

Canadian Churchman

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

Vol. 38

TORONTO, CANADA, THURSDAY, JANUARY 19th, 1911

No. 3.



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CHURCH AND MEMORIAL WINDOWS

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A very pleasant function took place at St. John's Rectory, New Pitsligo, Scotland, lately, when a number of the members of the congregation met Miss Fowlie, the head-mistress of the Girls' School, and her sister and presented them with parting gifts. The Rev. P. F. Young, the rector, presided and made the presentations. Miss Fowlie was presented with a solid silver afternoon tea service and her sister, Miss J. I. Fowlie, was presented with a handsome combined dressing and writing case. The former gift bore a suitable inscription. Miss Fowlie has been the head-mistress of the Girls' School for the past nine years and her resignation is greatly regretted by the congregation.

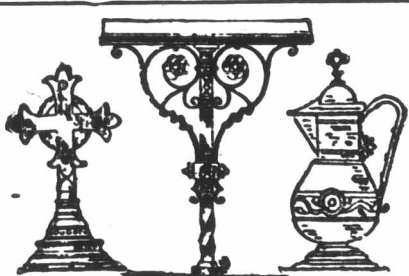
There was a very large gathering at the annual social meeting of the congregation of St. Martin's, Glasgow, which was held recently. At this meeting Mr. Robert Young, who has been the treasurer of the congregation for the past 25 years, was presented with a purse of sovereigns and a gold Albert watch chain and cross and Mrs. Young also was presented with a very handsome silver tea-pot. Both the chain and the tea-pot bore suitable inscriptions. The Very Rev. the Dean of Glasgow made the presentations and the rector, the Rev. J. A. Ferguson, presided.

The missionaries in Shanland, Burma, make use of the talking machine by day and the magic lantern by night, as they attract an immense number of people, who, after their use for a time is over, remain to hear the Gospel preached, and to talk with the missionaries about the Christian religion, and many are converted. The magic lantern especially aids in this, as there are thrown upon the screen many beautiful coloured views of the life of Christ.

A Chinese Student Volunteer Movement has been organized. During the last two years over three hundred Chinese students in Christian colleges in China have pledged their lives to the ministry. These have now been organized into a band for the evangelization of China.

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Canon J. M. Wilson, of Worcester, and formerly Archdeacon of Manchester, has just completed his seventy-fourth year. For some time he has been busy in arranging the ancient manuscripts at Worcester Cathedral. At the age of seventy he learned to decipher medieval documents, and a few days ago he lectured before the Worcester Archaeological Society, and explained the quaint carvings of the cathedral cloisters.

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The Brotherhood of St. Andrew at their Convention held in Nashville, Tenn., proposed to raise \$50,000 as a memorial to their deceased founder, the late Mr. J. L. Houghteling, the income to be used to support a traveling secretary. Mr. Charles M. Nye of St. Andrew's Church, Omaha, was chosen a member of the council for this year. Prayer and frequent communions were the leading thoughts emphasized during the convention.

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SIN

Lessons

Jan. 22
Morning—Isa
Evening—Isa

Jan.
Morning—Isa
Evening—Jer.

Jan. 29
Morning—Job
Evening—Job

Feb. 2
Morning—Ex
Evening—Ha

Feb. 5
Morning—Pr
Evening—Pro

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Lessons for Sundays and Holy Days.

Jan. 22—3rd Sunday after Epiphany.

Morning—Isai. 62; Matt. 13: 1—24.
Evening—Isai. 65 or 66; Acts 13: 26.

Jan. 25—Conversion of St. Paul.

Morning—Isai. 49: 1—13; Gal. 1: 11.
Evening—Jer. 1: 1—11; Acts 26: 1—21.

Jan. 29—4th Sunday after Epiphany.

Morning—Job 27; Matt. 16: 1—24.
Evening—Job 28 or 29; Acts 17: 16.

Feb. 2—Purific. of Mary the B. V.

Morning—Exod. 13: 1—17; Matt. 18: 21—19: 3.
Evening—Hag. 2: 1—10; Acts 20: 1—17.

Feb. 5—5th Sunday after Epiphany.

Morning—Prov. 1; Matt. 20: 17.
Evening—Prov. 3 or 8; Acts 21: 17—37.

Feb. 12—Septuagesima.

Morning—Gen. 1 & 2: 1—4; Rev. 21: 1—9.
Evening—Gen. 2: 4 or Job 38; Rev. 21: 9—22: 6.

Appropriate Hymns for Third and Fourth Sundays after Epiphany, 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.

THIRD SUNDAY AFTER EPIPHANY.

Holy Communion: 250, 257, 397, 646.
Processional: 389, 484, 615, 624.
Offertory: 98, 463, 481, 542.
Children: 630, 703, 708, 710.
General: 97, 491, 499, 584.

FOURTH SUNDAY AFTER EPIPHANY.

Holy Communion: 241, 242, 251, 260.
Processional: 43, 44, 636, 664.
Offertory: 399, 541, 605, 627.
Children: 457, 713, 714, 726.
General: 33, 523, 531, 780.

THE THIRD SUNDAY AFTER THE EPIPHANY.

"Render to no man evil for evil," Romans 12:17.

All men seek to obtain the things which shall be advantageous to them. Some have a narrow ambition, only to succeed in this life; others

are anxious about the future and relate the advantageous to the future. It is easy to see that evil things can be of no advantage even to the man whose vision is narrowed by earthly horizons. An openly sinful course is soon brought to a halt by the variously expressed conscience of the community. And the result is that there is more commercial honesty and honour than we sometimes imagine. Indeed no earthly venture can succeed if the foundations are persistently dishonest. From the purely earthly point of view advantages lie in the recognition and pursuit of the good. Does it not follow, therefore, that men can only succeed in life by returning good for evil? To return evil for evil is to bring about one's own downfall. Whereas to return good for evil is to apply a corrective to him who works evil, and at the same time, to do something which must result in strengthening and establishing the worker of righteousness. This is the spirit of Jesus Christ. Under the most provoking circumstances He returns good for evil. "Put up thy sword," He says to Peter whilst He heals the servant's ear. "Father, forgive them," He prays even as the Roman soldiers cruelly drive the nails into His blessed feet and hands. In this Epiphany-tide we would learn how to reveal the Christ to the World. Already we have learned that we must be patient in tribulation. Now we must learn further to imitate Christ Jesus by rendering good for evil. Our reason for such imitation is God's reason. He wills not the death of a sinner. Why should we? To render evil for evil is to confirm the sinner in his ways, and to enshroud him in the thick gloom of hopelessness. To render good for evil is to let the light of the eternal Christ fall across his path.

Sin And Its Punishment.

It is too much the habit now-a-days to pass over or ignore the tremendous fact—a fact that affects the life of each human being—that sin is punished in this life. But that is not all; it will also be punished in the next life. This habit of glossing over or ignoring this awful fact on the part of religious teachers and preachers is, we believe, responsible for many of the shortcomings of the present day. Dr. Paterson-Smyth puts the matter fairly and forcibly in his striking book, "The Gospel of the Hereafter," where he says that "the main trend of Scripture teaching is that it shall be well, gloriously well, with the good, and that it shall be evil, unutterably evil, with the wicked; that there is a mysterious and awful malignity attaching to sin; that to be in sin means to be in misery and ruin, in this or any other life; and that sin persisted in tends to utter and irretrievable ruin."

The Novel.

Not so very long ago such a thing as an ordinary secular book, far less a novel, was not allowed to be read by the young of a family on Sundays. On that day they were safely put away under lock and key. How far we have travelled since then is shown by an announcement of a series of Sunday evening addresses on "Great Novels as Christian Forces" in a leading Congregational church in New York. It is said that the aim of these addresses would be to show how some famous novels have enforced great religious principles, or pictured the results of good and evil action. Certainly the addresses must have taken preparation, some thirty novels being specially mentioned as illustrative of the subjects. Is it not time that some supervision should be exercised over the literature spread out to young people? The list of those above referred to is

free from the viler class of present-day fiction, but there are some like Robert Elsmere in this list which reflecting parents would not like to see in their children's hands. It is a sad commentary on modern fiction that the great firms of London booksellers were obliged to form a society to forbid the inclusion of classes of fiction in their circulating libraries. Many of these books come in from the States, and we would be glad to see that some society was formed in New York and Boston to purify light literature, both book and magazine literature, as much as possible. Conscientious clergymen do what they can as it is, but that is not much.

A Quaker's Selection.

As to what is proper reading for a Christian man is a question which each of us must personally answer. Yet every clergyman is presumed by his parishioners to be able to advise some courses of reading, especially those to be followed by young people. Leading men are always being called on for such advice. In a recently published work we saw that the celebrated William Penn in responding to such a letter had recommended a long list of books which is wonderful in its comprehensiveness. Fancy buying "the pamphlets since the Reformation pro et con to be had at the Acorn in Paul's Yard, to be bound up together, comprisable in about 6 quarto volumes." The most remarkable is the list of religious works recommended by one Quaker to another, "For devotion, the Scriptures, Friends' Epistles, Austin his City of God, his Soliloquies, Thom a Kempis, Bona, a late piece called Unum Necessarium, and a Voyce crying out of the Wilderness writt in Q. Elizabeth's time."

The Church's Comprehensiveness.

It is very refreshing to find a great leader of the Evangelical party in England, (Dean Wace, of Canterbury), fully recognizing the breadth and comprehensiveness of the Church. No man carries more weight in his own party, and his weighty words, therefore, demand our close attention. He said:—"Perhaps it was not sufficiently remembered that Privy Council judgments, based on the Prayer Book as it now stood, secured (1) the position of the Evangelical party, (2) the position of the High Church party in reference to the Holy Communion, as represented by Mr. Bennett, and (3) the position of the Broad Church party as represented (say) by "Essays and Reviews." Not only the position of the clergy, but the position of the laity of various schools, was thus established; and the satisfaction of the laity was a matter of great importance. That great Court which established these principles had a right to a favourable construction when refusing one particular minor principle. However, his point was that these principles were based on the text of the Prayer Book and the Articles as they now stood, and to attempt in any serious way to tamper with the text of the Prayer Book would invalidate the ground on which they could all securely stand, with safety to their consciences." What a blessed day it would be if members of the three parties would recognize each other's rights as sanctioned by the test of the Prayer Book and Articles. The Dean said also he felt that the High Church party had some reason on their side in regretting that the Church had lost, for instance, the old Order of the Canon, and that they, with the great mass of lay people, had a right to regret the absence of their primitive remembrances of the dead, free from all references to Purgatory, which were so comforting to many hearts.

Church and State.

In his address to the General Synod of the Church in Australia, the Archbishop of Sydney referring to the influence of the Church on the State brought about by the Union of the Australian Dioceses said:—"We may claim that the Church was helping to shape the State just as had happened centuries before in England when Theodore, Archbishop of Canterbury, banded together the Churchmen of the Heptarchy, thereby fostering the national idea that eventuated in the English Crown. The union of Australian Churchmen from different States in the Australian General Synod was at any rate, if no more, an opportunity for the development of Australian sympathy and Australian unity such as took concrete shape twenty-eight years later in the foundation of the Commonwealth." The great and beneficent influence of the Church on the State under British rule is not as generally appreciated as the facts warrant. It is well for a Bishop not only to be able to see but to present great events in their true historic perspective.

Lawlessness.

Writing of Lawlessness as the national vice a writer in the "Century Magazine" says that "no wonder the country is suffering from lawlessness when both the poor and the rich neglect to train and discipline their boys." In the same publication it is said: "A means has been found to repair in part the lack of home-training for youth in 'The Boy Scouts of America.' This is a movement which is applicable to boys of all classes, which appeals to every natural youthful impulse, which brings every faculty into healthful action, and which, at the same time, enforces the principle that subordination is a real happiness in human association. It teaches also that loyalty belongs first to country, and that country is only a general name for law and order." There can be no doubt that the Boy Scout Organization will prove one of the best bulwarks in the nation against the prevalent growth of lawlessness. But the home, after all, is the place where the seeds of discipline should be sown and the habit of obedience implanted. Not only the United States but Canada have much to learn if law and order are to rule.

Shade Trees.

It is worth considering whether it would conduce to the beauty of our roads and streets were tree planting done systematically. The State of New Jersey a few years ago determined that it should be done and provided a shade tree commission, consisting of "three freeholders, who shall serve without compensation, and who shall have the exclusive and absolute control and power to plant, set out, maintain, protect, and care for shade trees in any of the public highways" of its municipality. This commission has had the control of public parks added to its duties. The advantages of this arrangement have been, we are told, already shown, in Newark and elsewhere. In Newark in six years 17,000 young trees have been set out on 102 miles of streets. The commission assesses the cost of planting against the property in front of which they are set out. The money from this source is reinvested in other plantings. Only the actual cost of the tree, guard, stake, and labour is so taxed. The average assessment last year was \$2.93. This covers once for all the entire cost. If the tree dies, it is replaced under the guarantee without extra charge to the property. At the beginning, the ground is prepared, the pits being thirty-three feet apart. When the new soil has settled, the tree is set in place with a wire guard, topped with a rubber collar, and a stake to hold it steady until it has its own firm grip. With forty clear days in both spring and fall, the two planting seasons, and setting out fifty a day, the year's output will be four thousand more trees, to adorn twelve more miles of streets, and to begin the transformation

CANADIAN CHURCHMAN.

of commonplace thoroughfares into park-like highways arched with waving trees.

What is a Christian?

Bishop Magee in his sermons on the Catechism asks this question, and answers it thus:—"A Christian is a man who by Baptism is admitted into the family of Christ—that is a Christian. I repeat it, every christened man is a Christian." He is, of course, careful to explain that "a man must be called first to be a Christian, and after that he must walk as a Christian." To become a child in God's family, or in any other family, does not mean that the child will be afterwards obedient, loving, or holy. Anyone who is grounded in his Catechism knows how it is built on Christian baptism. Every step in it is based on baptism, and the individual name asked of each child in the first question is the Christian name. Our baptism admits us into the family life of Christ's Church, and without baptism we have, strictly speaking, no Christian name. In all other cases a child is named as a horse, or dog, or cat is named. There is nothing Christian about the name in such cases.

"Honest Doubt."

There is a certain class of people who are very zealous in defending what they term "honest doubt." If religion were a matter to be dealt with by the human intellect alone then we might with the late Dr. Goldwin Smith rule faith out of court. But God the Creator of the human intellect is a Spirit. His is a spiritual religion, though cognizable by the intellect of man illumined by faith. Sheer intellect unaided by faith may begin with honest doubt, proceed to agnosticism, and end with atheism. Whilst the spiritual pride that turns a cold shoulder to the doubter is to be deprecated, the spiritual teacher who from his pulpit extenuates or defends religious doubt does not thereby prove himself to be an advocate of religious belief. Belief, or Faith, is the cornerstone of the Christian religion; and though Tennyson and some other eminent men have defended, shall we say, "honest doubt," we have failed to find any Christian advocate from Our Lord's day to the close of the Canon of Scripture saying one single word in defence of doubt.

Criticism of Early Biblical Codes.

