

Canadian Churchman

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

Vol. 38

TORONTO, CANADA, THURSDAY, MARCH 9th, 1911

No. 10.

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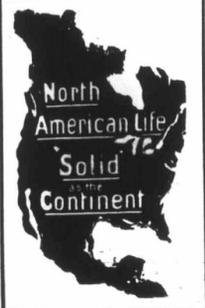


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The "Canadian Churchman" trusts that its readers will, before making purchases, kindly look through our Advertising Columns with the view of supporting those houses that advertize in the "Churchman."

Canadian Churchman.

TORONTO, THURSDAY, MARCH 9, 1911.

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Lessons for Sundays and Holy Days.

March 12—2nd Sunday in Lent.
Morning—Gen. 27: 1—41; Mark 10: 32.
Evening—Gen. 28 or 32; 1 Cor. 4: 18 and 5.

March 19—3rd Sunday in Lent.
Morning—Gen. 37; Mark 15: 27—53.
Evening—Gen. 39 or 40; 1 Cor. 11: 2—17.

March 25—Anniversary of B.V.M.
Morning—Gen. 3: 1—16; Luke 1: 46.
Evening—Isai. 52: 7—13; 1 Cor. 15: 1—35.

March 26—4th Sunday in Lent.
Morning—Gen. 42; Luke 2: 1—21.
Evening—Gen. 43 or 45; 1 Cor. 15: 35.

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

SECOND SUNDAY IN LENT.

Holy Communion: 253, 258, 262, 407.
Processional: 386, 518, 567, 630.
Offertory: 118, 120, 500, 644.
Children: 695, 699, 700, 753.
General: 112, 122, 411, 782.

THIRD SUNDAY IN LENT.

Holy Communion: 242, 255, 263.
Processional: 314, 318, 515, 623.
Offertory: 114, 421, 503, 654.
Children: 509, 722, 723, 731.
General: 117, 496, 560, 608.

THE SECOND SUNDAY IN LENT.

"Thou shalt worship the Lord thy God, and Him only shalt thou serve." St. Matt. 4:10 part.

Let us have another meditation on the temptation of Jesus. What is the object of Satan's ministry of temptation? In our Lord's case it is to draw Him away from a spiritual conception of Messianic office and kingdom to a popular and political estimate which could only result in absolute failure. In Jesus' experience we see the struggle of Satan and the victory of the Christ, i.e., of the spiritual and eternal. Satan desired to separate Jesus from the Father. But

the ministry of Jesus reveals the continuous defeat of Satan. Compare our Lord's answer to the first temptation with His answer to the disciples when near Sychar:—"My meat is to do the will of Him that sent Me, and to accomplish His work." On the pinnacle of the Temple Satan bids Him presume upon the providence of God. His answer to that temptation is re-echoed in His dying words on the Cross:—"Father, into Thy Hands I commend My spirit." And surely we appreciate the note of triumph over Satan when Jesus says to His apostles as He ascends into heaven:—"All authority hath been given unto Me in heaven and on earth." The manifold, the oft-repeated temptations of Satan are unavailing, Jesus will not be separated from the Father. How is it with us? Are we making our temptations spiritual opportunities, or are our temptations being yielded to? Are we being separated from God? In the catechism we are taught our duty towards God. That duty is well emphasized in our Lord's third answer to Satan. And as Satan tempts us away from God we must ever make this reply:—"Thou shalt worship the Lord thy God, and Him only shalt thou serve." Two essential features of our duty towards God are emphasized in this reply: (1) **We must worship the Lord God.** The more we appreciate the uniqueness and unity of God the more whole-souled becomes our worship of the Godhead. A life without worship is a life separated from God, and therefore a life void of glory, peace, and joy. To neglect private worship is to forget the things which concern God's glory, our individual needs, and the needs of our brethren. One of the first signs of separation from God is therefore the neglect of private devotions. This neglect is, of course, soon followed up by neglect of public worship. Sickness may prevent our participation in the public, the social, worship of Holy Church. In that case the Church ought to have the benefit of our ministry of intercession. But so many in our day neglect public worship simply and solely because they desire to escape the call to serious thinking. God is not at all in their thoughts. Satan has succeeded. Then there are others who do not take the trouble to understand the Church, but who allow the difficulties suggested by their partial knowledge to wean them away from allegiance to the Church, and from participation in acts of public worship, and particularly from the Blessed Sacrament. Satan is succeeding here as well. He is separating these persons from God. (2) **"Him only shalt thou serve."** If you want the glories of the world you must serve Satan. In so doing you separate yourselves from God. "Ye cannot serve God and mammon," saith Jesus. And this but re-echoes the claim asserted by the first four commandments. God wants every side of our nature and being dedicated wholly to Him and to His service. In Baptism we are pledged to that service. Therefore we must make determined resistance against Satan's temptations. Make every temptation a stepping-stone to closer fellowship with God. When tempted to neglect our duty to God let us rather worship Him in spirit and in truth, let us perform some definite act to His glory. Such worship and service are the proof of our love for God. And "love is the fulfilling of the law."

An Unsolicited Tribute.

Amongst the many friendly letters received by the editor of the "Churchman," from subscribers living far apart, and often personally unknown to him, he now and then receives one in which a direct acknowledgment is made of the liberal and tolerant service he has striven for long years to render to all the members of our Church. It is with pleasure he here gives a quotation from a valued

letter recently received, and at the same time gives expression to his appreciation of the kind and friendly spirit of all those courteous and generous Churchmen, who from time to time send him a cheering and helpful word. The quotation is as follows:—"I am greatly pleased to tell you how much pleasure I have derived in the past from reading your very excellent paper. I am also equally well pleased at the very great spirit of liberality and toleration shown, being devoid of that petty carping spirit of internecine warfare which is never able to see anything good, except it emanates from its own petty self. I am happy to say that this spirit of toleration, with the ability of being able to see good in others who do not always think and act as the observers themselves, is becoming more general, not only in our own beloved Church, but throughout the religious world at large."

Education.

Quite recently we heard an earnest and impressive address on the subject of vital religion from a layman of the Church. After the service another earnest layman asked an educated lady who had been present how she liked the address. The reply was that she neither liked the matter nor the manner of it. No doubt the criticism was founded on the opinion that the speaker was somewhat lacking in the refinements of what is popularly called "higher education." Whatever the fair critic's opinion may have been based on the fact is that the speech was singularly earnest, manly, straightforward, even eloquent, with the eloquence of deep conviction on a subject of paramount importance to his hearers, clearly, forcibly, and sympathetically expressed. There is an education of which the school and college are the symbols of which no sane person could doubt the utility. But there is another, and need we say, a much higher education—that which unfolds the spiritual power in man; reveals to him more fully and clearly the personality and attributes of his Saviour; and leads him more and more to submit his whole being to the guidance of the Holy Spirit of God. Of this latter education, the Sunday School, parish church, and diocesan cathedral are the popular symbols. Without at all disparaging that which is essential, and even ornamental, in human education, we submit that at the last its product will pale into insignificance when compared with that of spiritual education.

Defend, O Lord, This Thy Servant.

At the critical moment in life when the Fathers of the Church lay their hands on those who have been baptized, they pray God to "defend" those whom they confirm. A moment before they ask God to "strengthen them with the Holy Ghost, the Comforter," but at the actual moment of confirmation the Bishops pray for "defence." Defence presupposes attack, and reminds us of our great spiritual foe, the devil. It suggests warfare, and reminds us that we are still on the battlefield of life, and in sight of the enemy. This thought of "defence" is not only found in our Confirmation service, but appears in the Second and Third Collects for the morning, and in the Second and Third Collects for the evening, and is therefore definitely brought before us twice every Sunday in our lives. The Prayer Book thus regularly and constantly reminds us of our spiritual warfare, but somehow sin and the devil are not very prominent in much of the teaching and preaching of the day. Sin and the devil were very real to St. Paul, and to St. Peter, and to St. John, and yet more to Christ; and if we want to carry out the spirit of our Prayer Book, we will speak as plainly of sin and the devil as the Scriptures do, and ceaselessly warn Christians of their perpetual need of "defence."

Church Seasons.

Our Church Seasons have a charm and an invigorating power peculiar to themselves. Man needs some definite aid outside of himself and his own worldly environment, to constantly impress on him the fact that there is a spiritual, as well as a temporal, life. And that if it is his duty to devote time, thought and energy to the latter, much more is it his duty and privilege to apply himself to the former. Now, here it is that with consummate wisdom the Church has met the need of her children, by planting beside the pathway of the recurring years the beautiful and attractive temples of her Seasons, in which she invites them to seek and find spiritual strength and refreshment for their souls' good, and for the good of their fellow-man. And from these temples, the spiritual chimes of the year sound forth, bearing continually to the attentive ear, over the jarring discords of the world, in ever varying and impressive peals, messages of pardon and peace; of purity and good will; of the broken chains of the repentant sinner; and the glorious liberty of the sons of God.

Don't Neglect Your Church.

No man can afford to stay, or shall we say, stray, from his Church. We are not referring to the compulsions of life which cannot be avoided, such for instance as illness. Quite apart from the actual blessings gained by those who regularly go to church, there are the blessings brought by the good example of the steady and consistent church-goer to others. If there is any place on earth where union is proved to be strength, it is amongst the earnest and persevering worshippers of God, who habitually, in storm and sunshine, winter and summer, foregather in His house to honour His Holy Name and Word, and avail themselves of His blessed means of grace. There is a good story told of a clergyman who, calling upon a member of his congregation who had been neglecting the Church services, went straight up to the sitting room, and with the tongs removed a live coal off the fire and placed it on the hearth, then watched it while it turned from the red glow of heat to a black mass. The parishioner in question carefully observed the proceeding, and then said: "You need not say a single word, sir; I'll be there next Sunday."

National Greatness.

"Nations not great by trade alone" is one of the sub-headings of Mr. E. B. Biggar's able, temperate, and instructive pamphlet on the paramount subject of "Reciprocity." "The history of the rise and fall of empires of the past," says Mr. Biggar, "furnishes too many sad evidences that the nation whose policy is swayed first and last by trade considerations is running its train on to a broken bridge." Again the writer truly says: "If we centre our minds merely on the acquisition of material wealth, forgetting the claims of other nations, who would benefit by a share of the light and blessing we have received, then we fail of the chief source of our future influence on the world." Canada, as Mr. Biggar clearly argues, owes a great duty to the Mother Country, to herself, and to the other nations of the world. She can, in our opinion, best fulfil that duty by entering into no entangling alliance with the neighbouring Republic, the result of which would be a gain to some classes of people in Canada at the enormous expense of unsettling her own relations with the Mother Country; decreasing the growing interest taken in her development by British financiers and investors; and giving to the statesmen of the United States the desired fulcrum by which they will be enabled not only to share the trade of our country, on a favoured basis, but through the preponderating influence of her power probably in time bring about annexation. "Give me a fulcrum," said Archimedes, "and I will move the world." The application is obvious.

THE PERMANENT VALUE OF LENT.

