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No. 49

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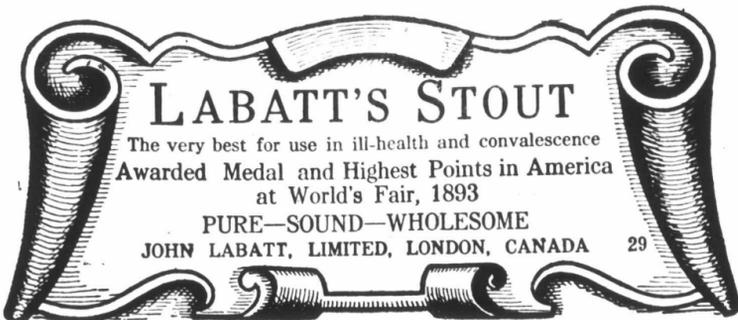
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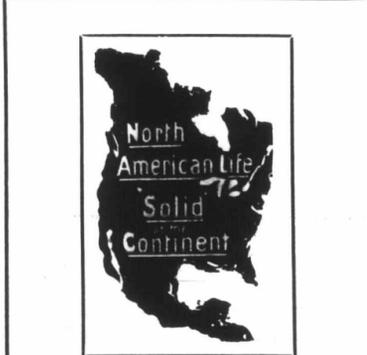
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December 10—Second Sunday in Advent.

Morning.—Isai. 5; 1 John 3:1—16.
Evening.—Isai 11:1—11 or 24; John 18:1—28.

December 17—Third Sunday in Advent.

Morning.—Isai. 25; Rev. 1.
Evening.—Isai. 26 or 28:5—19; Rev. 2:1—18.

December 21—St. Thomas, A. & M.

Morning.—Job 42:1—7; John 20:19—24.
Evening.—Isai. 35; John 14:1—8.

December 24—Fourth Sunday in Advent.

Morning.—Isai. 30:1—27; Rev. 14.
Evening.—Isai. 32 or 33:2—23; Rev. 15.

December 25—Christmas Day.

Morning.—Isai. 9:1—8; Luke 2:1—15.
Evening.—Isai. 7:10—17; Titus 3:4—9.

Appropriate hymns for Second and Third Sundays in Advent, 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.

SECOND SUNDAY IN ADVENT.

Holy Communion: 235, 254, 260, 397.
Processional: 70, 298, 307, 475.
Offertory: 319, 327, 329, 621.
Children: 58, 481, 685, 726.
General: 69, 311, 753, 778.

THIRD SUNDAY IN ADVENT.

Holy Communion: 236, 240, 241, 252.
Processional: 10, 63, 396, 550.
Offertory: 323, 326, 596, 699.
Children: 56, 488, 687, 730.
General: 308, 396, 412, 767.

THE SECOND SUNDAY IN ADVENT.

We are looking for the second coming of the Lord Jesus. Therefore we must ever be making ourselves ready against that coming, the day and hour of which are unknown to us. To-day Holy Church points out to us one way in which we are to prepare. That is by a systematic and reverent use of Holy Scripture. The Scriptures were written for our learning, "that we through patience, and comfort of the Scriptures, might have hope." And our hope is that of everlasting life which God has given us in our Saviour Jesus Christ. God is a God of patience, consolation and hope. And this three-fold revelation of Himself is clearly seen in Holy Writ. Patience, consolation and hope characterize God's dealings with our first parents, with all the patriarchs, in fact with all men. And throughout the Old Testament there is promise after promise, in type and prophecy, of the incarnation of the Son of God, by means of which incarnation men would perceive the absoluteness and universality of Divine patience and consolation, and the certainty of human hope. The Old Testament is thus fulfilled in the New. For in the life and ministry of Jesus Christ we have fulfilment. "Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promise made unto the fathers: and that the Gentiles might glorify God for His mercy." From these remarks we gather the relative significance and importance of the Old and the New Testaments. The Old is filled with promises; the New reveals how and where these promises were fulfilled. It is essential to read the Old Testament that our hopes may be inspired. It is essential to read the New in order to appreciate the manner and the means whereby our hopes are already fulfilled. The Scriptures were written for our learning. Are we learning from the Scriptures? There is an old advice given to us men, "Before thou prayest, prepare thyself; and be not as one that tempteth the Lord" (Ecclesiasticus 18). Give the advice a wide reference and we learn that it is well to prepare ourselves before all spiritual duties, and indeed before all duties, for we must interpret all duties spiritually. It is in the exercise of the art of meditation that we prepare ourselves for the tasks of life. For the art of meditation provides us with spirit, principle, and motive; it reveals to us method of presentation of truth to others, and the application thereof to ourselves. Before all great actions there is preparation unseen by man, known to God only. Who saw Daniel prepare himself for the open acknowledgment of God? Meditation precedes action. Action is inspired, guided, and blessed by meditation. We study our Bibles that we may preach sermons, give addresses, or conduct a Bible class. Meditation must come before all such study. We must prepare ourselves before we prepare our sermons or addresses. Our Lesson to-day then is that we should read our Bibles devotionally. Read a few verses. Close the Bible. Recognize the Presence of God. And wait for Him, the God of patience, consolation, and joy, to "fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." The rush of the world, of life to-day, is inimical to the art of meditation. "Artists" succeed in attaining their ambitions largely in detachment, in overcoming worldly things that would interfere. The art of meditation is an essential one in the Christian life. "Grant that we may in such wise hear them, read, mark, learn, and inwardly digest" the Holy Scriptures. That is to be our prayer this week. For meditation is preparation.

Suffragan Bishops.

The Bishop of Salisbury (the late Dr. Wordsworth) in his great sermon on St. James' Day at the consecration of three Bishops said some interesting things about suffragan Bishops, as one of the three consecrated was a suffragan Bishop. This great scholar and historian pointed out that the

office of a suffragan Bishop was not a novel experiment as many thought but "closely akin to the Commission held by those two primitive saints Timothy and Titus in their work as assistants of St. Paul" and St. Paul's oversight over them was the germ thought, he said, that led in later times to the organization of provinces, national churches and patriarchates. He pointed out clear cases where the office of a suffragan Bishop should be a great blessing to the Church. He pointed out that suffragan Bishops sit in the upper house in the United States but did not vote. He thought it was a great mistake that suffragan Bishops were debarred from sitting in the upper house in England. He deplored the fact that Archbishop Lang of York had never sat in Convocation before he became an Archbishop.

Roman Catholic Extension.

It behoves us to note the efforts of other religious bodies and where there are good points in their management to lose no opportunity of improving our own. The Roman Church, for instance, combines colonization and missionary work in a remarkable way. The colonization work is directed largely by the Catholic Church Extension Society with headquarters in Toronto, which notes the spiritual needs of the people, provides a priest where needed and advances funds to aid in church building. There are other societies which undertake settlements in Quebec and the Maritime Provinces, New Ontario and the West. This work is chiefly carried on in the more populous districts of Quebec, where the people are urged to settle in their own country and not in the States. Settlements have been made along the lines of the Transcontinental and the C. N. R. and in the West the society has purchased a tract of 1,800 square miles for colonization purposes. The movement is just beginning. What is desired by all is that Canada should be built up by her own young men as far as possible. By the system adopted this is achieved, the waste places are filled up, Canada benefits as a nation and the Roman Catholic Church as an organization. The societies provide for any young French-Canadian with a family who is decent and willing to work. They transplant him to a new locality and help him along until able to support himself. Besides converts are made among the Ruthenians and Russians, and these are gathered together in national settlements. It is of interest in the Province of Ontario to know that in the French colonies French teachers are provided but as a general rule the people are anxious to learn English. The Benedictines led the way in the West. Their lands have been purchased by the International Colonization Society of America with headquarters at Waterloo, Iowa, and their 1,800 square miles are to be settled by Romanists from Wisconsin, Iowa, and Nebraska. This tract is on the Canadian Northern line and there are twenty-four German Roman Catholic parishes along this line.

Denial of Justice.

We reprint (leaving out the Latin) the Pope's latest restraint against appeals to the law courts: "Since in these evil times it has been the custom to pay so little heed to ecclesiastical immunity, that not only Clerics and Priests but even Bishops and Cardinals of the Holy Roman Church are brought before the lay tribunals, the situation absolutely requires of us that we restrain by the severity of the penalty those whom the gravity of the offence does not deter from this sacrilegious action. Wherefore we lay down and decree that any private person, layman or cleric, male or female, who, without permission of the ecclesiastical authority, summons before a lay court any ecclesiastical persons whomsoever, either in criminal or civil cases, and compels them to appear there publicly, will incur excommunication, specially reserved to the Roman Pontiff. And what is laid down in these letters we will to be valid and ratified all things to the contrary not."

wisdom." Certainly in civil matters it is always desirable to avoid airing Church troubles in court, but criminal cases are very different, and this terrorism is inexcusable.

Charity.

One of the strange delusions of life is the self-satisfied conviction held by some most uncharitable people that they have a fair share of this inestimable quality. In referring to charity here we do not mean the giving of money but the giving of what is sometimes far more precious and helpful—unfeigned sympathy and Christian self-restraint. Take the case of someone who it is said has committed a sin, or even a crime which has been brought to public notice. How few people there are comparatively, who have the moral courage to apply to such an one the maxim of that much-derided profession, the law: "Every man is deemed to be innocent until he has been proved guilty." Charity indeed "suffereth long and is kind." But it may well be questioned whether, to put an uncommon construction on the words, that exalted virtue does not suffer more at the hands of many of her professing friends than she does from the conduct of those who make no claim to her benign influence.

Social Injustice.

When a man becomes prominent in the literary world attempts are made to rank him with such of the popular movements of the day as his published opinions seem to accord. This has been the case with Mr. Galsworthy, whose works are attracting wide attention. But though a writer may feel deeply and write strongly on what he deems the wrongs of certain classes in the community, it does not necessarily follow that he is willing to be a member of an organization formed to redress social wrongs in their own fashion. George Eliot, Thackeray, Dickens, and many another popular writer, smote the wrongs that appealed to them "hip and thigh," but they did it from personal conviction, not as members of social organizations. And so it is with Mr. Galsworthy, who disclaims being a Socialist, and quite properly adds that: "Cruelty, meanness, and injustice, conscious or unconscious, are the extravagances and abuses of the sense of property, and so to hate them is the extent of my socialism."

Service.

Our Governor-General is not only living up to the traditions of his office in establishing personal relations with the Canadian people by paying them a round of visits but he has with the self-denying keenness of a born soldier addressed himself to the duty without delay. It is said that the great sailor Nelson, when asked the secret of his extraordinary victories, replied that the secret of his success was in always being a quarter of an hour ahead of his opponent. The Duke of Connaught has no sooner arrived in Canada than he has begun to prove to our people his large capacity for service. Not giving himself time to settle down in his new quarters at Ottawa he has shown his whole-hearted interest in his office and its duties by journeying to Toronto and getting in touch with the citizens of that important centre of Canadian life and enterprise. We are beginning to see in action in the brother of our late King some of those estimable and attractive social traits which endeared King Edward to the British people. That high and unselfish conception of the true meaning of the good old word "Service" which the "Concise Oxford Dictionary" well defines to be a "benefit conferred on or exertion made on behalf of someone."

Social Amenities.

One decided advantage that the advent of the Duke and Duchess of Connaught will confer upon our people will be the encouragement their residence in Canada will give to Canadians of all ranks and classes to give more attention than they have been in the habit of doing to the study and practice of what are not unreasonably called "Social amenities." Let it be distinctly understood that no man of gentle spirit, be he king or peasant, can look

with anything but contempt upon the quality. "Amenities" are defined in the excellent little dictionary to which we have just referred as "pleasant ways." As applied to social intercourse they may be called by the easily understood but by no means generally popular words "good manners." Now "good manners" are just as essential to happiness in the social body as pure food is to good health in the physical body. But unfortunately there are people who seem to think that good manners come to you of their own accord, by intuition or in some other mysterious way. The veriest tyro of a farmer knows that he cannot raise good crops or good stock by merely wishing for them. No! every sensible farmer knows that these things so essential to his health, wealth, and happiness only come to him by the constant application of his best powers of mind and body to their production. Well any man who is blessed in himself and is a blessing to others by the possession of good manners knows full well, whether he be farmer or nobleman, the infinite pains he has been at from childhood up to acquire and retain them. And of one thing we all may be certain, that the earlier in life we begin to cultivate the habit of walking in the "pleasant ways" of social intercourse, the brighter and happier our lives will be, it matters not where our lot may be cast. The man who is content to be a churl, may, and sometimes does, possess some good qualities of character, but men will no more look to him for "good manners" than they will look for silken hair on the back of a porcupine.

Reindeer.

While the advocates of conservation have too often to lament the apathy of the average man to the loss of animal and bird life and of their means of livelihood, it is gladdening to find successes. One of these has been Dr. Grenfell's introduction of reindeer into Labrador; so far at least the experiment seems to be a complete success. In Alaska, on the western side of the continent, we read that it is so. It is only a short time since the United States Government established herds there, and we are told there are now 23,000 head. The reindeer are distributed through twenty-eight stations, eighteen owned by the Government and ten by Church missions. The herders are required to serve for five years before being allowed to take care of herds or to set up for themselves. The station lends a herd of one hundred for five years. At the end of this period the borrower returns five hundred to the station and keeps the rest. The natives are beginning to make profits from their products as well as using the meat for food and the skins for clothing. And the deer are unrivalled for transport. The superintendent travelled last winter for over 2,500 miles in a reindeer sled over the frozen tundra and icebound rivers of the lower Behring Sea region.

Weeding Out the Hymn-Books.

