

Canadian Churchman

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THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.
ESTABLISHED 1871

Vol. 37

TORONTO, CANADA, THURSDAY, FEBRUARY 24th, 1910.

No. 8.

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A reredos, the cost of which will be £1,500 is to be placed in St. Michael's, Chester Square, London, as a memorial to the late vicar, the Rev. Canon Fleming.

An interesting event in the history of Lancing College in Sussex, took place a few Sundays ago when the great dining hall of the school was opened for regular use. The hall was begun more than half-a-century ago, the foundation stone having been laid in 1855 by the late Sir John Patteson who was at that time one of the trustees of the Woodward Schools. It has since been from time to time used on special occasions, henceforth it will serve the purpose for which it was intended and play its part in the daily life of the school. Like the rest of the college it is a beautiful piece of work. Amongst those present on this occasion was the Rev. Edward Lyttleton, the popular Headmaster of Eton College, who in making a speech to the boys received a great ovation from them.

The Bethlehem chapel of the Holy Nativity which is in the crypt of Washington Cathedral, is a memorial to the Right Rev. H. Y. Satterlee, D.D., the first Bishop of Washington, D.C. It is in what is known as the transition style of architecture, thus conforming to the late Bishop's desire for the Norman element in the crypt and at the same time giving opportunity for decoration and for height through use of the pointed arch which would have been lost had the architect confined himself to the early Norman. The Bethlehem

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By
REV. J. W. BEAUMONT,
D.D., M.D.

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Chapel, so called because it encloses the foundation-stone which was brought from the fields of Bethlehem and inscribed with the words, "The Word was made flesh and dwelt amongst us," will occupy the eastern end of the crypt, immediately beneath the choir and sanctuary and from the beginning it was designed to be the place where the Cathedral worship would begin. In one month the estimated cost of the chapel—\$50,000, was subscribed and it was offered on the Feast of the Annunciation, his consecration day. One year later on the same festival in 1909, work on the chapel was begun by the signing of the contract by Bishop Harding, after a brief service. All through last spring and summer the work progressed and the massive foundations of the eastern end of the Cathedral are completed. Already a deep impression of the massiveness of the Cathedral is obtained by those who descend the small circular stair-case and wander through the passages and chambers that ramify in various directions. It is said by engineers that no Government building in the District of Columbia has foundations of equal strength and proportionate size. The total cost of the laying of the foundation of the entire Cathedral, which is what the Bishop and the Chapter desire to do, is \$250,000. That of the choir, including the Bethlehem Chapel, is being provided for and the New York committee has undertaken to secure the \$25,000 necessary for the foundation of the South Trans-

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A Reign of Nine Years.—King Edward VII. completed on Saturday, January 22nd, the ninth year of his reign, which is contemporaneous with the episcopate of the Bishop of London, the first English Bishop appointed by King Edward, who is said to be his intimate friend. Bishop Creighton died eight days before Queen Victoria, and the London vacancy was filled up about a month after her death. The King has reigned longer than Edward V., Richard III., Edward VI., Mary I., James II., Mary II., and William IV., and he will this year attain to the reign of Henry V. and the protectorate of Oliver Cromwell. Although his reign has been a short one, the only sovereigns since the Conquest who lived longer than he were Queen Elizabeth, George II., George III., William IV., and Queen Victoria.
 The New Bishop of Norwich.—An English exchange lately received says:—"The very persistent report that Dr. Pollock, Master of Wellington College, was to be the new Bishop of Norwich in the place of Dr. Sheepshanks, who has resigned, has proved to be true. The official announcement of the appointment was made yesterday morning. Only this week our Norwich correspondent wrote us that in the absence of a denial it was being assumed that Dr. Pollock would be the new Bishop. Although it has been nearly three months since it was known that Dr. Sheepshanks was resigning, there has been no delay in filling up the See, for the resignation did not take effect until January 31st. The Rev. Bertram Pollock, D. D., M. V. O., Chaplain-in-Ordinary to His Majesty and Master of Wellington College, belongs to a very distinguished legal family. He was born on December 6th, 1863, and is the youngest son of Mr. G. F. Pollock, formerly Senior Master of the Supreme Court, and King's Remembrancer. Dr. Pollock's grandfather was for forty-two years Lord Chief Baron of the Court of Exchequer; one uncle was a Baron of the Exchequer and afterwards a Judge of the High Court; and another uncle of the new Bishop was a

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Master of the Supreme Court. Dr. Pollock was educated at Charterhouse under Dr. Haig Brown, and gained a scholarship at Trinity College, Cambridge. He graduated B.A. (First Cl. Cl. Trip.), 1885. He received his M.A. 1889, B.D. 1902, D.D. 1903, and M.V.O. 1904. He was ordained deacon 1890 and priest 1891 by the Bishop of Salisbury. He was Assistant-Master of Marlborough College 1886-1893, and in the latter year, when he was only thirty was appointed Head-master of Wellington College. He was Select Preacher at Cambridge 1895. While at the University Mr. Pollock distinguished himself in athletics, and in the year that he was appointed Assistant-master at Marlborough he represented his University in the quarter-mile race against Oxford. Dr. Pollock has not had any parochial experience, but has shown himself at Wellington a very capable administrator, a man of wide sympathies and of moderate ecclesiastical views. It is well known that the King has a very high opinion of Dr. Pollock's capabilities, and in 1893 took a great interest in his candidature for the Headmastership of Wellington, of which the King was president. The King's favourite home is in the Norwich Diocese, and it has been understood that ever since Dr. Sheepshanks' retirement was announced that His Majesty would take a special interest in the selection and appointment of the new Bishop."

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Canadian Churchman.

TORONTO, THURSDAY, FEBRUARY 24, 1910.

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Lessons for Sundays and Holy Days.

- February 27.—Third Sunday in Lent.
Morning—Gen. 37; Mark 3, 13.
Evening—Gen. 39; or 40; Rom. 9, 19.
- March 6.—Fourth Sunday in Lent.
Morning—Gen. 42; Mark 7, to 24.
Evening—Gen. 43; or 45; Rom. 15, 8.
- March 13.—Fifth Sunday in Lent.
Morning—Exod. 3; Mark 11, to 27.
Evening—Exod. 5; or 6, to 14; 1 Cor. 6.
- March 20.—Sixth Sunday in Lent.
Morning—Exod. 9; Mat. 26.
Evening—Exod. 10; or 11; Luke 19, 28; or 20, 9 to 21.

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

THIRD SUNDAY IN LENT.

- Holy Communion: 242, 255, 263, 515.
Processional: 314, 318, 476, 623.
Offertory: 114, 421, 503, 654.
Children: 509, 722, 723, 731.
General: 117, 496, 560, 608.

FOURTH SUNDAY IN LENT.

- Holy Communion: 253, 258, 262, 407.
Processional: 386, 518, 567, 630.
Offertory: 118, 120, 500, 644.
Children: 695, 699, 700, 753.
General: 112, 122, 411, 782.

THE THIRD SUNDAY IN LENT.

In the fifteenth Psalm David conducts an inquiry into the characteristics of the citizens of Zion, which forms a helpful field of meditation at any time. There is one point in it which is touched upon in the Epistle for to-day. Who is worthy to dwell in God's presence? "He that speaketh the truth from his heart." In this positive declaration we are taught that sincerity of speech is a mark of Zion's citizens. Speech is the utterance of thoughts and ideas which have been impressed upon our minds. Speech is tied up to thought. It betrays the line and the quality of our thoughts.

The hypocrite endeavours to speak words which are not indicative of his real line and quality of thought. But his speech betrays him. The hearer soon detects the ring of unreality. Hence the position of this characteristic. It follows two others—"He that leadeth an uncorrupt life," "He that doeth the thing that is right." These depend upon thought which is the language of will. They are prior to the power of speaking the truth from the heart. Now the Psalmist goes on to give us the same ideal only from the negative point of view. "He that hath used no deceit in his tongue, nor done evil to his neighbour, and hath not slandered his neighbour." The ability to unlearn is as real and as necessary as the ability to learn. We must cast off, as incompatible with our high calling, all deceitful and slanderous words. Cast them off! for they are indicative of a false relation to God and man. They are destructive of all friendships and especially spiritual friendships; they are cruel in that they add the burden of prejudice to the burdens our brothers already stagger under; they are cowardly, for the work of the slanderer is always done in the dark. The slandered do not hear the slanders; they perceive the result, viz., the unfriendly attitude of those whom they once called friends. The Jews were prejudiced against Jesus. Why? Because He was a Galilean. Why so? Because of the old lie that no good thing could come out of Galilee. Let us heed the psalmist's advice. All friendship is compatible with Truth alone. He who is the Friend of all once said, "I am . . . the Truth." The character of our lives as citizens of the Kingdom of Heaven is such that we can hold no compromise with sin. "Have no fellowship with the unfruitful works of darkness, but rather reprove them." Silence often compromises men with the evil about them. Discretion is often degraded into mere worldly wisdom. The flippant speech, the irreverent jest, the unholy story, are allowed to pass without comment on our part. Whereas in all sincerity and humility we ought to be loyal enough to God to reprove them. Of course in taking upon ourselves the duty of reproof the unfruitful works of darkness we must observe certain things. Are we walking in love and light ourselves? Have we obeyed the Lord's command, "Cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." Then we must be sure of our ground. Is our judgment right? And last of all we must make sure that the object of reproof is the winning of men to friendship with God. The Epistle for to-day teaches us to rule the tongue. As concerning righteousness many are dumb. But oh! how eloquent they are in filthiness, foolish-talking, and jesting! Let Jesus cast out the dumbness, the eloquence of foolishness. Walk in love. And then talk in love.

The Christian Sunday.

All true Christian men, women, and even children, are in duty bound to do their utmost not only to maintain the sanctity of the Christian Sunday, but so far as in them lies, to peaceably yet consistently influence others to do likewise. The Bishop of London clearly, impressively and with a spirit of British fair play thus refers to this immemorial observance: "The real question which decides our observance or non-observance of Sunday as a day of worship and rest is the amount of gratitude we feel to our Lord, whose Resurrection we commemorate week by week on that day. Of course, those who feel, and therefore desire to show none, will spend the day as they like—ours is, after all, a free country—but what an enlightened Christian public opinion can insist upon is that, in so doing, they

shall not spoil the chance of worship and rest for others."

Bishop Awdry.

Many Churchmen will remember the visit to Canada a few years ago of the late Dr. Awdry—Bishop of South Tokyo. Bishop Awdry made a most favourable impression on all who met him. A noble looking man, gentle and courteous in manner, and of engaging address, to all intents and purposes he seemed at the time, to be in perfect health. How little one knows the tremendous change a few years or even a few days may bring about. The following touching resolution was passed by the Society for the Propagation of the Gospel in Foreign Parts at a meeting held on the 21st of last January in the Society's House, London, England, the members present standing:—"The members of the Society assembled in their monthly meeting in the Society's House, on Friday, January 21st, 1910, desire to place on record their sense of the loss to the Church on earth of the noble life and example of the late William Awdry, Bishop in South Tokyo. They thank God for the blessing vouchsafed to Japan in the succession of bishops in that See. Each has helped to sustain with wisdom the growing life of the Nippon Sei Kokwai, and among these founders the late Bishop will ever hold an honoured place. The first of English bishops to exchange his work at home for a sphere abroad, he won the confidence of the Japanese people, of the Government as well as of his own flock. He was equally faithful in recognizing the virtues of the Japanese as in criticizing their failings, earning their respect by his constant and loving faithfulness. The Bishop longed to return to his adopted land in order to be laid to rest there. Forbidden to travel he ended his days among us here, and the last months of his life seemed to be irradiated with a glow not of earth as he spoke of the uses and blessings of suffering from his dying bed. The Church of England has been glad to have been able to give of its best to the Nippon Sei Kokwai; and to-day the two Churches mourn together the loss of their friend and leader. Together also they bless God for his example which is destined to live as an inspiration to the Church in future ages. The Society desires to express its deep sympathy with Mrs. Awdry in the hour of her widowhood."

Bible Difficulties.

Among the many seeming contradictions in God's word we may call attention to Matt. v. 39, "Resist not evil," as compared with "Get thee hence Satan" (Matt. iv. 10), "Abhor that which is evil" (Rom. xii. 9), "Resist the devil" (James iv. 7). In the latter group of texts and many others we are taught to resist, abhor and banish evil. Why then did Christ say "resist not evil" in the Sermon on the Mount? The meaning of this latter text must be that we should not retaliate against the evil doer nor revenge ourselves upon him. The unwavering testimony of God's word is that evil must be opposed and destroyed. Like our Saviour, we must not dally with the temptor nor give him any entrance or recognition. Uncompromising hostility to evil, a determined effort to eradicate and destroy it, must ever be the true Christian's attitude. This explains the imprecatory Psalms. They were spoken, as we are taught, concerning Judas, which was guide to them which took Jesus (Acts i. 16). The only one thing which a Christian should do with evil is to destroy it. Judas is called the "Guide" or ringleader of the evil brood which crucified Jesus. Therefore of him, and such as he, was Ps. cix. and other such psalms written.

An Explanation.

On the faith of a telegraphed report circulated in the usual way and to which our attention had been directed from the West, we made some comments on the speech of the Archbishop of York, of which this report purported to be a truthful abstract. We had prepared a further article for the following week but determined to await the arrival of the Old Country papers, as it was possible that the speech had been "edited." We have those papers and it turns out that the later portion had been cut off. The Archbishop at Sheffield had regretted the want of vigour of the Church in the West, and had then proceeded to make remarks which were circulated in the United Kingdom only. The report, which we did not get, continued thus: "His Grace mentioned the fact that 150,000 immigrants annually pour into Canada, and the great testing problem of the Church of England was its method of dealing with the duty laid upon it in the Dominion. Half of the immigrants were Englishmen, and they must be held and won for Christ. He bore testimony to the great work done by the Colonial and Continental Society, which was doing much, but was not doing all that might be done. The S.P.G. is also helping, but the home Church as a whole has not realized its day of opportunity and its call to do its duty." We allow our readers to make their own comments and to surmise why and where this abbreviation was made.

Historic Spots.

Among the examples which England sets us there is an admirable one in the organization and working of the National Trust for places of historic interest or natural beauty. The value of the heritage derived from the past is thus better appreciated by personal or literary intercourse and a centre of appeal created for the number who deplore a threatened vandalism but are individually helpless. In recent months a sum was raised wherewith to purchase a plot of land which was to have been built on so as to ruin a view of which we had a picture in a recent Fair in Toronto and which Burke described "The proud keep of Windsor rising in the majesty of proportion and girt with the double belt of its kindred and co-eval towers." The corporate aid of this society so stiffened the backs of Croydon Town Councillors that twenty-nine voted against twenty-five and succeeded in saving Whitgift's Hospital from being demolished. Cheddar Gorge whose natural beauties are associated with Hannah More and her circle, an influence which was a valuable one at a period when it was needed, it is now sought to save from being turned into a quarry. This trust and the county organization have so educated English love of the land that the descendants of emigrants find on every hand some feature of historic interest, indeed every village, even every old street has its attraction for them. In our own land we have the Wentworth and other historical societies which have done work which is very little appreciated now to what it will be when in a generation or two the surroundings of the Niagara Peninsula will be all changed.

Proportional Representation.

