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# Canadian Churchman

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

Vol. 37

TORONTO, CANADA, THURSDAY, JANUARY 20th, 1910.

No. 3.

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their son, is almost finished and will be dedicated by the Bishop of Chicago, D.V., on St. Paul's Day. Since last June the people of St. Luke's have expended \$57,000 on church building and of this amount \$32,000 was contributed by two members of the congregation.

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A study of

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Christ Church Parish Hall, Lanark, which adjoins the parsonage, was formally opened and dedicated by the Lord Bishop of Glasgow and Galloway, during the past month. The opening ceremony was very largely attended by a thoroughly representative audience who came both from the town and the surrounding country. The hall seats 150 persons and it is artistically decorated, and is built in a compact and pleasing style.

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are not only as good as we know how to build them, but they are as good as can be built.

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 Manufacturers of Pianos, Reed Organs, Pipe Organs and Player Pianos  
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The Bishop of Cork, Cloyne and Ross has appointed the Rev. William Daunt, M.A., the rector of the parish of Queenstown to the Archdeaconry of Cloyne. The Archdeacon has been for nearly thirty years at Queenstown. In order to express their pleasure at their rector's preferment, his parishioners presented him with a beautifully illuminated address, a splendid barograph, a fully equipped despatch case and a purse of sovereigns.

Bishop Leonard recently dedicated in Trinity Church, Toledo, Ohio, a new memorial chalice and paten. The chalice is of the Byzantine type and stands 9 inches high on a circular base 7 1/2 inches in diameter and is of wrought silver, richly jewelled and elaborately ornamented. The paten is entirely of wrought sterling silver, gilded on the inside of the bowl. It bears no ornament except a line border around the rim in exceedingly shallow chasing and with small jewels sunk in. Both of these are gifts to the church in loving memory of Mrs. Titus and they are given by her daughter, Mrs. Curtis and her grand-daughter, Miss Mary Hamm.



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The parish of Danby, near Whitby, in York-shire, is a happy hunting-ground for the antiquarian. Here on the spot may be traced the beginnings of English history, and the succession of ages has left many remaining links to the inheritance of posterity. There are, first of all, ruins of a British village, or settlement, consisting of a number of pits, which are supposed to have served as houses for the British, with a mound at the east end. These ancient dwellings are in two parallel lines, divided by an open space, and bounded by banks. Not far away are a number of Druid stones and three large tumuli. The castle, also close by, is of early fourteenth century foundation, and has a peculiar vault, with deep, transverse ribs. In this fortress Catherine Parr lived for a while, previous to her marriage to Henry VIII. The parish church of Danby is a very ancient, weather-beaten, age-honoured fane, dating from Norman times. The oldest and sturdiest part is the tower, much of the main body being in the later stages of church architecture, chiefly Gothic. The patron saint is Hilda, of Whitby. A descendant of the royal Northumbrian line, this lady was born in the year 614. She became a professed nun, and in 640 rose to be Abbess of Hartlepool. Nine years later her great work of building Whitby Abbey began, and it was this famous convent which founded the neighboring churches dedicated to St. Hilda. No doubt the parish church of Danby was, in early Pre-Reformation days served by the monastic brethren of Whitby, the Abbey having developed in 1074.



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**Church Chime Peal BELLS**  
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The Duke of Buccleuch, who is a large landowner in the district, has given 1,000 guineas to the fund for the restoration of Dunchurch parish church. The next largest subscriber is the Rev. W. Earle, who gave £1,020. The whole of the money required, £3,602, has been raised in a remarkably short time.

The Rev. W. H. Garth, rector of St. Mark's, Islip, L.I., recently received a letter from the Rev. W. St. George, Caldwell, rector of Islip, Northamptonshire, England, appealing for a "Nicholl Memorial-Fund," to be used in restoring the "brasses" of the Nicholl family in that church, the name of which is "The Church of St. Nicholas," presumably so named because of the patronage of the Nicholl family. The circular begins thus:—"In the Church of St. Nicholas, in the parish of Islip, Northamptonshire, there was on a free stone in the area of the chancel, the portrait of a woman in brass, and at her feet was this inscription:—'Here lieth John Nicholl and Annys his wyff. They had XII. children in their lif, VI. Sonnyes and VI. dowtyrs. They had vfer III. Sonnyes Sette London work . . . to live to children he was full Kynde. May God in heven mote he it fynde he was a god man to Gode and to holy Cherche for he cawsed many good dedis ther to worke. His sowle is passed to God full even the yere of Our Lord MCCCCLXVII. On whos Soulis God have mercy. Amen for Cheritee.' It is that brass and the quaint verse that it is desired to restore."

**1909**

has been a year of memorable success for The Great-West Life Assurance Company. Approximately \$11,500,000 of business has been written, covering about 5,000 Applications. The Insurance held in force is now over \$45,000,000.  
 During the year the main source of the Company's success the interest rate on investments has been well maintained. Over seven per cent. has been earned. As a natural result, the low rates of premium charged for Insurance continue, and the high profits being paid to Policyholders.  
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 Mention this paper.

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**65c. per 1-2 dozen**  
 (Postage 10c doz. extra)  
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# Canadian Churchman.

TORONTO, THURSDAY, JANUARY 20, 1910.

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

**NOTICE.**—SUBSCRIPTION PRICE to subscribers in the City of Toronto owing to the cost of delivery, \$2.00 per year; IF PAID IN ADVANCE, \$1.50.

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## Lessons for Sundays and Holy Days.

January 23.—Septuagesima.  
Morning—Gen. 1 and 2, to 4; Rev. 21, to 9.  
Evening—Gen. 2, 4; or Job 38; Rev. 21, 9—22, 6.

January 30.—Sexagesima  
Morning—Gen. 3; Mat. 16, 24—17, 14.  
Evening—Gen. 6; or 8; Acts 18, to 24.

February 6.—Quinquagesima.  
Morning—Gen. 9, to 20; Mat. 21, to 23.  
Evening—Gen. 12; or 13; Acts 21, 37—22, 23.

February 13.—First Sunday in Lent.  
Morning—Gen. 10, 12 to 30; Mat. 24, 29.  
Evening—Gen. 22, to 26; or 21; Acts 27, 18.

Appropriate Hymns for Septuagesima and Sexagesima Sundays, 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.

### SEPTUAGESIMA SUNDAY.

Holy Communion: 233, 237, 240, 629.  
Processional: 377, 382, 384, 406.  
Offertory: 553, 558, 561, 611.  
Children: 698, 699, 719, 721.  
General: 103, 398, 401, 443.

### SEXAGESIMA SUNDAY.

Holy Communion: 374, 397, 525, 640.  
Processional: 308, 384, 443, 448.  
Offertory: 399, 405, 480, 576.  
Children: 488, 608, 721, 727.  
General: 436, 452, 459, 470.

### SEPTUAGESIMA.

The observance of Septuagesima brings to our notice the story of Creation. And for the last two years we have dealt with the fact of Creation. This year let us note something about the Holy Ghost, His work at the Creation and His work now in the world. "The Spirit of God moved upon the face of the waters." The evolution of order out of chaos is effected by the Spirit of God. And this cosmical significance of the Holy Spirit is emphasized in the Psalms and in Job. The character of the Spirit's work is indicated in the words: "And God saw everything that He had made: and, behold, it was very good."

"Very good," because perfectly adapted to fulfil the will of God, and because no opposing motive, no contrary purpose, had come into view. It is not long, however, before the work of God is marred by the creature made in His own image. Sin comes into the world, and man, yielding to it, loses that self-control which is the characteristic of perfect manhood. Self-control means the continuing of one's way without delay of any kind. It is the ruling of the fleshly desires, the continual triumph of the spiritual life. And the world cannot be very good apart from such control. The fall of our parents, their loss of self-control, devolves upon us the duty of discipline, of watchful endeavour, with the object of regaining self-control, and so perfecting the world again. In this work of regeneration the Holy Spirit has an essential duty. We are now living under the dispensation of the Spirit. Let us note the development of this doctrine. The prophet Isaiah speaks of the Messiah as one endued in a supreme measure with the Holy Ghost. Joel teaches that in the Messianic age the Spirit will be poured out on all flesh. The life and work of the Christ and Christian experience confirm the prophecies of old. The perfecting of this world—of mankind—is the object of the Spirit's work to-day. Shall we not, therefore, co-operate with the Spirit that once again the earth may be "very good"? The Epistle for to-day shows how necessary self-control is. Without it there is no consistency in life, no effectiveness, no attaining unto the goal of it all. "So run that ye may obtain" is St. Paul's advice to-day. Run the race, fulfil the duties set before with the help of God's Holy Spirit. Let Him point the way, inspire the motive, direct the manner. Spirit-guided, we are mercifully delivered from the power of the Evil One, and we obtain the incorruptible crown. The reward is incorruptible because the race has been an effective one.

### Church Statesmanship.

It is a recognized policy of the statesmen of Canada in the Dominion, as well as in the Local Houses, to open up the unsettled parts of the country for settlement and to facilitate the development of their resources. Now, the State and the Church should in their respective spheres work towards the same ends. It is wise statesmanship on the part of the Church to study the movement of Government along these lines and make provision for sending pioneer missionaries into newly-opened mining or agricultural districts as or when opportunity offers. Care should be taken that the men sent should be of the right sort—men who are likely to command the respect, and even arouse the affection of the rough-mannered but not seldom big-hearted venturers into the newly-opened fields of enterprise.

### Not Marble, but Missions.

Rev. Father Canning, rector of one of the Toronto Roman Catholic churches, has been lecturing in the West in the interests of the "Church Extension" Society of his church, and saying some very pointed things as to the folly of spending money on expensive marble monuments or expensive and often needless church decorations while the West is crying out for the simplest and most necessary Church ministrations. His aim is to build chapels, costing \$500 all over the prairies, and have them visited regularly by a priest. Also to start chapel cars, and two wealthy laymen have promised the funds for two of these. How often \$300 or \$400 or \$500 are spent on monuments which, as Father Canning said, the dead would not desire if you could consult them. But think of the joy and blessing brought to many souls by the erection of a little

church in the West! Church clubs in larger parishes require and receive liberal support; but if a man spends \$1,000 on his church club at home, he should do at least as well for the needy West. Father Canning's words and plans deserve wide recognition.

### Imperial Unity.

This great enterprise goes on apace. One of the most notable recent indications of its advance has been the crossing of the ocean by some of the ablest of our editorial writers with the object of getting information and impressions at first hand regarding the election being held in the British Isles; also the engagement by leading Canadian journals of well-informed writers in the Mother Country to contribute to their columns special articles on the subject. It could scarcely be expected, on the other hand, that there would not be heard at times some discordant voices sounding the praises of the little England or the little Canadian independence schools, but their music is all pitched in a minor key, and is entirely out of harmony with the grand chorus of Canadian public opinion, whose dominant note is the establishment, on an equitable and permanent basis, of Imperial unity within the British Empire.

### Exaggeration

Is shown nowadays in the sports and pastimes much more than in application to serious studies. From being exercise for all-comers, games are now a serious business, with money at the bottom, and newspapers which vie with each other in ungrammatical slang. Like all exaggeration, it has its own dangers. Medical men have always recognized the value of games and athletic exercises in promoting health, but there is a serious danger of sports becoming decidedly injurious. During the last twenty years, concurrently with the development of athletics, cases of cardiac overstrain have greatly increased. The heart's action represents the most perfect motion known, and its delicate mechanism answers to every stimulus. Excessive exertion, either in the form of actual labour or athletic sports, leads to hypertrophy of the heart, even in cases where the organ was at first perfectly healthy. Over-indulgence in athletic sports causes enlargement of the heart. It is not for a moment contended that athletics moderately indulged in are anything but beneficial, except in cases where the heart is actually affected, when, of course, even ordinary games may have to be abstained from upon medical advice.

### Summer Rambles for Boys.

In speaking warningly of certain forms of exercise it is due to young people to point out others. We must not be above taking a lesson from the Germans. In summer time the country roads in the lands of mountains, streams and rivers and those of places replete with patriotic associations are regularly visited by bands of boys in their knapsack days, whose frames are developed and strengthened and their intellects brightened by holiday tramps. Why can we not introduce such simple and inexpensive outings for the benefit of the boys of large cities who have nothing to do during the holidays? The Boy Scouts might show the way. If for nothing else than cultivating habits of discipline and obedience such tramps would be of untold value. But there are many rounds which can be taken, say, from London and Hamilton off the main travelled roads full of beauty and interest. But to be successful everything must be carefully planned in advance, and the parties not too large.

**Christmas Boxes.**

Whether the result of old age pensions or of general social unrest, there is no doubt that in the Old Country there is a growing disinclination to give Christmas boxes. If and when the demand is confined to people, who, like postmen, are fairly entitled to consideration, people are, as a rule, very ready to keep up the old practice, but where the demand is wholesale the refusal is apt, like the demand, to become unreasonable. The Christmas box and its abuse is very old. In the fifteenth century it had become such a nuisance in the City of London, according to the old records, that an ordinance was passed in 1419 forbidding "any valet or other servant of the Mayor, Sheriffs or City thenceforth to beg for money from tradespeople at Christmas time under colour of an oblation as heretofore they had been accustomed to do with threats or promises."

**Criticism of Sermons.**

There is plenty of criticism in these days of preachers and sermons, but far too little criticism of those whom our Lord held up as the first objects of criticism. We must never forget that the Lord's first parable was that of the sower, and there attention is focussed, not on the sower, but on the kind of soil on which the seed fell. Canon Newbolt, in a splendid sermon on this parable, reminds us: "When St. Paul preached at Athens his sermon was a comparative failure. And when we consider the attitude of his hearers, is it to be wondered at—'What will this babbling say?' 'Some mocked; others said, we will hear thee again of this matter.' 'He seemeth to be a setter forth of new gods.' Was there likely to be any crop in hearts which withheld so completely the moral confidence which a noble nature will give to an earnest man?" Much of the present-day criticism of the Church and pulpit is irrational and unscriptural, because it ignores this fundamental truth, that much depends on the state of the hearts of the hearers. Our Lord in His first parable laid the emphasis on hearing, "Who hath ears to hear, let him hear."

**Opportunity.**

To many of us life lacks the power and influence for good that would have been possible had opportunity been keenly looked for and quickly and deftly used. The game of life brings but little profit to the listless onlooker, the man who is mainly content to stand at the street corner and look on at the passing throng. If he but knew it, most of those he sees hurrying to and fro are people who are either looking for opportunities or taking advantage of them. And the unexpressed but insistent message to be gathered from the thoughtful gaze and moving form is, "Go thou and do likewise."

**Honesty in Trade.**

The recent reference by a Dominion official to part of the product of a Canadian cheese factory being found short in weight gives point to the advice given from time to time to our producers by the press to be honest. The dishonest dealer, like the unscrupulous partizan writer, is a blot on his class and his country. The evil influence of such men can hardly be computed. The wise man never wrote a truer word than this: "A false balance is an abomination to the Lord." The honour of the country demands that our Government should make the burden of the man with the "false balance" so heavy that he should be compelled, even against his own will, to put in its place a "just weight."

**Political Manners.**

The political contest in England, whatever in other respects may be its consequences, has produced one very bad effect. It has lowered the style of address and the language used by the

speakers. Even in the House of Commons and out of it the example set has been deplorable. Poor men have been encouraged to believe that it is the duty of the well-to-do to support them. Classes in the community have been held up as objects of general detestation. It is one thing to point out wrong principles if they are wrong, or to show how the customs of society bear hardly upon one class in it. But the old style of statesmen were able to do so with withering oratorical invective. Now, the leaders employ denunciation, not oratory, and resort to abuse of everyone who presumes to differ from the placeholder or to defend an institution which stands in his way. Such a descent cannot stop with the introducers.

**An Oxford Story.**

From the last number of the "Periodical," from the press of Henry Frowde, amongst several diverting references to Vernon's "History of the Oxford Museum," if the "Churchman" may be permitted to repeat a bit of humour, we reprint the following: "Mr. Tuckwell recalls Daubeny as 'a little, droll, spectacled, old-fashioned figure in gilt-buttoned, blue-tailed coat, velvet waistcoat, satin scarf, kid gloves too long in the fingers, a foot of bright bandana handkerchief invariably hanging out behind.' His portrait is certainly reminiscent of Mr. Pickwick's immortal features. . . . A story is told of an occasion when the professor, holding up a vessel, thrilled his hearers by asserting that it contained a liquefied gas, and that, if he were to drop it, the gas would vaporize, and they would all be immediately suffocated. The next instant the vessel slipped and crashed to the ground, but—nothing happened. 'John, why aren't we all suffocated?' demanded the professor, and John had to confess that before the lecture he had substituted distilled water for the dangerous gas." How well this graphic story illustrates the positive good of the timely exercise of the sense of humour, even when brought in to play by a learned professor within the walls of an old, historic building and under most trying circumstances.

