

Canadian Churchman

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

Vol. 37

TORONTO, CANADA, THURSDAY, MARCH 3rd, 1910.

No. 9.



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The Bishop of Exeter, Dr. Robertson, recently held a Visitation in his Cathedral. A similar function has not taken place since the episcopate of Bishop Lamplugh (1676-88).

A short time ago, as a little old woman vainly endeavoured to remove the dirt from the upper part of her windows a Nottingham vicar, well known in Temperance circles, stepped up and came to her relief. With the remark, "I think a six-footer can reach that better than you can," he seized the washleather, mounted a chair, and cleaned the glass to his own satisfaction. "Rum job for a parson," remarked one of the crowd which had collected to witness the operation. "Not at all," was the answer; "letting in light is our regular work."

A pulpit in memory of the late Rev. E. H. Newbegin has been placed in St. John's Church, Bangor, Maine. It is of solid oak, hexagonal in shape and is nicely carved. It was given by the late parishioners and friends of the deceased clergyman and around the inside it contains an appropriate inscription to that effect. Also on the bottom of the pulpit proper and above the pedestal are these words:—"This to the glory of God and in loving memory of the Rev. Edward Henry Newbegin."

A new wine to St. Stephen's College, Hong Kong (a secondary school for the sons of Chinese gentry), the foundation-stone of which was laid by the Governor, Sir Frederick Lugard, in January, 1909, is now completed. The C.M.S. Gazette for February, says:—"The new building has been erected by voluntary subscriptions from parents and guardians of the scholars, the donations altogether amounting to \$30,000 (£3,000). The

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college was started six years ago with only six students. There are now 130, and the results of the last Oxford local examinations were very satisfactory."

The ancient parish church of Hornington, Suffolk, was lately re-opened by the Bishop of Ely after restoration. During the clearing away of the decayed plaster of the inside walls, the old rood-loft stairs were discovered. They have been carefully preserved and opened out. An altar-recess was found in the north-east wall of the nave. Traces of another similar recess were found in the southeast wall but they were completely built up with stone and are beyond restoration. On the south wall of the nave, under a thick coat of plaster and much hacked by stucco work, there were discovered a series of five frescoes of an historical character, representing ships, Bishops in mitre and cope, knights in chain-armor and men-at-arms. The figures are about three-fourths life-size.

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Canadian Churchman.

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Lessons for Sundays and Holy Days.

March 6.—Fourth Sunday in Lent.
Morning—Gen. 42; Mark 7, to 24.
Evening—Gen. 43; or 45; Rom. 15, 8.

March 13.—Fifth Sunday in Lent.
Morning—Exod. 3; Mark 11, to 27.
Evening—Exod. 5; or 6, to 14; 1 Cor. 6.

March 20.—Sixth Sunday in Lent.
Morning—Exod. 9; Mat. 26.
Evening—Exod. 10; or 11; Luke 19, 28; or 20, 9 to 21.

March 27.—Easter Day.
Morning—Exod. 12, to 29; Rev. 1, 10 to 19.
Evening—Exod. 12, 29; or 14; John 20, 11 to 19, or Rev. 5.

Appropriate Hymns for Fourth and Fifth 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.

FOURTH SUNDAY IN LENT.

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

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, 430, 752.

THE FOURTH SUNDAY IN LENT.

One of the results of independence of thought and conception is that men set up for themselves theological systems usually more or less inadequate because incomplete and one-sided. The inadequacy is all the more pronounced when we consider that very concrete systems of theology are formulated by unlearned persons. The duty of Holy Church in this respect is to foster the love of God that prompts men to systematize their knowledge of God, to guide meditation, and to correct that which is incomplete and inadequate. The Gospel for to-day helps us to a more adequate view of the Personality and work of

Jesus Christ. Jesus is a great deal more to us than ensample and teacher. He is the Way and "no man cometh unto the Father" but by Him. He is the Truth, and He has revealed truth to us that we might study Him as the Truth when we cannot hearken to Him as Teacher. But in addition to all this, Jesus Christ is the Life. And He came into the world to give life. "I came that they may have life, and may have it abundantly" (St. John x. 10). Consider how this object motives all His life. He teaches, and His sayings are words of life. The Truth makes His disciples free. And freedom is necessarily coincident with life. He raises the dead, He heals the sick. What are these acts but the restoration of life to men? And then He nourishes life with the Bread of Life. The pilgrims are hungry. He makes them sit down. He feeds them. And when nourished they perceive the greatness of the miracle—and immediately they reach a conclusion: "This is of a truth that Prophet that should come into the world." What noble discernment! Surely this is faith! To connect prophecy, teaching, with life, and the nourishment of life! Have we that discernment? The value of any teaching lies in the life opened to our view or nourished by the teaching. Only in so far as we grasp the teaching of Jesus Christ can we hope to live in Him. And in Him we must look for the renewal of life. "The renewal of life which proceeded from Him was supplied through the medium of the earth's own produce, and conveyed through the medium of men in whom dwelt no independent power." What a truthful description and explanation of the Blessed Sacrament Hort has given us in these words! Let us seek at all times to obtain an adequate conception of the Lord Jesus. Through Him we have access to the Father. In Him we learn the Truth and so obtain life eternal. And in the Sacrament of the Altar He has left us a means whereby we may obtain refreshment and renewal of life. Meditate upon the teaching of Jesus, for His words are life.

Starting a Mission.

The dreadful time in Paris during the Commune, which followed the siege in 1871, is recalled by a volume by F. E. and Mrs. Clark, entitled "The Gospel in Latin Lands." Belleville was then thought to be so brutal as to be unsafe for foreigners. Yet notwithstanding and apparently by accident it was there that the McAll Mission started, and the story is thus told: "An English minister, the Rev. R. W. McAll, was taking his summer vacation after a year of arduous work, and had decided to spend his last four days in Paris. . . . The four days passed quickly, though they were vacation days, meant to be devoted to sightseeing and pleasure, yet Dr. McAll felt that one could not leave that gay city without making a special effort to help, at least in some slight way, the religious life of the place. . . . He and his wife took their stand near a great wine shop on the corner of the Rue de Belleville, and Mrs. McAll began by offering a tract to the waiter. To her joy he not only took it, but begged her to enter, saying that each of his customers would like one. As she came out of the door, having distributed her tracts, a French workingman spoke to Dr. McAll in some such words as these: 'Sir, are you not a Christian minister? If so, I have something of importance to say to you. You are, at this moment, in the midst of a district inhabited by thousands and tens of thousands of us workingmen. To a man we have done with an imposed religion, a religion of superstition and oppression. But if any one would come to teach us religion of another kind, a religion of freedom and earnestness many of us are ready to listen.'"

Use and Abuse of Money.

The possession of large means brings with it a great responsibility. For money like life itself may be devoted to a noble, or evil use. And the application of it in either the one way or the other has a reflex action on the community. The munificent gift by Mr. J. C. Eaton of a quarter of a million dollars to the new Toronto Hospital for the building of a surgical wing in memory of his father, the late Timothy Eaton, not only perpetuates a benevolent memory but emulates a worthy example. The old saying, "Like father like son" is not always verified in the best sense. But it is a good thing for Canada when the son of one of her citizens foremost in enterprise, wealth and benevolence not only follows in the footsteps of his father but even strives to surpass in excellence his record of notable achievement.

Death and the Strike.

Philadelphia has given the world another object lesson on the perpetual danger to society that lurks in the trail of the strike. The awful responsibility for the loss of human life—the deplorable and unnecessary loss of human life—that too often accompanies the strike should be put on the right shoulders. Why is it that men cannot be persuaded or compelled by the right-thinking, law-abiding members of the community to settle their wage quarrels by arbitration, or at the worst in the courts rather than by a process of interference with legal rights, intimidation of the person, and occasional death by violence. It seems so strange that in a time of peace, in defiance of law, a portion of the community can be permitted by force of numbers and by aggressive action to involve the rest of the community in what is almost tantamount to civil war. Are law and justice to continue powerless adequately to guarantee safety to life and property in civilized communities when differences between employer and employed as to the rate of wages become acute? If so the State had better set about devising means of compensation to the injured property owners and to the widows and orphans of those unlawfully killed during strikes. No reasonable man can at this day say that mechanics and labouring men should not have full liberty to assert their rights to the utmost limit, but surely the time has come when the rest of the community should quietly but determinately insist that the method of asserting these rights must be free from defiance of law, insurrection, and destruction of property and life. The plea urged by agitators and strikers that they are not guilty of acts of violence and bloodshed, such acts having been committed by habitual law breakers under cover of the strike cannot avail in the face of the stern and dreadful fact that too often the peace of the community is broken not merely by the strike but by the accompanying acts of violence, bloodshed and death and the resulting injury, misery and often irreparable loss to families as well as to individuals.

Discoveries in Crete.

Crete, for whose destiny at the moment Europe seems to take but little heed, is the cause of bitter feeling and may yet be the cause of strife between Greece and Turkey. On the other hand, the story of her buried civilization, as it comes to us in the results of ten years of archaeological work, has a fascination for all. The remains, which we are told, stretch in an unbroken line from B.C. 2800—B.C. 1200, reveal a distinctly European race, evidently a seafaring and mercantile people of democratic tendencies. Their mode of living, their art as it gradually developed to its best, all that was material in life—coins and implements, arms and palaces, sports and crafts, even an admirable system of sanitation, have survived. But if there was any thought or specu-

lation as to the future among this ancient people; any form of faith and worship, any among them who preached, or taught, or sang, all trace and memory of such have vanished.

Greece.

Something more than four months ago the agitation for reform began in Greece—to the outside world a military revolt from which little or no result could be expected. We are told now, that among a people more democratic than ourselves, constitutional government has become merely "the rule of the unworthy." Greek statesmen felt the need of reform but none was strong enough to undertake the task. The king when petitioned to do so, hesitated to accept a responsibility which would bring them into conflict with the parliament. There remained but the military power. Hence the Military League, which, backed by the army and the people, has striven to carry out the needed reforms, fairly and justly on the whole it would seem. Even politicians have in most instances felt, that the somewhat irregular procedure was justified under the circumstances and by the results. The King himself has shown his appreciation of the leader, Colonel Zorbas. The spirit of patriotic reasonableness, shown on all sides, permits the hope that Greece will emerge from the crisis with a national life deepened and strengthened.

Sweets.

Gladstone had a determined fight many years ago but he succeeded in it with the result that bonused foreign sugar flooded the home market and impoverished the West Indian sugar islands. Since that time the use of sugar has largely increased and branched in many directions. A medical man of experience has written about the abuse of sweets, now in England amazingly cheap. Anyone, he writes, whose business takes him into a town street about nine in the morning may see groups of children on their way to school all sucking sweets. In many cases they seriously damage their digestion, sweets sometimes play the part in children's economy that drink does with their elders. The cheapest class of them have often some injurious colouring matter in their composition. The remedy he suggests is for parents to encourage children to spend their pence on fruits and also to provide sweets at a certain fixed hour after a meal. A broad plain chocolate is given with a piece of bread to school children in the afternoon in the long time between dinner and supper and is nutritious.

Home Religion.

A home without religion is like a hearth without fire, cold, cheerless and lacking in the one essential principle that alone can brighten, purify and inspire its inmates to think good thoughts and live good lives. One of the chief causes of the lack of prompt and thorough obedience in so many children, and of their absolute ignorance of the meaning of the word reverence is the utter lack of teaching and practice of Religion in the home. Is it any wonder that the product of such homes is, to such a large extent, worldliness and unselfishness, and that in them you would look in vain for gentleness, sympathy and affectionate co-operation amongst the members of the family? True love of home is founded on true love of God.

Toynbee Hall.

In the University Monthly for February is a short but bright article under the above title. It would be well were there established in each of our cities a Toynbee Hall, where men of callings as varied as their views, would be free to come together discuss the vexed problems of human want and woe and degradation, and by personal and combined effort render some real service to their overburdened fellow-men who sorely need such help. The picture of childish want and

misery is one that never fails to appeal, and appeal powerfully, to the sympathetic heart. The Toynbee Movement, with its broad humanizing aim, and the cheery salutary uplift it seeks to give to those who seem almost beyond the reach of hope is worthy of high commendation. There is ample work to be done for the poor, the outcast and the downtrodden in this wide world by the Samaritan, as well as by the Christian. And when it comes to the relief of a humanity common to all he is kingliest amongst men who is most helpful and faithful in their succour and service.

The Pay of the Clergy.

If proof were needed of the claim of the clergy to represent their Master on this earth it could readily be found in the straightened and impoverished condition in which they are compelled to live by those who depend upon them for the ministry of the Word of God and the decent and orderly administration of the means of grace. Our blessed Lord referred to His own lack of the ordinary comforts of life. It seems as though the farmers, merchants, professional men and other professing Christians of this day and generation were determined not only to let their charity begin in their own homes but end there as well. There are, it is true, exceptions and indeed noble exceptions to this rule. Not only on the farm, in the shop and office but amongst mechanics and even labouring men there is a small proportion of sincere and self-denying Churchmen who not only realize, but do their duty, in this matter; all honour to them for it. Does any one complain that we are overstating the case against him? Would that such an one could, were he in other respects qualified to do so, exchange places for one short year with his clergyman, and be compelled beyond all possibility of escape, to bear his burden of trial, trouble, poverty and not seldom distress of mind and weariness of body, combined at times with carping criticism of his motives and actions. Or to take another view of the matter. Let us ask our objecting friend if he is devoting a tenth, or anything approximating to a tithe, to Church and charity? No doubt our friend will stoutly argue that the law of the Jew does not bind the liberty of the Christian. Well let us shift our ground to suit him. On what principle of giving does he verify his claim to be indeed and in truth a Christian? Is he not his brother's keeper? Is not the labourer worthy of hire? Even Zaccheus could say, "Behold Lord, the half of my goods I give to the poor." What proportion of his goods does our objecting brother give for the maintenance and support of his poor clerical brother? Has he forgotten the positive statement of the great Apostle, "Even so hath the Lord also ordained that they who preach the Gospel should live of the Gospel." Mark the words "should live," not should starve, or should live in poverty, misery and neglect. And again we would with all kindness, yet faithfulness, recall to our Christian brother's memory the solemn question of St. John—the Apostle of Love—"Whoso hath this world's goods, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?" There is no escaping the fact that as the Jew of the Old Dispensation will be measured by his faithful observance, or callous neglect, of his duty under the Jewish Law—so the Christian will likewise be judged by the strict rule of the Gospel. One, even his Master, has said, "If ye love Me keep my commandments." Mark the significance of the words "if" and "keep!" And again the same Divine lips uttered these words of awful warning, "Till Heaven and Earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished." With reference to this subject we would draw our readers' attention to a portion of the able and impressive charge of the Bishop of Huron, delivered to the Synod of that diocese, taken from the Synod Journal of last year, which appears on another page.

OUR WOODS AND FORESTS.

