

Canadian Churchman

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

VOL. 37

TORONTO, CANADA, THURSDAY, MARCH 10th, 1910.

No. 10.



Spring

Beautiful Range of Suitings, Overcoatings, and trouserings for Spring wear. Would be pleased to have your order.

EDWIN T. BERKINSHAW
348 Yonge St.

TEMPORARY DUTY—Rev. Canon Jarvis is prepared to take temporary duty, city or country. Apply 34 Hazelton Avenue, Toronto.

WANTED.—A Mother's help. Clergyman's family, two small children, must be willing to assist in housework. Apply "S," Canadian Churchman Toronto.

WANTED—Young lady, speaking French and German fluently, desires position as travelling companion. Apply "E. N.," Canadian Churchman Toronto.

WANTED—Position as Nursery governess by clergyman's daughter, experienced, best references. Address "Governess," Canadian Churchman Toronto.

FOR SALE.—Organ in St. John's Church, Ottawa, one manual, ten stops. Terms very reasonable, to make room for a larger instrument. Canon Pollard, 26 Nepean Street, Ottawa.

WANTED—A rector in Maritime diocese seeks a parish near Pacific Coast preferred. Locum Tenency or Curacy for summer considered. Young energetic; intone moderate high. Rector, Canadian Churchman Toronto.

CATHEDRAL CALENDAR—Souvenir of Bicentenary year. Quotation with Author for each day sent in by well known people. July 25 cents. Address, Miss Helen Parker, Amherst N. S.

WANTED—Sheffield (England) organist and choirmaster private accompanist to Dr. Henry Coward seeks post in Canada with or without commercial position, according to salary given. Address W. R. Lowe 86 Derbyshire Lane, Sheffield, England.

WANTED—Teacher for Day School—Blackfoot Indian Reserve. Wife to be willing to teach needlework and prepare a mid-day meal for pupils attending. Salary \$500.00 with living accommodation and rations; value \$120.00. An earnest and efficient man will be heartily welcomed. Application with references, stating age and experience, to be sent to Archdeacon Tims, Calgary Indian Missions, Calgary, Alta.

PLANS and SPECIFICATIONS
A Clergyman of long experience in Church building is prepared to supply plans and specifications for Churches, Parsonages, Church Furniture and Decorations, and Restoration. References: His Grace the Archbishop, The Bishops of Ontario, Ottawa, Algoma and Quebec. Address A. J. Canadian Churchman Toronto.

Spencer's Church Organ Works, Hamilton.
Church Organ for Sale, Two Manuals, Pedals, Fifteen Stops Power and Variety, Bargain for Cash.
WALTER SPENCER

St. Augustine Wine
Registered Communion Wine
\$1.50 per Gallon. (25c. extra for container.) \$4.50 per doz. Qts. (bottled), F.O.B. here. Direct importer of Foreign Wines and Spirits.
Telephone Main 625.
J. G. MOOR, 433 Yonge St., TORONTO

International Sunday School Lessons, 1910
NEW BOOK OF LESSONS BY REV. DR. PATERSON SMYTH
ST. MATTHEW'S GOSPEL OF THE KINGDOM
Cloth, 50c. Paper, 35c.
SAMPSON, LOW & Co., LONDON, ENGLAND
ALL CANADIAN BOOKSELLERS

"A Book which no Clergyman and no thoughtful Layman can afford to do without."

YEAR BOOK

And Clergy List of the CHURCH OF ENGLAND IN CANADA

PRICE 25 Cents

The issue for 1910 contains besides the usual reports and statistics of the dioceses and various organizations of the Church, portraits and sketches of their Lordships, the Bishops of Toronto and Montreal, also a list of the Clergy by Parishes and Dioceses, as well as a full alphabetical list.

J. P. CLOUGHER
PUBLISHER
173 Huron Street, TORONTO

WESTBOURNE RESIDENTIAL AND DAY SCHOOL FOR GIRLS

340 Bloor Street W., Toronto, Ont.
Reopens September 13th 1909
Affiliated with the Toronto Conservatory of Music
P. McGillivray Knowles, R.C.A., Art Director. For announcement and information, address the principal
MISS M. CURLETTE, B.A.

Bishop Blyth's Mission.

Bishop Blyth, our Bishop in Jerusalem, the first Christian See, appeals for aid to the Canadian Church in his arduous work. An open door is set before him. Religious Freedom now guaranteed to Christian and Moslem Missions. Unprecedented opportunities—the call of the Church.

Donations received and information gladly given by
Rev. Canon J. D. Cayley,
St. George's Rectory, Toronto.

On a recent Sunday, at morning service, the Bishop of Down and Connor and Dromore dedicated new choir stalls and pavement in the chancel of St. John's, Whitehouse. In an appeal for help for the Church Building and Restoration Fund of this diocese, the Bishop of Lincoln, Dr. King, says: "The sight of the village church and the

After March 1st.

Our new address and style of firm will be:

HARCOURT & SONS, LIMITED,
103 King Street West.

Our new building will be up-to-date in every way, being built for our business. Waiting-room for clergymen, etc.

GEO. HARCOURT & SON
57 King St. W.
TORONTO.

The Testimony of Science to the Credibility of the Book of Jonah

A VINDICATION OF THE NARRATIVE OF HIS ADVENTURE WITH THE WHALE

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

In Pamphlet Form,
Price Five Cents.

Canadian Churchman Office,
36 Toronto Street, Toronto, Ont.

Highfield School HAMILTON ONT.

Residential and Day School for Boys. Great success at R.M.C. and in matriculation. Head Master J. H. COLLINSON, M.A.

THE GENERAL THEOLOGICAL SEMINARY, Chelsea Square, NEW YORK.

The next Academic Year will begin on the last Wednesday in September. Special Students admitted and Graduate course for Graduates of other Theological seminaries.—The requirements for admission and other particulars can be had from The Very Rev. W. L. R. OBBINS, D.D., Dean

HOTEL CECIL OTTAWA ONT.

Walter B. Walby, Prop
Finest, Most Homelike and Modern Hotel in the City
Special Rates to the Clergy.

Christianity is Christ

by
The Rev. W. H. Griffith Thomas, D.D.
In the Anglican Church Handbook Series, Price 35c.

The aim of this handbook is to present in a short popular form, suited to the character of the series of which it is a part, the substance of what has been written in recent years on the central subject of Christianity—the Person and Work of Christ.

The Upper Canada Tract Society
James M. Robertson, Depository
2 Richmond St. E. TORONTO
Tel. Main 7416

LYE & SONS

Church Organ Builders.

Tubular Pneumatic Organs, finest tone quality, great durability. Address
10 to 16 St. Nicholas St., Toronto

4 Stop Church Organ for Sale—one Manual full compass Pedal Pipes. Write for price and terms.

EASTER MUSIC

In great variety. We have a large stock of "EASTER ANTHEMS," General Anthems, Morning, Evening and Communion Services, and Organ Voluntaries for pipe or reed organ, also Secular Part Songs and Choruses.

We will gladly send to choirleaders "for inspection" copies of any line they are interested in. Sole agents for Caleb Simper's popular music, Ambrose Abbott & Co., and other well-known English houses. Novello's best publications always in stock.

Ashdown's Music Store
Anglo-Canadian M.P.A., Ltd.
144 Victoria Street, Toronto

Easter Cards

and
Booklets

We have a fine line of Easter Cards and Booklets, at 20., 50., 100., 150., 200., and 250., and upwards. Also suitable Devotional Books, for the season.

The Church Book Room, LIMITED
23 Richmond St. W., TORONTO

JOHN POURE

Churches, Music Hall and Lodge Room
DECORATOR

OIL, WATER OR, PRESSED WORK.
Grey Street, - London, Ont.

MRS. JOAN BISHOP

Artistic Costuming
The latest and most select novelties in Trimmings and All Gownings
28 COLLEGE ST. PHONE N. 5157.

"ST. AUGUSTINE"

Registered
The Perfect Invalids' & Communion Wine.
"St. Augustine" is a sound pure wine, better cannot be obtained.
Rev. Canon Dann.
Cases 12 Qts. \$4.50; 24 Pts. \$5.50 F. O. B. Brantford.
J. S. HAMILTON & Co. - Brantford.
Manfrs. and Pro. "St. Augustine" Wine.

Telephone - - - Main 7405

We are equipped to produce Printing Matter that will attract attention anywhere.
Our prices are inducing and should attract the shrewd business man—try us.

The Monetary Times Printing Co., of Canada, Limited

62 Church St., Toronto, N.-W. Cor. of Court St.



ABSOLUTE SECURITY

The financial position of the North American Life is unexcelled, guaranteeing as it does the permanence and stability of the Company, and the absolute fulfilment of all contracts.

Ask one of our representatives for a copy of the Company's Last Annual Report, which has just been published, or write to the

North American Life Assurance Company

"Solid as the Continent."

Home Office - Toronto

BELLS.

Steel Alloy Church and School Bells. Send for Catalogue The C. S. BELL CO., Hillsboro, O.

When writing to or purchasing from Advertisers mention "The Canadian Churchman."

A Physician's Testimony for Labatt's Ale

"We find that the ale uniformly and well agreed with the patients, that it stimulated the appetite, and thereby increased nutrition. The taste, likewise, is always highly spoken of. In nervous women, we found that a glass at bedtime acted as a very effective and harmless hypnotic."—SUPERINTENDENT OF LARGE U. S. HOSPITAL.

P. BURNS & CO.

WHOLESALE AND RETAIL DEALERS IN
COAL AND WOOD
HEAD OFFICE: 44 King Street East, Toronto.
ESTABLISHED 1856 TELEPHONE 181 AND 182
Office and Yard, FRONT ST. near BATHURST. Telephone No. 449 and 2110
Office and Yard, PRINCESS STREET DOCK. Telephone No. 190



CHURCH AND MEMORIAL WINDOWS
STAINED GLASS
Designs and estimates submitted
LUXFER PRISM COMPANY LIMITED
100 King St. West - Toronto

ALEX. MILLARD
Undertaker and Embalmer
359 Yonge Street, TORONTO
Telephone Main 679

DANIEL STONE
UNDERTAKER
82 West Bloor St. Telephone North 3684

PEWS
OUR SPECIALTY
THE GLOBE
FURNITURE CO. LIMITED.
WALKERVILLE, ONT.

MENEELY & CO. WATERLOO, (West Troy), N.Y.
The Old Reliable Meneely Foundry. Established nearly 100 years ago.
CHURCH, CHIME, SCHOOL & OTHER **BELLS**

Milk is the most easily contaminated of all the foods. You are safe with *City Dairy* milk



SEEDS THAT SATISFY
BRUCE'S
Established 60 Years.

SWEET PEAS. We offer one of the finest collections in the world of these beautiful flowers. Nearly 100 varieties, including all the latest and best Spencer varieties.

SPECIAL OFFER. Prices Postpaid.
Bruce's Superb Mixed. 1 pkt. 10 oz.; 20c.; 2 oz. 35c.; 1 lb. 60c.; 1 lb. \$2.00.
Bruce's Choice Mixed. 1 pkt. 5c.; 2 oz. 10c.; 2 oz. 15c.; 1 lb. 25c.; 1 lb. 75c.

FREE. Our handsomely illustrated 104 page Catalogue of Vegetable, Farm, and Flower Seeds, Plants, Bulbs, Poultry Supplies, Garden Implements, etc., for 1910. Send for it

JOHN A. BRUCE & CO., LTD.
HAMILTON, ONTARIO

Weekly Offering Envelopes, Duplex envelopes

Subscription, Cards, Quarterly statements, Record books and all church supplies. Send to-day for our new Price List for 1910 and samples.
THE JACKSON PRESS Printers, Bookbinders, Engravers, Embossers.
173-175 Wellington Street, KINGSTON, Ont.

An example of the influence exercised by dispensaries in heathen lands may be seen in a case reported from Wusih, China. A little lad was seriously ill. As there was no hospital the Bible woman rented a room for him near the dispensary so that he might go there for treatment. In this way she became acquainted with the family, with the result that some

two weeks ago no less than ten names were handed in—the boy's own family, including his father and mother, with some friends, all of whom have come frequently to Church since. There seems to be no reason for doubting that at the expiration of the usual six months' probation all, or nearly all, of them will be admitted to the catechumenate.

For Three Successive Years

The Great-West Life has written the largest Canadian business of any Company.
In 1909 the Paid-for business of the Company in Canada amounted to \$9,564,269.00—the largest Paid-for Canadian business ever secured in a year by any Company.
This prominence is readily explained. In The Great-West Life high interest earnings (7.05 per cent. net in 1909) are added to low expenses, and the result is—low rates and unequalled profits to Policyholders.
Write for booklet showing details of these profits.

THE Great-West Life Assurance Company
HEAD OFFICE, - WINNIPEG

Communion Table Linen

Bleached Damask—Irish Manufacture—Pure Linen—in two handsome ecclesiastical designs—all sizes. No. 26—Gothic trellis pattern showing alternately the Sacred Monogram (i.h.s.) Sprays of Wheat and Bunches of Grapes. No. 36—In center an Ornamantal Cross with border of Grapes and Grape Leaves. Cloths—Hem stitched ends.
27 inches wide, 3 yards long, \$5.00
3 1/2 yards long, \$6.00
36 inches wide, 3 yards long, \$7.00
3 1/2 yards long, \$8.00
Napkins, Hemmed, 27x27 in., \$1.00
AN APPROPRIATE GIFT.
Careful and Prompt Attention to Mail Orders.

JOHN CATTO & SON
55-61 King Street East, TORONTO

CHURCH FURNITURE
Altars, Pulpits, Fonts, etc.
Send for Catalog of
Pews & Brass Goods
The Blonde Lumber & Mfg. Co. Limited.
— Chatham, — Ont. —



CHURCH BRASS WORK of every description made to order on shortest notice. Designs furnished and satisfaction guaranteed.

KEITH & FITZSIMONS, LIMITED
111 King Street West, Toronto

Church Brass Work
MEMORIAL BRASSES.
RAILS VASES.
PRITCHARD ANDREWS
CO OF OTTAWA, LIMITED
133 Sparks St. OTTAWA.

Canadian Churchman.

TORONTO, THURSDAY, MARCH 10, 1910.

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

NOTICE.—Subscription price to subscribers in the City of Toronto owing to the cost of delivery, \$2.00 per year; if paid in advance, \$1.50.

ADVERTISING RATES PER LINE 20 CENTS

ADVERTISING.—The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

BIRTHS, MARRIAGES, DEATHS.—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

THE PAPER FOR CHURCHMEN.—The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

CHANGE OF ADDRESS.—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due at the rate of two dollars per annum for the time it has been sent.

RECEIPTS.—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

CHEQUES.—On country banks are received at a discount of fifteen cents.

POSTAL NOTES.—Send all subscriptions by Postal Note.

CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

Address all communications,
FRANK WOOTTEN,
Box 34, TORONTO.

Phone Main 4643.
Offices—Union Block, 36 Toronto Street.

NOTICE.—Subscription price to subscribers in the United States, \$2.00 per year; if paid in advance, \$1.50.

SINGLE COPIES, 5 CENTS.

Lessons for Sundays and Holy Days.

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 31.

March 27.—Easter Day.
Morning—Exod. 12, to 29; Rev. 1, to 19.
Evening—Exod. 12, 29, or 14; John 20, 11 to 19, or Rev. 5.

Appropriate Hymns for Fifth and Sixth 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.

FIFTH SUNDAY IN LENT

Holy Communion: 138, 259, 260, 373.
Processional: 47, 130, 491, 633.
Offertory: 128, 394, 594, 640.
Children's: 507, 695, 706, 787.
General: 37, 129, 436, 752.

PALM SUNDAY—SIXTH SUNDAY IN LENT.

Holy Communion: 131, 136, 257, 495.
Processional: 132, 133, 137, 496.
Offertory: 104, 141, 623, 642.
Children's: 608, 688, 692, 695.
General: 105, 140, 152, 630.

THE FIFTH SUNDAY IN LENT.

The criticism of the four gospels demonstrates on the one hand much independence on the part of each evangelist, and on the other a considerable dependence on certain common sources. But all through the narratives there is a unique loyalty to one conception of Jesus Christ. One evangelist approaches his task from one point of view, another from another, but all give us only one conception of Jesus Christ. And this unanimity argues for the authenticity of their work, for the correctness of their delineation. As we read the Gospels we note how carefully the writers tell us of the Saviour's consciousness of His personality and power. And then most logically they set before His claims which spring from His consciousness. Now one of those claims comes before us

to-day in the Gospel, viz.:—His sinlessness. Never does He confess sin, or pray for forgiveness. Hear His denial of the imputation,—“Which of you convinceth Me of sin?” Indeed all other claims necessitate His sinlessness. Were He sinful He could not be the way, the truth, the life, the light of the world, the Bread of Life, or the Good Shepherd. These are but the description of the personality and the work of one who is sinless. The claim to sinlessness is made in every announcement of redemption and salvation. He came to save sinners, therefore He distinguishes Himself from sinners. The Epistle for to-day emphasizes this point. Christ has obtained eternal redemption for us. And He Who offered Himself to God is without spot. A mere man, a holy prophet, could not save us from our sins, or reconcile us to the Father. But He Who did no sin manifested the eternal goodness and mercy of God the Father in obtaining eternal redemption for us. On every side we feel our need of salvation. Only by the great goodness of God in Christ Jesus are we preserved evermore in body and soul. How loyal we ought to be to our Saviour! Should we not meditate more and more upon His sincere, sympathetic and simple teaching? His words are Life. His words are Truth. And the Truth alone can make us free to love, worship, and serve God. Study the teaching of Jesus. Gaze intently upon the figure of Jesus, in the cradle at Bethlehem, in the upper room at Jerusalem, on the cross, in the tomb, at the right hand of the Father. For these scenes portray the Humility of Jesus in His work of redemption, and His exaltation and glory after obtaining eternal redemption for us. In both His humiliation and exaltation we behold sincerity, sympathy and simplicity (which is purity). These are always the marks of greatness. And all true greatness in man is but the reflection of the greatness of the Son of Man.

The Fight Against Opium.

It is encouraging to know that the effort to rescue China from the clutch of the Opium Fiend is going on apace. “The people of China realize,” said the Honourable Tong Kdi-son, an eloquent Chinese statesman recently in England, that they have twenty-five millions of their brothers and sisters to be relieved from the bondage of the opium demon. They realize that their opium victims are having a most awful struggle with their relentless foe. * * * “We realize that the opium evil can no longer be endured. For more than seventy years it has made the greatest havoc in the physical, mental, and moral well-being of our people. It has weakened our productive energies and impoverished our industrial forces. It has brought starvation and wretchedness to thousands and mayhap millions of families, who, were it not for opium, would be enjoying bright and happy homes. It has stagnated the growth of our national prosperity, and it is still one of the most potent causes in preventing our country from taking its proper place in the comity of nations.” A terrible arraignment this—but none the less true. His Majesty's Minister at Peking, Sir John Jordan, has recently reported to Sir Edward Grey that “considerable progress continues to be made in the task which the Chinese Government undertook three years ago. There has undoubtedly been a very sensible diminution in the consumption and cultivation of opium, and a public opinion has been formed which will greatly strengthen the hands of the Government and the provincial authorities in the drastic measures which they contemplate taking in the near future.” This is very encouraging indeed, and the outlook is most hopeful for the Chinese people.