**Early Rising.**

The proposal to go earlier to bed and rise earlier by putting on the clock, and so deluding people into better habits, having fallen flat, we are glad to find that the principle still finds favour. Dr. Matthew Hay, the Medical Health Officer of Aberdeen, suggests in his annual report, that those in charge of offices and workshops where sedentary occupations are carried on should arrange to commence work in the summer months an hour sooner, finishing an hour earlier. He claims that there would be a great gain in health for the employees. If that is to be expected in Aberdeen, with its cool climate and long summer days, a similar change should be still more beneficial where the summer days are sultry, yet the nights and evenings as a rule pleasant and cool.

**The Chili Arbitration.**

The newspapers announce that the King has placed in the very capable hands of Lord Macnachten the unravelling of the twisted skein which the Governments of the United States and Chili have placed in his hands as arbitrator. The leading facts, we gather, are: Bolivia in 1876 borrowed a sum of money from Alsop & Co., a firm doing business in the countries on the west coast of South America. To secure this debt Bolivia hypothecated part of the customs receipts of the port of Arica and granted to Alsop & Co. the right to work the silver mines in the Caracoles district for twenty-five years. Of the receipts from this mine sixty per cent. went to Alsop & Co. absolutely and the forty per cent. was to be applied by the firm on this debt. After a war Chili occupied Bolivia's place. Since then

there have been endless negotiations, which proved abortive until the present treaty, the Government of the United States standing in the place of Alsop & Co. and Chili in that of Bolivia. The original amount was 835,000 Bolivianos, then each worth about a dollar, now a little over thirty cents.

**British Temper.**

Could it be possible for any other than British people to pass through the great and trying ordeal of their present political struggle without bloodshed and civil war? It is, indeed, evident that the fused races of which they are composed, their vast and varied experience in government, and the splendid balance maintained by their spirit of fair play and just dealing have largely contributed to this admirable and beneficent result. History in the making is largely the product of the historical experience of the past. It is a sad confession, but it seems as though some of the greatest triumphs of liberty could not have been attained without the shedding of blood. The French Republic is traceable to the French Revolution, the freedom of the Southern negro issued from the internecine struggle of the North and South, and the Constitution of South Africa is the product of the Boer war. We of the great Empire have just reason to be thankful that the British temper—so determined and unyielding when fully roused, is so largely controlled by the love of liberty and the spirit of justice.

**THE PRACTICAL TRAINING OF MEN FOR HOLY ORDERS.**

The training of all professional men falls into three divisions, viz., the educational, the theoretical or technical and the practical. In other words, it is required of a man filling, say, the position of a physician, lawyer or clergyman that he shall have a "liberal education," shall be thoroughly trained in the general principles of his work, and have some experimental knowledge of its actual conditions and requirements. Of the educational standard required for candidates for the ministry we recently spoke; of their theoretical training in standard theology we do not purpose to speak in this article. It is with their practical training that we purpose at present to deal. Do our candidates for Holy Orders, as a rule, get anything like an adequate practical training? We very much fear they do not. A generation ago, as a rule, to which, indeed, no exception ever came under our own notice, they received scarcely any at all. Thirty or forty years ago the training of the candidate for the ministry was wholly scholastic and theological. He absorbed a certain amount of classics and divinity, got his commission, and stepped into the arena. Matters, no doubt, have improved since then. The very general employment of students as lay readers has helped a good deal, not to the extent that might naturally be imagined, because the young divinity student taking Sunday services or in temporary charge of a parish stands in a special and exceptional relationship with the congregation, and is as likely as not to imbibe some radically mistaken notions, which later on he finds he has to unlearn. But, of course, we will not attempt to deny the obvious fact that this practice of sending out divinity students has its uses and advantages. A young man learns how to conduct the services of the Church, conquers the tendency to "stage fright" and self-consciousness, which is so painfully apparent in young beginners in England, who seldom have any preliminary training of this kind, and it certainly gives a young man an insight into the routine of parish work. But on the whole at least as valuable, if not more valuable, practical training can be given within the four walls of the college. What of elocution? Thirty years

ago it was divinity colleges but of sympathy as our own little or not read the there it be This, it seems if only in their distinctness mannerism conditions in the Orders t again, in as a rule are quite sometimes quently le vet to learn been reduced, as taking st be called, done for date argu mental, s be "dug champions nition bei which, in foundly i word, is Holy Orde wish to scholastic By all ma possible, trained cl plication the portant, l yet being men are find out unfortuna

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ago it was all but absolutely neglected in our divinity colleges. There were, indeed, in most colleges small prizes offered for Bible reading, but of systematic training in elocution, so far as our own personal knowledge goes, there was little or nothing worthy of the name. Students read the lessons at college chapel services, and there it began and ended. How is it to-day? This, it seems to us, is a most important matter, if only in the correction of the irritating affectation so unfortunately common among the clergy in their rendering of the services, their indistinctness in the reading of the Bible, and their mannerisms in the pulpit. Judging from present conditions, elocution hardly holds the position in the practical training of our candidates for Orders that its importance demands. Then, again, in the preparation of sermons is there as a rule any systematic training? Students, we are quite aware, are encouraged to write, and sometimes to deliver sermons, and they are frequently lectured to on the subject, but we have yet to learn where the preparation of sermons has been reduced and elevated to the level of a real science, and made the subject of laborious, painstaking study. As to what are called, or used to be called, "Christian Evidences," what is being done for equipping our candidates with up-to-date arguments in favour of the great fundamentals, such arguments, for instance, as could be "dug out" of the writings of present-day champions of the Faith. Is any official recognition being made of the "new psychology," which, in its various departments, in so profoundly influencing religious thought? In a word, is the practical side of the training for Holy Orders receiving due attention? We do not wish to be misunderstood as belittling the scholastic and theoretical (i.e., the theological). By all manner of means let us ensure, as far as possible, a liberally educated and theologically trained clergy. But we have more than a suspicion that this third, and at least equally important, branch of clerical training is not even yet being taken very seriously, and that young men are being turned loose upon the world to find out too many things for themselves which, unfortunately, too often elude them.

#### POISONOUS BOOKS.

We were glad to record the inauguration of a movement in England against the publishing and circulating of books of an immoral and demoralizing character. By "books," of course we mean novels. An agreement is signed by a large number of lending libraries to reject novels of the kind described. A better plan, we think, would be to go to the fountain head and approach the publishers, for it is a difficult, if not wholly impossible, task to prevent the public from reading a book already in print. Indeed, as we are only too well aware, to denounce it is often to advertise it. However, we are thankful for this serious attempt to stem an evil which is admittedly coming in upon us like a flood, and is apparently likely to continue and increase indefinitely. This is the age of unrestricted reading for young people. In the days of the large families, when parents took their responsibilities very seriously and made their children's moral well-being a first charge upon their time and energies, things were different. The children's reading was subjected to very strict supervision. We have known a father of the old school, wearied with his day's work, sit up half a night looking over his boys' books, received as Christmas presents, and conscientiously endeavouring to form some opinion as to their wholesomeness or otherwise. To-day, we can imagine a parent carefully studying hygienic conditions, and taking serious counsel with himself and others as to questions of food, clothing, exercise, ventilation, etc., but it requires something more than an ordinary

flight of the imagination to conceive of the twentieth century father or mother putting forth any serious endeavour to provide their children with wholesome reading, and to systematically guard them against the corresponding evil. The attempt may occasionally be made, but it is now the exception, even in the best-regulated families. All kinds of books find their way unchallenged into the households of people of the highest standing. They are admitted as a matter of course. This laxity on the part of parents or those responsible for the young is most lamentable, and really, when viewed from a certain standpoint, may be regarded as criminal. What would be thought of the head of a family who permitted infected food or clothing to enter his house without the pretence of an attempt to exclude them. Scores, possibly hundreds, of books are now annually issued by publishers of high standing and placed in lending libraries which can only be described as morally infected. They find their way everywhere, and are eagerly devoured by young people, especially by young girls. They come into families as freely and unrestrictedly as groceries and hardware, and far more freely than water or milk, and they do their deadly work silently and unsuspectedly, poisoning the young, susceptible mind, perverting and confusing issues of fundamental right and wrong, pulling down the old ideals of purity and righteousness and setting up in their place false and debasing standards. The vast majority of parents and persons of mature age have, we are convinced, a very faint conception of the extent of the evil produced by these well-named "poisonous books" (we quote the term from the London "Spectator"), especially upon the minds of young girls, who are the chief devourers of novels. Women, thank God, are naturally pure-minded, whatever the natural man may be. But in this case their innocence is their weakness. They read these books unsuspectingly, and are insensibly affected by their insidious appeals, often cunningly disguised. With devilish ingenuity the writers pervert and distort the accepted canons of common decency and morality. Under a cloud of high-flown sentiments and veiled suggestions they attack the institution of marriage, indirectly but unmistakably glorifying incontinence, not to use a plainer term. Again, there are books of a different class, more outspoken, but no more dangerous, if, indeed, as dangerous. There are, thank God, still scores of pure, wholesome novels written, but the "poisonous" novel is coming more and more into evidence, and it has now become a force or factor in our modern society that must be reckoned with. We are thankful that a determined attempt is to be made to do so in England, where the evil has its origin. A widespread, systematic and sustained endeavour is to be made to put the public on its guard. That such a movement will have the support and good wishes of every person interested in the moral well-being of the

community generally, and especially of the young, may safely be assumed. This is a question upon which the clergy should speak frequently and plainly in public and in private.

#### FROM WEEK TO WEEK.

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

Bishop Farthing, of Montreal, at a Laymen's banquet a few evenings ago, expressed himself very forcibly upon the relationship existing between the Canadian and the English Churches. He was most emphatic in his declaration of independence so far as the shaping of our destiny in this Dominion is concerned. His allegiance he said, was to the Primate of All Canada, and not to the Primate of All England. The daughter is not sharing the home with the mother, but has set up housekeeping on her own account, and claims all the freedom of her own home. If this attitude were more fully taken by Churchmen in this country the necessity for any reference whatever to our relationship with the older Church would soon pass away. It seems to many to be an ungracious thing to do, to proclaim our rights and to profess our independence of the organism from whence we sprung. The necessity, however, has been forced upon us, not so much, we think, by the action of the Church on the other side of the Atlantic as by some men who have come over to Canada to serve in our Church, and who thought that an attitude of ecclesiastical humility would commend itself to the friends that were left behind. It only requires a few years' experience to demonstrate that neither the friends yonder nor the associates here are won by such an attitude, but then there are always new citizens to take their places, and so it will be until sentiment in this country is so overpoweringly strong that such nonsense will simply not be listened to. The Canadian Bishops are, we believe, unanimous in their determination to sustain our attitude of self-respecting autonomy. We shall never, it is to be hoped, grow so arrogant and self-satisfied as not to be willing to learn from the Church in England or any other country, but then we must learn as students not as infants.

At the last meeting of the Synod of Montreal held about a year ago, the Ven. Archdeacon Kerr presented the following motion, "That the Synod of the diocese of Montreal prays the authorities to take such order that all saloons and other places where alcoholic liquors are sold at retail be closed on every week day at 7 p.m., except on Saturday, when the hour of closing shall be 10 p.m." The resolution was not at all kindly received by the Synod. It was advocated by prominent laymen that such a resolution hadn't a ghost of a chance of ever being considered seriously by the City Council, and for the Synod to take action, such as proposed, would be to make the Church ridiculous in the eyes of the public. The Synod eventually seemed to accept this view of the situation, and took the usual course of disposing of a troublesome problem by referring it to a committee. In the meantime the question of early closing of saloons has become an intensely live question, and Alderman Carter, with the support of Archbishop Bruchesi, has succeeded in getting the second reading of a resolution of council of practically the same import as that which Archdeacon Kerr failed to persuade the Anglican Synod of Montreal to accept. There is food for reflection in a situation like that. A Church assembly constituted of the men who minister at her altars and prophesy in her name, and her choicest laymen gathered from all the parishes says, "Let be,

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to act is to incur ridicule." On the other hand down in the city hall where all the representatives of the people are,—well, not exactly saints, they deliberately set about giving effect to this very reform. Is there not a very stern rebuke for the Church in this? Should not the Church assume the old prophetic role of standing for righteousness whether people seem to listen or not? Should not our one enquiry be, "What is the right thing to do," and not "what will the public think of this or that?" If great moral reforms are brought about without the leadership of the Church we need not be surprised if the public should take its own course without considering very seriously what the Church may think about it. It is altogether probable that a test vote will be taken in the coming Synod as to the possibility of starting a campaign against the widespread and attractive advertising of liquors. Men are not satisfied with selling intoxicants but they want to create a market for their wares, by putting attractive advertisements in the papers that come into our homes, by great illustrated posters on hoarding and by elaborate electrical devices. All or nearly all the arguments that apply to the closing of saloons on Sundays and on holidays apply to advertising. Men who profit by the sale of intoxicants have no more right to create a demand or develop a taste for their goods, than the chemist has to push the sale of opium.

It is gratifying to learn that the full amount of the sum asked from the Canadian Church for Canadian and foreign missions was raised last year. A few of the dioceses fell below what was assigned to them to raise, but other dioceses did more than they were asked to do, and thus the whole amount and a little over has been forthcoming. This is the first time in the history of the Missionary Society that all our obligations can be met in full. The Missionary Society will not be under the necessity of doing that very undesirable thing, cutting down the cheques to those dioceses looking to us for assistance. The outlook will now be brighter for the forward step that is to be taken this year when an advance of \$30,000 is asked for. The most striking feature of the financial statement is the position of the diocese of Toronto. That diocese was asked for \$25,000, and it responded with the handsome sum of \$29,376.49. The obvious thing for the other dioceses to do is to study the methods of Toronto. In the city of Montreal we have millionaires, not a few, but somehow their hearts have not been stirred in sympathy with missions. A contribution of \$100, seems to be considered the limit of missionary generosity. Just why this is, we do not profess to know. Ask them for a subscription to a Y.M.C.A. building, an emergency hospital, or almost any benevolence of that kind and they will come down with anything from \$1,000 to \$10,000, but the requests of the Church are treated on a much less generous scale. An enquiry into a question of this kind ought to be profitable. It ought to be possible to so present the work and activities of the Church as to call out really worthy contributions to the advancement of the kingdom. It would look as though Toronto had found the way, let Montreal learn from her sister city how it is done.

"Spectator."

Perseverance can sometimes equal genius in its results. "There are only two creatures," says the Eastern proverb, "that can surmount the pyramids—the eagle and the snail."

I heard the bells on Christmas Day their old familiar carols play, and wild and sweet the words repeat of peace on earth, good will to men!—

## Brotherhood of St. Andrew

A. C. Alexander, Hamilton,, President.  
Office of General Secretary, 23 Scott St., Toronto.  
"Brotherhood men should subscribe for the Canadian Churchman."