Our forest wealth was great, so great as to be supposed to be inexhaustible, but in recent years it has been found that it was very easy to destroy a forest but a slow and uncertain operation to preserve and even to replace one. One of our earliest pioneers in conservation in Ontario was the late John Bertram, of Toronto, who in his limits at Collins Inlet, on the Georgian Bay, put in practice the maxims of Scotch husbandry of the Lowlands. He was determined that his limits should be as carefully and wisely farmed as the famed homestead of Fenton in East Lothian. Accordingly he took all precautions against fire and natural destruction which were available at the time and divided his limits into shifts or sections which were lumbered over in regular order. This beginning was like all beginnings, but it demonstrated what could be done to render our forests, sources of perennial and profitable wealth. Perhaps the possession of forests has made Canada, like some other countries, slow in learning their value. One of the first books Sir Gilbert Parker wrote was a report of Australia Felix, and in it he described a forest reserve in South Australia which was succeeding marvellously under the care and management of a Canadian. But Australia bids fair to replenish her downs and arid spaces by irrigated, moistened and productive tracts. The waste lands of Europe are being reclaimed by planting forests which will cover up dunes and shifting sands, of which we have too many tracts in all our provinces but which when reforested would protect the neighbouring farms instead of destroying them and be also valuable and profitable assets. France has been a pioneer. Mount St. Michael has had the wastes which surrounded it turned into regulated grazing meadows, and in the mountains planting has been a powerful factor in controlling torrents and regulating stream flow. The State each year buys uncultivated lands in the mountain regions, and up to January 1907 it had acquired 503,000 acres in this way. Communes, associations, and private individuals are also assisted in reforestation work by grants of money, and by supplies of plants and seeds. Altogether 249,000 acres have been planted through this public assistance. Complete exemption from taxation for a long period of years is granted in the case of plantations made on the tops and slopes of mountains. A reduction of three-fourths for all land planted or sown, whatever its situation, is also made. Canada has at last awakened to the need of following these examples, and Nova Scotia is to be congratulated in having gone about its forest reclamation in a business-like manner. The first great need in regard to the planting of a system of administering and caring for the forests is definite information as to where these areas are located, their extent, the quantity of timber and species of trees to be found on them, their accessibility and other points. Heretofore these points have had to be largely guessed at, no certain knowledge being in existence, but the province has started a survey to get definite knowledge. The south-western part of the province, from Hants County westward, was covered this past summer and it is expected the survey will be completed next summer. The conditions allowed of only a rough survey, or "reconnaissance." The survey was carried out under the direction of Dr. B. E. Fernow, Dean of the Faculty of Forestry of the University of Toronto. Several trained foresters, along with the Chief Fire Warden of the province, were employed on the survey, and under the plan of operations adopted each of these was assigned a certain district and allowed considerable liberty in his choice of the method of covering this to the best advantage. Existing records and other information secured from well-informed persons were utilized as far as possible with a view of saving time and expense; the fieldwork consisted largely

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in checking the information and study of forest types, etc. The information obtained was plotted in the field directly on maps of large scale (two inches to the mile) provided for the purpose. Among the points of importance thus noted were the extent of the burned areas, the degree of cutting on cut-over areas, the composition of the forest, the conditions of the reproduction and the character of farming lands, meadows, etc., within the farming country. The cost of the survey is a point of considerable note, as it averaged less than twenty cents per square mile. The total area of the country covered was about 8,500 square miles. The future of the forest is the point of greatest interest to the forester, and on this point Dr. Fernow says: "Although the data on reproduction and rate of growth are not yet collated, it is safe to say that, if the fires are kept out (and apparently with the present organization still further perfected this can be done reasonably well) there is no difficulty in restocking by natural means most of the cut-over areas, if not too severely culled. . . . In the pure hemlock-spruce stands all that is necessary is to remove the old hemlock thoroughly and cleanly, to have the young growth of spruce, already established on the ground, take its place." He however corrects erroneous impressions as to the growth of spruce. "While the white spruce, growing in comparatively open situations, may make a sawlog in sixty years, the forest spruce, which is mostly red spruce, grows more slowly and will probably not average a sawlog in less than a hundred years." It is found that, to a large extent, the different species of trees are localized. The white pine is found, for the most part, in Shelburne and part of Queen's, the hemlock most prominently in Annapolis and the spruce in Digby Counties.

CONVERSION.

It is to be regretted that this term, so essentially and comprehensively and indispensably true, should have disagreeable and sometimes offensive associations to so many, probably the large majority, of our Church people. To the Anglican with his sober, well balanced unemotional religion, the world has unfortunately a fanatical kind of flavour and is suggestive of a type of piety to which Anglicanism, if not directly and universally antagonistic is, as a rule foreign. Thus we find the word rarely used in the Church of England, except by members of one particular school, and they a dwindling band, who employ it in the special and contracted sense at present popularly associated with it. This state of things we say is unfortunate, because the term, a Biblical one, and stamped with the authority of the Master, has a real permanent value, far beyond the use to which in these modern days it has been almost universally put. We who remember as yesterday the religious controversies of the later mid Victorian era, have a vivid recollection of how warmly and almost fiercely debated the question of "instantaneous conversion" used to be, and how a school of religionists held that unless a man experienced some tremendous internal convulsion, when he "got religion," he was no child of God, and unworthy of the name of a "converted man." Thus the term itself became bound up with a peculiar phase of religious experience and brought down upon itself strong and not altogether ill founded, and quite pardonable prejudices. And yet this word, that has been kicked about the arena of controversy and degraded and vulgarized into a sectarian shibboleth, is of universal obligation and sets forth a condition or experience with which every individual human soul must make close acquaintance. Conversion (in its true sense) is a necessity for everyone, who in anything else than a purely and avowedly nominal sense "professes and calls himself a Christian." In some sense every one

of us must be converted. Not, of course, necessarily, in the vulgar contracted sense. (We use the term "vulgar" in the old-fashioned Prayer Book meaning, and not in the modern and offensive sense.) Undoubtedly, from St. Paul onward, there are many instances of genuine instantaneous conversions, so-called, or at all events of "instantaneous" beginnings of the higher life. But the great cardinal mistake in this connection has been of mistaking the part for the whole. Conversion is a state not an act. How we get into that state, by a sudden leap as it were or gradually and insensibly, it matters little. The important point really is, are we there, not when and how and where we "got religion," but have we got it. I may wake with a sudden start, at a certain time in the morning, and remember the fact all day, or I may, as is more commonly the case, gradually awake at no definable or rememberable time. But I am none the less as wide awake as I was in the other case. Conversion, therefore, is a state, and it is a state incumbent upon every one. The old time religionist was right in insisting upon conversion, and he had the Master on his side, only he misused the term, or squeezed it down to fit in with and express his own personal experiences. Conversion in the wider and New Testament sense is the conscious and definite service of God and Man. In other words a man must know he is serving God. He must take sides. The trouble is that so many men have not taken sides. They do not know where they stand. They have no fixed aims. They move but they don't progress. The difference between the "converted and unconverted" man is the difference between the traveller and the wanderer, not between the man who does and who never does wrong, but between the man who is consciously and avowedly serving God, and the man who has no moral aim in life. The converted man, as the word denotes, is he who has turned and keeps continually turning, not merely looking, heavenwards. He is the man who wants to be something, who knows what he wants to be and who is trying to get there. He is the man who has found himself.

THE EVOLUTION OF A NATION.

National growth like every kind of growth, which is genuine growth and not mere distension, is an invisible process. The beginnings or endings of certain stages or "epochs" in national growth may be outwardly apparent and duly noted and recorded, just as the stages in the development of a tree for instance are more or less outwardly evident. But who ever saw a tree grow, and likewise who ever saw a nation grow. Nationhood like manhood "cometh not by observation." Who can ever say when the boy became a man, and draw a hard and fast line between the two states, and say "here the boy ends and

the man begins." For the sake of convenience the law does draw this line, as it draws the line between daylight and darkness, and as nations draw imaginary territorial lines between each other. But all such distinctions we know are artificial and arbitrary. So it is when a community gradually acquires the attributes of nationhood. Fixed lines of demarcation are impossible. In spite of all solemn legislative acts and ordinances, the exact moment of the attainment of nationhood continues to elude us and remains an insoluble mystery. It was neither the Declaration of Independence, the formal recognition by the Mother Country nor the adoption of the Federal Constitution that made a nation of the Thirteen Colonies. The process had been long in progress before, and continued long after these particular events, and is still going on. So with our own country for the last twenty-five or thirty years, from time to time, some of our prominent publicists have declared, that "Canada is no longer a colony, she is a nation." Some of us no doubt in moments of patriotic fervour have made the same statement, and of late there has been a tendency to regard it as an universally accepted and self evident commonplace. But are we in the real and deeper sense a nation? Most undoubtedly the tendency has been and is manifestly in that direction, and if any community can be said to have a "manifest destiny" nationhood is the inevitable consummation of all the forces and influences at present at work in our public life. Of late years to those who have intelligently watched the course of events, the advance in this direction, though imperceptible, has been very marked, and is taken as a whole quite unmistakable. In that time, during say the course of a generation, we have travelled far along the road to nationhood. The political developments during the same period have been practically nil. So far as legal enactments go the essentials of nationhood were accorded to us over forty years ago at Confederation. But nations are not made on paper. And talk as we liked in those days, and in subsequent years, we lacked the atmosphere and the consciousness. As George Eliot says in one of her clerical characters, "He thought he was eloquent but he didn't feel he was." In those days we said we were a nation, and thought we were a nation but we did not feel that we were. Now we are beginning to feel it. The fact is beginning to soak into our inner consciousness. Of late years this has been very noticeable, and like all movements or processes that profoundly influence communities, it is indescribable. As the saying is, it is in the air. And the outward and visible sign of this gradual development into nationhood has been the automatic assumption of certain national responsibilities, of which we may mention the establishment of the nucleus of a regular army in the organization of the permanent force and the building of a distinctively Canadian navy, as now proposed. Few, we think, whatever may be their views as to the extending of supplementary and immediate assistance to England, but will cordially welcome this new departure, although there are many of us, who on the principle that "he gives twice who gives quickly," would like to see an interim contribution made to the Mother Country to help her in her present arduous task of naval development. Still on the main question we feel sure that nine-tenths of patriotic Canadians are of one mind, and rejoice in this latest evidence of our continued progress towards the final goal of assured and acknowledged nationhood, whose attainment is all the more certain by reason of its slow, gradual and indefinable advance.

CLERICAL STIPENDS.

The subject of clerical stipends is one that cannot be referred to by the clergy themselves. For if they do, they are liable to be considered as

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mercenary. Therefore it is my duty to speak in their behalf. The people of this province do not seem to realize the necessity for the adequate payment of the clergy. In other walks of life they know that they cannot get good men unless they are adequately paid. But when it comes to the clergy, the minimum stipend of \$750 is often looked upon as large! Hundreds of mechanics, whose education has cost them nothing and who are not subject to the demands and expenses which devolve upon a clergyman, earn as much. A farmer with but an elementary school education will get his living off the farm, and if he is thrifty and has an average farm, will often lay by as much as \$500 after paying all expenses, and yet he thinks that the clergyman is bountifully paid if he receives \$750 on which to pay all the cost of living and to head every subscription list in the parish. Moreover the majority of the clergy, were they in other walks of life, would be in positions carrying at least about 50 per cent. more salary than they now receive. There are clergymen in this diocese to-day, who have given up positions in which they received \$1,200 or more in order to enter the ministry, and they now receive \$750 and a house! There are men in this diocese to-day who have received a liberal education in colleges and universities, leading men in the places where they dwell, whose sons, who have only received an ordinary High School education, nevertheless receive, in commercial institutions, salaries 60 or 70 per cent. more than, and sometimes double, that of their fathers in the Church, although they do not possess one whit more ability and are far less educated than their fathers. Is it any wonder under the circumstances, knowing the struggle at home, that the sons of the clergy, the very best men for the position, do not enter the ministry? Not long ago in a parish in this diocese, two brothers-in-law lived side by side in a certain village, one a clergyman, the other a doctor. Their college training occupied practically the same time. Their work largely coincided in the area in which they covered. The clergyman was fully the equal of the doctor in intellectual power and strength of character. He worked as hard as the doctor and is a thoroughly successful man. The clergyman is content to work for \$750 and a house while the doctor makes his \$3,000 a year. I repeat that compared to any other class in the community, the clergy sacrifice for the sake of their work at least 50 per cent. what they would otherwise earn. In view of these facts, one is filled with indignation at flippant remarks about the clergy entering the ministry for the sake of "the loaves and fishes." But there is a limit to self-sacrifice and that limit is reached when the clergy are forced to stint themselves in everything in order to avoid debt. The clergy as a body do not complain. But that is no reason why the situation should be ignored. The failure to appreciate the situation is probably not intentional. Our people have not thought of it. They assume that the minimum stipend or the stipend of ten years ago is enough. They do not ask whether they could give more, or whether the clergyman would not do far better work, if he had a little margin above the barest necessity. And so the "evil is wrought by want of thought," just as effectively as it would have been "by want of heart." A concrete illustration will show what I mean. In a three-cornered parish in this diocese a short time ago there was a surplus of nearly \$300 between the three stations. There was no debt on any of the churches. The clergyman, a first-class man, was receiving \$800 and a house. The people in each vestry discussed what they should do with their surplus. Some even suggested the reduction of their subscriptions for the ensuing year! But there was not one who suggested to raise the stipend of the clergyman, to whose untiring work and tact most of the prosperity was due; and yet to my own knowledge he was forced to spend more than his stipend in prosecuting his work. That is an illustration of a frequent condition. When there is adversity, the clergyman is the first to suffer and the Church is the first field for the exercise of economy; but when there is prosperity, the people too often fail to remember the clergyman. They remember not Joseph, but forget him! The time has now come when the Synod should consider seriously whether it is not possible to make the minimum stipend of all priests \$800 instead of \$750. Whether it can be done will largely depend upon whether income of the Synod next year will increase as it has done this year. That again depends upon the diocesan apportionment being made up in full, and upon increased local support. But the advance should not be confined to Missions. Many clergymen in towns and cities suffer even more seriously from the advance in the cost of living without a corresponding advance in stipend. I appeal, therefore, to all the members of the Church to consider the question of clerical

stipends in a broad and generous spirit, to consider it with some reference to the salaries in other walks of life and the necessities of the case; to remember the limitations imposed upon the clergyman in speaking of his own financial needs; to remember that whether he speaks of them or not, he cannot make a dollar to-day to do the work of a dollar 10 years ago; and that therefore it is their duty to see that he does not suffer hardships through what have been good times to them. Rest assured that no man, and least of all a clergyman, can be at his best if he is harassed by financial anxieties. If the people would only realize how much the power and work of the clergy would be increased by freedom from the perpetual worries of an insufficient income and acted upon it, a new era of hope and energy would dawn upon the clergy and ultimately upon the Church.—From the Bishop of Huron's Charge.

LAY DELEGATES.

