

# Canadian Churchman

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

Vol. 37

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

No. 5.

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

## A VINDICATION OF THE NARRATIVE OF HIS ADVENTURE WITH THE WHALE

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

PRICE FIVE CENTS.

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A beautiful gift to the ancient parish church of Tintagel in Cornwall, was dedicated on Christmas Eve—an antique candelabrum of solid brass, bearing sixteen branches for light ornamented with cruciform leaves and acorns. The whole is surmounted by a figure of the Infant Christ in the arms of His Virgin Mother. The workmanship is quaint and indicates an age of some centuries and, though distinguished by its solidity and massiveness, the effect of the whole is rich and graceful in the extreme.

On the Feast of the Epiphany the Bishop of Western Massachusetts confirmed 28 persons in St. Stephen's, Pittsfield; 3 men, 12 boys, 8 women and 5 girls. Upon inquiries being made it was found that the parents of six of the candidates were Church people. The antecedents of the remaining forty-four parents were as follows:—Church 11, Baptist 10, Congregationalist 10, Methodist 8, Roman Catholic 1, Universalist 1, no Christian connection 3. Just one third of the whole 56 parents were Church people and less than a quarter of those confirmed were of Church ancestry on both sides of the house.

The one vital eternal issue for each one of us in the coming year was whether Jesus Christ was still the only lasting satisfaction for man's longing for a higher life. In Jesus Christ, and in Him alone, could be found the answer to every noble longing of our nature.—The Bishop of Wakefield.

A number of memorial gifts have recently been received by the Church of the Epiphany, Chicago. They include an embroidered festival chasuble which was given by Mrs. G. A. Shipman and a set of Prayer Books for the chapel presented by Miss Gorman.

The Roman Catholic congregation of St. John the Baptist, Kansas City, together with their priest, the Rev. Father Johan Marchello, have made application to the Right Rev. Dr. Atwill, Bishop of Kansas City, to be taken under his jurisdiction. The Bishop has received them and has placed Father Marchello in charge of the congregation. On Christmas Eve, the Rev. J. Stewart-Smith, rector of St. Mary's, acting for the Bishop, dedicated an altar in their church. The congregation numbers about 300 and they have a good church building.

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The Rev. H. A. Coe, Vicar of St. Lyfrig's, Cardiff, was presented with a testimonial by his parishioners. Twenty-five years have elapsed since Mr. Coe (a valued coadjutor of the late Father G. A. Jones, of St. Mary's) first took charge of the little mission room and school in Wood Street, adjoining Great Westernlane. The testimonial consisted of an album, an address of congratulation, a writing table, silver tea and coffee service, and a purse of gold.

A new chalice and paten, the gift of the communicants, was dedicated on Christmas Day in St. Peter's Ealing. The chalice is of exceptional beauty and it is in general form on the model of the chalice in Newcastle Cathedral. It is of rich silver-gilt, standing about 9 inches high and is in the style of the 14th century period of architecture. The panels of the base are adorned with repoussé figures subjects illustrating the Life of Our Lord, the central one being the Crucifixion with the lily and Passion flower on either side set with diamonds. The panels are of the same designs as those on the chalice in the Cathedral at New York. One of the chief features of the base is the plinth of hand-pierced tracery with an edging of characteristic wire-work. The knob and the stem are also pierced with tracery of a very rich design and set with precious stones which are the gifts of some of the communicants. The bowl is set with "tongues of fire" which greatly adds to the dignity and significance of the whole effect. The paten is plain and is marked with a simple cross.

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The Right Rev. Dr. Hodges, formerly Bishop of Travancore, S. India, and now rector of St. Cuthbert's, Bedford, has been appointed by the Bishop of Ely, Archdeacon of Bedford.

Two bas-reliefs are to be placed in the vestibule of the Church of Holy Trinity, Brooklyn. One is to the memory of Minard Le Febvre the architect of the church, which is regarded as one of the best in the country. The other will be in memory of Dudley Buck, who was for 25 years the organist and musical director of the church.

A stained-glass window of handsome design and colouring has just been completed at Chichester Cathedral in memory of the late Mrs. Hannah, wife of the Dean of Chichester, the Very Rev. J. J. Hannah. The donors of the window are the deceased lady's children and an old friend, Mr. Somers Clarke, the Cathedral architect.

A morning glass of **Abbey's Effervescent Salt** puts you right for the whole day. 28

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Business in force, Dec. 31st '09	45,990,686
Increase for the year	6,124,900
Business paid for in 1909	9,936,769
Increase for the year	1,457,382
Interest received during 1909	392,970
Increase for the year	75,134
Total assets, Dec. 31, 1909	6,865,725
Increase for the year	1,269,513
Increase in Surplus to Policyholders	271,059

The year's business is yet another argument in favor of insuring with

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# Canadian Churchman.

TORONTO, THURSDAY, FEBRUARY 3, 1910.

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## Lessons for Sundays and Holy Days.

February 6.—Quinquagesima.  
Morning—Gen. 9, to 20; Mat. 21, to 23.  
Evening—Gen. 12; or 13; Acts 21, 37—22, 23.  
February 13.—First Sunday in Lent.  
Morning—Gen. 19, 12 to 30; Mat. 24, 29.  
Evening—Gen. 22, to 20; or 23; Acts 27, 18.  
February 20.—Second Sunday in Lent.  
Morning—Gen. 27, to 41; Mat. 27, 27 to 57.  
Evening—Gen. 28; or 32; Rom. 4.  
February 27.—Third Sunday in Lent.  
Morning—Gen. 37; Mark 3, 13.  
Evening—Gen. 39; or 40; Rom. 9, 19.

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

### QUINQUAGESIMA SUNDAY.

Holy Communion: 256, 260, 262, 646.  
Processional: 50, 423, 448, 624.  
Offertory: 420, 476, 477, 648.  
Children: 558, 724, 726, 729.  
General: 52, 421, 424, 449.

### FIRST SUNDAY IN LENT

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

### QUINQUAGESIMA

The Epistle for to-day shows St. Paul in one of his tense moments. Illustration after illustration is used to show the necessity of love in the Christian life. But this same Apostle in other places emphasizes the necessity of faith. And which is to be first—faith or love? The answer is found in the general teaching of St. Paul concerning faith. "The new and significant peculiarity in Paul's conception of faith, is the mystical union with Christ, the self-identification with Christ in a fellowship of life and death." In faith lie the roots both of new ethical power and of a deeper knowledge of God.

Therefore St. Paul lays emphasis on love because it is the sign of a living faith. He points out the necessity of faith in that it is the condition of abiding love. The order of the three theological virtues is right. Faith blends with hope, and is manifested in love. The greatest is love. For the day comes when we shall see God "face to face," when hope shall become delight. Then shall we appreciate the eternity of love. The necessity of love is emphasized by those very conditions of life which are incompatible with faith in God. Take the dull, stupid man who eats, drinks and sleeps, without one thought as to the destiny of life. Consider the pessimist who never sees good in anything, or the gloomy who are filled with "the sorrow of the world that worketh death." Behold the selfish men and women who soon become blind to the truth, righteousness, and beauty of Heaven. All these dispositions are incompatible with faith. And there is an utter lack of love in them. Therefore again we learn that where there is faith there must be love. The co-existence of these two virtues is seen to be reasonable when we consider the ideal which is set before every man. "Our citizenship is in Heaven," writes St. Paul. And as he wrote he had before him the words of the Master. "Seek ye first His Kingdom, and His righteousness." God has willed that man shall abide in His presence. Therefore the question of the Psalmist, (xv: 1) "Lord, who shall dwell in Thy tabernacle, or who shall rest upon Thy holy hill?" Beneath the imagery of this question we have two aspects of Fatherhood, protection and providence. Who is worthy to enjoy the Divine protection and providence? Only those who fulfil the conditions of faith and love. They alone are worthy to abide in His tent, or to dwell in His holy mountain. Oh! let us give free play to the religious instinct. Let us live in the presence of God, setting a right value on all the things that come within the range of our experience. Thus living in faith and wisdom we shall act in love towards God and our neighbours. And we shall ever find ourselves guests in Jehovah's tent, shielded by His love, and enjoying His bountiful goodness.

### Our Church Newspaper

We would like to ask the thousands of Churchmen throughout Canada who have thought of taking the Churchman and are still putting it off—is it fair to themselves, their families and the Church, to keep on delaying to take a step in the right direction? Were they to subscribe to the Canadian Churchman they would receive from week to week a mass of information relating to important events in the life and progress of their Church at home and abroad, gathered with no little trouble and diligence for the special benefit of readers of the Journal—together with a variety of articles, editorial and otherwise adapted to the diversified tastes of its large circle of readers. We may fairly claim for the Churchman that it is an interesting and instructive family paper—pure in aim, elevated in tone, and admirably adapted to nourish and promote in the family a devout and reverent spirit and an increasing affection for the great spiritual family—the Church on earth. Nor does the Churchman ignore the social, domestic and recreative desires of its readers, old or young. It strives, in a seemly and decorous way, to meet them all. Then again there is a certain bond of fellowship or brotherhood, which should move a Churchman to take to his home the recognized organ of his Church. Surely it has as strong a claim upon him, aye a far stronger claim, than some of the secular papers to which he subscribes. Think for a moment, we would say to such a one, is

it fair play to yourself, your family or your Church to subscribe to 2 or 3 daily papers, 2 or 3 weeklies, and it may be 2 or 3 magazines and deliberately shut out from your home your own Church Family Newspaper?

### Unforeseen Incidents

It is hard—in most cases impossible—to see the end of an enterprise from the beginning. Common sense however, and common prudence urge a man to carefully plan, thoroughly prepare and then daringly and persistently to do—to the utmost limit of endurance the duty determined to be done. This was the case with Bishop Stringer in his recent Arctic journey. This was also the case with Conductor Reynolds in his adventure on the C. P. R. train, wrecked at the Spanish River. Such unforeseen incidents as befall in their respective capacities the devoted Bishop, slowly starving in the ice bound waste, and the dauntless conductor in the suddenly submerged car put to the utmost test the spirit that is in them, and proved beyond all question that they are men cast in no common mould. Men who are not only willing but able to do, and dare, and die, if need be, at the call of duty and for love of their fellowmen, Canada may well be proud of such sons as these!

### Definitions of Miracles

In a thoughtful and suggestive paper read before the Clerical Club of Boston, at the end of last December, the Rev. Paul Sterling, rector of Trinity Church, Melrose, Massachusetts, said, "Something about Miracles" in the light of the latest revelations of science in investigating the phenomena of the physical world. "The definition of miracles as violations of the laws of nature," says Mr. Sterling, "is the invention of the modern spirit of denial, which recognizes only that as possible which proceeds from sensible causes. This is not the definition of the Bible, which points to causes which, while unknown, are represented as unailing to the demand of faith. There are enough things done to-day, which depend for their accomplishment on faith in results following from causes, with which they have no appreciable connection, to make the intelligent wait or seek for knowledge rather than stupidly deny that which they do not understand, simply because they do not understand it. It is becoming more and more evident that there are as yet unknown forces subject to the spirit of man. This is the present testimony of scientific men of the highest standing, to say nothing of people who merely do things. It is also just what our Lord taught; only He showed men how to use those forces. To leave this out of the Gospel is to emasculate it. That this is so commonly done is perhaps the reason why the Bible and the Church mean so little to many, except as objects of idle theorizing."

### Forest Conservation

To those of us who believe in forests and in water-saving, it is delightful to find so much enthusiasm on the subject. There was a long period of crying in the wilderness before the nation realized what loss had taken place and what injury was going on. Upper Canada, a hundred years ago was a land which the Indian could cross in his canoe. After him came John Galt who believed in canals and planned three waterways, northwest and south from Guelph. The country round Guelph has dried up, in fact the region is so dry that the day of steamboats on the Grand River as high as Brantford is almost forgotten. But by intelligent conservation the spring freshets can be controlled and saved so that they percolate through the soil and the rivers remain rivers through the summer.

mers and not little trickling streams. As to the preservation of game and fish we have still much to learn, and much encouragement from what has been done in neighbouring ranges. In the Adirondacks in a territory containing about ten thousand square miles of which more than three million acres are wild mountain or woodlands and where nearly three hundred thousand people resort for sport, the law is rigidly and efficiently enforced against law makers and law breakers. Now respect for, and approval of, the game laws are instilled in the hearts of the residents who realize what Ontario farmers do not yet understand that it pays to obey the law themselves and make outsiders do so too.

#### Church Clubs and Worship

The Rev. Dr. Loring W. Batten of St. Mark's Church, New York, has given some advice in the parish year book on Church Clubs. "I have sometimes thought," he writes, "that institutionalism has been somewhat overdone in the Church; or at all events, that its usefulness would not be as great in the next generation as it has been in the past. There are many people in the various organizations who have no other tie to the Church; for there are those who like membership in a club or society, but who cannot be dragged to a religious service. I have always felt that it was better to do a little for these persons than to do nothing. The centre of spiritual activity is the morning service at the Church. That is the one common meeting ground for all people in the parish. A club is for one sex, one age, one class; the Church is for both sexes, for all ages, and for all classes. It is good to meet sometimes for a special purpose; but it is also good for the whole people to assemble to worship God in a body. There is a power in a large congregation far beyond the mere multiplication of the units. We have a large number of individuals, but we lack the power which comes from unifying all the persons in a great congregational service. Therefore, it is best for those who cannot attend but one service to go to this general one. After that it is natural that election should come in."