The General Secretary's Appointments.—On Tuesday, 4th January, Mr. Thomas was present at a meeting of the Dominion Executive, Mr. H. S. Turner the recently appointed travelling secretary, also being present. The next day, the "plan of campaign" was discussed between the two secretaries, broken at midday by luncheon, with Mr. Jas. A. Catto, former Dominion president, and continued on in the evening at the hotel, Mr. Turner leaving same night to carry out his itinerary in the West. Thursday, 6th inst., the first meeting of the new Toronto Local Council was held, Mr. Thomas taking his place as chairman, and a lot of work being mapped out. On Sunday afternoon, assisted by eight Brotherhood men, he conducted the usual service at Toronto Jail, and on Monday evening, assisted a number of Brotherhood workers who gathered at Head Office to assign a large list of students, who are Anglicans, to the various chapters. The following evening a meeting was attended at St. David's, in the eastern part of Toronto, where a junior chapter was formed, the general secretary giving a most helpful address. This junior chapter is the result of the tireless efforts of Mr. John Harris, who has been for so many years actively interested in Brotherhood work in other chapters. The St. Stephen's juniors, so strong, paid a visit to the newly organized chapter, and did much towards making the meeting a success. On Thursday, 13th inst., the magnificent Laymen's Missionary Movement banquet at McConkey's was attended, and on Saturday, at noon, a visit was paid to the chapter at Wycliffe College, and a short address given. Tuesday evening last, St. Paul's juniors were visited and an address delivered on junior work and an address will be given at the Western District meeting to be held at St. Mary's, this evening. The general secretary will speak at an open meeting for men at St. Monica's, on Monday evening next, and on Thursday, 27th one of the four sectional meetings will be held at St. John the Evangelist's schoolhouse, Portland St., and on the following evening, the sectional meeting for the East will be held at Trinity East, Mr. Thomas being chairman at both meetings. A meeting of the Dominion Council will be held on Wednesday, February 2nd, the Toronto Local Council meets on Thursday, February 3rd, and the general secretary will be one of the speakers at the Laymen's Missionary Movement meeting at St. Matthew's, on Friday, February 4th.

## The Churchwoman.

### MONTREAL

Montreal.—The monthly meeting of the M.D. W.A. was held in the Library of the Synod Building, on Thursday, January 6th, at 11 a.m. After opening the meeting with prayer, the president said a few words expressing her pleasure at the number of members present on this the first occasion when the meeting was to be extended into the afternoon, thus giving time for all business to be finished. The minutes of the previous meeting were read and confirmed. The treasurer's report gave the receipts of the month as \$277.48; disbursements, \$145.20; and a balance on hand of \$956.98. Two new life memberships were announced, the fee for one having been designated to the John Bishop Memorial Hospital (India), that of the other to the interior furnishings of the Bishop Bompas Memorial Church at Moosehide. A new branch of the W.A. has been formed in connection with St. Clement's Church, Verdun, with Miss Olive Lindsay as president. Twenty-three members have been enrolled. The corresponding secretary read letters from Mrs. Weaver, Wapuskow; Mrs. Bullock, South America; and Archdeacon Scott, St. Peter's Mission, Lesser Slave Lake. Archdeacon Scott gave an excellent report of Edgar, the boy formerly supported by the Babies' Branches, who is now captain of the school. He also spoke very warmly of his staff of helpers and reported 24 boarders in the school and 6 day pupils. An appeal for help for the Jewish Mission work in Montreal was read. It was explained that until recently this work has been carried on by the London Society, but it has now been turned over to the diocese of Montreal, the London Society being

responsible only for the salaries of the missionaries. An effort is being made to collect funds for the erection of a permanent mission building, the present quarters being quite inadequate, and a large sum of money has been promised for this purpose; but the balance must be collected at an early date. This work lies very near the heart of our Bishop. Mrs. Farthing spoke in support of the appeal, saying that it is surely our duty to show sympathy to the Jewish people living in our midst, and pointing out the hard lot of Jewish converts, who are cast out by their own people, and looked upon with distrust and suspicion by their fellow Christians. In spite of this many Jews have embraced Christianity and quite a number of the converts become priests and work amongst their people. A committee of the W. A. was appointed, with Mrs. Farthing as convener, to look into this matter of the Jewish mission work and keep it steadily before the notice of the Auxiliary, by reporting at each monthly meeting.

A resolution of thanks to the Sisters of St. Margaret for the kindness and care bestowed on the late Mrs. Katz, was passed unanimously.

The convener of the Literature Committee brought forward an appeal for hymn-books for a church in Saskatchewan. It was decided that any hymn books sent to the Synod Building should be sent by the convener to this or other places where they will be of use.

Miss Carter, general-treasurer of the W. A., was welcomed and called upon for a few words. She spoke of her pleasure in being at the meeting, and then said that the total amount of money raised by the W.A. last year was \$60,000.00. A large part of this amount was devoted to foreign missionary work, India receiving the largest grant, Japan coming next, and then China, the money sent to this last country being very much more than in former years. In regard to Canadian Mission work, she said it had been felt by the General Board that too little attention was paid to the wants of white settlers, and on this account a fund for church buildings had been started a year or so ago.

Miss Raynes read an interesting paper on the recent Missionary Loan Exhibition.

The Dorcas Secretary reported five bales forwarded to their destinations, and read various letters of thanks for Christmas gifts received.

The Junior Secretary reported that fully 150 boys were present at the Boys' Meeting, held in December, when the Rev. Mr. Asch gave an account of the Columbia Coast Mission work. In a letter published in the January Leaflet, Miss Ashwith asks for a supporter for a man, too old to work, who has been living with the boys of her school and has lately been baptized and given the name of Zacharias. A member present offered to be responsible for the \$15.00 a year required for this purpose. The devotional meeting at noon was taken by the Rev. Dr. Paterson Smyth who gave a most interesting address on that part of the Creed dealing with the Atonement. Giving the meaning of the word as "the at-one-ment," he pointed out the terrible nature of sin, which can only be blotted out by the sacrifice of the Eternal Son of God. Only in this way can the perfect justice and the perfect love of God be satisfied. The atonement is the vindication of the eternal law of righteousness and is also a great appeal to the gratitude of the human race.

### OTTAWA.

Ottawa.—The regular meeting of the Diocesan W.A. was an interesting one. It was held last week in the Lauder Memorial Hall. The devotional exercises were led by the Rev. Walter M. Loucks, and the president, Mrs. Tilton occupied the chair. Mrs. E. H. Capp, corresponding secretary, reported two new life members during the past month, and also read an interesting letter from Rev. E. M. Rowland, appealing for help in building a church at Chisholm, Ont. An excellent report was given by Mrs. George Greene, the Dorcas secretary, who stated that seven bales had been sent out to missions in the past month, the cash value of these being \$152.04; also one set of communion-vessels, and a set of linen were given to needy missions. Most interesting letters were read from missionaries acknowledging these gifts. The receipts for the month were \$201.86, and the expenditure \$325.50. The literature secretary, Miss Florence Green, stated that 943 Leaflets had been subscribed for. Receipts for Extra-Cent-a-Day Fund for the month were \$29.34, making a total on hand of \$62.08. Mr. F. H. Smith was elected as recording secretary to fill the vacancy caused by the retirement of Mrs. Byron Baker some few weeks ago. The sum of \$25 was voted towards the Building Fund of the

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Church at Chisholm, and \$25 to the Indian Home at Lesser Slave Lake, Athabasca.

**TORONTO**

**Toronto.**—Associates' Report, 1909.—This is the second year's report of the Associates of the Church of England Deaconess House in Canada. Monthly Associate meetings have taken place regularly throughout the year; addresses have been given by Mrs. Hamilton of Japan, and Mrs. Kennedy. Letters have been read from Deaconesses in the mission field and Miss Connell has very kindly given us each month, an account of the life in the House, so that we have kept in touch with students and their work. In October, each associate brought a pot of jam or pickles, and might not each one of us think what more practical help we may give in the future? Miss Connell always has a list of "needs" for the House. Our annual service of Holy Communion took place last May in All Saint's Church, when the Rev. J. Southam preached the sermon. It was fairly well attended, but we hope that next May the number of Associates present will be much larger that we may ask God, by His Holy Spirit, to knit us together as workers for Him, to deepen our interest and give us more understanding and purpose in this work. Meetings have taken place and addresses have been given in Toronto, St. Catharines, Hamilton, London and Oakville to stimulate interest and gain new associates. These have been useful and we propose to increase this branch of our work in the future. Next month, we have accepted invitations to speak in Port Hope, Kingston, Brockville and Ottawa. Mrs. Reeve has interested many ladies in the country, who, in consequence, have become Associates and sent presents of jam, apples and household linen. We have had similar presents from London and Hamilton. Our members have increased during the last year, and we have rearranged and enlarged the committee to keep up with the extra work and members. We have also asked Mrs. Reeve to be honorary president. During the recent Student's Volunteer Missionary Conference in Rochester, emphasis was laid upon the need for trained leaders in all Christian work. Now, this is a training house for women workers of our Church in Canada, and should be made such an organization that more students could be received and trained, ready to respond to the present need in our Church, and to the greater need of the future. We, as Church women ought to shoulder the responsibility of this work more. It is not right that the funds should always be so low, and that Miss Connell's energies should be partly expended in planning how to make both ends meet. The fees that the students are able to pay cannot cover all expenses of the House, training and mission work. If only there was some definite assured income, the strain of the work would be considerably lessened and the efficiency increased. The fund formed by Associates' fees has been used to get necessities for the House. Our treasurer's report will give full particulars of these. We should like to be able to contribute far more towards supplies and furniture. The deaconesses and students have hard work and ought to have a comfortable home. Only last week, there was a shortage of blankets and insufficient heat in two of the rooms. A lady has since then kindly given two gas stoves for the rooms and another lady, ten dollars, for blankets. We have to keep a small balance in hand to pay for printing, stationery, etc. Considering these things, do you not think that many of us could give an annual fee of \$2.00 or more instead of \$1.00? The regular fee is \$1.00 so that it may not be a hindrance to anyone, but we should make it a personal duty to give more if we can. A second need, which we ought to recognize and each, as individuals, try to meet, is that of getting more of the right candidates to train as deaconesses. This is most important and we should speak of the Training Home wherever we go and interest others in it. The last and greatest need that I am going to speak of is that of more earnest prayers for this work. We Associates should daily pray that God will give wisdom and a right judgment in all things to those guiding the work, and strength and purpose to each student. We should daily use our beautiful Associates' prayer, written for us by the late Canon Baldwin, and commit it to memory and through it, gain a spiritual blessing for ourselves and for the Deaconess House.

**NIACARA**

**Hamilton.**—The report of the monthly meeting of the Diocesan W.A. continued as follows: A

savoury luncheon was served at 1 p.m. by the ladies of the Church of the Ascension congregation. Many of the city clergy were present, Canon Wade expressed great sorrow at the absence of the Bishop from this January meeting, he felt sure in expressing his own sentiments he also voiced those of the clergy and ladies present. It gave the members of his congregation great pleasure to entertain the members of the Niagara W.A. at this all-day January meeting, and hoped they might all be spared to hold similar meetings in the years to come. Archdeacon Forneret warmly seconded Canon Wade's remarks as to the absence of the Bishop, who, when present, always added so much both to dignity and pleasure of these gatherings. He had so much of his countrymen's gift of wit and humour that even a few words from his Lordship brightened any gathering that had the pleasure of being addressed by him. The Archdeacon on behalf of the clergy and the members of the W.A. wished to thank the ladies of the Ascension for their hospitality. Canon Sutherland, Sub-Dean, was then called on for a speech. He objected most strongly to being called on in this unexpected manner, as he did not think he was a success at impromptu speaking and liked to think over the subject a little first. He thought such gatherings as the present added much to the unity of the Church; people of all shades of opinion in the Church united in this great work for the cause of missions, and were bound in a common bond of love and sympathy for those who did not enjoy the Christian privileges enjoyed by ourselves. Such a gathering as the present, where missionaries from South Africa and India, clergy and Christian workers met, embodied in his eyes "a love feast," a term which is frequently misused and misapplied. He thought the men had much to learn from the women in steadfastness, perseverance and loving unity. After half an hour spent in conversation and looking at the table of the literature committee, business was resumed. Letters of thanks were read from Mrs. Weaver, Canon Almond and others, Miss Ostler, of Gordon School, wrote they entertained 200 Indians at tea on Christmas Day. On Sunday there was a celebration of Holy Communion and several baptisms. An interesting letter was read from Miss Millan, of Lesser Slave Lake. She has 15 boys and 10 girls in her school. Appeals were then read from Athabasca Diocese for a team of horses and a buggy for Rev. Mr. Robbins. For assistance to build a new church, also for new mission buildings in the same diocese. Mrs. Jones was then introduced to the board. She is shortly to go to China to assist in mission work, her salary to be paid from Niagara Diocese. She seems to be specially suited to the work she has undertaken. Mr. Haslem then addressed the meeting on North India. To-day is the strategic time for the people of the East, to-day is the West's opportunity, will you embrace it? Will you ask yourselves what is God's will for my life? What can I do for His service? Am I called to go out into the mission field? or am I called to work and pray for missions at home? So much can be accomplished by prayer. A man who had become a convert to Christianity in India had read in the papers of the great revival in Wales. He asked Mr. Haslem what does this mean, from what cause such an outpouring of the spirit. He was answered this has come from God in answer to one man's earnest prayer. The convert then said, is our God a respecter of persons? Then I will pray for India also. Believe me, brethren, we felt in India the result of your prayers on St. Andrew's Day. In our little compound at Kangra live myself (Dr. Haslem), my wife, and the Hon. Miss McNaughton, who has given herself to the mission field and who pays her own expenses. One week's journey from Kangra is a large town, Kulu. Merchants come there from all parts to trade, even from Tibet at certain times of the year. I go there and try to teach them of our Lord, but how few can I reach in that crowded city. In the district in which I live are 996,000 souls; it is estimated that one zealous missionary can teach 25,000 natives. See how many more are needed in that district alone. At Kulu a medical missionary is greatly needed. There are 16,000 souls in the town of Mandi; Gurkha soldiers are stationed at Nepal and at Dharmasala. These are studying the Gospel with a view to baptism. We have also a body of students, formerly taught by the C.M.S., who are now under government instruction. A suitable hostel or boarding house is needed for them, where they can be under Christian influence. Pray for \$8,000 to meet this need. Have any of you a daughter you can give to work in a hospital dispensary? I would like to ask two or three questions. Suppose at Brantford there were 500 students needing a boarding house, at Guelph

75,000 women suffering intense agony for need of a woman doctor, or medical missionary, at London (Canada) 90,000 perishing for need of the Gospel, would you not strain every effort to go to their relief. Then why not to India?

**HURON**

**St. Thomas.**—St. John's.—The Ladies' Aid of this church held their regular monthly meeting on Wednesday afternoon the 12th inst., at the rectory, a large number being present. After routine business the election of officers took place for the coming year, resulting as follows: President, Mrs. Graham; 1st vice-president, Mrs. F. W. Sutherland; 2nd vice-pres., Mrs. J. Tanner; secretary, Mrs. Thos. Hare; treasurer, Mrs. Wm. Haslem. The ladies decided to continue the teas and the first one of the year will be held at the residence of Mrs. James Ryckman, corner Scott and Jackson, on January 26th, from 3 to 8. A sale of homemade food will be held in connection with the tea.

**Home & Foreign Church News**

From our own Correspondents

**NOVA SCOTIA**

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

**Halifax.**—St. Paul's.—On the Feast of the Epiphany, the members of the main Sunday School of this parish held their annual Christmas entertainment. There was a large attendance. After a bountiful tea to which was done ample justice, some magic lantern views were shown and after that an excellent programme of songs, recitations, etc., were given by the members of the school. The Venerable Archdeacon Armitage, the rector, delivered his annual address during the evening, after which he distributed the prizes to the successful pupils. The evening was a most enjoyable one.

Owing to the approaching Bi-Centenary the Diocesan Synod will likely hold its annual meeting much earlier than usual this year.

**FREDERICTON**

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

**Fredericton.**—The following resolution was passed by the members of the Ruridecanal Chapter of Fredericton, at their meeting held on December 1st, 1909: "Resolved, that Whereas the Rev. Canon Montgomery, lately rector of Kingsclear, in this Deanery and Senior Canon of Christ's Church Cathedral, in the diocese of Fredericton, has been called to another sphere of labour in the diocese of Toronto. The members of this Rural Deanery of Fredericton, in Chapter assembled, desire to place on record and to express their unanimous approbation of Canon Montgomery's earnest and devoted services in this deanery and diocese extending over a quarter of a century. As a parish priest we recognize in Canon Montgomery a priest of more than ordinary ability as a preacher and organizer and ever filled with the spirit of missionary zeal, and of unflinching courage in teaching the principles of the Catholic Faith in its entirety, with scholarly ability. As a member of this deanery he has ever evinced the deepest interest in all that pertained to its welfare and development, bringing to its councils brotherly aid and sympathy. On Synod and Diocesan committees his ability and foresight were fully appreciated and recognized, while his intimate knowledge of the constitution and Canons of the diocese was always useful and valuable. With congratulations upon his promotion and our prayers for his success and happiness in his new field of labour in God's church, we unite in wishing him and Mrs. Montgomery an extended period of health, peace and happiness. Signed on behalf of the Chapter, Alex. B. Murray, Rural Dean of Fredericton."

