. W. Moxhay is now occupying the ground.

(To be Continued).

JERUSALEM AND THE EAST MISSION.

"The Gospel is the power of God unto salvation—to the Jew first."—Rom. I. 16.

It was on Palm Sunday that our Blessed Lord made his triumphant entry into Jerusalem. It was on the morning of this day that as He drew near the Holy City He wept over it, knowing how soon the Hosannas of to-day would be exchanged for cries of "Crucify, Crucify," and foreseeing the sufferings that would follow on their rejection of Him. It is to the children of this same people that our Bishop in Jerusalem has been charged with a Mission by our Mother Church in the hope that they may be won to faith in Christ. This is the 21st year of the Bishop's mission and he has been greatly cheered by the support extended to his arduous work among the Jews and by its progress during the last twenty years. But there is still much to be done before Jewish Christianization takes its divinely allotted place in the thought and interest of the Christian Church. Our Lord charged His Church to "begin at Jerusalem." St. Paul declares that "the Gospel is the power of God unto salvation . . . to the Jew first." But in general thought and practice the Gentile comes first and the Jew nowhere. Even the Church as a whole does not count the conversion of the Jews as any very real part of its work. Our Lord sent out twelve Apostles to preach the Gospel of the Kingdom to His own people. We have but one solitary Bishop ministering to them. Our own M.S.C.C. counts it no part of its work though it is ever ready to act as treasurer of any moneys sent to it. The Church has a daily prayer to God that His "saving health may be made known to all the nations," and but one prayer on one day in the year for mercy on the Jews, who, though worshippers with us of the God of Israel, are classed among "Turks, infidels and heretics." All the more reason why on that one day at least, when our offerings are asked on behalf of this work, very earnest prayers should ascend to the Lord of the Church for mercy on "His own"—and why not on every Friday in the year in memory of His death for them as for us? The Lambeth Conference has of late years recognized the Church's duty to the Jew, but the voice of the Church has not yet reached our people and can only reach them through the individual voices of the clergy telling them how the Shepherd of Israel yearns over His flock and how often He would have gathered His children together, if they would but hear His voice. But how shall they hear without a preacher, and how shall they preach except they be sent? And who shall send them? In every country in Europe the Jews have been frightfully persecuted. In the British Empire alone and in the United States are they kindly received and treated. To none would they be better disposed to listen than to preachers of England's Church and nowhere else so readily as in the land trodden by their own Messiah. How great responsibility then rests upon us to tell our people the reasons why we should aid with prayers and alms such a

mission as the East should the year should com (Rom xi.)-crease of opportunity and the rel Governme God has gi of life—in cultivation which belo gress of t reason, th and many with more preach to to the wor traordinary the recogn —that the should be Church of which we strumental the Saviou "Through the blessi God hath our bless the Saviou for Cana pal Canor Jerusalem. Lent, 10 The Pal Friday for been sent much plea our numer

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mission as that of Bishop Blyth in Jerusalem and the East! 1. Because it is the purpose of God and the yearning of Christ that His ancient people should come to know and believe in their Messiah. (Rom xi.). 2. Because of the unprecedented increase of the Jews "in their own land"—the opportunity furnished by the Zionist Movement—and the religious liberty now given by the Moslem Government. 3. Because to the Christian people God has given supremacy in the arts and sciences of life—in the machinery of government—in the cultivation of literature—in the wealth and power which belong to this present world. If the progress of the Gospel has been slow, is not one reason, that we may outgrow many superstitions and many mistakes, and learn our own lessons with more accuracy and clearness before we preach to others? 4. Because of the great gain to the world, that the deep religiousness, the extraordinary sense of God's nearness and power, the recognition of God's hand in all that happens—that these special gifts of the old Hebrew race should be once more living and prevailing in the Church of Christ. 5. Because of the great debt which we owe to Almighty God, through the instrumentality of His chosen people—the Bible—the Saviour—the Church—in our Salvation. "Through their unbelief" we have come into all the blessings which God designed for them. Yet God hath not cast away His people, and it may be our blessed lot to lead at least some of them to the Saviour's feet. J. D. Cayley hon. secretary for Canada; Charles Ottawa Archbishop, Episcopal Canon of St. George's Collegiate Church, Jerusalem.

Lent, 1910.

The Palm Sunday Appeal for offerings on Good Friday for Bishop Blyth's Mission to the Jews has been sent to us by Canon Cayley, and we have much pleasure in making it widely known through our numerous readers in the Dominion.

The Churchwoman.

SASKATCHEWAN.

Nonnanton.—A branch of the W.A. has been formed in this parish, and the following officers were duly elected:—President, Mrs. H. Wallace; Vice-President, Mrs. J. H. Courtney; Secretary-Treasurer, Mrs. W. C. Mills. It is hoped that under the leadership of these ladies much good will be done in the district both spiritually and financially.

Perdue.—St. Cuthbert.—A parochial branch of the W.A. was inaugurated in this parish lately when the following officers were duly appointed:—President, Mrs. S. A. Todd; Vice-President, Mrs. Geldart; Secretary, Mrs. Marshall; Treasurer, Mrs. Wilkinson.

MONTREAL.

Montreal.—The 24th annual meeting of the Montreal Diocesan W.A. began with the meeting of the Junior Branches on Tuesday, February 22nd, at 7.45 p.m. The Rev. R. G. Aschah presided and spoke of the flourishing condition of the Junior Branches, of the work they are doing at present, and of the possibilities before them in the future. After songs, recitations, etc., Mrs. Greene gave an account of a trip she took last summer with the Rev. J. Antle, of the Columbia Coast Mission, and described some of the work he is doing on the Pacific Coast. A lantern exhibition of pictures of China and Chinese life was given. Miss Ashton Phillips, Secretary of the Junior Branches, giving clear and interesting explanations of the illustrations. The following morning there was a celebration of the Holy Communion in Christ Church Cathedral, at 10.30 a.m., when the Bishop of the diocese, the Dean of Montreal, several other clergymen, and a large number of W.A. members, were present. A sermon was preached by His Lordship on the Parable of the Sower, in which he pointed out that all Christians are engaged in sowing the seed of the Gospel, and warned his hearers against worldliness, which hinders the seed sown in their hearts from bringing forth fruit to perfection. The first business session was held on Wednesday afternoon, the President, Mrs. Holden, being in the chair. His Lordship the Bishop opened the meeting with prayer. A Life Membership badge and certificate were presented to Mrs. Craig, by the Bishop, on behalf of the Girls' Branch of St. Luke's Church. Mrs. Craig being absent through illness, these were handed to the Rev. W. W.

Craig, who returned thanks for his wife. The Bishop then said a few words, expressing his pleasure at being present on this occasion. He spoke in high terms of the work of the W.A., and said that a congregation, or an individual, that does not possess a missionary spirit, lacks an important element in the Christian life and experiences so much less power of usefulness. He went on to speak of the great strides made by the Anglican Communion in Canada during the last few years in realizing its responsibility for the evangelization of the world. The past year is also marked by a forward stride in the history of the Canadian Church, which is at last a unit in the mission field. In everyday life we realize more and more the importance of "spheres of action," and in the new Canadian Diocese of Hoonan (China), the Canadian Church has now a sphere of action, being responsible for the support of the Bishop, missionaries and workers there. The sum required will be a large one, but we have undertaken the responsibility and it is our duty to see that we do not leave the workers we send out to starve, and that we do not keep the diocese half-manned; the Diocese of Hoonan, therefore, demands our loyal support. The Bishop expressed his belief and hope that our next forward step will be the establishment of a Canadian diocese in Japan. Japan is our oldest mission field, and the call to undertake a diocese there came to the Canadian Church from Japan several years ago. The project fell through at the time, but His Lordship considers that Japan has a moral claim upon us to undertake the work in the near future. At home, the year just finished has been one calling for great thankfulness, as we, in this diocese, have for the first time been able to meet our apportionment for missionary purposes. The Bishop spoke of the golden opportunity now before us for work in the North-West of Canada, and of the disastrous results which will follow if we withhold a helping hand at this critical time. He also referred to the work of the evangelization of the Jews in our own city, and of the great possibilities opening out in this direction. This is a special responsibility laid on this city and diocese, where we have 30,000 Jews living in our midst. Mrs. Holden read her presidential address. After welcoming the delegates, she made a touching reference to those members who have passed beyond the veil since our last annual meeting. She gave a brief review of the year's work, spoke of the formation of several new Girls' Branches, and said that interest in the Zenana work had been well sustained and she had received seven offers of scholarships for the coming year. On the other hand, some old scholarships have been withdrawn, and at present two girls are unprovided for. She mentioned that Miss Bristowe (Krishnagar, India), writes that her school staff is now entirely composed of old pupils. Mrs. Magor, of Lachine, made a suitable reply. Miss E. G. Raynes, Recording Secretary, read her report. There is an increase in membership this year, and we now have 2,127 members. There are 87 branches in all, including 15 Senior, 11 Girls', and 14 Junior Branches in the city; 31 Senior, 4 Girls', and 12 Junior Branches in the country. A new Senior Branch has been established at Noyau; new Girls' Branches at Arundel and Huntingdon; a Junior Branch at Sweetsburg has been changed into a Girls' Branch, and in the city, new branches have been started at St. Edward's and St. Clement's. The Report of the Corresponding Secretary followed. She laid several appeals for help before the meeting and drew attention to the lack of candidates for the mission field. This fact was also deplored by Mrs. Patterson Hall, General President, who brought the greetings of the General Board and also of Mrs. Newnham, and who urged all presidents of parochial branches, to seek out and encourage candidates for mission service. Mrs. Greene, of Ottawa, gave a bright and interesting account of a four months' trip taken last year, in Saskatchewan and Qu'Appelle. The W.A. has done much for the women of the West who, though few and scattered, seem to be always doing what they can for others. In one small place that she visited, she found five women working three nights a week—making and mending shirts, darning socks, etc., for the railway men—and earning \$50, which they handed over for missionary work. While doing this for the women of the West, the W.A. also benefits the women of Eastern Canada, broadening and deepening their lives and bringing a fresh interest into them. Mrs. Greene spoke of her visit to the Gordon Schools, where Principal Williams is carrying on a very successful educational work and where the W.A. has a missionary in the person of Miss Ostler. There are 38 children there, and they all looked well and happy. The boys

work on a large farm, which supplies many of their necessities, and the girls are taught housework, cookery, butter and bread-making, etc., besides their school work. The children come from four different Indian tribes, but they all speak English and their progress is really wonderful. Reference was made to a school for settlers' children which Mrs. Newnham has lately established at Prince Albert and which meets a pressing want. Mrs. Greene described a visit paid to a catechist living in a small shack and doing missionary work over a large district, and also spoke of an Indian confirmation as a most impressive sight, well worth all the discomforts of a most trying journey. She attended a meeting of a branch of the W.A. composed of Indian women, the Indian equivalent of the name of the Society meaning "the women who serve."

(To be Continued.)

Home & Foreign Church News

From our own Correspondents

NEWFOUNDLAND.