We come to the representation of the congregation in the Councils of the Church. A stranger to our ways and customs would at once think, this must be a very honourable position, a position possibly much coveted, much sought after—and moreover a position that the congregation will lend its best efforts to acceptably fill. How can it be accounted for that the reverse of all this is more generally the case. It seems almost incredible—but I state facts, as I think I will convince you before I have finished. To begin with—what councils of the Church have we? There is the General Synod—meeting triennially—the highest council of the Anglican Church in Canada—consisting of three orders, Bishops, clergy and laity—divided into the Upper House, composed solely of Bishops, and the Lower House composed of clergy and laity. The clergy and laity are elected by the various Synods in the different dioceses, to represent their Synods in the General Synod. This brings us to the Diocesan Synod—composed again of three estates, Bishop, clergy and laity—the laity being elected thereto by the various parishes throughout the diocese. Then for the sake of expediency—economical working—the affairs of the diocese—the spiritual, the legal, the financial—are managed by the Bishop as head, a Secretary-Treasurer, and a standing or an executive committee who meet five times a year—and who are elected by the Diocesan Synod at its annual meeting, from among the delegates the parishes have sent there to represent them, on the same occasion as they elect from the same material their representatives to the General Synod. Thus you see, when you elect a delegate or delegates to Synod, you are not only electing your representation at the annual Synod meeting in London, but you are furnishing the material for the carrying on of the whole work of the diocese throughout the entire year—and the more important work of the whole Church unitedly from the Atlantic to the Pacific in the personnel of the General Synod. Could there be any more important position for a layman to occupy? Could there be any position concerning the filling of which more due care should be exercised by the congregation? You, of course, will answer no! Then in the name of reason—why is the reverse the case? Is it profound ignorance of the requirements of the case? Is it gross indifference? I think it proceeds from both—but either or both might be partly overcome if the clergy were seized with a due importance of this matter, and would remind their vestries of their responsibilities therein. What is the usual procedure? At the close of generally a miserably attended vestry meeting—because the only time a vestry meeting is well and enthusiastically attended, by men whose faces show evidence of a keen interest, is when there is a good sized row on—it is remembered that there is a duty to perform still undone—the Chairman states that according to Canon, a congregational meeting must now be held—the hair-splitting of terms is ludicrous—for 99 times out of 100 or more there is no difference whatsoever between the vestry meeting and a congregational meeting—the same people sit in the same chairs—and try to look as much like metamorphosed vestrymen as possible—the usual question is asked, who will go to the Synod? Efficiency, capability, fitness—the vast responsibilities and requirements for the office are seldom weighed—frequently, more frequently than otherwise—some good old gentleman is named—as a sort of recognition by the vestry that he has paid pew rent for many years—if there happens to be a man in the congregation with a prefix or an affix to his name, he is fairly sure to be elected—no matter whether he desires to go or not, regardless of

whether he will attend or not even when elected—and in a hurried, indecently perfunctory manner somebody is elected, and the congregation think their duty is performed—instead of which, they have been sorely recreant to their highest duty as a congregation. Would you elect a man to represent you on a town council, or county council, or parliament, who never intended to attend? One-half of the delegates elected by parishes to Synod never go near Synod at all and never intended to! One-half of those who do go to Synod put in an appearance and get out—a certain percentage stop till they have cast their ballot for the election of delegates to General Synod, for members of the Executive Committee, and the first train is for them to get home with, not an hour, not a moment later! Those who conscientiously attend from the beginning to the end, are so few that frequently if anybody counted out the Synod, all business would come to an abrupt close! This is a disgrace to the Church! It's a disgrace upon you—you ought to send delegates to represent you—you are a large, influential congregation, one of the largest, one of the most influential in the diocese—you have not got the excuse that some parishes have, when they can truthfully say, we are so poor, we have so few to choose from. Have you ever sent two or three delegates to Synod who have attended to their Synodical duties as they ought to have done? Don't let this stigma rest upon you any longer. Next Easter, give this important duty its due weight and consideration. Look out beforehand men who possess the proper furnishing for the office—and men who will attend and deem it an honour to do so—and if any delegate gets home before Friday, except for the cause of illness—don't re-elect him, for he has proved recreant to his duty. What is the use of electing a man to an office he does not want to fill—to an office in which his heart is not, to an office he won't pledge himself to fill. Perhaps, owing to duties public or private, or both, he cannot fill it. Then why not find out and have it understood beforehand. Why in the name of reason ask such a man to do, what you and he know well he cannot do? And don't forget this, Synod is no child's play. You need your best men—your most sincere—your most devout—and when you've got such a man, he will need to go there for two years successively, before he will be of the least use. It requires an education like everything else. Under the title you selected for me, "Men's Work in the Church," there is no work more honourable, no work that calls for more ability, devotion and self-sacrifice than a lay delegate's work, and there is no position in the Church to-day that suffers more from apathetic, ignorant indifference.

John Ransford.

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."

John A. Birmingham, Travelling Secretary, is at present on a trip between Toronto and Montreal, his itinerary including Napanee, Deseronto, Trenton, Picton, Belleville, Kingston, Gananoque, Cobourg, Port Hope, Oshawa, and Montreal. His visit to the latter city will be entirely concerned with discussing plans with the leading Brotherhood men of Montreal with reference to the approaching Dominion Convention to be held there September 15th to 18th. The Juniors of Toronto intend holding a Junior Local Assembly meeting on Tuesday next at St. George's School House. The President has sent on an appeal to all members who have not yet sent in their pledges towards Extension Work, and a prompt response is expected to the reminder sent out as the matter is of pressing importance. The first meeting of the Convention Programme Committee is called for Wednesday next, 9th inst., at head office, when steps will be taken towards preparing list of speakers, and topics for the Convention. The last of four sectional meetings of the Toronto Brotherhood men was held at St. Mark's on Thursday last. These meetings were of a conference nature, and were quite successful as shown by the number in attendance, and by the interest taken in the practical subjects discussed, a great majority of the men present at each meeting giving their views. H. S. Turner, Travelling Secretary, is on a two months' trip in the West, his list including Brandon, Regina, Moose Jaw,

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Medicine Hat, Lethbridge, Calgary, Edmonton, Fort Saskatchewan, and Lloydminster, arriving at the latter place on April 7. At a Men's Tea held on a recent Sunday at St. John's, Peterboro, Ont., 115 men were present, all attending service in the church later. As a result of visit from Travelling Secretary Turner, a probationary chapter has been formed at St. Jude's, Winnipeg, and as a result of a visit from two Nelson, B.C., members, a good probationary chapter has been organized at Grand Forks, B.C. At the end of February \$1,263.02 had been received during Brotherhood year on account of Extension Work Fund.

The Churchwoman.

NIAGARA.

Hamilton.—St. Luke's.—This branch of the W.A. held their annual meeting on February 21st, at 8 p.m., the rector, the Rev. Napier Burns, B.A., in the chair. The meeting opened with the hymn, "The Church's one Foundation," and prayer. The attendance was good. The President's (Mrs. Jutton's) address was full of praise and encouragement to all. The Recording Secretary's report was lengthy, containing a summary of the work accomplished during the past year. The Treasurer reported that \$200 had passed through her hands during the year, \$20 has been given towards the Triennial Thank-offering, \$32 towards other pledges, \$63 had been spent on two bales sent to Gordon School. The following officers were elected:—President, Mrs. Jutton; Vice-President, Mrs. W. Hardman; Secretary, Mrs. B. Walling; Treasurer, Mrs. Robert Smith. Delegates, Mesdames Denton and Munns; substitute, Mrs. Thompson; Buyers, Mesdames Wheaton and Thompson; Cutter, Mrs. Hotrum; Collector, Mrs. Hewson; "Leaflet" Distributor, Mrs. Spink; Auditors, Mesdames B. Walling and H. Smith; Delegate to Mission Study Class, Miss F. Robinson. After the business was over the ladies were joined by the members of the Men's Missionary Guild who had been holding a meeting at the same time in the choir vestry, and a short missionary discussion took place before the close of the meeting.

St. Mark's.—The Girls' Auxiliary of this parish held their fifth annual meeting on February the eighteenth, 1910, at the residence of the Vice-President, Mrs. C. W. Heming. The yearly work has been most encouraging and interesting, and although the membership is small it has been the aim of each to do her share of work. There have been 20 meetings with an average attendance of five. Corporate Communion has been held the second Sunday in each month; and has been well attended. This Branch has, since its organization, clothed an Indian girl in the Gordon School, and also sent quilts and other bedding for her own special use. For this purpose \$100 a month is collected from each member to pay for material required. The bale is sent the end of May. Letters received from Mrs. and Mr. Williams have been so gratifying to all who have taken part in Maud Bittern Nose's outfit that they feel they have been more than recompensed for their work. Interest is also taken in the Birds' Nest Home, China, where unfortunate babes are cared for. \$18 a year is sent by this Branch towards the maintenance of one child. Then, too, we have endeavored to contribute to the U. T. Offering, the Japan Mission and Lady Missions. We are represented at the Mission Study Class by our Honorary President, Mrs. R. G. Sutherland, who brings back to our meetings interesting reports of work done in the foreign field. This year the subject of study has been Northern India.

All Saints.—The twenty-first annual meeting of this Branch of the W.A. was held Tuesday afternoon, February 22nd. Ven. Archdeacon Forneret led the devotional exercises and addressed a few words of welcome and encouragement to the meeting. The report of the year's work showed the receipts to have been \$144.95. This year three bales and three boxes, containing clothing and groceries valued at \$63.32 had been sent to Ven. Archdeacon Scott, Lesser Slave Lake. St. Andrew's Day had been observed in conjunction with St. George's Church in continued intercession. There are forty-one subscribers to the Leaflet and twenty-five to the Q.I.P. The following officers were elected: Mrs. Forneret, hon. president; Mrs. Roy, president; Mrs. Carpenter, 1st vice-president; Mrs. Payne, 2nd vice-president; Mrs. J. Whitehouse, recording secretary; Mrs. Snider, corresponding secretary; Miss Fairclough, treasurer; Miss Green, Leaflet secretary; Mrs. Appleby, secretary, Babies'

CANADIAN CHURCHMAN.

Branch; Mrs. Briggs and Mrs. Hand, auditors; Mesdames Roy, Main and Whitehouse, Delegates to Diocesan Board; Mesdames Kerner and Beaver, Delegates to Parochial Board; Mrs. Leavey, Superintendent of Junior Auxiliary.

Lowville.—St. George's.—The annual meeting of this church was held recently. There was a splendid attendance. The officers for the coming year were elected as follows: Hon. President, Mrs. Duder; president, Mrs. George Gastle, sen.; first vice-president, Mrs. G. Ellenton; second vice-president, Mrs. C. Richardson; secretary, Mrs. R. Griffith; treasurer, Mrs. D. Shuert; delegates to diocesan branch, Miss L. Dales and Miss S. Richardson.

Dundas.—St. James'.—The Ladies' Auxiliary of this church has elected the following officers for the current year:—Honorary President, Mrs. E. A. Woodhouse; President, Mrs. Cochrane; First Vice-President, Mrs. Thos. Millington; Second Vice-President, Mrs. Wm. Mallett; Treasurer, Miss Lennard; Secretary, Mrs. Frank Lennard; Representatives, Mrs. Robert Arthurs and Mrs. Wm. Mallett; Delegates, Mrs. Gerald Gwyn and Miss Minty; Sewing Committee, Mesdames Wm. Mallett, Robt. Arthurs, Frank Builder, J. Holmes, with R. Arthurs as buyer; Secretary of Literary Committee, Mrs. Gerald Gwyn; President of Juniors, Miss Minty; Auditors, Mrs. A. S. Parker and Mrs. Spencer Briggs.

HURON.

London.—Through the kindness and self-denying efforts of the Bishop, His Lordship will conduct a Bible-reading for the members of the W.A. immediately before the monthly meeting of the Executive. The first one was held in February, "The Vine and its Branches" being the subject for a most practical and spiritual lesson. The next will be on Thursday, March 3rd, on "Our Lord's Temptation." The large attendance shows how greatly the members appreciate the privilege. The Diocesan President, Mrs. Sage, has organized two new branches of the W.A. during the past month. The first is in Courtwright where, after Mrs. Sage's able address, Mrs. Hughes was made President, with Mrs. Johnson and Mrs. Simpson as the other officers. The second is in Tilbury where there is every prospect of a successful Branch. Mrs. Sage explained the origin and objects of the W.A. and spoke of various kinds of work undertaken, amongst others that of assisting in the education of missionaries' children; and afterwards the following officers were elected:—Mrs. C. M. Wrenshall, President; Mrs. Sharp, Vice-President; Mrs. H. Sales, Secretary; Mrs. A. Buchanan, Treasurer. During Lent the meetings will be held weekly in the church, and at the close there will be a Litany service conducted by the Rev. Rural Dean Dobson. The Huron annual meeting will be held in April this year, beginning with the educational gathering at Bishopstowe on the evening of the 11th. Through the hospitality of the Bishop and Mrs. Williams, who cordially welcome all delegates, this has become one of the most interesting and enjoyable meetings of the series. The Rev. E. J. Peck and other missionaries will be present during the week and special attention will be directed to the new Canadian Diocese of Honan, China, both in the addresses and business discussions, as it is hoped that this diocese will be able to undertake some definite work for our first foreign diocese.

Home & Foreign Church News

From our own Correspondents

NOVA SCOTIA.

Glarendon Lamb Worrell, D.D., Bishop, Halifax.

Halifax.—Church of England Institute.—The Church of England Institute held a very successful annual meeting on Thursday, February 17th. The President, Mr. Thomas Brown, occupied the chair, and there was a good attendance of members. After prayers by the Bishop and the reading of the minutes by the Recording Secretary, Mr. C. A. Prescott, the annual report of the Council was read by Mr. A. deB. Tremaine, and on motion adopted. The report showed a total membership of 658, including members of the Woman's Auxiliary and privileged members. During the year \$200 was paid off the mortgage and a special finance committee has been considering a scheme for its extinction. The report also re-

ferred to gifts to the library, the successful annual service at which Bishop Harding preached, the Lenten lectures, men's meetings, midday meeting for busy people, Advent week of prayer, Bible study classes, Lenten services, mission study classes, training class for Sunday School teachers, extension meetings, work at the City Home, gymnasium classes and basket ball teams, the Church Men's Society, social gatherings, the Institute's part in missionary work, and all the many benevolent and charitable organizations which use the Institute as a central meeting place. Special reference was made to the loss the Institute sustained by the death of the following members:—The Rev. Dr. Boulden, and Messrs. Thomas Ritchie, G. R. Crichton, W. H. Stimpson, C. S. Wilcox, M.P.P. Mr. G. E. E. Nichols, the Treasurer, presented the financial statement, which showed receipts \$3,020.70, and expenditures \$2,931.20, with assets due the Institute and considered good slightly more in amount than the outstanding accounts. The estimates for the ensuing year were then presented by the Treasurer and adopted. The election of officers then took place with the following result:—President, Mr. Thomas Brown; Vice-Presidents, Messrs. A. H. Whitman, R. A. Johnson, Dr. M. A. B. Smith, R. V. Harris; Treasurer, Mr. G. E. E. Nichols; Members of Council, representing the several churches:—St. Paul's—Messrs. A. deB. Tremaine, R. T. LePine; St. Luke's—Messrs. A. B. Wiswell, T. I. D. Moffatt; St. George's—Messrs. George E. Francklyn, E. W. W. Sim; St. Mark's—Messrs. J. R. Harris, C. W. Rennells; St. Matthias—Messrs. A. E. B. Dauphinee, J. H. Balcom; Trinity—Mr. J. M. Donovan; St. Stephen's—Prof. H. P. Jones; Dartmouth—Messrs. G. D. Wilson, J. G. Burchell. Extra Parochial Members—Messrs. R. H. Arundell, G. A. Woodill, C. E. Wainwright, F. A. Bowman, Dr. F. W. Stevens, M. J. F. Bowman, C. H. Harvey, W. L. Payzant, F. W. Bissett, H. S. Hill. Auditors, Messrs. R. H. Metzler, J. W. Willis. Mr. R. V. Harris then brought up an excellent suggestion that luncheons under the auspices of the Institute should occasionally be held, with addresses by prominent visiting Churchmen. The idea was well received, the Bishop and others expressing hearty approval. It was decided that the first of such luncheons should be held at an early date, and addressed by the Bishop as Patron of the Institute. The subject of the need of liquidating the mortgage was then brought up by the Secretary, the Rev. C. W. Vernon, and after discussion, an enthusiastic resolution recommending to the Council a campaign for the purpose next fall, was moved by Mr. R. V. Harris, seconded by Mr. C. H. Harvey, and carried unanimously. The Bishop then moved a hearty vote of thanks to the Secretary, the Rev. C. W. Vernon, referring to the energy and enthusiasm he had thrown into the work of the Institute since coming to the city three years ago. This was seconded by the Rev. H. W. Cunningham, spoken to by Mr. A. deB. Tremaine, and carried by a standing vote. The Rev. C. W. Vernon then moved a hearty vote of thanks to the Institute's Woman's Auxiliary, making special reference to Miss Mary Brown's devoted interest in the Mite Fund. After singing the Doxology, the meeting closed with the Benediction, pronounced by the Bishop.