#### A Shortened School Bible

A venture has been made in this field, in England this time, and called the Shorter Bible for schools and home reading. Some books are left out—Leviticus, Chronicles, Song of Solomon, and the prophets except Isaiah, Daniel, Jonah, Micah, and Malachi, and of the books retained, parts are omitted. The name seems misleading as we gather the book is a condensation of the Old Testament and the Apocrypha only—but it is a needed work and may be improved in future editions.

#### Capital Punishment

The recurring failures of justice in recent years have caused searching investigation to be made by the New York State Bar Association, with the result that the special committee now recommends that insanity or other mental deficiency shall no longer be a defence. This is a much needed reform, but the evil is not to be remedied by such cheese paring. What is necessary, is so to investigate crime and punish the criminal as to convince society that speedy and unbiased justice is done to all. This can never be the case when the most elaborate procedure is indulged in to prevent an accused admitting his guilt and by an exhaustive process leaving the determination of guilt or innocence to twelve men carefully selected.

#### All Honour To Canada

We say it with due modesty and thankfulness after reading some of the comparative statistical results prepared by Dr. Andrew D. White, one time President of Cornell University, and a former United States Ambassador to Germany and to Russia. Dr. White finds that:—"The

number of felonious homicides per year per million of population for various countries, is as follows: Canada, 3; Germany, 4 to 5; England and Wales, 10 to 11; France, 10 to 15; Belgium, 10; United States, over 129. These figures are based on an average taken for eight years. Yet I am not a pessimist. I believe that the world is better to-day than it ever was before, I believe that in the future it will be better than it is to-day." Whilst these figures are gratifying to us coming as they do from a most competent and disinterested source—the facts they disclose should nerve us to greater and more determined efforts not only to endeavour to bring the criminal back from crime to Christianity, but to surround the growing youth of our country with Christian influences and above all by the prevailing power of Christian character in all the relations of life—that they may be thoroughly safeguarded from the terrible results of the criminal life. "Prevention" is the word that should be indelibly stamped on the minds and memories of all who have to do with those who err and fall. The magistrate, the police officer, aye, the father, mother and the clergyman too, should never forget the wonderful moulding power of prevention—when exercised with wise and gentle tact, due sympathy and forbearing and forgiving patience.

#### Western University, London

The record of this university ever since Provost James became its head is one of steady progress. He is a thorough scholar, an ardent educationalist, and has an intimate knowledge of educational work in the Dominion, being a graduate of Toronto University and having a wide experience of school and academy work. His post-graduate work in Germany and the United States has brought him into touch with university work in other lands. With the advent of Bishop Williams began a vigorous policy, the object of which was to transfer the care of the university from the Church of England to the City of London and to retain only the one college—Huron College—under the control of the Church. This was successfully accomplished and Western University is now a civic institution. The counties within easy reach of London have been establishing scholarships and electing representatives on the College Senate, and now Mayor Beattie, the newly elected Mayor of London, a zealous Churchman, a warm friend of Western University and Huron College, is now at the helm and is quoted as saying that inasmuch as grants to universities are made from succession duties, and as Western Ontario contributes its share to this department of Provincial revenue, the province ought to return part of it to the Western University which is rising steadily in public favour and the degrees of which are second to no other university in the province in educational value. An influential deputation will wait on the Provincial Government to advocate the claims of Western University to a provincial grant, and as the provincial secretary, the Honorable W. J. Hanna is one of the strongest members of the Cabinet and a Western man there is no doubt that the application of Western University will receive sympathetic consideration.

#### A Noble Record

In James Skene's "Memories of Sir Walter Scott" the author tells the story of his pathetic interview with his friend Sir Walter, at the time when he first heard of the bankruptcy of his publisher and of the crushing financial burden it imposed on him. "Do you know," said Sir Walter, "I experience a sort of determined pleasure in confronting the very worst aspect of this sudden reverse—in standing, as it were, in the breach that has overthrown my fortunes, and saying, 'Here I stand, at least an honest man, and God knows if I have enemies. This I may at least with truth say, that I have never wit-

tingly given cause of enmity in the whole course of my life, for even the burnings of political hate seemed to find nothing in my nature to feed the flame. I am not conscious of ever having borne a grudge towards any man, and at this moment of my overthrow, so help me God, I wish well and feel kindly to every one. And if I thought that any of my works contained a sentence hurtful to anyone's feelings, I would burn it. I think even my novels (for he did not disavow any of them) are free from that blame."

#### Temperance

He must be an unreflecting reader of the daily press who does not see the dread increase of cases of dope to use the current slang, victims of the drug habit, a few in the police court, more out of it and the greater part never in the public prints. For years the public conscience has been lectured on the evils of intemperance in ardent spirits, so that the public cannot realize how that evil is being supplanted by a more deadly one. Why cannot we take a lesson in this from the Germans? So long ago that public lecturers could not believe it anything but a fairy tale Germany got drunk on brandy. The governments placed a high excise on it and encouraged the brewing of beer and the use of light wines until Germany became what it is. Ours has been a voice crying in the wilderness for the adoption not only of this policy, but of the continental control of drug shops. Generally, not only in Germany, chemists are under the control that we extend to public houses, the number is limited to the needs of the district, and the quality and quantity of the drugs kept in stock and sold are carefully inspected. By such a system dope would be restricted. However often we repeat this common sense proposal, it fails to meet any W. T. U. which supports it. This year it might however, get some legislator to propose an enquiry by the House or by the Government—or if not some serious thinking men and women who will reflect on it.

#### Converts From Rome

It is of more than passing interest to note that quite recently in Kansas City, in the United States, a congregation of Italian Roman Catholics—of their own motion—with their priest, the Rev. Father Johan Marchello, an educated and intelligent man, seceded from the Roman Communion and after formal renunciation of obedience to Rome, were admitted into communion with our sister Church of the United States by Bishop Atwill—who has taken them under his episcopal oversight, and appointed the Rev. J. Stewart Smith of the Church of St. Mary's in that city, to assist Father Marchello in his ministrations. The congregation numbers between 300 and 400. In referring to this noteworthy event, the "Living Church" says that:—"Some months ago a committee of Italians in Kansas City called upon the Rev. J. Stewart Smith in order to make enquiries concerning what they termed the 'Independent Catholic Church in America.' Father Stewart Smith gave them such information as he could, and then referred them to the Bishop of the diocese, who received the priest and others in conference and learned from them of their desire to withdraw from the Roman Domination. The Bishop consulted with a number of the clergy and with the standing committee and also with the presiding Bishop, so that his subsequent action was far from being hasty. The property consists of a frame church with a lot, and is owned by an 'Association' which comprises the congregation, and the edifice was built and furnished by them."

#### A DOUBLE ANNIVERSARY

This year the Canadian Church having completed the second, enters upon the third century of its existence. Few Canadian Churchmen we suspect realize the fact that the pre-revolu-

tionary Church (Canada) has qu and that yet Charles Ing been made f speaking se old French by the Cana ter in the h America, the re pointment c in Halifax, history open epochs, or mination in tory of the is a record posit inde mented, an We are all the Angli; the contine half, has work of b great appa tomary to as compare have far o quarters of stress has quasi conn the provinc by the gre that have the Mother that her f tatory. S that the ca that the v has under has. In c the saying, we do not the real fa perity of t advantages etc., is re more to h the succes dicapped has surviv to circum tion is, w mony to l and surme able any tained wit her entrat tory, she and fully marks a g beginning forty-nine Acadia be of Port K that the c thortities. celebratio brating c has proba minion. quite con of the ta commemo fashion o But the tertainly, function, character throug the celeb occasion. flection t of our g promin

## HOBBIES VS. FADS

On the whole, we think it may safely be affirmed, that every man is the better for a hobby of some kind. The world owes a vast and often unrealized debt to its hobbyists. Without them how much poorer mankind would have been! They have opened up a thousand avenues of achievement, they have led a thousand forlorn hopes which have ended in solid and often splendid victories, they have explored neglected and unpromising yields, and they have often cheerfully and enthusiastically devoted themselves to the accomplishment of tasks essential to the higher well-being of mankind, from which the average man has recoiled in fear or disgust, but which unaccomplished would have remained a burden and menace to humanity. And then again in the milder and commoner form the hobbyist is nearly always an interesting and useful individual. He is always some kind of a specialist, and often loaded up with information, which he readily imparts, of a kind not easily gettable, and generally of considerable value. The amiable, well-balanced hobbyist is indeed a most useful member of society. He is by no means, as is far too generally supposed a sort of professional bore, bent upon inflicting himself and his hobby upon all who come his way, and never so happy as when making himself an unmitigated nuisance. No, the hobbyist is not necessarily a man of this kind. As often as not he is a person of modest and unobtrusive disposition and only responds to persistent, judicious and dexterous drawing out. Primarily and essentially he is nothing more than an individual who takes a deep and absorbing interest in something somewhat out of the common, and wholly for the love of the thing. In this broad and general sense a man is undoubtedly the poorer for having no hobby, and equally the gainer by having one. It is a great thing to have some useful employment, which we love for its own sake, and entirely dissociated from the sordid grind of gain getting in any form. Hobbyists of all kinds therefore, in the majority of cases, have deserved well of their fellow men, and they are people well worth the cultivating. The faddist, on the other hand, is quite a different individual from the hobbyist, pure and simple. He is a hobbyist, no doubt, but he is something more. We have heard a "prig" defined as "a person who has deep moral convictions and is always insisting upon making you a present of them." So we may say of the faddist, he is a hobbyist who is always insisting upon thrusting his hobby upon you. The real pleasure of his life is not in following his hobby, but in impressing and imposing his own particular view point and preferences upon others. The hobby itself is only an incident or accident, his real, if unconscious aim is the satisfying of an overmastering desire to make people fall in with his own conceptions of what is good and necessary for them. There is

therefore a fundamental difference between these two classes of people, although they are being continually confounded and included in one sweeping generalization. But this is often a great injustice. There is no more inoffensive, genial, self-effacing, companionable and withal interesting and useful individual than the man who rides a hobby with judgment and discretion. The man possessed, or more correctly obsessed, with a fad fully and richly merits all the aversion which he provokes. He is morally, rather than intellectually, deficient. He has no sense of fair play, and no regard for the rights of others. The faddist is a militant egotist, whom to differ from is to be guilty of the unpardonable sin, and who to attain his purpose, speciously disguised as it often is under plausible and high sounding names, is prepared to sacrifice every principle of right and justice. Such people, it is true, are often self-deceived, and quiet their consciences with the suggestion of pure motives and lofty aims. But not one iota the less are they guilty of a detestable form of selfishness and injustice, viz., the denial to others of that most vital and dearly loved of all privileges, the right of private judgment. Selfishness in its coarse, undisguised forms has wrought much harm, but nothing to be mentioned in the same breath with that refined selfishness, which manifests itself in the determined and dogged cultivation and following of fads. What humanity has suffered at the hands of the faddist, and of all institutions under the sun the Church, it would be almost impossible to overstate. Of all tendencies to be persistently combatted and sternly repressed, is this lamentably common proneness to fads, as distinguished from hobbies.

## FROM WEEK TO WEEK.

## Spectator's Comments and Notes of Public Interest.

The Primate of All Canada in a recent address asserted that the time had come when the Canadian Church should look less to England and more to Canada for the resources necessary to carry on our work in this Dominion. About the same time the Bishop of Montreal was saying that the independence of the Canadian Church brought with it responsibilities and among those responsibilities one of the chief was the obligation to see that our church was adequately supported. Both of these Bishops seem to us to have enunciated not merely a timely sentiment but a fundamental principle. The very fibre of our manhood demands our reliance upon our own resources as far as possible. The activity and vitality of our Church is largely contingent upon the effort we put forth and the sacrifices we make. The Church in Canada can hardly plead that it is giving up to within measurable distance of its capacity so long as its members spend so much on moving pictures, automobiles, champagne suppers, theatres and indulgences of one kind and another. For the leaders of the Church to accept these expenditures as inevitable and to be content with profuse pleas of poverty and the "numberless demands" made upon our millionaires, will of course, necessitate our looking elsewhere for the means to carry on our work. In some parts of Canada we have thought we noticed a spirit of unseemly readiness to turn to England for help. It is in many cases positively easier to sit down and write to the English societies asking for a grant than to get out and trudge about from door to door and from office to office where you know the money is, and where you feel that it ought to be available. Our appeals to England have not all resulted from inability to give ourselves but we have in many cases yielded to movement along the lines of least resistance. Our brethren beyond the sea have

## ALTAR CANDLESTICKS AND VASES

Our Ecclesiastical Department has complete arrangements for submitting drawings and photographs, to those at a distance desiring to purchase ecclesiastical ware, either in Solid Silver, Solid Brass or Fine Silver Plate.