Our Lenten observance, as a rule, is too much in the nature of a swinging pendulum. It is too apt, in other words, to be followed by a reaction, which carries us almost as far, if not further, in the opposite direction. Or to vary the illustration, it is too much like the action of the spring-tide that has its periodical culmination, and whose ebb is always proportionate to its flow. To a certain extent, of course, this is unavoidable. Action and reaction, ebb and flow, is the law of our being, and we can no more escape it than we can escape any other fundamental and universal law. All mankind is subject to it, and the only difference between man and man in this respect is in the matter of degree. But it is a law, which though useful, and we may safely say, necessary in its right place, is a dangerous one, and must not be blindly yielded to. There is always the danger in regard to this matter of Lenten observance, of looking upon it as a point to be periodically reached, a sort of high water mark, which, during the greater portion of the year, lies high and dry. No doubt there is a sense in which this is partially true. We do, or should, observe a standard of Churchmanship in Lent which is not intended to remain fixed or permanent in outward form, and which may be lawfully relaxed during the rest of the year. Nevertheless the final purpose of its observance being the progressive up-building of Christian character, every Lent should leave something behind it, should make some fixed and lasting impress upon our personality, should see the formation or the beginning of some new habit, of some new spiritual attitude, or outlook, which though perhaps small in itself, would mark a definite new departure in the right direction. Every Lent should mean some advance, however small, in the spiritual life, and, therefore, in the practice of the stated duties of religion. And there is always room for improvement. The following may be suggested as subjects regarding which some permanent new departures might be made: (1) The reading of Church literature. The ignorance at present prevailing on such subjects as Church History, the Book of Common Prayer, the History of the Bible, and dogmatic theology, among otherwise well informed people and loyal, devout Church people, is too widespread and too generally acknowledged to need any elaborate demonstration. It will, we think, be admitted by all our readers, Lent would afford an excellent opportunity for making a start in the study of these branches of sorely neglected knowledge. A little study and systematic reading along these lines would go a surprisingly long way, and would often wholly transform the churchmanship of the average Churchman. Surely this is a duty all of us owe to the Church. And yet what a microscopical percentage of our people ever seriously attempt it. One hour's reading a week of some work of the kind described would be sufficient to start with, for if conscientiously followed the appetite for such literature would undoubtedly grow. (2) A more systematic attendance on Holy Communion. Attendance on the Holy Communion has undoubtedly greatly increased during the past twenty-five or thirty years, but rather strange to say, the regular and systematic discharge of this great duty is not as common as it used to be. In the old days of comparatively infrequent communions, people in this respect were more reverent. They set aside a certain Sunday for receiving and stuck to it. Today, we fear, people receive the Blessed Sacrament very often, "just as the notion takes them," and therefore very irregularly, and consequently with little or no preparation. The one almost invariably involves the other. A start might be made in Lent towards a better state of things in this respect. (3) More systematic giving. The old proverb said, "He gives twice who gives quickly." It might with almost equal force be said, "He gives twice who gives systematically,"

i.e., who gives on a fixed principle. A great deal of giving is grievously ineffective from this lack of system. So many people give it in an aimless muddled kind of way, and it does little or no good, because it cannot be depended upon. The dollar given systematically, and that can always be relied on, is worth two dollars that comes by fits and starts, and at irregular intervals. This is the universal experience of every one directly and indirectly interested in Church finance. (4) The systematic daily reading of Holy Scripture, a practice, we fear, sadly neglected. (5) Family prayers. (6) The personal care and relief of the sick or destitute. These suggestions might be almost indefinitely extended, but enough, we think, has been said to enforce the central point of this article, viz., that Lent offers a golden opportunity for commencing or recommencing the practice of certain commonplace, but cardinal duties, which are the very backbone of Christian duty.

FROM WEEK TO WEEK.**Spectator's Comments, and Notes of Public Interest.**

Your correspondent "Oriental" leaned slightly upon his pen to call "Spectator's" attention to a very serious and intricate problem in syntax. He has asked us to investigate some illuminating report in regard to Jerusalem and the East and we shall there find this remarkable revelation, that Bishop Blythe is Bishop "in" Jerusalem and not Bishop "of" Jerusalem. Now the first thing that occurs to one as he ponders a situation of that kind is that a beautiful distinction—how notable the detachment—"in Jerusalem, but not of it." In the next place it must be embarrassing to His Lordship when he strolls beyond the walls of his ancient see city, to have his friends insist upon designating him the Bishop in Jerusalem when he is conscious that he is not "in" it, but decidedly "out" of it. Nor should anyone be surprised if the good Bishop should ultimately demand where he was "at." In this enquiry he would have the sympathetic attention of his Western brethren who would like to have the same question answered. If the Patriarch be both "in it" and "of it," what becomes of a mere Anglican Bishop? Has he any rights to be in, at, or on, or from it, when he acknowledges the supremacy and priority of the Greek prelate? But our "Oriental" friend differs with us apparently in the propriety of having episcopal and other canons sprinkled around the globe by the Bishop that is not "of" Jerusalem. He hints that the financial results would be better if the honours were more generously distributed. How would it do for the Church in Montreal to apply for the appointment of a Canon of Jericho, and then watch the "wad" grow? Is the question of finances the real motive of this unusual departure in ecclesiastical practice? If so, it has some features that we hardly think do justice to the Church.

A peculiarly unique solution of the dual theological problem in Vancouver has been reached. Instead of having two out and out theological institutions on opposite sides of the street, they are to be built alongside of each other in a semi-detached, semi-united type of architecture, a sort of theological twins, having a common library, gymnasium and a recreation field, and common professors on subjects which cannot be regarded as dangerous. If a common name should at any time be thought desirable we would humbly beg to submit to the authorities the cognomen of "Hylo College." In the meantime "Bishop Latimer" and "St. Mark's" will travel along arm in arm down the years, teaching the young men of the Church that above all else they must be Prayer Book Churchmen. We have felt con-

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strained to call attention to this "solution" of a difficulty, as it is so original and so fetching. If this juxtaposition does not lead to a theological explosion we trust that the partition between the two Halls may soon be demolished, and that the Church will be willing to trust her theological students to the instruction of the men who may be deemed qualified to teach, regardless of their preference for one view of the Church or the other. Young men will eventually do some thinking on their own account, and will not allow themselves to be cast into any theological mould. This is the hope of the Church.

The political situation in England seems to be moving rather slowly. There is a laboured effort to keep up the appearance of peace and amity until after the Coronation, when presumably there will be a free-for-all exhibition. Just why there should be such special care to appear amicable under the circumstances, we do not know. The King, of course, is quite aware that it is all on the surface. Why it would not be better to go forward with the Empire's business in the ordinary way is rather hard to understand. The citizens of the Empire must eat and sleep and conduct their business whether there is a coronation or no coronation. We cannot see how the discussion in Parliament can affect in any way the interest or solemnity of that occasion. However, progress is being made in the way of getting what is known as the Veto bill through the Commons. In the House of Lords they are working to have a remodelled upper chamber rather than the power of veto removed. If the House of Lords rejects the Veto bill, presumably we shall have that farce tragedy enacted of appointing five or six hundred new Lords, who shall accept their coronets under bond to vote as they are told. If such a calamity as that could be avoided, either in the coronation year or any other year, it would be very much in the interests of our self-respect. If this Veto bill is passed into law then it would seem that the day is at hand when Ireland shall be given local self-government after all these years. The attitude of the leader of the Nationalists in proclaiming the loyalty of his followers and people, should this be granted, is a new note in Irish politics and one that must hasten the consummation of their ambitions.

"Spectator."

PRAYER BOOK STUDY.

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

- 55. When does Advent Sunday come?
- 56. How many "opening sentences" are there in the Morning and Evening Prayer?
- 57. What is the "KYRIE"?
- 58. Recite the AGNUS DEI from the Litany.
- 59. What is the one Prayer found in Morning and Evening Prayer and the Litany?
- 60. Name the Chapter and verse in the Bible where the first half of THE BLESSING at end of the Holy Communion, is found.

THE LATE REV. JOSEPH MCCONNELL.

The following obituary notice of this lately deceased clergyman appeared recently in "The Los Angeles Churchman and Church Messenger." "At a meeting of the Clericus on Monday, January 23rd, in Los Angeles, the death of the Rev. Joseph McConnell after a protracted illness, at the Hospital of the Good Samaritan on Sunday, January 22nd, was announced. After several of the clergy had expressed their deep regret in the great loss the diocese has sustained in his death and their appreciation in his important services to the Church, it was unanimously resolved that a committee be appointed to place on record the sense of the brethren of the value of his personal work and most useful ministry in

the different dioceses in which he laboured. The committee later drew up the following minute: 'In the death of the Rev. Joseph McConnell the Church in this diocese has sustained a serious loss.' The Rt. Rev. Bishop of the diocese had a high regard for Mr. McConnell and selected him for the office of General Missionary, a position which he worthily filled for a number of years. His work was not only of a pioneer character in establishing missions and holding services in new and growing districts, but also to build up and strengthen the Church in places where the work had suffered. He was a special man for a special place. In every sense of the term he was known as a peacemaker. The result of his work in building up new and weak missions was to draw the people together and make harmony. Many of the missions of the diocese have been stimulated into life and vigour by him. The secret of his strong character and Christian manliness was sterling uprightness and wise discretion combined. At the request of the Bishop, Mr. McConnell would go into a village, town or city where the Church was making little or no headway, and, having rallied together a congregation, would build a church or gather funds for a building. He would not hesitate, having done this, to leave at the call from some other place in need, to begin a similar work over again. In almost every case he was urged to remain priest in charge, but his answer was: 'I am in the hands of the Bishop and I will go or stay wherever he sends me.' Throughout the length and breadth of the diocese he was known and respected. The same is true of his excellent work accomplished in Douglas, Arizona, where he built a church and established a mission that has developed into one of the strongest parishes of the West. Mr. McConnell was born in Ireland, and spent many years of his life in Toronto, Canada, where he graduated from Wycliffe Theological College in 1895. With faithfulness he served the Church in Algoma, Ontario, and subsequently in Marquette, Arizona, and Los Angeles diocese, doing valiant services wherever he was sent. In 1898 he took a year's rest, visiting England and Ireland, and while there engaged in the work of the society for propagation of the Gospel, visiting several of the Churches in England."

The Churchwoman

MONTREAL.

Montreal.—The twenty-fifth annual meeting of the Woman's Auxiliary of this diocese took place on February 21st to 24th inclusive. The meeting of junior branches on Tuesday evening was presided over by the Lord Bishop and a sacred cantata "Christ and His Kingdom" was given by the junior members. On Wednesday morning the Communion service was held in Christ Church Cathedral. A very large attendance marked this service. The celebrant was the Bishop and the preacher was the Rev. Canon Gould, M.D. The thankoffering presented at this service amounted to \$355.00. The business session opened at the Synod Hall in the afternoon, with an address by the Bishop. The president, Mrs. Holden next read her address. It was an utterance marked by thoughtful earnestness and wise optimism. In view of the fact that this annual marks off a quarter of a century of existence, the address was, in part,