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

St. John's.—The annual meeting of the Church Institute was held lately in the Institute Rooms, the president, Mr. G. W. B. Ayre, in the chair. In his opening address the president reviewed the progress made by the Institute in recent years and expressed his regret that circumstances would not permit his putting himself in nomination again. The secretary showed that the year's work was one of the most successful in the annals of the Institute. Many improvements were made in the rooms during the year, at much expense, but there was a substantial balance in favour of the club. Mr. George J. Adams was called to the chair to conduct the election of officers for the ensuing year. The new officers are: President, Mr. C. E. Hunt; first vice-president, Mr. F. C. Wills; second vice-president, Mr. T. F. Thompson; treasurer, Mr. H. L. LeMessurier; secretary, Mr. C. Godden; parochial representatives: Cathedral, Mr. George W. LeMessurier; St. Thomas's, Mr. A. Findlater; St. Mary's, Mr. P. F. LeMessurier; council, Messrs. T. Hallet, C. K. Miller, F. White, W. G. Martin, Jno. Davey, Sir James S. Winter, S. Bursell, J. Taylor, J. Chaffey, F. Miller.

NOVA SCOTIA.

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

Halifax.—On Tuesday evening, March 1st, there met at St. George's Hall an enthusiastic gathering of men, who had for their object the organization of a St. George's Branch of the Church of England Men's Society. The meeting unanimously adopted the report of the nominating committee and elected the following officers: Hon. president, the Rev. H. W. Cunningham; president, J. D. Gladwin; vice-president, F. W. Drake; secretary, A. Ferguson; treasurer, J. G. Mitchell; ex-comm., J. Carr, G. H. Finlay, C. E. Boutillier. Special efforts will be made to induce new members to come into the society, and as a means to this end, a social gathering will be held in the near future.

QUEBEC.

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

Quebec.—In reference to his need for the election of a Co-Adjutor Bishop the Lord Bishop of Quebec has written the following letter to the Rev. A. E. Burgett, M.A., the clerical secretary of the Quebec Diocesan Synod:—"Bishopsthorpe, Que., February 5th, 1910. My Dear Secretary: In accordance with a Canon passed at the last session of our Synod, I desire to signify to the said Synod, through its Executive Committee, that I am anxious to have a Co-Adjutor Bishop elected; and although I am very sorry thus to cause the calling together of a special meeting of the Synod, yet, since I unfortunately feel unable to carry on all the work which is demanded of me for upwards of a year, i.e., until May or June next year, therefore I trust the Executive Committee will see fit to request me to call a special meeting of Synod in this coming month of May. I ask this, because in this way and in this way only, as far as I can see, can the diocese, with the blessing

of Almighty God, continue to be fully and duly administered. Believe me, my dear secretary, yours very sincerely, A. H. Quebec." In accordance with the terms of this letter a meeting of the Executive Committee of the Synod was summoned and the members met on Friday, February 11th. At this meeting, after the confirming of the minutes, the Bishop set forth fully his great need of a Co-Adjutor Bishop to be elected at a special meeting of the Diocesan Synod. In accordance with the Bishop's representation the Rev. Canon Von Iffland moved and Captain Carter seconded, "That the Executive Committee having received the Bishop's signification of his desire that a Co-Adjutor Bishop be elected by the Diocese, and being of opinion that it is desirable, request his Lordship to convene a meeting of the Synod for that purpose. Now therefore, the Bishop having ascertained that it will be quite easy for clergy and lay delegates from Gaspe and other distant parts to arrive in Quebec in good time for the following appointed day, summons a special meeting of the Synod of this Diocese, to be held at the Cathedral Church Hall in the City of Quebec at ten o'clock in the forenoon of Wednesday, the 18th day of May next." This resolution was carried nem. com. The Bishop has set forth a special prayer which is to be used daily in all the churches and chapels throughout the diocese, asking for God's blessing on the forthcoming meeting of Synod.

A touching and most interesting event occurred at Bishopsthorpe on Tuesday, February 18th, when a delegation representing the clergy of the whole Diocese of Quebec waited upon the Bishop and presented him with a beautifully illustrated address setting forth their gratefulness at his recovery from his recent illness and expressing the high esteem in which he is held by all of his clergy and their appreciation of the truly fatherly interest which he has ever taken in them and their work. The address was accompanied by the gift of a handsome reredos, which will be placed in the Bishop's private chapel at Bishopsthorpe. The Bishop was much affected by this striking testimony of the high esteem and regard in which he is held by his clergy, and he expressed his thanks to the delegation in warm and affectionate words, during the course of which he stated that his recent illness had revealed to him one fact about all others and that was the number of sincere friends he possessed in the diocese and throughout the whole world.

The annual meeting of the Church Society of the Diocese of Quebec was held in the Cathedral Church Hall on February 2nd, when the Lord Bishop of the Diocese presided. The Rev. Canon Von Iffland, for forty years secretary of the Diocesan Board, was elected a vice-president of the society in the place of the Ven. Archdeacon Roe, deceased, and Harrison R. Ross, Esq., M.D., was elected hon. Diocesan physician in the room of the late lamented Colin C. Sewell, M.D. Mr. J. G. Scott was elected a life member, and several clergymen and some laymen ordinary members, of the corporation. The several officers and boards for the ensuing year were appointed in the usual form. The various reports submitted were one and all of an encouraging nature, and witnessed to energetic and faithful work being carried on throughout the diocese, evidenced, as in other ways so, by the fact that the gift of our people in support of Diocesan Missionary work (extra-Parochial) exceeded that of the previous year by \$756, whilst their gift in support of Canadian and Foreign Missions, per M.S.C.C. was \$2,000 more than in any previous year.

MONTREAL.

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

Montreal.—The members of the Executive Committee of the Synod at its meeting on Tuesday, March 8th, tendered a vote of thanks to the Ven. Canon Ellegood, the rector of the Church of St. James the Apostle, for his generosity in donating \$1,000 to the Diocesan Superannuation Fund. Mr. O. R. Rowley was also thanked for work in connection with the same endowment. The report of the committee on Bishops' portraits was presented by Mr. Edgar Judge. The recommendation that the present head of the diocese, the Right Rev. Dr. Farthing, be represented in the series of paintings was made and the matter was referred to the committee again for action by the Executive. The recommendation that a portrait of the late Chancellor Bethune be obtained will also receive the attention of the committee. The meeting adopted the report of the Treasurer and also of the Mission Fund Plan Committee. An application for superannuation was received from the Rev. W. Davies, of Rawdon, and referred to the committee for report. Bishop Farthing, who

was in the chair, appointed Mr. E. C. Pratt a member of the Executive Committee vice Mr. Lachlan Gibb resigned.

One of the best known figures in the local and religious life of the city passed away on the 9th of this month in the person of Mr. Strachan Bethune, K.C., who died during the afternoon of that day from a severe attack of pneumonia. He has always been an active, healthy man, and in fact, practised his profession of law about two years ago. He was a devoted Churchman, and has been for years Chancellor of the Diocese of Montreal. He was for many years a member of the congregation of Christ Church Cathedral, but latterly had been connected with St. Martin's Church. His death was sudden and somewhat unexpected. He was indisposed during the first week of this month, but having recovered somewhat, got up on Sunday the 6th. The strain was too much for him, however, and he fainted. After that he never rallied. Dr. Gordon Campbell attended him. By a singular coincidence, it was remarked on the following day that the members of the Executive Committee of the Diocesan Synod, which was in session on the afternoon of the 9th, was offering the formal commendatory prayer for the sick just about the time the late Chancellor was breathing his last. They knew of his serious illness, and it had been suggested that arrangements should be made for placing his portrait among other Church dignitaries of the Cathedral. It was under these circumstances that he was remembered in prayer, he having been an active and valued member of the Executive Committee for many years. The late Mr. Strachan Bethune, K.C., was buried on the 11th inst. The funeral procession left the late residence of the deceased at 169 University Street at 2.30 o'clock, going to Christ Church Cathedral, where the funeral service was held under the direction of the Lord Bishop of the Diocese of Montreal. He was assisted by the Rev. G. Osborne Troop and the Rev. A. J. Doull. The hymns "Peace, Perfect Peace," and "For all the Saints," which were favourites of the late Mr. Bethune, were sung. After the ceremony, the funeral proceeded to Mount Royal Cemetery, where interment took place. The chief mourners were: Mr. S. H. Bethune, son of the deceased; the Very Rev. Lewis Evans, Dean of Montreal; Mr. Trevor Evans and Mr. Basil Evans, grand-children; Mr. J. B. Abbott, nephew; Mr. J. T. Bethune, nephew; General Sir Percy Lake, nephew; Mr. Richard Lake, M.P., nephew; Mr. W. Price, M.P., cousin. Among the numerous floral contributions from the many friends of the late Mr. Bethune was a magnificent cross of white roses, lilies, violets and orchids from the Lord Bishop and the Diocese of Montreal. Amongst those present at the funeral were the Messrs. G. F. C. Smith, J. Stewart (St. John's, Que.), C. J. Flett, K.C., Cecil Wotherspoon, D. M. Stewart (cousin of the deceased), A. R. Pinsonnault, Sir Melbourne Tait, Farquhar Robertson, W. B. Austin, D. S. Leach, F. S. Parkins, Douglas M. Stewart, A. R. G. Heward, W. F. Ritchie, J. Gillespie Muir, W. C. Towers, W. Williamson, Judge Loranger, C. M. Holt, K.C., C. J. Wilson, James Hill, R. W. MacDougall, A. G. B. Claxton, K.C., G. W. Liddell, T. W. Elliott, R. Wilson-Smith, James Rodger, Hamilton Gault, A. P. Tippet, A. W. Atwater, K.C., Percy Molson, W. Molson, T. M. Papineau, J. R. W. Papineau, Edgar Judge, L. H. Gault, Peers Davidson, K.C., H. S. Mussen, Percy R. Gault, G. H. Bishop, James Kirby, K.C., Mr. Meeker, the Rev. S. A. Pratt, Professor Howard, Canon Kittson (Ottawa). Mr. Strachan Bethune, K.C., was a son of the late Very Rev. Dean Bethune, of Montreal, his mother being a daughter of the late William Hallowell. He was born in Montreal on November 6, 1821, and was educated at a private school. He studied law with the late Dr. Adam Thom, and later with Messrs. Mondelet and Meredith. He was called to the bar in 1843. He practised for some years with the late Sir W. C. Meredith, afterwards Chief Justice of Quebec, and more recently with his son, M. B. Bethune. He was created Q.C. by Viscount Monk in 1864, and served as chairman of the Board of Examiners, Montreal, and twice held the office of Batonnier. He was one of the counsel in the case against the St. Alban's Raiders in the year 1864-5, and his name formerly was frequently mentioned in connection with a seat on the Bench. Politically, he was a Conservative, in religious faith, he was a member of the Church of England. He has been for a long period Chancellor of the Diocese of Montreal, and in 1886 was presented by the Bishop of Montreal, on behalf of the clergy and laity, with a valuable silver service in recognition of his zealous labours in that office. He received the honorary degree of D.C.L. from Lennoxville in the year 1885. He married in 1845 the eldest daughter of the late William Phillips, of Quebec. One of his daughters is married to Colonel the Hon. Keith Turnour, King's Royal Rifle Corps. He was the father-in-law to the

Very Rev. Dean Evans, by the latter's first marriage. Judges and members of the Bar vied with one another in paying a tribute of respect to the memory of the venerable doyen of the profession who for so many years stood in the community as an example of honesty, and integrity, mingled with the qualities of an eminent lawyer and a most gentlemanly citizen. The late Mr. Bethune was held in very high esteem by the Chief Justice of the Province, Sir L. A. Jette, who, when presented with an address by the Montreal Bar, on the occasion of his golden wedding as a lawyer, made a special reference to Mr. Bethune as having been a member of the Board of Examiners when he was admitted to the Bar.