**MONTREAL**

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

**Sunday School Commission.**—A meeting of the Executive Committee of the Sunday School Commission was held on Friday, December 31st, in

the Diocesan Theological College, Montreal. There were present Dr. Rexford, chairman, the Honorable Judge Macdonald, the Rev. Canon Powell, the Rev. R. F. Nie, and Messrs. G. B. Kirkpatrick, Jas. Nicholson, Henry Mortimer, W. H. Wiggs. In addition to these members of the Executive Committee the following members of the Commission who were present in Montreal were invited to sit with the Committee, namely, the Rev. A. P. Shatford, the Rev. J. M. Snowdon, the Rev. H. E. Horsey and Mr. A. H. Buchanan. Apologies for absence were received from several members amongst others the secretary, the Venerable Archdeacon Ingles, who was detained by the death of a very old friend. The chairman reported that the replies from the Bishops concerning the requirements of some knowledge of the art and science of teaching in their examinations for candidates for Holy Orders was most encouraging and that Butler's Manual would probably be generally adopted as a text-book for this examination. The report from the treasurer, Mr. James Nicholson, was also very encouraging. The treasurer's report showed about \$1,900 in hand together with \$800 reported upon, while there were several dioceses yet to hear from all the result of the offerings on the first Children's Day. The Executive Committee therefore felt that they were in a position to carry out the instruction of the Sunday School Commission and proceed to the consideration of the appointment of a permanent field secretary. The Executive Committee first proceeded to consider the adoption of a series of regulations governing the position and work of the general secretary of the Sunday School Commission of the Church of England in Canada. The Executive Committee then considered the representations and reports that had been received concerning a desirable person to fill this important position, and the result of their deliberations was the formal appointment of the Rev. Robert A. Hiltz, M.A., formerly of Halifax, N.S., and presently rector of Fergus, Ontario, as general secretary of the Sunday School Commission of the Church of England in Canada. Mr. Hiltz has formerly accepted the position and will enter upon his duties as soon as satisfactory arrangements can be made to set him free from his present charge. It was decided to recommend that the office of the general secretary should be located in Toronto and a sub-committee was appointed to make the necessary arrangements. The subject of Teacher-training was carefully considered and the following elementary course was outlined:—Teacher Training: Elementary Course—1. Hurlbut's Teacher Training Lessons, 50c. 2. 1st, The Story of the Prayer Book (Moule) or The Prayer Book (Dearmer) 5c.; 2nd, How to teach the Church Catechism (Douill) 25c.; 3rd, The Necessity of Mission Study in the Sunday School (The Church Mission House, N. Y.) The following books were suggested as outlines for an elementary reading course, one or more books to be taken up each year. Reading Course for Teachers—1. Training of the Twig, Drawbridge, 15c. 2. The Unfolding Life, Mrs. Lamoreaux, 75c. 3. How to plan a Lesson, Miss M. C. Brown, 50c. 4. How to Study the Life of Christ, A. A. Butler, 75c. 5. How we got our Bible, Paterson Smyth, 50c. 6. The How and Why of Foreign Missions, Churchman's edition, 35c. 7. The Manual of the Prayer Book, Norris, \$1.00. The Rev. J. M. Snowdon submitted a report of the sub-committee on a Sunday School paper which after full discussion was referred back to the committee with instructions to make further enquiries and report to the April meeting. Arrangements were made for the scheme of lessons for 1910-11 and also for the detail Bible readings. A very full discussion took place upon the best methods of rendering the Beginners and Primary Courses adopted by the Commission at the St. John meeting, available for teachers and pupils of these classes for the next Church Year 1910-11. The whole matter was referred to a sub-committee with instructions to report at the April meeting.

#### ONTARIO.

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

**Kingston.**—The Lord Bishop of the diocese has made the following appointments:—The Rev. J. Hilliard Smith of Sharbot Lake Mission has been appointed to Leeds Rear, vacant through the removal of the Rev. E. H. Croly to Wingham and the Rev. T. Featon has been appointed to Wellington Mission in the place of the Rev. C. R. DePencier who has been appointed to

St. George's Cathedral.—The ladies belonging to the Church Woman's Aid, held a very successful tea and sale in St. George's Hall on the afternoon and evening of St. Thomas' Day. The sale was largely patronized and the proceeds were in the neighbourhood of \$225.

On Sunday, January 9th, the Lord Bishop of Montreal preached in this cathedral both morning and evening to very large congregations. In the afternoon of the same day a missionary meeting was held in St. George's Hall, which was largely attended. The principal speakers were the Rev. R. H. Haslam, Punjab, Dr. P. W. Crawford, of East Africa and the Lord Bishop of Montreal. On the following evening a meeting in connection with the Anglican Branch of the Laymen's Missionary Movement was held in the same place when the seating capacity of the hall was fully taxed. The Lord Bishop of the diocese presided. The same three speakers addressed this meeting as that one which was held on the previous day.

**Cardinal.**—St. Paul's.—A most successful Christmas entertainment was held here on Holy Innocents' Day. Mrs. Ffrench was presented with a handsome clock by the members of the Sunday School as a whole and with a beautifully silver-mounted comb and brush by the boys of her Bible class. The proceeds of the evening amounted to \$36.25.

**Montagu.**—Christ Church.—On the 4th of January, the annual Christmas entertainment took place when an excellent programme of songs, etc., were given. During the evening Miss Grace Campbell, the organist, was presented with a purse of gold as a token of respect and esteem from the members of the congregation. The proceeds of the entertainment amounted to about \$30.

**Easton's Corners.**—Most probably the last divine service which will be held in the old building here, took place a week or two ago. It is confidently hoped that the church will be in readiness for divine service very shortly.

**Newboro.**—St. Mary's.—The members of the Sunday School held their annual Christmas entertainment during Christmas week when an excellent programme was provided, after which the prizes were distributed. The evening's entertainment passed off successfully and the proceeds totalled \$50.

**Brockville.**—St. Peter's.—The annual Christmas S. S. entertainment passed off most successfully. It was held on the Feast of Epiphany. His Honor Judge McDonald was presented during the evening, with a beautiful electric lamp, by the members of his Bible class. Both children and teachers also received gifts. An excellent and varied programme was given by the children of the Sunday School and others.

**Elizabethtown, New Dublin.**—The death of Mr. Edward Davis, of Addison, Elizabethtown, of the parish of New Dublin, on December 30th last, deserves more than a mere passing tribute of esteem for the many good qualities he possessed. As so fitly expressed by his parish priest at his funeral, one of the largest ever seen in the parish, "He was a man." He was indeed a good, generous man, always ready to do anything in his power to forward the work of the Church, whether by actual work or pecuniary assistance. Nothing seemed too much for him to undertake in the way of Church work, and he was one of the Building Committee, and one of the most energetic in building the new church at New Dublin. For some thirty years he was the rector's churchwarden, and for thirty years he represented his parish as lay delegate—seldom, if ever, missing a session of Synod. He took a lively interest in all matters connected with municipal affairs, and will be much missed throughout the County of Leeds. His domestic relations were of the happiest, and our sympathy goes out to the family so suddenly, and sorely afflicted. But although theirs is by far the greater loss, we cannot but feel that the Church at large, and more especially in Elizabethtown, has sustained a very grievous one in the sudden death of one who was for his whole life connected with New Dublin's religious life, and that in such an active manner. In addition to his own parish church, he took a very lively interest in the little congregation at Addison, where he fondly hoped to see a church erected. There are many loyal and consistent Churchmen in the New Dublin congregation. May they follow in the steps of one who thought nothing too much to do for the

Church he loved so well, and may they emulate the example of one who "though dead, yet speaketh."

#### OTTAWA.

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

**Ottawa.**—St. John's.—The Laymen's Missionary Movement Committee of this church met last week and elected officers for the year as follows: President, E. L. Brittain; treasurer, C. Pepper; secretaries, L. Woodcock and A. Mann, with a strong executive from the subscribers. The treasurer reported that \$1,004.93 had been paid to Colonel Irvine, treasurer of the M.S.C.C.

**St. Luke's.**—Mr. Robert Clarke, a ventriloquist, of Toronto, gave a delightful entertainment before the senior pupils of this Sunday School at their annual festival. The Punch and Judy show was a particularly pleasing feature. The rector, the Rev. W. A. Read, presented prizes of books for regular attendance and general proficiency to the successful scholars.

**St. Barnabas.**—A large gathering of the pupils and friends of this Sunday School assembled last week in Lauder Memorial Hall, when a unique programme of the Bethlehem Tableaux was presented. Altogether there were six tableaux representations of the scenes of the Nativity and the different characters were ably portrayed by the school children, who carried out their parts in most reverent manner. The various items were: "The annunciation to the Blessed Virgin Mary," the annunciation to Joseph, angels and shepherds; the visit of the shepherds, the visit of the Magi, the Holy Family. In connection with these, portions of the Gospel were read by the rector, the Rev. J. E. Revington-Jones, and interspersing the tableaux the quartette from St. George's Church choir rendered carols and hymns in excellent style.

**Cornwall.**—Trinity.—The new Hymn Book is now in use in this church. Up to Easter only those hymns which are to be found in both the new Hymn Book and the A. & M. will be used, but after that date the new book will be used only and entirely. A surpliced choir will be introduced into this church for the first time in the church's history on next Sunday. This choir is one of the largest of the church choirs in this place and is under the efficient leadership of Mr. H. A. Damm, United States Consul, who is a cultured musician and one who has had a good deal of experience in the training of choirs.

**Smith's Falls.**—St. John's.—This church is at present in the hands of the painters and decorators, Messrs. Spence & Son of Montreal, and they have been awarded the contract by the congregation to re-paint and re-decorate the whole of the interior of the sacred edifice. Whilst this work is in progress the congregation will meet for public worship in the new Nesbitt Memorial Hall.

#### TORONTO.

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

**Toronto.**—St. Alban's Cathedral.—In his sermon on Sunday morning last Canon Macnab preaching from the text "No man cared for my soul," Psalm 142: 4, made a strong appeal to the Cathedral congregation for more regular and definite offerings in support of the Laymen's Missionary campaign in this Epiphany season brings us a direct message from God to arouse Churchmen from their criminal apathy in the matter of Christian obligation to others. On Sunday evening, Mr. R. W. Allin, secretary of the Laymen's Missionary Association, gave an admirable address on the subject of Missions. In a plain straightforward way he laid before his fellow-worshippers in the Cathedral the necessity and obligation of missionary enterprise in the life of the Church, and showed from a layman's point of view, the feasibility of spreading the Gospel of the Kingdom to the uttermost parts of the earth. He also urged upon his hearers the adoption of the weekly envelope system of giving. The Rev. Canon Macnab left on Tuesday last for New York and he will (D.V.) return to this city next week.

The Anglican Laymen's Missionary Movement have just reason to be gratified at the notable success of their annual banquet held

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in Toronto at McConkey's large dining room on Thursday evening the 13th instant. Some 700 guests were present. The number exceeded all expectations and special arrangements had to be made for their accommodation. The chair was occupied by Mr. W. D. Gwynne—who presides over the Toronto Executive—and at either side of the chairman sat the following gentlemen, some of whom contributed the speeches of the evening. Bishop Sweeny, Bishop Reeve, Archdeacon Cody; Canon Davidson, Peterboro; the Rev. R. P. McGinn, of New Brunswick; the Rev. Mr. Headley, of British Columbia; the Rev. Walter Crawford, of East Africa; the Rev. Dr. Lloyd, of Trinity College, and the Rev. Dr. Hoyles, of Wycliffe; Dyce Saunders, K.C., Casey Wood, Esq., A. B. Morine, K.C., Mayor Geary, and R. W. Allin, M.A., the secretary. The chairman, who filled his position admirably, in his address, pointed out that our branch of the Church had fallen below its apportionment for last year, and for the year 1910 the sum of \$82,000 was to be raised by the different congregations. The plan of campaign for the collection of this amount, he thought, would be generally acceptable, the committee having adopted the British rule in placing the burden on those best able to bear it. In other words, it was proposed to tax the wealthy congregations at the rate of \$7 per member and members of the poorer congregations \$2.50. He urged that if this was followed out, the apportionment would be secured. Other interesting facts and figures were given in the chairman's earnest and impressive address. The Bishop of Toronto spoke with enthusiasm of the cause and gave his opinion that this widespread and sympathetic movement would probably do much towards bringing together all Christian believers. He referred to the remarkable increase in recent years in the habit of giving to the cause of the Church and to the extension of missionary effort, and expressed his conviction that the Divine Blessing was resting on the Cause and that it was bound to accomplish great things. As a piece of criticism the Bishop held that it would have been better to have put the amount aimed at at a lower figure at the outset and so lessened the possibility of failure. Mr. Dyce Saunders, K.C., made a most favourable impression on his hearers in a modest and manly address—all the more effective from the quiet, dignified manner of the speaker, his transparent sincerity, and his unanswerable appeal to the fundamental principles of belief in the Christian Faith, to which each of his hearers had pledged himself. On this foundation, Mr. Saunders wisely and earnestly urged that the chief thing to do was to interest men in the work rather than seek to gain their subscriptions. Archdeacon Cody gave one of those earnest, scholarly and eloquent addresses for which he is so deservedly noted. The Archdeacon thought it better to have set a high mark at the outset than to have been content with one lower and more easily attainable. With deep insight and in a broad comprehensive manner the subject of missions was dealt with. Their object, their aim and their results were graphically portrayed. Their worth to the world in the paths of learning and science as well as Christianity, were demonstrated. Popular objections were analyzed and refuted, and the noble, unselfish, beneficent lives of the great missionary leaders were recalled in ringing tones. Every heart was deeply moved as at the close the eloquent Archdeacon told again the pathetic story of the death of David Livingstone in the wilds of Africa; of the removal of his honoured remains to the coast by his devoted followers; and the burial within the walls of the historic abbey of one of the greatest of the great ones who had pioneered the Empire to the foremost position amongst the nations of the earth. The Honourable A. B. Morine, K.C., spoke with directness and force on the subject of personal responsibility. The Benediction by the Bishop closed a meeting that augurs great things for the forwarding of the mission cause of the Church during the present year.

Mr. T. E. Moberly who receives the contributions to the St. Alban's Cathedral Fund, would be grateful if all wardens, secretaries and others, who have on hand, confirmation, parochial or individual contributions for this fund would kindly forward them to his address, Room 307, 72 Queen Street West, Toronto, at or before the end of the present month, which ends the current year. Please do not send enclosures to the Synod office, as by doing so unnecessary delay is caused.

On Thursday morning Dr. Sidney Gould, B.A., M.D., accompanied by Mrs. Gould, left for England, where he will take a post-graduate course in a London hospital, extending over a month. He will then leave for Jerusalem, where he has been appointed superintendent of St. George's Hospital, under Bishop Blythe, in which

position he will be supported by the C.M.S. He was formerly located at Es Salt, in Palestine, and has been home on a year's furlough. Dr. T. W. Crawford and Mrs. Crawford, formerly of the M.S.C.C., and located at Fort Hall, East Africa, will be sent out to East Africa next month by the C.M.S. They will go fifty miles inland, and the doctor will work as a medical missionary among a tribe of savages, few of whom have ever seen a white man before. His wife will assist him as an evangelistic preacher. They also have been residing in Canada for a year.

A worthy and honoured Churchman passed away in the death of His Honour Thomas Hodgins, M.A., LL.D., Judge of the Admiralty Division of the Exchequer Court and Master in ordinary of the Supreme Court of Ontario, on the 14th instant. The late Judge Hodgins was for many years a delegate to the Synod of the diocese and a member St. Paul's Church in this city. Throughout his long laborious life he had won honour and distinction in scholastic, forensic, literary and legislative paths. Upright and honourable in character; courteous and kindly in demeanour; respected and esteemed by all who knew him Judge Hodgins has made an enviable record for himself in the land of his adoption and may well be numbered amongst those eminent Irish-Canadians who have contributed so largely and so worthily to the unbuilding of this fair Dominion of ours. The Churchman extends to the bereaved family its sincere sympathy.

St. Stephen's.—A very pleasant evening was spent on Monday last by the men of this church in McBeans Hall when over 300 men gathered together. A very interesting and varied programme of both instrumental and vocal music was given as well as recitations and it was thoroughly enjoyed by all present. The vicar, the Rev. J. S. Broughall, presided and he made a capable and acceptable chairman.

