

# Canadian Churchman

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

Vol. 38

TORONTO, CANADA, THURSDAY, MARCH 30th, 1911

No. 13.

## Nothing Nicer

than the new goods we are showing for Spring and Summer wear. Your order will be greatly appreciated.

**Edwin T. Berkinshaw**  
 MERCHANT TAILOR  
 248 Yonge St., Toronto

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

**WANTED**—To give my services during July and August to any Rector or Parish. Address—Rector, St. Mary's Church, 341 Second Street, Brandon, Manitoba.

**WANTED**—Post as companion, either traveling or at home, for months between May and September. Address, "St. Matthew's Rectory," London, Ontario.

**WANTED**—The Rectorship of St. John's Parish, Lunenburg, N.S., will be vacant after Easter, 1911. The Church Wardens will be glad to hear from Clergymen regarding the Parish and desiring an invitation for same.

**LOCUM TENENCY**—Priest, Oxford, M.A., etc., spending summer in Canada, seeks holiday duty in town parish after mid-June. Fully experienced. Write full particulars, Rev. R. C. Morrell, St. Peter's, 133 Eastbourne Road, Birkdale, Lancashire, England.

## St. Luke's Hospital

Training School for Nurses,  
 Chicago

Established 1885

Offers a comprehensive course to young women of superior qualifications. Pupils admitted in January, May and Sept.

Address—

Directress of the Training School

## MRS. JOAN BISHOP Artistic Costuming

The latest and most select novelties in Trimmings and All Gownings  
 718 YONGE ST. PHONE N. 5157.

## MEMORIAL

English Antique Stained Glass  
**WINDOWS**  
 The N. T. LYON GLASS CO. Ltd.  
 141-143 CHURCH ST., TORONTO.

## DRINK HABIT

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

## Anthems and Services

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

**Ashdown's Music Store**  
 144 Victoria Street, Toronto

## TWICE BORN MEN

(English Title, "Broken Earthenware.")  
 (A Clinic in Regeneration.)  
 (BY HAROLD BEGBIE.)  
 Author of "The Vigil," "Tables of Stone," etc., etc.

Price, \$1.25 Post paid

"Read a book called 'Twice Born Men.' I know the writer, and I believe his assurance that these pictures are taken from life. . . . Your sceptical friend has got to answer this."—(THE BISHOP OF LONDON).

"Harold Begbie has given Professor James a few additional problems in his book 'Twice Born Men.' What are you going to do with 'O.B.D.'? What are you going to do with 'The Puncher'?"—(DR. CAMPBELL MORGAN.)

"I might as well call my book a footnote to his. I am proud of the dedication and of the references, and I wish the book a great success."—(PROFESSOR WILLIAM JAMES.)

## A Vicarious Vagabond

BY DENIS CRANE,  
 Author of "The Life Story of Sir Robert W. Perks," etc.

Price, \$1.00 Post paid

**WM. BRIGGS**  
 29 37 Richmond St. W., Toronto

## St. Augustine Wine

REGISTERED  
 Communion Wine and Concord Wine  
**\$1.50 per Gallon.** (25c. extra for containers. \$4.50 per doz. Qts. (bottled). F.O.B. here. Direct importer of Foreign Wines and Spirits.

**BARFETT & CO., 433 Yonge St., Toronto**  
 Successors to C. Moor Telephone Main 625

## Elliott House, Toronto

Laurence Shea, Prop.  
 VERY QUIET AND CENTRAL.  
**RATES: \$2 and \$2.50 per day.**

## W. H. HOSKEN

Transacts all forms of Accident, Life and Fire Insurance. Rates cheerfully given on all enquiries.

Telephone, write or call at

Room 11 Continental Life Building, corner Richmond and Bay Streets, TORONTO  
 Phone Main 6941

## CASSOCKS, SURPLICES, STOLES, etc.

For clergy and choir use.  
 Write for circular.

**Harcourt & Son**  
 103 King St. W., TORONTO

## HENNESSEY'S COLD CURE

For fevers and colds, cold in head, sore throat and groin as a laxative. Tablets, easy to take, sure in effect. By mail, 25c.

**Hennessey's Drug Store**  
 107 Yonge Street - Toronto

PHONE NORTH 1270

## Paterson & Winn

### THE CANADIAN VACUUM CLEANER

Carpet Cleaners, Layers, Upholsterers, &c.

OFFICE AND WORKS:

31-39 Alexander Street  
 TORONTO

Carpets, Furniture, Draperies, &c., cleaned without removal. Carpets taken up, cleaned and relaid.

Carpets re-fitted, sewn and laid. Furniture re-upholstered. Wall papers cleaned. Floors polished.

Estimates Free. Prices Moderate. All Work Guaranteed

## EDWD. LYE & SONS ORGAN BUILDERS

Specifications and Estimates for New Organs, Re-building and Repairs. Catalogues Free.  
 10 to 18 St. Nicholas Street  
 TORONTO  
 Established 1864

Established over 30 years

**CHARLES MEECH,**  
 Wholesale and Retail Butcher  
 487 Parliament Street - Toronto  
 Telephones North, 2100-2101

## WM. SMITH & SON CHESLEY, ONT.

Manufacturers of Church Pews and Church Furniture

Send for Illustrated Folder

## THE BISHOP OF LONDON ON DR. PATERSON SMYTH'S "GOSPEL of the HEREAFTER."

"I have just given away twenty copies of 'The Gospel of the Hereafter.' It has already comforted many stricken souls and taken away the fear of death from many."

—THE BISHOP OF LONDON.

Third Canadian Edition.

## THE GOSPEL OF THE HEREAFTER

By the Rev. J. PATERSON SMYTH, B.D., LL.D., D.C.L., &c.

\$1.00 net

UPPER CANADA TRACT SOCIETY

JAMES M. ROBERTSON, Depository  
 2 Richmond St. East, Toronto

## HOTEL CECIL

OTTAWA, ONT.

Walter B. Walby, Prop.  
 Finest, Most Homelike, and Modern Hotel in the City  
 Special Rate to the Clergy.

## The Original Tea Pot Inn

18 Adelaide Street W. Opp. Grand Opera  
 Luncheon, Tea, Ices, served from 11 to 6  
 Rest Room open till 7.30  
 No Branches



## Students' Gowns

Altar Embroidery in Gold and Silk.

Gold and Silk Fringes and Tassels for Altar Work.

School Bannerets

CORRESPONDENCE SOLICITED

**The Dominion Regalia Co., Limited**  
 175 King West Toronto

When writing to or purchasing from Advertisers mention "The Canadian Churchman."

**"ST. AUGUSTINE"**  
REGISTERED  
**The Perfect Communion Wine**  
In use in hundreds of churches in Great Britain, West Indies, The United States, & etc.  
Cases 12 Qts. \$4.50; 24 Pts. \$5.50 F.O.B. Brantford.  
**J. S. Hamilton & Co. Brantford ONTARIO.**  
Manfrs. and Props. "St. Augustine Wine"



**GOLD MEDAL**  
FOR  
**ALE AND PORTER**  
AWARDED  
**JOHN LABATT**  
At St. Louis Exhibition, 1904.  
Only Medal for Ale in Canada.

**FOUR FEATURES**

each of importance to those considering Life Insurance, are clearly shown in the Report for 1910 of The Great West Life Assurance Company.

1. THE STRENGTH OF THE COMPANY—the unquestioned excellence of the investments and their profitable nature.
2. THE PROMINENCE OF THE COMPANY—for four successive years first for Canadian Business.
3. THE ECONOMY OF THE COMPANY—exceptionally low expense rates.
4. THE POPULARITY OF THE COMPANY—clearly proven by the record Business written and the record Business gained.

Ask for a copy of the Report

Head Office - Winnipeg

Telephone - - Main 7405

We are equipped to produce Printing Matter that will attract attention anywhere. Our prices are inducing and should attract the shrewd business man—try us.

**The Monetary Times Printing Co., of Canada, Limited**

62 Church St., Toronto, N.-W. Cor. of Court St.

**P. BURNS & CO.**

WHOLESALE AND RETAIL DEALERS IN

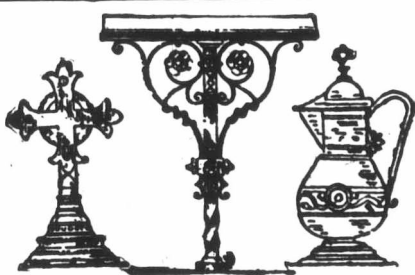
**COAL AND WOOD**

HEAD OFFICE: 49 King Street East, Toronto  
ESTABLISHED 1856. TELEPHONE 181 AND 182

Office and Yard, FRONT ST. near BATHURST. Telephone No. 449 and 2110  
Office and Yard, PRINCESS STREET DOCK. Telephone No. 190

**DANIEL STONE**  
UNDERTAKER

82 West Bloor St. Telephone North 38



**EAGLE AND RAIL LECTERNS**

Altar Rails, Crosses, Vases, Desks, etc., Candlesticks, Veepers Lights, Memorial Brasses, Chandeliers, and Gas Fixtures, Communion Services, made or refinished. Electrical Contractors

**CHADWICK BROS.**

Show Room 191 East King St. Hamilton  
Factory, Oak Avenue, near Barton St. Send for Catalogue

**ALEX. MILLARD**

**Undertaker and Embalmer**

359 Yonge Street, TORONTO  
Telephone Main 679

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

A VINDICATION OF THE NARRATIVE OF HIS ADVENTURE WITH THE WHALE

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

In Pamphlet Form,  
Price Five Cents.

Canadian Churchman Office  
38 Toronto Street, Toronto, Ont.



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

**CHURCH AND MEMORIAL WINDOWS**  
STAINED GLASS  
Designs and estimates submitted  
**LUXFER PRISM COMPANY LIMITED**  
100 King St. West Toronto

**THE JOYS OF WALKING**

will be greatly enhanced if your feet are shod with a pair of  
**DR. A. REED CUSHION SHOES**

Come in and let us show you the comfort points in the Dr. A. Reed cushion shoe.

**BLACHFORD**  
114 YONGE ST.

**The Aristocrat among Church Organs**

In every line of goods there is always one away above the rest in merit.—The aristocrat among church organs

**The KARN**

holds first place—head and shoulders above the rest. Leading church organists all over the country are unanimous in their praise.

**The Karn-Morris Piano and Organ Co., Ltd.**

Head Office - Woodstock, Canada  
Factories - Woodstock & Listowel

The vicar of St. George's, Barnsley, announces that a friend of the church, who wishes to remain anonymous, has given £1,000 to increase the endowment.



**CHURCH BRASS WORK** of every description made to order on shortest notice. Designs furnished and satisfaction guaranteed.  
**KEITH & FITZSIMONS, LIMITED**  
111 King Street West, Toronto

**BELLS.**

Steel Alloy Church and School Bells. Send for Catalogue The C. S. BELL CO., Hillsboro, O.

**WEEKLY OFFERING ENVELOPES**

For Church, Sunday School and Society use. Printed numbered and dated for each Sunday in the year.  
**Duplex Envelopes** An envelope to be used for both Congregational revenue and Missions.  
**Church Supplies** Treasurer's Record Books, Communion Registers, Marriage Certificates.

Send To-day for Price List

**THE JACKSON PRESS, PRINTERS AND BOOKBINDERS, Kingston, Ontario**

Mrs. Carter, who has just celebrated her 102nd birthday at Icklesham, Sussex, has five children living, fifty grandchildren, 110 great-grandchildren, and thirteen great-great-grandchildren.

**Ladies' Suitings and Dress Fabrics**

New Weaves New Shades New Materials  
suitable for all occasions or conditions in great variety.

Our Dress Makers and Ladies' Tailors are prepared to take orders for latest styles in garmentry.

Samples, sketches and self-measurement forms sent on request.

**JOHN CATTO & SON**  
55-61 King Street East, TORONTO

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



**PRITCHARD ANDREWS CO OF OTTAWA, LIMITED**  
133 Sparks St. OTTAWA

**MUNICIPAL DEBENTURES**

We offer carefully selected issues of high grade Canadian Municipal Debentures, in amounts, large or small, to suit the individual investor, and at prices to return from 4 1/2% to 5 1/2%

on the investment. Intending investors looking for ABSOLUTE SECURITY, combined with attractive interest income, should write to us for full particulars

**C. H. BURGESS & CO.,**  
Traders Bank Bldg. Toronto



Memorial Bells a Specialty. McShane Bell Foundry Co., Baltimore, Md., U.S.A.

**TO OUR READERS.**

The "Canadian Churchman" trusts that its readers will, before making purchases, kindly look through our Advertising Columns with the view of supporting those houses that advertise in the "Churchman."

# Canadian Churchman.

TORONTO, THURSDAY, MARCH 30, 1911.

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

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

**ADVERTISING RATES PER LINE . . . . . 20 CENTS**

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

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

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

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

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

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

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

**POSTAL NOTES.**—Send all subscriptions by Postal Note.

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

Address all communications, **FRANK WOOTTEN,**

Phone Main 4643. Box 34, Toronto.  
Offices—Union Block, 36 Toronto Street.

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

**SINGLE COPIES, 5 CENTS.**

### Lessons for Sundays and Holy Days.

April 2—5th Sunday in Lent.  
Morning—Exod. 3; Luke 6: 1—20.  
Evening—Exod. 5 or 6: 1—14; 2 Cor. 6 and 7: 1.

April 9—6th Sunday in Lent.  
Morning—Exod. 9; Matt. 26.  
Evening—Exod. 10 or 11; Luke 19: 28 or 20: 9—21.

April 16—Easter Day.  
Morning—Exod. 12: 1—29; Rev. 1: 10—19.  
Evening—Exod. 12: 29 or 14; John 20: 11—19 or Rev. 5.

April 17—Monday in Easter Week.  
Morning—Exod. 15: 1—22; Luke 24: 1—13.  
Evening—Cant. 2: 10; Matt. 28: 1—10.

April 18—Tuesday in Easter Week.  
Morning—2 Kgs. 13: 14—22; John 21: 1—15.  
Evening—Ezek. 37: 1—15; John 21: 15.

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

### FIFTH SUNDAY IN LENT.

Holy Communion: 138, 259, 260, 373.  
Processional: 47, 130, 633.  
Offertory, 128, 394, 594, 640.  
Children: 507, 695, 706, 787.  
General: 129, 130, 136, 752.

### SIXTH SUNDAY IN LENT (PALM SUNDAY).

Holy Communion: 131, 136, 257, 495.  
Processional: 132, 133, 137, 496.  
Offertory: 104, 141, 613, 642.  
Children: 608, 688, 692, 695.  
General: 105, 140, 162, 630.

### THE FIFTH SUNDAY IN LENT.

"Like as the hart desireth the water brooks; so longeth my soul after Thee, O God."  
Psalm 42:1.

The poet at all times reflects in his verses the influences surrounding the days of childhood

and youth. Particularly true is this concerning his natural surroundings, animate and inanimate. For example, in one of our foremost Canadian poets at all times we catch whiffs of the Bay of Fundy and the Tantramar marshes. He was born beside the Bay, and spent many boyhood days in the vicinity of the marshes. The same thing is noticeable in the Psalmist of Israel. He meditates upon the soul's longing for God, for union with God. He would illustrate that longing. There flashes into his mind the hart, the fallow deer, pursued by the cruel hunter, but pausing to lap a hurried draught of the cool, refreshing water. Just as the hart longs for the stream, for the water of life, so man, consciously or unconsciously, longs for communion with God. "God has made us for Himself, and the heart is restless till it rests in Him," writes St. Augustine. We long for union with God because we have learned that in His right hand are pleasures for evermore. In communion with Him we have life, love, light, joy, rest and peace. These gifts are eternal. The pleasure never cloy; the blessedness never diminishes; the rest and peace are never broken; the light never fades; the love is never interfered with. God satisfies the longing of the soul for communion with Him. And He has given us a sacramental system in and through Jesus Christ, by means of which we live in Him. No wonder the Church is anxious for her children to be well trained in the meaning and intention of the Sacraments. For by these Sacraments the virtue and power of the Incarnation are extended to us, and we become united with God. 1. We ought to practise great care in bringing children to Baptism, for therein the union with God is begun. In Baptism we are made "the children of grace." Hear the words of Jesus:—"Except a man be born of water and of the Spirit, he cannot enter the Kingdom of God." Remember the command of the Lord:—"Make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." Deissmann gathers the following analogy from an inscription:—"Just as, in the inscription 'to buy into the name of God' means to buy so that the article belongs to God, so also the idea underlying, e.g., the expressions 'to baptize into the name of the Lord,' or 'to believe in the name of the Son of God,' is that Baptism or faith constitutes the belonging to God, or to the Son of God." In Baptism man's union with God is begun. 2. We must not neglect Confirmation for therein our union with God is strengthened. Paul's prayer for the Ephesian converts is "that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man." In Confirmation we receive the Holy Ghost. He convicts us of sin; He educates us; He inspires us to obey the Commandments of God, His ministry of education and inspiration necessarily makes our fellowship with God stronger and closer. 3. We must be regular in our attendance at the Holy Eucharist, for in that Sacred Feast our union with God is continued. In two successive meditations, we shall consider the Doctrine of the Eucharist, and the spirit in which we ought to present ourselves at God's Board. Suffice it to say just now that in the Eucharist Christ's promise is fulfilled:—"Lo, I am with you always, even unto the end of the world." "Like as the hart desireth the water brooks; so longeth my soul after Thee, O God." In His gracious love, God provides for the fulfilment of our heart's desire. In Baptism our communion is begun; it is strengthened in Confirmation; it is continued in the Holy Eucharist.