The silent witnesses of the past brought forth by the enterprise and industry of archaeologists, from their resting-places in the earth supply striking commentaries on the assertions sometimes made by radical critics, and continue to confute their misleading and injurious assumptions. Professor A. H. Sayce, referring to two of their propositions, has recently said in the "Homiletical Review" that "One thing, at any rate, is clear: the critical contention that a code of laws could not have been compiled at so early a period as the Mosaic age has been disposed of forever. As the Tel-el-Amarna tablets demonstrate the falsity of the critical assumption that the Mosaic age was illiterate, so the newly discovered Code of Hammurabi has demonstrated the falsity of the other critical assumption that a legal code was impossible before the time of the Israelitish kings. The two assumptions on which the Wellhausen theory of the origin of the Pentateuch rested have both been ruled out of court."

Dean Innes' Library.

Some unfounded rumours in regard to the disposition of the library of the late Very Reverend Dean Innes, of London, are in circulation. The following are the facts: the late Dean Innes left his library to his daughters with certain instructions in regard to particular sets of works for individual friends. The remainder of the books were disposed of in accordance with the following words, quoted from the will: "The balance of the books to be gone over by the Principal

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of Huron College, he to choose such as he thinks would be useful to young men going forth as clergymen of the Diocese of Huron; said books to be made up into parcels or small libraries, that thus they might be assisted in the Divine Master's work. These gifts to be bestowed on such as are not able to buy for themselves." This instruction was carried out and about 900 volumes came into the hands of the Principal of Huron College, and every year when the graduates of Huron College go out they have received parcels of books of about equal size and value. The gift is not quite exhausted yet, but the most valuable and useful parts of the library have been disposed of as above described. There were some personal gifts to the late Canon Dann, but there were no books left to the rectors of St. Paul's Cathedral.

MRS. EDDY AND EDDYISM.

It is not every day that the founder of a new religion passes away, and the death of Mrs. Eddy may be regarded as an event of sufficient importance to demand more than a passing notice on our part. The late founder of "Christian Science," so-called, was certainly a remarkable woman, in her way one of the most remarkable women of history, for she accomplished what probably no other member of her sex ever did: she founded, organized, and established a religious society. We have had female religious enthusiasts and leaders, but hardly one who could be taken seriously as the originator of a new form of religion with the very doubtful exception of our own Joanna Southcote, whose name, we wouldn't in the least be surprised to hear, is unknown to the majority of our readers. Mrs. Eddy then in some respects must have been an extraordinary woman, for it is undeniable that she exercised a very real influence over thousands of intelligent, and sometimes highly educated, people, over people in many respects, in education, culture, and natural intelligence, greatly her superiors. It is notorious that Christian Science has attracted a disproportionate number of the "really better class," to use that much-abused term in its legitimate sense. This remarkable and almost exceptional state of things can only be attributed to the fact that Christian Science does supply or meet a widely and deeply felt want. It is an oft-quoted saying that heresy is the Nemesis and the measure of the unfaithfulness of the Church, that it is the emphasizing, (and over-emphasizing), of some neglected phase of the Christian religion, and this is undoubtedly true. In Spiritualism, with its many objectionable features, we see an attempt to reaffirm the great Catholic and, largely, among Protestants at all events, forgotten or neglected doctrine of the Communion of the Saints. In Theosophy we may discern the desire for a deeper spiritual consciousness. In Christian Science the practical application of the power of faith, and yet while it is true that every one of these semi-Christian cults represents some distinctive Christian truth, it is equally true that in Christianity, as a whole, each one of them could find plenty of room to live and work, as co-ordinate departments of one all-embracing system. In other words, none of these cults, if such a term may be used, represent any new discovery. They have perhaps made new departures, which have ended in grotesque and gross perversions and distortions. But they owe all their primary inspiration to the Christian religion, to which even in their latest and most exaggerated forms they can be easily and unerringly traced. In one respect they may be said to have done, or are destined eventually to do, good. They have waked up the Church to the reaffirmation of these neglected phases of her life and work, as is already evident in certain movements with which we have previously dealt. But Eddyism as a system, and apart from the

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admixture of undeniable truth discernible therein, can never really and truly merit the name of a religion, at all events, in the Christian sense. It appeals primarily to the selfish instincts of mankind. Its initial promise is mere bodily comfort. The soul of true religion is self-sacrifice. Christianity, it is true, promises happiness, of a certain kind, and victory over, not immunity from, bodily suffering. But only indirectly, as an effect, through the conquest of self. Christianity does not say, accept my teaching and you will escape the ills of life. It says, "Seek ye first the Kingdom of Heaven, and its righteousness, and all these things will be added." Christian Science reverses this. It sets up, as the ideal, immunity from the ills of life. The chief end and aim of religion is to escape suffering. With the means it employs, it is impossible now to deal. In fact, any attempt to deal seriously with the details of Christian Science teaching is an almost hopeless task, as it meets nothing squarely and begs every question. But whatever else you may call it, you cannot call Christian Science a religion. For the essence of religion is forgetfulness of self, and the essence of Christian Science is to make oneself comfortable.



THE WELSH CHURCH.

The long-looked-for report of the Welsh Church Communion has at length been issued and contains a good deal of very interesting information, which otherwise would have been ungetatable. The first part of the report deals with Church endowments. The number of Welsh parishes or districts is given at 1,014. The total gross income of incumbents is £242,669. This income is derived from a number of sources, tithes, glebes and endowments. The total population of the Principality of persons over five years of age was 1,767,645 in 1901, at the time of the last census. Exclusive of Monmouth and Glamorgan, there are 226,399 speaking Welsh only, 322,845 speaking English and Welsh, and 247,984 who speak English only. The principal churches in Wales are Baptist, Calvinistic, Methodist, Congregational, Wesleyan Methodists, and the Church of England. The figures as to communicant membership are as follows:—Baptists, 143,836; Calvinistic Methodists, 170,617; Congregationalists, 175,147; Wesleyans, 40,811; other denominations, excluding Roman Catholics, 19,870; Church of England, 193,081. The total number of churches and mission rooms in connection with the Church of England in Wales is 1,546 and 318, the officiating clergy number 1,597; the baptisms in 1905 were 21,948, and the confirmations, 15,341. Between 1840 and 1906, £3,332,385 was raised by voluntary contributions for the restoration and extension of ancient churches, and the building of new churches. During the same period £83,218 was provided for churchyards, and £575,554 for parsonages. Nearly £300,000 was raised in 1905-6 for clerical stipends, church expenses, church and school buildings. A continuous increase in communicants and Sunday School pupils is reported during the past thirty or forty years. In St. David's diocese, for instance, there have been built since 1877 103 new churches, the increase of accommodation during the same period was 23.6 per cent., the resident clergy in this same diocese increased from 440 to 517, the Sunday services from 780 to 1,218. The four great Non-Conformists claimed in 1908 a total membership of 503,201, which is a little less than one-half of the total population. Archdeacon Evans and Lord Hugh Cecil, members of the Commission, give further details of the progress of the Church in a supplementary report. The number of persons confirmed in the decade ending 1908 was 115,843, an annual average of 11,584 as against 10,178 during the previous decade; the Easter communi-

cants increased from 134,234 in 1905 to 144,411 in 1908; the Sunday scholars from 168,290 in 1902 to 186,393 in 1908. The infant baptisms during the last nine years amount to 32.2 of the total number of births in Wales. In 1908, out of 10,878 marriages solemnized in churches, 5,518, or more than fifty per cent., were performed in the Church of England. The statistics presented have been gone over very carefully by the commissioners, but they are not wholly satisfactory, as no legal machinery exists for collecting them. From these facts and figures culled from the report, the following facts may fairly be deduced: (1) The Church in Wales is a vigorously growing institution, and keeping well abreast of the general increase of the population. This is everywhere manifest in the great centres, such as Cardiff and Swansea, and in the remote rural districts. (2) The Church, or what is called the "all inclusive" membership enumeration, is at least equal to the two largest Non-conformist bodies taken together. The marriage and baptismal statistics prove this. Outside of its communicant membership the Church has probably at least 100,000 adherents, who claim her ministrations. (3) The urgent need of a religious census of the whole Principality. The Church is strongly and unanimously in favour of such a census, but the Nonconformists bitterly oppose it. It is difficult to understand the grounds on which the Government refuses a census. One would naturally imagine that in an investigation of this kind it would be the very first thing done. (4) The vast sums that have been expended during the past half century on the work of the Church, in the building of churches, schools, and mission rooms by individual Churchmen. The disestablishment and disendowment of the Welsh Church is, we suppose, now inevitable. The latter process, it is said, will be of a very sweeping and radical character. The income of the Church, it has been stated on apparently good authority, will be reduced from £242,669 to something under £20,000. This probably is an exaggeration. But it indicates the general lines upon which this act of spoliation will be carried out. The prospect is certainly depressing. Whatever theories we may hold as to the connection of Church and State, it is impossible to view with equanimity the crippling of the work of the Church in the remote rural districts of the Principality. The present status of the Welsh Church injures no one. Its revenues are not raised by any act of injustice, direct or indirect. Its income from tithes are not paid by the tenant or landowner, for they have never belonged to him, and were they taken from the Church to-morrow they would not be given to him. The Church is admittedly doing a noble work. She has been in occupation of the field from time immemorial, and her beneficent influence is everywhere in evidence. She is teaching the great fundamental truths of our common

Christianity, and her success is the general gain. That she will eventually survive this blow, is not to be doubted, but that the cause of religion generally will, in the meantime, sustain a very severe and trying shock, is equally undeniable.



FROM WEEK TO WEEK.

Spectator's Comments, and Notes of Public Interest.

The citizens of Montreal are endeavouring to erect a suitable monument to the memory of the late King Edward VII. by means of popular subscriptions. A really beautiful work of art set up in a suitable public square is an educative influence hard to realize. The furnishing and equipment of the interior of private homes make for the refinement of the occupants, but the influence of art set up in public makes for the edification of all who look upon it. The expenditure of large sums of money on graceful and significant statuary are far from foolish extravagance. To have a King Edward hospital or a King Edward institute may at first sight appear to be the most suitable way of keeping alive the memory of a great and kindly monarch, but it is almost certain that necessary institutions will ultimately be furnished in some other way. It is not, however, so easy to have suitable statuary erected where its influence and teaching will be exerted perpetually upon the ordinary citizens at home and the stranger from afar. In the next place the late King Edward stands for that which should be honoured by the people, namely, national constitutional government and international good will. A monarch that rules for the welfare of his people, who occupies the honourable position of chief servant, as well as chief ruler, of his subjects, should be held up in honourable distinction to all generations. Chief among the services which Edward rendered his Empire, and the world at large, was his unique influence among nations in bringing them to a friendly understanding when strife seemed imminent. The subject of what we trust will be a great work of art is surely such as should inspire the artist and the ordinary citizen alike. A great statue to a great Sovereign, set up by small contributions of thousands of citizens, ought to be a civic asset of which Montrealers should long be proud. Montreal is the fortunate possessor of many excellent public statues, and particularly one in commemoration of the Canadian soldiers who fell in South Africa. It would be particularly appropriate to have an equally, or even more impressive, statue not far distant, that would speak to the public of the blessedness of peace. Let us add one other word on the statuary of a great city. Should we not more fully emphasize the homely, the simple, yet fundamental virtues of life in our artistic symbolism in public places? Why not honour motherhood in this public way? or industry, or pioneer educators, or reformers, or preachers of righteousness? War and statecraft have their splendid heroes whose memories should certainly be kept alive, but we ought to show our appreciation of those who are nobly exemplifying the less obtrusive, but none the less important, virtues. Appreciation may not be necessary to the truly virtuous, but it is valuable all the same.

The negotiations now in progress between the Governments of the United States and Canada may result in very far reaching developments. It is manifest that within recent years a complete change of attitude has come over the American people in regard to Canada. It is not so long ago that an adverse British sentiment pervaded the whole American political atmosphere. It was almost necessary for an American politician to

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make himself offensive to Great Britain to be sure of popularity at home. While there appeared to be no such aggressive sentiment in regard to Canada, the attitude was that of indifference. There was a vague idea that as England was a monarchy, Canada had to do what it was told, and therefore little attention was paid to Canadian statesmanship. In any case a few million Canadians did not suggest a commercial market worth bothering about when there was such a vast opportunity at home. Within recent years, however, the scene has entirely changed. England and the United States are on really cordial terms. The inflow of immigrants from all parts of the world, and particularly the inflow of settlers from the United States of America have opened the eyes and understanding of our neighbours to the fact that this nation to the north must be reckoned with in the years that are before us. In the interests of commerce a freer interchange of products is thought to be desirable. Years ago a similar overture from this country was received with official politeness, but no appreciation. In the meantime commerce has been greatly developed within the Empire, and a new conception of imperial unity and power has been generated. Had the Canadian overtures fifteen or twenty years ago been entertained, Canada to-day would surely be closer to the United States, and, we fancy, not quite so close to Great Britain. It is gratifying to know that the imperial bond is now so strong that we can look upon these negotiations with much greater security than would have been possible a score of years ago. However, it is not wise for our great Canadian journals to treat the occasion lightly. While our government has shown no mild enthusiasm at the prospect of reciprocal trade arrangements, yet it has not declined the overtures without a serious discussion of the situation. Even if nothing comes of the negotiations, it is of very great importance that we should preserve a good understanding with our neighbours on a friendly basis. A little unnecessary criticism, a few irritating comments, may give rise to unpleasant feelings between nations that ought to live on the most friendly terms.

There are persistent reports that the Duke of Connaught, brother of our late King, will succeed Earl Grey as Governor-General of Canada. Whether His Royal Highness will accept the appointment or not no one appears to know absolutely, but it is evident that there is a strong effort being made to have the Duke come to Canada. We are not at all sure that the appointment would prove very satisfactory to the Duke of Connaught, and might involve Canada in some awkward situations. The Duke may be under the impression that the Governor-General of this Dominion has a position of great constructive influence in the laying of the foundations of a new empire. Many of our Governors-General have come to this country with some such vision before them. They have essayed to transform their vision into a reality, and have immediately been informed that the Prime Minister and his Cabinet are they on whom the responsibility of government rests. A Governor-General of ability and judgment may have a very important influence not only upon the legislation, but also upon the general well-being of the Dominion, but it is not an influence of a commanding type. It is the influence of suggestion and example. Whether the brother of King Edward would be satisfied to spend five years under such restraint, we, of course, do not know, but if he should attempt to pursue a more vigorous administrative line his position would be very awkward indeed. To hear a question asked in the House by a back-country representative, such as this, "Does the Government assume responsibility for the Governor-General's utterance on such and such an occasion?" and have it answered in the negative, is not conducive to happiness. Such things have

happened in the past, but when a royal representative is interested, the situation is more serious. However, the brother of the late King is likely to be most careful in constitutional procedure. Just how a little Royal Court would fit in at Ottawa is another question that some would not care to answer, off-hand.

"Spectator."

PRAYER BOOK STUDY.

This department is under the editorship of the Rev. Austin Ireland, rector of St. Stephen's Church, Lachine, P.Q.

13.—What are the days "most convenient for Baptism"?

14.—When are the people "to be ready at the Font"?

15.—What three historical allusions are referred to in the first prayer in Public Baptism of Infants?

16.—Does the Prayer Book anywhere give directions for the people "to sit"?

17.—What collect contains the words "Thy bright beams of light"?

18.—What is the meaning of the word "wealth" in the Litany suffrage "In all times of our wealth"?