MONTREAL.

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

Montreal.—St. Jude's.—The Rev. R. L. Carson, who is a graduate of Bishop's College, Lennoxville, P.Q., has been appointed assistant priest at this church of which the Rev. Canon Dixon is the rector, which position he has held for nearly 32 years past. Mr. Carson was for some time curate of the Cathedral, Fredericton, N.B., and latterly rector of Bathurst, in the same Province. He comes to St. Jude's with an excellent reputation as an active parish priest, one who is deeply interested in the young and a preacher of more than ordinary ability.

Montreal, West.—St. Philip's.—The newly-appointed rector of this parish, the Rev. H. R. Stevenson, M.A., was inducted on Monday, the 21st ult., at 8 p.m., the Lord Bishop officiating. A goodly congregation was present, and the following clergy journeyed out with Bishop Farthing, the Venerable Archdeacon Norton, the Revs. Dr. Paterson Smyth, Aschah, Fee, Pratt, Collins, Whitley, and Willis. The oaths were taken in the presence of the Vice-Chancellor of the Diocese, Dr. L. H. Davidson, K.C., after which the ceremony of Induction was performed by Bishop Farthing. Evensong was intoned by the Rev. J. J. Willis, with whom the Rev. H. R. Stevenson

had been associated in the Church Extension Mission. The lessons were read by the Revs. H. A. Collins and F. Lewis Whitley. Dr. Paterson Smyth gave an earnest address on the duties and privileges of priest and people. And at the close the Bishop gave the blessing. The singing was admirably rendered by a choir of eighteen under the efficient leadership of Mr. Bedbrooke. This parish has been without a rector for over a year, and has met with several disappointments, but a happy and wise selection has now been made. The Rev. H. R. Stevenson brings a considerable experience to his new parish, and also a determination, sincerely and devoutly, to serve the Church in this rapidly developing suburb of the metropolis.

ONTARIO.

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

Kingston.—St. James'.—Mr. R. B. Nelles, the retiring Secretary of the branch of the Y.M.C.A. in this city, gave his farewell address in the Sunday School Hall on Tuesday evening, the 22nd ult., under the auspices of the Men's Association of that church. The meeting was largely attended and the chair was taken by the Rev. T. W. Savary, the rector of the parish, Mr. Nelles, has been transferred to a similar position in Ottawa.

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Portsmouth.—St. John's.—The funeral of the late Miss Mary Staughton took place on Tuesday morning, the 22nd ult., the first part of the service being held in this church. The service was conducted by the Rev. Canon Loucks, assisted by the Rev. Canon Cooke. The pallbearers were Dr. R. V. Rogers, K.C.; Professor A. K. Kirkpatrick, Messrs. J. B. Walken, K.C.; Frank W. Dobbs, William Gunn and Edward Ferris. The remains were placed in the vault at Cataraqui Cemetery. Miss Staughton was born in Bath, November 20th, 1827. She was the daughter of the Rev. John Staughton, rector of St. John's Church, Bath, Ont. Her mother's maiden name was Marie Hagerman, daughter of Nicholas Hagerman, and sister of the Hon. Chief Justice Christopher Hagerman, one of the most prominent men in Upper Canada in his day. The only surviving relatives of the venerable lady are a nephew, Louis A. Esson, Rochester, N.Y.; two nieces, Mrs. P. H. Rew, New York, and Mrs. Gansby, city, and a grand-niece, Mrs. W. C. Bate, Ottawa. The deceased resided at No. 4 Hales Cottages for the last 64 years, and survived her sister, who lived with her, five years and a day. Miss Staughton was a lady who was beloved by all who knew her. She was kindly and affectionate and will be greatly missed.

OTTAWA.

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

Ottawa.—St. John's.—Sunday being the tenth anniversary of the surrender of Cronje, a special service was held on that evening at seven o'clock in St. John's Church, when the Rev. E. H. Capp, Chaplain of the South African Veterans' Association preached. The members of the Association and kindred associations met at the City Hall at 6.30 and marched to the church. There was a large turn out, in spite of the very unpropitious weather.

Grace Church.—Archbishop Hamilton preached in this church on a recent Sunday evening, continuing his course of sermons, the rector the Rev. J. F. Gorman, occupying the pulpit in St. Luke's Church. The choir are practising Gaul's Passion Music with the object of giving a rendering during Passion Week. Mr. Cyril Rickwood, the new organist, will be in charge.

Combermere.—The Rev. Joseph W. O'Donnell, who lately resigned the Mission of Combermere and Rockingham, has been appointed Chaplain to Christ's School, Arden, B.C.

TORONTO.

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

Toronto.—There will be no meeting of the Ruridecanal Chapter held during this month. The next regular meeting will be held on Monday, April 4th.

The Canadian Council of the Laymen's Missionary Movement is planning a series of meetings for the Maritime Provinces to cover two weeks' time, beginning April 3rd at St. John and concluding at Charlottetown, April 15th. Secretary Caskey of the Canadian Council and several of the Denominational Secretaries will start for the Maritime Provinces about the 10th of March, and spend a month in preliminary work in connection with the local co-operating committees, but no meetings will be held until after Easter. It is the plan to hold a supper the first night, to be followed by conferences the second day, and the series to conclude with Denominational Conferences in each city visited, as to methods of work and their application in the congregation. The laymen and clergy are being consulted but the present plan is to hold meetings in the following cities:—St. John, Halifax, St. Stephen, Moncton, Fredericton, Chatham, Woodstock, Campbellton, Kentville, Truro, Amherst, New Glasgow, Sydney and N. Sydney, Charlottetown.

During the period March 20th-20th, the people of Toronto will have the privilege of hearing Biblical questions discussed by one of the foremost English scholars, Rev. W. H. Griffith Thomas, D.D., Principal of Wycliffe Hall, Oxford. His present position and influence was foreshadowed by the early indication of literary ability and studious inclination in writing articles unusual for a young man. He took an Arts course at King's College, London, and afterwards while curate for Canon Christopher at Aldgate's, Oxford, read for Theological Honours. His first living was at St. Paul's, Portman Square, London, W. Before many years he became one of the forces of the West End. It was not at all a surprise to his friends, when Principal Chavasse of Wycliffe Hall became Bishop of Liverpool, that the studious young clergyman should be chosen as Principal of the Hall. Here Dr. Thomas has been able to devote himself entirely to Biblical questions and his works show the evidence of ripe scholarship. Wycliffe Hall is a Theological College where only graduates in Arts are admitted. Dr. Thomas lectures on Systematic Theology, Old Testament Apologetics, and Practical Work. Outside the college he conducts a Greek Testament reading on Sunday afternoons at Hannington Hall, which is rather a feature of undergraduate life. As a writer Dr. Thomas has been prolific during the last few years. Some of his books are "The Apostle Peter," "The Catholic Faith," "Christianity is Christ," "The Sacrament of our Redemption," and commentaries on the Acts and Genesis, with numerous booklets and tracts. He is the editor of "The Churchman," which is now attracting some of the ablest writers on Biblical questions. The Anglican Church Hand-books, a series of Christian Defence publications have him as editor and "The Record of Christian Work" has its correspondence column in his charge. With a training both special and practical, Dr. Thomas is outstanding in his world. He is one of the leading scholars of the Anglican Church. As a preacher his sermons appeal to thoughtful men, as a speaker his style is quiet and convincing. In no sense can he be called a controversialist. His books are careful, strong, statements of the conservative position by one who has felt his way through present day problems. It is expected that he will also visit Ottawa, Kingston, and Montreal. He comes here under the auspices of the Bible League of Canada which last year brought out Dr. James Orr of Glasgow.

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Bowmanville.—Rev. Wm. Edward Carroll, B.A., died here on Saturday, 26th ult. He was born in 1851, and was a graduate of Wycliffe College and the University of Toronto, taking his B.A. in 1870. He was ordained by the late Archbishop of Toronto, Dean in 1887, and Priest in 1888, and entered the Diocese of Toronto on his ordination. Mr. Carroll was appointed to the charge of the Mission of Mulmur West, August 1st, 1887, and served there until April 1st, 1889, when he was appointed missionary at Alliston and West Essa. (This appointment he held until April 16th, 1904, when he was appointed Incumbent of Darlington, succeeding the Rev. R. Seaborn, transferred to St. Mark's, West Toronto.

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Devercourt.—St. Mary's.—Last autumn the experiment was tried of dividing the Bible Class, which had hitherto comprised both sexes. As there was no accommodation in the church or schoolrooms a hall near at hand was rented for the new class of men and youths. The services of Mr. Clarence A. Bell, lay reader, and an able, painstaking and experienced teacher of men, were secured as superintendent of the class. Results

have shown that it has filled a great need among our parish organizations. Beginning with 23 members it has now over 60 names on the roll, with a very high average attendance, and is constantly growing. From the start it has been a working organization, and is becoming a power in the parish. It has proved its value by gathering in many youths and young men formerly attending our church or Sunday School, but who had drifted away. Lessons on the Bible and Book of Common Prayer in order are given each Sunday, and loyalty to the Church, her clergy, faith and worship, as well as to the parish, is strongly inculcated. The ideal that every member is to be a recruiting officer for the class, and for the great army of Christ's Church is constantly held up. On Thursday evening, February 24, a "Social Council" of the class was held in the schoolroom, Mr. Bell presiding. Besides the members, the clergy of the parish church, churchwardens, superintendent of the Sunday School, and the chairman and secretary of the parochial committee of the Laymen's Missionary Movement and a few other invited guests were present. It was an inspiring sight, such an array of men, mostly quite young, assembled to take counsel together how best they might help forward the work of extending Christ's Kingdom in the parish and beyond. Brief, but telling addresses were made by the chairman and all the invited guests, and by many of the officers and members of the class. A number of volunteers to assist in the canvass of the parish in connection with the Laymen's Missionary Movement was secured. The Confirmation Class, now being formed, and the Senior Chapter of the Brotherhood of St. Andrew will be helped and it is hoped the Junior Chapter will be revived as a result of this "Social Council." The work of gathering in again the lapsed members of Church and Sunday School will be prosecuted with great vigour.

HURON.

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

Brantford.—Grace Church.—The Ven. Archdeacon Mackenzie, in a recent sermon, stated that, although he had good material support from the men of the congregation he did not receive as much of their time and active help as he should on behalf of the church. In this connection a largely attended meeting of the men took place on Sunday afternoon, February 20th, when the schoolroom was well filled with representative men and women. A letter was read from the Archdeacon summarizing what he said in the sermon. Mr. Frank, rector's warden, took the chair, and there was a heart-to-heart talk of much mutual profit. Many admitted that they had not done what they ought to have done, and that they were prepared to do better. All those present spoke most feelingly of the respect and reverence which they felt for Archdeacon Mackenzie as a beacon light and bulwark in the community—a man who had gone in and out among them for thirty years, had married many of them, had baptized their children, and been a comfort and guide in times of sickness and death. The preparation of the annual financial statement for the Easter vestry was discussed and committees appointed to deal with the matter, and also to wait on the various members of the congregation. It was unanimously decided to raise \$2,700 for Missions, the sum apportioned to this parish.

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Windsor.—Miss Annie Sedgwick and her sister, Miss Maud Sedgwick, who are aged 27 and 23 respectively, left this town on Monday last for Kail Fung, China. They are being sent out to the Orient as missionaries by the M.S.C.C. The elder sister will teach English and the tenets of the Christian faith, whilst her sister will engage, so soon as she is able to do so, in purely evangelistic work. Both of these young ladies will sail (D.V.) for China on the C.P.R. s.s. "Empress of China" on the 6th March.

All Saints'.—The Bishop visited the Deanery of Essex for his annual confirmation

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tour commencing here Sunday, February 20th, at 11 o'clock, where thirty-seven candidates were presented by the rector, the Rev. F. A. P. Chadwick, M.A. Journeying by electric car to Essex in the afternoon and on to Kingsville in the evening, confirmations were held in those parishes with good classes presented by the Rev. G. B. Ward, M.A., and the Rev. W. H. Moore, B.A. On Monday, Graingers, the outstation of Kingsville was visited in the morning, where twenty-three candidates, mostly adults were confirmed. At 3 p.m., the Rev. J. H. McLeod presented his candidates in St. Andrews, Harrow, and Leamington was reached in time for the confirmation held in St. John's Church of which the Rev. J. Edmonds is the rector. The next visit was made to the Church of the Redeemer, Sandwich South, where the Rev. J. R. Newell had prepared a good class. Reaching Windsor the same day confirmation service was held in the Church of the Ascension where a class of twenty-three, the greater part of whom were adults, were presented by the Rev. W. H. Snelgrove, B.A., the rector, who was assisted in the service by the Rev. Rural Dean Chadwick, the Rev. D. H. Hind, the Rev. L. H. Ridley, of Detroit, and Rev. C. L. Arnold, also of Detroit. On Wednesday at St. Mary's, Walkerville, the Bishop administered the rite of confirmation to the candidates who had been prepared by the Rev. W. H. Battersby, M.A., and on Thursday afternoon Amherstburgh having been reached a journey was made to the outstation of that parish, Trinity Church, Anderdon, where the Rev. J. F. Parke has opened a successful station. Here the Bishop confirmed a large class and was able to reach Sandwich in time for the evening service at 8.30, where the class of the Rev. D. H. Hind was confirmed. The visit of the Bishop to this deanery came to a most fitting close when he celebrated the Holy Communion and preached a most helpful sermon before the deanery of Essex, which assembled in All Saints' Church, Windsor, on Friday morning. The music at this service was very beautifully rendered by the choir of All Saints' Church which has attained a very high state of efficiency under the direction of Mr. J. G. Woodcock. At the business session of the deanery a motion was carried expressing the appreciation of the clergy of the deanery for the helpful address given by the Bishop and also for the interest he had shown in the various parishes of the deanery. At the afternoon session the Rev. W. H. Snelgrove, rector of the Church of the Ascension, Windsor, gave a well prepared paper on "The Message of the Pastorals," the Rev. J. R. Newell read a paper on "Apostolic Succession," full of learning and research and the Rev. T. S. Boyle of Christ Church, Chatham, gave a good address on the revision of the Prayer Book. One of the most successful sessions of the deanery of Essex came to a close with service in All Saints' Church, at 4.30 p.m., when the Rev. T. S. Boyle preached to a large congregation.

Kingsville and Grainger's.—Confirmation services were conducted by the Lord Bishop of the diocese in Kingsville on Sunday evening, February 20, and at Grainger's on Monday, February 21, when 35 candidates were presented by the rector, the Rev. W. H. Moore, B.A. At the Kingsville service the choir appeared in vestments for the first time, and the congregation was so large that many could not gain an entrance into the church. The bishop preached to a very appreciative audience from St. Luke x. 23-24, impressing upon his hearers the many privileges we enjoy in a Christian land and our responsibilities in connection therewith.

ALCOMA.