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tionary Church of Nova Scotia (and Lower Canada) has quite a respectable history of its own, and that years before the appointment of Bishop Charles Inglis, fairly adequate provision had been made for the spiritual needs of the English speaking settlers in the region known under the old French regime as Acadia, now represented by the Canadian Maritime Provinces. This chapter in the history of our Church in British North America, remains still unwritten. With the appointment of Bishop Inglis, and his settlement in Halifax, another chapter in Canadian Church history opens, to be followed by a succession of epochs or stages, which found their final culmination in the consolidation of 1893. The history of the Canadian Church, no one will claim, is a record of brilliant achievement. The opposite indeed has often been admitted and lamented, and has passed into a commonplace. We are all ready to acknowledge the fact that the Anglican Church on this northern half of the continent, to say nothing of its southern half, has comparatively fallen behind in the work of building herself up, and this despite great apparent initial advantages. It is customary to dwell on the splendid start she had, as compared with other religious bodies, that have far outdistanced her during the last three quarters of a century in this country. Great stress has been laid on her social prestige, her quasi connection with the State in a number of the provinces, the generous assistance extended by the great English societies, the large sums that have been collected from time to time in the Motherland and wonder has been expressed that her progress has been slow and unsatisfactory. Sometimes we are inclined to think that the case is exactly the other way about and that the wonder is that the Church of England has under the circumstances done as well as she has. In connection with this one is reminded of the saying, that "while we know what people do, we do not know what they resist." Perhaps if the real facts were known, the comparative prosperity of the Church, under these very doubtful advantages of patronage from those in authority etc., is really more to her credit and testifies more to her intrinsic strength and worth than the success of other bodies, who were never handicapped by early coddling. That the Church has survived all this pampering, adapted herself to circumstances, and attained her present position is, we think a striking, if negative testimony to her inherent vitality. She has outlived and surmounted an ordeal, which it is questionable any other religious body could have sustained with equal credit. To-day, on the eve of her entrance upon the third century of her history, she stands at length free and untrammelled, and fully equipped for her work. This year also marks a great political anniversary, the very first beginnings of British North America. Exactly forty-nine years before the taking of Quebec, Acadia became British territory by the capture of Port Royal. There seems to be no indication that the occasion will be utilized by the civil authorities. Perhaps the feeling prevails that one celebration of the kind is enough. This celebrating of military achievements and exploits has probably nearly reached its limit in the Dominion. So far as we are concerned, we are quite content that the two hundredth anniversary of the taking of Port Royal should remain uncommemorated, except in the non-contentious fashion originated by the Bishop of Nova Scotia. But the political importance of the anniversary certainly adds to the interest of the ecclesiastical function, which consequently assumes a national character. It is to be hoped that Churchmen throughout the Dominion will combine to render the celebration, in every detail, worthy of the occasion. It is an inspiring and consoling reflection that at this, the very first starting point of our great Dominion, the old Church played a prominent part.

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been touched by our heart-rending tales of Canadian winters, winters which a coon coat and a fur robe rob of all their terrors for us. We know full well that the Church in England may well take note of her sons and daughters coming to Canada in tens of thousands leaving behind them the churches and endowments in which they once shared. On the other hand we learn that the Presbyterian Church takes care of not a few of the immigrants, foreign as well as British and we have yet to learn of the Presbyterian Church of Canada appealing to their brethren in the British Isles for financial help. The Bishops, therefore, who are calling to Canadian Churchmen to assume their responsibility as self-respecting men are sounding a true note of ecclesiastical patriotism and calling us to a higher conception of our manhood.

Spectator wonders if a special feature of the campaign for the M.S.C.C. during the year 1910 could not be a united effort in every great centre of wealth to induce men of abundance to give sums worthy of the cause and of their possessions. We do not call for any slackening in the contributions of the merely well-to-do or the poorer citizens but we would like to see the Church get the uplift and inspiration that would come of a great generous movement on the part of men who count their resources in millions or hundreds of thousands. We hear a great deal about the "demands" that are made upon the millionaire for all sorts of objects, and to the man who is only earning a \$1,000 a year his gifts may seem very generous. But let us look at this sum of "a million." There are, we will assume, a score of Churchmen in Canada who are worth two millions or more. Assuming that these men put aside one million for the Church, for charities and benevolence of one kind and another and invested it in good securities they could give away practically \$1,000 a week and not draw a single dollar on their capital. The other million they could use in investments and speculations to "keep the wolf from the door," and they would not need to go ill-fed or ill-housed either. We do not often realize what a million means. We fancy there are millionaires who would think they were doing a generous thing if they gave a \$1,000 a year to the Church and yet it would take 1,000 years for them to give away one million to say nothing of the interest that would have accumulated in the meantime. There are other millionaires more generous who would still think that \$10,000 a year was a fairly liberal allowance for the Church or any other purpose and yet it would take them 100 years to give away that million that has been set aside and they would have more at the end of the 100 years—if they were there—than at the beginning. The possession of a million dollars means great potentialities without even the shadow of sacrifice. The question Spectator puts to the Church in Canada for the year of grace 1910, is, can we not gird ourselves to call forth the great gifts of those who can so easily give? We need not go about apologizing for men as though they were "done to death" when in reality we are only giving them an opportunity of fulfilling their obligations and expanding their sympathies.

Spectator.

#### HURON BOOK CLUB.

Free grants of Theological books are made by this club to clergy and divinity students requiring such help. The club solicits donations of money for the purchase of books and donations of suitable books by standard authors. Rules: 1. Not more than ten books given to any one applicant. 2. Applicants must pay transportation charges (postage, express, etc.) 3. Catalogues may be had on application to the secretary. Please forward postage. 4. Donations of books should be sent to the secretary and donations of money to the treasurer. Officers: Hon. president, Right Rev.

## CANADIAN CHURCHMAN.

David Williams, London, Ont.; president, Rev. Canon Craig, Petrolia, Ont.; secretary, Rev. T. G. A. Wright, Sarnia, Ont.; treasurer, Rev. G. M. Cox, London, Ont. Those who are interested in the formation of this club hope to be able to be in a position to make their first grants by the end of March.

### Brotherhood of St. Andrew

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

Two of the four Toronto sectional meetings have been held, that for the south at St. John the Evangelist on Thursday last, and for the east at Trinity East on Friday Jan. 28. The subjects at the first were "Two by two—the ideal Brotherhood Method," and "Follow up your man—How?" and at the latter meeting the topics discussed were "Brotherhood work, the first call on a man," and "Brotherhood work in hospitals." At both meetings considerable discussions took place—the meetings were of a conference nature—and a great many good, useful ideas were brought out that will be most helpful to the Brotherhood men in their work. The Chapter at St. Cyprian's, Toronto, is meeting regularly, is doing good steady work, and shortly will be placed on the active list, and a Chapter will shortly be formed at St. Edmund's, Toronto (Rev. E. A. Vesey) as a result of a visit from the general secretary, who addressed the congregation on Sunday evening, 23rd January. St. Monica's Chapter, Toronto, held their second annual open meeting for men on January 24, a goodly number of men being present. The vicar, Rev. R. Gay, took a leading part in the proceedings, giving a very earnest and helpful address along the Brotherhood lines, and speaking of the great help it had been in that district. A number of the men of the Chapter also spoke, and a distinct impression was made upon all present by their earnest works, given with such a manly ring. Fred. W. Thomas, general secretary for Canada, was present, and gave a helpful and encouraging address, and a most successful meeting came to an end with the serving of an ample supply of refreshments. John A. Birmingham, one of the travelling secretaries is now on his way from the West to Toronto, connecting with H. S. Turner (the latest addition to the list) at Winnipeg for a few days, and then some two weeks will be given by Mr. Birmingham to Eastern Ontario as far as Kingston. Applications for Junior Charters are expected shortly from Ascension (Montreal), St. James' (Ingersoll), St. Luke's (Halifax), and Trinity (Norwich). The matter of the coming Dominion Convention, to be held in Montreal in the fall of the year, should receive the best attention of the different Chapters, so that plans may be arranged now for one of the members, at least, to be present.

## The Churchwoman.

### CALGARY

**Pincher Creek.**—St. John's.—At the annual meeting of the W. A. and the Ladies' Guild of this church receipts of the former were shown to be \$83.75. The receipts of the Ladies' Guild were \$799.50, with a balance on hand of \$404.02. The election of officers for ensuing year resulted in the following:—Woman's Auxiliary—Hon. President, Mrs. James; President, Mrs. George Berry; Vice-president, Mrs. A. Wilson; Secretary-treasurer, Mrs. T. White. Ladies' Guild—Hon. President, Mrs. James; President, Mrs. George Berry; Secretary-treasurer, Mrs. E. Faithorn; Guild Committee, Mrs. J. J. Scott, Mrs. A. C. Kemmis, Mrs. S. Hinton, and Miss Chaputt.

## Home & Foreign Church News

From our own Correspondents

### ONTARIO.

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

**Kingston.**—St. James'.—Mr. Percy Marshall, organist of this church, has resigned, and will go to Simcoe, where he has been appointed to

a similar position at an advanced salary. The organist at Simcoe is dying in the hospital at that place, and he recommended Mr. Marshall for his place, and has handed him over his pupils. The resignation will take effect in two weeks. Mr. Marshall is a splendid musician and an excellent choirmaster. He is a hard worker and spared neither pains nor time in training the choir at this church. His many friends wish him success in his new field of work.

**Cataraqui.**—Christ Church. A most successful concert was held in this parish on Friday, January 21st, ult. The Rev. Rural Dean Elliott occupied the chair. Among those who took part in the programme were Mr. R. R. F. Harvey, Miss Dutton, the Compton family, Mayor Cooper, Masters Alfred Harvey and Compton. There was a large turnout and everybody enjoyed himself.

**Brockville.** St. Peter's. A magnificent window has recently been placed in the west side of this Church as a memorial to the wife of His Honour Judge McDonald one of the Church Wardens and Chancellor of the Diocese of Ontario. The work was entrusted to the firm of Hardman & Company of London and Birmingham, England, whose windows in St. John's, Montreal and St. Matthew's, Quebec, have been much admired. The subject selected was the Saviour in the house of Mary and Martha of Bethany and the window represents the scene as it is described in St. Luke's Gospel. Mary with hands crossed sits at the Lord's feet oblivious to everything save His words. Martha with her arms full looks on somewhat reproachfully. In the background are the maids busy with many preparations for the entertainment of their Guest. The colour plan is admirable, and all the rich tones blend harmoniously, the glass being that known as the best "English antique." The faces and general pose of the figures are worthy of much praise. The window is large being over 15 ft. in height and six in breadth. Under the picture is the text "Mary sat at Jesus' feet and heard His word" and at the base the inscription: "Erected to the Glory of God and in loving remembrance of Emma Matilda McDonald who entered into rest September 23, 1908. It is expected that the Bishop of the diocese, who was a great personal friend of Mrs. McDonald, will dedicate the memorial on his next visit to Brockville.

**Lennox and Addington.**—On a recent date a well-attended Missionary Conference of this Rural Deanery was held in the Chapel of St. Mary Magdalene's Church. All the parishes were represented except Amherst Island. Rural Dean Dibb presided. The Very Reverend Dean Bidwell, of Kingston, addressed the Conference in the morning—and at noon the Ladies of St. Mary Magdalene's Church entertained the visiting clergy and delegates to a sumptuous luncheon which was much appreciated. After lunch Dr. R. B. Rogers, K.C., of Kingston, presented a very carefully prepared analytical statement of the giving-power of every parish in the deanery, as shown by actual results in the past. The diocesan committee has apportioned \$1,750 to this deanery as its share for all missionary purposes, diocesan, domestic and foreign, and this amount was divided among the various parishes at this meeting in the following amounts: Adolphustown, \$175; Amherst Island \$160; Bath and Ernestown, \$125; Camden \$285; Deseronto, \$125; Napanee, \$400; North Addington, \$100; Selby, \$100; Tamworth, \$280.

**Roslin.**—The Bishop of Ontario has appointed the Rev. John Lyons, Plevna, to this Mission. He will take charge April 1st.

**Wolfe Island.**—The Rev. C. Hilyard Smith, of Portsmouth, and the rector of the island, exchanged pulpits on Sunday the 23rd ult., both preaching special sermons in the interest of Diocesan Missions. Owing to the stormy elements, the social to have been held last Friday in the interest of Trinity Church was postponed till Monday 24th. This day the weather was favorable. A fair sized crowd gathered at the home of Mr. Frank Walker and spent a very enjoyable time. The evening was spent in games of varied character, together with songs, recitations, and musical selections by local talent. Our thanks are due to Mr. and Mrs. Walker for opening their home for the social, and also to all those who worked so hard to make it a success. The proceeds will benefit the Sunday School fund.

**Frankford and Stirling.**—In addition to the offering of \$110 given Rev. B. F. Myers, of Stirling and Frankford parish, on Christmas Day—

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\$67 of which came from Frankford parishioners of the Guild of Trinity Church, Frankford, forwarded \$40 on New Year's Day with best wishes.

**South Bay.**—A sad fatality in Prince Edward County was the killing at this place of Charles Darnard and George Whattam by the premature falling of an oak tree they were cutting at. The former was buried from the old parish church at Milford.

**Cananoque.**—Christ Church.—Eight months ago the idea dawned on leading members of this congregation that their rector was not receiving adequate support, particularly in Sunday School work. Several well-qualified members tendered their services, and now ten men, with a well-selected staff of lady teachers are assisting with most satisfactory results. A Bible Class was formed in charge of a prominent Churchman, and altogether the parish has one of the best equipped, best managed and most progressive Sunday Schools in the diocese. At a Christmas Tree entertainment, with a filled parish house, substantial presents were presented to every scholar. To twelve pupils upon the honor roll for being present every Sunday during the year special prizes were accorded. Prizes were awarded for examinations on the Church and Calvary Catechism. A banner to be competed for from time to time was awarded the class with the best average attendance. The fine parish house is found much too small for the new requirements and steps will be taken to double the size of the building. By the annual tea of the congregation \$200 was realized. The rector is arranging for a special series of services for Lent, for some of which the services of outside clergy are being invited. The new hymnal, after use in the parish for four months, has become very popular. All the best of Hymns, A. and M., are found within it, with a large number of most welcome new hymns. This parish last year was second in contribution for Diocesan Missions in the diocese and pledges a good account of itself in the coming year. On "Exchange Sunday" the Rev. F. D. Woodcock, of Brockville, preached stirring sermons on the great question of Missions, paying tribute to the great work and hopes of the Laymen's Missionary Movement, which he strongly eulogized.