OTTAWA.

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

Ottawa.—Churchmen throughout the city have noted with satisfaction that the merchants who are members of the Retail Grocers' Association are taking the initiative in a movement to have all the stores in the city close on Good Friday. It has always been a matter of surprise and regret that so little regard is paid to this great Fast day by the business community in the Capital.

Christ Church Cathedral.—Her many friends will regret to hear of the sudden death of Miss Annie Bishop, eldest daughter of the late Richard Bishop, of Ottawa. The deceased lady was born in Ottawa and had been a life long attendant at the Cathedral, and an active member of the Woman's Auxiliary and the Woman's Association, in both of which organizations she endeared herself to the members.

St. John's.—The installation of the new organ for this church was started last week, and for some weeks it will be necessary that the church services be held in the Parish Hall. This new instrument cost about \$5,000, and will be much larger than the old.

St. George's.—The choir of St. George's Church, under the leadership of Mrs. F. M. S. Jenkins, sang the "Message from the Cross" at the close of the evening service last Sunday.

All Saints.—Last Sunday morning Mr. C. A. Magrath, M.P., of Medicine Hat, gave the monthly mission talk to the Young Men's Bible Class of this church. These "Mission Talks" are arranged for the second Sunday of each month, and several prominent speakers have already placed the subject of Missions before the young men. Mr. Magrath is well and favourably known here, and was a former resident of Aylmer, Que., where his father for many years occupied the position of public school inspector.

TORONTO.

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

Church of the Epiphany.—The first sod in connection with the erection of the new church was turned Wednesday afternoon the 9th inst, by Mrs. Herbert S. Cowan, who is a member of the congregation. Prior to the ceremony taking place a short service was held in the present church, at which a retrospective address was given by the Rev. Canon Bryan, who has been the rector of the parish since its inception twenty-two years ago. After the ceremony of the turning of the first sod took place, prayer was offered out on the lawn by the Rev. R. B. Grubb, the curate. Mrs. Cowan was presented by the churchwardens with a miniature spade of sterling silver as a memento of the event. The present church will only seat about 300 people, whilst the new church which is about to be built will accommodate 1,000. The new structure will be of the late Gothic style of architecture with red brick exterior and cut stone facings, and its total cost will be about \$40,000. The present church will be used as a parish house and Sunday School when the new building is completed.

St. Anne's.—The parochial authorities are about to begin the erection of a parish house, which is to cost \$30,000.

Plain Sewing or Mending.—Miss Caroline Macklem writes as follows:—"May I again ask for plain sewing or mending for Mrs. Stephenson, 152 Queen Street East. As a few words on her behalf were kindly responded to once before, I am venturing to ask the kind readers of this paper who have any work of this kind to do, to give it to her to be done either at their houses or her own. I think she will give them satisfaction, and that the employment will be of great assistance to her."

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Ottawa,

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Bishop Toronto.

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Church of England Deaconess and Missionary Training House.—The monthly report of the head deaconess showed increased interest in the work of the house. Through the courtesy of the W.A. she addressed several meetings; those at St. Michael and All Angels, Wychwood, St. Stephen's, Toronto, and Christ Church, Barrie, brought a new circle of friends to help forward the work which is daily extending its usefulness and at the same time its expenditure. One new student has entered the house and another, laid aside for a time by accident, has returned. District visiting and parochial work are being carried on with vigour, whilst dispensary and district nursing showed good increase in work done. At the Deaconess Home a Chapter of the Daughter of the King has been formed, which promises a successful future. On the first of March a reception was held at the house to say good-bye to the Misses Sedgwick who left that night for Honan, China. They reached Vancouver in safety, though not without danger, having narrowly escaped the avalanche of snow near Field, B.C., which brought death to so many. Their journey was continued by the Crows' Nest Pass, and their sailing was delayed two days by this unfortunate circumstance. Several applications for workers have been received through the month making apparent the great need for women to offer themselves for training for the work. The door of opportunity stands open as never before for City, North-West, and Foreign Work.

The final results of the inter-diocesan Sunday Schools' Examinations are as follows:—Honour examinations, first-class—Gold medal, presented by the Sunday School Committee, Diocese of Toronto, Miss Margaret Johnston, St. Cyprian's Sunday School, Toronto, 165 marks; Miss Cora B. Sheppard, Church of the Ascension Sunday School, Windsor, 161; Miss Catharine Robbins, St. Matthew's Sunday School, Winnipeg, 157; Miss Hilda May, St. John's Sunday School, Toronto, 153; Second-class—Mr. Harold Chester Masters, All Saints' Sunday School, Winnipeg, 149 marks; Miss Eva Hodgins, St. Matthew's Sunday School, Winnipeg, 132; Miss Mabel Johnson, St. Matthew's Sunday School, Winnipeg, 127; Miss Bessie R. Harding, Christ Church Sunday School, Port Stanley, 121. Teachers' examination, results of the years 1908-1909. First-class—Miss Bessie R. Harding, Christ Church Sunday School, Port Stanley, 240 marks; Miss Bertha Graham, St. Paul's Cathedral Sunday School, London, 237; Mr. Harold Chester Masters, All Saints' Sunday School, Winnipeg, 235; Miss Mabel Luscomb, St. Paul's Cathedral Sunday School, London, 226. Second-class. Miss E. Hiscocks, St. Paul's Cathedral Sunday School, London, 214 marks; Mrs. Lillian E. Fea, St. Peter's Sunday School, Winnipeg, 208; Mrs. Sara F. Tracey, Minesing, 194; Mr. T. J. Ashley-Banner, St. Peter's Sunday School, Winnipeg, 187; Miss Lizzie Johnston, St. Peter's Sunday School, Winnipeg, 166; Miss E. Wright, St. Paul's Cathedral Sunday School, London, 156. Scholars' examination, first-class—Marjorie Paterson, Christ Church Sunday School, Deer Park, 187 marks; Susie Kelsey, St. John's Sunday School, Winnipeg, 179; Norma Johnston, St. John's Sunday School, Weston, 177; Doris Levettus, St. Cyprian's Sunday School, Toronto, 165; Muriel Evelyn Fyles, St. Mary's Sunday School, Portage la Prairie, 164; William Astler Tearle Fyles, St. Mary's Sunday School, Portage la Prairie, 162; Muriel Kate Garrioch, St. Mary's Sunday School, Portage la Prairie, 157; Norma Mortimer, Church of the Messiah Sunday School, Toronto, 156; Louise M. D. Hill, St. Mary Magdalene Sunday School, Napanee, 153; Lily Baker, St. John's Sunday School, West Toronto, 149; Katharine Baldwin, St. Alban's Cathedral Sunday School, Toronto, 145; Charles Douglas Fyles, St. Mary's Sunday School, Portage la Prairie, 145; Bella Allen, St. Mary Magdalene Sunday School, Napanee, 142; Beverley Simpson, St. Mary Magdalene Sunday School, Napanee, 135; Hazel Leonard, St. Mary Magdalene Sunday School, Napanee, 131. Second-class—Estella Douglas, St. Mary Magdalene Sunday School, Napanee, 119; Lizzie Corkle, 90.

The Diocesan Sunday School Secretary during the months of January and February has chiefly devoted himself to the holding of conferences with the teachers of the city of Toronto. The following parishes have been visited:—Christ Church (Deer Park), St. Simon's, St. Stephen's, St. Cyprian's, the Church of the Redeemer, St. Mary's, (Dovercourt); Grace Church, St. Bartholomew's, the Church of the Epiphany, St. Paul's, All Saints', St. Mark's, St. Mary Magdalene, St. Michael's, and All Angels, (Wychwood); St. Aidan's, (Balmy Beach); Holy Trinity, St. Barnabas, St. Matthias, St. John's, (Toronto Junction), St. James', St. Peter's. Sermons have also been preached at Christ

Church, (Deer Park), St. Mary Magdalene, St. Matthias, the Church of the Messiah, and St. Hilda's, (Fairbank). Six lectures have been delivered at Trinity College, one at Wycliffe and one before the Church of England Toronto S. S. Association, while a conference has been held at the Church of England Deaconess Home. During these two months the following places outside the city have been visited:—Thornton, Brampton, Schomberg, York Mills, Sutton and Lindsay, where the Rural Deanery of Durham organized afresh its Sunday School Association, appointing Superintendents for the Deanery over some of the more important branches of Sunday School work

Hamlet.—St. Luke's.—This church has recently been beautified by the addition of an altar, which was presented by the congregation of the church at Port Maitland in the Diocese of Niagara. The members of St. Luke's Branch of the W.A. have met very regularly all through the winter months and laboured faithfully at knitting, quilting, and sewing. The result of their efforts is most gratifying. A large bale of useful and warm articles having been forwarded to the Indian School at Chappleau, in the Diocese of Moosonee.



NIAGARA.

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

Hamilton.—St. Mark's.—The Literary Society held its fortnightly meeting on Monday, March 7th, when an interesting debate took place on this subject:—"Is it right for women to be members of vested choirs?" It was decided that there was no objection to their being members of such choirs, if they were suitably vested, and not dressed in surplice and cassock, which is a man's dress, and as such forbidden by God in Holy Scriptures, and by the Canons of the Church.

Two patrols of Boy Scouts, the first in this city, have recently been sworn in by the rector, the Rev. Canon Sutherland. This parish claims the honour of being the first to form a patrol of Boy Scouts, and the movement is now rapidly spreading in this city.

Hagersville.—All Saints'.—The Fortieth Anniversary of the opening of this church was held on Friday, March 4th, and Sunday, March 6th. The Rev. Canon Abbott, M.A., of Christ Church Cathedral, was the preacher on Friday evening. The Rev. Rural Dean Godden who was to have spoken on Sunday evening, was prevented from doing so through illness. The Masters Stephen Green and Stanley Brooks, of St. Luke's choir, Hamilton, sang solos.



HURON.

