

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD
THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.
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VOL. 37

TORONTO, CANADA, THURSDAY, MARCH 31st, 1910.

No. 134



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After thirty-seven years of work, the enormous task of drawing up full marginal references to the Revised Version of the New Testament will reach completion by the publication from the University Presses shortly of a new edition of the revised version—an edition which all clergymen, ministers, and biblical students in every corner of the world will desire to possess. So far back as December, 1873, the New Testament Company of Revisers requested the late Dr. Scrivener and Professor Moulton to undertake the task of compiling the references. The work progressed slowly, however, and in the edition of the Revised Version of 1898 only abridged references were published. Since Professor Moulton's death the entire work of compiling the fuller references has been carried out by Dr. A. W. Greenup and Dr. J. H. Moulton, son of the professor. Dr. Greenup is now Principal of the London College of Divinity at Highbury. A conversation with him discloses the enormous amount of detailed work that has to be accomplished. For instance, to many verses in the Gospels and Epistles have been added nearly a hundred marginal references, each bearing on the text and meaning of the verse. Innumerable commentaries and Testaments in English, French, German, Greek, and

Hebrew were read by Dr. Greenup for the purpose. To this interviewer in speaking about this matter he said: "I was engaged upon the task for thirteen years," said Dr. Greenup. "When I first undertook the duty I was rector of Alburgh, in Norfolk, and had more time than then afterwards, when I came to St. John's Hall. I have often worked ten and thirteen hours a day during my vacations. I think I have read every commentary published upon the Testament, as well as many different issues of the Authorized Version with marginal references. In my work I came across many curious volumes. There was, for example, a big Bible with large marginal references published privately in two volumes by Mr. John Rylands, of Manchester. Hearing of the work I was engaged upon, Mrs. Rylands was good enough to give me copies of these volumes." To aid Dr. Greenup in his task very large sheets were printed with the Gospel text in large type, with very ample margins. On these margins he compiled his list of references. "One verse may have taken me ten years to complete," said the doctor, "by my returning to it again and again. It was extremely trying work, and at one period my eyes gave way and I had to cease work for a time."

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Lessons for Sundays and Holy Days.

April 3.—First Sunday after Easter.
Morning—Num. 16, to 36; 1 Cor. 15, to 29.
Evening—Num. 16, 36; or 17, to 12; John 20, 24 to 30.

April 10.—Second Sunday after Easter.
Morning—Num. 20, to 14; Luke 9, 51-10, 17.
Evening—Num. 20, 14-21, 10; or 21, 10; Gal. 1.

April 17.—Third Sunday after Easter.
Morning—Num. 22; Luke 13, 18.
Evening—Num. 23; or 24; Eph. 1.

April 23.—St. George, Mar.
Morning—1 Sam. 14, to 24; Luke 17, 20.
Evening—1 Sam. 14, 24 to 41; or 5; Phil. 1.

April 24.—Fourth Sunday after Easter.
Morning—Deut. 4, to 23; Luke 18, to 31.
Evening—Deut. 4, 23 to 41; or 5; Phil. 1.

St. Ph. & St. Ja., A. & M.
Morning—Isai. 61; John 1, 43.
Evening—Zech. 4.

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

FIRST SUNDAY AFTER EASTER.

Holy Communion: 161, 249, 259, 262.
Processional: 169, 173, 408, 440.
Offertory: 172, 394, 406, 520.
Children's: 167, 715, 732, 751.
General: 170, 174, 759, 790.

SECOND SUNDAY AFTER EASTER

Holy Communion: 159, 261, 397, 584.
Processional: 50, 168, 422, 624.
Offertory: 433, 476, 520, 536.
Children's: 214, 701, 707, 718.
General: 494, 605, 614, 617.

THE FIRST SUNDAY AFTER EASTER

The Epistle for this Sunday teaches us that we can only overcome the world if we believe that Jesus is the Son of God. In several ways Jesus laid claim to be the Son of God, and His enemies, the Jews, understood the significance and intent of such a claim. The taunt of the railers on Calvary shows that "If thou art the Son of God, come down from the cross." The trial, the re-

jection, the crucifixion of Jesus make up the repudiation of His claim to be the Son of God. But the Resurrection is the triumph of Jesus, and the confirmation of His claim. It is the Divine answer to Calvary. It is the unimpeachable declaration of the eternal Sonship of Jesus, and therefore the earnest of the universal and eternal efficacy of His work of Atonement. On the Resurrection morn the Sonship of Jesus was declared to the world. And this is one of the chief reasons why the Apostles made the Resurrection fact the keystone of all their preaching. The second reason is that the Resurrection is the assurance of man's victory over sin and death, the declaration of man's sonship. There are two things which can be overcome only by faith in Christ Jesus, viz.: the tyranny of sin, and the hopelessness of death. By exercising our faith to the overcoming of these baneful influences we approve ourselves true Sons of God. Now in the case of Jesus Christ the connection between the Resurrection and Sonship is quite apparent. In the light of His Resurrection our Sonship is emphasized. Resurrection means for us immortality. The phases, evolvings, and renewals of life warrant the belief in immortality. Just now we are revelling in the joys of the resurrection of nature. Then consider the survival of personality through the manifold changes of life. So much for the probability of Resurrection. The revelation of Resurrection as part of our spiritual experience establishes us in the relationship of Sons of God. And immortality teaching us to overcome the hopelessness of death, also bids us defy the tyranny of sin. Man is a true Son of God when he obediently fulfills the will of God, and seeks to resemble the ethical nature of God in will and deed. When Jesus rose from the dead He said, "All power is given unto Me in Heaven and earth." Sonship and power are inseparable. And we too have spiritual power when we recognize, and live up to, our Sonship. Jesus gives us self control and endows us with an inalienable joy—the joy of everlasting life. The Easter festival bids us meditate upon the privilege of sonship and the responsibilities resulting therefrom. Sonship means life and power; it means the overcoming of the world, sin and death. Therefore it is also a festival of peace. For peace only comes after we have overcome.

Good Sometimes

A wealthy man talking to a friend said "I am good sometimes but not all times." "Would you be content," asked his friend, "if your chief accountant were sometimes, but not all times, correct?" "I would very soon get a new man," was the quick reply. "You think then," said the friend, "that a just God looks for less faithful service from you than you exact from your fellow man." The man of wealth replied that he did. This alas! is the worldly creed of too many men rich and poor alike. A fragment of time for the Lord and the rest for the world, the flesh and the devil. Surely the God of life demands a better accounting of time, than this, of those who would inherit eternity!

Diocese of Calgary

Owing to resignations and also, on account of the unusually large number of new places calling for immediate occupation and organization, the Diocese of Calgary is more seriously undermined than ever before. The situation is very critical and the Bishop finds himself obliged to appeal to the sympathy of the older dioceses, that he may receive even temporarily some of their most energetic and capable young clergymen to help him in the great work to be done, in this important part of the Dominion.

Boy Scouts

It is hard to say to what proportions the Boy Scout movement will attain in Canada, but from what we know of the spirit, pluck, and love of country of Canadian boys, we are bound to believe that it will be popular and successful. It was a fine spirit of self-denial that led one of the cleverest tacticians in the British Army—Lieut.-General Sir R. S. S. Baden-Powell to decide to resign his commission in order that he might devote himself to the organization of Boy Scouts. As the General himself says, "It is a fine thing to hold a responsible command in the King's Army; to train men to bear arms; and to carry out the routine of the service, but it is a finer thing to give boys character; to train them to look cheerfully upon life and to be true citizens and whole-hearted sons of the Empire." The "Master Scout" further says: "What I want my boys to know, is, that by being good workmen they serve their country just as truly as they serve their King by learning field signalling, troop discipline, and the rudiments of drill." There are already 130,000 Boy Scouts in the United Kingdom. How many shall we have within the present year in Canada?

A Roman Catholic Sunday School

It is over fifty years since the order known as the Paulist Fathers was established in New York, having among its especial purposes that of leading Protestants into the Roman obedience. The Order among other agencies devote itself to imparting the knowledge and practice of religion among children and to do so developed the Sunday School. In order to train men and women teachers a special confraternity was established. The Sunday School was not to be a mere formality, or a thing to while away the long hours of the quietest day in the week, and so they broadened the sphere of its purpose to take in not only Sunday, but two other days of the week. More than this, they have practically demonstrated that this form of education is especially helpful to the young man and the young woman of nineteen and twenty, and for these they have special classes on Thursday nights. There is a class for the little ones just emerging from their mother's lap; another for the boy and the girl hoping some day to receive the Holy Eucharist, and a third for those who have already received the special fortifications with which the Church surrounds the young. The latter may be said to be part of a post-graduate course. A systematic study of the Bible is made in this Sunday School, from the moment the child enters. For the kindergarten there is a "Child's Bible History." In the intermediate classes there is a text-book on the Bible prepared by a German commentator. The senior classes take up a more solid consideration of the Great Book, and its marvellous history. The library of a Sunday School is an important adjunct to the dissemination of religious knowledge. In the Paulist library there are 5,000 books at the service of the pupils and teachers.

The Carnegie Foundation

Last week we quoted from a journal in New York, a denunciation of the discrimination against Christianity, caused by the restrictions imposed by the fundamental terms of the Carnegie Foundation. The Literary Digest quotes a number of articles from various periodicals provoked by the accusation of Dr. David I. Burrell. An officer of the Foundation replies in an eloquent defence with arguments similar to those of the fox who had lost his tail in the world-old fable. But the Digest shows that the result is, that colleges founded by and imbued with the teaching of religious bodies are altering their terms so as to share in the pensions. The Wesleyan and Middleton Colleges were typical Methodist institutions and Centre College of Danville,

Kentucky, and Coe College, Iowa, Presbyterian, and Drake University of Des Moines, hitherto under the control of the Disciples of Christ, have all joined the steadily increasing crowd. The arguments when analyzed reduce themselves into few. One that there are as good people outside of the denomination as in it. That even when thrown open by careful management the religious body can still practically control and that economically the institution will gain. Fifty years ago the question was fought out in this province upon the creation of Toronto University. The result has been the practical obliteration of distinctive denominational colleges with university powers, with the exception of the creation of McMaster, which antedated the opening of Carnegie's purse.

Increase in Perjury

It is deplorable that a conscientious judge should be able to say, "There is not a sitting of Court, at which I preside, held, without some instance of what seems to me to be deliberate perjury." For how much of this criminal conduct, the lack of religious education in public schools is responsible, it is of course impossible to say. It undoubtedly is chargeable with much of it. Materialism leads a man to regard his own rights, irrespective of the rights of others. The neglect of religious training in the home; neglect of Church and Sunday School; looking on the Bible as a work of human literature; regarding our Lord as a good man; and Sunday as a day for rest and pleasure, after a worldly fashion, are all contributory sources to this awful crime. Christianity is the one effective safeguard against perjury, and the less its doctrines are truly taught, and practiced, the more lightly will men disregard the solemn obligation of an oath, and stain their souls with this deadly sin.

The Will of the People

Under this general heading the Nineteenth Century for March contains two brilliant papers, one by W. S. Lilly, and the other by the Right Rev. C. F. D'Arcy, Bishop of Ossory, in which the present political crisis in Great Britain and the outcome of Democratic principles are thoughtfully considered. The curious coalition which alone can give the present Government a working majority signifies to Mr. Lilly "the dissolution of the old party system of Government, and the downfall predicted by the Duke of Wellington of the Constitution under which that system came into being with the accession of the House of Hanover." This is the view of an astute and scholarly Parliamentarian. Equally alarming is the conviction of the thoughtful and philosophic Prelate: "There is a growing distrust of all our political institutions. There is a widespread sense of insecurity. The grand old British self-confidence which was indeed a firm conviction as to the stability of the State and the strength of its constitution, is fading away. We are becoming nervous and distrustful of ourselves, fearing that our race is run and that we shall be beaten in the great competition of the nations." Surely we have fallen on days which will test whether a man's loyalty is mere lip service, or whether it be rooted and grounded in his heart.

The Prayer Book Psalms

It is not our intention to try to influence the committee on the revision of the Prayer Book. We fear that the influences are all one way, too much in favour of change. We have the Irish and the United States revisions in use and the Scottish proposals are issued in a tentative form, and we have all sorts of parochial excisions in use. We desire to lift up our voice in favour of the Prayer Book version of the Psalms, which may be retained. As to the Psalms themselves, ours is the body to recite them in full. Even the reformed Jewish Synagogues omit some and in their Bible for Home Readers, by M. Montefiore, thirty are omitted entirely, and others are curtailed. The Psalms that the Levites used to

recite in the Temple were selected ones. Psalm XCII. was said on the Sabbath. It is called the psalm and song also for the hereafter, for the day which will be wholly a Sabbath and will bring rest in life everlasting.

Anniversary Sunday

The Churchmen of New South Wales take a hearty interest in commemorating the founding of their colony. The last number of the Australian Churchman has a long and interesting editorial on the subject. By resolution of Synod special sermons are preached on Anniversary Sunday throughout the diocese. The Churchmen thus refers to the first service held after the landing and to the clergyman who so faithfully served his Church and country in that distant and onerous field of duty. "The first fleet with its melancholy companies of 1030 prisoners in all arrived by Saturday evening, January 26th, in Sydney Cove, and next day great numbers of them landed and as is generally believed under a great tree—evidently a giant eucalyptus—the first religious service was held, being conducted by the Rev. Richard Johnson, the Chaplain of the fleet. . . . The Rev. Richard Johnson, who was born in 1760, and graduated B.A. as senior optime from St. Mary Magdalene College, Cambridge, was appointed, on the recommendation of Wilberforce, to William Pitt, as chaplain to the first fleet, which arrived in Port Jackson on Saturday, January 26th, 1788. No more suitable appointment could have been made. . . . Johnson was a man in every way qualified to discharge his arduous and often painful duties in ministering to the spiritual needs of such a mixed community as that entrusted to his charge.

