

Canadian Churchman

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THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.
ESTABLISHED 1871

Vol. 37

TORONTO, CANADA, THURSDAY, FEBRUARY 17th, 1910.

No. 7.

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The first of four stained-glass windows which are being put into the Chapel of the Epiphany, Winchester Cathedral, has been dedicated.

The late Mr. James William Carlisle, amongst other bequests made in his will, left £2,000 each to the C.M.S., the C.C.C.S. and the C.P.A.S.

St. Luke's, Evanston, Chicago, has received another gift, namely a \$1,000 baptismal font, as a memorial to Mr. C. F. Marlow, a former vestry man of St. Luke's, given by his widow.

The Rev. Arthur J. Galpin, M.A., Headmaster of the King's School, Canterbury, has been appointed by the Archbishop of Canterbury to an honorary canonry in Canterbury Cathedral.

The Rev. W. A. Uthwart, one of the clerical staff of Southsea, has sailed for the South Seas, where he will take up work under Bishop Cecil Wilson as Archdeacon of the Solomon Islands in the diocese of Melanesia.

An interesting Confirmation class presented at St. James', Cambridge, Mass., on a recent Sunday evening, included a gentleman nearly 80 years of age, his son and daughter-in-law and a grandson, three generations. There were 55 candidates in all.

On Sunday, January 23rd, St. Paul's, Charlestown, N.C., celebrated its centennial. The Bishop of the diocese conducted the service and the preacher on this interesting occasion was the Bishop of Tennessee. The offertory was appropriately given to St. Paul's Tekvo.

The oldest clergyman in the Irish Church recently passed away in the 95th year of his age. The Rev. G. A. Procter, M.A., incumbent of Tullameelan, Clonmel, since 1871, and Prebendary of Kibrosanty and Lismore Cathedral since 1883, was ordained in 1840. He was greatly esteemed by all classes of the people.

A reredos, which will take two years to complete, is to be placed in Holy Trinity Church, Sloane Street, Lon-

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St. Paul's Church, Alexandria, Va., celebrated its centenary on Sunday, January 23rd. The Bishop of the diocese was present at the morning service and he preached an able sermon on the history of the church. The parish was organized on January 23rd, 1810, and was placed in the charge of the Rev. William Gibson. There have been six incumbents of the living during the past century.

The Rev. Dr. Wiseman of Bucksburn, has been appointed Dean of Aberdeen and Orkney by the Bishop of the diocese, in the place of the Very Rev. Dean Danson, lately deceased. The new dean was born in 1840. He is a graduate of Aberdeen University where he had a distinguished career and he was ordained deacon in 1870. He has been at Bucksburn since 1874 where he has done a great and good work. In 1905 Dr. Wiseman received the honorary degree of D.D. from his Alma Mater and in recognition of this honour his Synod presented him with a handsome set of doctor's robes.

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TORONTO, THURSDAY, FEBRUARY 17, 1910.

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Lessons for Sundays and Holy Days.

February 20.—Second Sunday in Lent.
Morning—Gen. 27, to 41; Mat. 27, 27 to 57.
Evening—Gen. 28; or 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, to 24.
Evening—Gen. 43; or 45; Rom. 15, 8.

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

Appropriate Hymns for Second and Third 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.

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.

THIRD SUNDAY IN LENT.

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

THE SECOND SUNDAY IN LENT.

As we meditate upon the life-work of Jesus Christ depicted in the Gospels we perceive that our Lord represented Himself as a Teacher from God, and was accepted as such by those who paid serious attention to Him. When St. John came to write his gospel he desired to put this aspect of Jesus' being and ministry before the world in adequate language—guided by the Holy Spirit he writes of Jesus as the Logos, the Word of the Father. This title has inspired the speculations and meditations of scholars in every age. And

it appears to be the most adequate expression of the significance of Jesus' life and work. To speak of Jesus as the Word at once invests His message with a unique character. His revelation is absolute, final, and universal. The character of the doctrines revealed, the method of revelation, and the development of human appreciation of Jesus' teaching, combine to justify our statement. And the uniqueness of Jesus as teacher is further seen in the fact that He realized in His own life that perfect religious and moral ideal which He set before men in His teaching. In Him we find perfect agreement between practice and teaching. This coincidence leads us to reverence and worship Him. But, prior to that worship there comes the belief that the Revelation of Jesus Christ is eternal and absolute. The uniqueness of Christianity is seen in the fact that it is ever of present interest. When you view the changes and developments of the present day in connection with the teaching of Jesus you realize the marvellous applicability of that teaching to modern phenomena. Why is this so? Because our Lord, while illustrating from His own surroundings, laid down principles of faith and practice which never could be questioned. When studying the teaching of Jesus we must distinguish between the eternal principles of that teaching and the illustrations used by Jesus. Otherwise we miss the lofty grandeur, the eternal power, of the words of the Christ. In connection with our walk in life (practical religion) the Epistle puts before us the all-embracing principle, viz., sanctification. Though Jesus uttered but few commandments yet He gave us a principle which signifies more to us than all commandments—"For this is the will of God, even your sanctification." The call of God to every man is a call unto a holy life. The possibility of this life of holiness results from the personal ministry of the Holy Ghost. God who hath called us unto holiness, hath also given unto us His Holy Spirit. The virtue of the indwelling of the Spirit is the regaining of the power of self-control. The Syro-Phoenician girl is grievously vexed with a devil. Jesus cures her by giving her the power of self-control. And that is the way He cures all who go unto Him. The conditions and circumstances of life are ever in a state of flux. Therefore the negative commandments cannot always be the same. For that reason Jesus gave no commandments save that of love which is the manifestation of holiness. This characteristic makes the Christian religion unique and absolute. The times may change. But our calling is ever the same—God hath called us unto holiness; He hath also given unto us His Holy Spirit.

Old Lenten Customs.

In the bygone days of British history Lent was ushered in with customs and pageants, some of which gave boisterous expression to the rude yet hearty spirits of our forefathers. One of these took the form of a pageant. Hone in his "Every Day Book" says that "The records of Norwich testify, that in 1440 one John Gladman, who is there called 'a man who was ever trewe and feythfull to God and to the Kyng,' and constantly disportive, made a public disport with his neighbours, crowned as king of Christmas, on horse back, having his horse bedizened with tinsel and flauentry, and preceded by the twelve months of the year, each month habited as the season required; after him came Lent, clothed in white and berring skins, on a horse with trappings of oyster shells, 'in token that sadnesse shulde folowe, and an holy tyme'; and in this sort they rode through the city, accompanied by others in whimsical dresses, 'makyng myrth, disports and playes.'"

Lent.

Looking at the Season of Lent as a help to devotion, one cannot fail to be impressed by the wisdom that has placed it as a break between the gladness of Christmas and the bright joyousness of Easter. Here is a season when the heart satiated with the richness of recent blessings clustering round the commemoration of the birth of our ever blessed Saviour, and anticipating the approaching celebration of His joyous resurrection, may turn its affections with solemn earnestness and sincere devotion to "the giver of every good and perfect gift." Our perverse human nature sorely needs the curb which the seasons of the Church provide as an efficient aid to the spiritual motions within us, and a help to the control of our lives according to the will of God. For those who faithfully respond to the appeal of Lent the memory of Christians will be hallowed and the coming joy of Easter exalted by the chastening and sanctifying ministry of the intervening season.

Lenten Self Denial.

If the Lenten Season did nothing else for Church people than afford them an opportunity, from a Christian motive to practise some form of self denial, it were well worth the happening. To the devout, of course, the chief reason for such abstinence is humbly and feebly it may be, to follow the example of our Lord in His days of fasting in the wilderness. We have no wish to quarrel with those who contemn fasting and who hold that devotional exercises express the sum total of true Lenten observance. Some good people take no little credit to themselves for railing at what they are pleased to call "forms." There is a grim humour in Hare's reply in "Guesses at Truth" to this form of censure: "Of what use are forms," says this acute evangelical thinker, "seeing that at times they are empty? Of the same use as barrels, which at times are empty too."

The Laymen's Missionary Movement.

The good points of this endeavour have seldom been so well put as by the Baptist Examiner of New York. Two ways of promoting unity—"One is to belittle the conscientious convictions which, unfortunately, separate the disciples of Jesus. The other is to exalt that spiritual unity which is the true 'bond of peace' between all who love our Lord Jesus Christ in sincerity. The first of these endeavours will never accomplish anything at all, except to intensify the disagreements. Men are not conciliated by being told that their convictions are of small consequence. But the second has in it the promise and potency of a unity so fraternal, so sweet, so appealing, that all Christly men, whatever their denominational differences, entering into it, can feel that they are standing on common ground and working toward a common end the glory of Christ in the salvation of men. It is because the Laymen's Missionary Movement has been undertaken in that spirit, because it aims to unify all the forces of evangelical Christianity in a splendid effort to carry the good tidings of salvation to every kindred, tribe, and people on the face of the whole earth as speedily as possible, that we regard it as the most significant and encouraging movement of the present day."

The Revision of the Prayer Book

is occupying the attention of all branches of our Church and we regret to see the discussions and actions are of a rather parochial character. Being independent is a great thing, but while the discussions may take place freely all over the

world, the results of such discussions might be exchanged and considered so that in the end and before any final action is hastily taken by any branch, an attempt should be made to arrive at uniformity; considering especially the unhappy position of the Church in England in being obliged to submit the result to an unsympathetic Parliament, it seems to be a prudent course to ask such legislature to consent to a world-wide agreement. Dissent would then be very different to a local change and very unlikely to be effective.

Supplementary Services

in the meantime are suggested in every Church journal. One communication in the Church Times, while branching out into other debatable lines gives some useful precedents from early Elizabethan times. The following service was ordered by the Visitors to be said in early morning in Salisbury Cathedral: The General Confession and Absolution, the Litany as far as the verse "O Lord arise"; then a chapter from the New Testament and the rest of the suffrages following the Litany. The writer makes the following good suggestion: When a death has occurred in a parish, instead of the senseless custom (which he writes obtains) of the congregation standing after service, while the organist plays the Dead March, would it not be far more edifying and fitting the death of a Christian to have Psalm cxxx. said by the priest and people, Kyrie Eleison, Paternoster, and the first prayer from the Burial service.

Hymn Books.

The Scottish Chronicle is always welcome if for no other reason than the fact that the editor takes a deep interest in hymns and hymn writers. In a recent number there are some excellent criticisms on the selection of twelve favourite hymns by a Presbyterian congregation in the east of Scotland. But we regret that the able writer confines his criticisms and knowledge of English speaking hymn writers and their work to what he can find in one good but rather pedantic and narrow English collection. Let him rouse himself and see what progress has been made. If he will get from Henry Froude, the annotated edition of the Book of Common Praise, he will discover a hymnal of 795 hymns, and containing all the hymns both he and the Presbyterian divine refer to and many more, many of them by Canadian writers and composers of whom he has never heard, but the excellence of whose work we know he will acknowledge. Indeed we are sure that a careful examination of the work would result in its general adoption in the Episcopal Church of Scotland.

An Evangelistic Hymn.

In the number of our contemporary to which we have referred we find an unusual sermon by Dr. Walter Locke, Warden of Keble College, which contains this passage: "So we come in worship to thank God for the great blessings and possibilities that lie in the gift of life;" to "rehearse it in His Presence"; to set ourselves anew to use it aright. We would pray in the words of the Liturgy of Serapion—"Thou, O unseen Father, art the fount of life . . . make us, we beseech Thee, living men." Or those of you who are still young and strong may borrow the words which were found written in the Bible of a young Cambridge undergraduate who was killed in a railway accident:

"Just as I am—young, strong, and free
To be the best that I can be,
For Truth and Righteousness and Thee,
Lord of my life, I come."

What advice and what words for young men in our colleges and schools to pray and sing. The words are the fourth verse of hymn 705 of the hymn book, and the hymn itself is by Marianne Farmingham.

THE CENTRAL TEACHING OF LENT.

Life we believe has been scientifically defined as motion, death as stagnation, or cessation of movement. While we move we live. When we cease to move we die, or begin to die, which is the same thing. This is emphatically true in an intellectual and spiritual sense. Growth, or progress, or perhaps to put it more scientifically, if more vaguely, motion, is the law of life. The man whose mind is on the move is the man who is intellectually alive. The man whose mind has ceased to move has begun to die intellectually. So spiritually or morally. We live by keeping on the move, to use St. Paul's expression, by "pressing towards the mark." In other words, we keep morally and intellectually young by keeping on the move. We grow old by becoming contented with things as they are, and ceasing to press forward. Moral self-satisfaction, therefore, is as absolutely fatal to spiritual growth and life, as is intellectual contentment to mental life and growth. Against the tendency to gradually sink into this condition, Lent periodically protests. It comes as a reminder that spiritually we can only hold our own by going forward, or rather by trying to go forward. For after all the important and vital point is this, not so much are we gaining ground and achieving visible results, those will come in God's own good time, but are we fighting and striving. A swimmer may make no headway against the tide, strive he never so hard, but by striking out he keeps himself afloat, and holds his own. And so we keep morally alert and fit, and can only keep so, by unremitting war upon our failings. Self-contentment is fatal. It means stagnation, and stagnation is but another name for decay. But there is even a worse state than self-contentment or blindness to one's own failings. It is the acknowledgement of our failings as inevitable, the "making the best of a bad job," or the principle of what can't be cured must be endured. This is to grow morally old with a vengeance, and it is a very common state. Such people will frankly acknowledge, and even bewail their particular ruling failing, and then quietly accept it as a sort of burden imposed on them—and others, by Providence. They are "built that way," and it is no use attempting impossibilities, and anyway, "a fault confessed is half redressed," a most fallacious and dangerous and often demoralizing proverb, by the way. People can go on frankly "confessing" their faults till they become half proud of them. This is a most perilous condition, and it is by no means so uncommon as perhaps most of us imagine. Spiritually then, we can only live, and keep stagnation, decay, degeneration and death at bay, by continuous warfare upon the "sin that doth so easily beset us." The Apostle uses the singular, and thus goes to the root of the matter. Our lives for good or evil are influenced by one predominating characteristic. He says, "the sin," not the "sins." Grapple with and control this ruling weakness, and take care of it and your minor and resultant failings will take care of themselves. Now it may safely be assumed that the great majority of people of mature age have made the acquaintance of their besetting sin. There is an old saying that at forty, "every man is either a fool or a physician." He has found out and learned to provide against his physical weaknesses, if he is a wise man, and anything else but a "fool." How is it with our moral weaknesses. How many of us are "fools," and how many "physicians." How many are simply letting things slide, bowing to what they call the inevitable and enduring, and in many cases it is to be feared quite contentedly enduring "what cannot be cured." Against this most pernicious error Lent vigorously protests. It breaks in upon our lives with the reminder that spiritual life is only possible for those who persistently strive and fight, that the moment we begin to make terms

with our failings we begin to go back and are on the high road to spiritual death. Our failings are the grand touchstone of character. As we handle them, or as they handle us, so shall we be judged. To live is to fight and strive and struggle, to keep pushing against opposing forces, to resist pressure by counter pressure, which is the only way a living creature can hold his own. To die on the other hand is to try to hold one's own by passive resistance, which is an absurd contradiction in terms. This is the central truth of the Lenten Season, from which all its minor teachings derive their force and point. We hold our own, overcome and finally conquer only by attacking. Spiritual life is perpetual motion.