### The Far North.

Nothing brings home to one more clearly the vast extent of this Canada of ours, (and God forbid that through selfish greed or criminal supineness, on our part, this glorious heritage should pass under foreign control), than the receipt of a letter from one of the outposts of civilization within our borders. And especially impressive is such a letter, when it comes from one who has banished himself from all that most men hold dear, for the love of God and the cause of His Church. Such a letter has just come to our hands, and we esteem it a privilege and an honour to have had such a valued tribute paid to the "Churchman." Conscious that it is our aim to be fair and impartial to each and all of our readers, and yet remembering that we are but human, we confess that the frequent appreciative acknowledgments of our efforts in that behalf are most cheering and encouraging. But when from a remote Mission Post, within our own land, we receive from a leader of one of the Church's "forlorn hopes," words of commendation, we are indeed deeply touched and sincerely grateful. Would that our readers could fully appreciate the unselfish courage and noble devotion of those daring and saintly men, the missionaries of the Arctic Zone; or in a measure estimate the preciousness in the sight of God, of the work they are doing for Him, amidst difficulties, dangers, and privations that can only be endured in the strength of His conquering grace. "God bless our missionaries," should be a part of the daily prayer of each loyal Churchman, woman and child throughout the length and breadth of our beloved land. We give the following extract from the valued letter of the Venerable Archdeacon Lucas above referred to:—

Fort Simpson,  
Mackenzie River, N.W.T.,  
Church Missionary Society,  
October 31st, 1910.

F. Wootten, Esq.,  
"Canadian Churchman,"  
Box 34, Toronto.

Dear Sir,—  
\* \* \* \* \*  
The receipt of the "Canadian Churchman" by our three mails yearly gives us the greatest pleasure, and I heartily congratulate you upon the studious fairness and impartiality displayed in the inclusion of news and correspondence.  
Yours very sincerely,  
Jas. R. Lucas.

The above letter was received by us on the 20th instant, just upon four months after it was written.

### Father Gwynn and Protestants.

An eloquent and witty Jesuit has been lecturing in Dublin on "Irish Protestantism," and dealing out hard knocks right and left at all who come within the above denomination. "Shebna, the Scribe," in a clever criticism of the lecture in the "Church of Ireland Gazette," counters on the aggressive Father with fine effect. "Successive Popes," says Shebna "have denounced civil marriages. Now none but a civil marriage is legally valid in Italy, and the Church, (i.e., Roman), has to recognize the law of the State." Again says Shebna:—"The warning that Protestantism leads to Agnosticism is really the crowning audacity. Was it Protestantism that led to the present Cabinet of Portugal wherein every member is an Agnostic? Was it Protestantism that led to the general infidelity of France? Was it Protestantism that led to the scorn of religion in Italy? Where can a country be found where Romanism has had a

con-  
learly  
110 of  
rance  
  
COM  
excel  
d their  
  
THE  
essive  
siness.  
COM-  
xpense  
  
THE  
by the  
nd the  
  
ipeg  
  
igs  
  
rics  
  
aterials  
or  
ly.  
ailors are  
t styles in  
  
asurement  
  
SON  
ORONTO  
  
ERVLIET,  
Troy, N.Y.  
LLS  
  
ch  
rk  
AL  
SES.  
S/S.  
EWS  
MITED  
A.  
  
URES  
s of high  
tures, in  
individual  
m  
  
stores look-  
ined with  
write to us  
  
CO.,  
or out  
  
LS  
ecialty.  
ore, Md., U.S.A.  
  
3.  
  
in" trusts  
making  
ugh our  
e view of  
advertize

clear field and did not land the hapless inhabitants in wholesale irreligion? Has it ever occurred to Father Gwynn to ask why it is that it is only in Protestant countries his religion can now be freely practised? In a pamphlet just published I read of Spain: "Now the doors of the Roman Catholic chapels are covered with sheet iron to protect them against incendiary attacks, and the most hated men in the kingdom are the monks." Jesuits ought really to labour to support Protestantism if any corner of Europe is to remain a refuge for them."

#### Coronation Scouts.

An item is going the rounds of the press that we venture to say will interest every big and little boy in Canada. It is in evidence in its most attractive form on the front page of a leading Canadian weekly journal, on which is depicted a sturdy and happy looking "Boy Scout" holding the staff of a big red flag, on which is inscribed the stirring announcement, "Hurrah! The Canadian Century is going to send twenty Boy Scouts to the Coronation." All patriotic Canadians will rejoice at this generous and public-spirited act on the part of our Montreal contemporary. We believe the "Boy Scout" movement is worthy of the support and encouragement of every true Canadian. It is bound to cultivate in our boys just those qualities of mind, body and character that go to the formation of vigorous, resourceful, and manly men. We are delighted at the thought that twenty picked Boy Scouts will represent the youth of Canada at the approaching Coronation of our beloved Monarch.

#### "Brotherhood."

Indirectly the St. Andrew's Brotherhood has wielded a wide and inspiring influence on our Church people. It has pressed home upon the mind and heart of many a man and boy, who has not identified himself with the movement, the fact that the word "Brotherhood" spells individual and collective responsibility. "Am I my brother's keeper?" is a question of the most solemn moment to each living soul of man. It is as old as the Bible itself. From the very dawn of the world's history comes, to each one of us, this mournful self-accusing cry of one who at the call of pride, envy, anger, filled a heart formed for love, with hate, and stained the hand shaped for deeds of kindness, with a brother's blood. O! that we would strive each day of our lives more clearly, fully to realize that the remorseful cry of Cain is a warning to us, lest we should seek to shirk the Divine responsibility placed upon us of being in very deed and truth "our brother's keeper," and the further truth that "our brother" is every man and boy we meet, each day and hour of our life on earth. To cheer, to hearten, or to succour. If need be to counsel, to shield from wrong, or guide along the narrow path of right.

#### Springtime.

Happiness and sadness are intimately blended in the return of the spring. To those of maturer years the woodland walks of the early spring-time, where the pine and hemlock spread their network of greenery overhead, and the gaunt grey boughs of maple and beech stretch out their stark and leafless tracery against fleeting cloud and azure sky, are not without moments of melancholy reflection. Where are the comrades who blithely shared the joyous rambles of other days? The mournful sigh of the passing breeze, as it waves the tree tops, and the shadow of the passing cloud as it momentarily dims the light of the sun, give to the question a sombre significance. But the cloud passes. The sun shines out. The wind stirs up new life in shrub and tree. And all about you is evidence, despite lingering traces of departing winter, of a wondrous natural resurrection—emblem to the de-

out spirit of a still more glorious resurrection, which is ours in promise and shall be not only ours but theirs in fulfilment. So we welcome each recurring springtime, not only with the sprightliness of a pure-born joy in nature, but with a joy of deeper, richer, purer birth, the joy we are not denied to appreciate even in this world—the joy of the enfranchised spirit.

#### Neighbouring City Parishes.

There is a fine verse in the Sunday School lesson for January 29th, which deserves particular notice, "Jehoshaphat strengthened himself against Israel." Why, it may be asked, would the King of Judah strengthen himself against his own kith and kin, the house of Israel, instead of against the heathen nations? On this verse the "Pulpit Commentary" remarks:—"One that ought to be in the closest possible relationship to us, but that is formally separated from us, and that is likely to be jealous of our power, is most to be feared by us. The avowed enemy is not so hostile as the envious rival, as the unfriendly neighbour." Do not this verse and the commentary quoted tell the story of many city and town parishes? They lie side by side, they are engaged in a common cause, members of the same spiritual family, yet holding aloof from one another. We go on declaring that we believe in "the communion of saints," but somehow we have relegated it to the next world, and do not always actively seek and cultivate Christian fellowship with our brethren at our doors.

#### Question Box.

It is a common custom in missions to have a question box at the door, and to invite questions on religious problems and questions of every kind. It is well known that the Bishop of London makes a special point of inviting and answering such questions in his missions. But missionaries are by no means agreed on the value or wisdom of such a course, and the Rev. Father Officer, O.H.C., who kindly addressed his fellow-missionaries and visiting clergy at Trinity College, on the subject of "How to Conduct Missions," gave it as his opinion that a question box was often a hindrance rather than a help. He believes it detracts from the clearness and directness and continuity of the mission addresses, and considers that it ought to be dropped. He spoke with considerable practical experience, and there is no doubt his deliberate judgment on this point made a deep impression.

#### A Historical Land.

In these days of debates on reciprocity one thing is dwelt on with great assurance on both sides of the line, viz., that here in Canada is the world's wheat garden, the only land which can compete with it is Argentina. Naturally, our people plume themselves on such an agreeable prophecy, and begin to count the eggs. It is too bad to shatter golden dreams, but it is worse to let people assume responsibilities upon statements which a very little reading of the world's progress would show to be greatly exaggerated. Take only one of the world's developments, but the one most interesting to the student of history. At this time the Germans are steadily advancing their system of railways through Asia-Minor. Had Disraeli remained in power he intended to turn the possession of Cyprus to account, and probably the road which the citizens of Tarsus had made so as to give that city a share of the eastern traffic would have been adapted to modern times. As it is, the German railway is going to Bagdad. It is destined to transform the now poverty stricken regions of the Turkish empire back again into the rich fields which they were for ages before the followers of the prophet blighted them. The land between the great rivers, Tigris and Euphrates,

(the names recall the fabled riches of Nineveh and Babylon), are to be turned into wheat-fields to eclipse those of Canada and Argentina. According to the calculations of Sir William Willcocks, nine millions of acres in lower Mesopotamia could be restored to cultivation without building new reservoirs; canals across the Sawad would do. But the completed irrigation scheme would fertilize 12,500,000 acres. Everywhere are ancient works, roads, canals, oil presses, etc., showing that the land supported an enormous population, it supplied the cotton of the then world, it was a land of corn, and wine, and oil. The promise given to Joshua that the chosen people should have "from the wilderness, and this side of Lebanon, even unto the great River Euphrates, all the land of the Hittites and unto the great sea," was fulfilled during the short-lived splendour of Solomon, "and he reigned over all the kings, from the river (Euphrates) even unto the land of the Philistines, and to the border of Egypt."

#### Payment of An Old Debt.

A commercial transaction has revived interest in a little noticed event in the history of the Civil War. Virginia was the last State to secede, and did not do so till the seventeenth of April, 1861. After that action was taken, the twenty-six counties of the mountain region in the west of the State dissented, and appointed delegates who met at Wheeling six weeks afterwards. This convention repudiated the Ordinance of Secession, and summoned a later convention which met in June, organized a provisional government, and in two years the State of West Virginia was formally admitted into the Union. The new State assumed the payment of an equitable proportion of the public debt of the old Commonwealth of Virginia. Since that time there has been constant haggling over the proportions of the debt, which has just been finally settled by the Supreme Court at Washington. The certificates of debt are held by the Bank of England, and investors chiefly in Great Britain and Holland, and the amount to be paid by West Virginia is \$7,182,507.

#### Our Forest Wealth.

One very undesirable feature of the blessings looked for from reciprocity by our cousins to the south is the eagerness with which they look forward to over-running our forests, not only for pulp, but for sport. It is admitted that wild life, animals, bird and fish, is being steadily exterminated in the Adirondacks. Humane people who think a little desire a long period of rest, a close season, as well enforced as possible, of from two to five years, to allow game to increase and the woods to grow. Such a dream is not likely to be realized. At this very time so-called sportsman are advocating more deadly onslaughts on any thing wild. It is a warning to us in Canada which should not be neglected; rather let us imitate the policy of the State of Maine, and improve on it, so that our woods and rivers in all our provinces may be perennial sources of wealth.

#### A Temperance Agent.

The Bishop of London has a wonderful gift of fascinating all sorts and conditions of men. Mr. Aubrey Leigh has written an excellent account of a visit to Leicester, the Bishop's sayings and doings. We have room for only one extract. "And his anecdotes, every one of them true, and from life. Just one. 'Sir,' said a woman to the Bishop when he was rector of Bethnal Green, 'I wish you could do something for my husband. He is splendid when he is not in drink.' 'Send him to me,' said the Bishop. Well, the man came, and in one of the clubs got interested in first aid. Some time after the woman went again to the Bishop, and thanked him for what he had done, 'Doesn't he go to the

March 30, 1911.

CANADIAN CHURCHMAN.

public house now?" asked he. "No, sir. Why he's that interested in that bandaging that he stops at home every evening and does nothing but bandage the cat." Before the laughter had well died away the Bishop said in his own inimitable manner, "I don't know if there are any cats in Leicester—and here the roars broke out again—but if there are, you can't put them to a better use than to bandage them and stay at home to keep the wife company."



CONFIRMATION ADDRESSES AND THEIR POSSIBILITIES.

Listening recently to a confirmation address from one of our Right Reverend Fathers, we found it impossible to resist the conclusion that these important deliverances are comparatively seldom utilized to their full extent in laying down first principles. A Bishop on an occasion like this is between two alternatives. He has two parties to think of, the candidates and the congregation, which generally at such a time turns out in full force, and looks for something a little more elaborate than a fatherly talk to the young people. Then, as we imagine, the Bishop must often be in a quandary as to the exact character of his address. He has to give advice and instruction to the newly-confirmed, and also a word of exhortation and counsel to the general congregation, with the too common result, we fear, judging from our own experience, that the address spoils the sermon, and the sermon the address, and a grand opportunity for enforcing certain duties, from whose discussion the parish priest is often virtually shut out, is lost. Do our Bishops realize what absolute freedom of utterance they have in our parish churches, and that they can say things which no clergyman can? Now, how is the Bishop on such occasions to fulfil the double purpose of these addresses, i.e., to simultaneously reach and impress both the candidates and the people? By forgetting, as it were, the general congregation and devoting himself entirely to giving the confirmees some plain, direct, outspoken advice as to their everyday duties as Churchmen and Church-women? Thus the congregation will be most effectively reached and benefited by being reminded of duties of which, speaking for our own people, they are notoriously ignorant and careless, and about which the clergyman's lips are often practically sealed. Of this plain, simple talk upon plain duties the vast majority of our people are in crying need, and when and where could they be so opportunely and effectively inculcated as at confirmations, when the chief pastor speaks with all the inherent authority of his office, and when people are specially minded to receive his "Godly admonitions"? On these occasions how forcibly might the Bishop enforce the dignity of the ministerial office, and the respect that is its due. No clergyman can on his own initiative "magnify his office." But the Bishop can do it for him. Then what effective appeals could the Bishop make to the candidates, and over their heads to all present, for personal sympathy and cooperation with the parish priest. How plainly he could speak of the trials and difficulties of the clergy, of their longing for the confidence of their people, of the way in which misunderstandings so often arise, of the unreasonable things that are often expected of them, of the unjust and foolish criticism they are often subjected to, etc., etc. How forcibly he could impress upon the candidates and the whole congregation the duty of proportionate and systematic giving. And then as to their religious duties what a golden opportunity for straight talk as to their regular and systematic performance would present itself, what a chance for the clearing away of the accumulations of years of gradually growing indifference, and of

the restating of more than half-forgotten principles. For the Bishop appears before the average parish in a two-fold capacity, as a stranger speaking old truths from a new viewpoint, and as the Chief Pastor clothed with authority. What he says, for the time being at all events, "goes." It possesses a weight and force quite unique. Our Bishops are, therefore, exceptionally qualified to teach and instruct our Church people in those duties about which the clergy are either necessarily silent, or at all events, are precluded from speaking plainly. The Confirmation address gives them a peculiarly timely opportunity of making indirect appeals to people, which are often more effective than direct appeals. People sometimes resent the latter, but it is impossible to resent what is addressed to others. It is the oblique appeal that most surely tells.



OUR FALLING BIRTH RATE.

According to the latest statistics the birth rate in England now stands at less than 25 per 1,000, less than forty years ago it was over 35 per 1,000. Had it remained at that the population, it is calculated, would have been greater to-day by over two millions. This fall has been progressive during that period, and almost uniform. In one case, if we remember aright, the decline was checked, and there was a slight upward movement. In Australia exactly the same process is noticeable. There they have lost, it is calculated, several hundreds of thousands by the shrinkage in the birth rate, and these the very best class of citizen, the native born, whose places can never be taken by foreign born immigrants. With us Canadians, matters, to say the least, are just as bad; in some localities apparently a great deal worse. We read of some districts where the birth rate is considerably below 20 per 1,000, though this is partially off-set by a much higher birth rate in other sections. But the general birth rate for the whole Province of Ontario is not much higher than France, whose population, we understand, last year, showed an actual decrease. The vital statistics for Nova Scotia, first collected and published last year, give a birth rate of over 24 per 1,000, which for these degenerate times is not bad, but which probably represents a marked decline from previous years. In the United States the case would appear, even still worse. We read a few weeks ago that in a large district in the fashionable part of New York, there were only seven births during the year, representing probably a birth rate of three or four per thousand. At a census recently taken in Boston fifty-seven married couples, belonging to the "better class," are reported as having less than forty children. And so the depletion of our race in various parts of the world goes merrily on. It seems only a question of time when certain "Anglo-

Saxon" types, notably the New England, one of the finest ever evolved by the race, will entirely disappear. In the meantime the feminist movement grows apace, and women are making their appearance in all sorts of positions and capacities. A woman has secured a foothold in one of the European legislatures, and almost every day sees some definite advance in the oncoming tide of the feminine invasion of masculine callings. Even female "policemen" are seriously talked of, and at any moment we may see their claims to participate in military service advocated. If we have women constables, why not women soldiers? The two callings are both based on physical force, and if a woman is fit for one she is fit for the other. Women are claiming and fitting themselves for almost every profession and calling under the sun, and systematically and laboriously unfitting themselves for the one profession that in importance outweighs ten thousand fold all the other professions she can or might conceivably fill. The ancient and honourable profession of motherhood is falling into disrepute. And it is the inevitable and ruinous price we have to pay for the "emancipation" of women. It is no use blinking the fact. These unchangeable natural conditions, as Sir Oliver Lodge says, are settled for us. The price we pay for admitting women into what have hitherto been distinctively male occupations, is the discouragement of motherhood, and the final extinction of the race. Women cannot fill the masculine and feminine role at the same time. They are no more called to do it than is the man. But if women will force themselves into the masculine sphere, they and the race generally must take the consequences. The bearing, rearing, and training of children is a life's work, and women only can do it. God, not man, has decreed this, and any attempt to evade or defy it must in the end bring inevitable disaster. It is perhaps a hard law, but its alternative, and there is only one, is incomparably harder.



FROM WEEK TO WEEK.