reminiscent in character, going back to the day of small things, when the treasurer's report dealt with a few hundreds only and treasurers themselves were too shy and unpracticed to read them. Mrs. Montgomery, of Phillipsburg, responded very happily to the address. Other speakers during the afternoon were Principal Rexford, who gave a demonstration of a scheme for missionary study, and Miss Harris of Egypt, who spoke of types and characteristics in the land of the Nile. Thursday morning was given over to reports, appeals, etc., the treasurer's report arousing special interest. The total amount passing through her books this year sums up \$8,474.00. Adding to this the financial statement of the Dorcas secretary, a grand total of \$10,568.00 is attained, an increase of \$1,865.00 over last year. An analysis of the report shows that moneys sent direct into the field, 62 per cent. has gone to Canada's work and 38 per cent. to the foreign field. The recording secretary reports 91 branches, and a total membership of 2,190. The devotional address at noon was taken by the Rev. H. M. Little. The business of the afternoon session was diversified by a delightful address from Miss Shaw of Japan, on present conditions and needs in that country. On Thursday evening the Synod Hall was filled to its capacity, when, at a public meeting, the Rev. Canon Gould lectured on "Christ and Islam," and Miss Harris gave an illustrated talk on Mission work in Egypt. Friday's proceedings included a missionary conference, presided over by Mrs. Farthing, when, principally through the medium of the Question Box, a most interesting hour was spent. Dr. Minnie Gomery answered many pertinent questions on work in India, Miss Harris gave information on the complicated religious and political situation in Egypt, and Miss Shaw gave wide and lucid presentment of the situation in Japan. The combination of these three intelligent and enthusiastic missionaries together with a most able and gracious chairman and a large and profoundly interested body of delegates, produced a distinctly successful conference. The work of the afternoon session included an agreement to provide furnishings for a room in the new Rock Bay Hospital, Columbia Coast Mission, and a determination to mark the quarter century of W. A. work by the raising of a worthy sum of money to be devoted to the Roberts-Tilton Fund, which ministers to sick or disabled missionaries. Greetings from the Presbyterian, the Congregational, the Methodist and the Baptist missionary societies, were conveyed personally. A delightful incident was the presenting of flowers to Mrs. Bompas, honoured and beloved of all who love the cause of missions, the occasion being her eighty-first birthday. The election of officers resulted as follows: President, Mrs. Holden; vice-presidents, Mrs. Wallace Stroud, Mrs. Lewis Evans; recording secretary, Miss Waud; corresponding secretary, Mrs. Baylis; Dorcas secretary, Mrs. Pennell; treasurer, Mrs. Elliott; junior secretary, Miss Jackson; secretary Babies' Branch, Miss Gomery; Leaflet editor, Mrs. Robert Howard. This annual meeting is generally conceded to have been the most successful in the history of the W.A. Delightful weather, a record attendance, the interest of delegates in the proceedings, the atmosphere of harmony, and the high note of devotion to a great cause struck by the Lord Bishop, in the opening address and maintained throughout—these, and other contributing causes united to this end. Much pleasant hospitality was enjoyed. Luncheon was provided the delegates, tea was served each afternoon, and there was a delightful evening reception at Bishops Court.

NIAGARA.

Hamilton.—Church of the Ascension.—The annual meeting of the Girls' Branch of the W. A. was held in the schoolroom, on Tuesday, February 21st. It was opened with prayer by Canon Wade. The minutes of last meeting were read and adopted. The reports of the different officers were read and adopted, and the election of officers followed. Miss Leslie Sutherland was re-elected president by acclamation; Miss Allison, recording secretary, and Mrs. W. Shambrook, treasurer. The 25th annual meeting of this Branch of the Woman's Auxiliary and Dorcas Society was held in the schoolroom, on Tuesday, February 28th. The meeting was opened by Canon Wade, who occupied the chair. About seventy were present, and great interest was shown in the society's work. The recording secretary's report showed 100 names on the roll. The treasurer's report showed total receipts to be \$455.15. The Dorcas treasurer's report showed total value in donations and money to be \$57.85. There were 41 people provided with clothing. The report of the treasurer of the Girls' Branch showed total receipts

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to be \$78.36. The recording secretary's report of the Junior Auxiliary showed 132 names on the roll. The treasurer's report for the Junior Auxiliary showed total receipts to be \$15.25. The secretary-treasurer of the Babies' Branch reported 14 members on the roll. The reports of the various committees showed they were full of interest and activity. During the year bales and parcels to the value of \$89.45 were sent to different mission fields. The officers elected for the following year are: Mrs. Wade, president; Mrs. Gunn, first vice-president; Mrs. Sutherland, second vice-president; Mrs. W. D. Jolley, recording secretary; Mrs. F. W. Gates, corresponding secretary; Mrs. Geo. Thomson, treasurer; Mrs. J. Gray, assistant treasurer; Misses Wilcox and Thurtle, delegates; Mesdames Sewell and Clark, substitutes; Mrs. Henderson, Dorcas treasurer; Mrs. Ramsay, Dorcas secretary; Miss Oxley, assistant in Dorcas work; Mesdames Campbell, Rolston and Allen, cutters; Mrs. Johnson and Miss D. Bull, buyers; appointed by rector, Mesdames Grossman and Morley, Mesdames Burton, Barnard, Brown, Heaney, Sewell and Pringle, visiting committee; Mrs. Gates, Misses Wilcox and Gaviller, literature committee; Mesdames Reid and Burton, conveners of cupboard; Mrs. Ramsay, overseer of finished work; Mesdames Gunn, Sewell, Thomson, Misses Gaviller, Bull and Gates, collectors; Mrs. Clark, superintendent of Juniors; Miss Gunn, secretary-treasurer of Leaflets; C. A. Powis and C. J. Jones, auditors.

St. Thomas'.—The twenty-third annual meeting of the Woman's Auxiliary of this church was held in the schoolroom on Monday afternoon, February 27th, with a large attendance. The reports presented by the different officers for the last year were all very encouraging, showing a membership of 116, 9 new members being added during the year. The treasurer's report showed collections for the year amounted to \$404.79, then came the election of officers for the coming year. Honorary president, Mrs. Etherington; president, Mrs. Moody; first vice-president, Mrs. Morgan; second vice-president, Miss Webb; recording secretary, Miss Peene; treasurer, Miss Copley; corresponding secretary, Miss Cordner; convener of Outlook committee, Mrs. Webster; secretary of Leaflet, Mrs. Hore; secretary of thank-offering, Miss M. West; secretary of Babies' Branch, Miss Woodward; junior superintendent, Mrs. Lees; delegates to Diocesan Board, Mrs. Lees and Mrs. Decew; substitutes, Mrs. Cuckow and Mrs. Walker; auditors, Miss West and Miss Redfield; rector's representatives, Mrs. Hatch and Mrs. Dodd.

All Saints'.—The twenty-second annual meeting of All Saints' Church Branch of the Woman's Auxiliary, was held in the schoolroom, on Tuesday, February 28th. The president, Mrs. Roy, occupied the chair. Ven. Archdeacon Forneret opened the meeting with prayer, after which the report of the year's work was adopted.

St. Mark's.—The twenty-fifth annual meeting of this Branch of the W. A. was held in the Parish House, Tuesday afternoon, February 28th. The vice-president, Mrs. Slater, was in the chair, and there was a large attendance of members present. The Rev. Canon Sutherland opened the meeting with prayer, and gave an address on Women's Work. Most encouraging reports were presented by the recording secretary and the treasurer. The following officers were elected for the ensuing year: Mrs. Martin, president; Mrs. Slater, vice-president; Miss Slater, treasurer; Miss Hutton, corresponding secretary; Miss Baird, recording secretary; delegates, Mrs. Kennedy and Mrs. Turpin; substitutes, Mrs. Whately and Mrs. Smith; auditors, Miss Hancock and Miss McMillan; Miss Dodman, junior superintendent; rector's representatives, Mrs. J. Hancock and Mrs. Lancefield; Mrs. Turpin, secretary, Babies' Branch. Afternoon tea was served, and a happy and social hour was spent by all present. The St. Mark's junior auxiliary held its annual meeting on Friday afternoon. Most encouraging reports were read. The officers elected were: Miss Stella Johnson, treasurer; Miss Muriel McKelvey, secretary.

St. Matthew's.—The annual W. A. meeting of this church was held on Wednesday, March 1st, when reports of the past year's work were presented and the officers for the ensuing year elected. The reports were of a very encouraging character, showing a membership of fifty and an income of about \$400. The following officers were elected: Mrs. White, honorary president; Mrs. Burton, president; Mrs. Bergin, first vice-president; Mrs. Harlow, second vice-president; Mrs. Cuttrise, secretary-treasurer; Mrs. Bell and Mrs. Burgess, delegates; Mrs. Binkley and Mrs. Bryant, substitutes; Mrs. Wilkes and Mrs. Boyle, rector's representatives.

RUPERT'S LAND:

Winnipeg.—St. Margaret's.—On Wednesday afternoon, February 22nd, a reception was tendered by Mrs. McCollom and Mrs. Neild, to the members of this branch of the W. A., when the opportunity was taken to present a life membership in the W. A. to the honorary president, Mrs. Woods, from her own branch of St. Margaret's. The presentation was made by Mrs. Springate, the president, who referred to the unflagging energy displayed by Mrs. Woods, from the time when, as a Mission of St. James, it was started by three or four members, three years ago, until the present time, when, as an independent parish, it has a constantly increasing membership, thanks in no small measure to the sympathetic personality of Mrs. Woods. The lady was completely taken by surprise, but expressed her thanks in heartfelt terms. The Rev. A. W. Woods also thanked the ladies for the honour extended to his wife, remarking that it was most cheering and encouraging to receive such a spontaneous expression of regard from so many kind friends. There was a large attendance, and after the interesting little ceremony was over, the hostess served tea, bringing a very pleasant afternoon to a close. At the present time this Branch has a membership of 43 members.

Brandon.—St. Matthew's.—The first annual W.A. meeting of the Brandon rural deanery took place in this parish on Tuesday and Wednesday, February 21st and 22nd last, when delegates were present from nearly every point, including Virden, Bradwardine, Oak Lake, Alexander, Kenton, Rivers, Miniota and St. George's, Brandon. The proceedings began at 5 p.m. on Tuesday, with the reception in St. Matthew's Hall, when the address of welcome was delivered by Mrs. Struthers, president of the Local Branch. On Tuesday evening the Convention service was held in the church when an unusually excellent sermon was preached by the Rev. J. E. Lindsay, rector of Carberry. The corporate Communion was celebrated at 8.30 a.m., by the Rural Dean and rector, the Rev. W. P. Reeve. At the morning session the principal address was delivered by Miss Millidge, Diocesan Travelling Secretary, on the "Origin and development of the W.A. in Rupert's Land." In the afternoon reports were heard from the various branches and a very helpful address delivered by Mrs. Fortin, of Winnipeg, Diocesan President, on "The pledges of the W.A." The greatest enthusiasm prevailed throughout, and the benefit of such gatherings in clearer knowledge of W.A. work and methods, together with increased zeal was made apparent. It is earnestly hoped that a deanery meeting will be held every year, and that the various parishes will take it in turn. Meetings of the clergy of the deanery and of the Sunday School Association were held concurrently with the meeting of the W.A.

Home and Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NEWFOUNDLAND.

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

St. John's.—The annual meeting of the Church of England Institute was held in their rooms on February 24th, and was largely attended. The president, Mr. C. E. Hunt, occupied the chair, and the reports of the secretary and treasurer were of a gratifying nature; the membership of the organization being the largest in its history. A goodly credit balance in the club's accounts will be added to the already large reserve fund. Mr. Geo. J. Adams took the chair while the election was being held and it resulted as follows: President, Mr. C. E. Hunt; vice-president, Mr. Theo. F. Thompson; assistant vice-president, Mr. John Davey; secretary, Mr. C. Godden; treasurer, Mr. H. L. LeMessurier; council, Messrs. J. Chaffey, F. White, C. K. Miller, T. Hallett, S. E. Bursell, F. Pike, F. Miller, E. T. Snow and Sir J. S. Winter; parochial representatives, Mr. P. F. LeMessurier (St. Mary's), Mr. G. W. LeMessurier (Cathedral), A. Findlater (St. Thomas'). After the election matters of interest to the club were debated, and it was decided to make improvements to the rooms during the year, and later the annual sale of papers was conducted.

NOVA SCOTIA.

