

Canadian Churchman

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

ESTABLISHED 1871

Vol. 39

TORONTO, CANADA, THURSDAY, MARCH 21st, 1912

No. 12

ES & LLIS

LD.
in metal, wood,
stone, textile fab-
rics and stained
glass
LONDON, ENG.
Museum.
id Liverpool

ITNEY
ENGLAND
E STOLE AND
MANUFACTURER
-Russell Cord,
Serge, \$3.04 to
18 to \$30.68,
1.09 to \$10.23
Boys', \$1.09 to
17 to \$4.75
en.—Boys' from
n \$1.34
om \$32.08.
Easter at once.
NO PATTERNS FREE.

ICAL ART
& Co., Ltd.
their illustrated
100 of
ASS WORK,
TEXTILES,
Circus, London,
Oxford, Eng.
ical Tailoring.

CHURCH
SCHOOL FOR
BOYS
Use from Toronto
ishop of Toronto. Large
grounds. Boys prepared
city and Royal Military
al attention given to
ys entering commercial
pectus, apply to M. E.
Head Master.

ORIALS
AND
AESTIC
RT
ASS
STAINED GLASS
Co. 1881
St. E. Toronto
& Booth Street

Stone
(Registered)
adapted for
buildings,
ences.
ices when
uilding.

n Stone
Limited
Temple Bldg.
5239
Weston, Ont.
1060.

SCHOOL
Donation Plan No. 70
ices are DUTYFREE
ilsboro, Ohio, U.S.A.

— WE ARE —
Up-to-Date Tailors
CLERICAL TAILORING A SPECIALTY
Prices Moderate.
Edwin T. Berkinshaw
348 Yonge Street, Toronto

TEMPORARY DUTY—Rev. Canon Jarvis
is prepared to take
temporary duty, city or country. Apply 112 Bedford
Road Toronto.

WANTED—Young women with good educa-
tion for the Galt Hospital Train-
ing School, Lethbridge, Alberta. A three years'
course. Present vacancies. Apply to Lady
Superintendent.

Easter Anthems
We will gladly send "on approval" to any
organist or choirmaster, samples of anthems
for Easter.
We are sole agents for Caleb Simper's and
Ambrose Abbott & Company's anthems and carry
a good stock of all the favorite English publica-
tions. If you are interested in these or in Organ
Voluntaries, anthems or services for general use,
organ voluntaries (pipe or reed), secular choruses,
or in general music supplies we would be glad to
hear from you.
Ashdown's Music Store
144 Victoria Street, Toronto

MEMORIAL WINDOWS
Scripture subjects skilfully
treated in richest
English Antique Glass
Quality has first place with us.
Robert McCausland, Ltd.
141-143 Spadina Ave., Toronto

ST. AUGUSTINE WINE
REGISTERED
COMMUNION WINE
\$1.50 per Gallon
25c. extra for containers; \$4.50
per doz. Qts. (bot). F.O.B. here.
Direct Importer of
FOREIGN WINES & SPIRITS
BARFETT & CO.
433 Yonge St., Toronto
Successors to J. C. Moor) Tel. Main 625

MRS. JOAN BISHOP
ARTISTIC COSTUMING
The latest and most select novelties
in Trimmings and All Gownings
718 Yonge St. Phone N. 5157

DRINK HABIT
THE DRINK HABIT thoroughly cured
by the Fittz Treatment—nothing better
in the world.
Rev. Canon Dixon, 417 King St., E., has
agreed to answer questions—he handled it
for years. Clergymen and doctors all
over the Dominion order for those addic-
ed to drink.
Write for particulars about a ten days'
free trial. Strictly confidential.
FITZ CURE CO., P.O. Box 214
Toronto

The greatest victories and defeats
are on the lone arena of the human
heart.—Bishop Warren.

R. C. MATTHEWS & CO.
INVESTMENT BONDS
Suitable for Private or Trust Investment
CORRESPONDENCE INVITED.
STANDARD BANK BLDG., TORONTO
15 KING ST. WEST.

Blue Gum for Catarrh
Sufferers from catarrh should use
Blue Gum. Also for cold in head
and hay fever.
Send for sample.
Hennessey's Drug Store
107 Yonge Street - Toronto

DANIEL STONE
UNDERTAKER
82 West Bloor Street
Telephone North 282

Wm. Smith & Son
CHESLEY, ONT.
Manufacturers of
Church Pews and
Church Furniture
Send for Illustrated Folder.

DR. W. L. DURMAN
Consulting Osteopathic Physician
Graduate of the American School
of Osteopathy. Member of the
Ontario Association of Osteopathy.
Offices: 29 Traders Bank Building
2 Bloor Street East
Phone North 576 Toronto, Canada

Choir Vestments
Cassocks, Surplices
and
College Caps
—Write for Price List.—
HARCOURT & SON
103 King St. W., - Toronto

HOTEL CECIL
OTTAWA, ONT.
Walter B. Walby, Prop
Finest, Most Homelike and
Modern Hotel in the City
Special Rates to the Clergy.

The
WARREN CHURCH ORGAN CO.
OPERATED BY
HAY & CO.,
WOODSTOCK ONT.

MEMORIAL
English Antique
Stained Glass . . . **WINDOWS**
The N. T. Lyon Glass Co., Ltd.
141-143 CHURCH ST., TORONTO

 **MENEELY BELL CO**
TROY, N.Y. AND
177 BROADWAY, N.Y. CITY.
BELLS

**AS TO THE SIZE OF
ELECTRIC TOASTERS**
Electric Toasters are made in many different sizes.
There is a Toaster for a small family, and a Toaster
large enough for restaurant use. There is no difference
in the quality of the toast—just a difference in the
amount that can be made at one time. For a Toaster
just your size, ask at the Comfort Number.
ADELAIDE 404
The Toronto Electric Light Co.
Limited
12 Adelaide Street East

CHURCH SEATING & FURNITURE
THE VALLEY CITY SEATING CO. LTD. DUNDAS, ONT.

Creative Evolution
By HENRI BERGSON.
Authorized Translation
By ARTHUR MITCHELL, Ph.D.
\$2.50
**The Oracles in the New
Testament**
By REV. E. CARUS SELWYN, D.D.
Honorary Canon of Peterborough
Cathedral.
\$3.00
For the Lambs of the Flock
**Seventy five Short Sermons
to Young People**
By REV. C. JERDAN, M.A., LL.B.
\$1.50
UPPER CANADA TRACT SOCIETY
Jas. M. Robertson, Depository
2 Richmond Street East, Toronto

**The Modern Man and the
Church**
By JOHN F. DOBBS
Price, \$1.25 net.
An Irish Saint
The Life-Story of Ann Preston
("Holy Ann")
By HELEN E. BINGHAM
Price, 50c., postpaid.
**The Evolution of the
Sunday School**
By HENRY FREDERICK COPE
Price, 75c. net, postpaid.

**The Social Task of Chris-
tianity**
By SAMUEL ZANE BATTEN, D.D.
Price, \$1.25 net.
Practical Church Music
(An Encyclopedia of Church Music.
By EDMUND S. LORENZ
Price, \$1.50 net.
**The Pedagogical Bible
School**
By SAMUEL B. HASLETT
Price, \$1.25 net.
**How to Teach a Sunday
School Lesson**
By H. E. CARMACK
Price, 75c. net.

**The International Lesson
System**
(Being the History of Its Origin and
Development.)
By JOHN RICHARD SAMPEY, D.D.
Price, \$1.25 net.
Helps for the Sunday School Lesson
Tarbell's Teacher's Guide
Price, \$1.15 net.
Undoubtedly the Best Book of Helps for
the Sunday School Teacher who desires to
make the most of the Lesson.
BOOKS POSTPAID AT ABOVE PRICES
Write to-day for our List of Theolog-
ical and Religious Works.
WILLIAM BRIGGS
PUBLISHER
29-37 Richmond St. West
TORONTO

The Christian's fellowship with
God is rather a habit than a
rapture.

Canadian Churchman.

TORONTO, THURSDAY, MARCH 21, 1912.

THE FIFTH SUNDAY IN LENT.

Subscription Two Dollars per Year
(If paid strictly in Advance, \$1.00.)

NOTICE.—Subscription price to subscribers in the City of Toronto owing to the cost of delivery, \$2.00 per year; if paid in Advance, \$1.50.

ADVERTISING RATES PER LINE 20 CENTS

ADVERTISING.—The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

BIRTHS, MARRIAGES, DEATHS.—Notices of (Births, Marriages, Deaths, etc., two cents a word prepaid.

THE PAPER FOR CHURCHMEN.—The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

CHANGE OF ADDRESS.—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due at the rate of two dollars per annum for the time it has been sent.

RECEIPTS.—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

CHEQUES.—On country banks are received at a discount of fifteen cents.

POSTAL NOTES.—Send all subscriptions by Postal Note.

CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

Address all communications, FRANK WOOTTEN, Box 34, Toronto.

Phone Main 4643. Offices—Union Block, 36 Toronto Street.

CANADIAN CHURCHMAN.

Subscription Price—**TWO DOLLARS PER YEAR.** If PAID STRICTLY IN ADVANCE, we throw off \$1.00. ARREARS MUST be paid at the subscription price Two Dollars a Year. The address label on your paper shows the date to which your subscription is paid.

NOTICE.—Subscription price to subscribers in the city of Toronto, owing to the cost of delivery, \$2.00 per year; if paid in advance, \$1.50.

NOTICE.—Subscription price to subscribers in the United States, \$2.00 per year; if paid in advance, \$1.50.

SINGLE COPIES, 5 CENTS.

Lessons for Sundays and Holy Days.

March 24.—Fifth Sunday in Lent.

Morning—Exod. 3; Luke 1:26—46.
Evening—Exod. 5 or 6:1—14; 1 Cor. 14:20.

March 25.—Ann. of B. V. M.

Morning—Gen. 3:1—16; Luke 1:46.
Evening—Isai. 52:7—13; 1 Cor. 15:1—35.

March 31.—Sixth Sunday in Lent.

Morning—Exod. 9; Matt. 26.
Evening—Exod. 10 or 11; Luke 19:28 or 20:9—21.

April 7.—Easter Day.

Morning—Exod. 12:1—29; Rev. 1:10—19.
Evening—Exod. 12:29 or 14; John 20:11—19 or Rev. 5.

April 8.—Monday in Easter Week.

Morning—Exod. 15:1—22; Luke 24:1—13.
Evening—Cant. 2:10; Matt. 28:1—10.

April 9.—Tuesday in Easter Week.

Morning—2 Kgs. 13:14—22; John 21:1—15.
Evening—Ezek. 37:1—15; John 21:15.

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

FIFTH SUNDAY IN LENT.

Holy Communion: 138, 259, 260, 373.
Processional: 474, 130, 633.
Offertory: 128, 394, 594, 640.
Children: 507, 695, 706, 787.
General: 37, 129, 436, 752.

SIXTH SUNDAY IN LENT (Palm Sunday).

Holy Communion: 131, 136, 257, 495.
Processional: 132, 133, 137, 406.
Offertory: 104, 141, 613, 642.
Children: 608, 688, 692, 695.
General: 105, 140, 152, 630.

"Suffer hardship with me, as a good soldier of Christ Jesus." 2 Tim. 2:3.

This advice was given to St. Timothy for personal reasons, and also in consideration of the work to which he had been assigned. It is the counsel of an old soldier to one who needed to be reminded that fruits do not come without effort and perseverance. The Christian life is a long and strenuous campaign, calling for patience and perseverance. The spiritual life is fraught with many dangers and temptations. Character is not formed in the twinkling of an eye. Virtues are begotten and developed only in strenuous warfare. Like the soldier on campaign we must stand ready to defend the faith and to carry the standard right into the enemy's lines. Look at the wrecks all around us. They started right. But they have fallen simply because they would not endure hardness. We all need the perseverance of St. Andrew, who brought his brother Peter to Jesus, who brought to Him the lad with the five loaves and the two fishes, and who also brought the Greeks to the Word of God. We need the perseverance of the three lads who died in Uganda in 1884 rather than deny the Lord Jesus; of Archdeacon Wolfe, who began his ministry in Foo Chow with a handful of converts, and who now has around him a church of 12,000 souls. "The waves of the sea are mighty, and rage horribly; but yet the Lord that dwelleth on high is mightier." Therefore, we must fight the good fight, finish the course, and keep the faith, knowing that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward. What is God's message to Holy Church to-day? "Because thou didst keep the word of my patience, I will also keep thee from the hour of trial." (Rev. 3:10). Consider the perseverance of Jesus. He resisted the first temptation. To-day He feeds millions with the Bread of Life. He resisted the second attack of Satan. Lifted on Calvary's Tree, and then to the Throne on High, He is drawing all men to Him. He resisted the third time. And day by day the world with all its glories is becoming His. Encouraged by His perseverance we resist and in our spiritual victories we find ourselves rich in heavenly treasures, learned in the way of life and truth, and honoured of all men, because of our close friendship with God, our nobility of soul, and our stalwart Christian manhood. "Per Augusta ad Augusta!" O'er the rough and stony road to the heights of joy and glory. "If we suffer, we shall also reign with Him." (2 Tim. 2:12).

The Use of the Bible.

Bishop Gore, now Bishop of Oxford, at a Bible Society meeting recently, emphasized the true use of the Bible and his reasons for aiding the Bible Society. We have not space for his address, but in part he said: "When I read the New Testament I seem to see this very plainly, that there is no single book of the New Testament that was meant to give people their primary knowledge of the Christian religion. All the books of the New Testament are quite plainly written for those who have been already instructed in the Christian religion, because they were members of that living society the Church, which Christ founded, authorized, and sent out into the world. So that I am proud of the principle on which my own part of the Christian Church bases itself, that it is the function of the Church to give people the primary instruction; that it is the function of the Church to teach, as our old proverb says, and the Bible to prove. I believe my part of the Church is doing entirely right in

maintaining the principle that you are to teach the Bible on the basis of the Catechism. That is to say, I believe it is putting the Bible in the place which historically it should hold. The Christian society was to give the elements, the rudimentary teaching; and then the books of the Bible were written in order to build men up in that knowledge of the truth which they had already been taught. Then, on the other hand, there is the function of these books, written by those who possessed the first fresh and full experience of the Spirit of God, to be the perpetual testing-ground of all that should ever be taught in the Church. And it was to that principle that my part of the Church returned with great enthusiasm and emphasis after a period during which it had been forgotten, in the sixteenth century, and said with the greatest possible emphasis that though it is the function of the Church to give the primary teaching and to lead men to the understanding of the Bible and give them their point of view, yet it is the function of the Bible perpetually to correct and test and recover to its primitive purity the teaching of the Church."

Ploughing Without Reaping.

Dr. Ingram, Bishop of London, preaching not long ago, said:—"Our Lord Himself never saw the harvest of His work. He did His sowing and died by His plough." There is a great deal of patient, faithful, honest Christian work that never gets into any Easter report, nor is ever found in any table of missionary statistics, yet it is vital to religion and abundantly blessed in after times by the All-seeing God. Bishop Ingram's crisp statement of a great truth needs to be borne in mind by every vestry when the year's report speaks only of quiet normal work and contains no record of whirlwind campaigns or phenomenal progress.

Ireland.

The changes which are taking place in Ireland as the result of the Wyndham Act are great, some are unexpected. There is admittedly greater comfort, but farming has apparently not improved to the extent, at least, that was hoped for. The gombeen man is said to be as strong as ever, notwithstanding Sir Horace Plunkett's savings societies, and the gombeen man is a political lever in his own neighbourhood. Although the government are striving to inculcate the best methods of farming, the growing race of boys is turning from farm labour, and their whole ambition is to be members of a profession. That is but natural in a society where to be a lawyer or a doctor is looked upon as a higher sphere of life than a farmer. One would think that the Irish would be above such a fancy.

The name "Roman Catholic."

A correspondent in one of the leading secular newspapers in Toronto said recently that this term is offensive to Romanists. The best answer to such an allegation is that it is in common use among the most earnest Romanists themselves. When King Edward died, Archbishop Bruchesi of Montreal, sent his condolences to the Royal family in behalf of his "Roman Catholic" brethren, and when he reviewed the marriage question after Judge Charbonneau's recent decision he frequently alluded to his co-religionists as "Roman Catholics." This, then, is a right and suitable term which may be used without offence in speaking of Romanists. Archbishop Whately long ago asked his synod never to call them "Catholics" and it would be greatly in the interests of truth if the term used by Archbishop Bruchesi (i.e., "Roman Catholic") were to continue in general use.

1 21, 1912.

ear the pub-
est Life ap-
0,000,000 was
it public has
the methods

n force.

t Life
ompany

NNIPEG

inted matter.

N LINEN

as a complete
Damask Com-
kins, with and
blems, in all
linen for mak-
oths, napkins,

tail Orders.

& SON
st, Toronto

es of
ettler

gricultural
railways, are
settlement in
he soil is rich
covered with

garding home-
special colon-
write

tor of
ation

GRICULTURE

FO

season when all
ndom and all
omination give
gion. The one
ere emphasize
do not ask you
es, but simply
urch, whatever
undays, begin-
and including
As leaders of
individually re-
pers to attend
ing their fami-
may visit over
nes, to our re-
ow we unite to
r own church,
that you will

use Bowker's
h the earth and
address Bowker
, N.Y."

The Word "Protestant."

The Bishop of London, Dr. Ingram, is a past master at addressing men's meetings, and in the heart of his address at the last Congress at Stoke-on-Trent to 3,000 men at Burslem, we find these words recorded: "He was not ashamed of the word 'Protestant,' for there were many Roman things he could not consent to, but he gloried in the word 'Catholic,' because that meant they had the whole truth to tell to the whole world." In adopting the word Protestant Bishop Ingram gives himself up with great bishops like Bishop Stubbs and Bishop Christopher Wordsworth, and with great jurists like Lord Chancellor Selborne, and with the King's coronation oath in which His Majesty declared himself a faithful Protestant. The word is often objected to, but it is interesting to note that the greatest living bishop in the Anglican Communion accepts it and lives by it.