The late Prince Consort held that Parliamentary Government was on its trial. Since his death parliamentary representation has been immensely broadened until now it is numbers alone that count. There are classes who revolt at this extreme, and who advocate different systems. In Russia at present a strong stand is being made by the government, and an attempt to extend the system which there provides for three classes of representatives elected by the three classes of taxpayers. In London the proportional representation society aims at a juster system than is now in use and includes in its ranks many

eminent public men. The system is having an experimental trial in Johannesburg, hardly to our mind an ideal opportunity. Two systems had been tried there already. In the first experiment the town formed one constituency and returned thirty members, that was in 1903, with the result that the mining and commercial sections of the community were over represented. In 1905 the town was divided up into ten wards, each returning three members. It is now proposed that the council, consisting as before of thirty members, shall be elected every third year, the town being divided into three or four wards and each voter possessing a single transferable vote. The Johannesburg experiment, owing to the terms of all the members not having run out was only partial. But it is claimed that it has excluded the worst representatives of the ward politician class, has secured a fair representation of the minorities and placed the men who "have stood in the past for efficient administration and against jobbery and local intrigue."

Gladstone Reminiscences.

Personal reminiscences of a man who has figured largely in the world's history are for the most part interesting. Though one may not be able to approve of many things done in public life by such a man yet if he has not been essentially a bad man his life must afford many incidents worthy of record. The Right Hon. Sir Algernon West in the Nineteenth Century for January has thrown some bright side lights on the public and personal character of Gladstone. "He once said," writes Sir Algernon, "I have made many mistakes in my political career, God knows, but I can honestly assert that I have never said or done anything in politics in which I did not sincerely believe." And continues the writer of the article "how few could make such a boast with truth?" Here is a deserved tribute to the good influence of our clerical poets. "The world, Mr. Gladstone said, hardly appreciated the debt we owed to the clergy in our poetry—Crabbe, Heber, Newman, Keble, French, Kingsley, Faber, C. Tennyson, Milman, Wolfe and others." His favourite amongst English poets was Tennyson. Here is a home picture. "I soon got to know him at home, as we used to say at Eton, and there the simplicity of his daily life became even more apparent. Daily church, daily methods, whether in business or in recreation. But his unlimited youthfulness was perhaps the most wonderful, with a fullness and a sweetness which no touch of old age diminished. He was so easily amused with simple stories which would not move to laughter the schoolboys of to-day." He thoroughly appreciated one side of his great opponent. "Disraeli, Mr. Gladstone thought, was the wittiest man he had come across in parliament." In reply to a quotation once made by Peel, Disraeli said, "I find no fault with the right hon. gentleman's quotation, for I find that he never makes one unless it has previously received the approbation of parliament."

Deadly Weapons.

It is time that some restraint—much stronger than at present exists—should be placed on the sale of deadly weapons. The recent tragedy in Toronto gives point to this necessity. If there were any common need, or even any occasional need for the use of revolvers, for instance, if throughout the land they were habitually used by the average man—as for instance pen knives and razors are used—it would be a different thing. This, however, is not the case. The revolver is a deadly weapon. Apart from its use in war—and by the police, its recorded use in the daily press by the burglar, murderer or thief, and sad to say by the thoughtless boy whose exclamation that "I did not know that it was loaded," is but poor compensation to his comrade maimed for life or killed upon the spot. If

it be argued that a revolver helps a man to defend his life and property, let us ask how often during the past year, in the very city to which we have referred, with a population nearing half a million inhabitants, has this been the case. No! in Canada from ocean to ocean and even in our outlying districts the ordinary law abiding citizen needs no revolver. Nor does he need a dirk or stabbing knife. The freedom of this country is degraded by those who, save for lawful purposes, carry on their persons deadly weapons, as by their injurious use the law is defied. Now that the House of Commons is in session he would be a public benefactor who would procure the passage of an Act regulating the sale and custody of deadly weapons under penalties sufficiently severe to prevent crime and save useful lives.

Salvation Army.

Our readers may be interested in this account by General Booth of the name of the Salvation Army. "There was a meeting in connection with the religious work in which I was engaged, and Commissioner Railton had written a little slip about it. Just at that time the volunteer movement was the great subject of public interest. Thinking of that the Commissioner had put down the words 'The Christian Mission is a Volunteer Army.' I looked over his shoulder for a moment and drew my pencil through volunteer and substituted Salvation. Those present confirmed the name Salvation Army as exactly right, and that is how it came into existence." He also said, "I thought it desirable that we should have some recognized uniform, so that we might be able to know each other when we met, wherever it might be." How much the army has gained through this stroke of genius can never be known. The simple emblem has been the salvation of the army organization.

Something Like Reclamation.

We learn from Chicago of the completion of a wonderful irrigation dam of the Shoshone River in Wyoming. It is 85 ft. wide at bottom and rises between nearly perpendicular cliffs 330 feet. Behind the wall of concrete, the torrent of the Shoshone River is thrust back into an old, empty basin, where ages ago a lake existed, before its water overflowed and cut the present rugged gorge. In order to reach the site selected by the government engineers for the Shoshone dam it was necessary to construct a road eight miles long, many portions of its length tunneled through granite cliffs. For several miles this road is blasted out of the sheer face of Rattlesnake Mountain. It opens a new and attractive route to the Yellowstone National Park. The dam will create behind it the largest lake in Wyoming, with a surface area of ten square miles and an average depth of seventy feet. The irrigation flow is carried directly through the precipitous cliffs in a tunnel three miles long. A very large area of desert is watered by this work, and already four towns have been established.

THE BRITISH ELECTIONS AND THE CHURCH.

For once the expected has happened, for despite the "vapourings" of either side it was easy to see that no one in England, whose opinion was entitled to be taken seriously, anticipated a decisive victory for either or any party. And so it has fallen out. The election has decided nothing. Each party has fought the other to a standstill, one and only one unmistakable fact emerges. The action of the House of Lords in referring the Budget to their consideration has not been resented by the people of England. They have replied to the denunciation of the Lords' action

by adding popularly for the speaking the people no violence the cons they could portance put it, for the verdict. in fact t has hith until eit neither vantage. present; this elec of this e clude wi events f carious l ponemer Church oft proj of Engli tion in t a serio upon a generall cation u religiou ground as the ' real gri complain exclusiv equippe money distinct tenets. doubted But hov but by This is Admitte has wo no dou greatly party i confess bodies structic able in edly th ily gro ances l ticable. tentiou likely the-ne: tablish The r tain to therefo Church ticular lishme gives fitting velopr and it ally.

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by adding over one hundred seats to the party, popularly, and rightly, supposed to be responsible for the postponement of this measure. Generally speaking the election has made it evident that the people of the Motherland, at present, desire no violent, fundamental or sweeping changes in the constitution. And it was really about all they could do. With six issues of first-rate importance presented to them, as the London Times put it, "in a tangled mass," it was impossible for the electors to give a direct and definite verdict. The motto of the English voter, and in fact the keynote of British political progress has hitherto been "one thing at a time" and until either party adopts one supreme issue, neither we opine will obtain any decided advantage. However, it is in its results upon the present position of the Church and its work that this election most keenly interests us. The result of this election on the whole, we cannot but conclude will be to the gain of the Church, at all events for the time being. The small and precarious Liberal majority means the probable postponement of an immediate attack upon the Church in Wales, and an indefinite delay in the oft projected move in force against the Church of England. It also probably indicates a cessation in the warfare upon the Church schools, and a serious attempt to settle the vexed question upon a basis less distasteful to Church people generally. The disposition to base primary education upon the wishes of the parents, so far as religious instruction goes, has been gaining ground of late among the Liberal party. This, as the "Church Times" points out, is the only real grievance that the Nonconformists can fairly complain of. In several thousands of parishes, exclusively served by a Church school, erected, equipped and maintained to a great extent by the money of Church people, their children have no distinctive instruction in their own religious tenets. This, says the "Church Times," is undoubtedly a grievance and should be remedied. But how, not by destroying the Church schools, but by providing schools for Nonconformists. This is the plan adopted in Germany, which admittedly leads the world in education, and it has worked well. Some such compromise will no doubt be made very much easier by the greatly increased strength of the Conservative party in the House of Commons. We would, we confess, prefer the adoption by all religious bodies of a common syllabus of religious instruction. But as this seems, as yet, impracticable in England, the next best thing is undoubtedly the scheme proposed, which has been steadily growing in favour, and has now to all appearances been brought within the range of the practicable. With the large number of acutely contentious measures in sight, and the consequent likelihood of another appeal to the country within the next twelve or eighteen months, Welsh disestablishment can hardly be regarded as imminent. The reform of the House of Lords is almost certain to involve another election. The prospects therefore for and this "breathing time" for the Church are consequently good. Not that we particularly dread the prospect of ultimate disestablishment, but every year of its postponement gives the Church an additional opportunity of fitting itself for the change, by the further development of its machinery for self government and its adaptation to changing conditions generally.

A LESSON FROM INDIA.

The "Nineteenth Century" for last September contains a striking and illuminating article on the unrest in India, by Rev. J. A. Sharrock, late Principal of the S.P.G. College at Trichinopoly, which we would like to see reproduced in pamphlet form and widely distributed throughout the Empire. Mr. Sharrock calls his article "Some

Misconceptions about the unrest in India." As a resident of India of nearly forty years, engaged in missionary work and coming into close contact with all classes of people for about twenty-six years and holding the position of Head of two training colleges for the remaining thirteen, he is, it will be readily seen no mean authority. One and only one point however in his article we desire to emphasize, and it is this. The main reason for the present unhappy state of affairs, which he makes plain however only affects a very small percentage of the natives of India, is the mistaken educational policy of the government. The policy of absolute neutrality in this, as in other departments in the matter of religion, has been carried much too far by the British authorities. Instead of producing a feeling of gratitude, and inspiring the natives with respect for Christianity it has had exactly the opposite effect. It has immensely lowered Christianity in their eyes. It is absolutely impossible for them to understand and appreciate the position of the English in this respect. To the average Indian this policy on the part of the British of rigorously repressing any possible tendency on the part of any of its representatives to use its influence directly or indirectly, for the advancement of the Christian religion is incomprehensible. It is simply a confession of lack of faith in Christianity. This is how it strikes the native, Mr. Sharrock says. No doubt the British authorities, in these later days at all events, have been actuated by the best of motives, and no one of course would dream of advocating a policy of aggressive proselytism on the part of the Government, and we may go further and say that up to a certain point the deliberate abstention by the paramount power from any attempt to officially countenance the work of the missionaries has borne good fruit. But this self denying policy, the writer shows, has been carried a great deal too far. In its anxiety to impress upon the natives their absolute neutrality in matters of religion, the Government has taught them to despise Christianity. The Government, in a word, has acted as if it was ashamed of Christianity, and took no interest whatever in its propagation. In no direction has this policy been so injurious to Christianity, and the consequent prestige of the British, as in the matter of education, which is wholly, ostentatiously and almost aggressively secular. The result has been exactly just what was predicted over a quarter of a century ago by Dr. Duff, the great Indian educationalist, in the following words, whose literal truth has been demonstrated with almost weird exactness. Speaking in 1832, he says: "If in that land you do give the people knowledge without religion, rest assured it is the greatest blunder, politically speaking, you ever committed. Having free, unrestricted access to the whole range of our English literature and science they will despise and reject their own absurd system of

learning. Once driven out of their own systems they will inevitably become infidels in religion. And shaken out of the mechanical round of their own observances without moral principles to balance their thoughts or guide their movements, they will certainly become discontented, restless agitators, ambitious of official power and distinction, and possessed of the most disloyal sentiments towards the Government, which in their eyes has usurped the power rightly belonging to themselves. This is not a theory, it is a fact." We have, says Mr. Sharrock, made a fetish of our religious neutrality. In our modern secular education in India, of which Lord Macaulay anticipated so much, Mr. Sharrock says, "We have destroyed . . . all respect for God or man, all reverence for pastor and parent and all sense of order and self restraint." The Government while deliberately, if indirectly, robbing the native of his religion has done nothing whatever to supply its place, nay apparently goes out of its way to discourage any organized attempt to provide him with a better religion. In India says Mr. Sharrock, "we worship the god of neutrality," with the result that the inhabitants have naturally come to the conclusion that, the white man's religion is a poor, paltry affair. The curse of India and the main and direct cause of the present distress has been and is, secular education.

Brotherhood of St. Andrew

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

From October 1st, 1909, to date, \$2,169.17 has been received in pledges towards extension work. Junior charters have been issued to St. John's, West Toronto, Ontario, and St. Luke's, Halifax, N.S. and St. James' juniors Ingersoll, Ontario, will shortly be applying for charter. The Dominion Executive Committee have assumed obligations, this year, of \$550 a month, for each month of the year, relying on the hearty financial support of all the members (both seniors and juniors) throughout the Dominion. John A. Birmingham, one of the travelling secretaries, reached Toronto on Saturday last and at once took up work on a two weeks' itinerary taking him as far as Montreal. Charter No. 505 has been granted to St. Matthew's, Hamilton, Ont., and application will shortly be in from Trinity, Warton. The members of St. Cyprian's Chapter, Toronto, (recently revived) are to be admitted after Corporate Communion service at 8 a.m. on Sunday, March 6th. The Junior Chapter at Prince Albert, Sask., are making a brave start by sending in pledges of \$6 towards the extension movement. St. Luke's Chapter, Fort William, formed five years ago, and dormant for some time, has been revived, the members working as a probationary chapter for months, and is now doing good work in that large parish. H. S. Turner, the travelling secretary working in the West is at present on a trip covering from Winnipeg to Calgary, the dates being from Feb. 2 to March 21st, when he expects to give a week to Brotherhood work in that growing city. A probationary chapter has been formed at Christ Church, Edmonton, (being the fifth in that place) and has now 10 members on the list. The total receipts from all sources, from beginning of Brotherhood year (October 1st) to date are \$1,927.57. Toronto Brotherhood men have entered upon a definite campaign to get \$2,000 in pledges from that city. While in Montreal, travelling secretary Birmingham will have a conference with the leaders there, as to the preliminary plans for the approaching Dominion Convention to be held in that city. St. George's, Oshawa, Ont., is another chapter that has again come into active service, after being dormant for some years. An interesting item has been sent in to the Head Office by the secretary of one of the chapters in Saskatchewan Diocese, who says: "We noticed an item where a Western member states that they have four Brotherhood members in the Sunday School. Well, I do not want to appear boasting, but we have six Brotherhood men as teachers, and the librarian, the superintendent, and the rector, are also Brotherhood men."

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The Churchwoman.

MONTREAL.

