

Canadian Churchman

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

VOL. 37

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

No. 6.

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

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By the will of Mrs. Smith, for many years a devoted member of Grace Church, Manchester, N. H., that parish will receive \$15,000 now, and is one of the three residuary legatees of the estate.

The Church of the Holy Communion, New York, is to have a memorial vestibule, to cost \$5,000. It will be of brick and brown-stone, of Gothic design, with a frontage of 25.4 feet and a depth of 12.2 feet. There will be a large door-way for this vestibule which will be on the west facade of the church, and there will be granite steps between two illuminated panel windows. The interior of the vestibule will be walled with decorated artificial Caen stone set with clustered marble columns and paved with marble with a marble seat beneath one of the panel windows.

The beautiful old church at Marshfield, near Cardiff, was lately opened by the Bishop Llandaff, after being closed for nearly two years for restoration. The service was a combination of the S.P.C.K. form of dedication and the Confirmation Service, some 20 candidates being presented. The church, which is a twelfth-century structure, has been most beau-

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The estate of the Rev. John W. Kaye, whose death took place lately, amounting to \$80,000, with the exception of \$6,000 left to relatives, goes to charity and the Church. Four thousand dollars is left to St. Simeon's, Philadelphia, in trust, the interest to be used exclusively "for the ringing of the Kaye memorial chimes" which the deceased and his father placed in the tower of that church some years ago. To Princeton University is left \$5,000 for the "Thomas and Lucy Kaye Scholarship." The residue of the estate in one-fifth shares goes to the Evangelical Educational Society, the Episcopal Hospital, the Endowment Fund of the Church of the Good Shepherd, Kensington, Philadelphia, All Saint's Church, Norristown, Pa., and St. David's, Manayunk, Philadelphia.

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The largest gift in the history of Holy Trinity Church, West Orange, N. J., was presented to that church on New Year's Day. This gift, which amounts to \$4,051.00, entirely cancels the outstanding debt of the church. The donor is Mrs. William Barr and she gave it in memory of her husband, Mr. William Barr.

On December 30th, the Right Reverend Dr. Atwill, acting for the Right Rev. Dr. Millsbaugh, Bishop of Kansas, confirmed the Rev. and Mrs. T. O. Osborn. Mr. Osborn has been in the ministry of the Methodist-Episcopal Church for over 20 years. Lately he has been associated with the Rev. L. G. Morony, the rector of St. Paul's, Kansas City, Kan., in carrying on work along the line of the Emmanuel Movement.

The old font of St. John's Church, Knutsford, was used as a flower-vase at the vicarage for some thirty years and was actually sold by auction with the late vicar's effects at the end of 1896 having been used since then as

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a garden ornament. The present vicar of the parish, the Rev. G. L. Higson, having heard its history, has recovered it from its late owner, who generously returned it and had it renovated at his own expense, on hearing for the first time that it once belonged to the church. It was rededicated by Mr. Higson at a Children's Service, which was held in the church on St. Stephen's Day.

The definite announcement that the Lady Chapel of the new Cathedral at Liverpool is to be opened on St. Peter's Day, June 29th, and that the Archbishop of York will be present on the occasion, has given great satisfaction to the Church people in this city. Already it is clear that England and the diocese will possess in this, the first instalment of the Cathedral scheme, a building of unusual beauty and of thoroughly individual design. The groining of the stone vault, the narrow gallery with its carved stone balustrade running along each side under the lofty windows with their rich tracery, the broader gallery at the northern (quasi-west) end to which there is a direct access from the higher level of the main Cathedral floor, and the effective culmination in the apse at the other end all combine to make a rich and varied unity. The chapel is to hold 300, and when completed will bear comparison with any building of similar size in England. Great expectations have been aroused in respect of the stained glass for the windows. An admirable series of women saints and heroines has been chosen for representation, and the entrusting of the work to Messrs. Powell will at least ensure that really translucent glass of noble colour shall be employed.

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Interest received during 1909	392,970
Increase for the year	75,134
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Increase for the year	1,269,513
Increase in Surplus to Policy-holders	271,059

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Canadian Churchman.

TORONTO, THURSDAY, FEBRUARY 10, 1910

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Lessons for Sundays and Holy Days.

February 13.—First Sunday in Lent.
Morning—Gen. 19, 12 to 30; Mat. 24, 29.
Evening—Gen. 22, 1 to 20; or 23; Acts 27, 18.
February 20.—Second Sunday in Lent.
Morning—Gen. 27, 1 to 41; Mat. 27, 27 to 57.
Evening—Gen. 28, 1 to 32; Rom. 4.
February 27.—Third Sunday in Lent.
Morning—Gen. 37; Mark 3, 13.
Evening—Gen. 39; or 40; Rom. 9, 19.
March 6.—Fourth Sunday in Lent.
Morning—Gen. 42; Mark 7, 1 to 24.
Evening—Gen. 43; or 45; Rom. 15, 8.

Appropriate Hymns for First and Second 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.

FIRST SUNDAY IN LENT

Holy Communion: 105, 112, 262, 473.
Processional: 380, 465, 496, 534.
Offertory: 110, 113, 117, 125.
Children: 707, 716, 720, 723.
General: 108, 109, 118, 120.

SECOND SUNDAY IN LENT.

Holy Communion: 259, 261, 525, 640.
Processional: 125, 491, 492, 496.
Offertory: 123, 127, 405, 497.
Children: 715, 718, 725, 732.
General: 490, 506, 508, 633.

THE FIRST SUNDAY IN LENT.

In the preparation of St. Paul for the office and work of an Apostle in the Church of God we notice three distinctive elements. First there is the Hebrew training which his zealous parents afforded him, a training which filled his mind with the hopes of Israel, and to a certain degree with the principles behind the Law and Prophecy. Then came the Greek training which was responsible for St. Paul's appreciation of the Gentile position, and his splendid knowledge of the Greek language and thought. Lastly, we have that training under the guidance of the Holy Spirit when he went away into Arabia, (Gal.

1:17). Of this last element we know but little; but are we not blessed by the results of that training? The two former trainings were but the preparation for this. In them he received the foundation of his knowledge, and learned how to express himself. Under the guidance of the Holy Spirit he finds out the true significance of Law and Prophecy and their fulfillment in Christ Jesus. And when Paul comes from Arabia he is the Prince amongst the Apostles for no one has a better grasp of the significance of Christianity than Paul. He was not the creator of the Christian religion. But as far as we know he is the first to grasp its deeper meaning. Now Paul has expressed himself very clearly in his Epistles. And he has gone over the range of doctrine pretty thoroughly. Therefore, we are justified in meditating frequently upon the Epistles. One of the chief benefits of the Christian religion is the fact that it teaches us how to value all things. We have an innate tendency to value everything presented to our consciousness. Christianity guides the tendency. And by so doing saves us from making shipwreck of our careers. Many a man has made a failure of life because he has set a high value on the things of earth, and a low value on eternal principles. In the Epistle for this Sunday there is an expression which shows that St. Paul appreciates this benefit of Christianity. "As having nothing, and yet possessing all things." What writer can equal St. Paul in the use of paradox? He makes frequent use of it and the result is that necessary truth is crystallized into unforgettable terms. He considers himself poor. He possesses nothing. That is to say he does not depend upon external things, the things of earth, to make him happy and joyous. He finds his source of joy and peace in the things that belong to God and eternity. He possesses nothing of this world because he has learned the value of them, and because he knows that eternal life, (which is the great thing to come in possession of) is independent of earthly rank, knowledge and wealth. But there is a sense in which St. Paul has all things. He has control over them, because they do not control him. Many men of wealth would be unhappy if suddenly deprived of their gold. Therefore, we say that gold has the control over them. It is otherwise with St. Paul. It ought to be otherwise with the disciples of Jesus Christ. We must learn to value things only as they help us onward and upward. Hence the benefit of the Lenten Fast. During these forty days the Church bids us prove ourselves masters of ourselves, prove that we are not dependent upon earthly treasures. If we make a wise and faithful use of this season we shall rise to such, the spiritual height in which St. Paul regarded himself as not having anything, and yet having all things. Then shall we be able to do what he was able to do, "As poor, and yet making many rich." For we learn that a noble example yields greater benefits to mankind than those things the possession of which is considered the mark of wealth.

The Archbishop of York.

On the 27th of January, the Archbishop of York, speaking at Sheffield, on behalf of the Colonial and Continental Church Society, pointed out with admiration what other religious bodies were doing in missionary work in Western Canada; the Roman Catholics, he is reported to have said, were buying sites and building churches. After them the Methodists and Presbyterians, but our Church was showing very few signs of force, enthusiasm and vigour. This deliverance has naturally aroused regret. Our missionary dioceses such as Kootenay, know that it is unfair and prejudicial. We fear it would have a blighting influence on the zeal of Sheffield Church people,

they would not give enthusiastically to a Church showing very few signs of enthusiasm, and indifferent people would rather be led to support one of those three other churches whose "serious and determined efforts" had roused the Archbishop's admiration. Certainly the Church which so recently asked the speaker to join its episcopate had a right to some fairer treatment at his hands.

Our Missions.

Having striven as the "Canadian Churchman" has done for the Church in the West, we gratefully acknowledge the help from home, not only in money but in men, women and prayers. Especially grateful have been the good works of the Church of Ireland. We make no comparison but were the Archdiocese of York to, even now, emulate it, there would be a different story to tell. The story of our work is not a bad one, but nothing was to be gained by belittling it, more especially now—ah this now—how often have we begged our English friends to remember that at this time, this year, certainly within the next few years, help is needed. There is no use waiting. In ten years the country will not need the help, but now while the ground is fresh, the people poor, and the labourers few, do not be discouraged by the Archbishop of York, but help our missionary dioceses.

The Cost of Living.

Now that the Press in the United States and Canada is deservedly roused over the increasing cost of living, and numbers of the people are actually denying themselves the use of certain articles of food with the intent of bringing down the price, we would remind our readers, that one of the chief causes of this regrettable state of affairs, is the desertion of the farm by the young people, and their flocking into the shops and factories of the towns and cities. The land under cultivation is thus under-manned. Its productiveness materially reduced. Large tracts of uncultivated land are neglected and the rural parts of Canada are suffering the serious loss of being deserted and uncared for by too many of the best people in the world to possess and enrich them—the sons and daughters of the soil—born and bred upon the farm, who are content to forsake the noblest and most useful heritage earth can give them for a glittering mess of pottage in the overcrowded hives of town and city.

Electoral Responsibility.

Archbishop Randall Davidson, in Canterbury Cathedral, on the first Sunday of 1910 delivered a remarkable and heart-searching address on this subject, founded on the conclusion of the Lord's Prayer, "Thine is the Kingdom and the power and the glory for ever. Amen." Although these words are omitted from the Revised Version, they are bound in the "Teaching of the 12 Apostles" recently discovered, and belonging probably to the first century. In that early day, Christians comforted themselves by remembering that God was on the throne. All through the long history of the British Isles, Britons have preserved a strong, clear faith in God's providence and love, and have striven to establish righteousness in the land. Every age thinks its own troubles sordid and mean, but Dr. R. Davidson counselled his hearers to cling closely to God, and exercise their franchise as in His sight. He deplored the falsehood and exaggeration, which was seen in all parties, during the excitement of an election; and passionately pleaded with the people to vote on principle, after much prayer, for the men and the principles that would build up a prosperous Christian nation. He repudiated the use of the pulpit as a political platform, and urged Christians of

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every name, as they used the same model prayer (the Lord's Prayer), and cried out to the same God, as children of a common Father, that they ought to be true and fair to each other, and not seek merely selfish ends, nor personal victories, but seek rather the highest and abiding good of the nation as a whole.

Another Cause

and one that the spurious modesty of some people prevents them from regarding in its true light is the dark domestic stain of race suicide. A blighting evil in the sight of God, and man, it is bound to bring upon the individual and the nation alike its own merited punishment. We firmly believe that in large measure the present prosperity of Canada is due to the faithful adherence of our forefathers to the laws of God and of Nature, and to the large and vigorous families with which their married lives were blessed. Those married people, whether of the farm or city, who wilfully ignore the first cause given to them in their solemn marriage service for their being joined together therein, that: "It was ordained for the procreation of children to be brought up in the fear and nurture of the Lord, and to the praise of His Holy Name," are depriving themselves, and their country, of manifold spiritual and temporal blessings designed for them, and it, by their beneficent Creator. It is a desperate and blighting thing to do, to tamper with the Divine purpose!

Religion and Politics.

A prominent Congregational Minister in England, the Rev. A. C. Turberville, who has recently taken Holy Orders, and been appointed assistant curate at St. Thomas' Church, Portman Square, London, has given it as his opinion that: "The Free Churches are becoming far too much allied with party politics." From all the evidence that has come from the British Isles during the recent contest this statement seems to have been only too well founded. And even from Canada have sounded back distorted echoes of the strife. We have read sketches of British political leaders in a Canadian newspaper, that were, in some respects, unfair, misleading and utterly unworthy of any cause, political or otherwise. Even a bad cause derives questionable support from intemperate advocacy—unfair to the public motives and policy of men prominent in the party opposed. The recent election contest in Britain has given point to the comment of a writer in the "Contemporary Review" that "the Free Churches make politicians but not saints." Their cause has certainly not had saintly advocacy on this side of the water!

The White Slave Traffic

has attracted, and properly so, much indignant comment and anxiety to have it put down. We quite agree with those good people and now wish them to look a little deeper into the causes and to remind them how little is accomplished by mere restriction. It is necessary to enquire whether society, where such a traffic exists, is a wholesome, natural one, and if not so, then to endeavour to improve it. We see all round us that the result of modern industry and modern life is to herd men into great centres and there into vast work and sale shops, and other places and employments where married men are not wanted and where the wages and salaries are too low to enable a thrifty man to support a wife and family. In many of these, such as banks, marriage means the loss of situation until the man receives a certain salary, an event which rarely happens until he reaches forty. As a beginning, would it not be wise, to face these facts with a little business energy and co-operation in each centre of social life and in every business community, and bring pressure to bear to render it possible for young people to marry and to encourage them to do so, just as now, every encouragement is given to the

unmarried by socials, reading and smoking rooms. One crying need everywhere seems to be the absence of small houses at moderate or low rents. We know of no city where they are considered or where any combined effort is made to furnish homes for young people where they can begin life at a natural early age, or of that other necessity, homes for small families of from four to seven. We need again, what used to be the rule, a young thrifty married society not ashamed or afraid to admit it.

A German Outlet.

German enterprise has been wonderful since the creation of the Empire in 1871. British attention is chiefly directed to North Sea ports, but we find from a detailed notice of the changes at Trieste that our road to Egypt and the East has a new competitor. By arrangements with Austria, to which Trieste belongs, the present harbour is being improved by spacious landing stages, railways and transporters, but in addition an entirely new harbour is being created on the eastern side of the city and immense blocks of well equipped warehouses are being completed. Trieste is at the head of the Adriatic and was long coveted by the Italia Irredenta party. So situated with railway connections, English travellers will reach it in twenty-four hours, and the Austrian Lloyds are building two swift twin screw boats which will reach Alexandria in 52 hours, a journey which now takes three and a half days besides being a smooth water passage with lovely views of classic lands. Egypt and the Soudan, on which we have spent so much blood and treasure, will join Syria in tribute to German business.

Missions in China.