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

Paris.—St. James'.—This church has been greatly enriched and beautified in the presentation by Captain Peter H. Cox, of a pulpit screen, prayer desk, and electrical cross, the two former being a memorial of his wife, and the latter a thank-offering for mercies vouchsafed. Both are suitably inscribed. They were in position on Sunday last, when large congregations were present, and these gifts were solemnly offered to Almighty God for use in His Holy House. All recognized that they gave added dignity to, and facilities for

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worship, and were both of service as well as ornament to the House of Prayer, and there were many expressions of appreciation of the artistic beauty of the gifts, and of the liberality of the donor. It is a good custom this of associating in death, the names of the departed with the sacred edifice in which in life they worshipped, by something which is not only a memorial, but at the same time serves a useful purpose. The memorial consists of a pulpit, reading desk and electrical cross, with an extremely neat chancel screen running across the width of the church, and connecting the pulpit with the reading desk. The entire work is based on Gothic style, and is magnificently beautiful in its simplicity. The pulpit is octagonal in form, and seven brass standards surmounted with Corinthian capitals support a crown of fumed oak. The grilled work between the standards is of heavy polished brass, and is based on the quadrefoil pattern throughout. The reading desk is fashioned after the same pattern as the pulpit, and is situated at the opposite end of the chancel screen, balancing the structural effect perfectly. The screen is discontinued in the centre, forming the chancel entrance, on either side of which rise two magnificent electroliers. Immediately back of the entrance on the altar is situated an electrical cross, which outlines the altar cross, completes the idea, and assists in filling in the electrical effect on the view of the whole memorial as one enters the church. The unique feature of the entire structure is the electrical effect. All the brass tubing is inset with miniature bulbs, which are frosted, and produce a very subdued light. This is the first structure of its kind, and is the original idea of the donor himself. The brass-work was all manufactured by the Toronto Brass Mfg. Company, and represents some of the finest work of this style ever turned out in Canada.



ALCOMA

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

Callander.—St. Peter's.—The Bishop of the Diocese paid his annual visit to this parish on Saturday, March 5th. At Evensong he confirmed six candidates, including one married couple, and delivered an impressive address on the nature of the Apostolic Rite in the regulation of their life, based on Psalm 29:10. Since becoming a separate Mission within the past couple of years the church has made progress in its average attendance and its finances, and is now fairly complete in its appointments. In addition to the new pews provided by the Ladies' Guild, some handsome choir stalls with front panelled railing have been made through the exertions of three members of the vestry, Messrs. Scanlon, Johns, and Reid, after the design of the former. The new Girls' Auxiliary consists now of sixteen members, and it has rendered much assistance financially.



RUPERT'S LAND

Samuel P. Matheson, D.D., Archbishop and Primate, Winnipeg, Man.

Winnipeg.—His Grace the Archbishop held Confirmation services on Sunday, March 6th, at St. Cuthbert's and St. Peter's; and on Tuesday, March 8th, at All Saints' Church.

The monthly meeting of the local branch of the Girls' Friendly Society was held on March 9th, in Christ Church schoolroom after Evensong. A goodly number of associates and members attended. Two candidates were admitted to membership by the chaplain, the Rev. S. G. Chambers.

On Monday, March 7th, an Anglican clerical union for Winnipeg and neighbourhood was organized. The following officers were elected:—Hon. President, His Grace the Archbishop; Secretary, the Rev. S. G. Chambers; Executive Committee, the Rev. Canon Murray, the Rev. G. Broughall, the Rev. S. Fea. The Chairman for any meeting will be appointed at the preceding meeting. Meetings will be held monthly, on the first Monday, commencing at 10 o'clock with luncheon. Addresses will be given at the various meetings, and vital topics, civic and diocesan questions will be taken up and discussed.

Edrans.—The Rev. A. J. Warwick, (of MacGregor), priest-in-charge of this Mission, paid a visit at the end of February. Celebration of Holy Communion was held, at which attended the thirteen who had been recently confirmed. Good work is being done by the lay reader in charge, Mr. C. Johnson. The services are well and

reverently attended; and a band of willing workers has been got together. Good progress is seen in every way.

QU'APPELLE.

John Crisdale, D.D., Bishop, Indian Head, Sask.
McAdam Harding, D.D., Coadjutor, Regina, Sask.

Wapella.—On Monday, February 21st, Mrs. Parkerson, beloved wife of Mr. Claude R. Parkerson, of this place, departed this life at the hospital in Moosomin, aged 20 years. Mrs. Parkerson had been taken to the hospital some two weeks previously to undergo an operation for appendicitis. A further operation was deemed necessary on Monday, and the young girl bride succumbed to heart failure. Mr. C. R. Parkerson came to our town late in November last and in that short time has endeared himself to young and old. He has officiated very agreeably as lay reader in Christ Church, his exceptional musical ability proving a great addition to the service. On January 1st he was married in this church to Miss Eleanor M. Ford, daughter of David Ford, Esq., of Ford, near Tisdale, Sask. The sympathy of all the town, irrespective of creed or nationality, goes out to the young man, wedded so few happy weeks and then so sadly bereft. Her sweet young life has been a blessing to all who knew her and we must strive for thankfulness for her blessed rest in Paradise. The funeral of Mrs. Parkerson took place on the following Wednesday morning at 10.30, and was a most impressive service. The office was followed by a Solemn Requiem Eucharist, none but the immediate relatives, the bridesmaid and groomsmen, and those friends to whom she had most endeared herself, receiving. The Rev. Geo. L. Freebern, vicar of Wapella, assisted by the Rev. Clement Williams, rector of Moosomin. The pall-bearers were, the Rev. Messrs. Stevens and Campbell, Messrs. Geo. Whyte, T. F. Terry, W. Landreth, and J. H. Sinclair. The casket was covered with the most beautiful flowers, including a cross from "Claude and Dad," a cross from Mr. and Mrs. Dawson, a wreath from St. Alban's W.A., Moosomin, cut flowers from Miss Johnstone, pillow of white flowers from Mr. J. Hamilton Sinclair, cut flowers from Capt. and Mrs. Thornton, cut flowers from Mr. and Mrs. Beedie, cut flowers from Miss Gladys Currie, Moosomin, cross from Miss Lottie Scoffham.

SASKATCHEWAN

Jervols A. Newnam, D.D., Bishop, Prince Albert, Sask.

Crooked River.—Mr. W. B. Church, writes as follows:—"Kindly allow me through your columns to thank all those friends who have so generously responded to my appeal for literature and Prayer Books."

Prince Albert.—The first annual conference of the superintending clergy has just been held here. Ten men came in from all parts of the diocese, and two days were spent in what proved to be a very profitable time. The conference began with the celebration of the Holy Communion with a devotional address by the rector of Prince Albert, and the first day ended with a devotional paper. During the two days papers were read on "The Use and Value of Weekly Reports," "Pioneer Work," "Allocation of Men," "The Relation of Superintending Clergy to the Catechists," "Preparation for the Visits of the Superintending Clergy," "The Preaching of the Superintending Clergy," whilst "Parochial Missions," and "Church Finance," came in for their share of consideration. There was a Bible reading on the second day, the conference ending with Evening Prayer in St. Alban's, and the Bishop's charge. The devotional addresses and Bible reading gave a truly spiritual tone to the conference, and saved it from being taken up with the purely mechanical side, whilst the discussions which took place showed the care and earnestness with which all these questions were approached by the clergy and their appreciation of the fact that the training of the men in the field is quite as important as their training in college, for the real good of the work.

The rector is giving a series of lectures on the Wednesday evenings during this present Season of Lent on "What the Anglican Church believes on various subjects." So far the lectures have been on "The Bible," "The Creeds," "The

Trinity," "Holy Baptism," and "The Real Presence." The whole course should be very useful, being broad, moderate, and Scriptural in tone. A strong effort is being made not only to carry on services regularly in the jail, but to have some method of meeting with those discharged from prison as they come out, and help them make a fresh start in life.

East Patience Lake.—This district is anxious to have a church building of its own. The people's warden has given two acres on the main road in a central position, the building will be put up by voluntary labour under the supervision of the other warden, \$60 has been paid into the treasury and \$95 more promised. For over a year services have been held in private houses, and this is the encouraging outcome. West Patience Lake already has a church, and owing to special efforts made during the winter it is now out of debt, and the lining up of the interior will shortly be accomplished.

Leney.—This is a new town on the G.T.R. west of Saskatoon. The first service was with a good turnout held here in a restaurant lately, on a recent Sunday morning. It is hoped to continue to hold services in this rising place which promises to be a strong Church centre.

Saskatoon.—Emmanuel College. — The Lent term is passing very quickly and good work is being done. The College was visited by the Bishop in January, when he preached at St. John's in the morning, and St. James' at night. The Bishop spent a very busy Saturday mostly with the students, when many matters of business were discussed. Owing to the beautiful weather that has prevailed this term the rink is in very good condition and hockey makes a very healthy exercise for body and mind in between times. Several matches have been played, the rivalry being keenest between the two Greek classes,—New Testament and Classical. Dr. Girling kindly gave his third lecture on "The Care of the Horse," so we may hope that the ponies will have a better time than ever this summer in the Missions.

Christ Church.—A men's meeting was held on a recent date, at which the "Christ Church Men's Society" was organized to further the work of the Church in every possible way, the first aim being to devise ways and means for securing a rector for the parish. It is intended to hold weekly literary meetings in the Church Institute. Officers were elected as follows:—President, S. Chivers-Wilson; Vice-President, Mr. Shirtcliffe; Secretary, J. Bolingbroke; Treasurer, W. G. Hardy; the Rev. E. B. Smith being Honorary-President, and the wardens and vestrymen Honorary Vice-Presidents.

Melfort.—All Saints'.—Mr. H. M. Coventry has made and has presented to the church a very handsome Litany desk.

Correspondence.

PROF. MCNAUGHTON AND GOSPEL RECORDS.