One result of the unrest and new energies in religious matters on the "other side" is a determination to revise the hymn books and bring them up to date. The country church is said to be "failing in its purpose because it does not minister to the needs of its people in social and physical ways as well as spiritual." This is at least the conviction of the Interchurch Conservation Congress held at Decatur, Ill. No doubt the conception of heaven as a place where the weary are at rest is repugnant to the crowds who throng the modern amphitheatres. The rise of this sentiment was marked in the discussions over our hymn book when "O Paradise" by Faber was so severely criticized. It was strange that the advent of the tractarian party was accompanied by the popularity of such hymns and the translations of Dr. Neale and others, hymns of the class of "For Thee, O Dear, Dear Country." But so marked is the new spirit that we have a leading Baptist pastor not only opposing Calvinism but pronouncing fore-ordination "as an insult to the character of God, a slur on the character of man" and telling us that "the appeal for to-day must be less of an appeal to the selfish and more of an appeal to the heroic. Salvation does not mean merely an escape from hell, or even an entrance into heaven.

It means a life to be lived now, a battle to be fought, a conflict to be won." To return to the subject matter of this paragraph, we commend to the weeders our book as a hymn book which with all its drawbacks is the one which they are looking for.

SOME ADVENT THOUGHTS.

It has been said that there is scarcely a living man, however outwardly decent and even exemplary his conduct, who on receiving an anonymous message thus worded, "Everything is discovered," would not be strongly impelled to immediately flee the country. More than one exciting short story has been based on this idea, viz., that every man and woman of us has something in his or her life that he would wish to conceal. A cynical Frenchman has said that there are only two kinds of people in the world, "those who are and those who are not found out." The thing we most dread is being found out. We often feel that we would willingly endure the severest suffering, if only by so doing we could escape exposure. We all know what "blackmail" is, how readily under certain circumstances it is paid, and what tremendous and disproportionate sacrifices people will often make to stave off discreditable revelations. This is a very suggestive fact. There are tens of thousands of men of excellent reputation, and so far as the general tenor of their lives is concerned, of excellent character, who hold their heads deservedly high, and whose public record is spotless, but who nevertheless shrink with something akin to terror at the thought of having their whole lives "ripped open" to the public gaze. Whose life indeed is it that will bear microscopic scrutiny? All this comes home to us at this Advent season, whose central truth is that of future judgment. The real sting of future judgment is in its publicity. This is retribution. To be found-out. And everything will be found out. Every man has this to face. A kindred thought in connection with Advent is the final settlement of all values. Everybody and everything will find its true level. Where will we find our-selves? There is something in this fact to encourage and to depress everyone of us. We suffer so much from the unjust depreciation of our fellow-men. Who of us is there that can truly feel that he gets absolutely fair play at the hands of others; who is there that has not a grievance against society in some shape or form; who is not burdened and embittered more or less with the consciousness of being unfairly underrated. The time will come when we will receive full and unstinted credit for every well-intentioned act, and rise to the level of our own neglected worth. Again, on the other hand, how much levelling down there will be of baseless claims and pretensions, which have had no more solid foundation than mere assumption, or our own unscrupulous methods. This applies in both senses in some degree to all of us. Not one of us who is not more or less wilfully misjudged by others, and who on the other hand is not to some extent consciously or unconsciously living on false pretenses. All this the Advent season reminds us will some day be evened up. Do we stand to gain or lose? Another Advent thought is that every one of us will get just exactly what is coming to him. All of us put our own price on life, and we get out of it what we put into it. A man gets out of a farm, or a business, what of honest labours he puts into it. So with life we reap nothing that we have not sown, but on the other hand we sow nothing which in due time, for good or evil, we shall not reap. We often think that things are very uneven in this respect, that one man gets a great deal more out of life than another. One man, it seems to us, wastes all his toil and energies producing nothing of any account. And this man with scarce an effort gets infinitely more out of life. Yet we are utterly mistaken. A man gets out of life only what he works for and earns. And there is only one thing worth getting out of life, and that is character, and each of us will get, as our equipment for the higher plane, what we have earned of character in this. This is the net result of life in its final analysis, after the sifting and

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the boiling down has been done. What spectacular reversals of sound human judgments, on others and upon ourselves, for better or worse, there will be. But to each of us, we may be absolutely certain, will be awarded the uttermost grain of our just and lawful dues. We will get what is coming to us. The underlying Advent thought is a comforting one. Truth and righteousness will finally prevail. Wisdom will be justified of her children.



IS A MAN SAVED BY HIS CREED?

We are all familiar with the saying that a man is saved, not by holding certain doctrines but by the life he leads. This is of course self evident. Nevertheless in the deeper sense it is a misstatement of the case. A man we know may profess or "hold" a certain doctrine without any real or perceptible effect on his conduct. People often become intellectually enamoured of certain theological propositions. They admire them on aesthetic grounds, for the beauty of their construction and their logical consistency and clearness, and there it ends. This unfortunately is a common state of things, so common as to have given rise to a widespread prejudice against what is commonly and very vaguely known, or rather regarded, as "dogma." Dogma is a curious thing. We are all nowadays more or less openly or covertly prejudiced against it, and yet we cannot possibly get on without it. Its abuse or over elaboration, probably all to-day will readily admit, has been a very serious evil. Undoubtedly it has been the cause of a great deal of purely mechanical religion, of many barren controversies, and wasted, and sometimes worse than wasted, energy. At the same time, true as this incontrovertibly is, it is just as true that the cause of Christianity could not get along one single day without dogma of some kind. We denounce and repudiate dogma, and yet everyone of us, the most "advanced" and "undogmatic" inevitably comes back to it. And therefore it becomes apparent that the only question at issue is between creeds and creeds, not between creeds and no creeds, as, to judge from what they loudly proclaim, you would imagine was the position of a large number of fairly rational people. In this connection there is perhaps more confused and muddled thinking, therefore more downright if unconscious cant, than in connection perhaps with any other religious question in existence. We hear people in the most positive, aggressive and dogmatic manner advocating a creedless Christianity, and in the next breath propounding a more or less elaborate creed of their own. Creeds, however they may originate, are bound to grow. They grow by being challenged. And all creeds are challenged. As they attempt to answer certain enquiries or to provide against certain objections they automatically expand. No creed can be kept within very narrow limits. You may cut it down to the smallest possible dimensions, but it grows again by a law of its being. There is no such thing as an absolutely stationary creed. It either dies or grows. A creed is a living organism, not something carved out of wood. So much for creeds. We must have them. And so it follows that no man can be "saved" without a creed. Therefore it further follows, that in spite of the popular and universally received, and in some sense undeniable saying, that a correct belief will not save a man, a man is saved by his creed. A man's life is governed by his belief. If I believed that a certain course is to my gain, I follow it, and if I fail to do so, I follow an opposite or different course. If I "believe." A man may hold an opinion but not believe it. But unless I really and truly believe in a certain course of action I won't follow it. If I am to follow out any line of action I must have a belief or "creed," and so if I am in earnest my success or failure, my whole life, will depend upon my creed. If I have a wrong creed it will lead me wrong, if I have a right creed it will lead me right. Therefore it would seem that after all a vast deal does depend upon creed. It is regrettable in this as in other cases that we have been driven to the employment of a word not in common secular use and derived directly from a

foreign language. As in the case of the word "dogma" to which we drew attention in a previous article, the little word "creed" has much to answer for. It is not quite so offensive a word as "dogma," but it is more so than "doctrine," which in its turn is not wholly free from offence. Now the good, plain, simple word "belief" is acceptable to all. When we say that a man's salvation is dependent upon his belief, comparatively few would object, at least after second thoughts. When one comes to secular things it is so manifestly true that the analogy is irresistible. A man succeeds in this world exactly as he aims, i.e., exactly as he believes. No rational human being can live without a belief of some kind, without in other words some philosophy of life. His life will correspond, not necessarily with what he says he believes, but with his real belief nevertheless. As it is lofty and ennobling, or low and degrading so will his conduct be. So after all, and in spite of the very general belief to the contrary, a man is saved—or the opposite—by his belief or "creed."



FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

Our readers have no doubt read Archdeacon Armitage's very able and scholarly "open letter to Spectator" in last week's issue of the Churchman. He has established one thesis, namely, that those who are following a simpler "use" in "ornaments" are doing so not out of a spirit of lawlessness or anarchy but because they believe and are by no means destitute of reasons for believing that they have ecclesiastical law supporting their action. On the other hand those who follow the more ornate use appeal to the plain words of the Rubric and say "behold our orders." Let us just quote a few lines from Rev. Father Frere, of the Community of the Resurrection at Mirfield in his "Principles of Liturgical Reform" published this year. "There is no reason to question that the effect intended by it (the Ornaments Rubric) was the restoration of the ornaments of the First Book of Edward so that the 'service' was to be that of 1552 with the external appearance of 1549. Accordingly, surplices, almuceas and copes were worn." Then we have the Aleuin Club of Liturgical Research, with Mr. Athelstan Riley at its head and Lord Halifax as his lieutenant, in a book just out making the following declaration, that they pledge themselves "To resist, and refuse to employ any revised form of the book of Common Prayer which (1) relaxes the present directions of the Ornaments Rubric." Archdeacon Armitage will admit that Lord Halifax and Athelstan Riley love the Ornaments Rubric for a very different reason from that which commends it to his judgment. It is quite clear that the difference of "uses" to-day are justified by difference of historical and rubrical interpretation. These differences are quite understandable in the present English Prayer Book which has been borrowed for use in the Canadian Church. But the question is, where will all these legal interpretations stand in the new

Canadian Prayer Book? In our judgment they will all be swept out of existence at one stroke the moment our Prayer Book is authorized. Our orders in regard to ornaments and ceremonial will come from a new source however much it may resemble the old. It will be "the Book of Common Prayer according to the rites, etc., of the Canadian Church." It will be the statutes of Canada—not those of England—that will give this book legal standing in our country. If we plainly and definitely say that our ornaments shall be those having parliamentary authority in the year 1549, then we shall have to stand by those ornaments or remain convicted of disobedience. We do not see that the 37th article has any bearing upon the case. The King's Majesty may have chief power in the realm of England and "other her Dominions," but his power must be exercised through the Dominion's Parliament. But both Canada and the Canadian Church have moved on a long way since the 39 articles were compiled. However, if we are to be ruled by the 39 articles we must remember the 34th and the powers that are there assigned to every "Particular" or National Church. Spectator wants his readers to keep one point clearly in mind. What will be the effect of inserting this Rubric in our new Prayer Book, unexplained and untouched. "And here it is to be noted that such ornaments of the Church and of the ministers thereof at all times of their ministrations shall be retained and be in use as were in this Church of England by the authority of Parliament in the second year of the reign of King Edward the Sixth." Spectator is pleading for liberty in this matter and he feels that were he to sit in a judicial capacity on the effects of such a Rubric he would be forced to give judgment in favour of the plain interpretation of the words no matter what might be their history in another Church and in another book. Presumably a Church is supposed to say what it means and mean what it says. We suppose that this difficulty we refer to was recognized by the American and Irish Churches, for both have omitted the Ornaments Rubric altogether. Besides, how can the Canadian Church maintain this Rubric at the forefront of its Prayer Book? Read it again, "Retained and be in use as were in this Church of England." This is not the Church of England and why make ourselves guilty of a false statement at the very beginning of our new Prayer Book?

If ever the Royal Humane Society medal was fairly won for risking one's own life in saving the life of another it ought to be awarded to Doris Lewis, the thirteen-year-old daughter of a clergyman in the Diocese of Montreal. The incident occurred a fortnight ago. It was the first skating of the season on the village mill-pond. The children were out in full force trying their skates and chasing one another about in nimble evolutions and graceful circles. When the fun became a little too fast and furious, the younger members of the party withdrew to a point further up the stream and there in the course of time a little chap of eight years strayed on to thin ice and down he went into the water. Doris was the first to see him, and as she said later in her simple, direct way, "You know, daddy, I couldn't stand there and see Benny drown." She used her head, however, in attempting the rescue. She stretched herself on her face on the ice and wriggled over to the edge of the hole where the little fellow was vainly trying to hold on to the ice which broke at every effort to lift himself out. In a very short time he sank and Doris pushed herself into the water and caught him as he rose. She started to swim with him and succeeded in getting into shallower water where she "found bottom" and handed him over to rescuers who had by this time assembled. Having accomplished her task she fainted away and was dragged out of the water in an unconscious condition and did not revive for several hours. Both lives were saved. Doris is a child of thirteen and no one of thirty could have acted more bravely or wisely. It was an act of heroism carried out in simple obedience to an instinct of duty. It had all the elements which have stimulated poets to sing of fidelity and valor in their heroes. That medal must be hers

**SEND TO-DAY FOR
OUR CATALOGUE**

OF

HOLIDAY GIFTS

<p>JEWELLERY WATCHES CUT GLASS FINE CHINA</p>	<p>SILVER NOVELTIES FINE LEATHER TOILET SILVER</p>
<p>SILVER PLATED WARE ECCLESIASTICAL WARE, ETC.</p>	
<p>HENRY BIRKS & SONS, Ltd. MONTREAL.</p>	

for no country can have too many such children, and such a deed belongs not to a wayside village but to all the world. Spectator.

PRAYER BOOK STUDY.

The questions are published weekly for a year, and the answers from time to time. They are intended for studying the Prayer Book.

283. In the Gospel for Saint James, the Apostle, first verse, what was the name of the Mother of Zebedee's children?

284. Give another name for Saint Bartholomew.

285. Which one of the four Gospels alone refers to this other name?

286. Whose place was Saint Matthias chosen to fill?

287. How many days after the Ascension is Whit-Sunday?

288. What words in the Collect for Trinity Sunday are similar to words in the third Collect for Evening Prayer?

289. Why are some of the Epistles titled "For the Epistle"?

ANSWERS.

Answers to the questions on the Prayer Book; both questions and answers are numbered alike, so as to avoid confusion.

282. June the 24th is in memory of the birth of S. John the Baptist. The Evening Lesson relates his death, however. This latter event used to be observed on August the 29th.

283. To find the name of Zebedee's wife look first at S. Matt. 20: 20. Then to find the name of these sons look at S. Matt. 4: 21. There the names are James and John. Now look up S. Matt. 27: 56, and S. Mark 15: 40. According to these texts her name was Salome.

284. Nathaniel. See S. John 1: 43.

285. S. John alone mentions Nathaniel.

286. Judas Iscariot.

287. Ten days. It occurs just fifty days after Easter. Acts 1: 3 says Christ was with the people forty days from Resurrection to Ascension.