Montreal.—The monthly meeting of the M.D.W.A. was held in St. George's Parish House on Thursday, February 3rd, at 11 a.m. The meeting was opened with prayer. The minutes of the previous meeting and the minutes of the executive meeting were read and confirmed. Mr. Rice, C.M.S., missionary at Julfa, Persia, wrote about the boy who had been supported for some years by the Hallerton Branch. This boy—Moses Joseph—has now begun to teach in the Armenian school, so will not require further support. He is the third boy whom the Hallerton Branch has educated in Persia, and Mr. Rice now recommends a younger boy—the son of their first boy—to take his place. A letter was read from Miss Bell (Carcross, Yukon), telling of her work there. The school for white children has had to be closed, the government grant being withdrawn on account of the small number attending, but there is plenty of other work to be done, helping with the church services, and looking after the Indian school. There are 21 children there, and those who have come lately have to be taught everything. Mrs. Bompas kindly allowed a letter she had received from the Bishop of Yukon to be read. In it he mentions the great need of additional workers, especially of ordained men. He spoke of the long journey he had just accomplished, but said little of the hardships he had encountered. These, however, were told us in a letter to the corresponding secretary from a friend formerly living in Montreal but now working under the American Bishop of Alaska at Circle City. She had met Bishop Stringer when he arrived at Circle City and described his terrible journey of forty-seven days fighting against a storm, on short rations, till finally food gave out altogether and the Bishop and his companion had to eat their moccasins, etc., and were so reduced when they at length reached an Indian camp that each of them had lost fifty pounds in weight. The writer suggested that on similar journeys a thermos bottle would prove invaluable, and this suggestion was so favourably received that two bottles were promised and are to be sent up to the Bishop as soon as possible. The treasurer's report for the month showed: Receipts, \$525.99; expenditure, \$124.90. A few particulars were given about special funds, and an appeal made for increased subscriptions to the N.W. Educational and the Extra-Cent-a-Day Funds, as these are not bringing in sufficient money at present for the work undertaken. Various arrangements in regard to the annual meeting—February 23rd and two following days—were announced and the treasurer gave notice that her books will be closed on February 12th; the Dorcas secretary must have all bale forms in by February 18th. The Babies Branch wants more members. Notice was given of the annual meeting of the Junior Auxiliary, to be held Tuesday, February 22nd. A collection was taken up towards the cost of a fur coat for a missionary going to China, warm clothing of this kind being quite necessary in that country. A letter was read from the General Board in regard to certain appeals which will be brought before the annual meeting. These are: (1) For a team of small horses and a buggy for the missionary at Athabasca Landing; (2) for assistance towards the building of a new church at White Fish Lake (Athabasca); (3) for help towards the erection of a mission building at Vermillion Lake (Athabasca); (4) \$600 required for enlarging and repairs to St. Mary's Home, Matsumoto. An appeal will also be made for such help as the W.A. may be able to give towards the erection of a permanent mission building for the Jewish Mission in Montreal. Mrs. Paterson Hall read a short and most interesting paper on the Church of England Mission in Korea, and drew attention to the wonderful opening there is at present for Christian teaching in that country. She also spoke of the work to be done amongst the Japanese settled in Korea, who being strangers in a foreign land and cut off from old associations and friends, are very grateful for sympathy in their loneliness. The Japanese are in Korea to stay and Christianity is the only bond that can draw them and the Koreans together. Work amongst the Japanese in Korea was carried on by the Rev. Stephen Cartwright, until his death last year, and he seems to have left with his people there something of his own spirit of courageous faith. Mrs. Hall reminded her hearers of the prayer in the November Leaflet that God "will call a Canadian priest to this work." The president spoke of the annual Thankoffering and urged all Branches to have this ready to be offered at the service in the Cathedral on February 23rd. The devotional address

was given by Dr. Paterson Smyth, rector of St. George's, on "He descended into Hell." At the close of the afternoon session the Rev. H. Gomery pronounced the Benediction and dismissed the meeting.

OTTAWA

Ottawa.—The regular monthly meeting of the Diocesan Board of the W.A. was held last week in Lauder Hall, Mrs. Tilton presiding, and eight officers, thirty-seven representatives and several visitors were present. The newly-elected Recording Secretary, Mrs. Fred. Smith, was welcomed by the Board, and Miss Humphreys, the first Recording Secretary of the Ottawa Diocese, and formerly of Ontario, who resides in California, and is now visiting in the Capital, was also warmly welcomed by many of her former co-workers. It was a matter of deep regret to those present that Mrs. W. A. Read, First Vice-President for the past ten years, tendered her resignation, owing to ill-health. A resolution expressing regret at having to accept the resignation of this officer, who has filled the important office so acceptably and willingly for the past decade was passed, and will be forwarded to Mrs. Read. A letter of thanks from the Rev. E. M. Rowland was read expressing thanks to the Auxiliary for \$25 sent him to assist in building a church at Chisholm, Ont. The Dorcas Secretary, Mrs. George Greene, reported eleven bales of clothing, etc., sent out during the month, the total cash value of which was \$211.01. The receipts were \$42.94; expenditure, \$44.04. A thank-offering of \$25 from the city Girls' Auxiliaries was gratefully acknowledged by this officer. This amount was used to purchase a bell for the Parish Hall at Brockett, Calgary Diocese. The Branches that sent bales to Mission points were St. Luke's, Grace Church, St. Matthew's, Eamer's Corners, St. Alban's, and Cathedral to the Peigan Reserve; St. George's G. A. and J. A. to Lac la Ronge; Cornwall W. A. and G. A., Gallingertown, Aultsville, and Junior Auxiliaries to the same destination. The Rev. Yates Hunter, missionary in charge at Tuxford, Qu'Appelle, sent thanks to the Auxiliary for gifts of Communion vessels sent to him; Archdeacon McKay, of Saskatchewan, acknowledged church hangings received for the Pas Mission, where one hundred and seventy-six Indians received Holy Communion on Christmas Day. A bale of Christmas gifts sent to the Peigan Reserve were acknowledged with thanks by the Rev. W. R. Haynes, missionary-in-charge. The Treasurer's statement showed that \$127.10 were received; and \$251.95 expended. Of the latter sum moneys were sent to India, Japan, China, Algoma, and Ottawa Diocese. Many letters were read by this officer for the sums forwarded for Mission work. The Extra-Cent-a-Day Fund Treasurer, Mrs. Dovey, reported \$16.91 contributed during the month. A most successful deanery meeting was held in Pembroke a few weeks ago, at which Mrs. Greene gave an address on North-West Missions. The successful arrangements for the occasion were made and carried into good effect by Mrs. Netten, the energetic Secretary of Pembroke Deanery. The subjects for prayer and reading for February are Columbia, South India, Ceylon and Malaysia, Lanark and Carleton deaneries reported. Notice of motion was given as follows:—"In case of the resignation or death of any officer during the year, the Executive shall have power to fill the vacancy." In the absence of the Junior Secretary, Miss Parmelee, that officer's report was presented by Miss Low. The Rev. Lenox Smith officiated at the preliminary service always held in the chapel preceding the Board meeting.

Smith's Falls.—St. John's.—A new Woman's Guild, named St. Margaret's Guild was lately organized in connection with this parish, when the following officers were elected: Superintendent, Mrs. Bliss; president, Miss Violet Ridewood; Secretary, Miss Iva Coghlan; treasurer, Miss Ulrica Sparham. The membership fee is 10 cents a year. The Guild is a missionary and parochial society. A meeting will be held every two weeks, on Monday night when the members will make articles which will be sold in the autumn. Part of the proceeds will go towards the funds of the M.S.C.C. and part to the parish funds.

NIAGARA.

Hamilton.—St. Mark's.—The annual meeting of the Niagara local assembly of the D.O.K. took place in the parish house on Thursday evening,

February 10th. The hymn "The Church's One Foundation" was sung at the opening, after which the Rev. Sub-Dean Sutherland led in the recital of the Creed and in the prayers of the Order. The minutes of the last meeting were read and confirmed. An apology was given for the absence of the Bishop, whom it was hoped to have present. The roll call was responded to by five chapters, and reports showed most excellent work done by all, both in chapter meetings and in extending their gifts to others. At Christmas many homes were cheered by well filled baskets, and many little hearts were made happy by Christmas trees and gifts. Old people in homes were not forgotten, as an entertainment was taken to them. Miss Hamilton, president, gave a message from distant D.O.K. It was very gratifying that after several years of prayer for D.O.K. in the mission field we could now boast of two in China, with two more prepared to go forth to the new diocese of Honan, also two were working in Indian schools in the North-West. The election of officers resulted in the appointment of Miss Hamilton as president, Mrs. Peatfield, vice-president, and Miss L. Woolcot, secretary. Rev. Mr. Perry addressed a few words to the meeting and recommended the D.O.K. as a society that worked. Miss Oxley, deaconess, gave a beautiful address on prayer, basing it on Ps. lv. 17. There can be no beautiful Christian life without prayer. The busy lives we live nowadays are in danger of being superficial. There must be a root which feeds on Christ or else there is a danger of the condemnation "Nothing but leaves." Prayer implies work. It is inconsistent to pray for an object for which we do not work. Sub-Dean Sutherland requested the secretary to make an analysis of reports that a list of the different works undertaken might be sent to each chapter. He advised D.O.K. to follow Christ closely. After a hymn the meeting closed with the Benediction.

HURON.

Clarksburg.—St. George's.—A meeting of the ladies of this congregation was held at the parsonage on Monday, January 10th, when a Branch of the Woman's Auxiliary was organized with an initial membership of fourteen. Mrs. Manley and Mrs. Mitchel, corresponding secretary and treasurer, of the Meaford branch kindly came down and addressed the meeting. The following officers were duly appointed: Mrs. Appleyard, hon. president; Mrs. Boyd, president; Mrs. Pye, vice-president; Mrs. Marsh, corresponding secretary; Mrs. Armstrong, treasurer; Miss Rowsell, recording secretary. The first fortnightly meeting was held at Mrs. Boyd's residence on the 26th, when work was energetically begun.

Home & Foreign Church News

From our own Correspondents

NOVA SCOTIA.

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

Halifax.—St. Paul's.—A meeting of the men of this parish was held in the Parish Hall on Wednesday night, February 9th, for the purpose of forming a branch of the Churchmen's Society in the parish. The committee appointed was as follows: Mr. R. D. Taylor, chairman, and Messrs. Littler, Currie, Wallace and LePine. This committee will nominate officers, and it is hoped that organization will be completed by the 23rd inst., when the general election of officers will take place. This will be the second branch in the Province, Whitney Pier having the first. A similar meeting was held in St. Mark's, on Sunday, February 6th, when it was decided to call a general meeting for the purpose of organization, on the 18th. On Sunday evening, February 13th, a meeting was held at St. Matthias' for a similar object.

A memorial window to the late Mr. Thomas Ritchie is to be placed in this church, of which he was so prominent and useful a member, and has been entrusted to a leading English firm, whose work is to be seen in many of the English Cathedrals, notably Durham, Chester, Ely, Lincoln and Ripon. The same firm made all the windows for Trinidad Cathedral and some special windows for Westminster Abbey.

Church of England Institute.—Special courses of lectures are being given during the present season of Lent on various special subjects of interest. There are also a series of Conferences

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being held on Tuesday evenings on the subjects which are to be discussed at the coming Canadian Church Congress.

The first series of Lenten Conferences on Canadian Church Congress subjects was held in this Institute on Tuesday evening, February 15th, the subject being "The Church and the Man." The Bishop occupied the chair and took the opening prayers, the special lesson being read by J. F. Bowman. The first appointed speaker, Archdeacon Armitage, dealt with the "Church's Work among Men." After pointing out the fact that the Church Congress to be held in Halifax next September promised to be the largest ecclesiastical gathering ever held in Canada and the consequent need of preparation for it, he dealt in an interesting way with the relation and duty of church to men, showing that the religion of Christ, was an essentially manly religion. He also spoke of various organizations by which, as hands, the Church is seeking the man. Mr. J. Weir, lay reader of Christ Church, Dartmouth, then gave an effective address on "Men's Work for the Church," showing the many ways the layman may and should do service. Then followed the Round Table discussion, conducted by the Bishop and participated in by a number of the men present. All sorts of questions relating to the subject under discussion were written upon the blackboard and numbered. The audience then asked for any particular question, which was answered by the chairman or by some one else in the audience. The discussion proved bright and helpful.

FREDERICTON.

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

St. John.—A satisfactory year's work is reported in connection with the Church of England Institute in this city. There is a total membership at present of 485, and the financial position has greatly improved. The project of erecting a "Church House" as a memorial to the late Bishop Kingdon is to be pushed forward.

St. Luke's.—The Bishop of the diocese opened a two weeks' mission in this church, on Sunday, February 13th. In the morning his Lordship preached on the theme of Action and Reaction and in the evening on The Test of Christianity. The church was crowded at both of the services. The services will be continued until February 27th.

Petitodiac.—The quarterly meeting of the Rural Deanery of Shediac was held in this place on the 15th and 16th instant. There was service in St. Andrew's Church in the evening, at which the Rev. W. Rees-Jones, rector of Westmoreland, preached a very helpful sermon, taking for his subject, "Help from the Sanctuary." At the session of the Chapter, after the members had engaged in their Corporate Communion, various matters of interest were discussed. Among others the question of the method of appointing Rural Deans was brought forward, and a letter from the Bishop of the diocese was read in which he announced that the proposed change had been considered inadvisable, and that the method of election to the deaneries, as heretofore, would be adhered to. A resolution was passed expressing the pleasure felt by the members at the confirmation of their former privileges of election in this regard. The matter of extending the membership to include the lay-representatives of the parishes, was postponed, pending further information. Letters from the Canon-Missionary relating to the proposed Clerical Memorial to the late Bishop, to the regulations respecting the erection of churches, and to the provision of services for vacant missions were read and placed on file. Arrangements were completed whereby the Annual Festival Service of the Shediac Choral Union will be held in St. George's Church, Moncton, on the 1st day of June, in which it is expected that the united choirs of the parishes in the deanery will take part. A special service has been arranged, including an anthem by Bruce-Stearns, and Festival Settings of the Magnificat and Nunc Dimittis by Tours, together with hymns from the new Hymn-Book which has been adopted by almost all the churches in the deanery. The customary Greek and Latin Lessons were read in the original and discussed,—the English Lesson (an institution which is peculiar to this deanery, we believe; and is designed for the improvement of the elocutionary rendering of the services and lessons) was postponed owing to lack of time. A most helpful and inspiring meeting was brought to a close somewhat hurriedly; and after partak-

ing of the generous hospitality of the friends in this bright and busy little town, the members dispersed to their various parishes refreshed in body and mind.

QUEBEC.

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

Peninsula.—The annual Christmas tree entertainment in connection with St. Peter's, Little Gaspé, took place just before Christmas. A large number of people were present and a very enjoyable evening was spent. A pleasing feature of the evening was the presentation of an address and also of a gold signet ring on Christmas day, to Mr. Alf. F. Jones, by his fellow-members of the choir, and friends, as a token of their deep appreciation of his many valuable services rendered to the Church, and of his readiness to help and further every good cause connected therewith. Mr. Jones, in a few well chosen words feelingly replied.

ONTARIO.

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

Kingston.—St. George's Cathedral.—On Sunday evening, the 13th, a memorial service was held in this church for the late Rev. W. W. Burton missionary secretary of the diocese. The Rev. Canon Starr preached an appropriate sermon and the service was conducted by the Very Rev. the Dean of Ontario.

St. James'.—At a special meeting for men, which was held in the schoolhouse lately, an interesting address was delivered by the Rev. W. F. Fitzgerald, vicar of St. Paul's, who took for his subject the Parable of the Five Thousand, and the scene in the Garden of Gethsemane. There was a good attendance. The service was conducted by the Rev. T. W. Savary, the vicar.

Brockville.—St. Paul's.—A most successful concert was recently held in the schoolhouse under the auspices of the Woman's Guild of the church when the room was filled to the capacity limit. His Honour Judge Reynolds presided.

Lansdowne.—An interesting and enjoyable concert was given in the Town Hall lately, when the programme consisted of music, singing, recitations and tableaux.

OTTAWA.