Dunstaffnage Castle.

We recently pointed out an instance in old Upper Canada days of history being preserved by well written legal judgments. The Scottish judiciary have just given a finding which we trust will shed light on the history of the part of the West Highlands which Scott just touches (and not attractively) in the legend of Montrose. The court was called on to decide as to the relative rights in Dunstaffnage Castle of the Duke of Argyle and Campbell of Dunstaffnage. The question arose from a desire to know who was entitled to exercise rights of repair and ownership. In and prior to the fifteenth century the castle was the stronghold of the Lords of Lorne, and when the lordship passed to the Earls, now Dukes of Argyle, it was made the seat for the payments for the Barony, and this has continued in writing since 1540. The Campbells of Dunstaffnage in 1667 were made "Captains" of the castle and bound to defend it. In 1810, the castle was destroyed by fire and the Duke of Argyle desires to reconstruct and render habitable the picturesque old ruin.

John the Baptist.

Do Church people realize how strikingly this great prophet is held up before us by the Church? Not only is his wilderness cry repeated in the opening sentences of the Prayer Book, and his father's prediction concerning him sung in the morning canticles, and his life commemorated every year on June the 24th, but he is definitely held up by the Church in the 3rd Advent collect, at the beginning of every Christian year, as our particular example for worthily preparing for the Lord's return. Canon Simpson said not long ago in St. Paul's Cathedral, London, "short as is the story of his life, there are few figures that stand out more impressively from the pages of Scripture than that of the great preacher who prepared the way of the Lord." Has the Church tried to learn the meaning of the word "like-wise" in the 3rd Advent collect? It is a startling and humiliating experience to compare our lives with the life of John the Baptist, as this word requires us to do. If John's way is the right way, how does it accord with the professional revivalism, and the large conventions, and the elaborate advertising and the star preaching of the present day? Was not his method simple and direct—delivering his penetrating message of repentance to soul after soul? Crowds came to him, but they came not as a result of long continued advertising, but of faithful testimony. Church organizations may serve a good purpose in many cases, but the 3rd Advent collect shows us what the Church expects of every Church member, viz.: faithful testimony to one soul after another, and this testimony, if it is to be like John the Baptist's, must grow out of a life of secret communion with God.

The Growth of a Community.

It is a pity that Romanist journalists, who know better, should so often forget courtesy and good manners when speaking of Christians and other communions. We were struck by a reference to a Methodist question by the allegation that the want of large families would soon adjust things in a different way. In like manner the Tablet in England, while alleging that a large portion of Romanist marriages take place at registry offices, claims that the number of marriages is not the only factor in estimating the growth of a community, but it was necessary to take into account the fertility of the marriages.

The Chinese Change.

It seems idle for us with our meagre information to say what is the present ruling movement in China, or to attempt to foretell the character of the future government of this immense country and population—whether it will remain one nation or break up or have portions nibbled by encroaching nations. Of one thing we may be proud, that is of Sun Yat Sen, who has held such a foremost and directing place during the recent troubles. Sun Yat Sen was trained in the English mission school at Honolulu and was baptized in Canton. Thus, as the Living Church said, "the throne that is older than the Christian Church succumbs to the vision that has been implanted by a humble mission among the Chinese in one of the farthest outposts of Christian civilization." His father had been a poor Cantonese who had gone to the Islands and worked in a sugar plantation. The work of the missions permeates the rank and file of the revolutionist army.

MOHAMMEDANISM AND CHRISTIANITY.

Few of our Church people, we imagine, have any clear or adequate conception of the character and present status of this great rival system of religion which confronts our missionaries in certain regions, and which at present, according to unimpeachable information, is gaining more converts from Christianity than Christianity from it. Mohammedanism at the present moment is emphatically "the" enemy. With "heathen" religions—so-called—the case is somewhat different. In Mohammedanism we find a religion that to a certain extent fights Christianity upon its own ground and with its own weapons. And undoubtedly, viewed from a non-Christian standpoint, and as compared with many other systems, Mohammedanism has many merits of its own, which makes it all the more dangerous. It is manifest that no religion that boasts the history and occupies the present status of Mohammedanism, could be devoid of much that in itself is excellent and even admirable. Mohammedanism stands for certain fundamental truths in common with Christianity, as against the rest of the world. First and foremost and always it has upheld the Unity of God. This belief has been a great uplifting force and it accounts mainly for the moral ascendancy of the Moslems among all the Asiatic peoples. Coupled with a strong belief in God's eternal and unchangeable purposes, and of themselves as the chosen instruments of those purposes, this belief made them at first absolutely, and later on, all but irresistible, in their onward advance. The conception of an invisible God of such moral majesty, the one eternal, unchangeable, indivisible Creator and Disposer, enhances again the estimate of our own personality as His offspring. The higher our belief the higher our opinion of our own worth and importance. This, then, is the supreme redeeming feature of Mohammedanism, which has undoubtedly to a certain extent, as in the case of the monotheistic Jew, imparted a strength and dignity to the character of its adherents. Upon this belief follows, in the second

place, spiritual worship, at least a worship absolutely free from what in the narrow sense, and only in the narrow sense, may be called, "idolatry." In the third place, Mohammedanism teaches on the whole, and with some exceptions which may be paralleled in Judaism, a sound morality, truthfulness, honesty, mercy to the poor, etc., a morality as far as we can judge, as a working system, above any of the non-Christian religions to-day. Again, there is the missionary spirit of Mohammedanism. It takes the whole world for its province. Its motto is, "The World for God." And magnificently have they in bygone times given effect to this belief. Few people, we suspect, realize how narrowly Europe escaped being Mohammedanized and how quite possibly the whole future course of human progress and civilization hung on the issue of the Battle of Tours, when after three days and nights of desperate and incessant fighting, Charles Martel finally arrested the advance of the Saracens. Had it not been for that crowning victory, due to the personality of the great Christian champion, we might all of us have been the followers of the Prophet to-day, and the whole history of the human race would have taken another course.

So much may be said for Mohammedanism. On the other hand, to take point by point, (1) the Moslem idea of God, though noble and exalted and certainly tending to the elevation of human character, is, as has well been said by a recent writer, "singularly sterile." We look in vain for that strong sense of His Fatherhood as taught even in Judaism. To the Moslem the words of the Twenty-third and One Hundred and Third Psalms would be incomprehensible. God dwells apart from Man, remote, inaccessible, untouched by human woes or needs, as some one has put it, "in lone egoism," a Being before whom we might fear and tremble, but hardly venerate and certainly never love. It follows, therefore, that the worship of such a Being, though superficially spiritual, must be largely mechanical. Worship in this case takes the form of propitiation rather than of communion. Such a worship, then, is merely negative. It is the averting of certain evil consequences rather than the imparting of spiritual life. Therefore, in spite of all its simplicity, it becomes mechanical. Mohammedan worship lacks all the true essentials of worship as understood in the higher sense, reverence, confidence, love, spiritual communion. (2) The Mohammedan morality, though well enough as far as it goes, and under the circumstances not to be despised, is fundamentally defective, because in matters of rules, rather than of principles, and like its worship, consequently mechanical. And it is saturated with materialism. There is no love in it of righteousness for righteousness' sake, no unselfish enthusiasm for the truth, irrespective of all personal ends. Then, it is governed by an iron bound fatalism which, while it imparts a certain force and strength, crimps and dwarfs. (3) Again, Mohammedanism relies on physical force. Its kingdom is emphatically of this world. It works from the outward to the inward, not from the inward to the outward. Lastly, the personal character of its founder, not only being far below the ideal, actually fell below the standard set up by himself. He is revered, therefore, not for what he was, but for what he did. This is one of the cardinal defects of Mohammedanism. It puts zeal before righteousness, proselytizing before personal holiness.

To contrast Christianity point by point with Mohammedanism: (1) In the character of God in His Fatherhood, nearness, accessibility and in dwelling power. (2) The spirituality of Christian worship, wherein man has communion and fellowship with God and meets Him face to face, which is not the mere propitiating of a higher

power,
human
or holi
terms o
grasp i
tireless
realizat
hast ma
till we
of Chri
earthly
enthusia
its victo
affection
to the b
tion, cu
that is
ally, th
Founder
on this
The cha
that of
times.
reformer
Mohamm
undoubt
knew C
Stanley
medans
corrupte
ant, self
as we h
Adversit
been his
obscure,
Christ c
Mohamm
inferior
erous riv
as it doe
it can o
making
code of
polygam
ianity at
will prev
moment
the tide r
missions
suffer te
confidence
Mohamm
tion and
and pro
capable
remains
possible
apparent
Lord Ho
put it:
"Moham
Christi
So as th
And r
The lett
Stiff a
While a
The sp
Flows th
More f

We ha
cular of
owing to
land, is
is seldom
that has
uniform
exception
the dioc

power, but the commingling of the Divine and human will. (3) Then there is Christian morality or holiness, so impossible to define in precise terms of rules and precepts, and yet so easy to grasp in its spirit, that divine discontent, that tireless striving after an ideal, which finds its realization in the words of St. Augustine, "Thou hast made us for Thyself and we find no rest till we rest in Thee." (4) The missionary spirit of Christianity is not the outcome of a lust for earthly conquest or material gain, but of a pure enthusiasm for humanity. Christianity has won its victories in the empire of the conscience, the affections and the understanding. It appeals not to the baser man, to the instincts of fear, ambition, cupidity or the animal desires, but to all that is best and highest in mankind. (5) Finally, there is the personal character of its Founder. It is, of course, unnecessary to dwell on this for the two records speak for themselves. The character of Christ belongs to all the ages, that of Mohammed's was the product of his own times. Originally, an honest and high-souled reformer, he sadly deteriorated in his later life. Mohammed at the beginning of his career was undoubtedly actuated by pure motives. He only knew Christianity in its debased form. Dean Stanley has gone so far as to call the Mohammedans "the Puritans of the East." But success corrupted Mohammed. He became hard, intolerant, self-indulgent, self-seeking and sensual, and as we have seen fell below his own standard. Adversity and comparative failure might have been his salvation and he might have died an obscure, but high-souled fanatic. Mohammed and Christ cannot be mentioned in the same breath. Mohammedanism, however, though unspeakably inferior to Christianity, remains its most dangerous rival in the Mission Field. For appealing as it does to some of the lower human instincts, it can often outstrip Christianity in its work of making converts. With its comparatively lax code of morality, especially in the matters of polygamy, it no doubt often attracts where Christianity at first repels. Which religion in the end will prevail, we cannot allow ourselves for a moment to doubt, but it may be that for a time the tide may ebb, and that the cause of Christian missions may in some portions of the world suffer temporary eclipse. Still we may, with confidence, say that time is on our side. For Mohammedanism represents the force of stagnation and reaction; Christianity of enlightenment and progress. Christianity has proved itself capable of infinite adaptation. Mohammedanism remains fixed stereotyped, unadaptable, and only possible in an unchanging order, and this, it is apparent, has become no longer possible. As Lord Houghton in his well known lines has put it:

"Mohammed's truth lay in a single book,
Christ's in a holy life,
So as the world rolls on from change to change
And realms of thought expand,
The latter lies without expanse or growth
Stiff as a dead man's hand.
While as the life blood fills the growing form
The spirit Christ has shed
Flows through the ripening ages fresh and warm
More felt than heard or read.

THE DIOCESE OF NOVA SCOTIA.

We have received a copy of the convening circular of the diocese of Nova Scotia, whose Synod, owing to the Bishop's approaching visit to England, is to be held this year in Easter week. It is seldom that we have read anything of the kind that has given us such satisfaction. For it is a uniform record of progress, with perhaps one exception, in every department of the work of the diocese. To deal with the exception first,

there has been a falling off of about \$2,000 in contributions to the M.S.C.C. But this, we are assured, is probably due to the change which took place in 1911 in the keeping of parochial accounts, consequent on the new canon, which changed the annual parish meeting from Easter to the third Monday in January. This, it is likely, will be remedied in the present year. On the other hand, all the diocesan funds show substantial increases. The report of the Diocesan Mission Board, which administers what is generally known in Ontario as the Mission Fund of the Diocese, is very satisfactory. The specially encouraging feature of the report consists in the fact that since 1908 there has been a continuous advance in receipts averaging about \$1,000 per annum. In 1908 the total receipts were \$13,382. In 1911 they had risen to \$16,159. During 1911, as the result of an active canvass, about \$50,000 was raised in the diocese for the Church of England Institute and King's College. This shows an advance of a little over twenty per cent. During the same period the amount contributed for diocesan missions has advanced at the rate of 42½ per cent. It is intended for the present to dispense with an Agent and to fall back upon the system of missionary deputations. The Committee of the Widows' and Orphans' Fund also reports a successful year. The capital of the Fund is steadily increasing and now stands at \$47,161. Some additions will shortly be made. There was an increase in collections. It is proposed to increase the allowance to each beneficiary by \$50, and a canon giving effect to this is to be introduced into the Synod. The condition of the Superannuation Fund is reported as "constantly improving." One thousand dollars was last year added to the capital and the response from the parishes shows an advance on last year. There are now five beneficiaries on this fund, each receiving the maximum pension of \$400 per annum. The Episcopal Fund shows a considerable balance. The Church Endowment Fund, which was raised many years ago to meet the withdrawal of the S.P.G. grants, and which supplements the salaries of the clergy according to length of service on principles somewhat analogous to, if not quite identical with, the Commutation Funds of the Ontario diocese, has had a successful year, and reports a balance of \$2,256. The business before the Synod, of which notice has already been given, includes a motion favouring the principle of appointing rectors for a period of seven years, and one by the Rev. C. W. Vernon for the appointment of an "Evangelistic Council of the Diocese," the duty of which shall be to promote in every possible way the holding of general and parochial missions, for the revival and deepening of the spiritual life and of quiet days and spiritual conferences for the clergy and church workers. The sermon at the opening service in All Saints' Cathedral is to be preached by the Ven. Archdeacon Armistage, rector of St. Paul's Church, Halifax. We heartily congratulate Bishop Worrell on his splendid work in the diocese of Nova Scotia. Everything he has undertaken seems to have been successfully accomplished. The erection of the cathedral at Halifax, the saving of the Church of England Institute, the raising of the clerical salaries, the resuscitation of King's College, the all round increase in the diocesan income, constitute separately and severally a wonderful record for six or seven years. As a resident of the diocese said to us not long ago, "We have a bishop who does things."

It is the motive that makes the man. Life is a journey or else it is only aimless drifting. The motive makes all the difference between the traveler and the tramp. But a motive that does not move is no motive; it is only a dream. The dream, to become a motive, must move the man.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

"Spectator" had the privilege of being in the gallery of the House of Commons in Ottawa on the afternoon when the third reading of the Manitoba boundaries bill was taken up. It was evident that not only the members of parliament, but the citizens of Ottawa felt that the occasion was one of historic significance, for every member was in his place and the galleries were crowded with an eager throng. There was an air of expectancy. No one knew what might happen. One of the most delicate pieces of legislation that has been before parliament for many years was about to be finally considered, and it was impossible to say what might be the attitude of the Opposition. It was understood that the Nationalists would propose an amendment and the question was, how far would that amendment carry the members from Quebec. Everything depended upon the words and acts of Sir Wilfrid Laurier. It was in his power to promote an agitation that might continue for years with most unhappy consequences. A great Nationalist meeting had been held in Montreal a few evenings previously, at which it was made manifest that if the government did not come to terms it might count on the hostility of Mr. Bourassa and his friends. No word of censure was officially spoken, but judgment was "magnanimously" deferred until the final vote of parliament should be taken. It was made abundantly manifest that if that vote was not satisfactory something would happen, or if something didn't happen it would not be the fault of Mr. Bourassa and his lieutenants. The whole conditions were such as to cause those familiar with the uncertainties of parliament to be on the alert for some exciting incident. The press is always keen about such situations and the representatives of the fourth estate were in their gallery above the Speaker's chair, in numbers to tax its capacity. The Speaker read over various matters of business, concerning which he asked the will of the House. As nobody paid any attention to him he declared them carried. Finally he reached the orders of the day, bill number —, regarding the extension of the Boundaries of Manitoba. The Premier rose and moved that the bill be not now read but be referred back to the committee of the whole House for certain amendments to make the definitions more explicit. The leader of the Opposition stepped briskly to the clerk's table and carefully read the resolution, nodded his approval, and the thing was done. In due time all the preliminaries are disposed of and the consideration of the bill as a whole is taken up. An amendment by Mr. Mordon, who makes no speech, is seconded by Mr. Lamarche, who discusses the matter at considerable length, appealing for the preservation of the rights of the citizens of the new territory in the matter of separate schools. He was not clear as to whether they had any special rights or not, but to make sure he wanted to have his amendment inserted. At the conclusion of his speech it was manifest that he had but a small following. The applause was very subdued and did not issue from any of the leaders of either party. The Minister of Justice next took the floor and strongly, yet with great dignity, deliberation and moderation, defended the government, from the legal and constitutional points of view. The arguments of the various speakers have been set before the public and it is needless to summarize them here. The attitude and utterance of the leader of the Opposition was, in our judgment, the critical point in the debate. He squarely stood by his own settlement of the Manitoba school question of 1897. It is true that we may say that he was bound to stand by that settlement and that his attitude last week was the only one he could consistently have taken,

yet we know that political exigencies lead public men to do extraordinary things. Had Sir Wilfrid deftly taken a position which would have encouraged the Nationalists to look to him once more as their champion, Canada might have been introduced to a long and bitter struggle in which race and creed would play a prominent part. He chose, however, what in our judgment was the better way, by giving the weight of his personal and political prestige to the final settlement of this thorny question. Whatever a few fanatics may say, so far as the Dominion Parliament is concerned, it is now settled once for all. If the legislature of Manitoba wishes to open the subject again, that is the affair of the people of Manitoba, not of the citizens of other provinces. It looks to "Spectator" as though there is some excellent generalship being done by some one on the government side and we feel that the country at large must be grateful to the Opposition for thus joining in putting its seal upon this remarkable settlement.