288. Defend us from all adversities.

Defend us from all perils and dangers.

CHINA; THE WORK AND THE OUTLOOK.

The Rev. W. E. Taylor, M.A., Ph.D., has been engaged for over six years in advisory work among the student classes in Shanghai, China. He is now visiting his father, the Rev. Rural Dean Taylor, St. Mary's, and will spend much of his furlough in furthering the interests of the work, which was taken up several years ago, at the instigation of Bishop Roots, of Hankow, and others, by the "Y.M.C.A.," because the different religious communions need neither the men nor the money for this special work. The following account by him, from his own personal knowledge will be read with deep interest:—"The real Chinese are a very fine people. They are a people of great culture and of fine stable character. My association with them in the work has been most pleasant. As an evidence of their integrity I may say that most of the paying tellers of the banks in Japan are Chinese. After an absence of over six years, I return to find a greatly increased interest in Far Eastern affairs, which is everywhere apparent. All this, however, is no more evident than the strange unconsciousness on the part of the people in this country of the tremendous changes which have during the past ten years and less been taking place in China. In spirit and in ideas China is fast becoming a modern nation. It is impossible to exaggerate the fast moving effects of this modernizing movement. In its Government five years ago China was not far from that which existed in Babylon and Nineveh. The will of the Emperor was the final authority. To-day China has the ballot, with 21 provincial assemblies, one in each province, and in November, 1910, the National Assembly first met in

Peking. Politically, China is a new nation of modern type. Great changes are taking place in the world of industry and commerce in China. One must cease to think of China as the land of the lotus eater. Opium is prohibited absolutely, and prohibition works in China. The breath of modern commerce has touched the great cities, and penetrated right through the interior as far as the borders of Tibet, Chentu, one of the innermost capital cities, the seat of much mission work, has its electric lights and modern water works. Shanghai is a world metropolis, with the tonnage of its harbour next to Liverpool. It has its splendid stores, its electric tram cars, automobiles, and taxi-cabs. Hongkong in tonnage and number of ships is now next to London and New York. Tientsin has since the Boxer war thrown down its medieval wall, and turned it into a fine boulevard, lighted with electricity and traversed by electric cars. Six years ago it took 36 days to go 800 miles from Hankow to Peking. To-day it can be done in a train-de-luxe in as many hours. The greatest and most far reaching changes have swept over the educational field. China is a land of students. For over 2,000 years China had held rigidly to her old educational system, based on the Confucian Classics. Her eyes were fixed on the golden age of a remote Past. In 1905 an Imperial Edict swept away the old system, and substituted a modern educational system, based on the methods of Japan and America. In every division of every province schools of modern construction have been built. In every capital city splendid Normal and military colleges and universities have been erected. The educational institutions are teaching the full course of western studies. They are crowded with hundreds of thousands of inquiring young men—the New China. Ten years ago there were probably less than 300 students in modern government institutions in the city of Peking; to-day in that one city alone the educational blue book shows there are 17,000. The present revolutionary movement in China is one of the results of educational reform. To-day a very large number of the leading thoughtful men of the Empire are going abroad to study. There are over 1,000 in England and Europe, and about the same number in America. There are over 3,000 in the higher educational institutions in Tokyo, Japan. Three years ago there were 14,000, but Japan's aggressive policies in Manchuria have aroused Chinese suspicion and resentment. The men at the head of the so-called Constitutional or Reform Party are men of the modern educated type. The revolutionists command the confidence and support of the progressive and thoughtful classes in China. It has from the outset been pro-foreign. The extravagances and breaches of civilized rules of warfare have been committed by the Imperial forces. The people as a whole are not in sympathy with such action. At present it is very difficult to predict the outcome. The ability of the Manchu Government to retain itself in power rests wholly on Yuan Shi-Kai, himself a leading reformer. In any event China will be a changed nation. The forces of progress so long held back by a corrupt government will be free to work. The new wine will burst in old bottles. The outlook is full of hope. The Chinese Christian propaganda has received a great impetus within the last few years, through the student movement. Under all Chinese leadership, it is winning thoughtful and influential men everywhere, and especially in the great cities, in active Christianity. There is a strong, healthy growing tendency in favour of the formation of a Chinese National Church. There is probably no field in the world which offers to-day such an attractive and strategic field of opportunity for sympathetic, constructive Christian work as among the educated classes in China. There are hundreds of young men, the equals in brain power of the best men in our Canadian universities, who are professing Christians, and there are very many who are as yet secret disciples. To carry on the work a building was recently erected in Shanghai at a cost of \$150,000, subscribed entirely by Chinese, and plans are under way for the erection of three other buildings in the city at an expenditure of \$500,000.

The Rev. Joseph P. Gibson, of St. Joseph's Church, Port Allegheny, Pa., has accepted a call to the rectorship of Deer Creek parish, Harf rd county.

The Rev. William M. Dame, D.D., rector of Memorial Church, Baltimore, who spent some time in Richmond, after a severe illness will rest a while at Atlantic City, N.J., before resuming the duties of his parish.

The Churchwoman

QUEBEC.

Cookshire.—The first annual meeting of the Girls' Branch of the Woman's Auxiliary was held in the parish hall on Tuesday evening, the 21st ult., when there was a good attendance. The secretary read an interesting report of the year's work, showing that the members had done their utmost to make the first year of the G.B.W.A. a success. She expressed the regret of the members at the loss of their first secretary, Miss Gladys Learned. The treasurer's report showed a balance on hand of \$6.49. Mrs. Robertson read an account of the triennial held recently in Winnipeg, in which were noted the following statements: That Quebec was very highly spoken of at the triennial in many ways, one being for the prompt payment of the "Leaflet" money, for the superior quality of the bales in comparison with those sent from other provinces; that Cookshire was the only place where the children observe St. Andrew's Day as a day of intercession. Miss O. Lusk, the delegate to the annual W.A. held at Quebec in October, read a report of the business done there. The following officers were elected:—Hon. President, Mrs. Robertson; president, Miss Clara Osgood; vice-president, Miss Winifred Hodge; secretary, Miss Freda Learned; treasurer, Miss Miriam Planche; Dorcas secretaries, Misses Kathleen Taylor, Mildred Learned, Georgie Bottome; social committee, Misses Olive Lusk, Ellen Cromwell, Bertie Pope, Lucy Hodge. The winter's work was outlined and plans discussed. Two new members were added.

Sherbrooke.—St. Peter's.—The closing meeting of the Dorcas Branch of the W.A. in this parish was held on the 27th ult., when two large bales were packed, one of which was sent to the care of Archdeacon Lloyd, for the Indian School at Lac la Rouge, and the other, a Christmas bale for the Shingwank Home at Sault Ste. Marie, in the Diocese of Algoma. The regular monthly meeting of this branch of the W.A. was held in the Church Hall on the 29th ult., when, despite the unfavourable weather, there was a good attendance. In the absence of the first vice-president, Mrs. Mackinnon, Mrs. Hargrave, second vice-president, presided. The meeting was opened with the creed, a collect, and the members' prayer, by the rector. The house-to-house collections amounted to \$9.15. The corresponding secretary, Mrs. George Bradford, read a communication from the Diocesan Secretary in Quebec, in regard to increasing the sum given for pledges, which was fully discussed; also, a letter from Mrs. John Hamilton, of Quebec, reminding the members of the self-denial offering, made by the W.A. in the week which closes on St. Andrew's Day. The report of the Triennial meeting at Winnipeg was heard with much interest. It was stated that the Triennial Thank-offering was something over \$12,000, making \$4,000 a year from the 23 Diocesan W.A. branches. It was suggested at the meeting that a Thank-offering Secretary be appointed. The report referred to the hearty welcome given to the delegates and the kindness and hospitality of the Winnipeg people, in warm terms. The next Triennial meeting will be held in Vancouver, B.C. It was decided that the next monthly meeting of the W.A. be held on the last Tuesday in January, and on that date the postponed papers on Jerusalem in connection with missions be read, and the rector requested to give his promised talk on the same subject.

HURON.

St. Thomas.—Trinity.—The annual meeting of the Woman's Auxiliary of Trinity Church was held in the school-house on November 21st. Reports of the secretary and treasurer were very encouraging and showed the year to have been a very prosperous one for the society. Excellent reports were read from the Earnest Workers and the Junior Division of the Junior Branch of the W.A. The society decided to observe St. Andrew's Day by prayer for missions, between 9 and 10 o'clock a.m. The election of officers resulted as follows:—President, Mrs. Vail; first vice-president, Mrs. J. H. Jones; second vice-president, Mrs. J. S. Robertson; third vice-president, Mrs. Dubber; recording secretary, Miss

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Hattie Robinson; corresponding secretary, Mrs. E. S. Anderson; Dorcas secretary, Mrs. Ferguson; assistants to Dorcas secretary, Mrs. A. J. Neale and Miss L. Miller; treasurer, Mrs. J. M. Green.

Home and Foreign Church News
FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

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

Halifax.—The Laymen's Missionary Convention, which has been so successfully carried on, came to a close at St. Matthew's Church on the Sunday evening of November 26th. The inclement weather did not prevent a large gathering of workers. Interesting addresses were delivered during the course of the evening by Sir Andrew Fraser and the Rev. Dr. Endicott. Following devotional exercises, a resolution was unanimously passed, thanking all those who had contributed in any way toward the success of the convention. The speakers, the press, the railways, and the Nova Scotia Telephone Company were mentioned in the resolution. A resolution was also passed thanking the permanent chairman of the convention, A. S. Barnstead and the permanent secretary, the Rev. C. W. Vernon, for their valuable service. A lengthy report of the committee on policy was unanimously adopted on motion of A. M. Bell, Halifax, and T. C. James, Charlottetown. The report in part is given below:—1. We recognize that in missionary service the primary permanent obligation is prayer. 2. We note with satisfaction the place of leadership in many lines given to men of these provinces, and would urge the necessity of continued efforts to secure from our homes, our Sunday Schools and colleges, young men of promise and ability for the work of the ministry at home and abroad. 3. We believe that the financial obligation of a parish or congregation is not discharged until every member has had an opportunity of contributing. These offerings should be on a weekly basis. 4. There should be in every congregation in the provinces an annual every-member-canvass for such offerings. 5. There should be in every parish or congregation at least one mission study group of men each year, and at least once a month a general missionary meeting for all. Finally. It is clearly the duty of the men to immediately carry into their own churches the information and enthusiasm of the convention, and put into practice the features of this policy. The responsibility for the coming months clearly rests upon the men present at this convention if the work is to advance as we believe in God's plan it should advance. Rev. Dr. Endicott's theme was "The Task and its challenge." Sir Andrew Fraser, whose theme was "The sufficiency of God," made an able plea for volunteers for missionary work. In the afternoon Lady Fraser addressed a large gathering of ladies in the assembly hall of the Halifax Ladies' College, on the customs of the women of India. Lady Fraser's address was highly interesting. Mrs. Dennis presided. Lady Fraser's subject was India, and she spoke most interestingly regarding that country. A vote of thanks, moved by Mrs. Charles Archibald and Miss Carmichael, of New Glasgow, passed unanimously. A mass meeting for boys was held in Trinity Church, at which beautiful addresses were delivered by Sir Andrew Fraser and J. Campbell White.

St. Paul's.—The opening meeting of the Young People's Society of this church was held lately, when new officers were elected for the ensuing year, and plans made for the future. While there was a short musical programme, the greater part of the evening was taken up in the election of the Executive. It is the intention of the society this year to emphasize more particularly the social aspect of Church life. Fireside evenings will be the dominant note. A distinctive feature of the St. Paul's Y.P.S. is its interest in the revival of old games. Last year indoor archery was in great favour, classes being formed and a silver trophy competition being held. While this popular and pleasant feature will not be discontinued a novel French game, called Le Jeu des Graces, is to be introduced. It is an elegant play, and has great possibilities in the way of gracefulness and skill and promises to be very popular with the young people.

Port Medway.—The late rector of this parish, the Rev. C. R. Harris, has presented to the church at that place a very beautiful set of Communion vessels, sterling silver gilt, and two glass silver-mounted cruets, in memory of his sister, Dora, who died in July last. The vessels were dedicated by the priest-in-charge on Sunday, November 26th, just after the presentation of the offertory, and were used for the first time immediately afterward.



QUEBEC.

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

Quebec.—Trinity.—Sunday, November 26th, was the eighty-sixth anniversary of the opening of this church. It was built in 1824 by the Hon. Jonathan Sewell, Chief Justice of Lower Canada, and next to the Cathedral, is the oldest Anglican church in the city. For upwards of forty years it was known as the Chapel of the Holy Trinity, and was a Chapel of Ease to the Anglican Cathedral. The Rev. E. W. Sewell, a son of the Chief Justice, was the incumbent for over forty years. For three years, 1868-71, it was a chapel to the Quebec Garrison, and, among others, the Forty-third and Sixty-ninth Regiments and the Sixtieth Rifles attended Divine service there. In 1871 it was closed, but was re-opened in 1877, and the congregation became incorporated in 1882. Some of the former members returned and in the course of the past thirty years the present congregation has been built up. An interesting link with the past is afforded in the fact that the present senior warden of the church was warden to the Rev. E. W. Sewell in 1861, and the junior warden is a great-grandson of the founder, Chief Justice Sewell. It has had eleven incumbents and twelve evening lecturers in the eighty-six years of its existence. The Rev. W. H. Griffith Thomas, M.A., D.D., late Principal of Wycliffe Hall, Oxford, was the preacher at the anniversary services.

Bury.—St. Paul's.—The service held in this church on Sunday, the 19th ult., was specially interesting. It was the anniversary of Bury becoming a parish, and the induction of the Rev. C. T. Lewis as its first rector. An appropriate sermon was preached, during which reference was made to this, and also to the generous gift of \$100 from Mr. and Mrs. Wilcocks, of Richmond, in enriching the altar and chancel. At the conclusion of the service the handsome white frontal and super-frontal, three lectern hangings, and three sets of book markers were dedicated and the Te Deum sung as an act of thanksgiving. The embroidery was richly and exquisitely executed in London, England, by the Sisters of the Church in their School of Embroidery.