THE BISHOP OF ATHABASCA'S STATEMENT.

Sir,—Force of circumstances compel me, very reluctantly, to make a public statement of my position and the position of the diocese, in view of the action taken by the Missionary Society of the Church of England in Canada, (M.S.C.C.), in limiting its grant to Athabasca to \$2,000, an extra \$1,000 having been surrendered by two brother Bishops, making it \$3,000, for which kind and generous action I most cordially thank them, such practical sympathy tends, in no small measure, to increase one's esteem for the party they represent. The principal statement which I wish to make, and which will be placed on record as an explanation to those who follow me, of the "penny-wise-and-pound-foolish" policy which the action of the M.S.C.C. compels me to adopt, in order to pay the salaries of the staff, and refund \$1,000 of trust money, borrowed to pay off arrears, two years ago; viz., to sell \$2,500 worth of our valuable Church lands (acquired by the missionaries of the Church Missionary Society previous to 1892) at the rate of \$3 per acre, instead of \$25 to \$40 an acre in from six to ten years' time. At the suggestion of the General Secretary at the Board meeting in December, 1909, I consented to waive my claim for the extra \$1,000, for a year. This was done in all good faith, believing that it would be granted this year. For this self-destructive policy I am driven to pursue, I disclaim all responsibility. If the M.S.C.C. consider it a wise and business-like course, and are willing to assume the responsibility, it must be right! There is not in the diocese, at the present time, one single worker more than necessary, so, as long as the land lasts, they will continue their work. This counsellor policy of soul valuation is as unjust as it is unscriptural. "Ridiculous," seem to say some of the members of the Board, "to spend so much time, labour, and money on building an 'Ark' for eight persons. Leave the building of it until the crowds are ready to enter!" They seem to think that there is time to build after the flood has come, and the Indians and settlers have been swallowed by other churches. This accounts for the smallness of our Church membership in these Western dioceses. Missionary aggressiveness and spiritual zeal are discouraged and crushed by the financial burden; especially in the case of those who, during what ought to

be their furlough, sacrifice their rest in order to raise special funds to relieve the strain and extend the work. A strict account of all funds raised by special effort is demanded by the Board, and the grant is reduced in proportion. Our statistical returns may be comparatively small, and would be deplorably so if the few we enter on paper represented all who have been influenced for Christ by the preaching of the Gospel. I can humbly say that during my twenty years' work here, nearly every soul within a radius of 150 miles, including 2,000 Roman Catholics, have heard the Gospel from my lips, and the lips of others associated with me; and who dare count the souls to whom God's Blessed Word has brought light and life? A large volume might be filled with the names of those who, though never members of our Church, left behind them a bright testimony of their simple faith in Christ. Our repeated requests to the Board to send a deputation have been unheeded. Deputations might come if they could travel by train and Pullman car, but up in the far north, the travelling is so rough and slow at all times, and the distance so great! In summer the flies are so bad, and in winter the temperature is so low, 10° to 50° below zero! Unfortunately we have no season in the year when travelling is comfortable; hence our needs must be measured at a distance of 2,000 miles away. In the year 1904 the M.S.C.C. grant for the Diocese of Athabasca was \$3,076, and for Mackenzie River, \$5,960; total \$9,035, compared with \$5,000, including the \$1,000, contributed by the two generous Bishops, in 1911, besides this the C.M.S. grant will in 1911 be about \$4,000 less than in the year 1904, making a total of about \$8,000 reduction by the two societies. Mackenzie River will be in a worse position even than Athabasca, its population being almost entirely Indian, it cannot claim any assistance from the Colonial and Continental Church Society. We, Bishop Stringer and myself, felt confident that the awakening amongst the Eskimos would enlist the sympathy of the Board, but it is evident that they are willing that all the native work should die. Our brave young brother, Mr. Fry, must toil on alone in the Arctic Circle, at a salary of \$500 a year. There may be little risk of his starving to death, but there are other dangers, peculiar to Eskimo life, more deadly than starvation, resulting from loneliness and awful temptation. God grant that the Church may not be accountable for the wreck of another young life. In allocating the grants for these far northern dioceses, no allowance is made for the difference in cost of living, travelling or building, which, on the average, is 100 per cent, more than anywhere south of the Athabasca River; and these are the conditions responsible for driving missionaries into farming, killing their spirituality, and, consequently, bringing about a stagnation condition in the work. For any Bishop to try and maintain the work, under such circumstances, is the worst kind of slavery. We are doing our best to educate the Indians in their duty of self-support; but it is not the work of one year but of a generation. For the last three years, owing to the absence of fur-bearing animals, the Indians have been living from hand-to-mouth, and are heavily in debt with all the traders. Were it not for the assistance of the Colonial and Continental Church Society, and the "Woman's Auxiliary," of Canada, it would be impossible for us to attempt work amongst the settlers. The opening of 1911 will find us with "multitudes" of liabilities, and a long line of souls marching into Peace River and Grande Prairie districts, and we with but "five loaves and two small fishes" in our "basket" to meet the demand; but we can rejoice that God knows our need, and will in some way or other provide. Any contributions towards saving our lands and helping the Eskimo work in Mackenzie River may be sent to the Right Rev. Bishop Reeve,

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544 Huron Street, Toronto, or to myself at the above address, or the Rev. Canon Renaud, St. Thomas Vicarage, Montreal.
George Athabasca,
St. Peter's Mission,
Lesser Slave Lake, Alberta.

P.S.—Since writing the above I have been advised by the secretary that \$500 was allocated for Eskimo work, which somewhat relieves the situation in Mackenzie River.—G. A.

WHAT IS ROMANISM?

By George S. Holmsted.

XI.

Having considered at some length what Romanism is, let us now compare the conditions of salvation laid down by our Lord Himself and His Apostles, and the conditions now authoritatively taught by the Roman part of the Church as necessary for salvation: Our Lord Himself declared, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," St. John iii. 16. He also declared, "I am the Resurrection and the Life, he that believeth in Me, though he were dead yet shall he live," St. John xi. 25. He also said, "Him that cometh to Me I will in nowise cast out," St. John vi. 37. He also said, "And this is the will of Him that sent Me that every one which seeth the Son and believeth in Him may have everlasting life, and I will raise him up at the last day," St. John vi. 40. When asked by the gaoler at Philippi, "what must I do to be saved?" Sts. Paul and Silas answered, "Believe in the Lord Jesus Christ, and thou shalt be saved and thine house," Acts xvi. 30-31. St. Peter says, "He that believeth on Him shall not be confounded," 1. St. Peter ii. 6, and see Acts iv. 11-12. The conditions of salvation according to the Gospel of our Lord and His holy apostles was therefore summed up in four words, "Believe in Jesus Christ." Of course, by belief in Christ is not meant a mere intellectual assent to His existence, it involves a belief in Him by Whom He was sent, in who He was, and what He has done, and in obedience to what He commands. But even so, who dare say how much, or how little, grasp of that great truth is sufficient for salvation? Let us always remember the penitent thief. St. Paul declared to the Galatians, "pervert the Gospel of Christ. But though we or an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed," Gal. i. 7-8. Pope Damasius, in a letter to Paulinus, Bishop of Antioch, in A.D. 381 says, "The salvation of Christians consists in believing in the Trinity, that is to say, Father, Son and Holy Ghost; and in being baptized in the name of the one and the same Divinity Power Godhead, and Substance in which we have believed." See Theodoret Bk. v., c. 11. Now let us recall what the Gospel is according to the Roman part of the Church to-day. That part of the Church still teaches that mankind must believe in Christ, but it virtually says that those who think they can be saved thereby are mistaken, and that in order that they may be saved it is also necessary to believe:—1. In all the apostolic and ecclesiastical traditions; and 2. That Scriptures may not be interpreted except according to the unanimous consent of the Fathers; and 3. In all the decrees of the Council of Trent; and 4. That the Mass is a propitiatory sacrifice for the living and the dead, and in the doctrine of transubstantiation; and 5. In Purgatory, and that souls detained therein are helped by the prayers of the faithful; and 6. In the invocation of saints and the worship of their relics, and in the lawfulness of using images; and 7. In the power of Popes to grant indulgences; and 8. That the Roman part of the Church is the mother and mistress of all other parts of the Church, and that the Pope is Vicar of Christ and successor of St. Peter; and to be obeyed; and 9. That the Blessed Virgin was conceived without sin; and 10. That all Popes of Rome are, and have been, when they assume to teach the Church, infallible. What, we may ask, would our Lord Himself and the holy Apostles and Evangelists say to such a Gospel? Does it not stand self-condemned? And yet the Rev. Father Vaughan calls this a spiritual religion, and those who have the honesty and good sense not to pretend to believe it are esteemed by him to be heretics and

schismatics, and he characterizes those who are content with the really Catholic Creed of the Catholic Church, as having a "soulless" religion! At all events, it is a great deal more like the Gospel of the New Testament than Romanism.

The Churchwoman

OTTAWA.

Ottawa.—The regular monthly Board meeting of the Woman's Auxiliary of the diocese was held in Lauder Hall last week. The opening service in the chapel at half past two o'clock was conducted by the Rev. Lennox Smith, who made a touching reference to the death of the treasurer, Mrs. George E. Perley, which occurred on Jan. 2nd. The business session was presided over by Mrs. Tilton and before commencing the ordinary routine she paid a high tribute to the life and devoted work of Mrs. Perley. She mentioned her capable performance of her duties as a member of a parochial branch, a life member of the diocesan board, as treasurer, and also as a member of the general board of the Woman's Auxiliary of Canada. Mrs. Tilton also referred to the loss which has been sustained by other organizations in Ottawa through Mrs. Perley's death, as in almost every philanthropic work she took a prominent part. A resolution expressing the loss sustained by the auxiliary and sympathy with the bereaved family was moved by Miss Bogert and seconded by Miss L. C. Wickstead. The corresponding secretary, Mrs. E. H. Capp, reported that the executive committee had held two meetings since the death of the treasurer and that committee having power to fill the vacancy, had appointed Mrs. Fred. H. Smith to the office. Mrs. Smith has for the past year been recording secretary and resigns that position in consequence of accepting the treasurer'ship. Miss C. V. Harris, a missionary working in Cairo, Egypt, for the past seven years, will be in Ottawa diocese from January 23rd to February 13th, and meetings are being arranged for her as follows: Cornwall, January 23rd and 24th; Manotick, January 25th, and in Ottawa at St. Barnabas, January 26th; All Saints', January 27th; St. Luke's, January 30th; St. George's and Cathedral, January 31st; also visits to other points outside the city early in February. The Dorcas secretary, Mrs. George Green, reported two bales sent to the Victorian Home, Piegan reserve, during the month, these were valued at \$63.40 and \$33.25 was sent in cash for the purchase of boots for the children in that institution. Church furnishings consisting of communion vessels and beautiful communion linen, had been contributed by the branch at Ottawa East, the girls' branch at Cornwall, junior branch of the cathedral and by the Girls' Friendly Society of Ottawa. The literature secretary, Miss Florence Greene, gave the interesting information that one thousand copies of the monthly Letter Leaflet are now ordered by this diocesan branch and that greater interest in being shown on all sides in the diffusion of missionary intelligence. For promoting this side of the work a study class for members of the deanery of Ottawa will be held on the third Wednesday of each month at eleven o'clock in the morning in Lauder Hall. This will commence on January 18th. The Extra-Cent-a-Day fund receipts for the month were reported by the treasurer, Mrs. R. Doney, and amounted to \$17.62. A brief account of treasurer's receipts was given showing \$124.39 received in December and no payments had been made. A very beautiful letter of Christmas greeting from Mrs. Davidson, wife of the Archbishop of Canterbury, was read to the members. Mrs. Davidson is president of a central committee of Church women's work, which strives to unite all Anglican Church women throughout all the world. The women's branches of St. Matthew's, All Saints' Cathedral, St. Alban's, St. Bartholomew's, St. George's, and St. Luke's gave quarterly reports, also St. Luke's juniors and the girls' branches of All Saints', Cathedral and Ottawa South.

TORONTO.

Board Meeting of W.A.—The January Board meeting of the Woman's Auxiliary took place in St. Alban's Cathedral, opening with a service and a celebration of the Holy Communion. The

Rev. Canon Gould, who has just returned from Palestine to succeed Canon Tucker, gave a most interesting address on "Service," followed by some of his experiences in Palestine. The meeting then adjourned to the crypt and the business session commenced. One new branch and six new life members reported. A letter is to be sent to all the branches concerning the particulars of the twenty-fifth anniversary of the W.A., and the proposed objects for which funds are to be used. They are three in number, and each branch is asked to send a reply as soon as possible stating which object it favours. The sum amounting to \$112.00, promised to Bishop Sweeny, was paid in full at Christmas time and gratefully acknowledged. Many Christmas bales were sent out from the Central Rooms, also two fur coats, one font, one surplice and altar fittings. The Church of the Redeemer gave Mr. Haslam a type-writing machine before he left for India. St. Alban's responded to an appeal for an organ costing \$36.00. The Extra-Cent-a-Day Fund amounted to \$156.44 and \$50.00 of this sum was voted and sent to Earlscourt Church to buy two chairs, and the balance, \$106.44, was sent to Kindersley. The secretary of literature reported 37 books taken out of the library during the month. An appeal was made for current magazines of 1911 and so on, to be sent to outlying places in the diocese, to where very little reading matter finds its way. The secretary of literature would receive all donations. Lectures will take place in the Church of the Redeemer school-house beginning Wednesday, January 18th, at 3 p.m. Programmes of the lectures can be obtained from the secretaries of literature each Monday at 12 o'clock. A short service is held in St. James' Parish House library for members of the Woman's Auxiliary.

NIAGARA.

Hamilton.—As usual at our January meeting (which was held in the parish of the Church of the Ascension) the weather was most unpleasant, but in spite of this drawback there was a fine attendance. The meeting opened with a celebration of Holy Communion in the church followed by the usual business meeting in the school-house. The recording secretary reported two new life members, Miss Lees, of St. Thomas' Branch, Hamilton, and Miss Nellie Bull, who was made a life member by the Ancaster Branch, whose representative she has the honour of being. The Dorcas Secretary reported 7 bales sent during the past month. The other officers gave encouraging reports. Three new books have been added to the library, one on Africa, one on South America, one on "the people of plains." The secretary-treasurer of the Extra-Cent-a-Day fund would like all subscriptions paid up this month. Business was suspended to hear a most interesting address from Miss Bennett, of Lesser Slave Lake, who spoke most hopefully of the work that has been accomplished there under that zealous missionary, Archdeacon Scott, and his wife. Mrs. Scott has been a cripple with rheumatism for many years, but she never seemed to think of herself but was always ready with her sympathy and loving wisdom to assist all who came to her as all did with their difficulties and troubles. It is deeply regretted that failing health obliges both husband and wife to resign their work in the mission field. Miss Bennett said the work could not have been continued but for the bales of new and good second-hand clothing, which are sent there from the W.A. She said good material must be sent and cottonaidé suits are not desirable for the boys as they shrink so much when washed. She gave an amusing account of the perils and difficulties of the journey in reaching that far-off mission field. The noon prayers were conducted by Mrs. DuMoulin. Bishop DuMoulin delivered an address on missionary work. The advice contained in the address was very acceptable, as the auxiliary is a missionary organization. The Bishop outlined to those present the travels of that great missionary, St. Paul. He told of the hardships he endured and of the spirit he displayed in conquering them. In the opinion of the speaker, St. Paul was the greatest of missionaries. In his time there were no conveniences for those engaged in this great work; no railroads to convey them from place to place. Nor was the world at that time on such a high plane of civilization as to-day. The result was that missionaries were sometimes imprisoned, and endured many hardships in an effort to carry to all the world the gospel of peace and goodwill. St. Paul was a pattern of all missionaries of the world even of

to-day. He was a consecrated man, full of zeal and faith, and he gave his all to his Master. He had not money to give, but he gave himself, his zeal and energy. In an effort to follow the example set by St. Paul, the people of to-day should be as energetic as possible; should take a deep and kindly interest in all missionary work and thus carry out the wishes of their Lord and Master. Following the address of the Bishop, luncheon was served, after which the meeting was again called to order at 2.30. The meeting was then addressed by Miss Harris, a missionary from Cairo, Egypt, who gave a brief sketch of the work that had been accomplished since 1820, beginning among the members of the old Coptic Church; she said it would be impossible for us to understand the evil influences of Mahometanism; truth, honour and love are unknown among them; sensuality and self-indulgence is their only aim and it is almost impossible to make them understand any higher aim or object in life. Self-denial and unselfishness are unknown, nor can they understand it. Any one listening to what Miss Harris told us could not but feel that a missionary working among the Indians of the West, had a much more encouraging field than those working among the degraded followers of the false prophets. After the usual votes of thanks to our hostesses and the speakers, the meeting closed with a hymn and the Doxology.