Spectator's Comments, and Notes of Public Interest.

Little more need be said by way of reply to Canon Cayley's rejoinder in regard to the ecclesiastical situation in Jerusalem. However "Spectator" feels constrained to express his disappointment at the implication in the Canon's last letter that "Spectator" rather than the Canon had raised the point about the financial value of having episcopal canons representing not a cathedral but a church, and that church not "of" but merely in Jerusalem. Our readers will bear us witness that we said nothing about that aspect of the case until two ardent defenders had in their haste called upon us to admire the financial results of this policy. We thought at the time and said so, that much greater wisdom was shown by the authors of the policy in basing their action upon some theoretical problems of migration rather than the more obvious question of finance. Our disappointment is all the keener in that the good Canon has insisted upon dragging in the name of our dear friend, the Archbishop of Ottawa, in order to distract attention from the point at issue. Now in regard to the use which "Spectator" has made of his eyes in scanning the annual report, let us say that the record of "local receipts" did not escape his attention, but just what that item means we are not in a position to say. One would naturally imagine that "local receipts" would mean the contribution of those Church members within the mission who are ministered to by this somewhat elaborate ecclesiastical plant. If that were the case then we would have the Churchmen of Jerusalem and vicinity contribut-

We Have Mailed a Copy

of our new booklet, entitled "Church Furnishings in Silver and Brass," to every clergyman in Canada, so far as we know. If you have not received your copy a postcard will bring you another.

Henry Birks & Sons Ltd. ECCLESIASTICAL DEPARTMENT Phillips Square - MONTREAL

ing upwards of \$21,000 of the \$75,000 of revenue which sustains this Mission in the East. But a closer inspection of the accounts disposes one to think that a large portion of the "local receipts" are only local in the sense of being sent direct to Jerusalem from the outside world instead of being sent to the headquarters of the Mission in England. For example, among the "local receipts" we have contributions from S.P.C.K., and S.P.G., from the Domestic and Foreign Missionary Society of the United States, from St. George's Church, New Orleans, from the Diocese of Lucknow, from the Diocese of West Australia; and a string of individual contributions whose names are not particularly Eastern—such as Thompson, Stephens, Porter, Moore, MacKay, Lewis, Jones, and so on. Let us try to make ourselves perfectly clear. The opportunity of assisting in some degree in providing the "necessary" plant to carry on missionary work among the Jews and Moslems, in and around Jerusalem, ought to afford hundreds of Churchmen much pleasure, particularly on account of our Christian associations with the locality. But for a Missionary Church, such as the Anglican Church of Canada, overborne with the problems at our very door, the call of the Jew and the Chinaman and the Galician, and the Doukhorbor, to say nothing of our Anglo-Saxon settlers entering our Dominion, to undertake to build a tower on a great cathedral in Jerusalem, or to sustain the expenses of residentiary canons to intone the services night and morning, or to support a choir hostel, so that the responses may be sweetly chanted, or to purchase play-grounds for school boys to engage in cricket, is hardly the policy we feel called upon to advocate. We do not say anything about the duty of Englishmen who have inherited their beautiful Minsters, and Abbeys, and parish churches, but for Canadians it is surely necessary to confine our missionary efforts to the maintenance of "essentials," not "ambitions" in the extension of the Kingdom. Just one more point when we are on this subject, and that is to ask the Canadian Secretary of "The Jerusalem and the East Mission," if this beautiful Cathedral or Collegiate Church, or whatever it is, is directly ministering to the Jews and Moslems in Jerusalem? Are the services rendered in Yiddish, Arabic, or the language of the nations? A man from Jerusalem informs us that so far as the cathedral is concerned there is no such ministry to the natives within its walls, but it is really the church of the English and American tourists. When "Spectator" first raised his voice against the intrusion of ecclesiastical titles from Jerusalem into our Canadian Church, a matter much more important than may at first seem, he had no idea of going beyond raising the question and setting his readers thinking. He has gradually been led to consider other phases of the situation, in no hostile spirit, but in the spirit of endeavouring to make some suggestions that would probably help our readers. The greater measure of success that attends the work of the Church in Jerusalem the greater pleasure it will give "Spectator," but let our gifts be made with discretion not on impulse.

A very peculiar despatch appeared in our papers recently to the effect that the Bishop of London after much prayer and thought had decided to remain Bishop of London. It seems that he had before him the idea of coming to Canada and being a missionary. His Lordship would certainly have added much to the vigour and picturesqueness of missionary life on the prairie or in the mining camps of British Columbia, had he elected to forsake Fulham and cast in his lot with the Canadian settlers. Were he but a Presbyterian Ralph Connor would surely embalm his life in one of his many wild west tales. But just how he as a great Bishop could work into our Canadian Church life is a little

difficult to see. He could hardly occupy the position of Bishop at large in this country. Neither could he with what would seem conspicuous profit to the Church at large take up the routine of a prairie or mountain mission. To get into an official position of commanding importance would require time, and possibly a little arranging in advance. If the despatch had any foundation, in fact, the experiment would have been most interesting and, no doubt, profitable to Canada. May we just remark that there seems to be an idea abroad in England that the surrender of some commanding position yonder and the acceptance of a pioneer life here will give great and much-needed impetus to the Church. "Spectator" is fairly closely in touch with public sentiment within the Church in Canada, and he can say that so far as his knowledge goes, there is no demand for such heroic methods. The people of Canada expect men to work where they believe their gifts and talents qualify them for the most effective service. They are not crying out that men should spoil most fruitful lives elsewhere to take their chances in Canada. It was, however, a splendid impulse that led the good Bishop of London to think of Canada as a possible field for his distinguished services. He would certainly have greatly enriched the activity and resourcefulness of our Church in this country.

"Spectator."

#### PRAYER BOOK STUDY.

The questions are published weekly for a year, and the answers from time to time. They are intended to be a guide in the study of the Prayer Book.

73. What are the Rogation Days?
74. What Days are always FEAST DAYS?
75. The dates of the Moveable Feasts depend on what great Day?
76. According to the Prayer Book, which is correct to say, Easter SUNDAY, or to say Easter DAY?
77. What two great Sundays have Monday and Tuesday following with special Epistles and Gospels?
78. What does "preventing" mean in the Collect for Easter-Day?

#### HENRY VIII. AND SIR THOMAS MORE.

A few weeks ago a Mr. E. J. Phillip published in the Toronto Globe an account of the discovery of a Durer portrait of Sir Thomas More, and in the course of his remarks he made the following inaccurate and irrelevant statement: "Henry chose to make his quarrel with him (More) a question of Papal or Monarchical supremacy, and the ultimate result of Henry's action was the establishment of an English state church that later resolved itself into Protestantism. The real reason for More's alleged 'treason' was his disapproval of the gross immorality of his much-married and divorced king." I wrote to the Globe, pointing out that the result of Henry's action was not to establish any church whatever, state or otherwise. I also pointed out that at the time of More's execution, Henry had only been lawfully married once, and that his "divorce" from Catharine was not a divorce, but a declaration that the marriage was null and void from the beginning because the parties were within the prohibited degrees and were not capable of lawful matrimony, and therefore he was neither a "much-married or divorced king," when More suffered, and that his immorality in going through a form of marriage had been sanctioned by Pope Julius. This latter part of my letter the Globe suppressed. In answer to my communication so far as published the Globe published the following reply: "Sir Thomas More.—To the Editor of The Globe: Permit me brief space to reply to the letter from Mr. George S. Holmsted, in which he questions the 'historical accuracy' of a paragraph in the article on Sir Thomas More's portrait by Albrecht Durer, of which article I was the author. In Macaulay's 'History of England,' under the caption of 'Origin of the Church of England,' the follow-

ing statement is made: "Henry VIII. attempted to constitute an Anglican Church differing from the Roman Church on the point of supremacy, and on that point alone. His success in this attempt was extraordinary." The paragraphs that follow trace the origin of the Church of England as constituted under Queen Elizabeth directly from this successful attempt on the part of Henry VIII. The authority of Macaulay is surely free from the imputation of "historical inaccuracy." With regard to any theory expressed as to the real purpose of Henry VIII. in removing More it seems quite within reason to conclude that More's opposition to his Sovereign's free sense of morality would be as potent a factor in the latter's hatred as any constitutional or ecclesiastical difference of opinion. Permit me to express the hope that this explanation may remove all sense of objection to be found in the paragraph in question by any reader who has not some further desire to oppose the facts as stated for controversial reasons. The article in question was written with the object of describing a most interesting old portrait, and any incidental historical record was not intended to arouse discussion as to the origin of any Church. Thanking you for permitting this trespass upon your valuable space.—E. J. Phillip." To this I sent the following answer, which the Globe declined to publish, but as it deals with a matter concerning which there is constant misrepresentation in the public press, perhaps you may think it worth while to publish it.

#### Henry VIII. and Sir Thomas More.

(To the Editor of the Globe.)

Sir.—Mr. Phillip seems to have overlooked the fact that Macaulay, a few lines further on from the passage he quotes, expressly says, "Henry's system died with him . . . nor could Elizabeth venture to return to it." In the passage to which Mr. Phillip refers Lord Macaulay deals with the Anglican Reformation, not as an ecclesiastical, but as a political historian, and he puts his own political gloss on what was done. If he means to suggest that a new church was created in England by the Tudors, he is not supported by a single authentic public document and it is contrary to all that appears in the Statutes of the Realm. To suppose that a new church could have been created in England in the 16th century, or at any other time, without a single statute recording the fact, or vesting the vast possessions of the pre-existing church in the alleged new church, is one of those curious delusions for which there is no accounting, except upon the supposition that those who adopt it have a sublime indifference to facts. No lawyer examining the statute book with open eyes can come to any such conclusion. The Church of England in Elizabeth's reign continued to be governed (with trifling exceptions) by identically the same priests and bishops as governed it in Mary's reign, or their successors duly appointed; the only difference was that Papal interference was prohibited and ecclesiastical appeals could no longer be carried from England to the Pope; and the payment of money by the English bishops and clergy to the Roman see was forbidden. No new creed was made by the Church of England, as was done in the Roman part of the Church; the old creeds, the Nicene Creed and the Apostles' Creed, were, and are, the standards of the orthodox faith, both before and after the Reformation of the English Church and it has never adopted the Papal additions of 1564, 1854 or 1870. The theory that prior to the Reformation the Church in England was "the Church of Rome," and that it was not till after the Reformation that "the Church of England" came into existence, is utterly untenable as will appear by reference to the following Statutes of the Realm. Magna Charta (25 Edw. 1, c. 1.) says "the Church of England . . . be free and have her whole rights and liberties." The statute 25 Edw. 3, st. 4 (A.D. 1350) says: "The Holy Church of England was founded in the estate of prelacy within the realm of England," etc. Later on it refers to the Pope of Rome as "accreaching to himself" benefices, etc., of the Church of England "in adnullation of the estate of the Holy Church of England," and speaks of mischiefs which have happened to the Church of England from that cause, and makes provisions to prevent such mischief in the future. In the statute 13, Ric. 2, st. 2 (A.D. 1389), is to be found a further reference to "the Holy Church of England" and further legislation to protect it from the rapacity of the Pope of Rome, and in 4 Hen. 4, c. 3 (A.D. 1400), further legislation to protect the Church of England from Papal encroachments, 4 Hen. 4, c. 12 (A.D. 1402), ditto. Those who think the ante-reformation church in England was "the Church of

Rome" are thus driven to the conclusion that the Church of Rome was, prior to the Reformation, always called "the Church of England" in our statute book, and that the statutes above referred to were all passed to protect "the Church of Rome" against the Pope! Mr. Phillip repeats his assertion that "More's alleged treason was his disapproval of the gross immorality of his much-married and divorced king." A very slight examination of the dates will show that this is erroneous. More was executed in July, 1535. Henry was married to Anne Boleyn, in Feb., 1533, and she was Henry's first and only wife when More suffered. Henry had previously gone through the form of marriage with Catharine of Arragon, his sister-in-law, by virtue of a dispensation of Pope Julius. This union was contrary to what is, and was then understood to be, the law of God: Leviticus xviii., 16. It was also contrary to the law of the Catholic Church as expounded by Pope Gregory the Great to Augustine; when he said, "It is also prohibited to marry with a sister-in-law, because by the former union she is become his brother's flesh." Bede's Hist., bk. 1, c. 27. It was also contrary to good morals as Pope Julius himself admitted: see Froude's Hist. of Eng., c. 2, p. 117, note 2 (edition of 1904). Henry's so-called divorce from Catharine was not really a "divorce," but a declaration of nullity, which means that it never was a lawful marriage, but void from the beginning, because the parties were not capable of contracting lawful matrimony. But though we can see at the present day, that it was an immoral act for Henry VIII. to go through the form of marriage with Catharine, and that Pope Julius, in authorizing it, was authorizing a violation of both the law of God,

in England; all came to church (howsoever popishly inclined) to the same divine service we now use; but thereupon presently they refused to assemble in our churches, or join us in public service, not for conscience or anything there done against which they might justly except out of the Word of God, but because the Pope had excommunicated and deposed Her Majesty and cursed those who should obey her." Coke at this time was 29 years of age and consequently in the eleventh year of Elizabeth was 17 years old. Not only did contemporary Romanists not know of any new church, neither did the Church authorities. If we look in the Preface in our Prayer Books we shall find this statement: "The service in this Church of England (these many years) hath been read in Latin to the people, which they understood not." This is taken from the preface to the first Prayer Book of Edward VI., A.D. 1549. It is evident, therefore, that they who compiled that preface were in entire ignorance that a new church had been founded, because one of the first reforms effected in the Church of England was to restore the Apostolic rule and render the service into a language understood by the people. "These many years" therefore clearly refer to the ante-reformation period. The compilers looked at the Church as having a continuous existence, it was the Church of England before and it was the Church of England after the Reformation. On Elizabeth's accession, out of 9,400 clergy who were priests of the Church of England during Mary's reign, when the Church of England had been reconciled to the Roman see only 189 refused to accept the reformation. Whether it is fair play for the Globe to allow our Church history to be

usual course, and he always showed personal interest in all that appertained to his office. To have the honour of admitting the Heir-Apparent to the Throne to be a churchwarden is, I imagine, a unique incident in the history of Archdeacons. But the Prince's action is also, as I have said, an example to churchwardens. . . ."

**Brotherhood of St. Andrew**

**NIAGARA.**

Western Ontario Conference.—All Brotherhood men and boys in Western Ontario, as well as some in Michigan and New York State, are already looking forward to the next Western Ontario Conference, which it has been decided to hold in this city on May 5th, 6th and 7th next. "The Royal City," as Guelph is called, is an ideal Conference city, and is excellently situated. It is the natural centre of a large area and is easily reached from all points. Within quite reasonable distance of Guelph there are some 800 more Brotherhood men and boys, and an attendance of at least 150 Brotherhood men and others interested in the spread of the Kingdom of God is confidently looked for by the Conference workers. The Preparations.—There are two old, well-established churches in Guelph, St. George's and St. James', and there is both a senior and a junior Chapter in connection with each of them, the junior Chapter at St. George's being as yet a probationary one. Recently a mission church



Interior of St. George's Church, Guelph.



St. James' Church, Guelph.

and the law of the Catholic Church, it is hardly possible to suppose that More, with his notions of Papal autocracy, would have thought it so; and yet this was Henry's chief immorality at that time, and instead of his being then "much-married," he was, when More was executed, really only once married. So that Mr. Phillip's suggestion on this point appears to be without foundation. In apportioning the blame for that transaction it ought to be remembered that at the time of the pretended marriage with Catharine, Henry was but a stripling of 18, while Julius was the Chief Porter of the Church in Europe and the guardian of Christian morality. I agree that Mr. Phillip's objectionable remarks were, as he admits, wholly irrelevant to the subject he was dealing with, but that is no reason why he should misrepresent facts or make erroneous suggestions even though they are irrelevant to the matter in hand.—Geo. S. Holmsted. If additional proof be needed that the alleged new church theory is a fallacy we have it in the fact that even Romish sympathizers in Elizabeth's reign did not know of any such new church. Elizabeth began to reign in 1558, and until 1568 all classes, including Romish sympathizers, continued to worship in their parish churches in England. We have this fact from the mouth of an eye-witness. In the year 1581 a Jesuit of the name of Garnet, was tried for treason; at the trial Sir Edward Coke was counsel, and in the course of the trial he made the following statement: "Before the bull of impious Pius Quintus, in the Eleventh year of the Queen, wherein Her Majesty was excommunicated and deposed and all they accursed who should yield obedience unto her, etc., there were no recusants

misrepresented in its columns and then refuse to allow such misrepresentations to be corrected I leave your readers to judge. Geo. S. Holmsted.