HAS THE REVERENCE FOR TRUTH DECLINED.

We often hear the fact, or what is assumed to be a fact lamented that men nowadays lack the stern sense of duty possessed by their forefathers. Their unswerving fidelity to principle is often contrasted very unfavorably with what obtains, in what has been called this "flabby age." These men, no doubt, had their failings, we are told, and their obvious limitations, but they were characterized by a high-souled, unselfish devotion to duty, they were willing to suffer for their principles. And then the men of the present day are unfavorably contrasted with them. We may be more tolerant than the men of old times, but we are incomparably less in earnest. As we heard it expressed the other day, "People nowadays hold their principles in their finger and thumb, the men of those days gripped them in their fists." Said someone else speaking on the same subject, "To-day we have opinions, two or three hundred years ago people had convictions." Now, superficially, this seems indisputable, and perhaps in a sense it is true. Men made more noise about their principles, and were more ready to do battle and suffer for them than they are to-day. But is it not rather because the ground has shifted, than from any fundamental change. Does human nature, as a matter of fact, ever fundamentally change. Men appear to be less in earnest about those things they so fiercely contested for in by-gone days, and undoubtedly they are. But why? Is it necessarily because they have lost their reverence for the right, and their loyalty to truth? Or is it because the issues have changed. And was all this burning zeal for the upholding and enforcement of certain matters of principle always the outcome of a purely disinterested love of the truth. Did no self-will ever mingle with it? On the other hand is the tolerance of the age, and the increasing disinclination for controversy, regarding certain matters, an infallible sign of moral degeneration. Is it always an indication of a growing indifference to truth? Might it not be argued that it is just exactly the opposite, that men in their reverence for the truth have become shy of taking sides, and desire to be sure of their ground before committing themselves, that recognizing how necessarily contracted and defective all personal view points must be, they have become disinclined to intolerance. In other words it may be urged, that the apparent indifference of the present day, is not as to truth, but as to certain issues which mankind has discovered are of only secondary importance, and are not vital, and are, therefore, not worth fighting about. On the whole, we think this latter position well taken. Disinterested fidelity to principle is, of course, always admirable. And apparently there were a vast number of men ready to suffer for their conceptions of the right in those days. But was this firmness, we ask again, always disinterested and unselfish? In the vulgar sense, no doubt, it was. It involved bodily suffering, loss of goods, and oftentimes death itself. But their

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are more refined and subtle forms of selfishness than a mere love of bodily ease or material well being. There is the overmastering determination to have one's own way at all costs, and to suffer for it, if necessary. We are continually seeing this same spirit to-day in the case of men, who so far as giving and personal exertion are concerned, are generous and lavish to a fault, who will undertake labourious and uncongenial work, so long as they can have a free hand and do as they like, but who the moment they are interfered with or required to sacrifice their own plans to the ruling of the majority, rebel. They will do anything except the one thing, sacrifice their own hobbies. This, it is probable, was the position of many of these sufferers for principle, to whom so many to-day look regretfully back and compare to their disparagement with the present generation. The probability is heightened by the fact, that these men themselves have no idea of granting liberty of conscience to others. "Stern to inflict and stubborn to endure," was this motto. What they asked for was not freedom to hold their own convictions, but power to impose them on others. As Hallam, the historian, says, "We have learned toleration because all of us in our turn experienced the miseries of persecution." These men, no doubt, were sincere and honest, or thought themselves so. It was as easy for them to deceive themselves as it ever has been. But perhaps after all the oceans of eulogy that have been lavished and are still being lavished upon them, they were not just exactly the heroes they are represented to have been, and the men of this "flabby age" are not exactly the degenerates they are sometimes proclaimed to be. A man's reverence for truth does not necessarily render him incapable of realizing his own possible limitations, and make him conceited and opinionative. In a ruder age, when opportunities for research and consultation were limited it might. To-day it makes men humble, and often distrustful of their own intuitions, and therefore, courteous to and tolerant of their opponents.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

The political situation in England is peculiarly complicated just now. No party appears to have a decisive mandate on any definite issue, and strength of the leading parties is so evenly balanced that the Irish and Labour members hold the key of the situation. Nothing but dissolution can be done without their assent. Despite the powerless position in which the Government finds itself would appear that the British electors had made up their minds that the House of Lords must be modified either in its personnel or its power. At first sight it would look as though the elections had shown no unequivocal lead on this subject, and yet a closer study of the situation will, we think, demonstrate that it is the case. First of all the Liberals, Labourites and Nationalists are all pledged against continuing the House of Lords as it is presently constituted. A member of Parliament elected as a representative of Labour or as a Nationalist, has all the powers and rights of any other member. Hence a majority of the new House of Commons is for the reformation of the Upper Chamber. In addition to this the members of the House of Lords have not, we understand, attempted to defend its present constitution. They admit the necessity for reform and have practically pledged themselves to reform even if the Liberals should fail in their attempt. The Conservatives have also talked reform and conveyed the impression that the remaking of the House of Lords would be quite as effectively if less violently accomplished by friends rather than enemies. In reality, therefore, all parties in the

House of Commons and a large section of the House of Lords is more or less pledged to a reform of the Second Chamber. But the present Government can't carry out any reform without first entering into a hard and fast agreement about Home Rule with the Nationalists. Whether the Liberal party is ready for such a step is doubtful. It would look, therefore, very much as though reform to the House of Lords would come not through Mr. Asquith, but Mr. Balfour.

So far as one can judge at this distance another significant fact was asserted in the result of the recent British elections, namely, the change of mind that is coming over the English people regarding free trade and protection. It is manifest that the old order is changing, giving place to new. A few years ago it was regarded as the rankest kind of financial heresy in England to talk protection. As a matter of fact the advocates of this doctrine still feel safer in referring to it under the rather equivocal phrase, "tariff reform." An open market to the world was considered as a sort of heaven-sent fiscal policy even when all the nations of the world were exacting tribute of British products in foreign ports. A cheap loaf, although one hadn't a penny to buy it, seemed to be at the foundation of all things. Now public opinion is veering around, and men begin to think that perhaps after all it doesn't matter so much, adding a penny to the price of a loaf when one has money in his pocket to buy it. A bargain in bread really does one no good unless there is money to secure it. This we understand was the real issue which the Conservatives pressed upon the electorate and the gains they made show how successful they were in convincing the public. The brotherhood of nations is the ideal both in commerce and friendship, but it is difficult for one nation to stand out in lonely isolation to teach such a doctrine. That has been the position of England for more than a generation, and foreign nations have availed themselves of her markets and imposed a protective tariff in their own. It is manifest, we think, that a change is about to be made in this respect, and the door of protection that was slammed so emphatically a few years ago, and barred and bolted so austen-tiously by one of the younger members of the cabinet, will one of these days be opened with the result we hope of doing two things. First, giving employment to England's millions of workless citizens, and secondly, providing those national revenues that will sustain our imperial supremacy beyond question.

The parliamentary debate on the Naval Bill, at Ottawa, has brought out many speeches of considerable merit. The Premier, and the leader of the Opposition spoke, as might have been expected, with great vigour and brilliancy, but the theme seems to have stimulated the imagination and men who have not so distinguished them-

selves in debate have been lifted to a higher plane of eloquence. It is rather a pity, we think, that a question of national and imperial defence should be made the subject of party conflict. A year ago it looked as though our political leaders had come to an understanding upon this subject, but now, while agreed upon the wisdom and necessity of doing something to strengthen the imperial navy, they differ as to how this should be done. The difference in detail is almost as serious as a difference in principle. If Mr. Borden is pleading simply for an emergent contribution to meet a present or approaching crisis, then his demand deserves the most careful hearing. It only rests with him to show Parliament the necessity for haste. If on the other hand he is enunciating a policy for the future of our country then we see no hope for its realization. Canada will never consent to furnish a few million dollars a year to be sent over to the Chancellor of the British Exchequer to be disposed of at the discretion of the British Parliament simply because they have ship-yards and we have none, and they have ship-builders and we have none. The part for Canada to play as a self-respecting section of the Empire is to bear her full share of the responsibility of defence all the way through,—in the building of her ships, in the manning of them and in the control of the same. This will lead to another very important responsibility, namely, in having some voice in the controversies that may lead up to war. The bill before the Canadian Parliament marks a turning point in our history and it cannot be disposed of as a mere temporary expedient. We shall have to face all its issues now and try to clearly see where we are to be landed. We have a great composite population and we must unite all in a policy that will be truly Canadian. Besides, if to-morrow Parliament voted five or ten million dollars as an emergent contribution to the British navy, the whole question of a Canadian navy would still have to be considered. If British statesmen assure our statesmen that the Empire cannot afford to wait for our naval assistance, then by all means let us send the money forthwith, but that would hardly affect the question now before the Canadian Parliament.

"Spectator."

Brotherhood of St. Andrew

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

J. H. H. Young, of Regina, and A. G. Gilbert, of Ottawa, both members of the Dominion Council paid a visit to Head Office last week. On the "Follow Up" department records 4,211 names have been received, of which 312 have come in since October 1st, the beginning of the Brotherhood year. A junior chapter is in process of formation at St. George's, Montreal, and steps are being taken to organize a chapter at Trinity, Warton, Ont. The chapter at Pembroke, Bermuda, now numbers 10 members with 7 probationers. St. John's chapter, North Bay, are keeping in work at a mission Sunday School with 40 on roll, and assisting in the cottage services held each week. Church of the Messiah Chapter, Kincardine, Ont., has 9 members on the list, and intends admitting two more shortly, and the Listowel, Ont., chapter is doing good work and several probationers have stepped up into the active rank lately. The secretary of St. Thomas' chapter, Toronto, has left for Peterboro', and will take up work with one of the chapters there. Selkirk, Man., is shortly to have a junior as well as a senior chapter at work in the parish. Honourable T. Mayne Daly, police magistrate of Winnipeg, is to be one of the leading speakers at the Regina Conference, to be held in June next. Attention is again called to the dates of the Dominion Convention at Montreal, September 15th to 18th, and every Brotherhood man and boy should bear these dates in mind, making it a matter of daily prayer that the Convention be a successful and helpful one. The entire junior chapter of St. James', Guelph,

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is stepping up into the senior ranks (in that way reviving the senior chapter) and a number of younger boys will take up work in the junior chapter. One of the members of the Dominion Council, in sending in his own cheque of \$50, writes as follows as to pledges towards extension work: "I believe that the men can be best approached personally by the director of their chapter. It is his duty anyway to see that his men do what they should in all kinds of service, and if each director was given to understand that he was relied upon to see that the pledges were promptly sent in early in the year, and that each man in his chapter and all new members on coming in, were plainly told that part of their duty would be to contribute to the extension fund as liberally as possible, I think that the returns would be more satisfactory."

The Churchwoman.

ONTARIO

Cananogue.—At the annual meeting of the Woman's Guild, held in the Parish House on Thursday, January 27th, the following members were elected to office:—Mrs. Charles Macdonald, Mrs. Serson, Mrs. C. E. Britton as Honorary Presidents; Mrs. W. H. Britton, president; Mrs. C. A. Lewis, vice-president; Mrs. O. Shaneman, secretary-treasurer.

OTTAWA

Ottawa.—The Woman's Auxiliary of this Diocese have arranged for a course of Lenten lectures to be given in St. George's Parish Hall, Metcalfe Street, on the Thursday evenings during Lent. The first was held last Thursday, when the Rev. W. M. Loucks spoke on "Diocesan Responsibilities." The second lecture is by the Rev. D. J. Neugevirtz, of Montreal, who will speak on "The Romance of Jewish Missions" (illustrated). The reverend gentleman is very well known to Ottawa people, having preached in the various churches on many occasions. He is connected with the London (Eng.) Society for Evangelization of the Jews, and is doing splendid work among the Jews in Montreal and Ottawa. Among the other subjects arranged for are the following: February 24th, Meaning of the Laymen's Missionary Movement, by Mr. John F. Orde and others; March 3, The Indians in Canada (illustrated), by the Rev. Canon Kittson, M.A.; March 10, The Northwest, Canada, and the Diocese of Honan, China, by the Rev. Canon Tucker, D.D.; March 17, The Interpretation of the Scriptures, by the Rev. W. A. Mackay, B.D., R. D.

St. Matthew's.—The annual concert under the auspices of the St. Anna's Guild of this church was given last week in the parish hall and proved, as usual, a decided success. The feature of the programme was a drawing room play entitled "His Old Sweethearts." The parts were cleverly taken. Other items of the programme were piano, vocal solos and duets, and a half dozen well arranged tableaux concluded the programme.

NIAGARA

Jarvis.—After twenty-one years of splendid service for the Church, during which under successive rectors, the interest has been maintained and the burden of the parish lightened by their labours, the "Church Guild" has become merged into a branch of the Woman's Auxiliary. This step was decided upon at a meeting held on Thursday, January 27th. An adjourned meeting was held on Shrove Tuesday, at Mrs. Murdoch's when Mrs. T. E. Leather, of Hamilton, President of the Diocesan Board, was present, and gave every information of the work the Auxiliary has been doing. At this meeting the organization was completed and the following officers elected: Hon. president, Mrs. Belt; president, Mrs. Chambers; vice-president, Mrs. J. Sill Jones; treasurer, Mrs. Hartwell; recording secretary, Mrs. Stacey Burwash; corresponding secretary, Mrs. J. A. Campbell; rector's representatives on the board, Mesdames Sowter and Morrow; delegates to the diocesan annual meeting, Mesdames Lewis and Campbell; substitutes, Mesdames Belt and Murdoch; city representative to the Diocesan Board, Mrs. W. E. White. The branch starts its mission with a membership of 28

and will soon have thirty or more interested members, a good percentage of whom are subscribers to the "Journal." During the twenty-one years of the Church Guild's existence the members have seen their new church built and consecrated and the rectory kept in good repair. They have also helped the juniors (who have had a good branch here for some years) to make up their bales. The change of organization will not affect the work which will still be parochial as well as missionary, but it will widen the interest and sympathy of the members.

Home & Foreign Church News

From our own Correspondents

NOVA SCOTIA.

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

Halifax.—An interesting meeting of the Sunday School Teachers' Institute was held on Monday evening, February 7th at Church of England Institute, the president the Rev. C. W. Vernon, in the chair. A resolution congratulating the former president, the Rev. R. A. Hiltz, on his appointment as Secretary of the Sunday School Commission and assuring him of the prayers and good wishes of the Institute, was carried unanimously. The evening subject was "The Use and Abuse of the Sunday School." Mr. C. E. Creighton gave a brief address on its use, the president on its abuse, and Miss M. A. Hamilton conducted a helpful round table. Attention was called to the conference to be held at the Institute every Tuesday evening during Lent to discuss the subjects of the Canadian Church Congress.