Archæology and Criticism.

A frequent appeal of the Higher Critics is to what they call “Truth.” This truth they claim to have come to them, as the result of scholarly and scientific investigation and thought, during comparatively recent years. One of the fields of research directly bearing on their investigations, and in which—even the simplest student would have supposed their most important discoveries would have been made, and on which some of their strongest arguments would have been based, is the field of Archæology, and yet, what is the fact? A competent English scholar, Dr. W. H. Griffith Thomas, who, by the way, is to shortly visit Canada, writes, that:—“It is a well-known, but sometimes overlooked, fact that during the last sixty years or more, while there have been a vast number of archæological discoveries in Egypt, Palestine, Babylonia, etc., not a single one of these discoveries has gone to support the main contentions of the Higher Criticism. On the contrary, quite a number of these archæological results have confirmed quite definitely the traditional view.” This is indeed a remarkable confirmation, through scholarly and scientific investigation, and thought,—of a truth that has not come to us from the camp of the Higher Critics. “And,” says Dr. Thomas, “it is another striking fact that quite a number of leading archæologists who were formerly advocates of the critical position, have not only abandoned it, but have written in the strongest terms against it.” Dr. Thomas is supported in this statement by one of the best known religious writers of the day, Sir William Robertson Nicoll, who says that it is a significant fact “that the great first-hand archæologists, as a rule, do not trust to Higher Criticism.” When honest and competent scholars are led by the light of facts to the proof of old truths, they cannot do otherwise, than attack the positions of those who weakly yet stubbornly contend for new un-truths, with which they have personally identified themselves, but which alas! are terribly mischievous and misleading to the unlearned and unwary—tending to confusion, doubt and, alas! that it should be so, in some cases, unbelief.

Misery and Its Remedy.

The distressing results of sin are constantly appealing to human sympathy for redress. Not a few of the remedies proposed dissociate the divine from the human. And their inadequacy is but the logical result. “Spiritual power directed towards the several causes of misery.” Professor Devine, General Secretary of the Charity Organization Society of New York, holds to be “a very essential feature of the ideal community.” The same authority also maintains that “no man comes to the Municipal Lodging House or to the Bowery bread line through the route of regular attendance at Church and Sunday School.” There are, we regret to say, some thinkers, writers, and speakers, who, on cursory and altogether insufficient grounds, undertake to belittle the noble work done by the Church for those in want and trouble. The testimony of a man who has such unusual facilities for getting accurate information on the subject, as Professor Devine, is of the first importance. One cause of a great deal of the world's unhappiness arises from the friendless condition of many people, a condition too often found in city life. It cannot be denied that the Church has tried, and is trying, to minister to this urgent need. The success of her efforts has been freely acknowledged by fair and unprejudiced observers. Professor Devine says that he is “very ready to believe that the Church, for all those to whom it makes effective appeal, is the greatest of all safeguards against such misery as comes from lack of friends.” Such an estimate of the value of the social side of the Church's

ears
written
ness of

ness of
mount-
largest
ss ever
7 Com-

ily ex-
at-West
s (7.05
: added
: result
qualified

ing de-

Life
many
NIPEG

Linen

manufacture—
ecclesiastical
othic trellis
Sacred Mon-
and Bun-
n, re an Or-
Grapes and
itched ends.

ng, \$5.00

00

ng, \$7.00

00

in, \$1.00

IFT.

Mail Orders.

SON
TORONTO

H-

RE

onts, etc.

og of

Goods

o. Limited.

Ont. —



K of every
r on short-
mished and
itted.

LIMITED
Toronto

rch
s
ork.

RIAL

ASSES.

VASES.

REWS

LIMITED

TAWA.

work should be taken as an incentive to more earnest and thorough efforts on behalf of those who are friendless and uncared for.

The Millennium.

A few students have persistently insisted that we are living in the millennium, an event looked for for so long and deemed a poetic dream, a far-off divine event. During the last quarter of a century so many changes have occurred that all over the world the old fierceness of unreclaimed humanity has given place to more noble thoughts and actions. The kingdom of God cometh not with observation, nor are the old meannesses and weaknesses of humanity miraculously removed. There was to be one marked feature of the new era in the return of the Jews to the Holy Land. The effect of the proclamation of the constitution in Turkey has given an enormous stimulus to the return of the Jews to Palestine from all parts of the world. It is as if a door long locked and barred had been opened and a crowd waiting outside had poured in. It is calculated that of the people in Jerusalem four-fifths are Jews, and in other parts such as Jaffa, Tiberias and Mount Carmel, the orthodox Jews are reckoned by thousands. Their agents are engaged all over the country in buying land, and the Mohammedans are rapidly becoming rich. The fertile portions of the valley of the Jordan are being acquired by these Jewish syndicates. For many years a gradual return and considerable settlement has been in progress which has paved the way and prevented much failure and suffering among the enthusiastic but inexperienced new comers.

Military Training.

The recent election has brought to the front some names little known before, and some personalities, many of them from the outer empire, possibly the most interesting personality is Mr. Robert Blatchford, professedly a socialist, but a broadminded, warm-hearted Englishman. He served seven years in the army and three in the volunteers, and enjoyed it, and cannot understand the dread and dislike that most Englishmen feel to military service. "I, having been in the army, have known for forty years the mental, moral, and physical advantages of military training, but I have never gone out of my way to say so—for political reasons. However, of late years those political reasons have seemed to me less cogent or less real, while my conviction has deepened that universal military training would be the salvation of the British race. For military training, if conducted on reasonable lines, is not a bad thing but a good thing for all young men. And I am sure, and most soldiers will agree with me, that no gymnastics, nor athletics, nor sports can replace it. Because military training infuses a collective spirit and an instructive discipline which can be gained in no other way. I have recently attended the German and the British army manoeuvres; and I have recently travelled a good deal in England and in Germany. A while ago I described the appearance of our troops in Oxfordshire, and the march of the 10th Infantry Brigade through Swindon. Since then I have had occasion to visit some of the working-class districts of London, and I have seen something of the London poor. The contrast between the young men in Bermondsey and the Borough and the young soldiers who marched into Swindon made a deep impression upon me. The soldiers were healthy, active, merry; well fed, well washed, properly disciplined, and as fit as fiddles. The young men in the London streets were none of those things. Yet the soldiers and the others were of the same class: the same material."

Plain Talk on Worship.

Rev. A. W. Robinson, D.D., at the late Swansea Congress gave four suggestions on this subject that deserve to be repeated—pointing out two

things we ought not to do, two things we ought to do. (1) Don't think too much about numbers. It is important to bring as many as possible under the sound of the Gospel, but real growth must begin small, like the mustard seed and take time to grow. (2) Don't make religion too easy. All attempts to eliminate the cross is as fatal in the Church's life as it was in Christ's. (3) Keep the Divine aspect continually in view. A merely humanitarian religion or a merely institutional church may show great activity, but is bound to fail if God is ignored or not exalted in all things. (4) Remember that the Divine is compatible with the human. The Church is not only God's house but man's; and he who loves God must love his brother also.

Use and Abuse of the Voice.

It is sad and exceedingly regrettable that more attention is not paid to the careful cultivation and adaptation of the voice to public speaking—by those whose duty and privilege, it is, to speak in public. Our sense of hearing is not as keen as it once was—yet we are by no means deaf or hard of hearing—and yet as we sat recently in a medium-sized church, not half way down the nave, and failed to hear the text and fully one-third or even more of the sermon, we could not help feeling grievously disappointed. The preacher is a thinker and scholar, and an able and sincere Churchman. Part of the time he spoke in resonant tones that could have been heard in any part of a cathedral—again he would lower his voice to such an extent that we are confident only those at a comparatively short distance from the pulpit could have heard what he was saying. There can be no doubt that the speaker intended all his audience to hear all that he said. And that he raised and lowered his voice for the purpose of emphasis. But the fact remains that his low tone prevented many of his congregation from hearing the words of his text, as well as a good part of his sermon. Not only so but whenever and wherever he speaks the same result must follow, save when he speaks to a few persons in a small church. This is not a consummation devoutly to be wished by a speaker, or by his hearers. And the pity of it all is that an able and cultivated man should waste so much of his own and other people's time, through lack of a little sound elocutionary training. Another well-known preacher deems it necessary, on occasions great or small, to speak in a tone so loud as to distress some of his hearers. We have even heard of a sensitive lady who was deterred from attending church when the Reverend gentleman preached because his loud and strident tones gave her a headache. Other preachers there are, but comparatively few, who speak clearly, impressively, and with due emphasis, in voice neither too loud nor too low. Would that there were more of them. A man is never too old to learn a new lesson—especially if it be calculated materially to aid him in the discharge of a great and responsible duty. And as one of the hardest things in life is, to know oneself, we would urge the candid friends of such speakers as we have first referred to—to say to them a word in season with due deference and in a spirit of Christian charity, and in humble faith to hope and pray for good results.

Boys Will Be Boys.

A correspondent tells us of a Boys' Club in the city to which we are glad to give a little gratuitous advertisement, without going the length of naming names, which the boys themselves would probably resent. The Club rejoices in a Greek letter title. Its object is mutual improvement and, well, we expect it is just good wholesome fun, and our informant thinks they get it. The exchequer is maintained by levying a weekly income tax; on what principle it is based, and how collected, deponent saith not. But they get it, in so much that at the close of the fiscal year, the

Minister of Finance was able to announce a substantial surplus. What was to be done with it? Buy an auto? A motor boat? An aeroplane? Not a bit of it. They voted the money in a lump sum to one of the children's hospitals, and that without suggestion from the Sunday School Superintendent, or any one else! If any club of grown-ups will follow this example, we shall be glad to devote a column to chronicle the event, and will decorate the society with the whole Greek alphabet. Now we don't want to be misunderstood. We don't imagine for a moment that our heroes are angels. On the contrary, we fancy they deserve, some of them anyhow, a substantial caning for the good of their souls, periodically, and get it. However, they seem to be the right kind of boy, and we want more of them in the community.

TORONTO'S DIOCESAN CATHEDRAL.

We have read with interest an authoritative statement just published regarding the relation of the Diocese of Toronto to St. Alban's Cathedral. The statement clearly and concisely sets out the story of the Cathedral foundation; the difficulties that beset the late Archbishop Sweatman in the prosecution of the work during his life time; and the present condition of its affairs. No sound and well informed Churchman can doubt for an instant the propriety, aye, the necessity, of each diocese in Canada having a Diocesan Cathedral, as the centre of its spiritual life; as the impressive scene of its most solemn ceremonies; as the especial Church and Seat of its Bishop; and as the centre point and chief source of ecclesiastical energy, an energy that should with the imprint of Divine authority and with the convincing power of heavenly grace continually flow forth to arouse, inspire, and strengthen the churches throughout the diocese. This great need the late Archbishop Sweatman profoundly felt; devoted a goodly portion of his life to supply; and when the end came his body lay in simple state within the hallowed walls he had begun to build and that he loved so well, above the Crypt wherein, in his living presence, not long before a meeting of some of the most loyal and influential of his laity gathered, at his call in time of need by resolution, thus nobly responded to that call. "This meeting of Anglican Churchmen desire to express their loyal sympathy with His Grace the Archbishop of Toronto in his noble effort to provide a Cathedral worthy of so important a diocese, and hereby pledge themselves to stand by him to the fullest extent of their power and influence." It is now nearly 30 years since the Synod of Toronto Diocese passed a resolution approving the Bishop's purpose. But it should be remembered that it usually takes many long years to build a Diocesan Cathedral. It should also be remembered that the many and varied parochial, diocesan and foreign and other demands on Churchmen also contribute to delay the ultimate completion of the sacred building. But of one thing we all may rest assured, that when the Cathedral stands complete it will be a tower of strength to the diocese, and in it—as in a great fortress—will be stored munitions for spiritual warfare, and from it, will issue forth perpetually, approved warriors equipped from its offerings; wise through its counsels; inspired by its services; and strong for the battle of their Lord and Master. And here let us sound a note of warning! Far from the Cathedral expenditure causing, as some anxious Churchmen might suppose, an undesirable diversion of offerings from Missions or other worthy Church objects, such expenditure will prove a spiritual investment of the very first order. One warranted by tradition; stamped with the approval of the most saintly and learned Bishops, priests, and laymen; and, one of the chief fountains of spiritual refreshment—and sources of ecclesiastical progress, and strength, in a

diocese b
the state
of the Pa
was nece
St. Alban
the choir
he has h
cathedra
to his B
may, or
also is a
objection
have to
Cathedra
St. Alba
partial f
ideal of
he devot
unselfish
Niagara
Archbis
urged th
ment to
if we kn
of the n
enterpri
of the
determin
His Lo
tion, di
ever so
very fa
of her
of the
priests,
come a
with th
none of
gate of

A ve
Mother
(in sul
in his
Book o
gretting
times
commo
century
of sin.
quarter
tion o
dignita
langua
time t
amine
timely
called
ject of
sions
Church
indeed
view o
love, n
edging
ing th
humar
positio
manh
take t
undert
man t
We sp
and "G
of Go
terms
have.
somet
know
acter
man.

diocese blessed by its presence. We are glad that the statement speaks so clearly as to the status of the Parish Church of St. James', Toronto. This was necessary to prevent misunderstanding. In St. Alban's Cathedral, even as it stands with only the choir built, the Bishop is free and unfettered, he has his own Diocesan Church—his, is no "pro-cathedral," and no dean, or canon, may dictate to his Bishop—as to what service or ceremony he may, or may not, have. St. Alban's Cathedral also is absolutely free from the strong and serious objection that many of the clergy and laity would have to the setting apart, as the exclusive Cathedral of the Diocese—of a Parish Church. St. Alban's Cathedral stands on a sure and impartial foundation. It stands as a pure and noble ideal of a saintly Bishop—for the diocese to which he devoted the best years of a long, laborious, and unselfish life. It stands, as the eloquent Bishop of Niagara in his excellent sermon, after the late Archbishop's death, preached from its pulpit, urged that it should:—"As the most fitting monument to the memory of the late Archbishop." And if we know anything of the character and capacity of the men who pledged themselves, in this great enterprise, to the late Archbishop Sweatman; or of the firm faith, high purpose, sympathetic yet determined spirit of His Grace's worthy successor, His Lordship Bishop Sweeny, despite all detraction, discouragement and opposition, from whatever source they may come the day will not be very far distant, when within the stately walls of her completed Cathedral, not only Churchmen of the Diocese of Toronto, but prelates and priests, and laymen, from near and from far, shall come and worship, and lovingly, and reverently, with the Patriarch Jacob, shall say:—"This is none other than the house of God, and this is the gate of heaven."

"MISERABLE SINNERS."

A very prominent broad Church Divine of the Mother Church is reported to have recently said (in substance) "that while he yielded to no one in his admiration of the literary beauty of the Book of Common Prayer, he could not help regretting the abject spirit of the language sometimes used in the penitential prayers." It is a common complaint that the average twentieth century Church member has largely lost his sense of sin. An utterance like this, from such a quarter, would seem to indicate that this condition of things is rapidly spreading. When dignitaries of the Church find the penitential language of the Prayer Book too strong, it is time to seriously reconsider matters and to examine foundations, an undertaking especially timely during this Lenten season, wherein we are called upon to prayerfully meditate on the subject of sin in general, and of our own transgressions in particular. Is the language then that the Church puts into our mouths at this time, and indeed at other times also, unbecoming and, in view of our deepening consciousness of the Divine love, misleading? In deploring our sins, acknowledging our own moral delinquency, and deprecating the anger of God, are we degrading our humanity and assuming an unnecessary abject position, inconsistent with the dignity of our manhood, and with the character of God? Let us take the second question first. Now when we undertake to express the character of God in human terms, we cannot make arbitrary distinctions. We speak very readily of the "love" and "mercy," and "Fatherhood of God." Why not of the "anger of God?" In both these cases we know that the terms are inadequate. But they are the best we have. That thing we call the "love of God," is something as infinitely transcending the thing we know as human love, as God in His whole character and attributes surpasses and transcends man. But we use the term as we have received it,

and it undoubtedly serves its purpose under present conditions. Cannot exactly the same thing be said on the other side? We speak of God's "anger" in exactly the same figurative sense as we speak of His "love." Both are inadequate, but no better terms can be found. They express the two sides to the character of God, i.e., to use the expression of St. Paul, "the goodness and severity of God." As the love of God is something infinitely higher, and nobler and purer than human love, so is the anger of God as compared with the anger of man. We have, therefore, just as much right to speak of God's "anger" with sin, as of His "love" for the sinner. Neither terms are wholly satisfactory, but they do convey certain impressions which make for a better realization of our spiritual responsibilities and relationships. Regarding the language of self abasement, which is being increasingly objected to as unworthy our manhood, is there after all, any reasonable ground for complaint? Take the strongest expression in use, viz., "miserable sinners." When one comes to consider how far the best of us falls below his own self-imposed standards, how miserably insufficient the best and noblest life is to express and set forth the Christian ideal of conduct, what poor unsatisfactory creatures we are compared with what we might be or wish to be, when we think of the glaring contrast there is between profession and practice in the most exemplary life that has ever been lived on this earth, when we consider all this, does the expression seem extravagant or strained? Can any man, whose imagination has been fired by the vision of the higher life, honestly deny that in thought, word and intention he has miserably failed to attain what he has in his rare moments of exaltation pictured to himself? Who then is there of us that can quarrel with this expression? Again, rightly understood, this sense of sin which expresses itself in the phraseology complained of, is a striking testimony to the dignity and nobility of our humanity. The more we expect of ourselves the less contented we will be with ourselves. If we have a high opinion of ourselves we will expect great things of ourselves. Expecting little, we will be contented with little, expecting much we are bound to be dissatisfied. No higher tribute, therefore, could be paid to the essential worth and dignity of our common humanity than this deep sense of self-dissatisfaction and its consequent self-abasement. Only the man who aspires high can know humiliation, he whose aspirations are low and mean cannot experience self abasement. The sense of sin, therefore, which is said to be dying out in this generation, and its acknowledgement in the plain direct language of the Book of Common Prayer is anything but derogatory to our sense of self respect. It witnesses to the fact that every man expects great things of himself, and that the more he expects of himself the harder he is upon himself. It is only the high souled striver and hungerer after righteousness who feels

like calling himself a "miserable sinner." For external discontent is the eternal price of spiritual and moral growth.

A CHANGING AND A CHANCELESS WORLD.

