

# Canadian Churchman

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

Vol. 37

TORONTO, CANADA, THURSDAY, DECEMBER 15th, 1910

No. 48.



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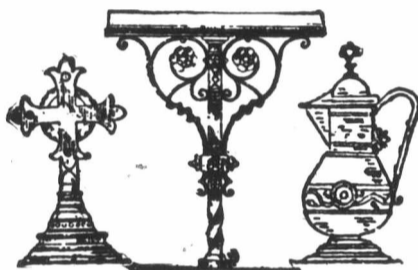
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- December 18.—Fourth Sunday in Advent.  
Morning—Isaiah 30, to 27; Rev. 2, 18—3, 7.  
Evening—Isaiah 32; or 33, 2 to 23; Rev. 3, 7.
- December 21.—St. Thos., A. & M.  
Morning—Job 42, to 7; John 20, 19 to 24.  
Evening—Isaiah 35; John 14, to 8.
- December 25.—Christmas Day.  
Morning—Isaiah 9, to 8; Luke 2, to 15.  
Evening—Isaiah 7, 10 to 17; Titus 3, 4 to 9.
- December 26.—St. Stephen, the First Mart.  
Morning—Gen. 4, to 11; Acts 6.  
Evening—2 Chron. 24, 15 to 23; Acts 8, to 9.
- December 27.—St. John, A. & E.  
Morning—Exodus 33, 9; John 13, 23 to 36.  
Evening—Isaiah 6; Rev. 1.
- December 28.—Innocents' Day.  
Morning—Jer. 31, to 18; Rev. 16.  
Evening—Baruch 4, 21 to 31; Rev. 18.

Appropriate Hymns for Fourth Sunday in Advent and Christmas Day, 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.

- FOURTH SUNDAY IN ADVENT.**  
Holy Communion: 232, 234, 237, 243.  
Processional: 59, 64, 432, 476.  
Offertory: 325, 390, 486, 564.  
Children: 66, 707, 719, 727.  
General: 108, 393, 471, 768.
- CHRISTMAS DAY.**  
Holy Communion: 232, 234, 237, 243.  
Processional: 72, 73, 76, 599.  
Offertory: 75, 79, 81, 742.  
Children: 77, 712, 723, 737.  
General: 74, 78, 514, 738.

**THE NEXT GENERAL SYNOD TO MEET IN LONDON.**

The Canadian Churchman is authorized by the Primate to state that the committee to which the deciding of the place of the next meeting of the General Synod was relegated, has chosen London, Ontario. The extra cost involved in meeting in Vancouver, B.C., was found to be so great that the committee did not feel justified in recommending the latter place.

**Winter Duty.**

Now that our winter season has set in we take occasion to commend to the generous consideration of our readers the needs of the faithful clergy, especially those who reside in the country and in the remote and sparsely settled districts of Canada. It should be borne in mind that a fair proportion of these men are, in the exercise of their responsible duties, not infrequently called upon to expose themselves to the rigours of our Canadian winter. To take long drives by night and day. To hold services, and to minister to the spiritual needs of sick parishioners, when the cold is intense, the snow lies deep upon the roads, and bitter winds are blowing. To enable him to do his work well and maintain his health and strength, the clergyman should be comfortably clad. Not a few of them have such small stipends that they can only with difficulty support their families, and cannot command the means to buy for themselves warm under and over-clothing and fur coats. These are the men whose urgent needs should appeal to, and be met by, their parishioners. Surely the sense of human brotherhood, much more the bond of Christian fellowship, should move the laymen and women to whom these clergymen give their lives in the ministry of the Church to see that they are protected from the winter cold in the discharge of their duty.

**Railroad Accidents.**

A correspondent of "Railway and Locomotive Engineering," of New York, has, in a recent number, been giving what seems to be wise advice to passengers who find themselves involved in railway accidents. As most of us are at times called upon to travel by rail, it is well to know what to do in an accident. The writer of the letter referred to says that "It is difficult instructing persons how to do in case of the derailment of a train they are riding in, but sound advice is to drop upon the floor, preferably in the aisle, or cling to the seat frame." In proving the soundness of his advice, the correspondent refers to two railway accidents within his own personal experience. His testimony is convincing and his plan seems to be well worth following by those who are suddenly overtaken by a railway accident: that is to drop upon the floor, of the aisle preferably, and cling to the seat frames, holding the body as rigid as possible.

**Anglican And Eastern Churches.**

Most interesting and inspiring reading is the second annual report (1910) of the Anglican and Eastern-Orthodox Churches' Union, American Branch. The objects of the Union are to associate members of the Anglican and Eastern-Orthodox Churches in effort in order to (a) promote mutual sympathy, understanding and intercourse; (b) promote and encourage action and study furthering reunion. It is quite evident that a distinct advance is being made towards union between the Orthodox and Episcopal churches, and the strength of such advance lies in the fact that the spirit that informs and nourishes it is true Christian charity;—a deep and unfeigned love for the brethren—untainted by the promptings of human pride, or place, or power—and seeking and finding sincere, considerate and respectful expression in deeds of Christian charity and helpfulness in matters temporal and spiritual. "It is difficult," says Archbishop Platon, of the Russian Orthodox Greek Catholic Church, in his excellent letter embodied in the report, "to imagine the Christian East and Rome realizing a complete union, because of the arrogant claims of the Vatican; nor may we imagine that it is an

easy task to realize the complete union of the Orthodox and Episcopal Churches. . . . Yet it is possible." The Union was founded in London, England, in July, 1906. Its presidents are the Most Rev. The Lord Archbishop of Riga, Russia, and the Right Rev. the Lord Bishop of Gibraltar. Amongst its patrons, we find Canada represented by the Right Reverend Andrew H. Dunn, D.D., Bishop of Quebec. Amongst those representing the United States is the Right Rev. Charles P. Anderson, D.D., Bishop of Chicago. The United States branch has an able and energetic assistant and recording secretary in the Rev. Charles E. V. Brine, of Portsmouth, New Hampshire, formerly first curate of St. Simon's Church, Toronto, and later rector of the Church of St. John the Evangelist, Hamilton, Ontario. There is a large and inviting field in Canada for a progressive branch of this beneficent Union, especially in our North-Western Provinces.

**A Congress Nugget.**

In the exciting debate at the recent Cambridge Church Congress on the subject, "The Relation of Episcopal to Non-Episcopal Bodies," the Right Rev. Dr. Kempthorne, Bishop of Hull, asked, "Can we, dare we, surrender the Historic-Episcopate for the sake of peace?" and he answered this question thus: "One can only answer in the words of Bishop Lightfoot: 'We cannot afford to sacrifice any portion of the faith once delivered to the saints; we cannot surrender for any immediate advantage the threefold ministry which we have inherited from Apostolic times, and which is the historic backbone of the Church.'" Lightfoot's name has often been dragged into discussions on the Christian ministry by people who have never laid to heart his weighty words. Look at them again. 1. He places the threefold ministry on the same level as "the faith once delivered to the saints," neither one of which can be surrendered or sacrificed. 2. He says the three-fold ministry was "inherited from Apostolic times." Mark the words, "three-fold" and "Apostolic." There is no break or gap between them. 3. He says the threefold ministry is the "backbone" of the Church—a rather important part of the Church's anatomy. It is as consistent for any Churchman to talk of giving up his "backbone," as to talk of dropping the Episcopate.

**Common Sense In School Books.**

This is not the only country in which the contents of school books are being more carefully scrutinized than of yore. Looking over an English exchange we saw this paragraph in a lady's account of a visit to a village school: "I found the upper class—luculent lads and little maids of from eleven to thirteen years old—reading of all things. Burke's speech to the House of Commons on the revolt of the North American Colonies! Poor youngsters, they could not even explain what a colony is, probably they had a vague notion, but they did not know clearly; and when I asked them to name some of our colonies, several voices, not unnaturally, chorussed from the heading of the page before them, 'Our North American Colonies.' How much better it would have been had they been reading something of practical use and interest to children of their class, 'about edible fungi' and other cookery subjects, or babies, or bees, or growing things in fields or gardens; or the ways of thrift, and the meaning of capital and other points of social economy; or the elements of the structure of the wonderful animal body and its consequent daily needs, or some heroic deeds of their ancestors as a race, or some inspiring biographical stories of

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men and women, or some of the fairy tales that are true which physical science offers." There, that is enough to take the breath away, and there were more suggestions which we have left out as too advanced; and such expressions as edible fungi seem beyond the age of the little learners. Still, the critic is perfectly right in the main. Heads of education departments are anxious to avoid the mistakes now pointed out, and it would be well worth the readers' looking over the children's school books and writing to the departments any criticisms that such reading suggests. We can assure them that their letters would be welcome. Parents ought to read the children's books. Such a task would be interesting and valuable, but, as a class, parents never look inside these volumes.

#### Drugs.

Two or three cases have recently, before the Police Court in Toronto, shown the need of police control of chemists' and druggists' shops. We mention only two or three, because some unusual incident directed the reporter's attention to them. But it is well known to all connected with the regulation of the waifs and strays of humanity that, in proportion to the difficulty of obtaining whiskey, somehow or other, in some place or way, cocaine or other drug finds another victim. Time and again we have pleaded for the adoption of the Continental system. In France and other countries these shops are limited by the police, and rightly so, because there can only be a limited legitimate demand, and the police also see that pure drugs only are dispensed, and in other ways raise the status of the druggist and conserve the health of the community. The police control pays itself.

#### Sir Percy Lake.

Amongst the great advantages derived by Canada from her position as an important part of the British Empire is the example, experience and influence accorded her by the British generals, who from time to time have commanded her militia. During the period of Sir Percy Lake's service a new militia system has been put in force, and the naval bases at Halifax and Esquimaux have undergone a notable change. And these important events in the military life of the Dominion have been consummated with fine tact, admirable skill and sound judgment under the supervision of this capable and excellent officer. Men of the stamp of Sir Percy Lake strengthen the bond of Empire. One secret of their successful service is their devotion to professional duty, tempered by a tolerant and considerate spirit, and animated by a sympathetic interest in our people, a determination to understand their point of view, and to make the best of the new conditions and special circumstances by which they find themselves surrounded.

#### Parole Commission.

In appointing a Parole Commission composed of men specially qualified by temperament and experience to deal with that important subject, the Government of Ontario has taken a wise and humane step. The treatment of criminals has undergone notable changes for the better since the days when a convicted sheep stealer, or coiner, suffered the extreme penalty of the law. It should be remembered that men who have become criminals have in many instances followed hereditary tendencies; swerved from the right path through vicious example, or instruction; or have been led astray by some sudden and overmastering temptation. Now, the gardener binds up a girdled tree and the surgeon sets a broken limb, in each case so skilfully, that in due time the tree and the limb again become, so to speak, sound and well. Why should not the specialist in criminology attain a like success

with the human subject to whom he devotes himself? The fact is he does so repeatedly, in some instances with extraordinary results. Criminals known to the law are none the less men, and we may bear in mind that there are criminals who have not felt the strong arm of the law—criminals they are, none the less. The parole system is, we believe, an exceedingly strong instrument in aiding a criminal to strengthen his moral purpose; increase the power of his enfeebled will; and to identify himself more and more in interest and sympathy with law-abiding, God-fearing people.

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#### THE ARCHBISHOPS' FUND.

This fund, started last year by the two Archbishops in England for emergency work in Western Canada, has now reached the large total of considerably over £35,000 (\$175,000), and seems to be steadily growing. The contributions include £500 from the King, and Archbishop of Canterbury, £100 from the Duke of Connaught, £1,050 from Lord Strathcona. The prospect is that the fund by the New Year will reach or approximate a quarter of a million dollars. We have, we fear, been somewhat dilatory in acknowledging this splendid effort on the part of the Mother Church, to help us Canadian Churchmen to help ourselves, and as the representative organ of the Church in Canada, we gladly utilize this opportunity of putting on record our deep sense of obligation for this very practical evidence of the good will and sympathy of our fellow Churchmen at home with us at this present threefold crisis in our national life. The first problem which confronts that portion of the Dominion which yesterday we called "The North-West," but which to-day we are somewhat peremptorily bidden to call "Western Canada," is whether or not the spirit of its inhabitants should remain predominantly British. Already there are ominous signs that an opposite sentiment is beginning to raise its head. Recently we read of objections being made in certain school sections to the singing of the National Anthem, and the authorities seem to have sustained it. We can only say in passing, that if this be the case, we hope the matter will be brought up in the House of Commons. Such action is to us in Eastern Canada inconceivable and is utterly opposed to every national ideal and tradition for the last century and a quarter, and, as the "Montreal Star" says, absolutely unthinkable in the case of the United States. As we have before pointed out, there is no more potent agency for the promotion of loyalty to the British Crown than the influence, direct or indirect, of the Anglican Church. Wherever the Church of England flourishes there flourishes, as an inevitable consequence, that robust and enthusiastic loyalty to the Empire of the good old sort, once expressed by the late Dr. Egerton Ryerson in the following lines:—

"Loyalty is still the same,  
Whether it win or lose the game,  
True as the dial to the sun,  
Though it be not shone upon."

The attitude, therefore, in this vital matter, of the future millions who are destined to people this vast region, by far the larger half of the Dominion, will very largely depend upon the status and influence of our Church. Another great matter at stake is the diffusion generally of religious influences and ministrations throughout this immense territory. The Church and the Churches are in this respect confronted by a twofold problem. Not only is the duty laid upon them of following their own people into the wilderness, but there is the recently added duty of evangelizing a large proportion of the English-

speaking settlers from the South. A very considerable percentage of the new arrivals from the Western States are almost entirely devoid of any tincture of religious training. These people who are pouring over the frontier in thousands and tens of thousands bring money, household goods, farming stock and implements, great native shrewdness, and many other valuable belongings, material and immaterial, but they are most undoubtedly beginning to unfavorably influence the religious life of the country. The unanimous testimony of all close observers bears this out. Wherever this class, of otherwise almost ideal settlers, is predominant the religious sense and life of the community has noticeably suffered. They come from a region where religion is very feebly induced, and wherein the Church did not follow their fathers, as we Canadians are attempting to do, and are in a measure doing, with our own migrants and immigrants. To a large number of these people, possibly the majority, religion is scarcely more than a name. In their settlements there is an appalling amount of irreligion, and this can only be remedied from the East. This work of rescuing large numbers of people from a state of practical heathenism is, in common with all other religious bodies, laid upon the Anglican Church, and she must do her share or stand convicted of a gross and inexcusable dereliction of her manifest duty. And lastly, of course, there is the future of our own Church to be considered. Vast numbers of our own members are settling in the West, and will inevitably be lost to us, if not followed up within the next few years. The Anglican Church in Canada has had more than one bitter lesson in this connection, and has probably one time with another lost more of her members in Canada by this failure to follow them up, than the whole of her present membership. We therefore heartily welcome at this most critical juncture, the timely helping hand outstretched from the Mother Country. We Canadian Churchmen are struggling with what is beyond all comparison the most trying problem in our history. Our position in this respect is unique among the Canadian religious bodies. They all have their problems and responsibilities in this matter, but none so acute and pressing as our own. The work done through the agency of the Archbishops' Fund will, we doubt not, be abundantly justified in its immediate and ultimate results, and our Church and nation stand indebted, to an extent which time only will reveal, to this far-sighted scheme, for whose inception, if we mistake not, we have to thank Archbishop Davidson.