Dartmouth.—Christ Church.—The Rev. S. J. Woodroffe, the rector of this parish, sailed on the steamer "Sokoto" on February 6th for the Bahamas, Cuba, Mexico, and the United States. The rector did not officiate at any of the services owing to the uncertainty of the steamer's time of sailing. The services were performed by the Rev. W. Harley, of King's College, Windsor, assisted by the Rev. Canon Almon. A farewell letter written by the rector was read at both services. Mr. Woodroffe in making reference to his departure, said that while he had previously declined the kind offer of the parishioners, he had since felt that, it would be better if he were to take a two months' vacation trip for the regaining of his health. The rector also announced that he was not physically able to carry out the services during the Lenten season. He strongly urged the parishioners to attend the Lenten services the same as if he were officiating at them. He expressed his sincere appreciation to the parishioners for the thoughtfulness and kindness shown him. Mr. Harley, of Windsor, will conduct the Sunday services. Halifax clergymen will conduct the Wednesday evening services. The marriages, baptisms, funerals and care of the sick, will be taken by the Rev. Canon Almon and the Rev. C. W. Vernon.

Truro.—The Chapter of the Amherst Rural Deanery met on Tuesday and Wednesday, February 1 and 2 in the crypt of St. John's Church. There were present the following clergy: The Ven. Archdeacon of Nova Scotia, Truro: Rev. A. J. Cresswell, Amherst; Rev. A. E. Andrew, Pictou; Rev. George Backhurst, Parrsboro; Rev. F. Robertson, New Glasgow; Rev. C. O'Dell Bailie, Oxford; Rev. H. Lindsay, Westville; Rev. B. A. Bowman, Truro; Rev. H. J. Hogan, Truro. On Tuesday Evensong was said in the church at 7.30, the preacher being the Rev. A. E. Andrews. Matins and Holy Communion were held at 10 a.m. on Wednesday, with a sermon by the Rev. F. Robertson. At 11.30 the Chapter was formally opened by the Ven. Archdeacon Kaulbach, who, in the course of his remarks paid a great tribute to the retiring Rural Dean Downing, under whose able leadership the work of the Deanery had increased and extended in all its branches. By a unanimous vote, a resolution of sincere regret at his resignation, and appreciation of his services was passed to the Rev. Mr. Downing. The Rev. A. E. Andrew, of Pictou, was nominated for the position of Rural Dean, and the Rev. George Backhurst, of Parrsboro, was appointed secretary of the Deanery. At Evensong, the rector of Amherst, the Rev. A. J. Cresswell, preached the sermon. Luncheon was partaken of in the crypt of the church at one p.m., and dinner at the rectory at 6.30 p.m. A very hearty vote of thanks was passed to the Ven. Archdeacon and Mrs. Kaulbach, and the ladies of Truro for their most

kind and lavish hospitality to the clergy on this occasion.

Windsor.—King's College.—The Board of Governors of this College met at St. John on Thursday, February 3rd, and transacted considerable business. The St. John members entertained the others present at a luncheon at the Union Club, with J. Roy Campbell presiding and the Bishops of Nova Scotia and Fredericton seated at his right and left respectively. Beside the members of the Board of Governors, there were present Rev. Dr. Armstrong, rector of Trinity Church and Dr. Silas Alward, Dean of the Law Faculty. At the meeting of the Board, which held two sessions, there were present: Bishop Worrell, presiding; Bishop Richardson of the Diocese of Fredericton; Dean Crawford, Dr. M. A. B. Smith, Dartmouth; W. C. Milner, R. S. Wilson, Halifax; Herbert L. Jones, Weymouth; F. J. G. Knowlton, St. John; H. H. Pickett, St. John; Canon Smithers, Fredericton; Rev. A. B. Murray, Stanley, N.B.; Rev. Scovil Neals, Sussex; C. Lionel Hannington, Dorchester; J. Roy Campbell, St. John, and Rev. V. E. Harris, secretary. A resolution of sympathy with the family of the late Dr. Boulden, whose death was a sad loss to the College, was passed. His tactful, genial personality not less than his ability made him a real power in the office of president. The matter of the vacant presidency was very fully discussed, the committee thereon reporting that, while progress was being made, they were not quite ready to report the result of their action at this meeting. The report of the treasurer was submitted and it proved to be very satisfactory. It was also reported that a piece of land transferred to the College in 1854 had been lost sight of and the matter will be looked into immediately. A proposition to the effect that Mr. Carnegie be applied to for money for a new science building was unfavourably received and was voted down. Dr. M. A. B. Smith, however, gave notice of reconsideration. A decision was reached to hold one meeting of the Board a year in New Brunswick. The Bishop of Fredericton stated explicitly that there is no truth whatever in the report widely current that a Divinity School is to be established in Fredericton.

FREDERICTON.

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

Carleton.—St. Jude's.—At a meeting of the rural deanery chapter of Fredericton, which was held in this church last week, the Rev. R. A. Armstrong retired from the post of secretary and the Rev. W. B. Armstrong was elected in his place. A communication was read from the Bishop with respect to the annual confirmations which was carefully considered with the view of meeting the Bishop's convenience as regards future arrangements and Archdeacon Raymond was requested to further consult with the Bishop as to details. The subject of a missionary campaign to be held in May was discussed at some length and the Rev. Messrs. Kuhring, Hooper and Scovil were named a committee to arrange with members of the Laymen's Missionary Movement in regard to the matter. There was a discussion in regard to the proposal to erect a building in St. John for the work of the Church of England Institute as a memorial to the late Bishop Kingdon. It was agreed that a joint meeting of clergymen and representatives from the various churches be held to consider the matter fully. The Venerable Archdeacon Raymond reported that the manual of services for special occasions prepared by the Bishop would shortly be printed and placed in the hands of the clergy throughout the diocese.

There was a large attendance of men in this church one evening last week to hear the Venerable Archdeacon Raymond deliver an interesting sketch of the early history of Carleton. The address was appreciated and a unanimous vote of thanks was extended to the speaker. Light refreshments were served and the evening was greatly enjoyed.

MONTREAL.

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

THE DIOCESAN SYNOD.

Montreal.—The fifty-first session of the Synod of Montreal was opened with a celebration of the Holy Eucharist in the Cathedral on Tuesday, February 1st, at 10.30 a.m. The Lord Bishop

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was the celebrant and was assisted by the Revs. H. Bancroft and Canon Carmichael, Epistoler and Gospeller respectively. A fairly representative gathering of the clergy was present, but the lady were conspicuous by their absence. The Synod sermon was delivered at Evensong by the Right Rev. Dr. Codman, Bishop of Maine, U.S.A. Dr. Codman addressed his remarks to the president, laying emphasis upon the necessary possession of the priestly heart. The sermon contained much thought expressed in striking phrases and will not soon be forgotten by the large congregation present. Bishop Codman was attended by the Revs. J. E. Fee and J. J. Willis. The Lord Bishop of the Diocese was present, and at the close of the sermon gave the blessing.

Bishop Farthing's Charge was delivered at the first session on Tuesday. Considering the fact that during the past year his Lordship had visited every part of his large diocese, the Synod awaited with eagerness the Charge. The Bishop gave a practical and instructive address dealing with every feature of diocesan work. During the year he had assisted at the consecration of two Bishops, Dr. White and Dr. Sweeney; he had held 119 confirmations, laying hands on 620 males and 723 females. Lately he had held three confirmations (70 persons) for the Bishop of Quebec. In announcing the fact that the Montreal Jewish Missionary was now more than ever under his charge, the Bishop asked that all Good Friday offerings be designated for the local work. The work of the Bishop's missionary, the Rev. J. J. Willis, was highly commended by the Bishop; and the urgent need of contributions to the Church Extension Fund was pressed upon the Churchmen of the diocese. The Bishop reappointed all the Rural Deans, with the exception of the Rural Dean of St. Andrew's, who now resides in Montreal. To that position he appointed the Rev. J. E. Ireland, rector of Buckingham. After the reading of the Charge there took place the unveiling of portraits of Bishop Oxenden, Archbishop Bond and Bishop Carmichael. The impressive ceremony was conducted with much solemnity by the Dean of the Diocese, while Senator Owens and Messrs. G. F. C. Smith and E. R. Smith (the oldest members of the Executive Committee) removed the veils. The Synod then proceeded to the business of the session. The secretaries, treasurer, and auditors were re-elected, viz., Canon Baylis, W. L. Bond, Esq., G. Durnford, Esq., and Messrs. Savage and Fisk. Reports of committees were handed in and also several important notices of motion. As usual the report of the executive committee received very careful consideration and indicated great care and zeal on the part of that Committee in the work laid upon them. Mr. G. F. C. Smith pointed out the very creditable fact that of \$91,056.80 of trusts and endowments only a few thousand dollars were uninvested. Both the W. and O. and Superannuation Funds show an overdraft. But Synod seems to be interested in other matters than raising additional capital for these funds. A special effort is now being made to increase the Episcopal Endowment Fund so as to give the Bishop a minimum salary of \$6,000. To this end a sum of \$6,500 has already been subscribed by Mrs. Gibb of Comox, and several others whose names have not been made public. The Mission Fund shows a balance of \$6,743.23. The expense account for the year ending December 31st, 1909, amounted to \$7,886.23. This amount is levied by a tax of $\frac{1}{4}$ of 1 per cent. on the capitals of the several funds. The following statement from the treasurers are worthy of recording:—"To his Lordship the Bishop and members of the Synod of the Diocese of Montreal. My Lord and gentlemen: I have the honour to submit the annual statement showing the receipts and expenditures on account of the various funds of revenue and capital, for the year ending 31st December, 1909, together with the report of the auditors, Messrs. G. A. Savage & Company, C.A., certifying to their having audited the books to the close of the year. I am pleased to be able to report that the Finance Committee has been enabled to invest almost all the moneys placed in their hands; and that while at this time last year there was about \$27,500 uninvested, at this date there is little over \$1,700—all of which has been placed at favourable rates. It cannot be expected that these rates will always be maintained; and if happily there should be no disturbing influences in the money markets, it is but reasonable to expect that with peace and prosperity lower interest is to be looked for. The properties of the Synod have been maintained in good order and rented well. Two sales have been made during the year—one showing a very good profit. The Mission Fund has been fairly kept up, the balance at the close of the year being only \$91.33 less than at the same period of 1908. While this is good, I would point out that it is the

hope of this diocese later to be again able to advance the stipends of those labouring in it from the canonical standard of \$600, \$700 and \$800 to \$700, \$800 and \$900 per annum. To accomplish this there must be raised at least \$5,000 a year more. Even this amount would barely supply the present missions—to say nothing of opening more, and it must also be taken into account that as the wealth of the country increases, the time will come when the standard, we hope now to attain, will bear no more comparison to the needs of the recipients than the \$500, \$600 and \$700 of former years does to the requirements of the present day. There are in the books of the Synods what might be called Self-sustaining funds in this and other dioceses that cause the treasurers—myself included—much anxiety. First I would name the Widows' and Orphans' Fund, and secondly, the equally important Superannuation Fund. Taken in a monetary sense, I may say without fear of contradiction, there is not one pecuniary prize in the whole diocese; and equally certain is it that out of the past and present stipends there is no ordinary possibility of making provision for old age and failing health, or providing for those who perchance may have to be left behind, save, as I pointed out in my last year's report, that devised by the far-seeing and able men who organized the Synod, by which by the light contribution of \$5 a year, and a collection for each fund, \$300 a year for life would be provided for widows and \$400 for clergymen. They, however, omitted to add—possibly thinking that no one would have imagined otherwise—than that the collection should be any way equal to the contribution; and although there is a canon making it obligatory to join these funds, there are many, it is much to be regretted, who ignore and fail to take advantage of these beneficial schemes; in consequence of which when failing health or death draws nigh, how often are the hearts of those who have the administration of these funds wrung with appeals to work impossible miracles, or divert the moneys of the steady subscribers to the necessities of the tardy applicant. At date the Widows' and Orphans' Fund shows a slight improvement and the Superannuation Fund a falling off. All of which is respectfully submitted. George Durnford, treasurer."

In considering the report of the Executive Committee all the mission grants for 1910 were passed on the old basis of stipend. A greater part of the time of Synod was taken up by the consideration of reports of Committees. These reports showed that most of the Committees had done good and thoughtful work during the year. Four call for special notice. 1. That of the Sunday School Association. In connection with this report the new Canon was discussed and adopted. We reproduce it in full because we believe it to be drawn up along the lines of progress, and to show that the Church of England in this diocese intends to put Sunday School in the very forefront. The draft Canon, as presented by Dr. Rexford, was as follows: I. There shall be an organization for the Sunday School work in the diocese under the control of the Synod to be known as "The Sunday School Association of the Diocese of Montreal," which association shall also act in conjunction with, and for the purpose of carrying out the objects of the Sunday School Commission created by the General Synod of Canada. II. This Sunday School Association shall consist of the Bishop of the diocese who shall be ex-officio president, of the clergy of the diocese, and of the teachers and officers of the Sunday Schools of the diocese. III. The objects, and purposes of such Sunday School Association amongst others are as follows: (a) To co-operate with the Sunday School Commission of the Church of England in Canada in promoting the efficiency of the Sunday School work of the Church; (b) To adopt such measures as it may deem advisable for securing the greater efficiency of the Sunday Schools of the diocese as agents of the Church for religious and Church training; (c) To arrange the parishes and missions of the diocese into convenient groups and to encourage the formation of a branch association in each group; (d) To determine what funds are required for the work of the Association and to arrange for the raising of the same; (e) To submit an annual report of its proceedings to the Synod of the diocese. IV. The affairs of the association shall be managed by a Sunday School Committee consisting of: (a) the Bishop of the diocese; (b) Seven clerical and seven lay representatives elected by the Diocesan Synod at each regular session; such representatives being members of the Synod; (c) The president, secretary, and two delegates from each branch of the association. V. The committee shall elect its own chairman, secretary and treasurer, and these officers shall hold the same office in the association as in the committee. The committee shall fix its own

quorum and the time and place of meeting, save and except the annual meeting of the committee which shall be held at least one month before the regular meeting of the Synod; and at which meeting the report for the Synod shall be prepared and officers be elected. VI. A branch association for each group of parishes and missions, as arranged under the preceding articles shall be formed, composed of the clergy, superintendents, officers, and teachers of the Sunday Schools within the boundaries of each group mentioned; and the first meeting for the formation of such branch association shall be called by the Archdeacon, Rural Dean, or other officer appointed by the Bishop, as soon as possible after receiving notice of the formation of such group and at such meeting such branch association shall be organized by the election of a president, secretary and also two delegates to the Sunday School Committee, together with such other officers as may appear to the branch association desirable. The branch association shall provide for regular meetings and such other Sunday School activities as may be in accordance with its own means and conditions and shall also as far as possible carry into effect the directions or suggestions received from the Sunday School Association or the Sunday School Committee of Management named above. VII. The Sunday School Committee shall as far as possible secure for each of the great departments of Sunday School work the co-operation of a practical worker of experience in that department who shall be known as the superintendent of that department. The following departments shall be provided for:—1, Teacher training department; 2, Home department; 3, Font roll department; 4, Primary department; 5, Missionary department; 6, Adult Bible Class department; 7, Finance department; 8, Statistical department; 9, literature and supplies department. VIII. It shall be the duty of the superintendent of a department: 1. To co-operate with the Sunday School Committee in promoting the work of the department. 2. To collect information and statistics concerning the work of the department in the Sunday Schools of the diocese. 3. To present a report each year one month before session of Synod. IX. Dealt with observance of Children's Day on the third Sunday in October.