The Right Rev. Bishop and Mrs. Lea are expected to arrive in this city from England some time this week. Miss Reid, a sister of Mrs. Lea and a daughter of Lady Reid, of London, is accompanying them on a visit to Canada and Japan.

Holy Trinity.—Memorian.—Fanny Pearson.—At about 9 o'clock on Sunday evening last, January 16th, 1910, there passed into the life beyond the spirit of one of Toronto's quiet, unostentatious, good and most charitable Christian women, Fanny Pearson, wife of the venerable rector of the Church of the Holy Trinity, most highly esteemed by all who knew her and best beloved by those who knew her best. The rector in Trinity Square had been for a week standing in the shadow of death and the touching reference to its household made by Mr. Owen, the assistant rector, in his sermon in the church in the morning, served to acquaint many of the congregation who were unaware of Mrs. Pearson's condition with the seriousness of the situation, and when the rector at the prayer for the Church militant, asked the prayers of the congregation for "Fanny Pearson, a sick person near death," all present realized that almost the silver cord was loosed. At the evening service the choir sang during the offertory the beautiful "Crossing the Bar" and within an hour the Pilot, in whom she trusted all through life, had been met. The late Mrs. Pearson was the daughter of William Hazledean of Cossall, Nottinghamshire, England, in which village she was born in the year 1820. In 1853 she was married to the Rev. John Pearson, and during the fifty-six years which have since elapsed, has lived in Nova Scotia, Newfoundland, New Brunswick and Toronto. In 1875 they came to this city where Mr. Pearson had been appointed assistant rector

of the Church of the Holy Trinity and since 1876 they have lived in the rectory, No. 10 Trinity Square. Mr. Pearson succeeded to the rectorship in 1886. Mrs. Pearson had charge for many years of the infant department of the Sunday School, but was obliged to relinquish it about ten years since when she fell ill. She recovered and was pretty well until about five years ago when she had another illness. Recovering from this she enjoyed fairly good health and was almost always at Church on Sunday morning. On the morning of the Sunday before Christmas she was there for the last time, for in a few days she suffered a stroke of paralysis. The attending physician had hopes until Sunday, the 9th, that she might be about again, but on that day a change came and on Wednesday, the 12th, she lapsed into unconsciousness from which she did not emerge. With her husband, two daughters survive Mrs. Pearson; one Mrs. J. H. Talbot, wife of the rector of Streetsville, the other Miss Pearson of the rectory household. Few people beyond those who helped knew of the ceaseless stream of kindness and benevolence which flowed from the rectory during the many years of Mrs. Pearson's residence there. Even when her illness kept her within doors she never stayed her hand. Surely she will "be remembered with the saints in glory everlasting."

Dovercourt.—St. Mary the Virgin.—The members of the A.Y.P.A. of this parish held their fourth annual supper on Tuesday, January 11th, the Rev. W. J. Creighton, curate and president, was chairman, and was supported by the Rev. A. Hart, rector, Rev. G. Scott, curate-in-charge of the Mission Church of St. Hilda, Fairbank, and Messrs. Peacey, Burt, C. A. Bell, L. R. Barber and Sheppard, all former presidents of our Branch. The Rev. Canon Macnab of the Cathedral, and the Rev. Gore Barrow of St. James', Mr. Evelyn Macrae of the Church of the Epiphany, and the presidents of several other City Branches of the A.Y.P.A. were our guests. The Rev. Canon Brown, of Paris, Ont., the founder of the organization, was to have been our guest and the principal speaker of the evening, but was detained at home by influenza. His worship Mayor Geary, K.C., who had been installed in his high office that day, came and paid us a short visit. He met with a rousing reception, and made a short speech which won for him favour with all. Mayor Geary is a decided Anglican, and his visit on such a busy day was very much appreciated. With speeches from all whose names are mentioned above, and from several other gentlemen, and with music and song, the evening passed away all too quickly. Our Branch of the A.Y.P.A. has done much to bind our young people together, and to make them more valuable workers for the Church at large.

Millbrook.—The Rev. F. G. Rickard, who for the past year has been acting as curate to the Rev. Canon Allen, the rector of this parish, has broken down in health and he has been transferred to the diocese of Colorado in the hope that the change of climate may prove beneficial to him.

Blackstock.—On Sunday morning, January 9th, after a brief illness there passed away an old resident of this village in the person of Margaret Hyland, widow of the late Dr. F. W. Howe. The deceased was eighty-seven years of age and leaves a family of two sons and a daughter, namely, Dr. Frank of Blackstock, Dr. Edward of Arkansas, and Mrs. Teller of Kansas. She was a life-long Churchwoman, and was able to attend its services until recently. The funeral took place on Tuesday, the 11th inst., to St. John's Cemetery.

Port Hope.—A committee of the clergy and laity of the eastern portion of the Diocese of Toronto met at this place on Monday the 10th inst. to make arrangements and draw up a programme for a Sunday School Convention and Training School for Teachers, to be held during June of the present year. After a full discussion it was decided that the Convention and school should be held at Peterborough from Monday, June 6th to Thursday, June 9th, both days inclusive. The programme drawn up for discussion and instruction comprises the following subjects: Cradle Roll, Home Department, Leaflets, Catechising, Graded Schools, the Bible Class, a Sunday School Magazine, Missions and the Sunday School, Athletics, Order and Discipline of a Sunday School, Child Psychology, Preparation of Lessons and Principles of Teaching. The purpose of the scheme is to stimulate interest in Sunday School work among the laity and to increase the efficiency of the Sunday School.

**CHURCH  
DECORATIONS**

Our facilities enable us to design and execute with equal success the fairly simple decoration of a small parish church or the lavish ornamentation of an important cathedral.

Correspondence invited.

**The Thornton-Smith**  
COMPANY

11 King Street W. • Toronto

**King.**—All Saints'.—The annual Sunday School Concert and Christmas Tree in connection with this parish was held in Crossley's Hall on the evening of December 30th. After a few happy introductory remarks by the rector, the Rev. E. J. McKittrick, an interesting programme was rendered by the children of the school choir members and others, beginning with a carol. The children then followed with dialogues, recitations and songs, rendered with credit to both scholars and teachers. A tambourine drill by the young girls was splendidly executed, also one by the boys with credit to themselves and instructor. Some songs, choruses, and an amusing "Sketch" by Messrs. Watson, Reid and Stewart, and the Misses Watson and Robinson, furnished the audience, which filled the hall, with about two hours entertainment, concluding with a play "The Lost Prince," by the children, which ended with a Tableau. The distribution of prizes and gifts then closed a very successful entertainment, which added very substantially to the funds of the Sunday School, something over \$41 being taken at the door.

#### NIACARA.

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

**Hamilton.**—St. Thomas.—On Sunday, January 9th, an oak reredos in memory of the late Canon Curran, given by his sister, and a massive brass alms basin, given in memory of the late Mrs. John Francis, by her son Mr. H. H. Francis, were dedicated at the morning service in this church by the rector. The Bishop was unfortunately absent through illness, and Archdeacon Clark assisted in the service and read a grateful message from the Bishop, who was once rector of the parish. The reredos, which stands twelve feet above the floor, is of dark oak, exclusively designed and of excellent workmanship. It is pierced and battlemented, so relieving the height and breadth and giving a suggestion of lightness. There are three panels, the side ones containing symbols of the Christ and the central one is a plain cross which forms a necessary part of the construction. On the foot of the cross is a brass plate suitably and beautifully inscribed. In the evening the dark oak Gothic panelling covering the walls of the chancel was dedicated. The preacher was Rev. C. J. James, of Toronto, also a former rector, whose text was 1 Cor. iv. 1, and who delivered an admirable discourse on the same. There were large congregations both morning and evening, and the music was excellent. Many were present who were old parishioners of the late Canon Curran. Both panelling and reredos, the former being the gift of a generous member of the congregation as a thank offering for recent mercies of God and as a loving tribute to the deceased rector, are greatly admired as noble specimens of Christian art and as beautifying the place of the Lord's sanctuary. Mrs. Abbott, the mother of the Rev. Canon Abbott, rector of Christ Church Cathedral, in this city died quite unexpectedly at her residence 111 Herkimer Street, on Saturday last, aged 65 years. Her son, the Rev. Canon Abbott, was absent from the city, having gone to Chicago for the purpose of preaching at Holy Trinity Church there on Sunday last. Mrs. Abbott had been unwell for some time but her illness was not thought to be of a serious nature. The deceased lady leaves the following family: The Rev. Canon Abbott, Mr. Matthew Abbott of Grotton, Mass., Mrs. J. F. Skinner of Montreal and Miss Abbott at home. We desire to extend our sincere sympathy with those who are left behind to mourn her loss.

**Hagersville.**—All Saints'.—The death of Miss M. E. Almas at her home on Thursday, January 6th, caused profound grief and sorrow throughout this community, where she was so well known and beloved. Miss Almas has resided in this town all her life, and has always taken a prominent part in the work of All Saints' Church, of which she was an active and valued member. The funeral took place from the church on Saturday last. The rector, the Rev. R. H. Ferguson, M.A., preached a most impressive sermon from the text "Be ye also ready for such an hour as ye know not the Son of Man cometh," and in the course of his address he paid a high tribute to the virtues of the deceased. The W.A., of which Miss Almas was president, attended the funeral in a body. The interment took place in Hagersville Cemetery. The floral offerings, which were numerous and handsome, included a beautiful wreath from the W.A. and a spray from the choir.

The annual entertainment in connection with the Sunday School was held in their new parish hall on Tuesday evening, January 11. The hall was filled with an appreciative audience, who listened with pleasure to the excellent programme given by the teachers and scholars. Every number was well executed and evoked generous applause. At the close of the programme presents were distributed to the children of the school. The proceeds amounted to \$45.

Mr. and Mrs. J. C. Ingles sailed on Wednesday from New York for England. Their many friends wish them bon voyage.

#### HURON.

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

**London.**—A memento card of Bishop Baldwin, by Canon Dyson Hague, has just been published. It contains a line portrait of the bishop with a brief sketch of his life and a story about a visit he paid once to Sunday School and its result. On the back are the bishop's words to the children: "Jesus died for me and shed His blood for me; I love Jesus because He first loved me." Many clergy and parents and Sunday school teachers in the diocese, as well as elsewhere, will, doubtless, desire to secure copies, as they are most suitable for distribution to children.

**Galt.**—The Lord Bishop of the Diocese made his annual visitation of the Rural Deanery of Waterloo during the week of January 9th, and held confirmation services in each parish. The Rev. Rural Dean Ridley accompanied the Bishop all round the Deanery, and the clergyman of each parish presented the candidates, who for the previous months had been carefully instructed and prepared for the sacred rite. Large congregations greeted his Lordship at Haysville, Hamburg, Waterloo, Berlin, Preston, Hespeler and Galt, the latter parish concluding the series of impressive services. The addresses of his Lordship were eminently practical, and delivered with power and effect, which cannot but produce lasting impressions. A deep spiritual tone pervades the whole Deanery, and the way being thus judiciously prepared for all intending candidates, their reception by the Bishop into full communion with the Church was most edifying and inspiring. Great care having been exercised by each of the clergy in preparing the candidates, especially with regard to those spiritual qualifications so necessary for such reception, the Apostolic rite possessed its full significance, which under the fatherly care and instruction of the chief pastor of our diocese, was powerfully impressed upon the minds and hearts of all present. Special envelopes are always issued by his Lordship for the offerings of the candidates, thus linking their own personal dedication with the consecration of body, soul and spirit, time, talents and substance, wholly and unreservedly to Christ and His Church. The money received in this way is devoted to special objects at the Bishop's discretion. As the Bishop visits every parish throughout his extensive diocese once every year, the work while exceedingly arduous, is having a most telling effect, and the whole Church is rapidly gaining in numerical strength and spiritual power.

**Mount Forest.**—The Sunday School Christmas entertainment took place on the last day of the old year, the receipts from which totalled \$10.65. The annual parochial bazaar was also held during the past month and this event passed off most satisfactorily, the proceeds amounting to rather more than \$60.

**Milverton.**—Christ Church.—This church was filled on January 4th when the Rev. T. Bart Howard, of Brantford, gave an illustrated lecture on Uganda. The pictures splendidly show the great transformation of this part of Africa, which has taken place since the Church Missionary Society sent its missionaries there. The lecture was repeated in Trinity Church, Elma, before an interested gathering.

#### ALCOMA.

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

**Port Sydney.**—The Rev. C. E. Hewitt has resigned the charge of this Mission and has obtained leave of absence from the Bishop of Alcoma. Mr. Hewitt and his wife are still suffering from the shock they sustained from the terrible calamity which recently overtook them in the burning of the parsonage, together with the

serious financial loss which they sustained. Mr. Hewitt begs to acknowledge with grateful thanks a further sum of five dollars—safely to hand from "A Sympathizer," Guelph.

#### KEEWATIN.

**Joseph Lofthouse, D.D., Bishop, Kenora.**

**Kenora.**—St. Alban's.—On Sunday, January 2nd, the choir of the pro-Cathedral appeared in surplices. This is a distinct improvement in appearance and adds much to the dignity of the service. The change has been made, happily, without scarcely a dissentient voice. Ven. Archdeacon McKim, is in Toronto on a visit for two or three weeks; the Lord Bishop of the Diocese filling the pro-Cathedral in the rector's absence.

**Emo.**—The Christmas services at this mission were very hearty, and there was a good attendance both on Saturday (Christmas Day) and on Sunday. On the afternoon of Sunday the incumbent, Rev. T. Mitten, held a service at Cork's Mills. A concert in aid of Church Funds was held in the town hall, Emo, and netted the sum of \$30, which was handed to the clergyman towards his stipend.

**Barwick.**—During the holiday season the services at this mission have been taken by Mr. F. Cousins, of St. John's College, and the Christmas Day service very well attended. A handsome set of communion linen has been presented to this church by Mrs. Page, of Woodbridge, England (late of Kenora), which is greatly appreciated. On Friday, December 31st, a sale of work and concert was held under the auspices of the W.A. and about \$40 realized. This is the second sale held by the W.A. this fall, and about \$80 raised for church expenses. This money has been used to finish paying off the balance of the debt on the church. The W.A. have done splendid work during the last three years, and are to be congratulated on their efforts to help the incumbent of the Mission.

**Dryden.**—St. Luke's.—The newly-appointed incumbent of this parish and Eagle River, the Rev. A. A. Adams, preached on Sunday, January 2nd, to a large congregation. At a meeting of the vestry held on Friday evening, it was resolved to endeavour to at once complete the parsonage, which the late Ven. Archdeacon Cooper had started. For this purpose funds are urgently needed, and an appeal is being made by the churchwardens. It is hoped that the building may be completed in the early summer, so that the incumbent's family may join him in Dryden. Any contribution that may be sent in to the incumbent will be gratefully acknowledged.

#### RUPERT'S LAND

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

**Winnipeg.**—The annual meeting of the Winnipeg Sunday School Association was held in Holy Trinity Schoolhouse on Thursday, January 10th, the Rev. S. G. Chambers, rector of Christ Church, presiding. The reports of the secretary and treasurer were read and adopted. Two papers were given on Sunday School topics. One paper on "The Boy in the Sunday School," by Dr. Speechly, of Pilot Mound, was read by the secretary in the absence of the doctor; the other paper on "Missions in the Sunday School," by Miss Robbins, who is leaving shortly to take up mission work under Bishop White, in the new Diocese of Honan. The election of officers resulted as follows: President, His Grace the Archbishop (ex officio); vice-presidents, Rev. S. G. Chambers, B.A., B.D., and R. Fletcher, Esq.; secretary, F. C. Grocock, Esq.; treasurer, Miss Horne; executive committee, Rev. W. B. Heeney, B.A., Rev. R. B. McElheran, B.A., Rev. A. E. Bruce, Miss Johnston, J. B. Wallis, Esq., and F. Neve, Esq. At the close of the meeting the Ven. Archdeacon Fortin presented the prizes of books (the medals and diplomas not having arrived) to the successful teachers and scholars in the recent Inter-Diocesan Sunday School examinations. The medals and diplomas will be presented at the next meeting of the Association, to be held on February 10th in Christ Church Schoolhouse. The meeting will take the form of a devotional meeting with two papers: "The

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Devotional Life," (a) Of the teacher, Rev. F. C. Heathcote; (b) Of the child, Rev. J. W. Matheson.