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#### TOLSTOY.

In the passing of Count Tolstoy the civilized world loses its most interesting and striking present-day personality. For in him was combined to an extent, very rarely equalled or even approached, two forces, each eminently uncommon, namely, genius and character. As a man of average force of character his genius would have rendered him pre-eminent in the literary world, and with average abilities his wonderful personality would have marked him out for world-wide distinction. It is very seldom that we get these two things united in one man, and parallels are hard to find, where men have equally impressed mankind in the realms of thought and action. Tolstoy certainly did both. He was the author of immortal books, which are likely to outlive the very language in which they were written, and he lived a life of practical self-renunciation, which in its thoroughness equalled, if it did not actually surpass, the precepts he so eloquently expounded. Behind all great works of genius there is always, of course, a personality of some

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

kind. The style is the man, and the man is the style. Sometimes the man is stronger than his book, sometimes the book is stronger than the man. But however the balance of character or genius may incline, there is always a something about great authors that fascinates and appeals, it may be painfully, but none the less directly, to the imagination. No writer can be wholly dissociated from his book in the public interest, and as a matter of fact we all know how eagerly the public seek after, and how greedily they devour, all details about the personal characteristics of their favourite authors. Of our few distinguished authors it may be said, though unfortunately, exactly the opposite is generally true, that their lives are more interesting and impressive than anything they ever wrote. This may certainly be said of our own Sir Walter Scott, and possibly of one or two others. Of Tolstoy it is more than true. The romance of his own life exceeds that of any of his characters, and of late years it has been rather Tolstoy the man than Tolstoy the author that has interested and appealed to us; Tolstoy the self-made peasant, with his self-imposed labour and hardships and privations, then Tolstoy the writer of Russian classics; and his passing creates a blank which even his own immortal writings can never fill. So far as human interest goes, we could have better spared his books than himself. And here we come to a very knotty point. What does the world owe to Tolstoy in the matter of light and leadership? Nothing, we fear, proportionate to his great genius and personal devotion like Carlyle, with whom he had much in common. He was too much of a pessimist. He had immense force, but it was negative force, destructive, not constructive. He apparently despaired of humanity in the man. He had no vision, and no one without a vision can lead humanity. Ever since the earliest dawn of its corporate consciousness, mankind has refused to be led by the man who has lost faith in human nature. Tolstoy, to use Herbert Spencer's phrase regarding Carlyle, "thought in a passion." In his flaming indignation over the wrongs and pretences and moral lethargy of the age, he seemed to lose all sense of the balance of things. He resolutely and systematically ignored the lessons of history. To him mankind has been on the wrong track since the beginning, and what we call "progress" was only leading him further and further away from the right path, if indeed there was any right path at all. The idea of the slow and gradual evolution of the human race, profiting by its mistakes, and labouriously and painfully fulfilling its higher destiny was apparently unthinkable to him. The world moved in a "vicious circle," and every social institution evolved by man for his own betterment, including the Church itself, had been stupid and disastrous mistakes. The only hope for humanity lay in personal renunciation, as exemplified in his own life, and,—here comes in the fatal flaw in his teaching,—the utter ignoring of all governments, and all corporate activities and agencies. Civilization was a huge mistake, and worse, an organized crime, and the only course open to the true lover of his fellow-men was to firmly and forever turn his back upon it. Thus the teachings of Tolstoy, negatively inspiring as they were, and illuminative of the many surviving iniquities which oppress mankind, relatively to the vast force behind them, failed in their purpose. Mankind, fully conscious of innumerable mistakes and false starts, and not a few deliberate crimes, is, nevertheless, immovably possessed with the conviction that it is struggling forward to better things, and resolutely refuses to listen to or follow the counsels of despair. This is why Tolstoy, with all his mighty powers, comparatively failed. Mankind will not believe or follow the man who does not believe in mankind. To be a leader you must lead, and you cannot lead if there is nothing ahead.

The political situation both in England and in Canada is very interesting at this moment. The great constitutional revolution that is in progress in England is one of the marvels of England's marvellous history, and the attitude of uncertainty in regard to Canada's naval and imperial policy is setting Canadians to think as they have not been called upon to think for many a day. First, in regard to England, we may say that what we have called a "constitutional revolution" is not merely in progress, it has, in fact, practically been accomplished. For a thousand years the nobility of England as such, have stood apart as a special and a privileged class possessing not by right of service or experience, or because they represent anybody in particular, but because of their rank, inherited or conveyed, a very decisive position in the government of the country. The theory of government is distinctly based upon this class distinction. There are the "people" who, of course, have certain rights which they may exercise. But in addition to "the people" there are "the Lords" who also must be recognized, and have their influence in the councils of the nation. You can see at once the line of cleavage. The Lords do not claim these privileges because they are landholders. That would bring them into contact and competition with hundred of landholders, great and small, who are not "lords." Neither do they claim their privileges because of their wealth, or their special services to the country, but because of some sort of divine right, and because they presume they know so much better how to rule the country than the people who constitute the vast majority of the country's citizens. They stand apart from the people. They occupy a different view-point, and therefore it is essential that not only should "the Commons" have their right to speak on behalf of the people they represent, but it is equally necessary for these questions to be passed upon by "the Lords" because each "estate" in the realm must have its due influence. It is thus seen that the Lords are not merely citizens of the country, but a sort of "Super-citizens," who must have an opportunity of expressing themselves in their capacity of overlords. Now, that has been the age-long tradition accepted for the most part by those who constitute the simple citizens of the country. A change has, however, been gradually developing. The people have concluded that the supreme and final authority in national affairs must rest with the citizens regardless of titles or traditions. This, of course, has been scoffed at for years. "It is utterly impossible," "it would mean the decadence of England's glory," "it would ring in a hundred ills that men with ordinary vision could not see." And yet a few days ago we beheld the extraordin-

ary spectacle of the House of Lords passing with feverish haste a resolution committing itself to the abandonment of the "hereditary principle," and the reconstitution of the House of Lords on a representative basis! Can it be possible! The criticisms that a few years and even a few months ago, were branded as ignorant, vulgar, vicious, and a score of other dreadful things are now accepted and acted upon by the Lords themselves! Will the people remember these things when still further criticisms are ventured in the lines of a fuller representation of the national will? "Spectator" speaks in no unfriendly spirit to those who have long occupied a position of exceptional privilege, nor does he desire to interfere in any way with the political situation in England, but he does want to point out the necessity of men doing their own thinking. Men that are interested in having things any particular way usually do not hesitate to support their position with plausible arguments. When men come to accept what once they rejected with scorn, and yet the sun continues to shine and the earth to revolve on its axis, we can surely afford to smile at the various reasons set forth for the change. Whatever happens, the splendid specimens of manhood and citizenship that are found among the Lords should not be debarred from serving their country with their great talents and gifts. But they will serve as citizens, not as "lords."

The second centre of interest in the political world is Canada. In the Province of Quebec a "Nationalist" party has arisen, which professes loyalty to the throne and Empire, but frankly confesses that its heart and affections are centred in Canada. They declare that the very best contribution that can be made to the Empire is a prosperous, strong, self-reliant Dominion. This is an important point of view. The same thing may be found in the Church. There are men who seem to put the larger issues of the Church first. Its general legislative, missionary and beneficent work is the object of their first thought, and in attending to the greater things they neglect the less. There are others who concentrate perhaps unduly on the individual parish and give all their mind and energy to the development of it. If we have a series of strong, well-organized and well-trained parishes, it is hard to think of the whole Church lacking in power and initiative. Both points of view have their strength, and it is a sense of due proportion that is needed. Now, the Nationalists are the "Canada first" men. It must be remembered that there is a danger in concentrating our interest so fully on Canada we may forget our obligations to the whole Empire. "Canada first" is an excellent motto within certain limits, for after all Canadians are the only men to sustain Canada. It is a motto that is particularly attractive in times of prosperity and of peace. But the day will inevitably come when we shall want to invoke our privileges as a portion of the Empire, and take a broader view of our duties. It will then be "Canada for the Empire," and the "Empire for Canada." "Each for all, and all for each."

The Nationalist party now led by Mr. Bouras frankly professes its interest in Canada, and while it claims loyalty to the Empire, is quite evidently little interested in matters outside our own country. It does not repudiate absolutely the need of a navy, but if we are to have one, it must be for Canadian defence, and entirely under Canadian control. It claims that such a serious step in our national progress ought to have been pronounced upon by the electorate before becoming a fixed law. The victory that has been won recently on this policy of the Nationalists, has indicated that the mind of French Quebec may

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be taken as endorsing this stand. The interest of the situation centres in the close proximity into which Mr. Borden and Mr. Bourassa are brought, although apparently standing for opposite policies. Mr. Borden professes to be an imperialist of the whole-heart type. The naval policy of the present government is too small, too slow of realization, too much under Canadian control to be effective when needed for imperial defence. And yet in his opposition to the present government he is thrown into very close association with the Nationalists. How far will that association go is a question that many seriously-minded men are asking. Is it not a great pity to make our naval policy a question of party strife anyway? Would it not be better to start out by upholding the position that has eventually been taken? It has always appeared to "Spectator" that whatever the limitations of the present naval policy may be, it is at least a beginning in the performance of our Canadian duty. What is more, had there been any one but a French-Canadian as Prime Minister at the time, and any French-Canadian of less personal influence among his fellow citizens of French descent than Sir Wilfrid Laurier, we have grave doubts if Canada would have been induced to do even what it has done. On the contrary, it is possible that the feeling that is now being aroused would have set back any such movement for a score of years. But the step has been taken and cannot be retraced. French Canada has been committed to a policy that recognizes our imperial duties by one of her own sons who has been supported by French-Canadian representatives, and that is a very great matter. It appears to us that it would be a very dangerous thing to upset such an arrangement and have Quebec aroused because it goes too far, and Ontario and the West aroused because it doesn't go far enough. Let us remember it is but a beginning, and we have been peaceably committed to it. Let us wage our party fights on other and less dangerous issues.

"Spectator."

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#### TERCENTENARY OF THE KING JAMES BIBLE.

(Communicated).

With the advent of 1911 we shall reach the 300th anniversary of the issue of the King James version of the English Bible, and the celebration of that event—suggested in Canada by Dr. Gilmore, of Toronto, and since taken up warmly in the Mother Country—will be edifying from the religious as well as the historical and national point of view. It may truthfully be said that the foundations of British liberty were laid when the Bible, after many struggles, became the book of the people. It was the ardent wish of Alfred the Great, the next translator of the English Bible after the saintly Bede in the eighth century, "that all the freeborn youth of his kingdom should employ themselves on nothing till they could first read well the English Scripture." King Alfred's belief that the laws of his nation should be based upon the Bible is plain from the fact that his "Dooms" (laws) of England were prefaced with the ten commandments, and these were introduced thus: "The dooms which the Almighty Himself spoke to Moses and gave him to keep, and after our Saviour Christ came to earth. He said He came not to break or forbid, but to keep them." After the translations of Archbishop Ælfric and others in the tenth century, there appears to be a long gap in the history of English Bible translation, due largely to the disturbance of the kingdom by the successive invasions of the Danes and Normans, who not only supplanted the Saxon clergy in the churches, but treated both their language and manuscripts as relics of a past barbarism. In one sense it was well that this was so, because a new language was being evolved out of the fusion of these races and by the dawn of the fourteenth century the new type was so far crystallized as to form the basis of English literature, with such writers as Chaucer and its early exponents. Owing partly to the civil strife and the decline of native learning, the Church in England, in this

period, had descended to a low level. The clergy had not only fallen into complete subjection to Rome, but they had become ignorant and corrupt. The begging friars had become a scandal, and the masses and indulgences the medium of systematic fraud by which money was extorted from the people. It appeared to a caustic writer of the time "as if God had given his sheep not to be pastured, but to be shaven and shorn." When these abuses reached the point where it became evident that the Word of God itself was to be wrested from the English people, revolt began. The founding of new colleges at Oxford gave rise to a spirit of enquiry that soon resulted in a demand for the source of the teaching of Christianity, and Edward III. was above all men the King for such a time. The King who had the courage to prohibit the export of raw wool, to levy an em-



From a copy of Wycliffe Bible supposed to have belonged to John of Gaunt.

bargo on imported cloth and to import Flemish wool workers wholesale, that he might lay the foundation of Britain's great woollen industry, had also the courage to refuse the Pope's demand for annual tribute when he saw that it meant an enslaved England. The crisis in the revolt from Rome was hastened when all Christendom was confused and scandalized by the schism through which two popes were placed at the head of the Church, each anathematizing the other and raising rival armies to slaughter women and children. At such a time, with the excommunication of the Synod of Blackfriars hanging over him, Wycliffe in his retreat at Lutterworth translated the greater part of the Bible into the English

**MATT. III. 1-6.—In thilke dayes came Joon Baptist prechynge in the desert of Jude, saying, Do ye penance: for the kyngdom of heuens shall neigh. Forsothe this is he of whom it is said by Dsaie the prophete, A voice of a cryng in desert, Make ye redy the wayes of the Lord, make ye rightful the pathes of hym. Forsothe that ilke Joon hadde cloth of the heeris of cameylis and a girdil of skyn about his leendis; sothely his mete weren locustis and hony of the wode. Thanne Jerusalem wente out to hym, and al Jude, and al the cuntre aboute Jordan, and thet weren crystened of hym in Jordan, knowlechyng the there synnes.**

tongue, on the ground that "the sacred Scriptures are the property of the people, and one which no one should be allowed to wrest from them," and that "Christ and his apostles converted the world by making known the Scriptures to men in a form familiar to them." The translation known as Wycliffe's was not all his work. About half of the Old Testament is attributed to Nicholas de Hereford, and the whole was revised by Richard Purvey, whose manuscript may still be seen in the library of Trinity College in Dublin. As was the case with the earlier English translations this version was taken from the Latin Bible of St. Jerome, and as neither Wycliffe nor his co-workers knew Greek the errors of the Jerome version were incorporated with its beauties. A specimen of the spelling and phrasing of Wycliffe's version is here given. The Bible was not yet divid-

ed into verses, an improvement in form ascribed to Robt. Stephen and first appearing in the Geneva Bible in 1560. As an illustration of the great changes that had taken place in the structure of the language in the time that elapsed since Alfred the Great, the Lord's Prayer is here given, the first in the text of Alfred and the second in the English used 300 years after Alfred:

Uren Fader dhis art in heofnas  
Sic gehalged dhin noma  
To cymedh dhin ric  
Sic dhin "uilla sue is in heofnas and in eardhu  
Uren hlaf ofer uirthel sel vs to daeg  
And forgef us scylda urna  
Sue uue forgef an sculdgun vrum  
And no inleadh vridk costnung al gefrig vrich from ifle.