MONTREAL.

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

Montreal.—Christ Church Cathedral.—The 52nd anniversary of the foundation of this cathedral church was celebrated on Sunday, the 26th ult., with appropriate services, which were attended by very large congregations. The Rev. Dr. Elwood Worcester, the rector of Emmanuel Church, Boston, Mass., preached both morning and evening, his subjects being respectively, "The Temple of God," and "The Work of the Emmanuel Movement." During the course of his sermons he made sympathetic reference to the absence of the vicar, the Rev. Dr. Symonds, on account of illness, and special prayers were offered up to God on his behalf. During the day the choir, under the able leadership of Mr. W. Lyndwood Farnam, the organist and choirmaster, rendered the musical portions of the services most effectively.

St. Matthew's.—This new church which is situated in Mount Royal Vale was dedicated on the evening of Wednesday, November 29th, by the Lord Bishop of the Diocese. The new church, which will accommodate about two hundred worshippers, is situated at the corner of Snowden Avenue and St. Charles Street. It is in the parish of the Good Shepherd, of which the Rev. F. A. Pratt is rector. For the Mission, Bishop Farthing chose the name St. Matthew's, and when a new parish is formed at the next

Synod meeting it will bear the name of the church. After the dedication ceremony was concluded the Bishop preached. The clergy who assisted him in the service were the Ven. Archdeacon Norton, the Rev. Principal Rexford, and the Revs. F. A. Pratt and R. Faries.

St. James the Apostle.—The Rev. Canon Ellegood, the venerable rector of this parish, died on Sunday evening last in this city, after a somewhat prolonged illness, in his 89th year. He was the oldest clergyman in the diocese, and was the only one left in it who saw the inception of the Diocesan Synod of Montreal in 1859. The deceased clergyman served under every one of the Bishops of Montreal since the formation of the diocese. He was the oldest military chaplain in the British service at the time of his death, having been appointed chaplain of the Victoria Rifles when that regiment was first organized in this city over half-a-century ago. Until the present year he had preached to the men of that corps at every annual church parade which has been held during the past fifty years. A more extended notice regarding the deceased clergyman will appear in a later issue.



ONTARIO.

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

Kingston.—The autumn meeting of the members of the Ruridecanal Chapter of Frontenac was held in this city on the 28th and 29th of November. The following was the programme for the two days:—Tuesday, November 28th.—10.00—Quiet Hour—Holy Communion and address by the Rev. Canon Starr, M.A. 11.30—Business session. Business: The Mission Givings Fund, reports for 1911; arrangements for 1912. 3.00—Address: Prayer Book Revision, as undertaken by the General Synod. The Very Reverend the Dean of Ontario, Secretary of General Committee on Prayer Book Revision. 6.30—Banquet. Church of England Laymen's Missionary Movement. Speaker, the Rev. A. P. Shatford, M.A., vicar of the Church of St. James the Apostle, Montreal. Wednesday, November 29th.—10.00—Quiet Hour. Holy Communion and address by the Rev. W. F. Fitzgerald, M.A. 11.00—Business session. 11.30—Paper—the Rev. W. F. Fitzgerald, M.A. Subject—"The Call to Missionary Work." 3.00—Sunday School Conference. Subject: "Rural Deanery Sunday School Organization. Leader, the Rev. R. A. Hiltz, M.A., General Secretary of Sunday School Commission. 4.30—Discussion of Difficulties. 8.00—Public meeting. Subject: "What the Sunday School Expects." 1. From the Teacher—Miss M. G. White, St. George's, Kingston. 2. From the Scholar—Miss Lottie Lovick, St. James', Kingston. 3. From the Home—Mr. W. Carroll, Superintendent St. Luke's, Kingston.

A Ruri Decanal Sunday School organization has been formed. The following were elected officers:—President, the Dean of Ontario; vice-president, Mr. G. Hague; superintendent of teacher training department, the Rev. W. F. Fitzgerald; secretary-treasurer, Mr. D. Carroll, of Kingston.



Belleville.—Christ Church.—On Monday, November 20th, the Men's Club of this church gave their annual open evening, and there was a large attendance. The lecture was given by the Rev. W. F. Fitzgerald, of St. Paul's, Kingston, and was greatly enjoyed by all. Mr. Fitzgerald's lecture, "Ireland and the Irish," is becoming well known over this part of the province, and well merits the popularity with which it meets wherever it is given.



OTTAWA.

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

Port Elmsley.—Sunday, November 26th, was a red-letter day in this parish. At St. Augustine's, the Lord Archbishop of Ottawa held a confirmation and gave a vigorous address to the crowded congregation. The choir of St. James' Church, with Mrs. Fisher as organist, rendered the musical portions of the service. A special collection was taken up for the "See House Fund." In the afternoon, at St. James' Church, the Bishop of Athabasca delivered an impressive missionary address, in which he related interesting incidents of his work among the Eskimos and Indians. The collection was for the M.S.C.C.

Aultsville.—The annual Deanery Conference of the Bishop with the clergy and laity was held at Aultsville on Monday and Tuesday the 13th and 14th ults. The clergy present were His Grace the Archbishop; Rev. Rural Dean Carson, M.A., Wales; the Rev. T. J. Stiles, Cornwall; the Rev. G. S. Anderson, L.Th., Morrisburg; the Rev. R. H. Archer, Winchester; the Rev. L. J. Homer, Aultsville; the Rev. S. B. Holmes, L.Th., Ottawa; the Rev. W. Grant Jones, of South Mountain and the Rev. E. R. Palmer, L.Th., Newington. The conference opened with evensong in St. Paul's Church on Monday evening at 7.30 o'clock. The sermon was preached by the Rev. W. Grant Jones, South Mountain, his text being taken from the gospel for that week—"Pay me that thou owest." The speaker reminded his hearers that they owed a great debt to Almighty God, and urged them to try and pay that debt, if but in some small way; firstly, by some active service in God's Church; secondly, by living a Godly life; and thirdly, by the absolute and free forgiveness of our enemies. The whole discourse was a splendid one from beginning to end. On Tuesday morning at 8 o'clock the Holy Eucharist was celebrated by the Rev. T. J. Stiles, assisted by the Rev. Rural Dean Carson. Matins was said at 9.30 and 10 a.m. The conference of the Bishop with the Clergy was opened in St. Paul's rectory. Many things came up for discussion, including, the Laymen's Missionary Movement; Children's Day; the advisability of having a Diocesan Mission; Mission Study Classes. The ladies held their meetings in the church. There was a good attendance. In the afternoon an open meeting was held in the nave of the church. Four splendid papers were read and eagerly discussed. The first paper was read by the Rev. S. B. Holmes, of Crysler on "The problems of the Sunday School in the country." He strongly urged the use of blackboards. There is nothing like putting a thing down in black and white. Periodicals and prizes should be extensively used. Weekly classes for teachers were strongly recommended. It must be remembered that each child in the Sunday School may one day be the head of another church family, and a force for good in the community. The second paper was read by the Rev. L. J. Homer on "The Missionary Prayer and Study Union." This is being largely adopted in nearly all parishes in the deanery. The third paper was on the subject of "Church Music," by the Rev. C. R. Palmer. Special settings for the Holy Eucharist were especially recommended. A splendid paper written by Mr. Bouck, of Morrisburg, was read by the Rev. G. S. Anderson. It dealt with four kinds of Christian laymen we find in almost every parish to-day. In the evening the Bishop and clergy again met for conference at the rectory, when many matters of great import were fully discussed and resolutions passed. At the late hour of 10.40 p.m. one of the most successful conferences held for many years adjourned to meet in Crysler next October.

TORONTO.

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

Toronto.—The following beautifully illuminated address from the Synod of the Diocese of Toronto was presented by members of the Executive Committee to H.R.H. the Governor-General, on Tuesday afternoon, November 28th, at Government House:—"To His Royal Highness Arthur William Patrick Albert, Duke of Connaught, Governor-General of Canada, K.G., K.T., K.P., P.C., G.C.B., G.C.S.I., G.C.M.G., G.C.V.O. May it please your Excellency:—We, the Synod of the Diocese of Toronto, take the opportunity offered by this your first official visit to the Cathedral city of the Diocese, to bid you welcome, and to assure you of the deep satisfaction we feel at your appointment as Governor-General of this Dominion. You come to us not as a stranger but as one who can claim our attachment not only as son of one illustrious Sovereign and brother of another, but also on account of your own distinguished services to the Empire. Speaking as we do for the Church of England in the Diocese of Toronto we recall that in the past the sons of the Mother Church in the Old Land were ever foremost in devotion to their Sovereign, and we are confident that their descendants in this new land will not fall short of the loyalty of their forefathers. We have good hope that during your residence among us you will be used of God to promote the righteousness which exalteth

a nation," to further every good work, and to strengthen the ties of love and loyalty that bind us together to the Mother Land. That the God Who is able to do exceeding abundantly above all we ask or think may prevent you in all your doings with His most gracious favour and further you with His continual help will be our constant prayer. On behalf of the Synod. (Signed.) James Toronto, J. A. Worrell, Chancellor."

To which His Excellency made gracious reply:—"The Synod of the Diocese of Toronto. My Lord, I wish to express to the Synod of the Diocese of Toronto my very best thanks for the address you have just read, and I shall have great pleasure in transmitting to the King your expressions of loyalty. I have heard with interest of the work you have undertaken in commencing the erection of a Cathedral which shall be in every way worthy of your diocese. I wish you every success in your endeavours, and trust that the material difficulties which lie in the path of such a great undertaking may quickly be smoothed away. I pray that the blessings of Divine Providence may follow the work of the Church in Toronto, and that the happiness which goes hand in hand with true religious belief, may ever be with the members of your congregations."

St. Alban's Cathedral.—The following is an extract of a letter which the Bishop has received from the Rev. E. J. Doherty, M.A., of Felsted, Essex, England. Mr. Doherty, it will doubtless be remembered, was the Missioner at the Cathedral during the General Mission, which was held in this city in the early part of this year. The extract is as follows:—"I am now fulfilling my promise and sending you by this mail the acorns from the 'Old Winfarthing Oak,' and also chestnuts from the grounds of St. Alban's Cathedral. The Dean very kindly sent them from the trees in the deanery garden. They grow much more quickly, no doubt, than the oaks, and if they take kindly to the soil will, for the future generation, make a fair show."

Wycliffe College.—The Rev. Dr. Griffith Thomas gave a lecture on the subject of "Protestantism" to the members of the Wycliffe College Association and a number of others in the Convocation Hall on Tuesday evening, the 28th ult. In the course of his remarks the speaker said that the doctrine of predestination was one of the fundamental principles of Protestantism, and that was why it was so bitterly attacked by the Church of Rome. Those who objected to Calvinism were usually almost completely ignorant of what it was and what it meant. It did not mean the salvation of a limited select number of souls, but was expressive of the absolutely free supremacy of God. Calvin had no enemies among those who had read and understood his works. The two great principles of the Reformation, said the speaker, were the direct access of the soul to God and the supreme authority of the Bible over the Church, which reduced to a common basis, meant the relation of God to the soul as sovereign and supreme. Justification by faith was the only way of salvation, and the opposition of the Church of Rome to that doctrine was stronger than to any other doctrine of Protestantism. Dr. Griffith Thomas defended the claim of the Church of England that it was a Protestant body on the grounds that the Church of Rome was so bitterly opposed to its teachings.

The Very Rev. Dean DuMoulin, of Cleveland, Ohio, preached before the University in Convocation Hall on Sunday morning last, and in the

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evening he occupied the pulpit of St. Simon the Apostle.

Grace Church.—The final services were held in this church on Sunday last preparatory to the building being pulled down. The services on Sunday were of an especially solemn character, more particularly the final service, which was held in the evening, and at which a large number of the old members of the congregation were present, some of whom were quite overcome with emotion at the thought of leaving their well-liked place of worship. The service was conducted by the rector, the Rev. J. S. Broughall, who, in the course of an appropriate address, referred to the changes that had come, and said that, undoubtedly, it was God's will that they should leave their old and beloved church. He expected that the new church on College Heights would be ready by next Sunday, and he earnestly hoped that God's blessing would follow the congregation in its new venture. At the close of the evening service the altar cross and the vases, the sacred vessels, the Bible and the Book of Common Prayer, and everything which for the past 35 years, has marked this building specially as a place of Divine worship, was taken away. All of these, together with the beautiful fittings of the church, including the memorial altar, the organ and the lectern, will be transferred during the present week to the new church, and it is expected that the opening services will be held there (D.V.) on next Sunday.

NIACARA.

W. R. Clark, M.A., Bishop, Hamilton, Ont.

Hamilton.—Christ Church Cathedral.—In addition to a large silver salver which was presented to the Rev. H. T. Archbold just prior to his leaving for the West to take up work at Spokane, W.T., as rector of a parish there, the members of the A.Y.P.A. presented him with a costly travelling toilet set, and gave to Mrs. Archbold also a travelling bag. The Rev. H. T. Archbold and Mrs. Archbold were in addition to the above presented with a purse of gold by a number of personal friends, as well as other tokens of esteem and regard. Mr. and Mrs. Archbold take with them to their new home at Spokane, W.T., the best wishes of all the Christ Church Cathedral people, as well as very many of the citizens of Hamilton at large.

All Saints.—The Rev. W. T. Rushbrook, who for a number of years past has been in charge of the Mission at Port Essington, twenty miles south of Prince Rupert, B.C., gave a very interesting address on the country and the prospective work there on a recent Sunday morning. On the evening of the same day he spoke in the Church of the Ascension.

St. Thomas.—A most successful sale of work was held in the schoolhouse of this church on the 21st and 22nd of November. High tea was served at 5.30 p.m., on each day, which was greatly appreciated by the male portion of the community that patronized the sale.

HURON.