All was done by the chaplain which could be effected under circumstances of great discouragement. He visited the sick and the convicts in their own houses for the purpose of giving them consolation, advice, and instruction. He went from settlement to settlement and from hut to hut; he visited the distant stations as far as he could reach, and used to assemble as many of them as he could, reading part of the church services, and exhorting them to good. For six years the clergyman had to celebrate divine worship in the open air, subject to all the disadvantages and interruptions consequent upon such an arrangement in a changeable climate. . . . On the first Sunday after Governor Hunter's arrival (September 7, 1795), says Mr. Palmer, "the Rev. Mr. Johnson, in his sermon, exposed the last Government, their extortion, their despotism, their debauchery and ruin of the colony, driving it almost to famine by the sale of goods at 1,200 per cent. profit. He congratulated the colony at the abolition of the military government and the restoration of a civil one, and orders are this day given out that no officer shall sell any more liquor. The promulgation of such an address at such a time is a proof of his faithfulness and courage."

Christian Warfare

Some time ago a writer pointed out that one effect of the change of status of Christianity in this generation was to render it more and more like the Church of the first age of the Christian faith. As time goes on it is apparent that instead of Christianity and a Christian life being taken for granted as the normal habit of the nations it is becoming the exception. Christian communities are less and less recruited by pressure from without, and made more and more dependent on the power of the gospel which they offer and the life they lead. This is true in every country of the world, and is one of the marked signs of the time in which we work. Paul and his companions went through the Roman world with nothing but a message and a life to offer. The old external compulsion, of authority or fashion, is failing everywhere, and again we have nothing but a message and a life to offer those whom we would win to our fellowship. Unless we can make that message real to the souls of men, unless the lives

of those who have accepted and are obeying it become attractive, we shall fail to be good instruments of the divine Spirit in his work of building up the kingdom of God.

Christian Armour

Apart altogether from the unfashionable character of our religion it is more and more necessary that every Christian believer should be an apologist and defender of the faith. Some indeed have special aptitude for controversy and others have only life and example. But all may familiarise themselves with a few solid arguments to prove the truth of the Good News just as the earliest missionaries used to do. It may be assumed at the outset that only life can be the explanation of life—that only intelligence will explain the world. That personality must be predicated of this divine life, and that all materialistic schemes by whatsoever name called break down as philosophical explanations of phenomena. If we have no personal God we really have no philosophy. Some psychologists are to-day trying to make out that man has no soul—that he is but a "stream of consciousness." Consciousness is a fact that must be reckoned with. The Old Book is right when it says "There is a spirit in man." Whatever may be our precise definition of the terms of the Old or of the New Testament, the fact remains that there is a soul in every human being which gives that being an identity—a permanent stay, so to speak, in purpose and aim. No amount of evolution can do away with the fact that there arrived a juncture when God breathed into man the breath of life, and man became "a living soul."

The Face of China

Miss E. G. Kemp has published a book of travels in East, North, Central and Western China, with some account of the new schools, universities, missions and the old religious places of Confucianism, Buddhism and Taoism. Miss Kemp was not a mere globe trotter, she had spent a year at a medical mission in the interior and her journeys ranged from the Province of Shansi, in 1893, to one from Peking to Burmah in 1908. At first she was conscious of hostility, but this was completely changed at the last. The great awakening is universal and in over two thousand miles she found no village untouched by it. The desire for education, especially among the girls, was extreme and thus in a generation a complete change of national character is taking place. In Chengtu, the capital of the extreme western province of Szechwan, the girls were dressed as boys, so as not to attract notice, when going to school. This place stands in the front rank of Chinese cities educationally, for it has a university in which English, French, German, and Japanese are taught, a large military medical college with three French doctors, and among the schools a large one for the children of beggars who are taught trades at the expense of the municipality. Anti-foot-binding has been making good progress there, for "at the recent athletic sports, the students put up a notice that no lady with bound feet would be admitted to the ground, and this notice is now being put up everywhere throughout the empire on such occasions." Writing of Tsinan, an eastern city, in which there are fifteen schools for boys and girls, and colleges with about 2,500 students, she says "the most popular book both here and elsewhere is 'Little Lord Fauntleroy.'" To us one of Miss Kemp's statements of the beauty and variety of the flowers on the banks of the Yangtze appealed: the hill slopes being covered with camellias. She thinks that this is the part of the world from which the majority of our flowering shrubs originally come.

"THAT BODY THAT SHALL BE"

As science becomes more and more emancipated from the bondage of its own terminology, there is a growing realization on the part of

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thoughtful religious people, that many terms formerly supposed to be antagonistic to a spiritual conception of the universe are nothing of the kind. No two words have been supposed, and are yet supposed to be; more radically and essentially opposite than "spiritual" and "material." They seemed to stand at the very opposite poles of thought, with "all the difference in the world" between them. But of late the fact is beginning to become apparent, dimly and vaguely as yet perhaps so far as the majority of people are concerned but with growing force, that those once considered mutually exclusive terms are really complementary and express only different phases or conditions of essentially the same thing. We are coming to see that the difference between things is not that some are "material," and others, so to speak, are "immaterial," but that the difference consists in different kinds of "matter." Everything is material, but some kinds of matter are easier or harder of cognizance to our bodily senses, as the case may be. In the same way we are learning that everything that happens is "natural," i.e., part of the established order, and that the only difference in this respect between things is in the mode of this happening. The Apostle St. Paul uses these two terms, "natural and spiritual," in apparent antagonism, when he says, "There is a natural and there is a spiritual body." But the more this great discourse is studied, the more manifest it becomes that he regarded the resurrection body as differing from the earth body only in quality and not in essence. Now St. Paul was striving to illustrate heavenly things by earthly things, and we must not press his illustrations too closely. We must look below the surface and try and discern the truth which he strove to impart through the imperfect medium of language. We feel rather than see what he means, but the impression everywhere communicated is the same. The second body is a real body, the outgrowth of the first body, not its restoration as was universally held within memory. This grotesque idea, though still unfortunately given currency to in some of our popular hymns, is now utterly discredited by all leaders of religious thought. Nevertheless the "body that shall be," is as truly a material body, as the body of grosser texture and many limitations which we now inhabit. In what, it may be asked, will it surpass the earth body. Though subject to the same universal physical or natural laws it will not be as closely and narrowly bound by them. It will have a wider scope, a broader sphere, a roomier environment, and that is about all we are justified in saying on this head. Such was the impression produced by our Lord's Resurrection body. It appeared independent of natural law supply because it had a longer tether, and it was only "unnatural," in that it was, to use the newer and infinitely more satisfactory term, "supernormal," i.e., out of the beaten track of our everyday experience "supernormal," not "abnormal," something over and above what we are accustomed to, but when rightly and finally understood as much part of the established order of things as the blade of grass or the drops of rain. Then again, the "body that shall be" will be, so far as we can see, in perfect harmony and accord with the "soul." On this earth plane there is continued friction and clashing, collision and unrest. "The spirit lusteth against the flesh and the flesh against the spirit, so that we cannot do the things that we would." But in the "spiritual body" flesh and spirit will be perfectly attained and balanced. The body will no longer clog the spirit. For man will no longer live as he now lives, in two worlds, he will no longer be the scene of two antagonistic influences pulling in opposite directions. He will be content with himself. The body will become the willing instrument of the soul. "When I awake up in Thy likeness I shall be satisfied." This, in our mind, is the most inspiring of all the lessons of Easter. We have a saying "a healthy mind in a healthy body." Here we have its realization in a trans-

cently higher sense, with a mind and body not in doubtful and temporary partnership, each with its own jealousies and suspicions, the one of the other, but linked together in perfect agreement and mutual service. Surely as contrasted with the poor distorted contracted thwarted thing we call "life," this is an uplifting prospect. It is the crowning promise of Easter.



WASTE AND SELF-INDULGENCE

With regard to the discussion that is now agitating this continent, on the subject of the increased cost of living, as we have already stated, the blame of the present state of affairs cannot wholly be attributed to the rise in prices. It is, as we put it, at least one-half due to the rise in the style of living, i. e., to speak plainly to the development of self-indulgence. Now we do not wish to be misunderstood. We are not lamenting this rise in the style of living, and the consequent increase in creature comforts, far from it. But in connection with this advance in material well-being, certain evils have come into being, or at all events have been seriously exaggerated. They always existed no doubt, but modern conditions have specially favoured their development, because we have larger ideas than our forefathers, and the future means more to us than it did to them. The two great evils of the age, so far as this very urgent matter of the burdensome cost of living is concerned, are Waste and Extravagance. And they are faults of the race as well as of the age. The "Anglo-Saxon," or English-speaking races, are notoriously and inexcusably wasteful and extravagant in comparison with other peoples. Now there is a difference between wastefulness and extravagance, both the direct offspring of self-indulgence. Extravagance is not waste, while waste is extravagance—of a kind. Extravagance is not as blameworthy as waste, for it does involve the use of God's good gifts, even if used to excess or unnecessarily. Waste on the other hand is far less excusable than extravagance—it is the destruction, not misuse of God's gifts. The latter is due to defective judgment or lack of will power, the former is a deliberate unprovoked violation of the right. Extravagance is a fault, wastefulness is a sin. We have already spoken of extravagance and its relationship to the increased cost of living. Beyond doubt it is responsible for much of what is complained of at the present time. But how much of it is due to direct, deliberate and criminal wastefulness? A vast deal more than probably the majority of people suspect. It was publicly stated the other day that the people of Toronto throw away every year sufficient food for hundreds of thousands of people, and we can well believe it. Some of this waste, no doubt, is the result of ignorance. We are as a race, no doubt, woefully deficient in the science of domestic economics. Other races put us to shame in this respect, and our incompetence in the matter of the utilization of our "leavings" has become almost proverbial among them. The Englishman or English-speaking man has become a byword in Europe for senseless, inexcusable wastefulness. This, as we have said, is partly due to ignorance, inexcusable no doubt, but inherited and therefore less directly blameworthy than another form of waste unhappily everywhere rampant in Canada. Over and above this half unconscious waste, there is the wilful, criminal waste, that one might almost say took a sort of pride in itself. The waste that shows itself in the throwing away of tons of good, sound palatable food because it has been once served, e.g., joints of meat scarcely half eaten, loaves of bread partially consumed and vast quantities of miscellaneous food that often has been hardly touched. It would seem as if some people were infected with the notion that wastefulness and generosity, economy and meanness were synon-

ymous terms. From whatever motive it proceeds, this form of wastefulness is a detestable thing. There is in it an element of low, contemptible vulgarity that makes it peculiarly offensive. The love of profusion and display has, we fear, a great deal to do with the widespread wastefulness of the day. People are absolutely ashamed of being saving and economical. They are enslaved to a false standard. This matter of wastefulness as well as that of extravagance, in its relationship to the great question of the burdensome cost of living, will furnish a good practical subject for honest self-examination. For it is a form of self-indulgence, if a morbid one, and self-indulgence lies at the root of every wilful and deliberate sin. It is to be hoped that the clergy will take the matter up. Here is a "living issue" that no one need be backward about handling.



FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

A great Eucharistic Congress of the whole Roman Catholic Church throughout the world, will be held in Montreal in September next. Probably no other place in the world could be chosen as a more favourable field for the consideration of the Roman Eucharist and the questions associated therewith than in Montreal and in the province of Quebec. We venture to think that the province of Quebec is the most truly Roman Catholic country in the world, and its citizens more obedient to the faith than those of Italy or the Italian capital. It is true that here as elsewhere there are defections and discontent, but despite these slight ripples the great body of the French Canadian population repose peacefully and happily in their Roman communion. It was hardly to be wondered at that an alderman of Montreal should have proposed to vote a sum of fifty thousand dollars of civic funds to be handed over to the authorities in charge of the preparations for this great Congress. The city is overwhelmingly Roman Catholic in faith. Three-quarters of the citizens at least are looking forward with the keenest interest to this great event. The election of mayor a few weeks ago largely turned on the point of who should have the honour of presiding over the city when the Congress is held. Protestants admitted that it would be most becoming that a Roman Catholic should have the honour and hence brought forward no candidate of their own. When, however, the Presbyterian church in Synod assembled protested against the handing over of civic funds to a non-civic committee to be used for promoting the Eucharistic Congress, it must be said that our Roman Catholic fellow citizens at once saw the point and withdrew the proposition and merely voted a sum of money to welcome and to extend some suitable hospitality to the distinguished prelates and others who will visit the city on that occasion. Against even this murmurs in certain quarters have been heard. The ground for this we cannot quite understand. If an assembly of commercial, professional or scientific men should be held in a city no one demurs at the idea of their receiving official hospitality at the hands of the city's representatives. Why should we take the stand that men who gather together to discuss ecclesiastical and spiritual things should have no status in the official estimation of a great city? As a matter of fact the General Synod of the Canadian Church was officially entertained by the cities of Winnipeg and Ottawa and most graciously received and entertained by the Government of the province and the civic head of the city of Quebec. What is done for the Anglican Church is done, we presume, for other communions as well. To deny any official token of hospitality from the city of Montreal to the approaching Eucharistic Congress would, in our judgment be a reproach to the city and it would be a special reproach to Protestant citizens who

would grudge to open our civic doors to receive men who are honoured and trusted by seventy-five per cent. of our citizens at least. We suppose that a great city can't stop to take official cognizance of every little gathering that may meet within its limits but we would be much mistaken if any Protestant Congress anywhere approaching in public interest the one referred to, should not be officially received with the fullest and most gracious approval of our French Canadian fellow citizens. Some of us we fear are willing to exhibit special fraternity with other Protestant communions, and some will reserve their brotherliness for Roman Catholics, but what appeals to us as in the higher and more Catholic attitude is to play the Christian gentleman towards all who are trying to further the Kingdom in their own way.

Thoughtful Canadians will rejoice at the prospect of continued friendly relations, commercial and otherwise, with the United States. It is all very well, for some of our zealous citizens urge the Government to stand to their guns, and surrender nothing, but if by mutual agreement an amicable arrangement can be made, then it is incumbent on those that direct the affairs of state to preserve the peace. The conditions under which Canada was called into the final negotiations in the matter of our trade relations were highly satisfactory to our Dominion and entirely honourable on the part of the United States. In days gone by Canada was possibly treated in a rather cavalier way by some of our southern friends, when a subject like this came up, but now that the head of the nation should in his official capacity invite a conference with the head of our country it would have been worse than folly to have declined. It is much better to have a friend than a foe when he can be won with honour. It is

much better to be at peace with our neighbours than to have some cause of irritation endangering our friendship. It would seem to us that President Taft has shown a spirit of high statesmanship in acting on his own responsibility at a moment when it looked as though two adjoining nations were acting upon a policy that might lead to anything but cordiality. Canadians who have assisted towards this end deserve and should receive the thanks of our people.