Sir,—They "Globe" report of the University sermon on Sunday, February 28th, by Prof. McNaughton, of McGill University, quotes the preacher's words, as follows:—"It is the living Christ that we are seeking to know, and one thing is certain, that the records we have of Him are not photographically and phonographically correct. The words were not written down by shorthand reporters, not taken off on any spiritually accurate films. The view that the Scriptures are an impeccable record of petrified infallibility, is an awful view. We have to discard the idea that the Bible is an absolutely and literally correct record, for Christ has not miraculously guaranteed all of it to be accurate. The raw materials, not the building, but the stones, have been given us, and the stones have to be quarried out with infinite labour." Without comment upon these words for the moment, (except to say that newspaper reports are always to be quoted subject to correction), let me give a passage from Prof. Gwatkin's very recent work on Early Church History, volume I, page 279:—"The Old Testament was the Bible of the Apostolic Age; but the words of the Lord and the facts of His life were the authoritative declaration of its meaning, 'The Gospel,' which was the final standard of Christian teaching, was the story of that which

the Lord had said and done from the baptism of John till the day when He was taken up from us; and this was diligently taught in the Eastern way by the first generation of evangelists. The master gives out a story in our time a Sura of the Koran—and repeats it till the scholars have thoroughly learned it before going on to another. Hence the tradition of the Apostolic Age was not the loose report it is so commonly taken for, (black letters mine), but a pretty definite list of selected stories taught as near as might be in fixed words, so that there is no reason to suppose that they underwent any serious change in the course of the Apostolic Age. Thus Irenaeus [who died in A.D. 202], tells us that the stories he heard from Polycarp [pupil of St. John], were "altogether in accordance with the Scriptures," by which Irenaeus would mean the written Gospels. Presently the more or less unsatisfactory notes taken by individuals were superseded by the more accurate collections of our first three Gospels." Against the flippant, misleading assumption of the preacher, a mere unsupported assertion of an impossibility, stated with several implications of a serious nature, stands the calm, careful, judicious statement of Prof. Gwatkin, of Cambridge University, who for years and with patient scholarship, has been a student of the period of which he writes, and whose point of view and deduction is that of many other really great scholars who fail to find any impossibility, or even any serious difficulty in the substantial accuracy of the Gospel records and their entire trustworthiness. How much longer will people allow themselves to be the victims of critical assumptions which are incapable of proof? But the real trouble lies deeper still. It lies in the loose grasp, or utter abandonment of the full doctrine of the Incarnation of God the Son, and of the Indwelling of God the Holy Ghost in the Church. Must we who are "really in search of the living and eternal Christ," to quote again the reported words of the University sermon, "Wait the result of this [critical] inquiry with perfect equanimity?" Where has the Living Christ been all these nineteen centuries? Has He been waiting to be discovered by literary critics? No. He has been living in His Divine Nature from all eternity, and in His perfect Humanity since the Virgin conception in the womb of Mary, and in His triumphant Risen Glory since the first Easter Day, and He is "alive forever more." Some of us are wondering how long we shall have to wait for our Bishops, who are the appointed leaders in defence of the truth, to speak out positively in the face of such repeated attacks as are being made to-day upon the Bible and the Faith. We are wondering why the heads of our educational institutions who are responsible for the training of young men and women, and our parish clergy with reputations for scholarship and leadership are silent. With the University from which the preacher of the sermon last Sunday came is affiliated one of our theological colleges; with the University under whose auspices the sermon was delivered, two others of our theological colleges are federated. Is the teaching of the sermon as reported, that of which they approve? As a Professor in one of those colleges, I have no hesitation in asserting that such teaching as is reported to have been given is absolutely contrary to and subversive of the teaching of the Church of England Arthur W. Jenks.

Trinity College, March 2nd, 1910.

THE BOOK OF COMMON PRAISE.

Sir,—May I be allowed to say how entirely I endorse the remarks of Dr. Ham with regard to the Book of Common Praise. The whole question is one which the compilers should seriously take to heart, and consider whether a new edition is not only imperative but absolutely necessary. If the Compilation Committee would consult the leading church organists of the country with regard to the musical part of the book, I am sure they will receive the hearty co-operation and support of all who have the best interest of hymnology at heart. Dr. Ham's words, are those of an experienced, tried, and authoritative church musician, and should carry great weight and command respect. I am heartily in accord with him regarding the transposition question, and in the Montreal "Gazette" a few weeks ago when the Book of Common Praise was under discussion, I stated that the wholesale transposition of tune was a mistake, and was much to be regretted. The character of a tune largely depends upon the key in which it is originally written, and certain keys naturally lay themselves out as being of a brilliant or jubilant character, while others are more

subdued, less virile, and more devotional in character. Such being the case, it necessarily follows that the composer naturally selects that key to which the style and type of his music is best fitted, and writes his tunes to gain the true sentiments of the words as they present themselves to him. Divorce the tune from the key thus carefully selected and I venture to think that its true individuality and character is done away with. Moreover, all tunes are not suitable for transposition. "Ten thousand times ten thousand," as set to Alford by Dr. Dykes, loses all its jubilant, triumphant ring if it is taken away from its original key of B flat. Hence all attempts at bringing these tunes within the range of every voice must be absolutely futile, detrimental to the general effect of the music and harmful in every way. It must be remembered that all tunes are not adapted for unison singing, and Dr. Ham has well put the plain question of unison tunes when he speaks of Processional hymns. In the matter of the mutilated, corrected (!) and revival tunes, it is very unfortunate that the compilers allowed themselves to be made the catspaw of the Ancient and Modern people. When the Ancient and Modern compilers issued their 1904 edition, in which so many well-known and familiar tunes were ruthlessly destroyed, public opinion was so strong in England against this vandalism, that the edition proved to be a dead failure, and the older edition was reprinted. Yet in spite of all this, the proprietors of these copyright tunes, only permitted the Compilation Committee of the Book of Common Praise to use the revised edition of these old and well-tried tunes upon which they had laid violent hands. Under the circumstances, would it not have been better to have delayed the production of the Canadian book until the copyrights of these tunes had lapsed? There are some strange tunes, some strange harmonies within the pages of the new hymnal, and it is indeed difficult to understand how so scholarly a musician as Sir George Martin, with a free hand, passed so many tunes of the milk-and-water order. I have looked over the hymnals of the Presbyterians, Methodists, Baptists, and Congregationalists, and fail to find in any of these books such a "comprehensive" assortment of "Gospel" hymns. Surely here a retrograde step has been taken, for if we must needs have hymns of this class, let us have genuine sentiment in place of maudlin gush, and instead of bathos give us true pathos. Of course, it may be urged that all are not bound to use these attempts at "verse and voice," but they take up a good deal of unnecessary room in a book, too voluminous in itself. I write in no spirit of carping criticism, and freely acknowledge the many very excellent points contained in the book. An immense amount of labour and time must have been spent on the mass of detailed information, so lucidly and explicitly given, and Mr. Jones and his co-workers have earned the highest praise for their arduous toil. It is on account of its many and great excellencies that fearless and open criticism is opportune and necessary at the present moment. And if this criticism is conducted, as all criticism should be, in a spirit of kindly forbearance, and respect for the opinions of others, nothing but good can come of it, and the Book of Common Praise will emerge from the test, refined and purified; a worthy companion of what all loyal Churchmen prize and value so highly—the incomparably grand old Book of Common Prayer.

Percival J. Illsley.

St. George's, Montreal.

ALLEGED MUTILATION OF OLD HYMNS.

Sir.—In your issue of last week Mr. Ker finds fault with the Compilation Committee for changing "Guide us, O Thou great Jehovah," to "Guide me, O Thou great Jehovah." If he looks up the history of this hymn he will find that almost all editors have rejected the reading "Guide us," which is an alteration of the original. It would be interesting to know how Mr. Ker became used to this incorrect version. In twenty-five hymnals that I have consulted, I find "Guide me." Mr. Ker states that we have "transformed or butchered" the second verse, which he says should read "Open Lord the sacred fountain where the healing waters flow." He will find that the original version of 1771 was "Open Thou the pleasant fountains, where the living waters flow," but in 1772 the author changed this to "Open now the crystal fountain, whence the healing stream doth flow," which is as we have it in B. C. P. and as in Keble's version of the hymn which we have followed in the main, and which

is almost universally adopted. Mr. Ker's objection to the "fiery cloudy pillar" is apparently not shared by the editors of Hymns A. & M., and a score or more hymnals which adopt this reading. Is he quite fair when he says "much learning doth make the modern editor mad?" Before he again attacks the work of the committee will it not be fair for him to read and consider the preface of the B. C. P. and particularly the following paragraph: "If any verse or expression is found which does not happen to be familiar to some individual reader, he is asked to remember that the Committee did not decide any textual question without the most careful and grave consideration, and only after having consulted the many authorities and sources of information open to them."

Jas. Edmund Jones.

AN APPEAL.

Sir,—Might I be allowed to appeal through the medium of your paper on behalf of my mission at Lac-du-Bonnet, in the Diocese of Keewatin. St. John's Mission is situated on the banks of the Winnipeg River about sixty-eight miles north-east of Winnipeg. It is a small village of about two hundred souls, it has three stores, two churches, school, and hotel. The population is very cosmopolitan, consisting of French half-breeds, Swedes, Finlanders, Galicians, Indians, and a few English and Canadians. Among a class of people such as we have at Lac-du-Bonnet, the hotel proves itself a most dangerous and fascinating evil. I have now come to the conclusion that the only way to overcome this evil is to checkmate it by some counter attraction. I feel it is of no use for the Church to say to the young men in the West "you should not go to the hotel," for they simply turn round and say, "where else can we go?" I am fully persuaded that it is not the drink in the first instance that is the attraction but rather the well-lighted, well warmed, comfortable bar room, where they can have the companionship they wish. Many of them have no homes to speak of, and the winter's are hard and long; where else can they spend the long cold evenings, unless the Church provides for such? My plan is as follows: To build a warm, comfortable building close to the church which can be used as a kind of club house; this building to be divided into three rooms, one large one to be fitted as a gymnasium, and two smaller ones, one to be used as a reading room and night school for the men, and the other to be used as a reading and sewing room for the women. The building will also be useful as a parish hall, for Sunday School, Woman's Auxiliary and such like. I have estimated the cost of a building such as I have described, and find it will be in the neighbourhood of \$500. This figure is, of course, entirely beyond our reach, unless we can obtain some outside help. I most earnestly appeal to the readers of your paper on behalf of our less favoured brothers and sisters in the great North-West. It is a most practical undertaking, and one which I feel sure will meet with wonderful success.

Wallace C. Allison.

LECTURES ON THE PAN-ANGLICAN.

Sir.—You know the common saying that when you have a good thing you should pass it on. We have had a good thing in this town very recently and it is but due that we who discovered it should acquaint others. I refer to a lecture given here on Tuesday by the Rural Dean of Essex, one of the delegates from the Diocese of Huron to the Congress. In order to create public interest, we thought it better that the scope of the lecture should be enlarged, so as to enlist the sympathy of others outside the Anglican pale, and the subject was published, "A Tour of the British Isles." All who were present expressed themselves as delighted with the lecturer, his lecture and his views, and our own people were especially charmed and edified by the passages and pictures which dealt with the Congress, Westminster Abbey, St. Paul's Cathedral, Albert Hall meeting, etc. Now the purpose of this letter is to let others know, through your columns, what an interest can be awakened among Churchmen by the diffusion of information in the pleasant way observable in the Rev. Mr. Chadwick's lecture. I feel convinced that rectors who avail themselves of the services of this gentleman or of the other delegates who doubtless have similar lectures will earn the gratitude of their congregations who are hungering for just such information on the Church. We especially feel grateful to our Rural Dean for putting his services at our disposal gratuitously, and I sincerely hope for the sake of the Church that others will avail themselves of his generosity or that of others who can tell of their English experience in such an interesting way. If such a lecture could be given in a

public way as ours was in the Town Hall, so that other religious bodies could become acquainted with what the Church of England is doing, their eyes would be opened and great good would result to all.

Geo. B. Ward.