**KING EDWARD AS A CHURCHWARDEN.**

Archdeacon Perowne, retiring from the archdeaconry of Norwich after 32 years' service, has been presented with an illuminated address by the rural deans, clergy and churchwardens of the archdeaconry. Archdeacon Perowne warmly acknowledged the presentation at the time it was made, and he has since written a letter to the clergy and churchwardens of the Archdeaconry, in which (according to the "Times") he records an incident which illustrates the thoroughness and attention to detail of our late King in all his business relations, and may be regarded as an example and an encouragement to all who take upon themselves the responsible duties of churchwarden. He adds—"In the earlier part of my tenure of office, when the two Lynn deaneries, including the parish of Sandringham, were in the Archdeaconry of Norwich, I received an intimation from the late Canon Hervey, Rector of Sandringham and Domestic Chaplain to the then Prince of Wales, that it was the intention of his Royal Highness, with Sir Dighton Probyn—if I remember rightly—as his colleague, to act as churchwarden of Sandringham; and his Royal Highness laid upon me his gracious command to go over to Sandringham and admit him officially to the office. The Prince was also graciously pleased to sign with his own hand my articles of inquiry, which were sent him in the

was completed in another part of the city to keep pace with the active growth of the Church population of the city. The members of these Chapters are excellently organized and have the preparations for the Conference well under way. The enthusiasm each and every man is exhibiting augurs well for the success of the gathering, which promises to accomplish much in its effect upon the whole Church life of the district as well as in providing an opportunity for spiritual development for all those who attend. The provisional programme contains the names of many prominent clerical and lay speakers, and it is quite evident that those who attend will indeed spend a most profitable and helpful time during the three days' session of the Conference. It is one of the strongest programmes which has been provided at a Conference and it covers all the important phases of Brotherhood work. The Lord Bishop of Niagara has promised to be present, to preach once in each Church on Sunday, May 7th, and preside at the men's mass meeting on that afternoon. Hospitality will be offered all delegates and visitors. Mr. Joseph Curzon, the secretary of the Conference, whose address is 52 St. George's Square, Guelph, Ontario, will be pleased to receive in good time the names of all those desiring hospitality. He will also be glad to furnish all information relative to the Conference to anyone who writes him. In preparation for the Conference, Mr. J. A. Birmingham the travelling secretary in Eastern Canada, is visiting the principal cities and towns in Western Ontario. The Conference Prayer.—The Conference Prayer, which has been approved of by the Lord Bishop of Niagara, is as follows: "O Heavenly Father, grant that Thy Holy Spirit

may so guide and inspire the hearts and lives of the members of the Brotherhood of St. Andrew with wisdom, zeal and love, that they may earnestly and courageously strive to promote Christ's Kingdom until men and boys everywhere acknowledge Him their Master and King. We pray Thee to guide and bless the coming Conference of the Brotherhood of Thy glory and the salvation of souls, through Jesus Christ our Saviour, Who with Thee and the Holy Ghost liveth and reigneth, one God, world without end. Amen."

## TORONTO.

At a meeting of the Executive Committee of the Local Council of the Brotherhood of St. Andrew, held on Tuesday evening, March 14th, Mr. J. A. Whitmore, the promotion secretary of the "Men and Religion Forward Movement," gave a very clear and concise outline of the work to be done by Brotherhood men. This movement is not intended to add to or change any of the work or methods of our organization, but to assist us, by concentrated action, to increase the value and effectiveness of our work. The Brotherhood of St. Andrew will be well represented on the committee of 100, and have pledged their hearty support and co-operation in the movement.

## The Churchwoman

## INDIA ORPHAN WORK.

It seems a long time since I have acknowledged gifts to this work for the reason that as time goes on they have become fewer and some send direct themselves. I am so glad when this is the case because it means that they are supporting a particular child in whom they take an interest. Several are still doing this through me and I want particularly to thank the following kind friends: Miss Mary H. Way, Barrie, \$15.00, to renew her support of a child for another year; Miss Leveridge, Coe Hill, \$2.00; Anonymous, \$15.00; Mrs. B., Vancouver, for Temple child, \$5.00; Friend, Victoria, for same, \$5.00. I must explain that Mrs. B., Vancouver, has often sent \$5.00 towards what is called the rescue of Temple children. Such sad, wicked lives as these poor little things are forced to live, appeals to all our human and divine instincts to save, if possible, even one child from a life of such degradation. May God accept and bless all we do. Kindly address contributions to Miss Caroline Macklem, 1126 Richardson Street, Victoria, B.C.

## QUEBEC.

**Richmond.**—Mrs. H. J. Gawne, late of Upper Melbourne, left lately for Portland, from whence she sailed, by the S. S. Canada, for England, where she will spend some months. Previous to her departure she was presented with a Diocesan Life Membership of the Woman's Auxiliary, of which she has been an active member for many years, as well as being a member of the Missionary Union before the foundation of the W. A. For the last few years Mrs. Gawne has been president of the Richmond and Melbourne Branch, and her many friends hope that on her return amongst them she may take up the work again, which she has carried on so faithfully and well for such a long time past.

## MONTREAL.

**Montreal.**—The following letter has been written to the members of the W. A. by Mrs. Hall, the president of the W. A.  
"77 St. Matthew Street, Montreal, March 15th, 1911. Dear Sisters of the W. A.—Within the last few weeks our hearts have been stirred by reading in the daily newspapers of the ravages of the terrible plague and famine which are at present devastating China, and claiming so many victims, as so far the death rate has been 100 per cent. No doubt many special prayers have been offered both for the missionaries in that country, as well as for the poor afflicted people. But now, appalling news has been received that these two dreadful scourges have reached our own Canadian diocese of Honan, and Bishop White has cabled to the M.S.C.C. asking for special prayers and immediate pecuniary relief. He says that besides Anhui and Kiangsu, the

part of his diocese joining Anhui, is severely stricken and prompt assistance is urgent. Therefore I would ask all our members of W. A. to offer up special prayers on behalf of our Bishop and his workers, and for those under their care, that they may be delivered from 'plague, pestilence and famine' and be given courage and strength in this 'time of tribulation.' Pecuniary assistance is also needed and I would ask you to show a substantial proof of your sympathy by contributing gifts of money, which may be sent direct to Miss Carter, general treasurer, W. A., 77 St. Anne Street, Quebec, in order that they may be forwarded to Bishop White as promptly as possible. This urgent appeal has, I know, only to be laid before you, my dear W. A. Sisters, in order to obtain a speedy and generous response. Your loving fellow worker, Caroline M. Hall, president W. A."

## TORONTO.

**Toronto.**—At the annual social gathering of the Mission Band of Trinity (East) Church, which is in affiliation with the Woman's Auxiliary of Toronto diocese, the members presented their president, Miss Rena Wilson, with a life member's certificate and gold badge in the Woman's Auxiliary for faithful services rendered. Miss Wilson has taken a very active part in Church work, especially in the choir, and her fellow-workers wished to show their appreciation. The presentation was made by the rector, Canon Dixon, and short addresses were given by the Rev. Dr. O'Meara, the former rector, and Miss Janie Thomas, president of the Gleaner's Union.

## NIAGARA.

**Burlington.**—St. Luke's.—The twelfth annual meeting of the Woman's Auxiliary was held in the schoolroom, on Friday, March 10th, when fifty were present. Very encouraging reports were presented by the different officials, showing the organization to be in a very healthy and flourishing condition. The secretary reported an average attendance of 11 during the past year, and the treasurer's report showed the sum of \$85.48 to have been raised for purely missionary purposes over and above contributions towards other objects. The kitchen and parishroom of the new addition made to the Sunday School were furnished by the ladies of the W. A., including stores, tables, linen, blinds, dishes, and cooking utensils, etc. Also the W. A. during the last year did considerable work among the sick, providing a parish bag, containing necessary articles for the sick room, to be loaned to the poor and needy. The following officers were elected: Hon. president, Mrs. F. W. Hovey; president, Mrs. Oliver; vice-president, Mrs. M. Young and Mrs. A. E. Tucker; recording secretary, Mrs. E. Weber; corresponding secretary, Mrs. Key; treasurer, Miss Fox; delegates, Miss Fox and Mrs. E. Weber; substitutes, Mrs. H. Cuttriss, Mrs. J. Parkin, Mrs. Key; rector's representatives, Mrs. J. Harrison and Mrs. D. Acland. Addresses were given by the Rev. F. G. Plummer, rector of St. Augustine's Church, Toronto, who spoke of the Fatherhood of God, and the brotherhood of man, dealing in a very original and forceful manner with the consequent responsibility of man to God and his fellowman. This was followed by a helpful address by Mrs. Scott of Hamilton, in which she made a plea for the F.C.D. Fund. Refreshments were then served

and the meeting was brought to a conclusion by the singing of the Doxology.

## MOOSONEE.

**Chapleau.**—The Diocesan Board will hold their fifth annual meeting on Tuesday, April 4th, at this place.

## Home and Foreign Church News

FROM OUR OWN CORRESPONDENTS

## NEWFOUNDLAND.

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

**St. John's.**—His Excellency the Governor occupied the chair at the annual meeting of the friends and supporters of the C. of E. Orphanage, which was held on Tuesday, the 14th inst., at 4 p.m. There was a very large attendance. Amongst those present were Lady Williams and the Governor's Secretary. After a hymn was sung prayer was offered by the Rev. James Bell, Secretary of the Managing Committee. His Excellency then addressed the orphans in very acceptable and encouraging terms. There are at the present time 29 boys and 38 girls in the Institution and the number is gradually increasing. A resolution of condolence was passed to the widow and family of the late Canon Dunfield who for 25 years had been Secretary of the Managing Committee. It was proposed by Mr. J. A. Clift and carried unanimously. The report of the Hon. Treasurer, W. B. Grieve, who is absent, was presented by the Rev. James Bell. The election of officers resulted as follows: W. B. Grieve, Hon. Treasurer; the Rev. J. Bell, Hon. Secretary; Dr. Anderson, Hon. Physician. The Managing Committee consists of Miss Browning, Mrs. M. G. Winter, the Rev. G. H. Bolt, J. A. Clift and G. H. Davey. His Excellency the Governor congratulated the officers on the excellent condition of the Orphanage. Mr. C. McK. Harvey who moved a vote of thanks to the Governor said that the excellent standing of the Institution was due in a large measure to the Rev. J. Bell, the Hon. Secretary. The Rev. Canon White pronounced the Benediction, after which the meeting closed.

## QUEBEC.

Andrew H. Dunn, D.D., Bishop, Quebec, P.Q. Walter Farrar, D.D., Assistant Bishop.

**Quebec.**—St. Matthew's.—21st March.—The Rev. Dr. Frederick George Scott, M.A., F.R.S.C., rector of St. Matthew's Church, and Canon of the cathedral, celebrated the twenty-fifth anniversary of his ordination to the priesthood, and the event was marked by a special service in the church of which the devoted clergyman is now rector. There was a large congregation present; at the choral celebration of the Holy Communion, the full choir of the church being in attendance. His Lordship Bishop Farrar, the Very Rev. Dean Williams and most of the clergy of the city were vested as well as several clergymen from other parts of the diocese who had served under Canon Scott as curates at St. Matthew's. The Rev. Dr. Scott was celebrant at the service, while the Rev. B. Watson, East Angus, and J. S. Brewer, Compton, two clergymen who formerly worked in St. Matthew's Church, under the Rev. Dr. Scott, read the Epistle and Gospel. The Very Rev. Dean Williams, whom the Rev. Dr. Scott succeeded in the rectorate, also took part in the service. The choir rendered Tours' Communion music in a beautiful manner and the service was a most imposing and impressive one. A great number of the congregation united with their beloved rector in rendering thanks for the completion of his twenty-five years of devoted work in the ministry, and the service was one of the most interesting which has ever been held in the historic church. After the service, the Rev. Canon Scott was greeted in the vestry by representatives of the different parish organizations and others and was presented with rich and beautiful gifts in commemoration of the glad day. Among these was a handsome prayer book from Bishop Farrar, a silver chalice and paten from his former curates, and tokens of esteem from every church organization in the parish. The following "leader," culled from the "Daily Chronicle" of Quebec, will be read with considerable interest, we feel sure, by many of our readers. It is headed: An

PREMIER HOUSE IN CANADA FOR

-CHURCH-  
FURNITURECatalogue of Pews, and  
Chancel Furniture,  
mailed free upon request.  
The Blonde Lumber & Mfg. Co. Limited.  
— Chatham, — Ont. —THE BLONDE LUMBER & MFG. CO.  
CHATHAM, ONT. LIMITED



Interesting Anniversary. "The celebration by Canon Scott of the silver jubilee of his ordination was a striking evidence of the esteem with which he is regarded by the parishioners of St. Matthew's Church and by the citizens of Quebec in general. During the period of twenty-five years that has elapsed since his taking orders Canon Scott has always worked with energy and devotion for the welfare of those who have been entrusted to his care, and it is no exaggeration to say that thousands have had occasion to be grateful to him for kindly counsel and often for material help. Many a sick or dying person has had cause to be grateful for his unselfish and whole-hearted ministrations, and many a sorrowing home has been brightened and encouraged by his welcome sympathy and advice. Those who needed him in the hour of loss or trouble never found him too tired to respond to their need whenever it arose. It mattered not whether the suppliant was a stranger or of another creed, he made no discrimination. It was only the sham or the professional loafer or mendicant who met with little tolerance. A poet himself, he is dowered as Tennyson's poet with "the hate of hate, the scorn of scorn, the love of love." Where it is a question of principle he has frequently shown that he will not hesitate to make sacrifices in the pursuit of his ideal and will express his beliefs when he deems right without any regard for hostile criticism or possible detriment to his own interests. As a poet and litterateur, Canon Scott has made notable and distinctive contributions to our Canadian anthology, and his reputation in this respect is by no means confined to the Dominion, a recent collection of his works having excited favourable reviews both in American and English literary circles. The Chronicle extends its warmest congratulations to the rector of St. Matthew's and to his family, on this memorable anniversary, and hopes that he will long continue to carry on his useful and beneficent work in the interests of the community." On Thursday, March 23rd, a Quiet Day, in which fourteen of the clergy of the diocese took part, was held in this church, by the Rev. W. F. Frere, Superior of the Community of the Resurrection, Mirfield, England. The deeply spiritual and equally inspiring addresses were from Psalm lxxx. and took the form of meditations on the inner life of the priest in relation to the Church of Christ. At the Parochial Evensong the conductor of the Retreat spoke of the influence of the Monastic Life in the conversion of England in the early ages, and of the revival of the same during the last 30 or 40 years, stating that should the call come to two or three Canadian clergy to adopt the vocation, his community at Mirfield, were prepared to extend their work, through them, in Canada. He invited the prayers of Canadian Churchmen or Churchwomen to make this call clear if it was to be God's will.

There was a large attendance at the Sunday afternoon, the 19th inst., men's meeting at the Y.M.C.A., when the address was made by the Right Rev. W. Farrar, D.D., assistant Bishop of Quebec. His Lordship's address was an inspiring one, and was listened to with the deepest attention throughout. Bishop Farrar's remarks were specially addressed to men, and were most helpful and interesting. The Rev. E. A. W. King, R.D., also took part in the meeting. The music was led by a special orchestra.

Sherbrooke.—St. Peter's.—The anniversary of the consecration of this church was celebrated on the 19th inst., with bright and hearty services, sermons and music. In the morning there was a large congregation, and in the evening the church was crowded to the doors, extra seats being provided, and many strangers present. Lovely flowers adorned the altar, and the festival hymns were joined in by the entire congregation, while the fine Te Deum in the morning, and the Anthem in the evening service were well rendered by the large choir. The rector, the Rev. Canon Shreve, D.D., was assisted in the services of the day by Rev. C. R. Eardley-Wilmot, and Rev. Principal Parrock, of Bishop's College, Lennoxville, and the preacher of the day was the Rev. W. M. Loucks, M.A., of Ottawa, whose sermons were marked by unusual power and impressiveness. The text was part of the 10th verse of the 46th Psalm. "The Lord of Hosts is with us, the God of Jacob is our refuge." The preacher sketched the origin of the Church of God and of the stand made for the Catholic Faith, from the earliest ages to the present date, claiming the deposit of The Faith remained pure and unalloyed in the Historic Church of England. The regular meeting of the Anglican Club of this church was held in the Church Hall on Tuesday evening, March 21st, with an attendance of about forty. An excellent programme had been pro-

vided by Mr. Edwin Oakes, which was greatly enjoyed. A series of views, illustrating a most instructive and interesting lecture on Egypt, followed. The description of the slides was very ably given by Mr. Victor E. Morrill, and was greatly appreciated by all present. The usual refreshments were served, after which Mr. E. L. Stewart-Patterson gave the members a short account of what he saw of the revolution in Portugal, as he was in Lisbon the day after the outbreak. The president, Mr. Francis, thanked all those who had assisted at the evening's entertainment, and the meeting closed with the national anthem. The fourth of the series of Lenten lectures was given March 22nd, in St. Peter's Church Hall, and though the attendance was not so large as usual, owing to the unfavourable weather conditions, the audience was most appreciative. The speaker, the Rev. Canon Shreve, D.D., first gave a condensed history of Newfoundland, geographically and politically, and drew a vivid picture of the conditions that prevailed in the early days of the colony. He then proceeded to speak of the life and training of Bishop Field, the man, who, in the Providence of God, was destined to do a great work for the Church in that part of England's possessions. Edward Field was 43 years old, rector of a parish called English Bicknor, in Gloucestershire. He was born in the county of Worcester. His boyhood was uneventful, and nothing remarkable is chronicled of him. He was educated at Rugby and in due time graduated from Queen's College, Oxford. At school he gained a prize for Latin composition, took an exhibition at college, and there gained a scholarship and in graduating was appointed a Fellow, and a little later, Lecturer. In 1844 he was appointed Bishop of Newfoundland, where for 32 years he worked, dying June 18th, 1876.

Coaticook.—St. Stephen's.—The funeral service in connection with the late Mrs. Albert Stevens was held in this church, Wednesday afternoon, the 22nd inst. The weather conditions could hardly have been worse than they were, and yet the church was well filled with persons who wished to show their respect both for the deceased, and for the sorrowing friends. The coffin was borne by four clergymen. The service was conducted by three other clergymen, viz., the Rev. Dr. Shreve, of Sherbrooke; Dr. Allnatt, and the Rev. G. H. Parker, of Lennoxville. After the service was finished the funeral procession started for East Hatley, a former home of the deceased for many years, where the interment took place.

MONTREAL.

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

Montreal.—St. George's.—The Men's Association.—Professor C. A. Jackson, M.A., gave his celebrated lecture "35,000 Miles Around the World," on the 21st inst., in the larger hall, when there was a good attendance of members and friends. The lecture was illustrated by many valuable curios from the professor's collection, which is said to be the largest and finest private aggregation in Canada, and by about 100 photographic and coloured lantern slides. The places visited were: Madeira, Egypt, Arabia, India, Ceylon, Singapore, Malay Peninsula, Java, Borneo, China, Japan, Phillipine Islands, and San Francisco. At the close of the lecture which was listened to with marked interest, the curios were inspected by

**CHURCH DECORATING**

THERE are few counties in the province of Ontario where we have not decorated one or more of the leading churches. Besides we can point to any of these buildings, with pride knowing that the work we have done is our best advertisement.