During the immediate future the questions at issue between the English parliamentary parties will be fought out. It seems tolerably evident that the present Government will be unable to effect the reforms it set out to accomplish. It has not had a decisive mandate and internal dissensions bid fair to finish the career of a short-lived Parliament. It would look however, that while the Government has failed in its efforts, it has nevertheless won an important reform. On the initiation of Lord Rosebery the House of Lords has agreed that the hereditary principle should be modified so far as it applies to that House. In other words the House of Lords is to be representative of the people over whom it presides. A second Chamber if it exist at all should have definite authority within certain limits. To rob the House of Lords of all power save in name would make it unworthy of occupation by self-respecting men. But when it is made representative of the people and yet more independent of the people than the House of Commons, it can be trusted with even greater power than it now possesses. That would seem to be the direction in which the public mind in England is now moving. Government should be the expression of the will of the people governed, but it should be a sober and responsible will.

Spectator.

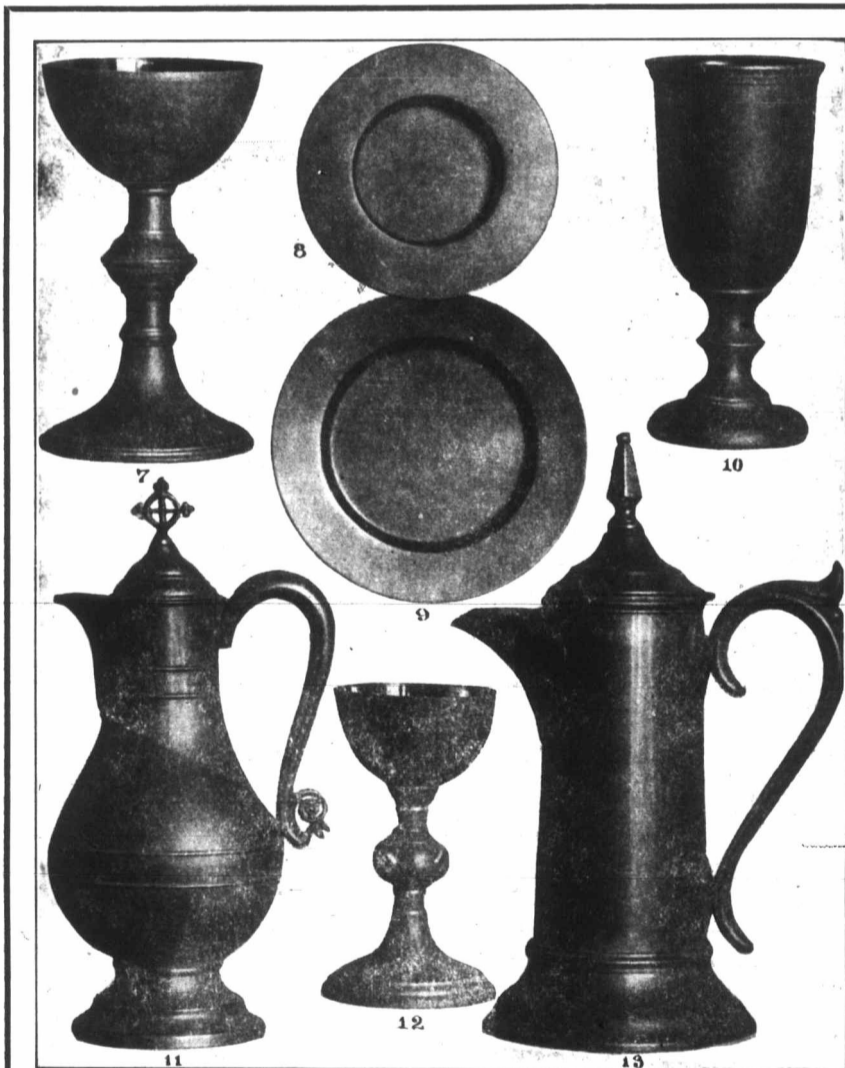
MISSION WORK IN WESTERN CANADA.

The Archbishops' Appeal.

To the Editor of the "Morning Post":—

Sir,—In Western Canada a great nation is advancing to a foremost place in the world. The resources of the land are immense and rapidly on the way to be developed. The two Provinces of Saskatchewan and Alberta alone are larger than France, Germany, Holland, Belgium, and the British Isles all put together. England one way, Japan the other, are distant little more than a week's journey. An ever-increasing tide of immigrants is pouring in, thousands after thousands. Last year 180,000 entered Canada, most of them bound for the West. Plainly, the history of the world will largely depend upon what this multitude comes to be in character, in faith, and in life. Is the Church of England doing its duty by this vast and swiftly-growing nation? It is a nation linked with England by the bonds of history and institutions, of language and affection. Other religious bodies are working nobly. Our own Church, bound by its position to care most of all, seems to lag behind. A close call comes to us. The Archbishop of Rupert's Land writes: "It is to supplement the efforts of the Canadian Church, and to fill up what is lacking in its power to help at this crisis in the history of the Canadian West that I desire to see the Church in the Motherland make a supreme endeavour just now." We, the Archbishops of the Church of the Motherland, plead for a real answer to this great call. The way is prepared, and a beginning has been made. We appeal for four things—for interest and prayer, for men and money. We want the clergy to see that the Church of England ought to be sending out fifty men for each of the next ten years. We want all to see that this boundless opportunity, which if not used must soon be lost, calls for earnest thought and action, and may make claim on many who have hitherto cared little for mission work. Those who can ought to give large sums; and all ought to do what they can. We are well aware that our appeal is made in an unusual way and with unusual emphasis. It is because we deliberately believe the occasion to be unprecedented that we write thus. We pray that God's own voice may speak to the consciences of those who read our words. Yours, etc., Randall Cantuar, Cosmo Ebor. February 12th. Contributions, great or small, to the Archbishops' Western Canada Fund should be sent to the secretary of the fund at 15 Tufton Street, Westminster, S.W.

To a Church no less than to a nation come moments of crisis when the course of history for centuries hangs in the balance. A little lack of insight a little failure of imagination, and the opportunity is gone. To-day the Church of England faces a crisis before which all the little difficulties and dissensions of ecclesiastical disputants sink into insignificance. Within the borders of the Empire, under the British flag, a new nation is coming to birth. Before men already in the prime of life pass away the Provinces of Western Canada will contain a population in numbers, in wealth, and in power second only to the Mother Country among the nations of the Empire. Before many generations have passed the territory between the Rocky Mountains and the Great Lakes may surpass England itself. Churchmen who desire their Church to play in the future of the English race the same great part it has filled in the past must hasten to establish in that new land the tradition of Churchmanship. Now, while all the institutions of settled life are still pliant and unformed, is the moment to throw all energy and all ability into the task of laying deep and wide the foundations of the Church that is to be. With true insight and statesmanship the Archbishops of Canterbury and York appeal to-day to the English provinces to seize the opportunity and to give freely in men and money that the work of the Church in the West may go forward. The older Provinces of Eastern Canada can provide for their own needs, but in the newer districts the settlers are themselves hard pressed winning their own livelihood, and can spare neither men nor money sufficient for the tremendous work of organizing the Church over thousands of square miles, and providing for the spiritual needs of the new population. A hundred and eighty thousand colonists streamed into Western Canada last year. Next year the numbers will be greater, and will continue to increase year after year till the whole vast area is occupied. Then it will be too late, for only a Church which grows up with the nation can at once inspire and express the national life.



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Those who believe that, with all its shortcomings and all its defects, the Church of England represents and embodies certain qualities of English character which have contributed in no small degree to the success of the race will recognize the imperative duty laid upon Churchmen to pass on the teaching and the tradition of worship which they inherit. The appeal of the Archbishops is a call to enterprise which none can ignore. If it is accepted in the spirit it is uttered, not only the Church in Canada but the Church at home will reap a full reward. No mistake can be greater than the dream that any Province can live for itself alone. Just as the parish which gives freely to support foreign missions finds its own life quickened and its own work more effective, so the Church which sends out men and money to help the distant dioceses, where resources are still scanty, will find its own administration more successful. There must be no mistake as to the nature of the demand now made. The call is not for inefficient men and meagre offerings. Only the very best men are the least use, and they must be enabled to face their arduous work with adequate equipment. This thing must be well done or not done at all. The policy of the Church must be the same as the policy of the Canadian Government. None but efficient men are accepted as immigrants; none but efficient men are acceptable as Church workers. If the Church at home is to be knit close to the Church overseas those who go out must be real live men. It would be a splendid thing if a freer interchange of ministers could take place between the different parts of the Empire. Three years in Canada would give a breadth of outlook and strength of character that are not learnt in suburban curacies. Three years in England would help the Canadian to a sense of the dignity and the beauty of his historic Church which is hard to come by in a prairie town. Parochialism is the curse of the Churches all the world over. Never since the Reformation broke the imperial dominion of the Catholic Communion has such a chance been presented to any Church of inspiring all its members with a sense of the fullness and breadth of its mission. In the newer countries the Church breathes the spirit of freedom. At home it learns the meaning of authority. By a union the just balance can be preserved. But before it draws fresh strength from the new countries the Church must fulfil its duty and help in their early days those Provinces whose maturity will add lustre to the whole body corporate.—The Morning Post (London).

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."

The dates of the Dominion Convention at Montreal, Thursday, Friday, Saturday and Sunday, September 15th to 18th, should be borne in mind by all Brotherhood members, in order that plans may be made now for the attendance of a goodly number from all parts of Canada, and especially that the matter of the Convention be made a subject of prayer, both at Chapter meetings and in the personal devotions of the members each day. Four more sectional meetings are arranged by the Toronto Local Council to be held in April as follows: West at St. Martin's on Thursday, April 7th; east at St. Clement's on Thursday, April 14th; north at Christ Church, Deer Park, on Thursday, April 21st; south at St. Philip's on Thursday, April 28th. Towards the Extension Work Fund pledges have come in since October 1st, 1909, the commencement of the Brotherhood year, to the amount of \$2,509.02, the amounts by dioceses varying from \$1,256 from Toronto Diocese to \$5 from Mooseonee. J. A. Birmingham, Travelling Secretary, spent Easter in London, Ont., while H. S. Turner, the other Travelling Secretary, was in Edmonton on Easter Day. A. R. Lancefield, lately Secretary of the Hamilton Local Council, has been transferred by his bank to Toronto, where he will be a distinct addition to the Brotherhood forces in that city. All Saints' Chapter, Collingwood, Ont., is another Chapter lately revived, and active work is now being carried on by the five members. H. Pont, an all-round Church worker, of Chatham, N.B., interested in the choir, superintendent of the Sunday School, and leader in both Senior and Junior Brotherhood work, has left for St. John to go into business in that city. The active Secretary of Hamp-

ton, N.B., Chapter, Mr. P. B. Belyea, is leaving for Montreal, where he will connect himself with Brotherhood work there. Preparations are going ahead steadily for the Regina Conference, to be held in June, among the speakers being the Hon. T. Mayne Daly, of Winnipeg, and the Rev. Harold G. King, Rector of St. Paul's, Fort William, Ont.

Mr. Birmingham, the Travelling Secretary of the Brotherhood of St. Andrew's, is visiting towns in Western Ontario, and has arranged to visit Sarnia on Sunday, April 3rd, and Windsor on Monday, April 4th.

The Churchwoman.

NOVA SCOTIA.

Halifax.—All Saints' Cathedral.—An interesting W.A. meeting took place in St. Luke's Chapel on Friday, March 11, 1910, when the Cathedral and St. Stephen's Branches amalgamated for the purpose of forming a new All Saints' Cathedral Branch of the W.A. This is practically the first move that has been made towards the organization of the new cathedral workers, and must have been a very gratifying one to the Dean and the Bishop's chaplain, who were present. There was a large attendance of members and others, and the little chapel was well filled. After the opening hymn had been sung the Dean read the W.A. Litany and prayers. The president of the Cathedral Branch, Mrs. Crawford, welcomed St. Stephen's members, and made a touching and effective address, voicing the regrets which each branch felt at having to disband, and their earnest hope that the union about to be formed might redound to the well-being of the W.A. and prove the beginning of the great work that lies before the congregation of the new cathedral. A resolution of welcome from the members of the Cathedral to St. Stephen's Branch, moved by Mrs. Harley, and seconded by Mrs. Milner, was carried by a standing vote. The reports of the secretaries from each branch were then read, all showing that good work had been done during the past year, and much interest taken in it. The treasurer of the Cathedral Branch reported \$617.99 received and disbursed to Diocesan, Canadian and Foreign Missions, while St. Stephen's for the same purpose had contributed \$185.38. The meetings for sewing during the winter months has resulted in a bale of hospital supplies for Lytton Hospital, B.C., from the Cathedral Branch, and a box of clothing and groceries for a parish in the diocese, from St. Stephen's. The Girls' Branches and Juniors had also good reports, and the Dean presented prizes to the Juniors for good attendance, etc. In a few well-chosen words he then congratulated the two Senior Branches on their works, as shown by their reports, and assured them of his great pleasure in seeing them unite so harmoniously for the work which awaited them as part of the organization of the new cathedral. The Rev. R. C. Hind followed, and paid a tribute to the women of the church, their work being more earnestly carried on and more systematically done than that of the men; he also alluded to the splendid manner in which the women were leading the union of the two congregations and was full of hope for the future. A resolution moved by Mr. Hamilton, and seconded by Mr. Morrow, re the amalgamation of the Cathedral and St. Stephen's Branches with the All Saints' Cathedral Branch, was passed. Mrs. Worrell was made hon. president, and the following officers were elected by ballot: Mrs. Crawford, president; Mrs. Morrow, 1st vice-president; Mrs. W. H. Wisewell, 2nd vice-president; Miss Pooley, recording secretary; Mrs. McCormick, corresponding secretary; Mrs. Neish, treasurer; Mrs. Harley, Dorcas secretary; Mrs. A. Wyld, Leaflet secretary; Mrs. A. Broedul, Babies' secretary; Miss Strickland, superintendent Junior Girls'; Mrs. Morrine, superintendent Junior Boys', with a membership of 106. Owing to the lateness of the hour all other business had to be deferred till another time, and the meeting was prorogued.