Fader oure that art in heve  
I-halgeed be thi nome  
I-cume thi Kinereiche  
Y-worthe thi wyll also is in hevene so be on erthe

Our iche-days-bred gif us to-day  
And forgef us oure gultes  
Also we forgefet oure gultare  
And ne led ows north into fondyngge, Auth ales ows of harme  
So be hit.

The reader need hardly be reminded that up to the time of Wycliffe, and for nearly a century after, the Bibles were produced by hand copyists, and it took an expert writer ten or twelve months to write out a complete copy of the book, the cost to the purchaser being equal to more than \$200 of our money. In these days when a clear-print copy of the whole Bible may be purchased for 10 to 25 cents and none can be prohibited from reading it, we can hardly picture the England of that time, when men caught reading the book were burnt with the copy tied to their necks, and were executed for teaching the Lord's Prayer and ten commandments to their children; and when children were forced to light the fires at which their parents were burnt. Nor can the complacent Christian of the twentieth century who is enticed to study the Scriptures by pictorial attractions in the highest art imagine a time when only here and there a wealthy man of special political influence dare acknowledge having an English Bible; when a sum equal to six months' salary of a well-paid clerk would be given for a few sheets of the manuscript or when a load of hay would be given for the privilege of reading a Bible one hour a day. But the Bible of this date was only as "the first low wash of waves" where yet should roll a sea of biblical literature, based on the majestic style in which the language became crystallized through the King James version, which will be the subject of another article.

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#### WHAT IS ROMANISM?

By Geo. S. Holmstedt.

VI.

Let us now consider the second article of the Papal Creed, "I also admit the Holy Scriptures, according to that sense which our holy mother, the Church, hath held and doth hold; to whom it belongeth to judge the true sense and interpretation of Scriptures; neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers." Of course we all know the Holy Scriptures are not the special possession of the Roman part of the Church; they are received and held in reverence by all Christians; but by this article of his creed the Romanist is required to believe three things (1) that he must interpret them in the sense which the Roman part of the Church interprets them; (2) that it belongeth to the Roman part of the Church to judge the true sense and interpretation of Scripture; and (3) that he must never interpret them otherwise than according to the unanimous consent of the Fathers. Now a Romanist who really knows anything about the Fathers is met with this difficulty, that the Roman part of the Church interprets many passages in a way which is most certainly not in accordance with the unanimous consent of the Fathers; e.g., the well-known text, "Thou Art Peter," etc., on which the whole fabric of Papalism is built, was not unanimously construed by the Fathers in the way the Roman part of the Church now interprets it. But apart from such considerations, how can it be possible that no man can be saved unless he knows what was the

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**Sherbrooke.**—St. Peter's.—The regular monthly meeting of the W.A. was held in the Church Hall on Tuesday, Nov. 29th, Mrs. Shreve presiding. After the usual opening devotional exercises, which were conducted by the Rev. Canon Shreve, the reports were read by the treasurer and the corresponding secretary. The Rev. Canon Shreve then gave an address in which he dealt with matters of special interest to the W.A.

**Cookshire.**—A very pleasant meeting was held in the Parish Hall lately when a girls' branch of the W.A. was formed, consisting of ten members, with the following officers: Hon. pres., Mrs. A. H. Robertson; vice-presidents, Miss Clara Osgood, Miss Winifred Hodges; secretary, Miss Gladys Learned; treasurer, Miss Miriam Planche; Dorcas secretary, Miss Kathleen Taylor. Miss Pope, secretary of the Diocesan W.A., organized this branch, ably assisted by Mrs. Robertson. Miss Pope briefly outlined the objects of the W.A. in a general way. The Rev. E. B. Husband, of Johnville, and Mrs. Kirby, also gave a brief address. On St. Andrew's Day the first W.A. deanery meeting was held, when an interesting and instructive day was spent. Mrs. Alfred Wilkinson, of Lennoxville, was elected Deanery Secretary during the day.

**Montmorency Falls.**—St. Mary's.—The members of the Ladies' Guild of this church held a most successful bazaar recently for the benefit of the general church funds, and a gratifying sum was realized.

MONTREAL.

**Montreal.**—The December meeting of the diocesan branch of the Woman's Auxiliary was well attended; the first vice-president, Mrs. Evans, occupied the chair. Much sympathy has gone out to our dear president, Mrs. Holden, who sustained painful injuries through an accident, and who, while making satisfactory progress toward recovery, is not yet able for her official duties. Among encouraging reports in various departments, we note the following: A girls' branch has been formed in St. Stephen's parish, with a membership of thirty-nine. Two new life members of the diocesan branch are: Mrs. Lewis Evans, and Mrs. J. McPherson Almond, the latter made by Trinity branch. The Day of Intercession was observed this year by the W.A. in four city churches; the Cathedral, St. James the Apostle, St. George's, and the Advent. A letter of thanks has been sent Dr. Symonds, for his course of three lectures on the Edinburgh conference. These lectures were largely attended and were worthy the interest they evoked. The study class for junior presidents, conducted by Miss Ashton Phillips, has just concluded its course. Under so inspiring a teacher pleasure and profit were alike the share of the pupil-presidents. An excellent meeting of the Boy Helpers, a little group working for Dr. Auth and the C.C. Mission was recently held. The Rev. Canon Paterson-Smyth and Miss Thornton had both had opportunity of seeing the Columbia II. during the past summer, and were able to describe her and the special equipment for doing her work of mercy among the lepers. Some good pictures were shown by Mrs. Lewis of her recent trip through the Orient. In the Hospital of the Resurrection, Miss Riddell's refuge for lepers at Kamomota, Japan, \$10 supplies food for one day. This is partially supplied through the year, through a Daily Bread League, and Montreal has recently furnished bread for a day. Knowing the interest taken in this special work by Mrs. Holden, numbers present at the December meeting subscribed another day's bread for the hospital, in place of the customary tribute of flowers. The appeal of the Bishop of Caledonia for help for the burned-out Mission at Aiyansh has elicited a generous response, the sum of \$90 being received to date. An appeal from Bishop Stringer, acting as commissary for the diocese of Mackenzie River, to put up a habitable dwelling, on the far edge of that far north land, where a missionary could live and work—a dwelling ten by thirty feet in size, costing three hundred dollars, is a call upon us that should be generously met. Dr.

unanimous consent of the Fathers? or unless he believes that he may not interpret, for instance, the Ten Commandments or the Lord's Prayer, without first ascertaining what was the unanimous interpretation of the Fathers? Imagine a poor Irish Romanist peasant, or a poor French habitant interpreting Scriptures according to the unanimous consent of the Fathers! What do they know about "The Fathers"? or how they unanimously consented to interpret any passage of Scripture? Who but men whose minds were warped with ecclesiasticism and clericalism could have supposed for an instant that the acceptance of such an article as this is necessary to salvation? By the third article of the Papal Creed, the Romanist is required to believe, as necessary to his salvation, that the seven Sacraments enumerated were all instituted by Christ. Anglican Catholics, on the other hand, teach and believe that only two of them can properly be said to have been instituted by Him, viz., Baptism and the Lord's Supper, and that the others, though to be observed, are Ecclesiastical Ordinances. But supposing Romanists are right and Anglicans wrong, neither their nor our salvation can possibly depend on a question of that kind. For no Romanist can possibly believe that if Confirmation, Penance, Orders, Matrimony, and Unction were not in fact instituted by Christ, but are merely Ecclesiastical Ordinances, that all Romanists must be lost eternally. But perhaps of all the articles of the Papal Creed the 4th and 11th articles are the most extraordinary: "(4) I embrace and receive all and every one of the things which have been defined and declared in the Council of Trent, concerning original sin and justification; (11) I likewise undoubtedly receive and profess all other things delivered, defined and declared, particularly by the Holy Council of Trent, and condemn, reject, and anathematize all things contrary thereto, and all heresies which the Church hath condemned, rejected and anathematized." This is also like asking a person to sign a blank cheque to be filled up at the discretion of some one else. The Council of Trent sat at intervals for eighteen years, and discussed and declared its opinion about a great many theological and ecclesiastical questions, and for a Pope solemnly to declare that the salvation of mankind depends on their mastering and believing all of the Council's decrees, seems a very strange and incredible thing. Ask any Romanist of your acquaintance what he knows about the decrees of the Council of Trent, and you will be pretty sure to find his mind an utter blank on this subject, although, according to his alleged infallible authority, his eternal salvation depends on his knowing and believing all that the Council of Trent decreed concerning original sin and justification, and all other matters. Is it not reasonably certain, not only that the great body of Romanists do not believe that it is necessary for their salvation "to embrace and receive" or "receive and profess" all the decrees of the Council of Trent but, as a matter of fact, so far from embracing, receiving or professing them, they are, as a general rule, as entirely ignorant of them as any Protestant. In order to accept these articles of the Papal Creed it would be necessary to believe that mankind could not have been saved if the Council of Trent had not been held.

(To be Continued.)

Brotherhood of St. Andrew

**Halifax.**—Church of England Institute.—The annual meeting of the Local Assembly of the Brotherhood was held here on Monday evening, Nov. 28th. Previous to the meeting a tea was held, when Dr. F. W. Stevens, the president, took the chair and brief speeches were made by several of those present. The various reports presented at the meeting were both interesting and encouraging. The following officers were elected for the ensuing year: President, F. A. Bowman; vice-president, George E. M. Stephens; secretary and assistant secretary, to be appointed by the executive; Chaplain, Rev. C. W. Vernon; additional members of executive: All Saints' Cathedral, F. W. Micklewright; St. Paul's, A. de B. Tremaine; St. George's, Thomas Skinner; Trinity, R. B. Knight; St. Matthias, G. E. Parker; St. Mark's, W. M. Goudge.

**Kingston.**—St. George's Cathedral.—This chapter of the Brotherhood met lately and elected the following officers for the ensuing year: Dir-

ector, Professor Gill; vice-director, H. Teskey; secretary-treasurer, Ferguson Twigg.

**Belleville.**—St. Thomas.—At a meeting which was recently held in the parish hall, which was attended by a large number of men, it was decided to form a parochial chapter of the Brotherhood of St. Andrew. The following officers were elected: President, The Rev. G. R. Beamish; director, Mr. W. Fleming; vice-director, Dr. D. Ackerill; secretary and treasurer, Mr. Chas. Spicer; organist, Mr. Douglas Brooks; members: Messrs. T. E. Ketcheson, H. Ablard, P. Ketcheson, G. Edwards, J. L. Anderson, E. F. Farrow, R. P. Wight, Mr. Kerr.

**Christ Church.**—The annual meeting of the Brotherhood of St. Andrew, Chapter 28, Christ Church, was held in the vestry of the church last evening. The following officers were elected for the coming year: Director, Bro. David J. Batchelor; vice-director, Bro. Joseph L. Simpson; secretary-treasurer, Bro. Edmund A. Carleton; director of Junior chapter, Bro. Geo. Hope. At the meeting of the Junior Chapter held on Thursday evening, Dec. 1, the following officers were elected: Secretary-treasurer, Jr. Bro. Herbert Varley; vice-director, Jr. Bro. Arthur Bishop.

**Ottawa.**—The annual meeting of the Ottawa Local Assembly was held on a recent Tuesday evening in St. Alban's Sunday School Hall. There was a large attendance of members present from various chapters. Minutes of the last annual meeting were read and confirmed, as well as the secretary-treasurer's report, which was referred to the auditors. Several chapter reports were presented, showing that fairly active work was being done, the junior department being especially active and prospects being good for the formation of a junior assembly in the near future. Mr. Alder Bliss, who has been president of the assembly for the past four years, resigned from that office, and Mr. R. K. Sampson, of St. Matthew's Chapter, was elected unanimously. The year 1911 not being a convention year, the assembly gave its assent to the proposal to hold a Diocesan Conference in the fall, the date and place of meeting to be selected later on. After the meeting an adjournment was made to the chapel, where His Grace the Archbishop conducted a preparatory service for the St. Andrew's Day Corporate Communion, which took place in St. Alban's Church on the following morning at 7 o'clock, some 40 members being present; His Grace being the celebrant, assisted by the Ven. Archdeacon Bogert, rector of the parish, assisted by some of the city clergy. After the service breakfast was served in the hall.

**Hamilton.**—The annual meeting of the Local Assembly of the Brotherhood was held in the schoolhouse of St. Thomas on the 28th ult. Previous to the meeting a service was held in the church, conducted by the Rev. E. J. Etherington, the rector, assisted by the Rev. S. Daw. Mr. Etherington preached a sermon on the Power, Wisdom and Goodness of God. Mr. H. F. McLaren, the retiring president, occupied the chair at the meeting which followed, but Mr. Etherington presided during the election of officers which resulted as follows: John Bowstead, president; Walter Noble, vice-president; Charles Lancefield, secretary; W. McGillivray, assistant secretary, and F. Lambe, treasurer.

**Listowel.**—Christ Church.—This chapter of the Brotherhood of St. Andrew gave a banquet in the parish hall, on Nov. 30th, to all the men of the congregation; but owing to the bad roads all were not able to attend. However, about sixty sat down to a very excellent supper, served by the ladies of the auxiliary. After the supper Mr. A. G. Alexander, president of the Brotherhood in Canada, gave a very interesting and instructive address on St. Andrew and the great work of the Brotherhood. Also Mr. H. B. Morphy, K.C., F. R. Blewett, K.C., A. St. George Hawkins, editor of the Standard, and Mr. Robert Woods, and R. Hanna gave excellent addresses; Mr. John Bamford gave a vocal solo, and Mr. J. M. Carthew, K.C., gave the Charge of the Light Brigade. Mr. Beverly Bamford fulfilled his office of chairman with credit and added in a great measure to the entertainment of the evening. After a few more speeches by some of the members of the local chapter, Rev. H. M. Langford, rector, closed the speaking of the evening with a few timely remarks on the work of the chapter in Listowel.