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

Chatham.—Christ Church.—One hundred trained voices, with perfect organ accompaniments, combined to make the choral evensong in this church, Thursday evening, November 30th, a pleasing success. The service was held in commemoration of St. Andrew's Day, and the singing was provided by the united choirs of the Deanery of Kent. Organist Harry T. Dickinson, under whose direction the musical programme was provided, and the Rev. R. S. W. Howard, rector of Christ Church, deserve the thanks and appreciation of the congregation for providing such a satisfying evening of song and prayer. The service was conducted by the rector, the Rev. R. S. W. Howard, assisted by the Rev. W. J. Spence, rector of Holy Trinity; the Rev. Arthur Shore, of Ridgeway; the Rev. S. McDonald, of Merlin; Rural Dean Dobson, of Tilbury; the Rev. Arthur L. Charles, of Wallaceburg; and the Rev. Geo. Abey, of Dresden. The sermon was preached by the Rev. William Craig, B.D., rector of the Church of St. John the Evangelist, London. The Rev. Canon Craig took for his subject, "Music in Divine Service," and his text was from St. John the Divine, chapter 14, verses 2 and 3: "And I heard a voice from heaven, as the voice

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of many waters, and as the voice of a great thunder; and I heard the voice of harpers, harping with their harps. And they sang as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth." Previous to the Evensong at Christ Church Thursday evening a banquet was held in the Sunday School hall of the church at 6.30. It was provided by the Chancel Guild and proved to be one of the daintiest little banquets of the season. One hundred and fifty sat down to the tables of which there were three, the first being reserved for the clergy, the church wardens and the lay delegates; the second for the sidesmen and their wives, and the third for the members of the united choirs. Each of the tables was tastefully decorated with yellow chrysanthemums. A few words of welcome were spoken by the Rev. R. S. W. Howard. The girls of the Chancel Guild waited on the guests and the refreshments had been previously provided by members of the congregation. Every one then passed into the church where the unique services were enjoyed by not only the congregations of Christ Church and Holy Trinity, but of other churches as well. The singing was of a high order. All wish for the success of the choral union which has had such a bright beginning.

Strathroy.—St. John's.—The Lord Bishop of the diocese dedicated the new choir vestry on Sunday morning, the 26th ult., in the presence of a very large congregation. The choir wore surplices for the first time, and a choral service was inaugurated. The Bishop preached, choosing for his text Exodus 14:15. After the third Collect, the rector, the Rev. Rural Dean Robinson, read the petition, asking for the Bishop to accept and dedicate the new building, which the Bishop accepting, then solemnly set apart the vestry, and prayed for a blessing upon the donors, who had done this for the glory of God and the service of His Church. The new choir did their part very well. The youngest chorister, Walter Clark, is only six years old. In the evening the congregation again overflowed, some driving eight and ten miles to the service, and the rector preached, taking his text from the first morning lesson. The anthem, "Jesus, Lover of My Soul," was rendered, Mrs. Richards and F. W. Robinson taking the duet. Miss Nellie Richardson, a young musician of great promise, presided at the organ. The dedication service was the same as that used in the Diocese of Winchester.

St. Mary's.—St. James'.—On Sunday, the 26th ult., the Rev. Dr. Taylor, M.A., son of the rector, preached, both morning and evening, in this church. The sacred edifice was filled in the morning, and in the evening chairs had to be placed in the aisles. Dr. Taylor gave an account of the political, business, educational, and social life of China, where he has been labouring among the student classes for more than six years past. Whatever may be the outcome of the present upheaval, the new wine cannot be held in the old bottles, and the outcome will be for the betterment of the nation. The religious outlook is distinctly encouraging. Christianity is winning its way wonderfully, among the educated classes especially. On their own confession the great need for China is the Lord Jesus Christ. On the Monday evening a reception was given to Dr. and Mrs. Taylor in the beautiful church hall, which was thronged. An address, read by Miss Ida Standerven, of welcome and appreciation, was presented to the Doctor, and a beautiful bouquet of roses by Miss Thelma Lancaster, to Mrs. Taylor. Dr. Taylor replied in very felicitous terms. A short but excellent programme was given, and refreshments served. Mr. H. Stevenson, manager of the Molson's Bank, was chairman. The Rev. Rural Dean Taylor gave a few words of hearty welcome to those present, and of joy at again ministering with his son.

Woodstock.—St. Paul's.—The Ladies' Organ Committee, of which Mrs. J. T. Pepper, is convener, have arranged to raise \$1,000 in three years, towards rebuilding the organ. Each lady of the congregation was asked to contribute a talent, and the result of the canvass is about \$500. Each of the societies of the church, the A.Y.P.A., Mite Society, Men's Club, and others, are to devote the proceeds of this winter's efforts to the Organ Fund.

Owen Sound.—St. George's.—On Friday evening, October 26th, a very interesting event took place, when the Rev. J. Ardill and Mrs. Ardill

celebrated their twenty-fifth marriage anniversary,—their silver wedding. The scores of friends, young and old, of Mr. and Mrs. Ardill came during the evening to offer them their heartiest felicitations and wish them many years of wedded happiness. The room was harmoniously decorated with flowers. Refreshments were served by Mesdames W. J. Heming, D. R. Duncan, C. W. Fox and Miss Belle Parker with the assistance of other ladies of the congregation of St. George's Church. Brooke's orchestra supplied excellent music and added gaiety to the evening's proceedings. About nine o'clock a surprise was sprung upon Mr. Ardill when Mr. S. J. Parker presented a very beautiful oak cabinet of silver, containing over one hundred pieces. This was the gift of the congregation, and was a fitting token of the admiration which the congregation entertains for the Rev. J. Ardill. On behalf of the young people of the congregation Mr. Robert McKnight, president of the Y.P.A. presented a beautiful coffee silver set with a silver salver. In making the presentation Mr. Parker paid a warm tribute to the ladies of the congregation, as it was mainly owing to their efforts that they were able to present such a handsome gift. In returning thanks to the congregation and the young people, the rector acknowledged in fitting terms the kindness of the ladies, and also reminded those present that it was owing to the devoted zeal and loving labours of the ladies of the congregation that the building in which they were gathered was completed and equipped. The Rev. Jas. Ardill was married at Fort Erie in the year 1886, his bride being Miss Kate Arnold, eldest daughter of the late Rev. Canon Arnold. At that time the Rev. Mr. Ardill was curate to the Rev. Canon Arnold. After his marriage he was appointed to the united parishes of Merriton, Homer and Grantham, and remained there seven years, coming to Owen Sound in 1893, to take charge of St. George's parish. Here he has been ever since, establishing himself firmly in the affections of his large congregation. On this evening among the tokens of well-wishers were congratulatory telegrams and letters from Ottawa, St. Catharines, Toronto, Fort Erie and Montreal.

RUPERT'S LAND.

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

Hamiota.—An interesting, practical and inspiring Ruri-Decanal, Conference and Sunday School Association meeting were held at this place lately. The special preacher for the occasion was the Rev. F. C. Cornish, M.A., of Yorkton, Sask. On resignation of the secretary-treasurer, the Rev. W. A. Tindale, M.A., who leaves Rapid City, to take up the work at Carberry, was accepted, and the Rev. G. A. Wells, B.A., of Minnedosa, was elected to fill the vacancy. A paper was sent in by the Rural Dean on "A Missionary Prayer and Study Union." It was decided to adopt the plan in part. In the future a paper will be prepared on some part of the Church work in foreign lands and presented at each meeting of the Deanery, each member holding himself responsible for a certain field, and preparing himself to give an address on it if called upon to do so. A most interesting paper was read on "The Prayer Book—A Scheme of Life," by the Rev. T. H. J. Walton, B.A., of Birtle. The Rev. G. A. Wells, B.A., of Minnedosa, read a paper on "Patronage." A short talk on the importance of the Holy Communion was given by the Rev. C. Wood, of Shoal Lake. The Rev. R. C. Pitts, of Foxwarren, gave "Some Pointers From the Recent Church Congress at Stoke-on-Trent." The papers created a lengthy discussion in which the Rev. Canon Matheson and the Rev. F. C. Cornish took an important part. The Rev. Canon Matheson, of St. John's College, Winnipeg, brought three matters of importance before the Deanery: (1) The Clergy Superannuation Fund; (2) the Mission of Help; (3) St. John's College, and its relation to the diocese.

At the Sunday School Association's lessons papers were given by the Rev. W. A. Fyles, field secretary, on "Adult Bible Classes"; the Rev. G. W. Findlay, on "A Teacher Training Model Lesson"; Mr. H. Hindson, Rapid City, on "Spiritual Preparation of the Teacher"; Mrs. Pitts, Foxwarren, on "Mental Training of the Teacher"; Mr. C. H. Fisher, on "How to Solve the Sunday School Problem in Country Districts." A Round Table Conference followed, and much useful discussion ensued.

CALGARY.

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

Edmonton.—The Bishop visited Emmanuel Church, Battenberg, some thirty miles north of this city, on Sunday, November 19th, to celebrate the Holy Communion, as the clergyman, the Rev. W. E. Herbert is a deacon, and to administer the rite of Confirmation. The day was fine, and there was an excellent attendance. Six persons were confirmed, some of them coming many miles, and there were thirty-four communicants. The church is a pretty frame building, not yet painted on the outside, and unfinished on the inside. There is also a new parsonage, but it cannot be occupied, as it has not been plastered, and there are no chimneys. The completion of both buildings is very urgently required; but a larger sum is needed than the parish, in its present state, can provide. If financial assistance could be given, a most deserving work would be helped forward, and the parish would feel very grateful. On the following Tuesday, the Bishop presided at a meeting held in All Saints' school house, to promote the interests of the Mother's Union. Excellent addresses were made by Mrs. Robinson, wife of the Rev. J. J. Robinson, incumbent of St. Andrew's, and formerly Dean of Belfast; the Rev. J. J. Robinson, and others; and at its close, a number of women were admitted by the Bishop as members and associates. On Wednesday evening, the Bishop dedicated St. Oswald's Church, Stony Plain, west of Edmonton, where the Rev. F. E. Mercer, of the Archbishops' Western Canada Edmonton Mission is now at work. On Thursday the Church of St. Aidan, of Lindisfarne and St. Hilda, Rexboro', which had been displaced by a wind storm last winter after having been used once or twice only, was dedicated. The clergyman in charge, who resides at Wabamun, on the G.T.P., is the Rev. N. H. Huxtable. The Bishop returned that evening to Edmonton, and the next day, he dedicated St. Faith's Home, an excellent house, where Sister Mary and Miss Warden, Associates of the Archbishops' Western Canada Edmonton Mission, are now in residence. The opening of this Home has given great joy to the Bishop of Calgary and Church workers in Edmonton, as well as throughout the diocese generally.

NEW WESTMINSTER.

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

Vancouver.—The Rev. Thos. Walker, late vicar of Merritt, who was seriously injured three months ago, by a rock which struck him while riding on his bicycle between Coutlee and Merritt, the result of a blasting operation, was found dead on Sunday morning, the 25th ult., in a building adjoining St. Luke's Mission Home, in this city. He had recovered to some extent, physically, but his mind had become unbalanced. Arrangements were about to be made to send him to relatives in England, in the hope that change of scene would restore him to health. The day before his death he was more cheerful, and much improved in every way. As he did not come to his breakfast, search was made for him, and it was found that he had committed suicide some time during the night. Mr. Walker came from St. Paul's Missionary College, Burgh, and was ordained deacon and priest in New Westminster. He did excellent work in the new parish of Merritt, building a small parish hall in which services were held, with rooms attached, where he resided, and was much liked by his people. An inquest was held, and the result of the post-mortem examination showed that a clot of blood had formed and pressed on the brain, probably as a result of the accident. The jury brought in a verdict of "suicide while temporary insane." The funeral took place from St. James' Church, and was conducted by the Bishop, assisted by the Ven. Archdeacon Pentreath. The pall-bearers were the Revs. H. C. Hooper, U. Buttrum, H. Beacham, F. B. Eteson, R. B. Day, and W. H. Battershill.

East Vancouver.—A new parish was organized at East Vancouver Heights, on the 21st November, by the Ven. the Archdeacon of Columbia. The boundaries of the parish were outlined for application to the Executive Committee. Mr. A. E. Perman and Mr. J. Burns were elected provisional wardens until Easter, and two sidesmen appointed. The new parish has two lots, and for

the present have leased a small unfinished house. The Rev. H. C. L. Hooper, rector of the adjacent parish of All Saints', will have the oversight of the work, with the help of a lay reader, until the mission grows stronger. The dedication chosen was St. Nicholas.

COLUMBIA.