"Morality is only a matter of fashion, as changeable as that of dress." Such is the conclusion of a certain American college professor, recently quoted in a magazine article. And then he proceeded to point out that what might be wrong a century or two ago might be right to-day, and vice versa. Such a statement as this, it is needless to say, strikes at the very heart of the Christian religion, which so far as its working or workable value goes is most undoubtedly based upon the essential changelessness of fundamental morality. Christianity is of eternal obligation, because it most fully and effectively teaches those "Catholic" duties, which in all ages and places have been binding upon all mankind. Christianity is undoubtedly something more than this, but without this its claims upon the allegiance of mankind would be hollow indeed. Christianity is an eternal and universal religion because it teaches, as no other religion ever has taught, eternal and universal morality. Other religions have, to a certain extent done, and in some cases do this to-day, but so feebly and imperfectly as to prevent them from becoming serious competitors with Christianity. Now, in connection with this it is of vital importance to distinguish between the accidental and the essential, the permanent and the passing. The whole question in fact hinges and turns on this. The accidental we readily concede is continually changing. Nothing is more certain from human history and from our own personal experience that certain minor standards of conduct, and individual views, points and concepts have changed and changed again, and will go on changing to the end of time, like the other changing fashions of mankind. Take our social usages and compare one not very remote age with another, nay, even compare the time of our youth with our later middle age, and what changes are immediately apparent. What was "good form" thirty or forty years ago is "bad form" to-day; what was the height, the very essence and quintessence of courtesy or refinement two centuries ago, is to-day in many cases, to say the least, grotesque and offensive. Politically what changes we have witnessed in our standards and ideals. How many schemes are now seriously entertained and respectfully listened to, how many principles are now accepted and embodied in legislation, which even a short generation ago would have been regarded as the ravings of some distempered zealot? What would Palmerston, Peel, Russell, Bright, Cobden, Disraeli, aye, and even Gladstone have thought of many recent Acts of the British Parliament? The Radical of yesterday is the Conservative of to-day. The Radical of to-day will be the Conservative of to-morrow. Political ideals are, we know, continually changing. What was a sacred and eternal principle of to-day is an exploded fallacy to-morrow. So in a sense it is with what is known as "popular theology." The theology of to-day is not the theology, say, even of the sixties and seventies. Read the standard sermons of the mid-Victorian period, and this is evident at the first glance. What a change has taken place in our attitude towards such questions as the nature of Biblical Inspiration, Eternal Punishment, Predestination, etc. Take the sermons of three such representative men as Spurgeon, Guthrie, and Dean Close, and we feel they would be simply impossible to-day. And so, in one sense, our ideas of the right is a matter of changing fashion. But when we come to the fundamentals we realize that these changes are only superficial. In essentials the standards and issues are absolutely changeless. There are certain virtues that never go

FOR EASTER PRESENTATIONS

We will be glad to submit designs of Communion Silver for Easter presentation purposes upon request. Such requests, however, should be made without delay.

Henry Birks & Sons
LIMITED
MONTREAL

out of fashion, virtues common to the Chinaman, the Greek, the Roman, the modern European, the ancient Persian, to 5000 B.C., and 1900 A.D. Who can read history without being profoundly impressed with the fact that a "good man" in the dawn of the most remote civilization, say in ancient Egypt, thousands of years before the time of Abraham, and a "good man" in this year of grace, 1900, display almost exactly the same characteristics. This is not to belittle Christianity. It is simply to substantiate its claim of being, as Canon Liddon used to put it, "the consummation of all Religions." The less is contained in the greater. How any one with the most rudimentary knowledge of history could make such a statement as this professor, passes our comprehension. What was fundamentally right or wrong five thousand years ago is fundamentally and essentially right or wrong to-day, and will be five thousand years hence. Meanwhile our ideas and view-points, on all questions, which do not involve vital issues, will continue to change from age to age.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

Some discussion has recently taken place regarding the reasons why more young men do not offer themselves for the sacred ministry in the Church of God. It would appear to us that from the point of view of the Church and its leaders it is of the greatest importance that reliable light should be thrown upon this subject. First of all, is it a fact that fewer men, or fewer in proportion to the Church population, are offering themselves for Holy Orders to-day than say twenty or thirty years ago. It would also be instructive to find out what is the experience of other Protestant communions in connection with their supply for the ministry, and further the enquiry would not be complete until we had an analysis of the situation in the Roman Catholic Church. It would be most instructive to know if this latter church is having all the men it needs while non-Roman communions are obliged to organize, and implore men to come in. We would like also to know if there is a larger proportion of ordained men retiring from the ministry and following secular callings than in years gone by. This would form a suitable subject for consideration and investigation by the committee of the General Synod on "The State of the Church." It is fundamentally important that the Church should be amply supplied with trained leaders if it is to conquer the world, not only so, but there must be an enthusiasm on the part of those who seek such leadership else their influence will be slight and their work ineffective. This enthusiasm cannot be of the manufactured type, but must lay hold of men as a supreme conviction and as an outlet for a man's highest and holiest ideals. "Spectator" wonders if it would not be possible in some way, in Toronto University, and in McGill, Montreal, we will say, as a beginning, to get our Anglican students together in groups of fifteen or twenty and discuss the subject in the frankest possible way and get their point of view in regard to the ministry. It would, of course, be absolutely of no use to get them together under such conditions as would constrain them to say conventional things. What is wanted is the real inner attitude of that type of student that one desires to see seeking the ministry and does not. Possibly it might be done more satisfactorily by correspondence. Whatever the method employed the information we are seeking is the main thing and there are clergymen both in Montreal and Toronto who command the confidence of University students, and it would, we are quite sure, be of lasting service to the Church if they would lead in some such thorough-going enquiry.

It is quite a common thing to attribute the scarcity of candidates for the ministry, or at least a scarcity of those whose intellectual and social gifts would qualify them for specially effective work, to the insufficient remuneration that is forthcoming for him who serves the Church at her altars. We are not in a position to say how this statement squares with fact, but when all is said and done remuneration is, after all, a matter of importance. There is no calling, we suppose, where resources, even ample resources, could be more effectively used than in the ministry. There are probably fewer things more trying than for a man of large and generous sympathies to have possible and productive service for his Master thrust under his eye and to find that he has not the resources at his command to undertake it. Why could not the sons of men who in the ordinary course of events will amply provide for their children, be induced to enter upon such work? Has not the Church an appeal to the Christian manhood of such young men to yield themselves to this service? But they who have no private means should certainly have at least the encouragement of a moderate respect for their calling by the financial support they receive. For a prosperous world to starve its clergy and to expect them to play a hero's part in the midst of abundance is asking a hard question. To go to Africa and play John the Baptist is easy compared with the proposition to stay at home and play the gentleman, as you are expected to do, on a miserably inadequate wage. It is hardly to be wondered at if men should think that perhaps after all it is not good for the world to be allowed to dishonour the Church by withholding its money from it. There is another point that needs special investigation and that is, are our young men shrinking from what is demanded of our clergy as a test of their spiritual and theological fitness for leadership in the Church? Are the tests such that men of thought and good will cannot accept without reservation or hypocrisy? Is it possible in the truest and best interests of the Church to modify the initial tests so that greater freedom of thought and liberty of conscience may be had while loyalty to a common Master and fidelity to a common ideal may be cheerfully rendered? We would like to have a subject like this quietly and earnestly discussed. The apparent tendency of the age is to shrink from theological definitions of the precise order. Men appear to realize that they are not so sure about the mysteries of the Deity as in days gone by and to assert assurance and precision is a violation of conscience under such circumstances. Is that where the Church or the churches are failing to lay hold upon the men they covet for the ministry? "Spectator" is not aware of how many young men honour him by reading his columns, but he would like to hear the honest straightforward reasoning of young men who have at least considered the ministry as a possible calling and rejected it.

It is interesting to read the criticisms of the Book of Common Praise. They are bound to come and no doubt, many improvements will be effected in later editions. We have never been carried away with the opinion which some men express very earnestly that the words of a hymn should be accepted precisely as the author wrote them. The Genesis of a hymn is often founded in some circumstance or incident quite apart from the thought of common worship or common praise. A slight modification, however, of a few of the phrases may make it most useful for our public worship, and we can see no reason why such modification should not be made. Take Kipling's "Recessional," an exquisitely beautiful expression of the thought in the author's mind when he contemplated the dissolution of an imperial display of power and glory in honour of a much loved sovereign. That hymn or poem has been introduced into the Book of Common Praise exactly as it was given to the world and any one

can see at a glance that it is palpably a misfit in common devotions. The higher law of public need and public service should authorize the readjustment of such hymns as can manifestly be made to meet a spiritual demand. We have seen enough of the Book of Common Praise to realize that it introduces quite a new spirit into our church music. Those who have been brought up on the rigid dignity of Hymns Ancient and Modern find an appeal and a glow in some of the new hymns that is quite touching. We require various kinds of hymns to meet the manifold needs of men. It is, of course, desirable that criticisms should be made where they will serve to right an error, but nothing we think will shake the general confidence in the book.

"Spectator."

GREAT WEST LIFE COMPANY.

One of the safest and surest tests of the stability and progress of a country may be found in the carefully verified prosperity of the financial concerns that are most intimately blended with the lives of its inhabitants. It is with positive pleasure and pardonable pride that we refer our readers to the phenomenal success of the above company—a native company that has established for itself the enviable record of having "for three successive years written the largest Canadian business." The Great West Life Assurance Company, with its head offices in Winnipeg and branch offices in the leading cities of Canada, is one of the best representatives of the tremendous energy and sound business methods of the men who are laying the foundations of Empire broad and deep in our great North-West. The company to which we refer wrote and revived business during the last year to the extent of \$10,585,008. Its business paid for in the same period amounted to \$9,936,769, and its business in force at the end of the year represented the princely sum of \$45,990,686. The annual report, with its subsidiary reports and official certificates, amply justify the remarkable statement of Sir Daniel McMillan, K.Q.M.G., that "the stringent valuations of the Great West Life place it amongst the most conservative companies in the world, while the large new business indicates that it is amongst the most progressive. Canada looks with pride and hope to her incomparable "West," and the extraordinary enterprise and stable progress of the company to which we have referred go far to warrant her most sanguine expectations.

Brotherhood of St. Andrew

A. C. Alexander, Hamilton, President.
Office of General Secretary, 23 Scott St., Toronto.

"Brotherhood men should subscribe for the Canadian Churchman."

Thirty were present at a very helpful and interesting meeting at St. Stephen's, Toronto, on Tuesday, 1st inst. Both Senior and Junior Chapters were out in good force, a few visitors were also present, and the new assistant, the Rev. H. M. Shore (formerly of Didsbury, Alta.), had an opportunity of getting acquainted with the Brotherhood men and boys of the parish. Excellent addresses were given by Mr. Shore, Mr. Geo. Wibby and Harry Chapman, Mr. F. M. Wyatt, and the Rev. Jas. Broughall, who spoke in the strongest possible terms of the good work that has been done and was being done in St. Stephen's by the Brotherhood. The usual monthly meeting of the Toronto Local Council was held on Thursday last. Those present were: Fred. W. Thomas, W. L. Ketchen, Wm. Walklate, J. T. Symons, F. M. Wyatt, R. C. Browne, A. Parker, C. T. Harding, R. Postans, C. T. Storey and Wm. Church. The success attending the recent sectional meeting was such that it was decided to hold four similar meetings, where different practical subjects will be discussed. These meetings will be held during the month of April, the Western meeting being held on Thursday, April 7th, that for the east on April 14th, for the north on April 21st, and for the south on April 28th, the places of meeting to be arranged shortly. One of the best Local Assembly meetings ever held in Hamilton took place on Tuesday, 1st inst., nearly 100 being

present meeting the me and the at St. day eye Genera office v and Mr Extensi to Mar able ac a resul Alexand note th tribute \$948 to Junior in \$11 Birmin, prepari

of Eng well at noon, t the Ins was a nual re A. Jam the lur cesan fund, t mittees bible s ternoor Institut effort i Institut extincti also pa lunched and pro tion w the Lo represe Mrs. G H. P. ensuing Preside preside ningha C. A. J tute. I the offi ly, Mrs M. Ros Scarfe, Miss I Dickso and M Mrs. H Hopgoc LePine —Miss Mrs. N Paint, Harris, Vernon Miss C Miss K

the W. Thurs has be pressed was' el also ele secreta gate t borne.

Board Schooll the ch: Miss T Auxilia George well ser ist, for

present in St. George's Schoolhouse. A men's meeting, arranged for the purpose of interesting the men of the parish in the work of the L.M.M. and the Brotherhood of St. Andrew is to be held at St. Aidan's, Balmy Beach, Toronto, on Saturday evening next, one of the speakers being the General Secretary. Recent visitors to the head office were A. W. Crysler, Edwin H. Stephenson and Mr. Mason. The amount of pledges towards Extension Work received from October 1st, 1909, to March 7th, 1910, is \$2,268.27, and a considerable addition to this list is expected shortly as a result of the appeal sent out by President Alexander. It is interesting and encouraging to note that one Chapter in Canada alone has contributed during the past three years the sum of \$948 towards Extension Work, and that one little Junior Chapter in the Maritimes has just sent in \$11.20 as their contribution. Mr. John A. Birmingham, Travelling Secretary, is in Toronto preparing for a trip to the Diocese of Huron.

The Churchwoman.

NOVA SCOTIA

Halifax.—The Women's Auxiliary of the Church of England Institute held a very successful and well attended annual meeting on Thursday, afternoon, the 24th ult. Thomas Brown, president of the Institute, presided, and the opening service was taken by the Rev. C. W. Vernon. The annual report was read by the Secretary, Miss C. A. James and on motion adopted. It referred to the luncheon provided for members of the Diocesan Synod, the social last October, the mite fund, the work of the visiting and flower committees at the City Home and the successful bible study class for women held on Friday afternoons and conducted by the secretary of the Institute. The meeting heartily endorsed the effort inaugurated at the annual meeting of the Institute looking towards a campaign for the extinction of the mortgage. A resolution was also passed approving of the suggested Institute luncheons to be addressed by leading churchmen, and promising the aid of the Auxiliary. A resolution was also passed in favour of affiliation with the Local Council of Women, and the following representatives on the Council were elected: Mrs. G. D. Harris, Mrs. C. W. Vernon and Mrs. H. P. Bezanson. The officers appointed for the ensuing year are: Patroness—Mrs. Worrell. President—The President of the Institute. Vice-presidents—Mrs. C. W. Vernon, Mrs. H. W. Cunningham, Mrs. G. D. Harris. Secretary—Miss C. A. James. Treasurer—Treasurer of the Institute. Managing and entertainment committee, the officers, and Mrs. A. C. Hawkins, Miss Lordly, Mrs. Hoppood, Mrs. Arthur Fenerty, Mrs. H. M. Rosenburg, Mrs. W. H. Conrod, Mrs. Arthur Scarfe, Mrs. H. P. Bezanson, Mrs. R. T. LePine, Miss Hodggers, Miss Mary Brown, Mrs. W. J. Dickson, Miss Johns, Mrs. Paint, Mrs. Hardy, and Miss Kellogg. Visiting Sick Committee—Mrs. Halls, Mrs. Hensley, Mrs. A. Fenerty, Mrs. Hoppood, Mrs. C. C. Starr, Miss Hodggers, Mrs. LePine, Miss MacNab. Membership Committee—Miss Mary Brown, Mrs. Milner, Miss Hensley, Mrs. Northover, Mrs. Dickson, Mrs. Clarke, Mrs. Paint, Miss Hamilton, Mrs. LePine, Mrs. G. D. Harris, Mrs. Hawkins and Miss Shreve, Mrs. Vernon. Flower Committee—Mrs. Bezanson, Miss Cowie, Miss MacNab, Miss Wainwright, Miss Mary Brown, Mrs. Stevenson, Miss Kane, Miss Kinnear.

Dartmouth.—Christ Church.—This Branch of the W.A. held its annual meeting on a recent Thursday evening, when Mrs. D. A. Moser, who has been president since its organization, expressed a wish to retire. Mrs. Henry Linterman was elected to the office. The following were also elected: Vice-president, Mrs. D. A. Moser; secretary-treasurer, Mrs. Gordon Bowes; delegate to May Convention, Mrs. Freeman Osborne.

TORONTO.

Toronto.—The March meeting of the Toronto Board of the W.A. was held in All Saints' Schoolhouse, with the president, Miss Tilley, in the chair. After the opening of the meeting Miss Tilley spoke feelingly of the loss which the Auxiliary had sustained in the death of Mrs. St. George Baldwin. She also referred to the farewell services which were held on Tuesday, March 1st, for the Misses Sedgwick on their departure

for China. Mrs. Geo. Smith, first vice-president of Fredericton W.A., was introduced, and spoke very sweetly of the bond of sympathy between Fredericton and Toronto. Miss Parott, of Wapuscow, was also introduced. The corresponding secretary reported the reorganization of the branch at Holland's Landing, ten new life members, among them Mrs. Kennedy, of Japan. The April board meeting will be held in St. Simon's Schoolhouse. The treasurer reported receipts \$1,816.17; expenditure, \$205.25. During the month twelve and one-half bales had been sent to the North-West, one to our own diocese. Several church furnishings, an organ, two driving rugs and a horse blanket were sent to the North-West and to missions in our own diocese. A personal bales travelling rug, and lunch basket had also been given to Miss Sedgwick. A chest of silver was sent by St. Simon's girls to the Rev. John Antle, of the Columbia Coast Mission. The E.C.D. receipts were \$356.57. The appeals were: (1) For the C.E.Z.M.S. (2) For \$100 for the Arctic Mission. (3) For the purchase of church lands at Melville, Qu'Appelle; \$256.57 was voted to the C.E.Z.M.S. and \$100 to the Arctic Mission. The Junior receipts for the month were \$86.81. The offering to be taken up at the Junior annual meeting will be for a log house in Mr. Weaver's mission at Lake Chipewyan. Among the new books in the library are: "My Recollections," by Eugene Stock, "South Indian Missions," "The Story of an Indian Boy," "The Story of the Delhi Mission," "Jottings from Japan." P.M.C. amounted to \$353.40. Mrs. Clougher, secretary-treasurer of the "Leaflet," reported a number of new subscribers, the total number now being 3,935. The Hospital Committee had paid ten visits to five sick members. The noon address was given by the Rev. J. R. H. Warren, of St. James' Church, on "The Holy Spirit," dealing with some aspects of the work of the Holy Spirit. It is through Him that we are brought into vital union with our Lord Jesus Christ. It is through Him that we have power in prayer. A letter from Bishop Holmes stated that he had purchased with \$300 of the W.A. money two lots at Athabasca Landing. It is expected that these lots will be very valuable when the railway goes in. At the afternoon session Mr. Williams, assistant secretary of the M.S.E.C., addressed the meeting, assuring the W.A. of the hearty co-operation and sympathy of the society with the work of the W.A. Miss Cayley gave an interesting paper on the Jews. A great change has taken place in the attitude of Bulgaria towards the Jews, who have been so hated there. Recently, at the opening of a new synagogue in the capital of Bulgaria the king and queen were present and took part in the service. A number of letters were read during the afternoon. There is an urgent need of more workers for the mission at Hay River. Three ladies and one man should be sent at once. Announcements were made of the annual meetings to be held during the first week of May. The Rev. Paterson Smyth, D.D., of Montreal, will be the preacher at the service on Tuesday morning, May 3rd. Mrs. Sweeny gave a cordial invitation to the delegates and life members to be present at a reception to be held at the See House on Monday afternoon, May 2nd. A resolution was passed that each parochial branch be asked to contribute annually to a fund to meet the travelling expenses of diocesan officers. Of the \$23 on hand from the Epiphany lectures \$15 was voted towards dispensary work at Kangra, India, and \$8 towards Miss Strickland's work. After a vote of thanks to the branches of All Saints', St. Bartholomew's, and St. Peter's for their kind hospitality the meeting closed with prayer.