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

Halifax.—The Church of England Institute held a successful annual meeting, February 23rd, the president, Mr. Thomas Brown, in the chair. The opening prayers were taken by His Lordship. The report of the council, which was read by Mr. A. B. Wiswell, showed the present total membership to be 665, referred to the exceptionally valuable services rendered by the Institute in connection with the Bicentenary celebration, the general social, intellectual, athletic and religious work of the Institute during the past year, and the work done in preparation for the approaching campaign, March 1st, and 10th, to raise a fund of \$15,000 to wipe out the mortgage and form a sustentation fund for its work. The secretary, the Rev. C. W. Vernon, then laid before the meeting the plans for the short term campaign, which is to start with a supper given by the Woman's Auxiliary next Tuesday evening for the fifty campaign workers, at which His Lordship the Bishop will preside. During the campaign the ladies of the different churches will provide luncheons for the workers. The clergy have been asked to make pulpit references to the campaign next Sunday, everything is being done to ensure as thorough as possible a canvass of the city and diocese, and the outlook for raising the amount desired is most encouraging. The election of officers then followed. The president, Mr. Thomas Brown, who has filled the office for the past three years with energy and devotion, stated that while always ready to work for the Institute, he did not desire to remain president always. The Bishop referred to the splendid services rendered by Mr. Brown and moved that the position of honorary life president be revived and that Mr. Brown be elected to the office. This suggestion was adopted with applause. The officers and council for 1911 are:—Patron, the Lord Bishop of the Diocese; hon. life president, Thomas Brown; president, A. H. Whitman; vice-presidents, R. A. Johnson, Dr. M. A. B. Smith, R. V. Harris, T. I. D. Moffatt; treasurer, G. E. E. Nichols. Council.—The clergy of the city (ex officio), and representatives of the following congregations:—Cathedral, A. B. Wiswell, S. R. Cossey; St. Paul's, A. deB. Tremaine, R. T. LePine; St. George's, G. E. Francklyn, E. W. W. Sim; St. Mark's, James R. Harris, C. W. Rennels; Trinity, R. B. Knight, Percy Roome; St. Matthias, A. E. B. Dauphinee, J. E. Parkee; Christ Church, Dartmouth, G. D. Wilson, A. C. Pyke. Extra-Parochial.—Prof. H. P. Jones, H. R. Milner, C. H. Harvey, J. C. Jones, H. D. Romans, M. J. F. Bowman, C. E. Wainwright, F. J. Davidson, F. W. Micklewright, F. W. Bissett. Auditors, R. H. Metzler, J. W. Willis. St. John's.—A tablet has been placed at the entrance of St. John's Church, by the churchwardens, bearing the following inscription:—"This church was opened for Divine service on Christmas Day, 1841. The sermon was preached by the Rev. Fitzgerald Uniacke, rector of St. George's." Previous to the erection of this church, Divine service was held in the old schoolroom, a fact not generally known. The church will celebrate its seventieth anniversary the end of this year.

Windsor.—The Rev. Father W. H. Frere, D.D., Superior of the Community of the Resurrection, Mirfield, Eng., has been in Windsor, the guest of the Rev. Canon Vroom. On Tuesday evening, February 28th, he addressed the students of King's College on "The Development of all the Faculties." The Rev. Father is on his way to Toronto to conduct a Retreat for the clergy of that city. A representative gathering of citizens of the several denominations met in the Swastika Club Room on Monday evening, and after a programme, and speeches, by representatives of the club, the firemen and town council, the Rev. G. R. Martell was presented with a handsome fur coat as an expression of the good will entertained for him as a man and a minister. The resolution was made by Mayor Curry. The Rev. G. R. Martell expressed both surprise and pleasure at this totally unexpected expression of good will—one which would long have a warm place in his heart and memory.

Springhill.—The 116th meeting of the Amherst Rural Deanery was held at this place on the 21st and 22nd of February, 1911. The following clergy were present:—The Rev. A. E. Andrew, Rural Dean; the Rev. Geo. Backhurst, secretary; the Rev. Morris Taylor, the Rev. A. M. Bent, the Rev.

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B. A. Bowman, the Rev. E. W. Florence, and the Rev. A. E. Harris, rector of Mahone Bay, N.S. This deanery is one of the most up-to-date and progressive deaneries in the Dominion. Among many subjects brought before the meetings and being carried out in practical working may be mentioned, "The Ember Penny Scheme," "Lantern Slide Exchange," "A Deanery Library to supplant the Bray Library." The meeting heartily commended the Forward Movement of the Church of England Institute at Halifax, and pledged its members to help forward in every possible way the campaign. Missions are to be held this Lent in the Parishes of Picton, Westville, and Stellarton, and a more extended effort will be made next year, (D.V.). A resolution was passed, "That the Rural Dean be asked to take such steps as may seem advisable to approach the Bishop on the subject of a three days' retreat for the clergy of the diocese at the most convenient time and place. The Rev. B. A. Bowman read a most timely paper on "Parochial Missions," and received the grateful thanks of his brother priests. The Rev. G. Backhurst introduced the subject of the division of the deanery, and a most interesting discussion ensued, participated in by all the clergy present. A feature of the services on this occasion was an eloquent sermon by the Rev. E. W. Florence, until recently a Presbyterian minister, but now a deacon of the Church. The genial rector, the Rev. A. M. Bent, and wife, were heartily thanked for their kind hospitality on this occasion.

QUEBEC.

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

Danville.—We have, with regret, to record the demise of Mr. Charles R. Thurber, a devoted son of the Church, who died on the 21st of February, after an illness of about ten days. Mr. Thurber was a native of New Ireland, Megantic County, Que., where he was born in 1839. In the early seventies he moved to Danville, and, in company with Mr. Barlow, started a carriage factory. The name of "Thurber" on a sleigh or wagon has always been a sufficient recommendation as to quality and workmanship. In 1877, Mr. Thurber was first elected to the Danville Municipal Council, which position he held for many years having both filled the Chief Magistrate's chair and served as a school commissioner. It is as a Churchman, however, that Mr. Thurber is best known; for he held the unique record of having almost completed his fiftieth year of service, as church warden without a break, and about twenty years as lay delegate to the Diocesan Synod. The funeral service was under the charge of the Masons and was held at St. Augustine's Church, on 23rd ult., the incumbent, the Rev. G. H. Murray, being assisted by the Revs. C. B. Washer, Geo. Pye, and F. G. LeGallais, performing the last rites of the Church, the departed had loved and served so faithfully.—R.I.P.

Sherbrooke.—St. Peter's.—On Monday evening, February 27th, at St. Peter's Church Hall, Lt. Col. E. B. Worthington gave a most interesting lecture on the South African War, particularly dwelling on the battle of Paardeburg, Monday, February 27th, being "Paardeburg Day." The lecture was given under the auspices of the Anglican Club, but at the request of the Daughters of the Empire, ladies were invited to be present.

MONTREAL.

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

Montreal.—St. Luke's.—The Lord Bishop inducted the Rev. D. B. Rogers, M.A., into this rectory on Thursday, March 2nd, at 8 p.m. The church was well filled, and His Lordship was attended by a goodly number of the local clergy.

Christ Church Cathedral.—The Rev. A. P. Shatford, curate of the Church of St. James the Apostle, gave a most earnest address at the special men's service, on Sunday evening last, on the subject of "The Spirit of Gambling," which subject he treated in an original and striking manner.

St. George's.—The first Sunday in Lent found the Bishop of Montreal in the pulpit of this church, when a most remarkable and powerful sermon was preached from the text, St. John 10th chapter, and 15th verse: "We have no king but Caesar." There was a very large congregation present, which listened with rapt attention.

Maisonneuve.—St. Cyprian's.—A very hearty reception was tendered to the new rector and his family in the town hall on Tuesday, February 28th. Speeches of welcome were made by Mr. W. Carter, people's warden, Messrs. A. B. Haycock, A. P. Tippet, the Revs. P. Walker (Presbyterian), Jas. Fee, H. Jekill, J. J. Willis, Dean Evans, and the Bishop. A handsome bunch of roses was presented to Mrs. Robinson by Jean Willis, on behalf of the Women's Guilds. The Rev. W. Robinson made a very suitable reply. Sweet music was rendered by the parochial orchestra. Refreshments were served by the ladies.

Church Extension Mission.—The Rev. John Hodgkinson (deacon), has been added to the staff of this Mission, vice the Rev. B. C. Durrant, M.A., who has resigned.

ONTARIO.

William Lennex Mills, D.D., Bishop, Kingston.

Parham.—Mount Grove.—The members of St. John's Church, Olden, are to be congratulated upon the successful pie social held on Monday evening, February 27th, in the town hall at Mountain Grove. Home talent provided an excellent literary and musical programme. Mr. Bloch gave several selections on his gramophone, and he later on in the evening auctioned off the pies to the highest bidder. After this part of the programme had been concluded, a number of the people stayed awhile for dancing, going home at an early hour. The Rev. J. W. Forster, as chairman, heartily thanked the people for their attendance and their efforts to make the social a success.

Merrickville and Burritt's Rapids.—On Ash Wednesday the rector, the Rev. J. H. H. Coleman, admitted into full membership a Junior Chapter of the B.S.A., which had been working on probation in Christ Church, Burritt's Rapids, for the past three months. The admission service was held at the time of the regular Ash-Wednesday morning service, and was witnessed with much interest by the good congregation present. Fourteen boys were enrolled under Mr. J. H. Burritt, director. The strong Senior Chapter has its future well insured by this new venture. The rector is delivering a series of Mission sermons on the Sundays in Lent, and on the week-days a course of lectures on "The Church and Diocese," "Our Hymns," "A trip with St. Paul," and "Our English Bible." A canvass is being made of the congregation of Trinity Church, Merrickville, to reduce the debt on the beautiful new church opened in 1909. Over \$3,000 has now been subscribed, and it is expected that the list will total \$4,000.

OTTAWA.

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

Cornwall.—Trinity.—Mrs. T. J. Stiles and a number of the members of the choir gave a very pleasing musical recital on the evening of Friday, the 2nd of March. The recital was attended by a very large number of people, who passed a thoroughly enjoyable evening.

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NOTE THE ADDRESS

TORONTO.

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

The Cathedral.—At a meeting of the greater of the Cathedral Chapter, which was held on Monday night, the 27th ult., the report submitted by Messrs. Cram, Goodhue, and Ferguson, was approved and accepted as the basis of future operations for the completion of the Cathedral. This firm was appointed architects of the building, and were instructed to prepare plans on the basis of their report, the building to proceed as directed by the Chapter. It is hoped that building operations will be pushed on as rapidly as possible with a view to the completion of the fabric in time for the Canadian Church Congress, which is to be held in Toronto in 1914. The style of architecture as settled upon will be modified Early English. It is proposed to have a central tower dominating the whole neighbourhood, rising to a height of 200 feet. The building, with nave, transept, and choir completed, will have a seating capacity of 2,500.

The Ash-Wednesday services were well attended. In the morning, Matins, Communion, and Holy Communion, with about fifty communicants. In the afternoon at 3 o'clock there was a special service preparatory to the General Lenten Mission which is being held in some twenty-eight parishes in the city. A goodly number of the clergy attended with the missionaries who are here to conduct the Mission in the different parishes. An address of welcome was tendered to them by His Lordship who in a few well-chosen words thanked them for the spiritual zeal which prompted them to put aside for a brief time their own pressing parochial engagements, and to undertake the strenuous work of a Mission. He reminded them also of the solemn responsibility resting upon them in the work of strengthening and deepening the spiritual life amongst our people, giving them also his benediction and authority in the carrying out of their Mission work. At the close of the service a special Litany was offered with intercessions for all connected in any way with the Lenten Mission. At Evensong the Canon in charge preached to a large congregation on the observance of the Lenten Season, and the special opportunities afforded by the general Mission. The opening Mission service in the Cathedral on Thursday evening last was very well attended, and the Missioner, the Rev. E. J. Doherty, from Norfolk, England, made an excellent impression on the large congregation, by his straightforward, fervid address on the power of God's grace, resulting from the threefold vision of Christ.