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

Ottawa.—Christ Church Cathedral.—Mr. Arthur Dorey, the talented organist and choirmaster of the Cathedral, gave his 139th organ recital in the Cathedral at the close of the evening service on Sunday last. His programme was:—Introduction to the Passion Music, Haydn; Cantilene in F Minor, Wolstenholme; Offertorie in D flat, Dubois; Theme with variations, W. Faulkes; Allegretto, Pastorale, W. Jordan; Marche, Pontificale, J. W. Thompson. These recitals will be continued on the first and third Sunday of each month until further notice.

All Saints.—The sacred cantata, "The Dark-est Hour," was beautifully rendered last Wednesday night by the choir of the church under the able leadership of Mr. J. Edgar Birch. The recently-formed Young People's Association held a lively debate on last Thursday evening on the ever absorbing question of Woman's Suffrage. "Votes for Women" were enthusiastically championed by the Rev. A. W. MacKay, and Miss Shore, and their advocacy proved too convincing to be overcome by the arguments of their two bachelor-opponents.

St. Matthew's.—The first regular meeting of the Young People's Association of this church took place last week and was largely attended. The programme was of a social character, and it was well sustained by the members of the organization which is now fairly launched on its career of usefulness.

Smith's Falls.—St. John's church which has been closed for some weeks past was re-opened for public worship on a recent Sunday and those who were present at the services on that day must have been forcibly struck with the transformation that has been effected in the interior of the edifice in that time. It had been in the hands of the decorators and the result is that St. John's, Smith's Falls, is now one of the very

handsomest churches to be found in the Diocese of Ottawa. The funds required for the work were furnished entirely by the Chancel Guild. From the time the Guild was organized it had this object in view but there were other expenditures to be made and it was deemed advisable to wait until the money for this costly work was well in sight. A large proportion of the money required was in the treasury and on the arrival to the parish of the present rector, the Rev. C. F. Bliss, the scheme was heartily entered into by him. All energies were then bent towards this much desired goal and the annual bazaar in December and the cantata a few weeks ago furnished the balance of the money required for the work. The contract was awarded to the firm of Spence & Son of Montreal. There were special services to mark the occasion and very large congregations at all of the services. The rector was assisted by the Rev. E. A. Anderson, M.A., of Ottawa, formerly curate of St. John's and for several years a resident of Smith's Falls, who preached the sermons for the day. Mr. Anderson is always welcomed to St. John's. His sermons were appropriate to the occasion and were characterized by that thoughtfulness and sincerity which never fails to impress his hearers.

TORONTO.

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

Toronto.—St. James'—During the past week the Lord Bishop of Niagara gave a series of most helpful addresses at the special midday services which were held during the past week. These addresses were greatly appreciated by the large numbers who thronged the sacred edifice on each occasion.

St. George's.—The Rev. Canon Cayley has asked to make known the fact that they have a large number of hymn books to dispose of (A. & M.) all of which are in very fair condition, for which they have no further use as they have adopted the new Hymn Book.

Men's Missionary Conventions.—Plans for Western Ontario.—Mr. H. K. Caskey, General Secretary of the Laymen's Missionary Movement, returned this week from visits to Owen Sound, Sarnia and Windsor, where he met with Men's Committees to discuss the situation, and the Missionary Conventions. The representative business men of Owen Sound to the number of sixty, met at the Y. M. C. A. building Sunday night, and appointed an inter-denominational co-operating committee, with Mr. John Armstrong, County Crown Attorney, as chairman, and they will undertake to urge their congregations to conduct a canvas for missionary offerings at once, concluding with a rally of all the churches on a Sunday in March for reports from canvassers as to work done. The laymen and clergy at Windsor, in consultation with Mr. Caskey, decided that because of local conditions, it would be wise to defer the Convention in that city until early in the fall. The dates for the Sarnia Convention were fixed for February 28th and March 1st. Walkerton and Chatham are asking for meetings, and a large number of local meetings will be held through February and March, both denominational and inter-denominational.

Movements of Diocesan Evangelist, the Rev. J. Bennett Anderson.—Ever since New Year's Day this year, the evangelist has preached as a rule every day and will (D.V.) conduct mission services till Easter day. His first short mission was in Washago parish for six days, preaching on Sunday, January 2nd, in three churches—St. George's, Cooper's Falls; St. Luke's, Hamlet, and at St. Mark's, North Orillia. Next day, January 3rd, warden Hawken drove the evangelist through a dreadful blizzard and great snow storm to St. Mark's, finding the faithful incumbent, the Rev. Cary, had the church well warmed and lighted. So the "two or three gathered together" while the evangelist read prayers, believing in the presence of the Holy Trinity. Next night, thirty-two were present, mainly because the incumbent himself, walked to many homes all day. So the next two nights seventy-nine were present, (viz.) 42 and 37, through very bad roads and high drifts. After two weeks in Bobcaygeon church and parish hall with the Rev. F. L. Barber, from Sunday, January 9th till Wednesday, 19th, and an extra service next day in schoolhouse at Devitt Settlement, the evangelist returned home to Toronto for one day and following evening, January 22nd, proceeded to Holland Landing for two weeks mission with the incumbent, the Rev. Mr. Taylor, till Wednesday, February 2nd, remaining with Mrs. Bennett Anderson over Thursday the next night, to hear the Right Rev. Bishop Reeve, D.D., deliver his

great missionary lecture, when notwithstanding the cold and snowstorms, Holland Landing Church was well filled. After three days rest in Toronto, during which he preached in St. Barnabas, for the Rev. Lewis Vaughan, on Sunday evening from Joel ii: 78, on the subject of Preparation for Lent. The evangelist left Toronto on Tuesday, February 8th for 10 days at North View near Schomberg parish, till the middle of this week. On Saturday, February 19th till Thursday, March 10th, he will (D.V.) be with the Rev. Canon Allan, R.D., of Millbrook, for three weeks in Lent. All well returning to Bobcaygeon parish, for eight days at Dunsford including Palm Sunday. Good Friday and Easter Sunday and all days between for which much prayer is desired.

St. Paul's.—The Lord Bishop held a Confirmation service in this church on Tuesday evening, the 15th inst., when there was a very large congregation present. The Bishop's address, which was a most earnest one, was founded on the words: "Who is on the Lord's side." There were 55 candidates presented to the Bishop for the Apostolic rite by the Venerable Archdeacon Cody. The offertory was given to the Building Fund of St. Alban's Cathedral. At the close of the service the Bishop presented Confirmation cards to each one of the confirmees, wishing them at the same time, God's blessing, and he shook each one of them warmly by the hand. On the following Sunday 202 made their Communion at the midday celebration, including those confirmed on the previous Tuesday.

The Rev. G. E. H. Reade, late of the diocese of Bristol, has been spending a few days in this city recently. He was a few years ago ordained to a curacy at the famous parish church of St. Mary Redcliffe, Bristol, a position which he held for a few years, leaving it on being appointed to a chaplaincy at one of the convict prisons in England. As a chaplain in the Government Service he has had much interesting work amongst the convicts both in Wormwood Scrubs Prison in London, and also at the big convict prison at Princetown on Dartmoor. He has recently obtained a year's leave of absence, and is making his first visit to this country in which for a time at any rate, he is purposing to engage in work in some country mission parish as he is anxious to obtain at first hand information regarding the work of the Church in the country districts. Mr. Reade would prefer, if possible, to obtain work in one or other of the dioceses in the North-West Territories.

Swansea.—St. Olave's.—The Lord Bishop of the diocese preached in this church on Sunday morning last to a large congregation, on the story of Esau and Jacob. The service was fully choral and was very well rendered by the choir. Miss Anne Pressley is the organist. The Rev. W. H. H. Sparks, the rector, assisted the Bishop.

Weston.—St. Alban's Cathedral School.—The Annual Distribution of Prizes to the boys of this school for the year ending midsummer, 1909, took place on a recent Thursday afternoon. This event should have been held in October, but was postponed until this term. His Lordship the Bishop of Toronto presented the prizes, assisted by the Rev. Canon Mcanab, the Rev. Canon Jarvis, the Rev. J. Hughes Jones, the Rev. Beverley Smith, the Head Master, Mr. M. E. Matthews, and Mr. Geo. W. Verral. Besides these, on the platform were the members of the staff. Before presenting the prizes the Bishop congratulated the Head Master and the school on the very encouraging outlook and the excellent start made since removing to Weston. He strongly expressed the hope that on the next prize day the school would be completely settled in its new building, which is in course of erection, on its most beautiful and spacious grounds, and that it would be held in the autumn when all might enjoy a ramble among the trees and grounds after the ceremony. All who spoke were loud in their praise of the school and its work, and were of the unanimous opinion that the move to Weston was a wise one, and that with the many natural advantages possessed, there could be no reason why it should not become one of the most important and foremost schools of the Dominion. A very large number of friends were present, among them a number of boys. The following is a list of the prize winners:—Form 1B General Proficiency—Alan Innes-Taylor and Hawley Briggs. Form 1A, Reading and Spelling—Arthur Harvey. Drawing and Writing—Charles Schneider. Geography and History—Alan Innes-Taylor. Arithmetic—Arthur Harvey. Latin—Alan Innes-Taylor. Scripture—Alan Innes-Taylor, and Charles Schneider. Form II., Drawing and Writ-

ing—Harold Goodman. English—Gilbert Tucker. Mathematics—Gilbert Tucker. Latin—Harold Roberts. French—Gilbert N. Tucker. Divinity 1st.—Gilbert N. Tucker. Divinity 2nd.—Brian Ambler. General Proficiency—Herbert Merser. General Proficiency—Roger Corlett. Form III. B, Mathematics—A. E. Jarvis. English 1st.—Archibald Campbell. English 2nd.—Murison Dunn. Latin—Murison Dunn. French—Archibald Campbell. Divinity—Murison Dunn. General Proficiency—William Smellie and John Patterson. Form III. A, Mathematics—John H. Boulter. English—John H. Boulter. Latin—John H. Boulter. German—Herbert Newton. Form IV. B., Mathematics—Vernon Rudolf. Divinity—Norman Woods. English—Vernon Rudolf. Latin—Trevor Owen. German and French—Vernon Rudolf. Form IV. A, General Proficiency—Harold Drummond. Form V., General Proficiency—Richard Hearn. Form VI., Senior Classics, (presented by Trinity College), Basil Richardson. The Goodman Medal, for the highest average in all subjects, conduct, punctuality, etc., in any form:—Gilbert N. Tucker, 2nd Form. House Prize, for regularity, punctuality, conduct, etc., in house:—1st, Vernon Rudolf; 2nd, Arthur Harvey.

Markham.—Grace Church.—Perhaps the happiest event that has taken place in this village for many a long day was that which took place on Thursday night, February 17th, when a men's banquet was held in the Town Hall, at which about 200 sat down. The object of the banquet was to give impetus to missionary interest and to stir up enthusiasm on the subject. Grace was said at 7.40 and a most sumptuous repast was enjoyed by all present until 8.40, when the programme for the evening commenced. Reeve T. H. Speight was the Chairman of the evening, and after briefly introducing the speakers, whose addresses were interspersed with songs and quartets, he called upon R. W. Allin, to speak on "The Awakening World." Each speaker was allowed 30 minutes, and not a single uninterested face was to be seen in the audience that filled the building. The next speaker was Mr. J. H. Gundy, representing the Methodists, who spoke on "The Challenge of the Opportunity." The third was Mr. J. A. Patterson, K.C., who spoke on "A Man's Job." The addresses were each most earnest and eloquent, and cannot fail to arouse interest in this great subject. A discussion afterwards took place during which some of the men spoke briefly. Then a resolution was read by Mr. J. H. McLelland, in which the policy of the Laymen's Missionary Movement was definitely adopted by a standing vote of nearly the whole assembled company, making it practically unanimous. The various clergy of Markham are very hopeful of the results of this effort to arouse interest in the missionary cause, and each has made up his mind to follow up the aroused interest by setting on foot various means of educating the men in the missionary problem and thereby increasing the giving very substantially. The Joint Committee from the Anglican, Presbyterian, and Methodist churches under the chairmanship of the Rev. J. E. Fenning, Rector and Rural Dean, worked most harmoniously throughout the time of preparation for this great event. Everything went without a hitch, the smallest detail having been carefully arranged, and all the sub-committees having done their work faithfully. The Markham branch of the East York Woman's Institute did the catering, and its members are to be congratulated upon the success of their undertaking. A charge of 40c. a head was made to the men, of which 35 cents went to the Institute, and the remaining 5c. went to help defray expenses which were only small. We are told that all too frequently the enthusiasm aroused comes to an end after the banquet is a thing of the past. The leading men of the Church and others here have made up their minds that it shall not be so in this case, and already Grace Church and the Methodists and Presbyterians have made up their minds to adopt the Duplex Envelope. A feeling was abroad here that the Duplex Envelope could not successfully be adopted in country congregations. Mr. R. W. Allin, however, assures us to the contrary, saying that in the better settled districts where it is possible to use successfully the envelopes at all, there is no trouble in working the Duplex Envelope. The work in this part of Markham Parish continues to go along satisfactorily, and if greater missionary interest can be permanently aroused there is no reason why the success of the Church here should not be greater than ever, missionary work being the first and the principal reason for the existence of God's Church upon earth.

NIAGARA.

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

Hamilton.—St. Mark's.—A very interesting ceremony, the unveiling of a memorial tablet to the late John Rose Holden, who was Mayor of Hamilton in 1851, and his wife, took place in St. Mark's Church on Sunday morning, the 13th inst., the rector the Rev. Canon Sutherland, M.A., sub-dean, officiating. The mural tablet bears the following inscription: "In memory of John Rose Holden, barrister-at-law, born at Daventry, North Hants, England, September 27th, 1821; died at Hamilton, February 25th, 1879, and of his wife, Mary Emily Roach, born at Beauharnois, Quebec, April 24th, 1843, died at Hamilton, April 14th, 1908. Teneo et teneor." At the same time a new purple altar frontal of silk and a dossal and wing of purple plush, presented by the women of the congregation in memory of Mrs. Charles Ambrose, for many years in charge of the altar, were dedicated by the sub-dean.

HURON.