The following were the sums asked for and given during the past year in the different Rural Deaneries of this diocese towards the cause of Missions: Frontenac: asked for, \$1,663; given, \$1,972.21. Grenville: asked for, \$750; given, \$698.44. Hastings: asked for, \$905; given, \$768.22. Leeds: asked for, \$1,725; given, \$1,853.49. Lennox and Addington: asked for, \$750; given, \$518.68. Prince Edward: asked for, \$675; given, \$604.96. Total asked for, \$6,468; given, \$6,468.

**OTTAWA.**

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

**Ottawa.**—Grace Church.—The Sunday School festival was held on Friday evening of last week and despite rainy weather was largely attended. A successful programme of songs, carols, and recitations was rendered and a number of magic lantern views and moving pictures were put on, much to the enjoyment of the audience of parents and friends. The Rev. J. F. Gorman presided and was assisted by Mrs. Bollard, Miss Ethel Perley, Misses Vaughan Avery, Alice Hetherington, A. Washburn and Elma Reid. The Grace Church choir is seriously considering the advisability of entering for the Governor-General's trophy, which will be competed for in Toronto next April.

**St. Matthew's.**—The Junior and Senior Sunday School festivals in connection with this church were highly successful, these being held on Tuesday and Wednesday evenings of last week respectively. The Rev. Walter M. Loucks, the energetic rector, presided, and during the evening a pleasing feature was a presentation to him of a handsomely-bound prayer and hymn book. This was made by Mr. F. H. Plant on behalf of the teachers of the school. A two-act play entitled "Nowell," put on by Miss E. Booker's class was an essentially fine number of a well-arranged programme. Other numbers of recitations and songs were most enjoyable.

**St. Barnabas.**—St. John's Hall was well filled on Tuesday of last week when the annual parochial concert was given. The programme was in charge of the members of the Ottawa Green Room Club and consisted of a number of excellent vocal selections followed by a one-act play.

**Ottawa South.**—St. Matthew's Parish Hall was the scene of gaily and brightness when the Sunday School of this church held their annual festival. Mr. George Fitzpatrick, the superintendent, occupied the chair and during the evening was presented on behalf of the school with a handsomely-bound Bible, Hymn and Prayer Book. Miss May Birch read the address and Master Willie Kelly made the presentation. A second happy feature of this kind was when Miss Natalie Fredricks, the organist of the church, was made the recipient of a purse of money. The Rev. C. B. Clarke, the rector, made the presentation on behalf of the congregation. For general proficiency about twenty-five prizes were distributed to pupils.

**TORONTO.**

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

**Trinity College.**—What promises to be a more than usually interesting series of lectures will be given (D.V.) in the Convocation Hall of this college on each Saturday afternoon during Lent, beginning at 3.30. The whole series bears the title of "Modern Movements." The opening lecture will be given on Saturday afternoon, February 12th, by the Rev. Dr. Llwyd, the Vice-Provost of the College, his subject being "Problems of the Pacific Coast." These lectures are given in aid of St. Hilda's College and tickets can be procured for them and all other information in regard to them can be obtained from Miss Ployter, secretary-treasurer, 158 Crawford Street, Toronto. The cost of the various tickets is as follows: Single ticket for series (to admit one), \$1.50; double ticket for series (to admit two), \$2.50. Single admission 50 cents. Tickets for the course can also be obtained from the patronesses or from Messrs. Wm. Tyrrell & Company, 7 King Street East, Toronto.

**Wycliffe College.**—The annual conversazione in connection with this college was held last Friday evening and it passed off very successfully. The various halls and rooms were tastefully decorated. During the evening an excellent musical programme was rendered by the Misses Howard and Gibson and Rev. E. E. Earp and Messrs. Redfern and James, which was greatly enjoyed by all. The conversazione was largely attended, not only by those connected with Toronto University, but by a large number of the general public of the city.

**The Toronto Church of England Sunday School Association.**—The twenty-ninth annual meeting of the Toronto Church of England Sunday School Association was held in the Schoolhouse of Holy Trinity Church on the 24th January. The Bishop of Toronto presided, and presented the prizes and diplomas awarded at the Advent Inter Diocesan Sunday School Examinations. Rev. C. V. Pilcher, organizing secretary of the diocese read the examiner's report, which showed that 25 teachers and scholars had passed. Mr. J. S. Barber read the secretary's report, which stated that 40 S. S. in the deanery were represented at the meetings of the Association held during the year, the average attendance being 76. Mr. J. C. Wedd read the treasurer's report, which showed a small balance on hand. The election of officers resulted as follows: President, the Right Rev. the Lord Bishop of the Diocese; clerical vice-presidents, Rev. Canon Powell, Rev. J. S. Broughall; lay vice-presidents, Mr. G. B. Kirkpatrick, Mr. Evelyn Macrae; hon. treasurer, Mr. John C. Wedd; hon. assistant secretary, Miss M. E. Cox; hon. general secretary, Mr. J. S. Barber; clerical members of the council, Rev. Canons Macnab and Farncomb, Revs. R. Seaborn, Anthony Hart, C. E. Seager, and W. J. Brain; lay members of the council, Miss Jeanette Osler, Miss Cooper, Messrs. C. J. Agar, J. Maughan, jr., Grant Helliwell and James Nicholson. Before presenting the prizes and diplomas to the successful candidates, the Bishop spoke of the great interest being taken in Sunday Schools throughout Canada, as shown by the appointment of an organizing secretary for the Dominion, organizing secretaries for the dioceses, and the formation of Sunday School Associations and the holding of conventions. The annual meeting was well attended and hearty throughout.

**Sunday School Field Secretary.**—It is an easy matter for the Synod of a Diocese to grow enthusiastic over some new proposition which has come before it for the first time and then suddenly to cool off in enthusiasm and let the matter drop. The appointment of a field secretary for Sunday Schools in the Diocese of Toronto was no sudden move on the part of the Synod of that diocese. It is a step which was

deliberately taken after careful consideration by the Sunday School Committee of the Diocese and by the Synod (see journals, 1907, page 74, 1908, page 64, also 1909, pages 167, 168). The Synod has also before it the subject of the appointment of a field secretary for the Dominion and it unanimously adopted a resolution pledging the diocese to the share of the expenses of this officer and the work of the Sunday School Commission (journal 1909, page 76). Having taken this action we must not now falter in our work, and because the field secretary for the diocese has not been able to visit every parish and Mission in the diocese since his appointment on October 1st ult., accuse him of spending his time in Toronto to the detriment of the country parishes and Missions. Were every parish and Mission in the diocese to contribute the sum of \$1 for each teacher and officer in the Sunday School of that parish or Mission there would be more than sufficient funds to provide the \$1,200 necessary for the stipend of the field secretary and \$300 for his expenses and also the \$740 we are asked to contribute towards the stipend and expenses of the General Secretary for the Dominion. Appended is a statement of the itinerary of the field secretary for Sunday Schools of the Diocese of Toronto for the first three months after his appointment. "He gives twice who gives quickly." Charles L. Ingles, Chairman Sunday School Committee, Diocese of Toronto. The field secretary's report is as follows: "During the first three months of his work, October, November and December of the Diocesan Sunday School secretary preached at the following churches in Toronto upon the opportunity of Sunday School work: St. Luke's, the Church of the Epiphany, St. Matthew's, St. John's, St. James', St. Anne's, St. Clement's, St. Monica's, St. Peter's, St. Mary's (Dovercourt), St. Simon's, and he visited the following schools: St. Mark's, St. Philip's, St. Paul's, St. Alban's Cathedral, St. Monica's, St. Anne's, the Church of the Ascension. He also visited the following towns and villages in the diocese: Schomberg, Lloydtown, Colborne, Kilmount, Minden, Haliburton, Mimico, Orillia, Barrie, Bradford, Peterborough (St. Luke's, St. John's, and All Saints'), Lakefield, Havelock, Campbellford, Cobourg, Bobcaygeon, Dunsford, Lindsay. He attended and spoke at four Rural Deanery meetings in different deaneries and one Archidiaconal Conference. He also delivered the first two of his course of lectures at the monthly meetings of the Toronto Sunday School Association."

**Port Hope.**—St. Mark's.—The regular monthly meeting of the Men's Club, held in the K.P. Hall on Wednesday evening, January 19th, was a thoroughly enjoyable and successful affair, and the attendance was the largest of the season. One of the objects of the club is to promote sociability among the men and thereby develop church interest and the organization is proving an unqualified success in every way. The forepart of the evening was spent at games, after which refreshments were served. Then followed a short but enjoyable programme of music, songs, readings, etc. The Rev. Canon Montgomery is honorary president of the club, and Lieut.-Col. Ward is president. Visiting or unaffiliated churchmen are cordially invited to attend the club's monthly gatherings on the third Wednesday of every month in the K. P. Hall, Queen Street.

**Cooksville.**—A meeting was held in the Town Hall on January 26 in connection with the Woman's Auxiliary of St. John's Church, Dixie, at which a talk on "Ceylon and the Cingalese" was given by Mr. C. W. Gigg, of Toronto, and formerly of Colombo, Ceylon. The heavy snow-storm of the afternoon and early evening prevented many from attending, but nevertheless there was a good turnout. The Rev. H. V. Thompson, rector, presided. After describing the country and the people, its ancient buildings and temples, Mr. Gigg, as a commercial man, spoke of the work being done by the Christian missionaries among the various people of the colony. He spoke particularly of the difficulties under which the work was carried on, noting particularly the isolation of the missionaries—men and women who had voluntarily left their own homes and friends, and taken up their abode with a people of different ideas, and different ways of living, in order to promote the Kingdom of God—and suggested that those interested in missions should adopt as correspondents one or more missionaries and by means of bright gossip letters of home news and home ideas, brighten their lives, and keep them in touch with home civilization. This would cheer their lives, and hearten them in their work. Several albums of photographs were used to illustrate the address.

Musical selections were given by Misses J. and H. Goldthorpe and M. Green. Refreshments were provided by the ladies, and a very profitable and enjoyable evening was spent. The proceeds of the gathering have been set apart to initiate a fund for the erection of a parish room, to be used for Sunday School and other purposes.

**Innisfil.**—The Rev. E. A. Paget, who came to this parish in September last, was inducted by the Ven. the Archdeacon of Simcoe on Wednesday, 19th ult., services being held at Churchill at 3.30 in the afternoon and at Painswick at 8 o'clock in the evening. The singing was hearty in both churches, while the attendance was particularly good at Churchill. The Archdeacon preached on both occasions, taking "Prayer" as his subject.

**Bobcaygeon.**—Christ Church. — The Parochial life of the above parish is still a feature. The various events in connection with Christmas and New Year festivities, coupled with a visit from the Rev. C. V. Pilcher in connection with his department, and of the Diocesan Evangelist who has just concluded a ten days mission have all contributed to accentuate and solidify the various fields of activity. Owing to the vast extent of the parish with its 3 churches and 2 mission stations the Sunday School rarely sees the rector hence a visit of the field secretary was a great event, and the Rev. C. Venn Pilcher's labours resulted in a vast increase of enthusiasm on the part of the teachers, as well as the scholars. Mr. Pilcher pointed out to the teachers details of method and routine, which have been taken up most warmly, and as a direct result an increased attendance is noticeable. On January 6th the Sunday School had their annual Christmas tree and entertainment upwards of 90 children were present, and together with their parents and friends mustered the goodly number of about 200. All sat down to a sumptuous tea, after which entertainment, (which was organized and arranged by Mrs. Barber assisted by her class of senior girls) consisting of songs, recitations, action songs and 3 dialogues gave boundless delight. There was a long prize list, the prizes consisting of valuable bibles, prayer books, the new hymn books, etc., and in addition every child received a present, the whole evening being replete with satisfaction to one and all. On January 9th the Diocesan Evangelist (the Rev. J. Bennett Anderson) commenced a ten days' mission, the Sunday services were a good augury of interest and responsive feeling, the attendance being good, and one felt that a good beginning had been made. The services were continued during the week in the commodious and well equipped parish hall, and evening by evening the numbers increased, until at the closing service held in the church there were 108 present—the total number attending being nearly 1,100, or more than the entire population of the village. The choir rendered efficient service, the hymn book used being the Church Army Book for Missions. We believe much good will result from the mission, and that the seed sown will produce good fruit to the honour and glory of God.