The report of the committee on the M.S.C.C. was received with evident satisfaction and hopefulness. The diocese has increased its missionary offerings and hopes this year to raise its apportionment in full. The report referred to the County Campaign of last June, and the Missionary Loan Exhibition held in Montreal last fall. The weekly offering system was endorsed, and the policy of greater and wider education in missions recommended. In connection with this report the following resolution was adopted: Moved by Dr. Rexford: "That in accordance with the urgent request of the Board of Management of the M.S.C.C. the incumbent of each parish or mission be requested to arrange to remit quarterly to the treasurer of the diocese whatever the M.S.C.C. funds may be on hand at the end of the quarter."

The report of the Committee on Moral and Social Reform showed earnest work in committee, and the members asked to be re-appointed that they might develop their activities. Such questions as Prison Reform, Children's Court, Civic Improvement League, were dealt with. Sub-committees have been appointed as follows: (1) On laws affecting the sale of liquor and on the social evil; (2) On housing problems; (3) On raising the standard of culture; (4) On labour problems; (5) On prison reform. These sub-committees have all been active and most of them have presented reports from time to time.

The following resolution arising out of the report was passed. It was moved by Archdeacon Ker, and seconded by Canon Renaud: "That the Synod of the Diocese of Montreal has heard with great satisfaction of the proposals lately before the Mayor and Corporation of the City of Montreal, looking toward the earlier closing of saloons, bar-rooms and taverns within the city limits. Until such time as the places before named shall be legally abolished, the Synod prays the new City Council to lose no time in completing the proposals of its predecessors above referred to."

The report of the committee on closer relations between the Synod and the Diocesan Theological College inspired one of the sharpest debates of the session, in which Dr. Rexford, Canon Chambers, and Dr. L. H. Davidson, figured prominently. The college authorities decided to allow the Lord Bishop to appoint annually for one year two clerical and two lay members of Synod as governors of their institution. The Synod Committee asked for a representation of ten members. Hence the debate. The sense of the Synod was with the College authorities and the report was amended to agree with the college offer. So

amended it was adopted by Synod. The following reports were also presented, and received careful attention of Synod: Carmichael Memorial Committee, Dr. Paterson Smyth; Evangelization of the Jews; Better observance of the Lord's Day, Rev. G. Osborne Troop; Superannuation; Deceased members, Very Rev. the Dean; Dunham's Ladies' College, Canon Longhurst; French work, Rev. Mr. Benoit; Andrews Home, Canon Renaud; Lumber district, Rev. F. R. Smith; Special needs of young people coming to Montreal, Rev. A. J. Doull.

That the Diocese of Montreal is in full sympathy with the objects and principles of the Laymen's Missionary Movement is evinced by the following resolution which was carried unanimously. It was moved by Mr. J. G. Brock, seconded by the Rev. A. P. Shatford: "That this Synod, recognizing the importance of the Laymen's Missionary Movement as an international and inter-denominational movement of laymen, the objective of which is the evangelization of the world in this generation (subject, however, in Canada, to the claims of the Home Mission Field), as defined by the National Missionary Policy adopted at the Missionary Congress held in Toronto in 1909, and further recognizing that, as such it has been approved by the Church of England in Canada by the resolution of the General Synod, passed at its last session in Ottawa, and by the Board of Management of the Missionary Society of the Church of England in Canada, desires to put on record its most cordial endorsement of the policy of the Laymen's Missionary Movement, and would urge upon every congregation in the diocese the desirability and the urgency of establishing a local committee of laymen to forward in every way the interests of the movement, and to co-operate with the Diocesan Committee already formed, and in active operation."

The report of the Rev. D. J. Neugevirtz, concerning his work among the Jews, was most encouraging, marking much progress.

The new system of nominations in connection with elective committees had its first trial this year, and worked very well. The greatest effect it had was upon the make-up of the Executive Committee.

The following is the Executive Committee:— Clerical, Canon Carmichael, Dean Evans, Ven. Archdeacon Ker, Archdeacon Naylor, Rural Dean Robinson, Rev. A. French, Rural Dean Lewis, Rural Dean Dart, Canon Longhurst, Rev. Dr. H. Symonds, Rev. J. M. Almond, Rev. Dr. Paterson Smyth, Canon Chambers, Rev. W. Sanders, Rev. H. E. Horsey, Rev. F. Charters, Rural Dean Jeakins, Rev. J. Elliott, Canon Smith, Rural Dean Ireland. Lay: Mr. H. J. Mudge, Dr. Davidson, Messrs. Edgar Judge, Lansing Lewis, A. F. Gault, Senator Owens, E. Goff Penny, W. H. Robinson, F. W. Hibbard, G. F. C. Smith, E. R. Smith, R. Wilson Smith, A. P. Tippett, Dr. Butler, Dr. Johnston, R. H. Buchanan, J. G. Brock, Lachlan Gibb, E. Buzzell, J. M. Fisk.

The Synod concluded its work late Friday evening, when the customary votes of thanks were passed. Particularly hearty was that accorded to the Bishop, who presided over all the sessions with unwearied zeal, with great tact, smoothing over the several difficult situations arising out of earnest debate. The past Synod was one of great helpfulness. It showed that the Church in the Diocese of Montreal is eminently concerned with the things that make for progress. This was seen in the extent of time given up to the consideration of Missions, Sunday School work, and Social Reform.

Bryson.—St. John's Church, Clarke's, was filled with a large and interested congregation on the evening of Monday, the 7th inst., on the occasion of a Jubilee Thanksgiving Service, on the 80th anniversary of the birthday of William Clarke, Esq., crown land agent of Morehead, Que., and the 50th anniversary of his official connections with the Church. It was also the occasion of the unveiling of a brass tablet on the wall of the church, commemorative of the two events. "To the Glory of God, and to commemorate the eightieth birthday of William Clarke, and the fiftieth year of his earnest work for the church in this district, this memorial is erected by his friends and neighbours, 7th February, 1910." The clergymen present were the Rev. Rural Dean Taylor, of Avlmer, Que.; the Rev. J. A. Lackey, of Chelsea, Que., a former pastor; the Rev. W. P. Baugh, of Grenville, Que., another former pastor; the Rev. I. Coffin, rector of Shawville; and Mr. E. C. F. Oxley, student in charge of the parish. The prayers were offered by the Messrs. Oxley and Coffin; the lessons read by the Revs. Lackey and Baugh; and the sermon preached by the Rev. Rural Dean Taylor, who was followed by each clergyman present in

appropriate addresses. The most notable item in the service was the rendering of a solo by Mr. Clarke himself, who sang "I know that my Redeemer liveth," in a most creditable and remarkable manner and voice for man of his years. At the conclusion of the service the memorial tablet was unveiled by the Rural Dean. After the service all the clergymen, Mr. Clarke's closest relatives and a few friends, were entertained at his residence. The Rev. Rural Dean Taylor assumed the role of chairman, and proposed "The King," which was responded to by the singing of the National Anthem. "Our Bishops and Clergy," was pledged in cold water in silence. "Our Host," was responded to by Mr. Clarke. Short congratulatory addresses were also given by the Revs. Lackey, Coffin, Baugh, and Mr. Oxley, and by Dr. Hurdman. Messages of congratulation and blessing were read from Bishop Farthing, of Montreal, the Rev. H. Plaisted, of Dunham, and numerous friends and acquaintances.

ONTARIO.

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

Kingston.—Quietly on Sunday evening, February 6th, there passed to rest the Reverend William Webster Burton, a revered clergyman of the diocese of Ontario, who for some six years had been its missionary secretary. Mr. Burton was a graduate of St. Augustine's College, Canterbury, England, and came to this country, twenty-four years ago, and at once entered upon missionary work in the northern part of Ontario, where he did pioneer service in Queensboro and Madoc, and after eighteen years in faithful work among the settlers and lumbermen, he was chosen as organizing missionary secretary for the diocese. Among clergy he was deeply beloved, and while of a very modest and retiring disposition, was held in the highest esteem by all who knew him. A man of sound judgment, strong character and deep personality, the Church loses in Mr. Burton one of her stalwart sons. Shortly after coming to Canada, he married Miss Mavfield, to whom he had become engaged in the home land, and a peculiarly sad feature is the fact that only three weeks ago, Mrs. Burton was suddenly stricken with illness and passed away. Two daughters and a son survive, to mourn the sad bereavement, to whom we beg to extend our most sincere sympathy. The funeral of the late Rev. Mr. Burton took place on Tuesday, February 8th, at 2.30 o'clock from his late residence to St. George's Cathedral, where the funeral services were conducted by the clergy of the cathedral, after which the remains were conveyed to Catarqui cemetery. The following were the pallbearers: The Revs. Canons Grout and Loucks, and the Rev. Messrs. Lewin, Forneri, Elliott, Fitzgerald, Savary, and Scammell. A number of clergymen followed the remains of their deceased friend and brother to their last resting place.

Queen's University.—The Rev. Canon Tucker, general secretary of the M.S.C.C., preached an eloquent sermon to a large-sized congregation in Convocation Hall, on Sunday afternoon, February 6th, when he took for his text the words from the Book of Genesis, "And I will make of thee a great nation."

St. George's Cathedral.—An excellent and most enjoyable entertainment was given in the school-house on Monday evening, February 7th. It was well patronized.

Miss M. J. Dalton, formerly Principal of Haver-gal College, Winnipeg, but now living in Toronto, and recently appointed convener and secretary of the Associates' Committee of the Deaconess and Missionary Training Home in that city recently visited Kingston and addressed a meeting of the different branches of the Woman's Auxiliaries upon the work of the Home. As there is need in the Church, greater than ever before, for trained women workers and as this is the only institution of its kind in connection with the Church of England in Canada it has special claims upon the interest of the women of the Church. Two courses of training are possible, the complete course of two years, leading to the diploma and setting apart by the Bishop, and a special course covering any period that the candidate may desire. Instruction is given in the English Bible, Christian doctrine, Old Testament, Prayer Book, and Church History, the students attending the lectures on these subjects at Wycliffe College, Toronto. Special training is given in domestic science and during the last year a small dispensary has been opened in connection with the Home, under the direction of Miss Raynor who has recently joined the staff

from the Mildmay Deaconess Home in England. Lectures are also given by one of the city doctors upon the subject of hygiene and first aid to the injured and during the summer months a course of training in nursing at the General Hospital. Training in parish work is received through the work done in different city parishes, the head deaconess being responsible to the clergyman of the parish for the work. A mission room in connection with the Home also forms a centre of influence among the women and girls of the district. At the present time there are sixteen young women in training. Miss Dalton pleaded earnestly for help to make it possible for all to continue their course. The cost of maintenance of the Home is two hundred dollars a year from each student. Some of them find it difficult to meet this amount. Special efforts are being made to widen the interest taken in the Home by the forming of groups of Associate members in the different cities and towns. These will pray for the work of the Home, and do everything they can towards its interests. Occasional meetings will be held, literature in regard to the Home will be distributed and any help given that may be possible. To organize these groups of Associates is the purpose of Miss Dalton's visits.

Frankville.—St. Thomas. This church has recently received a new altar book of Russian calf, beautifully illustrated, which was presented by the St. Thomas branch of the W. A. This branch has done excellent work in its three years of organization, having sent two bales to the Victoria Home, Alberta, carpets and quilts to the Yukon, \$25 for furnishing a cot in Alert Bay Hospital, \$10 to M.S.C.C., \$10 pledge money and \$20 for thank-offerings. During the Christmas tide, the parish presented the rector with two large loads of oats and Christmas offerings large as usual. This parish suffered a severe loss some time ago when it was God's will to call to the Church in Paradise, Mr. Wm. E. Davis, who has for more than fifty years been the mainstay of the parish. For several years he was delegate to Synod, and for nearly fifty years rector's warden. He was ever ready to respond to any call, always faithful and loyal in his churchmanship and one of whom it may truthfully be said "upheld the faith that was once for all delivered to the saints."

Millbridge.—St. Oswald's.—A social in aid of this church was held in the Parish Hall on February 7th, when an excellent programme of songs, recitations, etc., was given. The proceeds amounted to over \$118. The Rev. P. Isherwood, B.A., presided.

OTTAWA.

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

Ottawa.—St. John's.—A meeting of Associates and others interested in the Church of England Deaconess and Missionary Training Home, was held in St. John's rectory, in this city, on February 4th. The Rev. Canon Pollard was in the chair and expressed his sympathy with the work of the deaconesses. A brief report of the Ottawa Associates was given by their secretary, Miss Johnson, and it is hoped that the interest aroused by this meeting may greatly increase the number of Ottawa Associates. Miss Dalton, president of the Associates had come from Toronto to attend this and other meetings in Eastern Ontario and her detailed account of the deaconess movement in Canada gave her hearers a clear idea of the history of the work and its object, which is to receive, test and train women workers for the home parishes and the Canadian and Foreign Mission Fields in connection with the Church of England in Canada. The training covers a period of two years. It consists of a very carefully selected Course of Lectures in Scripture Knowledge and Church Teaching. There is also given to the students a thoroughly practical training in all branches of Christian work, such as visiting, conducting meetings among girls and women, the art of teaching, voice culture, domestic science, physical culture, nursing, dispensary and other work among the poor. Graduates and Students.—In all, 49 have been trained in the past and are labouring in every part of the home and foreign field. There are at present 14 in training, the largest number in the history of the work. Miss Dalton explained fully the help which associates can render by their prayers, their annual fee by work for the institution and arousing interest amongst young girls who may become candidates. At the close of Miss Dalton's address, Mrs. Cowan of Vancouver, one of the first graduates spoke

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briefly of the value of the training in parish life and in home life. Miss Bogert, general secretary of the W.A., seconded a vote of thanks to the speaker of the evening. It is of interest to all W.A. workers to know that the women missionaries trained by the thankoffering are students at the Toronto Deaconess House.

The following pastoral appeal by the Archbishop of Ottawa, was read in all the Ottawa Anglican churches last week: "We earnestly desire that the approaching season of Lent should be attended by many advantages and real blessings to your spiritual life. This can only be, if you will do your best to use the season aright and for its blessed purposes. We recognize the many hindrances which stand in your way. We are not set on laying down any exact rules which might be useful to some, but impracticable for others. Our desire is simply to impress upon you the opportunities and privileges which Lent brings to us year after year. The general disposition which prevails so widely to recognize the season and to guard against hindering the aims and efforts of those who desire to use it faithfully is a real help. Fully sensible of this, you will surely be able, by the exercise of some determination and persistence, to secure the opportunity for everybody for earnest communing with God in solitude. You will, too set yourself to secure a longer period than usual every day for earnest prayer to God, in His House if it be possible, and in your chamber. Acts of self-denial, self-discipline and self-control will prepare you to turn nearer to God, and to develop and strengthen all the faculties of your spiritual life. Thus when Easter comes, you will be prepared to enter into its triumphs and its joys."