Enquiry has been made in regard to the number of churches that have been provided for in response to the late Bishop Holmes' appeal on behalf of the Grand Prairie district. "Spectator" is not in a position to answer that question, but he would venture this opinion, that it would probably be wise for the Church public to await the more definite information in regard to the fulfilment of this scheme for twenty new churches. Canon Smith, who is in charge of the district, is now in the country on his way back from England, and he could set before the public in some detail how he proposes to proceed with such a comprehensive plan. Are all twenty churches needed at once? Can they all be maintained immediately should they be constructed forthwith? Is not the sum of \$250 a very modest estimate of the cost of a church, even if all the labour connected with its erection should be given free of charge? If a church is really needed in a district, would it not be better to spend more on its construction and have it more comfortable and durable? At all events, it would look to us as though it is hardly necessary to provide for the twentieth church before the first is begun. The appeal was very direct and definite and has met with a splendid response, and we imagine that most of the money asked for has been forthcoming. A few details as to the development and progress of the scheme from Canon Smith would not merely sustain the interest that is now taken in that fast developing corner of the last West, but would greatly aid him in his future appeals for assistance in his arduous work. What, we believe, was Bishop Holmes' last address delivered in Canada, was delivered in "Spectator's" church, and his story of the conditions of life in Grand Prairie and the work the Church is attempting to do was most touching, and his appeal to the congregation for a high ideal of giving—giving not a church or an organization, but to the Master Who gave Himself for us, was most impressive and many have spoken with feeling of those strikingly direct words. It was with the deepest sorrow that we learned of his death, a sorrow which has been widely expressed throughout the Canadian Church.

Spectator.

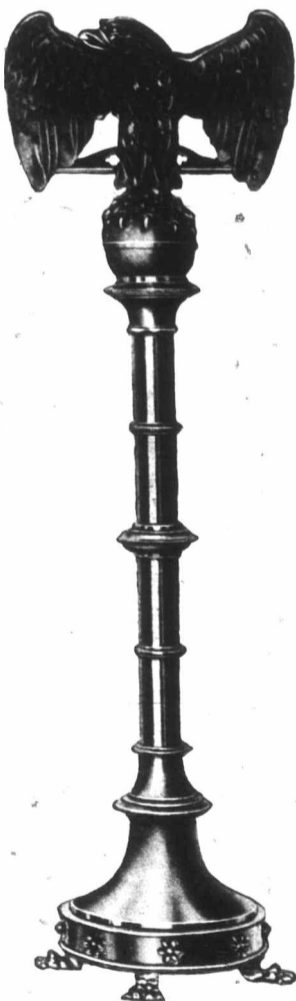
CHURCH WORK IN THE WEST.

By N. W. C.

For some time I have felt that I ought to ask for a little space in your columns to write a word or two on church work in the Canadian West. A great deal of attention has been centred on the church west of the Great Lakes and with the glowing accounts that have been printed and uttered many men have been tempted to leave the East, in some cases to pledge themselves on entering a theological college to take up work in the West. At the outset it is hardly necessary to point out that a report, written by a leader of church or state, who goes from East to West in

a Pullman car, stopping at Winnipeg, Regina, Calgary and Vancouver, is scarcely descriptive of the country. These reports are analogous to the condemnation of Foreign Missions given by a merchant who stays two weeks on the border of Japan seeing only the "downtown" section of the port with all its evils. Or that of a tourist who claims to have seen London from the top of a bus in two hours. It is quite true that there is a rapid development taking place in some centres such as Winnipeg, Regina and Calgary, that these and a few others will become large cities, but they are only a small part of the country. The vast majority of towns which "spring up in the night," never become anything at all. As a rule they consist of two or three elevators, one or two stores, a school, and four or five churches. Such a town has a neighbour of the same type six or seven miles along the track and consequently will only throughout its history be called upon to supply the needs of about six miles square. When it is remembered that the majority of farmers own a square mile, and in many cases much more, it will be seen that the population of the town and district is by no means so large as is generally believed. Nor will these conditions improve, at any rate for years, as a note further on with reference to Manitoba will prove. The whole country, these towns and even the cities themselves, are dependent on one product—wheat. The danger of depending upon a single product has often been illustrated in the history of settlements. With reference to the West we have to carry this one step further and state that this single product depends almost entirely upon weather conditions. If it were right for me to take up space I could name district after district which has been almost ruined by failure of crop this past year. It is my desire to point out how these conditions affect the church. In the first place it will be seen that the churches in these "mushroom towns" can never be very strong numerically. Divide the scanty population among four or five churches and you cannot have more than forty or fifty of a congregation at best. That means an average of twenty or thirty. Nor will they for years be strong financially. In the younger provinces the farmers are making their money, they have to work hard to get on, and whenever they have spare cash it is used for further investment. The result of this is that when a bad year comes there is no cash on hand and, as al-

ways, the church is the first to suffer. That such a judgment is true is proved by the present condition of Manitoba. The number of towns that are progressing could be counted on the fingers of one hand. All the others are rapidly being depopulated. It is hard to realize this but it is true. The farmers upon whom these towns depend, having amassed wealth during past years, own two or three square miles of land each, and having worked hard all their lives decide that it is easier to rent the farm or leave it in charge of a hired man and live in British Columbia or return to the East. Where therefore in a district of six square miles there used to be six or more families, now there are one or two and two or three single men, while the greatest part of the revenue is spent either East or West. One town which four years ago was flourishing to-day is almost desolate. Out of another twenty-one families have moved in two years and none gone in to take their place. That is the story which must be told of 85 of towns in Manitoba to-day. Besides this it is well known that none is so "close fist" as he who was poor but has become rich easily and quickly. This is true of our Western farmer. The great majority of them came here with very little and they have made money rapidly and with comparatively little difficulty. They part with it slowly and with great pain, particularly to the church. All over the country there are men worth \$5,000 to \$10,000 a year giving \$20 to \$50, and think they are doing something wonderful to "give the preacher a chance." This is the rule to which as to every other there are splendid exceptions, but they are few. The land is covered with monuments which testify to the truth of these statements—in districts settled for nearly fifty years services still held in schoolhouses or buildings called churches but little superior to barns. Almost in vain does one look for an edifice which bears witness to a progressive, generous, religious community. What follows necessarily from all this is: 1—That men ought to be told plainly and truthfully what they may expect when coming to work in the West. To withhold the truth is as bad as telling a lie. There are men who will be found ready to sacrifice themselves for Christ's Church, to face the difficulties and help to overcome them. But when men are brought out with false impressions it is no wonder that they are dissatisfied and discouraged. Some return to the East, some give up in despair. It might be well for the professors of our colleges to secure reliable information and place it before the students. It may be true that students do not like to take advice, but if facts were placed before them the desired result would follow. A real obligation, however, rests on those who ask for or accept men of being straightforward. 2—It is almost essential that for the present the country should be supplied with unmarried men. Every petty little parish asks for a married man and this request is sustained by many in authority, when the granting of it is little short of a crime. As a rule our clergy do not marry washwomen or general servants who are used to manual labour. Nor is it desirable, surely, that they should. But no other woman is physically able to stand the strain of Western life. Domestic help can be secured with difficulty; laundry work has in most cases to be done at home, and even if help could be secured and laundry done outside, the expense is far beyond what a clergyman's stipend will permit. Beside this there are a thousand difficulties which belong to the land itself. In many places water can be procured only with the greatest difficulty. I can cite instance after instance where snow has to be melted in winter, where a barrel of water is brought on a handcart from miles down the track and is met at the town by a crowd glad to secure a pailful and where water is not fit to drink at any time of the year. To these features must be added that supplies in many cases are much dearer than in the East. Coal alone is \$12 to \$15 a ton, furnaces have to be lit in September and kept going till April. This means a fuel bill of probably over \$100 a year. Many other things, fruit, canned goods, jam, etc., are double the price. For the country clergyman horses cost from \$200 each and other things in proportion. A stipend therefore of \$1,000 may seem one thing in the East and another in the West. While a man who accepts a parish which has \$800 attached cannot in the very nature of things do justice to a wife and family. In fact it is a small allowance for a single man. These parishes which ask for a married man do so that they may have the labours of two persons for the same stipend. The clergyman's wife can look after all their societies, decorate the church for festivals, or perhaps even clean it, "go visiting," as well as look after her own home. The present condition view-



Solid-brass Lectern, 5 feet high.
Eagle, 20 x 18 inches,
across wings.
\$140.00

ECCLIESIASTICAL DEPARTMENT
HENRY BIRKS & SONS, Ltd.
MONTREAL

ed fr
must
Chris
becau
sent
have
and c
shortl
ies a
mone
ceses
visite
to the
behin
mind
escap
pessu
do no
ing, c
are a
that
ty to

Hal
meet
aftern
receip
pendu
The f
dent,
Black
and v
secret
Miss
ers; J
cas se
C. C.
Halls,
Quirk
deleg.
entert
Quirk
son;
Mrs.
Mrs.
Roue,
Extra
specia
Wallac
nual r
dar at
Major
were
Prayer
Paul's
Egan
or th
St. P.
64; s
Miss
repres
the re
ceipts
sident
urer,
Hoyt;
bers c
superi
Miss

The
of the
Tuesd
Verno
report
A. Jar
referr
viding
and
Scout
for th
and p
and t
secret
valu
at the
bershi
cided
"The
memb
operat
ing a
gates,
the I
The fo

suffer. That by the present ber of towns nted on the rs are rapidly calize this but n these towns during past niles of land their lives dem or leave it in British Col re therefore in used to be six ne or two and the greatest East or West. as flourishing nother twenty- ears and none it is the story ns in Manitow- ll known that who was poor quickly. This e great major- little and they h comparative- it slowly and he church. All worth \$5,000 to 50, and think ful to "give s the rule to splendid ex- land is covered o the truth of led for nearly schoolhouses or the superior to ook for an edi- gressive, gen- t follows net men ought to t they may ex- West. To with- a lie. There dy to sacrifice o face the dif- em. But when mpessions it is and discourag- e give up in de- fessors of our ation and place true that stud- ut if facts were esult would fol- rests on those being straight- al that for the plied with un- parish asks for is sustained by ting of it is lit- ur clergy do not rvants who are is it desirable, other woman is ain of Western ured with dif- ost cases to be ould be secured pense is far be- nd will permit sand difficulties In many places the greatest dif- instance where , where a barrel cart from miles the town by a and where water f the year. To hat supplies in an in the East. furnaces have to oing till April. bly over \$100 a , canned goods. For the country o each and other id therefore of he East and an- n who accep- a l cannot in the e to a wife and llowance for a which ask for a ay have the lab- e stipend. The r all their soci- ival, or perhaps as well as look at condition view-

ed from the standpoint of a disinterested party must appear a crying shame and essentially un-Christian. I have ventured to write this letter because I think I am in a better position to present the case than the majority of men are. I have been in the younger dioceses, both town and country, where it seems that the strain will shortly be over, the towns all grow into little cities and the Church prospering in numbers and money. But I have also been in the older dioceses, which proves these expectations false; have visited clergymen dejected and discouraged; up to their neck in debt and the Church still "going behind." I have not spoken in "bitterness of mind;" being one of the "better off clergy," I escaped the pains of poverty. Neither am I a pessimist nor an advocate of celibacy. But I do not think we as a Church are justified in using, consciously or unconsciously, methods that are adopted by real estate men of a low order, or that we should encourage or countenance cruelty to women and children.

The Churchwoman

NOVA SCOTIA

Halifax.—St. Paul's.—The seventh annual meeting of the Senior W.A. was held on Friday afternoon the 8th inst., in St. Paul's Hall. The receipts for the year were \$817.24, and the expenditure \$706.64. The membership is now 92. The following officers were elected: Hon. president, Mrs. Armitage; president, Mrs. C. C. Blackadar; 1st vice-president, Mrs. Curren; 2nd vice-president, Mrs. J. Schaefer; recording secretary, Miss Grant; corresponding secretary, Miss E. P. Brown; treasurer, Mrs. I. H. Mathers; Dorcas secretary, Mrs. Halls; assistant Dorcas secretary, Mrs. R. Taylor, jr.; cutters, Mrs. C. C. Blackadar, Mrs. J. C. Schaefer, Mrs. Halls, Mrs. Cabot; Leaflet sec.-treas., Miss Quirk; diocesan representative, Miss Corbin; delegates to L.C.W., Mrs. Cabot, Miss Kellogg; entertainment committee, Mrs. Bezanson, Miss Quirk, Mrs. Norris, Miss Corbin, Miss Richardson; reception committee, Mrs. R. Taylor, jr., Mrs. Cabot; visiting committee, Mrs. Armitage, Mrs. Blackadar, Mrs. Curren, Mrs. Cabot, Mrs. Roue, Mrs. Bowes, Miss Hodggers; sec.-treas. Extra-Cent-a-Day Fund, Miss Hodggers; two special members appointed by the rector, Mrs. Wallace, Mrs. Silver; delegates to diocesan annual meeting, the president, Mrs. C. C. Blackadar and Miss Hodggers; substitutes, Mrs. W. A. Major and Mrs. Curren. During the past year bales were sent to Missions in Nova Scotia and three Prayer and Study Classes were formed. St. Paul's Babies' Branch: Superintendent, Mrs. Egan; assistant Mrs. Armitage. 115 members on the roll. Contributed \$30.07 to Missions. St. Paul's Junior Branch: Total receipts, \$140.04; superintendent, Miss Kellogg; treasurer, Miss F. Elliott; secretary, Miss Pyke; diocesan representative, Miss Fordham. 159 members on the roll. St. Paul's Girls' Branch: Total receipts, \$76.41; president, Mrs. Norris; vice-president, Miss Hoyt; secretary, Miss Starr; treasurer, Miss Munro; assistant treasurer, Miss S. Hoyt; Dorcas secretary, Miss F. Payne; members on the roll, 22. St. Paul's Boys' Guild: superintendent, Miss Mary Ritchie; assistants, Miss Elsie Brown, Miss S. Hoyt; members, 20.

The annual meeting of the Woman's Auxiliary of the Church of England Institute took place on Tuesday afternoon, March 12th. The Rev. C. W. Vernon, Secretary of the Institute, presided. The report of the year's work, presented by Miss C. A. James, the secretary, was an excellent one. It referred to the aid given by the Auxiliary in providing luncheons during the Institute campaign and suppers for the Church Institute Boy Scouts, the Synod luncheon, the mite collecting for the mortgage fund, visiting at the City Home and providing flowers for the chapel and inmates, and the general work of the Auxiliary. The secretary of the Institute paid a tribute to the invaluable work done by the Auxiliary, especially at the time of the special campaign. The membership of the Auxiliary is now 238. It was decided to seek to get every member to be one of "The-Get-One-Club" to secure at least one new member for the Auxiliary. The Auxiliary will cooperate with the Bishop and Mrs. Worrell in holding a reception at the Institute for Synod delegates, their hosts and hostesses and members of the Institute, on the Thursday of Synod week. The following officers and committees were elect-

ed for the ensuing year:—Patroness, Mrs. Worrell; president, President of the Institute; vice-presidents, Mrs. C. W. Vernon, Mrs. H. W. Cunningham, Mrs. G. D. Harris; treasurer, Treasurer of the Institute; secretary, Miss C. A. James; members of the Institute Council, Miss Hodggers, Miss Hensley, Mrs. Cunningham, Miss C. M. Gossip, Mrs. R. T. LePine, Miss M. A. L. Jones. Managing and Entertainment Committee, the officers, Mrs. A. C. Hawkins, Miss L. M. Lordly, Miss Hensley, Miss Johns, Mrs. Henry N. Paint, Mrs. W. H. Conrad, Mrs. H. P. Bezanson, Miss Mary Brown, Mrs. L. Hardy, Mrs. W. H. Baldock, Mrs. R. B. Knight, Mrs. W. H. Wiswell, Mrs. Isaac Hutchings, Mrs. J. S. McLeod, Mrs. Arthur Scarfe, Miss S. J. Wilson, Miss Hodggers, Mrs. W. J. Dickson, Miss Kellogg, Miss Shreve, Miss Cowie. Visiting Sick Committee, Mrs. A. Fenerty, Mrs. M. A. Halls, Mrs. Hensley, Mrs. LePine, Mrs. Roue, Mrs. Bezanson, Mrs. Hopgood, Mrs. C. C. Starr, Miss Hodggers, Miss Macnab, Miss F. Smith. Membership Committee, Mrs. G. D. Harris, Mrs. C. W. Vernon, Miss Mary Brown, Mrs. Dickson, Mr. Milner, Mrs. J. Clarke, Mrs. W. H. Conrad, Mrs. Paint, Mrs. LePine, Miss Hensley, Miss S. Forbes, Mrs. Hawkins, Mrs. J. E. Parker, Miss S. J. Wilson, Mr. M. A. B. Smith, Mrs. W. R. Foster. Flower Committee, Miss Cowie, Miss Shreve, Miss Mary Brown, Mrs. Stevenson, Mrs. Fay, Miss Macnab, Mrs. Pickering, Miss Wainwright, Miss Kinnear, Miss A. Bowman. Representatives on the Local Council of Women, Mrs. Vernon, Mrs. G. D. Harris, Mrs. Paint. At the meeting of the Council of the Church of England Institute, which was held on the evening of March 12th, Mr. F. W. Bisset presided. The following committee of management was appointed for the year:—Dr. M. A. B. Smith, Thomas Brown, R. A. Johnson, T. I. D. Moffat, S. R. Cossey, C. H. Harvey, G. E. E. Nichols, the Rev. C. W. Vernon, G. D. Wilson, F. W. Bisset, H. D. Romans, Foster Heffler, M. J. F. Bowman, R. T. LePine, F. L. Davidson. The matter of arranging, cataloguing and combining, as far as possible, the various libraries in the building was referred to a special library committee to be appointed by the managing committee. The President, Secretary, and the Rev. V. E. Harris were appointed a committee to see what could be done to secure the establishment of a Church of England Book Depository in the city.