THE BISHOPRIC OF QUEBEC

Sir.—The earnest devotion of the Lord Bishop of Quebec to the best interests of his diocese and his self-sacrificing exertions on her behalf during his entire occupancy of the see for more than seventeen years, have endeared him to all his people, both clergy and laity. To them the news of his recent illness and present enfeebled health has come as a very severe blow. There is some talk here of the election of a coadjutor bishop, and a special session of Synod has been summoned by His Lordship's direction for the 18th of May. The Bishop, very wisely, does not state in his directions to the Secretaries of Synod, nor do these latter say in their notices to the delegates that a coadjutor is to be elected by the Synod, and a desire has been expressed in the hearing of the writer, by both clerical and lay members of that body, that, if possible, the Synod should be spared the necessity of electing an assistant bishop. In fact there is some reason to believe that any proposition to proceed to such election may be rejected by the Synod. At no time in the history of the church in this diocese was it more desirable than it is at present, that its future head should be the very best available man that can be found for the office, whether within or without the diocese. The canon governing the election of a coadjutor bishop provides that such coadjutor shall have the right of succession to the see. Herein lies the gravity of the situation. Nobody seriously believes that the best available man for the bishopric of Quebec can be secured for the office of coadjutor. Hence it appears to the writer, and to many who think with him, that so long as the right of succession to the see follows the election of a coadjutor bishop, no election of such coadjutor should proceed. Our beloved bishop has fully earned a perfect rest from episcopal activities and toil. His devotion to his work may cause him to rebel against the only course which is believed by his best friends to be essential to life and health. Yet those who know and appreciate him feel sure that he will neither accept the office of a coadjutor while he can perform the duties of his high office himself, nor yet, when no longer to fulfil the same, consent to any temporary arrangement that might be shown to him stand in the way of the diocese securing the best available man—NOW—as Bishop of Quebec since any other course may facilitate the succession to His Lordship of a second or third-class man, simply by virtue of his election to the Coadjutorship.

A Member of the Diocesan Synod.

THE INDIAN DAY SCHOOL—ITS DRAWBACKS AND REMEDY

Sir.—May I be allowed to put before the readers of your valuable paper the many drawbacks and discouragements which attain to an Indian day school. In the first place it is necessary to state clearly that the average Indian boy or girl of the Ojibway clan is not naturally gifted with many brains; but as the old proverb has it "Exception proves the Rule." Now, however much an Indian child may know, if that child stays away from school for three weeks or a month at the outside, it is perfectly safe to assert that all the knowledge which has been arduously drilled into that mind, will, by that time have evaporated into thin air. Now as we full well know the Indian is a born hunter and trapper, and in this way makes a large portion of his living. In the fall of the year most of the men go off on their hunting expeditions, and take their eldest boys with them, who ought, at this time, to be attending school. Those, who do not go off hunting, start off rice picking and these men invariably take their wives and children with them. At this occupation a month or six weeks is spent, when this is done the lake fishing occupies their time, until the ice no longer permits it, and the families return to their homes shortly before Christmas. They then remain at home till the latter part of January, and for this short period their children are sent to school. About the last week in January off they start again with their dog teams on their hunting excursions, in many cases taking their wives and all their families with them. They are lost to sight until the snow and ice begin to melt, and the return of spring brings them back to their homes at the end of

March or the beginning of April. They now remain at home for their longest period, which is about two months. At the beginning of June it is "Treaty-time." When they have received their treaty money, off they go again picking blue-berries and other wild fruit, until the season of hunting and rice-picking comes round once more. From the above statements it can be plainly seen that the poor Indian child has practically no chance of gaining any knowledge to speak of, in an Indian day school. It is most discouraging to see children, who are doing fairly well, taken away from school, say for a month or six weeks at a time, and in many cases even longer, and when they return, having to start at the alphabet and multiplication tables again, just as if they had never been to school in their lives. Now the question which naturally presents itself, is "What remedy is there for this?" You tell the Indian parents that they should send their children regularly to school all the year round, and they will answer you in their Indian dialect, "How can we send our children to school regularly, when most of the year we have to be away from our homes at some occupation or other? We have no place where we can leave them, if we had, we should be only too pleased to do so." Now surely a Boarding School in the Reserve would meet with all the necessary requirements. The parents when they go off on their various excursions would then be relieved of the care and anxiety of looking after their children, and what is by far more important the children themselves would be continuously and systematically increasing in knowledge.

Wilfrid H. S. Hatten.

Fort Alexander (F.R.) Manitoba.

BOOK REVIEWS.

We have received a copy of Lloyd's Clerical Directory for 1910. Within it is to be found full list of the Archbishops, Bishops and Clergy, both of the Canadian as well as of the American Church and in addition thereto a list of the Archbishops and Bishops of England, Wales, Scotland and Ireland from their first appointment to the present time, as well as those appointed to colonial and missionary dioceses. It will be most useful as a book of reference. It is published by the Rev. Dr. F. E. J. Lloyd and published by the American Church Publishing Co., East Ravenswood Park, Chicago. Price \$3.

Prayers and Instructions For a Holy Life and Prayers and Meditations.—By Archbishop Leighton, London: Longmans, Green & Co., 1910.

All true scholars know something of the life and work of the great Archbishop Leighton, one time Principal of Edinburgh University, who has well been called "the Scottish Fénelon." No one could have been more lavish in his praise of him than Coleridge, whose famous "Aids to Reflection," which has influenced so many lives for good, have been called "only commentaries on the teaching of the saintly Archbishop." We know of no more acceptable and concise reminder of the "Saintly Archbishop" than is given in this beautiful little volume prepared by the Rev. James Dinwoodie and admirably prefaced by the

Bishop of Durham. The letter press is exceptionally clear and tasteful.

The Comfort of the Holy Chost. By the Rev. J. B. Scaton, M.A. London: Wells, Gardner, Darton & Company, Ltd.

In small compass but clear print the reverend author has gathered together a series of ordination addresses under the respective headings of "The Reality of Spiritual Experience," "Loyalty," "A Right Judgment," "Rejoicing in Hope," and "The Divine Call." It may seem strange to some but it is nevertheless true, and this little book helps to prove it that where a man has "a divine call" to the ministry answers, and proves it in his life and teaching, he becomes empowered effectively to repeat the "call" to others. We can well understand the statement made by the Bishop of London in his preface that "these addresses made a very great impression on the candidates for ordination to whom they were addressed, and it was at their expressed wish that they are published," and we entirely concur with the good Bishop's opinion expressed in the closing paragraph of the preface. "I commend this little book as likely to be inspiring and encouraging to many besides ordination candidates."

Visions. By H. H. Montgomery, D.D., D.C.L. London: The Society for the Propagation of the Gospel in Foreign Parts, 1909.

Bishop Montgomery in the preface to this little volume says that it "is simply a collection of 'Scripture Messages' published in the 'Mission Field' between 1906 and 1909." From the first page to the last it will hold the attention of the reader. The distinguished author speaks of what he knows and testifies of what he has seen. He has travelled far and wide, has touched human life on many sides, has gathered wisdom from a large experience, and offers its fruits charged with affectionate interest and devout sympathy—to one and all. "To be a gentleman in delicate courtesy and reticence of self, to take the lowest place habitually by attitude and temper when with others and in other lands; that is to be a Christian." These are the words of a true Christian gentleman.

A Few Plain Words on the Apostles Creed. By Frederick Nugent Eden, M.A. London: Wells, Gardner, Darton & Company, Ltd.

In this book the reverend author has gathered together a number of plain, clear, straightforward addresses delivered by him at a series of services to men held in Reesthall Church, Tunbridge Wells. Excellent addresses they are—marked by competent knowledge, sound common sense, clear and concise expression, and sound argument. This would be a capital book to place in the hands of inquirers, old or young, who want to know something of the meaning of the Apostles Creed and of the position of our Church with regard to it.

FORMS OF PRAYER.

Their use may be justified on the following grounds:—1. Forms of prayer were used under Divine Sanction by the Jewish Church. Numbers vi. 22. Deuteronomy xxi. 7-8. The Jews had a fixed form of worship both in the Temple and the Synagogues. The Temple worship consisted of

prayers, psalms, readings from Holy Scripture, sacrifices and incense. 2. The Example of Our Lord. There can be no doubt He attended the services of the Jewish Church both in the Temple and the Synagogue where He would take a part in the forms prescribed. He gave us a model of prayer in the Lord's prayer. Possibly during the Great Forty Days He instructed His disciples regarding the services of the Church for we are expressly told He spoke to them "of things pertaining to the kingdom of God." 3. The practice of the early Church. On one occasion we read that the Apostles used a form of common prayer for they "lifted up their voices with one accord" which they could only do when using the same words together. We have the Liturgies of St. James, which was the Liturgy of Jerusalem; also that of St. Mark. 4. The practical advantages of forms of prayer cannot be overestimated. They save us from the varying moods of a minister who may feel sad when we are joyful and who may preach to us when he ought to pray; forms of prayer or of praise the "product of ages of piety" with which we are familiar before we assume the attitude either of prayer or praise enable us to keep from wandering thought. To listen is not to pray, we must assent unto the Prayers offered, and for this the Church provides when she expects us to say Amen, but we cannot always say Amen to extemporaneous prayer, so many times hard to follow or to understand.

MUTUAL LIFE ASSURANCE CO.

Very Favorable Financial Statement For the Past Year

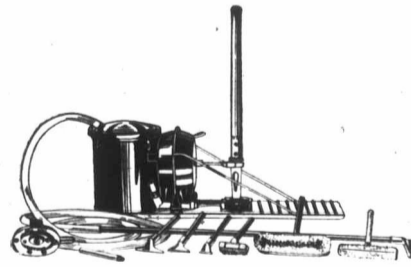
The Mutual Life Assurance Company of Canada closed the year 1909 with a surplus earned of \$508,921.25. The new assurance in force totalled \$8,125,578, which is the largest amount written in any year in the history of the company, being all Canadian business except a small amount written in Newfoundland. Notwithstanding the large expansion of the company's business, the ratio of expenses to income is smaller than it was in preceding years, showing the prudence and economy that have characterized the management of the company's affairs. A very favorable death rate, which for many years has been the fortunate experience of the company, has again been a feature of the year's operations. The annual report, given elsewhere in this issue, points out that it is due to these favorable features—low death rate, small expense rate, and the safe and profitable investment of all its funds—that the company is able to show as a result of the year's operations, the creditable surplus earned of over half a million. Another strong feature of the Mutual Life Assurance Company of Canada is the statement of assets, totalling \$14,518,441.61, which the management declare are profitably and securely invested for policyholders, with not a dollar of speculative investments. The progress made since 1870 is illustrated by the growth in income from \$4,955 to \$2,749,847, and in business in force from \$856,500 to \$59,201,959. At the last annual meeting, just held at the head office in Waterloo, there was a splendid representation of the policyholders, each of whom is entitled to one vote, either in person or by proxy. The attention of readers is directed to the financial statement given elsewhere in this issue.

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DASHING DICK.

THE LIFE STORY OF A MACPIE.

By Rev. W. Edward Edmunds.

(Continued from Last Week.)

Chapter XI.—Seaside Entertainers.