Collingwood.—All Saints'.—The annual meeting of this Branch of the W.A. was held at Mrs. Moberly's on Tuesday, February 22nd, when the following officers were elected for the ensuing year: Honorary president, Mrs. Macnamara; president, Mrs. Moberly; first vice-president, Mrs. A. L. Stephens; second vice-president, Mrs. W. Nettleton; corresponding secretary, Mrs. Arthur; recording secretary, Mrs. W. Bryan; treasurer, Miss Trott; assistant treasurer, Mrs. McKay; literature secretary, Mrs. A. A. Wilson; superintendent to Junior Auxiliary, Mrs. Morris; assistant, Mrs. Arthur. Delegates to annual meeting in Toronto—Mrs. Thom, Mrs. Hamilton, Mrs. Macnamara, Mrs. Arthur, Mrs. Leask, Mrs. A. L. Stephens.

NIAGARA.

Hamilton.—St. Mark's.—The twenty-fourth annual meeting of this Branch of the W.A. was

held in the parish house on Tuesday afternoon, March 1st. The vice-president, Mrs. Slater, was in the chair, and there was a very large attendance of members. The Rev. Canon Sutherland opened the meeting with prayer and gave an address on "Women's Work." Most encouraging reports were presented by the recording secretary and the treasurer. During the year two of the officers were made life members of the Niagara Diocesan Board. The following is the list of officers for the ensuing year: Mrs. Martin, president; Mrs. Slater, vice-president; Miss Baird, recording secretary; Miss Hutton, corresponding secretary; Miss Slater, treasurer; Mrs. Kennedy and Mrs. Turpin, delegates; Mrs. Whateley and Mrs. Clarke, substitutes; Mrs. Dodman, junior superintendent; Miss Handcock and Miss McMillan, auditors; Mrs. J. Handcock and Mrs. Lancefield, rector's representatives.

Junior Auxiliary.—We have held seventeen meetings during the year, with an average attendance of ten members at each meeting. In June a parcel was sent to St. Peter Mission (with All Saints' bale). November 18th a Christmas parcel was sent to Sarcee Home. We have received a message in return which stated how pleased they were with our gifts, particularly the dolls. Our report this year regarding both attendance and work done has not been quite so satisfactory as formerly. In the first place we have been without a regular superintendent for a part of the year, and some of our older members are engaged at the hour we hold our meetings and have joined the Junior Daughters of the King. However, we will all have to try to get new members and make up, not only the members we have lost, but a great many more.—C. Jessie Dodman, Recording Secretary, St. Mark's Junior Auxiliary.

St. John's.—The monthly meeting of the Niagara Diocesan Board of the W.A. was held in the schoolhouse on Wednesday, March 2nd, at 10 a.m. Holy Communion was celebrated, and the Rev. S. Daw gave an address on the clause in the Creed, "I believe in the Holy Ghost, the Lord and Giver of Life." There is no place in the Creed where comma is so important, making stress on the Holy Ghost as Lord and Giver of Life. The Father is God of Gods, the Son is God of Gods, the Holy Ghost is God of Gods, the exact meaning being **Jehovah**. Whatever is implied of God the Father, so it is of God the Holy Ghost. There is no subject upon which we should be so definite as the Godhead of the Holy Ghost. He is the Life-giver. One way pre-eminently He is the Fount of all life. In creation the Spirit was brooding over the void, and the Holy Spirit caused the germs of life to come forth. The Holy Ghost, after the Flood, renewed the face of the earth. The beautiful psalm for Whitsunday follows the order of creation: "When Thou lettest Thy breath go forth they shall be made," etc. The Holy Spirit is the source of natural life and Giver of intellectual life. There is an example of this in Exodus, where, in building the Temple, by aid of the Spirit the different workmen there were fitted to work out the plans for all the beautiful carvings, hangings, music, etc., for the House of God. Providence overrules for good events to be vehicles in bringing about His plans. The Holy Ghost is Giver of human life, body, soul and mind. We cannot analyze the spiritual life; we feel it, we recognize it. We see the fruits of the Spirit in some characters. One suffering, bowed down by years of pain, is full of contentment, gentleness and peace one cannot account for. We ask, "Why is this?" It is from something she has received, is receiving. In a sermon of the Bishop of London he told of one sufferer who was obliged to go under a painful operation. The doctors could not persuade her, and asked the Bishop to visit her. By his prayers with her she was induced to go. The surgeons asked: "What has the Bishop done to you?" She felt that she had received strength far beyond her own which enabled her and made her strong to endure. Christ came to give life—not to discover it, not to reveal it, but to give it, and the Holy Ghost brings life of grace—plants it in the soul. The Holy Ghost is the Agent to-day. The Church is the body, and we are temples of God the Holy Ghost. The business meeting was held in the schoolroom, and it was opened with the Missionary Litany. The recording secretary read the minutes of the last meeting, which were approved. The announcement was made that six new life members had been added to the Diocesan Board during the past month, two from Orangeville Branch, Mrs. Paul, for many years treasurer of the Branch, and Miss Hulse; Miss Chisholm, for more than twelve years treasurer of St. Jude's Branch, Oakville; Mrs. Almond Abbott, wife of the Rector of the cathedral, and

Mrs. Kennedy and Miss Slater, of St. Marks'. Three new branches have been formed, one at Jarvis, with thirty members, one at Tapleystown and another at Woodburn. The Dorcas secretary reported two sets of Communion linen sent to needy missions and two bales; total expenditure on the same, \$6.90. The Junior secretary had no formal report, but stated that the Junior branches were never in a more encouraging condition than at present. They have paid up their pledges, have contributed to the thank-offering, and are paying for the education of a boy, whom they hope will be a worker in the mission field. His Christian name is Albert, and he came from the Yukon Territory. Secretary-treasurer Literature Committee reported receipts \$14.33; expenditure, \$2.32; fifteen new subscribers to the "Leaflet," and that the library at the central room will be open every Wednesday afternoon at the usual time. Extra-Cent-a-Day treasurer reported six new subscribers; cash on hand, \$143. A short report was read by the secretary of the Babies' Branch. The treasurer reported all the pledges fully paid, the receipts for the past month being \$1,191.43, \$600 of this amount being for the pledges. The treasurer felt that great praise was due to the city representatives, who had induced the country branches to give each a little over their pledges to meet the needs of the Diocesan treasurer and enable us to carry our missionary at the Sarcee Home, Miss Crawford, \$50 more annually, which will make her eligible to become a member of the Pension Fund for Retired Missionary Workers. The treasurer also gave great praise to the Girls' Branches for what they have accomplished during the past year, and warned the Seniors that if they were not very zealous the girls would get ahead of them. The corresponding secretary then read a letter from Miss Crawford, who said she had never been happier nor received more kindness than she did on her late visit to Hamilton. Also two letters from Miss Wade were read and much enjoyed. Three appeals from missions were read, the first for money to rebuild the mission house at York Factory, in the Keewatin Diocese, and two from Athabasca Diocese, first, for money to build a new church at Whitefish Lake; second, for new school buildings at Fort Vermilion. It was decided to send \$25 to York Factory, \$20 to Whitefish Lake, \$20 to Fort Vermilion, and \$5 towards purchasing a fur coat for Miss Sedgewick, one of our missionaries to the new Diocese of Honan, China. The secretary was instructed to send letters of sympathy to the Dean and Mrs. Houston at the death of their son, Mr Stewart Houston, and to Mrs. Lawrence, Junior superintendent at Port Dalhousie. The meeting was closed with the Doxology and prayer.

Hamilton.—Church of the Ascension.—The twenty-fourth annual meeting of the Church of Ascension Woman's Auxiliary and Dorcas Society was held in the schoolroom on Tuesday, March 1st. Through the unavoidable absence of Canon Wade at the opening of the meeting it was opened by the president. Canon Wade arrived later and occupied the chair. Upwards of eighty were present, and the utmost interest was shown in the society's work. The corresponding secretary gave a very interesting report. The recording secretary's report showed 100 members on the roll. The treasurer's report showed receipts to be \$483.68. The Dorcas treasurer's report showed a total value of money and donations to be \$80. During the year bales and parcels to the value of \$90.81 have been sent to different mission fields. The reports of the treasurer and secretary of the Girls' Branch were most satisfactory. The recording secretary of the Juniors reported 138 names on the roll. The treasurer of the Juniors reported total receipts to be \$21.24. The reports of the various committees were full of interest. The officers elected for the following year are: Mrs. Wade, president; Mrs. Gunn, first vice-president; Mrs. Sutherland, second vice-president; Mrs. W. D. Jolley, recording secretary; Mrs. F. W. Gates, corresponding secretary; Mrs. Geo. Thomson, treasurer; Mrs. Gray, assistant treasurer; Misses Wilcox and Thurtle, delegates; Mesdames Clark and Sewell, substitutes; Mrs. Henderson, Mesdames Pringle and Brown, buyers; Mesdames Campbell and Merriman, cutters; Mesdames Burton, Barnard, Brown, Heaney, Sewell and Pringle, Visiting Committee; Mrs. Gates, Misses Wilcox and Gaviller, Literature Committee; Mesdames Reid, Burton and Overholt, convenors of the cupboard; Mrs. Ramsay, overseer of finished work; Mesdames Gunn, Henderson, Sewell, Griffith, Thomson, Misses Gaviller, Bull and Gates, collectors; Miss Gunn,

secretary-treasurer of "Leaflets"; Mrs. Clarke, superintendent of Juniors; C. A. Powis and C. J. Jones, auditors. After the Doxology all present enjoyed a cup of tea.

Burlington.—St. Luke's.—The annual meeting of the Woman's Auxiliary was held in the school room on Thursday, February 24th, every lady being present. The Rev. F. W. Hovey occupied the chair, and spoke in encouraging terms of the splendid work of St. Luke's branch during the past year. A review of the year's work showed that 27 meetings had been held with a larger attendance than the meetings of any previous year. The president Mrs. J. M. Oliver, had been presented with a life membership certificate. Three bales were sent to the Sarcee Indian Home. The treasurer presented a most encouraging report. Also the president of the girls' branch gave a short report showing a successful year's work with an average attendance of eight. The following officers were elected for the ensuing year:—Hon. president, Mrs. F. W. Hovey; president, Mrs. J. M. Oliver; vice-president, Mrs. M. Young and Mrs. A. E. Tucker; recording secretary, Mrs. E. Weber; corresponding secretary, Mrs. Keys; treasurer, Miss Fox; delegates, Mrs. Cole and Mrs. E. Weber; rectors representatives, Mrs. D. Acland and Mrs. J. Harrison. The same pledges of last year were taken, after which the Rev. F. W. Hovey gave a short address, commending the work of the past year, and urging the members to still greater missionary enthusiasm. Venerable Archdeacon Forneret then spoke, giving a short resume of the work of the M.S.C.C. in Canada and referring to the splendid work done by the W.A. which had proved itself an indispensable auxiliary in the missionary cause. The Archdeacon dwelt on the necessity of prayer as the most powerful agent and means of furthering the cause of missions. Mrs. Clark, of Hamilton, addressed the meeting on the subject of "The Babies' Branch," advocating the training of the little souls as early as the little bodies. Mrs. Frank Gray was given charge of this work. The president of the diocesan board, Mrs. Leather, who is a regular and always a welcome visitor gave a short address, commending St. Luke's branch on its increased numbers and missionary enthusiasm, and hoped that each year would see increased prayers all along the line. A hearty vote of thanks was then tendered the visiting speakers and the meeting was then brought to a close.

HURON

Brantford.—Trinity.—The annual business meeting of the ladies' guild of Trinity church was held on Thursday afternoon, March 3rd, the Rev. Rural Dean Wright presiding. The treasurer's and secretary's reports were read, showing the organization to be in a very prosperous and flourishing condition under the supervision of the energetic president, Mrs. Kerr. The following officers were then elected for the coming year: President, Mrs. Kerr; treasurer, Mrs. Halloran; secretary, Mrs. Maynard; auditor, Mrs. Leonard.

Courtright.—St. Stephen's.—On February 1st, 1910, a Branch of the Woman's Auxiliary was organized in this parish, by Mrs. G. B. Sage, of London, president of the Diocesan Branch, with officers as follows:—President, Mrs. F. K. Hughes, vice-president, Mrs. D. Johnson; secretary-treasurer, Mrs. T. H. Simpson. The first meeting was held at Mrs. F. K. Hughes and work commenced on February 28th, with seven members, three more having joined since, now making ten in all.

CALGARY

Calgary.—On February 7th 1910, before the pro-Cathedral branch of the Woman's Auxiliary, at Bishop's Court, the Venerable Archdeacon Tims gave a short address on the Indian Mission schools in the Calgary Diocese. He began by explaining some of the difficulties of trying to make a day school on the Blackfoot Reserve do the work of the boarding school just closed. At one time there were four day schools on that Reserve, but not a single scholar got beyond the first standard reader. They were a failure from the first. The children would not come regularly, as the Indians never stay in one place, but stray all over the reserve. It was found that the only way to get the children to attend regularly, was

to induce them to board at the school. However, after the old building on the Blackfoot Reserve was closed as a boarding school, the Rev. Stanley Stocken and his wife did their best to maintain a day school there. Four teams were employed to go east, west, north, and south over the reserve to pick up the children in the morning and taken them back at night. But, though the number on the roll was 62, the average attendance was 18, even though, as an inducement, Mrs. Stocken cooked them a meal in the middle of the day. The Indians, Archdeacon Tims explained, are getting so prosperous that a meal is not the attraction it was in former days. The teams were reduced to two, and by the end of September quarter, the average attendance was four. The next quarter the attendance dropped to an average of three, so that practically all the children attending school before the boarding school was closed, are dispersed and getting no education. Even if a new school is built, they will not get them back, as the children will be too old. It is a great set-back to the mission work there. Archdeacon Tims stated that the Government gave them a sop when it closed the Blackfoot boarding school—offered to help them out of financial difficulties with the other schools. The irony of the situation, however, is that this Blackfoot school was not getting into debt when closed, and that, by closing, it lost a grant from the Toronto Woman's Auxiliary of \$650. Before the Government would pay any of the deficits, they decided they must have the books audited. They sent an auditor on December 17th, who took nearly three weeks to audit the books for the five years, from January, 1905. When the auditor had finished, he had 132 pages of statement, of which Archdeacon Tims obtained a summary, also a certificate stating that the accounts were found to have been systematically kept, perfectly correct, and the facts just as stated by Archdeacon Tims. For those 5 years the total gross cost for the 4 schools the Blackfoot, Peigan, Sarcee, and Blood, was about \$76,000, the average cost per head, \$131.50. Of this total of \$76,000, \$37,000 was paid by the Indian Department, and \$33,000 from other sources, mainly the Church. That left the schools at the end of the period with a liability of \$7,035.51. The Government, upon receipt of the auditor's statement, sent Archdeacon Tims \$2,000 for the year ending March 31st next, when, he said, he hoped someone would poke the Government up to give him another \$2,000. The Archdeacon next brought up the question of what they were to do in the future—whether they were to keep piling up debts? For the year 1910, the diocese has assumed the responsibility. The Peigan, Blood and Sarcee schools, for an average of 80 pupils, have a staff of but 13 persons, maintained at a total estimated cost of \$9,169 for the three schools per year. If they have 80 pupils, they receive \$5,760 from the Government, \$787 from charitable organizations, \$240 from the C.M.S. for the Sarcee, \$174 from other sources, total \$6,961. Calgary's promised help is not included, but even if \$2,208 is received from the diocese, Archdeacon Tims finds, by looking over costs of the schools as found by the auditor and as estimated by himself, that there will probably be a deficit of \$1,000. With the four schools, the average cost has been \$14,000. As to whether the schools were worth while, Archdeacon Tims stated there could be no question. The Church's greatest hold on the Indians is through the old pupils. One great discouragement in their work, however, is the loss in their early manhood and womanhood, through tuberculosis, of so many of the brightest and most devout of the old pupils. But, though their influence is removed, it is worth while that they should have died in the knowledge of the Christian Faith. The Archdeacon read a letter from Mr. Gale, a missionary on the Blood Reserve, stating that it was the old pupils who were most regular at services, and who seemed to appreciate the privileges of the Church. He told of offering, one day on his rounds, to baptize the baby of an old pupil and her telling him she would rather bring the baby to church to be baptized, and of an old Indian coming from a distance with his son, asking to have the son sent to school. Mr. Gale stated that he saw some fine signs of progress, and that even if the work went slowly, it would be of far greater service in the end. An Indian cannot be hurried, his mind is like that of a child, and he needs to be told over and over. Another letter read, was from an ex-pupil employed at the Police Barracks, Macleod, dated December 1st. "It is great pleasure to say I am writing you. Will you oblige me with Canon Hogbin's address?"

... Will
bics, as I
my teache
you too I
getting a
some of t
Christmas
Joe Moun
oughly ta
ing. The
Archdeac
the girl's
the old p
ang, and
and tidy
tance they
in the w
ing upon
shown up
coming I
The men
the sum
four res
tisms, G
firmed.
total nur
are five
the Gove
are not
the child
porting a
wealth t
Indian b
in place
is built,
the gen
The Arc
culties i
dians c
that it
Indians,
building
the Indi
one Sur
next Su
there.
Reserve
Indians
was hol
Camp.
in anot
services
ground
desk ar
differen
their b
church
On the
river fi
where
Indian
ings in
Reserv
Other l
did th
cost b
ings d
The b
dians:
men w
deacon
in try
if a ye
expect
than
Indian
be an
to the
money
of wh
pocket
back
the o
a long
Chris'

Hot

Clare

Tr
Rura
and
unar

Will you kindly send me a book of symbols, as I would like to learn. I will not forget my teachers as long as I live. I cannot thank you too much. I am with the police officers getting a good salary each month, compared with some of the old pupils. Wishing you a glad Christmas and a happy New Year." (Signed) Joe Mounted Horse. The girl pupils are thoroughly taught housework of all kinds, and sewing. They are very apt in working in silks. Archdeacon said the proof of the value of the girl's training was to go into the homes of the old pupils. They make all their own clothing, and keep their houses and children clean and tidy. If only they had received the assistance they should have had from the Government, in the way of comfortable houses, proper cooking utensils, furniture, etc., they would have shown up much better. The old pupils are becoming better off, though, from year to year. The men are doing more farming and haying in the summer, and logging in the winter. On the four reserves last year there were 22 baptisms, 6 Indian marriages, and 7 Indians confirmed. There are 140 communicants, and the total number baptized and living is 578. There are five children at the Sarcee School to whom the Government will give no grant, because they are not well. There is no denying that most of the children are tubercular, but the cost of supporting a child is nothing compared with the vast wealth the Government has obtained from the Indian lands. When the fourth boarding school, in place of the old one at the Blackfoot Reserve, is built, it should be a sanatorium school, under the general supervision of a medical attendant. The Archdeacon then spoke of some of the difficulties in holding church services where the Indians can attend. The Reserves are so large that it is difficult to keep in touch with the Indians. The churches are built near the Agency buildings, as that is the surest place of finding the Indians. They roam so much, however, that one Sunday they may be in one place, and the next Sunday twelve, fifteen or twenty miles from there. The Archdeacon stated that the Sarcee Reserve is 18 miles long, and that just now the Indians are in the west end logging and that he was holding services at a place called the Cow Camp. In the summer they are in the hay fields, in another part of the Reserve. Then he holds services with two sides of a tepee for a background and gets into a wagon box for reading desk and pulpit. Others of the Indians farm in different parts of the Reserve and cannot drive their horses ten or twelve miles to and from church on Sunday, after working them all week. On the Blackfoot Reserve, eight miles up the river from the Mission, they have a log house where services are held. Twelve miles east, an Indian named Wolf Collar, gives scripture readings in the tents of the Indians. On the Peigan Reserve three miles east of the Mission is another log house. The Indians got the logs and did the work in building a church room, the cost being \$250.00. They have Scripture readings during the week and services on Sunday. The best work is done individually. The Indians are not pressed to be baptized, the clergymen wait until they ask themselves. The Archdeacon told of some of the Indian's difficulties in trying to lead a christian life. He said that if a young Indian professed christianity, he was expected to live up to a much higher standard than the white men themselves—in fact, if an Indian became a christian, he was expected to be an angel. Drink is another great hindrance to their christian life. An Indian in town with money will pay a half-breed to buy him a bottle of whiskey. Then is often caught with it in his pocket, arrested, tried, and fined. When he goes back to the Reserve, shame and the taunting of the other Indians, keeps him from church for a long time. It means a great set-back in his Christian life.