We have no equals in Church decorating

Correspondence Invited

**THE THORNTON - SMITH COMPANY**

11 King S. W. - TORONTO

those who were present. A hearty vote of thanks was accorded Professor Jackson. S. Major presided.

ONTARIO.

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

Kingston.—The Rev. W. F. Fitzgerald, vicar of St. Paul's has delivered his popular lecture on "Ireland and the Irish," during the winter, in the following parishes: Gananoque, Trinity; Brockville, St. Paul's; Brockville, Prescott, Leeds Rear, Amherst Island and in Kingston and Barriefield. St. Paul's A.Y.P.A., Kingston, has given \$36.00 to General Missions, being proceeds of Mr. Fitzgerald's lecture.

The Grand Orange Lodge, which met at Smith's Falls, lately, unanimously elected the Rev. W. F. Fitzgerald as Provincial Grand Chaplain.

Tamworth.—The Lord Bishop of Ontario has appointed the Rev. J. W. Jones, the rector of this parish, to be the Rural Dean of Lennox and Addington, in the place of the late Rev. F. T. Dibb.

OTTAWA

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

Ottawa.—St. George's.—A new window for the chancel of this church has been presented by a member of the congregation. The designer has endeavored to so arrange the details of the window, that the greatest prominence is given to five full length figures which occupy main compartments. The central contains a representation of Our Lord bearing in His hand the symbol of His sufferings for mankind. The beautiful figure suggests a moment of invitation, "Come Unto Me," and should inspire him who looks thoughtfully, with a feeling of reverence, for the Master. The remaining four compartments depict the Gospel recorders. The portrayal of character in all these saints is well worthy of careful study. They are represented as strong manly exponents and so far as practicable, each has his traditional characteristic. The life-like faces and rich draperies, so harmoniously contrived, are made additionally forceful against a background of deep neutral blue, which also defines the gothic canopies surmounting all. The lower portion of the window contains a rich architectural framework, in which an angel figure holds a scroll floating across the five lights, with the text "Marvellous are Thy Works Lord God Almighty, Just and true are Thy Ways, Thou King of Saints." The upper tracery is filled with appropriate symbols. The centre piece with the Agnus Dei, Cherubim and Seraphim float about in the adjacent spandrels, and the apex contains the emblem of the Holy Spirit. Not least among the symbolical features are those relating to the figures first described, i.e., the initials Alpha and Omega, also the winged man, winged lion, winged Bull and the Eagle. The special glass of which this window is constructed is English "Antique." It is a brown flint, made in the same manner as the ancient glass. In the hands of the expert worker this material enables him to produce genuine and practically imperishable works of art. The window, which is one of the largest in Ottawa, certainly adds a substantial adornment to the sanctuary of the church, and should be the means of prompting other gifts. The work connected with the designing and manufacture of this window was carried out in its entirety by the well-known firm of R. McCausland & Sons, Toronto, and it reflects great credit upon that firm and those who were employed in its execution.

Ottawa.—A local paper has the following interesting note: "There is a possibility of several more Anglican places of worship being built in Ottawa. So far this is only a possibility, but the need for such additional places of worship has at least been discussed. At the request of the Archbishop of Ottawa, what is known as the Church Extension Committee was recently appointed, on which are several local Anglican clergymen. This committee met recently under the chairmanship of the Rev. Rural Dean A. W. Mackay, when it was decided to seek the addition of a number of prominent laymen to the committee and then the matter will be further considered."

Christ Church Cathedral.—The Rev. W. Guy Pearse of Mirfield, England, began a week's Mission at the Cathedral last Sunday, and the

services have been attended by large and appreciative congregations. On Sunday afternoon next there will be a special service for men, to which the Churchmen of the city are looking forward with special interest. The Rev. W. W. Craig, of St. George's, gave a very interesting address last week on the district of Honan and the missionary work going on there. The address was given under the auspices of the W. A., but many others were present.

St. John's.—Last week concluded the addresses on "The Bible," which are being given in this church at mid-day during Lent. This week and next will be devoted to "The Prayer Book," beginning on Monday with "Its Origin," by the Rev. E. A. Anderson. Tuesday, "Its Plan," the Rev. F. H. Wimberley. Wednesday, "The Reason for Forms of Prayer," the Rev. C. B. Clarke. Thursday, "The History of the Occasional Prayers," the Rev. Lenox I. Smith. Friday, "Why the Prayer Book Allows Repetitions," the Rev. Geo. Bousfield.

All Saints.—An interesting innovation was introduced this week at the mid-week service, when in addition to the special programme of appropriate Lenten music prepared, the Rev. A. W. Mackay, the rector, introduced a number of splendid views of the Passion Play at Oberammergau. The slides shown were prepared under the direction of Anton Lang, the Christos of the Passion Play, and consist of a number of beautiful representative coloured pictures of scenes in the life of Christ, taken from the old masters' paintings in the famous European galleries. Recently, while conducting a Mission at St. Stephen's Church, Toronto, Mr. Mackay introduced this special feature in connection with the service, and the church was packed to the doors. The Rev. Dr. Paterson Smyth, rector of St. George's Church, Montreal, will preach at the morning and evening service in this church on Easter Sunday.

St. Bartholomew's.—The Woman's Auxiliary of this church held its annual meeting on Tuesday, the 28th inst. The business of the society was transacted at 3 o'clock, while in the evening an address was given by the Rev. William Craig. There was a large attendance.

St. Matthias.—Mr. A. C. Boyce, M.P., for Algoma, addressed the Men's Association last week, on the subject of "Work." It is unnecessary to add that the address was practical, inspiring, and withal, interesting.

St. Margaret's.—"The Wilderness," a Lenten cantata, composed by the Rev. Geo. Bousfield, has been presented in St. Margaret's Hall, Eastview, two or three times in the past few weeks and has been well received. At the second performance His Grace the Archbishop of Ottawa, and many of the city clergy were present, and expressed their warm approval of the clever work of those taking part.

Pakenham.—The Rev. C. F. Clarke, of the parish of Maberly, has been transferred to this parish. The appointment, which is announced by the Archbishop, will take effect at Easter.

#### TORONTO.

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

Toronto.—The second anniversary of the consecration of the Bishop of the diocese, on the Feast of Annunciation, was observed by His Lordship, by celebrating the Holy Communion in St. James' Church, at 11 o'clock. Requests had been sent to the Clergy to remember the occasion in their various parishes either on the Saturday on which the Festival fell this year, or at the Sunday services on the 26th, to these requests all gladly responded. On the evening of the 25th the Canon in charge and the Sidesmen of the Cathedral met at the See House and warmly congratulated the Bishop upon the work already accomplished, and the promise for the Cathedral for the future. The hope was freely expressed that the opening of the completed building would indeed be in 1914, when the Diocese would mark its 75th anniversary and the Bishop his 5th. On Sunday the Bishop celebrated in the Cathedral at 8 a. m., and preached at 11, making special reference to the work of the past two years and expressing his earnest desires for the future, these covered his aims and purposes to extend the Church as rapidly as possible in the fast growing suburbs of the city; to raise the beneficiary funds to capital sufficient to meet all demands upon them, and to complete the Cathedral structure by 1914. All of which he averred could be done, Christ being our Helper.

St. Alban's Cathedral.—On Saturday evening the 25th inst., the Sidesmen of the Cathedral

gathered at the See House on the invitation of His Lordship and Mrs. Sweeny to bid farewell to the Rev. E. J. Doherty prior to his return to England on the 29th. During the evening the Bishop heartily thanked the Reverend Missioner for his untiring work and devotion in connection with the recent Mission held in the Cathedral. In the name of the Sidesmen and on behalf of the congregation he then presented him with an order for a handsome silk cassock, cincture and surplice as a small token of the people's appreciation of his ready response to their invitation to come over from England for the purpose of conducting this Lenten Mission. Mr. Doherty was greatly taken by surprise at this recognition of his work as Missioner, and in a brief address thanked the donors most warmly for their splendid gift as well as for their sympathy and support accorded to him during the ten days of his work at the Cathedral.

St. Luke's.—The Rev. E. R. J. Biggs, M. A., the Vicar of Barrie, gave an interesting and instructive address on Saturday afternoon last in the schoolhouse, on the subject of The Rite of Confirmation, before a fair sized audience.

Reforming Inebriates.—In response to a request from the Ontario Society for the Reformation of Inebriates we gladly give space to the following statement regarding the work and the needs of the Society: The year 1910 has seen a marked advance in Toronto in dealing with the terrible problem of drunkenness. By a unanimous vote the City Council has decided to establish an Industrial Farm near Toronto. At the present time men convicted of drunkenness are sent to jail for terms of thirty days or more, and often they are not out many hours before again falling into the hands of the police and going back to jail. There are comparatively young men in Toronto who have served fifty such terms in jail. The system is expensive to the city and ruinous to the drunkard. What he needs is a long period in a place where he must work regularly, will have wholesome food and surroundings, and medical treatment suited to his diseased condition. The Industrial Farm is the place for him. He will be kept there for six, twelve or eighteen months, until in fact he has a reasonable chance to be a decent citizen. The confirmed drunkard, however, should be kept at work on a farm permanently. There he can earn enough for his keep. It is the constant arrests and confinement in jail that make men not merely an awful spectacle of degradation, but an expensive burden to the city. The new system will be in operation within a few years. Meanwhile the Society for the Reformation of Inebriates is grappling with the problem of the drunkard as best it can. Two officials, a medical officer and a probation officer, are in daily attendance in the Police Court. About one hundred cases are under observation all the time, and these two officers are kept busy looking after them. Combined medical, moral and religious influences have done much, and there are in Toronto to-day many restored homes due to the work of the Society. Contributions may be sent to R. H. Coleman, Esq., the treasurer, 1170 Yonge Street.

The Right Rev. Bishop Reeve begs to acknowledge with many thanks the receipt of the following sums of money in answer to his appeal on behalf of the needs of the diocese of Athabasca. H. P. Blachford, Toronto, \$50.00; H. Sims, Millbrook, \$15.00, and the Rev. T. G. A. Wright, Sarnia, \$5.00.

The Rev. Robert Shaw Locke was born at Balbriggan County, Dublin, Ireland, April 28th, 1837; was ordained deacon in the Church of the Transfiguration, New York City, on Trinity Sunday, May 23, 1869, by Bishop Horatio Potter, and priest in St. Peter's, Albany, N.Y., Trinity Sunday, June 12th, 1870, by the Rt. Rev. William Crosswell Doane, D.D.; served at Caldwell, N.Y., in 1869; at Fishkill, N.Y., 1870; at Carthage, Mo., 1872; at Cayuga, Ontario, 1874; Norval, Ontario, 1880; Elora, Ontario, 1887; received the degree of B.A., 1866, and M.A., 1870, from St. Stephen's, Annondale, N.G.; retired on sick leave in the diocese of Niagara. He died Monday, March 20th, 1911, at his residence, 605 Shaw Street, Toronto, and is survived by his widow and three sons and one daughter.

The recent Mission was productive of results quite unexpected by those in charge. The deep and lasting interest shown by the men was amazing to the rectors of the several parishes. There was an average attendance nightly of 10,000, the majority men, and there was revealed an encouraging desire for prayer. These were some points brought out at a Conference which was held on Monday, March 20th, in the Synod office of the Rural Deanery of Toronto, to discuss the recent Mission. Rural Dean E. C. Cayley pre-

sided. Those taking part in the discussion were Bishop Sweeny, the Rev. C. A. Seager, the Rev. Frank V pond, the Rev. L. B. Vaughan, the Rev. J. S. Broughall, the Rev. Anthony Hart, the Rev. W. J. Brain, and the Rev. Dr. Broughall. Bishop Sweeny, who was present at all the various churches, expressed his appreciation of the services, and declared his conviction that religion was not, as had been stated, a back number. The need existed for deeper, stronger effort in the direction of moral and social reform. A special vote of thanks was passed to Bishop Sweeny for his work in connection with the Mission. It was decided to collect information relating to the Mission and distribute it in tabulated form.

Teacher Training Examinations of the Sunday School Commission of Church of England.—The first annual examinations in the Teacher Training Course prescribed by the Sunday School Commission of the General Synod will be held wherever there are candidates on Saturday, June 10th, 1911. Incumbents of parishes or superintendents of Sunday Schools, where there are candidates for these examinations, are requested to notify the General Secretary of the Commission, 215 Confederation Life Building, Toronto, not later than May 10th, how many examination papers they will require and whether the candidates intend writing on the first third or the first half of the course. Papers will then be forwarded to such incumbents or superintendents in time for the date set for the examinations, together with the rules and regulations governing the conduct of the same. The work required for these examinations is as follows: 1. Hurlburt's Lessons in Teacher Training—Parts 1, 2, 5. 2. The Story of the Prayer Book—Moule, or The Prayer Book and How to Use it—Dearmer. Those wishing to take the course in two years instead of three, will, in addition to the above, be required to take Daniel—How to Teach the Church Catechism—Lessons 1-33. R. A. Hiltz, General Secretary, Toronto, Ont., April, 1911.

A Straight Man.—Walking to the grave of a Churchman—with one who had been a co-warden of the deceased—his comment on his late brother officer was: "He was a straight man in every relation of life. Kind and gentle to all, yet firm and determined, when a matter of principle was involved, and he felt called upon to stand for the right against what he believed to be wrong." This tribute was well merited by the late T. D. Delamere, K.C., the well-known and widely-respected Toronto barrister. One of those men, who, like the late Christopher Robinson, K.C., by their conduct and character demonstrate the fact that their chosen calling in life is in deed, and in truth, an honourable profession. It was at thought of such a man, doubtless, that the grand old Pagan, Horace, was moved to write the immortal line: "Integer vita, ac scelerisque purus." "The man upright in his life and free from guilt"; and to whose beneficent memory the Psalmist penned the inspiring words: "Blessed is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners; and hath not sat in the seat of the scornful. But his delight is in the Law of the Lord; and in his law will he exercise himself day and night."

Penetanguishene.—All Saints.—The Rev. E. J. Peck, missionary to the Eskimos, gave a most interesting address on the work in Ungava, Baffin's Land and along the shores of Hudson's Bay, in the schoolhouse recently. Mr. Peck has spent the last 33 years in that part of Canada. His lecture was profusely illustrated throughout by limelight views.

Last week the rector, the Rev. N. A. F. Bourne, gave an interesting and instructive address on the New Hymnal of the Church in Canada, in the schoolhouse. Both of the addresses were given under the auspices of the local branch of the A.Y.P.A.

#### HURON.

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

Parkhill.—Mr. Percy Harding of Huron College took charge of the services most acceptably, during the absence of the rector in Toronto, where he had charge of the Lenten Mission in St. Barnabas' Church. After his ordination this summer Mr. Harding will take work in the diocese of Qu'Appelle.

On Monday evening, February 27th, the young people of the parish, about forty in number, spent a very pleasant sociable evening at the rectory, at the invitation of the rector and Mrs. Newton.

**Greenway.**—A public missionary meeting under the auspices of the W. A. was held in this church on the evening of March 21st. Mrs. Newton gave a short talk on the work of the W. A., and the rector, a comprehensive and interesting address on "Mohammedanism."

**Hyde Park.**—Church of Hosannah.—On Wednesday evening, March 15th, some members of the congregation of this church waited upon the Rev. H. H. Tancock, who is leaving the parish, and presented him and Mrs. Tancock with an address expressive of their appreciation and esteem and wishing them God-speed in their new field of labour, at the same time presenting Mr. Tancock with a handsome leather travelling bag, while the ladies of the W. A. and Guild, presented Mrs. Tancock with some beautiful needlework.

\*\*\*  
**KEEWATIN.**

**Joseph Lofthouse, D.D., Bishop, Kenora.**

**Kenora.**—The Synod of the diocese of Keewatin will meet in St. Alban's pro-cathedral, Kenora, on Wednesday, August 9th, 1911. The Lord Bishop of the diocese left on Wednesday, for St. John, from whence he will sail for England on Saturday, March 25th. The Bishop expects to be absent from the diocese for three months, returning about the end of June.

**Dryden.**—St. Luke's.—The incumbent of this Mission has been the recipient of the following handsome gifts for his church. A white silk burse, veil and corporal with the emblem of St. Luke worked thereon, from Mrs. J. W. B. Page, the wife of the former rector of Kenora, who is now in England; a beautifully worked altar frontal and antependium for the lectern, from the Sisters of St. John the Divine, Toronto, and a full set of communion linen from the Girls' Branch of the W. A., of St. Thomas' Church, Toronto. As all of these gifts were entirely unsolicited, the congregation of St. Luke's naturally appreciate the interest of those outside the diocese in their pastor and mission.

\*\*\*  
**RUPERT'S LAND.**

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

**Winnipeg.**—The anniversary service in connection with the Mothers' Union was held in St. John's Cathedral on the Festival of the Annunciation. A very good number of members and friends attended. The sermon was preached by the Very Rev. Dean Coombes.

The Anglican chess league is making good progress, the teams from All Saints' and the Cathedral occupying the foremost positions.

A meeting of the Junior Clerical Union was held on Monday, 27th, at the "Retreat," St. John's. Canon Murray took the passage of Greek Testament (1 St. Peter II, 13-25), and a very able paper was read by the Rev. W. B. Heeney, rector of St. Luke's, on "The Inspiration of the Scriptures." A helpful discussion followed.

**Portage la Prairie.**—The Rev. D. T. Parker, rector of Elgin, has been asked to become the rector of this parish in succession to Rev. J. Strong (resigned). Mr. Parker was educated in Lachute Academy and McGill University. He also attended the Montreal Diocesan Theological College. His first charge was a curacy in Shawville under Ven. Archdeacon Naylor. Coming west, he took charge of the parish of Shoal Lake. From there he went as assistant to Ven. Archdeacon Fartin, of Holy Trinity, Winnipeg. After two years he went to Elgin, his present charge. The Rev. Mr. Parker was the choice of a committee elected by the congregation, and the report of the committee has been unanimously adopted at a parishioners' meeting.