TORONTO.

Toronto.—The annual meetings of a number of the woman's auxiliaries of the Anglican Church were held on the 12th inst. The senior branch of the St. James' Cathedral Board of the Woman's Auxiliary held an exceptionally large meeting in the Parish House with Mrs. Plumptre, the president, in the chair. Miss Ruth Rouse, Travelling Secretary of the World's Christian Federation, gave an address, and an illuminated certificate of life membership in the Woman's Auxiliary was presented to Mrs. Plumptre in recognition of her zeal and ability in the work of the Church. The total receipts for the year amounted to \$2,174.79, and the balance on hand was \$110. A grant of \$30 was given for the provision of a cot in the Shulus Hospital, in the Diocese of New Westminster, B.C., in memory of the work Bishop De Pencier did while in St. James' parish. A medicine chest to cost \$100 will be sent to Bishop White of Honan. The old officers were re-elected and refreshments were served at the close of the meeting. The feature of the meeting of the St. John's Auxiliary was the presentation of travelling bags each containing six gold dollars to Miss E. F. Champion, the retiring president, and Miss Berthon, the retiring secretary-treasurer. The new officers elected were as follows: Hon. president,

SMALL SUMS

of money may be invested in

FIRST MORTGAGE BONDS

to yield 5½% to 6%.

These Bonds are available in denominations of \$100 and \$500.

Full particulars furnished on request.

A. E. AMES & CO.
INVESTMENT BANKERS
Union Bank Bldg., Toronto

Mrs. Beverley Smith; president, Mrs. R. Stretton; first vice-president, Mrs. Dean; second vice-president, Mrs. R. S. Mason; secretary, Mrs. E. Knight; treasurer, Mrs. Masecar; Dorcas secretary, Mrs. Rowden; hospitality committee, Mrs. Nicholls, Mrs. Constantine and Mrs. Walker.

NIAGARA.

Hamilton.—St. Thomas'.—The monthly meeting of the Diocesan Board of the W.A. was held in the Parish House on Wednesday, March 6th. The Holy Communion was celebrated by the Rev. E. J. Etherington at 10 a.m. He gave an address on the 97th Psalm reading it through deliberately. Those present at the close of the service adjourned to the schoolroom where after the opening prayers had been read by the president, the recording secretary read the minutes of the last meeting which were confirmed. She announced that there had been an increase of five life members since the last meeting: Miss Matthews of St. Mark's, Hamilton, a gift from her sister; Mrs. Clench, treasurer of St. George's, St. Catharines, by her branch; Miss Peene of St. Thomas', Hamilton, by her branch; Mrs. Lampman, of Thorold, and Mrs. Steward of Homer, a birthday gift from her daughter. The president expressed the hope that all the annual meetings had been hopeful, helpful and pleasant. The Dorcas secretary reported the shipment of one bale during the past month; expenditure on the same \$7.83, and \$33.52 spent on church furnishings. The corresponding secretary read the Junior report: Receipts, \$133.43, which was designated as follows: Pledges, \$50; united thankoffering, \$21.78; Birds' Nest, China, \$18; Bishop's fund, \$24. The balance, \$19.55, would either go to the maintenance of another bird or towards the pledges. \$1 had been sent specially for the Jews and \$25 for a travelling Communion set in response to an appeal made by Bishop Holmes for Gran Prairie. The Juniors are some \$44 behind this year, but as nine branches have not yet sent in their contributions this sum may yet be made up. The receipts of the Literary Committee were \$10; expenditure \$10. Those branches having magazines for Mr. McCormack should send them to the central room. Copies of the names of the different diocesan pledges may be had from Miss Morgan in good clear print for five cents each to hang up in workrooms. Subscriptions to the Leaflet if not sent in at the beginning of the year which is November, can be had for 15 cents for nine months, 10 cents for six months. She would prefer it sent this way instead of 20 cents in the middle of the term. E.C.D. total receipts \$203, expenses \$60, a balance of \$143 to be voted on. The corresponding secretary was instructed to write to Mrs. Scott expressing our pleasure in hearing of her continued improvement. The babies' report was encouraging, 500 now on the roll. Receipts to date \$37.74. The treasurer's statement was unusually interesting. Receipts for February \$2,003.95; expenditure, \$1,158.64. All pledges have been met. She heartily thanked those branches who had sent theirs in undesignated. There is an extra of \$125 to go to the general treasurer. The president suggested that we should all put something extra in the thankoffering after such an encouraging report. Receipts last year, \$4,109; this year, \$6,875, an increase of \$2,776, and all is not yet in. One reason of the increase is a bequest of Mrs. Simpson's of \$1,056, another is the result of the good work done by the girls' branches. May they continue to progress. A letter was read from the general recording secretary and the acting financial secretary suggesting that each diocese should appoint a united thankoffering secretary to work up that fund. It was agreed that such an officer should be appointed at the next annual meeting. An interesting account of the interest taken in the Mission Study Class was given, the attendance at each meeting being larger than the previous one. The "outline" used by the leader of the class, Miss Ambrose, can be obtained by any branch by applying to Miss Morgan, secretary of Literary Committee. The annual meeting will be held on April 30th and May 1st and 2nd. The treasurer asks all branches to send their money directly to diocesan treasurer. Letters of thanks were read from Mesdames Sutherland, Beth, and Glasco. \$40 was voted towards building a new school in Hay River, and \$10 to expense of Mission Study Class from the E.C.D. fund. Letters of thanks for a donation of \$60 sent to Japan and Ceylon were read. The meeting closed with the Doxology.

RUPERT'S LAND.

Brandon.—St. Mary's.—The W.A. of this deanery met in the Parish Church on the 6th and 7th March. The opening sermon was preached by the Rev. Douglas J. P. Biggs, the rector-elect of St. Mary's, to a crowded congregation. On the morning following there was a Celebration, Dr. de Mattos being the celebrant. Papers were read by Mrs. Kent, Mrs. Stocker, and Miss Millidge, all of which were listened to with rapt attention by the sixty-five delegates present. Mrs. McGregor led in a discussion on Sunday School work. The sessions were enthusiastic and profitable. The ladies of St. Mary's W.A. were congratulated on their hospitality, special mention being made of the dainty meals served in the church hall. Our rector, the Dr. F. S. de Mattos, who has been with us for almost three years, leaves to take charge of St. Peter's Church, Winnipeg, at Easter. During his rectorship the congregations and the Sunday School have trebled, and the finances more than doubled. From an incumbency it has risen to a rectorship, and from a doubtful venture to a definite success. The new rector, the Rev. Douglas J. P. Biggs, of Arcola, Sask., comes to a united and vigorous parish.

Home and Foreign Church News

FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

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

Halifax.—St. Paul's.—The Executive Committee of the Young People's Society met on Thursday evening, March 7th, in St. Paul's Hall to say good-bye to S. L. Wood, the popular president of the Society. Mr. Wood, who is accountant of the Bank of British North America, leaves Halifax this week for Montreal, to the regret of his many friends here. The following address to Mr. Wood was read by the Rev. S. H. Prince:—St. Paul's Church, Halifax, N.S., March 6th, 1912. Mr. S. L. Wood, Halifax, N.S. Dear Mr. Wood,—We, your fellow members of the executive of St. Paul's Young People's Society, have asked you to meet us this evening in view of your approaching departure from our midst. We feel we cannot allow you to leave us without an expression upon our part of regret, and some appreciative word of the interest you have taken in the Society. You will be missed in St. Paul's as a devoted member of the teaching staff, as Secretary of the St. Paul's Home and in many other ways, but in no place more than in our Young People's Society, the presidency of which you have held during the past year. To your good qualities of head, heart and hand, we attribute largely the present flourishing and active condition of the Society. We ask you to accept as a small token of regard the accompanying gift and all our good wishes for the future. The address was subscribed with signatures of members of the executive. The gift took the form of a beautiful gold watch fob, suitably engraved. Mrs. Cyril B. Clarke then very gracefully made the presentation on behalf of the young people, adding her personal good wishes to the recipient. Mr. Wood acknowledged the kind gift in a short and appropriate speech. After the presentation the Venerable Archdeacon Armitage, the honorary president, who had been unable to be present at the earlier part of the proceedings, spoke of the active part which Mr. Wood had always taken in both the Sunday School Department and in the social sphere of church life ever since he had been a member of his congregation at St. Paul's. He wished him to feel that now he was going away his services had not been without appreciation, and he joined in every good wish for Mr. Wood in the future.

The Diocesan Synod is to meet in this city during Easter week.

QUEBEC.

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

Quebec.—The annual meeting of the Church Society was held in the Cathedral Church Hall, Quebec, on the 7th of February, under the presidency of the Lord Bishop, and was attended by a larger number of members than usual. Bishop

Gusdale, late of Qu'Appelle, was also present and was given a seat beside the Bishop of the Diocese. The submitted reports of the Central Board and of the Diocesan Board of Missions, and the reports also of the treasurers and of the St. Francis District Association, were all of an encouraging nature. The vice-presidents of the past year were re-elected, with the addition of the Rev. Canon Shtve, of Sherbrooke. The late members too of the Diocesan Board, were re-elected. Captain W. H. Carter, for forty years a member of the Church Society and for thirty-seven years a member of the Society's Central Board, was elected a Life Member, as were also Mr. William Price, Dr. J. O. Johnston, Mr. J. K. Boswell, Mr. Kenneth Molson and Miss Annie Hamel. Twenty-seven were elected Associate Members. A revised list of the Incorporated members, numbering some 250 or more, with dates of election, due regard being paid to the conditions of continued membership imposed under By-Law I.—was submitted by the Central Board and endorsed by the Society. The question which doubtless attracted chief interest was an amendment to the constitution of the Central Board, adopted a year ago and now awaiting confirmation. For half a century this Board included, besides the officers of the Society and some twenty elected members, all licensed clergymen and all church wardens within the diocese, being members of the corporation, or a possible 350. This possible number for an Executive Committee called a "Central" Board, and like the directorate of a bank entrusted with the management of large funds, had long been deemed unreasonable and unwise. The number, moreover, legally entitled to be present at a meeting, being ever vague and indefinite, and many perforce never notified of meetings, the actions of the board were always open to be called in question. Not unnaturally it was strongly felt by many that reason and safety demanded a change. All, however, were not agreed as to the extent of this change. After a lengthy debate the by-law (VIII.) was so altered as to make the Central Board henceforth to consist of the president, vice-president, and other officers of the society, and eight clergymen and eight laymen to be elected annually at the general meeting from amongst members of the corporation. Of the eight clergymen subsequently elected four were chosen from the city of Quebec and four from other parts of the diocese. By-law XI. Section 9, re Scale of Stipend under the Diocesan Board of Missions, was also amended. Not only was the new and improved scale substituted for the old one, but a new clause added to the effect that the length of service in the diocese of clergymen fully engaged under the Bishop's license in parochial duty or in the Missionary work of the diocese not under the board, should be counted like service under the board in estimating stipend, in the event of such clergymen subsequently coming to work under the Board's system. Other changes of minor importance and other matters of passing interest were attended to, and a successful meeting terminated.

Marbleton.—Another venerable minister of the Eastern Townships has passed to his reward. The Rev. Thos. Shaw Chapman, of Marbleton, the grand old man of Dudswell, died at his home recently, aged 88 years. The lamented deceased was a native of Melbourne. He was ordained deacon 64 years ago by the late Bishop Mountain, and was married in 1857, at Lennoxville, to Miss Jane Green Early, who predeceased him, leaving three daughters and one son, all of whom reside in Marbleton. For many years, while the organization of the Church of England was in its infancy in the Eastern Townships, the late Mr. Chapman was travelling missionary throughout the northeastern section of the Eastern Townships and rendered splendid service to his Master. He was a naturally gifted and cultured man, and he died full of years and full of honours, lamented by many scores of friends.

Lennoxville.—Bishop's College Chapel.—Two very handsome memorials have recently been placed in the sanctuary of this Chapel. One is an oak reredos and altar in memory of the late Archdeacon Roe and the other a brass altar cross and candlesticks in memory of Eldridge Gray Wood. The former is from the well-known firm of Jones & Willis, London, England, and is beautifully executed in English oak. The carving on the front of the altar is very delicate and has the appearance of lace work. The reredos has three carved panels and two side ones representing wheat and grapes, and on each side of the altar are figures of St. Mark, the patron

saint of the Chapel, and St. Barnabas, his companion in travel. Over these figures are richly carved canopies which give dignity and breadth to the whole work. The altar cross and candlesticks are very massive and of most artistic design and were specially made for the chapel by Hart, Son, Peard and Co., 138 Charing Cross Road, London, England. Both in proportion and design they are in thorough keeping with the altar and reredos. The Ven. Archdeacon Roe, D.D., D.C.L., entered into rest on August 3rd, 1909, at the age of eighty years and was one of the first students at the University of Bishop's College and one of her most distinguished alumni. He was ordained to the diaconate in 1853 and to the priesthood in 1855. For a period of 13 years he was rector of St. Matthew's Church, Quebec, and for a still longer period devoted himself to establishing and strengthening country Missions in the Eastern Townships. During another period of thirteen years he was Professor of Divinity and Pastoral Theology in Bishop's College, and here his unusual mental attainments, his indomitable energy, and marvelous zeal were productive of the greatest results. In fact the position that the university holds today is to a great extent due to his unwearied exertions in behalf of his Alma Mater. The altar cross and candlesticks are dedicated "To the glory of God and in loving memory of Eldridge Gray, fifth son of Robert Wood, Esq., of Quebec, who died while at school at Lennoxville on the 22nd day of January, 1849, aged thirteen years and four months." His brother, who died three years ago in England, left a sum of money for a memorial in Bishop's College Chapel and his wishes have now been carried out under the direction of his executor, Col. William Wood, of Quebec.

MONTREAL.

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

Montreal.—St. George's.—The Lord Bishop of the Diocese gave some interesting statistics on Sunday, March 10th, at the morning's service in this church relative to the growth and needs of the Anglican Church on the Island of Montreal. The three principal Funds dependent upon the Church for support are the Superannuation, Widows' and Orphans', and the Mission Fund. The last named Fund was made the subject for special appeal. Owing to the increased contributions made to the fund during the past year the stipends of the mission clergy had been increased by 50 each, but the Church was spreading so rapidly that still further efforts must be made to keep up with its needs. Three years ago the clergy numbered 118, while at present there were 127, and these would be increased to 133 at the June ordinations. The incomes of fifteen additional clergy would have to be supplied in the near future. There were nine vacant parishes three years ago, but to-day there are only three. Since the extension work was commenced by Bishop Carmichael four years ago, eight new churches and three mission rooms had been built, four churches had been enlarged and five had either been built or were in process of being built to replace smaller ones. Within the last eighteen months, three churches formerly helped by the fund had become self-supporting. About one-fifth of the fund is expended on the Island of Montreal, where the growth of the diocese is greatest. Three years ago Montreal West had one church and one clergyman; to-day there are four churches and the clergy there. The growth of the diocese will necessitate five new parishes being built in the near future. The Bishop urged that an effort should be made to increase the stipends of clergy in priest's orders to a minimum of \$1,000, though even to maintain the present rates required an increase of income. Appeal was also made for a clergyman doing good work at the Montreal jail, and among discharged prisoners. A lady police court missionary was also doing effective work. Institutional work was done by most of the churches, but St. Jude's Church, which is now vacant, might be made an institutional church, if only funds permitted. Unless the stipends of the Mission clergy could at least be increased, it would be difficult for them to continue owing to the necessity for keeping a horse, and to the increased cost of living for themselves.

St. John's.—St. James'.—The Rev. A. H. Moore, the rector of the parish, was recently presented by the churchwardens with a modern silver stop-watch on which had been engraved a suitable inscription. The present was made to Mr. Moore in appreciation of his valuable services.

Cowan of the R parish, of the 1 bravery out skat Windsor Dean's sented pleasing those w Mr. Jus in his u Lewis, M. Jon children honour cumstar the 25th me Dr through ed to b went to The bes above t Windsor moment Doris t

death o one of to the and thi great l forebe cease th u tir fluence late M Church church, willing both in ing a t of the and be church gap w death t has su took pl Church body w the be church.

Welli elegant W. P. father a solid the fir Rev. A acknow the gr time a cross; a seve church of the before At the church

Ott and 1 Rifles J. M from which that affair of th cren years much welfa sure retire gret. appo

Cowansville.—Miss Doris Lewis, the daughter of the Rev. Rural Dean Lewis, the rector of this parish, was recently presented with the medal of the Royal Canadian Humane Society for her bravery in saving the life of a little boy when out skating on the 25th of November last. Mr. Windsor Rice, who is a member of the Rural Dean's congregation, was at the same time presented with an Honorary Testimonial. The pleasing event took place in the Town Hall, and those who took part in the affair were the Hon. Mr. Justice Lynch, who made the presentation in his usual pleasing manner; the Rev. W. P. R. Lewis, Mr. T. P. Noyse, Mr. Anthony, the Rev. M. Jones, and Mr. J. R. Innes. Close on 200 children and about 300 friends gathered to do honour to Miss Lewis and Mr. Rice. The circumstances of the rescue were as follows:—On the 25th day of November of last year, little Bennie Draper, while sliding on the river, broke through the ice. Miss Doris Lewis, who happened to be skating at some distance, immediately went to his assistance and plunged in after him. The best she could do was to keep Bennie's head above the ice and water and call for help, when Windsor Rice rushed to her assistance without a moment's hesitation and brought both Bennie and Doris to safety.