The annual meeting of the Cathedral Girls' Branch of the W.A. was held on Tuesday evening, March 15th, in St. Luke's Chapel. It was resolved that the Cathedral Girls' and St. Stephen's Girls' dissolve and form one branch to be called All Saints' Cathedral Girls' Branch of the W.A. The president in a few well chosen words welcomed the St. Stephen's Girls' and expressed great pleasure at the amalgamation and hoped the united branches would accomplish much good work for the cause of Missions. The treasurer of the Cathedral has received during the year

\$154.29 and St. Stephen's \$64.60. The officers for the ensuing year are: Miss Taylor, president; Miss Worrell, 1st vice-president; Miss Frye, recording secretary; Miss F. Smith, corresponding secretary; Miss Neish, treasurer; Miss Cowie, Dorcas secretary. The total membership is 54.

TORONTO.

Wychwood.—St. Michael and All Angels.—The first annual meeting of this branch of the W.A. was held on Wednesday afternoon the 23rd ult. Encouraging reports were presented by the various officers, showing the great advance made by this branch since its inception. The election of officers resulted as follows: Mrs. W. J. Brain, honorary president; Mrs. Boyd, president; Mrs. S. H. Jones, first vice-president; Mrs. Woodworth, second vice-president; Mrs. House, secretary; Mrs. Crow, treasurer; Mrs. Cornford, Dorcas secretary; Mrs. Blatherwick, assistant secretary; Mrs. Stringer, branch representative and literary secretary; Mrs. Fenning, treasurer E.C.D.

Eglinton.—St. Clement's.—The Girls' Auxiliary of St. Clement's Church, Eglinton, held the annual election of officers on Saturday, the 19th March, with the following result:—President, Mrs. A. K. Griffin; Secretary, Miss Ruby Gaundier; Treasurer, Miss Pearl Stemman; Representative, Miss Gussie Webster; Organist, Miss Margaret Pritchard; Delegates, Miss Gussie Webster and Miss Nellie Pritchard; Substitutes, Miss May Bird, Miss Ruby Gaundier, and Miss Louisa Letsche.

SASKATCHEWAN.

Prince Albert.—St. Alban's.—The annual meeting of this branch of the W.A. reported good progress for last year. Meetings had been held regularly, interest had been not only sustained but quickened, substantial help had been given to parochial needs, best of all, the missionary pledges had been fully met and there was a surplus to be voted for further help. Many and varied are the calls for help in the new West and many and varied are the endeavours of Churchwomen to meet them. Outside parochial needs, the chief objects helped by St. Alban's women are first a fully ordained missionary to the Indians in the diocese. Then there is the Parsonage Fund, which helps to provide the necessary shelter and equipment for any new mission which is doing its best to provide for the needs of its incumbent. There are the pledges which go to foreign work and link home workers with those who are bearing the burdens of daily contact with the heathen in China and Japan. During the year past, there have been special calls such as the visit of Dr. Hannington, whose touching account of the work among the sad hearted women of China, so stirred hearts at home that a spontaneous offering was made, that St. Alban's too might be linked up to the work. A sad case was that of a little child who died here, while both parents were ill in hospital, and there was no one to look after necessary arrangements. Motherly hearts felt the call and the little worn body was laid tenderly to rest by motherly love. A Junior Branch of the W.A. and a Babies' Branch are carrying on the work of educating our younger ones so that they may be ready to fill any gaps which may arise in the older branch, or even go on and do more than in the past. Another branch is that formed at St. Alban's Girls' College, which is also working quietly and steadily on inspiring and directing the missionary efforts of the girls. The most interesting part of the proceeding was the presentation of a life membership to Mrs. Deschambeault, daughter of Rev. Henry Budd, the first native clergyman in the Western district. He will always be remembered and honoured for his devoted work at Stanley Mission and in other parts.

Home & Foreign Church News

From our own Correspondents

NEWFOUNDLAND.

L. L. Jones, D.D., Bishop, St. Johns, Newfoundland.

St. John's.—The annual meeting of the C. of E. Orphanage was held recently. The Governor presided. The Bishop, clergy and friends were present. The reports were read and a credit bal-

ance of \$488.77 shown. The following officers were appointed: Visitor and president, the Lord Bishop; vice-presidents, Rev. Canon White (Cathedral), Rev. Canon Dunfield (St. Thomas's), and Rev. H. Uphill (St. Mary's); trustees, Right Rev. the Lord Bishop (ex-officio), Hon. E. R. Bowring, Mr. J. Outerbridge; hon. treasurer, Mr. W. B. Grieve; physician, T. Anderson, M.D.; secretary, Rev. James Bell; chaplain, Rev. Canon Dunfield; committee, Hon. S. D. Blandford, Mr. T. Cook, Mrs. W. C. Job, Mrs. M. G. Winter, Mr. George Davey, Mrs. J. Harvey, Mrs. Brehm, Miss Browning, Rev. G. H. Bolt, Messrs. J. A. Clift, D. M. Browning, A. F. Goodridge, C. M. McK. Harvey, Mrs. W. S. Gosling; resident lady superintendent, Miss Anderson. An address by the Governor, a vote of thanks moved by Mr. J. Outerbridge and seconded by Mr. W. B. Grieve, and the Bishop's benediction brought proceedings to a close.

NOVA SCOTIA.

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

Halifax.—St. Luke's.—On Palm Sunday morning the Bishop held a Confirmation service in this church, when he bestowed Apostolic rite on ten candidates.

St. Paul's.—The Bishop held a similar service in this church on the evening of the same day, when a number of candidates were presented to his Lordship by the Ven. Archdeacon Armitage, the rector of the parish. A large congregation was present, the church being crowded with people.

The arrangements for the holding of the Congress in September next are progressing satisfactorily.

The Cathedral is nearing completion. Contracts for the pews and the light fixtures have just been assigned.

MONTREAL.

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

Montreal.—St. John the Evangelist.—The Rev. Edmund Greaves, who is at present vicar of Twyford, in England, is to act here for a time as the assistant priest of this church under the Rev. Arthur French, the rector of the parish.

The Lord Bishop of the diocese has appointed Dr. L. H. Davidson to the office of Chancellor of the Diocese of Montreal in succession to the late Mr. Strachan Bethune, K.C. Dr. Davidson has been the vice-chancellor of the diocese for some time, and during the illness of the late Mr. Bethune discharged the duties of his office. Dr. Davidson, K.C., is a prominent member of the Montreal Bar, and has been practising his profession in Montreal since 1864. He is an authority upon Church or Canon Law, and is one of the most widely known laymen of the Anglican Communion in Canada. He was born in Toronto on July 3, 1842, and is a son of the late Rev. John C. Davidson, who was for many years rector of Cowansville and Sweetsburg, in the Eastern Townships of this Province.

Westmount.—Church of the Advent.—At their annual vestry meeting on Monday evening last the congregation sent to the Bishop of Montreal for the choice as rector of this parish in succession to the Rev. A. J. Doull the names of the Rev. D. T. Owen, who is at present vicar of Holy Trinity, Toronto, and the Rev. H. M. Little, rector of Penetanguishene, Ont. Mr. Doull has accepted the living of Christ Church Cathedral, Victoria, B.C., and the Lord Bishop of the diocese has further appointed him to be Dean of the cathedral.

ONTARIO.

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

Cornwall.—Trinity.—The 16th annual meeting of the Church Parochial Guild was held at the Rectory on Tuesday, March 15, with a good attendance of members. The reports presented by the secretary and treasurer showed a very encouraging year. The rectory debt has been considerably reduced, through the quiet and systematic working of the Guild and its district visitors. The rector, Rev. T. J. Stiles, expressed his deep appreciation of the loyalty of the officers and members of this society, which is considered a great factor for good in the parish. The following officers were elected for the ensuing year:

Warden (ex-officio), Rev. T. J. Stiles; president, Mrs. Stiles; hon. presidents, Mrs. Bruce and Mrs. D. Carpenter; 1st vice-president, Miss Jessie Cline; 2nd vice-president, Mrs. Strickland; treasurer, Mrs. V. L. White; secretary, Mrs. W. J. Wallace; assistant secretary, Mrs. George Farthing; members of the board of management, Mrs. Atkins, Mrs. Conliff, and Mrs. Wood. The meeting was closed with prayer, after which tea was served by Mrs. Stiles.

OTTAWA.

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

Ottawa.—Easter Day brought ideal spring weather, and this contributed not a little to the exceptionally bright and hearty observance of the great Christian festival which was never more thoroughly participated in in all the city churches. Without exception the services throughout the day were remarkably well attended, the celebrations, both early and noon-day, bringing together large numbers of worshippers, while at matins and vespers the churches were mostly crowded to the doors. Many of the Sunday Schools held special services in the afternoon, which were equally well attended. The floral decorations were particularly pretty and attractive. Two of the churches, St. Luke's (Rev. W. A. Read) and St. Matthew's (Rev. Walter M. Loucks) signaled the occasion by vesting the ladies of their respective churches, a forward step which was much appreciated. The annual vestry meetings were called as required by canon, but in several instances, where the churches have adopted a calendar year in financial matters, adjournment was had to a later date. Further particulars of the business transacted where the meetings were held will be given next week.

TORONTO.

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

Toronto.—The chief Festival of the Christian year, the joyous Festival of Easter, was universally observed by Church people throughout the city. From very early in the morning until late in the evening the churches were thronged with worshippers and very large numbers made their Easter Communion. The sacred edifices were most tastefully and appropriately decorated with lilies and other lovely flowers, and the musical portion of the services were exceedingly well rendered by the various choirs, the familiar Easter hymns being joined in and most heartily sung by the people as a whole. The offertories were of a most generous and liberal character. Beautifully fine in the early morning, the sky became overcast later on in the day but no rain fell and thus the people were able to keep the Easter Feast under almost ideal conditions. During the afternoon in many of the churches special Children's services were held.

Men and Missions.—The Canadian Council of the Laymen's Missionary Movement has arranged with the Rev. A. E. Armstrong to prepare a brief article giving the history of the Laymen's Missionary Movement in Canada, the division of the foreign fields and the responsibility assumed by the different communions, and a general summary of conditions in the Canadian Church in connection with the Men's Missionary Movement. This is to be inserted as a special chapter in the book recently written by Mr. William T. Ellis, "Men and Missions," and published by the Sunday School Times Company. A Canadian edition will be issued at once, and it is understood that an English edition is already under way.

The Lord Bishop of Toronto held the following Confirmations during the past week in this city: On March 23rd at St. Thomas a combined Confirmation of candidates from St. Thomas and St. Mary Magdalene, namely, 19 from the former parish and 9 from the latter. On March 24th at St. Barnabas, where he confirmed 26 candidates. The assistant Bishop of the diocese held a Confirmation service on March 22nd in the Church of the Redeemer, Toronto, and confirmed 19 candidates.

St. James'.—The Rev. J. R. H. Warren, the senior curate of this church, will be (D.V.) leaving Toronto about the middle of June next in order to take up work temporarily under the Rev. Canon Welch at Wakefield. He will join Canon Welch on July 1st. Mr. Warren purposes to attend a course of lectures at the Clergy School at Leeds whilst he is in residence in the West Riding of Yorkshire.

Beeton.—The Rev. W. G. G. Dreyer, rector and Rural Dean of Beeton, is leaving on April 1st, as he has been appointed missionary in place of the Ven. Archdeacon Lloyd in the Diocese of Saskatchewan.

South Simcoe.—The Rev. W. F. Carpenter has been appointed the rural dean of this rural deanery in succession to the Rev. W. G. G. Dreyer, who is leaving for the North-West.

Port Hope.—Trinity College School.—The Bishop of Toronto visited this school on Saturday, March 10th, for the annual Confirmation. A very beautiful service was held in the school chapel, which was well filled with the boys and their friends. The Bishop's very telling address was listened to most attentively. Twenty-two candidates were confirmed. On Palm Sunday morning the Bishop celebrated the Holy Communion, assisted by the headmaster and the Rev. H. Britten. There was a very large attendance, nearly seventy boys making their communion. On Thursday, March 24, the boys left for their Easter vacation. During the holidays the new west doors and stalls will be placed in position and will add greatly to the appearance of the chapel, where the temporary doors have for a long time been an eyesore. The doors and stalls have been designed by Mr. Frank Darling and the work has been executed by the J. C. Scott Company of Toronto. It is hoped also that very shortly another stained glass window will be placed in the sanctuary.

NIACARA.

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

Hamilton.—St. Thomas.—The Bishop of the diocese held a Confirmation in this church when he bestowed the apostolic rite upon thirty candidates. The service took place upon Palm Sunday.

St. John's.—The Bishop held a similar service in this church on the following day when thirteen were confirmed.

St. George's.—The Bishop held a similar service on Tuesday evening in this church, when a large number of candidates were presented to him for the laying-on of hands by the Rev. Canon Howitt, the rector of the parish.

St. Mark's.—On Wednesday evening the rite of Confirmation was administered by the Bishop in this church, when the rector presented seven women and girls, and nine men and boys as candidates. His Lordship gave a most interesting sermon on "The Parable of the Talents," and advised everyone to make the most of every gift with which God had endowed him. There were many who were blessed with a diversity of gifts such as the great Napoleon, President Roosevelt and others, but the majority of human beings were not so richly endowed, but all had some talent they could use for God's glory. He urged those who had to-night received the special gifts of the Holy Ghost to stir up the grace they had received, and show it forth in their lives and conversation.

All Saints'.—Mrs. Lemon died in this city on Saturday evening, the 10th inst. She was a daughter of the late Robert J. Hamilton, and granddaughter of the late George Hamilton, M.P., from whom the city of Hamilton derives its name. She was born at the old homestead, "Bellview," now the residence of Samuel Barker, K.C., M.P. In religion she was an Episcopalian and always took an active part in the parish church work, to which she for the time belonged. For the past 18 or 20 years she was identified with the work in All Saints' parish, under the direction of the Rev. Archdeacon Forneret, and represented that congregation's branch of the Woman's Auxiliary as a delegate to the Local Council of Women. She was one of the oldest members of the Duffield Flower Mission and a regular visitor at the City Hospital for that society. She leaves, besides her husband, Charles Lemon, barrister, of this city, one son, Harry H. Lemon, of High River, Alberta, and one daughter, Helen G. Lemon, at home. Her only remaining brother is John H. Hamilton, Toronto. Five sisters are:—Mrs. Kathleen Donnelly, Grimsby; Mrs. Maud O'Connor, Edmonton; Miss Augusta Hamilton, of this city; Mrs. Chas. W. Ricketts, of Toronto, and Mrs. James McDonald, of Montreal. She also leaves a large number of nieces and nephews. The funeral took place on Tuesday, the 22nd, and was largely attended. Amongst those present were: the Rev. Canon Sutherland, the sub-dean, the Ven. Archdeacon Clark, and the Lord Bishop of the diocese.