\*\*\*  
**QU'APPELLE.**

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

**Regina.**—St. Chad's Hotel.—We are now three parts of the way through winter term and are beginning to think of a summer's work on the prairie. We have at present ten men in residence at the hostel, two of whom hope to be ordained at Trinity if they satisfy the Bishop's examining

chaplain. We have done a steady winter's work I think. Possibly some of us have discovered that train work is not so easy as it is sometimes thought to be by those that have never tried it. No doubt readers of the Churchman are aware that we have had a winter of exceptional severity in the West. This has made it very difficult, especially in January, for us to get the outdoor exercise and recreation that are really quite essential if theological study is to be pursued to any advantage. Still we have managed, in spite of the snow, to have an hour or so of football on all but the very worst days, to the great wonder of our neighbours, for whom football is a summer pastime. The nature of the trails has made regular country work very difficult, but the clergy have been able to minister the sacraments at irregular intervals to the country points under our charge.

\*\*\*  
**CALGARY.**

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

**Calgary.**—Naturally we are all interested in reading of any additions to the clerical staff in the Northwest at the present time. Already thousands of immigrants are coming in on all the steamer lines. We have seen a list of clergy appointed to act as chaplains, for March, in ten of those ships, by the S.P.C.K. A simple service of dismissal in connection with the Archbishops' Western Canada Fund was held at Lambeth on St. Matthias' Day, when four clergy and one layman, bearing the historic name of Bickersteth, received the Archbishop's blessing. They were all going to Edmonton in the first place. Then we have a letter from a clergyman of Keble College as a voucher for one from a young layman, published in the Church Times, quite a Mark Tapley letter. A parson and the writer were sent out to prospect—over a good 5,000 or 6,000 square miles, to decide on the distribution of a bunch of men coming out in the spring. They spent four months, injured two good horses and his own digestion, acquired chronic neuralgia, and arranged for the men, and now hears they are not coming. This is from Southern Alberta—won't some volunteers try to help them out of the hole?

\*\*\*  
**ATHABASCA.**

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

**Athabasca Landing.**—The Bishop of the diocese hopes (D.V.) to leave early in May for an extensive tour through the diocese of Mackenzie River, and will not be home until October. All official correspondence should be addressed to Ven. Archdeacon Robins, secretary-treasurer, and Bishop's Chaplain, Athabasca Landing. Before leaving, the Bishop will visit Grande Prairie, and arrange for the building of hostel, church and hospital at Saskatoon Lake. It is estimated that there are now 500 heads of families on Grande Prairie alone, not including those who have settled in Swan River, Prairie River, and Peace

River districts. During his recent visit to Edmonton, from Lesser Slave Lake, the Bishop met between these two points, and within six days, no less than 250 sleighs, chiefly settlers, all heavily loaded with provisions and machinery. Besides these, some forty or fifty had arrived at Lesser Slave Lake previous to his leaving. He met on the Athabasca River, Presbyterian ministers, with eight heavy loads of building material, as compared with his two. One church alone (Presbyterian) in Edmonton subscribed in less than a week over \$1,100, for their work on Grande Prairie. Would that our Church were equally alive to the grand opportunity of laying her foundations! The fact that our Church commenced her Mission over thirty years ago, and is now being outnumbered by other bodies is very discouraging. The hostel scheme, which was supposed by many to be two years in advance of the time, is now proved to be two years behind. It is not yet too late, but it would have been much to the advantage of our Church had we been ready for the rush. \$2,000 is needed to enable the Bishop to establish hostel, church and hospital on Grande Prairie, and three first-class men, ordained, are urgently needed.

\*\*\*  
**KOOTENAY.**

**A. U. de Pencier, Bishop, Vancouver, B.C.**

**Slocan City.**—St. Paul's.—This little church which has lost by removal a considerable number of church people owing to mining depression, has been temporarily under the care of Rev. J. Williams of Outlook, Saskatchewan, and recently he held in connection with the Lenten work, a short "Mission," with special addresses on "True Conversion," "Doubts and Difficulties," "The Penitent Thief," "The Glories of the Cross," and "Helps on the Road to Heaven." There were Mission services held each evening from Monday to Wednesday inclusive, also the Sunday following, morning and evening. From 30 to 35 people attended each evening, a good proportion being members of other bodies, or of no denomination. There was a gathering for Bible study in the afternoon and also a young people's address, the children from the public schools being invited, and a good number came. On the following Sunday, 19th, all the communicants present at Mass received the Holy Communion, (nine), there being a number of others also present. In the evening over 40 were present and listened with interest to the final address on "God's Plan of Salvation or Helps on the Road." Baptism, Bible reading, preaching, Prayer, Confirmation and Holy Communion were all dwelt upon, the addresses varying from 30 to 45 minutes in length. The actual church people in Slocan now only number about a dozen, with a few in the country, so it will be seen that the services were welcomed by others and it is to be hoped that good may result. The congregation here and at St. Stephen's New Denver have welcomed the temporary ministration of Mr. Williams who took up this vacant Mission while seeking a respite for once from a Saskatchewan winter. Services have also been regularly held at Silverton, Sandon and Roseberry, and it would now be comparatively easy for a clergyman to carry on the work should such be available.

**Correspondence**

**THE "EMPIRE SUNDAY SCHOLAR" MAGAZINE.**

Sir,—I have received proof copies of "The Empire Sunday Scholar," modified generally on the lines suggested by the Sunday School Commission. I ask you to print Rev. Mr. McClure's letters regarding the magazine. They speak for themselves.

"Society for Promoting Christian Knowledge," Northumberland Avenue, London, W.C., 2/3/11.

Empire Sunday Scholar.

Dear Canon Downie,—I now send you herewith 50 copies of the proposed "Empire Sunday Scholar" Magazine. Please take note of the following points: (1) The title will be printed in a pictorial form, symbolical of the Empire. (2) The "foreword" will probably be written by the Archbishop of Canterbury. (3) As you deprecated the introduction of Sunday School Lessons, the committee felt that they would best fulfil your aim by lifting Christian teaching into a sphere where its historic influence on the world

**Allan Line**

**LOW RATES to EUROPE**

BY **The Largest Steamer**

Carrying Passengers on the "One Class Cabin" (Second) basis on the St. Lawrence Route.

**S.S. SCOTIAN**

10,491 TONS, TWIN SCREWS

SAILS FROM MONTREAL

MAY 20th, JUNE 17th, JULY 15th.

Rates, \$45.00, \$50.00 and up

Full particulars of Allan Line Sailings to Liverpool, London, Havre, France, and Glasgow, on application to any S.S. Agent, or—

**"THE ALLAN LINE"**  
77 YONGE STREET, TORONTO

would be exhibited. For this reason, all the subjects are chosen from a wide concept (more than Imperial) of the influence of Christ's teaching on the world as revealed in history. Incidentally, the Church's position in regard to Christian teaching will be enforced. The committee have chosen this attitude in order to avoid the futile presentation of "scraps," an element which prevails too largely in magazine literature for the young. (4) The diction will be made as simple as possible, and the treatment will be of such a kind as will be interesting to the young. One article in the present specimen sins rather against both these aims, but this will be mended. I think when you consider the necessity of a definite aim in such work, you will see that there is good reason for the form of this number. Of course, we shall not neglect news, that is, information as to the working of Sunday schools throughout the Empire. But this requires arrangements for correspondence to be made a long time beforehand.

Yours very faithfully,  
Edmund McClure,  
Secretary.

"Society for Promoting Christian Knowledge,"  
Northumberland Avenue,  
London, W.C., 3/3/11.

Empire Sunday Scholar.

Dear Canon Downie,—I omitted in my letter of yesterday details in regard to the cost of supplying copies of the "Empire Sunday Scholar." I find we can send 100 copies to any part of Canada at a cost of 5d. for postage. We propose, therefore, to supply 100 copies to any client in Canada for 12 months, at a cost of £5: 5: 0, including postage. This means that a Sunday scholar could be supplied with a copy once a week for a whole year for say at 1/, as we can give a small discount to the middle-man to cover the small deficit and to remunerate him for his trouble. We had to make the magazine 12 pp. in order to do this, but if the circulation increases, we can enlarge the magazine to 16 pp. at the same price. I trust this will be satisfactory.

Yours very faithfully,  
Edmund McClure,  
Secretary.

I do not see that we can at the present suggest anything else, as the changes they propose to make in the regular copy will cover the ground, especially when they make arrangements for correspondents to supply news items. They can have no objection to articles written by Canadian authors when the magazine is well on the way. I think the pictorial and symbolical form of the title as proposed, as well as the "Foreword" by the Archbishop of Canterbury, are admirable, and the cost of the magazine is very reasonable. I have written to Mr. McClure asking him to let me know as soon as possible the circulation they would require for a 12 pp. weekly magazine and what circulation would secure a 16 pp. magazine. I hope to have his reply in time for the meeting of the Sunday School Commission at Montreal on the 25th and 26th of April.

Yours, John Downie.

Port Stanley, March 23rd, 1911.

**BISHOP BLYTH'S MISSION.**

Sir,—For ages that strip of land on the far edge of the Mediterranean has drawn the world's attention. In the middle ages hundreds of thousands of men, from kings to peasants, left home, family, pleasure, business and ease, that they might look on that little country, and open it up to their fellow-believers. To-day, there is the same mysterious fascination. From Europe and America, pilgrims wend there in endless procession—the rich go in luxury, the poor ragged and barefoot, but the same emotion burns in all hearts, Evangelical and Roman and Greek all through there. Neither Britain nor Canada is so such an extent the home of our soul. Britain or Canada may be our birthplace, and thank God Canada is our home. But our religion is, in one sense, an exotic. London, Montreal or Toronto has not the religious significance to us of Jerusalem. We have lakes and springs and mountains, but we have no Lake of Galilee, nor well like that of Jacob; no hill like that of Zion or Olivet. Shakespeare had no mean knowledge of the human heart and its religious emotions and he truly interprets this emotion.

"Those holy fields,

Over whose acres walked those blessed feet,  
Which fourteen hundred years ago were nailed  
For our advantage to the bitter Cross."  
While of course we should contend that the ulti-

mate "holy place" is the human soul, yet there is many a dear and holy spot which has acquired its power from some pure spirit that has there shed its light and power. Above all is this true of the Holy Land and Jerusalem, the birth-place of our Blessed Faith and its Divine Founder. Granting freely that the spirit of utilitarianism should keep the spirit of sentimentality within limits, Canadians (perhaps the richest people, per head, in the world) gave a few dollars on Good Friday, that our Church may be creditably represented in the Holy City, through which pass countless thousands of transient pilgrims. Bishop Blyth tries to make us Canadians feel that as a part of the Anglican Communion we have a share in the whole mission, including the beautiful outward visible symbol of our faith, the church itself, by appointing one of our Bishops a canon. I know Canadians too well to suppose that they would allow their expanding and growing spirit of national patriotism to dwindle into a jealous localism; how is it possible in this wealthy country, going ahead by leaps and bounds, to suppose that the few dollars collected and sent to Bishop Blyth on Good Friday could interfere with the building of another church for the Jews in Montreal, as large and majestic, or even more so, than our collegiate church in Jerusalem, if Canadians were made to realize that such a building were necessary? The principle is the same as that of the woman and the ointment in the Gospel; there our Blessed Lord warns us that, excellent as the spirit of utilitarianism is, it is not the dominant note of His Holy Religion. We shall give our Good Friday collection to the Bishop Blyth Fund, and if "Spectator" gets a fund under way for a church at Montreal for the Jewish Missions we will do our best for it too.

Wm. Bevan.

**CONVERSIONAL REGENERATION VS. BAPTISMAL REGENERATION.**

Sir,—I was not a little surprised by the views expressed on conversion, by your correspondent, Mr. Rhodes, in your issue of March 9th. Not as to his definition of the word, as to which all are agreed, that in common use the word means "a turning from sin to Christ." This "turning" or moral change, commonly called "change of heart," being a personal act or series of acts involving the right use of the free will given by a wise Creator, is everywhere insisted upon in the Holy Scriptures as the necessary beginning or concomitant of a life of holiness, and therefore the Prayer Book lays especial stress upon the doctrine of conversion. But I am amazed to see one who is evidently a Churchman upholding that pernicious heresy, invented in comparatively modern times, which chiefly distinguishes the doctrines and practice of the Church of England and the Primitive Church from those of practically all modern Protestant sects. This heresy is that conversion—a moral change and personal act—is equivalent to Regeneration, or the New Birth spoken of in the Bible, which is not a moral change, but a change of state or condition, and is the direct act of the Holy Spirit, the Giver of Life. It is no wonder that the sects holding this heresy deny the Apostolic Church and her ministry, since they may be "saved"—from their point of view—without either. Theoretically, a person may be "saved" outside the Church, i.e., without Baptism, but unfortunately for those who hold this theory, the New Testament does not say anything about it. On the other hand our Lord states definitely that salvation is contingent upon Baptism; "He that believeth and is baptized shall be saved" (Mark 16: 16), and I do not think any person would be bold enough to suggest that conversion is the strict equivalent of Baptism. Some have taught a doctrine of salvation by faith alone, but the Church of England has been most careful not to put asunder that which Christ has joined together in the passage just quoted. But if our Lord really meant to lay such stress upon Baptism, we should expect to find equally strong indications of the universal necessity of Baptism in His other sayings. In this we are not disappointed, for in His last commands (Matt. 28: 19, 20), we find that He does not bid His Apostles go forth to "convert" the nations, but to "disciple," "baptize" and "teach" them, and we find on reading the Acts of the Apostles that those instructions were literally followed. I need not refer to the Epistles of St. Paul, which, to a large extent, are treatises on Baptism, nor to St. Peter's remark (I. Pet. 3: 21) that "water . . . doth now save you, even Baptism," but will return to another well-known

saying of our Lord (John 3: 5, R. V.), "Except a man (Greek, anyone) be born of water and the Spirit, he cannot enter into the Kingdom of God." Three observations may be made on the plain literal sense of these words. First, that there is in this world a new spiritual birth for everyone. Second, that this "new birth" is a birth "of water and the Spirit." Third, that except anyone be so born he cannot enter into the Kingdom of God. And thereby ensues a stringent and conclusive logical inference, that by being born of water and the Spirit he does thereby enter into the Kingdom of God. Our Baptismal services and Church Catechism are framed on the supposition (let me say it reverently) that our Lord knew what He was talking about. But those who hold the heresy of Conversional Regeneration have been compelled to invent scores of schemes for getting rid of the water in this verse. Mr. Rhodes writes about "a saved state," and says that a man is "saved" and "born again" when he is "truly converted," but I have just shown that the Bible and Prayer Book give a different testimony. But perhaps the Prayer Book is wrong? By Mr. Rhodes' theory a person may be "saved" outside the Church, by simple conversion only, without being baptized into the death of Christ (Rom. 6: 3), and without putting on Christ (Gal. 3: 27). Will he kindly tell us of a single instance in the New Testament of any person, after Pentecost, who was said to be "saved" outside the Church, i.e., without Baptism? I cannot find anything of the kind. When 3,000 persons were "converted" on the day of Pentecost and asked what to do, St. Peter did not reply, "My dear brethren, if you truly believe what I have said to you about Jesus' resurrection, and confess Jesus as Christ, there is nothing further for you to do, for you are already 'saved,' 'born again' and 'justified,' and therefore your sins which were as scarlet have all been washed away in the blood of the Lamb." But what does he say? "Repent and be baptized, everyone of you, in the name of Jesus Christ, unto the remission of your sins; and ye shall receive the gift of the Holy Ghost," (Acts 2: 38). Later on he distinctly warns them to "save themselves," and the immediate result was "they then that received His word were baptized," and 3,000 were added to the Church (Acts 2: 40, 41). Afterwards, we read that "the Lord added to them day by day (i.e., by Baptism) those that were being saved" (Acts 2: 47, R. V.), not, we notice, those who were already saved. Under the Conversional Regeneration theory there was no need of Baptism for the remission of their sins and new birth, since they were "saved," "justified," "sanctified" and "born again," by virtue of their conversion only, and they did not need the Church or its ministers to bring these gifts to them. Again, neither Mr. Rhodes nor probably anyone else will deny that St. Paul was "truly converted" on the way to Damascus. He, therefore, from Mr. Rhodes' standpoint, must have been at once "justified" (i.e., received remission of his sins) and "born again" (i.e., by the Holy Spirit), and needed no minister of the Church to bring him these gifts. Yet what do we find? He was told to go to Damascus where he would be told what to do, i.e., receive Baptism. Three days after his conversion he saw in a vision Ananias coming to him, who, when he was come, said to him, "Brother Saul, the Lord . . . hath sent me, that thou mayest receive thy sight, and be filled with the Holy Ghost" (Acts 9: 17). "And now why tarriest thou? Arise and be baptized and wash away thy sins" (Acts 22: 16). I may further observe that if "truly converted" be equivalent to "regenerated" or "born again" it logically follows that a converted person is a child of God. Now if Mr. Rhodes still believes that "truly converted" is equivalent to "born again," or "saved" will he kindly point out the chapter and verse in the New Testament where "conversion" is in any way connected with "new birth" or "regeneration"; or where the merely "converted" person is called a "Son of God" or "Child of God"; or where a merely "converted" person is said to be "saved"? If he cannot, it is, therefore, evident that the doctrine of Conversional Regeneration is not founded upon the Scriptures, and is entirely false, and leads to serious errors of practice, and is therefore one of the most dangerous heresies invented by the enemies of the Church to lead people astray by teaching a plan of salvation of which there is no indication given in the Bible. Let Churchmen, then, be loyal to the Prayer Book, which, in the Catechism, says that a person is made a "member of Christ" and a "child of God" in Baptism, which is just what is repeatedly asserted in various ways in the Bible.