Home & Foreign Church News
From our own Correspondents

NOVA SCOTIA.

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

Truro.—When the Amherst members of the Rural Deanery met in this town on February 1, and 2, the following Resolution was carried unanimously and was sent to the Rev. J. L.

Downing: "We, the members of Amherst Deanery in chapter assembled, desire to express our deep sense of regret at your resignation of the office of Rural Dean, and further we desire to place on record our most heartfelt appreciation of the able manner in which you have always carried out your executive duties. During your tenure of office most gratifying progress has been made in the various activities of the Deanery; and therefore since you have expressed yourself as being unable to reconsider your decision, we feel that the Deanery has sustained a severe loss by your resignation. We all join in wishing you health and strength to continue your labors in the Deanery in which you have worked so long and earnestly. We shall look forward to have the benefit of your ripe experience and advice in the future as in the past."

FREDERICTON.

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

St. John.—St. Luke's.—On Wednesday evening, the 2nd inst., Bishop Richardson continued his special addresses in connection with the parochial Mission and he spoke from the three texts: "All we, like sheep have gone astray; we have turned every one to his own way, and the Lord has laid on him the iniquity of us all." "I am the good shepherd, the good shepherd giveth his life for the sheep." "The Lord is my shepherd, therefore I shall not want." The texts were treated in three divisions: The cry from the desert; the call of the shepherd; the answer from the fold. The address was a most inspiring one and was listened to with great interest by the large audience. The Bishop also spoke on Monday and Tuesday to large congregations.

St. John.—St. Luke's.—On Sunday evening, February 27th, the Bishop Fredericton brought to a close a two weeks mission in this church. Very graciously and wonderfully God has been working and many transformed lives stand out as tributes to the power of Jesus Christ to save. During the first week of the Mission services for children were taken by the Rev. G. F. Scovil, M.A., and so large was the attendance and so evident the interest that this daily service for children was continued during the second week with an ever increasing attendance. On the first Sunday the Bishop spoke to about 150 people who enrolled themselves as workers for the Mission. On the afternoon of the second Sunday a meeting for boys and young men was attended by a few more than 200. On the last Sunday afternoon in spite of a rainstorm 500 men gathered to the men's service. The requests for prayer were very numerous and some of them were most pathetic. These were offered at the daily Communion service and again at the evening mission service. Daily meetings for intercession were held, the men gathering in one room and the women in another. Much pleading went up to God for His power in convincing men of their sin and of their need of a Saviour. The Mission service each night was preceded by a song service conducted by Mr. A. C. Ritchie the choir director of the church, who supported by a vested choir of 50 voices, organ and cornet swayed the great congregation till a thousand voices were singing

the sweet Gospel hymns provided in the new Hymnal for use in parochial missions. At the conclusion of every Mission service an after-meeting was held in one of the school rooms to which those who were anxious about themselves and wanted help were invited. Night after night many came and it was a memorable sight to see men and women, old and young asking the way of life, being dealt with by the clergy and other workers, and kneeling down here and there, all over the room committing themselves to Jesus Christ in simple trust. So many have been the decisions that it has been utterly impossible either to count them or to keep a record of them. God has granted a marvellous ingathering. To Him be all the praise. On several occasions it was nearly midnight before the after-meeting was completed. On the last night at 11.45 p.m. there were still people in various parts of the room kneeling and committing themselves to God and seeking the blessing of His Holy Spirit. The rector, the Rev. R. P. McKim and his curate, the Rev. J. E. Purdie are continuing the meetings nightly for the Spirit of God is speaking widely to men and women and many are deeply concerned. For many years longing and persistent prayer has been going up to God and this gracious visitation is a wonderful vindication of the power and efficacy of prayer.

MONTREAL.

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

Montreal.—St. James the Apostle.—The Rev. Canon Ellegood has asked the officials of the Church of St. James the Apostle to consider whether it would be in the interest of the congregation that he should resign the rectorship. A meeting of the vestry was held on Sunday evening the 27th ult. to consider the request informally, and steps will be taken to find out the wishes of the congregation on the matter. The reason for this action on the part of the Canon is the state of his health and his age, and consequent infirmities. For some months the venerable minister has been in failing health; and for the last few weeks he has been confined to his bed most of the time. To-day he is reported to be in bed, but he had a good day yesterday and rested well last night. Canon Ellegood was born on March 16, 1824, and is consequently approaching his eighty-sixth birthday. He was ordained in 1848, and became rector of St. James the Apostle in 1864. During the many years of his ministry he has endeared himself to his congregation, and if, after due deliberation, the congregation consents to his retirement, it will be with heartfelt and widespread regret, and only on account of the beloved rector's weight of years and at his pressing solicitation. On his last birthday it was decided that it would be best not to have any celebration of the occasion a the rector's strength would not warrant the tax that would be necessarily imposed upon him. This decision was reached the more readily owing to the fact that just previously several celebrations had taken place in honour of the venerable minister. He was, however, the recipient of many congratulatory messages. One such celebration, that gave the congregation an opportunity to express their devotion and their high appreciation of their pastor, occurred on the evening of May 7, 1908, when a distinguished gathering of the clergy and prominent citizens attended the Church of St. James the Apostle for a special service held by Bishop Carmichael to commemorate the sixtieth anniversary of the ordination and the forty-fifth anniversary of the rectorship of Canon Ellegood, who, at that time, had served under four bishops and four crowned heads. In the course of his remarks the Bishop said it was the lot of few to follow the Divine directing hand through so long a priesthood. The rector's ministry had been a faithful one. For him the Church had not been a kaleidoscope picture shifting every now and then. A reception was held in the church parlours after the service, when Canon Ellegood was presented with addresses by the clergy, the congregation, and the 3rd Regiment, Victoria Rifles, of which he had been chaplain since 1862, when it was organized. The address from the clergy was read by the Lord Bishop, and was, in part, as follows: "Your Bishop and your brethren of the clergy desire to offer you their warm and affectionate congratulations upon the sixtieth anniversary of your ordination to the sacred ministry of the church. Most thankfully we recognize the great work which your efforts have accomplished. We are not unmindful of the energy which characterized those strenuous years of your clerical life when the church in Montreal was not equipped as she is to-day; when you, with others, whose



Church Decoration

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

The Thornton-Smith Co.
11 King St. W. Toronto.

names are sacred to us, often with heroic self-sacrifice, gave yourselves to the task of laying broad and deep the foundation of her work, which have stood the test of time so well—foundations upon which many of us are building to-day. We recall, with gratitude, the fact that from your earlier labours have sprung what are now five of the strong and vigorous centres of church life in this great and growing city. Of such a record any clergyman might well justly be proud." Lieut. Colonel Starke read the address from the 3rd Victoria Rifles. After congratulating Canon Ellegood on the attainment of his diamond jubilee in the ministry, he said: "When our regiment was organized in 1862, from the gallant band that sprang to arms to defend our hearths and homes you were asked to take charge of their spiritual welfare, and you cheerfully acceded to their wishes. It is with feelings of profound gratitude and sincere affection that we to-day record the fact that ever since, in all the various changes through which the regiment has passed, you have been with us to encourage, sustain and strengthen us with words of wisdom or admonition, always coupled with a high and fervent patriotism." The address from the congregation was signed by Messrs. H. Frost and D. B. MacPherson (wardens), Edgar Judge, S. O. Shorey, F. W. Hibbard, O. R. Rowley, G. R. Crowdy, E. J. Coyle, J. W. Marling, W. J. Fenwick, and C. E. Smythe. It was read by Mr. D. B. MacPherson.

St. Jude's.—The schoolhouse was filled with a large congregation on February 24th in the evening, when a reception was given to the new curate, the Rev. R. L. Carson, who then met his parishioners personally for the first time. The Rev. Canon Dixon, the rector, presided, and amongst the clergy present were Bishop Farthing, the Rev. Messrs. J. Ereaux, Canon Rollitt, A. E. Rollitt, Archdeacon Ker, Dean Evans, Archdeacon Norton, A. Benoit, Canon Renaud, H. Gomery and E. McManus. The hall was prettily decorated for the occasion, and after the new minister was introduced to the members of the congregation a pleasant musical programme was gone through. Bishop Farthing, in welcoming the Rev. R. L. Carson to his new parish and to Montreal, took occasion to mention that numerically St. Jude's was one of the strongest parishes in the city. There were six hundred families on its roll, which was quite a large congregation, and would give the new curate plenty of scope for work. Mr. Carson was coming to a parish where he would have grand opportunities for work, and that was surely what the heart of every clergyman burned for. His Lordship then went on to refer to the real duties of the church. The church was not for providing amusements, raising money or "eating off" debts. They were there to build up the character of God's people in the image of Himself. Their responsibility did not consist of giving a good entertainment or good meals. The church was not organized to raise money and its energies should not be devoted to entertainment or feeding people in order to draw out their "quartres" and give them their quid pro quo. Bishop Farthing also emphasized the need of the people getting rid of the idea that the clergy were any more members of the church than the latest infant that was baptized into it. "Instead of so much entertaining," concluded His Lordship, "I would like the people to realize that the direct giving to God of that which cost them something was bringing down as great a blessing on themselves as would their prayers." In welcoming the new curate, Archdeacon Ker said that a new system was now in operation in the City Hall, and they could all hold up their heads as they could not do before, and be proud of their city. He asked them to be responsive to the ministrations of their minister.

Westmount.—St. Stephen's.—The Rev. J. E. Fee, M.A., the curate of this parish, who has been appointed to the charge of St. Mary's, Hochelaga, in succession to the Rev. H. Jekill, B.A., was made the recipient of a presentation from the congregation on Sunday evening, February 27th, at the close of the service. Despite the rainy weather there was a large congregation present to take leave of their late curate, who had made a name for himself in the parish as an energetic worker, and whose loss is generally regretted by the congregation. The Bishop was present at the service and confirmed nineteen candidates, to whom he gave an address. Mr. Fee is a graduate of McGill University and he took his B.A. degree in 1903 with honours in mental and moral philosophy, and after a post-graduate course in history was admitted, in April 1905 to the degree of Master in Arts. In the following year he received the testamur of the Diocesan College and the first certificate for the degree of B.D. He was the winner of the Gault gold medal for the highest standing in the final year in theology. Mr. Fee

was admitted to the Diaconate in June 1905, and was raised to the priesthood in the following December. He was in charge of the missions of Amherst Park (now St. Alban's Parish) and St. Hyacinthe during his college course, and was appointed to the position of assistant minister in the parish of St. Stephen's, Westmount, in November 1906.

Hochelaga.—St. Mary's.—On Monday the 28th ult. this church was well filled with parishioners and friends who had gathered to say good-bye to the Rev. H. Jekill, for over sixteen years rector of the parish. The office was read by the Rev. J. J. Williams. After which the congregation filed into the parish hall, where a short musical programme was rendered. The chairman was the Rev. James Greaux, who called upon the following clergy to speak, the Very Rev. Dean Evans, Archdeacons Norton and Ker, Canon Dixon, Rev. Frank Charters and the new rector, the Rev. J. E. Fee, M.A. One and all testified to the noble work of Mr. Jekill at St. Mary's, in clearing a mortgage of \$16,000, in guiding the parish through many misfortunes, and in purchasing the splendid new rectory. The people's warden then read an illuminated address to Mr. Jekill, which contained appreciative references to the splendid work which had been done by the late rector. The rector's warden presented Mr. Jekill with a purse containing a substantial sum. The Rev. H. Jekill replied, thanking clergy and people for their appreciation of his ministry. The ladies of the congregation dispensed cake and coffee; and at the close all were given a chance to shake hands with the retiring rector and his wife. Those who are cognizant of the difficulties of a parish like St. Mary's, situated in the East End, and with a floating population, can best appreciate the loyalty and zeal of the Rev. H. Jekill. And all join in the hope that he may be speedily restored to health and strength, and be able to serve in the ministry of the Church in some other sphere. The Church as a whole must be grateful to Mr. Jekill for his splendid ministry of sixteen years in one of the most difficult of posts.

ONTARIO.

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

Kingston.—The Rev. Canon Starr has received a letter from the Bishop of the diocese, written from Athens, in the course of which his Lordship states that he is in excellent health.

St. Luke's.—Much sympathy has been expressed on all sides with Mr. J. E. Hutcheson and the members of the family on account of the death of Mrs. Hutcheson, who died recently from the effects of a paralytic stroke. She leaves a husband, a son and three daughters to mourn her loss. The deceased lady was a greatly esteemed member of this congregation.

Kemptville.—St. James'.—The literary evenings under the auspices of the Young People's Guild of this church are becoming quite popular and each successive meeting witnesses a larger attendance. On Monday evening, February 28th, the programme, which consisted of solos, vocal and instrumental, recitations, readings and an address, was one which received well deserved praise. Each and every number was exceedingly well rendered and was heartily applauded. The address of the evening was given by the Rev. A. D. T. Floyde, of South Mountain, and a stirring and entertaining one it was, on that interesting subject "The Christian Minister's Work in the North-West." Mr. Floyde has been in the West for four years, having gone there directly from England. He was located in Central Alberta, and has had charge of a parish 15,000 square miles in extent, it being the most foreign parish in the West. The many singular incidents which the reverend gentleman related were instructive as well as entertaining. He had experienced numerous hardships and his narration of some of his strangest adventures was indeed very impressive and provided ample amusement as well as valuable information. Mr. Floyde dealt with the pessimistic as well as the optimistic side of life in the West and the relation of some of the sad events which he encountered provided excellent food for thought. The evening was closed by the singing of the National Anthem.

OTTAWA.

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

Ottawa.—A local paper has the following:—"The appointment of a Co-Adjutor Bishop to assist Archbishop Hamilton is now being discussed

by local Anglicans. The Archbishop, in addition to his duties in the Ottawa Diocese, has the affairs of the eastern Arch-Diocese to look after. The Archbishop is now in his 70th year and is wonderfully active and vigorous for his years, but the feeling is growing that before long he should be given an assistant bishop. A Canon was passed at the Synod meeting some time ago providing for the appointment of a Co-Adjutor Bishop whenever the Synod and the Archbishop agreed that this should be done. There will be just as keen interest in the appointment of a Co-Adjutor, as there would be in the election of a new Bishop, for there is an article in the Canon providing that the Co-Adjutor shall be the successor to the Archbishop in the Bishopric of Ottawa, without another election."

St. Matthew's.—The lady members of the choir of this church will, on Easter Sunday, for the first time, wear surplices. The money for these vestments will be supplied by St. Ann's Guild of the church. Arrangements are being made to obtain a supply clergyman for one month during the summer, when the rector, Rev. Walter M. Loucks, will be absent on his holidays.

Eastview.—St. Margaret's.—On Sunday the 27th ult. over one hundred members of Earncliffe Lodge, No. 283, Independent Order of Oddfellows, paraded to this church, where a memorial service was held to commemorate the death of Sergt. W. S. Brady, who fell in action at the Battle of Paardeberg, South Africa, February 27th, 1900. The service was most impressive, special prayers being offered and the musical portion rendered by a full choir, the sermon was preached by the rector, the Rev. George Bousfield, and the special Lesson read by Mr. J. W. H. Watts. The late Sergt. Brady was one of the earliest members of this congregation and much beloved by all the parishioners, who turned out in large numbers to honour his memory. Among those present were Lieut.-Col. S. M. Rogers, of the 43rd D.C.O.R., who was with the late Sergt. Brady when he received his fatal wounds.

TORONTO.

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

Toronto.—The following Confirmations will be held (D.V.) in this diocese from March 17th up to the end of April:—March 17th, Thursday, St. George's, Toronto; 18th, Friday, Bishop Strachan School, Toronto; 19th, Saturday, Trinity College School, Port Hope; 20th, Sunday, St. Mark's and St. John's, Port Hope; 20th, Sunday, St. Peter's, p.m., Toronto; 20th, Sunday, St. Barnabas, Chester, p.m., Toronto; 22nd, Tuesday, Church of the Redeemer, Toronto; 23rd, Wednesday, St. Thomas' and St. Mary Magdalene, Toronto; 24th, Thursday, St. Michael's and All Angels, Wychwood; 30th, Wednesday, St. Clement's, Eglinton; April 3, Sunday, St. Paul's, Uxbridge; 6th, Wednesday, St. Luke's, Toronto; 10th, Sunday, St. Ann's, Toronto; 15th, Friday, St. Paul's, Bethany; 17th, Sunday, St. John Baptist, Lakefield; 17th, Sunday, Church of the Ascension, Toronto; 18th, Monday, St. George's, Hastings, 18th, Monday, St. James', Roseneath; 24th, Sunday, Grace Church, p.m., Toronto; 27th, Easter Day, St. John's Cookstown; 27th, Easter Day, St. Luke's, Pinkerton.

St. Matthew's.—The Rev. Pierre B. de Lom, on Thursday evening last, was presented by the churchwardens and a few friends with a purse of gold in recognition of his work in the parish during the absence of the rector. The presentation was made to Mr. de Lom by Mr. Parker, the people's warden.