Niagara Falls.—The Very Rev. Stewart Houston, D.C.L., the Dean of Niagara, and the rector of Christ Church in this town, celebrated his 51st Easter as a priest of the Church on Sunday last, and the 31st of his appointment to the living of Christ Church. The Dean is 76 years of age, and was born at Carleton Place, Ont. He was ordained a dean in 1859 by Bishop Strachan, and for seven years thereafter worked as a travelling missionary in North Wellington and South Grey. Waterdown and Burlington Heights were his next parishes, and on October 1st, 1878, he was appointed to his present charge. The Dean has been the recipient of many gifts and congratulations from the members of his congregation and others in honour of this auspicious event.

HURON.

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

London.—Meetings in Synod Week.—These conferences which are held on Monday evening and Tuesday morning of Synod week in London have always been well attended and aroused great interest. In fact so important has their influence been that a movement is now on foot to introduce conferences as part of the Synod programme at these times. This year these conferences will be voluntary as formerly. The address at Huron College Conference on Monday night will be delivered by the Rev. Dr. Sage, on "The Incarnation of our Lord," and the address at the clerical breakfast on Tuesday morning will be delivered by the Ven. Archdeacon Richardson, on "The ordinal relating to the consecration of a Bishop." Selected speakers will lead the discussion on both these addresses.

The Rev. A. A. Bice, the diocesan agent, who is canvassing for Huron College, London, reported to Executive Committee of the Diocese at the March meeting in London. He met with a hearty welcome and good returns in all parishes visited thus far, and if the same measure of success continues in every parish his canvas will satisfy the desires and expectations of those most closely interested in the welfare of the College. He has taken up his residence at 173 John Street, London, Ont.

ALCOMA

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

Huntsville.—All Saints'.—Results from this parish tell of the brightest and most successful Easter Day yet. After a well-observed Holy Week, and largely attended Good Friday service especially, the parishioners entered apparently with more meaning into the blessed privileges of the great Festival. At the early celebration of the Holy Communion, with the chancel of the church looking lovely in its festive array, seventy-one souls gathered and worshipped and made their Easter Communion. At the later morning service from the congregation fifty-five more communicated, making a total of one hundred and twenty-six, the largest number yet in the history of the parish. The offerings presented during the day amounted to \$265; \$147 of this represented the "self-denial" savings of the people, and was presented by itself, and \$27 represented the children's mite-box collections for missions, and was presented by itself at their service. The congregations at all services were large and the music was exceptionally good, making the day, by its great helpfulness and gladness, one to be long remembered in the parish.

RUPERT'S LAND

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

Winnipeg.—The regular meeting of the Winnipeg Sunday School Association was held on March 10th in St. Matthew's schoolroom, the Rev. S. G. Chambers in the chair. An address was given by Canon Murray on "Bible Classes," and an interesting discussion followed. Owing to the inclement weather the meeting was only fairly attended.

Junior Clericus met on Monday, March 14th, in All Saints' rectory. The Rev. Canon Murray took the Greek Testament passage; and a paper was read by the Rev. A. E. Bruce.

St. Mark's.—This mission church in the parish of Christ Church shows progressive work. The

congregations are slightly increasing; and the Sunday School and various Guilds are being well attended. The Rev. S. G. Chambers, (rector of Christ Church), was down on Sunday evening, February 20th, to dedicate the handsome new altar subscribed for by the congregation. The choir boys were vested for Easter Sunday.

The Archbishop has been holding several confirmation services recently. On Sunday, March 13th, he was at Virden, and confirmed seventeen candidates. This parish is in an excellent condition; and during His Grace's visit a conference was held to discuss plans for the erection of a commodious parish hall. It is hoped that the building may be commenced this spring. On Wednesday, March 16th, His Grace was at his Cathedral, confirming 29 candidates. On Sunday, March 20th, he was at Holy Trinity in the morning, (60 candidates); and in the evening at St. Matthew's, (34 candidates). On Wednesday, 23rd, confirmation was held at Christ Church, (41 candidates).

The Archbishop visited this parish for the purpose of confirmation on March 13th, when the rector presented seventeen candidates. This was considered a very creditable showing since the visit of the Archbishop on May last, when some 28 candidates were presented. In May last the Archbishop confirmed a Roman Catholic man, and on this occasion, a Roman Catholic woman, and several who had been brought up in other denominations. The addresses of the Archbishop were inspiring. This was the fourth time the Archbishop has visited the parish of St. Mary's, and his addresses are better on every occasion. The attendance at the services were large, many being unable to obtain a seat in the church. The music rendered by the choir was much appreciated.

SASKATCHEWAN

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

Saskatoon.—Principal Lloyd's visit to England will close on April 15th, when the party will sail for Saskatchewan on board the Allan Line S.S. "Victorian," arriving in Saskatoon about April 28th. The visit has been very successful; for of the 30 catechists and 3 clergymen asked for about 20 will be actually on the boat and the others will come out on the boats following. Throughout the whole of England the campaign has been followed with the greatest interest from the Archbishops downward, and the response in financial support has been all that was asked for. Mrs. Lloyd, the wife of Archdeacon Lloyd, has so far recovered from her serious double operation as to be removed from the hospital to Tunbridge Wells, and is now able to be out an hour a day in a bath chair. She has been seriously ill for the whole six months the Archdeacon has been in England, but it is now fairly certain she will be able to return with him to Canada when the party sail on April 15th next.

Correspondence.

THE FOREIGNER.

Sir,—A number of the "Canadian Churchman" came into my hands for the first time the other day. The copy was dated February 17th. I was much interested in a letter from "A Foreigner."

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I have been working in Alberta as a priest for only five months. I am a greenhorn, so will your readers please forgive my inexperience; but this letter expresses exactly one of my first impressions of Church life in this country, that is, the great loss the Church appears to suffer through her name. "The English Church" is a phrase which greets one on every hand, as if the Church was the exclusive property of those people who come from one part of the British Empire. Surely this hides from many the true teaching and mission of our Church, and may keep some back from learning the great primitive doctrines of the purest branch of the Church Catholic. If not the Church of Canada, surely the Episcopal Church in Canada. An Englishman.

THE COMMITTEE ON THE ENRICHMENT AND ADAPTATION OF THE BOOK OF COMMON PRAYER.

Sir,—Perhaps I might be permitted to mention some other directions in which revision of the Prayer Book would seem to me desirable. In the first place some of the rubrics are impossible of fulfilment and might fairly be omitted, for instance, the first rubric before the Communion office; or altered to suit present conditions, as the second rubric before the Baptismal office, which might follow the form in the American Prayer Book, introducing the words, "When they can be had" after the word baptism, and before the words "two Godfathers and one Godmother," and also adding at the end of the rubric, "and parents shall be admitted as sponsors if it be desired." In view also of the fact that so many of our marriages are celebrated without calling of banns, it would be advisable to make our rubric read like that in the American book, not making it compulsory, as the present rule does, to call the banns. New rubrics are also much needed to be embodied in the Prayer Book itself, and not hidden away in some permissive canon of the General Synod, to guide the clergy in using shortened forms of service or in the combination of services. Such rubrics would naturally follow whatever alterations might be made in respect to such uses. It is universally acknowledged that the day has gone by for the use of the services of Morning Prayer, the Litany and the Communion office as one continuous service, and yet it seems desirable that these services should be used regularly in all churches so far as possible. It has become the custom in cities and towns to use them as separate services at different times in the day, but in country places this is impossible. It is proposed to allow such a combination of Morning Prayer and the Communion office as would do away with all redundancy and shorten the service without omitting any of the essential elements. This might be accomplished by omitting the Exhortation, Confession and Absolution in Morning Prayer, and proceeding immediately after the opening sentence to the Lord's Prayer, then proceeding from the Benedictus immediately to the Communion office, and as the confession and absolution, the Nicene Creed, and the prayer for the Sovereign are in the Communion office, no essential part of the service would be omitted. Again when Morning Prayer and the Litany are used together, it would seem desirable to omit the lesser Litany and the Lord's Prayer after the Creed, as they are used in the Litany. It seems to me desirable also that we should put the Prayer for all conditions of men and the general Thanksgiving amongst our final collects in Morning and Evening Prayer, as it is in the American Book. I would myself like to see an alternative for use instead of the whole Exhortation at the beginning of Morning and Evening Prayer, such as "Let us humbly confess our sins to Almighty God," or the latter part of the Exhortation itself, "I pray and beseech you," etc. It surely does not need, at least, amongst educated and intelligent church people, that we should always be reminding them of the necessity for confession of sin. In the Litany it certainly needs that we should have a suffrage for our own rulers and our own Government, and it seems rather out of place for us to pray for "the Lords of the Council." There is also great need of a suffrage praying "the Lord of the harvest to send forth labourers into His harvest," and one for missionary workers. There are some words used in the Prayer Book whose meaning has so changed as to make them misleading, without explanation. For instance, the well-known word "prevent" in the collect which has a meaning now almost directly the opposite of its meaning in the prayer. The word "wealth" also in the prayer for the King, which manifestly means welfare. Such words as these whilst they are familiar and endeared to us by

long use, might better be changed to words conveying the proper meaning, and a new generation would not miss them as we might. It is also proposed to follow the example of the American Church and make selections from the Psalms which could be used on occasion, this however, would be an enrichment. Further enrichment would almost entirely consist of additional services for special occasions, such as Missionary services, Harvest Thanksgivings, Intercessions for Missions, a form for burial of the unbaptized or those who have laid violent hands on themselves and such like. Of these we cannot write particularly except to say that it is most desirable so far as possible, to have such services, now commonly used, embodied in the Prayer Book, so as to be in the hands of the people, and not be dependent on some special form used by the Bishop of each diocese. It may not be possible to make any alteration in the Communion service, but many would like to see the Canadian Church follow the example of the Scottish and American Churches, and embody in our Communion service some recognition of the action, or co-operation of the Holy Ghost in that Sacred Memorial of the Passion of Christ. These are a few of the changes proposed or which may be discussed by the Committee. Additional sentences at the opening of Morning and Evening Prayer especially suitable to the seasons of the Church will no doubt be also recommended, and some changes in the state prayers, so as to include our Governors will probably be proposed. All this would, of course, involve a Canadian edition of the Prayer Book, but there ought to be no reasonable objection to that in view of the great gain accruing through the greater adaptability of the book to the needs of a community like ours. It is a serious and solemn undertaking, and must be most carefully and cautiously carried out, but in all probability nothing will be done without not only the consent of the General Synod but also of all the diocesan synods of Canada. With this hope we can heartily commend the work to the guidance of that blessed Spirit whom Christ sent to guide His Church, not only in the Apostolic, but in every succeeding age as well, and look forward in the course of time to a Canadian Prayer Book containing all the ancient forms of Apostolic worship, adapted and enriched to meet the needs of the Church in Canada of the 20th century.

E. P. Crawford.

THE NEW HYMN BOOK.

Sir.—Dr. Albert Ham and Mr. Percival Hilsley have recently made some suggestions and criticisms of the Book of Common Praise, which, with your kind permission, I shall reply to. "Covenant" to "The God of Abraham Praise," is objected to on the ground that it ends on a very high note. This tune is copyright of Novello & Company, who required all "proof" to be submitted to them, and this change was made without our knowledge at the last moment by them, after the Committee and Sir George Martin had printed it in the usual way. At the next meeting of the Hymnal Committee a motion will, no doubt, be made to ask Novello & Company to restore the original. Dr. Ham objects to "King Edward" and "Valliance" as set too high. There are two other tunes besides "King Edward," for "Rejoice Ye Pure in Heart," if "King Edward" is found too high by some choirs, but, as a matter of fact, we have it in the key in which it is always found, and if we had transposed it we should, no doubt, have been charged with spoiling it unnecessarily, especially where two other tunes are provided. Dr. Ham calls "Valliance," (No. 378, "March On") a poor specimen altogether. He does not agree in this with one of our greatest Canadian musical experts, Canon Roberts, Mus. Doc., who in the "Canadian Churchman" recently described this as one of the best of the new processional hymns. I wish Dr. Ham had heard this sung by seventy young men in my Bible class four Sundays ago, and he would have found what an inspiring hymn and tune it is. Dr. Ham gives a list of tunes that by transposition we "have drained away the very life and character of," and includes "Aurelia," "St. Peter," "Austria," "Cruger," "Safe Home," "Easter Hymn." But surely Dr. Ham who is always so courteous and so fair can not have noticed that these are found in their original higher keys at Nos. 624, 29, 270, 484, 303, 648, 175, and 157. The lower settings provided elsewhere in the Book of Common Praise are only optional and for unison singing; cross-references enable any organist to play in the higher keys. Surely people are "looking for trouble" who find fault where more than one key has been provided. Dr. Ham states that "Winchester New" appeared

in Ancient and Modern 1861, and that therefore Ancient and Modern authorities have no control over it. If he looks again at Ancient and Modern 1861 and compares it with the edition of Ancient and Modern now in use, he will find that he is in error. The harmonies in 1861 are different from the harmonies Dr. Ham thinks we ought to have retained. But the law and the fact are that we could not without the permission of Ancient and Modern use their harmonies, and that permission was refused unless we used the harmonies of 1904. He says he prefers the old, well tried arrangements of "Rockingham," etc. I have before me twenty-six Modern standard hymnals, all in use at the present day. In only one of them, "The Oxford Hymnal, 1908," is "Rockingham" written as in Ancient and Modern, so that so far as modern usage is concerned, the Ancient and Modern usage cannot be said to be "well-tried." I have also looked at thirteen old hymnals, like Mercer's, Kenble's, etc., and in not one of them is the arrangement the same as Ancient and Modern. Then Dr. Ham says the "interpolation of passing notes in the last line of the melody is a retrograde step." The melody is written exactly as Sir George Martin decided, and he followed the most correct usage in so doing. In all of the thirteen old hymnals and in twenty-one of the modern hymnals referred to, the passing notes occur. Dr. Ham finds fault with our setting Winchester Old in G. He will find it in F at Nos. 189, 466, and 532, and in G. at No. 75. While Dr. Ham calls "Weber" ("Ere This Holy Day Shall Close," No. 51), and "Ancient of Days," (No. 398), "weak tunes," he would by omitting them deprive thousands of two tunes which are extremely popular, and which, in the judgment of many persons, are not weak or inferior.