Minnie Gomery, head of the John Bishop Memorial Hospital for women and children, at Islamabad, Kashmir, arrives in Montreal before Christmas to spend her well-earned holiday at her father's house. Many a warm welcome awaits her in Montreal.

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#### ONTARIO.

**Trenton.**—The second annual meeting of the W.A. of Prince Edward Deanery, was held in Canterbury Hall, Trenton, last month, and was well attended. The president, Mrs. Sansom, read an address of welcome which was responded to by Mrs. Willoughby-Cummings. The minutes of the last deanery meeting was read by Mrs. D. J. Barker, of Picton, and found correct. The reports of the different branches were read and discussed. Luncheon was served at the rectory and was heartily enjoyed. The afternoon session was opened with hymn and prayer by the rector. Mrs. J. W. Emily, of Picton, read a paper on "The Advisability of Deanery Meetings," which was given in a clear and concise form, showing how the W.A. was following in the footsteps of other great organizations that had found benefits from their annual meetings and conventions. Mrs. Willoughby-Cummings, of Toronto, opened the question box and very ably answered the questions placed in it. This proved a very interesting feature of the meeting, as the answers contained a fund of knowledge on W.A. work and missions. Mrs. Rose and Miss James sang a duet in a very acceptable manner. Mrs. Miller, of Frankford, read a paper, the subject being "Giving," which brought to our view the need of increasing our givings both spiritually and financially. Mrs. W. T. Ross, of Picton, sang very sweetly, a favourite hymn, "Jesus, Lover of my soul." In the evening Mrs. W. T. Ross, of Picton, gave a short address on W.A. work, together with some very interesting remarks. Mrs. Willoughby-Cummings addressed the meeting and spoke earnestly of the need for help in the work of the missionaries in China, Japan and India.

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#### OTTAWA.

**Ottawa.**—The annual sale of work in connection with the church school, was held on Saturday last, and was in every way successful. The money raised by the entertainment is devoted to the church work of the Sisters in charge of the popular educational institution.

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#### TORONTO.

**Toronto.**—St. Alban's Cathedral.—A meeting of the Women's League of the cathedral was held in the Chapter House on Tuesday afternoon, Nov. 29th. In spite of very inclement weather the attendance was good. In the absence of the President, Mrs. Sweatman, Canon McNab occupied the chair and gave an address, welcoming those present and briefly reviewing the work of the League since its origin in 1905. The secretary reported this as the first meeting of the League since May 14th, 1907. Owing to the difficulties the cathedral has been passing through it was impossible for the League to hold meetings, as no definite policy could be decided upon. However, many members have kept up their interest and the treasurer reported \$3,107.22 on hand for the Extension Fund. An eloquent address was given by the Lord Bishop showing the necessity for a cathedral as a spiritual centre for the whole diocese; it being the Bishop's church and standing in the same relation to the diocese as the parish church to the parish. At His Lordship's suggestion, the following resolution was passed: "That the League aims at not less than \$1,000 yearly, and pledges itself to raise its membership to at least 200." An earnest appeal is therefore made to all churchwomen to support the Bishop in this way. Each member is responsible for \$5.00 a year to the Extension and \$1.00 to the Bishop's Quarterly Envelopes. This may be given directly, or made up by talent work, or contributed by a group of persons as one member. Please send names and addresses as soon as possible to the secretary, Mrs. Charles Clarke, 25 Bedford Road, who will supply member's cards.

The December Board Meeting of the Woman's Auxiliary was held at St. Matthew's school-house on Thursday, Dec. the 1st. Canon Farncombe said a few warm words of welcome to those pre-

sent and then the business of the day commenced. The secretary reported five new branches, four girls' and one woman's branch. Some out-of-town branches have been visited, and Miss Harris, a missionary, is to be supported by West Toronto. The treasury receipts were \$903.94, expenditure \$389.20. The Dorcas secretary begged that Christmas gifts for bales should be sent in quite soon to the central rooms. The secretary of literature was delighted to report seventy-five books taken out this month from the diocesan library. The president made a special appeal to all branches to try and increase their membership before the annual meeting. Rev. Mr. James, of the Church of the Redeemer, gave the devotional address, the central point of his subject being "As servants of Christ doing the will of God from the heart." The extra-cent-a-day fund was voted upon; \$53 to be sent for a sewing and washing machine to Lac Larouge and the remainder to Essonville and Deer Lake. The twenty-fifth anniversary of the Woman's Auxiliary, falling due in May, it was voted that a special thankoffering of \$2,500 dollars be made to "Almighty God" raised and presented at the annual meeting. A calendar is to be issued as a memento of the occasion, and a special effort to make the meetings entirely spiritual. Mr. Haslam gave a most interesting address and account of his work in India, appealing for constant prayer that God would send more labourers unto His harvest. 38 missionaries are needed in his district; each branch ought to aim at sending out one missionary at least, into the Field.

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#### NIACARA.

**Hamilton.**—The last meeting of the W.A. Diocesan Board for 1910, was held in All Saints' parish house on Wednesday, Dec. 7th. Holy Communion was celebrated at 10 a.m. by the Ven. Archdeacon Forneret, in the church. The business meeting opened in the school-house by the reading of the Litany for missions; Mrs. Leather, president, in the chair. A most helpful address was given by the Archdeacon on the text used as a motto for Prince Edward Island, "As the servants of God, doing the will of God, from the heart." The minutes of the last meeting were confirmed, 85 members having been present. The recording secretary reported that the junior branch at Orangeville had made their superintendent, Miss Luck, a life member; that a W.A. branch had been organized at St. James, the new parish in the East end of Hamilton, and Palermo had lately been reorganized. Dorcas secretary reported 7 bales sent, expenditure on the same \$122.02. Junior secretary has sent 9 outfits, 6 bales, with an expenditure of \$107.87. Since last May 7 junior branches have contributed 343 Christmas gifts, for Sarcee, Dynevor, Shingwauk and Chapleau. She spoke of the Orangeville juniors being the first to have a life member and hoped others would follow their example. Literature committee; receipts \$30.10, expenditure \$11.85. The subscribers to the Leaflet have increased 31 this month; there are now 1,383 in the diocese. Any branch that has taken up Africa as a mission study, can have most useful books on the subject from the W.A. library, and any branch wishing to borrow the "Dolls," which took so important a place in the work of the Literature committee at our last annual meeting, may do so by applying to this committee. The secretary of the E.C.D. fund has 3 new subscribers, from Georgetown 2, and 1 from Ancaster; she had the sum of \$40 to vote on. The secretary of the Babies' branch has 231 members on the roll, 6 new from Magara and from Fonthill. The rector of Georgetown had said the babies had been the means of bringing new families into the work. The treasurer's receipts were \$285.65, and her expenditure \$182.20. Fergus has been very loyal in sending one dollar to each of the pledges. City representatives were asked to mention that the deanery meeting of Lincoln and Welland would be held in January. A letter was read from Mrs. Yidswick, thanking Niagara for warm sympathy, and from the secretary of the Ascension branch, inviting the Board to luncheon at the all-day meeting in January. A letter from Mrs. Grevitt, Sarcee Home, thanking the W.A. for their hearty greetings. The work there seemed at first very discouraging, the Home was so neglected and they were so handicapped by debt. We understand that Mrs. Grevitt has decided to organize a branch of the W.A. on the Reserve, as they found it would be helpful in every way. She has been used to slum work in London, England. Mr. Grevitt also had charge of a Boy's Home under the Bishop of London, and was a licensed

lay reader. The Home is in need of sauce pans, a boiler, and an organ was badly needed; the children loved to sing, "They and we need your prayers." Three letters were read from the girls at Sarcee to Mrs. Stocken, which were very amusing; the writing was exceptionally good. Mrs. Henderson writes from Fegan Home, Alberta; she likes the work and the children and they seem to like her, so she is happy. The crops have been poor this year and it will be a hard winter for the farmers. Mrs. Wade has received a type-written letter from her daughter in China, that she will gladly lend to any branch that would like it. We were pleased to hear that Miss Spencer has so far recovered her health as to be able to go to her sister in Washington for change and rest. It is now hoped that she will be able in time to return to her work in Japan. The Dorcas secretary had a letter, in which a good second-hand organ was offered for any mission in need, if the W.A. was willing to pay the freight. It comes from All Saints', Niagara Falls South, where there is no branch of the W.A. Shelbrooke, Saskatchewan, is in need of an organ, and it was decided to accept this one. An appeal was read from the Bishop of Honan, China, asking for help in building a girls' school; he suggested that the W.A.'s share be a room which would cost \$500. \$25 from the E.C.D. was voted towards this object, the balance of the \$40 in this fund was voted for the needs of the Sarcee Home. Mrs. Dalley, former Dorcas secretary, told of her visit to Blood Reserve; she said the pupils were contented; they were well fed but had very few comforts; the chairs were rough with bits of rag carpet for seats, while our rag carpets were in evidence on the floors; the kitchen floor was so rough, more like cattle guards on the railroad tracks. She could not help thinking if this school is considered prosperous, what must others not prosperous be like. If our school at the Sarcee is like this, we should make every effort to do more and more for the comfort of those who are so self-sacrificing. The president reminded the branches of their thank-offering; this fund goes towards training missionaries and will be for Pensions later. This is a most important part of the W.A. work; if we put in our mite every time we were glad, relieved, or thankful, this would be a much larger amount each year than it has been. A resolution of sympathy with the sister and family of Miss Docker, of Dunnville, was carried standing. The meeting closed with the Doxology.

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#### HURON.

**St. Thomas.**—Trinity.—The annual meeting of this branch of the W.A. of this church was held on November 28th, in the school-house. The treasurer's report proved the year to be a very prosperous one for the Society. An address full of spiritual, loving, and encouraging thoughts was sent from the president who through illness could not be present. Work for the new year was discussed and plans made. The officers were all re-elected. President, Mrs. J. A. Kainsalt; vice-president, Mrs. M. A. Gilbert; second vice-president, Mrs. N. Vail; treasurer, Miss H. Robinson; corresponding secretary, Mrs. E. A. Anderson; recording secretary, Mrs. J. H. Jones.

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#### WHAT THEY SAY OF THE CHURCHMAN CHRISTMAS NUMBER.

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#### Home and Foreign Church News

FROM OUR OWN CORRESPONDENTS

#### NOVA SCOTIA.

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

**Halifax.**—St. Paul's.—The annual meeting of the officers and teachers of the Sunday School took place on Tuesday, November 22nd, when very encouraging and most satisfactory reports were presented. The following are the officers: Superintendent, the rector; Lay Superintendent J. C. Schaeffer; Secretary, H. S. Hill; Treasurer



J. D. Grant; Assistant Secretary, Clifford Jubien; Leaflets, Carl Schaeffer; Librarian, H. P. Bezanon; Organist, Miss Schneck; Assistant, Miss Grant; Kindergarten Superintendent, Mrs. Armitage; Primary, Mrs. W. J. Wallace; Cradle Roll, Mrs. F. E. Elliot; Home Department, Miss Kellogg; Mission Shelter, Mrs. Austin. The annual prize-giving will take place during the first week in January. At the recently held meeting of the new Missionary Prayer and Study Union and Gleaner's Union, Mrs. D. M. Owen gave a most interesting study of "The Persian." She dealt especially with Chedorlaomer and Abraham. Isaiah foretells the coming of Cyrus. Cyrus did much for the Jews by edicts and personal aid. An interesting touch was the sketch on the side of comparative religion, showing a remarkable similarity in many points of faith. The Medians greatly altered their faith, which had been marked by simplicity. The world owes a debt to Persia for preserving Judaism, the worship of the one true God, and the preparation for the coming of the Messiah. The Rev. S. H. Prince gave a study, "Through the window of a flower-cased verandah. A peep into a 'Jap's Life.'"

The large lecture hall of the C. of E. Institute was crowded to the doors on Advent Sunday when the Ven. Archdeacon Armitage gave an address on the subject "Did Henry VIIIth. found the Church of England?" Mr. A. B. Whiswell presided. The Ven. Archdeacon in the course of his remarks said that an exceedingly easy task had been given him, for he could prove in one minute that the Church of England existed before Henry VIII., and that therefore he did not found it. Briefly reviewing the early history of the Church of Christ in England, he showed that Christianity had been introduced into England in very early days, as Clement, Tortullian and Eusebius all bore witness, that at the Council of Arles British Bishops were present; that in spite of the invasion of the heathen Saxons, when Augustine came to Canterbury he found there a Christian Church and a Christian Queen. The church, St. Martin's, is there yet. In the remote parts of the island he found the church in full operation with bishops and a liturgy and customs of its own. Speaking of the later history he showed that the famous clause in Magna Charta, "The Church of England shall be free," showed the existence of that church before Henry VIII. was thought of. In an interesting way, he showed the way in which various errors, the invocation of saints, transubstantiation, communion in one kind, purgatory, etc., had been introduced, most of them at a comparatively very late date. These errors had been swept away at the Reformation, but no new Church formed. To the question, "Where was your Church before Henry VIII.?" the apt reply had once been made "Where was your face before it was washed?" The reformation process was like the process of washing, or of sweeping the dust and rubbish out of a room which, when cleansed, remained the same room. Moreover, the Church of England had always been registering protests against Roman aggressions. Prof. Maitland had aptly given the epigram, "The Church of England was Protestant before the Reformation and Catholic after it." The Archdeacon showed that there had never been any legislative Act by which the property of an old church had been transferred to a new. To-day, St. Paul's Cathedral, London, possesses the oldest title deeds to land, now to be found in England. There had been a continuous succession of Archbishops of Canterbury from St. Augustine's days onward. The Roman Catholic Church, as far as England was concerned, the Archdeacon said, had been a new formation, and its first Bishop was William, bishop not of any English see, but titular bishop of Chalcedon.

The Emperor of Germany has graciously accepted a copy of the Venerable Archdeacon Armitage's last book, "The Soldiers of the King," with Foreword by Lord Roberts. Archdeacon Armitage is in receipt of an official letter of thanks through the Imperial German-consul at Montreal. The Archdeacon is also in receipt of a letter from Her Royal Highness, Princess Louise, Duchess of Argyle, thanking him for a copy of the same book.

**Truro.**—The meeting of the Amherst Rural Deanery was held in this place last week the following parishes being represented: Pictou, New Glasgow, Amherst, Parrsboro', Springhill, Westville, and Stellarton. The Rev. A. M. Bent, of Springhill, preached on Wednesday evening, and the Rev. Dr. Eaton, of New York, preached on Thursday, St. Andrew's Day. A tablet has been placed in St. John's Church, to the memory of the late Janet Mary Kane, widow of Manus Kane,

of Yarmouth, who died in Halifax, January, 1910. During her many years' residence in Truro, Mrs. Kane was a faithful and devoted member of St. John's.