Victoria.—Election of a Bishop.—At a meeting of the Synod of Columbia held in Christ Church Cathedral, Victoria, B.C., on November 23rd, the Rev. John Charles Roper, D.D., of the General Theological Seminary, New York, was elected to fill the vacancy caused by the resignation of Dr. Perrin, the late Bishop. Dr. Perrin had served as Bishop of the diocese for eighteen years, and was recently appointed to the Suffragan Bishopric of Willesden, in the Diocese of London. The Synod met in the Cathedral at 10 a.m., for Divine service. The Very Rev. the Dean of Columbia, was the celebrant, assisted by the Archdeacon of Vancouver, and Canon Silva-White. Bishop A. U. de-Pencier, of New Westminster, was the preacher, and gave a striking sermon on the duties and responsibilities of the Synod in their solemn and sacred work of choosing a chief pastor and leader. The Synod was duly called to order in the school-room at noon, the Dean of Columbia in the chair. The secretaries reported 26 clergy present and 66 lay delegates. Considerable time was spent in arranging the mode of procedure, and after discussion it was resolved that the nominations should be in writing and that anyone might tell the whole Synod something of the merits and qualifications of the nominees. The names proposed were as follows:—The Very Rev. A. J. Doull, Dean of Columbia. The Ven. Austin Scriven, Archdeacon of Vancouver, the Rev. J. C. Roper, the Rev. T. W. Powell, and the Very Rev. F. DuMoulin, Dean of Cleveland, Ohio. At 4 p.m., the Synod went to the Cathedral for the election. The first two ballots gave the Dean of Columbia and the Archdeacon about an equal number of votes, and the other candidates from two to four votes each. An adjournment for supper was taken from six till eight, and from then till four a.m., the Synod sat and took ten more ballots before the final decision was reached. At 2.30 a.m., an informal conference was held in the school-room to try to reach some agreement. Nine ballots had been cast and neither candidate had a majority of both Orders and as it seemed impossible to elect either the Deacon or Archdeacon, the laity decided to consecrate their vote on Dr. Roper. Returning to the Cathedral three more ballots were taken, the twelfth giving Dr. Roper 17 clerical votes out of 25, and 51 lay votes out of 64. The chairman thereupon declared the Rev. John Charles Roper duly elected Bishop of British Columbia. After singing the "Te Deum," the Dean dismissed the Synod with the Blessing. There were twelve ballots taken as follows, before the final result was attained:—Votes cast on the first ballot were counted at 5.30, and the report of the scrutineers of the clerical vote was as follows:—Number of votes cast, 26; number necessary for election, 18. For to elect: Augustine Scriven, 12; Alexander J. Doull, 6; John Charles Roper, 4; T. C. Powell, 1; Frank DuMoulin, 2; for delegating authority to a committee of Bishops in England, consisting of the Archbishops of Canterbury and York, and the Bishop of London, 1; spoiled ballots, 0; result, no election. Lay vote: Number of votes cast, 66; necessary to elect, 44; Augustine Scriven, 31; Alex. J. Doull, 20; John Charles Roper, 3; Thos. L. Powell, 2; Frank DuMoulin, 1; for delegation, 0; spoiled ballots, 0. Result, no election. Ballot two. Clerical vote: Augustine Scriven, 16; A. J. Doull, 7; John Chas. Roper, 2; delegating authority, 1; spoiled ballots, 0; result, no election. Lay vote: Augustine Scriven, 30; A. J. Doull, 30; John C. Roper, 2; L. Powell, 1; F. DuMoulin, 1; delegating authority, to Primate of Canada, 1; spoiled ballots, 0; result, no election. The Synod reassembled at the cathedral at 8.15 p.m., and after prayer, balloting was immediately proceeded with. Ballot three. Clerical vote: Augustine Scriven, 15; A. J. Doull, 7; John C. Roper, 3; for delegating, 1; spoiled ballots, 0; result, no election. Lay vote: Augustine Scriven, 31; A. J. Doull, 33; F. DuMoulin, 1; for delegating authority, 0; spoiled ballots, 0; result, no election. It was then moved by Mr. Lindley Crease, and seconded by the Rev. H. H. L. Seale that the Synod adjourn for half an hour for an informal meeting. An amendment, however, that balloting be continued, carried. Ballot four. Clerical vote: Augustine Scriven, 14; A.

J. Doull, 7; J. Charles Roper, 4; for delegation, 1; spoiled ballots, 0; result, no election. Lay vote: A. J. Doull, 34; A. Scriven, 30; F. DuMoulin, 1; for delegating authority, 0; spoiled ballots, 1; no election. The Synod then adjourned for an informal meeting. Ballot five was taken at 9.55 p.m., and resulted as follows: Clerical vote: A. Scriven, 12; A. J. Doull, 4; John C. Roper, 0; Frank DuMoulin, 2; for delegating authority, 1; spoiled ballots, 1; no election. Lay vote: Augustine Scriven, 33; A. J. Doull, 20; John C. Roper, 2; F. DuMoulin, 2; for delegating authority, 0; spoiled ballots, 0; no election. Ballot six. Clerical vote: Augustine Scriven, 10; A. J. Doull, 5; John C. Roper, 7; for delegation home, 1; spoiled ballots, 1; no election. Lay vote: A. Scriven, 33; A. J. Doull, 20; J. C. Roper, 3; F. DuMoulin, 1; for delegation, 0; spoiled ballots, 0; no election. A conference was then held in separate chambers and then together. Ballot seven was taken at 12.25 p.m.: Clerical vote: A. Scriven, 13; J. C. Roper, 9; A. J. Doull, 2; J. Paterson Smyth, 1; for delegation, 0; spoiled, 0; no election. Lay vote: A. J. Doull, 34; A. Scriven, 30; J. C. Roper, 1; for delegation, 0; spoiled, 0; no election. Ballot eight. Clerical vote: Scriven, 17; Roper, 4; Doull, 4; delegation, 0; spoiled, 0; result, Augustine Scriven elected. Lay vote: A. J. Doull, 53; Scriven, 12; delegation, 0; spoiled, 0; result, A. J. Doull elected. Ballot nine. Clerical vote: Scriven, 14; Doull, 7; Roper, 3; for delegation of authority to House of Bishops in General Synod, 1; spoiled, 0; no election. Lay vote: Doull, 43; Scriven, 20; Roper, 2; delegation, 0; spoiled, 0; no election. The Synod adjourned at 1.35 a.m. for a conference. Ballot ten: Clerical vote: Scriven, 11; Roper, 13; delegation, 0; spoiled, 0. Lay vote: Roper, 48; Scriven, 14; Doull, 2; delegation, 0; spoiled, 0; result, Dr. Roper elected. Ballot eleven: Clerical vote: Scriven, 8; Roper, 16; Doull, 1; delegation, 0; spoiled, 0; no election. Lay vote: Roper, 48; Scriven, 13; Doull, 1; delegation, 0; spoiled, 0; result, the Rev. Dr. Roper elected. Ballot twelve: Clerical vote: Roper, 17; Scriven, 7; Doull, 1; for delegation, 0; spoiled, 0; result, Dr. Roper elected. Lay vote: Roper, 51; Scriven, 12; delegation, 0; spoiled, 1; result, the Rev. Dr. Roper, elected.

Correspondence

THE MOTHERS' UNION.

Sir,—It seems to me right, when one comes across a good and practical way of helping others, to make it known to as many people as possible. Therefore, I venture to ask your widely read paper to tell your many friends of a society called the "Mothers' Union." It is an English society with a branch in Toronto adapted to Canadian needs. Its aims are: 1st, to uphold the sanctity of the marriage tie; 2nd, to lead mothers to pray and ponder over the upbringing of their children; 3rd, to unite mothers in effort for this end. As regards the status of this society, the Synod of Toronto has recognized it as one of the agencies of the Church by appointing a committee to further its work. Its organization includes: 1, an inter-parochial branch to which women who find it convenient to meet in the afternoons, and are not members

Church Decorators

We are Church Decorators, and our work has won the highest praise from the many church committees throughout Ontario whose churches we have decorated.

Correspondence is invited

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of a mother's meeting, belong; 2, branches which meet in connection with a mothers' meeting and bring a wider influence into such meetings; 3, a library kept at St. James' Parish House from which books can be borrowed; 4, two magazines, one for educated mothers called "Mothers in Council," and a simpler one called the "Mothers' Journal." I had the privilege lately of being at a luncheon where all that the Mothers' Union stands for was discussed, and I was impressed with the value of an organization which brings a living message alike to educated and wealthy mothers and their sisters with the fewer advantages of time, education and money. May I, then, as an old time worker with mothers, poor and rich, lay the claims of this society before the clergy hoping they may see their way to forming a branch in each parish. At all events, I hope many will either write or telephone to the president, Mrs. A. H. Campbell, of Bedford Road, or to the Secretary, Mrs. G. L. Smith, 17 Forest Hill Road, for information and samples of literature, &c. I quote in closing from a little paper I read lately: "The justification for the existence of this Union lies in the need of a pure home life, in days when carelessness, extravagance, and immorality are sapping the springs of our national life."

An Onlooking Mother.

A NAME FOR THE CHURCH.

Sir,—Allow me a little space in your paper to say a few words on the subject of the name to be given to the "Church of England in Canada," which I notice in your issue of Nov. 23rd is discussed in "Spectator's Comments, etc." I think the time has certainly come when something should be done to give the Church in Canada a more definite name. But why cannot one be adopted which will stand for "the Church" throughout the world? I should like to suggest Anglican Catholic as being the most fitting, for it seems to me we are in great danger, in these days of ignoring the fact that we are "Catholics" and we allow our brethren of the Roman Church to appropriate it, entirely forgetting that we acknowledge our right to the name in our creeds when we say "We believe in one Catholic and Apostolic Church." The Roman Church as we know, has no more right to the exclusive use of the word than we have. Why allow them then that right without protest? It is a fact to be deplored that there are numbers of people (who though admitting in repeating the creeds that they are "Catholics") still use it when speaking of the Romans as a term of derision or contempt. Don't let us have a separate name for the Church in Canada. Why cannot we copy the Roman Church in one respect for they are "Roman Catholics" the world over, and why cannot we be, as I say again, "Anglican Catholics" in whatever country our beloved church is established, and if the Church in England would adopt the name first as being the "Mother Country," others would naturally follow and we would be one in name all over the world, Catholic and Apostolic, but Anglican Catholic instead of Roman Catholic and thus retain our rightful name for all time.

E. Imlach.

EDUCATION IN DEVOTION.

Sir,—At the bottom of column 2, p. 715, in your issue of Nov. 23rd is a section of Preb. Carlile's admirable "Back to Christianity," entitled "Education in Devotion." For the word "working-man" substitute "average non-Anglican Western Canadian with no particular attachment," and the Prebendary's remarks are exactly applicable. At present all services of whatever other colour—Presbyterian, Methodist, or Baptist—here in this backwater of Christendom suffer from the one-man performance, plus choir. For several years the Anglican Church of Canada as here represented has had the chance of leading the way with the reverent use of just such innovations as the Prebendary suggests. "Let the atmosphere of the Church be that of a happy family!" To secure such a result, however, the average parson has not the courage to face the lady of middle-class persuasions from the old land or the churchwarden from down East, who will raise, the one her eyebrows, and the other his obstinate prejudice against any such methods! Propose the use even of a map to illustrate a missionary address in the church or lantern views for the same purpose, and—! In the meantime the average non-Anglican finds our

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service a little too much mental labour. You don't need education in the other places of worship where there is only hymn-singing to tackle. I hope, Mr. Editor, you will not receive letters yards long to protest against my advocacy of outrageous methods. I love reverence in Church but our present conventionalism ruins a splendid opportunity.

H. M. Speechly.

APPEAL FOR MISSION HOUSE AT NAGAOKA, JAPAN.

Rev. T. G. A. Wright begs to acknowledge the following contributions for a mission house at Nagaoka, Japan, for Rev. C. H. Shortt:—Previously acknowledged, \$504.30; Rev. W. M. Shore, Warwick, \$1; Rev. H. W. Snell, Thorndale, \$1; St. George's Church, Thorndale, \$2.20; Irving P. Rexford, Montreal, \$10; Trinity College Students' Missionary Society, \$25.15; bank interest, \$1.93; total, \$545.58. Amount required, \$800. The writer would be glad to complete this collection before Christmas and send it as a Christmas offering to the Japan Church. Contributions may be sent to Rev. T. G. A. Wright, 851 Hellmuth Ave., London, Ont.

CHURCH UNITY AND CHURCH DOCTRINE.

Sir,—Some Churchmen seemed to be overawed, in prospect, by a formidable Church organization that is to result from the union of three religious bodies in Canada. But what are to be the doctrines of this new church? There has been a watering down process rather than a leavening up process. These three bodies have exchanged pulpits so much that the Presbyterians have practically given over their doctrine of Orders. These latter have had some claim to Apostolic succession through the priesthood. What will be the position of the "new Church"? Will it be necessary to have the "laying on of hands"? The Methodists, on the other hand, exalted, till recently, the "abolition of dancing," into a doctrinal position. Fads and "movements" have kept these bodies moving until they cease to move the people. Their "church unity" is just another "movement" in desperation. Let us speak in humility and with courage. The Church Militant, in solid phalanx, has no cause to fear, but rather with kind Christian firmness to pursue her onward victorious way.

H. J. Leake.

DIVINITY DEGREES.

Sir,—Will you kindly allow me the use of your columns to inform any of the clergy who are likely to wish for information on the subject of Divinity Degrees that my address from the middle of December till the end of July next will be 3 Pemberton Terrace, Cambridge, England. It being the wish of the Board of Examiners that I should continue to act as secretary during my absence, I shall endeavour to minimize by prompt attention to any letters which may reach me, the inconvenience which may result from increased delay in transmission. Dr. Howard, 450 Lansdowne Ave., Westmount, Que., has kindly consented to attend to the secretarial duties in connection with reports of the May examinations and the subsequent meeting of the Board, but to save him any unnecessary trouble I would request that all correspondence up to that time should be addressed to me. I should also deem it a favour if candidates intending to present themselves for B.D. or D.D. examination would let me know of their intention as soon as possible.

G. Abbott-Smith.

Family Reading

HIS MOTHER.

By Minnie Cecile Paterson.

Lady Honoria was very angry—more angry and disappointed than she had ever been in her life. And great anger with Lady Honoria took the outward form of excessive quiet and a frigid politeness to all around her. This unsmiling courtesy was alarming, especially to those who knew its cause. And an utter absence of all emotion in the

clear-cut, handsome face and in the pale blue eyes, was an unfailling sign to those who were well acquainted with her that a tumult was raging within her heart.

Her only son, too! That was the worst of it. If she had had two or three she might not have minded so much. But that her only son—and only child—should have engaged himself to a girl of plebeian birth cut her to the quick. Her own mother had been vexed enough when she had refused more than one peer because she cared for Captain Lacelles, who held a commission in a cavalry regiment, and meant to be true to her own heart. But Captain Lacelles could prove a lineage almost as old as her own, and, except in the matter of rank, she took not a step lower when she became the handsome young captain's wife. The blood which ran in her veins was not one shade more blue than that which ran in his; and they both belonged to the same world.