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

Brantford.—St. Luke's.—This new church was dedicated by the Lord Bishop of the Diocese on Sunday morning, February 13th, at 11 o'clock. Every seat in the edifice was occupied, several members of St. Jude's and Grace Churches showing their interest in the new church and its congregation by attending the opening services. The Bishop was met at the church doors by Rev. Rural Dean Wright, rector of St. Jude's and incumbent of the parish, who read the request of himself and church officials that his Lordship should set apart and dedicate the building to the service of God. Preceded by the surpliced choir to the altar, the Bishop then conducted a most impressive dedicatory service, concluding with the announcement "that by the powers spiritual and temporal conferred upon me I hereby set apart this church in the City of Brantford and County of Brant for the worship and uses of the Church of England in Canada for all time, and name it the Mission of St. Luke's." The regular morning service was then proceeded with; special lessons appropriate to the occasion were read by the Bishop and also special psalms by priest and people. The Psalms were the 84th, "Oh how amiable are Thy dwellings, Thou Lord of Hosts," and the 132nd, "Lord, remember David." The hymns were, "All people that on earth do dwell," "The Church's One Foundation," and "Nearer, My God, to Thee." St. Luke's starts with a capital surpliced choir of some thirty voices, under Mr. A. Hunt. There are a number of young boys and girls, besides women and men, and the music on Sunday was of the heartiest description and added much to the enjoyment and profitableness of the services. The Bishop preached an eloquent and earnest address. This new church has a seating capacity for about 200 and will use the basement for Sunday School purposes. The interior is most churchlike and pretty. The chancel is suitably furnished, whilst there is ample accommodation for the choir. The cushioned pews for the congregation are most comfortable, whilst the heating and lighting arrangements are excellent. There is stained glass in all the windows, three of them being memorials. A beautiful window over the altar was donated by Mr. Samuel Wilson in memory of his wife. Another very fine window was presented by Mrs. Cornish in memory of her son, who, it will be remembered, was killed last year at the Waterous Engine Works, whilst a third beautiful memorial is that for Mr. and Mrs. R. Hunt to their daughter. The total cost of the church is \$1,500, and, thanks to the energy of the Rev. Rural Dean Wright and his associates the congregation starts free of debt. The financial burden fell heaviest upon the congregation of St. Jude's, whose members contributed most liberally, but many outside members of the cause also subscribed handsomely. There is ample ground for any needed enlargement of the building. In connection with the Mission a Sunday School will be organized and sessions held every Sunday afternoon at 2.15 o'clock. The regular church service will be at 3.30 p.m. This is the second offshoot from the parish of St. Jude's since the Rural Dean's incumbency, Trinity Church, Eagle Place, having been established by him a few years ago. It is doing splendid work in that part of the city, and an equally bright future seems assured for St. Luke's, as this part of the city, contiguous, as it is, to a large factory district, is rapidly filling up. There was an afternoon ser-

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vice on the opening Sunday at which the Bishop preached, and the Ven. Archdeacon Mackenzie read the Lessons at 7 p.m. A third service was held; at all three services the music was of a most bright and inspiring character. One of the members of the choir on Sunday was Miss Gilkison, who formed the first choir of St. Jude's in June 1869, services being then held in the old East Ward schoolhouse until the church was built. On Sunday, August 13, 1871, the opening of the new church of St. Jude's was held, and there were three services on that day. A full choir chanted all the services, Mrs. J. T. Gilkison playing the organ. The collection was \$127. Miss Gilkison was also a member of the choir at the opening of Trinity Church, January 1904, and sang there for two years.

Clover Hill.—On a recent Friday evening, Mr. and Mrs. Seymour Burgess were, just prior to their departure, presented by their friends with an address and a handsome arm chair and parlour lamp. Mr. Cephas Bell read the address to which Mr. Burgess replied in a few well-chosen sentences.

Brantford.—The following policy was adopted at this place lately in connection with the Laymen's Missionary Movement: "Whereas the total goal for Home and Foreign Missionary offerings in Canada, placed at \$5 per communicant member at the Toronto Congress last April, has since been endorsed by the denominational bodies, therefore—Resolved that we reaffirm this sum as the minimum goal to be aimed at by the churches of Brantford and vicinity for the year 1910—To this end we urge that an immediate canvass be made in each congregation to be concluded March 6th, and that public meetings be held Sunday afternoon, March 6th, to hear reports from all the churches—That we approve of the weekly offering for missions and urge its adoption where not already in use—That we urge the appointment of Men's Missionary Committees in every congregation—That the present inter-denominational committee be continued with power to add to their number, until an active man from each congregation is secured, and—That they be requested to co-operate with churches in Brantford and the immediate district having no missionary committee of men and endeavor to secure the appointment of such committee, and the inauguration of active work along missionary lines by the men of these and all congregations."

St. Mary's.—The following clergy are preaching special Lenten sermons during this season on week days in this parish: The Rev. W. T. Cluff, Stratford; Dr. Sage, Canon Hague, Canon Dann, and R. S. Howard, London; A. Carlisle, Lucan; Professor Jenkins, and J. G. Perdue, London; and D. J. Cornish, Granton. Col. McQueen, late of Woodstock, now of Toronto, gave a capital lecture upon "Canada," in the church hall recently. In St. James' Church, the Rev. R. Haslam, from the Punjab, Northern India, a few Sundays since, gave two excellent sermons upon missionary work.

ALGOMA.

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

Whitney.—The Rev. Leslie Alder Todd, who has had charge of the Mission of Madawaska, Whitney and Killaloe, since November 1st, 1908, left here on Monday, February 14th, to take up work under the Lord Bishop of Calgary. Mr. Todd has been an untiring worker in this isolated mission and has done good and faithful service especially among the young men and boys of this place. After evening service on Sunday, February 13th, the mission building was crowded not only by those of the Anglican Faith, but by the townspeople in general, and the following address was read by the wardens and a handsome purse of money handed to Mr. Todd. "To the Rev. Leslie Alder Todd.—We, your friends and acquaintances in the mission of Whitney, having learned of your intended departure from our midst to take up and continue your good work in a new and progressive province in our fair and prosperous Dominion, have met here to-night to endeavour to demonstrate to you in our humble capacity, the esteem which we hold for you: First, as a clergyman of the Church of England, and secondly, as a citizen of the village of Whitney. In your abundant labours you have been successful in accomplishing a work which cannot be too highly praised, namely, in bringing the young men and boys of this place together in a social, moral and physical enterprise, re-

gardless of race or creed, an enterprise in which you have spared neither time nor energy. You have (during your stay among us) been kind and generous towards all and have gained the confidence and good will of many, and your labours among us will long be remembered. In our desire to demonstrate our appreciation of your work and efforts to the edification of our community we beg of you to accept herewith this small gift, not because of its intrinsic value, but as a slight token of our goodwill and friendship towards you. Trusting that you may have a prosperous and happy future in that new and fertile land, yet unfamiliar to you. We pray that God, who is the giver of all good things, may grant you His blessing both in body and soul and that all things necessary for your happiness and welfare may be yours. We remain, yours on behalf of the people, C. Bradley, A. Thompson, wardens." After the above address was read, the wardens announced Hymn No. 335, "God be with you till we meet again," which was heartily sung by the congregation.

KEEWATIN

Joseph Lofthouse, D.D., Bishop

Eagle River and Dryden.—The ceremony of inducting the Rev. A. A. Adams, as incumbent of these two Missions took place on Sunday, February 13th, when His Lordship the Bishop, formally inducted him into the care of these parishes. At the former place, in the morning, the service opened with the hymn, "The Church's one foundation," followed by the reading of the mandate of the Bishop by the incumbent, after which the Litany was said, followed by the Ante-Communion service. The Bishop was the preacher. At Dryden at the evening service, the ceremony of induction took place, before a very large congregation. The singing of well-known hymns made the service very hearty. Before beginning his sermon the Lord Bishop congratulated the congregation on having a settled pastor, and he further said that he trusted that it would not be long before the present church would be too small for the congregation. His sermon was based on 1 Cor. 9: 27; and in a very practical and forcible manner pointed out the advantages that were to be gained by a careful and spiritual use of the season of Lent, in learning self-control, and realizing the necessity of bringing the body into subjection to the spirit. True fasting consisted of overcoming fleshy lusts and appetites, and by doing so, strength and grace would be gained in the Christian life. Services were held in St. Luke's, on Ash Wednesday, morning and evening, and services will be held every Friday evening during Lent.

RUPERT'S LAND

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

Winnipeg.—The regular meeting of the Winnipeg Sunday School Association, was held on Thursday, February 10th in Christ Church schoolroom. The Venerable Archdeacon Fortin acted as chairman. Addresses were given by the Rev. A. E. Bruce, and the Rev. Canon Phair, on the "Devotional life of (a) The Teacher, (b) The Child." A very helpful discussion followed.

The Rev. W. A. Fyles, Diocesan Field Secretary, was present and gave an address on the general work of the Sunday School. The medals and diplomas were presented to those who were successful in the inter-diocesan examinations held last November.

A meeting of the city clergy was held on February 7th, to discuss the question of forming a clerical union of all the clergy in and around Winnipeg. It was resolved to form such a union. The Dean was elected president, and the Rev. Canon Jeffery, secretary (pro tem). It is proposed that the union should hold meetings each month and that important matters, such as civic and diocesan problems should be taken up and discussed.

Christ Church. The regular meeting of the Girls' Friendly Society, Winnipeg Branch, was held on Wednesday, February 9th, after Evening-song. One candidate was admitted member. Confirmation classes have been commenced in the parish. Those held at the parish church are taken by the rector the Rev. S. G. Chambers; those at St. Mark's Mission Church, by the Rev. F. S. Lewis. Many candidates have come forward to receive this Apostolic blessing.

SASKATCHEWAN

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

Moral and Social Reform League.—Meetings in connection with this movement have been held in various districts with encouraging results. In Prince Albert, the Bishop was in the chair for the mass meeting, which was addressed by two able speakers from Regina. Very moderate temperance talks on the subject of Local Option were given, and the true value of the open bar discussed with regard to the moral and financial sides. On the previous day, special sermons had been preached in all the town churches on the same subject by special preachers. Much quiet enthusiasm has been roused and we hope may be maintained. Then the movement went on to Rosthern, where the townhall was filled to its utmost capacity and a good choir of forty voices led the singing. Radisson again had a packed meeting with a strong town feeling on the question. At North Battleford not only was the mass meeting packed, but scores were turned away after every available inch of space had been used. Here a strong local council was formed. Altogether we can feel thankful that in this part of the West, the citizens are banding together for the best interests of the country and the people.

Duck Lake.—On a recent Sunday the Bishop visited this Mission here to also meet the Indians in the vicinity who are not yet fully members of our church. It happened that an Indian wished to be married on the Monday morning, so the Bishop being on the spot, the service was read in Cree, to the great delight of all the Indians present. Later in the day the Bishop and Mr. White visited the Indian reservation, where they found the usual solemn dance going on which usually accompanies such festivities.

The Pas.—Archdeacon Mackay has just returned from his visit to this mission where he spent a few days. He reports very hearty services on Sunday with his Indian flock, when 132 stayed to Holy Communion. The offertory, not a special one, though of course not a weekly one, was \$20, which speaks well for the generous way in which the Indians here support their church.

Mervin.—This centre, with Warwick and Emmaville forming one mission, is making a brave fight for independence as a mission. Hitherto the people have raised only a proportion of the maintenance of their catechist. Now after two years of help a meeting was called to decide whether it would not be possible to raise the whole amount and thus to set free the help received in the past for the good of newer places. It will mean a struggle as there is still very little money in the district. The harvest was grand but owing to the great distance from town and want of railway accommodation the price paid for wheat hardly paid the farmer to haul it. As the country opens up the market will improve. We shall watch this plucky mission with great interest being quite sure that no blessing will be lost through their greater liberality. Mr. Richardson, the catechist in charge is to be congratulated on the healthy spirit shown.

Church Decoration



We specialize in this line Our work being thorough in keeping with each individual edifice entrusted to us

The Thornton-Smith Co.
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COLUMBIA.

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

New Westminster.—Mr. J. B. Sargent, son of the Very Rev. Dean Sargent, of the Diocese of Qu'Appelle, committed suicide on Saturday evening last by hanging himself, using a necktie for that purpose. The deceased gentleman served in South Africa with one of the Canadian contingents, first as a private and then as an officer. He has been residing here for the past five years. We beg to offer to the bereaved father our most sincere sympathy in the great trouble which it has pleased God to bring upon him.

Victoria.—The Rev. Canon Newton, one of the earliest missionaries on the prairies, died at Cadboro Bay lately. He was one of the first missionaries who answered the call of the Bishop of Saskatchewan in 1874 to serve in the district, and wrote "Twenty Years in Saskatchewan."

Correspondence.

THE MUTILATION OF OLD HYMNS.

Sir,—It is much to be regretted that our modern hymnology has become so purely mechanical that it is as little helpful spiritually, as a problem in Mathematics. There are but few hymns to-day that move the heart, and those who make much ado about hymns teaching this or the other doctrine, invest them with an importance they don't possess. In the majority of cases the modern hymn never gets beyond the drum of the ear—some not even that length. Many hymns of real spiritual power have been ruined, alike in sense and spirit by the awe-inspiring wisdom of modern editors. To know that a hundred cents makes a dollar doesn't necessarily make a "Prince of Finance," and the knowledge that it takes so many feet to a verse doesn't necessarily make a poet. Taking it all in all, I believe that there has never been a collection of hymns published that so well expresses the fluctuations—the ups and downs of spiritual experience, as accurately or as sympathetically as Wesley's hymns. Yet Wesley had to enter protest against the mutilation, alike of his own and the hymns of his brother Charles; he rightly affirmed that "we talk common sense, both in prose and verse, and use no word but in a fixed and determined sense"; but that didn't prevent over-wise editors from making changes, and Wesley then said, "I must beg of them one of two favours, either to let them stand just as they are, to take them for better for worse; or, to add the true reading in the margin, or at the bottom of the page; that we may no longer be accountable either for the nonsense or the doggerel of other men." Our new "Book of Common Praise" is easily chargeable with offences coming under Mr. Wesley's lash—and by the way, no one could use the lash with greater effect than the same Rev. John Wesley, Lincoln College, Oxford. In my early days the hymn "Guide us, O thou great Jehovah" was very popular, but the pronoun has been changed throughout from the plural to the singular so now it is, "Guide me," as if nobody else in the congregation wanted guidance but myself. That, of course, may have been true of the editor, but why we should divorce ourselves from our fellow-worshippers in the congregation is hard to explain. But there is a much more objectionable change, which has the double disadvantage of being unscriptural and untrue. "Open Lord the sacred fountain when the healing waters flow." This truly spiritual prayer has been transformed or butchered into the following, "Open now the crystal fountain whence the healing stream doth flow. The "Fountain" contemplated was the precious blood of Christ—not "crystal," but "sacred" beyond the power of human language to express; but then you know some Christians prefer to be aesthetic, rather than vulgarly scriptural and hence the change. "Crystal" was supposed to sound so well! In Psalm lxxviii, 15, Prayer Book Version, we have the following very beautiful description of Divine guidance—"In the day-time also he led them with a cloud; and all night through with a light of fire," and in strict accordance with these words of the Psalmist, the hymn has "Let the cloud and fiery pillar lead us all our journey through." This has been twisted out of shape into the following, "Let the fiery cloudy pillar lead me all my journey through." Just fancy being led in the day-time by a fiery pillar! The idea is entirely without scriptural warrant, and is a violation of ordinary common sense. Much learning doth make the

CANADIAN CHURCHMAN.

February 24, 1910.

modern editor mad. But the last verse of the hymn has been put into an extraordinary masquerade dress. Instead of the lines—"When we tread the verge of Jordan bid our anxious fears subside death of death, and hell's destruction land us safe on Canaan's side," we have the following: "When I tread the verge of Jordan bid my anxious fears subside, bear me through the swelling current land me safe on Canaan's side." "The swelling current" is something after the style of Robert Montgomery, only somewhat more flabby. Probably the editor was suffering from "a swelling head," which made him think of "a swelling current." It is difficult to treat such fustian seriously, but the pity of it is that it should come to us with the Imprimitur of the Church. It would be an easy matter to show—if time and space permitted the investigation—that the spiritual life has gained but little help from the "Book of Common Praise."

Robert Ker.

SERIOUS AND PRESSING QUESTIONS.