Home and Foreign Church News

FROM OUR OWN CORRESPONDENTS

FREDERICTON.

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

Campbellton.—Christ Church.—This congregation, after suffering considerable hardships for five months, now has a small, plain, snug building, seating about 75 people. Every chair is occupied as a rule on Sunday evenings. No "ornaments" whatever adorn this church. Nothing but the plain, unvarnished spruce lumber is to be seen. A suitable cover for the Communion table has been promised by a St. John rector. A St. John friend presented us with the hymn-books. A very handsome set of communion vessels came from a sympathizer in the States. Prayer Books and Bibles are needed; also a Bible and a Prayer Book for the desks. The Sunday school children number over 50. It is astonishing to what an extent the other four congregations in the town have been assisted from points outside the province. The attention of Churchmen in general is drawn to the fact that prayers are requested on behalf of the work in this parish, a work which, from several causes, is one of no little anxiety and difficulty.

NOVA SCOTIA.

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

Halifax.—St. Paul's.—The annual Christmas tide festival of the senior department of the Sunday School, took place in the parish hall on Thursday, the 5th inst. In the first instance a sumptuous tea was provided, to which ample justice was done by the scholars, after which an impromptu concert was given. At 8 o'clock a Christmas Cantata was performed entitled, "Santa Claus' Mistake, or the Bundle of Sticks." At the close of this prizes were delivered to the successful pupils by the Ven. Archdeacon Armitage, the rector, who, in introducing the prize winners for the year, pointed out that St. Paul's is the oldest Sunday School in America, and has now celebrated its 128th anniversary. We hope, he said (D. V.), next year to celebrate the Golden Jubilee of three of our staff. The oldest living teacher is Mr. Creighton, of Dartmouth, the oldest scholar, Canon Almon. The year has been one of remarkable progress. Our enrollment in 1909 was 1,412, in 1910 it reached 1,908, the chief gains being in the Cradle Roll, Mrs. F. E. Elliott, superintendent, 313; the Men's Meeting, Mr. Wm. Currie, superintendent, 32; the upper Bible classes, 22; the main school, Mr. J. C. Schaeffer, superintendent, 87; the primary, Mrs. W. J. Wallace, 6; and the kindergarten, Mrs. Armitage, 3. There was great enthusiasm over the advance made.

CANADIAN CHURCHMAN.

The third annual banquet in connection with the Men's Meeting was held in the men's parlour of St. Paul's Hall, on Tuesday evening, January 3rd, and despite the fact that the weather was bad, about 75 were present, some of whom were the guests of the members. The rector, the Ven. Archdeacon Armitage, presided. The whole affair was most successful and it passed off most pleasantly.

St. George's.—The fourth annual meeting of the parochial branch of the Y.M.A. for the election of officers and the appointment of standing committees, was held at St. George's Hall on Monday evening, January 9th. The reports showed the finished style in which the work of the various departments was carried out. The treasurer reported a substantial balance on hand. The election of officers resulted as follows:—Hon. President, Rev. H. W. Cunningham; president, E. W. W. Sim; vice-president, G. E. Luke; secretary, A. Ferguson; treasurer, A. W. Finlay; executive committee, J. Carr, F. J. Harrop, R. C. Beuree; auditors, J. H. Dawes and R. H. Gass. After the meeting the members sat down to table, at which the Church Men's Society were guests of honour. During the balance of the evening a musical programme was rendered.

QUEBEC.

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

Quebec.—The Feast of the Epiphany was generally observed as a holiday in this city. The Courts, municipal and provincial offices, banks and a large number of stores, etc., were closed. Services were held in the Anglican and Roman Catholic churches. The Ven. Archdeacon Balfour, of Quebec, and Mrs. Balfour, who are abroad on their wedding trip, had a very distressing and regrettable experience while in London. They were riding on a motor bus, when in some inexplicable manner it skidded and crashed into some shop windows, with disastrous results. Although neither the Archdeacon nor Mrs. Balfour were injured, two other passengers were killed instantaneously.

St. Matthew's.—The annual Christmas entertainment of the children of the Sunday school took place at the parish room on "Twelfth Day," when there was a large attendance and an enjoyable time. A large and beautifully dressed Christmas tree was the centre of attraction and Santa Claus turned up at the right time to distribute its contents among the children. There was also a musical programme, which was well rendered by the young people. Rev. Canon Scott, rector of the parish, presided at the event, the Rev. A. R. Kelly, assistant curate, also being present.

Trinity.—The annual festival and Christmas tree of the Sunday school took place in the basement of the church on Epiphany evening and was, as usual, a complete success. At 6 o'clock the 160 children of the Sunday school sat down to a bountiful tea. At 7.30 p.m. the parents and friends of the pupils began to arrive, and in a short time standing room was at a premium. Mr. W. H. Wiggs, superintendent of the Sunday school, occupied the chair. When the programme was concluded Santa Claus put in an appearance, and from a large Christmas tree presented gifts and the prizes won in the Sunday school during the year to the pupils. When the tree was completely cleared of its treasures Rev. Mr. Beverley, rector of the church, thanked the superintendent of the Sunday school, the teachers, the organist, the members of the Ladies' Aid, and all connected with the church and Sunday school, for the splendid evening's entertainment, which was just concluded, and congratulated the teachers and pupils for the manner in which the programme was carried out. The proceedings were brought to a close by the rector pronouncing the benediction; and all left for their homes after spending a most delightful evening.

Sherbrooke.—St. Peter's.—The first meeting of the Anglican Club of this church after the holidays was held on Tuesday evening, the 3rd instant, at the Parish Hall, when those present spent a most enjoyable evening. Mr. W. A. Saunders, the secretary, presided, and a capital programme was given. The leading feature of the evening was a paper by Mr. J. P. Wells, which was interesting, instructive and entertaining to a marked degree. The subject was, "Our French-

Canadian fellow citizens, and their characteristics," and was largely composed of personal reminiscences, told in a most humorous and attractive manner. The paper dealt principally, of course, with the residents in the country districts of French Canada and was replete with information, anecdotes, and many amusing incidents which had come within the writer's own experience. Mr. Wells concluded by giving the sound advice to all English Canadians, especially the young people, to become familiar with the French language, not only as a commercial asset, but as a means of culture, and a source of real pleasure and profit. The paper was greatly enjoyed and heartily applauded. The usual games contributed to the enjoyment of the evening, and at its close, simple refreshments were served. The friends of Mr. William Reed, of Quebec, formerly organist of this church, will be interested to hear that a portion of his Christmas cantata was sung by the choir of St. Matthew's Church, Quebec, on Sunday, the 1st. The "Message of the Angels," was also given with great success at Emmanuel Church, Montreal, when a large congregation was present; also at the Church of the Incarnation, N.Y., and at a church in Wichita, Kansas. Mr. Reed's reputation as a composer of organ music is becoming more and more local.

Marbleton.—The Rev. T. S. Chapman celebrated his 87th birthday very quietly at his home here on Tuesday, the 10th instant. He was cheered by the arrival through the mail of hundreds of postcard greetings from all parts of the country. Friends throughout the town of Dudswell, the Eastern Townships and from distant points sent their expressions of good will and best wishes. Relatives and a few friends were present at dinner. Mr. Chapman very much appreciates these tokens of remembrance from his friends.

MONTREAL.

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

Montreal.—Church of the Messiah.—This church has been left the sum of \$20,000, the bequest of the late Mrs. John H. R. Molson.

St. Mary's.—The Lord Bishop of the diocese visited this parish on Sunday, Jan. 8th, and confirmed thirty-three candidates. This class, the largest in the history of the parish, was presented by the Rector, Rev. Jas. Fee. The late rector, Rev. H. Jekill, assisted at the service.

Society for Sacred Study.—A branch of this society has been formed in connection with the Junior Clerical Association and will meet three times a year—January, May and September. The first paper was read by the Rev. J. J. Willis, B.D., on the timely subject, "The Eschatology of St. Mark, xiii." The officers of the Junior Clerical for 1911 are as follows:—President, Rev. D. B. Rogers, M.A.; vice-president, Rev. A. C. Asca, B.A.; secretary-treasurer, Rev. W. Nicholson, B.A.

St. John's.—This rectory has been offered to the Rev. A. H. Moore, M.A., present rector of Stanstead, Diocese of Quebec. It is thought quite likely that Mr. Moore will accept. In the event of so doing he will be very heartily welcomed to the Diocese of Montreal.

The 52nd session of the Synod of the Diocese of Montreal will assemble on Tuesday, Feb. 7th. The agenda paper is not a particularly heavy one, nevertheless several interesting and more or less important matters will come up for consideration. There are several notices of motions connected with the Superannuation and Widows' and Orphans' funds, including four or five amendments in addition to the Canon on Superannuation suggested by the Bishop. Canon Chambers, seconded by Canon Carmichael, will move that clergymen's stipends at missions now classified at \$600, \$700 and \$800 respectively, be increased to \$700, \$800 and \$900, in other words, that all the ministers whose stipends are now paid jointly by the parish and by the executive committee shall receive an increase of \$100 a year. Mr. J. M. Fisk, seconded by Mr. W. H. Robinson, will introduce a motion in favour of the establishment of a Mutual Fire Insurance Union to co-operate in carrying the risk on all church property throughout the Dominion. Dr. T. B. Butler, K.C., will move an amendment to Canon on election of Bishop, making clear a few clauses which just now are a little obscure. The country clergy desiring hospitality in the city during Synod week are requested to communicate with the Rev. A. P. Shatford, chairman of com-

mittee, at the Synod. The will be held in Eucharist each also on Tuesday service (Courtney will Hall Mission Synod Hall. Sunday Scho

Bedford.—It was formally Thursday, Jan. 12, was performed acting for the by the Rev.

Adamsville the congregation were very glad family, presentious other gtime's, East presenting th

Aylmer.—(a Red-Letter for three re of a surpic under the at Rural Dean in commend through the the past fift the church tions and g ment of th choristers of bated fervot Church. (Common Pi 13) The ge the rector. classes in t the rural de spared to co of the King

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TORONTO.

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

During the past week His Lordship the Bishop of Toronto has performed the following Episcopal acts: Inducted the Rev. V. E. F. Morgan as rector of St. Saviour's Church; inducted the Rev. T. G. McGonigle as incumbent of St. George's Church, Islington; inducted the Rev. R. J. W. Perry as incumbent of Mono Mills; visited the parishes of North Essa, Tecumseth, and Mono Mills. The Rev. A. M. Durnford, of Duntroon, has been appointed rector of Scarborough.

Wycliffe College.—This college has received a legacy of \$20,000 from Mr. Henry Johnston, of Hastings, a retired farmer, who died lately. Mr. Johnston left \$60,000 for charitable and educational purposes, of which one-third has been left to this college.

St. Thomas.—The second annual supper of the Laymen's Missionary Committee of this church, tendered to the men of the parish, was held in the parish house on Thursday evening last. Mr. Wm. Ince, president of the committee, occupied the chair. The Rev. Dr. Paterson Smyth, rector of St. George's, Montreal, and the Rev. Dr. Gould, general secretary of the Missionary Society of the Church of England in Canada, were guests of the evening. They delivered interesting and instructive addresses on mission work. A splendid musical programme completed a most enjoyable and successful occasion.

Missionary Map of Toronto Diocese.—A very complete map of the Anglican Diocese of Toronto has been prepared and issued by the Diocesan Mission Board, showing the parishes and missions outside the city of Toronto. The names of the parishes and parish out-stations are shown in black ink and the names of the missions and mission stations are indicated in red ink, the mission sections being coloured a light brown so as to be seen at a glance. This map, together with a comprehensive pamphlet of five pages for the use of the clergy, churchwardens, Laymen's Committees and others in making appeals for the support of the Diocesan Mission Fund, giving full information, statistics, etc., on the subject, forms very interesting reading.

The following letter has been sent by the Bishop to all the clergy of the diocese:—

"Bishop's Room, Merchants Bank Chambers, Toronto, January 10th, 1911.—Rev. and Dear Brother,—Acting upon the request of the Upper Canada Bible Society, the Rural Deanery of Toronto has passed a resolution asking me to appoint Septuagesima Sunday, February 12th, as a day upon which to fittingly celebrate the centenary of our English Bible put forth in 1611, and since popularly styled 'The Authorized Version of King James.' I am sure I need not dwell upon the countless blessings, spiritual, moral, and social, that have come to us as English-speaking people through the possession of this priceless boon, nor recount the causes for gratitude to Almighty God for the labours of those translators whose work has stood the test of three centuries, and survives to-day notwithstanding the altered meaning of some of its words, as the noblest classic in the English tongue, the treasure, and comfort of the countless multitudes of 'those who profess and call themselves Christians'—the final court of their appeal, whatever be their religious convictions. I ask that you will make strong reference to this subject on that day, and refer you to the publications of the society specially put forth to help to adequately mark the occasion, and which you will find of much assistance in doing justice to a celebration so important as this. May the result of the observance be to stimulate Bible study in our midst, to enhance the reverence for God's Word, and to deepen the sense of its paramount value and importance to us as 'The Bible,' the book which testifies of Him who is 'The Way, the Truth, and the Life,' and which is a lamp to our feet and a light unto our path."

Yours faithfully,
James Toronto.

Islington.—St. George's.—The induction and installation of the rector, the Rev. T. G. McGonigle, was performed by His Lordship Bishop Sweeny, assisted by the Archdeacon of Simcoe, Canon Ingles, Canon Walsh, R.D., and the Rev. R. Seaborn, rector of St. Mark's, West Toronto, on Friday evening, January 13th. The sermon was preached by Canon Walsh from the text, "He that winneth souls is wise." At the close of the service the Bishop added a few words in his usual practical and felicitous manner. The service was very impressive throughout, and the choir rendered its musical portion most beautifully.

union, of which the Bishop of London is president.