But with Ronald her son, it was different. He was about to take a step into quite another world. A world of money, certainly, but considering that he possessed an almost princely income and was the owner of two or three great country estates, there was no necessity for him to marry money. She had set her heart upon his following in his dead fathers' footsteps, and taking a wife from among the titled daughters in the land. And to hear—so suddenly and unexpectedly—that he had become betrothed to the daughter of a wealthy manufacturer was a cruel blow. Ronald had a good deal to bear from his mother at this time. Not reproaches—that was not Lady Honoria's way. But finding all his confidences cut short and his happiness chilled by the severe politeness and silence of one who, instead of being his mother, might have been a complete stranger. She did not argue with him. She knew him too well, and was herself too proud to do that. But the small white face, at which the young man would now and then cast a surreptitious glance in the vain hope of seeing it in any way soften, might have been cut out of alabaster for all the feeling it revealed.

She meant to do her duty. She was in every way too much of a lady to withhold from this prospective daughter-in-law of low degree one fraction of the ceremony which she would have conferred upon one of her own rank or lineage. But, as things stood, it could be but a matter of mere etiquette. The girl would, of course, be invited to Littleton Court, and all due respect would be paid to her as the future wife of Lord Castonville's grandson. But any warmth, or kindness, or love, there could not be. And only those who knew Lady Honoria's state etiquette knew its cruel coldness.

Ronald Lacelles never for one moment realized the inexpressible dread with which his mother awaited this entrance of the manufacturer's daughter into her hitherto aristocratic household. She had so seldom entered into mixed society. She had made so few real friends, and they, without exception, belonged to her own rank. Lack of refinement, and of that knowledge which is the innate possession of the high-bred, was to her one of the cardinal sins, and her heart revolted from the indignity which she considered had been put upon her.

And yet—Ronald—her idolized son—she wanted him to be happy. She had never been demonstrative to him. She had never been so to anyone. And certainly no one—except the husband whom she had adored—had ever taken the liberty of being so to her. But all the intense love of her reserved nature was lavished on her son—he who was so like his fair-haired father—and she did wish him to be happy.

But would he be happy? Would this unequal alliance bring him happiness? Would not a thousand things—habits, phrases, ideas—jar upon him, and reveal continually the difference in birth? Lady Honoria laid down her pen, and read the short note of invitation which she had written to the girl. It had been hard to write, even in its shortness and coldly-polite terms. She felt that it would be gloated over, and handed round for plebeian friends to see.

"Lady Honoria Lacelles has asked me to stay with her!"

She could hear the triumphant tone. She could see the examination of note-paper, caligraphy, and crest. She could hear the discussion as to what clothes would be necessary for a visit to Littleton Court. Those sort of people rustled about so loudly in stiff silks. She felt sickened. No doubt the girl was only accepting Ronald for his birth. It was something, in her position, to become allied to the Earl of Castonville's family.

And perhaps she would try to take a high hand with her, and strive to make her feel that she was only the mother of Ronald, and, although she did possess a title, a person of small account.

Poor Lady Honoria! In spite of a more than usually haughty bearing, proud white face, and cold eyes, she was very sad at heart for the rest of the day. Hitherto she had reigned supreme, and been all in all to her son. And now, quite suddenly, the change had come, and her calm, untroubled life was to be broken in upon.

"Plebeian mouth! Plebeian nose! Plebeian complexion! Terrible! Each worse than the other!"

The words were not spoken aloud, for Nancy Parker was not alone in the railway carriage. She was standing up, arranging her hat before the long, narrow looking-glass which was let into the wall above the seats; and the face which she saw reflected therein called forth the above remarks. At that moment it was nothing to her that the light hazel eyes which she looked into were merry and bright, and shining with a strange mixture of tenderness and fun. It was nothing to her that the beautiful russet-coloured hair, with its copper tints, rippled up from neck and temples in its own natural waves. It was nothing to her that two rows of flawless teeth gleamed out from the parted lips. Just then she only saw that the lips were too wide and full. She only saw that there was too decided a tilt upwards of an already unpatrician nose. She only saw the flood of scarlet colour—an ensign of rude health—lying in her cheeks. Why was she not pale and delicate and refined-looking, instead of carrying this stamp of her birth about with her wherever she went?

"Even my name is plebeian! I am plebeian altogether"—she groaned within herself, as she looked away from the glass, and then a smile stole over her face—"except," she said, "except—no—I don't think I have a plebeian heart!"

She sat down again, and looked out of the window on the white country and the heavily-falling snow. Dusk was drawing on, and it was biting cold. But she did not feel it. She was clad in a thick brown tweed dress, and wore lovely sables, while a big picture hat of brown velvet rested most becomingly on the waving red-brown hair. The only touch of colour about her was the blouse of pale green silk which peeped out from her unfastened coat, and tucked amongst the folds of which was a loose bunch of most fragrant violets. Their scent seemed to fill the whole carriage.

The air, even in that well-closed apartment, was icy, and the light was dim and depressing. Electric lighting had not as yet found its way to this line, and the flame seemed to flicker feebly, as from congealed oil. A sort of fog was creeping up all round, slowly blotting out the ghostly country, and seeming gradually to close about the train. The pace slackened. Fog signals began to explode now and again with startling suddenness. This would mean some delay in the arrival of the train at the little country station for which Nancy Parker was bound. But she did not mind. Her thoughts were sweet, and the warmth in her heart seemed to keep her whole body warm. She leaned back against the cushions, perfectly resigned to a delay of half an hour or so, and watched the strange white shadows flit past.

Presently, however, a very audible shiver from the other end of the carriage aroused her from her dreams. She turned her head, and saw that her travelling companion—robed though she was in black velvet and handsome furs—was hunching her shoulders with the cold, and huddling up in her corner with a face which looked pinched and awfully white.

"I am afraid you are very cold," said Nancy, in her sympathetic voice.

"I am very cold indeed," was the reply. "I have never felt such cold before, and I believe we shall be very much delayed now."

The lady's voice was quite shaking. And really her lips looked almost as white as her face.

Without another word Nancy sprang to her feet, and pulled down from the rack opposite to her a huge bundle of rugs. She had not needed them herself. She had felt strangely warm all through the journey. But then young, healthy, happy blood coursed through every vein; she was plump and rosy, and the joy in her heart seemed to pulse its loving warmth everywhere. The lady in the corner was not young, and to Nancy's eyes she appeared very fragile. The girl's quick fingers rapidly undid the straps and unrolled a magnificent fur rug and a thick Scotch plaid. She gathered them both in her arms, and crossed the carriage.

"Now, you will allow me?" she said, softly, and before the lady could answer Nancy shook out the plaid and began wrapping it around the shivering knees.

"You are freezing!" she said. "Oh, what a pity I did not know before! You could have had these rugs all the time. What made you travel without some this weather?"

"I only came up to town for the day," was the reply. "I never thought such a bright morning could turn out like this. How good of you! I feel warmer already. How very good and kind!"

The speaker's voice still trembled. She seemed to be chilled all over. The little hand which she took out of her muff to help to arrange the plaid was trembling too. When Nancy's plump, warm fingers came in contact with it, its iciness gave them a chill.

"Oh, if I had only known!" she said again. She knelt down on the floor, and tucked the plaid under and around the lady's feet. And when she had shut out all possible entrance for the freezing atmosphere she took the great fur rug and almost enveloped the small figure in it.

"There!" she said, standing up, and with her wide mouth curved into a charming smile. "You will soon be warm now. And, just for a short time. I think we had better exchange muffs."

The lady did not speak. She only looked up into the face of the tall girl standing in front of her. She did not think the mouth wide. She thought it the sweetest, most lovable mouth she had ever seen. Nancy Parker lifted the bear muff from the lady's knee, but before she gave her own in exchange she took the two little white hands into hers, which were so beautifully warm and gently rubbed them. Two or three superb rings were rather in the way; but Nancy, who, in spite of her own hands being large, had a velvet touch, soon chafed the small cold fingers into some semblance of warmth. And then she brought her own muff for their housing. Her hands, never having been cold, had kept the muff warm, and it felt like a nest.

"This is delicious," said the lady, and then, for the first time, her small, proud mouth parted in a smile. "Won't you sit beside me and share the rug?" she went on, still looking up into the bonny face.

Nancy sat down immediately. She did not feel the need of any further covering, and she would not allow her companion to disturb her wrappers. But for the rest of the journey the women enjoyed each other's company, and the one who had been so bitterly cold felt a lovely warmth creeping over her.

"Have you far to go?" asked the elder lady. "Only to Chittingdean," was the answer. "I am staying there for the night, and going on to Littleton to-morrow."

"Littleton is my destination," said Nancy's companion.

"Is it?" said Nancy a sudden quiet falling upon her. "I wonder—?" Then she stopped.

"What do you wonder?"

"I was only going to say," continued Nancy, very slowly, and in a subdued voice, "that I wondered if you knew Lady Honoria Lacelles."

"She is a very old acquaintance of mine," was the reply.

"Is she—is she—do you like her?"

"Why?" with sudden interest. "Are you going to stay with any friend of hers? I don't know that I exactly like her. Lady Honoria does not make many friends. People say she is cold and haughty, and difficult to please."

"Oh, I am so sorry! half sighed the girl; "I am so sorry!"

The little figure in black velvet raised itself and looked fixedly at Nancy.

"Why are you sorry?" she said. "What do you mean?"

Nancy's bright face had grown downcast. Some of her lovely colour fled. Tears even seemed not far off from the hazel eyes. "Because," she said, slowly, "because"—sinking her voice to a trembling whisper and looking on the ground—"she is his mother—the mother of the man I am going to marry, and I am afraid she will not like me."

In the silence which followed Nancy regained her self-control. It was such a long silence that at last she noticed it. At first her own thoughts seemed to fill her ears with sound. Now, as she grew calm again, she felt the silence. The blood rushed back to her cheeks, but she still kept her eyes on the ground. This friend of Lady Honoria's had probably heard of the engagement, and knew of her ladyship's disappointment. For even Ronald Lacelles in all his deep and tender love,

could not hide from the girl his mother's disappointment. And it was hard on her that, after all his careful plans, she should have to face his mother alone. He was to have brought her to Littleton Court himself; but only that very morning a telegram had summoned him to the other end of England on urgent business.

"Cold and haughty, and difficult to please." The words struck the girl with fresh apprehension. She felt that she could not speak again. The oppressive silence had in it something terrifying.

"Why do you think she will not like you?" The question was asked very gently; so gently that Nancy took courage and looked up. But it was only the merest glance which she shot at at her companion, who she could see, was still looking at her.

"Because I shall feel so different. I cannot help being different. She wished her son—and most naturally—to marry someone of noble birth, and that he has chosen me has disappointed her. I am of quite humble birth, and I am not ashamed of it. I think my grand old father the noblest man on earth—fit to take rank with any peer in the land. But she would not see beyond his dear, rugged face and homely manners, any more than she will see beyond the fact of my appearance being very different from that of a De Vere. And you cannot imagine"—flashing a sudden, beautiful look at her companion—"how I have wanted to love his mother. I cannot remember my own mother. She died soon after I was born. And how I would have loved his mother! Oh, why is she Lady Honoria? Why is she an earl's daughter—the daughter, I believe, of almost a hundred earls? Why is she not just plain Mrs. Lacelles, of no important birth? I want to take her in my arms. His mother is little, he says. I want to take her in my arms, and search her face for some likeness to his. And if I find a likeness in her face, to love and cherish her for all the days of my life. And even if there is no look of him in her face, just to love her because she is his mother." Nancy's eloquent voice had died down to such a faint whisper that it could scarcely be heard. She had put her hands over her burning face. Again the silence.

This time Nancy herself broke it. "Now you see what I mean," she said, gravely, uncovering her face. "I cannot go and take Lady Honoria Lacelles into my arms, and tell her I want to be a real daughter to her. What would she think? Don't you think she would say it was only my 'Plebeian gush'? Of—of course she would!"

"Chittingdean! Chittingdean!" cried a porter, as the slowly-moving train came to a standstill.

Nancy jumped up. The lady began hastily to divest herself of the rugs. But Nancy laid her hand on the little white one which she had so tenderly warmed. "You must keep them," she said. "You have still half an hour's journey. Do you think I would let you take them off now? Do you really, for one minute, think so? Especially"—and again came that adorable smile—"after I have taken so much trouble to get you warm. But if you will be so kind"—she was handing her small things out to a porter as she spoke—"as to send them to Littleton Court whenever it is quite convenient to you. I shall be there for a week from to-morrow. Ah—here is my friend looking for me! Good-bye!"

She put out her hand, and it was taken in two others and warmly pressed. There is so much in a hand-shake. After hers, Nancy required no spoken thanks. It was as well that she did not, for she received none. The train moved off, and she saw the white, small-featured, and still beautiful face watching her from the window till they passed out of each other's sight.

Nancy sighed. She knew not why. A sudden wish crossed her mind. A yearning for something which she had not, and which she did not now expect would ever be hers. The touch of the little frail hands within her own as she was striving to warm them had moved her in a most curious manner.

* * * * *
Sunshine, unclouded and glorious, was turning all the land into a fairy region. Icicles hung from the trees and hard dry beautiful snow glittered on the ground. The air was crisp and invigorating, the blue of the sky seemed the fairer for having been veiled for so long, and birds sang from the leafless branches. It was a peerless winter's day—winter in its perfect beauty.

The great carriage rolled along, with the surface of the snow crackling beneath its wheels; and within the carriage sat Nancy—paler than she had ever been in her life. She still wore her violets. Those violets—even when she had ceased to wear them—would never be very far away from her.

It was a long drive from the station to Littleton Court, and Nancy felt glad of that—wished, indeed, that it was twice as long. She dreaded the termination of this drive. If only—if only Ronald had been there too. But Ronald could not possibly be back yet from the north, and Ronald's haughty mother alone would greet her.

Her breath came quick and fast as they turned into massive iron gates and drove through an avenue of wondrous beauty, with fringes of gleaming icicles, forming almost a canopy from the trees which met overhead.

At last—the carriage stopped, and Nancy entered her future home. She felt wounded at the formality with which she was treated. She had half expected to find Lady Honoria in the hall ready to meet her. The solemn men-servants cast a chill over her anxious heart. It seemed all even worse than she expected. But it had the effect of making her draw herself up and pass through the hall with a dignity which was not lost upon the silent but observant men.