Stanbridge East.—St. James'.—By the recent death of Mr. Charles J. Chandler, of this place, one of its most respected citizens has gone over to the great majority, and the whole community and this church in particular has suffered a very great loss. A native of this place, where his forebears were among the earliest settlers, the deceased had lived here all his life, and during that time had won the deepest respect and confidence of all classes in the community. The late Mr. Chandler was a faithful and devout Churchman, rarely absent from his place in church, a regular communicant, a generous and willing contributor to the work of the Church both in the parish and outside, esteeming nothing a trouble if only it would advance the work of the Church or contribute to the improvement and beautifying of the property and the little church he so dearly loved. His removal leaves a gap which will long be deeply felt. In his death the Church in the parish and the diocese has sustained a great loss. The funeral service took place on Saturday, March 2nd, in St. James' Church, and it was very largely attended, the body was afterwards interred in the family plot in the beautiful little graveyard adjoining the church.

ONTARIO.

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

Wellington.—St. Andrew's.—A very costly and elegant gift has been presented to this church by W. P. Niles, Esq., in loving memory of his late father in the shape of a solid brass lectern and a solid brass prayer desk. They were used for the first time on Sunday, the 10th inst., when the Rev. A. L. Geen, who is in charge of the parish, acknowledged the generous gift and expressed the gratitude of the congregation. A short time ago Mrs. Niles presented a brass altar cross as a thank offering after recovering from a severe illness. These several articles of church furniture greatly improve the appearance of the pretty parish church. It is probable that before long a new chancel window will be put in. At the evening service on the same Sunday the church was filled with worshippers.

OTTAWA.

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

Ottawa.—Much regret is felt among the officers and men of the 43rd Duke of Cornwall's Own Rifles at the announced retirement of the Rev. J. M. Snowdon, rector of St. George's Church, from the position of chaplain of the regiment, which he has held for over twelve years. During that time he has taken an active interest in the affairs of the 43rds, accompanying them on many of their trips and officiating at many religious ceremonies at which the corps attended. Of late years, however, he has been unable to pay as much attention as he wished to the spiritual welfare of the regiment, and owing to the pressure of parochial duties he finds it necessary to retire. His resignation will be accepted with regret. Nothing has as yet been done towards appointing his successor.

The regular March quarterly assembly of the Brotherhood of St. Andrew was held on Tuesday evening in St. Matthew's parish hall. The attendance was unusually large, and every Chapter in the city had a quota of representatives, including many from Junior Chapters. The Rev. W. M. Loucks, rector of St. Matthew's, spoke on the Prayer side of the Mission; Mr. F. H. Gisborne on "What the Mission should do for us;" and the Rev. J. E. Revington-Jones on "Some General Impressions." In addition there were two minute reports from representatives of parishes where Mission services were held. These showed how keen and helpful a part Brotherhood men and boys had taken in the recent Mission.

TORONTO.

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

Toronto.—The Lord Bishop of Toronto preached in St. Barnabas Church, Chester, on Sunday morning last and on the evening of the same day he occupied the pulpit in the Cathedral. During last week he delivered a number of addresses at the noonday services which are at present being held in Holy Trinity Church. These services were largely attended and the addresses delivered by His Lordship were very much appreciated.

The Diocesan Evangelist preached last Sunday morning in Trinity Church East on the Passion of Christ, afterwards visiting the ground of the proposed new parish, where he addressed the Sunday school at 2 on Danforth Avenue, and held another Cottage Meeting at 4.15 p.m. on Salmon Avenue. At the Cottage Meeting on Greenwood Avenue a week ago last Sunday evening, 20 were present. After Easter week the Evangelist will (D.V.) return to the country parishes, meanwhile holding a few more Cottage services and also helping the rector of St. Clement's at 7-8 and 11 a.m. on the morn of Easter Day. Mr. Bennett Anderson again asks the prayers of his brethren.

St. Alban's Cathedral.—The Diocesan Cathedral.—A meeting of the Finance Committee was held at the residence of Sir Henry Pellatt on Friday evening last. The subscription list amounting to \$100,000, furnished by the Rev. Canon Morley was carefully scrutinized, with the result that the committee unanimously passed a resolution guaranteeing to the Chapter of the Cathedral the first one hundred thousand dollars to the Building Fund. This will cause the Residuary Chapter to advertise for tenders at once, and should they prove satisfactory the works will begin in the spring or early summer. In view of all circumstances this is a magnificent achievement and assures the ultimate completion of the Cathedral. On Sunday morning last the Rev. Canon Dixon, the rector of Trinity East, occupied the pulpit in this Cathedral and preached an impressive sermon.

St. James' Cathedral.—The Rev. W. C. Simpson, M.A., an honorary missionary in the Diocese of London, preached both morning and evening in this church on Sunday last, and has been and is giving a series of special addresses on each week-day at 12.30 and 8.15 p.m., excepting to-morrow when there will be no evening service, and on Saturday Mr. Simpson will conduct services at St. George's Cathedral, Kingston, during Holy Week and on Easter Day. He

comes to Canada warmly recommended by the Lord Bishop of London.

St. Stephen's.—The Ven. Archdeacon Forneret, rector of All Saints', Hamilton, preached in this church last Sunday evening.

St. Peter's.—The Rev. Canon Howitt, rector of St. George's, Hamilton, preached in this church last Sunday evening.

Trinity East.—Mr. Fleming, a student at Wycliffe College, who has spent some time doing missionary work in Baffin's Land, recently gave some of his experiences in that part of the world in the form of an interesting lecture which he gave lately in the schoolhouse. According to Mr. Fleming, Baffin's Land, though the third largest island in the world, is the most desolate region to be found anywhere. In the "Lorna Doone," a sailboat of 73 feet, the party of which the student was a member, left Newfoundland and sailed across to the coast of bleak Labrador. From there they laid their course for Hudson Strait, and after many weeks, came to Ashe Islet, where they made a landing at a little village on Lake Harbor. The trip was beset with many dangers, not the least of which was caused by the numerous huge icebergs which drifted across the course. Rough work was the rule rather than the exception for the little boat, a squall at one time casting adrift some of the lumber carried on deck for the purpose of erecting a winter house at the island. Four and a half days were consumed in rounding Cape Muggford alone. One of the first duties of the party after landing was to build a house in which to pass the cold season. As the winter approached, the building was encased in a layer of snow blocks, similar to those used by the Eskimos, and a snowhouse was built over the door to ensure an ingress and egress during the heavy snowfall. The desolation of Baffin's Land is greatly added to by the fact that no grass or trees grow there. Practically the only vegetation which lightens the scene consists of small flowers which bloom during the brief summer. Mr. Fleming spoke very highly of the Eskimo character. The natives with whom he came in contact had qualities which would grace many of their white Canadian fellow-citizens. Honesty, trustworthiness, and a conception of the sacredness of friendship were among their characteristics. One Eskimo man was described as a most Christ-like character and a living proof of the reality of the Gospel, while his wife was a heathen conjurer and seemingly a hopeless case. But the land is bleak and inhospitable. If mining fever attracts men from the southern parts of Canada to the rumoured gold fields, those who go will need to be men in every way. Baffin's Land will relentlessly thin out the unfit from the fit. Mr. Fleming intends to return to take up the work at the Mission after the completion of his course at Wycliffe College. The Mission is under the charge of the Rev. E. J. Peck, the well-known veteran missionary.

Bobcaygeon.—Christ Church.—During the last two weeks farewell services have been held in the three churches and two stations belonging to the above parish, by the outgoing rector (Rev. F. Louis Barber) who has been appointed by the Lord Bishop of Ontario to be vicar of Picton. General regret was expressed all through the parish, and it was very evident that Mr. Barber has made hosts of friends during his ministry in Bobcaygeon. At St. John's, Dunsford, at a special meeting, the following address was presented, accompanied with a purse of money: "Dear Mr. Barber,—It is with feelings of deepest regret that we are gathered here this evening to bid you farewell. During the 4½ years you have been among us there has been a vast improvement in our Church work, both spiritually and financially, owing to your earnest and zealous endeavours on our behalf, and we realize fully that we are losing a clergyman hard to replace. We would ask you to accept this small token of affection and esteem, and we pray that God may be with you in your new field of labour at Picton. Hoping your future life may indeed be very happy and successful, we beg to remain, &c. Signed on behalf of the parishioners, John B. Kennedy, Churchwarden." Mrs. Barber was also the recipient of several tokens of regard. At Christ Church Mrs. Barber was given a reception by "The Ladies' Guild," who afterwards made her a presentation of a purse of money. This was followed by a presentation of an address together with a purse of \$100. On the eve of their departure from the parish at a congregational meeting of the members of Christ Church, Mr. W. T. C. Boyd on behalf of the congregation read the following address to Mr.

PREMIER HOUSE IN CANADA FOR

CHURCH FURNITURE

Catalogue of Pews, and Chancel Furniture, mailed free upon request.

The Blonde Lumber & Mfg. Co. Limited.
— Chatham, Ont. —

THE BLONDE LUMBER & MFG. CO. LIMITED
CHATHAM, ONT.

Barber:—"Rev. Sir.—The members of the various congregations in connection with the parish of Bobcaygeon feel that they cannot allow you to leave the parish without some tangible proof of the esteem in which you are held by those among whom you have worked for the past four and a half years. We feel that we are losing one whose place it will be hard to fill. The energy and enthusiasm you have displayed in all your work we trust has been transmitted in some degree to those who have interested themselves in the various organizations of the parish. We have particularly to thank you for the unremitting and assiduous care which you have shown in making the Church service so hearty and bright, and at the same time so reverent. Your fatherly anxiety for the sick and afflicted has been most gratefully appreciated. No call of duty has been unheeded. Sir, while we deeply regret losing you, and we trust this feeling has been reciprocated, we rejoice to think that the change is in the nature of a promotion and that your undoubted talents are to be used in a larger sphere. W. T. C. Boyd, F. W. Read, wardens, Christ Church, Bobcaygeon, March 5, 1912." Mr. M. M. Boyd then presented the purse, and in doing so supplemented a few remarks more fully expressing the good wishes of the congregation. The Rev. F. L. Barber made a feeling reply and said that he and Mrs. Barber and family would carry with them the most heartfelt remembrances of many warm friends in Bobcaygeon and the parish. Mr. Lithgow, as superintendent of the Sunday School, presented Mr. Percy Barber with a purse of \$25, as a slight token of appreciation for his services to the school as teacher, organist, and in many ways. Mr. Percy Barber made an appropriate reply expressing his thanks and regrets on leaving his associates. The meeting then closed, Mr. and Mrs. Barber and the members of their family leaving on the following day for their new home at Picton.

HURON.

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

London.—The Lord Bishop of the Diocese has appointed the Rev. R. S. W. Howard, rector of Chatham, to be one of his examining chaplains, in the place of the Rev. Canon Hague, who has left the diocese and taken up his abode in Toronto.

Mr. Howard is a graduate of Trinity University, Toronto, in arts, and Huron College in theology, and was formerly professor in Huron College prior to his acceptance of the rectorship of Christ Church, Chatham.

Cronyn Hall.—Under the auspices of the Imperial Order of the Daughters of the Empire, the Rev. Canon Tucker, the rector of St. Paul's Cathedral, gave a very interesting and inspiring address in this hall on last Thursday evening on the subject of "Immigration in its relation to our national life." His worship, Mayor Graham, presided, and there was a large audience who thoroughly enjoyed the eloquent Canon's address.

St. Matthew's.—This church was consecrated by the Lord Bishop on Sunday evening the 10th March. Some time ago, during a pastoral visit, one of the congregation, expressing a desire that the balance of the church debt should be paid, made a contribution to that end. Others did the like, and Messrs. Carson and Isaac undertook to visit the other members of the congregation with the result that the collections at the anniversary services on the 18th February together with the contributions referred to, more than equalled the balance of the debt. Accordingly His Lordship consented to consecrate the church. On the evening of the 10th the Bishop was met at the main door of the church by the rector with the churchwardens, lay delegates, and other members, when a petition for the consecration of the church, containing the needful assurance that the property is entirely unencumbered, was read by Mr. Henry Farman, churchwarden, supported by his colleague, Mr. James Mahon, also by Messrs. Carson, Isaac, Wright, and Moulton. Then after reciting the Collect, "Prevent us, O Lord," the Bishop and the rector, preceded by the wardens; proceeded to the chancel reciting the 24th Psalm. Then, the Bishop being seated, the title deeds were presented to him and laid on the Holy Table. The Bishop, after the usual address to the congregation, said the consecration prayers with special prayer for all who shall here receive holy baptism or confirmation, and the Blessed Sacra-

ment or shall be here married, or give thanks after childbirth, and for all mourners and penitents, also for those who shall bear God's word in this church, the whole ending with the ascription of glory to the Holy Trinity. The sentence of consecration having been read aloud and signed by the Bishop for record in the diocesan registry, Evensong was said by the rector, the Rev. E. Appleyard, B.A., the lessons being read and the special Collects said by the Bishop. The Bishop preached from the text, "Behold, the tabernacle of God is with men," Psalm xxi, 3, showing in what sense He whom the heaven of heavens cannot contain can be said, to have a tabernacle. The history of the word "tabernacle" was then traced, the first tabernacle being the "tent of meeting," as it is called in the Revised Version, not the "Tabernacle of the congregation," but the place where God deigned to meet His people; the second being the human nature of our Blessed Lord, Who could say "He that hath seen Me hath seen the Father," and the present tabernacle being the Church which He has founded and left here as the continuation of His incarnation. Congratulating the congregation on being relieved of the burden of debt, for which much credit is due to the rector, although the first steps were taken under his predecessor, Mr. Lowe, His Lordship expressed a hope that this would be a starting point for higher activities and that all would be loyal to Christ, to His Church, and to their own branch of it, regarding its peculiarities not as a matter to be ashamed of or explained away, but as valuable contributions to the spiritual life of the country, and also loyal to one another, caring more for the progress of the Church's work than for the success of their individual notions. Above all, let one and all be missionaries, seeking out and bringing back those that are out of the way. The large congregation, which completely filled the church, was increased by members of All Saints', headed by their rector, the Rev. I. B. Clarke, who had said Evensong at an early hour, but did not succeed in arriving at the beginning of the service, being detained at one of the level crossings which are such a source of annoyance, danger and death in London. It may be added that the best possible spirit prevails in the congregation and the future prospects are extremely bright. If St. Matthew's is the only consecrated church in London, it is to be hoped that it will not long remain so.

Heathcote.—The incumbent and Mrs. Roberts were most pleasantly surprised by the congregations of this parish who collected together after a recent Wednesday evening's Lenten service, and afterwards proceeded to the rectory, where a beautiful black fur robe and coat were presented to them with the following address:—"Dear Reverend and Mrs. Roberts,—We, the members of St. James', St. Alban's, and St. Augustine's, have gathered here this evening to show our appreciation of your services among us. Ever since you accepted the office of being our spiritual guide, your faithfulness in the performance of your duty has always been appreciated, if not expressed. We therefore ask you to accept this fur coat and robe as a slight token of the esteem in which you are held, and we hope that you may long be spared to enjoy the comfort of them. Signed, G. Griffith, J. Raby, J. G. Vickers."

Tyrconnell.—St. Peter's.—Further details concerning the recent death of the late Rev. Rural Dean G. H. Elliott are as follows:—Mr. and Mrs. Elliott were driving to Dutton on Thursday, 7th inst., to attend the Sunday School Convention, when the horse ran away. After the horse had been caught Mr. Elliott went to examine it to see if it had hurt itself, and the animal kicked him in the abdomen. Mr. Elliott received terrible internal injuries and peritonitis set in, causing his death. His death was very sudden and came as a great shock to his family, his parishioners and the community at large, as he was dearly beloved by all who knew him. Despite all that medical aid could do to give him relief he passed away on Sunday afternoon, the 10th inst., surrounded by his sorrowing family. Mr. Elliott was a native of Cavan County, Ireland, 55 years of age, and was for some years connected with the Royal Irish Constabulary, coming to Canada about the year 1887, where he held office with the C.P.R. at Toronto and London. Later, feeling himself called to the Christian ministry, he entered Huron College, from which he graduated and was ordained by Bishop Baldwin in 1892. His first parish was Comber, in Essex County, and later he was appointed rector of Glencoe. In 1900 he accepted the appoint-

ment to St. Peter's Church, Tyrconnell, where he had since laboured, and there, as in his former parishes, he was beloved as a faithful minister of Christ. By the Bishop and clergy of the diocese he was ever held in very high esteem, and two years ago was appointed as Rural Dean of Elgin. In 1893 he was married to Miss M. J. Kennedy, sister of Dr. G. T. Kennedy, of St. Thomas, who survives him, with their four children: Claude, aged 17, an undergraduate of Toronto University; Gladys, aged 14, a student at St. Thomas Collegiate Institute; William and Stuart at home; also his sisters, Miss Lizzie Elliott, of New York, and Mrs. T. J. Gibson, of Newport, Rhode Island, and a sister and brother in Ireland. Mr. Elliott was a prominent member of the Masonic and Orange orders. The funeral service was held in St. Peter's Church, Tyrconnell, on Tuesday, the 12th, at 10 a.m., and it was conducted by the Bishop of Huron, assisted by Archdeacon Hill and others of the clergy. The interment took place at St. Thomas cemetery. The funeral was largely attended both by clergy and laity. The Bishop, in the course of an address, which he delivered in the church, paid a very high tribute of praise to the deceased. Amongst the clergy who were present and who took part in the service were the Rev. A. Shore, of Ridgeway, and the Rev. W. F. Brownlee, of St. Thomas, who were both fellow undergraduates of the University with the deceased. The Rev. Principal Waller, of Huron College, and the Rev. Dr. Sage, of London, took their places at the head and foot of the coffin respectively. In the church the hymns, "Peace, Perfect Peace," and "For all Thy Saints who from their labours rest," were sung by the choir. The deceased clergyman was well known in London. As a young man he was employed in the C.P.R. freight office. The Rev. Dr. Sage, of West London, remembers him very favourably. He was for some time superintendent of St. George's Sunday School in that city.