Christ Church Cathedral.—A very successful entertainment was given in Lauder Hall last week by the children of Christ Church parish, the attendance being a large one. The programme consisted of Christmas carols and tableaux of the Nativity, the different parts being splendidly taken by the children and the costuming being most appropriate.

All Saints.—A special open meeting of the Y.P.A. was held on Thursday evening of last week. The annual Sunday school festival of this church was held on Wednesday evening, January 18th. The annual Christmas tree was decorated and 67 prizes to the children were distributed.

Antrim.—The Rev. William McMorran, son of the Ven. Archdeacon McMorran, of Kingston, has been appointed as curate in charge of Antrim Mission, to succeed the Rev. J. Hague.

Pakenham.—The Rev. H. G. Battersill, of Pakenham, has resigned to accept the rectorship of a parish in British Columbia, and left last week to take over his new charge.

Caletta.—The parishioners have purchased a new rectory house, where the rector will in future reside.

Mission of Douglas.—Christ Church.—The first Evensong of Christmas Day was sung in this church on the Eve. On Christmas Day the Holy Eucharist was celebrated at half-past ten, when the faithful few belonging to this Mission made their Communion. The altar looked bright in its white festal garb, the four altar vases being filled with calla lilies and chrysanthemums. These, with the evergreen wreathing, made the church bright and attractive. The church is in a very bad condition, and we are praying that God may put it into the hearts of those whom He has blessed with this world's goods to help us restore this old church, which is fifty years old.

Crattan.—All Saints.—The Holy Eucharist was celebrated in this church on Christmas Day at eight o'clock. There was a very good number present, considering that an early celebration is something new and the people are scattered. The church was beautifully decorated for the festival with wreathing. The altar vases were filled with scarlet and white flowers. Mrs. Marks, of Douglas, presented the church with some white hangings for each side of the altar; also six white banners with ecclesiastical designs, which added much to the brightness of this beautiful little church. Evensong was sung at seven o'clock, with a good congregation present.

Clontarf.—St. Clement's.—There was only one service in this church on Christmas Day—Evensong at three o'clock, with a large congregation. The parishioners presented a new carpet for the sanctuary and chancel, which added much to the beauty of the chancel. Loving hands beautified this house of God, and especially the altar, with flowers and evergreens. The Holy Eucharist was celebrated on the Feast of the Epiphany, when the faithful made their Christmas Communion. The incumbent, the Rev. Harry B. Moore, was presented by some parishioners at Douglas with an eight day orchestra chime clock in mahogany inlaid case, which strikes the quarters and hours on cathedral gongs.

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ONTARIO.

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

Kingston.—St. James'.—This church has received a legacy of \$5,000 from the estate of the late Miss Fowler who died recently in England. The deceased lady was formerly a member of the congregation. This legacy will clear off the debt on this church.

Brockville.—St. Peter's.—The annual Sunday School entertainment took place on twelfth night in the parish hall, which was crowded to the doors by the children, their parents and their friends. An excellent and varied programme was given and prizes were distributed. A pleasing feature of the evening was the presentation to His Honour Judge McDonald by the members of his Bible class of a handsome set of carvers, and of a gift to the rector from the teachers of the school.

St. Paul's.—The annual Christmas entertainment in connection with this Sunday School took place on the evening of January 6th. An excellent tea was provided, to which full justice was done. Prizes were given to the children and an excellent programme was presented.

OTTAWA.

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

Ottawa.—In all the Anglican churches of the city a pastoral from the house of bishops of the Anglican Church in Canada was read on the morning of the 8th inst. The letter urged the congregations to increase their givings to the cause of missions in the foreign fields. The Ottawa branch of the Church of England Reading union held the second meeting of the season last week in the Carnegie library. Two courses of study are being taken up by the Reading union, an Old Testament class on the Book of Psalms conducted by Rev. A. W. Mackay, and a New Testament class on some phases of the life of St. Paul by Rev. W. M. Loucks. The subject of the last meeting was the Psalms. The Ottawa branch of the Reading union is affiliated with the London Diocesan Church Reading

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Chester.—St. Barnabas'.—Mrs. Vipond, the wife of the Rev. Frank Vipond, the rector of this church, died on the 11th instant after a long illness. Her husband and four children survive her. We beg to tender to them our sincere sympathy in their bereavement. The funeral service took place on Friday last from St. Barnabas' Church, and the interment took place in St. John's Cemetery, Norway.

Stayner.—On Wednesday evening, January 4th, one of the oldest and most prominent members of the Church in this place passed away in the person of Mr. W. B. Sanders. Mr. Sanders had a stroke of paralysis about three years ago, but to a great extent recovered from it. But on Wednesday, the 4th instant, as he was attending to the furnace he suffered a second stroke, and almost immediately expired. For nearly forty years, almost continuously, he has held the position of churchwarden and lay delegate to the Synod. For several years also he represented the Deanery of West Simcoe on the Mission Board, and he showed great interest in anything connected with the Church in the district. The deceased was in his sixty-sixth year.

Campbellford.—Christ Church.—The Rev. A. J. Reid, the rector of this church, has been re-appointed by the town council to be their High School representative upon the Board of Education for the ensuing two years. Last year Mr. Reid was elected vice-chairman of the board, the office of chairman being also held by a well-known Churchman, Mr. A. B. Colville, a graduate of Trinity University, Toronto. The rector for a number of years has also been president of the public library and reading-room, one of the best of its kind in the Province, and very soon to be largely extended in its field of usefulness. With the encouragement of the Board of Trade and the co-operation of the mayor, W. Doxsee, Esq., Mr. Reid so successfully presented the claims of Campbellford to Mr. Carnegie as to obtain the promise of \$8,000 towards the building of a free public library upon the usual conditions of a free site being obtained and a guarantee on the part of the town council to expend not less than 10 per cent. of the donation per annum upon the upkeep. It is hoped that by inducing the adjoining Township of Seymour to enter into partnership for this purpose and guarantee an annual grant of \$200 that an expenditure of \$1,000 per annum may be promised, and so qualify for an increased grant from Mr. Carnegie's generosity of an extra \$2,000, making a total of \$10,000. It is hoped that with the union of all the forces for good in the community—the Roman Catholic priest, the Presbyterian, Methodist and Baptist ministers all being pledged to the issue—that the Carnegie Library may become a centre not only for the distribution of useful literature, but also an "institutional resort," where men will find a free reading, recreation and smoking-room for their own use, and where ladies will also find a department for their special comfort.

NIACARA.

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

Hamilton.—Christ Church Cathedral.—A beautiful and inspiring cantata, entitled "Adoration," was performed by the choir on Sunday evening, January 8th.

All Saints.—The Ven. Archdeacon Forneret, the rector of this church, celebrated the twenty-fifth anniversary of his induction to the living on Sunday, January 8th. He took for his text in the morning Psalm 21:2, and in the course of his sermon he gave a résumé of the interesting events of his pastorate for the past quarter of a century, and he also read some very interesting statistics. During the number of years of his pastorate there had been 7,407 people baptized, 409 couples married, 771 people buried and 565 confirmed. The speaker had personally conducted the services in nearly every instance. Only a very small percentage had been done by the curate of St. George's Church. Added to the number of communicants on the role of St. George's, 315, the number in All Saints' parish is to-day nearly 800. "Twenty-five years ago there were only 100, and now 800."

A conference between the clergy of Hamilton and vicinity and a deputation from the Church of England Laymen's Movement was held privately last month, and as a result Bishop DuMoulin has announced that a special missionary campaign will be held to cover all the missionary objects of the Church. The campaign is to be held this month, and in connection therewith special sermons will be delivered in all of the churches on next Sunday. A banquet for men was held in Christ's Church Cathedral school-

room on the night of Tuesday, January 17th. His Lordship, in a circular issued lately, sets forth the objects and the programme of the campaign. A missionary committee is to be organized by the laymen of each parish, where not already done, which will work out plans and make a personal canvass of every member of the congregation. It is also arranged that regular meetings of the Missionary Committee are to be held every month for prayer, missionary instruction and conference with the rector. The amount contributed last year by all the Anglican churches in Hamilton for missionary and other parochial purposes was \$11,130, which was equivalent to \$4 per family. The M.S.C.C. apportionment for the Hamilton churches for 1910 was \$3,792, and the amount raised was \$4,101.90, being \$522 in excess of the previous year. The Rev. Canon Gould, the new secretary of the M.S.C.C., and Mr. Allin, the secretary of the Laymen's Missionary Movement, were present at the banquet and gave addresses.

HURON.

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

St. Thomas.—Trinity.—The Rev. Canon Dyson Hague, of the Memorial Church, London, Ont., delivered an instructive address before the A.Y.P.A. of this church on Monday evening, the 9th instant, on "Modern Hymnology," and incidentally touched on the component parts of the Book of Common Prayer. The lecture was largely attended, and Canon Hague's scholarly dissertation was listened to with pleasure and interest by the young people. The Rev. H. P. Westgate presided.

Brantford.—St. Jude's.—A most successful banquet was held in the schoolroom of this church on the evening of the 10th instant in connection with the parochial branch of the A.Y.P.A., when over one hundred persons sat down to well-provided tables. The Rev. A. E. Taylor, the curate, presided. The rector, the Rev. Rural Dean Wright, was also present, and gave an address.

Galt.—Trinity.—The Bishop of the diocese visited this parish on Sunday, January 8th, and held a Confirmation service at 7 p.m., when nineteen persons were presented, several being married persons from other communions. There was a very large congregation, and the Bishop's address was very personal and practical, and produced a profound impression. Confirmation services were continued throughout the whole deanery, the Rural Dean accompanying the Bishop to nearly all the churches. The Rev. Rural Dean Ridley has just presented to the church a beautiful memorial gift, which he has had in contemplation for some time. It consists of a highly polished railing of solid brass, with ornamental standards, fronting the whole length of the chancel, leaving an open space at the steps, each side being finished with a polished shaft of the same material. Being of massive proportions, and made to match the pulpit and gas standards, it gives a complete finish to the chancel entrance, and is a very handsome and appropriate memorial. It was a complete surprise to the congregation on Sunday, as the rector had it erected in time for the Bishop's visit. The Bishop was very much pleased with it, and pronounced it an exquisite piece of workmanship, and it is needless to say this kindly and generous act of the rector is greatly appreciated by the parishioners, and it adds another to the very suitable and valuable memorials in this church.

Port Burwell.—Holy Trinity with St. Luke's, Vienna.—At the commencement of 1910 this parish was over \$700 in debt, the church having been beautifully furnished and decorated in Port Burwell under the incumbency of the Rev. J. M. Horton, now rector of Burford, and a new organ purchased at a cost for all of over \$2,000, and at the end of the year the debt stood at less than \$200. Nothing could exceed the manner in which the ladies of Trinity Guild, especially churchwardens and others, have worked for the reduction of the debt. During the summer months the Guild held ice cream and other socials; the members also had a Saturday night home-made cooking sale, and at a bazaar, held at Christmas tide, they made \$170. A Christmas tree, presents, tea, cake and candy were provided for the children of Trinity Church Sunday school and the entertainment will long be remembered by the children as the "Red-Letter Day" of their lives. The Ladies' Guild of Trinity well deserve all the praise that is justly showered upon them. St. Luke's congregation

at Vienna have also had their successful socials, and entertained the Sunday school children there at Christmas—a Christmas tree, numerous presents, and a delightful programme, chiefly made up by the children themselves, who had evidently been well trained by their teachers—was an event not soon to be forgotten by those who were present. The present rector was appointed last April.

RUPERT'S LAND.

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

Winnipeg.—A goodly increase in the number of communicants was noticeable in every congregation this Christmas season. Most of the Sunday School entertainments have been held during the first week of the new year: Christ Church, St. Peter's, and St. Philip's on January 4th; St. Mark's Mission, January 5th. His Grace the Archbishop preached at Evensong in Christ Church on Sunday, January 8th.

St. Andrew's.—A very fine altar frontal (white), a credence table, and a set of fine linen in a leather case, for use in communicating the sick, have recently been presented to the church. On the Tuesday after Christmas Day the quarterly vestry meeting was held, and it was decided to call a parishioners' meeting to consider the advisability of becoming a self-supporting parish at Easter. The whole condition of the parish is most satisfactory. The Rev. Canon Jeffery left this city for England on the 7th instant. The reverend gentleman for several years past has acted as diocesan secretary of the Colonial and Continental Society of the Church of England, with headquarters in London. The secretary of the society is the Rev. J. D. Mullins, M.A., who last year paid a visit to Western Canada, and personally inspected many of the missions which receive help from this society. A very large work is being carried on by the society in Saskatchewan, where Archdeacon Lloyd and his catechists are making so brave an effort to carry the services of the Church to the settlers who are making homes for themselves on those broad prairies. The society carries on work in India, Africa, Egypt, the West Indies, Australia, New Zealand and Western Canada. It also has under its care a very large number of continental chaplaincies; these are Anglican churches at various places throughout Europe where English people are in the habit of sojourning during the summer. There are chaplaincies in Austria, Belgium, France, Germany, Holland, Italy, Spain, Sweden, and Switzerland. At present, however, the society is specially interested in Western Canada, and the great development here is taxing its resources to the utmost in order to enable the Anglican Church to keep pace with the increase of population. In Saskatchewan a new college is urgently needed, also an endowment for professorships, and more men and more money for the missionary work proper. Canon Jeffery will preach and give addresses during the next three months at various places throughout the United Kingdom. The society in England has arranged an extensive programme, and Canon Jeffery will simply go wherever he is sent by the authorities. He will speak on behalf of the society's work in general, but especially for the work in Western Canada. His appeals will be for the Dioceses of Rupert's Land, Saskatchewan, Calgary, Yorkton, Columbia, New Westminster, Kootenay, Caledonia, and Athabasca. He anticipates no difficulty in procuring for Rupert's Land the small amount needed for new work, but hopes to secure a number of clergymen, and also young single men desirous of entering the ministry, who, after one or two years in the mission field, can come in to St. John's College and study for Holy Orders.

Dynevor.—Thursday, the 5th instant, was a red-letter day at the hospital, for on it the annual dinner was given by the diocesan W.A. to the Indians of St. Peter's Reserve. The only requirement was that the guest be over fifty. Early in the day the company began to arrive. Some came in carryalls, some in jumpers, some in long sleighs, but each was wrapped in the gayest of patchwork quilts, and each vehicle drawn by shaggonappies. At high noon dinner was announced, and the fifty-four guests gathered around the tables, two of which were spread in the living-room, two in the dining-room, and one in the hall. It was a most generous menu, the friends in the city having donated everything, from the turkeys to the plum puddings and oranges. The guests spoke in a strange tongue, but the happy expressions on the faces, and even

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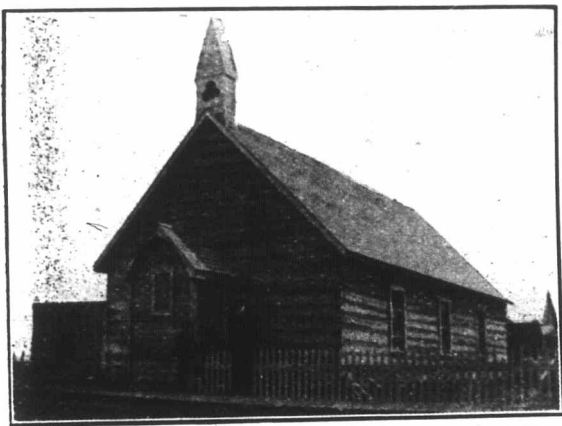
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at times laughter, were in a universal language. Captain Robinson had sent a quantity of tobacco, and each brave was given a package, two packages being given to the chief from Rainy River. This interesting old gentleman has been a patient in the hospital for some months. At the conclusion of the dinner the company exchanged again their "How how" greetings, and filed out to their waiting sleighs, each carrying with him a large bag of candies and fruit for the papooses at home. Nurse Whiting was in charge, and the Rev. L. Laronde pronounced grace. Miss Millidge, Miss Hanson, Miss Whitome, and Dr. Steep went out from the city and assisted.