A contributor has brought forward some considerations which deserve prominence. He says that writers of popular books and for periodicals as a rule know nothing of mission work except what comes under their notice in Treaty parts. The work of missionaries is over the whole land, "Setting on one side the religious question, one feels certain that these tiny mission stations are working for good. They are very slowly, but none the less surely, bringing about that 'waking of China' which is the work not of one year, nor of two, but of many decades. These people living among the Chinese are gradually accustoming them to Western ideas, gradually preparing China for the great change which must come. So far it is only the great centres that have really been influenced; there are still hundreds of millions who have not yet seen a white man. It is by means of the missionaries that these inland towns are brought, in any measure at all, into contact with the new order. In another way, too, they are doing useful work. If China is to be civilized, it is well the West should take some part in it. Japan has her agents, and these foreigners in inland China are of great importance in reminding the Chinese that Japan has no monopoly of energy and enterprise. Where English traders have not yet come, where even English goods are scarcely to be met with, there you will find the missionary slowly doing the work of the pioneer. That is to put the case on its lowest level, to omit all mention of the religious element. It is only one side, and the least important, of the missionaries work, but it is a side the outsider is apt to neglect. And one may say with absolute confidence that this quiet, slow work is a factor of almost supreme importance in the Chinese problem."

Missions and the Average Man.

In an able and searching contribution to the "Scottish Chronicle," the Bishop of Glasgow and Galloway writes of the Church as a Missionary Body and presses home some weighty truths with regard to the paramount claims of Missions. "The Church," writes the learned Bishop, "was

brought into being as a Missionary body; it is a man who has tried to change its character, and he has been so far successful, that, among our people, missionary zeal distinguishes the few, instead of being the very life of every member of the Body of Christ. The average English-speaking white man does not believe in 'Foreign' Missions, and he stands almost alone in not desiring to propagate the faith which he professes. He would fain ignore or evade his responsibilities towards those beyond the seas, on the plea that the 'masses of heathen' at home have a prior claim. It does not occur to him, with a thousand years of Christianity at his back, that these heathen at home are the inevitable product of a type of Churchmanship from which the missionary character has been to a large extent eliminated. It is an interesting speculation whether failure to deal with social problems is not mainly due to the same cause. Do not those who stand idle in the market place and go not to work in the Lord's Vineyard, find themselves hemmed in by an increasing crowd of unemployed and unemployable in the labour market of the world? Our age, distinguished by success in commerce and scientific achievement, seeks to solve all problems by the help of gold and experimental knowledge—hence its marvellous success when the material is steel or wood or cotton or the like—hence its lamentable failure when the material to be dealt with is human nature. Love, which cannot be bought with much fine gold, and Faith, which cannot be made the subject of scientific experiment, are the two neglected forces in our modern civilization. These will only take their true place in the higher development of man, when the missionary character of the Church has been restored."

School Cadets.

In one important respect, having regard to the fact that each citizen of a country should, if necessary, be able to help to defend it, Canada lags behind Australia. There, a cadet system of compulsory drill in the public schools is effectively preparing the youth of the "Island Continent" to respond to the call of duty whenever called on to do so. We are peace lovers, and we trust peace promoters, but at the same time it does not seem to be the part of wisdom to so neglect to discipline our bodies that if exposed to attack we may find ourselves incapable of defence. The same rule should apply to our country. Can it fairly be said that boys who engage in athletic exercises thereby become quarrelsome? Or that the men who make up our volunteer forces are habitual law breakers? We believe the contrary to be the fact. Military discipline begets habits of obedience, respect for authority, and affords the youth and the man alike a self-denying and effective means of proving his love for his country by undergoing a long and arduous preparation for her defence in time of need. It would be well for Canada were she to follow the manly and patriotic example of Australia in establishing in the public schools a cadet system of compulsory drill.

A London Sunday.

"The Church of Ireland Gazette" is supplied with notes of London happenings. In a recent number were some instances of the disappearance of Sunday observance which form an unfavorable contrast to the trend in Canada as shown in our leading article. The influence of London habits is so great that our people need to be warned to avoid them. Pleasuring means for many hard Sunday work and the writer notes the opening on Sunday of a large skating rink which employs a large number. He spoke of passing on Sundays through Edgeware Road when it seemed the people were at a fair; cinematograph shows, fun fairs and other performances were crowded and in full swing, and the music halls were open for Sunday concerts. Of course during the election politicians addressed open-air meetings. "I

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have seen on a formerly quiet common Socialist, Suffragettes, Sunday School Union, and Church open-air meetings being held side by side. Formerly the platforms were occupied only by Christian and Free-thought advocates; now every cause is represented and the opportunity is taken to win recruits for purely secular policies." A changed public opinion is much needed.

Public And Private Morals.

All pure minded men in Canada have been cheered and encouraged by the recent victory in Montreal of the men who had the private courage and public spirit to strive for, and bring about, an improvement in the municipal morals of that city. There is, however, a dark blot in the life of every community, the world over, to which all true Christian men should address themselves. It is directly referred to in the columns of an esteemed contemporary, "The Archbishop of Brisbane, referring to a subject, at the Perth Church Congress, that has of late been much in evidence, said that the great fact they were called to realize was that they could not have immorality in a nation without that nation losing its virility. Australia would go down if she allowed herself to be mottled and speckled with the deadly evil that was threatening her to-day. In Queensland they had found that the great evil was not horse-racing and gambling, but that they had started the formation of a council of public morality, consisting of representative citizens who were at one concerning this important question. There were too many of the wrong men in power in the cities, too many men in town councils and parliaments who were on the wrong side, and when a man got into power who was himself leading an impure life, he could block or neutralize laws that were intended to make for good. That was happening to-day, as he knew for a fact. Public opinion had not yet realized that a man who was impure in his own life was not a man fitted to govern the community."

Sir George Drummond.

A great Canadian passed away from the scene of his labours and triumphs when Sir George Drummond died. Scotland has from time to time sent forth many a worthy son to take a conspicuous part in the noble work of upbuilding and extending the British Empire. Not the least of them was our distinguished and lamented fellow countryman. The historic High School, and afterwards the University of Edinburgh, materially helped to prepare the young Scotchman for his distinguished career in the New World. For more than half a century Sir George Drummond has been recognized as one of the leading financiers of Canada. He was for some time chairman of the Senate Committee on Banking and Commerce. A man of large public spirit and of many and varied interests, the late Senator Drummond availed himself of every opportunity of promoting the progress of his adopted country and of identifying himself with everything that pertained to her welfare. Agriculture, art, commerce, manufactures, mines, even sport found in him a patron. Nor was the sadder side of life untouched as witness his princely benefaction to the St. Margaret's Home for Incurables in Montreal. Full well did he merit the distinction conferred on him by His Majesty the King, of Knight Commander of the Order of St. Michael and St. George, and not soon will the memory of his upright life and distinguished services fade from the minds of his grateful countrymen.

THE ANNUAL REPORT OF THE LORD'S DAY ALLIANCE.

The annual report of the Lord's Day Alliance, just received, contains much that is satisfactory and encouraging. The Society has evidently amply justified its establishment, in its present

form eight years ago. It came, we believe, very opportunely at a very critical juncture. Canada at this time, in respect of Sunday observance stood at the parting of the ways. That she decided to walk in the old paths, and refused to be beguiled into taking the new road of Sunday desecration, is, we are of opinion, almost entirely due to the sentiment aroused by the efforts of the Society. Matters undoubtedly hung in the balance. For the preservation of the Christian day of rest, the rising generation, age and generations yet unborn, have to thank the Lord's Day Alliance. Nations, like individuals, often easily and half unconsciously drift into new conditions. For the last thirty years Canadians had been drifting on this question of Sunday observance. They had left the old conditions, that are now only a memory of elderly people, far behind. The imminent danger was, that they would finally drift into a condition of things similar to that obtaining in many parts of the United States. Matters had got into a critical condition. Sunday observance laws were rapidly becoming obsolete. Another five or ten years, at the furthest, and the mischief would have been done beyond repair. At this juncture the Lord's Day Alliance came on the scene, and by rallying and reinforcing public sentiment on this question, saved the situation, for a long time to come at all events, permanently and for all time we hope. In commending most heartily the work of the Alliance, we wish it to be clearly borne in mind that we are not advocating a return to conditions prevalent and almost universal among English-speaking Protestants in mid-Victorian times, nor do we contend that all the changes in the matters of Sunday observance that have taken place within the memory of many of us, are in the wrong direction. Far indeed from it. The old "Puritan Sabbath," so-called, was bound to go, and it has gone. But what we hold is that the pendulum has swung quite far enough, a little too far in some cases, in the opposite direction, and that it is, or was, high time to call a halt. This the Society has done, and on the whole, with gratifying and surprising success. According to the General Report, which lies before us, the reports of the various Provincial Alliances are "most encouraging and indicate much success." In Nova Scotia, we are pleased to learn there has been a decrease in Sunday labour in the fishing and mining industries. In Cape Breton, which is virtually a distinct province from Nova Scotia, the Alliance is having some difficulty in regard to Sunday labour, with the Dominion Iron and Steel Works, which requires Sunday work from about 75 per cent. of its employees. Correspondence is now being carried on with the Dominion Government on the subject. In connection with this matter, it is pointed out in the report, that nearly all the iron works in England and the United States are practically closed on Sunday. Prince Edward Island gives nothing to complain of, and its standard of Sunday observance is very high. A very successful work has been done in New Brunswick in stopping the running of Sunday passenger trains by the C.P.R., and in greatly diminishing work done in connection with lumbering, rafting, running pleasure excursions, etc. A good work under exceptionally difficult conditions has been accomplished in Quebec, Sunday horse racing has been discontinued at various centres, and many forms of public entertainment. Public sentiment in favour of prohibiting Sunday labour has been noticeably strengthened. The work in Ontario has been laborious and trying, but on the whole satisfactory, and steady progress has been made. The law, however, is still widely violated, and the authorities are to be appealed to for its enforcement. Great satisfaction is expressed in regard to the amendment of the Provincial Railway Act, which restricts the Sunday operation of electric railways. In the three prairie provinces excellent

work has been done in restraining Sunday labour on farms and in stores, and the work of the Alliance is being actively prosecuted, as also in British Columbia, where public base ball games on Sunday have been prohibited. The Alliance is now corresponding with the Dominion Government in reference to Sunday work in the Post-offices, which unknown in Eastern Canada, has largely crept into vogue in the West. They have also devoted their energies towards securing a weekly day's rest for the city police. During the last year over 10,000 sermons were preached in the various churches on behalf of the work of the Alliance. We are thankful for this opportunity of advertizing and commending the work of this noble Society, of which every one of our clergy and leading Churchmen should be active members. The address of the Secretary of the Alliance is 610 Confederation Life Building, Toronto.

"FORCING RELIGION ON CHILDREN."

We read an amusing story the other day of a clergyman and one of his parishioners, whom the former was admonishing for irregular attendance at church. "Well, you see, rector," he said, "it was this way, I was marched out to church so regularly when I was a youngster by my father, that it turned me against church going." The parson did not reply and changed the subject for the time being. After a while the two drifted into a discussion of the virtues of daily cold baths, regarding which the parishioner was a bit of an enthusiast. "You see," he said, "I was trained up to taking my morning tub from my early boyhood. My old governor was a perfect dragon on taking cold baths. I remember him once taking me by the ear and leading me from the breakfast table to the bath-room. Got to be a sort of second nature you see, I used to kick against it, but now I couldn't do without it." "Ah," replied the parson, meditatively and innocently, "did he ever lead you to church by the ear?" To re-adopt an old saying, it is a poor argument that won't work both ways. Not that we deny a certain grain of truth in this very commonly used contention. It is possible, and it does sometimes happen, that children may be, and are turned against religion by an over-strict bringing up. But we most emphatically deny that this is the rule. It is our deliberate opinion from close observation, and a fairly wide experience, that the rule works out in an exactly opposite way. There are, we know, cases of irreligious men who were blessed with a careful early training. But when one comes to examine their particular case, it will almost invariably be found, that other causes have been at work to account for their lapse, although it may be convenient for them to lay at the door of their deceased parents, whose only fault by their own showing was an over-scrupulous solicitude for their spiritual well-being. Surely this is a mean excuse, to slander a dead and defenceless parent for one's own wilful shortcomings. Of course we are not so foolish as to deny that children have conceived an aversion for religion at the hands of tyrannical and cruel parents. Once in a while one does come across parents of this kind. But to the credit of human nature they are very rare, at all events in connection with such a matter as this, and for all practical purposes they do not count. According to our own experience the old Biblical precept, in the vast majority of cases holds good, "Train up a child in the way he should go and when he is old he will not depart therefrom." We are creatures of habit and environment. In at least seventy-five per cent. of cases these are the determining factors in our lives for good or evil, or if not determining factors, very influential ones. We appeal to any candid-minded reader of mature age to bear us out. Does not a man's bringing up generally

dominate and decide his after life. Do not most men acquire their respect or contempt for religion, in their childhood and early boyhood. As a matter of fact, how many men have you known, who could honestly lay their irreligiosity at the door of an over-strict early bringing up. On the other hand, are not most of the religious men you know those who were "caught young." But the most reprehensible use of this excuse is its employment by parents to justify what in ninety per cent. of cases is their own criminal selfishness. "I had a hard time when I was a child," such people say, "I'll give my children an easier time. I won't force religion upon them." Most people, we know, argue this way without any conscious dishonesty. They do really mean well by their children. Nevertheless the argument is dishonest, for the underlying if unrealized motive is the saving of themselves trouble. One of the hardest things in the world is to deny oneself the pleasure of pleasuring one's children. And yet of all parental duties it is the most urgent and imperious. The parent who would ensure his children's well being must be ready to suffer with them as well as for them, he must be willing to endure the deliberately self-inflicted suffering of making them suffer. To shirk this duty under some specious or plausible pretext, is to be guilty of criminal if refined and unconscious selfishness. In many cases we fear it is not even this. It is pure indolence. But at its best it is just as described. It is the indulgence of a selfish instinct, the shirking of something which involves pain or suffering. Religion, it is possible, may have been made odious to children by its injudicious enforcement, just as cleanliness, honesty, politeness, early rising, moderation in eating, neatness and other virtues and refinements have, it is conceivable, been in the same way rendered distasteful, but the remote possibility of such a result does not prevent us from inculcating, and, if needs be, enforcing their observance upon children. So it would seem to us is the case with religious observances. A child does not naturally take to these things, nor does he naturally take to cleanliness, politeness, or truth telling, etc. But recognizing the fact that man is a "creature of habit," we strive to make him the creature of good habits by enforcing their mechanical observance on him, knowing that normally they will become fixed, and later on intelligently discharged. Why should the observance of religious duties be an exception to this rule. Many men, thank God, do rise superior to their early training, but as one of our correspondents says in our last issue, "I have never seen a man reared without the knowledge whose character was not at fault."