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

Little Current.—Holy Trinity.—Mr. E. H. Stephenson who has been residing in this town for nearly two years, has recently moved to Hamilton. He is a very ardent Church worker, and is very much missed at Holy Trinity in the choir, the Brotherhood and Sunday School. At the beginning of the year, he was granted a lay-reader's license by the Bishop of the Diocese, and has since conducted Divine service in Holy Trinity and at Sucker Creek school room, during the absence of the incumbent. Mr. Stephenson was one of the business men of the town, who suffered in the fire on January 10th. His complete stock of Jewelry, Church Hymnals, Prayer Books, and Sunday School supplies were totally destroyed. The loss is partly covered by insurance. The Girls' Auxiliary has been organized quite re-

cently, and is becoming active, meeting every two weeks at the residence of Miss Annie Dawson, who is their Superintendent. Last autumn a very handsome purple stole was presented to the clergyman of this Mission, and at Christmas he was the recipient of a gold cross, the gift of the Sunday School.

KEEWATIN

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

Rainy River.—St. James'.—The incumbent of this parish, the Rev. J. Lofthouse, left on February 15th, for a three months' visit to England. While there, he will spend some time representing different phases of the work in the diocese, drawing special attention to the work of his parish and district. On the eve of his departure the congregation presented Mr. Lofthouse with a purse of gold as an expression of their appreciation for his service in their midst, and their desire to share in his pleasure of visiting home and friends. The church at Rainy River continues to show signs of progress. Electric lights have recently been installed and storm windows added. The church building being free from debt, the congregation are desirous of building a rectory on the lot adjoining the church, and hope, if the necessary funds can be raised, to commence the building operations at an early date.

RUPERT'S LAND.

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

Winnipeg.—A meeting of the Committee of Management of the Diocesan Sunday School Association was held in the Synod Office on February 15th, 1910. His Grace the Archbishop presided at the afternoon, and Canon Phair at the evening session. The Diocesan Sunday School Fund was the first matter considered. The rector of Portage la Prairie, and the Secretary, were appointed a committee to issue a circular showing condition of fund, and appealing for full quotas by March 31st, when books of Synod close. Arrangements were made for the annual Conference, Tuesday afternoon, June 14th, and for the annual meeting Wednesday evening, June 15th. The Revs. Canon Phair, S. G. Chambers, and the Secretary, were chosen a committee to draw up programmes. Suggestions for same should be sent to the Secretary at an early date. Certain changes and additions in connection with Diocesan Statistical Blanks were made. These Blanks will be distributed by the Ruri-decanal Sunday School Secretaries just before Easter, and are to be returned within 15 days after. As the report for Synod is based upon these returns, and must be prepared early in May at meeting of Sunday School Executive, it is hoped that there will be a prompt and wide-spread response. Special care should be taken to return Anglican strength, if any, in Union schools, and also particulars as to Young Peoples' Societies. These returns are a great help for and guide to the Field Secretary. Re Inter-diocesan Examinations, the Field Secretary and the Rev. J. W. Matheson were re-appointed local examiners with power to add to their number in case of need. It was decided to add one medal, and to increase at discretion of ex-

aminers the number of book prizes. The Rev. J. W. Matheson and S. Fea were appointed a committee to co-operate with Synod Committee, in regard to "pooling" of expenses of delegates to annual Synod and conventions. It was decided to adhere for this year, to Diocesan Course of Teacher Training, but next year to fall into line with Sunday School Commission Scheme. An annual report of Diocesan Sunday School work is to be issued shortly. The committee recommended the establishment of Font Rolls and Anglican Young People's Associations wherever practicable. Ruri-decanal A.Y.P. Associations were recommended. A committee consisting of the Rev. F. C. Heathcote, W. J. Tupper, the Rev. A. W. Woods, and the Secretary were chosen to interview the railway authorities in regard to reduced rates for the Field Secretary. A valuable suggestion from the Rev. A. E. Bruce, All Saints', Winnipeg, in regard to a "Summer School" will be considered at the May meeting of the committee. Those present were His Grace the Archbishop, Archdeacon Fortin, Canon Phair, the Revs. J. W. Matheson, S. G. Chambers, Geo. Horrobin, S. Fea, A. E. Bruce, R. B. McElheran, Miss M. Johnston, Winnipeg; Dr. H. M. Speechly, the Rev. T. H. Walton, Pilot Mound; Rural Dean Stoddart, Clearwater; the Revs. D. T. Parker, Elgin; W. G. Wakefield, Ninga; Jos. Milner, Grandview; J. I. Strong, A. C. Garrioch, W. A. Fyles, Mrs. A. C. Garrioch, Portage la Prairie; W. H. Lewis, Bridge Creek, or representatives in all from seven Rural Deaneries.

Norwod.—St. Phillip's.—This church, which is situate in a suburb of Winnipeg, had the great pleasure of a visit, on Sunday, February 13th, from the Rev. E. J. Murrell-Wright. It being the first Sunday in Lent, Mr. Wright naturally took Lent, its meaning and its observance, as the subject of his sermon, which was much appreciated by all who had the pleasure of hearing him. Mr. Wright has just resigned the curacy of St. Mark's, Parkdale, to take the living of St. Augustine's, Lethbridge. Naturally he leaves behind him in Toronto a host of friends, who, while much regretting his departure, at the same time feel it inevitable, knowing that much broader responsibilities and opportunities would soon come to a gentleman of Mr. Wright's capabilities. In this case, as in many others, what is the loss of the East is unquestionably the great gain of the West, and we congratulate Lethbridge accordingly.

CALGARY.

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

Calgary.—(1).—Since the resignation of the Rev. Canon Webb as General Missionary the need for carrying on the work which he did so acceptably has been increasingly felt. The Archdeacons having each their own parochial and other duties to attend to, little work of that nature can be expected of them. The Bishop has therefore decided, for this year at least, to attempt to reach the same end by dividing the whole diocese into nine districts and appointing certain of the clergy to do what they can along similar lines. The following is the arrangement:—Ven. Archdeacon Tims, D.D., for the Indian Missions. Ven. Archdeacon Webb, M.A., along the main line of the C.P.R. Ven. Archdeacon Gray, M.A., and the Rev. Canon Webb, that portion of the diocese north of Hobbema. The Rev. Canon Robinson, from Hobbema to Red Deer. The Rev. G. Howcroft, M.A., from Calgary south to High River. The Rev. W. H. Mowat, M.A., along the Crow's Nest Railway. The Rev. R. D. Stamer, M.A., south of High River to Macleod. The Rev. A. J. B. Dewdney, M.A., from Calgary north to Red Deer. (2).—Up to this date the Treasurer of the Diocese reports having received on account of the apportionment for the Missionary Society of the Canadian Church for 1910, the following amounts:—Account, 1909, Strathcona, \$10.30; Bittern Lake, \$10; total, \$20.30. Account, 1910, Edmonton, St. Paul's, \$3.90; Carmangay, \$1.10; Burwash, 80c.; Exshaw, 90c.; Innisfail, \$5; Strathcona, \$10.40; Vegreville, \$4.00; Berry Creek, (Bassano), \$2; Rocky View, \$1; Blackfoot Reserve, \$8.25; Little Red Deer, \$3.75; Battenburg, \$2.40; Excelsior, 80c.; Edison, \$4; De Winton, \$1.25; Hillsdown, \$3; Okotoks, \$12.05; Castor, \$1.50; total, \$67. The Bishop deeply regrets to mention that instead of raising for the M.S.C.C. during 1909 the full amount which the Board of Management of the Society apportioned to the diocese, viz.:—\$2,000, the sum raised was \$1,430.10 only. The Eastern

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Dioceses in several cases raised more than their apportionments thus enabling the Society to pay all its estimated grants to the Missionary Dioceses in full for 1909, including that of \$8,500 to Calgary. At the time the Executive Committee of this diocese adopted the apportionments for 1910, referred to in Bulletin No. 1, and which have already been sent out it was understood that the Diocesan Apportionment for 1910 was the same as that for 1909, viz. — \$2,000. The official notice received well on in January gave \$4,000, and not \$2,000, as the apportionment for 1910. The separate apportionments of which congregations have been notified do not total the whole amount of \$4,000. In order to cover the deficiency (about \$1,000), will congregations, wherever possible add about one-third to the amount mentioned in the Secretary's notification of the Apportionment for M.S.C.C. for 1910. The Bishop earnestly pleads with every clergyman and layman in the diocese to make such an effort as will result in the payment of this year's apportionment in full. (3) Attention is called to Clause 3, Section c, of Canon XII, which reads as follows:—"Every incumbent is required to lay before his congregation at least once in every year the claims of the various funds or societies for which assessments are made or collections required to be taken up." In this connection the Bishop desires to quote again the language used last year by the Archbishops of Canterbury and York emphasizing the duty of the clergy "to make the instruction in the history and progress of Christian Missions throughout the world a regular part of their ministry of teaching, and to use every effort to arouse and inform the intelligence of their people, as well as to win from them their prayers and offerings." (4) At the urgent wish of the Executive Committee of the Board of Governors of the Bishop Pinkham College and with the approval and consent of the vestry of St. George's Church, Banff, the Bishop has appointed the Rev. Canon Hogbin to canvass for funds for the College during the next three months. Canon Hogbin is making arrangements for the carrying on of the Synod Office work during this period. Letters for him should be addressed as usual to Banff. (5) At the monthly meeting of the Executive Committee of the Board of Governors of St. Hilda's Ladies' College, held on the 15th the Bishop announced that he had received from Miss Riley, on behalf of herself and her sisters, the offer of a new site for the College. It is given in memory of their mother, and in accordance with the wishes of both parents repeatedly expressed during their lifetime. (6) The following changes in the location of clergy have been made:—The Rev. W. B. Farnham from the Shepard (Langdon) Mission to that of Lamont; the Rev. C. Horne, M.A., from Lamont Mission to the curacy of the Pro-Cathedral. (7) The following appointments of clergy have been made:—The Rev. W. V. McMillan, B.A., whose resignation of the rectory of Wetaskiwin took effect on January 31st, has been appointed priest-in-charge of the new parish of St. Cyprian's, Lethbridge; the Rev. W. G. Macmorine, B.A., has been appointed to the Coleman Mission; the Rev. J. E. M. Wright, M.A., to the rectory of St. Augustine's, Lethbridge; and the Rev. L. A. Todd (deacon), to the Langdon Mission. (8) In accordance with Clause 4 of Canon IX, on Parochial Organization, the following clergy whose parishes or missions have become self-supporting, have received from the Bishop Official Instruments declaring their title as rectors:—The Rev. W. J. Hinchey, Nanton Mission; the Rev. G. A. Ray, M.A., East Calgary, (St. John the Evangelist); the Rev. W. H. Mowat, M.A., Lundbreck Mission; the Rev. A. Fletcher, B.A., L.Th., Okotoks Mission; the Rev. R. L. Stamer, M.A., Claresholm Mission; the Rev. T. W. Castle, Gleichen and Strathmore Mission. The total number of clergy in the diocese who are wholly supported by the congregations to whom they minister is 24, in addition to one lay-reader. (9) Lay Readers' Licenses have been issued to the following:—Mr. Chas. Nash, Gladys; Mr. H. Rendall, Rexboro; Mr. G. G. Adam, Red Lodge; Mr. A. W. Hawes, Pincher Creek; Mr. Andrew Howse, North Bank. (10) The Parish of St. Augustine, Lethbridge, has been re-defined and new parishes have been formed at Lethbridge (St. Cyprian and also St. Mary), Rimbey (The Epiphany), Bentley (St. Mary), Lamont (St. Michael and All Angels), Castor (All Saints), North Edmonton (St. Michael and All Angels), Acme (St. Stephen), Leslieville (St. Ninian). (11) About the middle of this month the Rev. Canon Newton, Ph.D., a former missionary of this diocese, who since his retirement has been living at Victoria, B.C., was called to his rest. Canon Newton, who began his work as a clergyman of the Church of England at Rosseau, Ont., came to Edmonton in 1874, when this diocese was a part

of that of Saskatchewan. He was successively incumbent of All Saints', Edmonton, and travelling missionary in the northern part of the present diocese, retiring from active work about 1899. (12) Mrs. Snow, of Battenburg, has presented Emmanuel Church there, with a pair of handsome brass alms dishes. (13) The Rev. W. E. Boyd, M.A., until recently one of the Archbishop of Canterbury's chaplains, who visited the diocese last summer, is to have the headquarters of his work in Northwest Edmonton. (14) Mr. W. R. Hull has promised \$1,000 to the Bishop Pinkham College, and E. H. Riley, M.P.P., has increased the sum promised by him when work on the new college commences from \$500 to \$1,000. (15) Deaconess Harriet Lampard slipped and broke her ankle nearly a month ago. While it has been very hard for such an energetic person as she is to remain quiet, she has had the sympathy of all her friends, and a steady stream of visitors has daily found its way to her bedside. The clergy are reminded that the Executive Committee of the Diocese in its resolution suggesting the issue of "some such bulletin for the diocese as above expressed the wish that the local newspapers should be supplied with the information for publication wherever possible. Geo. H. Hogbin, Secretary.

NEW WESTMINSTER.

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

THE DIOCESAN SYNOD.

New Westminster.—The twenty-eighth session of the Synod of the Diocese of New Westminster was held in the City of New Westminster on Wednesday and Thursday, February 2nd and 3rd, 1910. Holy Communion was celebrated in Holy Trinity Cathedral at 8 a.m. and 10.30 a.m. Mattins was said at 9.30 a.m. The Archdeacon of Columbia was celebrant at the first celebration, the Lord Bishop of the Diocese at the second, assisted by the Rev. A. Shildrick, the Rev. G. C. d'Easum, the Rev. H. Beacham, the Rev. C. W. B. Haslam. Evensong was sung at 8 p.m. by the Archdeacon of Columbia, assisted by the Rev. H. S. Akehurst, the Rev. G. C. d'Easum, and the Rev. J. W. Weatherdon. The sermon was preached by the Rev. A. U. dePencier, rector of St. Paul's, Vancouver. The offering was for Diocesan Missions. Upon the rolls being called in the morning, it was found that thirty-four clergy and fifty-four lay delegates were present, a larger number of delegates than at any previous Synod. The Rev. Havelock Beacham and Mr. J. R. Seymour were unanimously re-elected clerical and lay secretaries, respectively. The other elections resulted as follows: Executive Committee (Bishop's nominees), the Rev. G. C. d'Easum, rector-elect of the Cathedral; Mr. T. S. Annandale. Elected, the Rev. A. U. dePencier, Rev. J. Hinchliffe, Rev. C. C. Owen, Rev. J. H. Hooper, Messrs. A. D. Taylor, W. J. Walker, J. R. Payne, J. H. MacGill; delegates to General Synod, Ven. Archdeacon Pentreath, Rev. A. U. dePencier, Rev. H. G. Fiennes-Clinton, Rev. J. Hinchliffe, Messrs. A. McC. Creery, W. Taylor, A. Dunbar Taylor, W. J. Walker; Diocesan treasurer, Mr. A. McC. Creery, re-elected by acclamation; auditor, Mr. F. H. Helliwell; representatives on Sunday School Commission, Rev. A. U. dePencier, Rev. H. Beacham, Rev. H. St. George Buttrum; representatives on M.S.C.C. Board, Rev. A. H. dePencier, Ven. Archdeacon Pentreath, A. McC. Creery, Walter Taylor.

A new Canon was introduced by the Archdeacon of Columbia for the removal of a clergyman from his cure for causes other than those specified by the Canon on Discipline, namely—inadaptability, inefficiency, or any other cause hindering progress of the parish. After discussion, a committee was appointed to report on this proposed Canon at the next Synod.