SASKATCHEWAN

Jervois A. Newnam, D.D., Bishop, Prince Albert, Sask.

Lloydminster.—St. John's.—On Sunday, December 4th, the Lord Bishop of Saskatchewan dedicated for Divine service this beautiful new minster. Without a doubt this building is the best and most complete in the diocese, and possibly the finest Church of England edifice between Winnipeg and Edmonton. It is built of brick, with Roman stone and grey concrete brick facings, with a splendid concrete basement, the ceiling ten feet high, and extending the full length of the building proper. There is easily accommodation for over 300 people, and at both the morning and evening services on dedication day the congregation quite filled the edifice. The old minster, which is here shown, was erected in 1904, chiefly through the labours of the Indians in the district, assisted by the members of the all-British colony, who settled here in 1903. For some time, however, the congregation has been too large for this old church, and ever since the arrival of the present rector in the fall of 1906 he has been collecting money and making arrangements for the erection of a new minster,



Old St. John's Minster, Dedicated August 14th, 1904, Lloydminster.

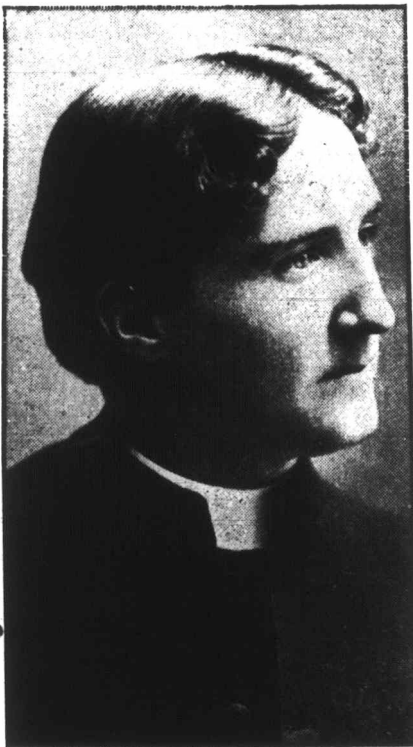
and his efforts, ably backed up by the people, have been so far successful that this lovely new edifice has been opened with a debt of only \$1,000 against it. A great deal of real hard work was entailed, but only thus can anything like success be brought about. During this period also a fine new rectory has been built immediately adjoining the new minster; and now a splendid and complete church fabric is to be found here with a total indebtedness of less than \$1,800; and towards the reduction of this the W.A., a noble band of women, who have done splendid work in the erection of these buildings, are setting to work at once. The new minster is of composite Norman and Gothic architecture, the exterior having a most substantial, as well as a pleasing appearance, and most suitable for the climatic conditions of the West. The interior—The lines are most graceful and pleasing, and one's first and lasting impression is, what a cosy and comfortable church it is. Three beautifully proportioned Gothic arches extend across the transepts and one across the sanctuary, greatly increasing the apparent length of the building, as well as giving it a most uplifting and graceful appearance. The ceiling throughout is sheathed with British Columbia fir, with three large 10 x 20-inch trusses supporting the roof. The wainscoting, doors, window sashes, etc., are also finished in fir, so that the whole is in good taste and uniform. At the dedication of the minster there was also dedicated a beautiful memorial east window; a Communion table and frontals, presented by the senior warden, Mr. A. S. Pollard; a pulpit and chancel-rail, presented by the Junior W.A.; prayer desk, presented by Miss J. Hope; brass alms basins, presented by the Chancel Guild; set of brass vases, presented by Miss M. Drew. The Senior W.A. are also carpeting the building throughout. St. John's is known as the Minster Church, as already there are in the district fifteen daughter churches, all

of them having good and increasing congregations. The rector of the minster quite recently received an invitation to go to Holy Trinity, Strathcona, but he has decided to remain at Lloydminster for the present.

CALGARY

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

Calgary.—In addition to the consecration of the Pro-Cathedral of the Redeemer at Calgary, which, upon becoming free of debt, was consecrated on Trinity Sunday, the following churches have been dedicated by the Bishop since January 1st, 1910: Immanuel, Battenburg; the Church of the Epiphany of Our Blessed Lord, Rimbey; St. Mary's, Bentley; St. Aidan's, Cowley; St. Michael and All Angels', Lamont; All Saints', Castor; Christ Church, Ghost Pine; St. George's, Stettler; St. Luke's, Strathcona; St. Cyprian's, Lethbridge; Church of the Good Shepherd, Edmonton; St. Faith's, Edmonton; All Saints', Bow Island; St. Andrew's, Edmonton; St. Michael and All Angels', Edmonton; St. Oswald's, Langdon; St. George's, Harmattan; Emmanuel, Carmangay; St. John the Divine, Acme; total, 10. St. Pancras Church, Alix, has been built; a vestry room has been added to St. Matthew's, Bowden; a chancel and vestry to St. John's, Olds; a chancel to St. Michael and All Angels', Strathmore; portions of churches have been built at Bassano and in Parkview, Calgary; parsonages have been pro-



REV. C. CARRUTHERS, B.A.
Rector and Rural Dean of Lloydminster.

vided at Coleman, Bow Island, Bassano and Langdon. In addition to the excellent mission house for the clergy of St. Faith's Mission, Edmonton, a handsome and expensive parish hall has been erected in the pro-cathedral parish of the Redeemer, Calgary, and excellent parish halls have been built in St. Barnabas' parish, Calgary; St. Aidan's parish, Cowley, and St. John the Evangelist, Claresholm. The concrete foundation, with basement rooms, of the Bishop Pinkham College, is nearly completed. Building

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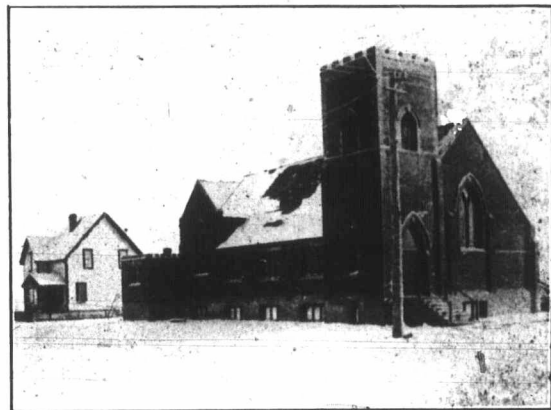
operations will be resumed in the spring. During the year the following parishes became self-supporting, the clergyman in each case receiving the title of Rector: St. John's, East Calgary; St. Barnabas', Hillhurst, Calgary; St. Andrew's, Gleichen, with St. Michael and All Angels', Strathmore; St. Cyprian's, Lethbridge; St. Peter's, Okotoks; St. John the Evangelist, Claresholm, and St. Chad's, Lundbreck, with St. Martin's, Livingstone, and St. Aidan's, Cowley. Self-support in every case means the payment of stipend and all other expenses from the free-will offerings of members of the congregation. St. Cyprian's, Lethbridge, was erected a parish on January 18th; it became self-supporting on April 1st, and its church was dedicated on Sunday, September 4th.

NEW WESTMINSTER.

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

Princeton.—In October the new mission parish of Princeton and Granite was organized. The Rev. Arthur E. Bruce, recently of All Saints', Winnipeg, was appointed to take temporary charge of the parish. Mr. Bruce has organized both a Church Committee and Woman's Auxiliary branch, and efforts are now being made towards building a church edifice. In connection with this forward movement a very successful bazaar was held in December. This, together with another effort, brings the total amount raised locally to over \$170. The following W.A. officers were elected: Honorary president, Mrs. A. E. Bruce; president, Mrs. A. J. Marlow; vice-president, Mrs. Lyall; secretary-treasurer, Mrs. Waterman.

A happy nature is sometimes a gift, but it is also a grace, and can, therefore, be cultivated and acquired; and it should be a definite aim with those who are training a child.



New St. John's Minster, Lloydminster, Dedicated December, 4th, 1910.

Correspondence

ARCHDEACON ARMITAGE

Replies to the Rev. Dr. Foley's Letter ("F. T.") on the Question, "Did Henry VIII. Found the Church of England?"

Sir,—The Rev. Dr. Foley is, indeed, to be congratulated on the spirit in which he has entered the arena to take part in the controversy which has been forced upon me by several correspondents. I trust that in what I have to say I shall not pass for an instant outside the realm of charity, while endeavouring to be faithful to the truth. I have long believed, and, I trust, acted upon the belief, that tolerance means the willing consent that other men should hold and express opinions with which we disagree until they are convinced by reason that those opinions are untrue. At the same time I am of opinion that the modern impatience of all controversy is a great weakness and a sign of intellectual indolence. Controversy, conducted in a proper spirit, has an immense educative and clarifying effect. It has been the fruitful mother of some of our most cherished beliefs. "A position reached without some kind of controversy is no more than the undifferentiated impressionism of infancy." I agree with Robert Hall, that while its evils are temporary, its gains are permanent. And I am very impatient of the practical agnosticism which says: "What need to argue since none can ever know?" First, I notice that not one of my opponents has repeated the calumny of the Jesuits, that the Church of England was founded by Henry VIII. They have wandered over all creation; they have made suggestions here and there, but they have fought shy of the main issue. Another remarkable

omission is the failure to deal with my contention that the Church of England has returned to the Christianity of the New Testament, and of primitive times. Now, if Dr. Foley wants to know what the teaching of the Church of Rome was in the purest ages, let him read the Epistle to the Romans. There he will find, too, the Magna Charta of the Church of England. There he will find as well the answer to the foolish question: "Where was your Church before Henry VIII.? It was to be found then where your Church is not to be found now, in the pure Word of God. The original centre of Christianity was not Rome, but Jerusalem, and the Church of England at the first stood in a perfect equality with Rome in its origin. Dr. Foley is bold enough to assert that the first Anglican Reformers did not believe in the continuity of the Church of England with the pre-Reformation Church. He gives a quotation from the Bishop of Ossory (John Bale), which introduces only a side issue, the conversion of "the English Saxons to the Papistical faith." Bale's statement does not touch the real point. Dr. Foley says that Jewel is no less emphatic. Perhaps so; he does not give the quotation, and no one can judge fairly. But if he says no more than Bale, his remarks will not help Dr. Foley's contention. But Dr. Foley's whole theory is completely destroyed by the historical document known as the Preface of the Prayer Book, written in 1549: "Of Ceremonies: Why some he abolished and some retained." I wish Dr. Foley would read this, and your readers, too; it is accessible to all, and of this I am sure, that Dr. Foley would never again, over his own signature, make such an utterly unhistorical statement in a public journal as his first dictum, from which his argument proceeds: "The first Anglican Reformers never indulged in talk about the body which is now termed the Church of England being in continuity with the pre-Reformation Church." If Dr. Foley had taken the trouble to look at the title of the Prayer Book he would have read: "The Booke of the Common Prayer and Administration of the Sacramentes, and other Rites and Ceremonies of the Church after the use of the Church of England." This title, printed A.D. 1549, takes for granted the continuity of the Church, and implies that the Church of England is a branch of the Universal or Catholic Church. The Preface amongst other things gives the reason for printing an English Prayer Book: "Whereas St. Paule would haue suche language spoken to the people in the church, as they mighte understande and haue profite by hearyng the same; the seruice in this Church of England (these many years) hath been read in Latin to the people, whiche they understoode not; so they haue heard with theyr eares only." This much for the Reformers, which is conclusive to any unbiased mind. Now for the verdict of history. It is summed up in the words of the judicious Professor Freeman, whose reference is to the organization of the Church, and who sees, in his own expressive words, "absolute identity" throughout (p. 17). Dr. Foley quotes at some length Macaulay's vilification of the politicians connected with the Reformation period: Henry, Somerset, Elizabeth. I am not greatly concerned. The fruits of their policy are the best commentary upon their work. And God is able to over-rule the ambition, the selfishness, and even the malignity of men to serve His gracious designs. Froude, however (and Andrew Lang says that "no historian was more honest than Mr. Froude"), has given us a portrait of Henry who had been long stained by calumny, as one "who nobly sustained the honour of the English name, and carried the commonwealth securely through the hardest crisis in its history." Dr. Foley will, however, remember that, whatever his virtues or faults, Henry was a Romanist almost to his dying day, in everything but the Papal Supremacy. Now, as a brief commentary on the Reformation, I wish to make but two quotations. One is from a priest of Dr. Foley's own Church, Father Duggan, of Maidstone: "It looks as if Divine Providence wished the Reformation to succeed, for everything that the Popes did to destroy it came to naught." The other is from Macaulay. Historians may differ as to his estimate of the characters he holds up to scorn—Henry, Somerset, Elizabeth. But the truth of the statement I am about to quote is written upon the peoples and countries referred to by him. "Our firm belief is that the north owes its great civilization and prosperity to the moral effect of the Protestant Reformation, and that the decay of the southern countries of Europe is to be mainly ascribed to the great Catholic revival." (Essay on Ranke's History of Popes.) Dr. Foley raises the question as to Papal supremacy. Let me repeat again that the Church of England was at first free and independent, and that it took centuries of conflict to bring her into subjection to the Pope. The sub-