**FREDERICTON.**

**John Andrew Richardson, D.D., Bishop, Fredericton, N.B.**

**St. John.**—St. Luke's.—An interesting incident in the service at this church on Sunday morning, November 27th, was the admission of Messrs. T. D. Purdie and E. L. Wasson as licensed lay readers. The candidates were presented by the Rev. R. P. McKim, rector, and the service was conducted by Archdeacon Raymond, who preached an impressive sermon suitable to the occasion. At the same service the Sunday School teachers who have lately joined the staff of the school were presented and addressed by Archdeacon Raymond, and the prayers of the congregation were offered in behalf of them and their important work.

**Newcastle and Nelson.**—Diamond Jubilee.—St. Andrew's Day was a red-letter day in the history of this parish; the sixtieth anniversary of the consecration of St. Andrew's, Newcastle, and the twentieth of St. Mark's, Nelson, being observed. At St. Andrew's the church hangings were white, with white and red carnations on the altar. From an architectural standpoint St. Andrew's is one of the gems of the diocese, and was the last and best of Father Hudson's labours in church building, during the middle of the last century. Father Hudson himself was a pioneer missionary and worked as few men are called upon to do to-day, and his name and memory is still cherished by the older generation of Churchmen. The foundation stone was laid by Bishop Medley in 1849 and the following year the building was consecrated by the same prelate. The church possesses beautiful stained glass memorial windows and also has a magnificent cross, candlesticks, altar vessels and hangings, all of which were gifts to the church by friends of Father Hudson's in the Old Country. In more recent times a chaste brass altar desk has been given in memory of Mrs. Allan Ritchie, a devoted daughter of the Church. Father Hudson passed away to his reward in the spring of 1871 and on the south side of the chancel rests, surmounted by a large stone cross, the mortal remains of "James Hudson, Missionary Priest." The festival of Jubilee began at 8 a.m. with the celebration of the Holy Communion by the rector; Matins was said at 10 o'clock, and the Venerable Archdeacon Forsyth, of Chatham, preached a very touching and historical sermon. A luncheon was given at the rectory by the rector and his wife to the Church officials and visitors. Toasts were drunk to "The King," "The ladies of St. Andrew's Church" and "To the pious memory of Rev. Father Hudson," and were replied to respectively by Hon. J. P. Birchall, Colonel Maltby and Judge Wilkinson. Colonel Maltby kindly drove the clergy through the raging snowstorm to St. Mark's Church where the congregation had assembled at 3.15 to keep the twentieth anniversary of the consecration of their little church by Bishop Kingdon. A letter was read by the Archdeacon, who had been present at the consecration, from the Rev. J. H. S. Sweet, rector of St. James' Church, Victoria, B.C., the builder of the church and then rector of the parish; and the Rev. C. F. Wiggins preached the sermon. At 7.30 evensong was said at St. Andrew's, when a large congregation again assembled, and the Rev. C. F. Wiggins, of Sackville, N.B., preached a very inspiring sermon. The offertory during the day at St. Andrew's amounted to the large sum of \$480.00, which has since been increased to \$530.00 and will be applied to the debt on the new rectory. The next day a meeting of the clergy of the deanery took place, when business pertaining to the parishes was discussed. The W.A. addressed by the Archdeacon; the Sunday School children catechized at a 4 o'clock service, and the deanery sermon was preached at evensong to a large congregation by the Rev. L. A. Foyster, the

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**QUEBEC.**

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

**Quebec.**—Holy Trinity.—St. Andrew's Day was specially observed in this church as "A Day for the Intercession for Missions." There was a celebration at 7.30 a.m.; Matins, celebration and sermon at 11; a United Children's service at 4.15 p.m. and Evensong at 8 p.m. The preachers at Matins and Evensong were the Very Rev. the Dean and the Rev. Allan P. Shatford, of the Church of St. James the Apostle, Montreal, respectively. The address in the afternoon was given by the Rev. A. R. Beverley of Halifax, N.S.  
**St. Matthew's.**—The Festival of St. Andrew was well kept, with special intention, at the celebrations of the Holy Eucharist, for Missions. Throughout the day, members of the W. A. sustained an unbroken chain of prayer and intercession. On St. Andrew's Day there was placed in position a massive churchyard cross of white Carara marble in memory of the late Mr. Wood of London, Eng., and formerly an early resident in Quebec, standing some 20 feet in height in the centre of the old historic burial ground, in which are buried some of the first British settlers in Canada. It affords not only an imposing structure, but also provides a fitting mark to the hallowed acre. A Men's Association has been recently formed with two objects in view, viz.: (1) The promotion of social intercourse among men, and (2) The furtherance of the work of the Church. It is open to all members of the Church of England on the broadest lines, who are in sympathy with the promotion of a sense of brotherhood among men. From meetings already held, the association has reason to expect a successful season ahead of it. Repair Fund.—As a result of the collections, so far made, the sum of \$361.90 has already been secured.

**Sherbrooke.**—St. Peter's.—The Lord Bishop of Quebec held a Confirmation service in this church lately when 28 candidates were presented to His Lordship by the Rev. Canon Shreve, the rector of the parish, for the Apostolic rite. The St. Francis District Association of the Church Society recently held a series of meetings in this place, at which much important business was transacted. The election of officers resulted as follows: Secretary, Rev. Albert Stevens, M.A. (re-elected); treasurer, Mr. E. Hargrave; executive committee, Wm. Farwell, H. D. Lawrence, Sherbrooke; and James Cochran, Lennoxville; auditors, Messrs. I. A. Bayley and James Cochran. At the anniversary service the Rev. H. M. Little, the rector of the Church of the Advent, Westmount, Montreal, preached the sermon. He chose for his text, St. Mark XIII. 34. At the final meeting of the Association stirring addresses were delivered by the Rev. H. M. Little, and the Rev. A. R. Beverley, of Trinity Church, Quebec.

**Levis.**—Holy Trinity.—The Right Rev. W. Farrar, D.D., assistant Bishop of the diocese, held a Confirmation in this church on the morning of the first Sunday in Advent. The helpful and earnest addresses together with the solemn, impressive manner of His Lordship's "use" in the Apostolic Laying on of Hands, enhanced much the dignity of the service. The church had been renovated and a new sanctuary carpet placed in the chancel through the efforts of the Ladies' Guild. St. Andrew's Day was wholly devoted to Intercessions for Missions.

**MONTREAL.**

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

**Montreal.**—Christ Church Cathedral.—The 51st anniversary of the opening of this cathedral took place on Sunday, November 27th. There were large congregations at all the services during the day and special music was given by the choir. The Rev. Dr. Symonds preached both morning and evening.

On the following day the Right Reverend John Cragg Farthing, D.D., Lord Bishop of Montreal, celebrated the twenty-fifth anniversary of his ordination to the Diaconate in a quiet and private manner. The Bishop took the opportunity of the presence in Montreal of his old friend the Rev.

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Canon Wade, of Hamilton, to hold a special celebration of the Holy Communion in Christ Church Cathedral at 10 o'clock in the morning, to which he invited the city clergy to join him in his thanksgiving and prayers. The Bishop and clergy subsequently breakfasted at Morgan's, owing to the lack of accommodation for so large a party at the Bishop's residence. Bishop Farthing and the Rev. Canon Wade were both ordained at the same service in Christ Church, London, Ontario, by the late Right Rev. Bishop Baldwin, of Huron, who was at one time Dean of Montreal.

McGill University.—A year ago the McGill University Oriental Society was started by the Rev. Professor Brockwell, who was for a time a Professor on the staff of King's College, Windsor, N.S. This society has already attracted a great deal of attention in Church circles in this city. The Lord Bishop of the diocese is the honorary president and the Rev. Professor Abbott-Smith, of the Diocesan College, is on the advisory committee. The main object of the society is the friendly discussion of questions of the Religion, Literature, Archeology and Civilization of the Ancient and Modern Orient on the part of Representatives of all Creeds, Schools of Thought and Nationality. The following is a syllabus of the lectures to be given during the present session from the beginning of the New Year: Tuesday, January 10th—The Book of Jonah; Professor S. B. Slack, M.A. Tuesday, January 17th—The Place of the Bible in Christian Society; the honorary president. Tuesday, February 7th—Excavation in Egypt and Sinai (illustrated); Professor C. T. Currelly, M.A. (Toronto University). Tuesday, February 21st—The Education Problem in Montreal from a Jewish Stand-point; Maxwell Goldstein, K.C., B.C.L. Tuesday, March 7th—Armenia and its People; V. A. Aprahame, (Yosgart, Armenia). Tuesday, March 21st—Babylonia and its Place in History; R. C. Allen, B.A. (Exeter Coll., Oxon). Tuesday, April 4th—Hafiz, Poet, Lover and Mystic; Mrs. A. H. Leon-owens.

A despatch from Fairbanks, Alaska, announces the death of Miss Annie Cragg Farthing, the only sister of the Lord Bishop of Montreal. The deceased lady has been a missionary under the Episcopal Church of the United States, and was stationed at Neeranna, where she had charge of the Indian school. Her mission work in Alaska was begun eight years ago. During these years she had returned once from Alaska on a visit to her friends. We beg to extend to the Bishop our most sincere sympathy in the great personal loss which he has sustained.

Hull.—St. James.—His Lordship the Bishop of Montreal visited Hull on Sunday, the 4th inst. and administered the rite of Confirmation in this church at the morning service. In the evening he preached to a crowded congregation, his sermon being especially addressed to Freemasons who were present in large numbers, a strong contingent from the Ottawa lodges joining their Hull brethren on this occasion.

Clarendon.—Electric lights have been installed in St. Paul's, Shawville, for more than a year and are giving satisfaction. They have also been installed lately in the rectory. A new shed has been built this year at a cost of about \$230. A good deal of free labour was given also. The question of repairing St. Paul's has been under consideration lately. An architect from Ottawa was lately engaged, who advised that the tower be taken down and rebuilt, as the foundation very defective. The new church at Radford has lately been painted on the outside, and also tinted on the inside. A new carpet has been placed in the chancel. This church was built during the rectorship of Archdeacon Naylor, and it is one of the prettiest churches in the deanery. It was consecrated by His Lordship, Bishop Farthing, in October last. Confirmation was also administered; a large congregation was present and the service was most inspiring. This parish has raised more than its missionary assessments this year—the total for Home and Foreign being \$142.46.

#### ONTARIO.

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

Kingston.—St. Luke's.—The ladies of this congregation held a most successful bazaar in St. Luke's Hall lately, whereby they cleared the sum of \$150. During the evening a delightful musical programme was given by the members of the choir and others.

Belleville.—St. Thomas'.—On a recent Sunday evening the Rev. Rural Dean Beamish preached a very able sermon on the subject of the Holy Communion. He chose two texts—Acts xx.: 7, and I. Corinthians x.: 16.

A very pleasing dramatic entertainment and bazaar were lately held in the Parish House, both of which proved most successful.

Napanee.—St. Mary Magdalene.—The death of the Rev. Rural Dean Dibb, vicar of Napanee, in diocese of Ontario, as the result of a railway accident is reported by the daily press with tragic details too painful to dwell upon. Only a few months ago his home was saddened by the death of his eldest daughter, just emerging from girlhood and but a very short time ago he was called upon to commit to the grave a very near friend and brother-clergyman—the Rev. E. Costigan of St. John's, Toronto, formerly rector of Deseronto, and whom he succeeded in that parish. Mr. Dibb was a strong and uncompromising Churchman of rather advanced views. The son of a missionary in India he came to Canada and began life in the Liverpool and London and Globe Insurance office in Montreal. He had been trained in the strictest of old-fashioned Evangelical principles and when he felt the call to devote his life to the ministry, he entered the Diocesan Theological College of Montreal. After staying there for but a short time Mr. Dibb transferred his allegiance to the Bishop's College, Lennoxville. After leaving the university he was for a time lay reader and assistant to the Rev. G. A. Anderson, missionary to the Mohawks on the Tyendinoga Reserve. After ordination he was appointed successively to the Mission of Emertwn, the rectory of Bath and for a few months to that of Deseronto. For the past two years he held the post of vicar of Napanee on the retirement of the rector from active duty. Mr. Dibb was a prominent figure in diocesan affairs, having been elected clerical delegate to the General Synod at its last meeting and his name will be found in the lists of all the important committees. On the death of the Rev. C. J. Hutton, Mr. Dibb was appointed to take up the difficult task of completing the canvass for the Diocesan Augmentation Fund, so successfully inaugurated by the former. The romance of the undertaking had by this time passed away and the hard grind of collecting bad debts and arranging vexatious details fell to him. He was an indefatigable parish priest and had the happy faculty of popularizing those hard sayings and strict rules of the Church which prove, oftentimes, a stumbling block in the path of careless and lax Churchmen. He was a rigorist in principle and lived up to the letter of his creed, nevertheless he did not antagonize those who thought otherwise, but retained the respect and esteem of the community at large. He was a prominent Mason, having been Master of his lodge, and at the time of his death was its chaplain. In all social reform movements Mr. Dibb took his share. The local newspaper, which was published on the day of his death, contained two letters over his signature, on subjects connected with this work. A very large concourse of citizens of all denominations attended the funeral on Monday the 5th inst. to testify their esteem and sympathy with his bereaved family and an emergency meeting of the Masonic lodge has been summoned to pass resolutions and pay due respect to his memory. The Divine and the Canadian Church is the poorer for the loss of this devoted priest.

#### OTTAWA

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

Ottawa.—St. George's.—The Rev. Dr. Symonds of Montreal gave a most interesting address lately on the subject of the recent great Missionary Congress, which was held in Edinburgh last June, at which he himself was one of the delegates, in the Parish Hall.

St. Luke's.—The members of the Parish Guild gave a very successful bazaar lately, by which the sum of \$160 was realized.

Gloucester.—His Grace the Archbishop of Ottawa visited this parish for the purpose of Confirmation on Sunday, November 27th. At 10.30 a.m. fourteen candidates were confirmed in St. George's, Hawthorne, after which there was a celebration of Holy Communion, His Grace being the celebrant. At 7.00 p.m. in St. James', Leitrim, six candidates were presented who duly received the Apostolic rite of the "laying on of hands."