**Emerson.**—On Sunday, January 9th, last in connection with the Laymen's Missionary campaign held in this town on that day a service was held in St. Luke's Church in the morning, conducted by the rector, the Rev. H. W. A. Brand, at which instead of the usual sermon an address was given by one of the delegates from Winnipeg, Mr. George W. Baker, Esq., K.C., representing the Church of England. A considerable number of people belonging to other denominations attended the service. Mr. Baker in a telling and forcible manner put forward the claims of the heathen upon the Christian world, preferring to the civilizing effect of the propagation of the Christian religion upon the Anglo-Saxon races, and the necessity, even putting it on a low and material basis, of spreading that gospel that has produced our civilization, that it may have a like effect upon the other peoples of the world. Previous to the campaign, a series of meetings in connection with the Week of United Prayer, were held when the subject of Foreign Missions was dealt with by the several ministers of the town, in the different churches. The first to be held was a Special Service of Intercession, held in St. Luke's Church, on the Tuesday evening, at which not only church people, but also quite a few members of Non-conformist bodies, were present, including the ministers of the different denominations. The rector used on this occasion the beautiful and appropriate service of prayers issued by the Central Board of Missions, London, and preached a rousing sermon, in which concisely and yet with great precision he sketched the history, in the main, of the work of the two great missionary societies of the Church of England, viz., the S.P.G. and the C.M.S., with a brief allusion to the South American Missionary Society, and concluded a fine discourse that was listened to with interest by all by relating in a very graphic manner the story of that great miracle of modern missions—the evangelization of Uganda. By a series of finely descriptive word-pictures the preacher carried his hearers on through the history of that Mission from the time that the letter from the late Sir H. M. Stanley relating his discovery of Uganda, describing its people, and calling upon Christian England to send missionaries out, was published in the London Daily Telegraph in 1875, to the present time when in point of earnestness in worship, and in service in sending out their own missionaries to carry on evangelistic work, they put to shame those Christian nations who for so many centuries had the light but were not careful to carry it to others. The sermon evidently made a good impression, for the other ministers in the course of their addresses on subsequent evenings made appreciative reference to what they had heard of the missionary work of what was described by one of them as the "great historic Church of Christendom."

**Belmont.**—Christ Church.—The Rev. J. F. Cox, recently rector of St. John's Church, Havelock, Minn., was duly licensed and instituted as incumbent of this parish on December 29th, 1909, by the Archbishop of Rupert's Land. Mr. Cox arrived at Belmont on December 30th and was met at the railway station by the wardens, organist, and other members of the church, and made to feel quite at home in his new charge. Mrs. Cox arrived at Belmont on January 5th, 1910, and the new incumbent and his worthy helpmeet are now comfortably settled in the vicarage, and gradually making the acquaintance of the people, and preparing for a year's real hard work. The services at Christ Church are of a definite catholic type, which will be maintained by the present incumbent. The vested choir is really an excellent one, and the services are stately, reverent and dignified. The present incumbent began his ministerial work on January 2nd (the second Sunday after Christmas) by conducting a full choral communion service, at which a goodly number partook. At Evensong the proper Psalms for Christmas Day and an anthem were well rendered by the choir. A large congregation was present to enjoy a very inspiring service. The Archbishop has appointed the incumbent of Belmont priest-in-charge of Baldur.

Refinement is more a spirit than an accomplishment. All the books of etiquette that have been written cannot make a person refined. True refinement springs from a gentle, unselfish heart. Without a fine spirit a refined life is impossible.

**QU'APPELLE.**

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

**Caron.**—May I acknowledge through your paper the receipt of a box of service books for this Mission. The box was the gift of the Bible and Prayer Book Society of Toronto, of which the Rev. H. O. Tremaine, Mimico, is the secretary, and contained Lectern Bibles for the three stations belonging to this Mission, and combination Prayer and Hymnal Books for the congregations. This is a very real assistance in our work, and we are grateful.

**SASKATCHEWAN.**

**Jervois A. Newnham, D.D., Bishop, Prince Albert, Sask.**

**Gainsborough.**—The Rev. J. H. Lackey, the rector of Hill Hall, Sask., has been appointed rector of Gainsborough and Carievale, Sask.

**Lindsay.**—A week's Mission was brought to a close on Friday, January 7th, in this parish. The Missioner was Rev. H. Assiter, rector of Rosethorn. Visits were paid to the homes of the people, services held in the afternoons at different centres, and every night Divine service was conducted in the parish church. These services consisted of the shortened form of Evening Prayer, alternately with the Litany, and were followed by a stirring evangelistic address. A special feature was the singing of appropriate solos by the Missioner. This was, we believe, the first organized special Mission in the diocese, and evidently the three months' preparation has borne good fruit.

**CALCARY.**

**William Cyprian Pinkham, D.D., Bishop, Calgary, Alta.**

**Lethbridge.**—St. Augustine.—The Rev. J. E. Murrell Wright, M.A., at present curate of St. Mark's, Parkdale, Toronto, has been appointed to the rectory of St. Augustine, Lethbridge, in succession to the Rev. J. S. Chivers. Mr. Wright worked for seven years in the Diocese of Qu'Appelle. He will probably enter upon his new duties on the first Sunday in February.

**KOOTENAY.**

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

**Nelson.**—St. Saviour's.—In accordance with a resolution of the Diocesan Synod, passed at its last session, ordering the annual vestry meetings to be held in January instead of at Easter, the Annual General Meeting of the Vestry of this church was held on Monday, January 10th, at 8 p.m. The attendance was the largest on record, there being 46 persons present. Before the meeting opened several new names were added to the Parochial Register. In his opening address, the rector, the Rev. F. H. Graham, said that on the following afternoon it would be eight years since he arrived in Nelson to take charge of the parish, and he looked back with pleasure upon those eight years as being the happiest and pleasantest in the life of himself and Mrs. Graham. He gave thanks to God for this and for the true friends he had made by working side by side in the service of the Master. As rector, he wished to mention his great appreciation of the good work done by the wardens, his life-long friend, Mr. Irvine and Mr. George Johnstone, the people's warden, the most devoted servant the church has ever had in this parish. The Sunday School was a source of much encouragement, especially in the increased number of its teachers and scholars, which was a happy augury for the future of the parish. Most hearty thanks were also due to the choir for the very faithful service given voluntarily by the members, who often suffered from most unjustly severe outside criticism. The various ladies' organizations also had done most faithful work in every way. The Brotherhood of St. Andrew, which had been revived during the past year was doing most useful work for the benefit of the Church. He was glad to be able to announce that the Guarantee Fund had increased threefold, which was a great advantage to the wardens as well as to the Missionary

Fund, one hundred dollars having been paid in to the latter fund since October, by means of the duplex envelope alone. Since Easter last there had been 38 baptisms, 9 had been confirmed, 19 couples had been married, and there had been 18 funerals. There were 1,292 communicants, and there had been 91 celebration of Holy Communion with an average attendance of 14.2, which could be attributed very largely to the work of the Brotherhood of St. Andrew, as the number of the members of the congregation had not increased. At the conclusion of the address the following reports were presented: The financial statement was presented by Mr. George Johnstone, and after letters from the auditors containing some recommendations for the future had been read, the report as printed and presented was adopted. The report on the Sunday School by F. Irvine, the treasurer. The number of teachers had increased from nine to seventeen, and the scholars from 85 to 165. The Woman's Auxiliary by Mrs. Goepel. The membership had increased from 38 to 49. Three children at the Lesser Slave Lake and some leper children in Japan were the principal objects of their work, as well as others in China and Japan. The Junior Branch of the W.A., by Miss Clauson, gave a membership of 47 with an average attendance of 21. The report of the Parish Guild was read by Mrs. Douche, in the absence of Mrs. George Hunter. The Altar Guild by Mrs. Applewaite. Thanks were due to Miss Kendall for the gift of a new altar desk, the one previously in use having been borrowed from St. Michael's, Balfour, and now returned. The ladies of the congregation by Mrs. Starkey. They had given a dinner and lunch during the tour of the parliamentary elections to pay for the new cement sidewalks in front of the church. The Churchman Club by Mr. Ebbutt. During the winter Sunday evening after service meetings are held, where all members of the congregation as well as visitors to town strangers, are welcome. This is a "question drawer," in which any questions on religious matters are asked and answered and discussed. The Brotherhood of St. Andrew by Mr. C. L. Wales. Meetings had been held in 32 consecutive weeks with an average attendance of 10 members. No report was made on the Junior Chapter as they were all only probationers at present. On a resolution from the Church Committee, Messrs. Wm. Irvine and C. W. Busk were added to the Cemetery Committee, and the committee made permanent. Also at the request of the Church Committee a motion was proposed by C. W. Busk and seconded by Fred. Irvine, "That this vestry is desirous that the Book of Common Prayer, authorized by the General Synod of the Church of England in Canada, be adopted as the Hymn Book for use at all services in this church on and after Easter Sunday 1910." This was carried unanimously. The elections resulted as follows: Messrs. Applewaite and Buchan acting as scrutineers; lay delegates to Diocesan Synod, Fred. Irvine, H. Bird, G. Johnstone; substitutes, J. M. Lay, C. L. Wales, H. B. DeWeber; rector's warden, Fred. Irvine; people's warden, George Johnstone; church committee, H. Bird, Buchan, Busk, Christie, DeWeber, Ebbutt, Hunter, Lay, Wales; vestry clerk, H. Bird; auditors, Messrs. Lay and Buchan; correspondent to church papers, Busk.

**Kokanee.**—The first annual general meeting of the members of this parish was held at Balfour on Sunday, January 9th, the priest-in-charge Rev. Christopher Reed, presiding. Mr. W. Haig-Smellie, of Procter, was appointed vicar's warden and Mr. Rose, of Balfour, was elected people's warden. As a Church Committee the following delegates were elected: Messrs. L. McClure-John for Harrop, F. Sammons for Procter, Hoyle for Queen's Bay, and Mortimore for Crawford Bay. Mr. C. W. Busk was elected lay delegate to Synod. A plan was adopted for the early construction of a parsonage adjoining St. Michael's Church at Balfour.

**Correspondence.**

**PRAYER BOOK REVISION.**

Sir,—In the report of the recent conference of the Archdeaconry of Simcoe, held in Barrie, as given in your issue of December 23rd, there is error as to what I said on Prayer Book Revision. It says that I declared that the Prayer Book as it was, was the cause of driving the people from the bosom of the Church, and, if no changes were made soon, the Church would sink to but a very small number of the people of the country." I made no such extreme statement, nor any such

extravagant prediction. What I did say was, that a simpler, briefer, and more modern liturgy would tend to attract and retain, in the rural parishes ("the country" is ambiguous) the uneducated, the young, and other classes, stopping the sad leakage of the past which was still going on—that we must revise or recede. The present Bishop of Montreal pleaded, years ago, before our own Synod, for more elasticity and simplicity in conducting rural services. Those who know rural congregations know their needs.

A. C. Miles.

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#### HOLY TRINITY CHURCH, TORONTO.

Sir,—In walking up and down the leading streets of Toronto, there is one result of change and progress which pains me, that is the present appearance of Holy Trinity Church. Not so long ago it was a landmark standing in a quiet square surrounded by brick or stone two-storey houses and with a congregation coming from every point of the compass. Now it is at the bottom of a well, dwarfed, darkened and looked down upon by immense warehouses. The attached congregation comes largely from outside the parish bounds, while within exist the most difficult kinds of parishioners, poor men and women with lives dragged out of them in factories and stores during the week and who are only too glad of the Sunday rest—people whom a three o'clock service might suit, but for whom the ordinary hours are either too early or too late. After a little consideration I suggest through your columns an amalgamation with Grace Church. The square on which Holy Trinity now stands, I should hope would be bought by the city to form a breathing-spot during the midday rest, and letting air and light through the narrow streets. The present Holy Trinity schoolhouse and parsonage would, I trust, still remain, keep together the parish and afford services to the families which will still remain in the business area. I sympathize with the horror of the families at the desecration and loss of memorials, but better by far to have the edifice swept away than profaned by other uses.

Veteran.

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#### JONAH.

Sir,—Allow me to thank Dr. Beaumont for his letter on the subject of this Old Testament book. Certainly the Congregational minister had the assurance of ignorance for one thing, and the want of knowledge of when to keep silence for another. It could make little difference to the Christian, but it undoubtedly would imperil the faith of many to be told that the Book of Jonah was untrue. Let me add remarks on a few points. (1) As to the great fish. The occurrence took place some 2,500 years ago. During the time that man has held dominion over the fish of the sea, the greater have gradually disappeared. Indeed, by the aid of steam, etc., the slaughter within the last half-century has been vast. But if we try to place ourselves at the date of this incident we would find the oceans teeming with great fish whose existence would disappear with their food as man destroyed it. (2) The story of Jonah was believed all over the then known world at the beginning of the Christian era. In Rome are to be found sarcophagi bearing bas-relief of this incident as a favourite precursor of the Saviour. The Romans were well informed people, and had this story been impossible it would have imperilled belief in Christ, but it was the very reverse. (3) On a wholly different question, I would like to draw the attention of people like the Congregational minister when they talk of allegories to the fact, that Jesus would be in his view the allegory of Jonah while as a matter of fact, Jonah was the precursor and the recognized type of the Son of Man.

Wm. D. Patterson.

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#### AN OLD COMPLAINT.

Sir,—Your letter in last week's issue by an English Churchwoman on An Old Complaint, made my heart feel very sad. Is it possible that Christianity in England has sunk to such a low degree of materialistic externalism that an Old Countryman's churchmanship and Christianity evaporates if not vanishes in this Canada of ours, simply because some of our churches have such a cold and bare appearance, and because we lack the noble buildings and brighter services of England. I do not wonder that the Bishop of

London, not long ago, indulged in a sarcastic tirade against the English Churchman who, as he went about the world, always expected to find a church, and a clergyman, and a peal of bells, and a good organ, and everything for nothing, wherever he went. How often our clergy are simply disheartened to find in their parish visiting, English Church families by the score almost, who have been in the town or the city for a year, or two years, allowing their children to go to the Methodist, Baptist or Presbyterian Sunday Schools, and never coming near their own Church, or if they do, coming only to discourage the clergyman by their grumbling comparisons with things in the Old Land. Or perhaps they tell of the beauty of the churches on the other side, churches to which they probably never contributed, churches that were erected possibly hundreds of years before they were born; and to which they scarcely ever gave a penny by way of support. We are hard working people, we Canadians, and are endeavouring to build up a young and a new and stronger nation, and the majority of us have to put our hands in our own pockets, both to build and support our church, and if they are not as fine as the churches of the dear Old Land, they are still our own. And after all, they that worship Him, must worship Him in spirit and in truth. It is the heart of the worshippers that is the beauty of holiness, and while no true Churchman stands for slovenliness and bareness in the house of God, he knows that the great thing after all is the amount of spirituality in the heart of the worshipper, not the amount of ornamentation in the interior of the church.

D. H.

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#### AN OLD COMPLAINT

Sir,—Every now and then some illuminating comment is written or some event happens which throws light on a debatable point. Happening to take up a novel the other day the writer saw these words on the open page: "I place the high principle of religion above the interpretation of creeds. Before being an Episcopalian I am a Christian. I had my choice here between remaining true to my ideal church and drifting slowly away from the inspiration which God's ministers alone can give us; or else of affiliating myself with a church somewhat different from mine, but resting on the same foundations and thoroughly sincere, capable of offering the guidance I needed. For we all need guidance, the strong mind that scoffs at the weakness of Churchgoers often is in sorer need than any, for it falls into eccentricities and fails at the supreme moment. And there was not only myself to think of. I had my children. I have seen many Christians break away from their Church in after life, and having had the benefit of that early training, remain fine men and women. But I have never seen a child reared without knowledge of a God whose character was not at fault." The book turned out to be a record of lives in a lonely retired region of Virginia, certainly not written with any knowledge of or reference to the British Empire of which the characters and writer seemed ignorant. But taking this in connection with the Bishop of London's story of his brother's family in the diocese of Huron, going to the nearby Methodist chapel we need no more comment on the loss of our people in country districts. Propinquity is a wonderful power and we do not hesitate to say that if these chapels and that teaching had been conducted by our lay readers and lay women we would have gained instead of losing.