Christ Church Cathedral.—The Rev. Canon Kittson preached an excellent sermon on the Parable of the Sower last Sunday.

St. John's.—The weekly meeting of this branch of the Y. P. A. was held on Ash Wednesday. There was a good attendance, the Rev. Canon Pollard giving an interesting address, on the Bible and its literal truths. It is the intention of the rector to continue these lectures during Lent. The Rev. E. H. Capp made some interesting comments on the rector's remarks and gave several verbal illustrations of the use of the Greek language as used in connection with the Bible.

St. Alban's.—The Rev. F. H. Winderley, the new curate of this church, and Mrs. Winderley were last week tendered a reception in the church parlours by the members of the parish. The event was a delightfully informal one, the Venerable Archdeacon Bogert receiving the guests of the evening. Previous to this Mr. Arthur Dorey and Mr. Edmund Sharpe delighted the audience with an organ and song recital, every number of which was well chosen and greatly appreciated.

Smith's Falls.—St. John's.—An enthusiastic meeting of the male members of the congregation was held in the parish hall on Tuesday evening, there being over one hundred men present. It was decided to form a Men's Club in connection with the church and the following officers were elected:—Hon. president, the rector the Rev. C. Forster Bliss; hon. vice-presidents, H. B. Wilson, B. E. Sparham, William Johnston, J. Edwin Frost; president, A. S. Malcolm; secretary-treasurer, S. B. Code; Executive Committee, the above named officers and Messrs. W. O. Dales, John Swayne, Frank Humphrey, R. G. Lucas, Dr. Stammers, Alden Slack, H. H. Layng, Robt. Fassie, John Drummond, Salathiel Johnston, Edward Gray, Hugh Fitzpatrick. It was arranged to hold meetings in the parish hall on the first and third Thursday evening in each month. The organization starts with a membership of over one hundred and promises to be an active and helpful force in the work of the church.

Cornwall.—Trinity.—At the conclusion of the annual Bible Class supper held in Trinity Hall on Thursday night, February 3rd, a re-organization meeting of Trinity Athletic Association was held, the following officers and committees being elected for the year:—Hon. president, the Rev. T. J. Stiles; president, A. L. Killaly; 1st vice-president, Geo. A. Stiles; 2nd vice-president, Stewart Famer; secretary, S. Morgan Gray; assistant secretary, Ford Strickland; Executive Committee in addition to above officers, Vane Silmsler, George Anderson, Wm. Rankin; captain of hockey team, Geo. Anderson; captain of lacrosse team, Vane Silmsler; captain of harriers team, Fred. Shearer; hockey committee, G. Anderson, V. Williams, P. Barnhart; lacrosse committee, V. Silmsler, G. Gallinger, D. Kinghorn; harrier committee, F. Shearer, Jas Eastwood, M. Mulhern. A meeting of the Executive Committee will be held to draw up a constitution and by-laws for the Association, the same to be dis-

cussed at a general meeting of the Association. The meeting was very enthusiastic, and a splendid future is confidently looked for.

TORONTO.

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

The Rev. T. W. W. Crawford, M.R.C.S., L.R.C.P., and Mrs Crawford, left this city on Monday, February 7th, for Niagara Falls, on their way to Embre, British East Africa. They sailed on the following Saturday from New York. Their station was at Kenia, Medical Mission, Fort Hall, British East Africa, but now they will be fifty miles farther inland, where a white man has never been before and where no white people are living. They have been in British East Africa since 1904. Their post office address will still be Fort Hall.

Church of the Redeemer.—Over a hundred men sat down to dinner in the hall of the parish house of this church on Monday evening, the 7th February. After dinner addresses were given by the chairman, N. W. Hoyles, Esq., K.C., by Canon Tucker on "The Upbuilding of a Nation," by the Hon. A. B. Morine, K.C., on "Practical Christianity." The rector, Rev. C. J. James closed the proceedings with a short address, complimenting the committee in charge of the arrangements for getting up this dinner, on the successful carrying out of their venture. This was the first event of the kind in connection with the church, and so pleased were the men present that they determined to have at least double their number attendance at the second annual banquet, which it is hoped to hold early in 1911.

On Monday evening at a special vestry meeting it was enthusiastically determined to obtain the services of a clerical assistant in order that the increasing demand of parochial work may be met.

Trinity College.—The first lecture of the present series were given in the Convocation Hall on Saturday afternoon last when the Vice-Provost, the Rev. Dr. Llwyd, D.D., gave a most interesting address on "Present Problems of the Pacific Coast," which was greatly appreciated by the large audience who were present.

Grace Church.—On Monday, February 7th, the Bible Class of this church spent socially a very pleasing and profitable evening. After music and games had been participated in the rector gave a short talk followed by splendid addresses by J. S. Barber, Esq., C. P. Muckle, Esq., Lionel Rawlinson, Esq., and J. W. Truscott, Esq. In the annual written examination four competitors took very high marks. Miss Haynes 100 per cent; Miss Glockling 90 per cent.; Miss Miller 97 per cent., and Mr. Mutton 95 per cent. Appropriate prizes were presented to the four who thus distinguished themselves. Mr. J. S. Barber acted as examiner. The questions set by the rector were 25 in number and concerned the Holy Eucharist. The refreshments served towards the close of the evening were dainty and abundant. On Wednesday afternoon immediately previous to Lent, Mrs. J. S. Barber, of Admiral Road, ably assisted by Mr. Barber and their daughter, Miss Edith, entertained in a very delightful manner the members of Grace Church W.A., of which she is the president. The hostess, together with Mrs. Sweeny, constantly moving about among the guests, made it quite impossible for anyone to otherwise than thoroughly enjoy the very happy occasion. Delicious refreshments were served towards the close of the afternoon.

Deer Park.—On the kind invitation of the Rev. T. W. Paterson, the Ruridecanal Chapter of West York held its regular meeting here on January 31st and February 1st. On Monday evening, Divine service was held in Christ Church, the Rural Dean, Canon Morley, being the preacher. The prayers and lessons were read by the rector and the Rev. R. Holmes. The next morning Holy Communion was celebrated by the Rural Dean, assisted by the rector. At ten o'clock the Chapter assembled for business, presided over by the Rural Dean. The devotional part of the meeting, a study in Greek of 1 Tim. iii. was ably led by the Rev. W. J. Brain, at short notice, all the members present taking part. The minutes of the previous meeting having been read and confirmed, the Rural Dean called upon the Rev. T. W. Paterson for his paper on the "Athanasian Creed." This she did in a very interesting and instructive manner, bringing out points which led to much discussion. The Rev. E. J. McKittrick read a very practical paper on "How best to reach and influence non-Churchgoers." The Rev. C. V. Pilcher, the Diocesan Field Secretary on Sunday School work, attended the meeting and made arrangements to visit several parishes in the Deanery on this his special work in the diocese. Apologies for absence were received from the Revs. Jno. Gibson, A. L. Kirby, J. Hughes Jones, and E. B. Taylor. A hearty vote of thanks was passed to the rector and Mrs. Paterson for their warm hospitality, and also to the readers of the papers, after which the Rural Dean closed the meeting with the Benediction. The next regular meeting will be held at Bradford on May 30th and 31st.

Havelock.—Mission of Belmont.—On Sunday, February 6th, the Bishop of Toronto visited this Mission and preached morning and evening in the Church of St. John the Evangelist. At the morning service fourteen candidates were confirmed and with others received Holy Communion. It was encouraging to notice that the number of communicants exceeded that of any other occasion for many years past. The Bishop's address to the candidates was of a most useful character, as also was his sermon in the evening to the congregation. As time permitted his Lordship visited some of the outposts at which services have been held at times and kindly gave an address at a funeral.

Port Hope.—St. John's.—The forty-first anniversary of the opening of this church was celebrated on Sunday, February 6th, by appropriate services. The special preacher for the day was the Right Rev. Bishop Reeve, who took as his subject in the morning that of "Opportunity" and based his discourse, which was a very practical one on Hebrews ii. 7 and 8. "Therefore (as the Holy Ghost saith) to-day if ye will hear his voice harden not your hearts." In the evening the subject of the sermon was, the Church's witness through the Gospel at home and abroad, with special reference to the missionary needs of our own diocese. The music at both services was excellent. On Monday evening the celebration of the anniversary was continued by a social gathering in the schoolroom, which took the form of a congregational reception to the Bishop and Mrs. Reeve. Short addresses of welcome were given by the rector and His Honour, Judge Benson, to which the Bishop made a very fitting reply. After this a very good programme of music was given, and the distribution of refreshments closed a very enjoyable social evening. Much credit for the success of the entertainment is due to the parochial branch of the Anglican Young People's Association, which undertook through its committees, the details of arrangement. The Rev. T. N. Lowe, president of the A.Y.P.A. made a very efficient chairman.

Peterborough.—St. John's.—Following a custom of former years a Men's Fellowship Tea was held in the schoolhouse on Quinquagesima, "the Sunday of Brotherly Love." In spite of the bitter cold no less than one hundred and thirty representative men of the congregation sat down together and afterwards listened to many brief and bright addresses on parochial and missionary subjects. The latter topic was dealt with effectively by R. W. Allin, Esq., secretary Laymen's Missionary Movement, who happened to be in the city, and by J. A. Aylmer, Esq., and J. H. McClellan, Esq., of St. John's, who all made telling speeches. Mr. R. J. Devey, a devoted worker and leader, said a few glowing words on "Individual Responsibility," and several new members expressed their warm interest in the work. Mr. Joseph Mills, churchwarden, happily filled the chair. The frequent applause and evident interest showed how strongly the cause of Missions appeals to our Teymen to-day.

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Afterwards the large body of men attended the evening service at which the rector preached from the text "Is there not a cause?" The cause of Christ and His Church was a national and also a world-wide cause of the greatest magnitude calling loudly for the self-denying devotion of clergy and laity alike. Its blessings were for all men, and this country in particular needed just what the Church could supply. Were Canadians to be lacking in certain elements of moral fibre because Churchmen were timidly refraining from making a distinctive contribution to the national character? Without striving to proselytize we might frankly and kindly bear our witness and pass on to others the great treasures entrusted to our keeping.

NIAGARA.

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

Jarvis.—St. Paul's.—An Adult Bible Class has been started under the charge of the rector, in this church. Since the New Year the Life of St. Paul has been studied, but starting with next Sunday the subject will be "The Typical aspect of the Tabernacle." The attendance has been very good. Mr. Edward Jones is the secretary. During the Lenten season the rector is taking the Book of Esther for the Sunday morning subjects and the Parable of the Prodigal for the evening course. On Fridays the Lord's Prayer will be taken up. The A.Y.P.A. will take a course on English Church history. On Wednesday evenings a series of Cottage services will be held at the farmer's homes in different localities.

Palmerston.—St. Paul's.—As a result of the kindness of several friends of this church the lighting arrangements have been made more beautiful and satisfactory. In the place of drop lights beautiful brushed brass fixtures have been installed. A six-light fixture in memory of the late Mr. John Alexander has been presented by his family. A similar fixture is the gift of Mr. Richard Johnston in memory of his father and mother. The chancel lights are the gift of Mr. W. J. Hausey, and the fixture in the vestibule is the gift of the Young People's Society. Mention might also be made of a beautiful white dossal presented by Miss Norway, and brass poles by Miss Nahrang.

Grimsby.—The Rev. C. R. Lee who for many years was rector of St. Andrew's Church, Grimsby, and who for the past few years has been on the retired list, died very suddenly at the home of Miss Grout, Main Street West, where he had been living for a number of years, about midnight on Wednesday, February 2, 1910. Mr. Lee had been down to the village as usual on Wednesday evening and on his way home he was seized with apoplexy and fell down on the street. Mr. Robert Kerman and a party of young people were passing along the street and called the assistance of Dr. Alexander, who had him removed to his home where he passed away less than an hour afterwards. The Rev. C. R. Lee was ordained a deacon on June 27, 1875, by the late Dr. Bethune, Bishop of Toronto, and on May 27, 1877, he was ordained a priest by the late Bishop Fuller. Previous to his appointment as rector of St. Andrew's Church, Grimsby, he had been rector at Thorold, Port Colborne, Acton, Mount Forest, Barton and Glanford. He was rector of St. Andrew's Church, Grimsby, for about fourteen years, retiring on October 1, 1906. He was a M.A. of Trinity University, Toronto. The funeral took place from the home of Miss Grout, to St. Andrew's Church Cemetery, on Saturday afternoon, February 5, 1910, and was largely attended by the members of the church and citizens generally. Nine clergymen were present, several of whom took part in the service. The clergymen present were as follows: Rev. J. Allan Ballard, rector of St. Andrew's Church; Rev. Mr. Caslor, Beamsville; Rev. Mr. Davis, Stony Creek; Rev. Canon Forneret, the Ven. Archdeacon Clark, Rev. Dr. Gardner, Rev. J. Fletcher, all of Hamilton; Rev. E. A. Irving, Dundas, and the Rev. R. Ker, of St. Catharines. The Rev. C. R. Lee was unmarried and had made his home with Miss Grout for many years. During the past few years he has had poor health, having had attacks of paralysis on several occasions. Mr. Lee will be greatly missed by many people in and around Grimsby, as he was very kind to the poor and liberal to those in distress. His charitable acts were very unostentatious and in this respect he never let his right hand know what his left hand was doing. For this excellent trait in his character he will long be remembered in many homes in Grimsby.

St. Catharines.—The Rev. Canon Gribble, of Niagara Falls, one of the oldest and best known clergymen of this diocese, who, despite his 85 years, frequently conducts services in all parts of the district, met with a serious accident on Sunday, February 6th. He fell on the sidewalk as he was entering St. John's Church, Thorold, to conduct the morning service, and was severely cut about the face and head.

HURON.

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

London.—Huron College.—Fire which had its beginning in one of the bathrooms in this college did damage, roughly estimated at from \$4,000 to \$5,000 on a recent evening. A gas heater is thought to have been the cause, but as the fire had made considerable headway before being discovered no one is just certain on this point. The blaze was entirely confined to the attic and spread east and west, not only along the main Huron College building, but also into the wing occupied by the Western University, Waer, which poured into the students' rooms, did a good deal of damage, and rendered most of the rooms uninhabitable. Professor C. E. Jaekin suffered worst in this respect, his room being deluged with water on account of being directly under the part of the roof most seriously burned. The room occupied by Mr. Frank Vair of Brantford, was also drowned out, and several others suffered more or less. In the Western University wing the water may show less effect on account of the metallic ceilings. Two thousand dollars was spent not long ago on this part of the building. The firemen had great difficulty in getting at the fire on account of it being entirely in a closed attic. To add to their difficulties the west wing has a double roof, the under one being of slate, which was very hard to get through. The curious ramification of the attic in this wing furnished further trouble. It was difficult to see what damage had been done on account of the gas connections being shut off. The principal's residence and the more easterly rooms were not damaged. Huron College has been added to from time to time and it was the older portions of the building which suffered in the fire. The university wing is over 50 years old, having been originally the residence of the late Henry Ridout. The adjoining part of the building was built between 40 and 50 years ago, when Bishop Cronyn was head of the Diocese of Huron. Principal Waller has stated that the loss would be covered by insurance. The Principal and most of the students were at the Bible Society meeting in the auditorium when word came of the fire and they hurried up to the college building.