Gentlemen of the Laity,—Can you spare a moment? I won't keep you long from your ordinary pursuits. Have you noticed the increase in the cost of living? I fancy I have heard some of you complaining. I wish to present to you the balance sheet of one of our country clergy. It is as follows:—Rev. Sept. Goodman:—To one year's salary, \$750; to indebtedness, \$55; total, \$805. By food, clothing, boots, family of six for one year, \$500; fuel, \$50; travelling expenses, \$30; charities, \$50; horse keep, \$120; repairs, etc., to vehicles, \$20; life insurance, \$35; total, \$805. What would you advise? True, he can drop his life insurance and let his family come upon charity in case of his decease, but even then! Another point which will strike you, I am sure, is the total lack of provision for books. When the public require fresh, vigorous sermons, this is reprehensible on Mr. Goodman's part. He should certainly eat less. As to any provision for his old age, or the education of his children, why—well, doesn't he preach that the Lord will provide, Gentlemen of the Laity, let us have your sentiments. There are some hundred Mr. Goodmans in the Canadian Church. Why lock your business acumen? Perhaps one of you would publish a few hand books on Fallacies of Finance, or the Plutocracy in the Church. With all respect, gentlemen, I am, faithfully yours, One of the Goodmans.

ERRATA.

Sir,—I am sorry to trouble you, but in the printing of my letter on Prayer Book Revision, a whole sentence is omitted, and the omission makes nonsense of what perhaps was not very intelligent to begin with. But I was trying to show how, if we attempted a revision in the direction of abbreviation, it must be done in the spirit of the Prayer Book, which according to the preface "Concerning the service of the Church" makes "Divine Service" to consist, perhaps not exclusively, of Psalms and reading of Scripture. The argument intended was, if we are to have Holy Communion every Sunday we must also have Morning Prayer. How are the two services to be abbreviated? Next I wrote, "occurs in" not "occasion" before the words "the ancient Liturgies," "lections," not "sections," "or," before "as the services are in the Prayer Book."

William Craig.

"SPECTATOR" AND APOSTOLIC SUCCESSION.

Sir,—It is about time that the long honoured excuse for the recognition of non-Apostolic orders "that it is evident God has blessed their labours" should be met by a few plain facts. First; as to missionary or revival success. As the natural law of the reward of energy or zeal, one of the fundamental laws of the universe, is applicable to all actions whether good or bad; this blessing of God, from the fact of success in numbers, may as well be granted to Mohammedan Missions, and revivals. God, by His natural law, has given to all the promise of reward, but His judgment of the future, will be based on the results of our teaching, or our zealous actions, and another natural law that of the spur given by competition also works in, for men to have to make good any protest against the majority, or some adverse teachings are apt to be very strenuous in their endeavours. Second; the problem of the success of

dissent is not answered when we merely view their religious efforts and zeal, and the accompanying increase; for though we have not the capacity to fully judge the matter, yet dissent has now been established long enough for purposes of a fair comparison, and it has also had a previous trial in English History, which helps us to decide as to the reality of that blessing which is supposed to accompany its work. The real success of a religion is its ability to train a nation in righteousness; and it is here that, tested by facts, dissent lamentably fails, and shows that it is not blessed of God. The resultant of the Cromwellian reign of dissent was seen in the rapid decadence of the national character, as noted not only in the hypocrisy which passed for religion, under the Commonwealth, but also, in the immorality of the succeeding Stuart reigns. For led to dissociate religion from practical ethics, the generation which grew up under Cromwell had no stability, and quickly fell. The Cromwellian tendency to make zeal for a cause do duty for real religion operated under both Pretender and King to the great heart of the national character. In the United States and Canada, dissent is in the large majority. In fact, it practically (especially in the United States), has had the training of the nations in its hands. With what result? Compare Great Britain, South Africa, Australia and New Zealand, where the influence of the Apostolic ministry, released from Protestant or Baptist influence, looms large, with the United States or Canada. (In this as in other matters, Papist and Protestant are much alike, for they are first cousins). On this continent, ruled by dissent, unlimited divorce, murder in the United States is a common thing. The continued debauching of all lines of trade. Utter disregard of the value of human life, seen in the constant and frequent accidents, on railways and in manufactories. Unlimited corruption in political life, in which the law now is, "the end justifies the means." A most vicious school system, which by its subjection to parental sentiment, is raising a generation of undisciplined children. Our cheese, butter, apples, etc., looked at with more than suspicion. Why go on, the list is nauseating, and there's lots more; but what has been adduced is enough. As a matter of fact, judged by its results, in countries where it rules, dissent lowers all moral ideals, and debases religion. Of course, the Apostolic ministry has any amount of sins to account for in its lack of zeal, etc., and it is responsible for the rise of both. Popery and Protestantism, and their attendant evils, but it does not share their sins in practice.

Geo. Bousfield.

NO SERVICES.

Sir,—We read in the diocesan news that a rector left his parish on a holiday, ill-health requiring that he take a rest. "There will be no services in the church during the two weeks of his absence." Why should the services be discontinued? Why should our clergyman leave his parish without arranging for a substitute? Or if none can be had then that one of the congregation act as lay reader? Untold disaster has been caused in the past by closing the churches during the voluntary or involuntary absence of the clergyman. It should always be the house of prayer and praise.

A. B.

TRANSPOSITION OF HYMNS.

Sir,—As a member of the Anglican Church who is heartily in accord with the spirit of those having to do with the introduction of the new Book of Common Praise, I hope I may be pardoned for referring through your columns to one or two features which seem to me to have marred to some extent the otherwise uniform excellence of the book. I would like to ask the following questions in the hope that they may be brought to the notice of the "powers that be," and certain changes decided upon before the next edition appears. First—Is the somewhat frequent transposition of well-known hymn tunes desirable on the whole? The object of the change is evident, but while a congregation is singing away in unison, what about those who wish to sing the harmony which is frequently written so low as to be impracticable, particularly for bass and soprano voices. What is more, the distinctive character of certain hymn tunes is lost entirely when they are transposed from the key in which they were originally written. Surely the composers, many of them church musicians of distinction, knew what they

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were doing when they wrote a hymn tune in a certain key. In the majority of cases, where a hymn has been transposed it has been written lower than the original. In one or two cases the opposite has been done. The tune Winchester familiar to everyone in the key of F, has been transposed a tone higher, and in my estimation, ruined. Second:—It is surprising to note how frequently harmonies have been altered. Why is it we cannot have a setting to which we have been accustomed for years, especially when the change has not been to improve the hymn musically and make it more singable, but the very opposite? Third:—In the introduction to the new Hymnal it distinctly states that the editor-in-chief, and reviser of the sheets was Sir George Martin, of St. Paul's, London, England. Just to what extent was the editor-in-chief given a free hand, in the particulars mentioned above, as well as the inclusion of certain hymns of the weaker "Gospel type?" Further, how far were the leading church musicians of Canada consulted? It is only reasonable to suppose that they of all men ought to be the ones best able to advise not only on points of radical departure from the beaten path, but as to the hymns we are to sing in our churches and the way we are to sing them. In this connection, I would very much like to hear an expression of opinion through the columns of the "Canadian Churchman" from such men as Dr. Albert Ham, organist and choirmaster of St. James' Cathedral, Toronto.

Musician.

THE ISSUES OF LIFE AND DEATH

Sir,—May I make a mild protest against the use by our friend "Spectator" of the words on page 53, "condemned to death by his medical adviser, an eminent surgeon?" The issues of life and death in such cases are with God. No surgeon however eminent ever condemns anyone to death. All we medical men state is that we have come to the limit of our powers. This, most of us do with a sadness of heart, which we conceal, even though we may sweat great drops of blood spiritually speaking. No sir! as we decline to sit in judgment over the failings of those who consult us, so we lay no claim to the judicial act of condemnation. It is a misuse of language which "Spectator's" acumen would be swift to expose if we did make any such claim. He will know, however, when I say that I always find his column most interesting, that I am not disputing other than in friendlywise. H. M. Speechly.

URGENT APPEAL FOR CLERGY.

Sir,—At the last meeting of the Executive Committee of this diocese we considered no less than forty different places that should be supplied with the services of the Church during the coming year, beginning with the opening of spring. The Hostel of St. Chad here in Regina will probably provide three or four men in Deacon's Orders, and the Church in England will probably send two or three more in Priest's Orders; but, so far, the Church in Eastern Canada shows no signs of coming to our assistance in the way of supplying men in Holy Orders. Our need is great and if this should meet the eye of any who are willing to enter upon pioneer work I should be glad if they would communicate with me at the following address as soon as possible. At the present moment there is a parish in the diocese that has signified its readiness to offer a capable clergyman \$1,000 a year and a free house. To one, strong in health, ready for travel, fond of real mission work, and with the gift of initiative, this parish with its three or four outstations presents splendid opportunities for the expenditure of enthusiasm, force and vigor in the service of the Great Head of the Church.

Sincerely yours,
C. McAdam Harding,
Coadjutor-Bishop of Qu'Appelle.
2126 McIntyre Street, Regina, Sask.

BOOK REVIEWS

We have received a copy of the Year Book and Clergy List of the Church of England in the Dominion of Canada for 1910. This is a most useful little book containing as it does not only a full list of all the Bishops and Clergy of the Church in Canada, but in addition thereto, a series of special articles upon different phases of the Church's work in

this Dominion. This book, which is published by J. P. Clougher, of Toronto, at the modest price of 25 cents, should find a ready sale amongst all Church people in this country.

Old Testament History and Literature. By B. H. Alford, late Vicar of St. Luke's, Bedford Place, London. Longmans, Green & Company, London. Price, 57c.

Some time ago we had a good deal of correspondence, provoked by a letter from a teacher who felt his responsibility when older boys asked him whether the Old Testament stories were true. This is an attempt to give a reply to this question by the author to his grandchildren in the hope that they may have less to unlearn about the Old Testament than they had, and that the narrative, part story and part history set in a new order and cleared of some old conceptions may still be as full of God to them as to their forefathers who loved it, and lived by it in their generation. The introductory chapters will give no pleasure to readers who believe implicitly the words of the beginning of the Bible as the author treats it—as tradition. On the other hand there is a vast amount of information as to the books of the Old Testament and Apocrypha, how the Hebrews divided them and what were the law and what the prophets. The interest of this original order, contrasted with that adopted by us, is that it shows a sense of graduated value which the Greek translators lost sight of. Thus Mr. Alford's work is a valuable and indeed indispensable to teachers of a Bible Class. Where the author reaches the historical period he simplifies our study by analysing the stories which are repeated in different books, and by giving a consecutive narrative, the story of Israel is carried on to the dawn of the Christian era. The author's work has been laborious and we know of no short treatise where such outline has been tried and so successfully accomplished. And his final chapter on the development of religious thought could not be so convincing without the preceding history nor show as the book does that the Bible is the one clear record of the development of the soul of the Hebrew from simple nature worship to that of the God creator of the universe.

Christianity is Christ.—The Rev. W. H. Griffith Thomas, D.D., Oxford. 128 p.p. Longmans, Green & Co. 1/—.

"Christianity is nothing less and can be nothing more than relationship to Christ." "The fundamental and ultimate idea and fact of Christianity is Christ." Dr. Thomas' argument comprehends the character, claims, teaching, miracles, death and resurrection of our Lord. With full knowledge and confidence, he reviews practically all the problems which have been raised regarding Christ in the New Testament. He does not attempt to touch the theological conception of the Person of Christ. The chapters on the present witness to Christ—the Church, the grace, the influence of Christ are particularly good. A unique feature of this little book is the abundance of quotation—from about seventy books and articles. This makes it an admirable introduction to further reading on the questions. The book is a marvel of compactness and cheapness. Just the book in these disturbed times to strengthen the layman in what the Church has always taught regarding our Lord, and full of suggestions to the clergyman.

Preaching.—The Ven. F. E. Carter, M.A., Dean of Grahamstown. Longmans, Green & Co. 180 p.p. 2/6.

Such an excellent series as "Handbooks for the clergy could not long overlook this topic and Dean Carter is an excellent exponent of the office." The recognition of higher duties has led to the unnecessary and unhappy result of minimising the importance of preaching. The ministry of the Sacraments has been exalted at the expense of the ministry of the Word. But whenever any church has become a centre of really devout worship and deep spiritual life, it has been largely through preaching of fervour, simplicity and force." The book abounds in epigrams. "The preacher is the man into whose ear and heart God has spoken." "The preparation of the preacher is a greater matter than the preparation of the sermon." The message of the preacher is "a declaration of historic facts with present and eternal significance." Regarding the appeal to the mind, he says: "We are to stimulate, not paralyse, the intellect. We must fasten in our own minds, then the minds of our hearers a nail in a sure place." On the appeal to the affections and will (one of the best chapters) he says: "He will appeal to every elemental feeling of human heart. He must inform and inflame. His influence will depend on the in-

tensity of his convictions and the force of his consecrated will." This book is stimulating and refreshing. It is about the practice, not the theory of Preaching. It is written by a preacher who knows the difficulties of the preacher.

The Church Living Almanac.—We have received from the publishers, "The Young Churchman Co., Milwaukee, Wis.," a copy of the current numbers of "The Living Church Annual and Whitaker's Churchman's Almanac." This book in so far as the American Church is concerned, is a complete Church encyclopedia, containing as it does very full information, not only in regard to the home dioceses but also all those others which are scattered about in different parts of the world which are under the jurisdiction of the American Church and her Bishops. This book contains amongst others very useful information, a full list of all the clergy serving in the American Church together with their place of residence. For general use, and as a book of reference, this book will be found of the greatest service and it should find a place on the bookshelves of all Churchmen. Its published price is, paper 50 cents, cloth 75 cents.

Family Reading

DASHING DICK.

THE LIFE STORY OF A MACPIE.

By Rev. W. Everard Edmunds.

(Continued from last week).

Chapter VIII.—In A Hospital Ward.

I can give no further details of that night of horror; the subject is too painful and the scene is too vividly impressed upon my memory to think of it without a shudder. The loss of human life was not so great as was feared at first, but it was sufficient to mark the event as one of the greatest railway tragedies of the West. A few animals escaped, and no doubt some of these are roaming the plains of Idaho to-day; but the great majority—their forms have vanished from the face of the earth forever. A few hours after the disaster, a special train arrived on the scene, and the injured were conveyed to a hospital ten miles further on. Here, too, I spent many quiet days, not as a patient, but as the friend and companion of the man whose life I had been instrumental in saving. Guido's injured leg was amputated, and when the manager came to bid him good-bye he told the poor fellow that he might keep me as a pet. The warm-hearted Italian thanked him with tears in his eyes, and from that day Guido and I were constant companions. Poor, poor Guido, what a blow to all his hopes was this terrible accident! From his words of delirium I was able to piece together the story of his life, and my heart went out to him in a flood of sympathy. Born in far-away sunny Italy, he had since boyhood been the pride and support of his aged father and mother. Then one day he had come to America, and after many hard struggles, had made a name for himself as a daring aerialist. All that he saved from his salary he sent regularly to the dear folks at home; but now they were independent; they needed his kind help no longer, and Guido this season was saving his money for another purpose. In the little Italian village just outside Rome, there was another whose heart danced with joy when those letters came from America. Yes, little Bonita, Guido's betrothed, counted the days until Whitsuntide when Guido had promised to come home. They were to be married in the following summer and already the aged parents called Bonita "daughter." But now, alas, all was changed. No longer now, could he earn that princely salary with which he had hoped to buy a little cottage where Bonita should reign as queen. No, that was impossible now. He was a poor man and Bonita! perhaps Bonita—this was the thought that pierced Guido's heart like a knife—perhaps Bonita would not want a cripple for a husband. As all this darted through the poor fellow's mind, he would burst into a violent fit of weeping and sob as if his heart would break. Then he would grow calmer, and reproach himself for bemoaning his lot. Others had suffered, so why should he be exempt? God had blessed him in the past, and if it was according to His will He would still bless him in days to come. He was young and healthy and still had one good leg. A wooden leg would not cost much, and although he could never hope to

be a circus performer again, there were other ways to earn a living. "Dum spiro spero"—"while I breathe, I hope," Guido would say, and grow quite cheerful again. Often at such times as these Guido would take his flute—it was hung by a cord about his neck—and play for hours together. How I loved to hear him play, and I am sure the white-capped nurse who looked in now and then with a cheerful word and smile, enjoyed it quite as much as I. We both did our best to keep him from brooding over his great loss, and though many moons have passed since then, I am sure he has not forgotten. Three months sped by and Guido began to move about on crutches. Then one day the doctor provided him with a wooden leg, and the crutches were thrown aside. A week later Guido received a letter from the circus manager enclosing a handsome cheque—the same amount that he would have received for his full season's work. As my master read the letter, his eyes filled with tears. In spite of all, God was good, people were kind, and his lot had fallen in pleasant places. The next day we said good-bye to the doctor and the nurses (who had made our stay so cheerful) and boarded the east-bound train for New York. The journey was uneventful, and when we arrived at our destination Guido went at once to call upon his former employer to thank him for all his kindness. "Listen Dicky!" said Guido when he returned, "I will tell you a secret. I am going to take you with me to sunny Italy, where skies are blue and the sun always shines. I must be at home for Whitsuntide, but that happy season is still far off, and we may be able to pay our way. We shall sail for Liverpool tomorrow; then go by train to London. After that—well, we shall see." That was my last night in America for many months, and I doubted much whether I should ever see it again.