#### NIACARA.

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

**Hamilton.**—At the meeting of the Standing Committee of the Diocese of Niagara, which was held in the Synod Office, on Wednesday the 26th ult., the reports of the auditors, finance and investment committees were received and showed everything to be in good condition. Rev. C. E. Scudamore was placed on the list of the clergy trust fund. He will be paid \$400 a year, and Rev. J. K. Godden was also placed upon the list and granted \$200 a year. A mortgage of \$500 was allowed to be placed upon the parsonage property at Arthur. Resolutions of condolence were passed to Canon Abbott, Mrs. Bull and family, and Archdeacon Forneret and Mrs. Forneret upon recent deaths in the respective families. Bishop DuMoulin in his address referred to the work that is being done for missions. He explained that the young clergy were taking up the foreign work especially, and that left vacancies which were hard to fill. He referred to the good work the Laymen's Missionary Movement is doing.

**St. Mark's Literary Society.**—An open meeting of this society was held on Monday, 24th ult., at 8 p.m., in the parish house, which was largely attended. The programme was as follows:—Piano solo, Mr. Thresher; song by Mr. Boyde;

reading, Mr. Kerwan Martin; duet (mandolin and piano), Messrs. H. Rawlings and R. Brittan Collins; ode to music and the passions, read by Rev. Canon Sutherland and illustrated by the following tableaux: 1st, music with her lyre; 2nd, fear; 3rd, anger; 4th, despair; 5th, hope; 7th, revenge and pity; 8th, melancholy; 9th, cheerfulness; 10th, joy, love and mirth; 11th, grand tableaux of all the figures. These figures were all draped in white, in the costume of early Greece. The hope was expressed that they would be repeated at an early date, the meeting then became informal and a pleasant hour was passed before closing with the National Anthem. The boys of choir, after a jolly sleigh drive, assembled with the men in the parish house on Wednesday evening the 20th ult. to partake of a delicious supper. In the absence of the rector, who was suffering from a severe cold, the chair was taken by Major Labatt, one of the churchwardens, Mr. C. W. Heming, acted as toastmaster. The first one being "the Church," after which was sung hymn 359 "Faith of our Fathers"; 2nd "the King," followed by the National Anthem; 3rd "St. Mark's," responded to by the warden, Mr. Whately; 4th "St. Luke's," responded to by the Rev. Napier Burns; 5th "Our Rector," Major Labatt replied on his behalf; 6th "Canada," followed by the song "O! Canada"; 7th "Our Choirmaster," replied to by Mr. R. Britton; 8th "St. Mark's Old Boys," responded to by Mr. T. G. Smith, who has himself been a member of the choir for over twenty years. Mr. Heming then said that at this annual gathering we must not forget the members now numbered among the faithful departed. First among these we would mention Archdeacon Stewart, of the Diocese of Albany, Stanley Hooper, Percy Lancefield, Albert Lancefield, John Dunning, James Mitchell, R. G. Newman. Hymn 219 "For All the Saints," was then sung, the presentation of prizes to the choir boys then took place. First, C. Lewis; 2nd, E. Woolcot; 3rd, T. Allingham and J. Allingham, equal. Mr. R. Britton, the retiring choirmaster, was then presented with a handsome valise and Hymn Book, and great regret was expressed at his resignation from office. "The Ladies" then being proposed by the toast master, it was heartily responded to by Messrs. Thresher and Wodehouse. A musical programme was then rendered by the members of the choir, ending with God Save the King.

**Christ Church Cathedral.**—The first annual concert of the Anglican Young People's Association of this cathedral was held on a recent evening, a large number being present. The programme was a very pleasing one.

**St. Luke's.**—The annual choir supper of this church was held in the Sunday School on the 20th ult., when there was an attendance of about 50 including members of the choir and a few friends from other churches. The rector, the Rev. E. N. R. Burns, was in the chair. After the supper addresses were given by the two visiting clergy, the Rev. Canon Sutherland of St. Mark's and the Rev. Canon Spencer of Mount Forest. The two wardens, Messrs. Rewbury and Hardman, responded to the toast of St. Luke's Church. The choirmaster and the organist Messrs. W. Spencer and E. G. Brown, responded to the toast of the choir. Short speeches were given by Messrs. George Hewson, R. Wooley, B. Walling, W. Hardman, and A. Moore, on behalf of the various organizations in connection with the church. A short vocal programme, which was given by the members of the choir, was interspersed with the speeches, after which prizes were distributed as follows: Rector's prizes for attendance—1st S. Brooks; 2nd E. G. Brown, jr.; 3rd S. Green; 4th Leslie Hardman and F. Walling (equal); extra prize, W. Mills; conduct prize, donated by Mr. D. Stephenson, John Irwin; 2nd prize, donated by Mr. W. Hardman, Harold Beatty; choirmaster's prize, S. Green. The pleasant evening was brought to a close by the rector pronouncing the Benediction.

**Fergus.**—The Chapter of the Rural Deanery of Wellington assembled at this place on the 26th and 27th of January for what proved to be one of the most helpful meetings ever held in this Deanery. The large attendance of the clergy was exceedingly gratifying to the recently appointed Rural Dean, the Rev. L. J. R. Naftel, of Elora, and bespeaks for him liberal and hearty support during his term of office. On account of the proximity of Lent the general theme for the subjects discussed was, "Drawing Nearer to God." This plan was well carried out. The meeting opened with a quiet hour, conducted by the Rev. C. Ensor Sharpe, rector of St. Thomas' Church, Toronto, who at this and the evening service

gave most helpful and inspiring addresses. In the evening a Laymen's Missionary Banquet was held in the Schoolroom, the chief speakers being Mr. R. W. Allin, of Toronto, and the Rev. C. Ensor Sharpe. The arguments of these two gentlemen were instructive and convincing and should give great impetus to the Missionary Movement in Fergus. Those present at the banquet—and the attendance was large—were loud in their praises of the ladies for the excellent menu provided. During the course of the meetings the Rev. R. H. Brett, of Rothesay, dealt in a very thorough manner with the subject "Man," showing the causes of man's neglect of worship and suggesting many practical remedies. Instructive and practical papers were also given by Canon Spencer, of Mount Forest, and Rev. R. A. Hiltz, of Fergus, on "The Work of the Priest" and "The Child" respectively. While regretting the loss that the Deanery of Wellington and the town of Fergus would receive by the removal of the Rev. R. A. Hiltz, it was yet felt that Mr. Hiltz and the Church in Canada were to be heartily congratulated on the appointment of General Secretary of the Sunday School Commission of Canada.

#### HURON.

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

**Broughdale.** St. Luke's. The prize certificates awarded by the Sunday School Committee of this diocese to those pupils of this parochial school, who had passed the required examination, were presented on Sunday afternoon the 23rd ult., at the close of the school session. All candidates passed well. Nina Crittle gained first-class honour certificate, and received 62 marks on Scripture and 91 on Prayer Book. Edna Nagle, first-class honour certificate, 88 marks on Scripture and 89 on Prayer Book. Geo. Allison, first-class certificate, 68 on Scripture and 82 on Prayer Book. These three received also rewards in books. Those receiving second-class certificates were: Ada Nagle, senior pupils' examination, 69 per cent.; Irene Gardner, junior pupil, 66 per cent.; Edwin Allison, junior pupil, third class certificate, 43 per cent. This Sunday School is one of the youngest in the diocese, and has a most creditable showing.

**Preston.**—St. John's. On Sunday, January the 23rd, the Right Rev. Dr. Reeve, assistant Bishop of Toronto, preached two very impressive sermons in this church, which called forth many expressions of appreciation from members of the congregation. His Lordship's subject in the morning was from Is. xliii. 10, "Ye are my witnesses." In the evening the Bishop gave a most interesting account of the Church's work among the Indians and Eskimos of the Mackenzie River district, mentioning many thrilling experiences through which he passed during his almost forty years of missionary work in that far northern part of Canada. In the afternoon the Bishop also gave a short address on the same subject to the scholars of the Sunday School, and on Tuesday afternoon the 25th, Mrs. Reeve attended the meeting of the W.A. and gave the ladies a very helpful address on W.A. work, which was much appreciated.

**Chatham.**—Christ Church and Trinity Church are uniting their forces for their Lenten services and arranging a series of special services. This precedent might be followed with advantage in other towns of similar size where two Anglican churches are found.

**New Hamburg.**—The rector is arranging for a week's Mission about the middle of March, to be conducted by the Rev. T. G. A. Wright.

**Brantford.**—St. James'. At the close of the Sunday School service at this church on a recent Sunday, Mr. E. A. Bull, the assistant superintendent, who has also been actively associated with St. James' as warden, and president of the A.Y.P.A. for some time, was presented with a handsome travelling bag, prior to his intended departure for Flint, Mich. Major Muir read the address to Mr. Bull and Mr. David Tattersall made the presentation. The recipient voiced his thanks in a neat reply, expressing regret at his removal from this city.

**Burford.**—Trinity.—The Rev. J. M. Horton takes charge of this parish on February 6th. The congregation are arranging for an enthusiastic reception on February 4th.

**Paris.**—St. B.A., gave Monday, Jan audience in

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February 3, 1910.

**Paris.**—St. James'.—The Rev. T. B. Howard, B.A., gave his lecture on "Uganda" here on Monday, January 24th, before a highly interested audience in the Town Hall.

**Shelburne.**—St. Paul's.—On St. Paul's Day the Patronal Festival was held in the parish church. The Rev. E. G. Dymond, rector of Markdale, preached a thoughtful sermon on the text "I was not disobedient unto the heavenly vision," Acts xvii. 10. The rector was assisted in the service by the Rev. W. J. Eccleston, of Horning's Mills. A large congregation was present at the service. The choir, under the able training of the organist, Miss Berwick, took their part in the service very efficiently. After the service all repaired to the Town Hall, where about two hundred sat down to a banquet prepared by the indefatigable energies of the Woman's Guild. The evening's programme was rendered by the A.Y.P.A. The rector took the opportunity of speaking to the congregation concerning the building of a new church, which will be decided on at the Easter Vestry.

**Galt.**—The Galt "Daily Reporter" of January 17 publishes the Rev. Rural Dean Ridley's New Year's sermon on the text "Gather up the fragments," part of the Gospel for the last Sunday of 1909. It is a very searching appeal to all to whom it comes to consecrate their time, their opportunities, and their talents to the service of God. We are delighted to observe the undoubted influence which the rector of Galt exerts over his fellow citizens, and to find this stirring sermon published broadcast through the columns of the public press.

#### RUPERT'S LAND

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

**Winnipeg.**—Christ Church.—The annual supper given by the Senior W.A. to the members of the choir was held on Thursday, January 27th. The rector, Rev. S. G. Chambers, presided and gave a short address at the close of the repast. The boys' tea was held on Friday, January 28th, Rev. F. S. Lewis presiding.

Confirmation classes have been commenced in the parish, and a goodly number of candidates have come forward for the Apostolic rite.

His Grace the Archbishop has returned feeling much benefited by his few weeks' change and rest at the Pacific coast.

#### CALGARY.

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

**Lacombe.**—St. Cyprian's.—The annual vestry meeting was held in this parish recently when the total income for the past year was reported to be \$800. Mr. H. A. Young was appointed rector's warden and Mr. F. W. Towler was elected people's warden.

#### ATHABASCA.

**George Holmes, D.D., Athabasca Landing, Alta.**

**Athabasca Landing.**—The Bishop of the diocese and the Rev. H. Robinson left this place recently for the purpose of visiting Wabasca.

#### NEW WESTMINSTER.

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

**New Westminster.**—The Rev. Geoffrey Cyril d'Easum, M.A., has been appointed rector of Holy Trinity Cathedral and takes charge on the 6th February. Mr. d'Easum has been for a short time acting as assistant priest in the parish of Chilliwack, in this diocese. He is the son of a former Archdeacon of Bombay; was born in Poonah, in the Bombay Presidency, India; educated in England, and took his degree at St. John's College, Winnipeg, graduating with classical honours at the university. His appointment before coming to this diocese was incumbent of Hillhurst, City of Calgary, sub-warden of the Divinity School and Lecturer in Greek, Church History and Homiletics. He was a Canon of the Pro-Cathedral, Calgary.

### CANADIAN CHURCHMAN.

73

**Sapperton.**—St. Mary's.—A vested choir was introduced in this church (the Rev. C. W. B. Haslam, B.A., vicar) on January 16th last. The Ven. the Archdeacon of Columbia preached on "Church Music."

**Vancouver.**—A rearrangement of the boundaries of All Saints' parish has been approved of by the Executive Committee, and a new parish, named St. Saviour's, has been organized. It has been placed under the charge, for the present, of the Rev. H. S. G. Buttrum, B.A., rector of All Saints'. In a short time it will require a resident rector.

**St. Paul's.**—A brass eagle lectern has been presented to this church by Mr. F. W. Hartley, M.A., churchwarden.

**Christ Church.**—A new pipe organ will shortly be purchased, which it is said will be one of the finest in the Dominion. The report for 1909 showed 950 communicants, 106 baptisms, 137 marriages, and 71 burials.

**St. Mark's.**—The rector of St. Mark's, the Rev. A. H. Sovereign, M.A., has been presented with a travelling bag by the members of the Boys' Brigade of Christ Church, accompanied by a testimonial expressing their regret at parting from him, and their appreciation of his deep interest in the welfare of the boys during the time he was curate.

His Grace the Primate has lately been spending a short time in Victoria and Vancouver. Rev. John Elkin, formerly of the Diocese of Sydney, N.S.W., is residing for a time in Vancouver, and may decide to make his home here. The Rev. J. A. Hull, B.A., British Chaplain at Bruges, Belgium, is visiting his son who is very ill. He is on leave of absence for six months.