Jas. Edmund Jones.

THE NEW HYMN BOOK

Sir.—I do not think that Mr. Jas. Edmund Jones' explanation, in your issue of March 3rd, of the altered harmonies in the B. C. P. quite covers the ground. I wrote to him about some of them, and especially about a number of small changes which I hoped might be misprints as they were not improvements. He has kindly answered me pretty fully, but I was surprised to find how often he referred me to the 1904 A. & M. as the authority for the change, because I think there is no doubt that it was the annoyance felt at the numerous changes made in that edition that made the B. C. P. a possibility. There seemed to be a general wish—a wish shared by some of the committee, that the old versions should be used. It was stated and so far as I saw without contradiction, that a large number of the copyrights, including most of Dr. Dyke's tunes, had expired, and therefore there was no need to purchase the right to use them. Did the owners of A. & M. insist on our using the mutilated versions of these expired copyrights as well as those which they still controlled? If so their generosity takes on a different appearance, and the Canadian committee might better have declined such diluted "kindness" (?). This, however, does not explain the changes in old tunes not copyrighted, for instance such tunes as "Truro," "Duke Street" and "Warrington," besides the still older tunes already mentioned by other writers. These tunes are all altered slightly, and a musician to whom I showed them says without necessity, and the intention seems to have been to modernize them. In "Truro" as given at 46 there is a change in the melody, the fifth note on the second line being D instead where the old books have E. I thought it was a misprint but Mr. Jones says it is correct according to "H. C." At 295, however, the note is E and the tune is according to the old versions. Another sample of this kind of thing is "Crofts, 148": at 42 it is given as in "Church Hymns," and at 206 as in A. & M. there is a difference in harmony, rhythm and melody. When it is remembered that most of our choir members sing chiefly by ear, and that few in the congregation have the music before them, it will be seen that a fine chance for confusion has been provided. I am told that two versions were put in to suit all tastes: this would be all right had they both been set to the same hymn, for then one could be chosen, but the task of singing with words in one part of the book and tune in another is not generally relished by the choir. When the words are not familiar, and there is a tune almost identical staring them in the face the result is liable to be disastrous unless the choir is unusually well trained. Dr. Ham and Dr. Roberts unite in condemning the tune for "Ancient of Days." I don't think it is quite as inferior as the Hastings waltz, the Bradbury College Song, or the Weber and Rossini light opera style of tune. Some of L.

Mason's tunes could well have been spared. Our organist complains that the changes in harmonies prevent him using his A. & M. organ book to play from as much as he would like. The pages of the B. C. P. remind me of a discussion in the poultry papers as to the proper description of the named Plymouth Rock fowl. Some said it was black and white, others that it was dark grey and light grey, the Standard committee decided in favour of the latter view. Well, the B.C.P. has dark grey ink and light grey paper, and the result is that, in the book as on the fowl, the two shades blend and produce a bluish effect, especially trying to people with weak eyes. Dr. Roberts in a review of the best features of the B.C.P. says "many of the clergy never used many beautiful hymns of A. & M." This is only too true, though I don't think the clergy were altogether to blame. When we find hymns like "Morn'g Morn'g," "O Saviour, Lord to Thee we pray," and "The Earth, O Lord, is one Wide Field," to mention no more, all set to good tunes, dropped because "they are not well known," it is evident that those in charge of our music made very poor use of the material before them.

C. W. Beaven, Prescott

KAMLOOPS

Sir.—May I crave the indulgence of a little space in your correspondence column in which to appeal for an assistant priest for the Parish of St. Paul, Kamloops, and the extensive missionary district attached to it. The latter covers an area of about six thousand square miles, extending along the C.P.R., about 45 miles from east to west, 25 miles south of the railway, and as far north as settlement extends, which at present is about 110 miles. Kamloops itself has a population of about 3,000, and is the only centre, but the population in the district is rapidly on the increase, and with the advent of the Canadian Northern Railway which will run over 200 miles through it, the increase will probably be even more rapid than heretofore. Already there are about a dozen country school houses in which small congregations could be gathered together. (As opportunity serves I visit some of these and have congregations of from 12 to 30 persons.) In the more outlying portions of the district, where as yet there are no schools, still smaller gatherings must be ministered to in such farm houses, etc., as may be put at the disposal of the clergy. In addition to this, in the near future there will be railway camps dotted along the North Thompson River which should not be neglected. It is purely pioneer work needing an active earnest man of some experience, willing to spend much time on the road and able to "rough it." I trust that ere long there will be three of us to share this work and that of the home parish, for a young man of excellent educational and other qualifications, who hopes eventually to be ordained, has volunteered his services as lay reader and will work under my direction at no other expense to the mission than that of the keep of his horse. The assistant priest I am seeking need not fear complete banishment to the wilds, but will be enabled from time to time to officiate in the parish church and share such privileges as may be obtained in a town of 3,000 souls. As to stipend, I am in a position to guarantee at least \$500, in addition to board and lodging and the keep of our horse which of course will be absolutely necessary. I shall indeed be grateful to hear of or from any one willing to volunteer for this pressing work, but would not advise any married man to offer, on account of the frequent and lengthy absences from home, the work would involve. In replying to this, references should be given, together with name of college, previous experience, etc. Trusting that the right man may be moved to offer his services, and thanking you, Mr. Editor, in anticipation of your courtesy.

Henry S. Akehurst,
Rector of St. Paul's, Kamloops.

Family Reading

A HEAVENLY JOY.

There is a joy tears cannot weep
And laughter ne'er might tell,
An inward bliss, a peace so deep,
'Tis like some hidden well.

No earthly ray the depths reveal
Whence living waters flow;
Day's garish light the stars conceal
That there in brightness glow!

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Yet listening ears might catch the sound
Of music underneath,
And mark above it and around
How freshest breezes breathe.

Thus, follower of a thorn-crowned Chief
Within thy heart should be,
A fount of joy undim'd by grief,
Unlit by worldly glee.

Too deep for smiles or tears to show,
Yet o'er life's common ways
Flinging its gladdening, healing glow,
To wake the voice of praise.

DASHING DICK.

THE LIFE STORY OF A MACPIE.

By Rev. W. Everard Edmonds.

Chapter XIII.—A Norman Pilgrimage.

(Continued).

Our boat drew up to the wharf at Dieppe in the midst of a heavy shower. Most of the passengers immediately started for the train, which would convey them to Paris. But Guido had formed a different plan. He had decided to perform the journey on foot; so on leaving the boat, he groped his way through the dark streets to a little inn, where we spent the remainder of the night. Early the next morning we set out on the road to Rouen, which lay directly to the south of us. The scenery round about Dieppe appeared bleak and cheerless after our recent sojourn among the beautiful Sussex Downs, and when we set out on our way over the great plain bounded by the distant horizon, the sun was completely hidden by a mass of fleecy clouds. Tiny cottages dotted the sombre landscape and now and then we passed a group of peasants clad in the picturesque dress of Normandy. Guido hurried over this most wearisome part of our journey and with such success that we entered the Cailly Valley quite early in the afternoon. We seemed to have come suddenly into an earthly paradise. Lying amid two ranges of wooded hills, the beautiful vale stretched away to the south in a succession of villas, gardens and verdant meadows. The velvet grass was starred with daisies, and myriads of birds made music in the branches of the chestnut trees. Anemones and daffodils grew everywhere in rich profusion, and never I thought had I looked on a lovelier scene. The sun now burst through the clouds, and as he sank in the crimson west, we caught a glimpse of Rouen, in the distance. Normandy's ancient capital reminded me of Lewes; it too, seemed to belong to a by-gone age. Nothing can be more picturesque than its quaint, irregular wooden houses, and the low mossy hills spanning the clear streams which rush through its quiet streets. The famous cathedral with its four towers, rises from among the clustered cottages like a giant rock split by lightning and worn away by the rains of centuries. I had heard the kind old rector, one day long ago, tell the story of the brave and beautiful Joan of Arc. After leading the armies of France to victory, she had fallen into the power of her enemies who accused her of witchcraft. She was tried, condemned, and burnt to death in one of Rouen's public squares. On entering the city in which this dreadful deed was committed, my thoughts were tinged with sadness, and that night my sleep was broken by dreams of the noble maid of Orleans. Next morning my master took the high road to Paris. It was a beautiful day and the country was looking its loveliest. The early fruit trees were bursting into blossom, and the air was filled with the delicious perfume. In the afternoon we overtook an old man who was painfully and carefully feeling his way with a staff; he was blind, and as he raised his sightless eyes to the sky above, Guido's heart was filled with pity. He could not resist that mute appeal, and addressing the aged traveller in kindly tones, he offered to lead him on his way. The old man was deeply grateful, and for two days he was our companion. His old home had been broken up by the death of his wife, and now he was on the way to the house of his daughter, who lived in a little village about half way between Rouen and Paris. Despite his deep affliction the old man was quite cheerful and we were both sorry to lose his company on the following evening. On the fifth or sixth day, I just forget which, now—we reached Versailles. Miles of magnificent gardens stretched away on every hand while in the centre stood the Royal Palace, the country residence of many former kings of

France. I wish I could describe the wonders of Versailles, but only a great artist could do it justice. Yet this beautiful spot had its tragedy too, for was it not here in the great court-yard that the famished mob of Paris had insulted their King and Queen? Pinched and hunger-stricken faces had been uplifted to the windows of the palace, and as the Queen appeared on the balcony she was greeted with hisses and the vilest epithets. Then the crowd broke through the doors, murdered the guards, and thrust themselves into the presence of the trembling King and Queen, who promised henceforth to live in the capital. Who would have dreamed that such a tragedy had been enacted amid this peaceful scene? Such was the thought that filled my mind as my master resumed his journey towards the city. The night was closing in, and I could tell by Guido's walk that his strength was well-nigh spent. Slowly but steadily the myriad lights of Paris came nearer, and I was glad to think that our Norman pilgrimage was nearly over. A little inn stood close to the highway, and as its hospitable door swung open, my master decided to go no farther. In another moment he had entered and engaged lodgings for the night.

(To be Continued).

LIFE'S BALANCE SHEET.

If when the joyous day is gone,
I count the deeds that I have done,
And find one act, though small—
A loving word, a song, a smile—
That did some saddened heart beguile,
Or to a soul recall

The sunlight of the Father's love,
Then I will thank my God above.

If, when the weary day is gone,
I count the deeds that I have done,
And find one act, though small—
A thought—a word—a look of scorn—
That made a brother more forlorn,
Or caused his feet to fall,
Then I will pray my God above

For more and more of His pure love.

And, when life's toilsome journey's done,
Its deeds complete, its songs all sung,

If I can truly say,
With heart and voice I did my best
To point the Father's heavenly rest
To all who will obey,
Then I will praise my God above,
And ever dwell in His pure love.

H. R. Palmer.

HOLIDAY FOR THE WIVES.

In suggesting that husbands and wives would be happier if they had each a fortnight's holiday away from each other, and if the wife were freed for at least that period from the cares of the home and the children, the Bishop of London has evidently put into words a very widespread feeling, "I am absolutely in agreement with the Bishop," said Mrs. Price-Hughes. "Experience of life has taught me that it would often be a very good thing if husbands and wives could take their holidays separately. When you are away from people you can see things more clearly; you realize their good points, indeed, their true character apart from the little rubs and strains that must occur in every-day life. It is possible, even to people who are devoted to each other, to see too much of one another. We are all human, and a need for change is a human need. In a short separation for a holiday things can be seen in their true perspective. As to the prejudice that the sanctity of marriage requires that a husband and wife should never be voluntarily apart, Mrs. Price-Hughes thought it was very much weaker than it used to be among the educated classes. 'No doubt it lingers on to a very great extent in many middle circles,' she said. 'I do not know that they would be shocked at a proposal that husband and wife should take their holidays separately; but the idea would never occur to them. The husband might go away on business and combine that with the holiday; and the wife might, perhaps, go to stay with her mother; but the idea of her taking a real holiday would certainly be a very novel one. 'I should certainly welcome more freedom in these family arrangements,' continued Mrs. Hughes. 'There is no doubt women suffer greatly from want of change. It is so difficult for the mother to leave the children. The man has generally more change in the way of business. In connection with our mission we have a special holiday fund to help mothers to go away, and the care of the children is always the great problem. It could not often be arranged

without our help. I have known poor women who have never been away for twelve, thirteen, and even fourteen years. The only day they ever get is the day in the country with the Mothers' Meeting. The men do get the Bank Holiday, and sometimes a week-end. Some of these mothers whom we have helped to go away—they generally have to take the baby, but still the change is enormous—come back saying that life has become quite different for them. They are so much refreshed, not only physically, but mentally, their nerves are so braced up, and, of course, it is much better in every way for their husbands and children, as well as for themselves.' Mrs. Despard, president of the Women's Freedom League, when asked her views, said at once, "There is no doubt it would be an excellent thing for mothers and wives if they could get a short rest from husband and children and household cares. Many working mothers whom I know never get a rest except when they are ill in bed. And not always then. In some working-class households there is no doubt the wife is expected to be always at hand, ill or well, ready and I fancy, in many middle-class households too. On the other hand, of course, there are many men who are very good indeed when their wives are ill. I am very glad the Bishop of London has said what he has. I have a friend who in her country cottage sometimes takes in these working mothers for a rest, and the change in them after a respite from the daily round of work is quite wonderful."