Walkerton.—St. Thomas.—Two presentations were recently made to two faithful members of the choir, i.e., Miss Harvey who went to reside in Whitby, and Mr. S. Ramsey, who has gone to live in Warton. This church has met with some sad losses recently by removals. The annual meeting of the Ladies' Aid Society took place recently. The officers for the present year were elected. This society is doing great work as by the treasurer's report we find that over \$600 has been collected during the year. This sum is over and above the regular subscription to the Building Fund.

ALGOMA.

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

Parry Sound.—"Life and Work in the Wilds of Moosonee." The lecture upon the above subject was given by the Rev. T. Bird Holland, B.D., of Port Carling, and it was much enjoyed by all present. It formed the chief feature upon the programme of the A.Y.P.A. of Trinity Church at their meeting on Monday evening, the 11th inst. The lecturer gave a vivid description of the work carried on by the Anglican missionaries among the Swampy Cree Indians of the region about James Bay. Bishop Horden's forty-two years of devoted service have evidently been of incalculable blessing to these hunters of fur-bearing animals. After two years at Moose Factory learning the language, being undismayed by the voracity of the mosquitoes and the rigours of the climate, Mr. Holland returned to Montreal to seek his bride. His humorous description of the honeymoon trip back to the Mission, provoked the mirth of the audience. His account of the daily life of the Indians, and of their simple and practical religious faith, and of the unaided efforts of the missionaries in giving them a sound elementary education, was very instructive. "We can teach Ontario something," said he, "for in our schools the Bible is taught every day." During the course of the evening Miss Newburn and Miss Irene Vincent gave piano solos, Master W. Foot a song, and the Misses Foot a duet. The singing of "Fling out the Banner," followed by the Blessing, brought the evening to a close. The Rev. G. Bird Holland, B.D., officiated at all the services in this church on Sunday, March 10th.

Cravenhurst.—St. James'.—A very successful and largely attended missionary meeting was held here on Tuesday, the 12th inst., when the Rev. J. R. S. Boyd, rector of Orillia, gave an interesting address on "China," which was much

March 21, 1912.

appreciated. Blackburn's "Story of the Crucifixion" has been splendidly sung by the choir twice during this Lenten season.

RUPERT'S LAND.

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

Brandon.—St. Matthew's.—The Rev. F. C. C. Heathcote, the rector of All Saints', Winnipeg, preached in this church at both services on March 10th and delivered two stirring appeals for the Home Mission Fund of the diocese. A committee appointed by the Vestry to consider plans for the new church is actively at work, and several attractive designs have been submitted. It is thought that a seating capacity of 500 will be sufficient, and the tower in all probability will be of the central type over the transepts. Every detail will be carefully considered, and the different societies are actively engaged in providing the various features of the equipment. The font will be donated by the Children's Guild. The splendid Rogers Memorial Communion service is already on hand, and also the angel lectern. The Parish Guild are providing a fund for the furnishing of the altar and other necessities in the chancel. It is proposed to make an effort to have the stained glass windows donated as memorials. The prospects are bright for the sale of the church property early in April, and if this is carried out there is no doubt that ground will be broken for the new church in May. The choir now numbers 56 voices, and everything points to a healthy development during the present year. A large number of the members of the W.A. attended the second annual meeting of the Auxiliary for the Rural Deanery which was held in St. Mary's Parish lately, and proved a most successful and inspiring event.

NEW WESTMINSTER.

A. U. de Pencler, D.D., Bishop, New Westminster, B.C.

Chilliwack.—The first ordination ever held in this parish took place on the second Sunday in Lent, when Mr. Edward Marston Searles (Lic. Theol. University College, Durham), was ordained deacon by the Bishop of New Westminster. The candidate was presented by the Ven. Archdeacon Pentreath, and there were present also besides the rector, the Rev. Canon Hinchcliffe, the Rev. C. B. Clarke, rector of Sardis, and the Rev. Mark Jukes. The sermon was preached by the Bishop. Mr. Searles will have charge of the new Mission of Rosedale, in the Chilliwack Valley, and immediate steps will be taken to build a church and parsonage. The Chilliwack Valley has now three clergy at work. At Sardis the rectory has been completed, and the erection of a church will begin at once.

Bradner.—The Rev. C. F. Yates, vicar of Abbotsford, has opened up a Mission in this new district on the British Columbia electric line, ten miles from Abbotsford. There are several enthusiastic workers, notably some from the Church of England Men's Society, recently from England. Services are held in a log building, formerly a cattle shed, which has been fitted up as a temporary church. A quarter of an acre has been given for a site, and voluntary labour and some lumber has been promised. Mr. Yates is a pioneer worker, and is very successful in organizing new work.

COLUMBIA.

The Right Rev. J. C. Roper, D.D., Bishop, Victoria, B.C.

Victoria.—St. John's.—Tenders have been awarded for the erection of a new church. The cost of the building, including the foundations already completed, will be about \$90,000, but this does not include the spire. It is expected that the work of erecting the new building will be proceeded with without any delay.

Nanaimo.—Mr. H. J. Bush, one of the leading citizens of this city, is responsible for the presentation of two lots in the new Seafield heights subdivision, lying in the rear of the Newcastle townsite on the high land, for the Church of England, which will likely accept the offer and erect a church. The Rev. Canon White, the rector, to whom the offer was personally made, was delighted with the gift and will proceed at once with the campaign for the building of a handsome edifice in this new part of the city.

CANADIAN CHURCHMAN.

CALEDONIA.

F. H. DuVernet, D.D., Bishop, Prince Rupert, B.C.

Prince Rupert.—Within a short time active work will be under way on the erection of the new church building, the edifice to occupy eight lots at Fourth Avenue West and McBride Street. A meeting of the congregation was held on the evening of Tuesday, March 5th, to make final arrangements for the building of the new church on the site described as above. The Bishop of the Diocese was in the chair, and gave an account of the preparatory work that had been done, the plans and estimates, and also what had been done in the way of subscriptions. The estimated cost of the building is \$26,000, but it is possible to build, leaving some of the expensive interior finishing to a later date, thus bringing the initial cost down to about \$17,000. The meeting decided on the latter plan, and a building committee was appointed with full power to act, and proceed at once with the building. Bishop DuVernet and the two churchwardens, R. L. McIntosh and W. E. Burritt, are ex-officio members of the committee, Col. W. M. Davis, J. M. Christie, E. Mortimer, W. J. Ken- naugh being elected by ballot. Bishop Du Vernet has received notification that the title deed of the church site has been mailed to him, so the property is clear of all encumbrances.

Correspondence

THE SITUATION IN IRELAND.

Sir,—Permit me as a regular and interested reader of The Canadian Churchman, with a son living in Canada, to express my views on the situation in Ireland as depicted in your issue of February 8th, by "Spectator." I am an Irish landowner, and have lived all my life in Ireland, am a member of the Church of Ireland, and an elected representative on the various governing bodies of that Church. As D.L. and J.P. for County Donegal of 40 years' standing, I have had ample opportunities of knowing my countrymen, and I know Ireland well. I was one of the two witnesses chosen to represent the landowners before the Dudley Commission on Congestion, and was kept under examination for 6 days of 5 hours a day. These briefly are my credentials, and I know something about what I write.

Ireland is in no sense a nation. Racial and religious differences rend it asunder. There is no freedom of election in Ireland, because there is no moral courage to resist the intimidation of the Unionists, the latter including the educated, advisors, therefore, the (so-called) Nationalist representatives in the House of Commons do not voice the true feelings even of their nominal supporters, much less of the million and a quarter Unionists, the latter including the educated, professional, and commercial classes of the country. Rightly or wrongly, there exists bitter antagonism between Protestants and Roman Catholics in the North, and fair play to either side can only be secured under an Imperial Parliament. The Protestants in Ulster outnumber the Roman Catholics in the census for 1911. The whole Nationalist agitation is galvanized into life and never had any inherent motive power, this was acquired by linking it, either with open rebellion as in the time of the Phoenix Park murders, or subsequently with the

land agitation. The latter is nearly now settled owing to the tenants having purchased their holdings on very favourable terms, and they are rapidly becoming Conservatives, and want to be left alone to follow their agricultural pursuits. The agitation is largely financed by Patrick Ford and his newspaper, supplemented by subscriptions from loyal colonies, where the appeal, based on a plea for self-government, appeals to the sympathies of free men who do not know that in Ireland Home Rule would undoubtedly mean Rome Rule. Take local government in Ireland as an example, we have had it the same as England since 1898. With what result? Let the figures furnish the answer. Out of 227 county councillors in Munster only two are Unionists! Out of 143 county councillors in Connaught only one is a Unionist! In Ulster out of 249 county councillors only 115 are Unionists! In Leinster only 12 Unionists out of a total of 333! If this can be done in the green tree what would be done in the dry! The Nationalist party have obtained their control in the past by pondering outrage and murder, and sacrificing their duties to their constituents to the one ambition to secure Home Rule. The case lies in a nutshell. If a ship's crew mutinies, will the captain hand over the command to the mutineers? The attitude of the loyal minority is this, We are citizens of the United Kingdom, loyal to the Throne and Empire, and we refuse to be deprived of our inheritance, or to be given over to the control of a disloyal faction, and sooner than do so, "Ulster will fight and Ulster will be right." There was no attempt at the suppression of free speech in Belfast, but there was a firm determination to prevent Winston Churchill proclaiming Home Rule in the Ulster Hall, from the platform on which his father stood to rouse Ulster to resist Home Rule in the memorable words quoted above. This determination was enforced, and all the forces marshalled that day were powerless to sway the Loyalists from their purpose. Ulster stands for loyalty, and civil and religious liberty, on behalf of the Unionists of Ireland, and Ulster will not have Home Rule. Few outside Ireland can understand the true position of affairs, and certainly "Spectator" is not one of the few. I remain, Sir, Yours faithfully,

W. H. Boyd,
Ballymacool, Letterkenny.

February 26th, 1912.

THE NAME OF THE CHURCH.

Sir,—So another name is suggested for the good Old Church to fit the Canadians: "The Canadian Branch of the Church of England." Lengthy enough, certainly, but not one that would appeal to the majority of Church people, even to take it from the "offensive arrogance" of styling itself "The Church" and "Catholic." There is no offence meant to the other bodies of Christians when we appropriate the name Catholic, because they know well they have no right to be called "Catholic" or "The Church." Our Master established His Church on earth, as every one admits, and ordained His twelve Apostles to carry on the work. But remember He gave one Church to the world and not more than one, and that "Catholic and Apostolic," meaning the Church which has come down to our day in one unbroken chain from the Apostles, and no body of Christians can be called "The Church" who has not received their commission at the hands of a Bishop. I should advise your correspondent, A. H. Rhodes, to procure, if he can, a little book entitled, "A Key to the Knowledge of Church History," by John Henry Bluet, M.A., on the second page of which he will find what I have asserted, fully explained. Your correspondent goes on to say that "without doubt the Presbyterians, Methodists, etc., are churches in the eyes of 'The Master,' and are dear to His heart," but I think the Blessed Master must be grieved to see His Church rent asunder and split up into parties presuming to call themselves His Church, when He established but one. I wish to object strongly to the assertion that the use of the term "Catholic in the creeds creates the feeling in a great host of people that it eventually means the further introduction of erroneous beliefs and practices of the Roman Church." After all, I have come to the conclusion by the closing sentences of A. H. Rhodes' letter, that he is not a Churchman, as I understand the term, and therefore does not value his Catholic birthright, but is quite willing, like many others, to hand it over to the Roman Church, who are only too willing to have it so. Anglican Catholic.

THE THORNTON-SMITH CO. DECORATIVE CONTRACTORS

carry out the complete restoration of

CHURCHES

Every contract receives the closest personal supervision of a member of the firm.

Toronto and Winnipeg

THE NAME OF THE CHURCH.

Sir,—Permit me to make a suggestion that may help towards arriving at an understanding in reference to the name of the Church in Canada. "Catholic" seems beset with difficulties. But we "believe one Catholic and Apostolic Church." Why not fall back upon the latter title, which fully describes the Church's position and guiding principle? If it is desired to limit the term, why not say the Anglo-Apostolic Church in Canada, i.e., the Apostolic Church in communion with the English (Anglican) Church throughout the world? Or the Apostolic Church Reformed of Canada? If this suggestion should be adopted, we should not be accused of arrogance or of slighting others who may on various grounds, claim to be Catholics, or be confused with Roman Catholics, but should in time come to be known as Apostolics, which would tend to propagate the grand principles for which the Church stands.

A Churchman.

REVISION OF THE LECTIONARY.

Sir,—I notice a disposition on the part of some to provide selected New Testament lessons for the Sundays of the Christian Year. This is, I feel, a step in the wrong direction. We surely do not want our people to hear less of the Bible than they now do in the Church. And we must face facts as they are. The great majority of our people ordinarily attend but one service a week, and that service is the Sunday morning service. At least forty-five weeks of the year they now hear the same forty-five Old Testament lessons, and if the proposed change is made, for the same number of weeks they would hear the same New Testament lessons, instead of hearing, as they do now in the course of seven years, practically the whole of the New Testament. Rather, Mr. Editor, let us make a change in the opposite direction, and provide a large number of additional Old Testament lessons that may be read on Sunday mornings especially.

E. P. Judge.

Brome, P.Q., 9th March, 1912.

MISSIONARY LIMITED EXPRESS.

Sir,—The average man in Canada to-day scarcely realizes the momentum which the cause of missions has really attained. One needs to be able to see beyond his own parish and to note what work is going on in all the communions, in small congregations and large ones, in both city and country, to really appreciate the steady advance in sentiment that must show itself in increased offerings and prayers. An Englishman well known in missionary circles has recently written that results of missionary campaigns as he has seen them in Canada and the United States, "strike a newcomer as absolutely marvelous," and a young man just returned from an extended tour of the West said, "Isn't it wonderful the way these churches keep on stepping up year after year?" Possibly we have expected more striking results than can yet be seen, but a 50 per cent. advance in three years is impressive. The great feature of the past twelve months has been the every member canvass in hundreds of congregations, and no one who is open to conviction can fail to realize that this is after all the way to properly care for the missionary work, as well as the current revenue of any parish. Thousands of churches have not undertaken it usually because lacking virile and courageous leadership, but it is to be greatly regretted that the officers in any church will allow the winter to pass and not make the effort to reach every member and adherent, not because of what it does for the finances only, but because of the results in spiritual experiences of both committees and congregation. It is interesting to note that even old Trinity Church in New York City has been convinced of the value of this method of reaching their people. The nine congregations, including the mother parish, united in an every member canvass beginning the last week in February, and 200 men undertook the work, the results of which are not yet announced. Bishop Greer met with them at their supper conference and declared that during the campaign all minor movements in his work were to run on the side tracks in order that the Missionary Limited Express might have a clear track. Clergymen in Canada can well afford to join in this resolution, as many have already done. The Laymen's Missionary Movement publishes such an abundance of material along these lines that no one need ask as to methods or

actual results attained. The two pamphlets "They Did It," and "Suggestions to Leaders in the Every Member Canvass," are particularly helpful. We have yet to learn of any church where a campaign of this sort reduced the amount received for current revenue, but know of hundreds of places where it has been increased.

Herbert K. Caskey.

BURIED WITH CHRIST BY BAPTISM.

Sir,—These words from Romans vi. 4, are often quoted by immersionists as if they settled the mode of baptism. As a matter of fact they are not concerned with modes or actions at all, but with spiritual results. If we take the word literally, "buried with Christ" would mean "buried in a tomb," for Christ was not buried in water. But the words are evidently a Hebrew figure. As the new bishop of Sodor and Man, Dr. Denton Thompson, puts it:—"Being united to Christ by faith, we are in union with the whole Christ, the Christ in every part of His work for us. We are dead with Him, buried with Him, risen with Him, even ascended with Him. Indeed the life we live is not in reality our life at all. It is Christ living in us." To be dead with Christ we do not need to be hung upon a cross. To be buried with Him we do not need to lie-down, either in water or in a tomb. To be risen with Him we do not need to deposit a shroud where we lay. To ascend with Him we do not need to visit Olivet and interview the angels and rise behind a cloud. The believer should find no difficulty in regarding all these as spiritual (not physical) processes, realized in a changed, consecrated, renewed Christlike life, i.e., a spiritual death, a spiritual burial, a spiritual resurrection, and a spiritual ascension.

T. T.

NOTICES OF BOOKS.

By the Rev. W. H. Griffith Thomas, D.D.

Cui Bono? By Harwood Huntingdon, Longmans, Green and Company, New York. Price, \$1 net.

The sub-title is "A Gentle Philosophy for those who doubt," and the book is an endeavour to restate "some of the eternal verities which condition peace." There are six chapters, treating respectively, "What is the World for?" "Difficulties"; "Christianity the Civilizer"; "Evolution of Soul"; "Man Ensouled"; "Christianity Transcendent." While there is nothing particularly new in the discussion, yet old truths are helpfully restated, and we can well believe that the book will prove of service as "a gentle philosophy" for many thoughtful people. It is a little trying to observe the inaccuracies in fairly familiar quotations in poetry and prose.