The Coronation Prayer Book.—The King has graciously given to the University of Oxford permission to dedicate to His Majesty a special Prayer Book for his Coronation. This volume, which will be known as the Coronation Prayer Book, will be printed in red and black from new type, specially designed initials being introduced. Oxford India paper will be employed.

The Right Rev. Dr. Reeve begs to acknowledge with grateful thanks the following sums in answer to the recent very touching appeal from the Bishop of Athabasca, namely, from Orillia, \$1; from Victoria, B.C., \$10; and two donations of \$2 each. His Lordship reports that a gentleman in this city has offered to give the sum of \$50 if nine others will each give a similar amount, and the Bishop is earnestly desirous that this number will be forthcoming.

Toronto now has three representatives on the executive committee of the Laymen's Missionary Movement of Canada and the United States—a body of 100 members. At the Convention which has just been held in New York, Mr. N. F. Davidson, K.C., of this city, was appointed to the Executive. He is the third Toronto man to have been so appointed, the others being Messrs. N. W. Rowell, K.C., and J. N. Shenstone. Canada has now 22 members out of the 100. The work in the Dominion is carried on by the Canadian Council, of which the Hon. W. A. Charlton is chairman.

The services of the General Mission, which has now been in progress for a week past, have been very well attended, and excellent congregations have been gathered daily in the twenty-eight different churches in which this Mission is being held. The addresses of the various missionaries have been most earnest, impressive and helpful, and it is greatly hoped that good results of a permanent character may follow the effort which is now being put forth.

St. James'—The usual midday services are being held during Lent at this church, and there is no sign of a falling off of the attendance at these short popular services, lasting from 12.30 to 12.50 each day. The preachers and their subjects are as

follows:—First week—The rector, "The Beatitudes I. to III." Second week—The rector, "The Beatitudes IV. to VIII." Third week—The Rev. D. T. Owen, "The Forgiveness of Sins." Fourth week—The Rev. Dr. Symonds, "The Consecration of Life in the Twentieth Century." Fifth week—The Rev. C. V. Pilcher, "The Lord's Prayer." Sixth week—The rector, "The Evidential Value of the Resurrection." Holy week—The Rev. Dr. Griffith Thomas, "Ways to Christ." It is a matter of great regret to the rector and the congregation that the Bishop of Niagara, who inaugurated the services, and who has been a familiar figure at them ever since, has been compelled this year to cancel his engagement owing to ill-health. In addition to these regular Lenten services, Dr. Symonds, the vicar of Christ Church Cathedral, Montreal, will preach a special course of sermons in the week following, Sunday, March 10th, at 5.15 p.m. The purpose of this course is towards the strengthening and deepening of the spiritual life. Missionary Contributions.—In the course of a parochial letter which the rector has recently issued, in referring to this important subject, he says:—"We can look back upon the year 1910 with satisfaction. We hoped to raise \$18,000. By the time the books for Diocesan Missions close on April 30th we expect to have raised more than \$16,000. While we thus fell short of our objective by \$2,000, it is gratifying to know that 1910 shows an advance of \$2,500 upon 1909. In addition, some large sums were given by members of St. James' for Church extension in Toronto, and in the North-West, which, had they passed through our books, would have raised our total contributions to the desired mark. It has been a year of increased giving all along the line rather than of large individual donations. This is a healthy sign and augurs well for the future."

Wycliffe College.—The Board of Governors of the University of Toronto has granted to this college on a perpetual lease a piece of land east of the present building, and having a frontage of a little over 100 feet on Hoskin avenue and a depth of 208 feet. This fills out the college enclosure. The college will build a chapel fronting on Hoskin avenue, and a residence for the Principal. The property is sufficiently large to permit further additions to the college. The present residence for the Principal will be reconstructed so as to provide accommodation for forty more students. The college has now 87 students in residence but accommodation for only 73. The plans of the improvements have been passed and work will be commenced on them at once. Both the chapel and the Principal's residence are designed to be ornaments to that portion of Queen's Park. The estimated cost of the work is \$40,000. A considerable sum of money for it has already been secured and subscriptions will be asked for the balance.

Trinity.—A very large congregation gathered together in this church on Sunday evening last, when the Lord Bishop of the diocese held a Confirmation service, at which 51 candidates received the apostolic rite from his laying on of hands. The candidates were presented to the Bishop by the Rev. Canon Dixon, the rector of the parish. So great was the number of the people desirous of attending the service that the church was filled to overflowing and the doors had to be closed before even the service had commenced. The Bishop preached from the text: "So run, that ye may obtain." At the present time the congregation of this church numbers over 700.

Report of Annual Meeting of Church of England Deaconess House.—At the annual meeting of the Church of England Deaconess and Missionary Training House, which took place on February 23rd, the head deaconess reported that during the year six new graduates have been added to the list of fully trained workers, all having been "set apart" by the Lord Bishop of Toronto. These are the Misses Benbow, Burpe, Grant, Hague, Hurlburt, and Napper. Three of these are now engaged in work in this city, Miss Benbow in connection with St. Peter's Church, Miss Burpe in women's work centre in St. James' parish house, and Miss Grant at All Saints' Church. One of the number, Miss Hurlburt, has commenced settlement work in All Saints' parish, Winnipeg, whilst Miss Hague and Miss Napper are both engaged in work at the Deaconess House. In view of their undertaking service in the foreign field in the near future, these ladies are devoting most of their time to medical work. China in the past year has claimed two of our household, in the Misses Annie and Maud Sedgwick, and Mrs. Jones. Four special students have left us during the year. In September eight new probationers joined us. Of these now in

training seven are from Toronto Diocese, three from Niagara, and one from Algoma. The demand for graduates is far in excess of the supply. The Mission room at the rear of the Deaconess House affords a very useful sphere for training for our students, besides being in itself a centre of increasing benefit to the poor, the friendless and sick ones. The medical work is increasing month by month, three Clinics are held each week, Monday, for men at 8 p.m.; women, Tuesday, 4 p.m., and children, Saturday, at 11 a.m. Miss McCollum, who so ably assists the Head Deaconess in the work of training the students, reports progress in all parts of her work. This is many-sided and reaches out to mothers, girls, normal students, business women, domestics. Many and varied are the calls which come to her in the course of twenty-four hours, but each finds a ready response. Under her supervision the students learn how to conduct meetings, how to interest young women, and how to make things "go," whilst all the time caring for the eternal interest of those whom they are serving. In addition to this work our deaconesses and students are working in eleven city parishes; there is a growing need for their services, visiting the sick in their homes and in the hospital, Sunday School work, Bible class teaching, are the usual duties asked of them. 2,633 visits and calls have been made during the year, and 365 addresses have been given by the students. The work of meeting immigrants at the railway station on Sunday mornings has been steadily carried on; scarcely ever is the journey in vain. In this work we have been helped by the British and Foreign Bible Society, which give us gifts of Scripture portions for free distribution. Throughout the year the kind helpfulness of friends has never failed, gifts many and varied have reached us telling of unflinching interest, whilst the interest of our associate members has been a source of ever-increasing strength. For these and countless other mercies we praise our God, and face the future believing that still larger opportunities of service await us in our Church.

St. Luke's.—As a small token of their great appreciation of his addresses to them during the recently held Mission in this parish, a number of the ladies of the congregation presented the Rev. S. Halsted Watkins at the closing woman's meeting of the Mission, with a handsomely bound copy of the Canadian Church Hymnal, on the front of which a small gold cross was inset. Inside the book was written an appropriate inscription. The presentation was made to Mr. Watkins on behalf of the donors, by Mrs. Holmsted, the president of the Parochial Board of the W.A.

St. Barnabas.—A very successful "Men's Banquet" took place on Wednesday evening, the 22nd February, in the temporary school-room. A large number of men attended, and many regrets of inability to be present were received. The vicar, the Rev. L. B. Vaughn, presided, and the principal speakers were the Lord Bishop of the Diocese, and Mr. S. Casey Wood, Jr., whose impressive address on the "Laymen's Missionary Movement" resulted after the close of the proceedings, in the formation of a committee to promote increased missionary zeal throughout the parish. During the evening selections of music were given, and some splendid songs by Messrs. W. and C. Butler. The usual votes of thanks were tendered to the speakers, and to the ladies of the congregation who arranged and provided the "complimentary supper." The proceedings closed with the National Anthem. It is hoped that the efforts of the vicar and his parishioners and friends of the parish will enable the enlargement of the church, with improved accommodations for the Sunday School and other parish organizations, to be completed before another year.

Barrie.—Trinity.—The vicar, the Rev. Ernest R. J. Biggs, gave a most interesting lecture on Early Church History in the Parish Hall on Monday evening, February 20th, when there was an overflowing audience present. For over two hours the lecturer held the attention of his hearers as he traced, step by step, the growth of the National Church during the early ages, upwards of ninety illustrations of various scenes, incidents, and places of historic interest being projected on the screen, considerably enhancing the value of the statements concerning the Ancient Church. The lecturer closed his most interesting and instructive lecture by remarking that Magna Charta was signed fifty years before there was a fully constituted Parliament in England. The first National Parliament met in A.D. 1265, and for nearly 350 years it sat in the existing Chapter-House of Westminster Abbey where the clergy had met in Convocation from A.D. 673. "Verily," quoted Mr. Biggs, "the Church is the 'Cradle of the State.'"

Shanty Bay.—On Sunday, February 26th, the Bishop having a Sunday to spare through the cancelling of an engagement, kindly thought of us, and spent the day with us, preaching in each of the churches, to the delight of our people, who gratefully acknowledged this kind consideration.

Minesing.—The Diocesan Evangelist was with us from February 12th to 20th, and during that time gave very earnest and appealing addresses at twelve services, four at each of the three churches. The attendance was very encouraging and the interest sustained throughout. We felt that the ten days' Mission was only too short, and hope the Rev. J. Bennett Anderson will return to us in the summer when, with better roads and weather, we look for even greater interest and increased attendance. The average attendance was about 100, and the thank-offering amounted to \$43.

Cannington.—The Right Rev. the Lord Bishop of the Diocese visited the parishes of Cannington and Beaverton on Sunday, 10th February. Large congregations listened to two very impressive addresses from Romans 1:1, and Luke 8:8. He also addressed the Sunday School at Beaverton. This being the Bishop's first visit to the parish, a lasting good will be felt from the words which he spoke. The church at Cannington has been undergoing repairs during the winter months. The seating has been changed so as to have a centre aisle and a furnace placed in the basement. Further decorations will be put in place in the spring.

Peterborough.—All Saints'.—Mrs. T. L. Fitzgerald, an old member of this parish, has purchased the sweet-toned bell, weighing over 1,000 lbs., at present in St. John's Church, but no longer needed there, owing to the installation of chimes and has presented it to her own parish church. The rector announced the gift last Sunday.

NIAGARA.

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

Hamilton.—Christ Church.—The annual choir supper was held on a recent evening when there was a very full attendance of the members. The rector, the Rev. Canon Abbott, presided. During the evening a most pleasant and enjoyable programme of both vocal and instrumental music and recitations was given. All present enjoyed themselves thoroughly and a most pleasant evening was brought to a close by the singing of the National Anthem.