PERIL FROM GASOLINE

A lady who is very practical in other directions, when using gasoline to exterminate carpet bugs, made the awful mistake of lighting a match to examine a dark corner, says a Good Housekeeping writer. Instantly the whole room was ablaze. She caught up her baby in terror and retreated to a nearby closet, closing the door behind her. Had the closet been windowless she and the babe would have lost their lives and the house been burned. She broke the closet window pane with her hands, and both were rescued from the roof by the fire department. The room was closed so tightly, the fire could not make much headway before the firemen arrived. Vigorous rubbing will ignite the gasoline even when there is no fire in the room, but the danger does not even end there. Gasoline is a powerful anesthetic agent and should never be used in a close room. A friend but recently related her experience with it: She used it freely about the walls and carpets, with the doors and windows closed. Suddenly she grew faint and dizzy. She staggered out of the room and crawled upon the porch, but did not quite lose consciousness. A physician told her had she done so there would have been no help for her, for, as yet, there is no restorative known to medical science. This is the reason its gas will kill insects and vermin.

GOD KNOWS US.

God knows us through and through. Not the most secret thought, which we hide from ourselves, is hidden from Him. As then we come to know ourselves through and through, we come to see ourselves more as God sees us, and then we catch some little glimpse of His designs with us, how each ordering of His Providence, each check to our desires, each failure of our hopes, is just fitted for us, and for something in our own spiritual state, which others know not of, and which, till then, we knew not. Until we come to this knowledge, we must take all in faith, believing, though we know not, the goodness of God towards us. As we know ourselves, we, thus far, know God.—E. B. Pusey.

DOING MORE THAN OUR SHARE.

No man can be "kept down" who always does a little better than any one has a right to expect of him. And no man ever "gets to the top" in any walk of life unless he does just this. It is such a simple recipe for sure success, and is so often called attention to, that the wonder is that we are so slow to adopt it. The man who only fills his place, and no more, is likely to remain a fixture in that place, while others, who are more than filling their places, crowd themselves out into bigger, better positions. Indeed, the man who no more than fills his place is likely to lose even that place to one who gives evidence of being able to make still more of it. Christ Himself struck unmistakably at the failure of stopping

with our own work when He said, "When we shall have done all the things that are commanded you, say, We are unprofitable servants; we have done that which is our duty to do." We begin to make ourselves profitable only when we do more than our simple duty.

SIR HENRY HAVELOCK.

The story of the life and death of Sir Henry Havelock forms a splendid example of what those of a soldier should be. As he was going from India to Persia the vessel was wrecked, and every soul on board was saved by his presence of mind. He it was who led the thanksgiving offered up to God when they were all safe on shore. Of his military career there is no need to speak; it is too familiar. When he was dying he said to Sir James Outram, "For more than forty years I have so ruled my life that when death comes I meet it face to face without fear." He said this repeatedly, and as his end was approaching, looking his son in the face he said, "Come, my son, and see how a Christian can die." And so he died.

READING AND HEARING.

Of what use is reading when the persons read to cannot clearly hear what is assumed to be read. Recently in the Guardian the Rev. Canon Cowley-Brown gave the following excellent advice on reading:—"There seem to be required just these two things—to understand what one reads and to read in a really natural tone of voice. This, of course, requires some degree of cultivation. How is it to be acquired? Not by studying systems of elocution or making physiological experiments upon the vocal chords, but by the careful observance of one or two simple rules. The art of inhaling—of drawing in the breath through the nostrils rather than through the mouth—is perhaps the first of these. You must have learnt to shut your mouth before you can open it to the satisfaction of other people's ears. Fill your chest with wind before you utter a note. This will protect you from that throat or palate voice, the nasal sound, so trying to the refined ear the sort of voice one hears nowadays even in the House of Commons, and it will secure you also from the clerical sore throat ('dysphonia clericorum') from which so many both of the clergy and laity are sufferers. It is an utter mistake to raise the voice above its true and natural pitch. You will not be heard any better, or, if heard, the sound will be horrid. The voice should flow as a river—'velut unda supervenit undam'; and it should be sustained to the end. What more irritating than the common trick of dropping the voice at the end of the sentence? An eminent man once told me that at the church he attended none of the Commandments went beyond the word "not." He was never told what he ought not to do. Over-emphasis is often the result of lessons in elocution. Anything that may be described as 'stagey' should be avoided at the lectern. Hamlet's instruction to the players, however, is well worth the careful study of the clergy. It would be hard to find better. May I add a concluding counsel? Do not slur over the little words. Take care of the syllables and the poly-syllables will take care of themselves. Too often we hear in the Absolution 'pureonly' for 'pure and holy.' Every word should have its distinct enunciation. Would that it might be said of all who find themselves in the position of Ezra the Scribe, when he stood upon a pulpit of wood which they had made for the purpose, that 'they read in the book, in the law of God, distinctly, and gave the sense, and caused them to understand the reading.'

OUR LAKES AND STREAMS.

France has been held up to us as a specimen of the good which results from forest care. Now it is asked if this pioneer country should be the victim of periodic floods how can forests prevent them? M. Valain, professor of physical geography at the Sorbonne, expressed the unanimous opinion of French scientists in declaring that unusual rainfall would not alone account for the Paris floods. There have been four of them within the last forty years and schemes to deal with them have been discussed for 250 years; now it is probable that a radical change in the treatment of the Seine below Paris by which it is kept free from the refuse of a great city will be insisted on. As to the French forest regulations they were put in force at the instance of Colbert, the statesman of Louis XIV. Colbert

was so impressed at that early date as to say "France will perish from the lack of trees." The people as a nation were impressed about 1650 with the spoliation, the attention of the country was directed to the need of forests and in consequence a Royal Commission was created for the purpose of ascertaining the actual conditions and of formulating laws necessary to meet the situation. In consequence was promulgated the law of 1669 which Dr. Fernow, now of Toronto, pronounced a masterpiece of forest policy. No policy will be really successful in preserving forests unless the people understand its usefulness, and that of France is aptly expressed by Bernard Palissy, the gifted potter, who rose from the humblest. He said: "When the forests shall be cut all arts shall cease and they who practise them shall be driven out to eat grass like Nebuchadnezzar and the beasts of the field. I have at divers times thought to set down in writing the arts that would perish when there should be no more wood; but when I had written down a great number I did perceive that there would be no end of my writing, and having diligently considered, I found that there was not any which could be followed without wood, and I could well allege a thousand reasons; but it is so cheap a philosophy that the very chamber wenches, if they do but think, may see that without wood it is not possible to exercise any manner of human art or cunning." If the result of these hundreds of years of teaching has culminated in the recent disastrous floods it shows for one thing the need of eternal vigilance and for another the need of eternal intelligent direction. Because it is now admitted that the recent floods are largely the result of stripping the forests. The Marne drains a large tableland where severe weather was followed by unusually copious rains. The banks of another tributary had also been almost denuded of timber and thus two considerable rivers as well as the Seine contributed to the flood. There are districts in Eastern Canada where the conditions are similar and where a vigorous policy of preserving forests and of stimulating their replanting and of restraining the floods by legislation, by adjustment of taxation, and other means is needed to preserve the fertility of our country. This disaster in France conveys other needed lessons and one which we have often pointed out is now emphasized, that is making our rivers and lakes sewers and cess-pools. Mark the lesson contained in this paragraph and apply it to the management of your own city, town, or village. "M. Lepine, the Prefect of Paris, issued an order that no confetti was to be used on the occasion of the Mid-Lent carnival this year. Looked at superficially it might seem that the Prefect's order is somewhat severe, but after the recent experience in the capital it will be generally admitted that prevention is better than cure. It is estimated that between 200,000 and 300,000 kilogrammes of confetti are thrown on an average during the carnival. The lesser quantity would represent about 106 tons. If before the enormous mass of particles of paper could be swept up by the road cleaners, there was a heavy downpour of rain, and these myriads of atoms found their way into the sewers, the consequences can be easily imagined." France's nearest neighbour, Italy, is in a much worse case as the forests which clothed the Apennines have been swept away, the soil has gone from the higher portions and the rains sweep year by year more soil lower down to the rivers. Even the climate is affected, the inhabitants could not dress as the older Romans did, as the fierce winds now sweep down from the mountains without a break. These situations are already partly reproduced on this continent in some regions such as the range of the Southern Appalachians, where hillsides now bare of trees have greatly accelerated the run of rain and caused enormous damage. We are therefore glad to find our Governments have zealously entered into a campaign of instruction. When appreciation of the necessity is generally understood we trust that further steps in adjusting taxation will be taken by the local authorities to induce private as well as public planting and the creation of numberless little reservoirs to prevent floods.

AN UNOCCUPIED MINUTE.

What we do with our spare time usually determines our real place in the world. Those who stand out from their fellows by lives of notable service or achievement have arrived there, as a rule, chiefly by an exceptional use of their spare time. To most persons, spare time means just so much unguided, unused waste in their lives. Look down the aisles of a crowded trolley car, or of a coach in a commuter's train; look in at a

physician's waiting room filled with persons—and idleness; how few of those with time thus heavy on their hands have made any provision for richly investing it! Most men and women have enough of just such spare time, daily or weekly, to learn a new language in a year, or to read a whole library of choice literature, or to gain a working knowledge in some special line that would lift one out of the ranks into the position of expert. Yet we still hear the complaint that there is "not enough time" to do what ought to be done!—"Sunday School Times."

THE GOOD SHEPHERD.

For the Second Sunday After Easter.

Alleluia let us sing
Unto Christ our risen King,
For He is our Shepherd kind,
All we need in Him we find.

His own sheep He knoweth well,
Guiding them o'er hill and dell,
Where the verdant fields abound,
Where the gentle streams are found.

Guarding them in midst of strife,
Feeding them with Bread of Life,
When the nights are dark and cold
Safe they rest within the fold.

To His breast He takes the lambs,
All their griefs and fears He calms,
All their stains He doth efface,
In the fountains of His grace.

When a sheep doth go astray,
Lo, the Shepherd takes His way
Over many a hill and plain
Till the lost is found again.

Then rejoicing He doth come
Bearing His redeemed one home,
There the wanderer finds repose,
Rest secure from all its foes.

If the wolf be drawing near
Nothing need, His loved ones fear,
Safe they rest from all alarms
Underneath His sheltering arms.

When they enter death's dark vale
Where the hosts of fear assail,
Still His staff doth lead the way
To the realms of endless day.

In that land of glorious sheen,
Sparkling rills and pastures green,
He will ever feed and guide
That dear flock for which He died.

William Edgar Enman.

PARADISE.

What the actual blessings of Paradise are, Holy Scripture nowhere explains but thus much it gives us to understand, that the holy souls there are with Christ, in some sense so near and so blessed that St. Paul most earnestly desired to depart thither. It was better, more for his immediate happiness, to be with his Master in Paradise than to have such communion with Him as even he, St. Paul, enjoyed on earth. He knew well what he wrote; for, besides the special teaching of the Holy Ghost, he had himself been caught up into Paradise, and found it not a mere place for taking rest in quiet sleep, but a place where heavenly thought can be exercised and heavenly words spoken in such perfection as is unutterable on earth. He there "heard unspeakable words, which it is not lawful for a man to utter." "Thou wilt not suffer Thine Holy One to see corruption." These words, of course, relate to our Saviour's body only, as the former words had related to His soul. And see what a title is given to that crucified body; it is called, in a peculiar sense, God's Holy One. . . . It was still Holy, still united in a mysterious but real manner to the Eternal Word.—Rev. John Keble.

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British and Foreign.

A memorial window has been placed in the Parish Church, at Cerne Abbas, Dorset, in memory of Henry Hodges, who was for fifty-seven years parish clerk. The window is the gift of his grandson, Mr. J. D. Earle Hodges, of Holme Chase, Weybridge.

A magnificent processional cross has been presented to St. Saviour's Ealing, by the St. Saviour's Ward of the C. B. S. and other friends. It is of Latin metal richly gilt with a silver crucifix and panels on the front and set with amethysts and crystals, while the reverse side is enriched with a massive silver cross in the centre and with large crystals at the end of each arm.

A meeting of more than ordinary interest was recently held at Peshawur in connection with the Church Missionary Society to inaugurate the opening of the new buildings of the Edwardes College. Fifty-five years ago, under Sir Herbert Edwardes' auspices, the C.M.S. founded in the heart of Peshawur City, the first school on the frontier for higher education. Ten years ago college classes were commenced, and now, the tentative stage having passed, the C.M.S. again leads the way in frontier education by founding a college, at present the only one in the province in affiliation with the Punjab University. The opening ceremony took place on Friday, January 7th. The chief Commissioner was unfortunately not able to be present. The Bishop of Lahore, however, who travelled specially to Peshawur, for the purpose, presided over the meeting, and the speech which he made is rightly described by a correspondent of the Civil and Military Gazette of Lahore, as one "which merits a wide circulation."

The well-known Colston Hall at Bristol was crowded on a recent occasion for the Colonial and Continental Church Society's Meeting, when Principal Lloyd was the chief speaker. On the previous day the Principal preached at Clifton Parish Church in the morning and in the beautiful Church of St. Mary Redcliffe, in the evening. Considerable interest had been thus aroused in the C.C.C.S. anniversary, and the huge audience of nearly 4,000 people were greatly interested and impressed by what they heard and saw, for the kinematograph was an additional attraction of the meeting. The chair was taken by the Bishop of Bristol, who said it was a long time since he had been so deeply stirred as Principal Lloyd had stirred him that night. He was going to London the next day and happened to have in his pocket the money he had set apart for the expenses of the week, but half of it would go to help the work of which they had heard and he appealed to all to do everything in their power to further such a noble effort.

The following anecdotes concerning the late Bishop of Lincoln will be read with interest:—A story is told of the late Bishop King, which is used to illustrate the ministry of angels. In his curate days he was sent for to visit a man some mile and a half away, who was said to be dying. The night was dark and the way lonely, but the young curate trudged on, only to find, however, when he reached the house, that there was no one ill at all, and he returned home puzzled and perplexed. Years passed and the incident faded from his memory. When he was a Bishop he visited a man in prison under sentence of death, and to his great surprise the criminal asked the Bishop if he remembered this incident. "It was I," said the man, "who gave the false message; I wanted to lure you

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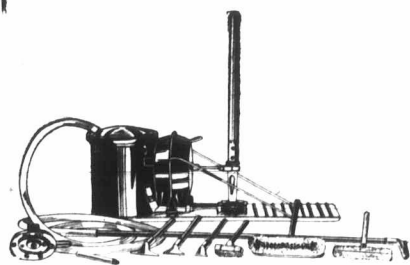
out that I might rob you in the lonely road." "Why didn't you attack me then?" asked the Bishop. The reply was extraordinary. "I hadn't the pluck. I lay in hiding, as I had determined to attack you on your way back, but when you came near I saw you were not alone." "But I was alone," persisted the Bishop. "No, you were not," retorted the man; "there was a mysterious-looking stranger walking close behind you, and he followed you to your house and then disappeared. My chance was gone, and I experienced a sensation I never felt before." "Can it be," it is asked, "that in that dark night the angel of the Lord stood by him and made the fact known?"