A new Canon providing for the election of a Co-adjutor Bishop was introduced by the Rev. Havelock Beacham. This Canon was passed with several amendments, chief of which were: That the Synod by three-fourths vote may request the Bishop's consent to a Co-adjutor or Suffragan. That no person shall be eligible for election who is holding any other preferment in the diocese.

A new Canon providing for a Diocesan Sunday School Association, co-operating with the Sunday School Commission appointed by the General Synod was introduced by the Sunday School committee. This Canon was passed without amendment.

The following important motions were passed: 1. That the stipends of the clergy shall be not less than \$900 with a parsonage, and not less than \$1,000 without a parsonage. 2. That all

proposed additions or amendments to the Constitution shall be submitted to a committee not less than one month before the meeting of Synod. 3. That the Synod, acting on the suggestion of the Central Anglican Committee of Vancouver and New Westminster, recommend the formation of a Missionary Committee in every parish in the Diocese, the distribution of Missionary literature and the holding of Missionary meetings or Conferences. 4. That the Synod inform the Primate, in answer to his inquiry, that the General Synod will be welcomed to Vancouver in 1911 and that hospitality will be provided for the bishops, clergy and lay delegates. 5. That it place on record its sense of the loss the Diocese has sustained in the death of Archdeacon Small. He was a faithful priest, ever full of sympathy and ready to help his brother priests, an indefatigable worker among the Indians whom he loved and to whom he ministered as a true Shepherd, with untiring devotion; at the same time extending to the white people in the district the privileges of the Gospel. In the general work of the diocese his wisdom and piety were a source of real power and strength. 6. That the sympathy of the Synod be extended to Mrs. Brenton and family in the death of the Rev. C. J. Brenton, who for many years was connected with the diocese. 7. That this Synod is of the opinion that the time has arrived when it would be for the benefit of the Church that a Provincial organization be formed for the Church in British Columbia. Votes of thanks were passed to the New Westminster and Kootenay Missionary Association, for generous assistance rendered the diocese, to the S.P.G., S.P.C.K. and the C. and C.C.S. for their continued interest in and their grants to the diocese. Luncheons were provided the Synod by the ladies of the three New Westminster parishes—the Cathedral, St. Barnabas, and Sapperton.

YUKON.

Isaac O. Stringer, D.D., Bishop, Carcross, Yukon Territory.

Mrs. I. O. Stringer, wife of Bishop Stringer, of this diocese, left Toronto on Friday the 25th ult. to rejoin him in the gold country. She will have with her their family of five that, in point of widely separated places of birth, probably stands unequalled. Her oldest boy, a child of nine holds the farthest north record for a white child, as he was born in Herschel Island within the Arctic Circle. He is named Herschel. Rowena, aged thirteen, was born at Peel River, in the Mackenzie district; Alex. at White Horse, in the Yukon; Wilfrid in Toronto. The youngest child, a babe of a few months, hails Kincardine as his birth-place, and, as his mother smiling asserts, it will very likely be a long time before he sees it again. Mrs. Stringer came down from the Yukon two years ago with her husband, whom she has not seen since last May, and during this time she has been visiting relatives and friends in Toronto and Kincardine. She came to Toronto from the latter place and registered at the Walker House. She faces the long journey to the far north with courage and bright hopes. The Bishop is to meet her at Skagway. They will remain for the winter at White Horse, at present without a rector because of the transfer of the former incumbent, Rev. H. A. Cody to New Brunswick.

Correspondence.

BOOK OF COMMON PRAISE

Sir,—In your issue of last week, "Musician" objects to the "somewhat frequent transposition of well-known tunes." The majority of worshippers are not likely to agree with him. No feature of the B. C. P. has been hailed with greater delight. He is unfortunate in the only illustration he gives, when he says: "The tune 'Winchester,' familiar to everyone in the key of F, has been transposed to a tone higher, and in my estimation ruined." He will find it in F at B. C. P., 189, 466, and 532, while those who prefer it in G may use No. 75. But is he right in saying that everyone is familiar with it in the key of F? It is true that it is in that key in A. & M., but it is in G in the following standard hymnals: Church Hymns, 1903, Hymnal Companion, 2nd edition, Hymnal Companion, 3rd edition, Scotch Church Hymnary (edited by Stainer), Sullivan's Church Hymns, etc. In the B. C. P. upwards of 110 standard tunes are printed in two or more keys. When "Musician" complains of the alteration of harmonies without giving instances it is difficult to answer him. He no doubt refers to certain tunes copyright of

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the Committee not of Synod. gation of Vancouver formation ish in the literature s or Con- Primate, ral Synod and that bishops, places on : has sus- ial. He pathy and efatigable ed and to , with un- ending to vilages of e diocese eal power the Synod ily in the for many 7. That time has fit of the e formed Votes of nster and generous e S.P.G., their con- e diocese. the ladies ishes—the

Hymns A. & M., which we were permitted to use only on condition that we printed them as in A. & M., 1904. Sir George Martin was given an absolutely free hand in the matter of the harmonies, except where they were copyright, and the owners insisted upon their appearing as revised by them. Sir George Martin had no voice whatever in the choice of the words of hymns. I am not aware that any musical editor ever has this responsibility. The choice of certain "Gospel hymns" was deliberately made by the Committee with the special approbation of the Synod, as appears by the preface, and their inclusion was a great gain in comprehensiveness. Of the thirty-two so included two are of earlier date than 1800; the average age of the others is forty years. Hymns that have thus survived must surely have been found to have practical value. "Musician" asks how far the leading church musicians of Canada were consulted. If any musician was not aware that the compilation was being made, it was not because the Committee and the Church and secular press failed to make that fact public. And by every means in their power the Committee invited the co-operation and advice of organists and musicians, many of whom responded with helpful criticisms and suggestions.

Jas. Edmund Jones,
Secretary Hymnal Committee.

KEEP OUR GROUND.

Sr.—May I write on a subject that has been much on my mind the last few years, and that is the disposal of the Sunday School Lenten offerings. In former years much of them went to the Indian schools, but recently this has been neglected, and the Indian schools have suffered. Indeed the whole subject of Indian Missions has been shamefully thrust into the background. Surely our first duty is to the natives of our own country, and anyone who knows anything of them, knows how well principled, teachable, and altogether worthy they are. We hear a great deal about seizing the present opportunity for the good of the Church, and about occupying the ground, etc., but the very people who preach this seem content to let the ground that is already occupied go. Let me therefore beg that every clergyman, Sunday School superintendent, teacher, and pupil in the Dominion resolve before Easter, that at least one half of their Sunday School Lenten offerings shall be devoted to the maintenance of the Indian schools of this country.
Sunday School Teacher.

Sask.

HYMN NO. 118, B. C. P.

Sr.—I find that this beautiful Lenten hymn by Horatius Bonar ("Lord, not despairingly") is not being sung as much as it deserves, owing to it not being understood that the sixth line of words is sung twice. Some persons have thought that the tune Stanham does not fit the words. See the sign over the last line of the music.

Jas. Edmund Jones.

POOR PRINT OF CHOIR HYMN BOOKS

Sr.—We have lately adopted the new Canadian Hymn Book, and I, with others in the choir, find the print in the choir edition very trying to the eyes as it is so small and indistinct. Even the organ book is not what it should be. When one must refer to words and music at the same time both should be as clear as possible and easily read at a glance. As it is I am afraid the new books will have a bad effect on many eyes and nerves. It seems a pity that succeeding hymn books should go backwards in such a detail as this. Eyesight should not be sacrificed for any consideration, and this matter appears to me important enough to be taken up in connection with reprints or new editions of the book. "S."

APOSTOLIC SUCCESSION.

Sr.—Notwithstanding the confident assertion of Arthur Jarvis that in the Church Apostolic Succession is not an open question, there are hundreds of clergymen who do not believe in it, and thousands of intelligent laymen who don't care the snap of a finger about it. In discussing this question it would prevent confusion and misunderstanding if it were made clear what the writers really mean by it. The meaning conveyed to most people is that the authority to exercise the

ministerial office in the Church of Christ is strictly tied down to and conditioned by such a succession and that therefore outside of it no true lawful ministry can exist or claim the Divine warrant. If that is the view of Arthur Jarvis it is mere assumption, incapable of proof and certainly not a legitimate inference from Scripture. The passage quoted supporting such a claim is John xx. 21. The late Bishop Westcott, whose authority and learning will be acknowledged to be of great weight says, "The words uttered are the charter of the Christian Church, they define its mission, they confirm its authority, they reveal its life. They have indeed been so much obscured by glosses and misused by usurping powers, that it is very difficult for us now to rise to the perception of their original grandeur and breadth. The words were not addressed to all the apostles, nor to the apostles alone. Thomas was absent, and there were others assembled with the apostles, as we know from St. Luke. The commission and the promise were given therefore like the pentecostal blessing which they prefigured, to the Christian society and not to any special order in it. The power which is described deals with sin and not with the punishment of sin. In essence, it has nothing to do with discipline, it belongs to the spiritual world; and in regard to this it manifests the Divine will and does not determine it. The gift conveyed once for all, no provision is laid down for its transmission. It is made part of the life of the whole society, flowing from the relation of the body to the risen Christ. Thus the words are, I repeat, the charter of the Christian Church and not simply the charter of the Christian ministry." We have no conclusive and scriptural warrant for asserting that the delegation of ministerial authority; the gift of the Holy Ghost are dependent solely on the imposition of Episcopal hands. Dr. Percival, the Bishop of Hereford, said in his diocesan charge last year that there is no place for an exclusive theory of Apostolic Succession and that they can no longer feel justified in unchurching a Christian body because it lacks an historical Episcopate. In the words of Archdeacon Hare, "This monstrous error, however, which would restrict the power of Christ's mediatorial sacrifice and the efficacy of His sacraments within the limit of Episcopal Churches is still confined, I trust, in the main to some of our weaker brethren, who, in the want of theological and plastic power, stake themselves up with positive peremptory assertions."

T. H. Cuthbert.

[Prolonged discussion of this subject would not be profitable, and we intend to stop it after the letters in hand are printed.—Ed. C.C.]

THE ORDERS.

Sr.—Bishop Drury has been quoted on the Preface to the Ordinal to the effect that its language does not advance any claim as to the manner in which our orders were established. The task of citing author against author is tedious. Let us appeal to the Prayer Book itself again as often in the past. Under no obligation to accept the opinions of commentators we are all under vows to teach the plain statements of our Prayer Book. The following is very trite, but so are all facts of our religion. The first page describes our book as the Book of Common Prayer, administration of the Sacraments, and other rites and ceremonies of the Church, according to the use of the Church of England, etc. That should make men pause before they give any explanation of the Ordinal that is contrary to the faith of Catholic Christendom. What the Church of England believes to be the origin of the ministry of the Catholic Church is taught emphatically in her prayers. In the Ember season we must say, "Almighty God, the giver of all good gifts, who of Thy divine providence hast appointed divers orders in Thy Church." In the services of the Ordinal itself it is said, "Almighty God, who by Thy divine providence hast appointed divers orders of ministers in Thy Church," and, "Almighty God, the giver of all good things, who by Thy Holy Spirit hast appointed divers orders of ministers in Thy Church." There is no trace of doubt whatever in the mind of the Church of England about the origin of her orders when speaking to God. Then her unwavering allegiance is given to the Catholic Faith that the ministry is a gift from God through the Holy Spirit. Bishop Drury may say that the Preface was written in "studiously general terms," but the Ordinal itself is the authority we are vowed to accept, not Bishop Drury, and the Ordinal studiously asserts in the most solemn manner possible, viz., in addresses to God Himself, that the apostolic ministry we possess still was a direct gift from God the Father through the Holy Spirit. This is truth we are vowed to teach. We commend the Prayer Book

itself to all who wish to know the Church of England's claim as to the origin of our ministry.
S. D. Hague.

Family Reading

DASHING DICK.

THE LIFE STORY OF A MAGPIE.

By Rev. W. Everard Edmunds.

(Continued from last week).

Chapter IX.—An Atlantic Voyage.

And now a totally new experience awaited me; I had travelled many miles by land, but never in my life had I been on the sea. As Guido, early the next morning, made his way through the hurrying crowd, down to the deck, I stood on tip-toe in my little cage, eager and expectant. I must tell you that my cage was only used for travelling. It was a small wicker-work basket, and this Guido carried in his hand, or hung on a round strap round his shoulders like a pair of field-glasses. It prevented me from being crushed in a crowd, and yet the openings were large enough to allow me to see all that was passing. Guido had engaged a steerage passage, for he wished to save all the money he possibly could on the voyage. When, therefore, we went on board the great ocean-liner, my master was directed to go forward, the fore-part of the ship being occupied by the steerage passengers and crew. There were not many passengers on the voyage, and I was glad of this, as I was allowed a freedom which I should not otherwise have enjoyed. Soon the hoarse steamer-whistle warned us that we were about to start. Visitors on board hurriedly made their escape across the gang-way which was then withdrawn; the captain gave the word of command, and the great vessel moved slowly out into the harbour. A chorus of good-byes was wafted from the crowd on the pier, hands and handkerchiefs were waved in farewell, and as we watched, New York faded away behind us: our voyage was begun. The first two days were delightful. The weather was mild, the sea calm, and my master spent most of the time on deck. I became quite a pet of the rugged sailors who laughed uproariously over my little tricks. The passengers, who had begun to get accustomed to the gentle rocking of the steamer, were all in the very best of spirits, and as friendships ripen quickly on an ocean voyage, we were like a great happy family. On the third day there was a sudden change. Shortly after sunset, the wind rose rapidly and was soon blowing a gale. "We'er in for some dirty weather," I heard one of the sailors say, and he was not wrong in his prediction. The fury of the storm increased during the night, and lying awake I could hear the men rushing about overhead, battening down the hatches and making everything fast. Now and then a monster wave would dash clean over the deck and the great vessel would quiver from stem to stern. All that night the storm raged, and it was not until the afternoon of the next day that it showed signs of subsiding. Guido was a good sailor, and did not suffer at all from sea-sickness. Others were not so fortunate, but spent most of the voyage in their hot, stuffy rooms down below. My master took me up on deck with him every day, and greatly did I enjoy the bracing air of the sea. For hours together I would perch on Guido's shoulder, and watch the long ocean-swells glide towards the ship, lift it for a moment, and then pass away behind us. With their tumbling crests they reminded me of a great band of cavalry whose white plumes floated and tossed in the cool fresh breeze. One morning as we stood looking over the blue expanse of waves, I saw some dark object appear for a moment above the surface of the sea, and the next instant, a fountain sprang out of the sea, its waters falling in drops of whitest spray. It was a whale, and as he sported about in the watery deep, I marvelled that such a huge creature should be so playful. "Whales," I heard one of the sailors say, "do not have gills like fish, but must come to the surface of the water to breathe." Before taking air into their lungs they always "blow," and it was this action that produced the fountain I had seen. Our vessel was followed all the way across the Atlantic by great flocks of sea gulls, whose white wings never seemed to grow weary. Whenever scraps of food were thrown overboard they would dart down to the surface of the water with much chattering, quickly select some dainty morsel, and then fly onward as before. But the voyage was

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not altogether without its sad days, and one of these I shall always remember. Among the steerage passengers was an English family, a father and mother with their two little children, a boy and a girl. Hilda, the baby, was a sweet little thing, and although she was only five years old, she was in the last stage of consumption. Her fits of coughing made my heart ache for the patient little sufferer, and I was glad when each afternoon Guido would say "Would you like to see little Hilda to-day, Dickey?" He would take me out of my cage, and sitting down by the side of her berth, would play on his flute, while the little girl softly stroked my plumage with her tiny hand. The end came suddenly. Little Hilda's life went out on the night of the storm, and on the following day her body was committed to the deep. The captain read the beautiful burial-service, and as the frail little form, covered by the flag, was slipped over the side, many a sigh mingled with the sobs of the heart-broken parents. I can imagine nothing sadder than a burial at sea; there is no stone to mark the body's resting-place, no epitaph to breathe sweet words of hope, no flowers to signify the love of those who mourn. On the fifth day out, we sighted land. It was a beautiful morning; the sun flooded the sea with its golden light and we could just discern the dim outline of the coast of Ireland. On coming nearer, the white walls of a lighthouse glistened in the bright sunshine, and we caught a glimpse of the green hills and valleys stretching far away behind. Before evening we were well into the choppy Irish Sea, and as the hills of Wales rose on our right, we knew that our voyage was well-nigh over. On board there was a fever of excitement. Sailors and stewards rushed here and there, while the officers shouted a very storm of orders. The entrance to the hold was thrown open, and boxes and bales without number were disgorged from its dark depths. Passengers rushed about getting in the way of the stewards and causing no end of confusion. Then we entered the Mersey, and as a pilot-boat drew near, all went out on deck to wait for a glimpse of the brightly-shining lights of Liverpool. Night had closed in, and in another hour, England's greatest seaport had welcomed us to her arms.