St. Matthew's.—There were ten new members admitted to the G.F.S. in this parish on Quinquagesima Sunday at the 8 o'clock celebration. There are more than fifty members belonging to St. Matthew's of the G.F.S., and the society is a very useful factor in the life of the Church. The A.Y.P.A., which has more than 60 members, hold their weekly meetings in the schoolroom. At the last meeting there was an interesting debate. At the previous meeting Canon Howitt delivered an illustrated lecture on "A trip to the Orient." At the next meeting, Mr. J. E. P. Aldous, B.A., of the Conservatory of Music, will give an illustrated lecture on "The origin of musical instruments." Dr. Simpson recently completed a course of lectures on "First Aid to the Injured," to a large class of men, most of whom passed a creditable examination conducted according to the regulations of the St. John's Ambulance Association. The W.A. gave a supper to the choir on Thursday evening, the 2nd ult., which was much appreciated by the members of the choir and others present. The guests, other than the choir, included the lay delegates and the church wardens. The rector, the Rev. W. Ernest White, presided, and after the menu had been discussed, the rector delivered his annual address, which was followed by speeches from others present, and vocal and instrumental music. At a late hour a most enjoyable evening was brought to a close by singing Auld Lang Syne and God Save the King.

St. George's.—The Rev. F. E. Howitt recently delivered in this church the concluding lecture of a series, which he has been delivering on the Book of Daniel. At the close of the service Mr. Howitt announced his intention next fall, to start a somewhat similar series on one of the other prophetic books of the Bible. The lectures were illustrated throughout with splendid stereopticon views.

St. Mark's.—A very pleasant affair was successfully managed by the ladies of the Women's Parochial Guild, on Monday afternoon, February

27th, with bazaar, cakes, the attendance was very good, and the proceeds were used for the purchase of new stoves, musical instruments, and other articles. Mrs. A. Vaughn and Mrs. W. Hill were very successful in their efforts, and the afternoon was a most enjoyable one.

Burlington.

held in the auspices of which a gathering of the community was held about 10 o'clock, and the speaker, Mr. G. W. Hill, who is a member of the Church, made a most interesting and instructive address on the subject of the "Church and the World." He has by the more in consideration than the received testimony, and the fact that the die of giving energy to the work of the Church, which is a most important factor in the life of the Church, and the society is a very useful factor in the life of the Church. The A.Y.P.A., which has more than 60 members, hold their weekly meetings in the schoolroom. At the last meeting there was an interesting debate. At the previous meeting Canon Howitt delivered an illustrated lecture on "A trip to the Orient." At the next meeting, Mr. J. E. P. Aldous, B.A., of the Conservatory of Music, will give an illustrated lecture on "The origin of musical instruments." Dr. Simpson recently completed a course of lectures on "First Aid to the Injured," to a large class of men, most of whom passed a creditable examination conducted according to the regulations of the St. John's Ambulance Association. The W.A. gave a supper to the choir on Thursday evening, the 2nd ult., which was much appreciated by the members of the choir and others present. The guests, other than the choir, included the lay delegates and the church wardens. The rector, the Rev. W. Ernest White, presided, and after the menu had been discussed, the rector delivered his annual address, which was followed by speeches from others present, and vocal and instrumental music. At a late hour a most enjoyable evening was brought to a close by singing Auld Lang Syne and God Save the King.

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held in the auspices of which a gathering of the community was held about 10 o'clock, and the speaker, Mr. G. W. Hill, who is a member of the Church, made a most interesting and instructive address on the subject of the "Church and the World." He has by the more in consideration than the received testimony, and the fact that the die of giving energy to the work of the Church, which is a most important factor in the life of the Church, and the society is a very useful factor in the life of the Church. The A.Y.P.A., which has more than 60 members, hold their weekly meetings in the schoolroom. At the last meeting there was an interesting debate. At the previous meeting Canon Howitt delivered an illustrated lecture on "A trip to the Orient." At the next meeting, Mr. J. E. P. Aldous, B.A., of the Conservatory of Music, will give an illustrated lecture on "The origin of musical instruments." Dr. Simpson recently completed a course of lectures on "First Aid to the Injured," to a large class of men, most of whom passed a creditable examination conducted according to the regulations of the St. John's Ambulance Association. The W.A. gave a supper to the choir on Thursday evening, the 2nd ult., which was much appreciated by the members of the choir and others present. The guests, other than the choir, included the lay delegates and the church wardens. The rector, the Rev. W. Ernest White, presided, and after the menu had been discussed, the rector delivered his annual address, which was followed by speeches from others present, and vocal and instrumental music. At a late hour a most enjoyable evening was brought to a close by singing Auld Lang Syne and God Save the King.

St. George's.—The Rev. F. E. Howitt recently delivered in this church the concluding lecture of a series, which he has been delivering on the Book of Daniel. At the close of the service Mr. Howitt announced his intention next fall, to start a somewhat similar series on one of the other prophetic books of the Bible. The lectures were illustrated throughout with splendid stereopticon views.

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27th, when at the parish house a home-made bazaar was held. A goodly array of delicious cakes, pies, candies and other dainties caught the attention of all who passed the booths, and purse strings were soon loosened. The bazaar owes much of its success to the untiring and energetic efforts of Mrs. R. H. Labatt, president; Mrs. Arthur Snider, secretary-treasurer; Mrs. Vaughn Wright, who had charge of the booths, and Mrs. Hay, who assisted her. Afternoon tea was served to all. An interesting feature of the afternoon was a reading from The Merchant of Venice by Canon Sutherland.

Burlington.—St. Luke's.—This evening was held in the schoolroom, a meeting, under the auspices of the Layman's Missionary League, which proved to be one of the most successful gatherings ever held here. The proceedings commenced with a banquet generously provided by the ladies of the congregation of St. Luke's, about 100 men being present. The repast was enjoyed by all the partakers, who lavished unstinted praise on those who provided and served it. The Rev. Canon Howitt, rector of St. George's Church, Hamilton, occupied the chair, and was supported by the Revs. D. Anderson, L. W. Hill, Jas. Kendall, Miss H. B. Lambe, W. R. Gilbert, Walter Noble, and the Rev. T. W. Hovey, rector of the parish. After the singing of the soul-stirring hymn "Onward Christian Soldiers," the meeting was addressed by Mr. R. W. Allin, M.A., of Toronto, who is well known to all interested in the extension work of the Church in missionary effort. He has addressed meetings of this nature from the Atlantic to the Pacific and everywhere has been listened to with rapt interest as having a thorough grasp of his subject from a business point of view. Combining as he does a rare acumen of executive ability and an intense zeal for the cause which he has espoused, one could not fail to be moved by the impassioned appeal which he made for more interest in missionary work, more prayerful consideration, more generous financial support than this branch of the Church's enterprise has received hitherto. His statistics were most interesting and showed a general awakening to the fact that a non-missionary church would speedily die of inanition, while on the other hand a church giving the best of its life would acquire increased energy and vitality. He drew particular attention to the advantages of the Dominion of Canada for the propagation of the extension work, being as a nation in the bloom of youth, pulsing with resistless energy, bound to be felt as a powerful factor in the world's history, spiritually, socially and commercially, only let it take advantage of its opportunities. Mr. Allin was frequently applauded in the course of his remarks, which showed that the men whom he was addressing were in full sympathy with him and the cause which he had in hand. The Revs. Canon Gould, M.D., General Secretary of the Canadian Missionary Society, followed. The reverend gentleman has had practical experience of the work in the Mission field, particularly in the practice of medicine and surgery, and was able to enlighten his audience as to life, manners and customs of the people in the East, where the crescent overshadows the Cross and where the people are under the shadow of darkness of Mohammedanism, instead of in the light of the Sun of Righteousness. He warningly drew attention to the menace of the Moslem religion, its ponderous numbers, its intolerance and injustice, and urged his hearers to combat its malific influence by helping the Cause of Christ, by which alone its power could be overthrown. Canon Gould impresses his audience by his intense earnestness; his personal experience of the difficulties to be overcome, and, withal, by his sure and certain hope of the triumph of the Son of God over the false prophet. May his optimism be justified by results, and that right soon, ought to be the prayer of the faithful follower of Christ. At the conclusion of the Rev. Canon Gould's address, the Rev. F. W. Hovey moved a hearty vote of thanks to the speakers for their valuable addresses, and to the ladies for the splendid banquet they so generously provided. The motion was seconded by Mr. Noble, of Hamilton, in a short spirited stirring speech, in which he crystallized the object of the meeting by saying, "Give of your substance cheerfully, not grudgingly." We anticipate that this meeting will have good results, causing our people to take a really vital interest in this important branch of the Church's chief work, namely, that of evangelization.

St. Catharines.—St. George's.—Between one hundred and fifty and two hundred members of the congregation assembled at the rectory on

Tuesday evening, 28th February, for the purpose of celebrating by a great incendiary act, an event sufficiently unique to interest the congregation as a whole. It was the formal destruction of a mortgage, which has been on the church for some 30 or 40 years past. The rector took the chair and an interesting programme gave the whole proceedings a festive and joyous character. He said that the occasion which had called them together was very much out of the usual, as they were, to-night, joining with the ladies of the Parochial Society in celebrating the success of a work in which they had been actively engaged for some years past. Later on in the evening, they would hear from the speakers, facts relating to the creation and continuance of the mortgage. Mr. R. Conn, Miss Lyons, Mrs. Dr. Mulock, Miss Ratcliffe, Master Heber Mulock, Mr. Doorley, and the quartette contributed, by solos, recitations and songs, greatly to the evening's enjoyment, and were thanked by the rector, on the part of the members of the Parochial Society. Mr. Hare, one of the churchwardens, was called upon and spoke in warm and complimentary terms of the work so enthusiastically performed by the ladies, to which they were all deeply indebted, not alone on the present, but on all other occasions on which work had to be done. Mr. Johnson Clench, for many years churchwarden in former years, was then called upon. He said that the mortgage, which had now been paid off, was created by the Rev. Mr. Holland, as rector, and the late Judge Senkler and himself, as churchwardens, in the year 1886, or some four years before the present rector took charge; they had, at the creation of that mortgage to assume an old mortgage, which had been in existence from the time the chancel was built, which would probably carry it back some 35 or 40 years. Three years ago it amounted to \$1,280.00, when the Ladies' Parochial Society took it up, paid the annual interest and have now wiped it out besides retiring a note so that practically for the three years past the ladies have raised about \$600.00 a year, and to-day St. George's Church is in the best financial position in which it has ever been in its history; this was extremely gratifying, for everything considered, it was probably in a better position than any other congregation in St. Catharines. The rector next called upon Mrs. Clench to perform the culminating act in the drama. Mrs. Clench then approached the fire in the drawing room grate, and in the presence of all present, committed the unhappy heritage to the flame and then all present joined heartily in singing "Praise God from whom all blessings flow." Refreshments were served and a most enjoyable and memorable evening was brought to a fitting conclusion.

HURON

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

London.—St. Paul's Cathedral.—An interesting incident took place in the Cronyn Hall, on Wednesday morning, March 1st. Mr. Lawrence Pinell, well known throughout the city, has just completed his thirtieth year of faithful service as vergier of this cathedral, and the ladies of the congregation took the opportunity of presenting him with a well-filled purse of gold. The rector, Canon Tucker, in making the presentation on behalf of the ladies, referred to the faithful and obliging manner in which he had discharged his duties, and wished him many happy returns of the day. Mr. Pinell, though deeply moved by the generous gift, made a suitable acknowledgment, thanking the ladies most warmly for their kind-

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ness, and stating that he had always tried to the best of his ability to look after the interests of the church.