jection was always a usurpation. For instance, Lord Selborne tells us: "For above 500 years after Augustin there were no regular appeals to Rome from sentences of Ecclesiastical courts or judges in England" (p. 14). Again, the Pope was not allowed to make canons for the English Church, and the canon law consisted of such as had been lawfully made in England. (Coke's Reports Caudrey's Case, v, fol. 32 (b); Lord Hardwicke in *Middleton v. Crofts*, 2 Atk. Rep., p. 669; Hale on Royal Supremacy, p. 13.) Again, the Constitutions of Clarendon, sworn to A.D. 1164 by Abp. Becket, and the Bishops and nobles, founded the Court of Appeal, viz., from the Archdeacon to the Bishop, from the Bishop to the Archdeacon, where it was finally determined, "without any further process, "unless by the King's leave" (Act 8). William Rufus would not allow Anselm to appeal to Rome (Eadmer, Hist., Book II., p. 43.) Pope Pascal II. complained that Henry I. would not allow appeals to be made to him (Eadmer, fol. 113). Under Stephen, while civil war was in progress, the Pope gained power. In King John's time it reached its height. But it was always an illegal assumption, fought against until in 1534 the Church in her convocation declared "that the Pope of Rome hath no greater jurisdiction given him in Scripture by God in this kingdom of England than any other foreign Bishop." Just one comment on Dr. Foley's illustrations. He says, Grosseteste, the famous Bishop of Lincoln, denounces disobedience to the Pope as "sorcery and idolatry." He gives no reference. But anyone can verify mine. Green, in his short history, says: "Noblest among English prelates, Bishop Grosseteste of Lincoln died at feud with the Roman court" (p. 171). "The Pope is said to have expressed joy at his death" (Enc. Brit., Vol. XI., 211). Dr. Foley does not tell us that in 1253 Grosseteste refused to induct at the Pope's command the Pope's own nephew into a canonry at Lincoln. For this act he was excommunicated, but he paid no attention to the sentence, except to declare that in acting as he had done "the Pope was no better than Anti-Christ," and to call upon the English people to assert the nationality of their Church and to disregard the claims of Rome (Enc. Brit., Vol. VIII., 373). If the act of Grosseteste, the greatest scholar of his day (1175-1253), is not evidence that he looked upon the Papal claims as usurpations, what, I ask, will constitute evidence? And yet my good friend, Dr. Foley, has the temerity to quote Grosseteste's statement, made in the days of his ignorance, as his mature opinion, and to make him an upholder of the Papal supremacy. It is like quoting Luther as an advocate of justification by good works. To what strange shifts must he be driven when the excommunicated Grosseteste is his advocate of obedience to the Pope and Henry VIII., who executed Fisher and More because they rejected the king's supremacy, is his special pleader for the supremacy of the Pope? Now, such a method appears to possess great advantages, for one can prove almost anything by it. But it has this tremendous disadvantage, that the moment a critical examination is made, the whole fabric tumbles down like a house of cards, or falls to pieces like a rope of sand. Dr. Foley desires to place the British Church from the earliest days under the Papal supremacy. Nothing could possibly help him less than his appeal to Wales and the Church at Llandaff. Let us examine the evidence. Bede (731), writing 500 years after the event, says that the British King, Lucius, A.D. 156 or 182, applied to Eleutherius, Bishop of Rome, for missionaries to convert his heathen subjects. The Roman Bishop, he says, sent two ambassadors, with the Old and New Testaments, and this letter: "You have received both the Old and New Testaments. Out of the same, through God's grace, by the advice of your realm, take a law, and by the same, through God's sufferance, rule your Kingdom of Britain, for in that kingdom you are God's Vicar. The more critical historians reject the story entirely. They do so on two grounds. The first is the entire silence of the earliest Roman records, especially the earliest edition of the Pontifical Catalogue (A.D. 345). The second is the silence of the British historian, Gildas (425-512), who dates the introduction of Christianity in the time of Nero. The story is thought to be a fabrication, made up at Rome about the sixth century, which grew a little in the eighth, developed in the ninth, became fully fledged in the 12th century, with the object of giving the Bishop of Rome credit for founding the western Churches. But, be that as it may, let us presume that it is true, and what is the irresistible logical conclusion? There is nothing here that savours of Papal supremacy; i.e., that the Pope is Christ's vicar, that place of high honour, which belongs only to the Holy Spirit, Pope Eleutherius declares belongs to Lucius the King. Dr. Foley asks, "What are the facts?" in regard

to the British Church and the Papal Supremacy. He takes his facts from the Book of Llandaff. Now, the said book was compiled by Urban, who died 1133. The best authorities think that it "is not in all its details historically trustworthy." (Dict. Christian Biography, Literature, Sects and Doctrines, IV., 816). Urban falls under the suspicion which rests upon all writers who took the False Decretals as Gospel history. In any case the most ancient tradition is, that the Teilo referred to was consecrated a Bishop at Jerusalem (A.D. 512), and was entirely independent of Rome. The tradition, whether true or false, is at least a clear proof that Llandaff in its earlier days claimed complete independence of Papal jurisdiction. Dr. Foley would do well to forget the part played by the Papacy in regard to Magna Charta. For it is indefensible. The Anathema was never withdrawn. He passes from John to Henry III., and suggests a liberal attitude on the part of Rome. But what are the real facts? Freeman tells us: "The Popes again took the side of the King and excommunicated all who rose against him. Yet we again find the whole English nation, nobles, clergy, and people, acting firmly together" (General Sketch, 193). And Green notes: "When the resistance of an Archbishop of York to the Papal demands was met by excommunication, 'the people blessed him the more, the more the Pope cursed him' (Short History, 171). Finally, Dr. Foley touches the Council of Arles and the forged letter to Pope Sylvester. He thinks that I have taken an easy way to settle the question by calling the letter a forgery. But it really cannot bear the light of day. It falls to pieces before the touchstone of historical criticism. The signatories, for instance, are supposed to be the same as the subscribing Bishops. But when examined, two are found to be presbyters, a third an attendant deacon, a fourth no subscriber at all. It would take, however, a column to discuss the questions involved in this forgery alone. If Dr. Foley desires to prolong the controversy, I will gladly throw further light upon this forged epistle to the Pope. And, perhaps, it would be well at the same time to come to the heart of the question, and to discuss the forgery of the Decretal Epistles and their connection with the development of the Papal power. I suggest to Dr. Foley the advisability of sticking to one question at a time. I will await, however, Dr. Foley's reply, if he thinks one is necessary. In the meantime, I may be permitted to use Lord Bacon's prayer: "God grant that we may contend with other Churches as the vine with the olive—which of us shall bear the best fruit; but not as the briar with the thistle, which of us will be the most unprofitable." Yours, etc., W. J. Armitage.

THE CHURCH AND OUR PUBLIC SCHOOLS.

Sir,—I heartily rejoice to see Dean Paget's letter, protesting against the falsifying of Church history by the books in use in our Public schools. I desire emphatically to second his suggestion that a united and vigorous protest by our whole Episcopate to the educational authorities would be the means of rectifying the present lamentable condition under which both teachers and scholars obtain an entirely erroneous idea regarding alike the origin and position of the English Church. For years I have felt it my privilege and duty to visit the schools, from the Primary to the Collegiate Institute. On one occasion the teacher, a Methodist, was taking the period of the Wesleys; his text-book was Green's History. The teacher completely turned round Green's words and thoughts regarding Wesley's Churchmanship. On my remonstrating with him afterwards his reply was: "Wesley builded better than he knew. If Wesley did not mean separation, God did!" On another occasion the teacher, a Presbyterian, following the bias of the authorized history, taught that the Catholic Church (as he called the Roman Church) was the Church of the land until the time of Henry VIII. It has very slowly dawned upon me, but I am now absolutely of the conviction that the many misconceptions regarding the English Church and the very general belief among those outside that "there is only a paper wall between her and Rome" originate in our Public schools. I do hope that the step outlined by Dean Paget will be carried out.

W. J. Taylor,
Rural Dean of Perth.

BOOK REVIEWS.

The Arts of the Church. Renaissance Architecture in England. By the Rev. E. Hermitage Day, D.D., F.S.A. With thirty-seven illustrations from photographs by the author. A. R.

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Mowbray & Co., Ltd. London, 28 Margaret Street, Oxford Circus, W. Oxford, 9 High Street. 172 pages, price 1/6.

This book is the sixth of the series called The Arts of the Church. It deals with the condition of gothic architecture previous to the rise of the renaissance style in England, and gives a broad treatment of the history of the style up to the present time. Students of architecture will find it useful as a handbook, while to the general reader it will afford a survey of an important period of English architecture. The illustrations are well chosen and are representative in character.

"At Work." Published by Marshall, London.

A touching, simple record, through extracts from her letters, of a loving, noble, young Irish girl, who in India has laid down her life for the Lord she loved. Marie Elizabeth Hayes was a medical doctor of high collegiate distinction who offered herself for missionary work in Delhi about three years ago, and last year was suddenly carried off by pneumonia caught in the discharge of her duties. But no reader of these letters would think of distinction or self-sacrifice. They have not even a trace of the high-sounding religious phrases so usual in books of this kind. All through one sees just the loving, natural, simple girl going about her work merrily and evidently enjoying it all right through, but with the under current of pity for her Indian sisters and longing to help them to the higher things which are deep in her own heart. Never a thought of British superiority to natives; never a single note that jars. No wonder these Indian sisters loved and mourned for her as they did. We commend the book as a gift for girls whether thinking of missionary work or not.

We have received from Messrs. Barber Bros., Limited, paper makers, Georgetown, Ont., a copy of a most handsomely illustrated calendar for the present year. The illustration is a picture, entitled "A Girl in Blue," and it is a copy of a painting by Mr. William Thorne, an American artist, whose paintings are pre-eminent amongst the imaginary portraits of ideal women in contemporary American art. He is one of the greatest living American portrait painters. The picture is a charming one, and it represents the beauty of a refined, serene and gracious womanhood.

Family Reading

TO A YOUNG MAN ON HIS BIRTHDAY.

God grant thee many a bright return
Of this, dear George, thy natal day,
And when each year its course has run,
May each year find some victory won,
Some weakness cast away.

Jan. 4th, 1911.

E.C.M.

"GWINE BACK HOME."

As we waited in the L. & N. depot at Nashville for the train, some one began crying and an excitement was raised among the passengers. A brief investigation proved that it was an old coloured man who was giving way to his grief. Three or four people remarked on the strangeness of it, but for some time no one said anything to him. Then a depot policeman came forward and took him by the arm, and shook him roughly and said:

"See here, old man, you want to quit that! You are drunk, and if you make any more disturbance I'll lock you up!"

"Deed, but I hain't drunk," replied the old man, as he removed his tear-stained handkerchief. "I'ze losted my ticket an' money, an' dat's what's de matter."

"Bosh! You never had any money to lose! You dry up or away you go!"

"What's the matter yere?" queried a man as he came forward.

The old man recognized the dialect of the Southerner in an instant, and repressing his emotions with a great effort he answered:

"Say, Mars Jack, I'ze bin robbed."

"My name is White."

"Well, then, Mars White, somebody has done robbed me of ticket an' money."

"Where were you going?"

"Gwine down into Kaintuck, whar I was bo'n an' raised."

"Where's that?"

"Nigh to Bowlin' Green, sah, an' when de wah dun sot me free I cum up this way. Hain't bin home sence, sah."

"And you had a ticket?"

"Yes sah, an' ober \$20 in cash. Bin savin' up fur ten y'ars, sah."

"What do you want to go back for?"

"To see de hills an' de fields, de tobacco an' de co'n, Mars Preston and de good ole missus. Why, Mars White, I'ze dun bin prayin' fur it fo' twenty y'ars. Sometimes de longin' has cum till I couldn't hardly hold myself."

"It's too bad."

"De ole woman is buried down dar, Mars White—de ole woman an' free chillen. I kin 'member the spot same as if I seed it yisterday. You go out half-way to de fust tobacker house, an' den you turn to de left an' go down to de branch whar de wimmen used to wash. Dar's fo' trees on de odder bank, an' right under 'em is whar dey is all buried. I kin see it! I kin lead you right to de spot!"

"And what will you do when you get there?" asked the stranger.

"Go up to de big house an' ax Mars Preston to let me lib out all de rest of my days right dar. I'ze ole an' all alone, an' I want to be nigh my dead. Sorter company fur me when my heart aches."

"Where were you robbed?"

"Out doahs, dar, I reckon, in de crowd. See? De pocket is all cut out. I'ze dreamed an' pondered—I'ze had dis journey in my mind fer y'ars an' y'ars an' now I'ze dun bin robbed an' can't go!"

He fell to crying, and the policeman came forward in an officious manner.

"Stand back, sir!" commanded the stranger. "Now, gentlemen, you have heard the story. I'm going to help the old man back to die on the old plantation and be buried alongside of his dead."

"So am I!" called twenty men in chorus, and within five minutes we had raised enough to buy him a ticket and leave \$50 to spare. And when he realized his good luck, the old snow-haired black fell upon his knees in that crowd and prayed:

"Lord, I'ze bin a believer in You all my days, an' now I dun axes You to watch ober dese yere white folks dat has believed in me an' helped me to go back to de ole home."

And I do believe that nine-tenths of that crowd had tears in their eyes as the gateman called out the train for Louisville.

EPIPHANY GIFTS.

"Call them in!"—the poor, the wretched,
Sin-stained wanderers from the fold;
Peace and pardon freely offer,
Can you weigh their weight with gold?
"Call them in!"—the weak, the weary,
Laden with the doom of sin;
Bid them come and rest in Jesus,
He is waiting;—"call them in!"

"Call them in!"—the Jew, the Gentile;
Bid the stranger to the feast;
"Call them in!"—the rich, the noble,
From the highest to the least.
Forth the Father runs to meet them,
He hath all their sorrows seen;
Robe and ring and royal sandals
Wait the lost ones;—"call them in!"

"Call them in!"—the broken-hearted,
Cowering 'neath the brand of shame;
Speak love's message, low and tender,
"Twas for sinners Jesus came!"
See! the shadows lengthen round us,
Soon the day-dawn will begin;
Can you leave them lost and lonely?
Christ is coming;—"call them in!"

THE HOLY GHOST OUR GUIDE.

In the Gospel the Holy Ghost is spoken of as guiding the Apostles into all truth. A consideration of the true import of the guidance ascribed to Him may enable us to judge what method He usually takes in the ordinary operations of His grace.

1. He is a guide to Christians, in the sense of one who leads a traveller on the way. He directs them what course to take. He warneth them against the pits and precipices, the difficulties and by-paths, by which, if destitute of such direction, they might wander, or perish in their journey; and so He brings them forward

in that holiness, of which Himself is the perfection, and the brightest pattern.

2. He is a guide, inasmuch as He assists and supports men in their passage. This sort of guidance the Holy Spirit performs, when He condescends to our infirmities, accommodates Himself to our capacities, and imparts His gifts and graces; not according to His own fullness and power to give, but in such proportions, as the vessels, into which they are poured, are qualified to receive them.

3. A guide is one who performs the office of a master or teacher. Such a guide is the Holy Ghost. He enlightens dark eyes, but by such illumination as supposes a willingness to see. He leads men into paths of holiness and salvation, but then He expects a readiness to follow. He gives ability to perform that which, without Him, never could be done; but it is that which will not be done neither, without our own pains and concurrence. "The meek" (says David) "He will guide in judgment, and the meek shall he learn his way." Psalm xxv. 9. But still they are "meek." And, although He strengthens our weakness, and inspires our dispositions, and assists our endeavours, to be good, yet is He nowhere said by an almighty and irresistible operation, to compel the obstinate, or to drag men along whether they will or no.

The "Word of truth begets" us, and the "Spirit of truth" guides us. So exactly alike are the predispositions, necessary for profiting by both, I conclude, therefore, with most earnestly exhorting every man, as he values his salvation, so to receive the one, and submit to the conduct of the other, that each may attain its proper effect upon him; and, since "Almighty God alone can order the unruly wills and affections of sinful men," let us not be wanting to pray with our Church, that He would "grant unto" all His "people, to love the thing which He commandeth, and desire that which He doth promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found, through Jesus Christ our Lord. Amen."—Dean Stanhope.

DISCOUNT ON DIAMONDS.

Ambition to own diamonds seems to be on the wane of late.

Perhaps the recent money stringency had its effect in checking trade in these luxuries.

Maybe "sour grapes" have helped a few persons to be contented without an exhibition of the sparklers.

Diamonds are beautiful, but whether it is right to make a personal display of such costly articles is a problem with many devout minds.