Port Elmsley.—St. James'.—A new organ, paid for by the efforts of the Guild, has been placed in this church. A largely attended meeting, under the presidency of the rector, was held on a recent Wednesday evening, when "A Young People's Association" was organized, with the following officers: Hon. president, the Rev. J. Fisher; president, Mr. Sam. McVeity; vice-president, Miss M. Armstrong; recording secretary, Miss Gardiner; treasurer, Mr. Wm. McGregor. Committee of management: Mrs. Fisher, Miss Dudgeon, Harry Best, Ed. Irvine, Ethel Barnett and Ethel Irvine. The young people will meet every week for social intercourse and music, in a house, granted free of rent, by Mr. McConnell. Refreshments were served during the evening, by members of the Guild. The Y.P.A. will commence practising this week for an entertainment, under the direction of Mrs. Fisher.

#### TORONTO.

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

Toronto.—The Lord Bishop of Toronto has made the following appointments in the diocese: The Rev. R. J. W. Perry, of the Diocese of Saskatchewan, appointed Incumbent of Mono Mills, Ont.; The Rev. T. A. Nind, of Minden, appointed Incumbent of St. John's, Bowmanville; The Rev. E. A. Sleming, Assistant Curate, at Coldwater, Ont.; The Rev. G. St. G. Tyner, Assistant Curate at Christ Church, Deer Park; The Rev. T. N. Lowe, Missionary at Gore's Landing, Ont.; The Rev. J. R. MacLean, M.A., of Colborne, Associate Rector at St. John's, Toronto; The Rev. N. A. F. Bourne, of Scarborough, Incumbent of Penetanguishene, Ont.; The Rev. Charles Carpenter, Assistant Curate of St. John's, Peterborough; The Rev. C. L. Bilkey, M.A., of Lindsay, Incumbent of Alliston, Ont.; The Rev. W. H. G. Thomas, D.D., Assistant Chaplain, Wycliffe College, Toronto. On Sunday (11th), the Bishop consecrated St. Peter's Church, at Erindale, proceeding from there to Alliston to address the congregation at St. Andrew's on Monday evening.

Trinity College.—In regard to the proposed removal of this college to a new site in the Queen's Park the following resolution was moved by the Provost, seconded by Dr. Worrell and carried, on Thursday, December 1st, by the Convocation of the college: "That the Corporation of Trinity College be informed that Convocation, while deeply regretting the necessity of removal from the historic site of Trinity College with which is associated memories dear to all her graduates, nevertheless recognizes that the changed conditions of the present time and the prospects for the future render removal a wise measure and one which, in the interests of our Church and University, should be carried out if and when financial arrangements, satisfactory to the Corporation can be made." The resolution was carried by 48 to 5. The degree of D.D. was conferred upon the Venerable Archdeacon Gillmor, of the Diocese of Algoma, the Provost acting as Vice-Chancellor, the Dean reading the prayers and presenting the Archdeacon in a Latin oration, and the registrar reading the placet.

Runnymede.—St. Paul's, (Annette Street Mission).—This Mission church, which is an offshoot of St. John's, West Toronto, was opened by the Lord Bishop of the Diocese on September 15th last. The existence of the present Mission building found its justification in the need for a place of public worship for the many families who have recently come into this district. After repeatedly going over the ground in the years 1907 and 1908 the rector found that the great majority of the people were adherents of the Church of England, but that many found the Parish Church too far distant to attend regularly, and it was apparent that the younger children would be unable to attend either Parish Church or Sunday School. After some consultation and meetings of the vestry of St. John's Church, it was resolved on July 26th, 1909, to purchase the lot on which this building is erected, having a frontage on Annette Street of 120 feet, with depth of 128 ft. 6 in., costing \$12 per foot. Total \$1,440. The winter of 1909-10 having begun before we were prepared to build, we rented a small house on the corner of Louisa and Jane Streets, and there, on December 5th last, Mr. Edward Morley, an undergraduate of Wycliffe College, opened a Sunday School, and an evening service, and there the service continued throughout last winter. St.

John's Church having undertaken the payment for the land, several other churches were appealed to for assistance to erect a building. While we are grateful for the sympathy which many of our fellow churchpeople expressed, it remained for one church, St. Paul's, through its rector, the Ven. Archdeacon Cody, and the Missionary Committee and its Vestry to guarantee such financial aid that it was possible for us to enter upon the actual work of building. Mr. Thos. Livingston, of Weston, formerly a member of St. Paul's Church, was called upon, and generously offered to draw up plans and specifications. Tenders were advertised for, and that of Mr. Robt. Walker, with his partner, Mr. Andeweg, was accepted. The ground was broken on April 25th, and the building was completed September 15th, 1910. It is insured for \$1,500. The people of St. Paul's, Bloor Street, congregation, contributed the sum of \$2,400.00 and gave to this Mission church, in addition thereto, the bible, the chancel carpet, and the Communion linen. Other gifts have been, (1) a 2-manuel pipe organ, which is a thank-offering for recovery from serious illness; (2) a handsome silver Communion set from the W. A. of the Mother Church of St. John's, West Toronto. A petition has been presented to the Bishop that the name and designation of this church be "St. Paul's, Runnymede."

A banquet was held on the evening of St. Andrew's Day, in connection with this Mission Church. The chief speakers were the Ven. Archdeacon Cody and the rector of the parish, the Rev. T. Beverley Smith. Mr. Morley, the divinity student-in-charge, presided.

**Ashburnham.**—St. Luke's.—A 10 days' mission has lately come to a close, attended by great results. The Diocesan Missioner has proved himself a man of great power in the way of making people think of their souls, and leading them to Christ. He is now in the parish of Omemece, conducting a fortnight's mission and after Christmas he has been invited to conduct missions at Norwood, Minnesing, Painswick and several other places, the dates of which have not yet been finally settled. The people of this parish are very thankful for the good they have received from the recently held mission.

The rector of the parish, the Rev. E. A. Langfeldt, Rural Dean of Peterborough, writes as follows about this Mission: "May I ask for some of the valuable space in your columns to say a word or two about a mission which was held in my parish of Ashburnham, from November 27th to December 4th. My desire is to urge every clergyman who has the welfare of his own soul as well as the welfare of the souls of his people at heart, to avail himself of the services of the Rev. J. B. Anderson, Diocesan Missioner. He has been a benediction to my soul and I have letters and personal testimonies from many of my people who say that he has been a God-send to them. He does not pay much attention to the 'dignity' of conducting Church of England services. I think this 'dignity,' so-called, has driven many away, who were longing for the fervour of a revival, which this so-called 'dignity' kept out of the Church. But he preaches, he exhorts and he warns in the power of the Holy Ghost, which is worth more than all the dignity and ecclesiastical formalism taken together. People of the Church want 'Quiet days' for the deepening of the spiritual life, but as a Canon of the Church said at a recent meeting, 'they do not need a quiet day, they have that all the year round; they need an 'earthquake' to wake them up,' and this Godly man can give them an earthquake of revival, and therefore, I urge my brother-clergy to support and use him."

NIAGARA.

John Phillip DuMoulin, D.D., Bishop, Hamilton.

**Hamilton.**—The Sunday School Association of the Rural Deanery of Hamilton met in the cathedral school-house on Monday evening, the 5th December for the purpose of perfecting organization. The Rev. R. A. Hiltz, of Toronto, the general secretary of the Sunday School Association, was present and he gave a very helpful address on the subject of "Teacher Training." Superintendents of the various departments were also elected as follows: Teacher Training, Rev. H. T. Archbold; Home Department and Font Roll, Miss Hamilton; Primary Department, Miss J. Bull; Missionary, Miss Ethel Kemp; Adult Bible Class, Mr. Woolley; Finance and Statistical, Geo. C. Copley; Literature and Supplies, Miss Wilson. The Rev. E. N. R. Burns tend-

ered his resignation as secretary, and it was accepted with regret. Mr. Harley, superintendent of the cathedral school, was elected to succeed him. The Rev. Canon Howitt occupied the chair. A round-table conference was held after the election.

**Burlington.**—St. Luke's.—The annual parish tea of this church was held in the school-room on Thursday evening, Dec. 1st, commemorating the 5th anniversary of the rector's reception, and being the occasion of the opening of the new addition to the parish hall, which was used for the first time. A splendid programme was provided and addresses were given by the rector, and the churchwardens, Messrs. A. B. Lambe, and H. Pettit. Mr. Lambe, in a very carefully prepared statement, showed how the financing of the new addition had been managed. He referred to the prominent part taken by Mr. James Harrison, who drew up the plans and superintended the work, and conveyed to him the gratitude and thanks of the parish. He also thanked all for their contributions and especially the ladies, who had provided the most up-to-date and complete equipment for the kitchen and other rooms. This proved to be the most successful and enjoyable parish tea ever held during the incumbency of the rector, the Rev. F. W. Hovey. On the following Sunday, anniversary services were held, and were largely attended. The Bishop of the diocese preached a most eloquent sermon at the morning service, in which he referred to the growth and progress of the parish, making special reference to the finances, which were in excess of any previous year, also to the Sunday School, whose attendance and offerings had doubled since the rector had taken charge in the spring; and the Woman's Auxiliary, whose membership, attendance and offerings were steadily increasing. His Lordship said there was always room for further growth and development, and exhorted his hearers to ever-increasing efforts in the good work which they were prosecuting.

HURON.

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

**London.**—St. John the Evangelist.—At a recent meeting of the Rural Deanery of East Middlesex, the Rev. W. T. Hill, the rector of this parish, was elected to the position of Rural Dean in place of the late Rev. Canon Dann.

**Bervie.**—St. John's.—The Rev. T. J. Hamilton, rector of this parish, has resigned, he having accepted the parish of Southampton.

**Southampton.**—St. Paul's.—An entertainment was held in the parish hall on the evening of St. Andrew's Day, which passed off most successfully. Mr. T. H. Burns presided. Speeches were made by various gentlemen and an enjoyable programme of vocal and instrumental music and readings was given. During the evening the Rev. W. F. and Mrs. Brownlee were given a hearty godspeed on leaving the parish for a new sphere of work, and the incoming rector, the Rev. T. J. Hamilton, was given a most cordial reception.

**Chesley.**—Holy Trinity.—On Sunday, November 30th a new organ, which has been placed in this church, was used for the first time. The organ, which is an excellent instrument in every

way, was built by the well-known firm of the Matthews Church Organ Company, of 401 King Street West, Toronto, and it gives every satisfaction to the members of the congregation. The rector of the parish is the Rev. F. E. Powell, M.A.

**Woodstock.**—New St. Paul's.—The Right Rev. Dr. Farthing, the Lord Bishop of Montreal, dedicated a chime of bells, which has been placed in the tower of this church, on Thursday, Dec. 18th. They are the first chime of bells ever erected in the County of Oxford. The Lord Bishop of the Diocese was also present and a number of the diocesan clergy. The bells were purchased in England and they are exceptionally sweet and pure in tone. They are a gift to the church, money being left by the late Mr. W. G. Gey, of this city, for their purchase. The chime was rung for the first time on Saturday, November 19th. Bishop Farthing gave an interesting address on the use of bells in past ages and their connection with religion even before the Christian era. At night a banquet was given in honour of Bishop Farthing. The bells were manufactured by the well-known firm of Messrs. W. Taylor and Company, of Longborough, Leicestershire, England. This is the first ring which they have placed in Canada.

**Sarnia.**—St. John's.—The celebration of the third anniversary of this congregation, and the second of the rector, the Rev. T. G. A. Wright, was observed on Sunday, Dec. 4th, and Monday, Dec. 5th. The Rev. Wm. Lowe preached to good congregations on Sunday and the offertory was \$219. On Monday evening, the Rev. Canon Dixon, of Toronto, lectured to a well-filled church on "the Bible," and the offertory went up to about \$300. The Sons of England and Orangemen attended in a body. Mr. McClymont, baritone soloist of St. Andrew's Presbyterian choir, Mrs. Langlin, soprano soloist of Central Methodist choir, and Mrs. King, of St. George's choir, assisted in the programme. The accompanist was Mr. Ernest Humphries, organist of the Central Methodist Church. Short addresses were also made by the Revs. Canon Davis, C. F. Logan (Methodist), J. R. Hall (Presbyterian), and A. H. Rhodes.

**Wyoming.**—A Long Pastorate.—At Wyoming, Ont., on Tuesday, Dec. 6th, 1910, was celebrated the completion of the 25 years pastorate of Rev. J. M. Gunne, in the united parish of Wyoming, Wanstead, and Camlachie. The Lord's Supper was celebrated at 11 a.m., followed by a luncheon in the parish hall, after which many speeches in honour of the event were made. Bishop Williams came from London to join in the celebration, and pointed out some qualifications that must have existed in Rev. John Gunne's life to fit him to carry out so long and so successful a ministry: (1) He must be strong physically, for the drive was long and the work heavy. (2) He must be a worker, for a lazy man would have lost his grip on the parish long ago. (3) He must have heard the call of God and sincerely responded to it. (4) He must be a good man. A bad clergyman is soon found out. (5) He must have sympathy with his work, and with his people. (6) He must have tact. A tactless minister is like a bull in a china shop. (7) He must be happily married and to his wife was due no small part of the credit of so successful a ministry. The Bishop's wise words were heard by a large and representative meeting of the people of all three congregations, and cannot fail to cement the bonds of friendship and respect that bind together pastor and people. We repeatedly stated in the course of his address that he would be glad to see such rejoicings in many parishes, at much shorter intervals than 25 years. A purse of gold, a buggy, a set of harness, a collection of valuable books, and a gift of silver to Mrs. Gunne, accompanied by two beautiful addresses were tokens of esteem that told of good work well and faithfully done. The presentation of books to Mr. Gunne was made by the Rev. Canon Davis, Rural Dean of Lambton, on behalf of himself and his brother clergy. It was accompanied by an address. Addresses were also presented to Mr. Gunne from each one of his three congregations, together with the gifts which have been already mentioned. To all of these addresses Mr. Gunne made feeling replies on behalf of himself and Mrs. Gunne. Mr. Gunne is the son of the late Rev. John Gunne, who was formerly rector of Fernie, and superintendent of the Common Schools. He is a brother of the Rev. Charles Gunne, the newly appointed rector of Christ Church, London, Ontario.

Christmas Orders

We ask our many Customers to send in their orders early as the parcels are liable to delay owing to congestion at the Post Offices.

The Church Book Room Limited. 235 Yonge Street, - Toronto.

## MOOSONEE.

John George Anderson, D.D., Bishop, Selkirk.