Trinity.—The Rev. H. C. Dixon, the rector of this parish has sent us the following letter in which he makes an earnest appeal for help in alleviating the distress which is so prevalent in his very poor parish at the present time. Mr. Dixon says:—"Will you kindly allow me a few lines to draw attention to the amount of distress that exists in the eastern end of the city at the present time. This is undoubtedly the 'ward' of to-day, as stated in the Superintendent's report of the House of Industry for the month—an institution which is able to gauge the situation better than any other in the city of Toronto. The causes which lead up to the present conditions are so numerous, that it would be impossible in a few lines to enumerate them. Suffice it to say that until the milder weather comes there will be help required for many who are in very poor circumstances, and we must look to other parts of the city for assistance. I know there are a number that are not deserving of help, but I do not refer to them, although we cannot allow their

children
homes e
stances e
The Hou
and well
thing req
weather
tion. It
there is
majority
vestigati

St. Ann
many suc
solation
of Mond
F.R.C.O.
on "Sor
Musical"

by the cl
voices
even to t
program
choir wa
handling
what was
have so
vary as i
as Goss'

"Turn T
more dra
Be the G
in B flat
and att
every be
clusion e
to the c
comed by
of the M
freshmet
will not
fortunat

The R
Frederic
city dur

All Sa
ed toget
of Tues
leave of
of Wind
ing on t
work u
Rev. Ca
lege, ga
N. Blod
took pa
W. J. Sc
Miss Ar
her sist
thanks I
the mor
meeting
they we
was giv
land De
Instituti

Fairbi
were he
27th. T
curate
preache
Reeve,
evening
very go
the ch
divided
is due t
in whic
particul
under
Miss S
Miss H
Bowers
mons c
earnest
first of
Missio
again c
lantern
Dioces
the Re
day Sc
noon. 2

John I

Har
second
people
evenin

children to lie down and die; but I do refer to homes where there is sickness and circumstances exist over which they have no control. The House of Industry has done its work nobly and well, but it cannot be expected to cover everything required by these families until the open weather restores matters to their normal condition. It is not a repetition of last winter, but there is more suffering, nevertheless, than the majority of people can understand without investigating for themselves."

St. Anne's.—One of the most enjoyable of the many successful evenings held by the Men's Association of this church was that of the evening of Monday, February 28th, when Dr. Ham, F.R.C.O., organist of St. James', gave a lecture on "Some Celebrated Composers of Church Music," illustrated by selections from their works, by the choir of St. James, numbering over fifty voices. Dr. Ham's lecture was most interesting even to the non-musical layman, and the two hour programme did not have a dull moment. The choir was in excellent form, and their confident handling of the varied programme was only what was to be expected from the reputation they have so deservedly gained. The programme, vary as it did from such purely devotional works as Goss' "O Saviour of the World," and Atwood's "Turn Thy Face From My Sins," to the heavier, more dramatic requirements of Wesley's "Blessed Be the God and Father," and Stanford's "Te Deum in B flat," was rendered with a precision of attack and attention to shading that brought out every beauty of the composition. At the conclusion of the programme the visitors adjourned to the crypt of the church where they were welcomed by the choir, and the two choirs, as guests of the Men's Association, were served with refreshments. It is safe to say that the evening will not soon be forgotten by those who were so fortunate as to be present.

The Right Rev. J. A. Richardson, the Bishop of Fredericton, has been spending a few days in this city during the present week.

All Saints.—A large number of people gathered together in the schoolhouse on the evening of Tuesday, March 1st, for the purpose of taking leave of the Misses Annie and Mowat Sedgewick, of Windsor, Ont., who left later on the same evening on their way to Honan, China, where they will work under the Right Rev. W. C. White. The Rev. Canon O'Meara, Principal of Wycliffe College, gave a brief farewell address. The Revs. J. N. Blodgett, G. L. Despard, and L. E. Davies also took part in the evening's proceedings. The Rev. W. J. Southam, the rector of the parish, presided. Miss Annie Sedgewick, on behalf of herself and her sister, spoke a few words of gratitude and thanks for kindnesses expressed and received. In the morning these ladies were present at a W.A. meeting in St. Stephen's, and in the afternoon they were present at a farewell reception which was given in their honour at the Church of England Deaconess Home on Gerrard Street, at which Institution these two ladies had been trained.

Fairbank.—St. Hilda's.—Anniversary services were held in this church on Sunday, February 27th. The Rev. W. J. Creighton, M.A., assistant curate at St. Mary's, Dovercourt, was the special preacher at the 11 o'clock service, and Bishop Reeve, the Assistant Bishop of Toronto, in the evening. The attendance at both services was very good, especially at the 7 o'clock service, when the choir was fully represented. The choir provided special music for the occasion. Great praise is due to the choir for the hearty and efficient way in which they rendered their part of the service, particularly the anthem, "Hast Thou not Heart?" under our able and efficient leader and organist, Miss Scroggs. The choir was ably assisted by Miss Helena Scroggs, and also by the Misses Bowers, of Christ Church, Deer Park. The sermons delivered at these special services were earnest, impressive, and practical. This was the first official visit of our Assistant Bishop to this Mission. He has very kindly promised to visit us again on April 13th, when he will give a magic lantern exhibition, illustrating his work in the Diocese of Mackenzie River. The curate-in-charge, the Rev. Geo. Scott, gave an address at the Sunday School service to the children in the afternoon, and assisted at all the service.

NIACARA.

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

Hamilton.—Church of the Ascension.—The second monthly missionary meeting of the young people was held in the schoolhouse on Monday evening, February 28th, and it was largely at-

tended. A very interesting missionary programme was presented as follows: A Land Map of China, Miss D. F. Wade; "Our First Work in China," Mr. A. Hobson; "The New Canadian Diocese of Honan," Mr. Rufus Stone; "The Bishop of Honan," Mr. Will Locke; "The Workers for Honan," Miss McKelvey. Also several missionary choruses were sung by the young people and a song by Miss Yorick. The papers were all very much appreciated, and have done much to stimulate interest in the new work in China.

Hamilton.—St. Mark's.—The St. Mark's Literary Society held its regular meeting at the Parish House on Monday evening, February 21st. The Chancellor of the diocese was in the chair. The meeting was opened with prayer by the Rev. Canon Sutherland. The Masters Madden gave, one a vocal, the other a piano solo. Miss Sellar sang two songs in her usual pleasing manner, after which the society was favoured by an address on "Electricity" by Mr. Kelly, of the Cataract Power Co., Niagara, which was both interesting and instructive. This was followed by a mandolin solo by Mr. Rawlings and a song by Mr. Boyd. Mr. R. Britton was accompanist. A hearty vote of thanks was passed to Mr. Kelly for his interesting address and to the musicians who had so kindly contributed to the pleasure of the evening. A discussion will be held at the next meeting on vested choirs. The meeting closed with prayer.

The late Mrs. John Hoodless, of this city, who died under such tragic circumstances in St. Margaret's College, Toronto, on Saturday afternoon, February 26th, just as she had finished giving an address to the pupils and others interested in the school on the subject of "Woman in Industrial Life," was a communicant of the Church and a member of the Church of the Ascension in this city. She was born in St. George on February 27th, 1857, and was the youngest child of Mr. and Mrs. John Hamilton Hunter, of that place. She, in September, 1881, married John Hoodless, of this city, and is survived by her husband and family of three, as follows: Mrs. H. M. Bostwick, Miss Muriel and Mr. J. Barnard Hoodless, all of this city. Mrs. Char-ton, of Cainsville, is a sister, and the following are brothers: Alexander and J. J. Hunter, Cainsville; T. W. Hunter, Drumbo, and Dr. John Hunter, Toronto. The deceased lady was for about fourteen years president of the Y.W.C.A. of this city, and for eight or ten years treasurer of the National Council of Women, and was for some time chairman of the Committee on Domestic Science and Technical Education of this institution. She represented Canada at the International Congress of Women at London, England, where she was presented to the late Queen Victoria, and also at Washington, D.C., and the meeting of Women's Clubs at St. Louis, Mo. She was the founder of the Ontario Normal School of Domestic Science and Arts in this city, and obtained from Sir William Macdonald, of Montreal, the means with which Macdonald Institute at Guelph was erected. At the last meeting of the International Congress of Women at Toronto she was appointed chairman of the Technical Education section. For several years she had acted in an advisory capacity to the Department of Education, Ontario. She was recently appointed to the Advisory Committee of the Carnegie Institute, Pittsburg, on technical education, and at the time of her decease was investigating the whole question of technical education and trade schools for girls. One of her last addresses, given at Milwaukee on this subject caused widespread comment in educational centres in the United States, as well as in Canada. Personally, Mrs. Hoodless was an amiable, cheerful and bright woman. Although an enthusiast in matters of women's welfare, she was well posted on all subjects of public moment, yet in her home and social life was a sweet, large-hearted, whole-souled woman, kind and thoughtful, and gathered around her a large circle of bright and brainy people, among whom she was held in the highest regard. We beg to extend our most sincere sympathy to all of those who are left behind to mourn her loss.

Burlington.—St. Luke's.—There passed away in this parish on Sunday morning, February 20th, Mrs. Elizabeth Wilson in her eighty-fifth year. Mrs. Wilson came with her parents from Tyrone, Ireland, in 1837, the year our late beloved Queen Victoria ascended the throne, to Burlington, or what was then known as Wellington Square, and since then has resided almost continuously in this community. When Mrs. Wilson came to Wellington Square the country was mostly covered with forest, and Burlington

consisted of but a few scattered houses of the pioneer type. St. Luke's Church, which is one of the oldest in the Province, had been built but a few years, the site having been secured through the efforts of Chief Brant and his relatives. Colonel Kerr, victor of Beaver Dams, and other connections and relatives of the Brant family were among the first worshippers who gathered in the little frame church nestled among the old pine and oak trees on the lake bank, many of which stand to this day. It was about this time Mrs. Wilson first took her place among the worshippers, and was a regular attendant and communicant from that time until shortly before her death, when infirmity confined her to her home. When St. Luke's had its ups and downs, she always sought to pour oil upon the troubled waters. In troublesome times she was always faithful and loyal to her church, and never was she known to speak an unkind word of any of her rectors. She was of a quiet and affable disposition, yet bright and cheerful, and endeared herself to all who knew her. Her funeral was held on Tuesday afternoon, and was largely attended, the services being conducted in the church by the Rev. F. W. Hovey. She was quietly laid to rest in St. Luke's Churchyard by the side of her husband, Abraham Wilson, who predeceased her in April, 1892. She died, as she had lived, a devoted and faithful servant of the Master, and with thankful hearts we can say: "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

Hagersville.—All Saints'.—Mr. Arthur W. Beall, M.A., of Whitby, visited this parish recently and addressed the boys of the High and Public Schools on the subject of "God's Temple, the Human Body." Mr Beall's addresses to the boys were listened to with the closest attention. He told the boys in a common-sense way things concerning their bodies—things concerning life which they never knew before. In the Parish Hall on the evening of Tuesday, March 1st, he addressed a meeting for "Men Only" on the subject of "What a Young Man Ought to Know." About 100 men were present, including all the Dissenting ministers. Every man present felt that he had been greatly benefited by the plain, practical address given. The singing of the men was hearty.

HURON.

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

Essex.—A most interesting and instructive illustrated lecture was given here on March 1st by the Rev. Rural Dean F. A. P. Cradwick on his experiences and observations in the British Isles while he was in the Old Country as delegate from this diocese to the Pan-Anglican Congress. Lectures are not very acceptable in this part of Ontario but in this case everyone who attended was delighted. The parts connected with the Congress were especially welcome to Anglicans, but all others—and they were in the majority—expressed themselves as pleased and surprised at the information and views that were presented. The surprise was theirs, especially those who regard lectures as dry and uninteresting, for in this case the event being in the town hall, the Irish wit of the lecturer was freely indulged in and enjoyed. It is sincerely to be hoped that many Anglicans in this diocese and elsewhere may enjoy the rich treat provided by Mr Chadwick.

Windsor.—Church of the Ascension.—A farewell service was held in this church on Sunday evening, February 27th, for the Misses Annie and Maude Sedgwick, who have since left to engage in missionary work in the Province of Honan, China, under Bishop White. The Misses Sedgwick have been active in the work of the Church of the Ascension for the past six years, and have now gone to labour in another portion of the Master's vineyard. The rector, the Rev. W. H. Snelgrove, referred in feeling terms to their departure. At the close of the service the congregation joined heartily in singing, "God be with you till we meet again."

ALCOMA.

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

Port Arthur.—A gentleman who prefers to remain anonymous, has presented the Church people here with a site for a new church. The site is a famous piece of property known as

"Fork Out," and it is situated on the top of a hill overlooking the two cities of Port Arthur and Fort William, also Thunder Bay, from which the Isle Royale, which is forty-five miles distant, is plainly visible.

RUPERT'S LAND.

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

Winnipeg.—The regular monthly meeting of the Diocesan W.A. was held in Holy Trinity Schoolhouse on March 1st. There was a splendid attendance of officers and members of the Central Board. A short address was given by Rev. S. G. Chambers on the subject "I believe in the Holy Ghost." The following are the Archbishop's engagements for the remainder of this month: Sunday, March 13, confirmation at Virden; Wednesday, March 10, confirmation at the Cathedral; Thursday, March 17, confirmation at Portage la Prairie; Sunday, March 20, confirmation at Holy Trinity Winnipeg; confirmation at St. Matthew's, Winnipeg; Wednesday, March 23, confirmation at Christ Church, Winnipeg; Easter Day, at St. John's Cathedral, Winnipeg.

Brandon.—St. Mary's.—By reason of crowded congregations, the vestry and the parishioners at a regularly called meeting have decided to accept plans for a new St. Mary's Church, and to proceed to build this summer. More room is also needed for the Sunday School.

SASKATCHEWAN.

Jervis A. Newnham, D.D., Bishop, Prince Albert, Sask.

Rouleau.—St. John's.—Mr. F. Pike, the honorary lay reader in charge of this Mission writes to us as follows in regard to its present very pressing needs. He says:—"Will you allow me to make an appeal through your paper for a prairie Mission of the West. I am in charge of a Mission in Township 27, Range 15, West of the 3rd, which is called the Ivor Mission. A Mission room is very badly needed, at present we meet in a shack 12 by 16 feet car roof, which is far too small and the settlers in my Mission are all homesteaders and very poor. We are asking for \$300 to put up a larger room. Any person desiring further information about the above Mission please write F. Pike, Ivor P.O., Sask. The Mission is closed for the winter. I had no horse, it was impossible for me to get around in the winter. There are four points in connection with the Mission—Ivor, Bonnie Plains, Fir Valley, to Levorton, which I walked to take services. I am here in charge until April 17, and after that date my address will be Ivor.

Correspondence.

THE BOOK OF COMMON PRAISE.

Sir,—With your kind permission, I should like to express my appreciation of the unselfish labour and, to a great extent, the successful result of the work of the compilers of the Book of Common Praise. There is so much that is really excellent in it, that up till now, I have hesitated to point out some of its more serious blemishes. The general anxiety to have our New Hymnal as perfect as possible must be my excuse for writing this letter. There must necessarily be differences of opinion regarding both hymns and tunes, but a discussion on this important work, through the medium of the "Canadian Churchman," if carried on seriously and with good feeling, remembering that abuse is not argument, should lead to valuable results affecting the issue of the second edition. I understood that one object, and a very laudable object, too, in the compiling of the Book of Common Praise was to make it suitable for congregational purposes. Has that been satisfactorily accomplished? I think not. If compass has to be considered at all, surely it is in the matter of Processional Hymns, which are generally sung in unison! Instead of tunes well within the reach of ordinary voices, what do we find? "The God of Abraham praise," No. 2, actually ends on a very high note. The tunes, "King Edward" and "Valiance," are quite unaccommodating and uncomfortable to sing, on account of their wide compass. The latter is a poor specimen altogether. The tunes, "Holy War," "Erling," "Warrior," and "Worship," amongst others, are open to the same objection. Transposition would not injure some of these in the slightest degree. Personally, I think the compilers and editors should make it a sine qua non that all new tunes to be acceptable,

should be of limited compass, and well harmonized. Whilst it is to be regretted that really beautiful tunes such as "Easter Hymn," "Beverley," and "Ewing," contain very high notes, yet to transpose these a tone lower is to drain away their very life, and character. Speaking from an instrumental point of view as well as a vocal one, the indiscriminate transposition resorted to in the Book of Common Praise often spoils the noble harmonies of tunes like "Aurelia," "St. Peter," "Austria," and "Cruger," to name only a few, and makes the bass part quite impossible for ordinary singers. Flagrant examples of this are found in "Austria" (line 5), and "Safe Home." It is disappointing and distressing, to find that inferior harmonies have been deliberately selected for a number of splendid hymn-tunes, in place of old, well-tryed arrangements. In this connection I would name "Winchester New," "Rockingham," "Ewing," "We plough the fields," "The King of Love," and "Pax Dei." I am quite aware that the Ancient and Modern authorities control the copyright of the two latter tunes, and that they insist that their new arrangements (!) only shall be used, but in case of "Winchester New" and others, which appeared in Ancient and Modern in the 1861 edition, they have no control whatever. The harmonies to "Winchester New" in Church Hymns, is far better than the ones selected for Book of Common Praise. As far as "Winchester Old" is concerned, I am quite in sympathy with your correspondent "Musician." This tune is nearly always published in the key of G, but the lower key of F, is the better one from all points of view. When this tune was written, Church pitch was quite a tone lower than it is now. The interpolation of passing notes in the last lines of the melodies of "God save the King," and "Rockingham," is a retrograde step. The Vincent Novello and Ancient and Modern arrangements of the former are infinitely better than the one selected for Book of Common Praise. Again, is it necessary to retain such weak tunes as "Weber," "Remember Me," "Ancient of Days," and "Invitation?" In conclusion I would say that it is hard to understand why certain new tunes were chosen at all; and it is quite inexplicable that such an erudite musician as Sir George Martin, should have accepted so many crude, "prentice-hand" harmonizations without strong protest. These opinions are shared in by some of our leading Canadian organists and choir-masters.

Albert Ham.

[We trust this discussion will be carried on in a friendly spirit and that each correspondent will sign his or her name.—Ed. C. C.]

WANTED A COMMUNION SERVICE SET.

Sir,—I am sadly in need of a communion service set for our new church at London Jct., which we purpose erecting early this spring. I would feel for ever grateful if any congregation should have an old set, if they would send it, to the above address, and I would feel more thankful if some wealthy member of our Church would present us with a new one. William Lowe, rector, St. Matthew's Church, London.

THE COMMITTEE ON THE ENRICHMENT AND ADAPTATION OF THE NEW HYMN BOOK.