(To be Continued)

MY SACRIFICE.

Laid on thine altar, O my Lord divine,
Accept this gift to-day for Jesus sake.
I have no jewels to adorn thy shrine,
Nor any world-famed sacrifice to make,
But here I bring within my trembling hand
This will of mine, a thing which seemeth small,
And thou alone, O Lord, canst understand:
How, when I yield thee this, I yield mine all.

Hidden therein, thy searching gaze can see
Struggles of passion, visions of delight,
All that I have or am, or fain would be,
Deep love, fond hopes and longings infinite;
It hath been wet with tears and dimmed with sighs,
Clenched in my grasp till beauty it hath none,
Now from thy footstool where it vanquished lies,
My prayer ascendeth may thy will be done.

Take it, O Father, e'er my courage fail,
And merge it so in thine own will that e'en
If in some trying hour my cries prevail,
And thou give back my gift, it may have been
So changed, so purified, so fair have grown,
So one with thee, so filled with peace divine,
I may not know or feel it as my own,
But, gaining back my will, may find it thine.

A VERY STRANGE DOOR-KNOCKER.

Perhaps the strangest door-knocker in the world may be seen in the pagan Indian village at Bella Coola, about half way up the coast of British Columbia. It consists of a wooden carving representing a man. The arms are movable, and between the hands is held a knocker apparently so formed as to represent the stone hammer the Bella Coolas used generations ago. Across the knees is a board, like part of the wooden drum these Indians formerly used much more extensively than to-day. When the arms are raised the hammerlike knocker may be dropped so as to make a terrific knocking on the board. This figure, instead of being fastened on the door of the house, stands above it, but the doorway is low and the knocker is easily reached. Above the door is an interesting inscription, the pride of his family. This has been put up in honour of one of his ancestors and it reads: "In memory of Chief Clelaman who died July 1803, aged fifty years. He was honest and well disposed, and respected by both whites and Indians. In December, '92 he gave away with the help of his sons, Alexander and Johnny, property in blankets, canoes, etc., valued at 4,000 dollars, this being his eighth large potlatch and feast that he had

held. This sign is painted and was apparently made by a white man, but the wording and the arrangement of the lines show that the work was done to order. The reference to the giving away of blankets and canoes is characteristic of these people. By so doing they gained not only an aristocratic position in the tribe but also credit, for the property was always returned with interest and feasting in due course of time. At first this latter fact was not understood by the missionaries and Indian agents, who supposed that the potlatch was a boastful wasting of property. They caused a law to be passed in British Columbia making it a criminal offence to give a potlatch, and many Indians have been imprisoned for disobeying the law by continuing their forefathers' methods of financial investment, but nowadays the law is no longer enforced. Sometimes property was given away for the benefit of sons or daughters. When they became a certain age they had in consequence an aristocratic position and credit of which they were so proud as are the sons of families of social position in London or elsewhere. This class of potlatch may be likened to endowment insurance. Occasionally property was given away where no return was expected. It was then mostly food, with a few dresses, bracelets and similar articles, just as white swells give dinners with favours, souvenirs and birthday or wedding presents. Such giving away the Indians of the whole coast call a cultus potlatch, cultus meaning useless and indicating that no investment has been made or return expected. Potlatches of one kind or the other, according to the proprieties of the occasion, are given at christenings, weddings, or when neighbouring tribes are brought together.

WHEN FAILURE WAS BETTER.

By Frances Margaret Fox.

Little Virginia was the country cousin. She and her father and mother lived with Grandpa and Grandma on a big farm. Bessie, Kate, and Dora were the city cousins, whose mother went away one summer and left them in the country to attend school with little Virginia. Every morning the four kissed Grandpa, Grandma and Virginia's mother before starting down the country road to the schoolhouse with dinner pails flashing in the sun. Such good times those children had on the way to school, in school and home again! Virginia's mother played with them as if she were a little girl herself. Many and many a Saturday the five went to the woods and stayed all day, coming home at night laden with wild flowers like the ones Grandma picked when she was a child. It seemed as if Virginia's mother could plan a new game every time she closed her eyes and remarked, "Let me think a minute." One morning when the little girls were ready for school, Virginia said, "You can't guess, mamma, what we're going to play on the way home to-night." "Follow the leader?" "No, guess again." "Oh, I'll give up." "We are going to play we're old time monks and we've taken vows of silence. From the four corners to our house we're not going to say a word; not one of us. We're going to play it's a pilgrimage." How Grandpa laughed. "As if it would be possible for such chatter-boxes to walk half a mile in silence," said he. "Oh, girls, try something easy. I know Virginia can't do it. She's never still; talks in her sleep." "You just wait, Grandpa, I'll show you! To-night on the way home from school I wouldn't speak to the President of the United States if he said, 'What is your name, little girl?'" "Dear me," remonstrated Virginia's mother, who was Aunt Ellen to the cousins. "I hope you'll never be rude or unkind." "Well, Auntie," Bessie explained, "vows of silence mean that you won't speak any more than as if you were dumb." "Dumb," mocked Grandpa. "Here's a dollar, girls, I'll give to the one that gets home without speaking. It's a safe offer." "We'll each have a quarter then, because it'll have to be divided in four parts," Dora insisted. "Why Grandpa, nothing can influence us four brave monks after we take our vows of silence." "Nothing," added Kate. "We would not speak to our dear mothers if we met them, until our pilgrimage is done." "You just wait," begged little Virginia. "I know I'll get here without saying a word to anybody. You see we'll motion things to each other." "There should be a booby prize in such a case," mother suggested, "so I'll kiss the little girl who can't keep still." "It won't be your little girl that'll get that extra kiss," promised Miss Virginia. That afternoon when the cousins parted with their schoolmates at the four corners, they started on their pilgrimage with smiling faces. It seemed to Virginia that she never in her life

thought of so many things she wished to say. Bessie dropped her handkerchief. Katie, seeing it fall, coughed violently and pointed to the ground. Bessie, on recovering the handkerchief, bowed her thanks. Kate saw a squirrel on the fence, touched her cousin and motioned in his direction. And so they journeyed homeward; giggling, pointing, clearing their throats, coughing, and longing to talk. "Lost your tongues?" questioned Deacon Fish. He was driving by and overtook the girls on the road. When he asked them to ride, they motioned a refusal; nor would they reply to his kindly remarks. Ed Parsons met them a few minutes later. He was driving his cow home from pasture. "How-dy-do?" said he. No answer. "Fine day," continued Ed. "By the way, Virginia, has your pa got any hay to sell?" Virginia opened her mouth to say she didn't know, when warned by a gleam of triumph in Bessie's eyes. Tight went that mouth together, and Ed Parsons jogged along convinced that there was no hay in the market. "Don't shake your head no more, Sis," he observed with a grin, "and I don't see occasion for all them motions. If it's fits your having, I hope you'll get better 'fore sundown." At last, toiling along the country road, appeared an old woman bending under the weight of a heavy basket. The four looked questions at each other. Who could she be and where was she going? So slowly she walked the girls wondered if the poor thing could reach the nearest farmhouse while daylight lasted. Before they met the old woman she sat down by the roadside, took a handkerchief from her pocket and began to cry. At that the little girls did everything but talk. They motioned that they ought not to motion for fear the old woman might think they were making fun of her. They made sympathetic mumbblings in their throats and looked in their dinner pails to see if they had anything to offer. When the cousins were opposite the stranger they saw that she was in rags. Nor did the old woman raise her head although she must have known that four little girls were near. She was evidently trying to stifle sobs. "I can't help it," Virginia broke out, "I've got to speak." Bending over the dejected figure by the roadside, the little girl said gently, "What is the matter, Mrs.?" Straightway the ragged old woman looked up and laughed. Straightway she hugged Virginia until the child gasped for breath. "Oh, my precious little girl!" she exclaimed. "How glad I am you've won the booby prize! Here's your kiss!" "Why, it's Aunt Ellen!" shouted Bessie. "There, you've lost your share of Grandpa's dollar," declared Kate. "And oh, dear, so have I. It's Dora's now." "I'm glad my little monk was too tender hearted to live up to his vows," murmured Virginia's mother. "But—but Aunt Ellen," interrupted Dora. "The lump in my throat was dreadful when I wondered why the old woman was crying. 'There now,' observed Bessie, "Grandpa won't have to give away his dollar. Dora said something." "I couldn't keep still another minute for all the dollars on earth," sobbed Dora. "I'd rather have the booby prize!" "Give them all booby prizes," suggested little Virginia, distressed by Dora's tears. "Chattering like magpies!" declared Grandpa, when the four escorted Virginia's mother through the gate. "She made us talk," was Virginia's defence. "Pretending to be an old woman in trouble. It wasn't fair!" "Well," acknowledged Grandpa, "I'm bound to say I'm glad you didn't stand the test. We'll divide the dollar share and share alike among the brave monks who failed to keep their vows. So glad my girls don't believe in success at any price!"

THE IMMORTAL BABE.

Immortal Babe, who this dear day
Didst change Thine Heaven for our clay,
And didst with flesh Thy God-head veil,
Eternal Son of God, all hail!

Shine, happy star; ye angels sing
Glory on high to Heav'n's King;
Run, shepherds, leave your nightly watch,
See Heav'n come down to Bethlehem's cratch.

Worship, ye sages of the East,
The King of gods in meanness dress'd;
O blessed Maid, smile and adore
The God thy womb and arms have bore.

Star, angels, shepherds, and wild sages,
Thou Virgin, glory of all ages,
Restored frame of Heav'n and Earth,
Joy in your dear Redeemer's birth.

—Bishop Hall.

THE BLESSEDNESS OF GIVING.

The following verses on the grace of giving are from the pen of Rev. F. G. Newton, rector of Parkhill, Ontario, and have already gained a wide currency through the pages of the "C.M.S. Gleaner." The Canadian Church is asked, in this new year 1910, to give more liberally than ever, in order to meet the multiplying calls on every side; and we therefore reproduce these beautiful lines by a Canadian rector on the blessedness of giving:—

GIVE AND GET.

Give, though thy gifts be small;
Still be a giver.
Out of the little fount
Proceeds the river.

Out of the rivers' gifts
Gulfs soon will be
Pouring their waters out,
Making a sea.

Out of the sea again
Heaven draws its showers
And to the fount imparts
All its new powers.

Thus in a cycle borne,
Gifts roll around,
And in the blessing given
Blessing is found.

SECRET OF TRUE LIFE.

Dr. Arnold, of Rugby, gives in one of his lectures an account of a saintly sister. For twenty years, through some disease, she was confined to a kind of crib; never once could she change her posture for all that time. "And yet," said Dr. Arnold, and I think his words are beautiful. "I never saw a more perfect instance of the power of love, almost to annihilation of selfishness; a daily martyrdom for twenty years, during which she adhered to her early formed resolution of never talking about herself—save as regarded her improvement in all goodness wholly thoughtless; enjoying everything lovely, graceful, beautiful, high minded, whether in God's work or man's, with the keenest relish; inheriting the earth to the fulness of the promise; and preserved through the valley of the shadow of death from all fear of impatience, and from every cloud of impaired reason which might mar the beauty of Christ's glorious work. May God grant that I might come

within one hundred degrees of her life in glory!" Such a life was true and beautiful. But the radiance of such a life never cheered this world by chance. A sunny patience, a bright hearted self forgetfulness, a sweet and winning interest in the little things of family intercourse, the divine lustre of a Christian peace, are not fortuitous weeds carelessly flowing out of the life garden. It is the internal which makes the external. It is the force residing in the atoms which shapes the pyramid. It is the beautiful soul which forms the crystal of the beautiful life without.

CHILDREN AND READING.

I find it a matter of general solicitude with parents to find some means of inducing their children to read improving books while they have the chance. I don't find many parents whose success in this endeavour matches their efforts or their hopes. Bookcases with glass doors and monotonous-looking sets of books behind them are comparatively common in American drawing-rooms, but tolerably well-stocked libraries are comparatively scarce. Of course you may lead a child to a library, and even leave him there, and not be able to make him read the parlour bookcase, especially if the book-case is locked because the books in it are so nicely bound. Familiarity with books—even if only the backs of them—seldom breeds contempt. It is much more apt to breed friendship, and sometimes it breeds strong affection like that for dear people. The enormous dimensions of the mass of human knowledge as contained in books is liable to daunt young readers and discourage them from even nibbling at so huge a cake. The long books are so long, and there are so many of them; and life, all told, is but a span! Help the young readers to a release from that burdensome feeling and to appreciation of truer sentiment that a good book is the record of the thoughts of a good mind, and that, whether one reads much or little of it, contact with the mind that made it is profitable. —E. S. Martin, in Harper's Magazine.

A HAPPY VISION.

Happiness deepens as we enter the sphere of human relationship. As life goes on more and more soul-filaments are knit into the blessed ties that bind us one to another, and by and by we know that there is nothing on earth, nothing which belongs to the earth, that enfolds so great

a joy as the love of dear one for dear one. What delight of living each for each, serving, sacrificing, rejoicing in one another's joys, tenderly ministering to one another's needs and ills, bathing in the sunshine of a never-clouded love—O blessed Heavenly Father! what delight Thou hast given us in human relationship! Surely, with these life cannot but be cheery and hopeful! Its joy reaches out into immortality, for who does not feel within his soul that such ties of love can never be broken by the mere physical change we call death? Faith knows that these deep, holy, human relationships are for aye. The good God would never weave such strands of love from soul to soul and then snap them forever when dust returns to dust. Highest of all joys are the joys of the spirit life, the hope and comfort and rapture of belief in God, belief in His goodness and love and faithfulness, and in the life of immortal blessedness which He has provided for us, and for which He is fitting us through the experiences of earth. How the beauty and the reality of the life that is to come should suffuse with serene gladness the life that now is! How can this pilgrimage through earth be other than a pilgrimage of cheer, with the ills of home ever in view, and the joy of knowing that there we shall find not only the presence of Him for whom our souls unspeakably yearn, but the shining faces of all whom we have loved long since and lost awhile? —James Buckham

RESTORED.