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FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

"Spectator" attended a session of a diocesan Synod last week and one of the impressions most deeply marked upon his mind was the conservatism of its members. It would be an interesting study to investigate fully the causes that lead men to dread change or innovation, no matter how they may vociferate against existing conditions. It seems to matter little whether the changes are of a purely tentative nature or not, the inherent desire to proceed along old lines is very remarkable. The same men discussing other business are quite willing to adjust themselves to new conditions and to modify their policy to meet new situations, but let them meet in the name of the Church and behold it is a case of "as it was in the beginning, is now and ever shall be." This, of course, is an infinitely better policy than the acceptance of any crack-brained, ill-considered suggestion that may be set forth by an irresponsible reformer, but what appears to be defective

in our mental attitude is a sort of unexpressed assumption that change is inherently damaging and dangerous. Every age, every country and locality has its own peculiar problems, and life, including ecclesiastical life, has to adjust itself to its environment. It is the frank recognition of these inevitable changes that is necessary to progress. Such a recognition puts us in a mental attitude favourable to the perfect correspondence between the Church and its environment. When change is suggested the question should not be how many objections can be urged against changes, but how can the situation be best met. If the Church is manifestly doing its work inadequately in any direction, and the fact is squarely recognized, then our duty is to adjust ourselves to the conditions which confront us. The new effort will not be perfect, doubtless, but at least it will be an honest effort to reach perfection. Our plea is that we should not be so wedded to what is, that we fail to realize what may be.

The Sunday School Commission of the General Synod has been one of the most active forces of the Canadian Church in recent years. A most elaborate constitution and series of canons passed in the various diocesan Synods make the legislative end of the work of this body complete so far as one can see. In fact, "Spectator" feels that excessive legislation is not the most healthy condition under which to inaugurate any great movement. It is better, we think, to claim the utmost freedom possible at the outset so that the empirical method may have a favourable field. We are not likely to be wiser at the outset of an enterprise than we are when our undertaking has made considerable progress. Nevertheless, in practice we need some guidance in outline at least even from the beginning. The most marked step that the Sunday School Commission has taken is the appointment of a General Secretary, whose duty will be to stimulate Sunday School work in all parts of the country. "Spectator" had the pleasure of hearing this Secretary, the Rev. Mr. Hiltz, a few days ago, and the impression made was very favourable indeed. Mr. Hiltz made no announcement of policy regarding his future duties, but confined himself to the consideration of the qualifications and training of Sunday School teachers. The line he took was to enunciate certain principles and to enforce his argument out of his own successful experience. He did not appear to be delivering an oration on ideas gleaned from a few books he had read, but rather was he giving forth the results of his own verification of methods which had appealed to him as having useful possibilities. That strikes us as a very hopeful beginning. It is possible that Mr. Hiltz might deliver more stirring addresses if he were to make use of the many attractive theories that may be gathered from the utterances of what are supposed to be Sunday School experts, but in our judgment his words will be infinitely

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more useful if he will adopt the practice of knowing first hand that his recommendations are workable and have been successfully followed. This we judge from the address we heard, is the policy he will follow. The public is not interested in having a man who is able to talk about Sunday School work in an attractive way, but it is interested in hearing from someone, of how to meet certain situations when those situations have been actually faced and met successfully by the speaker, or, under his direction. We fancy that the new Secretary will have to continue to test his theories and methods as they arise and are developed under various conditions. He will probably have to get friends to experiment on lines which he conceives to be useful as a result of his growing experience of the Sunday School situation. This method of verification is an extremely important one, for we fancy that theory and practice have not always been possible to bring into harmony in utterances upon this subject.

We listened to another address a few days ago that pleased us very much also. The speaker was Provost Macklem, of Toronto, who presented the missionary situation as it affects the Church in this country in a forceful and striking manner. Dr. Macklem is not an orator as we usually employ that term, but he gains his point by another route. He acquires information of primary importance, arranges it so that its bearing can readily be understood and followed, and presents it with considerable vigour with little or no ornamentation in utterance. He lays hold of you not by the beauty of his phrases, nor the glow of passion, but by the impression that he creates of having closely thought out the problems involved and inspiring confidence in the conclusions he has reached. There will always be a place for silver-tongued orators in pleading any cause, the cause of the Kingdom in particular, but "Spectator" has long been convinced that Canadians need a campaign of sober, serious, thorough instruction upon the great problems that confront us and a clear thinking out of how these problems are to be met. We make a mistake in thinking that Churchmen do not respond to reason but must be stimulated by emotion. The abiding impression is made when our reason and judgment are won. A dash of sentiment is a fine thing, but the essential thing is to convince. Some years ago a great political meeting was held in Montreal, at which Mr. Chapleau and Mr. Mercier spoke. After the meeting one of our French fellow citizens met a friend and began to tell him what he missed by not being there, particularly in not hearing Chapleau. "What did Mercier say," was asked. The reply was, "O, he talked about the improvement of the harbour, the lighting of the St. Lawrence, our schools, our nationality, and so on, but you ought to have heard Chapleau." "What did Chapleau say?" "Well, I can't tell you what he said but it was simply magnificent." That was an extremely characteristic description of these two men, and it describes two types of men. The type that needs to be cultivated just now is the type that will take the trouble to find out just what our problems in missionary enterprise are, and state them clearly, and to think out the method of meeting those problems and persuade us that the right way is available.

"Spectator."

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ST. PETER'S MISSION, GREAT SLAVE LAKE, N.W.T.

The Rev. A. J. Vale writes regarding this Mission as follows:—"In reviewing the work of the past months as one undertakes again the writing of the annual letter, our hearts are filled with gratitude, and we are led to exclaim 'what hath God wrought?' Truly He has 'crowned the year with His goodness.' We desire most grate-

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fully to acknowledge the receipt of the many and useful bales and boxes and gifts of money sent to us by kind friends. During last winter the way was opened for your missionary to visit all his outposts. This had never before been possible, but was accomplished this year through the kindness of Rev. C. E. Whittaker, who ably cared for the work here during the eight weeks required to make the journey of 950 miles by dog-sled. As your missionary journeyed from post to post, he met everywhere the greatest kindness and was able to see tokens of progress in the growing favour being shown to our work in this district. We raised this year \$75 towards the apportionment and our W.A. raised \$25 for Foreign Missions. With the opening of spring the building work was at once begun. This was greatly facilitated by the careful forethought in the preparation of the lumber during the previous fall by Mr. C. F. Johnson and the Rev. C. E. Whittaker. Our building work for the year included the following: (1) a two-storey warehouse, (2) the completion of our metal-covered church, (3) a new stable for our horses and cows, with a loft for hay, (4) steel shingles were put on our kitchen and porch, (5) a picket fence was built around the school garden. You will be pleased to know that the school boys, under our supervision completed the plastering of the church, all of the warehouse, and put most of the metal roofing on. Early in July it was a great pleasure to welcome the first visit of a Bishop for three years. It was our privilege to present twenty candidates to receive the rite of Confirmation from his Lordship the Bishop of Yukon. Thirteen were school children and six were ex-pupils. Truly his coming was providentially arranged and eminently appropriate, for he then confirmed the first fruits gathered from the people of Herchel Islands, in the person of Margaret Puniak, sent to our school by the Rev. C. E. Whittaker. Also that his welcome visit had to be also the occasion of much grief to us for as the steamer moved off she took from us Rev. C. E. and Mrs. Whittaker, to whom we had become much attached during their stay with us. Also Mr. C. F. Johnson, who had been a most faithful and conscientious, and invaluable member of our staff for over ten years. He left to go back to his home, and Mrs. Johnson, who as Miss Tims, and later as Mrs. Johnson, rendered our mission such service as has put us under a life-long obligation to her. Mr. Johnson's place on the staff is being filled by Mr. H. W. Bowker, of Queenstown, Ireland. He came to us last August, and we find in him a man whose one aim and ambition seems to be to advance the work of our Mission, committed to his care. Later in July our staff suffered another severe loss in the removal of Miss Orr who left on an extended furlough after six years of earnest, faithful and self-sacrificing work both in the housekeeping and in the care of the children. This left us until the end of August, when we are very busy, with only Miss Wilgress and Miss Hamilton on the staff. We received to fill the vacancies, Mr. Bowker, as engineer, and Miss Nash, who came as the affianced bride of the writer, and was married immediately upon the arrival of the steamer. Archdeacon Lucas, who, with Miss Lucas, was returning from their furlough, performed the ceremony. Next summer the furloughs of both our ladies are due, and the writer is ashamed to ask them to postpone it, but so far as we know no new workers are in sight. And in spite of their overworked condition we may be obliged to ask it of them. What we require next year is three more ladies and one competent teacher, preferably a man. We have to report six deaths but are happy to offset this by reporting six baptisms and one wedding. All of the deaths occurred among the villagers. Ten children left for their homes and eleven were received into our school. We have now 36 boarders—22 girls and 14 boys. We are very grateful to the kind friends who gave the money for a team of horses. We find them very useful indeed. We are pleased to report our Indians are giving a little attention to the sanitary precautions advised by the R.N.W. M. Police. They vacated a condemned house and actually dug a long ditch in order that the water might drain a troublesome slough in the village. The Indians came and helped us to lay the floor in the church and are supplying the wood to heat the church for services. They joined heartily in the opening services on Christmas Day, and on this occasion 38 partook of the Lord's Supper in their new church. The reading desk in our church is of birch and carved by the boys of our school, and the communion table was made by C. Norn, our interpreter; the table drape was embroidered by the school girls, the carving and embroidering was directed by Misses Wilgress and Orr. We received (an Indian eighty miles distant a few days ago coming to bring it) a very urgent call to establish a mission among his friends. He also

told us of three other large bands of Indians earnestly desiring us to come and visit them and teach them the Gospel. Truly this is a golden opportunity. What shall we do? We are undermanned now, and with our present work dare not put more upon our workers. Bishop Stringer wrote, I could send more pupils but think you now have all you can possibly care for with the staff you have. In the face of these facts what will our friends in the homeland say? Shall it be 'stand still,' 'retreat.' Turn them away? Or will it be 'go in and possess the land.' We will visit these Indians (D.V.) next month and seek to do what we can for them, and await your answer. We are persuaded this call is from God, and the workers sent forth to cope with it, who shall it be? Would God have you? Workers coming should be at Edmonton by the end of May."

HEROIC BISHOP OF ALASKA.

To a barren land of the far north, filled with dangers and problems and difficulties, the Episcopal Church in 1895 sent a courageous man to fight the battle of the Lord. This man was Peter Trimble Rowe, missionary bishop of Alaska. Bishop Rowe's recent visit to Chicago has caused Churchmen to recall his heroic services for the last fourteen years in campaigning under Christianity's banner against obstacles which utterly would have daunted any man not possessing the heart of a lion and a soul of flame. Bishop Rowe went to Alaska from a Michigan diocese, to which he had come from the Canadian Diocese of Algoma, having been prepared for his Alaskan experiences by a vigorous ministry among Indians and whites in various parts of Western Canada since 1878. Young, vigorous, earnest, he went to Alaska, and, in the vernacular of the day, "made good." The briefest acquaintance with Bishop Rowe reveals the secret of his power and influence, nor does it demand more than the commonest sort of observation to understand why he is welcomed everywhere by all sorts of men and women and children all over Alaska. He seems to know everybody there—the miner, the saloon-keeper, the gambler, the store-keeper, the Government officer, judge, the doctor, the brave, the buck, the squaw, the papoose and the medicine man; and to a large number of them, at one time or another, he has been pastor, priest, bishop, friend and brother. His sympathies are as deep as they are broad, as genuine as the stuff of which he is made, without a particle of prejudice, just as justice herself, tender as the most womanly of women, yet brave as a lion, and of pluck that never smelled defeat. Of build physical, not large, rugged of feature, of calm and restrained, even quiet manner, intrepid, valorous, full of faith in man and in God, the labours of the fourteen years of his episcopate have made impressions so deep and strong in Alaska's every nook and corner that they can never be effaced. Of what he has done Bishop Rowe's unusual reticence and modesty will scarcely permit him to speak. It is only when he feels that his words may inspire, encourage or move to plans and offerings for the carrying on of the work he has done, and so well done, that he will consent to talk. For ten months out of every twelve of the fourteen years of his Alaskan ministry the bishop has been absent from his own hearthstone. What this has meant to them—it is not possible of wife and children—what, indeed, it has meant to them—it is not possible to say; but, great as this denial of self must have been, it has been bravely carried in order that other and even greater self-denials may be practised for the furtherance of the tremendous and exacting responsibilities of his office. The Bishop's headquarters are at Sitka. His jurisdiction is co-terminus with the Territory of Alaska. His journeys carry him to Circle City, which lies northward more than 300 miles of the Arctic Circle. His stations among white people number fifteen—at Sitka, Juneau, Douglas, Skagway, Wrangell, Ketchikan, Valdez, Seward, Fairbanks, Eagle City, Circle City, Cordova, Rampart, Tanana and Fort Yukon. The population of these centres came originally to Alaska in pursuit of gold. They have settled down in surroundings of greater or less comfort, many of them in enjoyment of more than comfort. Fairbanks has more than 5,000 people, an electric lighting system, several churches, two hospitals and many other features possessed by places of longer life and larger growth. Native mission stations number fourteen—at Anvik, Tanana, Chena, Circle City, Fort Yukon, Salchat, Stevens Village, Eagle City, Neena, Allachat, Point Hope, Ketchikan, Wrangell, and Nome. To minister to these people Bishop Rowe has twelve clergymen besides himself, ten nurses, eight teachers, four

native helpers, and seven lay-readers. He has built and established hospitals at Fairbanks, Valdez, Anvik, Neena, Ketchikan and Point Hope, in addition to the schools in every one of the native missions. Bishop Rowe has travelled over as many as 25,000 miles in one year, on foot, by sleds and by boat; but in no journey made has he ever covered less than 2,500 miles. He was the first to blaze the trail which was later followed by hundreds of prospectors into the Yukon district as they scaled the mountains and slid into the valleys after the yellow dust of which the world has heard so much. The bishop did this in the face of earnest and emphatic protests. On his first great journey he and his guide, an Indian, were surprised, and taken captive by a company of Stick Indians. The bishop had been warned about this very possibility, of the fierce though cowardly character of these natives and of their greed for the food which the white man carried in his wallet. These Indians two years later killed two white men, taking all their food, and decamped into the depths of the interior. They were, however, taken after weeks of pursuit, and four of them were hanged at Dawson. The Bishop and his companion realized their peril, but they were very careful not to show the white feather to the savages, and so services were held, hymns sung, prayers offered and general activity sustained. For three days and nights the captives were held, although they were allowed to walk about the camp and to the edge of the river. The bishop had been careful to conceal his rifle, though for no single moment did he forget where; he kept his wits with him, his eyes moving, in readiness when the opportunity came, to rush to his boat, which he had tied to the bank of the river and escape. To keep a check on his captors the bishop and his friend discoursed in a dialect familiar to them about the imaginary body of travellers for whom they were waiting, and who would shortly overtake them. The wholesome dread this inspired in the breasts of the Sticks undoubtedly saved the missionary from death. On the evening of the third day after they had been taken the captives made a rush for their boat, cut the rope, leaped in, shoved off, and being taken by the swift current of the river, under cover of the levelled rifle, which the bishop held in his hand, they regained their freedom. The bishop's characteristic comment on his narrow escape was, "We took it coolly." The most notable of the many great journeys made by Bishop Rowe in Alaska, occupied full fourteen months. In the long, cold winter he gallantly carved out his pathway over dizzy mountain heights, across interminable frozen steppes or plains, on the ice-bound rivers and lakes, through deep, dark forests in company with a faithful Indian guide and friend and no less faithful dogs. At nightfall, or about five o'clock each evening, a halt was called and preparations made for rest and refreshment for man and beast. This meant digging a hole in the snow for the bivouac freeing the feet of the dogs from the hard incrustations of snow, feeding them, changing clothing in order to dry it thoroughly before setting out on the next day's journey, cooking and settling down all of which consumed no less than three hours. Four o'clock in the morning found this hero and his little company wide awake and diligently preparing for the inevitable travail and toil during the long hours of the day, which were to witness to their noble perseverance until camp was struck as before. What finer picture of doing great things in a great way could we conjure up than to limn in words however feeble, the bishop, the Indian, and the dogs, all lying asleep in the snow of a deep arctic night, whose stillness was absolute, broken only, if at all by the rustling of the aurora borealis gabbolling in its splendour overhead as heaven's benison on them, of the threatening howls of hungry wolves and this through weeks and months, with practically no break. When, at the last general convention of the Episcopal Church, Bishop Rowe was elected Bishop of Wyoming, and a telegram was sent to him at Sitka announcing the election, and the reply came from him "I cannot leave Alaska," that usually conservative and solemn body completely lost itself in wonderful and tumultuous applause.