Sir,—The General Synod at its last meeting in Ottawa appointed a large and very representative committee to consider "the Enrichment and Adaptation of the Book of Common Prayer" and to report at the next session of the Synod. This committee met and organized at Montreal in January 1909, at the time of the consecration of Bishop Farthing, and appointed a sub-committee, which held a further meeting at Toronto in April 1909; since then nothing has been heard of the committee, and so far as I know no meetings have been held. It was hoped by members of the General Synod that this committee would display an equal zeal and diligence to that shown by the Hymn Book Committee, and that at the next session of the Synod a carefully prepared and fully digested report would be presented, on which the Church could take some definite action. But time is passing rapidly, eighteen months have gone, and practically nothing has been done. Whose is the fault? That the Church in Canada is not alone in desiring some such action in regard to the Prayer Book is evident from the action of the Episcopal Church in Scotland. In October 1906 the Consultative Council on Church Legislation of the Episcopal Church in Scotland appointed a committee "to consider the revision of the Canons." This committee has now published a "proposed schedule of permissible additions to and deviations from the Book of Common Prayer,"

which report contains so many admirable suggestions, that, with your permission, I would like to bring them to the notice of Canadian Churchmen, and, if possible, quiet the fears of those who think that any attempt to touch the Prayer Book is a kind of sacrilege, and involves a suspicion of disloyalty to the Mother Church of England. It is plain that the Church in Scotland does not apprehend any severance, either in sentiment or in practice, of the ties which bind the Anglican Communion in one great branch of the Church, by a little more elasticity in the services and a more reasonable adaptation to modern ideas. It will be seen, however, that none of the formularies are altered, and no questions of doctrines are involved in the suggestions made by the committee. The committee first propose alternative selections of Psalms for the 7th day at Matins, the 11th, 13th, 16th, 22nd, and 28th at Evensong, which would avoid the use of what are called the Imprecatory Psalms, and also special Psalms for both Matins and Evensong on the 31st day, so as to avoid the repetition of those of the 30th day. Then they provide proper Psalms for Christmas Day, Epiphany, Ash Wednesday, Holy Week, Good Friday, (Easter Eve (Matins), Easter Day (a large number), Ascension Day, Whitsunday, Harvest Thanksgiving and Dedication Festival. Additional proper lessons are provided for the four Sundays in Advent, Christmas Eve, Holy Innocents, First Sunday after Christmas, Circumcision, and many other special days, too numerous to give the whole list here. In the Order for Morning and Evening Prayer (a) the exhortation, Dearly beloved brethren, except on occasions specified by the Bishop, may be omitted, or may be abbreviated as follows: "Dearly beloved brethren, I pray and beseech you, as many as are here present, etc." or the following may be said instead, Let us humbly confess our sins to Almighty God. (b) When a celebration of the Holy Communion is to follow Morning Prayer the three prayers For the King's Majesty, for the Royal Family and for the Clergy and People, may be omitted, and that although the Litany is not said at that time. (c) The following prayer may be said at Morning or at Evening Prayer for the King, the Royal Family, the Ministers of the Crown, the Parliament (when in session) and those in authority, instead of the prayers for the King, the Royal Family, and for the High Court of Parliament. "O Lord God Almighty, who ruleth the nations of the earth, we humbly beseech Thee with Thy favour to behold our Sovereign Lord King Edward, that in all things he may be led by Thy guidance and protected by Thy power. Bless, together with him, our gracious Queen Alexandra, the Prince and Princess of Wales, and all the Royal Family. Endow with wisdom the Ministers of the Crown (the great council of the nation in Parliament assembled*) and all who are set in authority over us, that under their governance we may lead a quiet and peaceable life in all godliness; through Jesus Christ our Lord. Amen. Again in the Litany the committee suggest the following: (a) The Litany may be said on the days appointed for its use either after Morning Prayer or before the Holy Communion, or at other times; and its use may be dispensed with on Christmas Day, Easter Day, and Whitsunday, with the sanction of the Bishop. (b) The following additional Suffrages may be inserted in the Litany in the places indicated: (1) After the Suffrage for Bishops, Priests and Deacons, That it may please Thee to send forth labourers into Thy harvest. We beseech Thee to hear us good Lord. (2) (After the foregoing) That it may please Thee to bless and prosper Thy servants who labour for the conversion of the heathen, and of all who know not the truth. We beseech Thee to hear us good Lord. (3) (After the Suffrage for the Lords of the Council and all the nobility, but only during the session of Parliament) That it may please Thee to direct and prosper the consultations of the High Court of Parliament to the honour of Thy name and the welfare of Thy-people. We beseech Thee to hear us good Lord. (4) (After the Suffrage for the Magistrates) That it may please Thee to bless and keep the Kings forces by sea and land, and to shield them in all dangers. We beseech Thee to hear us good Lord. (c) In the Suffrage for the Magistrates the words Judges and may be inserted before Magistrates. (d) When the Litany is said before a celebration of Holy Communion it shall be permissible to omit from the Litany the Lord's Prayer and all that is set down after it except the prayer called A Prayer of St. Chrysostom and the Grace of, etc. (c) When the Litany is said at any other time it shall be permissible to omit from it all that follows the Lord's Prayer, and to use any of the occasional prayers, or the Prayer of St. Chrysostom, ending with the grace of, etc. Then there are supplied

* To be said when Parliament is in session.

large num occasions, New Year the Rogat a blessing Jews, Mol Missions, collects for a Bishopr ties of ch ties, theol the unive workmen travellers ration of ations an selves, wi gestions i sional set letter, as space.

Sir,—I charge of the reviv each dio Such a l available those wh Under nucleus It would better if remuner the priv A celebra approval gestion the thot a year advance this lea further the rate income be \$900 rich an detrimen of the pathies. is the p and pe Church

Sir,—called librarie past, a School tuted f ginning attend every p them v cured. taken denomi United

E

F

large numbers of Additional Prayers upon several occasions, all of them admirable collects, for the New Year. On New Year's Day—five prayers for the Rogation Days, viz., for fruitful seasons, for a blessing on the Fisheries, for the conversion of Jews, Mohammedans and the Heathen, for Home Missions, and for the unity of Christendom; also collects for fair weather, for Synods, vacancy of a Bishopric, vacancy of a pastoral charge, festivities of church choirs, primary schools, universities, theological colleges, supply of candidates for the university, the navy and army, hospitals, workmen and employers, friends in other lands, travellers by sea, and two collects for commemoration of the faithful departed. All these adaptations and enrichments seem to commend themselves, without comment. As to the further suggestions in the Communion Services and the occasional services, I must reserve them for another letter, as this letter will already occupy so much space.

E. P. Crawford.

THE WIDOWS' FATE.

Sir,—The kind offer of a house at nominal charge for the widows of clergymen suggests the revival of an idea that in the See city of each diocese there be a house provided for them. Such a house might have an extra room or two, available at the annual Church meetings for those who come up to attend from the country. Under proper control it might be made a nucleus for good Church work in the diocese. It would benefit the widows in that they might better in than outside the city find scope and remuneration for their work, to say nothing of the privileges of Church work and worship. A celibate clergy does not seem to meet with approval in this country, and this "home" suggestion might help in some way to do away with the thought that the Church "suttee" of \$200 a year for its widows is not so very much in advance of the heathen one. The State, following this lead, has placed on record its intention to further handicap the widow by not increasing the rate for exemption from taxation on their income of \$300, while that of single men is to be \$900. Such picayune policy on the part of a rich and growing Government cannot but be detrimental to its best interests. The widows of the Church have special claim on its sympathies. Because "their widows were neglected" is the pitiful cry that has come down from early and perhaps less Christ-like times. Can the Church in her present wealth afford to ignore it?

Clementina Fessenden.

A SUNDAY SCHOOL PAPER.

Sir,—I am glad that no little interest is being called forth on this subject. Sunday School libraries, however useful they have been in the past, are not growing in popularity. Sunday School papers are in many places being substituted for them and our young people are beginning to look for them as regularly as they attend Sunday School, all of which shows that every possible effort should be put forth to supply them with the very best papers that can be procured. No one will say that the papers now taken in many of our Sunday Schools, non-denominational, and published chiefly in the United States, however good they are in them-

selves, cannot be improved, and that they are just the kind required for Church of England young people in Canada. We would never expect that papers which, among other things, inculcate and teach patriotism for the Stars and Stripes will at the same time teach patriotism to young Canadians. I am still strongly of the opinion that what we need is a weekly Sunday School paper or magazine for the Anglican world. Everyone should at least give this idea careful consideration. Anything that will bind our young people together in fervent patriotism and in the holiest appreciation for our Church and her ways, leading on to the full light of Him Who is the sun and glory of our system, the Lord Jesus Christ. There may be an idea in some minds that, however useful a paper as suggested, printed and published by the S.P.C.K., might be, there would be this defect: the news contributed, say, by Canada would be stale when it reached here. Now, to disabuse their minds of this idea, allow me to say: It is intended that editions would be printed for each country, and while the great body of the printed matter would be the same in all the papers, blank spaces, if required, would be left for title and news items, missionary and other appeals. These blank spaces could be filled at some printing office after the papers reached the country, or, indeed, in any diocese in that country. It must not be forgotten that the intention is that the services of experts in every country of Empire would be secured to contribute the proper kind of news articles, historical sketches, descriptions of the manners and customs, etc., of that country. These could find their way from time to time into the paper, and would prove very interesting, instructive and useful. I am very glad to inform your readers that through the representations I have made on behalf of the Sunday School Commission to the committee of the S.P.C.K., their secretary, Mr. Edmund McClure, has informed me that they are preparing a specimen copy of the proposed paper or magazine, which he will soon send me for the criticism of my colleagues and myself. I devoutly hope that something may come of this effort.

John Downie.

Family Reading

DASHING DICK.

THE LIFE STORY OF A MAGPIE.

By Rev. W. Everard Edmunds.

(Continued from last week).

Chapter X.—London.

Our steamer drew up to the pier, and the landing-stage was quickly thronged with passengers, who rushed with one accord to get their luggage through the customs. Guido had only a knapsack, and the officers not considering this worth examining, he was the first to take his seat in the omnibus which was to take us to the railway station. In a short time other passengers got in; then the heavy vehicle rumbled over the stony pavement and I fell fast asleep. Even the change

to the railway carriage did not rouse me, and when I awoke, Guido bent over me with a quiet smile and said, "Dicky, we are in London." London! Little did I ever expect to see this great city, yet here I was at Euston Station, with throngs of hurrying people rushing past me in every direction. My master presently accosted a blue-coated policeman, who directed him to a cheap lodging-house not far away. Guido paid the polite landlady for a week's lodging, and then as it was still dark, tried to snatch a few hours' sleep. He awakened greatly refreshed, and immediately went out to purchase some food. This, on his return, we greedily devoured, as neither of us had eaten anything since leaving the boat. After we had breakfasted, Guido said to me in his playful way, "Well, Dicky, I suppose you would like to see the sights of London. It is a big place, but if I am lost, I want you to be with me. I am sure you would like to go." Indeed I did, I was delighted to think that my master intended to take me with him, and when he said this, I flapped my wings and endeavoured to show him how pleased I was. We set out, and I am sure the handsome foreigner with his wooden leg and pet bird must have appeared an interesting object to the passers-by. We remained in London for nearly a week, and saw so many wonderful sights that it is impossible for me now, to tell in what order they came. I think the first thing that appeared strange to me, was the great number and variety of vehicles driven through the crowded streets. Sometimes my master would mount the top of an omnibus, and that way of getting about, I think I enjoyed most of all. Around us on every side passed the multitudes of people, while the rows of ancient stone buildings rose up on either hand. And yet these trips by bus were never momentous, for at each successive moment, there was something new to be seen. It was from the top of an omnibus that I first saw Oxford Street, Piccadilly and the Strand. Trafalgar Square too, with its tall monument erected in honour of England's great naval hero, Admiral Nelson, I first saw in this way. The four massive stone lions at the base of the monument I thought were wonderful. Another very beautiful monument is the Albert Memorial, in Hyde Park. Hyde Park! who would expect to find such a beautiful scene as this in the very heart of the great metropolis! On and on it stretches, as far as the eye can see, hill and dale, lake and lawn, drive and by-path, alternating in quick succession. It a beautiful oasis in the midst of a desert of houses. Here on the drive, at certain hours may be seen the world of fashion; here too, in the morning, groups of merry children, attended by their nurses, take their daily ramble. Thousands of birds sang in the branches of the lofty spreading trees, and as I listened I seemed to be out in the fresh air of the country once more. The River Thames, dividing the city into two parts, is crossed by a number of bridges, London Bridge being the most famous. Crossing this one morning, I was startled by the deep tones of a great clock striking the hour; it was "Big Ben" in the tower of the British House of Parliament. Just before reaching the Parliament Buildings Guido turned to the right, and directed his steps towards a dim temple-like building which lifted its spires and lofty twin towers to the sky above. It was Westminster Abbey, within whose walls reposed the remains of England's royal and illustrious dead.

(To be Continued.)

OXFORD BINDINGS.

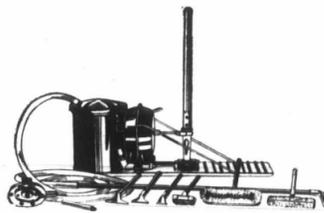
FOR EASTER GIFTS.

THE Book of Common Praise

Now so generally in use throughout Canada, may be had at all book shops in Easter bindings, with or without the Book of Common Prayer.

Write for Illustrated Catalogue.

HENRY FROWDE, 25-27 RICHMOND STREET, TORONTO.



Housecleaning made a delightful undertaking with a **PERFECT VACUUM CLEANER**. Rugs, carpets, furniture, bedding, etc., thoroughly and quickly cleaned without being disturbed.

A Cleaner that is light, strong, simple in construction, effective and easily cleaned, and has a blower attachment. Made in Canada. Handpower \$25.00; Water Motor \$35.00. A. C. Electric \$75.00.

McKuen's PERFECT Combined Washing Machine and Boiler.

A Perfect Washing Machine. The latest on the market "1910" one that will do the washing right on the stove while the clothes are boiling, no rubbing, no rinsing, no damage to the most delicate fabric, producing cleaner and much whiter clothes. A COMPLETE SURPRISE TO EVERYBODY.

Prices \$10.00 and up. Purely Canadian. Patented both here and in the United States.

Write for pamphlets and further particulars.

Mail orders receive special attention.

The PERFECT Manfg. Co., - Guelph, Ont.

THE DOMINION BANK

ESTABLISHED 1871
C. A. BOGERT, H. J. BETHUNE,
Gen. Mgr. Supt. of Branches.

18 Branches in Toronto

THE DOMINION BANK

HAS ALWAYS GIVEN
SPECIAL ATTENTION TO

SAVINGS ACCOUNTS

The Home Bank of Canada

One dollar starts a Savings Account at full compound interest. A home savings bank, nickel plated, loaned free with the first deposit of one dollar.

SIX OFFICES IN TORONTO.

Men of Small Incomes

need an ABSOLUTELY SAFE INVESTMENT FOR THEIR SAVINGS

The Toronto General Trusts Corporation

GUARANTEE BOTH PRINCIPAL AND INTEREST.

Send for descriptive pamphlet to Yonge and Colborne Streets, Toronto.

PURE BRED POULTRY BARRED PLYMOUTH ROCKS WHITE ORPINGTONS
We have the finest strains in North America. Stock and Eggs in season.
Enlver Poultry Farms
Lansing P.O. Ont.



Don't Grow Old
Keep Good DIGESTION
and an Active Liver with

Abbey's
Effer-
vescent Salt

SOLD EVERYWHERE. 33

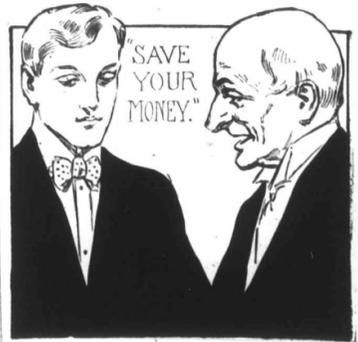
British and Foreign.

Yet another clerical jubilee! The Rev. G. P. Griffiths has just lately celebrated the jubilee of his ministry as vicar of St. Mark's Cheltenham and the diamond jubilee of his ordination. On a recent date he was presented, on behalf of his parishioners, with an album and a cheque for £135. During the time he has been at Cheltenham he has raised money to build a church, a vicarage, and four elementary schools.

\$500 for building the residence, and on a recent Sunday the collections in all the churches were devoted to the fund. Recently Miss Hall, of Preston, offered to defray the cost of building a church in South China for Bishop Banister.

The death of another nonagenarian clergyman is announced. The Rev. Thomas Plumtre Methuen passed away at Bath, recently, at the age of 95. His father was the brother Paul Methuen, of Corsham, who represented the county of Wilts for many years, and was raised to peerage as Baron Methuen of Corsham. The deceased clergyman was thus a cousin of the late Lord Methuen, and second cousin once removed of the present General Lord Methuen.

Plans and specifications for the new St. Thomas' Church, New York, which is to be built on the site of the present temporary structure, have been, by the owner of the vestry, submitted to building and contracting firms for bids. The estimated cost of the new church is \$1,000,000 and about two years will be required for its erection. This, it is hoped, will begin very shortly. The permanent edifice will grow around the pre-



Every Young Man

should have a

Savings Account

(Not a Spending Account)

in a strong reliable bank

The Bank of Toronto

at each of its

77 Branches in Canada

offers every facility and advantage to those who wish to save money.

Interest is paid on all Savings Balances twice a year. Small sums or large may be deposited at any time.

Capital - - \$4,000,000

Reserved Funds \$4,818,871

The Bank of Toronto

Incorporated 1855

An interesting event took place in Christ Church, Swansea, lately, when the Bishop of St. David's ordained as Deaconess, Miss Frances Williams, and at the close of the service licensed her to the parish of St. Paul's, Landore. The Bishop preached the sermon, taking for his text, Romans xvi.: 1, 2. In the course of his sermon his Lordship pointed out the special interest of the occasion as this was the first ordination of a deaconess in the diocese since the Reformation at least. The Venerable the Archdeacon of Cardigan presented the candidate for ordination.

sen. structure, without interfering with the regular services.

Bishop Ingham, who is now on a missionary tour in the East, describes a Chinese banquet given in his honour before he left Hong-kong. There were fourteen courses, and the dishes were strange and sometimes embarrassing. "I did manage the shark's fins and the bird's nest," says the bishop, "and thought I did very well." Mrs. Ingham accompanied her husband, and for the first time in Chinese history, mothers, wives, and sisters sat in public at meal side by side with sons, husbands, and brothers.

The Rev. W. G. Newham, after spending a period of twelve years as the rector of St. Mary's, Port Glasgow, has accepted a living near to Salisbury. Prior to leaving his old parish, at a largely-attended meeting of the parishioners, Mr. Newham was presented with a roll-top desk and a purse of sovereigns. Mrs. Newham was also presented by the ladies of the congregation with a gold-mounted umbrella. Mr. McMillan made the first presentation and Mrs. D. W. Macarthur the second. Bailie Sanderson presided.

SHREDDED

Every shred is food for brain and muscle—nourishing and wholesome. You feel good all day.

Delicious these cold mornings—heat biscuit in oven, pour hot milk over it and salt to taste. Try it.

Sold by all grocers, 13c. a carton, two for 25c. 8066

WHEAT

The Very Rev. Dean Skinner Wilson, Edinburgh, Dean of the Diocese of the Episcopal Church of Scotland, having received from the Primus of the Church the mandate for the election of a successor to the late Bishop Dowden, has appointed Thursday, March 17th, as the date of the meeting of the clerical and lay electors entitled to vote in the election of a Bishop. The proceedings will be held in St. Mary's Cathedral, Edinburgh.

The Bishop of Hunan, South China, who is shortly leaving England to take up his duties in China, is to be presented by the Church people of Preston with an episcopal residence. A small committee has been formed in the town to raise

Cowan's Maple Buds

(NAME AND DESIGN REGISTERED)

are different from and better than any other chocolate confection you ever tasted. Maple Buds are not made by any other concern, as the name and design is fully patented. Look for the name on every Bud.