Sandwich S. and Colchester N.—The members of St. Stephen's and the Church of the Redeemer have presented a valuable horse to the rector, the Rev. J. R. Newell.

Woodstock.—New St. Paul's.—A reception was tendered to the new assistant curate, the Rev. S. S. Hardy, at All Saints' Chapel, on February 3rd. He was introduced by the rector, the Rev. T. G. Wallace, who referred to his many splendid qualities. In the course of his remarks the rector said that during Lent, services would be held in All Saints' Chapel on Sunday evenings instead of on Thursday, this to begin on Sunday, February 13. Mr. Hardy on rising to reply was greeted with hearty applause. He thanked all for their kindness. A lunch consisting of coffee and cake was then handed round, and a pleasing programme was rendered. At its conclusion Mr. Hardy was introduced to all members present, and the gathering broke up, all having enjoyed a very pleasant evening.

Wallaceburg.—St. James'.—The truly Apostolic visit of the Bishop on Sunday evening, the 6th inst., was much appreciated. The Rev. E. F. Hockley presented seven candidates for Confirmation, two being from Christ's Church, Becker.

Chatham.—Holy Trinity.—The largest class ever confirmed in this parish at one time was presented to the Bishop of the diocese on Sunday, February 6th, at 2.30 p.m. It numbered 42 persons, 23 being men and boys and 19 ladies. An analysis of the class is quite interesting. 27 were eighteen years of age or older. Among

the number were 6 Presbyterians, 4 Methodists, 2 Baptists, and 1 Plymouth Brethren. The Bishop complimented the rector and the congregation on the large class, and on the many improvements recently made to the church property. On Tuesday evening, February 8th, an oyster supper was given to the choir and their friends by the wardens. Miss Maggs, organist, and Mr. Worstead, choir-master, were complimented on their good work, as were also the members of the choir. One of the wardens said that this church has the finest choir in Chatham and this opinion is quite general throughout the city. Choral Evensong is sung every Sunday, and a full choral communion service is to be rendered on the first Sunday of each month.

Brantford.—St. Jude's.—The A.Y.P.A. held a meeting lately which was of a missionary character. The meeting opened with the president in the chair and after the opening exercises the Rev. T. B. Howard, rector of St. James' gave a very instructive and interesting talk illustrated by lime-light views on the mission fields of Uganda, the views showing the condition of the people to-day and the condition some years ago when the missionary movement swept the land. A hearty vote of thanks moved by Mr. Robinson and seconded by Mr. F. Pelling was tendered Mr. Howard, for the excellent address which was thoroughly enjoyed by the large number present.

Tillsonburg.—St. John's.—A very successful play, "Jayville Junction," under the auspices of the Ladies' Aid, was given by local talent in the opera house, on February 8th. The entertainment was carried through in a creditable manner before a large and appreciative audience. The ladies realized a large sum of money which will be applied towards the church debt.

Confirmation services were conducted by the Lord Bishop of the diocese in this church, on Sunday evening, January 23rd. Owing to the heavy snow storm only six, out of a class of fourteen, were confirmed, the other members from St. Charles', Dereham, being unable to get in on account of the blocked condition of the roads. The Bishop preached to a large and very appreciative congregation, from the text, "Then laid they their hands on them and they received the Holy Ghost" (Acts viii. 17.)

ALGOMA.

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

Fort William.—St. Paul's.—The handsome new rectory of this church was built on the extreme south side of the church property, facing Archibald street in order that there should be no obstruction of the view of the fine, sacred edifice from the main streets. The grounds north of the rectory will be beautified and set out as a tennis court for the use of members of the Church Club. The rectory was designed from the plans drawn for the residence of Mr. F. Symes, elaborated and enlarged, and is in perfect harmony with the beautiful St. Paul's Church. The house has a wide verandah with balcony above, overlooking the river and the beautiful view beyond. The vestibule opens into a spacious hall, and the study, finished in weathered oak and crimson walls, giving the colors of St. Paul's Club, has a fireplace and furniture of the dark oak. The drawing room opens to the right off the hall, has a bay window looking on Archibald Street, and is finished in natural oak with walls of pale buff, toning to cream above the picture moulding. The dining room, finished in weathered oak and warm red walls, like the study, has a bay window facing Ridgeway Street. At the back of the hall is a spacious built-in ward robe with large drawers beneath, all finished in natural oak. The dining room has a serving pantry connecting it with the kitchen, which is fitted with all necessary conveniences, and off it is a store room. The back entrance leads also to the basement where there are stationary tubs, a store room and furnace room. A back stairway leads from the kitchen and from this a door leads to the front stairs. On the second floor there are three bedrooms and a sitting room, the walls tinted buff and cream and floors and woodwork of Georgia pine. The sitting room has a fireplace with built-in book-cases, with casement glass doors. On the third floor are the nursery, bedroom and store room. The rectory is at once simple, home-like and beautiful and the guests who thronged the house were filled with admiration and pardonable pride.

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RUPERT'S LAND

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

Winnipeg.—His Grace the Primate has issued a Lenten letter which was read in the churches of the diocese on Quinquagesima Sunday, in which he deplored a growing disregard of the purposes and objects of the Lenten season. Many Church people he said seemed to take no notice of Lent and while in past times social functions were suspended during that time in later years there seemed to be a propensity to continue social enjoyments without regard for Church customs or decrees. The Anglican Church he stated was very liberal and broad-minded in regard to many of the amusements indulged in by the public so that there could be no reason why this short period could not be set aside for a seemly observance of Lent. "The purpose of the Church," the letter stated, "in observing Lent is that for a few weeks the busy din in lives of work and worry may be hushed and apart from the rushing, pulsing activities of the age, one may rest awhile and devote more time to religious duties, to prayer and study of the Word. All must be conscious of the fact that there is a great and growing indifference to spiritual concerns and many people are living on the capital of the spiritual associations of the past. Lent when properly observed, has often the effect of strengthening the things that remain and are ready to die and testimony is not wanting of the need of its arresting influence on modern life." The Primate asks Church people to take careful note of the season and make some difference in their habits of every day life. He also asks for regular attendance at the services in the churches during Lent an attendance that may also continue during the future.

Rathwell.—St. Paul's.—The parishioners of this parish evidently appreciate the labours of the incumbent, the Rev. J. Anderson, as they recently made him a gift of a purse lined with \$105.

Marquette, Man.—Members of the Church of England met recently at the home of J. Gully and the committee appointed decided to proceed with the erection of a church at a very early date. Three hundred dollars were collected and other sums have been promised to enable the building committee to go ahead.

Neepawa.—The annual meeting of the Minnedosa ruridecanal Sunday School Assoc. was held here on February 3rd and 4th. There were a large number of delegates, and the different sessions were presided over by the Rev. Canon Gill, M.A., rural dean. A paper on "The Relation of Sunday Schools to Missions" was read by Mr. H. S. Ram, of St. John's College, Winnipeg. A lantern exhibition of Biblical scenes was given by Mr. R. C. Pitts, of Foxwarren, who advocated the more general use of the lantern in the Sunday School. The Rev. W. A. Fyles, field-secretary, gave a stirring address on "The debt of the Church and Nation to the Sunday School."

Fort Rouge.—St. Luke's.—The addition to this church which is to cost \$15,000 will be rushed to completion as soon as the spring opens. The foundation has already been laid and a portion of the other work completed. The addition will give more auditorium and a chancel room, and the basement will help out the growing needs of the Sunday School and also afford a commodious parish hall.

QU'APPELLE

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

Pense, Sask.—The new Anglican church here erected at a cost of \$4,500 was consecrated on Tuesday, February 8th, at two o'clock in the afternoon by the Lord Bishop of the diocese. The church is an exceedingly handsome structure and built of solid brick. The church has a tower and a spire and a very fine basement. It was opened free of debt and is in every way a credit to the town. There was a large gathering of the clergy at the opening of the church. Among these who have at one time or another been in charge of the parish are Archdeacon Dobie and Archdeacon Johnstone.

Craik.—Workmen commenced on Thursday, the 3rd inst., on the alterations and improve-

ments of the church. The building which was erected five years ago, was a mere shell, having only one ply of lumber. Last summer the Woman's Auxiliary of the parish had the interior improved by matchboarding it throughout. Price's coloured glass windows were added during the fall season. The work on hand now comprises the straightening of the tower, which has been blown out of position by the strong northwest winds. The building will be sided up. The entrance will be changed by having one large door facing the street, replacing the two small side entrances which are used at the present time. The interior of the tower will be fitted up as a vestibule. Bishop Harding is expected here on February 24th to hold a Confirmation. The Rev. H. B. Hadlow, the vicar of the parish, states that a set of green hangings, either new or discarded, would be a most welcome and greatly appreciated gift. These could be forwarded to the vicar at Craik and the express charges would be paid by him.

Correspondence.

FRIDAY A FAST DAY.

Sir,—There is a great deal of truth in what Mr. French said in his article on "Church Extension." One of our great weaknesses is the diversity of views held and taught by different clergymen. If we cannot all see eye to eye in small matters, can we not at least all be "Prayer Book Churchmen?" Mr. French points out that one priest, for instance, emphasizes the fact that Friday is mentioned in the Prayer Book as a Fast Day, and exhorts his people to observe it as such. A neighbouring priest holds a concert or bazaar on that day. What are our people to believe and practice? As an excellent illustration of this, we find in the same edition of the Churchman with Mr. French's article, an account of a conversation in one of our colleges on a Friday, "greatly enjoyed by all."

A Priest.

SPECTATOR AND APOSTOLIC SUCCESSION

Sir,—I have been profoundly impressed by Spectator's comments on Apostolic Succession, also the remarks by Mr. Arthur Jarvis in the Churchman of January 27th. May I add a few words on the question of Church Union? I believe that what we require are decided, clear cut definitions and statements. To be brief—1. There cannot be the shadow of a doubt that Apostolic Succession in the Anglican Church is an absolute fact. 2. It is as clear that this Church has failed, as the Archbishop of Brisbane has said, lamentably failed in the very purpose of her existence. She was commanded and offered the power to "preach the Gospel to every creature." She has not done it. There is not the remotest possibility of her doing it as she now is constituted. Further, we are forced to listen to such remarks, by her members, as the following: "The Salvation Army (or some other band of workers) can do Christian work which the Church cannot do." Is there any room for surprise if God shows His favour to any band of Christian workers which undertakes evangelistic work, notably the present great missionary enterprise, which the Church should have undertaken and done? In olden times when the Divinely appointed priesthood failed, and the people became unfaithful, independent prophets were raised up and warned the nation, and God specially blessed and prospered their work. 3. May not the Church in this land lose the magnificent opportunity, now imminent, of retrieving the past and drawing into her fold, for faithful work, the great Protestant bodies of this country. If the Church should join them and bring to them our Orders—and surely she would be permitted to contribute this if nothing more to the Union—she would practically bring them into her fold. Show to these protestant bodies what a tremendous power, in missionary enterprise, a united Church with unquestionable orders would have, show them what an example she would be to the Church and Nonconformist bodies of England, and after that what a power she would be in the eyes of the old Catholics of Central Europe, of the French people in their present unsettled state, and to the Reformed Church in Spain, and they would be compelled to consider the question. Show to Churchmen that unity with the Jewish Church would not help to evangelize the world, moreover, would be an utter impossibility from the Jewish standpoint. And show to them that our Orders Divinely given possibly might be applied

and used by a united Church to better advantage than they now are, and they might also be ready to consider more seriously this question of unity. For example, where are our men of the order of deacons? Also, is not our Church too much the Church as it is in England, and not the primitive Church brought here and administered to suit the needs of this country? How wonderfully great would be the Divine blessing upon the missionary enterprise of such a united Church!

W. M. S.

"THE FOREIGNER."

Sir,—I have just read Ralph Connor's book with the above title, and I am wondering, what is the Church of England doing with regard to the "foreigner"? I am a foreigner myself, and I am proud to call myself also a member of the Church of England. But I stumbled upon it by accident, I was not drawn into it by human agency, I neither heard of it, nor read of it in my own language. I know you have in your ministry priests and others who can speak foreign languages. Why are not they given a roving commission, one man at least in each diocese, to go about their diocese to preach the Gospel and teach "all nations" in their own language under the auspices of your—to my thinking the purest—branch of the Catholic Church? You teach in your theological colleges Greek and Latin and other dead languages; would it not be better to teach Russian, Ruthenian, French or German, etc.? The mental training afforded by these would be the same as that now given by the teaching of dead languages, but how much more practical and to the purpose of God's ministry! Is the Church of England so "English" and selfish and uncatholic, as to withhold her teaching and ministry and endowment from all other nations? You call yourselves a branch of the Catholic Church, has not the "foreigner" a right in it too? Is there such a thing as a "foreigner" in the Church of Christ? I notice you have appropriations for white (i.e., English) work, Indian work and foreign work, will you not give a small share also to the "foreigner" work? You see, I have put the word "foreigner" into quotation marks, because most of us have, like myself, been naturalized and thereby became Canadians, although for want of teaching our knowledge of the English language, of English manners and of the English (or rather British) way of thinking remains scant. But it will not do to have so many nationalities, if we want to make the Canadian nation a strong, self-reliant unit among the world-powers, and it seems to me that the Church of England is singularly fitted to bring all together under the banner of "one Church, one Faith, one Lord." Then again, why do you call yourselves the "Church of England" here in Canada? That alone is sufficient to repel a "foreigner" and even an English-Canadian or one who comes from the United States. Why not call yourselves "the Canadian branch of the Catholic Church" or if that is too long "the Canadian Church" or "the Church of Canada." There may be intemperance even in modesty. Or perhaps the title "Protestant Episcopal Church" as in the States might do. Let me say, I personally know Danes, Norwegians, Germans, and Galicians, who habitually attend our Church, who love it, and freely give their money to it, but their number is limited, because few of them know enough English. To sum up, what we pray for is (1) polyglot ministers, (2) polyglot prayer-books, (3) polyglot literature about the Church. With regard to the last, what seems to me most needed, is a short—very short—pamphlet setting forth the claims of the Church. This might also profitably be in English, as the ignorance of some English-speaking people (especially Canadians) about our Church is something wonderful. In conclusion allow me to paraphrase the passage "Come over and help us" to "stay here and help us." Hoping to hear of several "because" to my "why?"

A Foreigner.

APOSTOLIC SUCCESSION.