## Correspondence.

### LETTERS OF COMMENDATION

Sir,—The time is fast approaching when thousands of immigrants will come pouring into Canada from the British Isles, and it is our duty to take steps as will enable them to come to us under the best conditions. There is one point to which I would draw particular attention. The Bishop of North Queensland on his return to Australia from the Lambeth Conference wrote as follows of his fellow passengers: "Far more serious is the fact that apparently so few Church people emigrating to Australia carry letters of commendation of any kind whatever. I could not find one solitary member of our Church with such an introduction, although many came from well-known and well-worked parishes. It had apparently never occurred before to those whom I approached that such letters of commendation might be useful, or that they could be obtained for the asking." The same state of things prevails among the immigrants entering Canada. Very few of them think of asking their rector for a commendatory letter. He would gladly give it if asked to do so, but the immigrants are careless or indifferent or thoughtless and do not ask. Indeed, many of them do not bring testimonials as to character and business ability, or, to quote the bishop's words, "letters of commendation of any kind whatever." One man said to me that he was told by more than twenty persons in England that he needed no testimonials, that good situations were to be had for the asking. This

seems to be a common impression. Men come to me with a note of introduction from the chaplain on board ship or the chaplain at one of the ports. It is needless to say that such a letter affords little help in getting a situation, because the emigrants are strangers to the chaplain, who cannot vouch for them. Now it may be that many persons who read this letter have friends or acquaintances in the British Isles who intend coming to Canada. Why not write to them and tell them on no account to neglect getting a commendatory letter from their rector and such testimonials of good character and business ability as they are able to obtain, or this letter might be sent to them. The clergy in the British Isles will most willingly give any parishioners about to emigrate as good letters as they consistently can and the clergy in Canada will gladly do what they can to assist those who come here, but they are almost powerless when they come unrecommended. John Fletcher, Immigration Chaplain of the S.P.C.K. for Hamilton.

### A HUMILIATING POSITION

Sir,—In your last issue of the "Canadian Churchman" there appeared among the news of the Keewatin Diocese an account of a concert held in a certain parish of which the proceeds netted \$50 and that this was duly handed to the clergyman to be applied towards his stipend. Is not this a most humiliating position in which to place any clergyman and moreover an action which is not likely "to raise up a standard for the people." If those to whom the clergyman ministers are not able to do their share towards his support, then the deficiency should come from some other quarter. It certainly is a stigma upon any parish and church government that these methods should be resorted to towards the hire of the Master's labourer and then to have it published as if it were an action "worthily to be praised" is very difficult for devout Christians to understand. Churchman.

### JACKSON'S STUDIES IN THE OLD TESTAMENT

Sir,—The burning down of a house generally attracts more attention than the building of one, and we are having plenty of destructive criticism nowadays of the Bible. Unfortunately ten words can suggest doubts that ten chapters or ten volumes will not finally dispel, and criticism speciously sceptical, though pitifully weak in itself, can do far-reaching harm. I see that you have been advertising Professor Jackson's latest work entitled Studies of the Old Testament. I have read it, not without a feeling of indignation. In the first place, there runs throughout it a tone of pitying condescension for the conservative Churchman and Christian that is really amusing. He looks down from a lofty height of opinionative sciolism upon such scholars as Canon Liddon and Dr. Pusey. Even Gladstone evokes his condescending pity. One finds it hard to repress a smile as we think of the lament of this Methodist minister over the ignorance of Gladstone, one of the greatest Biblical scholars of the nineteenth century, and of his shedding tears over a scientist like Gosse. In the second place, there is throughout this book an ignorance of the utter inconsequentiality of his own position that is almost amusing. In his chapter on the early narrative of Genesis, he calmly tells us that they are not real sources of history, that the stories are more or less of Oriento-Babylonian origin, that they do not contain history, but tradition, and that of the origin of sin we know nothing. And then a few pages later, having washed Adam and Eve, and Noah and Abraham, and a few other things out of the Bible (and why not God also if these chapters are merely of Babylonian tradition) he calmly tells us that in the first three chapters of Genesis we have set forth the sovereignty of the Creator, and in the story of the Fall we learn how man was deceived by sin. But how can we know anything about these things if the first three chapters contain no account of the real beginning of the earth itself and of man, and of the beginning of the origin of sin we know nothing. And how can the great message of Genesis be God when the foundation chapters of the whole revelation are in flat contradiction to 2 Peter 1: 16, and merely orientally devised myths. The author sadly needs, to use his own expression, a more intelligent and more scientific use of the Bible. And a more reverent use. Sometimes indeed he verges not only upon the irreverent but upon the impertinent. We have been flooded with adjectives from



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the critics with regard to the character and the contents of the Old Testament. We have heard ad nauseam of some of it being probably true, and a good deal of it being certainly doubtful, and much of it being positively spurious, and now we learn from this writer that some of the material of Genesis is **probably respectable!** Probably respectable? It is the adding of insult to injury. One does not wonder at the title of the last chapter: Does the Old Testament contain a Divine revelation? One feels after reading it like saying, dear, dear! how thankful we ought to be, there is after all a revelation in the Bible. But where, and how much, and of what authority, it would puzzle a German critic to say, and the author concludes with the old fad and fallacy, after destroying the foundation, and battering in the walls, and removing the pillars, and smashing in the windows that the Temple of God's Word is larger and better and Diviner than ever! I think everyone will be inclined to agree with his last words that it **will** remain something of a problem to some to understand how one who speaks as he does in one lecture can say what he does in another. Would to God that works of this kind which are mere revampings of the ideas of Driver and Davidson and George Adam Smith, which in their turn are the revampings of Colenso and Kuenen and Wellhausen, and they in their turn of Ewald, De Wette, and Eichhorn, and they in their turn of Astruc and Spinoza, could be supplanted by the real spiritual scholarship of such works as Pusey on Daniel and Green on the Unity of the Book of Genesis, or Gibson's Ages Before Moses, or Saphir's Divine Unity of Scripture, works which do truly edify and build up the spiritual man in his most holy faith and in his love for the Bible as the inspired and infallible Word of God. Dyson Hague.

#### PRAYER BOOK REVISION.

Sir,—By a reference to the resolution of the General Synod three points of revision were suggested, abbreviation, adaptation, and enrichment. Take abbreviation first. It is clearly acknowledged that abbreviation is necessary, for we have the shortened order Canon, we have Bishops in this diocese arranging for shortening of services and we have the House of Bishops setting forth some ways of shortening the old three service rule. Abbreviation is accepted. The question is, How shall it be carried out? May I modestly suggest some lines. In the first place it seems there has been no distinct recognition of our almost entirely new state of things since shortened services were adopted in our Canons, and in all the correspondence I have read no mention is made of this new state of things. It is this—and for it we are thankful—the Scriptural and primitive observance of the Sacrament of the Lord's Supper every Sunday, is becoming more and more general. Permission therefore to omit Morning Prayer on the Sundays when there is a celebration of the Holy Communion will mean a perpetual omission. Again it is doubtful whether the compilers of our Prayer Book anticipated a celebration every Sunday in every parish, for it is provided, for saying only a portion of the Order for Holy Communion, and in the second preface "Concerning the Service of the Church," while it may not be said positively that the "Divine Service" refers exclusively to the reading of Scripture and singing of Psalms, yet for abbreviation in this service? In my opinion a good deal. Will any one produce from ancient or modern sources, except in the second B.P. of Edward the Sixth, 1552, an instance of the use of the ten commandments in the order of Holy Communion? Prayer for the King, it is true, occasion the ancient Liturgies. Can any one define the advantages of the King being prayed for twice in one short service. 3. Then again, let us look at the present arrangement of Morning Prayer and Holy Communion, whether shortened by permission of the House of Bishops, as the services are in the Prayer Book. (a) You have, before you reach the administration, leaving out the Litany, three penitential services. (b) You have, suppose you go from the "Benedictus" to Communion—you have by confession, absolution, reading of Psalms, and sections from the Scriptures and singing of hymns attained to a certain state of mind and spirit. We stop there and begin down low again with our present humbling use of the ten commandments, and then again work up through prayer, Scripture, and Creed to a spiritual height—and then, we sometimes go home and sometimes enter upon a more solemn service where a more earnest penitence is desired

and deeper toned confessions are made. Now I do not say that we ought not to use all these penitential services. I only ask, is it necessary? And one more question since we have accepted the idea of abbreviation of services. Is not some revision of Morning Prayer and the Order of Holy Communion a better way than permissive rubrics? I have something more to say but this will be enough at present.

William Craig.

#### CHURCH EXTENSION.

Sir,—Is the Church holding her own and extending herself in Canada as she should? We very much doubt it. There is a tremendous leakage somewhere, as with the great immigration we now have our numbers would be far different from what they are in the various dioceses. Are we not somewhat to blame in this ourselves, as well as those who send us so "drifting" a Church population? Is it not the fact that we have turned the solemn season of Advent into a season for bazaars and sales instead of a season of preparation for the second coming of Christ? Is it not the universal practice nowadays to have our concerts and Church shows on our only "Fast" day—Friday, and, is it not the case that if a Mission Board sends a man into a mission and spends its hundreds of dollars keeping that man at work teaching the "simplest elementary truths" to his people, these people in travelling or in visiting other parishes would be informed by other clergy that these "elementary Church truths" are wrong, and that the Church has practically no message for the people? To my mind the Church to-day in Canada is simply "beating the air," and many more of our churches must be closed unless we do differently. Thousands have been and are being lost to us, and I have never yet heard of a single committee having been appointed to inquire into the matter. Dollars and cents are not the whole of Christianity, nor are large ecclesiastical buildings with thousands of dollars debt upon them. C. A. Ffrench.

#### THE LAYMEN'S MISSIONARY MOVEMENT

Sir,—Your issue of January 6th, tells me that I am not alone in trying to keep myself and flock committed to my charge from being carried away in the great tidal wave of the Laymen's Missionary Movement, and I have apparently missed seeing other letters on the same subject. My two chief reasons for hostility towards, or, perhaps I should say, inaction with regard to the L. M. M. are these: (1) It seems to me presumptuous to say, given so much money and so many men we can "preach the Gospel to every creature" and then will the end come, for such seems to me to be the general tone of this movement. I can already hear cries of "No, No!" as I write this, but that is the tone of many speakers and writers. (2) This is the point on which I lay greatest stress. It seems to me to be beginning at the wrong end: "I pray that they may all be one . . . that the world may believe" (St. John xvii: 20 and 21). Unity is to be the great missionary force. If the energy put into the movement were being expended in a direct attempt to unity (and by unity I mean unity), and meanwhile Churchmen and other religious bodies were separately rousing themselves to greater missionary efforts, I should earnestly ask God's blessing on the movement, whereas, now I can but pray that He will overrule it for good. Do the supporters of the movement, who are Churchmen, realize the anomalous position in which (at least so it seems to me) they will find themselves after a certain number of years? Assume for the moment that the estimated amount of money and number of men are forthcoming; the world is divided up into districts and a certain district (with our full consent and benediction) is assigned to the Baptists (say) to go and preach the Gospel: the set term of years passes, and according to the L. M. M. theory the Gospel has been preached to all the world. Wait a moment. Sir, as Churchmen you and I believe in baptismal degeneration and the possibility of it for infants, nay, the necessity of it for infants "where it may be had"—we believe it to be an essential part of the Gospel. If therefore we are to be true to our belief we must say to the returned Baptist missionaries, you have omitted to preach an essential part of the Gospel; we must go and make good its deficiency. I should like to get in touch with others who feel as I do, and I will gladly answer any letters which may be sent me, care of the "Canadian Churchman." Unity.

**Life of Robert Machray, D.D., LL.D., D.C.L., Archbishop of Rupert's Land.** MacMillan Co., of Canada, Toronto, 1909; \$5.00.

The Canadian Church had a right to expect a life of her first Primate, and one of the two Anglican Archbishops, the first to receive that high title beyond the confines of the British Isles. A debt of gratitude therefore, is due the writer, a nephew and namesake of the Bishop, who has told his story well, albeit with a degree of reserve that makes those of us, who never met the subject of the memoir, feel a little defrauded. The early chapters give us an insight into that process, peculiar to the land of the heather, by which seemingly common-place human clay, if it be SCOTCH, is moulded into the great men of the world over. Then we have an account of the transformation of the raw material (in Machray's case "Scotch granite," rough-hewn only, at its native quarry) into a highly polished pillar and ornament of a great English university. This portion of the book is most interesting, and gives us a view of Cambridge life not to be found in the ordinary sources of information on the subject. From these congenial surroundings the Archbishop-to-be is called to his life-work in the wilds of the Canadian West, and there is almost forgotten by the Church and by the world for half a lifetime. But a miracle is being wrought secretly, and presently the wilderness blossoms into the prairie garden of the Empire; and the forgotten missionary appears again at the head of a church embracing half a continent. The story of Manitoba and the Northwest has been often told but never more graphically; and few of us knew what a leading part was played by our Archbishop, not only in things ecclesiastical, but in all that made for the upbuilding of the community on strong and lasting foundations. His biography is the history of a new land, and of the making of a new people. If we were disposed to find fault we might say that Chapters XI. to XVII. might have been condensed without loss to the reader. And the author sees only through Western spectacles, which could hardly be expected to correct a rather astigmatic view of the apparent apathy of Eastern Churchmen towards the Church in the West in the days of its infant struggle for existence. There were extenuating circumstances. Many of the Eastern dioceses were then (in the country parts) almost as much in need of missionary assistance as the West itself, and that need was accentuated by the exodus to Western fields of hundreds of our most substantial people every year, impoverishing the Eastern parishes while it added to the burden of the West that we ought to share. During all this time the English societies were withdrawing their grants from us—in some instances we voluntarily resigned them in favour of the West—and we were experiencing the same difficulties in making up for this loss of revenue of which our Western brethren had to complain later on—whilst we had not an East, however, unsympathetic, to fall back upon. Besides we had been brought up in a bad school in which to learn the lesson of giving. Most of our people had come from the Old Country, where giving for the local support of the Church was unknown, and it was hard to disabuse them of the idea (many seem to hold it still) that in some mysterious way the Church was supported "by the government," or by the "clergy reserves," or by Providence. Of course we ought to have heard the Macedonian cry, but it fell on ears dull by reason of the fact that we had scarcely left off raising it ourselves, and it was hard to distinguish domestic from diocesan missions. The Presbyterians and Methodists were wiser in their generation, but they never had our bad schooling. However this has little to do with the Archbishop, except that he did more to correct our short-sightedness than any one else. His last master-stroke was the creation of one board of missions for the United Canadian Church. Had he done nothing more, he would yet have accomplished a great thing. We are sorry that the price of the book will deprive many Churchmen of the privilege of reading it. It ought, however, to find a place in every college, church, and public library.