(To be Continued.)

LENT.

The Rev. E. F. Wilson, late of the Shingwauk Home, has taken up his residence at Santa Monica, in Southern California, and has sent us the following hymn, composed by Mrs. J. D. Browne, wife of the rector of the parish.

Dear Lententide, that like a quiet way
Leads from life's noisy thoroughfare apart,
Thy shadowed silence falls upon the day
And stills the restless beating of the heart.
We pass within thy sacred shade and lo!
Yielding our spirit to thine influence sweet,
Upon the path before us, as we go,
We see the imprint of our Master's feet.
Those blessed feet that trod for our poor sake
The way of matchless sacrifice and pain,
To sanctify earth's sorrows and to make
A path of peace through all life's tumult plain.
Well may we hold thee dear, O Lententide,
Who helpst us with clearer eyes to see
The way He went, the cross on which He died,
The love that compasseth eternity.
Hail! quiet time that teachest us to bear
A little hardness for that Holy Name,
That helpst us perchance the cup to share
Which He so deeply drank of woe and shame.
O children of His Church, turn not away!
Draw close and ever closer to His side,
So when the glory dawns of Easter Day,
For you the gates of joy shall open wide.
Mrs. J. D. H. Browne.

THE CHURCH IN THY HOUSE

The Rev. Dr. William R. Richards, a Presbyterian clergyman of New York, died suddenly on the 7th January. It was found that he had just finished writing a sermon of which we regret we are only able to find room for the beginning and the end. It is given to few to write such a "last word." The text is from Philemon 2. What a pleasant phrase it is, "The Church in thy house," and what a pleasant thought behind the phrase, that a man might really have a Christian Church in his own house—that any man might. This Philemon of Colossæ was not the only man so honored. In the neighboring city of Laodicea was a man named Nymphas, who had a Church in his house, to whom Paul also sends greetings.

So writing to Corinth he greets the Church in the house of Aquila and Priscilla; and at another time, when this same couple were living in Rome, he sent a greeting to the Church in their house there. It seemed a habit with him. Again and again, in reading our New Testament, we come to this homelike phrase, "the Church in his house." The phrase carries us back to that time of humble beginnings, when the Christian Church could not provide itself a great public assembly hall, but the shelter of some good man's house would be the only available shelter. The second chapter of the Acts shows how it was in Jerusalem just after Pentecost. The disciples, like other devout Jews, still took part in the national worship in the Temple, but we learn that in their own distinctive Christian customs they must turn to those of their number who had private houses in that city. It says they broke bread (as their Lord had bidden them to do in remembrance of him) from house to house, the beginning of Christian worship. A little later, when the outbreak of persecution had forced a greater secrecy upon them, it appears that one house in particular had been selected. When their leader Peter was cast into prison, we find many of the disciples gathered day after day behind locked doors to pray for him in the house of the mother of John Mark. Still later, a good many years, at the time when Paul made his last journey to Jerusalem, it appears that the house of James had now come to be the chief meeting place for the Christians in that city. If you follow the history to other cities; in Philippi the house of Lydia is a recognized meeting place for the disciples; a few miles away in Thessalonica it is the house of Jason; down in Corinth and at another time in Rome it is the house of Aquila and Priscilla; in Laodicea the house of Nymphas, and in Colossæ the house of Philemon. In the larger cities, like Corinth or Ephesus or Rome, where the number of disciples soon became very large, there is reason to suppose that many of the disciples would offer their houses for this purpose, as Paul says that in Ephesus he had taught "from house to house," going from one of these little Christian congregations to another. * * * It is a chapter of history that we have been studying this morning, very ancient history; and it has taught its own lessons as we have gone along, without much need of practical application at the end. You have seen that the lessons look both ways. On the one hand, the Christian Church, having been born in some good man's house, is never to lose the dear and gracious characteristics of the home. On the other hand, the home, your home and mine, since this most holy thing has been born there, must always retain for us all the sacredness of the Church. Every human father's house where he gathers his own children about him, being hallowed by faith and prayer, is none other than the house of God and the gate of heaven.

WHAT IS LENT.

The word itself is derived from a Saxon word which means "Spring." Etymologically, the Lenten Season means the spring season, and has no spiritual significance. We, however, give it a spiritual character by the use we make of it.

It is a spiritual spring-time when a deep, full plowing into the consciousness of the people—when a generous sowing of the Word of God—will later on bring forth a rich harvest of souls, sanctified and made like unto the Son of God, and of deeds holy and good, like His.

It is a time when a man puts his soul on trial; examines rigorously its motives and doings; judges it by what God requires, and sees where it stands in its progress heavenward.

It is a time when we enter, as it were, a cloud which hides the world and its vanities from view, that in communion with God we may learn how best to resist the every-day temptations which waylay us from birth to death.

It is a time when the repentant soul, like the Prodigal Son, arises and goes home to his Father and says: "I have sinned," and feels the joy of forgiveness in His loving embrace and kiss.

It is a time of spiritual refreshment for honest souls seeking God.

It is commemorative of the forty day of fasting and prayer which our Saviour spent in the wilderness—and during this season we learn the wilderness lessons of life.

It is the preparation for the great Feast of Easter—the festival of victory over sin and death, and every one who keeps Lent well can rejoice in the victories that have secured to him "a risen life."

EPIPHANY THOUGHTS.

"Gentiles shall come to Thy Light."

The Epiphany Season, which commemorates the glorious fact of the Light Divine being shed upon all nations, is one which should be hailed with thankful gladness and which we should endeavor to make very real to ourselves. "Fellow heirs and partakers of God's promise in Christ." Do we understand and value the glorious privilege, the wondrous inheritance which was bestowed upon us? By faith alone can we lay hold upon the truth that we "sinners of the Gentiles," that we who "walked in darkness," have had the fulness of Blessing outpoured upon us and been made children of the day—transferred from the region of the shadow of death into the Kingdom of Light and Grace, and an eternity of glory and joy opening out before us. Faith will make all this our own—by faith we can grasp what indeed passes man's understanding, and having so laid hold upon it, gratitude to God for His unspeakable gift will lift our hearts toward Him, and we shall shun the works which are unworthy of His children! The Epiphany, the showing forth of Christ to the Gentile world—is it not that which gives their true meaning, as regards ourselves, to all the Church's seasons? What were the birth, the life, the death and passion, the Resurrection and Ascension of Jesus Christ to us had there been no Epiphany—had He come but to His own, the chosen nation, the peculiar people, and not to save the whole wide world from infinite ruin? But now God will have "all men to be saved and to come to the knowledge of the truth." The darkness is rolled away, and full in view, uplifted in the sight of all men, is Jesus the "Mediator between God and man." But though the Light is there it is not forced upon us. It still rests with ourselves whether we open our eyes and hearts to it or not. God grant that this be a true Epiphany to us; that in our hearts, our souls, our lives Jesus Christ may be manifestly shown forth; that, having received His Light, it may indeed become our own, and that we may in turn let it "shine before men that they may see our good works and glorify our Father which is in Heaven."

In a Nova Scotia town lived an old man whose wife had recently died leaving him in a comfortable house with no one to look after him. He soon began "lookin' around" for a second help-mate, and settled on a widow, whose status as a housekeeper for her former spouse was well established. The old man had but one objection to her, she was a Methodist, and he had been a devout Presbyterian all his life. "It's all right but for that one thing," he confided to his crony, when they fell to discussing his draw back. "Come weekdays, she will be fine. I'm a-thinkin'. She can keep me tidy, mind the house and, man ye know she can cook. But then,"—and he shook his head doubtfully—"then will come Sunday. We will be starting off for church together, just as husband and wife should be doing on the Sabbath day, and we will come to the corner Then Mandy, she will be turning to go down the street to that Methodist place, and I will go on to the house of God alone."

EXCELLENT REPORT—THE SUN AND HASTINGS SAVINGS AND LOAN COMPANY OF ONTARIO—A GOOD YEAR.

The annual general meeting of the above company was held at the head office, corner of Yonge and Richmond Streets on Monday, 21st of February. A detailed statement of the company's business for the past year was presented, showing a very satisfactory condition of the company. Many remarks were made by stockholders present stating their confidence in the management of the company, the progress it had made and the prospects for the future. Among other important items in the report was noticed the addition of \$20,000 to Reserve and Contingent Funds, making these stand now at \$125,000. The net income of the company for the year was \$90,590.85; Paid-up Capital Stock \$800,000, this showing a large percentage of income on the stock of the company. Dividends were paid as usual at the rate of 6 per cent. per annum, and in half-yearly sums. This company is issuing debentures drawing 5 per cent. interest, payable half-yearly, also has a limited amount of capital stock yet for sale, at 6 per cent. dividend. The business of the company extends over Ontario, Manitoba, Saskatchewan and Alberta. Investors should look into the offers made by this company for investment either in stock or debentures.

British and Foreign.

The Rev. L. Phillips, rector of Sibstone, has been appointed Principal of Lichfield Theological College.

No time is wasted when even for hours we wrestle with one soul and so bind it to Christ.—The Bishop of Southwell.

Huntington Close is the name that is to be given to the out-door space in front of Grace Church, New York, in which an open-air pulpit is to be erected as a memorial to the late Dr. Huntington.

We must not sit at home merely regretting the past but we must go out and fight the battles of the Lord as He shall call and enable us. Little enough, alas! can we do to repair the sad effects, secret or open, of our past sins.—Keble.

At the recent Visitation which was held by the Bishop of Exeter in Exeter Cathedral, there were Prebendaries present who had been appointed by five Bishops of Exeter:—Phillipotts, Temple, Bickersteth, Ryle and Robertson—the present incumbent of the See.

At a recently-held meeting of the Liverpool Cathedral Committee it was announced that the consecration of the Lady Chapel would take place at the end of June. The auditor's statement showed that the amount required to complete the first part of the Cathedral would be £50,000.

The foundation stone of the new church at Oban, Scotland, was laid with befitting ceremony lately. A special form of service, compiled by the Dean and authorized by the Bishop, was used, and the stone was laid by the late Bishop's only grandson and namesake, a little follow of only three or four years old.

The Bishop of Nyasaland is on his way to England. Dr. Trower is one

of the five clergymen formerly associated with St. Mary Redcliffe, who has reached the Episcopal bench. In 1895 he went out to Sydney as Rector of Christ Church, and in 1901 was consecrated Bishop of Likoma, but the diocese is now named Nyasaland.

The newly-restored church in Carisbrooke Castle, where Charles I. worshipped during his confinement in that fortress, was on a recent Sunday the scene of a memorial service for that King. Canon Smith said it was fitting that that church should be dedicated to the memory of one who died because he was a true son of the Church of England.

The Dean of Winchester (Dr. Furneaux), recently dedicated a tablet that has been placed in the Cathedral to the memory of Samuel Sebastian Wesley, the composer, who was for fifteen years organist of Winchester Cathedral, and the centenary of whose birth falls this year. The memorial was promoted by Dr. Fearon, the Archdeacon of Winchester.

Recently the Bishop of Chester dedicated at St. Oswald's Church, Chester, a beautiful carved oak reredos which had been erected by the parishioners, at a cost of £400, as a memorial of their late Vicar, the Rev. Ernest Campbell Lowndes. Mr. Lowndes was well known throughout the Chester diocese. He was a brother of the Rev. H. N. Lowndes (Stockport).

A munificent gift was lately announced at a meeting of the Chester Diocesan Church Building Society when the Archdeacon of Chester stated that Mr. F. J. Harrison, of Maer Hall, Staffordshire, and Mr. H. Harrison, of Lecourt, Liss, Hampshire, had given £15,000 for the building and endowment of a church and parsonage house for a new parish to be formed out of Wallasey parish.

On Shrove Tuesday a football decked with ribbons was thrown from an upper window amongst a great crowd who were assembled in the little Warwickshire town of Atherstone and for a couple of hours the ball was kicked about the streets. Atherstone has played its Shrovetide football game for over 700 years, and is almost the last town in England to keep up the custom.

The Rev. Canon Emery, who was for many years Archdeacon of Ely, and is universally known as "the Father of the Church Congress," celebrated his 85th birthday recently. Should he be spared in health and strength until the end of next September he will be able to welcome the Congress in its jubilee year at Cambridge, its birthplace. He was Fifth Wrangler at Cambridge so long ago as the year 1847.

The Rev. B. Hale-Wortham, rector of Dunton Waylett, who during the last two years has been exploring the South Essex gravel pits, exhibited the implements he has discovered to the Prehistoric Society of East Anglians at Ipswich. The exhibits consisted of axes, hammers, punches, and chisels. There was also a spearhead and a quantity of small flints, found in a bunch, and pierced with holes. They are held to be either the plaything of a prehistoric child or else a rude necklace.

The ancient parish church of Holton, in Somerset, a little village containing forty houses only, has been wantonly damaged. The altar window has been bespattered with mud and stones, and parts of its beautiful though simple design seriously damaged and broken. The damage was obviously done in broad daylight, for the window was intact when Holy Communion was celebrated in the morning, yet at three o'clock, the hour for evening prayer, the sacrilege was discovered.

THE SUN AND HASTINGS SAVINGS AND LOAN COMPANY OF ONTARIO ANNUAL GENERAL MEETING

The Annual General Meeting of the Sun and Hastings Savings and Loan Company was held at the Head Office of the Company, corner of Yonge and Richmond Streets, on Monday, 21st inst., at 2 p.m. The President, Mr. W. Vandusen, occupied the chair, and the Manager, Mr. W. P. Page, acted as secretary. The Annual Report was submitted to the meeting, and after consideration by the Shareholders present was unanimously adopted. The Financial Statement showed the Company to be in a very satisfactory condition, and progressive in every department. The following is taken from the Statement:—

Table with financial data: INVESTMENTS AND SECURED ASSETS (\$1,194,549.28), CASH RECEIPTS (\$551,946.58), DIVIDENDS (\$40,412.98), RESERVE (\$125,000.00), NET INCOME (\$99,590.85), DEBENTURES, DEPOSITS.

The report stated that interest as well as principal payments during the past year had been well made, and the outlook for the coming year is very encouraging.