These precious stones are said to have an "intrinsic value," but the saying usually falls from the lips of those who have invested in them.

Nevertheless, for several recent years, until the panic of 1907, the price of diamonds steadily increased at a substantial rate of interest from year to year.

Within two years, however, the price seems to have been "on the toboggan."

If the possession of diamonds is essential to your happiness, now is the time to buy them, unless you wait until everybody has them, for then nobody will want them.

At the sale of the Habib collection of diamonds in Paris, France, June 24, the gems were sold at a discount.

Curious spectators were more numerous than eager buyers.

The famous Hope diamond, for which Habib paid \$400,000, was knocked down for \$80,000, bid by Louis Aueoe, the official expert of the sale and the recognized leading authority on diamonds in France. It is supposed that he bought it for an American client. The entire collection of eight stones brought \$124,000 less than Habib paid for the Hope alone.

As the foregoing intelligence was flashed over the world, it may be supposed that values in diamond rings and studs shrank proportionately in the estimation of about three hundred million diamond wearers.

Speculators may now feel disposed to sell diamonds short in order to profit by buying them cheap later on.

Who knows but that diamonds may some day be discarded for ornaments, and be relegated back solely to their utilitarian use, that of cutting upon glass and other hard substances. The biggest diamond in the world was recently given to the late King Edward VII. and his wife Queen Alexandra. A very few favoured guests are allowed occasionally to catch a glimpse of it now and then.

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British and Foreign

St. Ann's parish, Revete, Mass., has received \$2,000 towards their new church now being erected.

The Rev. Canon Welch, D.C.L., vicar of Wakefield, has been appointed by the Lord Bishop of Wakefield to be one of his honorary chaplains.

A memorial cross has been erected at Ham, Surrey, to the memory of the Right Rev. R. F. L. Blunt, Bishop of Hull and vicar of Hessele, who died in January last.

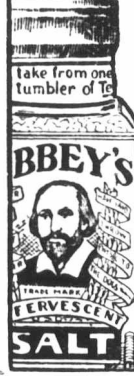
The Rev. Frank R. Allison, formerly a Presbyterian minister of Austin, Pa., was recently confirmed by the Bishop of Harrisburg previous to studying for Holy orders.

Mrs. T. P. Shepherd bequeaths \$2,000 to St. Elizabeth's Home, Providence, R.I.; \$3,000 to St. John's Church; \$2,000 for Mission work in the diocese of Rhode Island.

Dedication of Gifts at Knowbury near Ludlow.—The beautiful Church of St. Paul has lately been further enriched by the gift of a three-light window, representing our Blessed Lord, vested in a chasuble, administering the chalice to St. John, the other Apostles kneeling around. Three sanctuary lamps have also been presented.

**Abbey's
Effer-Vescent
Salt**

When you have proven all its worth with a 25c "size", you will buy full-sized bottles for economy.
25c and 60c.
Sold everywhere.



The Bishop of Peterboro' has lately appointed the Rev. C. G. Hodgson, rector of Bulwick, to be Rural Dean of Oundle (ii), and the Rev. Andrew Cavendish Neeley to be Rural Dean of Preston (ii). Mr. Hodgson is son, and Mr. Neeley son-in-law of Canon F. C. Hodgson, rector of Aldwinckle and Rural Dean of Higham Ferrers. Is it not a record for there to be three rural deans in one family?

Among the candidates confirmed at St. Oswald's Church, Sheffield, lately, by the Bishop of Sheffield, was a sailor who had been trying to present himself for confirmation for years, but had always been prevented by the sailing of his ship before the ceremony. He was to have been confirmed at Goole, but his ship arrived too late, and he therefore travelled by a circuitous route by train and taxicab in order to be in time for the ceremony at Sheffield.

The Church in the diocese of Mashonaland has chosen a new bishop in succession to Dr. Powell from among its own clergy in the person of the Very Rev. F. H. Beaven, Dean of Salisbury, Mashonaland. The bishop-elect was formerly for fourteen years vicar of St. Paul's Burton, and during the the South African War he volunteered to go out as chaplain to the forces. At the close of the war he undertook missionary work in the diocese of Capetown, and in 1903 accepted the office of Archdeacon of Matabeleland, and two years ago he was appointed Dean of Salisbury.

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The Lord Bishop of Edinburgh, Dr. Walpole, was recently presented with an episcopal seal and also a cabinet fyle for letters, which had been subscribed for by the clergy and lay electors of the diocese as a mark of goodwill, kindly feeling and welcome to their Bishop. The Rev. C. M. Black made the presentation. Mr. J. R. Anderson, on behalf of the lay electors, made a brief speech. The seal is a beautiful piece of work: under the central canopy there is a figure of the Virgin and child, St. Mary bearing a lily in her right hand, while under the canopy on the right there is a figure of St. Columba with Abbot's staff, and on the left a figure of St. Margaret of Scotland with sceptre. Around the seal there is the following inscription: "S.G.: Georgii Henrici Somerset Walpole, S.T.P., D.G., Edinburgen: Episcopi memx." With the gifts the Bishop received a short address beautifully engraved on vellum, to which was added a list of the subscribers. The Bishop suitably acknowledged these gifts.

Children's Department

A LITTLE WORD.

A little word in kindness spoken.

A motion or a tear,

Has often heal'd the heart that's broken.

And made a friend sincere.

A word, a look, has crush'd to earth Full many a budding flower, Which, had a smile but own'd its birth,

Would bless life's darkest hour.

Then deem it not an idle thing

A pleasant word to speak;

The face you wear, the thought you bring,

A heart may heal or break.

THE FOUNTAIN OF BEAUTY.

Once upon a time there was a little girl whose name was Maria. Now, Maria was not pretty. Her skin was not white as snow, her cheeks were not red as roses, and her hair was not yellow as gold. No. She had a dull complexion and straight black hair, and eyes of no particular colour; and worst of all, she had a cross look on her face because she had a cross feeling in her heart. Partly she was envious of the pretty little girls, and partly she had a proud temper; and when she heard people say, "Maria is not pretty," it made her wretched and angry.

One day Maria was sitting in the arbour, and she was crying, when she heard a small shrill voice say: "What is the matter?"

Looking up, she saw a tiny little old woman, with a red cloak and pointed hat and long stick, and so she knew at once it was her fairy godmother.

"Oh, godmother!" she said, "I am so unhappy, because I am ugly; everyone says so. Why cannot I be pretty like the other little girls?"

The fairy godmother looked at her gravely, and then she said:

"Do you wish to be made beautiful?"

"Oh, please, please!" cried Maria, clapping her hands.

"Then you must bathe in the Fountain of Beauty," said the fairy.

"Yes, yes; where is it?" asked Maria, eagerly.

"Do you see that hill?" asked the fairy, pointing to a hill a long way off.

"Yes, I see it!"

"Well, on the top of that hill, the very top, is the Fountain of Beauty; and if you bathe in that you will be beautiful."

"It is far away," said Martha, "but if I get up very early on one of these fine summer mornings, I think I can do it."

"Try!" said the fairy, and she vanished.

So one morning, very, very early, long before the dew was off the grass, Maria got up quietly, and took a crust of bread in her hand, and set out for the hill; and in two hours, she reached the bottom of it. She was just going to start to run up the hill, when she saw on the slope above her a row of tiny fairies all in green, with green spots on their wings, and with ivory wands in their hands. The wands were held out so that they touched each other and formed a ring round the hill; and for all they were so tiny, yet they were strong with a magic strength, and no one could break through that ring. As Maria drew near the fairies looked sad, and the green spots on their wings grew pale, and they did not drop their wands.

"What is it?" asked Maria in dismay. "Can I not go on?"

"Not yet, not yet!" answered the fairies. "You are not yet fit. Go back and for three days do no unkind thing."

"Is there no other way?" asked Maria.

"No other way," they replied.

So she went back, and tried very, very hard, but told no one where she had been. Oh! how she longed to slap her brother when he pulled her hair, and to pinch her schoolfellows when they called her "Ugly Maria," and to do other unkind things. But she remembered the green fairies, and for three days she kept her hands from all unkind deeds; and on the fourth morning, very, very early, she started again for the hill, and in two hours she was at the bottom of it.

This time the green fairies smiled on her, and the spots on their wings kept bright, and they dropped their wands, and she sped up the hill, happy and smiling. "All right now," she thought. When, lo! a third of the way up, she saw on the slope above her a ring of fairies all in blue, with blue spots on their wings, and silver wands held out. The blue spots grew dim and the

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fairies looked sad, and Maria could not pass.

"Oh, fairies, fairies!" she cried. "cannot I pass?"

"Not yet," they said. "You are not fit for the Fountain of Beauty."

"And what must I do?" asked Maria, sadly, while tears were running down her cheeks.

"For three weeks," said the fairies, "say no unkind word to anyone."

"For three weeks!" exclaimed Maria. "Oh! how can I do it? It is so nice to speak crossly when one feels cross."

"Then you cannot bathe in the fountain," said the little fairies, which were like birds chirruping.

"Oh dear! oh dear!" sighed Maria, from a full heart. But there was no help for it; so she went home, and tried and tried.

For a week all went well. But then there came a great temptation, and she was so cross with her brother, oh! so very cross, that at last she spoke unkindly; yes, very unkindly indeed.

Yet at the end of the three weeks she went back to the hill. The green fairies let her pass, for she had done no unkind deed; but the blue fairies were sad, and the blue spots on their wings waxed dim, and they did not drop their wands.

"Not yet, fairies?" she implored. "It was but once!"

"Not yet," they said. "We know. Go back and try again."

So she went back, weeping bitterly. Yet she tried again, tried harder, and for three weeks she spoke no unkind word.

Then she went again to the hill with a light heart, and the green fairies smiled, and let her pass; and she ran on, and the blue fairies smiled, and let her pass; and there above her was the hill-top and the Fountain of Beauty. Yes, surely she could see the rainbow glitter of its spray, and the waving of the delicate boughs that shaded it.

So she ran on. But a third more of the way was hardly passed when she was aware of a ring of white fairies, oh! so lovely, with gold spots on their wings and gold wands; and they were sad, and she could not pass.

Then Maria threw herself down on the turf in sorrow and despair. She had made so sure of bathing now in the fountain, and of being beautiful.

"Oh, cruel fairies, what more?" she cried.

Then a tender, loving fairy came forth and smoothed her hair as she lay weeping on the grass, and said:

"Not yet, little girl; you are not yet ready for the waters of that fountain. Go back, and for three months think no unkind thought."

"Three months? Oh! I cannot," she cried. "Let me pass! Let me pass!"

But the fairy shook her head. "There is no other way," she answered.

So Maria went home sadly. And it was not once nor twice that she had to appear in vain before the pure white fairies. But she tried and tried, and did not tire, and people began to say, not "Maria is ugly"; but, "How kind Maria is; we love Maria."

At last there came a day when Maria set out very early for the hill, and the green fairies smiled and dropped their ivory wands and let her pass; and the blue fairies dropped their silver wands and let her pass; and now, even the severe white fairies dropped their gold wands and let her pass.

"Now! Now!" she cried. And she sped onwards. And as the sun rose, she reached the brim of the Fountain of Beauty. It lay like a diamond in the soft green grass, and its spray sprang up to heaven, and the sun turned each drop into a gem; and on the bank were lilies and violets and other flowers. Oh! it was fair indeed.

Filled with joy and thankfulness, Maria was about to fling herself into the waters, when she heard a small, shrill voice cry, "Stop!"

She looked, and beside her was her fairy godmother.

"Oh, surely now," she cried, "I may bathe in the magic waters?"

"First, look down," said the fairy. "What do you see?"

Maria looked, and the waters were clear as a mirror, and in them, set in the reflection of the blossoms as in a frame, she saw her face.


But was that the ugly Maria of former days—that bright, kind face, with love in every line? She clasped her hands, and murmured low: "Why, Godmother, it seems to me that I am beautiful!"

And so she had already bathed in the Fountain of Beauty.—Mrs. Jerome Mercier.

EVERYBODY'S PETS.

Almost everyone likes to have a pet of some kind. Dogs and cats, birds, rabbits, gold-fish—one cannot count up how many kinds of pets there are. Perhaps the lamb, that country children keep, is one of the nicest of all. A pet lamb can be known afterwards, among the flock,

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by its woolly tail, which grows long, heavy, and large; while the tails of other sheep are quite short. Grazers can point out among the sheep in their fields the few that were once pet lambs.

Sailors and soldiers are very fond of having pets. We once heard of a sailor who, having nothing else to make friends with, kept a big cockroach in a box—a long Indian cockroach, which grew still longer and very fat on the tit-bits with which poor Jack fed him. The cockroach was called Izky, from a curious noise it made with its wings, which seemed exactly to say "Izky! Izky!" And it got to know the sailor and to come at its name. There is something touching about this story of a sailor's pet. Poor fellow! he was nearly as badly off for something to care for as the boy whom Dickens mentions—the boy that kept an oyster in a jar, and called it Tom.

There have been many pets kept by soldiers; and it would take far too long to tell you about them all. If you ever see the Scots Fusilier Guards, with their band in Highland dress, wearing kilts, plaids, and silver brooches, and carrying the bagpipes, you will see, going before them, the goat of the regiment. When one goat dies, the soldiers get another; and you may depend that goat has a fine life and happy times. When we saw him, some time ago, marching to the tune of the bagpipes not far from Buckingham Palace, he was as handsome a goat as you could see, and he went along before the soldiers, half dancing and half trotting, with a march of his own, carrying his horns high in the air, and shaking his head proudly from side to side.

If you go to the United Service Museum, you will see there, stuffed, a dog that was out with our soldiers in the Crimean War. Poor dog! he was run over by a baker's cart after his return home. Another of the soldiers' dogs at the same time was Sandy, the dog of the Sappers and Miners. Sandy was wounded at the battle of Inkerman and afterwards received a medal, which he always wore.

After one of those Crimean battles, a little pet kitten was found in the knapsack of a dead Russian soldier. The English soldier who found it

there kept it for his own; but before long he was wounded, and taken into the camp hospital. There he died, and the kitten was found nestling under his shirt. The poor little thing, which had lost each of its kind masters in the war, was then adopted and well cared for by the hospital nurse, who had taken it from the dead soldier's bed.

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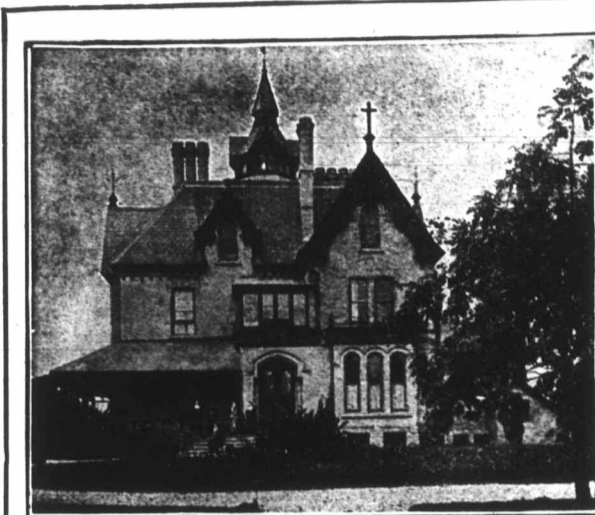
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