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."

On Thursday next, 17th inst., the third of the Toronto sectional meetings will be held at Church of the Redeemer schoolhouse, the subject to be

discussed being "Brotherhood work, the first call on a man," and Brotherhood work, in hospitals." An important meeting of the Dominion Council was held at Toronto, on Wednesday, 2nd inst., the following members being present: President Alexander (Hamilton) in the chair; A. W. Cryslar, (Delhi); H. E. McLaren, (Hamilton); J. H. H. Young (Regina); Jas. A. Catto, R. H. Coleman, J. T. Symons, L. A. Winter, Jas. Monypenny and the general secretary. The dates of the next Dominion Convention were set for September 15th and 18th, and Montreal is the Convention city for 1910. An International Conference will also take place at Portland, Ore., in September, and the Saskatchewan Conference will be in Regina, June 18, 19, 20. The usual monthly meeting of the Toronto Local Council was held on Thursday last, 10 members being present, with Fred W. Thomas as chairman. The pledges towards extension work received this year from Toronto members was reported as \$1,000 and it was determined to aim at \$2,000 as Toronto's share in this important work. It was decided that each chapter should be visited as soon as possible by two members of Local Council, for the one specific purpose of presenting the extension work matter, so that every member may be fully informed, and may take his part in it. Requests for visits by the travelling secretary, have been received from Napanee and Deseronto, "St. James," Kingston and Beamsville, and arrangements will be made on arrival of J. A. Birmingham in Toronto, about middle of month. \$2,023 has been received in pledges this Brotherhood year. Both the travelling secretaries are at present at work in Winnipeg, J. A. Birmingham leaving shortly for Toronto, H. S. Turner continuing the work alone in Manitoba and the West. The chapter at Liverpool, N. S., has been revived, "St. James," Hull, Que., is another revived chapter, the junior chapter at North Bay, Ontario, is on the active list again, and a probationary chapter has been formed at "St. Edmunds," Toronto. Halifax.—At a meeting held in the Church of England Institute, a local junior assembly of the Brotherhood of St. Andrew for this city was formed. The Rev. A. R. Beverley occupied the chair and Dr. W. F. Stevens, president of the senior assembly, addressed the boys, telling them what was expected of them as Brotherhood boys, as chapter members and as members of the local assembly which they were about to join. Hugh McLeod, of St. Matthias' chapter, read a paper on work in St. Matthias' chapter. The election of officers resulted as follows: President, the Rev. A. R. Beverley; vice-president, Alfred Spicer, St. Luke's; secretary-treasurer, Hugh McLeod, St. Matthias. The newly formed assembly will meet bi-monthly on the second Thursday.

The Churchwoman.

OTTAWA

Cornwall.—Trinity.—The Young People's Guild of Trinity Church held their annual meeting on Wednesday evening, February 2nd, in Trinity Hall. The various reports for the year were read by the officers, and approved, and after a short address by Mr. Stiles, the following officers were elected:—President, —; vice-president, Miss May Gill; secretary, Miss Lois Hall; treasurer, Miss Thorah Graveley; Executive Committee, Miss Bertha Sugden and Norman Dickson. The election of president for the coming year was not quite settled, but will be by the next meeting, which will be held on the first Wednesday evening in March.

Montague.—A meeting was held at the residence of Mr. Wm. Campbell, rector's warden, on January 27th, 1910, when the guild of Christ Church was organized and officers appointed for the year. Honorary president, Mrs. C. E. S. Radcliffe; president, Mrs. John Stewart; first vice-president, Mrs. Thomas Simpson; second vice-president, Mrs. W. J. Porter; secretary-treasurer, Miss Jane Porter. Meetings to be held twice a month. The meeting was well attended and the Guild will no doubt be a great success. This makes the second guild organized recently in this parish as well as two good Sunday Schools.

TORONTO.

Toronto.—The February Board meeting of the Toronto W.A. was held lately in the schoolhouse of St. Mark's, Parkdale. The branches enter-

taining were St. Mark's, Church of the Epiphany, and St. Jude's. The president Miss Tilley, presided and conducted the devotional exercises. The corresponding secretary reported two new life-members—Mrs. Graham of Christ Church, Deer Park, and Mrs. O'Loughlin of the Church of the Messiah. The March Board meeting will be held in All Saints' schoolhouse. On Thursday, February 10th, at 8 p.m., in St. Luke's schoolhouse, a meeting for the girls' branches will be held. This will take the form of a short Board meeting. A farewell service for the Misses Sedgwick, who are going to China, will be held in St. Stephen's Church on Tuesday morning, March 1st at nine o'clock. A reception will be held for them on the afternoon of the same day at the Deaconess House, to which all the members are invited. The report of the treasurer showed receipts \$998.00, expenditure \$502.04. The secretary of the Dorcas department reported 7½ bales, 1 parcel, and 1 outfit sent to the Northwest, also a sewing-machine, a fur coat and several church furnishings. Six bales were sent to missions in our own diocese. A bale for Dr. Crawford's mission will be sent in the summer. Two new branches have joined the E.C.D. fund, Bradford and Orillia. The receipts this month amounted to \$215.66. The appeals were (1) for a cart for Dr. Crawford of British East Africa, (2) for church furnishings for Rexboro' in the diocese of Calgary, (3) for a typewriter for the Rev. Mr. Whittaker of Fort MacPherson. The money was divided as follows: \$100 to Dr. Crawford, sufficient to purchase the typewriter for the Rev. Mr. Whittaker, and the balance to Rexboro'. The junior report showed receipts \$13.75. 3 branches had reported sending Christmas packages. 35 books and 35 magazines were taken out from the library during the month. The new books in the library are, "A Life of Archbishop Machray of Rupert's Land," by his nephew, and the "Life of Nehemiah Gorsh." The P. M. E. amounted to \$280.84. Mrs. Dykes made a very strong plea for the needy diocesan missions which this fund helps to support. More money is urgently needed in order to avoid retrenchment. There are eight new members of the Babies' Branch, receipts \$15.98, expenditure \$1.70. The hospital committee had paid 18 visits to 8 sick members, expenditure \$2.41. The noon address was given by the Rev. Beverley Smith, rector of St. John's, West Toronto, on the words of the Creed, "His only Son our Lord." During the life on earth of Jesus Christ, His friends and even His enemies testified that He was the Son of God; but the Father Himself gave the assurance to His Son and to those who witnessed His baptism. "This is My beloved Son." The sending of Jesus Christ was God's last appeal to a wicked world. Jesus Christ is our Master and so owner of our time, of ourselves. He is our teacher in prayer, in humility, in service. Letters were read from Miss Quartermaine of Moose Fort, Miss Murray of the Blackfoot Hospital, Miss Strickland of Batala, India. Miss Harris of Cairo, Egypt, wrote especially of the need of new workers for evangelistic and educational work. Letters were also received from Bishop Stringer and Mrs. Haslam. The annual report of Bishop Holmes of Athabasca was read, giving interesting accounts of the missions in which the W. A. is specially interested. After the opening of the afternoon session, Mrs. Adams of the diocese of Keewatin was introduced and told briefly of some of the needs of the mission at Dryden to which she and her husband expect shortly to go. Miss Lea, secretary-treasurer of the literature department, taught a most interesting black-board lesson on North India. Miss Jones made an appeal on behalf of the C.E.Y.M.S. A resolution was passed that government annuities should be purchased for Miss Bennett and Miss Annie Sedgwick, Toronto's own missionaries, so that after the age of fifty-five years they should each receive \$100 a year. A resolution was passed to provide \$130 a year for the salary of Miss Lennox of Japan. As the \$30 pledged by the Girl's branches is no longer needed for Mrs. Gibbons, this amount is to be transferred to Miss Lennox. The meeting was then brought to a close by prayer.

NIAGARA

Hamilton.—The monthly meeting of the W. A. was held in St. Thomas' parish on February 2nd. Holy Communion was celebrated in the church by the Rev. Mr. Etherington at 10 a.m., who gave the address on the words of the Creed, "Our Lord," in the place appointed for the sermon in the divine service, his reason for so doing he explained was to follow the rule set down

for us in this matter by "The Prayer Book." The subject was a wide one. Our Lord who spoke of Himself as meek and lowly in heart, also claimed to be equal with God, the Father, co-eternal and co-equal. The Christians differed from the Unitarians and Jews in that we worship the Holy Trinity, the three persons in the one God. Our Lord says, "Ye call me Master and Lord and so I am." There is no uncertainty and doubt as to the honour and service He claims from us.

The business meeting was held in the Sunday School—Mrs. Leather, president, opened it with the usual prayers. The report of the last meeting was read and adopted. There were no reports from the recording or organizing secretaries.

The Dorcas secretary reported one bale having been sent to the Sarcee Home from Welland, and that the branch of St. Mark's, Niagara-on-the-Lake had subscribed for three magazines to be sent to Creston Mission at the cost of \$3.60. The junior secretary-treasurer reported that the branch at Merriton had resumed work, at which much pleasure was expressed, for some years ago it was looked on as one of the best in the diocese.

The secretary-treasurer of the School Committee reported receipts \$27.20, expenditure \$20.64, balance on hand \$6.62. The central room has been moved to 14 Bay Street S. where the missionary library will be open as usual on Wednesday afternoons. Treasurer of E. C. D. F. reported receipts \$102.00, expenditure \$28.00. The treasurer has received during the past month \$505.73, expenditure \$275.20. She expressed the hope that all the branches would try and send in a little more than they were pledged for, to enable her to close her books with a clear balance sheet at the end of the year. The fund for the support of the lady missionaries in the Northwest was still considerably short of the amount required. The treasurer has received funds for the support of another Bible Woman in the new Diocese of Honan, China, from a member of St. Thomas' Church W. A., Hamilton. The meeting was then addressed by Miss Crawford, matron from the Sarcee Home. She said one of the first things they had to consider was the health of their scholars. Dr. Bryce had been inspecting the Indian Schools in Southern Alberta, and had said he had found in all the pupils with the exception of three symptoms of tuberculosis. The government had decided to remove all pupils so affected from the schools. Miss Crawford said only one pupil had died in the school in the many years she has been in charge, yet in the camps the deaths from this disease are most frequent—which goes to prove that when the children are in the schools where they have regular hours and good plain food their health vastly improves. In reply to the many questions asked Miss Crawford said there were at present 16 children in the Sarcee Home, twelve of whom are only supported by the government. The schools in Southern Alberta are in charge of the Church of England and Romanists. The food at the Sarcee Home is porridge and milk for breakfast, boiled meat and vegetables for dinner, bread and dripping for tea. The girls are taught cooking, washing and ironing, sewing, reading, writing and the knowledge of Bible and Prayer Book. The boys saw wood, milk the cows, attend to the garden and all out of door work, with reading, writing, etc. The young people who have been trained in the Home, when they marry show a striking contrast in their lives and homes to those Indians who have not received the same training. Their homes are better built, and cleaner, the children better cared for and they are careful to attend church regularly, and they are more considerate of the old people. In many of their new homes there is a room added for the use of aged relatives. John Starlight who is clothed by the Burlington Branch, is a nice boy, full of life and energy. A letter was read from Benjamin Big-Plume, saying he hoped Miss Crawford would enjoy her holiday, and how much the boys enjoyed hockey and all out-of-door sports. In answer to enquiries for Mary and Sarah Big Crow, Miss Crawford said they were fine girls, Mary who had married was living in a tent but they had logs ready to put up a house. A motion was then brought forward by Miss Ambrose that we draw the attention of the Provincial Board to the condition of the Indians who are wards of the government and that they draw the attention of the government to them, petitioning them to make proper provision for them, that they may have a chance of regaining health and in any case be put in a position to receive that care and attention their state of health requires. This motion was passed. Some letter of acknowledgement having

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been read, and a report from the babies' branch, the meeting closed in the usual way. A reception was given to Miss Crawford by the Diocesan Board at Mrs. Dalley's residence, kindly lent for the occasion. She was there presented with a set of Dickens' Works and a beautiful bouquet of pink carnations. Afternoon tea was served and many members had the pleasure of meeting Miss Crawford and wishing her success in her noble work.

Welland.—Holy Trinity.—The annual meeting of the Ladies' Guild of Holy Trinity church, Welland, was held on Wednesday of this week, at 2.30 p.m., in the Guild Hall. Miss Lee, the president for the past year, received a most cordial vote of thanks for her devoted services. The annual statement, read by Mrs. Hardison, showed receipts amounting to \$701.66 for the year. The rector congratulated the ladies on their splendid work and prophesied still greater things by the blessing of God. The officers for 1910 follow:—President, Miss Florence Davis; 1st vice-president, Mrs. Rogers; 2nd vice-president, Mrs. Cook; secretary, Mrs. Hardison; treasurer, Mrs. Harcourt.

Home & Foreign Church News

From our own Correspondents

NOVA SCOTIA.

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

Dartmouth.—Christ Church.—On Saturday evening, the 29th ult., a delegation from the congregation of this church, waited upon the Rev. S. J. Woodroffe, rector of the parish church, and asked him to leave for six or eight weeks and take a round trip to Mexico for the benefit of his health. So overcome was the rector with the suddenness of the request and the kindness of the parishioners that he asked time to consider the question. On the following day the popular rector decided not to accede to the kindness of the parishioners which he highly appreciated. The rector, who is very conscientious in carrying on the excellent work since being called to the rectorship and especially at this time of the year when the Lenten services are planned, deemed it advisable not to take the trip.

QUEBEC.

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

Quebec.—Trinity.—A fire broke out in the basement of the church on Sunday evening last whilst the service was being held. Fortunately there was no panic in the church and all the members of the congregation left the sacred edifice in good order and without the slightest confusion. The flames were quickly subdued and the damage done will not amount to more than \$200 at the most.

MONTREAL.

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

Montreal.—The fifty-fourth annual meeting of the Church Home was held in the large sitting-room of the Home on Guy street, on the 27th ult., Bishop Farthing presiding. The report of the year's work, which was read by the secretary, the Rev. W. Sanders, incumbent of St. Edward's church, showed that the Home was prospering and that the institution had passed a very successful year, though illness had made it a trying one for many of the old ladies. There were twenty people in residence during the term, and two deaths had occurred. The plans for building expansion which have occupied the attention of the committee for a couple of years, were reported upon and the decision of the executive to enlarge the present building by the addition of a wing on the northeast side of the house, instead of moving to another locality, was announced. Work had been started on the construction and it was hoped that the addition would be ready in the summer. Some of the chief features of the new building were a large dining room on the ground floor with a bright sitting-room adjoining, a hospital ward and provision for sitting and bath rooms on each of the three stories.