The Cowan Co. Limited, Toronto. 87

MAGIC BAKING POWDER

MADE IN CANADA.

IS USED BY THE BEST BAKERS, CATERERS AND HOME COOKS, AS WELL AS BY THE LARGE STEAMSHIP AND RAILROAD COMPANIES, AND IS REFERRED TO ANY OTHER.

E. W. GILLETT CO. LTD., TORONTO, ONT.

The Finest Flavoured Tea

"SALADA" is hill-grown tea—grown on plantations high up on the hills in the Island of Ceylon. The leaf is small and tender with a rich, full flavour.

"SALADA"

— is always of unvarying good quality. Will you be content with common tea when you can get "SALADA"?

The Dean of St. Paul's who celebrated his 91st birthday on Ash Wednesday last, is, by many years, the senior of all the Bishops and Deans in the Church of England and is five years older than the Archbishop of Arinagh who is the oldest prelate still in possession of his see. He became a Canon Residentiary of St. Paul's in 1868, the year of Dr. Tait's translation from London to Canterbury, and has continued there during the episcopates of Dr. Jackson (1868-1885), Dr. Temple (1885-1897), Dr. Creighton (1897-1901) and the present Bishop of London.

At the opening meeting of the Houses of Convocation for the Province of Canterbury which are in session at the present time the Primate in his speech referred to the appeal which the Archbishop of York and himself were about to issue on behalf of the Church in Western Canada. Most Bishops knew, he said, and Churchmen outside were beginning to understand the unique

responsibility which would rest upon them in regard to their thousands of fellow-countrymen, who were laying the foundation of a great nation in Western Canada. As matters stood the Church of England was not the primary religious force which was telling among those who settled in that vast district. Magnificent opportunities were afforded to the younger clergy for serving in the Church there.

The Bishop of London paid a touching tribute to Bishop Wilkinson's, the late Primus of Scotland's, memory, in the course of his sermon at Holy Trinity, Sloane Street, on Ash Wednesday afternoon. "To me he was the incarnation of Jesus Christ, as far as it is possible for a man to be the incarnation of Him," he said. "He was the most Christlike man I ever met." He added that Bishop Wilkinson's well-thumbed Bible was in his possession, and that the marks showed how closely he had studied it.

The happy relations which have now existed for a long time between the clergy and laity in St. James', Hatcham, were pleasantly illustrated on a recent Friday evening, when the vicar, the Rev. G. A. Sowler, and Mrs. Sowler were presented with handsome gifts in commemoration of their silver wedding.

At the February meeting of the Vestry of Trinity Cathedral, Omaha, Nebraska, the following preamble and resolution was unanimously adopted: "Whereas our beloved Diocesan, the late Right Reverend George Worthington, D.D., LL.D., was for the term of twenty-three years, the Chief Pastor of the Cathedral, serving the Master with singular devotion and giving of himself and of his means unstintingly to the work of building up the Kingdom of God in the Diocese of Nebraska, and Whereas the time has come to give tangible recognition of his years of faithful service, be it Resolved, That the Bishop, Dean and Wardens and Vestry of Trinity Cathedral, cause to be placed on the Sanctuary wall of the Cathedral a bronze Memorial Tablet in grateful commemoration of our revered Bishop and as an expression of our affection and esteem.

It may be that not every visitor who steps inside St. Padarn's, the new Welsh Church to be opened in Holloway, London, in April, will understand the legendary significance of the subject of the Central East window. It illustrates, as a matter of fact, the patron saint's part in a pretty legend that bears repetition. St. Padarn, runs the story, went with two other Bishops, one of whom was St. David, to Jerusalem for re-consecration. Each of the three prelates received a gift especially symbolical of the quality for which, in the exer-

cise of his sacred office, he was conspicuous. St. David received an altar, because his discharge of his duties as a celebrant was eminently pleasing; the second Bishop received a silver bell, as typical of the silvery tones of his delivery as a preacher, and St. Padarn was invested with the singer's cope and staff, because his singing was so sweet. The window represents St. Padarn, the sweet singer, receiving these symbolical gifts.

Steps have at last been taken by the Government of the Falkland Islands to stop the indiscriminate slaughter of seals and penguins on the islands of their dependencies. Up to the present the seal rookeries of the Falklands have been at the mercy all the year round of every foreign sealing vessel that chose to invade them, and the slaughter that has been going on for years in consequence has nearly exterminated the seals. Similarly, the killing of penguins, usually for the sake of plumage and the large quantity of fat which each bird affords, has almost denuded the islands of these interesting specimens of their fauna. But the wanton destruction of the birds by casual visitors to the islands is also answerable for a large share of the rapid diminution in their numbers. Two Bills have now been introduced into the Legislative Council—one to regulate the seal fishery in the islands, and the other to provide for the preservation of the penguins. The first makes it unlawful in future for any person to kill or hunt any seal in the waters of the colony without a license. Pelagic sealing is similarly forbidden.

On Thursday, February 24th (St. Matthias Day) a large number of Church people in Chicago joined in the celebration of the tenth anniversary of the elevation of Bishop Charles P. Anderson to the episcopate. The celebration was held in the cathedral at 11 a.m. Following the service the clergy of the diocese to the number of 120 gave a luncheon to the Bishop at which time several substantial gifts were presented to him. Bishop Anderson is a Canadian by birth. He was born at Kemptonville, Ont., and he holds Trinity College school, Port Hope, Ontario and Trinity University, Toronto, near his heart, for here he received the scholastic and theological training which has made him of great repute as a scholar and orator. The latter of these institutions honored the Bishop by conferring upon him the degree of Doctor of Divinity. He was ordained to the ministry in 1888, and until ten years ago, when he was consecrated Bishop, was happy and successful as a rector. A complete set of Episcopal vestments, something not hitherto possessed by Bishop Anderson, was the gift of the clergy of Chicago, to the prelate on the anniversary of his consecration.

After thirty-seven years' work the task of compiling full marginal references for the Revised New Testament has been completed. A new edition will shortly be issued by the University presses, in which the new references will be substituted for the abridged references of 1898. Since the deaths of the original compilers, Dr. Scrivener and Professor Moulton, the work has been done by the Rev. Albert Greenup, Principal of the London College of Divinity, and Dr. MacNeil, Professor of Biblical Exegesis in that institution, and the Rev. James M. Moulton, Professor of Hellenistic Greek and Indo-European Philology at Manchester University, who is a son of the late Professor W. F. Moulton. The Rev. Professor Greenup says he believes that every published commentary on the New Testament has been read,

besides many issues of the authorized versions, giving marginal references, including French, German, Greek and Hebrew. As an instance of the detail with which the work has been carried out, he cites one verse, the references to which it took ten years to complete. Many verses in the Gospels and Epistles have nearly a hundred references each in the new addition.

Blood Troubles And Skin Diseases

Quickly Succumb to the Beneficial Effects of Stuart's Calcium Wafers.

Trial Package Sent Free.

Science has proven Calcium Sulphide to be the most powerful blood purifier known. Stuart's process of giving the system this great cleaner for the blood has been called the best for preserving the full strength of Calcium Sulphide.

Calcium Sulphide is not a poison. It is harmless, though greatly powerful.

Children may take it with freedom and their delicate organisms thrive with its use.

Skin diseases flee when the blood is charged with this great eradicator.

The blood at once feels its influence, and eruptions cease and fade away almost beyond belief, so immediate is its action.

No matter what degree of eruptive skin trouble you may have, Stuart's Calcium Wafers will purify and enrich the blood. These little wafers go into the stomach just like the skin impurities get in. They tone up this organ, enter the intestines, are absorbed by the lacteals and lymphatics, are drawn into the blood, course quickly to every organ and atom of the body, and remove secretions and decay. The lungs are assisted, the liver is aided, the stomach reinforced, and skin diseases are assailed from their source. All retreat, for disease is cut off from the rear, and very quickly nature routs the effects of such maladies which appear in the form of pimples, eruptions, blackheads and scaly formations.

You have science backed up by years of actual proof when you take a Stuart Calcium Wafer. Not a mere feeble effort at relief, but a remedy of nature that has relieved human subjects greater in number by far than the entire army of America and Canada. For chronic or temporary blood disorders and skin diseases these wafers are without an equal.

If you will go to your druggist and ask him the virtue of Calcium Sulphide his answer will confirm these statements.

Stuart's Calcium Wafers he will also say, are the most popular and scientific method of using this wonderful ingredient. They sell for 50 cents per package or send us your name and address and we will send you a trial package by mail free. Address F. A. Stuart Co., 175 Stuart Building, Marshall, Mich.

A New Idea in Medicine

Which accounts for the enormous success of DR. A. W. CHASE'S NERVE FOOD.

To tear down the diseased tissues was the old principle of medicine. To cure by building up new, healthy tissues is the new method.

Dr. A. W. Chase's Nerve Food is a splendid illustration of the new method, for it cures by increasing the quantity and quality of the blood, by creating new nerve force, and by overcoming weakness and disease with new vigor, new energy and new vitality.

The time to begin using Dr. A. W. Chase's Nerve Food is when strength fails you and you find yourself out of sorts and losing health and vigor.

It is easy then to get back to normal condition by using this great restorative treatment. The blood is enriched, the nerves revitalized, new firm flesh and tissue is formed, and you feel the snap of new vigor as it is being instilled into your system.

Don't wait for nervous prostration or paralysis, but keep the system at high water mark. Dr. A. W. Chase's Nerve Food, 50 cents a box, all dealers, or Edmanson, Bates & Co., Toronto.



an
unt
ount)

ronto

anada

ge to those

Balances

ke maybe

00,000

18 871

ronto

55

ok place in
ately, when
ordained as
Williams,
service li-
St. Paul's,
eaches the
xt, Romans
of his ser-
ed out the
occasion as
ation of a
since the
e Venerable
n presented
on.

ham, after
ve years as
Port Glas-
ng (near to
ng his old
ed meeting
r. Newham
oll-top desk
ns. Mrs.
ted by the
on with a
Mr. McMil-
ntation and
the second.
d.

ER

ERERS
THE
COM-
THER.

T.



ST. MARGARET'S COLLEGE, TORONTO.

Residential and Day School for Girls, under the management of George Dickson, M.A. (late Principal of Upper Canada College, Toronto), and Mrs. George Dickson. Miss J. E. Macdonald, B.A., Principal.

Bishop Strachan School
Wykeham Hall,
College St., Toronto.

A Church Residential and Day School for girls. Full Matriculation Course as well as Elementary work, Domestic Arts, Music and Painting. Forty-third year. For Calendar address 5
MISS ACRES, Principal.

Glen Mawr

651 Spadina Avenue, Toronto

A Residential and Day School for Girls

Thorough in all its departments. Gives careful individual attention, and good physical, mental and moral training.

Offers great advantages in Music, Art, and Languages, Native French and German teachers.

Large staff of experienced residential and visiting Professors and Teachers. Pupils are prepared for the Universities, and for the Music and singing Examinations of Toronto University, the Toronto Conservatory of Music and the Toronto College of Music.

For Prospectus and full information apply to
MISS VEALS, Lady Principal.

DUNHAM LADIES' COLLEGE, DUNHAM, QUE.

Montreal Diocesan Church School for Girls For Calendar, apply to the Lady Principal.

E. C. WHITNEY WORDSLEY, ENGLAND CASSOCK, SURPLICE STOLE AND CLERICAL CLOTHING MANUFACTURER

Clergy Cassocks.—Russell Cord, 12s. 6d. to 27s. 6d. Serge, 12s. 6d. to 50s. Silk, 50s. to 126s.

Clergy Surplices, 4s. 6d. to 42s. Choir Cassocks.—Boy's, 4s. 6d. to 15s. Men's, 5s. 6d. to 19s. 6d.

Choir Surplices, Linen.—Boy's from 2s. 3d. Men's from 5s. 6d.

Ordination Outfits from £8:11:9. Please Order Early for Easter.

ILLUSTRATED PRICE LISTS AND PATTERNS FREE.



Church Furniture Manufacturers, Ltd.

Metal, Wood, Stone and Textile Fabrics. STAINED GLASS ARTISTS.

43 Great Russell Street, LONDON, ENG Opposite British Museum Also at Birmingham and Liverpool.

St. Alban's School Weston, ONTARIO

A CHURCH SCHOOL FOR BOYS. Three miles from Toronto. Visitor—Lord Bishop of Toronto. Large and beautiful grounds. Boys prepared for the University and Royal Military College. Special attention given to juniors and boys entering commercial life. For prospectus, apply to Mr. E. Mathews, Head Master.

Ridley College, St. Catharines, Ont. RESIDENTIAL SCHOOL FOR BOYS.

Lower school for boys under fourteen; completely separate and limited in number. Upper school prepares boys for the universities, professions and for business. Most careful oversight. Health conditions unequalled.

REV. J. O. MILLER, M.A., D.C.L. Principal.

Havergal Ladies' College TORONTO



Separate Senior and Junior Residential and Day Schools with Preparatory Department.

Preparation for Honour Matriculation, Havergal Diploma, Examinations in Music and Art. Resident French and German, Mistresses, Domestic Science School, with six Departments. Gymnasium, under graduate of the Boston Normal School, Cricket tennis, basket ball, rink, swimming bath.

For Illustrated Calendar apply to the Bursar. Next term begins April 23rd, 1910.

MISS KNOX, Principal.

British American Business College

Y.M.C.A. Building, Toronto.

Thorough, practical courses, in all commercial subjects. Students may enter any time for day or evening courses. Particulars sent on request. T. M. Watson, Principal

Trinity College School

Port Hope, Ont.

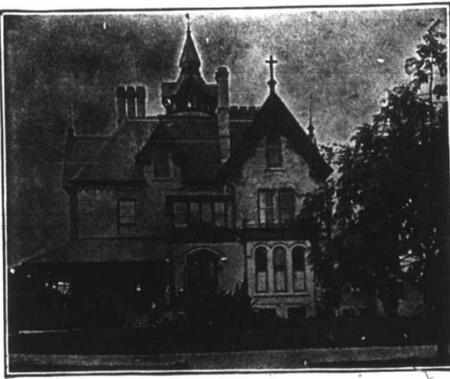
Military College and Business. Special attention given to the younger boys.

Next term begins April 7th.

For Calendar and all information apply to the Headmaster

Rev. Oswald Rigby, M.A. (Cambridge) LL D

PORT HOPE, ONT



Bishop Bethune College, OSHAWA, Ontario

Visitor: The Lord Bishop of Toronto

Preparation for the University. Young Children also Received.

For terms and particulars apply to the SISTER IN CHARGE, or to

The Sisters of St. John the Divine Major Street, Toronto

HILL CROFT

BOBCAYGEON, ONTARIO.

A RESIDENTIAL SCHOOL IN THE COUNTRY FOR YOUNG BOYS

Boys prepared for the Senior Boarding School. New and specially designed buildings. Hot water heating. Electric light. Ample grounds.

Apply for information and prospectus to W. T. COMBER, B.A. (Oxford) Headmaster.

MEMORIAL English Antique Stained Glass. WINDOWS

The N. T. LYON GLASS CO. Ltd 141-143 CHURCH ST., TORONTO.



EAGLE AND RAIL LECTERNS

Altar Rails, Crosses, Vases, Desks, etc., Candlesticks, Vesper Lights, Memorial Brasses, Chandeliers, and Gas Fixtures, Communion Services, made or refinished. Electrical Contractors

CHADWICK BROS. Show Room 191 East King St., Hamilton Factory, Oak Avenue, near Barton St. Send for Catalogue

WARREN CHURCH ORGAN CO. WOODSTOCK, ONT.

Have one of the best equipped factories and have built some of the largest organs in Canada and the United States. SPECIALTIES: Workmanship, tone volume, balance, variety of effect.



Church Chime Bells

Memorial Bells a Specialty. Baltimore Bell Foundry Co., Baltimore, Md., U.S.A.

The Canadian Churchman is undoubtedly a first-class advertising medium. It circulates extensively in the homes of the clergy and laity. Our advertisers assure us that it is an excellent paper to advertise in as it brings most satisfactory returns.

The Alexander Engraving Co. 352 Adelaide Street West, - Toronto

Half-tone Engravings, Zinc Etchings, Wood Cuts, Designing and Commercial Photography

Our Cuts Give Satisfaction. Samples on application. Phone Main 7700.

Memorial Windows

Scripture subjects skilfully treated in richest

English Antique Glass

"Quality" has first place with us.

Robert McCausland, Ltd. 141-143 Spadina Avenue, TORONTO



MENEELY BELL CO

TROY, N.Y. AND 177 BROADWAY, N.Y. CITY BELLS

ST. AGNES' SCHOOL BELLEVILLE, ONTARIO

PATRON—The Lord Bishop of Ontario

Thorough Courses in English, Languages, Music, Art and Physical Culture.

Pupils prepared for the Universities, Conservatory of Music Examinations held at the School. Beautiful and extensive grounds, large and handsome building thoroughly equipped with every modern convenience and improvement, including gymnasium and swimming tank.

For Prospectus and fuller information apply to

MISS F. E. CARROLL Lady Principal



DLYMYER CHURCH BELLS

UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

The Bishop of Llandaff lately celebrated his 63rd birthday. His father was the Bishop of St. Asaph, from 1870 to 1888, so that he shares with the Bishops of Winchester, Salisbury, Derby and Guiana, the distinction of being the son of a Bishop who has himself attained the episcopate.

On the 2nd Sunday after the Epiphany in the Cathedral at Calcutta, the Rev. R. S. Fyffe, M.A., was consecrated Bishop of Rangoon in succession to Bishop Knight, who was recently appointed warden of St. Augustine's College, Canterbury. The Metropolitan of India and Ceylon was the consecrator and he was assisted in the act of consecration by the Bishops of Lucknow, Nagpur, Chota-Nagpur and Southwark. The sermon was preached by the Rev. C. E. Garrad formerly Fellow of Clare College, Cambridge and vice-principal of the

Cambridge Clergy Training School and a member of the Winchester Brotherhood, S.P.G., at Mandalay of which the new Bishop was head.

It is estimated that of Japan's population of 50,000,000, fully three-fifths, or 30,000,000 people, are not within reach of present Christian work. Three provinces, with a population of nearly 4,000,000, have no resident missionaries. Five other provinces, containing 5,000,000 people, have only seven missionaries.

In one of the stations of the Shensi Mission, China, a heathen man was asked whether he saw any good points about the Christians. "Yes," he said, "there are three things I am bound to admire: (1) There is no need to watch our crops around their village; (2) They neither sow, sell nor swallow opium; (3) They cause little trouble in paying their taxes."

Vol. TEMPO temporary do Avenue Tor WANTED Locum Ten Young ene Canadian C CATHE Centenary yo Sent in by Address, Mi WANTED to teach nee pupils attend ation and efficient ma with referen sent to Arg Calgary Alta PLANS A Clergyman is prepared Churches, P ations, and the Archbis Algoma an Churchman Spen W Church Manu Power Cash. v St. A R \$1.50 pe container.) here. Dire Telepho J. G. MU DR THE DR Fitz Treat Rev. Car to answer Clergymen for those about a ter Strictly c