**A Little Sanctuary and other poems,** by E. May Grimes, London; Marshall Bros., Limited, Paternoster Row; Toronto, Missionary Society Church of England in Canada, 1909.

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

We have received from the publishers, "The Copp Clark Company, Ltd.," of Toronto, a copy of "The Canadian Almanac" for 1910. This

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publication contains full and authentic information of a number of different subjects and it will be found to be a most useful book of reference and well worthy to find a place on the bookshelves of the general public. This book will be found to be indispensable to every office and library in the Dominion. It can be obtained from all book-sellers or from the publishers at the price of 50c. This is the magazine's 63rd year of publication.

**Spiritual Understanding.** A Scripture study, by Adeline Campbell. Morgan & Scott, Ltd., London, 1909.

A reverend commendation of the Bible to devout students. It is not controversial, and will not help those who may be distracted by the conflicts that are waged to-day over the inspiration and authority of the Scriptures. The studies are on the lines of Jonathan Edwards, and if supplemented by the knowledge which an intelligent Churchman ought to have, will be helpful to all humble-minded students of the written Word.

Miss Helen Parker of Amherst, Nova Scotia, has issued a useful calendar for the coming year wherein a special verse of poetry from some well-known author or authoress are quoted day by day. This calendar has for its frontispiece a good-sized picture of the new cathedral of All Saints' Halifax, which will be opened and dedicated during this present year. This calendar is issued for the small sum of 25 cents and it should demand a large sale.

We have received a copy of the calendar which has been issued for the current year by the authorities of the Diocese of Quebec. In addition to containing a verse of Holy Scripture for each day in the year and the special marking off of the Sundays and holidays, the red letter and the black letter Saints' Days the calendar has, in synoptical form, much interesting and useful diocesan information. The calendar would be an excellent one to put up in either dressing-room or bed-room. It has seven different pictures of Our Lord representing Him under different aspects. In addition to what has already been said in regard to its contents the calendar contains in succinct form much useful information about the Church's Year.

## Family Reading

### DASHING DICK.

#### THE LIFE STORY OF A MAGPIE.

By Rev. W. Everard Edmunds.

(Continued from last week).

#### Chapter V.—Life on the Road.

I shall never forget that first trip in a railway carriage. We were all, I think, very much frightened, when our master with the help of a burly porter, placed us in the baggage-car. Men shouted, whistles shrieked, bells rang; the whole place was in an uproar. Our train began to move, and in a few minutes we were speeding through the open country where, instead of noise and bustle, all things seemed to be at rest. Now and then we would stop for a moment at some little wayside station, and then rush on as fast as before. About dark we reached our destination, and in a trice our cages were put into a large van, and rapidly conveyed to an hotel. Our performance was to begin at eight o'clock that evening, and, needless to say, as the hour drew near we began to be affected with that species of nervousness called "stage-fright." Punctual to the minute the curtain rose, and we could see the vast crowd awaiting with interest, the new attraction. We started with a fancy drill, our instructor leading the orchestra in a lively accompaniment. After this turn, we stormed a fort held by a strong garrison, and after a hot and stubborn resistance, compelled the gallant defenders to surrender. This feat being received with loud applause, we proceeded to the next number. A small house caught fire, and at the summons of the alarm bell we appeared on the scene, with our engine and reels. We worked like heroes, and in a short time had completely conquered the flames which a moment before had seemed so dangerously threatening. Following this we gave an acrobatic exhibition, Ben the mocking-bird, acting as clown, and taking his part so well that the audience was convulsed with laughter. Poll, the parrot, then gave a humorous recitation, and this was succeeded by a whistling solo from Boy Blue, the musical bluejay. A court room scene was then presented and

proved to be a most taking feature. Last on the programme came my balloon ascension and parachute drop. This called forth an encore, but the audience still applauding, I bowed to the right and left, and began to sing the National Anthem, the people rising to their feet and bringing our first entertainment to a fitting close. We were now launched into public life, and the first evening's success was but the beginning of a long series of triumphs. It was a brilliant life but after a time became very monotonous. The long journeys too, were very fatiguing, and many a night we went on the stage so tired, that we had hard work to keep up until the end. To add to our troubles merry Ben, one of our best performers, was taken ill, and for a long time, could not appear in public at all. At length, we reached the largest and most important city on our circuit; here, our master made us carefully rehearse our parts, for success in New York meant a great deal to him. We did not disappoint him; our opening performance was a brilliant success, and that night we went to rest, fully satisfied that each had acted his part faithfully and well. I lay awake long after the others had closed their eyes; in fact, I was too tired to go to sleep. Now and then a restless sleeper would give a faint chirp, dreaming perhaps of bygone days. My own thoughts flew back to the past, and as I lingered over those happy memories, my head dropped lower and lower. I was suddenly startled by a noise close at hand, and opened my eyes just in time to see a figure glide out of the doorway. What could it mean? I was now wide awake, and glancing hastily about me, I saw that one cage was empty—Boy Blue was gone. Had he been stolen? Quick as thought I screamed with all my might—"Thieves! Help! help!" The next instant our master bounded into the room, and noting the empty cage, rushed out into the street. Hearing footsteps dying away in the distance, he took that direction, calling for help as he ran. I heard a shrill whistle, and then all was still. In a few minutes our master returned with Boy Blue in his hands. All the other birds were now awake and impatient to hear the story of what had taken place. The thief had been caught before he had run very far, by a policeman, who marched him off to prison. Boy Blue thanked me again and again for my timely shout, but I did not think I deserved much credit, and plainly told him so. The press, however, took a different view of the incident, and the next day a glowing account of the robbery appeared in all the leading papers. Consequently our second performance attracted even more attention than the first, and I was everywhere heralded as a hero. My master was very proud of me that night, and took care that I should display all my many accomplishments. Directly after the entertainment a well dressed gentleman came to see my master and offered to buy me. A long time my master hesitated; he wanted to keep me, but the sum offered was a large one, and such a chance might never come again. At length he yielded. In exchange for a pile of glittering gold, I was handed over to the stranger, who after placing me in a small cage, took me away to a new home.

(To be Continued).

### A WEEK'S WORK.

Sunday—Church doors enter in,  
Rest from toil, repent of sin;  
Strive a heavenly rest to win.

Monday—to your calling go;  
Serve the Lord; love friend and foe;  
To the tempter answer, No.

Tuesday—do what good you can;  
Live in peace with God and man;  
Remember life is but a span.

Wednesday—give away and earn;  
Teach some truth, some good thing learn;  
Joyfully good for ill return.

Thursday—build your house upon  
Christ, the mighty corner-stone;  
Whom God helps, his work is done.

Friday—for the truth be strong;  
Own your faults if in the wrong;  
Put a bridle on your tongue.

Saturday—thank God and sing;  
Offerings to his treasury bring;  
Closely to the Saviour cling.

Thus your hopes on Jesus cast;  
Thus let all your weeks be passed;  
Till you reach your home at last.

### CHRIST THE CLEANSER.

How much is said in the New Testament about our Lord as cleanser. Depart from me, for I am a sinful man, said Peter. But he did not depart. He remained. And Peter remained with Him, and Peter was cleansed. He came to the temple, and it was full of all uncleanness. He made a whip of small cords, and put majesty into His looks and bearings, and the money-changers took their departure, and those who sold doves, and the holy precincts were for the time at least made clean. "Lord, if thou wilt, thou canst make me clean," said a poor fellow who because of his leprosy for years had known no cry but unclean! unclean!. "I will; be thou clean," was the answer, and his uncleanness departed from him, and he became whole as a little child. Now ye are clean by the washing of regeneration is Paul's thought in writing to Titus. It is Christ's ministry of cleansing carried on still after He Himself had entered into His ascension glory. And He is carrying on His work to-day. Into hearts, into homes, into communities He is entering, and with His coming cleansing enters also. In one of Walter Savage Landor's "Imaginary Conversations" Plato says of Pythagoras he "entered the courts of princes." "True," replied Diogenes; "he entered there and cleansed them! His breath was lustration; his touch purified." How much truer this of Jesus Christ: nothing passes under His influence that is not cleansed. Cot of peasant and palace of prince are alike made sweeter by His entrance. He breathes on art, and it is exalted; on literature, and it takes on a new strain; on commerce, and it is ennobled; on life, and it is made over. It is because of this that He cannot be supplanted His Kingdom is an everlasting Kingdom because it is a kingdom of transformation. When the world may no more care for cleansing another may take His place.

### THE DOMINION BANK.

Shareholders of the Dominion Bank and the public generally will be interested in the 30th annual statement issued to-day. A careful analysis of the report shows much cause for satisfaction. The profits have reached the large sum of \$620,927 or at the rate of 15½ per cent. of the paid-up capital. The reserve fund has been added to and now totals \$5,000,000, or \$1,000,000 more than the paid-up capital, thus showing a healthy state of affairs. The deposits have increased during the year by over \$7,500,000, and the total assets by over \$8,000,000 the latter being now nearly \$59,000,000. During the year \$150,000 has been written off the bank premises and the balance of profit and loss of \$295,766 has been carried forward. The 12 per cent. dividend paid by the bank absorbed \$478,156. A further analysis of the report shows that the immediately available assets and cash reserves are exceptionally high, being 41 per cent. of the whole of the bank's liability to the public. In brief, the statement shows the affairs of this institution to be in a most prosperous condition and reflects the greatest credit on the officials who have directed the policy of the bank.

### NORTH AMERICAN LIFE ASSURANCE COMPANY.

Prominent among strong and progressive institutions which are contributing materially to the up-building of the business and financial interests of the Dominion, is the North American Life, whose record from year to year has been one of steady and consistent progress. The company's twenty ninth annual report published in another column presents tangible evidence of success and prosperity, indicating as it does that the company possesses all the elements of financial strength and stability. The cash income which exceeded \$2,000,000, and the assets amounting to nearly \$10,500,000, both show handsome increases over the year 1908. The net surplus on policyholders account reached \$1,018,121, showing an addition for the year of over \$140,000, notwithstanding the large sum of \$465,000, which was paid out to policyholders for dividends and matured policies. The new business received was greatly in excess of that of the previous year, the total insurance now in force being almost \$43,000,000. In every branch of the year's work great success has been achieved, and the results certainly afford every reason for congratulation, both to the policyholders and management of the company.

**British and Foreign.**

The Right Rev. W. Audrey, the late Bishop of S. Tokyo, Japan, died on January 4th, in England, after a long illness, aged 68.

The Rev. R. S. Fyffe, Head of the Winchester Brotherhood, Mandalay, was consecrated Bishop of Rangoon at Calcutta, on Sunday, the 16th ult.

Trinity Church, Lawrence, Kansas, kept its jubilee on the 11th ult., when a special service, at which the Bishop of the diocese was present was

**NORTH AMERICAN LIFE**

**SPLENDID RECORD FOR 1909**

The Twenty-ninth Annual Meeting of the North American Life Assurance Company was held at its Home Office in Toronto, on Thursday, January 27th, 1910, when the Report of the business for the year ended December 31st, 1909, was presented.

**INCREASE IN CASH INCOME.**

The cash income for the year from premiums, interest, etc., was \$2,028,595.40, showing the satisfactory increase of \$133,117.95.

**ECONOMICAL MANAGEMENT.**

The business continues to be conducted on an economical basis; the ratio of expenses to premium income remains practically the same, notwithstanding the large increase in new assurances.

**LARGE PAYMENTS TO POLICYHOLDERS.**

The amount paid on policyholders' account was \$789,520.41. Of this sum \$138,320.47 was for surplus or dividends, while \$327,111.96 represents payments for Matured Endowment and Investment Policies.

**ADDITION TO ASSETS.**

The assets increased in 1909 by \$899,826.81, and now amount to \$10,490,404.90. As heretofore, they continue to be invested in the best class of securities available, the addition to mortgage loans being \$710,285.39.

**INCREASE IN NET SURPLUS.**

After making ample provision for all liabilities and distributing during the year the relatively large amount for dividends mentioned, the net surplus on policyholders' account was increased to \$1,018,121.25.