W. J. Hinchey, Nanton, Alta.

Sir,—  
of Chr  
Christia  
the otac  
away wi  
ness of  
will lead  
minds t  
When th  
honestly  
listen.  
to a gre  
course t  
ticularly  
none hi  
our ow  
teachers  
askance  
teaching  
cal or f  
it witho  
that we  
cmmor  
Take fe  
terians.  
same fi  
desire  
facts w  
stronge  
inations  
in this  
externa  
why ar  
saying  
ment;  
Church  
ment o  
as "the  
ing th

S  
A  
S  
C  
f

Co  
and  
dat  
Ga  
Pl  
etc  
abl  
sis  
rec  
Ga  
  
V  
of  
see  
me  
an  
ju  
th  
ob  
  
V  
fre  
J  
S

**CHRISTIAN UNITY.**

Sir,—Would it not conduce to the furtherance of Christianity were every denomination of Christians to acknowledge the good that is in the others. For in doing this, they largely do away with prejudice. They also show a broadness of view, which in its comprehensiveness, will lead to thoughts that had not entered into their minds before because of this existing prejudice. When the opposing party sees that the other is honestly seeking after truth he is willing to listen. This disposition also disarms criticism to a great extent. Certain it is that the opposite course tends to make them oppose. This is particularly so in religious questions. And perhaps none have suffered more in this particular than our own Church. A certain class of religious teachers and writers of our Church has looked askance at everything in the way of religious teaching outside of their own as being schismatical or heretical; whereas if they had looked into it without prejudice they might have seen much that we have in common. The things that are common to both ought to be appreciated by both. Take for instance, our Church and the Presbyterians. Is there not in these two bodies the same faith, the same sacraments and the same desire to further the spiritual life? If these facts were dilated upon more, there would be a stronger desire for unity. Each of these denominations know that the things they stand for in this world is the spiritual, and not for the externals of religion. But some one will say why are they not one? and we are answered by saying that they have a different form of government and this keeps them separate. Some Churchmen apparently holding that the government of a Church stands upon the same plane as "the faith once delivered to the saints," holding this, cannot diverge in any way from it.

The question that such persons have to consider is, is this a fact? Does the Church itself teach this? We hold that she does not in any of her formularies do this. "The faith once delivered to the saints" is one thing and the government is another. The Church of England does not affirm there can be no other than her own. But there are those who profess to be wiser than the Church and hold there can be no Church except an Episcopal one; with such we are not in agreement. It is the faith once delivered to the saints that we are to contend for and keep inviolate, because it is the faith that saves and this is held by others as well as by us and consequently belongs to the Church of Christ. He that believeth is saved whether he belongeth to the Episcopal Church or not. We are not combating Episcopacy, but we are the position that some take, viz., that there can be no Church other than an Episcopal one. The Church has very much to say for herself and her past history verifies this; but it is wrong to place her in a position that she herself has not advocated. When we argue that consideration ought to be given by our Church to the tenants of other Churches we hold she can do so without, in any way, compromising herself. In fact, she rather adds glory to herself. For nothing in Scripture is plainer than the duty of love that Christians owe to each other. If we do not compromise ourselves what is there to prevent our acknowledging the work of others? Why should we stand aloof from them seeing they are doing the same work and bringing forth the same spiritual fruit? And why not do this publicly and openly? If such were done, it would do much towards removing a strong prejudice that now exists in Protestant communities against her. If this were removed there would be a much greater following in our Church, especially in country places. These are days when we as

Protestants should draw our forces together. We cannot afford to antagonize each other. We need to work altogether as good soldiers of Christ.  
Joseph Fennell.

**BOOK REVIEWS.**

**Souls in Action—In the Crucible of the New Life,** expanding the narrative of *Twice-born Men*, by Harold Begbie, author of "Twice-born Men," "The Vigil," etc., Hodder & Stoughton, New York; George H. Doran Company, Upper Canada Tract Society, 9 Richmond Street East, Toronto. Price \$1.25. The English title is "In the Hands of the Potter."

The name of Harold Begbie is associated in the minds of most booklovers with the fiction shelves, but although he has published many successful novels, it is evident to the readers that his heart and life are imbued with rescue work and his experiences have inspired not only the present volume, but many others, among them the series of novels: *The Priest*, *The Vigil*, and *The Tables of Stone*, as well as the present series of "Twice-born Men," this work and another called "Broken Pottery." This last of his publications being chosen by the Bishop of London for this year's Lenten study. The strain of modern life and the efforts to raise fallen humanity, the conversion to spiritual life of minds crushed by physical want and suffering, are the animating purposes of this writer. Each generation has its own difficulties and Mr. Begbie faces those of the present. When a man of his strong religious conscience and exceptional and trained literary gifts writes not of theories, but details the results of events, what he says, as in the present book, are worth reflection. Such books are better than novels written for a purpose.

**British and Foreign**

"If ye would be well spoken of, learn to speak well of others."

As there is no room for rivalry, so there is no excuse for sloth. We must each seek to be our best in order to give our best.—The Rev. A. C. A. Hall, D.D., Bishop of Vermont.

It is possible to take our part in public affairs, to be earnest, practical men of business, to exert a proper influence in the round of social life, and yet to be mindful that "our citizenship is in heaven."—Bishop of Sodor and Man.

The interior of the Church of St. John the Evangelist, Boston, has been considerably beautified by the addition of a new altar and reredos of oak which harmonize delightfully with the rood-screen which was erected in the church several years ago.

The Rev. Leonard Dawson, the vicar of St. Jude's, Bradford, Yorks, has resigned the living and will shortly come out to Canada, he having been offered and having accepted the post of principal of the Industrial School for Indian boys at Lytton, B.C.

The Rev. A. R. Anderson, vicar of St. John's, Lowestoft, and Mrs. Anderson, were recently presented by the parishioners with an oak and silver tray and a solid silver tea service of Queen Anne pattern, and also a purse of gold.

The Bishop of Wellington, N.Z., has intimated his intention to resign his see shortly, in order to accept the Archdeaconry of Wilts, England, which has been offered to him. The Right Rev. Dr. Wallis was ordained in 1878 and in 1893 was appointed to his present see on the retirement of Bishop Hardfield.

**DO YOU EAT**

CHOCOLATES? You find a select assortment of the best—(Huyler's, Neilson's, Webbs, Lowney's, Ganong's and others) at

**ELLIS' DRUG STORE**

Corner Avenue and Davenport Roads. Also Stationery and School Supplies. PHONE COLLEGE 745. PROMPT DELIVERY.

**NEW WALL PAPERS**

Our New Wall Papers are the most artistic and elaborate assortment we have ever assembled together, and represent the highest class of decorations made by the leading Foreign manufacturers. We can meet any appropriation with selections of Wall Paper of pleasing design. You will be surprised at the artistic merit of papers that are not beyond your purse.

**NOTE OUR NEW ADDRESS**

**The W. J. BOLUS CO., Limited**  
206 Victoria Street, Toronto

An event of somewhat unusual occurrence has taken place at Bishop's Hull, Somerset, where the bells of the parish church have been rung in open peal by a company of women, with the help of the local ringers. Their ambition is now to ring the full peal without any male help, and to be able to ring on Coronation Day.

One of the most venerated fathers of the Church is the Rev. Sir John Leigh Hoskyns, Bt., Hon. Canon of Christ Church, Oxford, who attained the great age of ninety-four on February 4th. He has been rector of Tyrold, Berkshire, for the last sixty-six years. One of his sons is Dr. Edwyn Hoskyns, Bishop of Southwell. Sir John is ninth baronet, the dignity dating back to 1676.

Dublin society people crowded the Church of St. Bartholomew lately to witness the marriage of a septuagenarian bishop—the Right Rev. Dr. Chadwick, Bishop of Derry and Raphoe—to Miss Helen Jane Crozier, of Dublin. Dr. George Alexander Chadwick, who is in his seventy-first year, is a leading Irish Churchman, and was strongly in the running for the Irish Primacy, the election for which took place recently.

During last month the formal opening of St. Paul's Church, Detroit, as a cathedral, took place. The fifth anniversary of the Bishop's consecration also took place at the same time.

A large number of both clergy and laity took part in the service at which the Bishop of the diocese preached. At the luncheon which followed the service, the clergy of the diocese presented the Bishop with a full set of the new Encyclopedia Britannica.

The King has decided that the Archbishop of Canterbury shall crown the Queen as well as himself next June. This is in accordance with precedent of the early times, practically the only exception being at the coronation of King Edward, when Queen Alexandra was crowned by the Archbishop of York. There was no sermon at the coronation of King Edward, the service having been specially shortened owing to the fact that the King had not completely recovered from a serious illness, but at the approaching coronation the sermon will be preached by the Archbishop of York. The King is gaining in popularity daily by the determination he is showing to obtain an insight into the every day life of his people.

**MUNICIPAL DEBENTURES and PUBLIC UTILITY FIRST MORTGAGE BONDS**

THE SAFEST FORM OF INVESTMENT. CORRESPONDENCE INVITED.

**R. C. MATTHEWS & CO.**  
12 KING ST. EAST - TORONTO

ESTAB'D 1856  
**Simmers' Annual Seed Catalogue for 1911**

Contains a fully illustrated and descriptive list of up-to-date varieties of **Field Seeds, Garden and Flower Seeds, Plants, Bulbs, Garden Tools, etc.**, also a great deal of valuable information that will assist you in making up your requirements for the Farm or Garden.

We give you the benefit of our long experience in the seed business, extending over more than half a century, and you can rely on getting just what you order, and everything of the very best quality obtainable.

Write for it to-day. It is free.

**J. A. Simmers, Limited**  
**SEEDS, BULBS, PLANTS**  
TORONTO, ONT.

1911.  
) "Ex-  
of water  
ngdom  
ade on  
First,  
al birth  
birth"  
rd, that  
ter into  
sues a  
ce, that  
he does  
d. Our  
sm are  
t rever-  
talking  
of Con-  
elled to  
of the  
s about  
'saved"  
verted,"  
Prayer  
perhaps  
Rhodes'  
ide the  
it being  
6: 3),  
) Will  
he New  
st, who  
Church,  
hing of  
verted"  
to do,  
hren, if  
u about  
Christ,  
for you  
istified,"  
scarlet  
of the  
ent and  
ame of  
r sins;  
Ghost,"  
is them  
e result  
d were  
Church  
at "the  
oy Bap-  
Acts 2:  
vere al-  
genera-  
ism for  
1, since  
d" and  
on only,  
ts min-  
Again,  
ne else  
verted"  
e, from  
at once  
is sins)  
it), and  
ng him  
was told  
ld what  
s after  
coming  
to him,  
ne, that  
ed with  
ow why  
d wash  
her obli-  
dly fol-  
of God.  
ily con-  
n," or  
ter and  
erston  
rth" or  
verted"  
hild of  
rson is  
, there-  
ersional  
iptures,  
s errors  
e most  
nies of  
hing a  
lication  
hen, be  
e Cate-  
nber  
aptism,  
in var-

## THE DOMINION BANK

Capital Paid up - \$4,000,000  
 Reserved and  
 Undivided Profits 5,300,000  
 Total Assets 62,600,000

### SAVINGS DEPARTMENT

Special attention given to Savings Accounts.  
 Interest allowed on deposits of \$1 and upwards.

## The Home Bank of Canada

Head Office **TORONTO** 8 King St. West

Branches and connections throughout Canada.  
 British and Foreign Correspondents in all the important Cities of the World.  
 Notes Discounted and general Banking Business transacted.

**Full Compound Interest Paid** on Savings Accounts of One Dollar or more.

### When naming

an executor, trustee or guardian

### Safety, Efficiency and Continuity

are the essential qualities required.

Ensure these by appointing—

## The Toronto General Trusts Corporation

TORONTO OTTAWA  
 WINNIPEG SASKATOON

### Capital Procured For Meritorious Enterprises

Stocks, Bonds and Debentures Bought and Sold.  
 Companies Incorporated and Financed.  
 Investments Made.  
 Correspondents in all Financial Centres

**INDUSTRIAL FINANCIAL Co.**  
 MEMBERS DOMINION EXCHANGE.  
 Canada Permanent Building. 18 Toronto Street. TORONTO, Can.

A special service was held in Raymothy Church, Ireland, lately, when in presence of a large congregation, the Venerable the Archdeacon of Raphoe dedicated a beautiful and costly gift of Mr. John Leslie Beers in memory of his father, Mr. John Beers, of Leslie Hill. The memorial gift takes the form of a carved oak prayer desk of chaste design and artistic workmanship, with an accompanying chair and kneeling stool, and it bears a handsome brass tablet with inscription.

A Dismissal service for four clergymen and one layman—who are shortly coming out to this country in connection with the Archbishops' Mission—was recently held in the chapel at Lambeth Palace. One of these, Mr. J. B. Bickersteth, is a son of the present vicar of Leeds. He is a graduate of Christ Church, Oxford, and the captain of the Oxford University Football (Rugger) Team. He will work under Mr. Boyd for two years as a layman at Edmonton prior to taking Holy Orders.

The vicar of Nafferton, East Yorks, gives some particulars with regard to a lady parishioner, Mrs. Mary Hillaby, who has just died in her ninety-first year. To the end she possessed all her faculties. She sang in the church choir nearly eighty years ago, when she was only thirteen years old, and she would describe the singing loft and the choir-master, who in the absence of any musical instrument, used a tuning fork to start his choristers. She had eighty-five descendants, including forty great-grandchildren.

The Dean of St. Paul's completed his 92nd year on Feb. 16th, having lived in the six reigns of George III., George IV., William IV., Victoria, Edward VII., and George V.; during the eight primacies of Archbishops Sutton, Howley, Sumner, Longley, Tait, Benson, Temple, and Davidson; and the seven episcopates of Bishops Howley, Blomfield, Tait, Jackson, Temple, Creighton, and Ingram of London. But he is still a year younger than the late Bishop Durnford of Chichester, who died in harness at the age of ninety-three.

On a recent date the very interesting and ancient Danish Church of St. Olaf, in Waterford, was reopened, after a very considerable restoration, by the Bishop of Cashel. A new roof has been constructed, and other important renewals have been effected, both in the interior and outside of the building. The cost, which will amount to about £600, has been mainly met by the Gore Fund, from which a large grant was made by the Diocesan Council. Among the changes carried out there has been the exposure, by the removal of a thick coat of plaster, of the western gable with a rough central doorway, which formed part of a much older and smaller edifice than the present church. There was a large congregation at the opening service, when the

MADE IN CANADA



# GILLETT'S

# PERFUMED LYE

**Is the Standard Article**

**READY FOR USE IN ANY QUANTITY**

For making soap, softening water, removing old paint, disinfecting sinks, closets, drains and for many other purposes. A can equals 20 lbs. SAL SODA.

*Useful for 500 purposes—Sold Everywhere.*

E. W. GILLETT COMPANY LIMITED
TORONTO, ONT.

Bishop, preaching from the words, "Look unto the rock whence ye were hewn, and to the hole of the pit whence ye were digged" (Isa. li. 1), gave a brief and interesting account of the origin of Waterford as a Danish city and seaport in the ninth century, and proceeded to give a history of the strange and adventurous life of St. Olaf, the patron Saint of Norway, to whom the church was dedicated. The Bishop considered that there must have been a Christian Church on the site of the present one before the time of St. Olaf, who died in 1030. Dr. Gimlette, he said, fixed the date of its foundation as early as 868, but the authority for that statement was unknown. No existing information about that period was very reliable; most statements made on the subject were dependent on mere tradition. The Bishop had, however, no doubt that the church was one of the very oldest in the diocese, if not in Ireland. He went on to say that the knowledge we possess about St. Olaf is, on the other hand, most authentic. The Icelandic "Sagas" give most interesting and accurate information regarding Scandinavian affairs in the ninth, tenth, and eleventh centuries, and they form the basis of Snorro's "Sturlson's History of the Norse Kings," and the German Professor Dahlmann's "History of Denmark." Much in these histories has been in substance reproduced in English by Carlyle in his "Early Kings of Nor-

way," and by Baring-Gould in his "Lives of the Saints." From these sources the Bishop in the course of his address gave a large amount of interesting information about St. Olaf in his double character of a Viking Chief—and a Christian King. He concluded by showing that we must not judge of Christian leaders of the tenth century by the standards we adopt for those of the twentieth.

There are four things that come not back—the spoken word, the spoken word, the past life and the neglected opportunity.

The Rev. W. Cautley Robinson was recently presented by his parishioners and friends with ecclesiastical vestments, a gold watch and chain, a silver rose bowl, and money to light the church with gas in celebration of his having just attained the age of seventy-five, celebrated his silver wedding, and completed thirty-five years as vicar of Scalby, near Scarborough.

### Children's Department

#### THOUGHTS FOR 5TH SUNDAY IN LENT.

"Christ being come an High Priest of good things to come,"

Christ our High Priest! Jesus in the Holy of Holies, pleading there

## THE Warren Church Organ Co.

OPERATED BY  
**HAY & CO.,**  
 Woodstock, Ontario

Have one of the best equipped factories for the production of Church Organs in America, with experienced employees in every department, many having from 20 to 35 years' experience in organ building.

They have built some of the largest organs in America, a recent one, the great organ for the Chautauqua Institution of New York, erected at a cost of \$26,000.00 and has received unqualified praise from the highest authorities.

Every organ produced receives the same care in manufacture whether small or large, the workmanship being equal.

Particular attention is paid to tone qualities. Our special aim is to have sufficient volume, proper balance and a desirable variety of effect, these being the essential qualifications required in a Church Organ.

We follow the English system of voicing as it is more suitable for devotional services in our Churches than either the French or German systems, while being as fully applicable for such orchestral effects as may be desired.

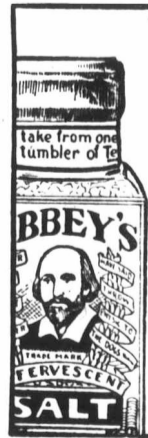
We fully recognize the importance of the proper mechanical appliances for controlling the instrument and claim our recent organs to be absolutely second to none in this respect.

Ask Your Doctor what he thinks of

**Abbey's Effervescent Salt**

and be guided by his knowledge and experience.

25c and 60c. At dealers.



## NA-DRU-CO HEADACHE WAFERS

will save you hours of misery. They stop the headache but do you no harm. 25 cents a box at all druggists.