There are to be ten bedrooms in the new wing. The treasurer's report, read by Mr. D. W. Ross, showed a satisfactory condition of affairs on the financial side of the management. The revenue for the year, including subscriptions and donations, the government grant, the contribution from the City and District Savings Bank, dividend and interest, the balance carried forward and a special donation towards furnishing the new wing totalled \$7,819. The house expenses were \$1,754. The administration expenditure, including salaries, totalled \$1,663; the general expenses, for fuel, taxes, light, insurance, and repairs were \$1,265, making a total ordinary expenditure of \$4,682. In addition to this the sum of \$2,500 was handed over to the building fund, bringing the total disbursements up to \$7,182, and leaving \$636 to be carried forward. The election of officers resulted in the return of the Board of management as it was constituted last year, with the exception of Mrs. Johnson, of the Committee of Management, and Mrs. F. S. Foster, of the Honorary Board, who exchanged places. Tea was served after the meeting, and the plans of the new wing were inspected.

St. Thomas the Apostle.—The Bishop preached the dedication sermon at the new St. Thomas' Church, on Sunday eve, January 30th, the occasion being the freeing of the church from debt. For some years past this church has been struggling under financial stress, but is now cleared by the generosity of Mr. Thomas Molson, who guaranteed the amount of liability. The Bishop chose for his text the 42nd Psalm, verses 1 and 2: "Like as the hart desireth the water-brooks, so longeth my soul after Thee, O God, My soul is athirst for God, yea, even for the living God." The report of the proceedings of the Diocesan Synod will appear in our columns next week.

Christ Church Cathedral.—On the Friday evenings of Lent, Dr. Symonds will deliver in this cathedral a course of five lectures on the general subject "What is Christianity?" The programme is as follows:—(1) The Problem Stated; (2) The Method of Study; (3) Christianity as devotion to the Person of Christ; (4) Christianity as devotion to the Teaching of Christ; (5) Christianity and History. The first week of Lent will be spent by Dr. Symonds at Holy Trinity Church, New York, where he will preach daily, and also deliver a course of five lectures on Tennyson's "In Memoriam."

ONTARIO.

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

Kingston.—St. George's Cathedral.—The Rev. Dr. Llywd, the Vice-Provost of Trinity College, Toronto, preached in this cathedral church on Sunday morning, January 30th. He chose for his text, Hebrews ii.: 9.

St. Luke's.—Mr. F. Clayton entertained the members of his Bible class on Wednesday, January 26th, when all spent a very pleasant time.

St. James'.—A very enjoyable social was held on January 27th, in the schoolhouse, when the choir were at home to their friends. The Rev. T. W. Savary presided. There were about 60 people present.

St. Paul's.—The Rev. Dr. Paterson-Smyth was the special preacher in this church on Sunday, January 30th, morning and evening. The church was crowded. Dr. Paterson-Smyth's brilliant and inspiring sermons will not soon be forgotten.

His unique personality gave additional power to his originality as a preacher. His telling sermons were deeply appreciated by all connected with our church.

The Very Rev. Dean of Ontario has received a letter from the Bishop in which His Lordship stated that he was already feeling better. The letter was written from New York whence the Bishop and Mrs. Mills sailed for the Holy Land via the Mediterranean.

Napanee.—St. Mary Magdalene.—After the service in this church on a recent Sunday evening the vicar called a meeting of the congregation to discuss the matter of collecting the mission funds of the parish to see if some method cannot be evolved to do away with the old laborious way of individual solicitation by a few of the willing workers who have had the disagreeable task put upon them year after year. A committee of six ladies and six gentlemen were nominated by the vicar to formulate a scheme of apportionment that will not be irksome to any one and by which all may be included in the collection. Mr. W. J. Dollar was appointed convener of the committee.

Merrickville.—The parishioners of Merrickville and Burritt's Rapids have presented the Rev. J. H. H. Coleman with a handsome cutter and robe. The Ladies' Aid donated Mrs. Coleman a chair, and the Girls' Guild gave a tea-set. Successful entertainments have been given by the Sunday Schools of both churches. Mr. Clarke, of Toronto, assisted in Merrickville with amusing specialities, and over \$93 was taken at the door.

Brockville.—St. Paul's.—At the close of the session of the Sunday School on a recent Sunday afternoon a handsome copy of the revised version of the Bible was presented to Mr. H. Y. Farr, who has for over twenty years been connected with the Sunday School, and is now retiring from the position of assistant superintendent because of his removal from Brockville. An appropriate address from the Sunday School was read by the rector, the Rev. Rural Dean Dobbs, after which Mr. James Fitzpatrick in a few remarks presented the Bible. An address from the Executive Committee of the church was read by His Honour Judge Reynolds, at the close of which a beautiful electrical desk lamp was presented to Mr. Farr by Mr. W. H. Davis, one of the church wardens, from the committee. Mr. Farr acknowledged the addresses and gifts in a few well chosen words. The following is the address from the Executive Committee: "To H. Y. Farr, Esq.—The Executive Committee of St. Paul's church, Brockville, of which you have been for so many years an active member, cannot allow you to leave our midst without expressing our appreciation of your services and our regret at your departure. Neither by words nor by any gift could we adequately express our thoughts and feelings at this time. You have freely given of your time, ability and money for the service of our church, and you will always be remembered by those who have worked beside you in the good cause and who have been led and encouraged by your example and precept. We wish you and your family every blessing in your new home and many opportunities for service in the Master's cause. Please accept the accompanying present as a slight token from us in memory of the days we have worked and worshipped together. On behalf of the Executive Committee. 30th January 1910."

St. Peter's.—The Executive Committee of the Synod of the diocese at its last meeting approved of the plan of apportioning to each parish of the diocese its share of the total amount required to meet the claims of the following church funds; the Diocesan Mission Fund, Widows' and Orphans' Fund, Clergy Superannuation Fund, and the Canadian Church Missions. In pursuance of this plan a meeting of Leeds Deanery was held in St. Paul's schoolhouse on Tuesday, attended by clergy, lay delegates and church wardens, to discuss the plan and carry it out in the parishes. The Rev. O. G. Dobbs, rural dean, presided, and after the new system had been explained, it was approved by the meeting and resolutions were passed to carry the principle into effect. The total amount for all these funds is estimated at \$17,000 and the share of Leeds Deanery would be \$4,300. This amount was sub-divided amongst the parishes and in each parish there is to be a thorough explanation of the new system and steps taken according to their respective conditions to raise the required amount. The other deaneries in the diocese have already held similar meetings and if the plan is properly worked it will put the financial condition of the diocesan fund on a sound and stable basis. During the

Church Decoration



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meeting a resolution of regret at the loss of H. E. Snyder and of sympathy with the family was passed. Mr. Snyder was for nearly 20 years a faithful member of the congregation and for a number of years one of the church wardens.

OTTAWA.

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

Ottawa.—St. John's.—A most enthusiastic meeting in connection with the organization of the St. John's Young People's Association took place on Wednesday night of last week in the library of St. John's Hall. The Rev. E. H. Capp, who was called upon to take the chair, briefly outlined the objects of the association. Besides catering for the spiritual, social and intellectual welfare of its members and their friends, it pledges itself to carry out, financially or otherwise, some definite object (to be subsequently agreed upon) that will materially assist in advancing the welfare of the parish. The following officers were elected: Hon. president, the Rev. E. H. Capp; president, Mr. Ed. Grant; first vice-president, Miss Pepper; second vice-president, Mr. B. Lee; hon. treasurer, Miss M. Lee; hon. secretary, Mr. G. H. Welsby. It was unanimously decided that the next meeting take the form of a bachelors' "at home"; with this end in view, the bachelors of the Y. P. A. extend a cordial invitation to all members and their friends, and all others desirous of becoming members. A musical programme will be arranged, and refreshments will be served, and all who take advantage of this invitation are assured of spending a very enjoyable evening. During the year a series of debates, lectures and an exchange of visits with other Y. P. A.'s of the district will be arranged. The meetings will be held every Wednesday evening at 8 p.m. in St. John's Hall, where the members will welcome all persons interested in the movement. The officers of the Y. P. A., of St. John's will be glad if the other Y. P. A.'s will communicate with them, with a view to arranging visits, etc., and to promote cordiality.

St. Luke's.—A delightfully informal "At Home" was held in the parish hall last week, when the Young People's Association of that church entertained the Y. P. A. of Ottawa West. Many young people attended, the arrangements for the evening's programme being in charge of Miss Duke and Miss L. Botterell. An informal programme of music and recitations was given. Miss Anna Sheppard was heard in an excellent vocal solo, and Miss P. Read gave a recitation. The visiting friends also assisted in the programme.

St. Matthew's.—An Altar Guild for this church, is a new body, organized last week at the regular meeting of St. Anna's parish guild, the former to be a branch society of the latter. The new guild will be self-sustaining and the ladies appointed to the committee in charge, are Mrs. Keeley, Mrs. Charles Clarke, Mrs. Shields, Mrs. A. Hellyer. A special meeting will be called and members enrolled. A successful concert was given on Monday last under the auspices of the women of the church. A Young People's Association has been formed in St. Matthew's and an attractive programme mapped out for the balance of the winter. Dr. R. Barnes, chief provincial inspector of meat, delivered a most interesting and instructive address last Wednesday evening, under the auspices of the Men's Association. His subject was "The Inspection and Care of Meat." Although the title did not sound particularly attractive the address proved most interesting and the vote of thanks to the lecturer at the close was unanimous and most hearty. Mr. F. Plant, the president, occupied the chair.

All Saints'.—The Rev. Dr. Llwyd, Vice-Provost of Trinity University, Toronto, preached to large congregations in this church on Sunday last. The Vice-Provost is very highly esteemed in this city and appears to gain in public estimation at each succeeding visit.

St. Barnabas'.—The Rev. Canon F. G. Scott, D.C.L., rector of St. Matthew's, Quebec, has been conducting a short parochial anti-Lenten retreat in this church during the past few days. The daily services have been largely attended and the church was crowded at all services on Sunday.

A week or ten days ago a son of the Rev. G. O. Troop, rector of St. Martin's, Montreal, was installed minister of a Unitarian church in this city on which occasion the Rev. G. O. Troop made an address from which the following passages are quoted:—"It seems to be a providential thing that I should have been given an alto-

gether unexpected opportunity to speak here. I rejoice for many reasons to be with you, and I am about to speak quite frankly. First of all, I am here as the grey-haired servant and worshipper of Jesus Christ, my Saviour and my God. Secondly, I am here as the father of him you have chosen for your minister, and of whom so many kind things have been said in my hearing. May I venture to say, even in his presence, that what has been said is well deserved. He and I have been chums all his life together; we know, we love, and trust each other. Then, I have also an opportunity of saying that a certain sermon of mine, preached not long after my son was accepted by the Unitarian society, was cruelly (shall I say perverted?) I do not know who was the author of the really wanton misconception of that sermon. It was sent far and wide, and it was first shown to me in the columns of the New York Evening Sun. I can only say it was absolutely unwarranted. It contained words attributed to me which had never fallen from my lips—made from the whole cloth. The impression was given that I was in an excited condition and railed at Unitarians. Far from that being the case, I was careful to say that a convinced Unitarian was in a totally different position from one who was preaching Unitarianism within the Church of England or any other church which did not stand for Unitarianism. It was veiled Unitarianism I was protesting against, not Unitarianism open and declared, as yours here to-night. Surely you will believe me when I say I have the profoundest respect for every man's conscience. Every man stands or falls to his own master. Who am I that I should judge another man's servant? All that I desire is that we should be thoroughly honest and that we should not preach in a manner contrary to our convictions. I may say that when a man does take a stand, he must be loyal to the standard of the community in which he is ministering. It was veiled treachery that I spoke so strongly against. I honour my son for leaving the Church of England when he could not conscientiously remain there. I would far rather that he should be where he is to-day than he should be associated with me in the ministry, or that he should be somewhere preaching Unitarianism in violation of his Ordination Vows. May I now add this much: I have been dealt with very mercifully in this matter. It naturally cost me a great deal of pain, but I have passed into absolute confidence in God that the whole matter is perfectly safe with Him; that we are passing through a via dolorosa which is bringing us nearer to God and to each other. My mind is completely at rest about him."

TORONTO.

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

Toronto.—Synod Office.—The following were some of the public acts of the assistant Bishop of the diocese, during the past month. On the 3rd, in the evening, he held a Confirmation service in St. Marks, Parkdale, at which one of the candidates was a young Presbyterian minister who is purposing, D. V., to take Holy Orders in the Church. On the 14th his Lordship arranged for the Greek service of Holy Communion at Grace Church on the 16th and on the latter date he preached at St. Mary's, Dovercourt, in the morning and at St. Clement's, Leslieville, in the evening. On the 30th he preached at Christ Church, Oméme and at St. James' and St. John's, Emily.

St. Luke's.—Shortly before the commencement of Lent the rector of the parish, the Rev. A. G. Hamilton Dicker, A.K.C. and Mrs. Dicker very kindly entertained a number of the workers in connection with this church and parish in the schoolhouse. This pleasant affair passed off very successfully. It was largely attended and all there spent a most enjoyable evening. After a sumptuous repast, to which full justice was done by the guests of the evening, Mr. Catto, the people's warden, made a short address, in the course of which he gave a statement of the general affairs of the parish, both financial and otherwise and this proved to be the most encouraging, showing as it did, amongst other things, that, in spite of numerous drawbacks, parochial finances were something like \$250 more than they were at the corresponding period of last year which was a most pleasing fact. During the evening an enjoyable programme of songs and recitations were given and at 10 o'clock all dispersed after singing the National Anthem and giving three cheers for their kind host and hostess. The rector has recommenced his Sunday evening "At Homes," for the men of

the congregation, and he has met with much encouragement for so far there has been a weekly average attendance of 40 men.

Church of Holy Trinity.—Short noon day services will be held in this church daily during Lent. A course of addresses will be given by the Rev. D. T. Owen on the Parables of our Lord. The services will begin at 12.20, and close at 12.40 sharp. Special efforts are being made to interest those who work in the factories and stores near the church, in these lunch-hour services. Last Lent the attendance was most encouraging, considering that it was the first time an attempt of this kind had been made in the parish. Addresses last year were given on Wednesdays and Fridays only, but this year it has been decided to have an address daily.

The death took place on Sunday last of Mrs. Summerhayes, the wife of the Rev. T. F. Summerhayes, after a short illness. The deceased lady was the eldest daughter of Mr. James Jupp of Broadview Avenue. We beg to tender our most sincere sympathy with the bereaved husband as also with all of those who are left behind to mourn her loss. The funeral took place from her father's residence on Tuesday last and the interment took place at Norway cemetery.

The Right Rev. Arthur Lea, Bishop of Kiusha, Japan, and Mrs. Lea, are on their return journey home after a fortnight in Toronto. They sail from Vancouver on the 9th. It was a particularly sad homecoming to His Lordship when we remember his noble father's journey to England in company with a loving wife and daughter to witness the service of consecration, but never to return. Our sympathy goes out afresh to them. We cannot fathom the mystery, but are bound to rest on the assurance that "all things work together for good to them that love God." Mr. Joseph Lea was beloved by all who knew him. He was a power for good to all who came under his influence and instruction, be it in church, Bible Classes or business, during his eighteen years in Toronto. One with a large experience in life, a man of talent, lofty ideals, simple and refined habits, he possessed by his unassuming manner, the power, in a large degree of winning affection and esteem, bringing in his every day life an earnest Christian character. He was taken when he seemed indispensable, but his life work was done.