No description can do it justice, and it was many hours before my master thought of returning to his lodgings. I must not forget to mention one other famous building standing on the bank of the Thames—the Tower of London. I had often heard Harry speak to Flora of this wonderful relic of former days, and now I saw its massive walls with my own eyes. As my master wandered through its dim corridors, and climbed its narrow stairways, with their stone steps worn away by the feet of thousands of noted prisoners I seemed to live in a far-distant age. The Yeoman of the Guard in their quaint uniforms heightened this illusion, while the priceless crown jewels filled me with wonder and amazement. On the same day we visited St. Paul's Cathedral. Its grandeur exceeded anything I had ever seen, and the great dome, as I looked at it from below, appeared to be a part of the sky itself. But if London has its splendours, it also has its share of misery and woe. My master rambled one day through the Shadwell and Whitechapel districts, and I saw the darker side of the picture. It confirmed what I had heard, that thousands in the East End are living in poverty and want, thousands gaining a livelihood by roguery and crime. It was the sight of all that wretchedness I think that determined Guido to leave London. He began to yearn for the open country, and I was not surprised to hear him say one night, "Dick, don't you think we have seen enough of this great city with its millions of strange faces? It is too vast, too mighty, and I begin to feel lonely. The time is passing and I long for 'home.' To-morrow I can get a cheap fare to Brighton and there, with my flute and you to help me, I think I can earn enough to take us some distance on the way. At any rate we shall be a step nearer to Italy, and 'che sara sara,' 'what will be, will be.' 'Good night, my little one, good night.'"

Early on the following morning we took the train to London-by-the-sea, as Brighton is often called. The run was a short one and long before noon we had reached the famous watering-place. It was a perfect day and as Guido trudged down the High Street to the sea-front, throngs of people passed us on every hand. Presently I caught a glimpse of the sea, whose dark blue on the horizon, mingled with that of the sky above. The fogs and gloomy skies of London were left behind, and my heart literally danced with the dancing waves. A never-ending procession of men, women and children marched along the broad promenade: below, on the beach hundreds of little children paddled in the shallow water or played about on the sands. Far out to sea, and just visible above the distant horizon, stately ocean-liners glided silently down the channel. Away to the left, a little fleet of fishing smacks studded the sea like groups of islands; nearer in, the white sails of gaily-painted pleasure-boats flashed back the beams of the autumn sun, and softly to our ears from the pier-pavilion, came the sweet strains of the Hungarian band. Guido having watched the beautiful panorama for some time, suddenly shrugged his shoulders, and said, "It is lovely Dicky, but we have come here to work, not to play, so let us not waste a moment. We can earn enough to pay for our dinner at any rate." As my master said this, he walked down the flight of stone steps to the beach and selected a spot where

he could be easily heard by the passing crowd. Opening the little door of my cage he placed me on his shoulder, and then drew his beloved flute from its case. Like so many Italians, he was a born musician, and now he began to play an air from one of the great operas of his native land. A number of people stopped to listen, whilst others attracted perhaps, by the uncommon sight of a one-legged musician with a bird perched on his shoulder, paused in their promenade, and gave Guido their best attention. His first selection was well received, and he played another from the same opera. He was at once recognized as a master of his art, and the crowd which had now swelled to large proportions, greeted the second number with enthusiastic applause. Guido bowed a graceful acknowledgment, and then said, "Ladies and gentlemen, if you have been pleased by my poor playing I am sure you will be more pleased with the wonderful feats of my pet bird. He is a little American who is making the 'grand tour,' and assisting me to earn enough to return to my native land. He is a stage and circus performer who has already won renown, and I will now ask him to entertain you for a short

time." I immediately began to perform a number of the tricks I had learned, and these too, were received with great enthusiasm. When I had completed my share of the programme, Guido in a few simple words told the story of his life; of his sad misfortune and of my saving him from death. All were deeply impressed by the moving tale, and I saw tears glisten in the eyes of the children. "But," said my master, in concluding the story, "I am here not to make you sad, but to make you glad. Therefore if you will give me your kind attention, I will sing a little ditty which I have specially composed for the occasion." Then in a cheerful mellow voice he began to sing:

"I've lived in many countries,
I've seen some wondrous things;
I've scoured the Roman Catacombs,
I've stood before two kings.
I've forded streams in Norway,
I've climbed the Rockies tall,
I've seen some clever people too,
But Dicky beats them all.

King-birds and Snow-birds, and Birds of Paradise,
Nightingales and Finches, wise and otherwise;

Meadow-larks and Ravens, Peacocks large and small,
Not one compares with Dicky—for Dicky beats them all.

Dick has travelled with a circus,
He has been upon the stage;
He can hold an audience spellbound,
He's the wonder of the age.
He's braver than a lion,
He's quicker than a cat,
And while I sing the chorus,
He'll pass around the hat.

King-birds and Snow-birds, and Birds of Paradise,
Nightingales and Finches, wise and otherwise;
Meadow-larks and Ravens, Peacocks large and small,
Not one compares with Dicky—for Dicky beats them all."

Guido on beginning to sing pinned his little cloth cap in such a way that it formed a small basket. During the song I carried this in my bill along the lines of spectators, and so pleased were they with the novel entertainment, that by the time I had completed my task the little cap was full of silver coins. With a bow and a word of thanks, Guido took his cap, put me back in my cage, and replaced

**FINANCIAL STATEMENT OF THE
MUTUAL LIFE ASSURANCE COMPANY
OF CANADA
For Year Ending December 31st, 1909**

CASH ACCOUNT

| INCOME | | DISBURSEMENTS | |
|----------------------------------|------------------------|------------------------------------------------|------------------------|
| Net Ledger Assets, Dec. 31, 1908 | \$12,355,474 81 | To Policyholders— | |
| Premiums (net) | 2,049,820 41 | Death Claims | \$384,527 26 |
| Interest | 700,027 00 | Matured Endowments | 240,137 00 |
| | | Surrendered Policies | 96,257 79 |
| | | Surplus | 86,044 54 |
| | | Annuities | 11,843 05 |
| | | | \$818,809 64 |
| | | Expenses, Taxes, etc. | 452,338 20 |
| | | Balance Net Ledger Assets, December 31st, 1909 | 13,834,174 38 |
| | \$15,105,322 22 | | \$15,105,322 22 |

BALANCE SHEET

| ASSETS | | LIABILITIES | |
|-------------------------------------|------------------------|---------------------------------------------------------------------|------------------------|
| Mortgages | \$ 6,885,864 88 | Reserve, 4%, 3½% and 3% standard | \$12,065,146 16 |
| Debentures and Bonds | 4,858,506 62 | Reserve on lapsed policies on which surrender values are claimable | 1,938 67 |
| Loans on Policies | 1,818,768 55 | Death Claims unadjusted | 41,247 00 |
| Premium Obligations | 19,885 01 | Present value of amounts not yet due on matured instalment policies | 74,404 73 |
| Real Estate (Company's Head Office) | 50,528 00 | Matured Endowments, unadjusted | 2,762 59 |
| Cash in Banks | 233,633 42 | Premiums paid in advance | 14,282 53 |
| Cash at Head Office | 3,786 90 | Due for medical fees and sundry accounts | 12,078 68 |
| Due and Deferred Premiums (net) | 354,717 99 | Credit Ledger Balances | 36,889 00 |
| Interest due and accrued | 292,660 24 | Surplus, December 31st, 1909 | 2,209,692 25 |
| | | (Surplus on Government Standard of Valuation, \$2,973,749.51) | |
| | \$14,518,441 61 | | \$14,518,441 61 |

Audited and found correct.
J. M. SCULLY, F.C.A., Auditor.
Waterloo, January 24th, 1910.

GEO. WEGENAST,
Managing Director.

| | | | |
|---------------------------------------------|---------------|------------------------|------------|
| New Business (all Canadian) written in 1909 | \$ 8,125,578; | Increase over 1908 | \$ 877,114 |
| Assurances in force, December 31, 1909 | 59,261,059; | Increase over 1908 | 4,568,077 |
| Assets, December 31, 1909 | 14,518,442; | Increase over 1908 | 1,534,778 |
| Surplus, December 31, 1909 | 2,209,692; | Surplus earned in 1909 | 508,921 |

Booklets containing the Directors' Report and proceedings of the 40th Annual Meeting held March 3rd, 1910, are being printed, and will be distributed among policyholders in due course.

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his flute in its case: It had been a most successful day, and as he wended his way up into the town, his springing step revealed to me how light his heart was. After engaging a room and getting something to eat, he proceeded to count the amount we had received from our first entertainment. When I learned that we had earned enough to pay for a whole week's lodgings I was very happy, for if there was anyone who deserved success it was Guido, my kind-hearted master.
(To be Continued)

DEATH.
1450 Brock Ave., Toronto, March 15th, 1910. Margaret, beloved wife of Will H. Candy, in her 32nd year. Interment at Florence, Ont., on Wednesday, March 16th.

British and Foreign.

Only a Church whose weapons still are faith and hope and love and prayer can hope to win the world.—Bishop of London.
The Brotherhood of St. Andrew now has fourteen chapters on the Isthmus of Panama, three composed of white men and eleven of coloured.
The suffering of love for the sin of another breathes a living and healing power into the suffering inflicted by Divine decree on the soul that has sinned.—The late Bishop Temple.
The voluntary offerings for Church purposes in Great Britain for the year 1908-9 amounted to the sum of \$8,060,289, a sum exceeded only three times during the past twelve years.
Mr. Edward Wells, High Steward of Wallingford, has died at the age of 89. For no less than 64 years he held the position of church warden at the parish of St. Mary's.
What is probably a Roman soldier's draughtboard—a slab of stone, 1 3/4 inches thick, scratched with squares—according to the excavator's report, has been found at Maumbury Rings, Dorchester.

Plans have been submitted and accepted for the erection of a new cathedral at Indianapolis. The architecture will be 13th century English Gothic. The total length will be 142 feet and the width, including transepts, 63 feet.
Whatever befalls you, let it not upset or disturb your mind. The whole world cannot injure a soul that is fenced with faithful fortitude. Fortitude is one of the seven gifts of the Holy Ghost, it is the strengthening gift and patience which is included in fortitude.—Bishop Ullathorne.
The Rev. John Marshall, a priest of the Old Catholic Church, has recently made application to the Bishop of Oregon for admittance as a priest of the American Church in that diocese. He has been placed by the Bishop under the instruction of the rector of St. Mark's Church and the vicar of the pro-Cathedral, Portland.
The Bishop of Minesota has accepted as a postulant for Holy Orders, the Rev. George Albert Swertfager, formerly a Congregational minister.
Recent memorials which have been placed in St. Paul's Church, Columbus, Miss., include three artistic lights and three branched candlesticks and a brass ewer.

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GILLETT'S PERFUMED LYE
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READY FOR USE IN ANY QUANTITY
For making soap, softening water, removing old paint, disinfecting sinks, closets, drains and for many other purposes. A can equals 20 lbs. SAL SODA.
Useful for 500 purposes—Sold Everywhere.
E. W. GILLETT COMPANY LIMITED TORONTO, ONT.