St. Thomas.—Trinity.—Upwards of three hundred parishioners sat down to a banquet in the schoolhouse, on Tuesday evening, February 21st, which had been provided by the ladies of the congregation. At the close of the banquet stirring addresses were delivered by the Rev. Canon Tucker of London and Mr. N. Ferrars Davidson, K.C., of Toronto. His Honour Judge Ermatinger presided. Following the addresses a resolution was introduced by Mr. W. B. Doherty, and seconded by Mr. Henry Roe, and adopted unanimously, which pledged the congregation to increase its offerings for the regular purposes of the church to \$4,500 and for missions to \$1,000 in the coming year.

Haysville.—A ten days' Mission of unusual interest has just been concluded in this parish. The Rev. F. G. Newton, a prince of missionaries, proved himself more effective than ever in this work. Afternoon addresses were given at 3 p.m., and evening service with evangelistic addresses at 8 p.m. In spite of the weather, the people came out night after night, and many in the afternoon; several never missed a service and many only one or two. Mr. Newton's addresses were a series on the Christian doctrines as set forth by him in his letter to the Churchman 3 weeks ago. The average attendance each evening was nearly twenty, more than the average Sunday School attendance for the year. Mr. Newton has endeared himself to all in the parish and Haysville feels that St. Barnabas is sure of a blessing indeed.

Wallaceburg.—St. James'.—The Bishop confirmed a small class at this church on the evening of the 21st ult. A large and attentive congregation was deeply impressed with the Apostolic instruction. Several candidates were prevented by sickness from being present. The pipe organ has been thoroughly repaired and tuned by an expert, the A.Y.P.A. meeting half the expense. "Dawn of Day" has been localized for 1911, and a branch of the W. A. organized by the sympathetic assistance of the diocesan president, Mrs. Sage. This congregation is slowly, but steadily gaining in strength and patient persevering work should produce happy and permanent results in the course of time.

Brantford.—St. Jude's.—The 40th anniversary of the founding of this parish was observed on Sunday, February 12th, when impressive services were held, both morning and evening. Large congregations were present. The Very Rev. Dean Davis, the Dean of Huron, preached both morning and evening. During its forty years' existence St. Jude's has had five rectors, namely, the late Canon Salter, the Rev. Canon Davies, now of Sarnia; the Ven. Archdeacon Young, the Rev. J. L. Strong, now of Kanegenah, and the present incumbent, the Rev. Rural Dean Wright, who assumed office 18 years ago. Under Rural Dean Wright's incumbency the parish has prospered amazingly and has two vigorous offshoots in Trinity Church, Eagle Place, and St. Luke's, in the factory district beyond the Grand Trunk. The musical portion of the services throughout the day were well rendered by the choir. A new two-manual organ, which is to be built by the well-known firm of Karn & Morris, Woodstock, Ont., is shortly to be installed in this church.

St. Luke's.—The first anniversary of the opening of this church for Divine worship, was observed on Sunday, February 12th, when the Very Rev. Dean Davis preached in the afternoon.

Grace Church.—The annual banquet of this church took place on Tuesday evening, February 21st. About 200 persons attended this parochial function, which proved to be a most enjoyable affair. During the evening an excellent musical programme was given and speeches were made by His Honour Judge Hardy, Messrs. Tattershall, Hill, Zeigler, Kingerly and Hunt, and also by the Revs. H. Miller and H. F. D. Woodcock.

Markdale.—Christ Church.—On Tuesday evening, February 14th, a most enjoyable valentine social, under the auspices of the Guild of Willing Workers, was held at Christ Church rectory. Notwithstanding one of the most severe snow storms of the season, a gathering of nearly seventy people was present. Decorations of small red hearts strung here and there in the different rooms presented a pretty appearance. A pro-

gramme of songs, instrumentals, readings and recitations was given during the evening. The two booths of delicious home-made candy and ice-cream were well patronized. At the conclusion of the programme, coffee, sandwiches and cake were served to all present. The total proceeds amounted to \$20. The ladies of the guild are to be congratulated upon the splendid success of their social.

Wingham.—St. Paul's.—A unique and very successful reciprocity concert was held in the Mill's Memorial Hall, by the A.Y.P.A. One side of the hall represented Canada and was decorated with bunting and the Maple Leaf, the Union Jack being everywhere prominent. Fair maidens, costumed in white profusely covered with the Maple Leaf and "Canada" in gilt letters, as a corsage decoration, dispensed delicacies for which Canada is renowned. The other side of the hall was Uncle Sam's territory, and was decorated with bunting and stars and stripes. Maidens, no less fair, appareled in white waists, covered with silver stars and skirts of red and white stripe, distributed Boston baked beans and other delicacies. The concert, which was a contest between the two nations in song and story, was spirited and well sustained throughout. J. A. Morton, Esq., police magistrate, acted as the judge and Mr. R. Clegg was advocate for Canada, while the rector acted as lawyer for the defence, on behalf of the United States. The judge, in a witty and terse speech, gave a popular decision, in which he said a new trial was necessary, owing to the many irregularities, both of opposing counsel and of witnesses. A substantial sum was netted as a result of the entertainment and all present spent a very enjoyable evening.

Norwich.—The Bishop of the diocese has appointed the Rev. H. H. Tancock to be rector of this parish, in succession to the Rev. J. A. Robinson, who has removed to Wiarton.

St. Mary's.—St. James'.—The following clergy will officiate in this church during Lent: Wednesday, March 1st, Ash Wednesday, the Rev. C. R. Gunne, M.A., London; Wednesday, March 8th, the Rev. Rural Dean Hill, London; Wednesday, March 15th, the Rev. Dean Davys, London; Wednesday, March 22nd, the Rev. G. F. Doherty, B.A., London; Wednesday, March 29th, the Rev. Dr. Sage, London; Wednesday, April 5th, the Rev. T. B. Clarke, M.A., London. During Holy Week the following will officiate: Tuesday, April 11th, the Rev. F. G. Andrews, B.A., Selkirkville; Wednesday, 12th, the Rev. W. Lowe, B.A., Lucan; Thursday, 13th, the Rev. E. Appleyard, B.A., London; Good Friday, the rector.

KEEWATIN.

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

Fort Frances.—The Ruridecanal chapter of Rainy River held its quarterly meeting at this place on February 15th, all the clergy being present. The meeting opened with a celebration of the Holy Communion in St. John's Church, the celebrant being the Rev. C. H. Fryer. A business meeting was held in the evening, the Rev. J. Lofthouse presiding. After the customary opening exercises by the Revs. F. Cousins and C. H. Fryer, business was proceeded with. The Rev. Rural Dean Maltby was then called upon to read a paper on "Sunday Schools." In this paper many points of interest were presented, which led to lively discussion, the general opinion being expressed that more definite Church teaching was needed in our Sunday Schools. Later, the subject of Indian Mission work in the deanery came up for discussion and the secretary was instructed to forward a recommendation to the Executive Committee of the diocese dealing with this work. Questions regarding stipends and our present methods of raising and paying the same were brought forward. It was considered neither wise nor right that the clergy should be put into the position in which they are now placed under the existing system. Barwick was decided upon as the next place of meeting, the date to be May 9th, when a paper will be read by the Rev. F. Cousins entitled "Our Relationship to those not Identified with the Church of England." The meeting adjourned at 10.15 p.m., and the visiting clergy left for their respective parishes on the early morning train next day.

RUPERT'S LAND.

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

Winnipeg.—Christ Church.—On Monday, February 27th, the officers of the Senior W. A. were "At Home" to the members of the Branch at the rectory, when a presentation was made to Mrs. Twigg, the retiring secretary, who is leaving the parish for Saskatchewan. The rector (the Rev. S. G. Chambers) made the presentation on behalf of the branch, and thanked Mrs. Twigg for all she had done in the parish. During her stay here she has superintended the Girls' Auxiliary; conducted the Young Girls' Bible Class; acted as secretary of W. A., and has done much for the G.F.S. Her loss will be keenly felt. A series of children's Lenten services will be held in the chapel, conducted by the Rev. F. S. Lewis. The services will be held on the Thursdays in Lent at 7.00 p.m.

During the month of February, the Archbishop has visited the following centres: Headingly, where he confirmed 12 candidates; All Saints', Sturgeon Creek, 7 candidates; St. Peter's, Dynevour, 35 candidates; All Saints', Robinson's Spur, 27 candidates; Christ Church, Selkirk, 44 candidates; Wakefield, 19 candidates; St. Andrew's, 16 candidates; St. Agnes', Carberry, 7 candidates. Tuesday and Wednesday, February 21st and 22nd, he attended the sessions of the Deanery of Minnedosa at Rapid City, where he gave an address at the early celebration of Holy Communion, on Wednesday morning, and spoke at a mass meeting in connection with the Laymen's Missionary Movement, in the evening of the same day. At Robinson's Spur, the Rev. B. Mackenzie, a retired clergyman, has gathered around him a goodly congregation of the natives of the place and others and has succeeded in building a good church, free from debt. Mr. Mackenzie deserves great credit for his labour of love at this point. While his strength permitted him to do it, he conducted a day school for the children, but now he is only able to attend to the spiritual needs of the people, which he does with great devotion. The Archbishop was very much gratified to find the parsonage and church at the Indian Mission of St. Peter's, Dynevour, so greatly improved and put into such excellent condition by the present incumbent in the short time during which he has been in charge of the parish. Mr. Laronde is a handy-man as well as a clergyman, and nearly all the work of repairs has been done with his own hand. His skill in workmanship reflects great credit on the training which he received in the Battleford Industrial School before he entered St. John's College, to prepare for Holy Orders. The Rev. Rural Dean Thomas continues to do excellent work for the Church, not only in the town of Selkirk, but also throughout the whole deanery, in every parish of which he is well known and greatly beloved. He made all the arrangements for the Archbishop's tour in the northern portion of his deanery and accompanied him to all the parishes.

SASKATCHEWAN

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

Prince Albert.—The Venerable Archdeacon Mackay has just returned from Lac la Ronge. He says it was one of the hardest trips that he has ever made; it was a fight against the severe cold the whole way. He left Prince Albert on Jan. 25th, with two sleighs to take two English ladies to the Mission, they having volunteered for work in that remote region. It was pretty cold when the start was made, but it was hoped that the worst of the cold spell was over. The ladies had a "tilted" sleigh to break the force of the wind. All went fairly well till Montreal Lake was reached, several freighters having broken the trail that distance. Sunday was spent there and early Monday the party started off, hoping to reach their destination by Thursday. However, it was not to be so. Soon after they left trouble began; the trail was very heavy and soon ceased, all the freighters having turned back. The party had to break their own trail, which made travelling very slow. The first day going up the lake was hard, but the second much worse, as with a low thermometer, a bitter north wind was blowing. Five hours of this strain nearly used up the horses. The Archdeacon said that he had never seen Indians take such good care of their animals, not only rubbing them down and drying their blankets, but two nights they made fires to keep them warm. With all these hardships it

was Saturday before Lac la Rouge was reached. Misses Davy and Northwood were gladly received by the Mission staff, who had been sadly overworked whilst waiting for reinforcements. Early on Monday the Archdeacon and his Indians were once more on the road, retracing their steps to Prince Albert. The wind was not so severe on the return, but the cold continued; they travelled night and day as fast as the horses could manage, so that Prince Albert was reached on the following Monday, a wonderfully quick journey.

John Smith's Reserve.—This reserve is to be congratulated on securing the services of the Rev. R. F. Macdougall, as Principal of the improved school. Mr. Macdougall has given a great part of his life to Indian work and has done much good in this department. After a few years' work in Radisson, he felt a call back to Indian work, for which he has always had a great love. He and Mrs. Macdougall will be sadly missed in Radisson, where they won all hearts and where the work has been greatly blessed.