"For doubt not but that in the worlds above
There must be other offices of love;
That other tasks and ministries there are
Since it is promised that His servants there
Shall serve Him still."

St. Stephen's.—The Rev. H. M. Shore, B.A., who for the past two years has been working at Didsbury in the diocese of Calgary, has been appointed curate of this parish and he will enter upon his new duties (D.V.) about the middle of this month.

St. Augustine's.—This church celebrated the anniversary of its re-opening on Sunday last, when specially appropriate sermons were preached by the Rev. F. G. Plummer M.A., the rector, both morning and evening. The musical portions of the service were especially well rendered by the choir. Mr. Plummer left this city on Monday morning last for Bermuda where he purposes to stay for a month or six weeks. It is hoped that the change may do him much good for he has not been at all well of late.

The Rev. Pierre B. deLom, F.R.G.S., has been appointed Locum tenens at Young's Point.

The Rev. E. H. Mussen, M.A., has gone to Newcastle to assist the Rev. J. C. Scott-Howard during his illness.

Port Hope.—An afternoon drawing-room meeting in the interests of the Church of England Deaconess Training House, Toronto, took place at His Honour Judge Benson's house, on Tuesday, February 1st. The meeting was opened with prayer by the Rev. T. N. Lowe and then Miss Dalton, president of the Associates of the House, gave an account of the object of the House, the course of training of the students and the special associates' work in connection with the organization. At the close of the meeting a number of ladies joined the Deaconess House as associates and some contributions were made towards the Candidates' Maintenance Fund.

Mono Mills.—The Rev. A. C. Collier, B.A., has been appointed the incumbent of Winona, in the Diocese of Niagara.

Fenelon Falls.—St. James'.—The anniversary service in the morning and the Confirmation service in the evening attracted large congregations to this church. On Sunday, January 30th, the Lord Bishop of the diocese, the Right Reverend

J. Fielding cent sermo dreadful in the house c — Genesis was driven the Church service. I and search In the eve the doors to provide go away. the reverer tifully re "Nunc Dir Light." J in a few preciation, congregati vouring th Episcopate James', M to signal: loyalty an people's read the Right R D. D., I Father in James' Cf first visit of our un son. We zeal in ha copate to we are fr to be pres We pray spare you and effect this diocce constant the congri R. Hami Sexagesim feeling re candidate firmation that ye m not be do batim, bu might be firmation spiritual dates to this num 24th, a ye by the re the takin rendered violin, at of the us ulam we: much ed lives by l the leadi were pre

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Alland ery met the 10th rector, C Choral Church. Dean ar A. Paee forcible Biggs, of the

J. Fielding Sweeny, D.D., preached a magnificent sermon in the morning from the text, "How dreadful in this place, this is none other than the house of God, and this is the gate of heaven" — Genesis 28: 17. In the afternoon the Bishop was driven to St. Peter's church, Verulam, where the Church people turned out in full force to the service. The sermon by the Bishop was earnest and searching and made a deep impression. In the evening St. James' Church was filled to the doors and despite the efforts of the officials to provide seating accommodation many had to go away. The service was taken by the rector, the reverend W. H. A. French. The choir beautifully rendered Simper's "Magnificat" and "Nunc Dimittis," and the anthem "Send out Thy Light." Just before the Confirmation the rector in a few well chosen words expressed the appreciation and pleasure of the members of the congregation at the action of the Bishop in favouring the people of Fenelon Falls with an Episcopal visitation on a Sunday so early in his episcopate, and called upon the wardens of St. James', Messrs. M. R. Hamilton and E. English, to present to the Bishop an illuminated address, to signalize on behalf of the congregation their loyalty and attachment to His Lordship. The people's warden, Mr. R. M. Hamilton, read the following address: "To the Right Reverend James Fielding Sweeny, D. D., Lord Bishop of Toronto, Right Rev. Father in God: We, the congregation of St. James' Church, Fenelon Falls, desire on this your first visit to our church and parish to assure you of our unswerving loyalty to your office and person. We deeply appreciate your kindness and zeal in having found time so early in your episcopate to visit a congregation so far removed as we are from the headquarters of the diocese and to be present with us at the Lord's Day services. We pray that the great Head of the Church may spare your life for very many years of faithful and effective service for the cause of Christ in this diocese, and may His Holy Spirit be your constant guide and stay. Signed on behalf of the congregation, W. H. A. French, rector; M. R. Hamilton, Edward English, churchwardens. Sexagesima, 1910. The Bishop made a brief and feeling reply. His Lordship then addressed the candidates in a most able and eloquent Confirmation sermon taken from the words "So run that ye may obtain," 1 Cor. 9: 24. Justice could not be done to the sermon short of giving it verbatim, but it is safe to say that the same sermon might be repeated at every place in which confirmation is being given for the first time to the spiritual upbuilding of the Church. The candidates to the number of 19 were then confirmed; this number with a class presented on January 24th, a year ago, making 44 candidates presented by the rector in a year and six days. During the taking up of the offertory, Miss F. Brandon rendered Handel's "Largo," beautifully, on the violin, accompanied by the organ. The people of the united parish of Fenelon Falls and Verulam were charmed with their new Bishop and much edified and encouraged in their spiritual lives by his words of wisdom. A large number of the leading men of the town and neighborhood were present.

Cobocook.—Christ Church.—The Lord Bishop of Toronto, accompanied by the rector of Fenelon Falls, the Reverend W. H. A. French, drove over to this place on the following day to hold service in Christ's Church. On arrival they found the rector, the Reverend A. B. Chafee, B.A., had prepared a class of candidates to present to the Bishop for Confirmation. The rector took the service, the Reverend W. H. A. French acting as Bishop's chaplain. The Bishop gave a very spiritual and instructive address from the parable of the husbandman and the vine, after which the candidates were confirmed. The church was filled, and the service bright and hearty. As the Rev. A. B. Chafee presented a class for Confirmation last May, he is to be congratulated upon the success of his labours during the year. After the service in the evening the Bishop was driven back to the rectory at Fenelon Falls to take the train back to Toronto the next morning.

Allandale.—The Chapter of this Rural Deanery met at this place on Monday and Tuesday, the 10th and 11th ult., on the invitation of the rector, Canon E. Murphy. On Monday evening, Choral Evensong was sung at St. George's Church, the service being taken by the Rural Dean and the Rev. E. F. Salmon, the Rev. E. A. Pavet reading the Lessons. An eloquent and forcible sermon was preached by the Rev. Ernest Biggs, Vicar of Trinity, on "Christ's Revelation of the Fatherhood of God." This was deeply

appreciated by the Chapter and congregation. On Tuesday, Holy Communion was celebrated at 8 a.m., by the Rev. H. M. Little, R.D., and at 10 a.m. the Chapter met for business, the following members being present: The Revs. H. M. Little, Penetanguishene, Rural Dean, Canon Murphy, Allandale, E. R. J. Biggs, Barrie; G. A. Maconachie, Midhurst, E. F. Salmon, Elmvale, and F. E. Farncombe, Stayner. After prayers and the reading and confirmation of the minutes of the previous meetings of the Chapter, a letter was read from the Rev. A. C. Miles, secretary, resigning the office which he had held for a number of years. The resignation was received with regret, which was subsequently expressed in a formal motion by the Chapter. The Rev. E. F. Salmon was appointed to the office. Before proceeding to the business set down for consideration, the Chapter spent an hour in Greek Testament study led by the Rev. Ernest Biggs, the passage selected being the Epistle to the Hebrews, Chapter 1. Considerable discussion took place with reference to the M.S.C.C. apportionments to the various parishes in the Deanery, and a schedule was approved and ordered to be submitted to the incumbents of the parishes. It was resolved to hold annually, on the Monday after "Children's Day," a Sunday School convention for the S. S. teachers in the Rural Deanery. At the afternoon session, a highly instructive paper on the "Value of the Septuagint" was read by the Rev. E. F. Salmon, and the Rural Dean gave an interesting review of Deamer's "Body and Soul." Both papers elicited considerable comment and discussion, the readers being heartily thanked for the careful preparation evinced and the interest aroused in the subjects discussed. After votes of thanks had been passed to Canon Murphy and the members of his congregation for their hospitality and to the Rev. Ernest Biggs for the sermon at Evensong, the meeting was closed with the customary prayers by the Rural Dean.

NIAGARA.

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

Hamilton.—The Church of the Ascension.—A most interesting and enjoyable evening was spent in the schoolhouse on Monday, January 31, when considerably over 200 young people assembled to hear a missionary debate by four of their number. The subject was, "Resolved: That the evangelization of the world is being more quickly and more efficiently accomplished by women than by men." The affirmative was upheld by Mr. McLaughlin and Miss Hought and the negative by Mr. Haygarth and Miss Hamilton. All the speakers showed a comprehensive knowledge of mission work. The judges, Miss Osley, Mr. F. R. Smith and Mr. F. G. Lamb, decided in favour of the negative. The remainder of the evening was spent in music and social intercourse. Refreshments were provided by the members of the Gleaner's Union. The chair was occupied by the Rev. T. H. Perry, M.A., and much of the success of the evening was due to Miss Sadlier, the energetic leader of the Women's Bible Class. It is expected that the young people will continue to meet once a month to study and discuss missionary problems.

HURON.

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

London.—St. John the Evangelist.—At a special meeting of the congregation of this church, which was held on Friday evening, January 28th, it was decided to make an expenditure of \$700 for church repairs. During the meeting a subscription was taken up, towards the reduction of this \$700 to be expended, and \$200 was realized. Professor Jeakins, of Huron College has been appointed by the Bishop evening lecturer at this church. The rector, Rev. W. J. Hill, presided.

St. Matthew's.—This church kept its 13th birthday on Sunday, January 30th, when the Rev. Professor Jeakins, of Huron College, preached in the morning and the Lord Bishop of the Diocese in the evening. There were large congregations present at both of these services. The offertories amounted to the sum of \$459.70, which will go towards liquidating the church's debt, and this leaves a balance of only about \$500 to be paid off. This church was built by the Rev. Wm. M. Seaborne, and opened for Divine service by the late Right Rev. Maurice S. Baldwin, D.D., on the first Sunday after Christmas, December 27, 1896. The year following the Rev. W. M. Sea-

borne was superannuated, and the Rev. G. M. Cox was appointed rector. He remained in charge for nine years. Both rectors were beloved by the congregation, and are spoken of in the highest terms to-day. They laboured faithfully in building up the church and bringing it to the position which it now occupies. Many difficulties had to be met and overcome, as the parish had no wealthy members, mostly all, if not all, being working men and women, but they have given always liberally of their hard earnings. On September 19, 1905, the present rector, Rev. William Lowe, was appointed to the parish by Bishop Williams. There is only \$500 debt on St. Matthew's at present, and this amount will be paid, it is expected, by the next anniversary, and the church consecrated.

Wingham.—The Lord Bishop of Huron has appointed the Rev. E. H. Croly, B.A., rector of Lyndhurst, to be the rector of this parish in succession to the Rev. Professor Jeakins, who joined the staff of Huron College lately.

Woodstock.—The first Archidiaconal visitation and conference of the clergy, churchwardens and lay workers of the Archdeaconry of Norfolk was held at Woodstock, in the Grey Memorial Hall, on February 2 and 3. A fair representation of the clergy and laity was present, who entered into the addresses and discussions with much interest and enthusiasm.

On Wednesday morning the second Holy Communion was administered at 10.30 a.m., with Rev. T. G. Wallace as celebrant and was followed by an address of welcome by Rev. R. H. Shaw, of Old St. Paul's, Woodstock. An organization meeting was then held, at which Rev. K. McGown, of Huntingford, was elected secretary-treasurer, and at noon the Ven. Archdeacon Young gave his charge to the clergy, churchwardens and lay workers. Before the session closed arrangements were made whereby the next conference and visitation should be assembled at the discretion of the Rural Deaneries and the call of the Archdeacon. It was understood that these conferences should be triennial. At the afternoon session there was a conference on Young People's Work, arranged by Rev. T. B. Howard, organizing secretary of the Archdeaconry. Mr. R. E. Charles, of Brantford, led a discussion on "The Value of Committee work and how to secure it," and Miss Hinks, of Ingersoll, handled the subject of the A.Y.P.A. in raising the standard of Churchmanship. Rev. John Morris, of London, discussed the place of Missions in the A.Y.P.A., and "How to make a good, live A.Y.P.A. in a Rural Parish," was considered by Rev. K. McGown. Service was held in the church in the evening, when the Lord Bishop of the Diocese preached, the service being taken by the rector, the Rev. T. G. Wallace, assisted by the assistant-curate, the Rev. S. S. Hardy.

The second day of the conference opened with the celebration of Holy Communion in the chapel at 8 a.m. A Quiet Hour was spent at 10 a.m. in the chapel, the Litany being said by the rector, the address was given by Ven. Archdeacon McKenzie. At 11 a.m. the conference was resumed, the opening paper being on "The Attitude of the Church of England towards Church Unity," which was dealt with in a brilliant manner by Rural Dean Wright, of Brantford. A heated and prolonged discussion ensued, among those taking part were Rural Dean Ridley, of Galt; C. P. Owen, of Haysville, and Canon Hicks, of Simcoe. The Rev. C. B. Farney, of Delaware Reserve, gave a very enlightening address on "Indian Work," and was followed in the same subject by Rev. E. W. Hughes, of the Munsey Reserve. After luncheon the Rev. R. J. Perkins, of Ingersoll, read his paper on "The Relation of the Clergy to Parochial Finances." Following came the conference on "Problems of the Church in Rural Parishes," and was commenced at 2.30 p.m. by an address on "The Relation of the Town and Country Parishes," by Rev. C. P. Owen. "Unoccupied Territory" was ably dealt with by the Rev. James Ward, of Waterford, and resulted in a resolution being sent to Synod advising the appointing of one or more travelling missionaries to spend several years in working up unoccupied territories, their salaries to be paid out of the Synod funds. The paper on "The Use of Auxiliary Societies" was cancelled, the Rev. J. Hale having to leave early. A good paper on "Points of Parochial Experience" was given by Mr. Charles Brown, of Haysville. The "Application of the Laymen's Missionary Movement" was the closing subject of the conference and was well handled by Rev. J. W. Andrew, of Berlin. Votes of thanks were given to those who arranged and took part in the programme, to the people of St. Paul's Church, Woodstock and to Mr. Webb, verger of New St. Paul's, for his services.

ALGOMA.