Aspects of Death in Art. By F. Parkes Weber, M.A., M.D. Chicago; The Open Court Publishing Company.

This volume consists of a series of articles reprinted with alterations and additions from the **Numismatic Chronicle**. It is intended to be an essay on the mental attitudes towards the idea of death as illustrated by minor works of art, especially medals, engraved gems, jewels, etc. There are fifty-eight figures in the text. This study of the human aspects of death, as reflected in works of art, shows wide reading and study on the part of the compiler, and will doubtless be found interesting to those who wish to give attention to a somewhat sombre subject.

The Fourth Watch. By H. A. Cody. Toronto: William Briggs. Price, \$1.25.

An attractive story of New Brunswick. The hero is an old clergyman, "Parson John," and we follow his various experiences with keen interest, though perhaps the author makes somewhat too heavy drafts on our imagination at times. It is a little difficult to imagine a clergyman's life with such a constant succession of thrilling adventures even in New Brunswick. Here and there the theology and the theological expressions are not quite to our mind, and we should imagine that in this respect the story must have been "strong meat" for the Methodist paper in which it appeared, as well as for the firm that now publishes the book. But the tale itself is helpful and invigorating, and its moral of "virtue victorious and villainy vanquished" will ensure it a hearty welcome at the hands of the many readers it deserves.

BOOKS RECEIVED.

The following books have been received from Messrs. A. R. Rowbray & Co., Limited, London, 28 Margaret Street, Oxford Circus West:

"Pilgrim Songs." Being thoughts of the Psalms of Degrees, collected chiefly from addresses given by the late Prebendary Montagu Villiers, by Evelyn Villiers. Price 1/6 net.

"Studies in Thomas à Kempis." (The Imitation of Christ). In the Light of To-day, by Rev. G. H. Preston, M.A. Price 1/6 net.

"Illustrations of the Liturgy." Being 13 drawings of the Celebration of the Holy Communion in a Parish Church. By Clement O. Skilbeck. With notes, descriptive and explanatory and an introduction on the present opportunity, by Percy Dearmer, D.D. Price 4/6 net.

From Longmans, Green & Co., 39 Paternoster Row, London, England:

"The Passion of Christ." A study in the narratives, the circumstances and some of the doctrines pertaining to the trial and death of our Divine Redeemer. By the Rev. James S. Stone, D.D., rector of St. James' Church, Chicago.

From E. S. Gorham, New York:

"The Athanasian Creed." By the Rev. A. E. Burn, D.D., Vicar of Halifax, Prebendary of Lichfield and examining chaplain to the Bishop of Lichfield. Price 1 shilling net.

Family Reading.

HOME.

Home is a place to lay one's head,
A quiet room and a simple bed,
And the God of Comfort overhead.

A place of peace and a place of rest,
With cozy corner for friend or guest,
And love and hope in the human breast.

For, be it palace, or be it cot,
That is not home where love is not,
And where God's mercies are forgot.

The patient's heart a home will find
Where'er it dwells among mankind,
Remembering, too, the ties that bind.

More dear, perchance, for absent hours
The tender thought of vines and flowers
That bloom and twine in homestead bowers.

O world, how lonely wouldst thou be,
But for the gentle ministry
Of sweet home hearts that dwell in thee.

Sweet hearts, that take the stranger in,
That pity those in want and sin,
And strive for good their world to win.

Some day the universe will be
A glorious home for all who see
The Lord in love's eternity.

—Bessie Bland.

LENT.

In commemoration of our Lord's fasting, the Church has set apart the season of Lent as a time of abstinence from worldly things, so that we may pay greater attention to spiritual matters.

It has been aptly said that "Lent is to the months of the year what Sunday is to the days of the week"—a time of rest and meditation. It is the season when the life of our Lord is presented to us from the time of His fasting and temptation in the wilderness, through His earthly ministry to the final crowning acts of Holy Week, and also for the preparation for the joy of His glorious Resurrection.

Our blessed Lord, who knew the frailties and temptations of the human soul, was led by the Spirit into the wilderness, that, in His Divine humanity, He might teach the children of men how to overcome their evils, and that they might learn from Him the life of self-sacrifice and love.

That fasting does not prevent temptation, we learn from our Lord, for when "He was an hungered" the tempter came to Him, telling Him to command the stones to be made bread. Our Lord replied, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," showing that spiritual food was needed as much as natural food for the nourishment of the child of God. Then the tempter made

the sup-
doms of
worship
behind
worship
chou ser
Our
tempted
by the
overcom
our who
all adve
and fro
and hur

Open th
The wir
Joy is a
If our

Open th
He hat
He hath
He may

Open th
Strong.
They w
And the
vine

Open th
Sympat
It will r
That an

H

A

NE

NE

H

head

on th

laid v

sprin

Gran

the e

tral I

a city

cann

tinen

agric

squa

terr

of a

store

other

city

mont

\$300,

distri

floor.

ward

prese

comm

book

Addr

Mcl

the supreme test: he offered Christ all the kingdoms of the world if He would fall down and worship him. Our Lord answered: "Get thee behind Me, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve."

Our Lord thus proved that even if we are tempted to leave the "paths of righteousness" by the greatest offers of worldly success, we can overcome the tempter by praying to God with our whole heart that "we may be defended from all adversities which may happen to the body and from all evil thoughts which may assault and hurt the soul."

OPEN THE DOOR.

Open the door, let in the air; The winds are sweet and the flowers are fair. Joy is abroad in the world to-day; If our door is wide, it may come this way— Open the door!

Open the door, let in the sun; He hath a smile for every one; He hath made of the raindrops gold and gems, He may change our tears to diadems— Open the door!

Open the door of the soul, let in Strong, pure thoughts which shall banish sin: They will grow and bloom with a grace divine, And their fruit shall be sweeter than that of the vine— Open the door!

Open the door of the heart, let in Sympathy sweet for the stranger and kin; It will make the halls of the heart so fair That angels may enter unaware— Open the door!

—British Weekly.

LENT.

The more one becomes truly intimate with the Church which traces her origin to the Apostles who were commissioned by our Lord "to go into all the world," one sees how very like a wise mother the Church has been, in many ways. From birth to death she tenderly cares for young and old and intensifies the periods of joy, as in matrimony, and illuminates the times of sorrow, as when a soul has gone back to the God who gave it, as the Litany so well expresses it:

"In all time of our tribulation, in all time of our prosperity: in the hour of death and in the day of judgment."

The whole course of the Church Year is a constant and complete call to the Christian to think and do such things as are right, because, like a loving mother, the Church makes the same appeal to you, as a loyal son or daughter, to heed what mature judgment for twenty centuries had advised as most valuable for sincere souls.

INDIFFERENCE.

One of the hardest trials of a clergyman's life is the indifference and carelessness of his Communicants. He naturally expects to receive their hearty support in all that he undertakes, for the welfare of the church is as much their concern as his. If he cannot look to them for assistance in the work of the parish, to whom can he turn? In every parish there are a large number of people who have been confirmed and are enrolled as members of the Church, but so far as the support of the Church or even regular attendance

on the services are concerned, they might as well be strangers. They contribute nothing to the support of the Church, and are rarely seen at the various services of the same. They are a constant load on the heart of the rector, and many an hour of anxious thought is given to these indifferent and careless communicants. He is constantly thinking of them and wondering how they are still members of Christ's dear family, responsibility as Christians.

Amid all his duties, many and toilsome, he cannot forget them, for despite their carelessness, they are still members of Christ's dear family, sheep of the one Fold, and he feels his responsibility as their pastor and shepherd.

Sometimes the temptation comes to leave them alone, to cease worrying about them. Sometimes he thinks aloud in the silence of his study, "How can these careless ones expect me to feel any interest in them, when they show no interest in me, or in my work?" By the suggestion is put aside the moment that he realizes that their carelessness and indifference will not absolve him from his responsibility as their pastor and shepherd. Like the wayward children of the Church and ever dear to the heart of the faithful pastor, and he longs and prays that some day they may see the error of their way, and return to the true home whence they have strayed.

There are none living who do not, in a greater or less degree, have an influence over the earthly happiness of others. The sense of contributing to the pleasures of others augments our own happiness. Unselfishness, Christian charity, and loving-kindness, are sunbeams of the soul.

HAZELTON

A NEW CITY ON A NEW RAILROAD IN A NEW COUNTRY

HAZELTON, situated at the head of the steamer navigation, on the Skeena River, rails now laid within a few miles—trains this spring, on the main line of the Grand Trunk Pacific Railway, at the entrance to the wonderful Central British Columbia territory, is a city that offers opportunities that cannot be duplicated on the Continent. It is surrounded by rich agricultural land, hundreds of square miles of highly mineralized territory, anthracite coal deposits of a remarkably high grade. 24 stores, 2 banks, 2 newspapers and other evidences of a fast growing city already there. \$200,000 a month now paid in wages. Over \$300,000 paid in freights to this district, 1911. Get in on the ground floor. Lots selling from \$100 upwards, on very easy terms. Representatives wanted. Liberal commissions. Write at once for booklet, plans and price list. Address:

W. R. BIRD McKinnon Building TORONTO

British and Foreign

The late Lord Lister, although of Quaker descent, was a devout Churchman. He was a regular churchgoer, and took a strong general interest in Church affairs.

The venerable Viscount Cross has just resigned the chairmanship of the York House of Laymen, which he has held for many years past. He was born on May 30th, 1823, and is therefore fast approaching his 95th year.

The Rev. A. E. Talbot, the rector of the Stowell Memorial Church, Salford, has been appointed by the Archbishop to the deanery of Sydney, N.S.W. The Dean-designate, who had a brilliant career at Oxford, was only ordained as recently as 1905.

As a safe-guard buy nothing in the baking powder line unless all the ingredients are printed on the label. The manufacturers of the brands of baking powder in which large quantities of alum are used, are afraid to print the ingredients on the label as no person would buy it at any price. Magic Baking Powder is pure and guaranteed not to contain alum.

The Very Rev. Arthur Purey-Cust recently celebrated his 84th birthday. He has been Dean of York for the past 32 years and he is the only surviving Cathedral Dean who was nominated by the Earl of Beaconsfield. He has been in office longer than any other English Dean, although his age is surpassed by the Deans of Llandaff, Durham and Exeter. He has taken great delight in the noble York Minster, and has at great expense preserved its many thousand square feet of unique ancient glass.

The Albert Hall at South Kensington was packed on a recent evening

NIGHTINGALE, JACKES & CO. Stock Brokers and Financial Agents Investments and Loans Negotiated 33 MELINDA STREET, TORONTO.

THE BRITISH MEDICAL JOURNAL AND BOVRIL

Six pages of this Conservative Journal of Sept. 11 last were devoted to the report of a series of scientific experiments made to test the food value of Bovril. The experiments demonstrated that Bovril is a valuable food in itself and that at the same time it is a great aid to digestion.

by Churchpeople who did this to protest against the proposals of the present Home Government for the Disestablishment and Spoliation of the Welsh Church. The Archbishop of Canterbury presided and with him on the platform were a large body of distinguished bishops, clergy and laity. Speeches were made by Sir Arthur Cripps, K.C., M.P., Lord Selbourne, Viscount Halifax, the Primate and others.

A very interesting discovery has been made at Barking, Essex, where excavations are proceeding on the site of the ancient abbey which was founded about 689 by Erkenwald, Bishop of London. There has been found within the last few days a tombstone with a carved figure of the first Vicar of Barking, who was named Martinus, and was vicar from 1315 to 1328. At the same time a splendid brass was found to the memory of a chaplain named Malet, who was over the chantry. He died in 1485. The brass was in a splendid state of preservation.

Need For a Bishop.—There used to be a New Zealand newspaper, in

which statements frequently appeared that were very, very far from the truth. Sir Joseph Ward met the editor one day. "Have you a bishop on your staff?" he asked. "A bishop!" the editor exclaimed. "No, I

Light YOUR House With ACETYLENE

Even though you cannot get city gas or electricity, you can get a better light—ACETYLENE.

An Acetylene lighting system can be installed in your home at small expense.

Then—you can say good-bye to the mussy, smelly coal-oil lamps, the smoky chimneys, the uneven wicks, and the disagreeable job of keeping them in order. Then—you can have in every room a light that is really daylight's counter-part—a light that is soft, white, pleasant and remarkably easy on the eyes—a light that makes reading a greater pleasure than ever.

Then why not have Acetylene?

Write us and we'll tell you all about how to put in an Acetylene system, what it costs, and how much light it will give you for every cent in cost.

ACETYLENE CONSTRUCTION CO., LIMITED 604 POWER BLDG., MONTREAL. Cor. McTavish and 6th Sts., Brandon, Man. 422 Richards St. Vancouver.



THE DOMINION BANK

SIR EDWARD B. OSLER, M.P., President
W. D. MATTHEWS, Vice-President
C. A. BOGERT, General Manager

Capital paid up \$ 4,700,000
Reserve Fund 5,700,000
Total Assets 70,000,000

A Necessity When Travelling

Travellers' Checks and Letters of Credit issued by this bank, are cashed in any part of the world. They are self-identifying, and make it an easy matter to procure ready money at any stage of the journey. If lost or stolen, they are of no value to finder or thief. Full information regarding these conveniences of travel, may be obtained at any branch of THE DOMINION BANK.

THE STANDARD LOAN COMPANY

We offer for sale debentures bearing interest at FIVE per cent. per annum, payable half-yearly. These debentures offer an absolutely safe and profitable investment, as the purchasers have for security the entire assets of the Company.

Capital and Surplus \$1,400,000.00
Assets - - - - - 2,800,000.00
Total Assets - - - - - 2,800,000.00

President:
J. A. KAMMERER
1st Vice-Pres. and General Manager:
W. S. DINNICK Toronto
2nd Vice-President:
HUGH S. BRENNAN Hamilton
Directors:
RIGHT HON. LORD STRATHCONA AND MOUNT ROYAL, G.C.M.G.
DAVID RATZ R. H. GREENE
W. L. HORTON A. J. WILLIAMS
Head Office:
Cor. Adelaide and Victoria Streets,
Toronto

The HOME BANK of CANADA

SEVEN OFFICES IN TORONTO

8 King Street West
78 Church Street
Cor. Bloor W. & Bathurst Streets
Cor. Queen W. & Bathurst Streets
Cor. Queen W. & Ontario Streets
243 Broadview Avenue
1686 Dundas Street, W. Toronto

Full Compound Interest allowed on savings accounts of One Dollar and upwards. 500

MORE EFFICIENT TRUSTEESHIP AT NO GREATER COST

IS ASSURED TO THE ESTATE WHEN THE EXECUTOR AND TRUSTEE IS

The Toronto General Trusts Corporation

Toronto
Ottawa Winnipeg Saskatoon

haven't." "You ought to have one you know," Sir Joseph said earnestly. "But why on earth should I have a bishop?" asked the agitated editor. "Because, my dear sir," Sir Joseph explained smoothly, "many of your newspaper's statements need confirmation so badly!"

The Lord Bishop of Oxford, the Right Rev. Dr. Gore, was recently made the recipient of various presentations by the Church people in his old diocese of Birmingham. At a diocesan meeting, which was held in Queen's College, Birmingham, and at which the Bishop of Birmingham, Dr. Wakefield, presided, in the presence of a large gathering of clergy and laity, the Bishop of Oxford was presented by Canon Carnegie on behalf of the cathedral boy, with various handsomely-bound volumes dealing with the subject of architecture in England, and Canon Sutton, on behalf of the clergy of the diocese, next read and then presented the Bishop with a beautifully engrossed and illuminated address. A citizens' committee, with the Lord Mayor at its head, is still engaged in raising some permanent memorial to Dr. Gore's work in the city of Birmingham, as also in the diocese.

Some interesting discoveries are being made in "The Street of Abundance," which recently was unearthed and which leads to the amphitheatre at Pompeii. In one shop there was found a row of wine jars so placed that it would seem the vintner was in the act of pouring wine from one into another when overtaken by waves of lava, A.D. 79. There also, hermetically closed, was cauldron still containing water. On walls bordering the road are many political notices, relating to elections. A feature of great interest in the "Streets of Abundance," which was brought to view in Pompeii a few days ago, is that every house has a balcony. Heretofore in all Pompeii only one balcony had been discovered, and it was supposed that the Pompeians did not indulge in this very Italian way of taking the air. The balconies now found are most elaborate, with columns and much decoration. They bring the old life and old civilization much nearer to our own and render it more understandable.

Guild of the Holy Ghost the Comforter.—This Guild has been fortunate enough to gain the interest and co-operation of the Lord Archbishop of Ottawa. In a letter to the Superior-General (Rev. Dr. Barwell-Walker, Ontonagon, Mich.), in which His Grace accepts the Vice-Presidency of the Guild for Canada, he says, "I will gladly do whatever may be in my power to make the Guild known. Such a Guild ought to be of great practical value to all members of the Church, for the Person, and Office and work of the Holy Ghost are not by any means as greatly appreciated and realized as they should be. The preparation of our young Christians for Confirmation, and God's bestowal on them one by one of the Holy Ghost—by the "laying on of hands" to be their Sanctifier, their Comforter, their Guide, impresses them deeply with His Person, His Office, and His Work, and they ought to know a great deal more. The Guild of the Holy Ghost, its Devotions and its literature, ought to be of the greatest practical value to them first at this time and all through their lives."

Children's Department

A YOUNG GIRL'S LITANY.

Jesu, when the tempests roll
O'er my sad and troubled soul,
From my heart I say to Thee,
"God be merciful to me."