The Dean of York, Dr. Purey-Cust recently celebrated his 82nd birthday. He was appointed to York thirty years ago and he is the senior of all the Cathedral Deans. He is exceeded, however, in age by the Deans of St. Paul's, Durham, Llandaff and Exeter.

Bishop Mann recently held a Confirmation in St. Simeon's, Bronx, New York City, and he laid hands on 20 candidates, a number of whom were men and many of them having previously been Roman Catholics, Lutherans, Methodists, and members of the Dutch Reformed Church.
Recently in the crypt of St. Paul's Cathedral the Duke of Argyle unveiled a bust placed there by Greater Britain and other friends in memory of Mr. Seddon, the late Prime Minister of New Zealand. A special service was conducted by the Archdeacon of London, Canon Alexander and Minor Canon Johnston were also present.

The new St. Thomas' Church in New York will have a total seating capacity of 1,852. The church proper will consist of a great basilica 214 feet in length by 43 in width and 95 feet in height from the pavement to the crown of the vault. There will be but a single tower rising but little above the ridge of the roof. It is estimated that the new building will cost \$1,000,000.

The first church belonging to the American Church in Cuba was consecrated on Sunday, February 6. It is built in the Spanish style, is very beautiful and complete in every detail, from pews to bell and the interior woodwork and decorations are very fine. It was built through the generosity of a Philadelphia Churchman, a friend of the Church in Cuba, who is also building a rectory.

A chapel is to be erected in the Cathedral of St. John the Divine, New York, in memory of the late Rev. Dr. William R. Huntington, rector of Grace Church. Dr. Huntington was the chairman of the committee on the Fabric of the Cathedral and he was without doubt the most active member of the diocese in furthering the interests of the Cathedral plans. Hence the fitness of the proposed Huntington memorial.

The ancient church of St. Laurence, Snaith, near Goole, Yorkshire, one of the oldest churches in England and built prior to Selby Abbey, was reopened recently after restoration by the Bishop of Sheffield. In 1101 the church was obtained by the then Archbishop of York from the King. Its origin is lost in the mystery of ages. A most remarkable feature of this particular district of Yorkshire is the number of ancient churches with which it is studded.

The Archbishop of Canterbury and his Vicar-General (Sir Alfred Cripps) have decided to restore the proceedings on the confirmation of the election of Bishops in the Southern Pro-

vince to the Church of St. Mary-le-Bow, Cheapside London, the ancient home of the provincial judicature from which the Court of Arches derives its name. Accordingly the Rev. A. W. Hutton, the rector, has received official notification that the approaching confirmation of the election of the new Bishop of Norwich will take place in Bow Church.

Recently in St. Luke's Convent Avenue, New York, the Bishop of the Diocese confirmed a large number of candidates, most of whom were adults. In addition to this service the Bishop received two men from the Roman Communion one of them in the Orders of sub-deacon of those who received the Apostolic rite, six had been Lutherans, five Roman Catholics, four Methodists, three Congregationalists, two Presbyterians and one Dutch Reformed, the whole making about one-third in all of the total number confirmed.

A remarkable record is that of Mr. James Motteram, of Rosendale who has attended the Sunday School of St. James' Church, Waterfoot, for twenty years, and has never once been late or absent. Five other scholars have not been late or absent for nineteen years, one has not been late for eighteen years, three

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WHEAT

for sixteen, one for fifteen, and three for fourteen. Lancashire is a great county for Sunday Schools which are attended not by young people only, but in a scarcely less degree by grown-ups, and thus Waterfoot school appears to be one of the best. His Majesty has joined with the Archbishop of Canterbury in sending congratulation to Mrs. Thomas, of Hollingbourne, Kent, who reached her one hundredth year recently. Mrs. Thomas is a native of Dorking, and was married at Brighton in 1838. She has resided at Eyborne House

Hollingbourne, for about seventy years. Her husband died in 1881 at the advanced age of eighty-nine. She was personally acquainted with many distinguished personages, including Field-Marshal von Moltke, Mrs. Siddens, the late Lord Tennyson, Archbishop Sumner, and Belzoni.

The Rev. H. B. Nichol on his resigning the charge of the Church of the Good Shepherd, Murrayfield, Edinburgh, of which parish he was the first rector, was presented with a massive silver rose bowl which bore a suitable inscription. This gift was also accompanied by a cheque for a handsome sum of money. In addition to this the teachers and children of the Sunday School presented him with a beautifully bound Daily Service Book with an illuminated inscription. Mr. Nichol has held the living for the past 16 years. Mrs. Nichol was associated with her husband in the gift from the congregation.

The Algoma Association held its annual meeting recently, in London, and to attend it, our own Canon Welch, now vicar of Wakefield, travelled over 175 miles from home. The addresses were above the average in knowledge of the needs of the country and Canon Welch's speech was, we need not say, an admirable one. It is our conviction that the time has fully come when this immense diocese should be divided into three. Would that some rich man would give one hundred thousand dollars for this purpose, then the central portion could retain the present endowment and residence at the Sault and east and west two other dioceses could relieve the overworked Bishop.

The Rev. F. Colby, after a vicariate lasting 23 years at St. John's, Arman, in the Diocese of Glasgow, has exchanged livings with Mr. Allan, the rector of St. Anstall, Cornwall. Prior to their leaving for the South both Mr. and Mrs. Colby were made the recipients of parting gifts. Amongst other things a handsome silver-mounted tea and coffee service was presented to them jointly by the congregation as a whole, as also a handsome cheque. Mrs. Colby was presented by members of the Mothers' Union, of which she was the local secretary, with a beautiful writing table, inkstand and candlesticks, and also an umbrella. Several other presentations were also made to them both.

The Rev. J. S. Barrass, who is the rector of St. Laurence, Old Jewry, in the City of London, a famous church which is quite close to the Guildhall, is also a collector of old paintings, and he claims to have discovered the long-missing portrait of King Charles I., which was painted by Velasquez in 1623 while the King was visiting Madrid. It is the bust portrait sketch mentioned by Pacheo, Velasquez's

master and father-in-law, in his "Art of Paintings" and is Velasquez's earliest known work. Connoisseurs who have seen the picture differ in their opinions, but agree that it is a portrait of Charles I. by a Spanish painter. The canvas is about 24 by 18 inches. It is now in Mr. Barrass' possession.

For 250 years there have stood on the left-hand side of Fetter lane, going up from Fleet street, three houses which survived even the Great Fire of London. Now they have come into the hands of the housebreakers, and in a few days they will have ceased to exist. Originally these three old gabled buildings were part of Barnard's Inn which was founded in the fifteenth century. Their panelling and stair rails date from the days of Queen Anne. Generations of lawyers have used the large, low-ceilinged rooms, with their queer capacious cupboards. Under the paint on the doors the names of some of them may still be made out, though with difficulty. There are many theories as to the origin of the lane's name. Three hundred years ago it was called "Fewtor lane." The word "Fewtor" meant idle person or loafer. It was, indeed, in those days a haunt of ne'er-do-wells and defaulters. Another idea is that the original name was Feuterer lane. Feuterer is a keeper of dogs, and there used to be a lot of them in the thoroughfare. Near the spot where the ancient houses stand, at the Holborn end of Fetter lane, two conspirators, Tomkins and Challoner, who were involved in a plot in connection with the war between King Charles I. and his Parliament were publicly hanged more than 250 years ago.

Newstead Abbey, in Nottinghamshire, England, occupies a unique position among the monastic ruins of the old land, by reason of its being originally a memorial to one of England's greatest Churchmen, and, later, the ancestral home of one of her sublimist poets. Founded in 1170 by Henry II., in expiation of the murder of Thomas a Becket, it continued as a priory of black canons, and then as an abbey, till the Reformation. Henry VIII. then granted the place to Sir John Byron, Lieutenant of Sherwood Forest, and it remained in possession of the family till 1848, when the poet, the sixth Lord Byron, disposed of it. The ruins are exceedingly picturesque. The chapter house, with its original sedilia, is also very fine, being now used as a private chapel by the household and tenantry of the owner. Again, the cloisters preserve a most effective detail, while the ancient refectory of the monks has been transformed into a spacious dining hall. During its history Newstead Abbey has been visited by no less than three English monarchs (not counting Henry II., who made a pilgrimage of atonement here), and the most interesting portion, of course, is the abbot's apartments, which rooms which these three occupied now richly hung with tapestry, bear

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their respective names—Edward III., Henry VII., and Charles II. The Byron occupied during his residence here, and these are preserved in the same state as left by him. In the grounds also stands the monument which he erected to the memory of his favorite dog, Boatswain. The poet, himself, whose birthday fell a few days ago, lies in the church of Hucknall Torkard, not far from Newstead Abbey and Sherwood Forest.

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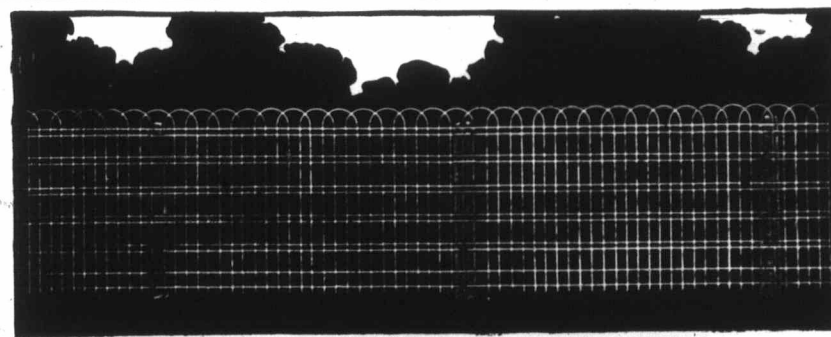
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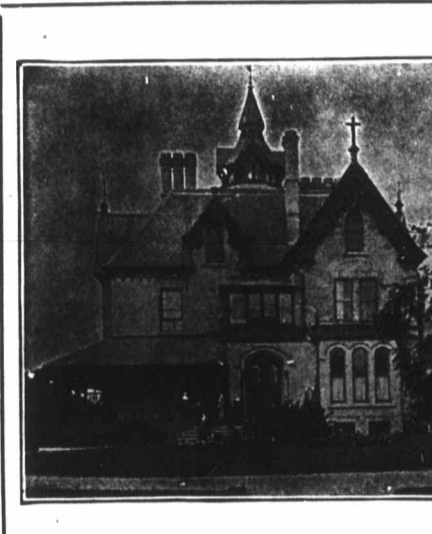
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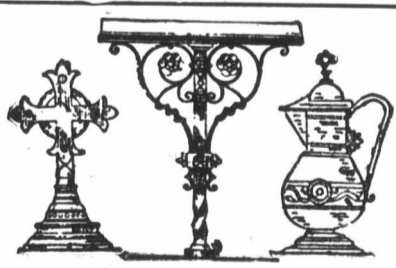
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