"Miss Parker!" Even her unassuming name seemed to gain a grandeur from the way in which the resplendent footman voiced it. And she entered the small blue drawing-room with head held bravely erect and with her sweet eyes bright from very shyness.

And then her heart literally seemed to stop beating.

No word of welcome greeted her. But as her startled eyes fell on the outstretched hands, it seemed to her as if the very world was changing. She was to startled even to put out her own hands in response. She just stood, with her glad face changing colour, and her brimming eyes looking down on that small, white, clear-cut face, which was looking up at her with such a perfect welcome—the proud lips curved so tenderly, and the pale blue eyes full of something which no one had ever seen in Lady Honoria's eyes before. Still they neither of them spoke. It was all so sweet—such a lovely meeting. And then, at last, Lady Honoria did speak.

"I am waiting," she said, softly, "for my daughter to take me in her arms."

Nancy required no second bidding. She came swiftly forward, and laid her opened arms with a touch that was a reverence round Lady Honoria.

"If I had known!" she whispered, as she bent her fresh young face down to the one which looked so strangely gentle. "If I had only known that you were his mother!"

"Could you have done more for me?" was the answer.

And then Nancy knew that his mother was in the sweetest reality going to be her mother as well.—Church Family Newspaper.



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THE ERRAND.

Mr. Willis, who was repairing the two-acre-pasture fence, discovered suddenly that he was running out of nails. Somebody must ride to Winthrop, the nearest town, and buy some.

"I can't go, and I can't spare Peter," he said. "We ought to finish this job to-night. Harry, do you think you could go?"

"Yes, sir," said nine-year-old Harry. His father wiped his hot forehead and looked at the sky. "I d'know as I ought to let you," he said doubtfully. "This is kind of a queer day; may be a weather-breeder. But I guess it's all right. You ride Prince and don't stop anywhere, son."

"I won't," answered Harry. He was usually a solemn little boy; but he capered on his way to the barn; he liked to ride Prince.

It was a queer day. Even the birds seemed too hot to sing, and the chip-

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munks stayed hidden. Little gusts of wind rattled among the weeds and tossed up dust suddenly before old Prince's nose, who snorted suspiciously, but did not shy; Prince was too staid and dignified to shy. The way was rather lonely. Just before the half-way point to Winthrop, the road crossed a little creek at an easy ford. Harry was approaching this creek when he felt a drop of rain. He looked up and saw a very black and ominous cloud drifting across the sky. A little jagged streak of lightning winked from the edge of it.

Harry did not mind getting wet, but thunder-storms were another matter. And yet it was as far back now as it was to Winthrop; and besides, he hated to admit that he was afraid. So he crossed the creek. The lightning winked and shivered again, and the day grew darker. The big cloud seemed to pitch and roll like water, and the edges of it were silver-bright and odd-looking. Harry kicked old Prince to make him go faster and his heart beat hard. The air grew colder and the play of lightning was almost continuous. No more rain fell, however, and at last he reached Winthrop, and rode up before the hardware store. He found the proprietor out in front, looking curiously westward, whence Harry had come. "Something funny happening out your way, son," he said. "You wait here a while."

They had scarcely gone into the shop when the rain came down in a flood, and continued to fall for fifteen minutes as Harry had never seen it. The whole world seemed full of water. This lasted for fifteen minutes; and it was accompanied by a strange roaring noise which puzzled the store-keeper as much as it did Harry. Then the rain ceased; presently it was just a drizzle.

"I think I'll go back now," said Harry. "Father must have the nails." As the rain seemed over the store-keeper let him go.

When he left Winthrop he found the road almost washed out. A stream like a small river was running down the middle of it, and all the tall weeds on each side were beaten flat and dirty. But it was when he reached the creek that Harry was most surprised. The trees were down—smashed flat in all sorts of positions; only two or three of the smaller ones had been left standing. And the water, which had been only a few inches deep an hour before, now boiled and rushed along muddily, till Harry was quite frightened. But one thing remained clearly in his mind—his father had said he must have these nails. So he urged Prince into the creek, and, slipping and sliding, the steady old horse went through. The water came so high that Harry had to draw up his legs, but that was all, and once on the other side, he had a clear road home.

He had not gone more than a quarter of a mile, however, when he saw a man galloping toward him, and when they neared each other, Harry saw it was his father.

"Harry!" cried Mr. Willis. "Are you safe?" His face was white.

"I think so," said Harry, in a brave voice.

"That was an awful storm," said his father. "It blew down the west corner, and we thought the house was going. Your mother is almost crazy about you. Did you get to Winthrop?"

"Yes, sir," said Harry. He held out a damp package. Then all at once a funny feeling came into his throat, and his lips twitched and he burst into tears. Then quickly Mr. Willis jumped off his horse and came and put his arms around the little boy. "Why, Harry," he said, "what's the matter? It's all right now."

"Yes, sir!" sobbed Harry. "I was just thinking—how scared I've been!"
 —Youth's Companion.

SCIENCE SAYS ALUM IS UNFIT FOR USE IN FOOD.

In Great Britain no one is allowed to sell alum hidden in baking-powder, because the English law protects the people from this injurious acid.

Canada has not yet enacted a law against the use of alum, and as alum in baking-powder cannot be detected by its appearance, many manufacturers are using this condemned acid because it is a cheap adulterant.

It is a fact that alum in your stomach produces the same disagreeable results to the delicate organism as you will feel in your mouth by putting a tiny piece on your tongue. Science shows that alum reduces the flow of the gastric juices and weakens their power of assimilation, causing indigestion and the ills that follow.

No housewife should buy a baking-powder made by a manufacturer that is afraid to print the ingredients plainly on the label of each can, and the wording should state that there is no alum in disguise inside.

INCONSISTENCY.

We are always looking for consistency in folks and complaining because we do not find it. Much of our criticism of people—the murmuring which Dean Hart said was the vinegar that curdled the milk of human kindness—come because we do not find them consistent.

If, before we criticized others, we would stop and think that probably our favourite inconsistencies are just as glaring as theirs, we might lay our criticisms on the table. But unfortunately we can see things better that are a few feet away than we can see the things that are right close by. For our own faults we lack perspective.

And so it goes. We are bundles of inconsistencies and no prohibition is going to straighten us out by one law which God and Moses couldn't straighten out by ten.

What the world needs is grace to have patience with one another, so that the chords of our human nature which are making a discord may be reduced to harmony and song.

The best kind of a world is a world full of a whole lot of different people who have patience with one another. If you want another kind of a world go to China, where everybody looks alike to one whether they are or not.

You are not going to bring in the millennium by excluding everybody who gets on your nerves; you are going to bring in the millennium when you get your nerves into that control that they will put up with anybody.

This having no use for people is unfortunately a habit that grows. Try not to give offence, but above all not to take it.—Gethsmane Parish Visitor.

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been Domestic Chaplain to the late King of Hanover, Colonial Chaplain at Hong Kong, and Rector of Cattistock. He received his V.D. in 1910.

The Bishop of London recently dedicated a memorial window which has been placed in St. Gabriel's, Newington, in memory of the late Archbishop of York, who before he became Vicar of Kensington was for some years Vicar of Newington.

The consecration of the Very Rev. Russell Wakefield, the late Dean of Norwich, as Bishop of Birmingham,

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took place lately in Southwark Cathedral. The Archbishop of Canterbury officiated and he was assisted in the ceremony by the Bishops of Southwark, Oxford, Rochester, Norwich, Stepney, Croydon, Woolwich, Thetford, and Bishop Fisher. As a recognition of Dr. Russell Wakefield's great civic work whilst living in London, the Lord Mayor of London, together with the Mayors of Southwark and Marylebone, were also present. The new Bishop was at one time Mayor of Marylebone.

Bishop Montgomery, in his Monthly Survey, said: "There can be no doubt that we are passing through an anxious year. It would seem as though we shall have to struggle very hard, indeed, to avert an actual deficit as compared with last year. Up to the middle of the year the income was rising, and we had £3,000 in hand for the General Fund over and above the income at the same date in 1910. Then came the era of strikes and unrest. Our increase disappeared, and was quickly followed by a decrease of £1,000 by September. We are still behind-hand: do what we will we have not yet made up our losses. These facts ought to be made public far and wide. Fortunately, by the aid of our 'Home Workers' Gazette,' we can at once lay every detail before our people without loss of time. Nor is there any slackness visible anywhere. I have never known more earnest and spiritually-minded zeal: everywhere there is a call to prayer."

Children's Department

In peace let me resign my breath,
And thy salvation see;

My sins deserve eternal death,

But Jesus died for me.

Self-consciousness may be truly defined as a person's inability to get out of his own way.

Some people are like electric buttons; they'll not accomplish anything unless they are pushed.

When we are alone we have our thoughts to watch; in the family our tempers; and in society our tongues.

"He breaks the power of cancelled sin

He sets the prisoner free;

His blood can make the foulest clean,

His blood availed for me."

Jesus, Thy Blood and Righteousness
My beauty are, my glorious dress;
Midst flaming worlds, in these arrayed,

With joy shall I lift up my head.

THE NEW BABES IN THE WOODS.

Aunt Effie came into the nursery and found May sitting before the fire with her fairy-book on her lap, looking very serious indeed.

"Aunt Effie," she said, "don't you think it's very sad about the Babes in the Woods? I've been reading about

Now for a bowl of soup



This cold weather, a plate of steaming hot soup is a warmer to the finger-tips, a rouser of

digestions, a finder of appetites and—a bother to make.

But now Edwards' desiccated Soup is here even the bother of making is a thing of the past.

Edwards' Soup comes to you all ready for the saucepan. It's a soup that you'll prefer to your own, just as much as you prefer your own to the ones you taste in a restaurant.

The manufacturers of Edwards' Soup are soup-makers and nothing else. By specialising 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.

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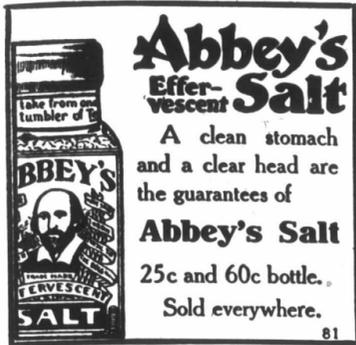
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them in my book, and I wish I could have gone into the forest and found them and brought them home."

Aunt Effie did not laugh for she remembered that she had felt just the same way when she was seven. Instead she said:

"Come into the garden with me, May, and I will show you some babes in the woods that I found this morning that really lived all winter long."

"Why, what do you mean, aunty?" asked May, in surprise, and opening her eyes wide. "I thought you said that fairy-tales couldn't happen now."

But Aunt Effie only smiled, and hand in hand they walked across the grass until they came to the old pine tree bank. Then Aunt Effie stooped down and pushed aside a thick bed of leaves and pine needles, and there was a little cluster of pansies, purple and yellow, only waiting for the spring to come.

"Last summer, May," said her aunt, "some little pansy seeds blew away from my bed under the sitting room window, and sowed themselves here and began to grow very happily, for they had not any idea how cold and long the winter would be. But some one found them late last fall and covered them up carefully with leaves and pine-needles, and told them to sleep until April came again."

"O, aunty, that was just like the robins!" cried the little girl. "I wonder who did it?"

"I think that I played robin," answered Aunt Effie. "I knew that unless the little runaways were covered up closely that Jack Frost would nip them. I wanted them to grow and spread and make a pretty patch here under the old pines. So every fall, if you like, you and I will come down here and play that we are the robins, and every spring we will look to see how our babes in the woods lived through the winter."

"Oh, yes, aunty!" said May. "Then perhaps I wouldn't feel so about the fairy-tale."—Alice Van Leer Carrick.

THE PERIL OF A SELF-CENTRED LIFE.

Selfishness is commonly said to be the root-sin of all iniquities, and the assertion seems to be borne out by our observation of men and events. Probably, if we could penetrate to the in-



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most recesses of the physical life, and explore the recondite reasons which motivate human conduct, we could in every instance trace back the sin which is conventionally labelled pride, wilfulness, vicious indulgence, or dishonesty to some deep-lying source found in a regard for self—in some subtle impulse and intention of the self-life as opposed to altruistic thought and endeavour.

The child begins by thinking exclusively of its own interests and by construing all life in terms of self. "I," "My," "Mine," "Give me!" and the like are its insistent cries. It is only gradually and through the impacts and inspirations of grace, that it comes to shift the emphasis from self to others, and to find its chief pleasure in gratifying father, mother, brothers, teachers or friends. As the ripest fruit of its Christian culture, it comes finally to put God's will in place of its own, and to locate the chief end of life in the endeavour to please its Creator. Such a life, which finds its moral centre of gravity in the will of God, is the only true and safe life to lead.

But while selfishness is the single root-sin, particular branchings of this evil principle are numerous. Selfishness has many phases, some of them more easily detected than are others. There is a coarse and repulsive exhibition of self-regard which, whether illustrated in the money-clutching greed of the miser, in the rampant vice of the debauchee, or in the high-handed robbery of the outlaw, disgusts and outrages the moral sense of men, and calls down upon itself a universal reprobation. On the other hand, there are, so to speak, refined forms of selfishness practiced secretly by many people of culture, which, while less evident, are none the less an evil and a snare both to themselves and to society.

And this brings us to reflect upon the peril of the self-centred life. It might seem that a man lives and dies to himself, and that his personal conduct and life were entirely affairs of his own choosing and regulating, but this is not so. Not only does the Good Book expose the folly of such an estimate of life, but the world at large also refuses to accept it. Every man, whoever he may be, is treated as a "socius," or fellow and neighbour, of others. He is put under laws, he is regulated by statutes and ordinances, he is punished for transgressions, he is made to support himself with a decent regard for conventional properties, and he is rewarded if he turns out to be a good citizen and neighbour.

When, then, any man reverts to the selfish, animal stage of living, he injures not only himself, but also others. No man liveth unto himself, and no man dieth unto himself, for there is always more to it, both on the side of good and of evil, than that man's one life and conduct. When an individual seeks to live wholly for himself, he not only narrows his own nature and outlook and opportunity for this world and the next, but he also frustrates his social mission and becomes in a sense an outlaw from society, at any rate from good society.

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