NATIONAL DRUG & CHEMICAL CO. OF CANADA, LIMITED 68

for us His own most precious blood. "Himself the Victim and Himself the Priest." Unworthy and miserable sinners as we are, how shall we grasp the glorious truth that "if any man sin, we have an Advocate with the Father, Jesus Christ the Righteous! and He is the propitiation for our sins." In our selfishness, in our lovelessness, how is it possible that

we can realize the Eternal Love that as man suffered and died, yea, rather that is risen again, and ever liveth to make intercession for us. God's Grace alone can help us to lay hold of the blessed fact that in our behalf forever and forever our Redeemer and Intercessor pleads the One Sacrifice sufficient to atone for the sins of the whole world.

## A New Stomach

Stuart's Dyspepsia Tablets Restore  
Lifeless Organs to Normal  
Condition.

A TRIAL PACKAGE FREE.

Many a sufferer from Dyspepsia, Indigestion and kindred ailments of the digestive organs carries around an absolutely useless stomach—a dead load, and a cesspool for ever-increasing disorders. The muscles are seemingly worn out, the mucous lining has lost its secretory power, and food taken into the stomach lies there and ferments, causing sour eructations, belchings, heartburn, dizziness and other distressing conditions. Many sufferers have given up in despair until they have been induced by some interested friend to try a box of Stuart's Dyspepsia Tablets.

Stuart's Dyspepsia Tablets are the dyspeptic's sure and only hope. They are a natural restorative of healthy action to the stomach and small intestines, because they supply just the elements that the weak stomach lacks—pepsin, golden seal and other digestives.

If you are afflicted with any of the symptoms above described, be assured that your digestive organs are losing power;—they need help and there is no more sensible help to be given them than to supply elements which will do the work of digestion for them.

Stuart's Dyspepsia Tablets have been found by the test of reputable physicians in the United States and Great Britain to have remarkable digestive powers, one grain of the active principle of these tablets being sufficient to digest 3,000 grains of ordinary food. It is plain that no matter what the condition of your stomach, or how far your disease has progressed, one only of Stuart's Dyspepsia Tablets taken at meal time will do the work—give your stomach an opportunity to regain its lost powers, the muscles will be strengthened, the glands invigorated, and you will be a new man.

It costs nothing to prove the effectiveness of this cure. Send for a free sample package to-day. F. A. Stuart Co., 311 Stuart Bldg., Marshall, Mich.

All druggists sell Stuart's Dyspepsia Tablets at 50 cents a box.

What greater proof can there be of the hardness of our hearts, of the crying need of that ceaseless Intercession than this—that there is so little response to that wondrous, that infinite Love of Christ. Well for us that the Church bids us pause, that she, almost by force as it were, draws us aside from the pleasures and business of life which so fully occupy our thoughts and hearts, and holds up before our eyes the man Christ Jesus, that she bids us behold, and see whether there be any sorrow like unto His sorrow—that she cries: "Is it nothing to you all ye that pass by?" That step by step she leads us on through the scenes of His Suffering, Humiliation, Death, and repeats again and again: All this was borne for you! Well for us that she bids us look deep into our hearts and lives, and see our need of a Saviour! Then having aroused the consciousness of sin, and humbled us in the dust of penitence—she pours balm into the stricken heart, and to the eye of faith discloses Jesus standing at the right hand of God, the Great High Priest, and the "Lamb, as it had been slain," and who that has once fully realized the Love and Work of Christ can return to the World and let its joys and its trials and temptations shut out like a thick cloud that vision of Divine Mercy! No, to such an one life will bear a new aspect. The great reality will be that hereafter, when we shall see no longer through a glass darkly, and know even as we are known, when Jesus will come for His redeemed, that they may be with Him forever.

### A LITTLE YELLOW GOD.

If you had visited the school for Hindu girls with me this morning I am sure the first question you would have asked would have been, "Why have so many of the little girls got a yellow string tied round their right arm?" Their mothers tied that bright yellow cord there yesterday, for it was a festival and of course a holiday. Let me tell you about it.

A great many years ago a very wicked giant lived in India. He used to kill the people and eat them up, and do many other naughty things. The people complained to their gods, and one of them came down to the earth and fought with the giant and killed him, and delivered the people. To keep this deliverance in mind the Hindu people celebrate a festival which they call Dipavali. On that

day all the schools and offices are closed, and the children have a good time and they set off fireworks in the evening.

The day after Dipavali the boys' schools and the offices are opened again and the men go back to work, but the women and girls celebrate. The mother rises early in the morning and cleans the house. The rooms are all swept, and a wide line of red colour is put round the edges of the mud floors. On the road right in front of the door, or on the doorstep, a pretty, diamond-shaped design is made by sprinkling white powder. If you saw it you would think that some one had made a very regular drawing with white chalk. Then the mother puts on a clean dress and begins to do the cooking. Among other things she makes a great many little sweetcakes. Of course the girls help in all the work.

A paste is made by mixing saffron powder and water together. A little lump of this paste is set up as a god. It is placed in a three-cornered niche in the wall, and before it they put coconuts, flowers, yellow cord, and the food that has been cooked. Then they bow down before this god and worship.

Sometimes they take the food and other things to the temple, and present them before the idol, and the priest prays. But the prayer is made in a language that the people do not understand, so that they really do not know what he is saying. After giving the priest a gift, they bring the things home again, and then sit down and have a feast. And everybody is hungry, for no one has eaten anything up to this time.

The yellow string is tied to the right arm of the children, and the little god is taken down and carried to the bank of the river and thrown into the water.

The little girls of India love Dipavali festival. On that day they get good things to eat, and if their parents can afford it they get new clothes. But isn't it sad that they do not know any better than to make a god and pray to it and then throw it into the river?

In the mission schools these little girls are learning of the true God, and of His Son Jesus Christ, who "died that we might be forgiven; who died to make us good." And many of them pray to Him every day, and can say "Suffer little children," and "The Lord is my Shepherd."



is grown in Ceylon, the world's best tea garden. "Salada" sales are over 22,000,000 packages yearly, the largest in America.

Never Sold in Bulk.

Little Kamala, Jeya, Latchmi, Padmavathi and all the rest of them are your sisters and you would love them dearly if you knew them. Will you pray for them, that the Good Shepherd may bring them all into His fold?

## Nature's Cure for a Cough

Dr. Chase's Syrup of Linseed  
and Turpentine Is the Most  
Largely Imitated Medi-  
cine in the Country.

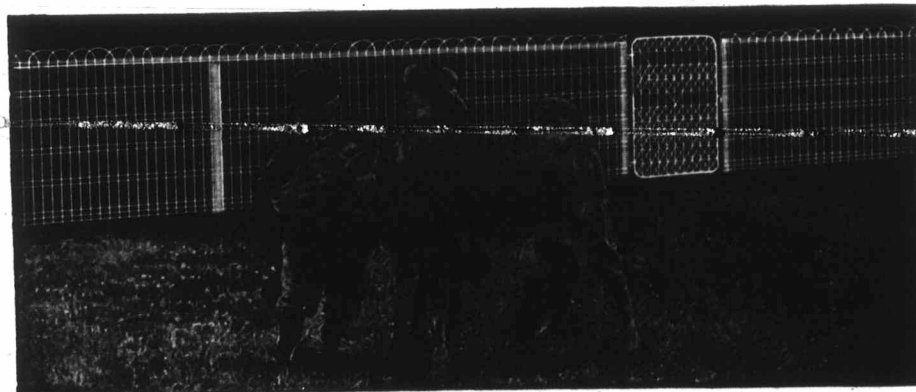
What to give the children for croup and colds is the problem mothers now have to solve. Most of them finally decide on Dr. Chase's Syrup of Linseed and Turpentine, and make it a rule to always have some in the house.

In this medicine are linseed, turpentine and other well-known ingredients of unmistakable value in the cure of colds. It is pleasant to take, so much so that children delight to use it.

So generally is this great medicine used that several imitations have been put on the market. All alike in name only. They are not made from the same formula, nor do they bear the name of Dr. Chase.

You know what you can expect from the use of Dr. Chase's Syrup of Linseed and Turpentine, but you cannot put much faith in an imitation which sells on the reputation of the article it imitates.


On every bottle of the genuine will be found the portrait and signature of A. W. Chase, M.D., the famous Receipt Book author. This is for your protection and for the protection of your children. Be sure to get the genuine, even if it costs a few cents more. 25 cents a bottle, family size 60 cents; all dealers, or Edmanson, Bates & Co., Toronto.



A fence of this kind only 16 to 23c. per running foot. Shipped in rolls. Anyone can put it on the posts without special tools. We were the originators of this fence. Have sold hundreds of miles for enclosing parks, lawns, gardens, cemeteries, churches, station grounds, etc., etc. Supplied in any lengths desired, and painted either white or green. Also, Farm Fences and Gates, Netting, Baskets, Mats, Fence Tools, etc., etc. Ask for our 1911 catalog, the most complete fence catalog ever published.

THE PAGE WIRE FENCE CO., LTD., Walkerville, Ont.

Branches—Toronto, Cor. King and Atlantic Ave. Montreal, 506-517 Notre Dame St. W. St. John, 37 Dock St. The largest fence and gate manufacturers in Canada. 506



**ST. MARGARET'S COLLEGE,**  
TORONTO.

A Residential and Day School for Girls—Founded by the late George Dickson M. A. former Principal of Upper Canada College and Mrs. Dickson. Thorough preparation for the Universities and for All Examinations in Music, Art, Domestic Science.

Physical Culture, Tennis, Cricket, Basket-Ball, Hockey, Swimming Bath.

Mrs. George Dickson Miss J. E. MacDonald, B.A.  
Principal

**Bishop Strachan School**

Forty-Fourth Year. A Church Residential and Day School for girls. Full Matriculation Course. Elementary work. Domestic Arts, Music and Painting.

President, The Right Rev. The Lord Bishop of Toronto

Wykeham Hall  
College St., Toronto

For Calendar address  
Miss Nation, Vice-Principal



**HILL CROFT**  
BOBCAYCEON, ONTARIO.

A RESIDENTIAL SCHOOL IN THE COUNTRY FOR YOUNG BOYS

New Buildings. Large Grounds. Graduate Masters. Small Classes.

Boys specially prepared for the Royal Nava College, Halifax.

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

**Trinity College School**

Residential Church School for Boys

Healthy situation. Fireproof Buildings. Extensive playgrounds, large Gymnasium, Skating Rinks, etc.

Boys prepared for the Universities, Royal Military College, and Business. Special attention given to younger boys.

Next term begins Wednesday, April 19th

For Calendar and all information apply to the Headmaster

Rev. OSWALD RIGBY, M.A. (Cambridge) LL.D.  
PORT HOPE, ONT.

**The Alexander Engraving Co.**  
352 Adelaide Street West, - Toronto

Half-tone Engravings, Zinc Etchings, Wood Cuts, Designing and Commercial Photography

Our Cuts Give Satisfaction

Samples on application. Phone Main 77

**DANCING**  
PHYSICAL CULTURE AND FENCING

**MISS STERNBERG**  
734 YONGE STREET

Classes for Children and Adults, in Fancy and Society Dancing

Prospectus Mailed on Application



**MEMORIALS AND DOMESTIC ART GLASS**

DOMINION STAINED GLASS Co. Ltd.

ESTD. 1881

34 RICHMOND ST. E. TORONTO

Trucks & Booth Prospects

When writing to or purchasing from advertisers mention "The Canadian Churchman."

**Glen Mawr**

651 Spadina Avenue, Toronto

**Residential and Day School for Girls**

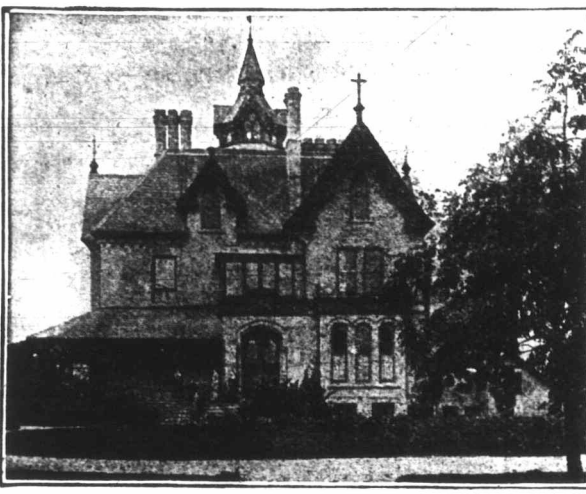
Large Staff of Highly Qualified and Experienced Teachers and Professors. Native French and German Teachers.

Pupils prepared for the Universities and for Examinations in Music of Toronto University, the Conservatory of Music, and the Toronto College of Music.

Modern Educational Methods, Refining Influences, and Well-regulated Home.

Lawn Tennis and other games. Rink.

For Prospectus, apply to **MISS VEALS** Principal



**Bishop Bethune College**  
OSHAWA, Ontario

Visitor: The Lord Bishop of Toronto

Preparation for the University

Young Children also Received.

For terms and particulars apply to the Sister in Charge, or to

**The Sisters of St. John the Divine**  
Major Street, TORONTO.

**Memorial Windows**

Scripture subjects skilfully treated in richest English Antique Glass

Quality has first place with us.

**Robert McCausland, Ltd.**

Established 1860

**British American Business College**

Y.M.C.A. Building, Toronto,

Thorough, practical courses, in all commercial subjects. Students may enter any time for day or evening courses. Particulars sent on request. **T. M. Watson**, Principal

**Bishop Blyth's Mission**

Bishop Blyth, our Bishop in Jerusalem, the first Christian See, appeals for aid to the Canadian Church in his arduous work. An open door is set before him. Religious Freedom now guaranteed to Christian and Moslem Missions. Unprecedented opportunities—the call of the Church.

Donations received and information gladly given by

**Rev. Canon J. D. Cayley,**  
716 Shaw Street, Toronto.

Canon Christopher Wordsworth, who has accepted the post of sub-dean of Salisbury Cathedral (vacant by the death of Canon Waits), is a younger brother of "John Sarum," and therefore son of the late Bishop Christopher Wordsworth, of Lincoln, and a grand-nephew of the poet. He is a somewhat voluminous writer on ecclesiastical and antiquarian subjects.

The world would be much better off, and happier, if people took more time to think. There would be fewer lawsuits and fewer quarrels if men and women cultivated the habit of reflecting and of taking time to reflect. Think before you act, and you will seldom have cause for remorse after acting.

**ST. AGNES' SCHOOL**  
BELLEVILLE, ONTARIO

PATRON—The Lord Bishop of Ontario

Thorough Courses in English, Languages, Music, Art and Physical Culture.

Pupils prepared for the Universities, Conservatory of Music Examinations held at the School. Beautiful and extensive grounds, large and handsome building thoroughly equipped with every modern convenience and improvement, including gymnasium and swimming tank

For Prospectus and fuller information apply to

**MISS F. E. CARROLL**  
Lady Principal

1911  
**YEAR BOOK**

and Clergy List of the Church of England IN CANADA

PRICE 25 CENTS.

**J. P. CLOUGHER**  
PUBLISHER  
TORONTO

The annual Church Missionary Breakfast, arranged by Canon Christopher, who is now in his ninety-first year, took place on a recent date in the Town Hall, Oxford. Invitations were accepted by about 420 graduate and undergraduate members of the University, Non-conformist ministers, and others.

Canon Jones, vicar of Hitchin, has received from a gentleman who desires to remain anonymous, a cheque for £1,000 for the restoration of St. Mary's Church. The work of restoration has disclosed the foundation-wall of a smaller church, supposed to date from a period anterior to the Norman Conquest.

**JONES AND WILLIS**

LIMITED

**ECCLESIASTICAL ART WORKERS**

in metal, wood, stone, textile fabrics and stained glass.

43, Great Russell Street, LONDON, ENG. Opposite British Museum.

Also at Birmingham and Liverpool.

**E. C. WHITNEY WORDSLEY, ENGLAND**

**CASSOCK, SURPLICE STOLE AND CLERICAL CLOTHING MANUFACTURER**

Clergy Cassocks.—Russell Cord, \$3.04 to \$6.70. Serge, \$3.04 to \$12.18. Silk, \$12.18 to \$30.68.

Clergy Surplices, \$1.09 to \$10.23

Choir Cassocks.—Boys', \$1.09 to \$3.70. Men's, \$1.37 to \$4.75.

Choir Surplices, Linen.—Boys' from 55 cts. Men's from \$1.34.

Ordination Outfits from \$32.08.

Please place orders for Easter at once.

ILLUSTRATED PRICE LISTS AND PATTERNS FREE.

**DUNHAM LADIES' COLLEGE,**  
DUNHAM, QUE.

Montreal Diocesan Church School for Girls.

For Calendar, apply to the Lady Principal.

**ECCLESIASTICAL ART.**  
**A. R. MOWBRAY & CO., LTD.**

Invite applications for their illustrated price lists of

**SILVER AND BRASS WORK, WOODWORK, TEXTILES.**

25 Margaret St., Oxford Circus, London, W., and 9 High Street, Oxford, Eng.

Special Dept. for Clerical Tailoring.

**St. Alban's School**

A CHURCH SCHOOL FOR BOYS

Three miles from Toronto

Visitor—Lord Bishop of Toronto. Large and beautiful grounds. Boys prepared for the University and Royal Military College. Special attention given to juniors and boys entering commercial life. For prospectus, apply to **M. E. Mathews**, Head Master.

**Ridley College, St. Catharines, Ont.**

RESIDENTIAL SCHOOL FOR BOYS

Lower school for boys under fourteen; completely separate and limited in number.

Upper school prepares boys for the universities, professions and for business. Most careful oversight. Health conditions unequalled.

REV. J. O. MILLER, M.A., D.C.L. Principal.

**Havergal Ladies' College**  
TORONTO

Principal, **MISS KNOX**

Thorough education on modern lines. Preparation for honours matriculation and other examinations. Separate Junior School.

Domestic science department, gymnasium, out-door games, skating rink and swimming bath.

For illustrated calendar and prospectus, apply to the Bureau.

R. Millcamp, Hon. Sec.-Treas.

When writing to or purchasing from Advertisers mention "The Canadian Churchman."