**Chapleau.**—The Bishop and family have taken up their residence in this place. A reception was given them in the basement of St. John's Church on Nov. 4th. Addresses of welcome were given by the Rev. P. R. Soanes, rector of St. John's Church, and Mr. Churchwarden, G. B. Nicolson, to which the Bishop made a suitable reply. Miss Lee, of the C.E.Z.M.S. Boarding School, Foo-Chow, China, was a welcome visitor to Chapleau for two days. She gave a very interesting and instructive account of the work among the heathen girls of her district, and incidentally of Chinese manners, and customs, on Wednesday evening, Nov. 16th, in St. John's Church; and on Thursday afternoon addressed the members of the Woman's Auxiliary on the same lines at a drawing-room meeting at Bishop Anderson's. Besides sales of Chinese work, embroideries, etc., amounting to \$25, the congregation on Wednesday evening gave \$10 towards her general funds, and the girls of the Sunday School have decided to support one girl at the Boarding School, which requires \$20 a year. She is a pleasing speaker, and many favourable comments were made on her addresses. Miss Lee visited the Indian Boarding School here, and was much interested in the work being done. The comparisons she made between the Indian and Chinese children were mutually helpful.

**Biscoe.**—The Bishop has been holding regular Sunday services in the church here since his arrival at Chapleau, which are most appreciated. As usually, at this time of the year, only an occasional week-day service could be given by the Rev. P. R. Soanes, rector of St. John's Church, Chapleau. Last Sunday, the Bishop spoke of the work of M.S.C.C., and urged the members of the congregation to do their best to make up the full amount of their apportionment, \$50, towards which only \$3.31 had been given.

**Cochrane.**—The Rev. W. Haythornthwaite, formerly of Albany, James Bay, is now in charge. Since his arrival from the north in October, he has been busy with much-needed improvements on the mission house, and also with the building of a parish hall, which is now almost completed. The members of the congregation have given freely their spare time, both day and night, in putting up the building, while the W.A. ladies are looking after the payment of the material.

**Moose Factory.**—Archdeacon Renison is in charge of the Mission, as well as acting Principal of the Indian Boarding School. Miss Taylor, formerly of the Chapleau Boarding School, is assistant teacher and superintendent of the Hospital. All are pleased with the new staff.

## RUPERT'S LAND.

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

**Winnipeg.**—The Archbishop after finishing his visitation to a portion of the deanery of Minnedosa, has visited various points. On Sunday, Nov. 20th, he held a Confirmation at St. Paul's, Belcourt. Here he found a very neat and commodious new church, recently built, largely through the instrumentality of Rev. A. C. Garrioch, of Portage la Prairie. In May last Mr. Garrioch, who is a retired clergyman, with the consent of the Archbishop undertook to supply the services of the Church to a number of church people settled at Belcourt, Baie St. Paul. Shortly after beginning the services, he started the project of building a church. The result has been that the little group of faithful church people have now a church of their own, almost entirely paid for. Great credit is due to Mr. Garrioch for his labour of love. On Nov. 27th and 28th, the Archbishop held Confirmations at Miniota, Crandall and Hamiota, when goodly numbers of candidates were presented. The Rev. R. E. Park is in charge of the Mission of Miniota and is doing a good work, in the face of considerable financial difficulties arising out of the heavy debt remaining on the church buildings. At Beulah, an outstation, it is hoped that a new church will be built during the coming summer. The Rev. J. McKinney, incumbent of the Hamiota group, is purposing to put up a new church at Crandall, where the work of the Church has greatly revived under his able ministry.

**Winnipeg.**—The second of a series of meetings arranged by the Winnipeg Sunday School Association, was held in Holy Trinity school-room on Tuesday, Dec. 6th. The following papers were delivered: "Prayer Book Study," Rev. Canon Phair, M.A.; "Christmas Treats and the Sunday School," Rev. R. B. McElheran, B.A. Both were most helpful, and interesting discussions followed. **Christ Church.**—The Archbishop has confirmed the election of the rector (Rev. S. G. Chambers), as Rural Dean of Winnipeg. Sister Mary, the parish deaconess has commenced a series of meetings for mothers. The first meeting, held on Tuesday, Dec. 6th, in the Guild Room, was most successful. The annual meeting of the chapter of St. Andrew's Brotherhood was held Dec. 5th. The following officers were elected: Director, Rev. F. S. Lewis; vice-director, Mr. A. Bode; secretary, Mr. H. S. Woodhead. Most gratifying and encouraging reports were handed in on the work done during the past year. No definite steps have as yet been taken with regard to the site for the new church.

**Belmont.**—On Sunday, Dec. 4th, the Archbishop visited this parish, when he held a Confirmation in the morning and preached at the evening service. This parish is under the charge of the Rev. J. F. Cox, who is one of the most eminent and successful clergymen in the diocese. Since his arrival in the parish, less than a year ago, he has baptized no fewer than 20 persons, 14 of whom have been adults. The service of the Church in Belmont is of a most hearty character. The choir of men and women and boys is vested and the service is fully choral, and rendered in a way to do credit to a large choir in a city church. At a meeting of the executive committee of the diocese, which was held on Dec. 1st, a great deal of important business was transacted. The Archbishop announced to the meeting that at the request of the C. & C.C. Society, he had consented to give leave of absence to the general secretary, the Rev. Canon Jeffery, to spend three months in England to do deputation work for that Society. The committee very cheerfully agreed to arrange for the Canon's work during his absence.

## QU'APPELLE.

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

**Strassburg.**—St. Andrew's Day was a day to be remembered in this place. Most of the clergy

stationed along the Kirkella branch of the C.P.R. met together for a Ruri-decanal conference, over which, in the absence of the rural dean, Bishop Harding presided. Much regret was expressed by the clergy at the loss sustained by the deanery in the removal of the Rev. Rural Dean D'Arcy, and the following motion was unanimously approved: "We, the clergy of Kirkella Rural Deanery in chapter assembled, desire to record our hearty appreciation of the labours of the Rev. Rural Dean L. J. M. D'Arcy, whose recent appointment as rector of Weyburn, has necessitated his removal from this Rural Deanery. Our intimate knowledge of his devotion to duty as Rural Dean and parish priest; while it makes deeper our sense of the loss, enables us to realize that the people of Weyburn have gained a faithful rector and leader. We trust Rural Dean D'Arcy may long be spared to devote his talents to the cause of the Master Whom he serves." In addition to the chapter meeting, the Bishop conducted a Confirmation service and also dedicated a new chancel for St. George's, built in memory of the late Mr. Duncan Pierce, a much esteemed and zealous Churchworker and old-timer.

**Medicine Hat.**—The Rev. E. A. Davis, B.A., who recently was appointed to the rectory of St. Barnabas, Medicine Hat, by the Right Rev. the Lord Bishop of Qu'Appelle, Bishop Grisdale, arrived in this city with Mrs. Davis and children, Wednesday, the 30th ult. Mr. Davis conducted his first services here, the 4th inst, preaching to large congregations, the church being crowded at both services. Mr. Davis graduated in Arts from the University of Manitoba in 1898. In the same year he was ordained deacon by the late Archbishop Machray, and next year priest. In 1898 he was appointed to the incumbency of Christ Church, Melita, Man., which he held until January, 1900, when he became rector of St. John's, Carman. He remained there for nearly eleven years, and until he left for Medicine Hat. During the time that he was rector of St. John's, Carman, he was instrumental in erecting three new churches, viz., Holy Trinity, Elm Creek; All Saints', Graysville; and St. Paul's, Homewood. During the same period, the old parish of St. John's reduced a mortgage from \$1,800 to \$545, and in addition made and paid for important material improvements. Before leaving Carman, Nov. 10th, Mr. and Mrs. Davis were the recipients of a number of addresses and presentations. Mrs. Davis received from the W.A. a gold necklace and a sunburst of pearls; from the Girls' Guild and choir, a cut glass bowl; and from her Sunday School class of girls, a gold brooch. The Guild and choir presented Mr. Davis with a gold watch and chain. The congregations of Graysville, Carman and Homewood presented him with purses as tokens of esteem, and a committee, headed by the Mayor and representing the citizens of the town, waited upon Mr. Davis and presented him with an address and a purse of one hundred dollars. The Dufferin Leader, Carman, of Nov. 3rd, in reporting Mr. Davis' approaching departure, said: "The news that the town of Carman was about to lose its most esteemed and popular clergyman, Rev. E. A. Davis, rector of St. John's Church, came with a shock to many of the citizens last week. During his pastorate in Carman, Rev. Mr. Davis has laboured with assiduity, zeal and ability in the discharge of his duties as a pastor to his congregation and a citizen of the town. The Rev. E. A. Davis is a faithful minister of the Gospel; an eloquent and convincing speaker, and was an active participant in every work, which in his judgment, made for the good of the community. He will carry with him to his home in the farther West, the respect and esteem of the people, irrespective of creed or class."

## ATHABASCA.

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

**Peace River Crossing.**—On Thursday, Oct. 27th the inhabitants of this place, which is an outstation of Shaftesbury Mission, heard for the first time the bell calling them to Divine service in their beautiful new church, which is the second largest in the diocese. The Bishop of the diocese was present, with his two daughters, for the opening ceremony, having travelled 84 miles by wagon for the occasion. Notwithstanding the fact that everybody was busy fortifying their own dwellings against a rigorous winter, a goodly congregation mustered to join in a service of thanksgiving for the House of God, towards



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the C.P.R. erence, over ean, Bishop s expressed y the dean- tural Dean was unani- of Kirkella desire to labours of ry, whose yburn, has al Deanery. ion to duty le it makes us to re- gained a Rural Dean his talents he serves." the Bishop also dedi- s, built in ce, a much and old-

avis, B.A., tory of St. t Rev. the Grisdale, d children, duced reaching to g crowded ed in Arts 98. In the y the late priest. In mbency of e held until or of St. for nearly dicine Hat. St. John's, ting three Creek; All Homewood. ish of St. o to \$545. mportant g Carman, e recipients. entations. gold neck- the Girls' d from her ld brooch. Davis with egations of presehted and a com- representing Mr. Davis id a purse in Leader, Mr. Davis' news that e its most v. E. A. me with a k. During Davis has lity in the o his con- The Rev. e G6spel; nd was an h. in his omunity. the farther people, ir-

which they had generously contributed, both in money and kind, and great credit is due to a few enthusiastic spirits who have laboured incessantly to have a place of worship of their own. For several years the services have been held in a dwelling house, kindly placed at our disposal by Mr. A. H. George, manager of the Hudson Bay Post, oft-times at great inconvenience, both to us and to themselves. Peace River Crossing promises to become an important centre on account of its being the gateway to the farther North, but owing to its being situated on the south side of the river and Shaftesbury on the north, there are nearly three months in the year when communication is cut off by the opening and closing of the river; hence, the importance of its having its own church and, as soon as possible, its own clergyman to minister to the growing population. Inability on our part to do this will give others an excuse for going in, and the inhabitants for accepting their services. With the exception of a small percentage of Roman Catholics the majority are loyal Church people. The ladies of both congregations, the mother and daughter churches, provided refreshment, which was much appreciated, especially by those who had come from 6 to 16 miles. About 55 sat down to tea. And Staff-Sergeant Anderson, of the N.W.M.P., our enthusiastic secretary-treasurer, was much encouraged by the financial result, together with the offertory in church. The school and staff from Shaftesbury added considerably to the brightness and responsiveness of the service. The service took place at 7 p.m., when the Bishop gave an appropriate address, basing his remarks on 1 Kings V. 7, 8. In the course of his address the Bishop congratulated the members of the congregation, who like Hiram, had so generously responded to the King's appeal for willing hands and generous hearts to build the House of God; but reminded them that the real work of building was the work of building up a spiritual House, the material of which must be "lively" or living "stones"—souls regenerate and made new by the operation of the Holy Ghost. And, if a living church, it would be an aggressive and missionary church. A Christlike life manifested itself in love for the salvation of souls outside the fold of Christ. Lacking this characteristic, material churches and pleasing services were but lifeless formalism. The Bishop remained over Sunday and preached twice to good congregations, dealing with Church matters and Church life. In order to finish the church for winter use a sum of \$300 was loaned by the officers of the church, and this sum we must somehow raise within a year. It will also need an extra \$100 for furnishings. The Bishop is unable to allow us anything for church building, so we have no alternative but to appeal to a few "Hirams," who for Christ's sake will help us to complete the House of God.

CALEDONIA.

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

Stewart.—At a vestry meeting held in this place on November 22nd, Bishop DuVernet presiding, the church on Ninth street, was given the name of St. Mark's, and Mr. John Conway, mining recorder, was elected churchwarden. It was decided to line the building inside with cedar, and to purchase chairs to take the place of the benches which served for seats during the pioneer days. Bishop DuVernet preached morning and evening on Sunday, Nov. 20th, and administered the Holy Communion.

Correspondence

TRINITY AND WYCLIFFE.

Sir,—Kindly allow me to reply briefly to several points in Mr. Blake's recent communications to the Press in reference to the efforts made by Trinity College to bring about better relations with Wycliffe College. 1. If Mr. Blake is correct in saying that Trinity College, some thirty years ago, refused a fair offer for union with Wycliffe, I think Trinity made a serious mistake, and I am glad that her spirit and attitude to-day are very different. 2. If Wycliffe College—not thirty years ago, but in this 20th century, when the rancour of old theological controversies has died out as far as most persons are concerned—

fuses a fair offer for union with Trinity College, then I think that Wycliffe is, in her turn, making a serious mistake; and I hope it will not take her thirty years to recognize the fact. 3. But did Trinity College really refuse an offer from Wycliffe? The facts, as I gather them from the records of Trinity College, are these. On 14th February, 1880, a communication was received from the Protestant Episcopal Divinity School (as Wycliffe College was then called) containing the proposals referred to by Mr. Blake. Three days later the Corporation of Trinity College met, when this communication was read and a committee appointed to consider it and report at the next meeting of the Corporation. The next meeting was held, in regular course, on 12th May following, and in the Minutes of that meeting the first item after routine business is as follows: "Letter read from Mr. Hoyles, Secretary of the Protestant Episcopal Divinity School Corporation, withdrawing the proposals contained in the communication of the Board of Management of that Corporation of the 14th February last." 4. In parts of his letter Mr. Blake is so vague as to be unintentionally misleading. He speaks of Trinity not accepting an offer, when apparently he means that Wycliffe withdrew the offer. In one and the same breath he refers to matters of thirty years ago and to events of to-day, without differentiating them. He speaks of a vague something which, as he understands it, "is still open to Trinity," as though it were some kind of union or amalgamation proposed by Wycliffe. How far from fact any such idea is, an illustration will serve to show. If the Bank of Montreal were to say to a strong Private Bank, We think your interests and ours would be better served by an amalgamation of the two institutions; and the Private Bank were to reply, We will have nothing to do with an amalgamation of any kind, and the only suggestion we can honestly make to meet the financial difficulties we suppose you to be under, is that if you close your doors and go out of business, we will do what we can to gather in the business you give up—if, I say, we take a suppositious case of this kind, then in the supposed reply of the private institution we have a very fair illustration of the real meaning of Mr. Blake's vague language. He might have put the case more clearly by saying that Wycliffe expressed a willingness to become Trinity's residuary legatee, but Trinity exhibited an unwillingness to die. It is, however, (as Mr. Blake understands it) "still open to Trinity" to die! 5. Mr. Blake makes a mistake, which is almost pathetic, when he supposes that financial considerations are those which weigh chiefly with Trinity College in seeking union with Wycliffe and in proposing to move to the Queen's Park. It may be difficult for one of Mr. Blake's temperament to understand it, but the simple truth is, that in these matters we are seeking peace, the good of education, and the well-being of our Church, with financial considerations occupying a secondary place.