A. B.

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#### A WEEKLY SUNDAY SCHOOL PAPER

Sir,—Several weeks ago the question of a new Sunday School paper for the Anglican Church was touched upon in the Churchman and I hope it will not sound too presumptuous if a Sunday School scholar rises to say a few words in favour of the movement. The Church in Canada does not give enough attention to the literature of her younger members—there is no really good Sunday School paper published in Canada. It is true we get English papers, but they savour of life very different from ours in this new land. They do not possess the freshness and vigor that a Canadian paper would have for the young readers of this bright, hopeful Dominion. They do not touch upon the phases of life in which we are most interested. Do not infer from this that we are lacking in interest or love for the dear old Motherland. Most decidedly not! The treasures of English literature will always stir the pride of young Canada, but one has only to

glance through the serials to find that they are not the "treasures" which are handed on to us. A correspondent suggests having "a weekly Sunday School paper for the Anglican Church throughout the world." That would be good but could we not also have a Canadian paper—one dealing with the growth of the Church in our great Northwest, with the lives of pioneer bishops in the lonely north—one containing various competitions, good wholesome stories, inspiring poetry and nice illustrations. Kindle the love of the young for the Church by showing them in the most appealing way, the work which God's heroes are doing in our own country. Give Canada a chance—produce writers and artists by giving the young people a chance to help with the new paper. Let us have a paper which will compare favorably with the "East and West" of the Presbyterian Church and "Onward" of the Methodist Church. Hoping I have not over-stepped the rights of a mere Sunday School scholar in voicing the opinions of many scholars.

A Sunday School Scholar.

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#### THE CHURCH SUNDAY SCHOOL PAPER

Sir,—It is very gratifying to read another letter from the Rev. John Downie in your esteemed issue of December 30th, on the subject of the suggested weekly Sunday School paper for the Anglican Church throughout the world, and the missions, than the plan proposed by Mr. Downie. This being followed by the remarks of "Spectator" on the 6th inst. promises well. I cannot at present see any better way of interesting the rising generation in the work of foreign missions, than the plan proposed by Mr. Downie in connection with the publication of this paper. Very much will depend on the name, appearance and price of the paper, in order to draw public attention, in addition to the style of information it may contain. Such a publication, let us hope, would act as a powerful agent, on the minds of the children, and through them, the older people to do all they can to hasten that day, when all the ends of the earth shall turn unto the Lord, and all nations worship before Him. If the children of Canada became interested in the children of India, China, Japan, and other foreign countries, and in Great Britain, realizing from this paper that they also were interested in the children of Canada, with exchange of letters between superintendents and teachers, and such like information, would it not be more than likely to create the very interest required by the great missionary societies of the world. I should very much like to hear what Mr. Downie has to say further on the subject, more especially, as to what we can do, to get this much required Sunday School paper started. Wishing him all success in this noble work. I remain, yours faithfully, Rev. L. Sinclair.

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#### WEEKLY SUNDAY SCHOOL PAPER.

Sir,—I am sure, theoretically, we are all in sympathy with the proposal of Canon Downie to secure the publication of one paper for the empire. The scheme, however, is a big one, and even if found practicable will take time for its accomplishment. One serious difficulty arises from the fact that news items sent from Canada to England for insertion would be exceedingly stale when they reached the children. It would seem necessary, therefore, that at least certain pages of such a paper should be produced locally. Meantime, many amongst us feel very strongly the need of something to take the place of the American papers that are now being circulated. If we can secure the publication of a Canadian paper, it will be a simple matter to substitute the empire paper when the time comes. "Spectator" says "there is no use starting a cheap and inferior paper." I have discussed the matter of a Sunday School paper with a considerable number of the clergy, and the one thing they insist upon is that the cost must be moderate. That does not, however, mean cheap and inferior as to quality. The Methodists have a circulation of over 125,000 for their Sunday School papers varying in price from 24 to 50 cents each. The Presbyterians have 100,000 subscribers for papers of a similar kind. If we Anglicans can supply a subscription list of 10,000 we can have a paper that, as regards quality, will be neither "cheap" nor "inferior." If he will accept the post I am sure we would all be delighted to make "Spectator" editor-in-chief. No doubt, when the time comes, we will find a name, but I venture to think that the benefit to be gained by having the

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name Anglican prominently displayed, would more than balance any profit that might accrue from the sale of a few copies to outsiders.

J. M. Snowdon.

CLERGY WIDOWS

Sir,—Reading in your issue of December 30th, the touching appeal of a clergyman's widow for more generous support by the W. & O. Fund, I for one make answer, silver and gold to increase the fund I have none; but the thing I have I gladly offer:—From the middle of next April, onward, at the cost of one dollar a month, as many unfurnished rooms as she needs in a well-peopled neighbourhood just outside a pleasant country town. I fear that the prices of food in general range the same as in Toronto, and she would miss the street cars and delivery of letters, but on the other side may be set milk and eggs of the freshest (hens could be kept) and garden stuff at wholesale cost. There are rooms enough to receive two widows with families, or three without, if they could arrange to share the house comfortably among them. I leave my address with the Churchman for the use of any enquiring widow. A Churchwoman, Epiphany, 1910.

THE ROMAN CATHOLIC PLENARY COUNCIL.

Sir,—I do not know whether attention has been called in these columns to the procedure of the recent Roman Catholic Plenary Council, recently held in this city, as regards giving publicity to their resolutions. In many ways the Council resembled our General Synod. It was representative of the entire Canadian Roman Episcopate, and included clerics of all orders and classes, theologians, members of religious orders. It was presided over by the Papal Ablegate in Canada. The point I wish to refer to is the following mode of procedure. After deliberating for over a month, the whole council dispersed and not a newspaper of Quebec, French or English, contained one line of information regarding the substance of their deliberations, though this would have made most excellent "copy." The entire set of resolutions were carefully drafted (in Latin) and sent over to the Vatican for ratification or modification. It was stated that not till two years time, would the resolutions of the Council be public property. While not approving of the above methods as savouring somewhat of unhealthy obscurantism, nevertheless is there not here a valuable lesson for us to learn in the matter of giving the public press complete freedom in the reports of our synods, general or other? We have the right to guard our proceedings from being twisted into absurdities in the public press, through the anxiety of some enterprising reporter to secure "scare headlines." A reform in this matter seems urgently needed in our Synods. It cannot be pleaded that the hastily written, ill-balanced reports that are generally current serve the real interests of the Church. Some trivial personal reference is reported at length, a controversial matter is given black headlines, while the serious business of the Synod is inadequately treated of. Is there not food for reflection in this, before the next series of Synods commence? Quebec.

LAYMEN'S MISSIONARY MOVEMENT.

Sir,—Evidently your correspondent, R. H. Archer, is not afraid to call a spade a spade, when he says that Dissent stands for that "false doctrine, heresy and schism," from which we beseech Almighty God to deliver us, in our beautiful Litany. This is most certainly the teaching of the Church in all ages of her history, and for the Church to in any way unite officially, would be to perpetuate that great confusion of ideas that exists in this country in regard to the Church of God. It is only within the last few years, that Dissent places of worship have been styled "churches," even chapel is not a correct title for such buildings. This, of course, has led numbers of people to confuse Church with Dissent. The Church might be thought popular by some, if she identified herself with the L.M.M., but the Church with her Divine organization and message, has not been placed in the world merely to be popular, but to be the Ark of salvation to a sinful world, and to be steadfast to the Faith entrusted to her keeping. The Church of God never had more occasion to thank God for His blessing, and for true missionary zeal, than at this time, since the great Congress of 1908. If the sects of this country, wish to see Dissent and Church unite, by all means let this idea be carried out. The door of the Church is ever open to receive those

who desire to return to her fold. Churchmen would be the first to welcome such a movement towards the only true unity possible. Then great and effective missionary plans could be carried out. C. E. Emerson, Catechist.

BOOK REVIEWS.

The Sowing a "Yankee's" View of England's Duty to Herself and to Canada.—By Emerson Hough. Vanderhoof-Gunn Company, Limited. Winnipeg, 1909.

The Yankee writes as a Canadian, and we believe he is one, a newspaper man. He has something to say, and he says it with all his might. He depicts the English wasters, the Canadian fields, the opinions of leading men of all classes, and brings all this knowledge to bear on the practicable possibility of turning some of the English submerged tenth into able, strong, successful western farmers. He does not touch on the problem, that will be the next one to puzzle such men, of the fact that machine shops and power are creating two vitally different breeds of men, the men who live and work out of doors, and the factory hands of the grimy cities, classes becoming quite apart. But he does emphasize the fact that no greater waste of human life can be made than the sowing broad-cast, our new lands with the refuse of English cities. He instances an experiment in Wisconsin where such men are fitted for the out door life and ordinary farming ways. This he very wisely holds is absolutely necessary; the book is full of reasons from every point of view, put most strongly and convincingly in support of a more humane and intelligent system of emigration. It is well worth reading.

The Church of the Apostles. Rev. Lonsdale Ragg. 4s. 6d. Rivington's.

This book is the first volume of a series known as "the Church Universal" of which the Rev. W. H. Hutton is general editor, giving in 8 volumes the history of the Christian Church from the beginning, to the present time. Its aim, says the editor, is "to tell clearly and accurately the story of the Church as a Divine institution, with a continuous life." This volume is complete in itself and covers the first century of the Christian era, a period of absorbing interest, with its numerous problems relating to the Apostles and their fields of labor, St. Paul's travels and writings, St. Peter's connection with Rome, the origin and nature of the Christian ministry, the formation of the New Testament canon, and the rise of the first heresies. The author is a writer of repute, temperate, yet firm, possessing a remarkable lucid and attractive style, and his book is amazingly comprehensive and compact. The early Christians and their environment and the evolution of events, are vividly portrayed, and the author has, with great felicity, revealed the strong foundations of the Church's threefold ministry, and her authorized creeds. There is a valuable table of references at the end, enumerating 725 New Testament texts, besides a few Old Testament ones, which are referred to or explained in this treatise, and it is therefore a most useful companion to every student of the New Testament.

Family Reading

DASHING DICK.

THE LIFE STORY OF A MAGPIE.

By Rev. W. Everard Edmunds.

Chapter III.—Captivity.

As autumn passed into winter, we often had to fly long distances in search of food, and one fatal evening found us many miles from home. A great storm was gathering, and fearing that it might overtake us should we attempt to return to the grove, we decided to remain all night where we were. Taking shelter in an old tree we waited for the storm to break. In a few minutes it was upon us in all its fury. Ah! What a fearful night that was. Almost deafened by the howling of the wind, the falling of trees, and the deep rolling of the thunder, we could not sleep. Only after hours of watching did the storm abate, and then completely worn out, we closed our eyes and snatched an hour of slumber. At daybreak we awoke, stiff and hungry. Giving a few weak chirps we flapped our wings and tried to fly to one of the higher branches. But alas, we could not move; our feet stuck fast to the cold limb on which we had rested during the night. Again and again, we tried to free our-

selves but in vain; with feet all torn and bleeding we were forced to give up the useless struggle. Then I remembered that father once told me of bird-catchers who smeared the limbs of trees to catch their prey, with a sticky substance called lime, and we were victims of such a trap. After what to us seemed hours of misery, a great rough boy came and tore our wounded feet from the dreadful limb. We were immediately plunged into one of his great coat pockets, where we found ourselves in the company of an old clay pipe and a half eaten apple. How we trembled as our captor stumbled over the stony ground with his big rough hand pressed tightly against us. We were almost smothered and were glad indeed when we heard him stop and open the door of a shed. He placed us in a strong box and then went out leaving us alone in our helplessness and misery. Ah! how cold it was! What would become of us? Poor little Maggie moaned as if her heart would break. All that day and night we were left to ourselves, with nothing to eat, with nothing to quench our feverish thirst. All through the long hours, I sat by my little sister's side trying to comfort her and prepare her for—alas! I knew not what. Next morning we heard the door turn on its hinges, and then came the heavy step we knew too well. But we were not to die—not yet at least, for the boy gave us some slugs and beetles, and best of all some clean fresh water. After eating and drinking, we felt much better and attempted to talk and be cheerful. But our thoughts would turn to the past, and as we compared those happy days with our present situation we could scarcely restrain the hot burning tears. In a little while, the door was again opened; our box was lifted up and carried out to a farmer's cart and pushed under the seat. We heard our captor climb up, give a chirrup to his horse, and the cart went rumbling down the stony highway. In an hour's time we entered the town and after clattering through a narrow street the cart stopped, and the driver getting down from his cart, carried our box into a little shop. We heard the boy talking very earnestly to an old man, but could not guess what was about to take place. Maggie and I were taken from our prison, and when we caught sight of the old man with his gentle eyes and kindly smile, we knew at once that of him we need have no fear. The conversation went on for some time longer; then I was placed in a large wicker cage in one corner of the room, and Maggie—Maggie was thrust back into the hateful wooden box. Never shall I forget that pitiful look in her tender eyes as we parted on that day so long ago. I see it still, that haunting look of dumb misery, helplessness and despair. I had been bought by the kind old bird-trainer, but what became of my little sister I did not learn till many, many days after.

VENERABLE LANDMARKS.

In the darkest hour through which a human soul can pass, whatever else is doubtful, this at least is certain. If there be no God and no future state, yet, even then, it is better to be generous than selfish, better to be chaste than licentious, better to be true than false, better to be brave than a coward. Blessed beyond all earthly blessedness is the man who, in the tempestuous darkness of the soul, has dared to hold fast to these venerable landmarks. Thrice blessed is he who, when all is drear and cheerless within and without, when his teachers terrify him and his friends shrink from him, has obstinately clung to moral good. Thrice blessed, because his night shall pass into clear, bright day.

ONTARIO FOUR PER CENT. LOAN.

Ontario Government four per cent. stock can be obtained in any multiple of Fifty Dollars at two per cent. premium. The principal will be paid on 1st June, 1939, and the interest is paid by cheque half-yearly on 1st June and 1st December. Applicants should send accepted cheque, payable to the order of "The Provincial Treasurer of Ontario" for \$102 for each \$100 required, addressed to "The Provincial Treasurer, Toronto," and Stock Certificate will be forwarded.

This Stock can be transferred in any multiple of \$50 only by the owner or his Attorney in the same manner as bank stocks.

If Bonds are required, they can be obtained in denomination of \$1,000 on same terms, but in case of bonds, the accrued interest from 1st December to date of mailing should be added, as the June interest coupon covers interest from 1st December. Both stock and bonds of this issue are free from all Provincial taxation, including Succession Duty, and are an authorized investment for Trustees and Executors.

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Notice is hereby given that a Dividend at the rate of Six Per Cent. per annum upon the paid-up Capital Stock of the Home Bank of Canada has been declared for the three months ending the 30th of November 1909 and the same will be payable at its Head Office and Branches on and after Wednesday the 1st day of December next. The transfer books will be closed from the 15th to the 30th November both days inclusive.

By order of the Board

JAMES MASON, General Manager.

Toronto, Oct. 21st 1909.

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**British and Foreign.**

"It's of no use talking about having faith in God unless you keep faith with men."

"A simple word or look or deed of loving kindness may make a rift in the cloud that darkens life for some soul and let him see into heaven."

On St. Thomas' Day the Bishop of Washington formally received the Rev. John V. Quinn from the Roman Communion in his private chapel.

Dr. Pennell, of Bannu, Punjab, has been seriously ill with typhoid fever, and the Rev. E. F. E. Wigram, of Lahore, is under treatment after the bite of a dog. They are both believed to be out of danger.

Bishop Stuart, who, after 28 years of missionary service in India and 17 years as Bishop of Waiapu, went back to an Eastern Mission field in 1894, now writes that at the age of 82 failing strength obliges him to return home.

The Rev. A. A. David, who has resigned the headmastership of Clifton College to take up that of Rugby, has been presented by the boys of the College with a handsome tea and coffee service and a massive cut-glass salad bowl with silver rim.

The trustees of the Cathedral of St. John the Evangelist, New York, met on St. John the Evangelist's Day, when it was decided that the proposed maintenance fund for the Cathedral services should be a memorial to the late Dr. William Reed Huntington.

The Very Rev. James M. Danson, D.D., the Dean of Aberdeen and Orkney, died at his residence in the See city on the 20th December, aged 63. Dr. Danson was promoted to the Deanery of Aberdeen in 1907. The deceased clergyman was greatly beloved by all who knew him.