The Evening Luxury "SALADA"

CEYLON TEA

Anticipated with delight by all who use it

LEAD PACKETS ONLY. BLACK, MIXED OR GREEN.
AT ALL GROCERS.

HIGHEST AWARD—ST. LOUIS, 1904.

Jesu, in temptation's hour,
When I feel the tempter's power,
From my heart I say to Thee,
"God be merciful to me."

Jesu, in the stress of pain,
When my faith begins to wane,
From my heart I say to Thee,
"God be merciful to me."

When I hear the thunder's crash,
See the lightning's vivid flash,
From my heart I say to Thee,
"God be merciful to me."

When the hour of death is here,
And I feel Thy Presence near,
From my heart I say to Thee,
"God be merciful to me."

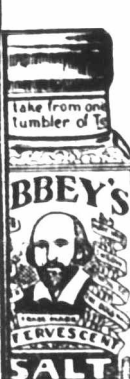
Jesu, in earth's last dread hour,
When all souls shall own Thy power,
From my heart I say to Thee,
"God be merciful to me."

THE STORK AND THE WIDOW'S CAPTIVE SON.

(A Norwegian Story.)

A widow and her only son, Konrad, lived in a little village in Norway.

Each summer storks nested on a little building near that in which the mother and son had their home. The two were kindly disposed to the birds; fed them and played with them. When Konrad whistled, a stork came and ate food from the boy's hand. Each spring the mother and son awaited with longing the return of



Abbey's Effer-Vescent Salt
A good stomach and a merry soul are inseparable—lacking which, try Abbey's Salt.
25c and 60c bottle.
Sold everywhere.

the storks, and the birds seemed glad when they again saw Konrad and his mother. They manifested this by clattering with their beaks and flapping their wings—as the dog does by wagging his tail and licking the hand of his master. When Konrad grew into manhood,

They all want more

And no wonder! Here is a thick, nourishing, strengthening soup, prepared from specially selected beef and the finest vegetables that Irish soil can produce.

The manufacturers of Edwards' Soup are soup-makers and nothing else. They are large and close buyers, and by specialising in this way for over 25 years, they have been able to produce an assortment of soups of the highest merit at a price within the reach of all.

EDWARDS' DESICCATED SOUP

5c. per packet.

Edwards' Desiccated Soup is made in the varieties—Brown, Tomato White. The Brown variety is a thick, nourishing soup prepared from best beef and fresh vegetables. The other two are purely vegetable soups.

Edwards' Soup, too, is also an excellent addition to your own soups. It imparts strength, colour, nourishment and flavour; it improves the skill of those who make, and the appetites of those who eat. Edwards' Soup is made in Ireland.

A PROFITABLE BANK ACCOUNT

PROFITABLE, safe and convenient for the depositor are the Joint Savings Accounts at the Bank of Toronto, from which either of two persons may withdraw money. These are convenient household accounts.

INTEREST is added half-yearly to all balances.

OUR large Reserve Funds and resources ensure safety for your money.

Capital - \$4,600,000
Reserve - \$5,600,000

BANK OF TORONTO
Assets \$57,000,000

he became a sailor, and went out on ships that went to far-away parts. He was anxious to earn much money, that he might be able to support his mother, so that she would not be compelled to do heavy work, as she had grown quite old. The boy saved his wages, and as soon as he had a fair sum he sent it home, as it was

CONCORD VALLEY

THE SUNNY DRY BELT
ITS ORCHARDISTS DON'T USE THE SMUDGE POT

And have never had a crop failure. We cannot sell you a bearing orchard because the owners will not put a price on them that we would dare to quote

\$3,000 per acre was offered for the orchard known as the Widow Smith's. It was refused. She figured wisely—Why Look—last year she sold 16,000 boxes of apples on the trees for \$22,500; Then besides there was prize money; for she wins prizes all over the world.— Be foolish to sell, wouldn't she?

If you are interested in Fruit Growing in the Greatest Fruit District in the Greatest Fruit Country in the world—We have won prizes everywhere—I will be glad to send you our booklet, FRUIT GROWING, Past, Present and Future. Drop us a card right now.

Orchard Home Development Company, Ltd.

Kamloops British Columbia

CONCORD VALLEY

a great joy to him to feel that he could ease her labours. The time came when Konrad's ship visited a strange land, and on the way it was overtaken and captured by sea robbers. These men not only took the ship and all the goods aboard as their own, but carried the ship's officers and crew into the far East and sold them as slaves. Konrad could send neither money nor anything else back to his mother.

A long time passed and the sorrowing mother had no word from her son. She feared that he had been lost at sea, and she sorrowed for him as for the dead, and the people of the village expressed their sympathy with the poor widow. Each year the storks returned with the returning spring-time, and when she looked at the birds, tears filled her eyes as she remembered how much her Konrad had liked them, and how great was the pleasure he had found in their presence.

As Konrad one day was toiling at a piece of heavy work given him as a task, a stork alighted near him and began to approach. At once the tired toiler thought of his mother and his home. Before he had time to think, he whistled, as was his habit in other days to call the bird. To his great joy, in response to the whistle, the stork walked up to him and signified that he wanted something from his hand. Konrad shed tears of joy and thanked God; his old friend had found him in the strange land that was to him a prison. The young white slave took of his own food and gave it to the most welcome visitor, and for some days the bird remained with his friend.

Konrad knew the habits of the stork, and that very soon the heat of the country in which he toiled would drive the bird to the distant North. He was sorry to lose his company; but as he could not well have it otherwise, he thought to use the stork's flight; at a venture to try to get news into the land to which it would go. He hunted up a piece of paper, wrote on it where he was, how he had come there, and that he was held as a slave. He wrapped the paper around the leg of the stork and fastened it well with a pack-thread. The stork accepted it all patiently, as though he understood the man's design and was a willing agent to bear his message to other lands.

The days passed, and in the village of the North the children cried: "The storks are here!" They also reached the village in which Konrad's mother lived, and, as they are wont to do, the old storks returned to the old nest and the old home. The aged widow called them to her, and they received food from her hands. As they ate, she noticed a paper tied to the leg of one. She coaxed the bird to her, loosed the pack-thread, opened the paper, and, to her inexpressible joy, learned that it bore news of her boy. She read it, then ran with it to her pastor.

The next Sunday the pastor read the letter in the church, and all the people joined in the widow in her rejoicing. They discussed Konrad's condition and resolved that they must



buy his release. Each contributed something and put the matter in the pastor's hands for further action, beseeching him to act at once for the

A Man With Piles Cannot Work

The depressing, undermining influence of piles seems to affect mind as well as body until the sufferer from this annoying ailment feels miserable and utterly cast down.

The itching, stinging sensations which accompany piles are bad enough. The search for cure and thought of a surgical operation do not tend to cheer one up. Many get discouraged and allow their futures to be ruined by this wretched ailment.

It is so easy to relieve piles by the use of Dr. Chase's Ointment that it seems strange that anyone should neglect to give this treatment a thorough trial. If you could only read some of the letters from cured ones who had suffered ten, twenty or thirty years you would no longer doubt the effectiveness of Dr. Chase's Ointment in the relief and cure of piles.

release of the poor slave. The pastor appealed directly to the king, telling him of the widow and the message that had come to her from her son by way of the Stork-Messenger-Dove line. The king was a ready listener and a willing helper, and at once opened communication with the officials of the land in which Konrad was held. Before the storks were ready for the next journey south, the late slave was a free man, at home with his mother and with the bird that, without knowing it, had played so important a part in his release.

When Konrad reached home, bells were rung, the people gathered in the church and with full hearts thanked God that he had used the stork as a letter carrier through whom the old mother received her son again almost as if from the dead. That the village may not forget the story, the authorities have placed above the church door a stone on which there is chiseled out the image of a stork. Many of the farmers around the village also had like stones placed over their main entrance to their houses, that their children may be reminded of the slave, the stork, the message and the wonder-work of God.—Lutheran Church Visitor.

DUTY.

Madame Guyon said, "Oh, if you know the peace that lies in an accepted sorrow"—ought we not to learn more of the peace that comes from an accepted duty? And, by accepted, I mean one that we take with simple obedience straight from our Father's hand, thus freeing our minds from all harassing fear as to the results. Duties are ours; results are God's.

Every day lived right will make it better for us to-morrow, whatever that may be. To live each day as though we only had the one day on earth—the one day in which to do good, the one day in which to praise God, the one day in which to be loyal to Christ, the one day in which to make the world happy—that is the way to live in order to bring something of heaven into the present. And surely that is the way we ought to live; we who are only travelers passing through this world to our home beyond.

Jesus says, "Come unto Me, and I will give you rest."

How Nerve Cells Are Broken Down

Every man or woman who works with the brain uses up daily an enormous amount of nerve force. Millions of tiny nerve cells are broken down and must be replaced if mental and bodily efficiency is to be maintained.

If brain fag, headaches, sleeplessness or irritability set in, the evidence is plain that nature is not rebuilding as fast as work is breaking down. You cannot allow this depleting process to continue long if nervous prostration or paralysis is to be warded off.

Dr. Chase's Nerve Food will help you to get the balance on the other side of the account, so that each day will add a little to your stock of health and vitality. A man whose work is largely mechanical may keep going with health below par, but the brain worker must have a clear head or fall behind in the race. Restore the wasted nerve cells with Dr. Chase's Nerve Food and know the joys of good health and success.



use it GREEN.

sted on a little in which the air home. The d to the birds; l with them. a stork came boy's hand, mother and son the return of

be's Salt
od stomach
erry soul are
ble—lacking
uy Abbey's

60c bottle.
everywhere.

ds seemed glad Konrad and his fested this by beaks and flap- the dog does by id licking the

into manhood,



tables that

are soup- and close r over 25 assortment within the

dedicated Soup th ce variety— omars White. The variety is a thick, g soup prepared t beef and fish s. The other two vegetable soups.

own r; it those



ST. MARGARET'S COLLEGE, TORONTO.

A Residential and Day School for Girls. Founded by the late George Dickson M. A. former Principal of Upper Canada College and Mrs. Dickson. Thorough preparation for the Universities and for All Examinations in Music, Art, Domestic Science. Physical Culture, Tennis, Cricket, Basket-Ball, Hockey, Swimming Bath. Mrs. George Dickson Miss J. E. MacDonald, R.A. President Principal

Bishop Strachan School

FORTY-FIFTH YEAR

A Church Residential and Day School for Girls. Full Matriculation Course. Elementary Work, Domestic Arts, Music and Painting.

President: The Right Rev. The Lord Bishop of Toronto

Principal: Miss Walsh

Vice-Principal: Miss Nation

Wykeham Hall, College Street, Toronto

Also 221 LONSDALE AVENUE

A Branch Junior Day School

Kindergarten, Preparatory and Lower School Classes, under well-qualified mistresses.

HILL CROFT SCHOOL BOBCAYGEON ONT.

A Residential Preparatory School for Boys. In the Country

Healthy Situation, Spacious Grounds, Graduate Masters, Small Classes, Special Preparation for Royal Naval College, Halifax.

W. T. COMBER, B.A. (Oxford), Headmaster

Church Brass Work Memorial BRASSES RAILS SCALES.
PRITCHARD ANDREWS CO. OF OTTAWA, LIMITED
133 Spadina St. OTTAWA

YEAR BOOK AND CLERGY LIST OF THE CHURCH OF ENGLAND IN THE DOMINION OF CANADA FOR 1912

PRICE 25 CENTS
Joseph P. Clougher
Publisher
449 Spadina Ave. - TORONTO

MENEELY & CO. WATERVLIET, (West Troy), N.Y.
The Old Reliable Meneely Foundry, Established nearly 100 years ago
CHURCH, CHIME, SCHOOL & OTHER BELLS

Glen Mawr
661 Spadina Avenue - Toronto
Residential and Day School for Girls.
100% of all who wrote in July, 1910 and July, 1911 matriculated. Large Staff of highly qualified and experienced Teachers and Professors. Native French and German Teachers.
Pupils prepared for the Universities and for examinations in Music of Toronto University, The Conservatory of Music and the Toronto College of Music. Modern Educational Methods, Refining Influences, and Well regulated Home. Lawn Tennis, Skating and other forms of recreation.
For Prospectus, apply to MISS VEALS, Principal.

Bishop Bethune College
OSHAWA, Ontario
Visitor: The Lord Bishop of Toronto
Preparation for the University
Young Children also Received.
For terms and particulars apply to the Sister in Charge, or to
The Sisters of St. John the Divine
Major Street, TORONTO.

"Edgehill"
CHURCH SCHOOL FOR GIRLS, Windsor, N.S.
The Bishops of Nova Scotia and New Brunswick, Patrons. Gold Medal, 1908-1910, from the Royal Academy and Royal College of Music, London, England.
Miss Gena Smith, Lady Principal.
Three Pupils matriculated third, fifth and ninth McGill 1910 examinations. Perfect Sanitary Conditions. Domestic Science Dept.
Easter term begins April 3, 1912. For Calendar apply to Rev. H. A. Harley, M.A., Secretary.

Havergal Ladies' College
JARVIS ST. TORONTO
Principal - - - MISS KNOX
Thorough education on modern lines. Preparation for honour matriculation and other examinations. Separate Junior School, Domestic Science Department, Gymnasium, Outdoor Games, Skating Rink, Swimming Bath.
HAVERGAL-ON-THE-HILL College Heights, Toronto
A second Junior School is established at No. 51 ST. CLAIR AVENUE for the convenience of pupils resident in the Northern and Western parts of the City. Large Playing Grounds of three acres—cricket, tennis, basketball. Under the direct supervision of Miss Knox, assisted by specialists in Junior School teaching and in Languages. For illustrated calendars and prospectuses apply to the Bursar.
R. MILLICHAMP, Hon. Sec.-Treas.

ST. AGNES' SCHOOL
BELLEVILLE, ONTARIO
PATRON—The Lord Bishop of Ontario
Thorough Courses in English, Languages, Music, Art and Physical Culture.
Pupils prepared for the Universities Conservatory of Music Examinations held at the School. Beautiful and extensive grounds, large and handsome building thoroughly equipped with every modern convenience and improvement, including gymnasium and swimming tank.
For Prospectus and fuller information apply to
MISS F. E. CARROLL
Lady Principal

WESTBOURNE RESIDENTIAL AND DAY SCHOOL FOR GIRLS
340 Bloor Street W., Toronto, Ont.
Affiliated with the Toronto Conservatory of Music F. McGilvray Knowles, R.C.A., Art Director For Announcement and information, address the principal
MISS M. CURLETTE, B.A.

Established 1869
British American Business College
Y.M.C.A. Building, Toronto,
Thorough, practical courses, in all commercial subjects. Students may enter any time for day or evening courses. Particulars sent on request. T. M. Watson, Principal

Church and Memorial Windows
STAINED GLASS
Designs and estimates submitted.
Luxfer Prism Co., Limited
100 King St. W., Toronto

THE GENERAL THEOLOGICAL SEMINARY
Chelsea Square, NEW YORK
The next Academic Year will begin on the last Wednesday in September.
Special Students admitted and Graduate course for Graduates of other Theological seminaries.—The requirements for admission and other particulars can be had from The Very Rev. W. L. ROBBINS, D.D., Dean

Christianity without the Cross is a contradiction in terms, an absurdity defying all analysis, an unthinkable an entity as a liquidless river, an impossibility so manifest that none but the insane or delirious give it a place in the imagination.—The Crozier.

JONES AND WILLIS
LD.
ECCLESIASTICAL ART WORKERS in metal, wood, stone, textile fabrics and stained glass.
43 Great Russell Street, LONDON, ENG. Opposite British Museum. Also at Birmingham and Liverpool

E. C. WHITNEY WORDSLEY, ENGLAND
CASCOCK, SURPLICE STOLE AND CLERICAL CLOTHING MANUFACTURER
Clergy Cascocks.—Russell Cord, \$3.04 to \$6.70. Serge, \$3.04 to \$12.18. Silk, \$12.18 to \$30.68.
Clergy Surplices, \$1.09 to \$10.23
Choir Cascocks.—Boys', \$1.09 to \$3.70. Men's, \$1.37 to \$4.75.
Choir Surplices, Linen.—Boys' from 55 cts. Men's from \$1.34.
Ordination Outfits from \$32.08.
Please place orders for Easter at once.
ILLUSTRATED PRICE LISTS AND PATTERNS FREE.

ECCLESIASTICAL ART A. R. MOWBRAY & Co., Ltd.
Invite applications for their illustrated price list No. 100 of
SILVER AND BRASS WORK, WOODWORK, TEXTILES.
28 Margaret St., Oxford Circus, London, W., and 9 High Street, Oxford, Eng.
Special Dept. for Clerical Tailoring.

St. Alban's School
CHURCH SCHOOL FOR BOYS
Three miles from Toronto
Visitor—Lord Bishop of Toronto. Large and beautiful grounds. Boys prepared for the University and Royal Military College. Special attention given to juniors and boys entering commercial life. For prospectus, apply to M. E. Mathews, Head Master.
WESTON ONTARIO

MEMORIALS AND DOMESTIC ART GLASS
DOMINION STAINED GLASS
Est. 1869
34 RICHMOND ST. E. TORONTO
+ Riskey & Booth Proprietors

Roman Stone
(Trade Mark Registered)
Is especially adapted for churches, office buildings, banks and residences.
Write for prices when contemplating building.

The Roman Stone Company - Limited
Head Office: 504-5 Temple Bldg. Phone Main 5239
Factory - Weston, Ont. Phone Main 1060.

CHURCH BELLS SCHOOL
Ask for Catalogue and Special Donation Plan No. 70
Est. 1858. BELLS for churches are DUTY FREE
The C. S. Bell Company, Hillsboro, Ohio, U.S.A.