Yours very truly, T. C. S. Macklem.

Trinity College, 5th December, 1910.

THE GENERAL SYNOD.

Sir,—In the ordinary course of events the General Synod of the Church of England in Canada should meet on the first Wednesday in September next year. Would it not be well for the Primate to consider the advisability of postponing the meeting for another year or longer? Each session of the Synod involves an expense of about \$10,000, which is levied upon the various dioceses in proportion to the number of their clergy. The lay delegates—who attend and the Church-people in the city where the meeting is held are also put to considerable expense. The call for help from the Western Dioceses and the foreign field is urgent and a full response is imperative. If the Church should be relieved of the assessment for Synod expenses, which in many cases is felt to be a serious burden, it would be much easier to meet, and even to exceed, the usual apportionments for the Missionary Society. There do not seem to be any matters for legislation by the Synod which would suffer by the delay. The subject of Prayer Book revision is one for which the Church is not ready, but the report of the Committee might meanwhile be published. The formation of a Province by the Dioceses of British Columbia will not be seriously affected by postponement for a year or two. The only other matter that requires special legislation by the Synod, so far as the writer is aware, is the application of the royalties re-

ceived from the publishers of the new Hymnal—it is hardly worth while to spend ten thousand dollars to settle that! There is a precedent for postponement in the case of the meeting at Ottawa in 1908, which was put off three weeks owing to the absence of many Bishops in England; it will therefore be quite legitimate to put off the next meeting for fifty-two weeks or longer.

Ex-member.

CENTRAL SOCIETY OF SACRED STUDY.

Sir,—At the request of the Archbishops of Rupert's Land and Ottawa, I have undertaken to act as General Secretary for Canada of the Society of Sacred Study. The prospectus states that "this Society was founded in 1899, with the object of assisting the clergy of the Church of England and of churches in communion with the Church of England, to fulfil their Ordination Vow to 'be diligent in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same.'" An annual syllabus is published, with suggested courses of reading, besides which a leaflet with supplementary information and answers to questions is issued quarterly, and supplied to all members paying an annual fee of twenty-five cents to headquarters. The organization of the Society is extremely simple, and at the same time adaptable to local conditions. Where possible, a Diocesan Warden is appointed by the Bishop. Reading circles are formed to provide systematic study and to provide the help and stimulus resulting from combined effort. The main object, however, is not to secure the adequate treatment of the subjects of study in papers and discussions so much as the regular systematized pursuit of a course of sacred studies by the members in their own homes. Any clergyman, therefore, who is not in a position to join a reading circle may join the Society and follow the courses outlined in the syllabus by himself, though association with others is urged, where possible, as likely to produce the best results. It is hoped that a new impetus to the work of the Society in Canada, where it has already for some time been organized in several dioceses, and a fresh interest in its aims will result from the appointment of a central officer, to whom applications and enquiries may be addressed and who will be prepared to assist in the organization of new branches and to secure the closer association of those already organized. By your kind permission, a space in the Canadian Churchman will be devoted from time to time to such information relating to the work of the Society in Canada, as may be of interest to members and to the clergy generally. I shall be glad to supply any further information which may be desired by anyone with reference to the work of the Society.

G. Abbott-Smith. 201 University Street, Montreal.

DEACONESS' TRAINING HOME.

Sir,—From a Deaconess' point of view I wish to give a testimony to the usefulness of such an organization as was spoken of in the letter entitled, "Activities in the Church for Young Women" in your last issue. Here in Toronto the students in training in the Anglican Deaconess House do take up in a small measure the work you mention, but their studies and other practical work make it impossible for them to devote much time to this special branch. In this visiting wherever we go, after the patient is made as comfortable as possible, we lift up the Great Physician to the sick one, and if practicable, read or pray with the patient. The practical sympathy shown first paves the way for speaking of the One for Whose sake the ministrations are undertaken, and everywhere we find acceptance and an opportunity of witnessing for Him, Who alone can heal both soul and body.

A Deaconess, C. of E. Deaconess House.

MORAL AND SOCIAL REFORM.

Sir,—In my letter in your issue of 1st instant your proof-reader made me credit the dioceses of Montreal and Niagara with \$100 each. It should have read "\$1.00 each." I need hardly say these were the subscriptions of private individuals, one from each diocese.

Chas. L. Ingles.

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**British and Foreign**

The Rev. Canon Rhodes Bristow, who has had a large and varied experience of life in London's underworld, tells of an amusing incident which happened at a christening. Infants usually cry while undergoing this ceremony, but this one was as quiet as a lamb. Throughout it smiled cheerfully in the canon's face. "Madam," he remarked later to the young mother, "I must congratulate you on the little one's behaviour. I have never before christened a child that has behaved so well as yours. "No wonder he behaved well," was the unexpected reply. "His father and I have been practicing on him with a pail of water for the last 10 days."

Those who are interested in the Holy Land cannot fail to have observed the steady, gradual increase of the Jewish settlements, both in number and in population, not only in the cities and towns but in the country districts. Gradually the land is becoming a safe one to live in. The remains of the dwellings and life of the peoples who lived there are being re-discovered, and in connection with the spade work, which has been in progress so long, we read that Baron Edmond de Rothschild, of Paris, is to visit Palestine in order to have excavations made in the locality where it is believed the tombs of the Jewish Kings are situated.

Apropos of the purchase of Clifford's Inn as the headquarters of the Knights Bachelor, the Law Times refers to the quaint form of grace. After dinner, when the tablecloths had been removed, and before wine and dessert had been placed on the tables, a loaf made in the form of a cross of four small arms was handed to the senior member of the Kentish Mess who presided at that table. He then with a small hammer knocked once on the table, and everyone, including the Principal and the Rulers, then stood up. Then with his right hand he raised the loaf up above his head to the full extent of his arm and brought it down with a thump on the table. This he did three times, and then slid it down the full length of the table to the vice-president, who arrested it in its career and handed it to a servant in attendance. This ceremony was symbolical and of origin dating from the days when all lawyers were either actually ecclesiastics or at least connected in some way with the Church. The knock was merely to attract attention, and had no symbolic meaning. But the bread made in the form of a loaf with four small arms symbolized the Bread of Life centred on the Four Evangelists. The three blows upon the table were an invocation of the Trinity. The bread being slid down the table symbolized that this bread of the Gospel was spread over the world. Finally, the bread was removed to be given to the poor, reminding us of charity.

**THE "MESSIAH" AT MASSEY HALL.**

All Toronto Church-going people should try to hear the usual December performance of this, the greatest Oratorio, in Massey Hall, Dec. 29th. From latest reports, Dr. Torrington will conduct the best presentation yet, and that is saying a great deal from an artistic standpoint.

**Children's Department**

**THE MIRROR.**

A long time ago there lived a young married couple in a very remote and rural district. They had one child, a little daughter, whom they both loved devotedly. I cannot tell you the names of the parents, nor yet that of the daughter, for the names of the humble poor are soon forgotten, but the district in which they lived is Matsuyama, in the province of Echigo, in west Japan. Here the story that I am about to relate is still a popular legend among the peasant folk. It happened that while the daughter was still a very little child, the father was sent by the overlord of the district on a business mission to the capital of the empire. As the

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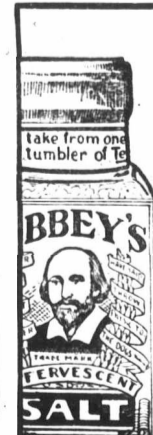
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journey was a long one neither the wife nor the daughter could accompany him, and so, bidding them good-bye, and promising to bring back with him some pretty gifts for both of them, he set out alone. The mother had never travelled farther than the little hamlet in sight of her humble home, and she knew nothing of the great world of men and cities beyond her native mountain valley. She, therefore, could not help feeling a certain fear on account of her husband's long journey to Kyoto; but, at the same time, this fear was mingled with a proud satisfaction because, of all the peasantry of that district, her husband was the first to go down to the great and opulent city where all the grandees of the empire lived in such splendour, and where there were such wonderful things to be seen and heard. The time came for the husband's return, and the wife dressed the little girl in her best clothes and arrayed herself in a beautiful blue gown, which had been a precious heirloom in the family for many years, and which she knew her husband always was pleased to see



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He says: "The patient was a man who had suffered, to my knowledge, for years with dyspepsia. Everything he ate seemed to sour and create gases in the stomach. He had pains like rheumatism in the back, shoulder blades and limbs, fullness and distress after eating, poor appetite and loss of flesh; the heart became affected, causing palpitation and sleeplessness at night.

"I gave him powerful nerve tonics and blood remedies, but to no purpose. As an experiment I finally bought a 50-cent package of Stuart's Dyspepsia Tablets at a drug store and gave them to him. Almost immediate relief was given and after he had used four boxes he was to all appearances fully cured.

"There was no more acidity or sour, watery risings, no bloating after meals, the appetite was vigorous, and he has gained between 10 and 12 pounds in weight of solid, healthy flesh.

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her wear. I shall not attempt to tell you the joy of this good woman when she saw her husband enter the house, safe and sound from his long journey. The little one clapped her hands and laughed with glee when she saw the pretty toys that her father had brought her. Nor did the good man himself soon grow weary of relating the incidents of his journey and telling of the marvels of the great city. "For you," he said to his wife, "I have brought something never before seen in all this region. It is called a mirror. Look in it and tell me what you see." Saying this he gave her a little, flat, lacquered box, in which lay a round metal plate. One side of this was covered with frosted silver with relief decorations of birds and flowers. The other side was as brilliant and polished as crystal. As the delighted and astonished wife looked at this side she saw a beautiful face with rosy lips, pearl-white teeth, and sparkling black eyes, smiling up into her own. "What do you see?" asked her husband, enjoying the look of amazement that overspread his wife's features, very satisfied, also, to be able to show that he had learned something during his travels. "I see," said his wife, a handsome woman looking at me. She moves her lips as if she were speaking, and, strangest thing of all, she wears a blue gown exactly like my own!" "Little simpleton!" cried the man, delighted to know something that his wife did not know. "It is your own face that you see. That plate of metal is called a mirror. In the city everybody has one." For several days the wife would sit frequently before the mirror watching the reflection of her own fair face. Then the mirror was carefully laid away, among the few treasures of that peasant home. Years passed by and husband and wife lived happily together, the chief joy of their lives centering in their daughter, who was growing up into young womanhood, the very picture of her mother in form and features, and with all the artlessness and simplicity of character that had been her mother's before the mirror revealed to her the beauty of which she had so long been the unknowing possessor. But there finally came a day of sad misfortune to this happy home. The good and loving mother fell sick, and, although the daughter watched over her with tender affection and solicitous devotion, the invalid grew worse continually until there was no hope for her recovery. When the wife and mother realized that she must soon die she called her daughter to her side and said: "Dear daughter, you see, how sick I am, and that I must soon leave you and your father. Promise me that when I am gone you will take out the mirror that has lain hidden away for so many years. Promise me that you will look in it the first thing

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you do every morning and the last thing that you do every night. In the mirror you will see me, and you will know that I am always near you, watching over you." When she had said this the sick woman pointed out the place where she had concealed the mirror, and with tears the girl promised to do what her dying mother requested. Tranquil and resigned, the latter soon passed away. The dutiful daughter was not forgetful of her mother's last request. Every morning and every evening she took the mirror from its place of concealment, and for a long time would gaze upon it intently, never once in her artless simplicity of mind thinking that it was her own face that she was looking upon. To her it was the face of her dearly loved and lost mother, radiant and smiling, that met her gaze. Not her mother as she was in the days of her last illness, wasted and pallid, but as she remembered her, far back in the years of her childhood, when her father had left them alone to go on a journey to the far-off city, and had brought back with him this very mirror and had given it to her young and beautiful mother. It was upon the face of this mother of her childhood that the daughter now looked. To her at night she confided the trials and weariness of the past day, and from her she sought every morning strength and encouragement to meet the duties of a new day. In this manner the young girl lived, watched over, as she fondly believed, by her mother, endeavouring in all things to please her just as if she were living with her, and careful always to do nothing that might grieve her. Her greatest joy was to look into the mirror in the evening and be able to say, "Mother, I have been to-day all that you wanted me to be." At last the father learned that his daughter was looking into the mirror every morning and every evening, and that she seemed to hold conversation with it. He questioned her on the subject of this strange conduct. The girl said: "Father, I look every day into the mirror to see my dear mother and to talk with her." She then told him of the last request of her dying mother, and how she had never, for a single day since her death, failed to observe it. Deeply touched by such simplicity, and lov-

ing obedience, the father's eyes filled with tears and he tenderly drew his daughter to his breast. And, as long as he lived, never did he have the heart to tell her that what she saw in the mirror was only the reflection of her own sweet face, which the molding power of her filial affection and devotion was day by day making more and more like that of her dead mother.

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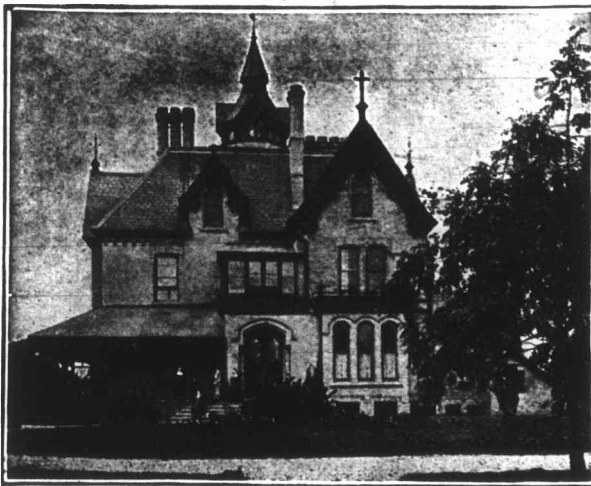
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