The Bible is commented on till is scarcely read. Some know nothing of the power of meditation. Yet if we only come to the Bible in the spirit which itself commands, digging and searching, it will yield its treasures, and we shall find it indeed the Book of books.—Dorothea Beale.

The only piscina now in use in any of the churches in Detroit was installed in the sanctuary of St. John's Church in that city on Christmas eve. The work was executed in Caen stone and the basin of the piscina is of grey marble. It was used for the first time in the celebration of the Holy Communion at the Christmas services.

A new silver gilt chalice, the gift of the Bishop of Fond du Lac, was used for the first time at the midnight celebration at St. Mary's, Medford, Wis. The Bishop has also placed on the rood screen a Calvary group, the figures being three feet high. There has also been placed in the church a new oak font, a new pulpit and six brass candlesticks for the altar.

Two handsome windows, the last of a series of five representing the five national types of Christianity, were unveiled in the Church of the Advent, Boston, on Christmas Day. Each of the windows has for a central figure a saint. All of these windows are the gift of Mr. T. Hassall Brown as a memorial to his father, the late Mr. Atherton Brown, who was, during his life time, a prominent Churchman in that diocese.

"The showers of blessing that we pray for will do but little good unless the ground is first prepared and the seed sown. Nobody but God can send the showers but it our part to make the preparation. A man who has had before his eyes a living example of a cheerful, wholesome Christian is in a good state of mind to listen to a sermon, but if his experience with professing Christians



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None of your stingy little tins of fine powder (that must be mixed with water) or a hard cake (that must be scraped)—but a big generous tin of coal black paste, that is easily applied, and bursts into a brilliant, lasting shine after a few rubs.

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Send us 10c. for a large can postpaid if your dealer does not handle "Black Knight."

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21

has been unfortunate the most eloquent preaching in the world can be poured into his ears with small effect.—New Guide.

Christ Church, Springfield, Mass., has lately been enriched by two memorial gifts. The first is a set of red silk velours and silk damask sanctuary hangings exquisitely embroidered, given as a memorial of a parishioner Mrs. Adams, by her son and grand-daughter. The second is a painting by Nicholas Poussin (1594-1665) "Christ and the Woman of Samaria at the Well." It is the gift of Mr. H. W. Southworth, a former parishioner, who now lives in London, and it is intended as a memorial of the late Right Rev. Alexander Burgess, rector of Christ Church, 1860-1878, and the builder of the present edifice.

On the afternoon of the Feast of the Epiphany the Bishop of Connecticut consecrated a rood-screen in St. Andrew's Church, Stamford, Conn. It is the gift of former parishioners and friends as a tribute to the memory of the Rev. F. Windsor Braithwaite, late rector of the parish, who died in October, 1908. It was designed by Mr. F. J. Harvenburgh, of New York, who was an intimate friend of the late rector. The rood-screen is in complete harmony of design with the church and its appointments. The base is of Indiana limestone. The columns are wrought iron bars and these are surmounted by lace-light grille work across the entire width of the church. The elevation over the centre arch is surmounted by the rood with the figure of the Blessed Virgin on one side and of St. John on the other. These figures are wrought in bronze.

An antique sanctuary lamp has come into the possession of the Rev. Samuel Day the rector of St. Peter's, West Allis, Milwaukee. It was placed in the church before the altar on Christmas Eve. A member of a well-known business firm of Milwaukee, during a recent trip abroad, picked up the relic in Spain, at the same time learning its unique and fairly authentic history. It seems that the lamp originally burned before the Blessed Sacrament in a Dutch Roman Church, whence it was carried to Spain during the time of the historic revolt of the Netherlands at the end of the sixteenth century, and during the intervening years it has been held as a valued heirloom by the descendants of the old time plunderer. Some of its most valuable ornamentation has doubtless been removed during the course of the years but despite the loss the lamp is still most attractive. The body is done in copper-like brass, whilst the ornaments and chain work are of hand-wrought brass. The workmanship would seem to be French of the Valois-Orleans period.

**GILLETT CONSPIRACY CASE**

All the Papers Have Been Turned Over to the Company.

In pursuance of an order made by Judge Denton in this case, the formulae, plans and drawings of machinery which the detectives found at the houses of Morrison and Gibson, former employes, have been turned over to the Gillett Company.

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Instant Relief, Permanent Cure—  
Trial Package Mailed Free to  
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We want every man and woman suffering from the excruciating torture of piles to just send their name and address to us and get by return mail a free trial package of the most effective and positive cure ever known for this disease, Pyramid Pile Cure.

The way to prove what this great remedy will do in your own case is to just fill out free coupon and send to us and you will get by return mail a free trial treatment of Pyramid Pile Cure.

Then after you have proven to yourself what it can do, you will go to the druggist and get a 50 cent box.

Don't undergo an operation. Operations are rarely a success and often lead to terrible consequences. Pyramid Pile Cure reduces all inflammation, makes congestion, irritation, itching sores and ulcers disappear, and the piles simply quit.

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A Clevelanding stories of Alabama wit and shaman. A character is a Virginia; Wilmer; testant; Egville, Va.; the non at days of the of the co found that they were marbles for days, it n much mor now, occu tion in the liards and shop Wilm known, de practice. expert ma According across a gaged in asked sev challengee "keeps." Much to young m soon they replenish close of had won Upperville in a bar away. "N can't play to see you On the Lord cated in baptismal Lady Oliv and a new have bee The font of the chu it forms



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**A Clever Rector.**—Many interesting stories are told of Bishop Wilmer of Alabama, who was noted for his wit and sharp repartee, said a clergyman. A story which is considered characteristic of the man was told by a Virginia minister. When Bishop Wilmer was rector of the little Protestant Episcopal church at Upperville, Va., he was much worried by the non attendance at service on Sundays of the majority of the young men of the community. On inquiry he found that instead of going to church they were in the habit of playing marbles for stakes. Marbles in those days, it must be remembered was a much more serious game than it is now, occupying much the same position in the realm of sports as do billiards and pool in these days. Bishop Wilmer, then a parson not well known, determined to break up this practice. He himself had been an expert marble player in his boyhood. Accordingly one Saturday he came across a number of young men engaged in a game. The good Bishop asked several questions and finally challenged the lot to play him for "keeps." They readily consented. Much to their astonishment the young minister won steadily, and soon they had to go to the stores to replenish their stock. Toward the close of the afternoon had won every marble in the town of Upperville. Putting his "winnings" in a bag, he remarked as he walked away, "Now, gentlemen, since you can't play marbles to-morrow I hope to see you all at church. And he did. On the last Sunday in the old year the Lord Bishop of Edinburgh dedicated in St. Cuthbert's, Colinton, a baptismal font, which is the gift of Lady Oliver Riddell of Craiglockhart and a new organ, the funds for which have been raised by subscription. The font is situated at the west end of the church, and with its high cover it forms a notable and pleasing fea-

ture of the interior. It is of octagon form, and each face of the basin is panelled and filled with beautifully-designed and executed sculpture. The devices include the four evangelistic symbols, the consecration of St. Cuthbert, the baptism of Christ by John the Baptist, an angel bearing a shield displaying the cross of St. Cuthbert, and an angel supporting a lozenge bearing the arms of the donor. Round the base of the font is the inscription—"To the glory of God. Given to St. Cuthbert's, Colinton, by Lady Riddell of Craiglockhart, 1909." The font is surmounted by a tall cover in the form of an open-work spire, in stages. It is elaborately panelled and carved, and the woodwork is coloured and gilded in the traditional manner. The richness and design of the colouring are in harmony with the entire scheme of the interior of the church, which is one of the most fully-decorated in the diocese. The spire is surmounted by the figures of the pelican and its young. The whole cover is suspended from the roof by a heavy rising and falling weight, by which it is accurately balanced. The total height of font and cover is about twelve feet. The organ, which is by Messrs. Ingram and Company, Edinburgh, is erected within a chamber on the north side of the chancel, with keyboard so arranged that the organist, without being seen, commands a full view of the choir and pulpit. The case, which is of oak, is in three panels, the centre panel, in which the larger pipes are placed, being higher than those at the sides. The side panels are subdivided, and have carved wings. The case is coloured in accordance with the old mediæval traditions, and in keeping with the decorative treatment of the church. Both the font and the organ case were designed by Sir Rowland Anderson.

**Children's Department**

**LITTLE BLACK SOLOMON.**

Claire was sitting up in bed waiting for the doctor. She had been sick for a fortnight, but now was almost well again. Dr. Bell was down in the hall talking with her mother, and in a minute they would both come upstairs to her. Sometimes the doctor brought her a little gift. Yesterday it was a nest of three pretty pill boxes. She wondered if he would have anything for her to-day.

The door opened, and in came Dr. Bell, a puffed-out paper held carefully in one hand. "You never could guess what I've brought you," he said. Then he put the paper on the bed and uncovered the wretchedest specimen of a little black crow you ever saw.

"O-o-o!"—cried Claire.

"I found him by the side of the road over on the mountain," said the doctor. "I knew he would die there, for he isn't old enough to fly, so I thought I'd bring him to you. If he lives, he'll make you a fine pet, though he isn't very handsome at present."

"Oh, I shall just love him—I know I shall!" Claire exclaimed, delightfully.

Master Crow cocked a bright eye up at her in a way to make them all laugh, and Dr. Bell said: "Oh, I

**The American Excess**  
**Of Good Living**

**The Principal Cause of the Great**  
**Prevalence of Indigestion and**  
**Dyspepsia**

Man inhabits every part of the globe where external influences can be successfully resisted. Food is an important element in effecting this, and nature has provided for it accordingly. The colder the climate the more animal food and oily substances are required; the warmer a preponderance of vegetables and fruits is necessary in one's diet.

The whale-blubber of the fur-clad Eskimo, and the rice of the nude African, are as much necessities of locality, as matters of choice. The safe indications exist in civilization. Thus, the diet in America and England is essentially different from that in Italy, Spain and Egypt.

The effects of universal communication are nowhere more obvious than on the luxurious table. To furnish the refined cuisine, all climates, both sea and land, are laid under contribution, and the stomach is expected to digest, without assistance everything that is put into it. Combining together such varied products, and the neglect of the relation between climate and foods, are very active causes of dyspepsia.

The heavy substantial dishes of this climate accord badly with the thermometer at ninety degrees; and an inflexibility in regulating the kind and quantity of food is a cause of a large proportion of the ill health and stomach troubles among the English and Americans.

Thousands of people who have suffered from stomach troubles, and a general ill-health resulting therefrom, because of the badly regulated diet, and the ingesting of an excessive amount of food at the table, have obtained speedy and permanent relief by means of a simple expedient—that of using one or two of STUART'S DYSPEPSIA TABLETS after each meal, or whenever any of the well-known symptoms of indigestion are present.

These powerful digestive tablets contain every element that exists in the stomach to digest the food, and in the exact proportion as found therein. They take the place of the natural digestive juices when the latter are deficient in quality or quantity, and do their work for them, removing the indigestion by digesting the food, and resting, strengthening and purifying the digestive tract.

There is no other digestive remedy on the market which has been found equal to Stuart's Dyspepsia Tablets: none which is so rapidly and powerfully efficient, or which removes discomfort, banishes stomach-pain, and relieves and cures all of the symptoms of dyspepsia and indigestion in so thorough and pleasant a manner as these marvellous little tablets, a single grain of which is capable of digest-

ing 3,000 grains of any and every kind of food.

All persons who are annoyed with stomach troubles of any kind should use Stuart's Dyspepsia Tablets, which will remove such troubles in a very short time. Purchase a box from your druggist, and send us name and address for free sample. Address F. A. Stuart Co., 150 Stuart Building, Marshall, Mich.

shouldn't wonder if he turned out to be a regular Solomon for wisdom!" "I'll call him Solomon!" cried Claire. "Wouldn't that be a good name?"

And so Solomon it was.

The bird grew fast, both wise and handsome; and by the time Claire was quite well, her pet was able to fly. At first there was talk of clipping his wings; but the little girl could not bear to have it done, so he was left to use his beautiful wings to fly away with if he chose. But Solomon did not choose. Occasionally he would be gone for hours, but he was sure to come back at dusk and rap on the window with his long bill. On being admitted, he would utter a joyful "Caw! caw!"

Once Claire looked out in to the yard to see Solomon talking to a whole flock of crows, and she trembled lest he should be coaxed away; but her pet had no idea of leaving his home, and after a while the strangers departed.

Solomon was fond of anything bright and the family had to keep their coins out of sight. Occasionally they wanted extra milk, so they set a pail out on the steps, dropped the pennies in to pay for the milk, and put on the cover. Once or twice the money was missing, and then naughty Solomon was caught carefully taking off the pail cover and grabbing the coins.

All the neighbours knew Solomon, and he paid them frequent visits; but whenever he was not wanted, all they had to do was to say, "Go home," and he would fly at once.

Claire missed him one day and wondered what had become of him. He did not appear for dinner or supper. At bedtime he had not come, and she feared her pet had gone forever. The next night he was still away, but before she went to sleep she heard his familiar "Caw! caw!" and she jumped up to open the window. But such a Solomon! His feathers were rumpled and his tail was gone.

Where he had been nobody has ever found out, but for days he seemed afraid to leave the house. Now he always returns by nightfall, and Claire looks forward to having Solomon for a pet for fifty years to come.

**Worrying Themselves to Death.**—People worry themselves ill; they worry themselves insane; they worry themselves to death. Ambition is a good thing; energy is a good thing; industry is a good thing. But restlessness, fretfulness, and worry—these tend directly to insanity and death.

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Next term begins January 11th.

For Calendar and all information apply to the Headmaster

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The new church of the Holy Trinity, Monifieth, was solemnly dedicated by the Primus of Scotland, the Bishop of the diocese, last month. The building will seat 200 people and on this occasion it was crowded to its fullest capacity. A number of gifts to the church were also dedicated by the Primus at the same time and he afterwards preached the sermon. At the close of the service the Bishop, the clergy and the choir gathered around the altar and sang the "Te Deum" as a solemn act of thanksgiving to God.

A Bishop's throne and sedilia of dark oak, handsomely carved, was dedicated by Bishop Webb in All Saint's Cathedral, Milwaukee, before the High Celebration on Christmas Day. It was given by the members of the Knight family in memory of the Right Rev. C. F. Knight, D.D., the fourth Bishop of Milwaukee, and it adds considerably to the appearance of the already beautiful chancel of the Cathedral.

Llanthoney Abbey.—Some of our readers have heard the late Father Ignatius preach and others have read his very extraordinary biography. All at any rate who felt interest in this gifted but eccentric son of the latter part of the nineteenth century, will remember his assumption of the Benedictine habit, and after some abortive attempts the establishment of his associates in Llanthoney Abbey. He bequeathed it to certain members of the community he left behind. After varied fortunes this body has turned it over to the Order of the English Benedictines and settled on the Island of Caldey, a little island off the Bristol Channel. This Brotherhood is, according to a statement of the Abbot, still in doubt as to the future. He does not say so, but we have been assured that the situation is most unfortunate and for many reasons undesirable. Meantime the observance of the Benedictine rule will be continued.

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On Sunday, December 12th, the Rev. F. B. Carter, rector of St. Luke's, Montclair, N.J., celebrated his silver jubilee as rector of the parish. On the following Thursday evening, a reception was tendered the rector and his wife in the parish house by the members of the vestry. As a mark of appreciation and affection a silver tea service was presented to Mr. and Mrs. Carter by the congregation and a silver loving cup was given to them by the members of the Sunday School. A cheque for \$750 was also given to Mr. and Mrs. Gilman for their work in China. Mrs. Gilman is the eldest daughter of Mr. and Mrs. Carter and she is at present at home on a visit.

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The Rev. J. B. Seaton, formerly Vicar of Armley, Leeds, has been appointed Archdeacon of Johannesburg, South Africa.

On Christmas Day in St. Michael's, Oakfield, in the diocese of Western New York a very beautiful carved oak altar was dedicated. It has been placed therein as a memorial to the Rev. G. C. Van Vecton Eastman, D.D., who was the founder and the first rector of the parish. Dr. Eastman, during a long and an arduous ministry, served in parishes situated in eight of the States and in Canada. During his ministry he founded three parishes.

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For Illustrated Calendar apply to the Bursar. The Third Term begins February 7th 1910.



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