Sir,—In reading your valuable paper of 27th inst., which has just reached me, I came across a letter on "Apostolic Succession," in which the writer criticises some remarks of "Spectator" in an earlier issue. He puts into "Spectator's" article words that I cannot find, viz., "Those who uphold Apostolic Succession are forced, when they see the apparent success of non-Apostolic ordinates to take the position that though Christ has bound His Church with the chain of Apostolic Succession. He has not bound himself, etc., etc." It was the chain of Apostolic Succession" that

particularly attracted my attention, as only this morning I was reading a valuable paper by the Lord Bishop of Durham on "the Ministry of the Church of England—Its Scriptural Basis," in which he says "the whole phenomenon of the Christian prophet warns us to-day not to turn sacred order into the chain rather than the stay and girdle of the Church." Bishop Moule's paper is printed in full in the English "Record" of January 14th. I have just received a valuable little booklet (one of a series of "English Church Manuals," published at one penny), written by Bishop Drury, on "Principles of the Book of Common Prayer." In treating of "the continuity of the Church" he quotes from the Preface to the Ordinal. "From the Apostles' times there have been these Orders of Ministers in Christ's Church; bishops, priests, and deacons," and, in commenting upon these words, says, "they assert the fact of an Apostolic Succession, but do not expressly base any theory upon it. . . . nor do they advance any claim as to the manner in which these orders were established. The fact is simply stated in studiously general terms." Bishop Drury is an expert in Prayer Book History, and I strongly recommend this or any other of his writings, to my brethren in the ministry.

J. W. Tims.

SUNDAY SCHOOL TEACHERS

Sir.—The holy, blessed season is close at hand, when the Church asks her children to turn from the world and its frivolities, and to spend more time each day in self-examination, reading God's Holy Word, abstinence and prayer. May I most humbly suggest that our Sunday School teachers, of each parish or mission, come together, for one hour per week, during the six weeks of Lent. The object of this meeting, to be prayer and study of some portion of our Sunday School lessons. The time and place of meeting to be fixed to suit those concerned in the same. In so doing we might gain much by mutual converse with each other, and thereby become more courageous and better able to help to feed the lambs of Christ's flock, whom He has entrusted to our care. And again, what a help and encouragement such meetings would be to our already overworked clergy. In many places and especially in the country parishes, the Sunday School work is left almost entirely to the good rector and his wife with what assistance they receive from some of the senior scholars. Those young people very often become teachers with very limited preparation for so stupendous a work. I know from experience that many of them are still more anxious to be scholars than teachers, but they teach to help their clergyman, because the parents and older people have no time to attend Sunday School. Such a meeting, one hour per week could be made most helpful, if we would all most earnestly ask for the guidance of the Holy Spirit. I hope to hear next week through your paper, what some others interested in Sunday School work have to say on this subject.

A Sunday School Teacher.

SUNDAY SCHOOL OFFERINGS

Sir.—Into our hands has come once again the Lenten appeal for our children's offerings to the M.S.C.C. Such a letter cannot fail to touch the hearts of our Sunday scholars, inspire devotion to their Lord and Master, foster the spirit of self-denial and stimulate interest in Christ's work in the other fields. I would respectfully urge every incumbent and missionary in our land to make good use of that letter, not only in the Sunday School, but in the homes of our people far away from the Sunday Schools, who would and should take an interest in the missionary cause, and who would doubtless take one of the little missionary boxes for their self-denial offerings. There should be an earnest effort put forward this season to increase the amount of our children's contribution to the fund which sadly needs replenishing. According to the circular letter issued, an offering of 25c. by each Sunday School boy and girl will represent the magnificent sum of \$25,000. But, sir, will it not be possible to double this amount? Twenty-five cents for the season means only 5c. per week; surely there is not much self-denial here. In my school I have a membership of only twenty-five scholars—all the Church of England children there are in the parish, of school age—and in 1908 ten missionary boxes produced \$8.00. Last year we collected \$11.00, and this year we will do our utmost to collect \$15.00. Last year one dear boy gave up candies for the entire season, which act of self-denial benefited him in every way and put 10c. per week into the missionary box. I would earnestly appeal to every

Sunday School superintendent and to every clergyman and catechist to redouble their efforts this year, and so instruct the children that their interest in the missionary cause may develop into a real love for the work, a love which shall be manifested in their increased self-denial and more generous offering. Hy. Assiter, Hon. Sec. Diocese S. S. Committee, Kestern Sask.

HYMN BOOK FUND

Sir.—It was with greatest pleasure we read the article in issue of January 17th, in reference to the "Hymn Book Fund." There could be no more appropriate object nor one which could possibly meet with greater approval from all right thinking Church members than the one suggested that the fund be devoted to a "General Clergy Pension Fund" under the lines the writer suggests, and we trust that not only a deep consideration be given the subject but an active co-operation, to bring the matter at once before a committee who will transform the suggestion into an active agency.

M. B. J.

PRAYERS BEFORE AND AFTER SERVICE

Sir.—As many of the young people of our Church seem at a loss to know what form of private prayer to use previous to and at the closing of our services, I thought I would give you the following, which I took from an old book some years ago and which I have continuously used since: Before the opening of the service.—"O Lord, give me humility, attention of mind and a true spirit of devotion, that my service may be acceptable to Thee through Jesus Christ our Lord, Amen." After the "Peace" has been pronounced: "O Lord, I thank Thee for thus allowing me to join in this service to Thee, pardon all its imperfections and fit me more and more for the worship of heaven through Jesus Christ our Lord, Amen." I particularly observed this in my class during the time I was preparing for confirmation, and thought that these or similar short prayers could be included in the instructions to candidates for confirmation.

Thomas R. Stanley.

A Little Sanctuary and other poems, by E. May Grimes, London; Marshall Bros., Limited, Paternoster Row; Toronto, Upper Canada Tract Society, 2 Richmond St. East.

This beautiful little volume is from the pen of Mrs. Crawford, wife of Dr. T. W. Crawford, missionary at Kenia Medical Mission, Fort Hall, British East Africa. A pure spirit of lofty, yet humble and unselfish devotion, is poured out in the tender and touching verses of this book. They cannot but prove a source of strength and consolation to many a reader.

Family Reading

DASHING DICK.

THE LIFE STORY OF A MACPIE.

By Rev. W. Everard Edmunds.

(Continued from last week).

Chapter 7—Storm and Wreck.

The life of the circus is full of adventure, and scarcely a day passes without its fatal catastrophe or hair-breadth escape. Our trip westward was interesting and successful, but nothing out of the ordinary took place until we reached Kansas City. Our afternoon and evening performances had been crowded, and as it was the end of a week, the manager decided that we should lie over there until Sunday evening. The night, I remember, was dark and oppressively hot. After several unsuccessful attempts, I fell asleep only to be awakened an hour later by the flapping of the canvas over the entrance to the tent. The wind had risen and was increasing every moment. Not a star shone in the midnight sky, and as the gale grew in fury, the uproar was swelled by the screeching of monkeys and hyenas, the fierce cry of a panther, and the deep roar of the African lions. Suddenly there was a low rumble like distant thunder, and the next instant the cyclone was upon us. There was no time to prepare for it; indeed I have only a confused recollection of what happened. The poles of the big tent snapped off short, the great canvas shook itself free,

and tents, boxes and bedding were swept away like straws in the grasp of a raging flood. The storm subsided as quickly as it had risen. My companions and I found ourselves several miles away, and decided to wait there till morning. The gray light of dawn revealed a scene which it is impossible for me ever to forget. Far as the eye could see, the level prairie was strewn with wreckage, and as the men rushed hither and thither in their endeavours to drive the frightened ponies back to the camping ground, we began to realize the havoc that the storm had wrought. The elephants had stampeded, but were recovered later in the day. We ourselves were found about noon, and providentially, not a single bird had been hurt. Our second adventure did not end happily. We had reached San Francisco and were making the return journey by a route further north. All went well until we reached the State of Idaho, where the railway runs through such a succession of mountain-passes, deep gorges, and narrow chasms that it makes one dizzy just to look out of the window. We were flying along through this desolate wilderness, and had just entered a deep gulch between two solid walls of rock, when the long train gave a quick lurch and jumped the rails. A cry of horror rose from the cars behind, and struck by a sudden blow, I fell stunned to the bottom of my cage. When I regained consciousness night had fallen, and it was only with great difficulty that I could make out the forms of my companions. Not one spoke and I soon knew the reason. My old friend, the parrot, lay on his back with his claws clenched and his eyes closed in death. The beautiful Bird of Paradise lay where she had fallen, motionless and still. Death with her, as with all the rest, had been instantaneous; and as I looked upon the dead mocking-birds I shuddered at the thought that their sweet voices were mute forever. Of all that feathered little company I, was the sole survivor. The thought was maddening, and I resolved to get out. Ah! here a wire had been bent by the fearful crash, and there was just room enough for me to escape through the opening. I sprang through; what a terrible scene met my gaze! The great train had been hurled to the bottom of the ravine and lay over on its side. On the night air there rose a chorus of lamentation that will haunt me to my dying day. The shrieks and groans of the injured, mingled with the wails of the dying, and the shouts of those who attempted to rescue their imprisoned comrades, grew louder and more distinct. One by one, men, women, and children were lifted up and borne away, some only scratched, some beyond all reach of pain. It was a gruesome sight, but worse was to follow. A little tongue of flame crept out from the engine to the foremost car; on it went to the next, and the dread cry of "Fire," burst from the lips of the rescuers. They redoubled their exertions and worked like madmen to extricate all those who still remained alive. "No time for the animals now," they said, and at last as the flames swept onward toward the rear end of the train, they rested for a moment from their labour, believing that the flames would destroy no human life at least. It was then, that I heard a sound near me, like the groan of a man in deep pain. I flew to the place, but not a living thing was to be seen. But no! I could not be wrong; some one still breathed beneath the pile of wreckage upon which the flames were now rapidly advancing. I flew to the rescue-party and by means of signs, and what words I could remember, in that awful hour, I directed the men to the spot. Ah there! the man groaned again. The rescuers waited no longer, but set to work to forestall the on-coming flames. The perspiration rolled in great beads from their blackened faces, but in spite of the fierce heat they struggled on. Suddenly one of the labourers gave a shout, and the next moment a man with one leg crushed from the knee downwards, was lifted in tender arms and carried away. It was Guido, the most brilliant and daring high-wire artist in the whole of America.

(To be Continued).

True Reverence for God.—True reverence for God includes both fear and love—fear to keep Him in our eyes, love to enthrone Him in the heart; fear to avoid what may offend, love to yield a prompt and willing service; fear to regard God as a witness and judge, love to cling to Him as a friend and father; fear to render us watchful and circumspect, love to make us active and resolute; love to keep fear from being servile or distrustful, fear to keep love from being forward or secure, and both springing up from one root, a living faith in the infinite and everliving God.

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To live in the health-giving power of the Holy Spirit is to live in a land where the sun shines and a glorious breeze blows along a moorland heath, and it is always a morning in spring.

On a recent date a handsome pulpit was dedicated at All Saints' Church, Ipswich. The designs were by Mr. Samuel Wright, original architect of the church, and the work was carried out by Messrs. Jones and Willis.

Mrs. Eoff, the widow of a former member of St. Michael's Cathedral, Boise, Ida., has presented to the Cathedral, as a memorial of her husband, three sets of doors, one set for the main entrance and two sets for the tower, which are of solid oak, hand-carved, in keeping with the Gothic architecture of the edifice.

An event of unusual interest in American Church circles was the laying of the corner-stone of Grace Church Cathedral San Francisco, on the Eve of the Conversion of St. Paul. The Bishop of the diocese (Dr. Nichols) performed the ceremony using a silver trowel, which had been specially given to him for that purpose.

St. Paul's Cathedral. - A few years ago we were thrilled with anxiety by the report that undergrounds of all kinds, tubes and drains had so disturbed the soil beneath the foundations of St. Paul's, that great anxiety was felt as to possible trouble. Now we read that an extensive excavation is being made alongside the lower walls of the north side of the nave.

Churchmen in and around Hull and indeed, throughout Yorkshire, have heard with profound regret of the death of the Right Rev. R. F. L. Blunt, Bishop Suffragan of Hull, which occurred on Sunday at Holy Trinity Vicarage, Bournemouth.

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- McLEOD—5-octave walnut organ by R. McLeod, London, in attractive case without high back. Has 6 stops, 2 sets of reeds throughout, knee swell. Special Price... \$29
DOMINION—5-octave walnut organ by the Dominion Co., Bowmanville, has extended top, 7 stops, 2 sets of reeds in the treble and one set in the bass, lamp stands, knee swell, etc. Special Price... \$32
BELL—5-octave organ by W. Bell & Co., Guelph, in attractive walnut case with small extended top, decorated panels, 10 stops, 2 sets of reeds in the treble, one set in the bass, music rack and lamp stands. Special Price... \$37
GODERICH—5-octave walnut organ by the Goderich Organ Co., in attractive case with mirror top and lamp stands. Has 10 stops, 2 sets of reeds throughout, coupler and 2 knee swells. Special Price... \$38
DAVIDSON & BERDON—5-octave organ by Davidson & Berdon, Ridgetown, Ont., in very handsome walnut case with extended top and burl panels, music rack and lamp stands. Has 10 stops, 2 complete sets of reeds, couplers and 2 knee swells. Special Price... \$39
THOMAS—A very attractive 5-octave walnut organ by the Thomas Organ Co., Woodstock. Has 9 stops, 2 full sets of reeds, music rack, lamp stands, coupler and 2 knee swells. Special Price... \$41
GODERICH—5-octave piano case organ by the Goderich Organ Co., in ebonized case with fret carved panels and lamp stands. Has 11 stops, 2 full sets of reeds, 2 couplers, 2 knee swells, mouseproof pedals, etc. Special Price... \$59
MASON & HAMLIN—A very fine 5-octave Chapel organ by Mason & Hamlin Co., Boston, in solid walnut, beautifully finished case containing music, book cupboards, exterior swells, finished back, etc. Has 11 stops, 3 sets of reeds in the treble, 2 in the bass in addition to sub-bass set, coupler and 2 knee swells, mouseproof, etc. As good as new. Special Sale Price... \$69
DOMINION—6-octave piano case organ, by the Dominion Co., Bowmanville, in handsome walnut case, with fret carved panels, mirror rail top and lamp stands; has 11 stops, 2 full sets of reeds throughout, 2 couplers, 2 knee swells, mouseproof pedals, etc. Special Sale Price... \$79
SHERLOCK-MANNING—6-octave piano case organ by the Sherlock-Manning Co., London, in very attractive walnut case with handsome bevel mirror top, lamp stands, full length panels and music desk. Has

- 13 stops, 2 complete sets of reeds throughout, 2 couplers and 2 knee swells, mouseproof pedals, etc. A very handsome organ, almost new and with a beautiful tone. Special Price... \$87
DOMINION—6-octave piano case organ by the Dominion Co., Bowmanville, in very rich mahogany case, full length carved panels, mirror top, lamp stands, double folding fall board and automatic folding mouseproof pedal cover; has 11 stops, 2 full sets of reeds, 2 couplers and 2 knee swells. Special Sale Price... \$87
ESTEY—6-octave piano case organ by the Estey Co., Brattleboro, Vt., in very handsome solid walnut case with beautifully carved panels, full length music desk, lamp stands, mirror top, mouseproof pedals, etc. Has 11 stops, 2 complete sets of reeds, 2 couplers, 2 knee swells. This organ has been used less than six months. Special Sale Price... \$105

Square Pianos

- VOSE—A very attractive small square piano by James W. Vose, Boston, in rosewood case with octagon legs, full 7-octave overstrung scale, iron frame. A first-class piano for practice. Special Sale Price... \$78
GREAT UNION—7 1/2-octave square piano by the Great Union Piano Co., New York, in handsome rosewood case with carved legs and lyre, serpentine and plinth mouldings, full overstrung scale and iron frame. Original Price, \$375. Special Sale Price... \$96
NEWCOMBE—7 1/2-octave square piano by Newcombe, Toronto, in rosewood case, with carved legs and lyre, serpentine and plinth mouldings, overstrung scale and iron frame. Original Price, \$400. Special Sale Price... \$105
HAINES BROS.—7 1/2-octave square piano by Haines Bros., New York, in exceptionally handsome rosewood case, serpentine mouldings around the bottom of case, also heavy plinth moulding at top, carved legs and lyre, full overstrung scale and iron frame, good action and resonant tone. Original Price, \$450. Special Sale Price... \$117
HEINTZMAN & CO.—A fine square piano by Heintzman & Co., in rosewood case with carved legs and lyre. Has 7 octaves, full overstrung scale and iron frame. Has a good tone and action in first-class order. Original Price \$450. Special Sale Price... \$117
DOMINION—A very handsome square piano by the Dominion Co., Bowmanville. Has 7 1/2-octaves, carved legs and lyre, serpentine and plinth mouldings, overstrung scale, and iron frame. A splendid tone square piano and excellent value. Original Price, \$450. Special Sale Price... \$123

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JAMES MASON, General Manager.
Toronto, Jan. 19th 1910.
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The Canadian Churchman is undoubtedly a first-class advertising medium. It circulates extensively in the homes of the clergy and laity. Our advertisers assure us that it is an excellent paper to advertise in as it brings most satisfactory returns.