**INSURANCES INCREASED.**

The policies issued during the year, together with those revived, amounted to the sum of \$5,091,029, being an increase over the previous year of \$625,805; the total business in force amounted to \$41,964,641.

**CAREFUL AND SYSTEMATIC AUDIT.**

A monthly examination of the books of the Company was made by the Auditors, and at the close of the year they made a thorough scrutiny of all the securities.

A Committee of the Board, consisting of two Directors, made an independent audit of the securities each quarter.

J. L. BLAIKIE, President. L. GOLDMAN, Managing Director

held. The rector of the parish, the Rev. Irving E. Baxter, delivered an interesting, historic address at this service, which was immediately followed by an address by the Rev. J. D. Krum, of Ottawa, on "Trinity's Fifty Years' Inheritance."

A clerical correspondent writes to an English newspaper to remind them that in addition to the bishops from Leeds mentioned lately in their columns, are the following, who were curates of the Parish Church: Dr. Lang, Archbishop of York; Dr. Sheepshanks, who has just resigned Norwich; Dr. Thomas, of Adelaide; and Dr. Paget, Bishop Suffragan of Stepney. From Leeds also came the Bishop of Natal, the Bishop of North Queensland, the Archbishop of Sydney, and Bishop Ingham of the C.M.S., late of Sierra Leone. These were Vicars respectively of St. Cuthbert's, St. Thomas', St. George's and St. Matthew's.

The Archbishop of Canterbury has nominated the Rev. L. F. D. Blair of the Church Parochial Mission Society to the Bishopric of the Falkland Isles. The Bishop designate graduated from Pembroke College, Cambridge, in 1890, and after a year spent at Ridley Hall, he was ordained to the curacy of Portman chapel, London, in 1892. From 1895 to 1902 he held livings in England and in the latter year he went to Madras and served chaplaincies in three or four different places in that Presidency. In 1905 he returned to England and has since worked in connection with the C.P.M.S.

The Rev. Edmund Sinker, who after much good work at Bromley-by-Bow, E., is going to Goole, in Yorkshire, at the invitation of the Archbishop of York, is a member of a notable clerical family. His father is the Rev. Dr. Sinker, of Trinity College, Cambridge, and he has four brothers who are incumbents—viz., the Rev. R. Sinker, M.A., Vicar of St. Paul's, Southport; the Rev. F. Sinker, M.A., Vicar of Ilkley; the Rev. J. Sinker, Vicar of Burneside; and the Rev. A. Sinker, M.A., Vicar of St. Anne's, Bournemouth. Another brother is Captain W. Sinker, R.N.R., Captain of the Southern Cross, the adventurous craft of the adventurous Melanesian Mission.

The late Miss Laura Maynard, of Westbourne Terrace, London, who died lately left a large number of bequests to charitable objects and missionary societies in her will. Amongst others she left the sums of £9,000 to the C.M.S., for their work in Africa and the East, £4,500 to the C. E. Z. M. S., and £2,700 to Dr. Barnardo's Homes. Further, the deceased lady had the power of appointment over the sum of £100,000 subject to the life interest of a married sister, her husband and their son and of this sum she left one half to the British and Foreign Bible Society, the Church Army, St. John's Foundation School for the Sons of Poor Clergy and the Bishop of London's Fund. Her estate was of the gross value of £218,231.

Mr. E. J. Wythes, the patron of the living of Epping, who so generously gave the fine tower of the church which was completed last April, has presented a triptych which has been dedicated by the Vicar, the Rev. R. L. Allwork. The two wings contain figures of angels playing on instruments, while the body of the triptych is set out in six groups of figures, fifty in all. The central and largest figure is that of our Lord seated on His throne. To the left of this is a representation of the Resurrection, to the right the Ascension. Underneath these three groups are three others as follows:—In the centre our Lord seated with the Twelve in the left, the Annunciation, in the right the Baptism of our Lord, the Church being dedicated to St. John the Baptist. The whole of the work has been done in England by Englishmen.

**SHREDDED**

Insures sturdy health—a thorough enjoyment of the crisp winter weather.

To serve at this season—heat biscuit in oven, pour hot milk over it and salt to taste. Delicious! Try it.

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

**WHEAT**

For 50 years Miss Mary Lilly White has been the organist at the old parish church at Westhampnett, near Chichester, which position she has lately resigned. She began her duties when little more than a girl, continued them through womanhood. Her health is the cause of her having given up the position. During her half-century as organist she took holidays on five Sundays only and her fellow villagers boast that such a record has never been beaten. In the course of an interview with a representative of the press she said that she had seen three Bishops of Chichester buried in the churchyard at Westhampnett. She also remarked further that she had never lived outside of the parish and had always lived in a house belonging to a Duke of Richmond. Her family have made history in cricket. Miss Lilly White's uncle was old William Lilly White, who was one of the most famous players in the early thirties and considered to be the best bowler of his day. James Lilly White, a brother of hers, played in the Sussex County matches regularly for twenty years.

The Christmas Festival was marked at the Parish Church of Ashbourne, which is a beautiful and an historic church, by the gift of a new stained-glass window in memory of the late Mr. Neville Beard of The Mount, Ashbourne. The window, which is the work of Messrs. Percy Bacon & Bros., Newman Street, London, is not only a thing of beauty, but illustrates an epoch in the history of the ancient British Church and in that of the parish of Ashbourne, the parish church of which is dedicated to St. Oswald, King and Martyr. It was St. Aidan, depicted in the central light, who, at the request of St. Oswald, King of Northumbria came and evangelized the northern part of the kingdom. It was St. Columba, represented in the western light, who, at Iona, trained and instructed St. Aidan for his difficult but most successful work. Whilst on the other hand, St. Chad, depicted in the eastern light, was trained and instructed by St. Aidan for his successful administration of the great diocese of Mercia of which the parish of Ashbourne, until recent years, formed a part. The window thus has an historic interest as well as being an additional ornament to a church which is already so rich in things and beauty.

Choose the Right.—The greatest man is he who chooses right with the most invincible resolution; who resists the sorest temptation from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms, and most fearless under menaces and frowns; whose reliance on truth, on virtue, and on God is most unfaltering.

If we would be perfect we must part with much that we have, leave much that we love, forego much that would be pleasant to the flesh and blood alone, but to mind and heart. You need not go into the wilderness, but at times you will know what it is to feel solitary and alone. If you try to be perfect you will at least know the taste of the bread of affliction, and your tears will sometimes be your only drink.

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

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CONFEDERATION LIFE BUILDING.

To Sunny herself it seemed as though she had been a week in the quiet little building, waiting to see God.

But she only saw as yet tall ladies like mother dressed in flower hats, who were waiving fans, and looking sideways at one another.

And the little heart, like a cup overfull, brimmed over at last.

There was a stir and a rustle. Sunny had suddenly climbed to the

chair, and her tearful voice rang out insistently.

"I want to see Him. You said it was God's house I was coming to. Where is He? God isn't here, and He ought to be here in His own home!" she cried out.

Then the little silvery thread of a voice was smothered in Ayah's arms and Ayah's wrappings, for Sunny was being hastily rushed out of the building in which she could not see God.

A dim London church decked with white flowers and palms for a wedding; a gaping, jostling crowd gathered within its walls to peer at the bride.

The little maid who could not find God at home in His house had shot up into a fair, sweet woman in her early springtide, and was standing before the altar with a face lily-pale, and tear-wet eyes.

Even in that holy place, and while the wedding ring was being slipped on to her finger, Sunny was thinking, with a leaden heart, of the wistful anguish in the blue eyes of a lad in whom she had killed for ever all faith in "whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, because he was poor, and Sunny hated poverty."

But the man who was putting on the ring was 'rich beyond the dreams of avarice,' and so Sunny had chosen between the two.

"How beautiful! Such ropes of pearls! Such costly white orchids! How happy the bride must be!" A murmur of ecstasy rippled through the gathering as the slim figure in gleaming satin passed with her husband down the aisle.

But Sunny was looking vacantly up and down the dim house of God. Did she miss somebody at the loveless ceremony? Yes; God was not there!

It was a year or two later. Spring was in the air; "the trees of the wood were singing out at the presence of the Lord," who had thus made the green earth so fair, so "very good."

Through a leafy lane wended slowly a little company towards an ivy-robed grey, country church.

Through the lych-gate, past the silent sleepers on either side, went

the quaint procession, a band of white-clad children carrying a tiny, white coffin, so tiny it might have held a doll, only it held, instead, the pure, small white garment of flesh left behind by one of Christ's "little ones," who being "suffered to come unto Him," had fluttered up into "Heaven's dear blue."

Close behind followed a man bowed down with a passion of grief. He was the great squire of all that land, and the dead baby boy, was his heir.

Beside him but apart in heart, walked a slim figure, a woman with hot, dry eyes, the Sunny who had not yet found God in His house.

As the young mother stood by the open vault inside the little church, and watched the white-robed company of children dropping softly, one by one, their snowy flowers on the lowered white coffin, something stirred the crust of stony apathy enclosing her heart. Was that heart of hers bleeding, she wondered?

It might well.

Then, presently, in the silence of the empty church, for they two were left alone, she turned and looked at that terrible of sights, a man shaken with sobs.

A sudden overwhelming wave of pity and of love for the husband she had scorned broke over her soul.

Bending to the kneeling figure, she laid her soft cheek against the man's wet one.

Sunny had, at last, found God at home in His own house.

THE ANCHOR WATCH.

"I often recall," says an old sailor, "a certain night at sea. A storm had come up, and we had put back under a point of land, but still the sea had a rake on us, and we were in danger of drifting. I was on the anchor watch, and it was my duty to give warning in case the ship should drag her anchor. It was a long night to me. Placing my hand on the chain, I could tell by the feeling of it whether the anchor was dragging or not; and how often that night I placed my hand on that chain! And very often since then I have wondered whether I am drifting away from God, and then I go and pray. Sometimes dur-

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Impurities fill it with poisons the flesh abhors, and the lungs cannot eliminate, as they should.

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Thousands of people use these wafers with religious zeal, and their testimonial evidence is an unflinching source of interest to one who reads it.

Melancholy marks every suffering woman, yet one should be armed with this knowledge and make up one's mind to try Stuart's Calcium Wafers at once. Every druggist carries them. Price 50c., or send us your name and we will send you a trial package by mail free. Address F. A. Stuart Co., 175 Stuart Bldg., Marshall, Mich.

ing that long stormy night I would be startled by a rumbling sound and I would put my hand on the chain, and find that it was not the anchor dragging, but only the chain grating against the rocks on the bottom. The anchor was still firm. And sometimes now in temptation and trial I find that way down deep in my heart I do love God, and my hope is in His salvation. And I want to say just a word to you, boys. Keep an anchor watch, lest before you are aware, you may be upon the rocks."

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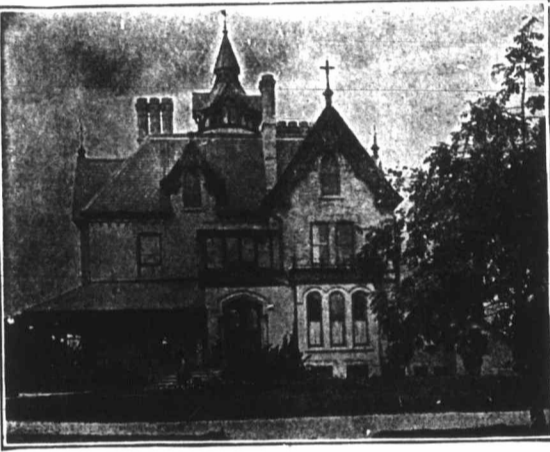
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The Bishop of Wellington, N.Z., has appointed as Archdeacons, the Rev. C. C. Harper, M.A., and the Rev. J. A. Jacobs, M.A.

A white marble altar is to be placed in All Saints' Chapel, Chelsea, Atlantic City, N. J., as a memorial to the late Rev. Philip A. H. Brown, under whom the priest-in-charge at All Saints' the Rev. John W. Williams, served as curate at St. John's Chapel, New York City.

Preparations are now being made for laying the foundations of Paul's Cross in St. Paul's Churchyard. The spot selected is near the site of the two previous crosses the last of which was destroyed by order of the Long Parliament in 1643. The new erection will be octagonal and it will consist of a majestic Doric column surmounted by a bronze figure of St. Paul, nine feet high with right arm extended as the Apostle probably stood on Mars Hill in Athens, his right hand grasping a cross. There is to be a platform surrounded by a balustrade to be executed in black marble and Portland stone. There will be memorial panels on three sides and a bronze gate on the fourth.

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The pedestal, carved at the four angles with cherubim and seraphim, supports a column seventeen feet high and the whole structure is fifty-two feet high. The monument will be completed in about a year.

The Bishop of Arkansas recently confirmed a most interesting class of coloured people at St. Augustine's Mission, Fort Smith, Ark. There were 12 persons in the class—50 per cent. of the whole communicant list—five women and seven men all of whom were grown-up persons and composed of the best element of the coloured people of the place. Amongst them were an hotel proprietor, a doctor and a druggist. Although the local Baptist minister had preached a violent sermon against the Church a few days before, out of the twelve confirmed eight of those confirmed had been members of the Baptist Missionary Society and one of these was the daughter of a prominent Baptist minister. Two were formerly members of the African Methodist and two of the Methodist-Episcopal bodies, the two last mentioned being the daughters of a Methodist presiding elder.

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