A few years since the late Bishop was going to some place in the southwest of England, and he had to change at Clapham Junction. There is hardly a more perplexing station, with its many platforms, in all England, and a young clergyman, who knew the Bishop by sight, saw that he was evidently troubled as to where to go. He offered his assistance to the Prelate, even then bent with age, and it was gratefully accepted. The clergyman escorted the Bishop to the proper platform and saw him into the right train. Just before leaving the Bishop said to him in his tenderest voice, "God bless you, my son! God bless you! and give you a son who shall be as kind to you when you reach my age as you have been this

day to me." The clergyman went away deeply moved.

The gifts of the clergy of the Diocese of Chicago to their Bishop on St. Matthias' Day, consisted of a purple silk cassock piped in red, a black satin chimere and fine white linen rochet, a rich but plain white festival cope with red orphreys and rood with the *Agnus Dei* embroidered on the latter and a white and red mitre to match the cope. The address of presentation was read by the Rev. W. C. De Witt, D.D., Dean of the Western Theological Seminary. The Bishop was the recipient of many personal gifts from many of the individual laymen and laywomen of the diocese. The Cathedral congregation, made up of the less well-to-do of the

city, presented his Lordship with a gold chain for his pectoral cross with a memorial signed by the subscribers, none of whom were allowed to give over one dollar and most gave less than a quarter of that sum. Two hundred and forty two names were inscribed on the roll. The Mother Superior of the Sisters of St. Mary sent two of the Sisters from Kenoska to be present at the service and to bear as her personal gift a most beautiful linen and lace rochet. The sermon at the service was preached by the Right Rev. Dr. Morrison, Bishop of Iowa, who was formerly rector of the Church of the Epiphany, Chicago. The Right Rev. Dr. Weller, Bishop Coadjutor of Fond du Lac, was also present.



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Children's Department.

LITTLE MISS PLUM BLOSSOM.

There was a time when Bob was rather restive at the idea of having to save during Lent for missions, but now, strange to relate, he does not even wait until the first Sunday to begin. I see his bank this very moment on my mantel shelf, and I've not the least doubt but that it is already over a third full. How does he manage it?

Well, there are two ways of getting money. One is to earn it and the other is to save it. Both are good ways, and for many children the first is the better, I suppose. Certainly to have every cent in the box stand for a bit of work done with all one's might would be very satisfactory, but it so happens that there are almost more people to do work than there is work to be done in this house where Bob lives, and therefore he is obliged to resort to the other way of getting money—it is not such a very easy way after all—the saving way. You see, he gives up things, and every time he gives up, there is a bit of money! They are mostly pleasures, a ball game, soda-water, a new football, little happenings of that kind, and we have a way of paying for them, invented between us. Of course he does not get the full price of a ticket to a game when he stays away, but he has a large per cent. and the more cheerful and outwardly indifferent is he when he says that he guesses he won't go, the larger that per cent. is. So you see it mounts up. However, I started to tell you how Bob became interested in foreign missions.

Bob's mother, who is a very kind and very hospitable person and somewhat absent-minded withal, had asked little Miss Plum Blossom to spend Sunday, and after dinner somehow Bob's mother forgot about her for a whole hour, and Bob and I found ourselves rather unexpectedly acting the part of her hosts. We were in the library and the big fire was burning very briskly on the hearth, and Bob had drawn up a comfortable chair for our guest—together we should have been a very cosy little party; but somehow the sight of little Miss Plum Blossom seated on the edge of a great chair with all her quilted silk clothes humped about her shoulders and her feet scarcely touching the floor made Bob want to smile, while as for the little Japanese girl herself

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—I am afraid that we scared her. At all events when she answered our polite remark she gave such odd little fluttering laughs that it was pretty easy to see she was on the verge of nervous tears.

Presently I had a happy thought, and I sent Bob off to the conservatory to bring one of the low stools the gardener uses to stand his big chrysanthemums upon, and we put a cushion on this, and little Miss Plum Blossom sat lightly on the cushion, and it was so low that she said it was next best to sitting on the floor. After that her kimono ceased to look like a down quilt, and she wasn't nervous with us any more than Bob did not feel like smiling at her oddness, so we had a very pleasant time and she told us a story. I cannot give you her exact words—she used very Japanese English—but if you will just imagine how a little lady who has stepped down from a Japanese fan would speak, it will be far more like her curious English than if I spelled it all out for you.

Little Miss Plum Blossom's Story.

"The first time I ever heard of a Christian so that I might gaze upon her was at the school which I went to in Tokyo. It was the Government school, you understand, and there was one Christian in all the school. I asked what customs she had, and they said 'Very queer. On Sunday when we have a holiday and go to our friends' house for visiting, she will not go!' I understand from what I am told that it is the Christian custom to remain from all pleasure Sunday afternoon and to take a nap."

Just here I laughed so suddenly that Miss Plum Blossom looked alarmed and Bob a little puzzled; the Christian custom of nap-taking being one of those negative virtues which he had learned to regard as part of the day's observance. However, when I had apologized and begged Miss Plum Blossom not to mind me, she continued:

"The next time I learned further about Christianity was at the house of a friend I made at the school. She was not a Christian, but some of the family were, and they had a prayer time while I was visiting her. It seemed strange to me that they should go on their knees and talk

out loud and ask favours just to empty air. But I thought no further of it, I being quite sure my own religion was far, far better.

"When I went home for my vacation it was arranged that when my father's nephew should be ready for marriage I should marry him. He was to go into the army after he should leave college, and he was so highly educated that he took a desire

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that I must be more educated too. I had come back from Tokyo just wild to study English. No one was thought much of in the schools unless she could speak and read English, but my father had no liking for the idea. However, my uncle and my cousin persuaded me. My father had

a fear if I went to one of the mission schools where English was taught best I would change my religion, but I laughed at such an idea. To change my religion for Christianity was nonsense, I said, so I went to the mission school. At the first when they had prayers in the morning I studied my lessons while the Christians prayed. I did not mind kneeling—why not?

"After a while I began to take notice, somehow those people in the mission were different from any other people I had known. I could not tell right away how they were unlike my people and me. It seemed to go through all they did, and when I asked why they did things, it seemed to be for a kind of love that I did not understand. It is considered necessary if you would be well educated in Japan that you read European history, and as I read European history I found always a difference from the history of Japan, and in all the great movements there was the same motive back of what men did. And I saw the Europeans were greater than my people and I asked why, and I saw the missionaries were greater than my people and I asked why, and at last I could think of nothing but that it was Christianity that made them so. When that idea came to me, then I knew Christianity was greater than my religion. After that, while I studied English at the school, I also studied Christianity.

"When I went home for my vacation my parents were so sure that I would not think of anything different from our own religion that no one asked me about how I felt, and my cousin, having entered the army, was soon to be ready for me. He was very ambitious that I should be like a European wife to him, so I went back for another term to the school. Well, then, I knew soon that I was a Christian, but I hoped that I might keep that religion to myself so as not to disturb my people, but the missionary that I went to tell that I wanted to be a Christian secretly, said: 'No, that it was a rule laid down by Christ that no one might follow Him in secret.' He was very kind and gentle, but I could not believe what I should do.

"At last, as a great treat before my marriage, my father took my mother and me on a pleasure journey to the old city where a long time ago his ancestors had lived. You know it is a great part of our religion in

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WHEAT

Japan to worship our ancestors, so my father arranged that this should be done at the tombs of his ancestors. Then I knew that I could not do as he expected of me and be a Christian, and I refused to worship my dead ancestors. It was dreadful that time. At last, when he saw that I was disobedient to him, my father turned and we started for home. All the long journey they did not speak to me. When we got home many things happened. At last my cousin interfered so that nothing happened worse to me, but he could not marry me, of course, and I could not stay at home; they could not support a Christian at home and so I must leave and support myself. I was very young and I yet did not know enough to teach, but at my old school they let me come, and we heard of the American scholarship and I tried for it. There were so many hundreds all over Japan trying, too, that I feared, but I got it! It was far to come, but I am learning the things in this college which they want taught in Japan, so I shall earn my living."

"Miss Plum Blossom," I said, "I was told by the dean of your college that the Japanese Government had offered you a big position in one of their schools as soon as you got your degree. She told me that she hoped you would take it."

"Ah, yes, 'tis so, but I told her when she urged me that I may not. One must teach that Japanese religion in the Government schools and one must outwardly worship at the shrines, and I may not do that thing. I must take teaching in the mission school where the support is little, but where the love is great." She looked up suddenly with a puzzled glance. "In your so great country I hear much of their being little matter how a man thinks about God so that he does nothing very wicked, and I have heard people say that the religion of Buddha is enough for the Japanese and that it differs not much from the religion of Christ. 'Tis strange to me that so many do not guess how that all which is worth living for in this rich country is what the love of Christ has brought about. For me I have known both religions and both countries. If I could see my country people gain that only great thing—to believe—it would—it would make great joy. 'Tis true I must always say, that I have no place

to go any more, that my father and mother have forgot me, but it had to be. They could not have a Christian for a daughter."

Bob and I were very quiet for a long time after she had left us to go for a walk with Bob's mother, who had suddenly remembered her. Finally, he said, slowly:

"Uncle Robert, I guess it is a pretty good thing to be born in a Christian kind of place, isn't it?"

"I think it is, Bob."

"And I guess that little Miss Plum Blossom is braver than most grown men would be."

"I'm afraid that is true, boy!"

"Do you think—do you think, Uncle Robert, that the missionaries are mostly as plucky as she is?"

"I shouldn't be surprised from what I hear of them. They seem a brave lot," I said.

"As brave as soldiers?" Bob meditated.

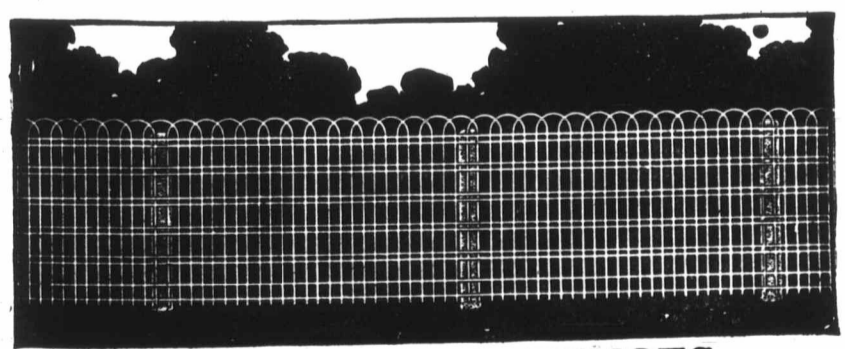
"As brave as soldiers," I answered. And in Bob's eyes praise could go no higher.—S. D. Lowrie.

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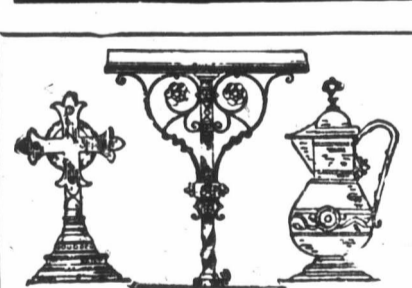
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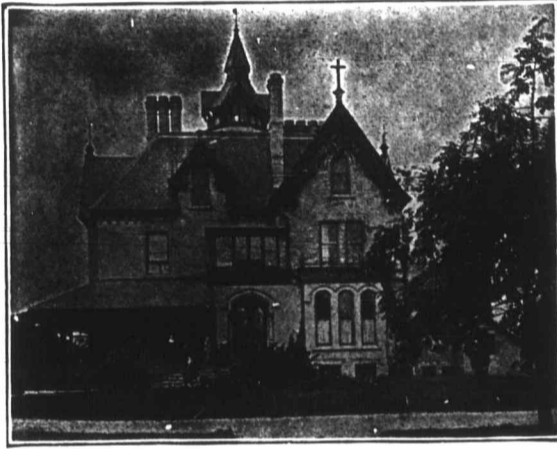
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The Church in Wales has lost a distinguished leader by the death of the Venerable David Evans, Archdeacon of St. Asaph, who died lately at Llanudno. He was ordained in St. Asaph Cathedral in 1856.

A few weeks ago a new Parliament assembled at Westminster, and old Westminster Hall resumed its minor office as one of the members' entrances to the House of Commons. Built by William Rufus, son of the Conqueror, in 1097, Westminster Hall is the only remaining representative of the original royal palace, which afterwards became the house of British legislature. After serving as a banqueting hall for a great number of years, it fell into decay, and a complete restoration was carried out in 1398 by Richard II. The courts of Law, which were established here by King John removed in 1883, when further renovations were made to the building; and in the meantime, in 1802, the fine timbered roof, said to be the largest in the world unsupported by pillars, was restored with old oak taken from dismantled men-

of-war. Within the palace hall many famous scenes have taken place. In 1230, on New Year's Day, Henry III, entertained 6,000 poor persons as a celebration of Queen Eleanor's coronation. Here Richard II. held his Christmas festival in 1397, and 10,000 guests assembled each day to join the merrymaking. Here, in this same hall, this same unfortunate King was deposed and the House of Lancaster proclaimed, 1399. Here too, Charles I. was condemned to death, January 27th, 1649; the Seven Bishops acquitted in 1688; and Warren Hastings found "Not guilty," 1795. Cromwell was acclaimed Protector in this building, in 1653, and eight years later his mutilated head was placed on a spike at the top of the hall, where it remained for thirty years. During recent years a number of pieces of statuary, representing the Stuart dynasty, have been placed along the walls inside, and in 1890, Hamo Thornycroft's bronze figure of Cromwell, presented by Lord Rosebery, was erected outside on the green.

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