- Board of Directors and Officers for the ensuing year are:— President, Whitford Vandusen, Esq.; Vice-President, Ambrose Kent, J.P.; General Manager, W. Pemberton Page; H. Wilberforce Aikins, M.D.; J. T. Gilmour, M.D., Toronto; Sir Mackenzie Bowell, K.C.M.G.; Rev. Amos Campbell, Belleville; W. J. Fawcett, East Toronto; Solicitor, H. H. Dewart, K.C., Toronto.

Codrington College, Barbados.—A very influential meeting, which was held lately, in the S.P.G. House, in London, has taken strong action in regard to the Codrington bicentenary. Next April there are to be simultaneous observances at All Souls, Oxford, Wells Theological College, Durham University, St. Paul's Cathedral, and St. Laurence Jewry. The first three places have special links with this ancient institution in Barbados. The West Indian Bishops are being requested to join in these functions. The reopening of the first large church (Anglican), on rebuilding after the earthquake of 1907, took place recently at St. Michael's, Kingston. This church has been built on a new and more central site, on Victoria Avenue (or East Queen Street), one of the main roads of the city. Though comparatively small, and with only two or three fairly wealthy people, the congregation has made extraordinary efforts, and, with some English help, hopes to have everything, including

organ, replaced by the middle of the year. A scheme is on foot to improve the entrance to and surroundings of Southwark Cathedral. The idea is to do away with the unsightly area-like steps, improve the appearance of the railings cut the approach off from the passage to the market and build a sloping way to the south-west entrance. Over the entrance to this sloping way will be placed either an arch in stone in conformity with the architectural features of the church or an ironwork structure of ornamental design. Mrs. Sumner, Foundress and first President of the Mothers' Union, having—to the deep regret of all the members and of those acquainted with the work of the Society in all parts of the world—found it necessary to resign, the Central Council have made choice of the Dowager Countess of Chichester as her successor, she having been for long a zealous worker in the Mothers' Union.



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1910. ght." memorates being shed be hailed should en- Fellow n Christ." ous privi- n was be- ve lay hold Gentiles," have had on us and erred from the King- ty of glory will make p what in- nd having for His un- d Him, and unworthy of ng forth of that which ourselves, e the birth, esurrection o His own, e, and not nite ruin? saved and h." The w, uplifted " Mediator the Light still rests eyes and this be a hearts, our manifestly s Light, it we may in ey may see er which is man whose a comfort- r him. He econd help- status as a as well es- e objection had been a s all right o his crony, draw back. 'm a-think- house and, n,"—and he come Sun- ch together, oing on the the corner o down the will go on N AND LOAN A above com- er of Yonge st of Febru- any's busi- showing a company. ders present agement of de and the r important addition of ent Funds, The net in- \$99,590.85; showing a stock of the usual at the a half-yearly tures draw- yearly, also yet for sale, ness of the nitoba, Sas- should look for invest-

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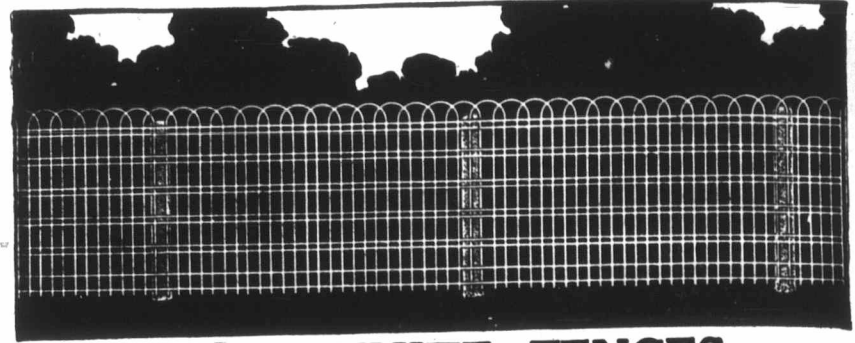
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All who know what valuable work she has done for the Church in various dioceses will rejoice to hear of her appointment and will wish her God-speed.

The agencies employed by the Church Missionary Society in its world-wide work are various, and include evangelistic work (preaching in cities and villages, etc.), medical work (the C.M.S. has fifty-seven hospitals with upwards of 3,000 beds), industrial work, literary work (this often includes the reduction of new languages to writing), and educational work. To carry on the latter the Society has eleven colleges, fifty-nine upper secondary schools, 132 lower secondary schools, seventy-one orphanages, etc., and fifty-nine hostels, besides some 2,200 primary schools.

A new out-station in connection with the Church Missionary Society was opened lately in the Canton district at a village called Sheungling. The inhabitants, 130 in number, asked to be taught about Christianity. They cast away their idols and charms and removed the ancestral tablets, and, though poor people, offered a site for a church and \$400 for the building. This amount was raised by a subscription of one-dollar a head from every man, woman and child, a sum of \$120 which was formerly devoted to heathen worship, and \$150 obtained by the sale of certain of their fields. In addition the young men promised to provide some bricks for the building and to cut down trees for beams.

In his monthly survey at the last meeting of the S.P.G. Bishop Montgomery said they had heard with joy of the inauguration of regular services by a resident clergyman at Moukden, the ancient capital of Manchuria. "We hope that Church work will steadily develop, until the Manchurian mis-



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siary diocese becomes an accomplished fact. In 1904 Bishop Wilkinson (of Northern Europe) gave £500 towards this See. He now offers £5,000 for the same purpose. This offer has been accepted by the Archbishop of Canterbury, and there is no doubt that the Society becomes morally pledged to do all that lies in its power to create this diocese soon, and to assist in staffing it adequately."

The Rev. J. B. Wicks, rector of St. Paul's, Paris Hill, in the Diocese of Central New York, and Mrs. Wicks, celebrated their golden wedding on February 1st. Although the parish is situated some miles from the railroad, many friends braved the severe winter weather and snow-bound hills to join with the aged couple in celebrating the event. Services were held in the church, which is the oldest in the diocese, in the morning. Congratulatory addresses were made by the Bishop as well as by several prominent laymen. A purse of gold was presented by the parishioners as also one from the Congregationalist Church, the only other religious body in the village, the latter being presented by the neighbouring pastor. A reception was held afterwards at the rectory.

At St. Mary's Fordingbridge, a beautiful reredos composed of carved oak to match the choir stalls, of excellent workmanship, designed by the well-known architect, Mr. Ponting, was dedicated to the glory of God on February 2nd, at the evening service by the Vicar, the Rev. W. Boys. The sermon was preached by the Rev. W. Bodkin, Rural Dean and Vicar of Ringwood, the text being taken from Malachi 3:1. Several of the clergy from the neighbouring churches supported the Vicar on this occasion. The service was fully choral, the organist, Mr. Alexander, being assisted by members of the Fordingbridge orchestra. The altar was tastefully decorated with arum lilies. The date was chosen as being the Festival of the Purification of the Blessed Virgin Mary, or the presentation of our Lord in the Temple, and in connection with the name and life of her who is the patron church saint of the church. When the church was restored some years ago many of the parishioners expressed a desire to give dignity to the altar by the erection of a reredos. The central figure of the reredos represents our Lord on the cross and of the four panels, two present the Annunciation and the Nativity, and the other two the Resurrection and the Ascension, leading, it is hoped, some day in stained glass above, to our Lord in glory surrounded by the heavenly host. The four canopied uprights contain the figures of the twelve apostles. The beautiful church of St. Mary is, at least, seven centuries old, and was restored in 1841, and again in 1903. The Rev. J. W. Boys has been Vicar of Fordingbridge for over thirty years.

There has just been erected in Llangovan Church, Monmouth, in the

diocese of Llandaff, a beautiful oak rood-screen and pulpit. The screen is so planned as not to hide the chancel arch, which is a special feature of the church, being only seven feet five inches high and seven feet ten inches wide, and considered by competent authorities to date back before the Norman Conquest. The work was designed by Mr. T. P. Moore, architect, of Gloucester, who has expended a great deal of skill and care upon it. Local examples, including Bettwys Newyd, Llangwm Danegryn, and Patricio, have been made use of. Some of the details are taken from the old screen-work in Gloucester Ca-

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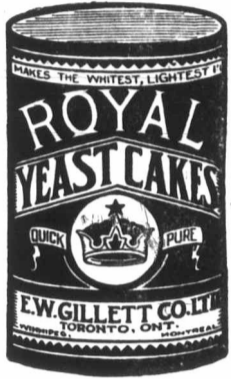
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thedral, while the fine piece of cresting at the top of the cove is copied from the corner-post of the "New Inn" at Gloucester, which was built by a monk named John Twining about the year 1450, for the use of pilgrims going to the shrine of Edward II. in Gloucester Cathedral. The new pulpit

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forms part of the screen, and harmonises well with it. The floor of the rood-loft is carried on to the original rood-beam, and access can be had to it by means of the old stone stairs which still remain. The quadrant cove under the rood-loft acts as a sounding-board over the pulpit. The screen and pulpit are the gifts of Mrs. Earnshaw, Court St. Lawrence, and are erected to the glory of God and in memory of her husband, Hugh Grainger, and her son, Ernest Popplewell. The carving and erection have been executed by H. Frith, Gloucester. Llangovan Church is situated amidst the beautiful scenery of Monmouth and within a short distance of the Wye Valley, and it possesses many features of interest for lovers of ancient churches, including an old lepers' window on the south side of the altar, a large rood-cross, with mediæval broach-stone and Calvary, the shaft and head of which were also recently restored by Mrs. Earnshaw. On the west face of the head is a rood, and on the east is a figure of the Patroness St. Govan, holding in her hand a model of the church. A fine yew-tree, over a thousand years old, overshadows the east-end of the church. There is also a stoup for holy water on the south side of the west door, while a sanctuary-ring can be seen fixed to the south door. The parish of Llangovan is held with Penyclawdd, of which the Rev. D. J. Sproule is Vicar. Neither of the parishes can boast of a Nonconformist chapel, a public-house or even a shop.

Children's Department

LENT.

Now, in the passage of the year, Cometh the time to Christians dear, Time to reflect, confess, repent— The hallowed forty days of Lent.

My Saviour, by the Spirit driven, Used these dear days in thoughts on heaven, Wrung Truth from dreary desert sand, Conquered my foe with dauntless hand.

Thus Jesus kept His Lent, and then Age after age of holy men Have used thee, Oh, dear season blest!

Their prayers have made, their sins confessed.

And shall not I observe these days, And turn from earth awhile my gaze? Christ and the Church say, "Heed! Repent!"

I'll keep as Jesus did, my Lent.
—Carroll Lund Bates.

THE JOY OF LENT.

There really can be no question as to the way in which we should keep Lent. He who is devoted to the Master, even though at times—like Peter of old—he follow afar off, will find some way during this season of getting into closer touch and contact with the Source and Inspiration of his spiritual life. Lent, it is true, is the season of repression, and restraint from the ordinary time-killing amusements and pleasures; a season of introspection and repentance, but it is also a season of prayer. Let us not therefore, fall into the common error of thinking, as many do, that because Lent is sombre-hued, it is of the essence of religion to make

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WHEAT

men sombre and sad. Shadow and cloud and storm, in the world of nature, are necessary and beneficial, but they are exceptional, and serve as a means to emphasize the sunshine and the blue skies and the tender greening of the meadows and trees, which after all are the chief things in nature. Just so with Lent. Discipline and retirement are necessary and beneficial, but, like the storms of nature, they serve to emphasize and heighten the joys and the beauties of the Christian life.

Our Lord's quarrel with the Pharisees lay along this very line. They would increase men's burdens: He would lighten them. They would have men of a sad countenance: He would have them happy and show it in their every bearing. Zangwill's "Joyous Comrade" is truer far than the Puritan's gloomy and morose leader. The world was dark to Christ, but only because the world lay outside the great and wonderful radiance of the Kingdom of Heaven. Joy was the great motive of Christ, even in His passion and sorrows. The joy of doing His Father's will; the joy of a mighty victory; the joy of saving the lost; Christ for the joy that was set before Him endured the cross, despising the shame.

So the subdued life, the religious discipline of Lent, is but the way to the mountain heights beyond, the candle light which lightens us through the gloom to the burst of bright sunshine, the joy and triumph and glory of Easter. "The essence of Christianity is not gloom, but cheerfulness; not a Pharisaic austerity, but an innocent freedom; not a pining in the vale of sadness, but a walking upon spiritual mountain-tops, where the soul is swept by mighty joys."

PRECEPTS FOR LENT.

Pray more frequently, more earnestly, more devoutly.

Deny thyself in small matters as well as in great.

Try to conquer little sins, little infirmities, little faults, little fretfulnesses, little faithlessnesses.

Try to discover what sins most easily beset thee, and begin to practise the opposite virtues.

Study our Lord's own words and seek to apply them to thy own life and circumstances.

Speak evil of no man. Forgive all injuries and forget them if thou canst.

Be not swift to follow the opinions of the multitude nor willing to despise them, but try the spirits whether they be of God.

Beware of men who talk much and easily about great things.

Let it make no difference to those who get credit of good works, so long as God permits them to be done.

Envy no man, despise no man.

Use thine own gifts to the full, and thou never needest to detract from the greatness of others.

Be kind and gentle with all men, for thou wilt often need kindness and gentleness even from the least among men.

Have no false humility, but be lowly in heart, and try to have a just valuing of both thine own greatness and thy own littleness.

Others may get before thee in the race of life, but none can usurp thy place in nearness to God without thy consent.

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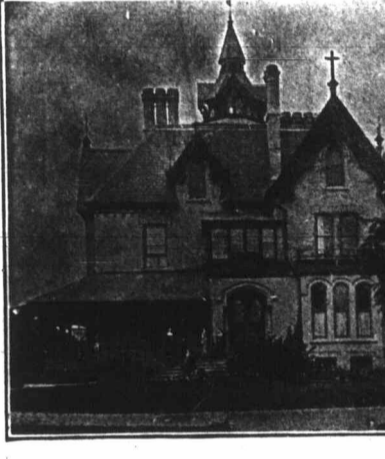
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A memorial gift of \$50,000 has been presented to St. Peter's Church, Chicago, by the widow of the late Mr. H. B. Butler, in memory of her husband, a former vestryman of the parish. This sum was promised to the church during the last years of the rectorship of the Very Rev. Dr. DuMoulin, who is now the Dean of Trinity Cathedral, Cleveland, Ohio. The money will be used for the building of a much-needed parish house.

The Lord Bishop of Salisbury, the Right Rev. Dr. Wordsworth, who is one of the leading scholars on the English Episcopal Bench, is (D.V.) to visit Chicago next fall, either in October or November. His Lordship has been invited to deliver the Hale Lectures at the Western Theological Seminary and has accepted the invitation. During his visit to Chicago his Lordship will be the guest of the Bishop of Chicago and Mrs. Anderson at the Bishop's house.

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From a statement recently issued by the Church Missionary Society it appears that that Society, besides maintaining missionaries in ten dioceses in Northwest Canada, whence it is now gradually withdrawing, carries on work at over 500 stations in Africa, Palestine, Persia, India, China, and Japan. Its foreign staff consists of 1,384 missionaries. Of these 405 are clergymen and 80 fully-qualified doctors. In the missions there are 8,500 native Christian workers, of whom 391 are clergy. The total number of converts now on the Society's lists exceeds 355,000, and nearly 10,000 adult converts are baptized every year. The Society requires more funds for the maintenance and extension of its work. It has been obliged to cripple much of the existing work by withdrawing grants for buildings and for native agencies, and very many most inviting openings are being neglected.

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