Do you remember the story of the portrait of Dante which is painted upon the walls of the Bargello, at Florence? For many years it was supposed that the picture had utterly perished. Men had heard of it, but no one living had ever seen it. But presently came an artist who was determined to find it again. He went into the palace where tradition said it had been painted. The room was used as a storehouse for lumber and straw. The walls were covered with dirty whitewash. He had the heaps of rubbish carried away. Patiently and carefully he removed the whitewash from the wall. Lines and colours long hidden began to appear; and at last the grave, lofty, noble face of the great poet looked out again upon the world of light. "That was wonderful," you say, "that was beautiful!" Not half so wonderful as the work which Christ came to do in the heart of man—to restore the forgotten image of God and bring the Divine image to the light. He comes to us with the knowledge that God's image is there, though concealed; He touches us with the faith that the likeness can be restored.—Henry Van Dyke.

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Its value will increase constantly as you regularly add to your balance. Interest added twice a year by the Bank also helps.

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The time may come when you will find your balance in the Bank your best friend. Start it growing now.

Capital, \$4,000,000
Reserved Funds, \$4,818,871

Incorporated
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British and Foreign.

The rebuilding of the organ in Chester Cathedral at a cost of £4,000 has been completed and it was used for the first time on a recent Sunday.

The Rev. H. W. V. Birney, B.A., has been appointed Principal of Jay Narayan's College, Benares, United Provinces, India. This college is a C.M.S. Institution.

The Rev. S. S. Kilbourne, Chaplain of the State University and vicar of Grace Church, Minneapolis, was recently presented with a handsome gold watch by his parishioners on his birthday.

St. Peter's, Owego, N.Y., has received a bequest of \$5,000 from the estate of Miss Anna M. Dean. The money has been used for the purchase and equipment of a dwelling for use as a parish house.

The Rev. H. F. Handsfield, who for the past three years has been curate of Grace Church, Brooklyn Heights, N.Y., has been elected rector of the Church of the Atonement, Brooklyn. He entered upon his new duties on February 1st.

In a general collection which was taken up on a recent Sunday, in all the churches and chapels in London, the whole sum collected amounted to £30,118 3s. 4d. Of this sum the Church of England people gave £30,028 8s. 6d. St. Paul's Cathedral headed the list with a collection of £4,326 and Christ Church, Lancaster Gate, sent £1,001.

Loose Tea Loses Flavour

It not only loses flavour, but worse than this, loose tea takes on new odors, such as coal oil, molasses, onions, coffee, soap, etc.,—to say nothing of its exposure to the sun, dust, dirt and air. Therefore for your protection

"SALADA"

is sold only in sealed lead packets—never in bulk.

At a special service which was held lately in St. Ebbe's Church, Oxford, the Archdeacon of Oxford dedicated several gifts which have been presented to the Church by the rector, the Rev. J. G. Watson and Mrs. Watson. These gifts included a brass candle lectern, a brass pulpit lectern, an oak prayer-desk and a brass jewelled cross for the altar.

The Bishop of Down and Connor has appointed the Rev. William Dowse, M.A., the rector of St. Thomas', Belfast, to be Dean of Connor in succession to the late Dean

Bristow. Mr. Dowse was ordained in the year 1870 and he has been the rector of St. Thomas', Belfast, since 1892. The appointment has been received with the greatest satisfaction on every hand.

A notable event in the history of the parish of St. Paul's, Columbia, Pa., was the dedication of the parish house which has been completely renovated and restored by Mrs. H. H. North in memory of her late husband, who was for many years senior warden of the parish. The parish house is henceforth to be known as

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SAVINGS ACCOUNTS

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**Home Bank
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QUARTERLY DIVIDEND

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 28th of February 1910 and the same will be payable at the Head Office and Branches on and after Tuesday March 1st next. The transfer books will be closed from the 15th to the 28th February both days inclusive.

By order of the Board
JAMES MASON, General Manager.
Toronto, Jan. 19th 1910.
SIX OFFICES IN TORONTO.

Men of Small Incomes

need an ABSOLUTELY
SAFE INVESTMENT
FOR THEIR SAVINGS

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GUARANTEE BOTH
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Send for descriptive
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Colborne Streets, Toronto.

PURE BRED POULTRY BARRED PLYMOUTH
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We have the finest strains in North America.
Stock and Eggs in season.

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BELLS

"The H. H. North Memorial" Parish House.

The congregation of St. Peter's Belsize Park, Hampstead, lately presented their vicar, the Rev. F. W. Tremlett, with a purse containing £750 on the occasion of his jubilee as vicar of the parish he having been appointed in January, 1860. The congregation also presented the vicar's sister with a diamond brooch in a silver casket, "in appreciation of her many years' indefatigable and loving labours at St. Peter's."

Bishop Knight, Warden of St. Augustine's College, Canterbury, has been collated to an honorary canonry in the Cathedral. The ceremony of induction took place at evensong on the 15th inst. This canonry is known as St. Augustine's Canonry, having been endowed by Dr. Bailey, a former warden of the college, and the first holder of the stall, with the object of its being especially connected with missionary enterprise.

An anonymous donor has offered the sum of \$50,000 to the Church of the Epiphany, Washington, D.C., for the building of a parish hall. The offer has been accepted and a model parish hall will be erected which will contain lecture rooms, a gymnasium, reading rooms and other features. The Rev. Dr. McKim, the present rector, some time ago made an appeal for a parish house and this gift comes in answer to his request.

Two handsome silk stoles, one white and one violet, the gift of the local Branch of the W.A., and a private Communion set, the gift of Mrs. W. R. Price, wife of the Head-master of the Siena School for Boys at Auburn, have recently been presented to the Rev. W. A. Cash, rector of St. Luke's, Auburn, California.

A fine oak screen has just been placed in St. John's Parish Church, Cymmer, Porth. In the monthly parish magazine it is stated that Cymmer has become an important and thriving industrial centre, mainly through the foresight and enterprise of the late Mr. J. H. Insole, J.P., and subsequently much through the energy of the late Mr. W. Henry Lewis, J.P., and a number of persons, in order to mark their sense of gratitude to the deceased benefactors, decided to place in St. John's Parish Church a handsome oak screen as a memorial. The Bishop of Llandaff, in dedicating the screen, referred to the munificence of the deceased gentlemen to the church. His lordship then held a confirmation at which fifty-one received the Apostolic rite.

Children's Department.

THE STOLEN JEWELS.

Many years ago a young nobleman of Vienna, having wasted all his fortune in gaming, found himself in those difficulties into which the vice of gambling eventually leads all who yield to it. He began, therefore, to think over plans for getting money. As he saw clearly that he could not do this honestly, and that it would be awkward for him to be known to steal, he betook himself to fraud and cunning.

One day, then, after having thought of various schemes without being able to decide upon any, he remembered his jeweller, from whom several years before he had bought the wedding present which he had given his wife. Knowing this man to be a simple, good-hearted person, he thought that he could trick him more easily than

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Why not maintain the vigor and strength of youth indefinitely by eating plenty of Shredded Wheat?

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are clean, wholesome and nourishing—made of the whole wheat, steam-cooked, shredded and baked in the cleanest and finest food factory in the world—just the food for these chilly spring days when old Nature is doing her best to revitalize your system. Try Shredded Wheat for breakfast once and you'll readily acquire the healthy, invigorating Shredded Wheat habit.

Shredded Wheat Biscuit with hot milk, a little cream and a dash of salt certainly does make a nourishing and wholesome breakfast. The only "Breakfast Cereal" made in biscuit form.

THE CANADIAN SHREDDED WHEAT CO., LIMITED
NIAGARA FALLS, ONT.

anybody else. To him, therefore, he went, and asked him to show him all that was most valuable in the way of diamonds, rubies, and other precious stones. Examining these, and asking their price, he talked about the best ways of arranging and setting them, and he wound up by saying, "These, I think, ought to please my wife. I intend making her a present. In how many days could you let me have them all finished and set, so that I may give them to her as an agreeable surprise?"

"There are a good many stones," answered the jeweller, "and the work they will need is long and troublesome. I would use all possible speed, but I cannot venture to promise them before two months."

"Oh, dear!" said the nobleman; "that is much too long to wait. Besides, now, I reflect, women are so changeable, that this arrangement which pleases us may not at all suit my wife. It will be better for me to take her home several sorts, and to let her choose herself which of 'em she likes best. To-morrow you shall have your answer, and then I will beg of you to make as much haste as you can."

Thus saying, the jewels having been put in a case, he took them up and left the shop.

The jeweller, who had known him formerly as a rich man a good customer, and who was, moreover, quite ignorant of his ruinous gambling and of his great losses, suspected no

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READY FOR USE IN ANY QUANTITY

For making soap, softening water, removing old paint, disinfecting sinks, closets, drains and for many other purposes. A can equals 20 pounds S.A.L. SODA.

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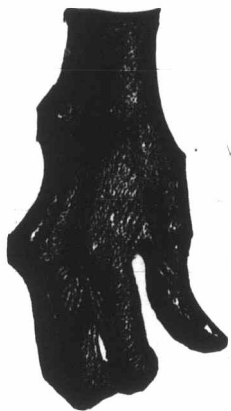
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If You Have Rheumatism Let Me Send You a 50 Cent Box of My Remedy Free.



Deformity in Chronic Rheumatism.

I Will Mail FREE To Anyone Suffering From Rheumatism, Gout, Lumbago, Sciatica (Who Will Enclose This Advertisement) A 50 Cent Box of my Rheumatism Remedy Free.

My Remedy has actually cured men and women seventy and eighty years of age—some were so decrepit that they could not even dress themselves. To introduce this great remedy I intend to give fifty thousand 50 cent boxes away, and every suffering reader of this paper is courteously invited to write for one. No money is asked for this 50 cent box neither now nor later, and if afterwards more is wanted I will furnish it to sufferers at a low cost. I found this remedy by a fortunate chance while an invalid from rheumatism and since it cured me, it has been a blessing to thousands of other persons. Don't be sceptical, remember the first 50 cent box is absolutely free. This is an internal remedy which goes after the cause of the trouble, and when the cause of rheumatism is removed, have no fear of deformities. Rheumatism in time will affect the heart, so do not trifle with this merciless affliction. Address enclosing this adv., JOHN A. SMITH, 536 Laing Bldg., Windsor, Ont.

treachery, and therefore thought it needless to require security or send some one with him.

On reaching his house the wicked young man was overjoyed at his success, and thought that he would have a joke with his wife, and at the same end the regrets she still felt for her jewelry, which he had stolen and lost at play. Going to her room, then, he showed her the rich booty.

"Now," said he, "you will have no reason to din your complaint in my ears, and to make so much fuss over your jewels. Am I not now giving you far better ones? Ah! I knew fortune would be friendly at last. One lucky moment has well repaid me for all I have lost, and my affection leads me to at once restore to you what I took away. Choose now what stones you like, and I will order them to be set to-morrow according to your fancy. In the meantime, however, hide them in some secure place, and do not breathe a word to a living soul unless you want to lose them. I will not have anybody know of them till they see them on you."

When the morning came the jeweller began to feel anxious, and he resolved to go himself to the nobleman to get the order and carry back the jewels. On reaching the house he was told that the master was not yet up, and he must come again. The jeweller, however, would not leave without his property.

In a short time the nobleman went into the room where there was no likelihood of his being overheard; he had his dupe shown in, and bore himself as though the jeweller was a stranger to him, and asked him his business.

"I thought it wise," said the jeweller, "to come myself to learn what

jewels you were going to take of those you ordered yesterday."

"Jewels!" cried the nobleman, in tone of assumed wonder. "What are you talking about?"

"Have you forgotten?" asked the jeweller, growing pale. "Were you not yesterday in my shop, and did not you order me to show you my most most valuable stones? I arranged them in various ways, and this done,

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Relief Quick and Cure Certain When Dr. Chase's Ointment is Used.

There is no form of itching skin disease which can defy the extraordinary curative powers of Dr. Chase's Ointment.

This is a strong statement and is only made after years of experience with the use of this preparation in the most horrible cases of eczema which you could imagine.

Relief from the terrible itching comes with the first few applications and then it is a question of patiently applying the ointment and watching the natural process of healing which is set in operation by this great healer.

There are lots of cures to refer to, but what you want is actual trial in your own case, when you will soon realize that there is no disputing the wonderful healing power of Dr. Chase's Ointment.

If you have Eczema or any form of itching skin disease don't let an hour pass before sending for this treatment. Sixty cents a box, all dealers or Edmanson Bates & Co., Toronto.

you carried them away with you for your wife to choose from. Did you not say you were going to give her a present, and did you not promise to bring them back to-day, with an order for those she would select?"

"I know nothing about the jewels," replied the nobleman. "You evidently take me for some one else."

The jeweller upon this was filled with terror. Throwing himself on his knees, he implored the nobleman, by all that he held most dear, by all that he loved most tenderly, not to ruin him. He told him if these jewels were not returned to him he was a lost man, and his wife and his children would be left to die of hunger.

But the nobleman, turning all this into fun, feigned to take it as a good joke, declared it was some mistake, and at last accused him of being drunk, stoutly maintaining that he had never had the jewels. The jeweller then began to clamor loudly; and the nobleman, pretending to grow angry, called him all sorts of names and had him turned out of the house.

The unhappy man, knowing that without witnesses or written acknowledgement with which to confirm his statement all appeal to a legal tribunal would be useless, was nearly driven mad, both with grief at the loss and fury at the fraud. Suddenly a happy thought struck him. He would go to the emperor and make him his judge.

"He is too wise," said the jeweller, "not to see who is speaking the truth; too just not to do me right."

Accordingly he asked for an audience and obtained it, thanks to the kind heart of the monarch, which always made him willing to hear and redress his subjects' grievances. He related fully all that had taken place, and solemnly swore to the truth of his tale.

The emperor, perceiving more from the good man's tears than from his oaths that things were as he said, ordered him to withdraw into the neighbouring room, and sent for the nobleman, strictly enjoining that, no matter where he might be, he should be at once conducted to the palace.

At first, thunderstruck at the unexpected summons, the unworthy man trembled from head to foot; but recollecting that the jeweller had no proof of any kind to bring against him, he called up his usual boldness, entered the presence of his sovereign with an unmoved countenance, and on being confronted with his accuser flatly denied all that was asserted.

The emperor, seeing that no confession could be got from the hardened villain, was just about to order the latter's house to be thoroughly searched, when, reflecting that the stolen property might be in some place difficult to find, and wishing to get the truth promptly, he hit upon the following successful expedient. He deemed it probable that the nobleman's wife would not be wholly ignorant of the affair. He therefore ordered him to write this note:

"If you care to save my life, give the jewels I showed you yesterday to the bearer."

On receiving this order the nobleman turned pale, flung himself at the emperor's feet, and confessed his guilt.

Thus, through the sagacity and prudence of the Emperor Joseph II., the truth was brought to light, and the stolen goods were restored to their rightful owner; while at the same time the incident furnished the Austrian people with proof of their sovereign's wisdom.—From the "Italian of Soave."

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