Saturday the Bishop had a heart attack from which he never rallied, and passed away on Sunday afternoon. Dr. Blunt, like not a few other prominent clergymen, was originally intended for the law, and to this end he studied for several years. The call of the Church, however, proved too insistent, and he gave up his legal studies and entered King's College, London. He was ordained in 1850 to the curacy of St. Paul's, Cheltenham. In 1860 he joined his cousin, who was Rector of Chelsea, and after four years' service there he was offered the important benefice of Scarborough. Here his power as a preacher, his organizing ability, and his genial enthusiastic nature, had full scope, and before he left he built the daughter church of All Saints', as well as two or three mission churches. Dr. Blunt gathered round him a large body of earnest volunteers, and under his leadership the work of the Church in the town advanced in all directions. In 1871 Archbishop Thomson gave him a prebendal stall in York Minster, and five years later he became Archdeacon of the East Riding. Subsequently he was appointed Honorary Chaplain to Queen Victoria, and succeeded in 1885 in due course to the post of Chaplain-in-Ordinary. On the death of Archdeacon Hey the Archbishop of York appointed him Canon Residentiary of York, so that he had been associated with the Chapter at York for nearly forty years. It was Archbishop Magee who nominated Dr. Blunt as Bishop of Hull in 1891, and he was consecrated on May 1st. He then resigned his archdeaconry, but retained the Vicarage of Scarborough until five years ago, when he accepted the Vicarage of Hessele. Despite his age, he was wonderfully active, and at the last meeting of the Representative Church Council he spoke with remarkable vigour and conviction. It may be remembered that last November Dr. Blunt slipped on a piece of banana skin and suffered some slight injury. Punch, in referring to the accident, asked, "What do Bishops say on such occasions?" The Bishop replied for himself that what he said was: "Thank God it is no worse." The funeral took place at Ham, Surrey, where the Bishop's son was buried some years ago.

The following detailed account of a remarkable New Year custom which is very ancient, and is probably a relic of heathendom is very interesting:—On Thursday, January 6th, Old Christmas Day, the annual game of throwing the "hood" took place at Haxey, in the Isle of Axholme, near Doncaster. The actors in the proceedings consist of a "lord," 12 "boggins," a fool, and a crowd of young men. The "lord," who is dressed up in a red coat and decorated hat, carries a bundle of 13 willows like the Roman "faxes." The proceedings start with the fool being laid on an old stone pedestal, which is probably meant for an altar, just outside the churchyard. He then stands on the stone, and after wishing everybody a Happy New Year, he makes the following curious remark: "House against house, town against town," "If you meet a man knock him down." After this comes the throwing of the "hood" in some fields above the church. The hood used in this part of the game is a piece of stuffed cloth about three feet in length. The villagers attribute the origin of the game to a story of a young lady who threw her hood among some robbers who fought for it. It is much more likely that this is the remains of some heathen sacrifice, and the "hood" is the victim's head. The lord throws the hood into the air, and it is the object of the men who are playing to get it off the field. The game resembles considerably a primitive form of modern

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WHEAT

Rugby football, of which it is most probably the father. The "hood" is "passed" from one to another, though with no method or science. The task of the boggins is to stop the hood from being carried off. As soon as one of them touches it the game stops and is thrown again by the "lord." This goes on for about an hour-and-a-half until the "sway" begins. This was originally a contest between the partisans of the neighbouring villages of Haxey and Westwoodside, each party trying to push the hood, which in this case is made of leather, towards their village. Now the hood is dispensed with, but the sway, which resembles a huge football "scrum," continues, and it causes much amusement and laughter when a respectable onlooker is got into the middle of the sway. It was the custom till recent years to "han" the fool over a straw fire—a relic obviously of human sacrifice. This game almost certainly is a remains of Druidical worship and heathen rites. The putting of "fool" on the stone or altar, the throwing of the "hood" or probably head of the victim, the roasting of the fool and the general roughness of the game, all point to some far away barbaric religion. The old country customs are rapidly dying out, and it is interesting to find such a rare and good specimen of the past ages. The geographical position of Haxey greatly tended in past times to prevent progress and to preserve ancient customs, for the part of the country called the Isle of Axholme was completely surrounded by a large quantity of water, comprised of the floods from the Trent, the old Don, the Idle, and the Humber. These lands were drained by Vermuyden in the time of the Stuarts and the "Isle of Axholme" is now that part of Lincolnshire which is west of the Trent, but the people retain in many respects their old conservatism. Far more importance is attached here to the 6th of January than to 25th December, and "New" Christmas is spoken of as a new-fangled idea. The name Haxey might come from the same root as Haxa, a German druidess, and the Isle of Axholme from the same source.

At a recent meeting in aid of the Church's work in the diocese of Algoma, the speakers, including the Bishop of Gloucester and Canon Welch, the Rev. W. G. Boyd emphasized the need for help in Algoma, as well as in Northwest Canada, and the urgent importance of help from England if the new nation being formed in Canada was not to grow up alien from the Church and religion.

At St. Barnabas', Omaha, Neb., the glad Feast of the Nativity was marked by two Eucharists, one at 7.30, at which a large number made their Communion, and another at 11 o'clock, fully choral without sermon.

The offering was \$700 of which \$500 was a memorial offering from one individual. This enables the parish to meet all of its apportionments for General and Diocesan Missions, aggregating \$282.37; and to discharge other obligations. A magnificent sterling silver gold lined Paten and Chalice, a memorial to the departed

Nervous Headache

And Muscular Rheumatism Disappeared When The Nerves Were Restored By

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Feeble, wasted, starved nerves often make their condition known by nervous headaches. This is one of the first and most marked symptoms. If you are at all subject to rheumatism you have noticed how much worse it gets when the system gets run down.

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You cannot possibly make a mistake in using Dr. Chase's Nerve Food when the nervous system gets run down, for by forming new, rich blood this great food cure builds up the nerve cells as nothing else can.

When you have made up your mind to test this treatment, go at it in earnest and keep at it regularly until you feel again the joy of health and vigour.

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children of the parish, was used for the first time on Christmas Day. The rector had been collecting the fund for this memorial for several years. The base of the Chalice has the Cross, the four Evangelists and the pelican in beautiful relief work. Both the Chalice and Paten bear this inscription: "To the Glory of God and in Memory of the Departed Children of St. Barnabas." The cost of this beautiful memorial was \$190. It was executed by the Gorham company of New York.

Children's Department

OUR TONGUES.

"The boneless tongue, so small and weak, Can crush and kill," declared the Greek.

"The tongue destroys a greater horde," The Turk asserts, "than does the sword."

The Persian proverb wisely saith: "A lengthy tongue—an early death."

Or sometimes takes this form instead: "Don't let your tongue cut off your head."

From Hebrew wit the maxim sprung: "Tho' feet should slip, ne'er let the tongue."

The sacred writer crowns the whole: "Who keeps his tongue doth keep his soul."

—P. Burroughs Strong.

MAN'S DEBT TO THE HORSE.

No animal on the face of the earth works like the horse; no animal anywhere is his equal in usefulness to man. He is the one real slave of humanity; for never lived a human slave in any age or in any land who went about his task and his crushing labours more uncomplainingly, more steadily and more faithfully than does the horse. He brings help when the home is aflame; he drags in the harvest that feeds millions; he scurries over the ground to bring the physician to the bedside when we come into the world; he paces solemnly onward as he drags us to the grave. He carries the joyous children upon his broad back, and he thunders to the hospital with the clanging ambulance. Through the streets he drags the mighty iron supports for the giant skyscraper, and over the boulevards of the park he sweeps with fashion and



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how often is the faithful animal repaid with atrocious cruelty and vile and inhuman neglect! The treatment of horses by some people is immeasurably base; and it is all the more hideous and scoundrelly because the poor animal has no means of defense, no chance for aid, no voice to demand help.

He is driven at terrific speed for immense distances; he is forced to wear rough and heavy harness over a sore and lacerated body, dragging after him heavily laden wagons, all the while suffering silently the most awful torture. He is compelled to drag overloaded wagons up steep hills, often cruelly lashed with the whip, and then after a long day of dreadful slavery he is poorly housed, often with insufficient food.

Yet there are owners and drivers of a different stamp. These are men into whose hardened soul no appreciation of the value and devotion of the horse is allowed to penetrate. They misuse the animal to an atrocious degree, and are impervious to his appealing look, when he is racked by pain or worn down with toil, as though the poor beast were but a senseless rock. Such men as these know no pity, and because they know no pity they know no horse.

There is nothing overdrawn in this recital of man's inhumanity to his one best and most constant friend. Happily, though, it is not a recital of the usual treatment of the horse. Turning from the consideration of ill-treatment, it is pleasant to know that in the hearts of the vast majority of men, women, and children, there is genuine love for this fine and good friend in the animal kingdom. And assuredly he deserves that love.

When you love a horse, you love man's best, truest, and most useful friend in all the range of the world of animals.

I know as my life grows older,
And mine eyes have clearer sight—
That under each rank wrong, somewhere
There lies the root of right;
That each sorrow has its purpose,
By the sorrowing oft unguessed,
But as sure as the sun brings morning,
Whatever is—is best.

Everyday Maxims.—If you are not wiser and better at the end of the day, that day is lost. Practice kindness, even if it be but a little each day. Learn something each day, even if it be but to spell one word. Do not seem to be what you are not.

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

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

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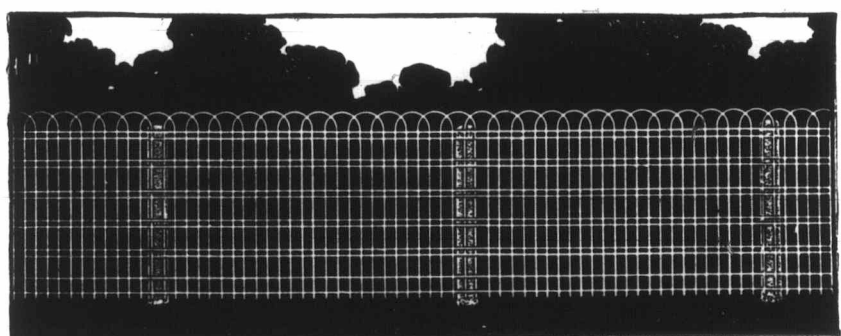
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beauty at his hoofs. In the midst of plenty he carries food in abundance to countless homes, and in the midst of starvation he yields up his own body to keep life in the famished human frame.

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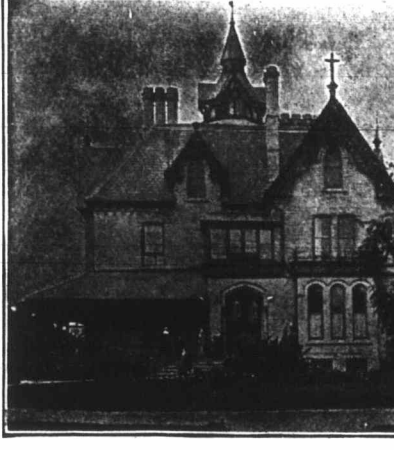
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Mrs. J. J. Blodgett of New York, has given \$25,000 for a new choir school building in connection with the Cathedral of St. John the Divine, as the beginning of a building fund. Approximately \$150,000 will be required. The proposed site of the structure is on the east side of the cathedral close and it will be large enough to accommodate some 18 men and from 40 to 60 boys.

The Right Rev. John Dowden, shop of Edinburgh died in that city on the 31st ult. He was born in Cork, Ireland, in 1840, and was a graduate of Queen's College, Cork and Trinity College, Dublin. Later Bishop Dowden was chaplain to the Lord Lieutenant of Ireland from 1870 to 1874, and had been Pantonion professor of theology and canon of St. Mary's Cathedral here for a long time. He was the author of a number of books on the history of theology.

The Bishop of Manchester recently unveiled three brass mural tablets in the Eccles Parish Church. The first contains the names of twenty-two Vicars who have held the living since 1180. The second tablet contains the

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names of fifteen Vicars, including the Rev. Thomas Blackburne (1818-1837), who in 1837 was appointed Vicar of Prestwich. There are people still living in Eccles who remember Vicar Blackburne. The third tablet is a record of the external restoration of the parish church during the years 1906-1908 at a cost of £3,000. The money has been raised by the Vicar and churchwardens by voluntary effort.

Within the past three months the sum of \$86,000 has been raised for furnishing of the new Christ Church, Greenwich, Conn., now in course of construction and for the building of a new parish house and rectory. Of this sum \$37,000 was given by Mr. G. F. Dominick, a New York banker, \$25,000 by Mr. D. M. Look and some of his personal friends and \$11,000 by the Rector's Aid Society. Mr. Dominick offered, on October 27th last, to give \$37,000 for the purpose, if, before January 20th, the parishioners, would raise \$49,000. This condition has now been met. The congregation is for the most part composed of New York business men and their families.

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