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

Huntsville.—All Saints'.—Rev. C. W. Balfour, rector. The clergy and catechists of the Deaneries of Muskoka and Parry Sound met February 1st and 2nd in this parish for their usual pre-Lenten gathering and Quiet Day. There were present the Lord Bishop of the Diocese, Rev. Rural Dean Hazelhurst, of Baysville; Rev. Canon Burt, superintendent of associate missions, resident at Huntsville; Rev. E. M. Rowland, of Powassan; Rev. R. A. Cowling, of Parry Sound; Rev. A. P. Banks, of Gravenhurst; Rev. F. H. Hincks, of Bracebridge; Rev. L. Sinclair, of Aspdin; Rev. J. Waring, of Falkenburg; the Rev. C. W. Balfour, of Huntsville; Rev. J. Leigh, of Englehart; Rev. C. E. Bishop of North Bay; also Messrs. Phillips, of Uffington, Emerson, of Novar and McDowall of Seguin Falls. The proceedings of the first day began with a celebration of the Holy Communion, followed later on by Matins. Routine business and Greek Testament study filled in the morning. After luncheon, served by the W.A. in the parish room, the afternoon was taken up by a paper on "The Studies of the Clergy," by Rev. Canon Allman, of Burks Falls, who was himself unavoidably absent. The paper was followed by many exchanges of views and experiences, and the Bishop most helpfully gathered up the important points and gave many practical suggestions at the close of the discussion. At the evening service the preacher was the Rev. C. E. Bishop, of North Bay, Rural Dean of Nipissing, who gave a rousing sermon on good Churchmanship. On the second day (Feast of the Purification of the B.V.M.) in order that the spiritual helpfulness of a quiet day might be more fully obtained the rule of silence was enjoined and to a certain extent followed out. The conductor was the Lord Bishop of the Diocese. At the celebration at 7.30 a.m., when the celebrant was the Bishop, the first address was given. At 9.30 when Matins was said by one of the clergy the Bishop gave his second address. Again a third address after the Litany at 11.15, and a fourth at 2.30 with special prayers for the diocese, clergy and people. Before evening some deferred business was attended to and a paper on "Sunday School Work," read by the Rev. R. A. Croling. In the evening a missionary meeting was held in the parish hall when excellent and inspiring addresses were delivered by his Lordship the Bishop of the Diocese, Rev. C. E. Bishop and Rev. J. Leigh. The offering was for the Algoma Mission Fund.

The Lord Bishop of the Diocese visited this parish on Sexagesima Sunday, January 30th. At the morning service he ordained the Rev. John Leigh of Englehart to the priesthood. In the laying on of hands the Bishop was assisted by the Rev. Canon Burt and by the rector of the parish who, as examining chaplain, presented the candidate. The sermon was preached by the Bishop and was a masterly treatment of the priestly office, special emphasis being laid on its divine side as being a feature too much overlooked in these days. The communion office was choral, and the whole service most solemn and impressive. In the afternoon the Bishop visited the Sunday Schools of the parish and spoke to the teachers and the children, who were delighted at his coming and at his kindly words of encouragement and counsel. At the evening service, when the church was filled to overflowing, there was a confirmation, twenty-two candidates receiving this holy rite of the laying on of hands. The Bishop's sermon again was most attentively listened to and was on "Christian Freedom." His apt words and happy illustrations so well illustrating and bringing home the points of his eloquent discourse made a great impression on very many of those who heard him. The lessons were read by the newly ordained priest, the Rev. J. Leigh, who has a well cultivated voice, and read with splendid effect. The Revs. Canon Burt, L. Sinclair and the rector took part in the service.

RUPERT'S LAND

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

Winnipeg.—A pastoral letter has been issued by Archbishop Matheson, the Primate of all Canada, covering the mission work of the whole Church in Canada, in which he takes a most hopeful view of the situation. He points out that the new system of making collections for this branch of the Church's work has resulted in trebling and quadrupling the aggregate givings of the people to missions. The pastoral ends with the recommendation that the increase this year

should be not less than \$31,104, and that in consequence of the demands the apportionments of 1910 be \$150,000. Strenuous efforts are to be made during the periods of Epiphany and Lent to raise the full amount and various churches and mission stations have been notified of the amount that they should raise for the fund. Out of the total amount, \$100,000 will be devoted to missions in Canada and the remainder to foreign missions.

Brandon.—St. Matthew's. — An interesting transfer of real estate has been approved by the vestry of this church. It has been decided to buy the property of Mrs. A. Newton, adjacent to the valuable lot purchased last year at the corner of Thirteenth Street and Louise Avenue. The frontage of the former property was 100 feet while that of the latter purchase is 50 feet. St. Matthew's Church has thus acquired one of the very best building sites in the city, having a continuous frontage on Thirteenth Street of 150 feet and 120 feet on Louise Avenue. The new property is at present occupied by a dwelling and a stable and the price was \$5,000. The recommendation to purchase was made unanimously by the church site trustees, Messrs. Irwin, Coleman and Nation and the Rev. W. P. Reeve, and was approved by the vestry on the motion of Messrs. J. Cornell and P. Middleton. It is not intended to proceed with the erection of a new church this year, but if the year is a prosperous one a campaign will be entered upon in the fall to raise the required subscription so as to begin work in the spring of 1911. When the church is built it will be worthy of the parish and the rising city of the plains.

QU'APPELLE.

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

Moosomin.—The Rev. Rural Dean Williams of this parish and Dr. D. D. Ellis, of Fleming, attended the quarterly meeting of the diocese held in Regina last week. The meeting was purely one of finance and making preparation for filling up the many fields of labour in connection with the ministry, which are opening up very fast within the diocese. The question of supplying the demand for ministers was the subject of much discussion. The following report was submitted by the treasurer, W. Campkin: Expenditure, \$42,581.64; receipts, \$40,857.18; funds showing a credit balance on December 31, \$855.30; funds showing a debit balance on December 31, \$529.05; credit of the diocese, \$366.25.

Wynard.—The Church people of this town have decided to proceed at an early date with the erection of a church.

Pense.—All Saints'.—The new All Saints' Church is to be consecrated on Tuesday, February 8, at two o'clock in the afternoon by the Right Rev. the Lord Bishop of Qu'Appelle. An afternoon tea will be held in the parish room at four o'clock. The last services in the old church will be held on Sunday, February 6, at 11 a.m. and 7 p.m.

Weyburn.—All Saints'.—Rev. Mr. Rowe, rector of All Saints' Church, left on January 24 for Medicine Hat on a holiday, ill health requiring that he take a rest. There will be no services in the church during the two weeks of his absence.

Regina.—His Lordship the Co-adjutor Bishop of Qu'Appelle has left the city to dedicate the enlarged church at Yorkton and to administer the rite of confirmation at Langenburg, Churchbridge, Saltcoats, Bangor, Kamsack, Fort Pelly and Togo.

SASKATCHEWAN.

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

North Battleford.—St. Paul's Church was consecrated on Sunday December 19th by the Bishop of the diocese. In December 1905 a small building measuring 22 feet by 24 feet had been erected by the congregation in this new prairie town. This had done duty till November 1908, when a strong movement was made for the necessary enlargement. On January 31st, 1909, the new building was reopened at a cost of \$1,500. The length had been increased to 50 feet, a roomy vestry had been added, and a picturesque tower placed at the north side. Great and successful efforts were made to clear the church of debt before the end of the year, and the service of con-

secration was fixed for December 19th. The singing, which was led by the surpliced choir, was bright and hearty throughout. The Bishop was met at the door by the incumbent, Mr. W. H. Davis, the Rev. E. K. Matheson, R.D., and there received the petition of consecration. The church deed was presented by the people's warden after the Bishop had taken his place in the chancel. The deed of consecration was read by the Ven. Archdeacon Mackay, and after being signed by the Bishop was placed on the holy table. The special lesson was then read and the special prayers of thanksgiving and consecration were taken by the Bishop. The service concluded with an inspiring and eloquent sermon from the Bishop, who selected his text from Solomon's prayer at the dedication of the Temple. The church, which was crowded in every part, had been beautifully decorated with green wreathing and scarlet everlasting flowers.

Saskatoon.—St. John's.—The Lord Bishop of the diocese assisted by the Rev. Professor Tuckey, conducted the service and preached in this church on a recent Sunday. In the course of his sermon the Bishop made a touching reference to the sad loss sustained by the Rev. E. B. Smith in the death of his brother.

CALGARY.

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

Cowley.—St. Aidan's.—The new church in this place was formally opened and dedicated on Wednesday evening, January 26, by the Lord Bishop of Calgary. Several of the clergy of the diocese assisted. A very large crowd was present at the opening ceremonies. After performing the dedicatory rites the Lord Bishop confirmed a large number of candidates. A grand social was given by the ladies of this congregation after the opening ceremonies. Large numbers from the outside districts, who had come to town for the opening ceremonies, remained to share in the festivities. A dainty oyster supper was served and music filled out a memorable day.

Wetaskiwin.—Immanuel.—Rev. W. V. McMillan held his last service as rector of this parish on Sunday, January 30. He left on Monday to assume his new duties as rector of the new Anglican Church in Lethbridge. Mrs. McMillan and Hilda will spend a few weeks in Olds before taking up residence in Lethbridge.

KOOTENAY.

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

Revelstoke.—St. Peter's.—The annual meeting of the vestry of this church was held in the Oddfellows Hall on the evening of January 29, and was much in the nature of a social congregational meeting. The idea of a congregational social in connection with the vestry meeting was the suggestion of the church committee in an endeavour to rouse more enthusiasm among the Anglicans of the city in the work of the Church. About forty-five people were present and a good deal of useful work was accomplished. The rector read his address, pointing out that peace and harmony had existed in the church, which was progressing rapidly. He reminded the people of the Synod to be held in the city in June, saying a large number of clergy and laymen would be present. The Very Rev. Dean Paget, of Calgary, who was a guest, gave a most interesting address, complimenting the people on the progress of the past and eulogising the work of the committee. The following were elected to office for the ensuing year.—Rector's warden, R. Gordon; people's warden, F. B. Wells; church committee, A. B. McLenehan, H. Cunningham Morris, T. Kilpatrick, H. J. Haylock, E. W. B. Paget, and C. M. Field; lay delegates to Synod, A. B. McLenehan, R. Gordon and F. B. Wells; auditors, R. Gordon and C. J. Aman. Votes of thanks were passed to the Ladies' Guild for their valuable assistance and work; to the Sunday School teachers; to H. J. Haylock for services as secretary, and to H. Cunningham Morris for work in England in connection with the Building Fund. An interesting social and musical programme was given, including selections by Mr. G. D. Shaw and Miss Hobbs; Miss Procnier, Miss B. Hobbs, Miss Lawson and Mr. W. H. Humphreys. Supper was served and was much enjoyed. The affairs of the church are in good shape, and the outlook for the year is very bright.

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Rossland.—The "Father Pat" Memorial Church in this place was dedicated on January 20. The church, which is a very handsome edifice, was filled to overflowing at the services on both the morning and evening occasions. It is exactly eight years since the Rev. Henry Irwin, who was loved and revered under the name of "Father Pat," passed away to his eternal rest.

YUKON.

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

Dawson.—The Lord Bishop of the Diocese, in company with the Rev. C. E. Whittaker, of McPherson, and Mr. C. F. Johnson, made a very pleasant and profitable visit, by whaleboat to the Eskimos at Kittigarzoot and Herschel Island. This is the work to which the Bishop first went after leaving college, and to which he devoted eight years of labour. After an absence of eight years, there was mutual rejoicing at the meeting. For so many years evangelizing efforts seemed to be bestowed in vain, but this year the effect is becoming apparent. The seed sown, has at last sprung up, and is bearing fruit, five Christian marriages and nine adult baptisms being the beginning of the harvest. The attendance and demeanour of the people is cause of much satisfaction and thankfulness, when compared with that of sixteen years ago. The Mission at Herschel Island has been temporarily withdrawn, owing to having no habitable building, but the Bishop this year bought the residence of A. C. Stene, at Escape Reef, fifty-five miles east, as the nucleus of a mission which it is hoped to establish there presently. Mr. W. H. Fry, late of London, Eng., will be in charge.

Family Reading

DASHING DICK.

THE LIFE STORY OF A MAGPIE.

By Rev. W. Everard Edmunds.

(Continued from last week.)

Chapter 6—Under the Circus Tent.

On awakening the next morning, I tried vainly to make out where I was. Around me on every side, strange birds chattered and sang in a dozen different tongues, parrots, parrakeets, mocking-birds, a snow white crow and a brilliant Bird of Paradise greeted the dawn of the bright April morning, each in his own peculiar way. Outside, other weird sounds fell on my ear. The neighing of horses and the barking of dogs mingled with a very babel of unfamiliar cries. My astonishment must have proved rather amusing to my companions. Finally, a parrot who had been watching me for some time, took pity on me and said, "I suppose you are

wondering where you are and what all these sounds around you mean." "Yes," I answered politely, "everything is completely new and strange. Last night I was in New York, but we seem to be out in the country here. Is it not so?" "Yes," said the parrot, "just outside the city." "We are performers in a circus which will start out on tour some time next week. Most of us have been a season on the road, but I suppose you are one of our new hands. We have learned quite a number of new turns during the winter, but no doubt you are a 'special.' But look! here comes breakfast, and none too soon for me." "Good morning boss, good morning sir." "Good morning Poll," said a young man who had come into the yard with a big basket of provisions on his arm, "and how are you feeling this morning?" "And who is this?" he asked as he looked me over critically. I plucked up courage and replied as my old master had taught me to do, "My name is Dashing Dick, sir." "Oh, it is, is it" he said with a laugh. Well you appear to be a bright little fellow, and I hope you will do credit to the 'Greatest Show on Earth.' The manager tells me you are a whirlwind, and that your work the other night in New York will be a great advertisement for us in the bird department. Well, help yourselves boys, I'll come back later." He emptied his basket and returned to the little tent just across the lot. In a short time he came back again, and we were made to go through our several turns. My previous training stood me in good stead, and I soon adapted myself to the part I was given to play. My companions were all quick and alert, and before the end of the week we were quite ready for the tour. At last the day of our departure came, and for many hours our camping ground was a scene of the greatest bustle and excitement. The creaking of the great wagons, the roar of the lions and other wild animals, and the hoarse shouts of the men, mingled together in wild confusion. All day the work went on without a moment's pause, and before another morning had dawned, we were all on the special circus train, bound for the west. The circus season lasts from April till November, and during that time many thousands of miles are covered. Our circus was one of the best in America, and more than three hundred people were regularly employed. We had an unusually large number of animals, among which were elephants, zebras, giraffes, tigers, triek-ponies, dogs, monkeys, hyenas, snakes and birds. The expenses being very great, we exhibited in only the leading cities of each State. We had a large number of musicians, and the Italian band was one of the chief features of our magnificent parade. Ah! those parades, how the people flocked to see them; little boys would walk many miles to view the long line of animals, wagons, Roman chariots, and high-stepping horses, the latter marching proudly to the spirited music of the band. That sight I am sure, many children would cherish for long years after, and I feel certain that it did the animals good too, to see their bright, happy faces, shining with undisguised delight. Of course the star-performers did not appear in these street parades; their daring feats were reserved for the ring.

Neither did the "freaks" appear in public, those poor unhappy "oddities" who contribute their important share to the afternoon and evening entertainments. Perhaps I should not call them unhappy, for our "freaks" were cheerful but I know it would be painful to me to stand before a gaping crowd, and hear the many remarks passed upon my strange appearance. With us, we had a Russian giant, two Austrian midgets less than three feet in height, a tattooed African, a fat woman, and many other monstrosities. The ring-performers, equestrians, aerialists, and acrobats, were nearly all foreigners, and some of them spoke no English at all. Contrary to the general belief, they were men and women of good habits. Indeed that is necessary, for otherwise they would soon lose their nerve and skill. Then too, there were a number of children who accompanied their parents, and assisted them in some of their most startling feats. These little ones were very fond of us, and we birds loved to see them gather round, while their fathers and mothers were busy elsewhere. The life of the circus is a varied one, a hard and strenuous one, yet in spite of it all, we were seldom unhappy. (To be Continued).

INFLUENCE OF MOTHERS.

It is a fact worthy of notice, that the most distinguished men who have adorned the Church by their virtues, or who have served their country by meritorious actions, were men who had the happiness of receiving from pious mothers, early principles of morality. Witness St. Louis, King of France, who owes his greatness as a king, and his virtues next to God, to his mother, Blanche. Though occupied during the minority of her son with the affairs of State she had time to devote to the religious training of her son. "I love you tenderly," she said to her child, "but sooner would I see you a corpse at my feet than that you would tarnish your soul by a mortal sin." If Queen Blanche could pay so much attention to her son's instruction, notwithstanding her weighty occupations of State, surely other mothers cannot excuse themselves for want of time, from discharging a similar duty towards their offspring.

THE DISCIPLINE OF ENDURANCE.

The worst part of our martyrdom is not the last agonizing moment, it is the wearing, daily steadfastness. Men who can make up their minds to hold out against the torture of an hour have sunk longed vexations. And there are many Christians who have the weight of some deep, incommunicable grief pressing, cold as ice, upon their hearts. To bear that cheerfully and manfully is to be a martyr. There is many a Christian who feels the irksomeness of the duties of life and feels his spirit revolting from them. To get up every morning with the firm resolve to find pleasure in those duties and do them well and finish the work which God has given us to do, that is to drink Christ's cup. The humblest occupation has in it materials of discipline for the highest heaven.—F. W. Robertson.

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British and Foreign.

The sum of \$500,000 has been raised to supplement the funds of Trinity College, Hartford, Conn., of this amount no less than \$37,823 was either given or promised on the 31st December last.

Central Africa announces that the Right Rev. Gerard Trower, Bishop of Likoma or Nyassaland, since 1901, is to be translated to a new See which is to be formed out of the Diocese of Perth, Western Australia. Dr. Trower was from 1895 to 1901, vicar of Christ Church, Sydney, N.S.W.

A handsome set of rose-coloured vestments have been presented to the parish of St. Clement's, Philadelphia. They will be used according to ancient custom, on the Third Sunday in Advent and Mid-Lent, ("Refreshment") Sunday.

A number of communicants of St. Andrew's, Buffalo, N. Y., presented to the church at Christmas a new set of chandeliers of the inverted mantle type and from others were received a lavabo and bread box for the altar,

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WHEAT

both of silver; a set of service books for the prayer-desk; a missal for the chapel altar and an alb for the crucifer.

The Rev. Henry Pitt, vicar of St. Mary's, Southwark, was preaching a missionary sermon on a recent Sunday, and in the course of it he an-

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nounced that he had had a remark-
able and probably unique gift of 60
roses from a Bible class in Bangkok,
Siam, for the relief of the destitute
unemployed in his parish.

A very pleasing incident took place
lately at Newton Stewart, in Ireland,
when the parishioners presented their
rector, the Rev. A. V. Dobbs, with a
solid silver pocket Communion ser-
vice and a cheque as a slight token
of their esteem and regard for him
and of their love and sympathy to-
wards him.

At Queenstown recently, the Rev.
I. H. McConnell was presented with
an illuminated address and a purse
of sovereigns on the occasion of his
leaving the parish of Queenstown,
where he has been the senior curate
for the past seven years for the living
of Desertserges of which parish he
has been appointed rector.

A sterling silver chalice and paten
has been given by Mrs. Robinson to
Emmanuel Church, Hastings, Mich.,
in memory of her husband, the late
Judge David G. Robinson, who was
the junior warden of the parish from
the date of its organization until his
death and who was for several terms
a delegate from Western Michigan to
the General Convention.

In St. Paul's Church, Rogers Park,
Chicago, the following memorial-
were consecrated on Christmas Day:
A reredos, given by Mrs. Parker; a
pair of handsome three-branch brass
candlesticks, by Mrs. W. E. Vander-
vort, and a beautiful lace altar frontal
by Mrs. C. H. Prescott. A credence
table has also been ordered, the gift
of Mrs. B. F. Newcomb.

The Bishop of Southern Ohio lately
confirmed the Rev. Alexander J. J.
Gruetter who was pastor of the Ger-
man Evangelical congregation at
Lewisville, Ohio, and his wife. Mr.
Gruetter is at present studying for
Holy Orders and he will (D.V.) be
ordained deacon about Easter. He is
the son of an Evangelical minister
and is a young man of much prom-
ise.

On a recent Saturday afternoon, by
special permission of the Dean, the
infant son of the Rev. Henry S.
Sanders, rector of Woodford, N. E.
and Mrs. Sanders, was baptized in
Westminster Abbey, (Henry VII's
chapel) by the Venerable the Arch-
deacon of Westminster, who is also
one of the godfathers. Mr. Sanders
was formerly Archdeacon Wilber-
force's curate at St. John's, West-
minster.

The death took place in London
lately of Miss Ellen Morrison, sister
of the late Mr. Charles Morrison, of
Colman Street, E.C., the generous
benefactor of many religious and phil-
anthropic causes. The value of her
estate, so far as can be estimated,
is returned at £975,000. Amongst
her bequests are £2,000 to the Church
Missionary Society and £1,000 to the
Church Army. Her brother was a
very liberal contributor to the Bishop
of London's various funds.

The Bishop Co-adjutor of Fond du
Lac, recently received into the ministry
of the Church, Rev. Anton A. Mul-
ler who was pastor of the German-
Evangelical congregation at Woods-
field, Ohio, but who had before that
received Catholic Orders from Bishop
Kozlowski and still earlier had been
a student for Holy Orders in the
American Church. He is an accom-
plished scholar and a strong preacher
and he is now in charge of Grace
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no man to be happy but he that needs
no other happiness than what he has
within himself; no man to be great
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Children's Department.

A FAREWELL

My fairest child, I have no song to
give you;
No lark could pipe to skies so dull
and grey;
Yet, ere we part, one lesson I can
leave you,
For every day.

Be good, sweet maid, and let who will
be clever;
Do noble things, not dream them,
all day long;
And so make Life, Death, and that
vast Forever
One grand, sweet song.

—Charles Kingsley.

THE BETTER WAY.

It was on Harry's first vacation
in the country. He had always lived
in a small city, but during his first
year at college his father had sold
his business and moved on to a small
dairy farm in one of the river valleys.
Harry had been looking forward
longingly for several weeks to this
vacation, and in particular to the
squirrel hunting which his father
had promised him.

He was up bright and early on the
first morning, preparing for the hunt.
His father took the old muzzle-load-
ing gun, the powder horn, and the
shot pouch, which for a generation
had been a part of the equipment of
the tool house, and carefully explain-
ed the use of each. As soon as the
gun was found to be clean, he poured
out a small handful of powder and let
it run down into the barrel. Then a
wad of newspaper was tamped
snugly against the powder with the
ram-rod. A charge of shot was now
poured in and this was followed by
more newspaper wadding. His
father promised him a bright new
magazine gun after he had learned to
use this one.

With the gun loaded Harry started
out through the wood lot looking for
squirrels. He heard a noise like
the chattering of a bird, but soon
found that the chatterer was none
other than one of the squirrels for

whom he was looking. The squir-
rels were always a long way off or
were running through the branches
so fast that Harry was unable to
get what seemed to him a proper aim.

After tramping for an hour or more
he was becoming tired and his arms
were lame from carrying the heavy
gun. At last he came into a small
clearing which was comparatively
free from underbrush. Here he sat
on a log and rested.

The sensation of being alone in
the woods was a new one. Here was
a world he had not known. He had
thought of forests as dead places,
but this one was full of life. The
squirrels kept up a constant chatter-
ing. The notes of birds, now that
he had begun to listen for them, were
hardly less loud.

"Why do you all talk at once?"
thought Harry.

He soon found that when he listen-
ed for any particular note he was
able to disregard the other sounds.

"I suppose each one hears the
sound he wants to."

The birds and squirrels which had
at first kept at a respectful distance
were coming nearer. It is possible
that Harry would have forgotten his
gun, had not a roguish little squir-
rel dropped some pieces of shell into
the path in front of him. There sat
the little fellow on a limb of the tree
almost over head. In his ignorance
of what was proper in hunting, that
was the shot for which he had been
looking.

Grabbing the gun, he raised the
hammer, took careful aim, and fired.
There was a heavy thump on his
shoulder, caused by the recoil of the

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gun. The noise was deafening. The squirrel had dropped at his feet. Harry picked it up. Its eyes were open. They were sad, innocent eyes and they looked at him appealingly.

There was stillness in the woods. Every bird and animal was keeping

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quiet. Now it was indeed a dead forest. The birds had gone and the squirrels had stopped their chatter.

Harry put the warm little body in his pocket and walked out of the woods with a haunting feeling of guilt that he could not argue down. When he reached the open field he heard a number of angry and mournful sounds.

Over and over he said to himself, "I'm sorry."

Harry buried the body of the little gray squirrel under the currant bushes. He was an active boy and liked outdoor sports, but when he saw his father he told him that there were a number of things that he would rather have than the magazine gun.

When his father asked him what he wanted most, you may wonder at his answer. It was a camera. His father got it for him, and he learned to use it in photographing the interesting animals of the forest. Harry became in after life a scientist who studied living animals.—Our Dumb Animals.

IF THOU COULDEST KNOW.

I think if thou couldst know,
O soul, that will complain,
What lies concealed below
Our burden and our pain,
How just our anguish brings
Nearer those longed-for things
We seek for now in vain,
I think thou wouldst rejoice, and
not complain.

I think if thou couldst see,
With thy dim mortal sight,
How meanings, dark to thee,
Are shadows hiding light;
Truth's efforts crossed and vexed,
Life's purpose all perplexed—
If thou couldst see them right,
I think that they would seem all
clear, and wise, and bright.

And yet thou canst not know,
And yet thou canst not see;
Wisdom and sight are slow
In poor humanity.
If thou couldst trust, poor soul,
In Him who rules the whole,
Wisdom and right are well, but
trust is best;
Thou wouldst find peace and rest.

THE GLORY OF GOD

God's glory will be increased the more we develop according to his purpose. Those glorify him the most who are working most efficiently according to His design. God has sent us into the world; he has established the course of nature, in the midst of which we are moving, and his glory is accomplished the more we fulfill his purpose and carry on the work to which he has called us. If we are to aim at this one object of glorifying God and doing his will we must each aim at one particular way, according to the particular gift and character and endowments. He has bestowed upon us. Let each put before him-

self the fact that he has a particular calling to which he has been directed by God, and let him fulfill that calling to the best of his ability.—The Dean of Ripon.

DIGNITY OF ALL DUTY.

In one of Murillo's pictures one sees the interior of a convent kitchen, but doing the work in it are not mortals in old dresses, but beautiful white-winged angels. One serenely puts the kettle on the fire to boil, and one is lifting up a pail of water with heavenly grace, and one is at the dresser, reaching up for plates, and there is a little cherub, running about and getting in the way, trying to help. All are so busy and working with such a will, and so refining is the work as they do it, that somehow you forget that pans are pans, and pots pots, and only think of the angels, and how very natural and beautiful kitchen work is—just what angels would do, of course, if called upon to do it. The picture is suggestive. It shows us the dignity of all duty, even of the humblest drudgery. It is the motive and the aim that alone can consecrate anything we do, and the doing of God's will is always splendid work, though it be but washing dishes or cleaning a street. The humblest duty is a bit of God's will, and shines with heavenly radiance. This ought to be an inspiration to those who live in lowly places and can do only common task-work. Do it well and as God's will, and no great man's brilliant deeds will shine more brightly than your little things in God's sight.—"Glimpses Through Life's Windows."

Plough deep while sluggards sleep,
And you will have corn to sell and
keep.

The man or woman who thinks most of being faithful and devoted, and thinks least of the return to be expected—whose delight is to serve, and not to be served—for whom the relish is in self-sacrifice, and not in conquest—will hardly fail of felicity.

A Safeguard.—Every man, whether poor or rich, should have some practical talent by which he can convert labour into money. So, also, with every woman. She may or may not be compelled to exercise it, but everyone ought to possess it. If she belong to the richer classes, she may have to exercise it; if to the poorer, she assuredly will.

Taste.—We should always distinguish between taste and fancy. One is a perception of some manifestation of a principle in nature, the other a mere predilection for works of art. One is founded on the soul as seen through its outward covering, the other contemplates only the exterior dress. True taste is the love of the sublime, the beautiful, and the true.

Pause.—You are in haste to be wise? But pause again. Your brain

will only bear so much, and if you overcrowd it your only chance is gone. Haste makes waste—the wrong kind of haste, I mean; the haste that makes you rush on, needless of health or of anything save to be first at the goal. But make haste slowly and the battle is won.

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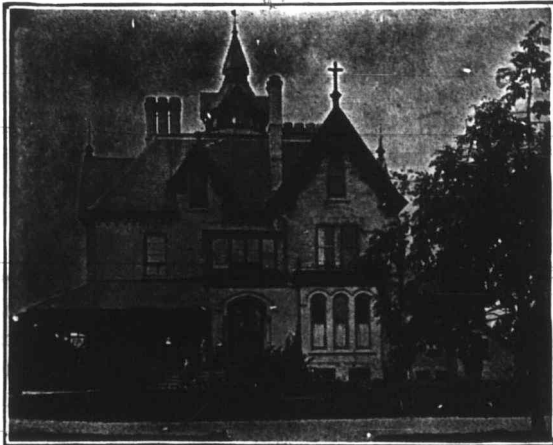
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The Church of the Good Shepherd, Shelton, Conn., received on Christmas Day, a very handsome Litany Desk and book, the gift of Miss Emma H. Thorp, who is a great friend of the parish.

The 80th anniversary of the consecration of the Church of the Good Shepherd, Kensington, Philadelphia, was observed recently. At Evensong a sermon was preached by the Rev. Dr. Washburn, rector of old Christ Church.

A memorial was unveiled in the grounds of Trinity Church, Boston, on Saturday afternoon, the 22nd ult., the day before the 17th anniversary of his death, to Bishop Phillips Brooks. There was a large number of people present including a number of dissenters. The Bishop of the diocese, Dr. Laurence, officiated. The memorial is the gift of the citizens, and it consists of two figures, Phillips Brooks and Christ. The Bishop stands in the foreground with his left hand resting on a reading-desk on which is an open book. The right hand is raised in benediction. In the background on the left stands a hooded

figure of Christ with His right hand resting on the left shoulder of the minister. Beside him and at the back of the central figure a tall cross rises. The bronze group is enclosed by a canopy of Tennessee granite. It is approached by a mosaic walk stretching from the sidewalk.

St. Luke's Church, Delta, Colo., has received within the past few months several memorial gifts. From a lady in Chicago a solid silver bread-box; from two resident communicants, a pulpit; from the members of the Women's Guild, a leaded glass East window, in memory of Bishop Leonard and Knight, from the little girls' Sunday School class a small window in memory of a former vicar, and from the choir two sanctuary windows, in memory of the Rev. W. T. Douglas, a former curate of the parish. One of the wardens has given a window in memory of his infant son and a lady who is a Methodist has given a window in memory of her mother who assisted the Rev. A. Miller, who is the priest-in-charge, to organize St. Luke's Mission, more than twelve years ago.

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