Melfort.—This place is to be congratulated on being the eighth Mission in Saskatchewan to become self-supporting, and there is every hope of its becoming a rectory in the full sense of the word before long; it may be before Easter. In Melfort deanery, there are now two self-supporting parishes and 14 Anglican churches, of these only two are in debt. From these centres the Gospel is being preached in many outlying places and lumber camps. The Rev. Rural Dean Clarke has been presented with a fur coat by the officers and men of the mills and camps, between Crooked River and Red Deer Lake, as a token of their appreciation of his work. For six years Mr. Clarke, who is superintending clergyman of the Carrot River Valley, has conducted services for the men engaged in the lumbering industry, this means a good deal of hardship and roughing it. There has passed away in Prince Albert, in person of Mrs. Mackay, wife of Archdeacon Mackay, one of the oldest women missionaries of the West. Married at a very early age she accompanied her husband to some of the most isolated posts in the Saskatchewan districts, where she helped him in his pioneer work. For some years past she has lived quietly in Prince Albert, owing to failing strength. Great and general sympathy is felt with the Archdeacon and the family in this time of sorrow.

NEW WESTMINSTER.

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

Kitsilano.—St. Mark's.—The people of this parish decided at a recent meeting of the vestry, following a banquet, to spend \$125,000 on a new edifice and rectory. An influential building committee was appointed to proceed with the task of collecting the funds. The report of Messrs. W. J. Wentworth, J. Z. Hall and S. Wye, who recommended the expenditure of the sum named upon a stone building and tower in the English perpendicular Gothic style designed by Mr. R. P. Sterling Twizell, was adopted in its entirety. The church, which will be situated at the corner of Larch Street and Seventh Avenue, will have a maximum length of 140 feet, and an extreme width of 72 feet, and is divided into nave with a length of 106 feet and width of 28 feet; north and south aisles, each 65 feet long and 14½ feet wide; north and south transepts, each 24 feet wide and 18 feet deep; sanctuary and choir, 36 feet long and 28 feet wide; morning chapel, 32 feet in length, and 16 feet in width. Vestries, with an organ chamber, are placed at the northeast corner of the building. The tower, which is placed at the northwest corner, will be 21 feet square, and rise to a height of 80 feet. The nave, sanctuary, and choir will be 46 feet high to the ridge, and 30 feet to the eaves.

Diocesan Notes.—The Rev. W. H. G. Battershill, late of Pakenham, Ont., has taken charge of Eburne (St. Augustine) and Kerrisdale (St. Mary). He will reside at Eburne. Lots have been secured and a church and parsonage will be built at Eburne. The Rev. F. V. Venables, Victor of Ashcroft, has been appointed to the mission of Port Moody and will take charge the first Sunday in March.

CALEDONIA.

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

Prince Rupert.—The Lord Bishop returned lately from a visit to the Naas River, where he

paid a visit to the Ven. Archdeacon Collison, who resides at Kincolith. The Archdeacon has laboured for over 37 years on this coast, first at Metlakatla, then at Massett, where he went as the pioneer missionary in 1876, and then at Kincolith, where he has been for 27 years. He is the best informed man on the Coast regarding the early history of these parts and the Canadian Club of this town has done well in securing him to deliver the first lecture under their auspices. The Archdeacon's many friends will be glad to hear that he has about completed his book dealing with the Queen Charlotte Islands and this neighbourhood and that a well-known publisher has accepted it for publication. The Bishop, at the morning service, on Sunday, February, 12th, spoke most feelingly of the Rev. T. J. Marsh, of Kitsumkalum, who freely opened his home to two sick young men about a month ago, one of whom had what seemed like a fever and now a telegram announces that Mr. Marsh has typhoid fever and is being taken to the Kit-selas hospital. As Mr. Marsh is a man of great weight (240 pounds), as well as large heart, it may go all the harder with him. Railway men who worked between Mile 80 and the Canyon will regret to hear of his illness, as he is most highly esteemed for his many acts of kindness.

In recognition of valuable services rendered to the whole diocese of Caledonia, Bishop Du Vernet has appointed the Rev. J. H. Keen, of Metlakatla, an honorary canon. Mr. Keen was from 1875 to 1882 a missionary at Moose Fort, in the diocese of Moosonee. Returning to England he held curacies in London from 1882 to 1890. He then came to the Pacific Coast and was in charge of Massett, Q.C.I., from 1890 to 1899, during this time he translated the Gospels of St. Luke and St. John, and the Acts of the Apostles, into Haida. In 1899 he was appointed missionary in charge of Metlakatla, where he still labours. Among natural scientists he is recognized as an entomologist who has added to our knowledge of the insect world. As a linguist he is the author of a Haida grammar, and is preparing a Tsimshian grammar. For some years he has been secretary-treasurer of the Synod of the diocese and has otherwise rendered valuable assistance to the Bishop. A little over a year ago he underwent a serious operation, performed by Dr. Jones of Victoria, which proved most successful, though it was a great strain upon his constitution. The honour which has been conferred upon him by the Bishop is well merited.

Correspondence

RELIGIOUS TEACHING IN PUBLIC SCHOOLS.

Sir,—Referring to a recent article in the "Churchman," has not the absurdity of the present regulation been realized over and over again? For example: There are five ward schools in this town. If I were to attempt to take advantage of the regulation, how am I to find the time? I would be occupied every day in the midst of parochial visiting. Again, I am the only clergyman of the Church of England in this township (Enniskillen). I don't know how many schools there are in the township, but within a radius of five miles, I can count six schools. My neighbour, the Rev. S. M. Gunne, of Wyoming, is the only Church of England clergyman in Plympton Township. There are two Church of England clergymen in the Township of Brooke. It takes an inspector half his time to visit the schools in these townships. How is it possible for a clergyman, with all his other work, to visit even a few of them? Then, again, supposing he was to devote his time going from school to school, he is permitted only after school hours, when children are so tired that it would be ordinarily impossible to have any attention. The regulation is so utterly absurd—is felt to be so—that it has never been attempted to be used. The wonder to my mind is that we have so long and so patiently, or indifferently, submitted to the absurdity as if it were the highest wisdom. For a long time some have been trying and at last have succeeded in securing from the Education Department, a syllabus of Scripture readings to be used in Public and High schools, so that something like regular and systematic reading of the Bible is secured. But is it impossible to go a step further? First—Repeal that practically dead regulation of the Department of Education. Second—Provide that religious instruction shall

be given during school hours. I do not go into detail, but something on this line is carried out in the Protestant Commissioners' schools, in the Province of Quebec, in Jamaica, New Zealand, and recently in Queensland, Australia, where there had been no recognition of the Christian religion in the Public schools, a referendum asking the following questions was carried, viz.: "Are you in favour of introducing the following system into State schools, namely: The State school master in school hours teaches selected Bible lessons from a reading book provided for the purpose, but is not allowed to give sectarian teaching. Any minister of religion is allowed in school hours to give the children of his own denomination an hour's religious instruction on such a day or days as the school committee can arrange for." This system has been working for many years in New South Wales. It is not too much to hope that with all our indifference and divisions, we may have in the near future some such system in this province.

William Craig.

CLERICAL STIPENDS.

Sir,—I feel sure that all will agree that our missionary clergymen doing faithful work in the rural parts of the diocese are, as a rule, very miserably paid. One wonders how they ever make ends meet, remembering they have to keep up appearances and educate their families. I am pleased to notice that the Presbyterians and Methodists are taking steps to increase the stipends of their men. We can and should do the same for our men—they deserve it. I have just been placed in possession of an appeal for this purpose, sent out by the Presbyterians. From it I quote the following: "From the most reliable sources we have gathered facts which show the advanced prices of articles of food, clothing, and the necessary articles of living, during the last ten years, to be from 30 per cent. to 50 per cent. Then it is shown that because of this increase of living, employers of labour have increased the wages of their employees, during the same period, 40 per cent. And further, farmers' incomes, from increase of prices of their farm produce, have advanced fully 50 per cent. Teachers' salaries have advanced from 25 per cent. to 35 per cent. and so all along the line. The average is placed at from 25 per cent. to 50 per cent. "But the ministers of the Gospel (who have to spend long years in study and preparation for their life's work) are about the only persons who have not received a corresponding increase, and it is not very creditable to Christian congregations who enjoy the benefits of a preached Gospel that such a state of things should exist." Then a strong appeal is made to remedy this injustice. This is all sadly true in its relation to the clergy of our own church. How they manage to exist and keep up any kind of respectable appearance is a mystery. I know of one of our true, faithful men with a large family, whose income is \$600. And trying as his position is under ordinary circumstances, it has been doubly hard of late because of illness. Within the year his doctors' bills and hospital accounts amounted to about \$440.00. Recently a gentleman (not of our Church) said to me: "I saw some of your clergy going to the Synod office and they looked to be very poor, their clothing was old and rusty, etc." One feels ashamed when confronted with such facts. Our men are indeed poorly paid, and this in the face of all that the Laymen's Missionary Movement has accomplished, our farmers are getting rich, business is flourishing, the whole country is prospering. Further, the income of the Synod has increased, owing largely to the increased rate of interest earned by our invested funds. As the result of these conditions, common justice demands that the incomes of our missionary clergy should be increased. Yes, and can be increased. I believe that the funds at the disposal of the Synod will warrant the increasing of grants to the clergy by at least \$50. And the congregations should at once arouse themselves to a sense of their duty. Our clergy should be properly and decently supported. I hope that at the next meeting of our Synod some measure of relief may be forthcoming. I trust, also, that at the approaching vestry meetings decided action may be taken to secure the end I now plead for. The younger men should receive \$800, and the elder ones \$1,000. I well know that our present income is not such as to enable the Synod to do this, but the vestries uniting with the Synod can and should increase the clerical stipends, so as to enable them to meet the conditions which the increased cost of living has brought about. If

we cannot do as much as we would, let us begin at once by doing what we can. Yours truly, Evans Davis. The Deanery, London, February 20th, 1911.

A BUNCH OF BISHOPS.

Sir,—I always read Spectator with interest. He always has something to say and says it well. Recently, I sent him a copy of Bible Lands—Bishop Blyth's quarterly paper, thanking that in view of Good Friday, he might commend Bishop Blyth's Mission to your readers. And so he does, warmly commending the Church's activity thereabout—adding criticisms with a spice of humour—not to call it flippancy! knowing as a practical journalist, that criticism is the surest way to call attention to a subject and does no one any harm. On the contrary it invites rejoinders and brings out information. "A Bunch" of Bishops, quotha! Beware, my Lords, lest you tangle up the Church by being too closely associated with a Bishopric away off in Jerusalem. The authorities of the Church had better look into it. The Primate of All Canada might tackle the Metropolitan of Canada and ask him what business he has in Jerusalem. The Archbishop of Canterbury might do the same by the Bishop of Salisbury. The Archbishop of Melbourne, another of the Bunch—ah! well, he's supreme in his own territory. Aibins, Spectator might . . . And yet the Bunch of Bishops have been a tower of strength to their brother in Jerusalem, e.g., the Bishop of Albany, U.S.A. Why, to-day, there are 50 dioceses supporting Bishop Blyth, thousands of miles away. In the East, the Bishop of Calcutta (one of the Bunch) can count 10 dioceses. In Australasia, the Archbishop of Melbourne, ten. The Bishop of Salisbury counts in All England, Ireland and Scotland, with a host of the inferior clergy sending Good Friday offerings to Jerusalem, filling 28 pp. in the last annual report. Verily, the Bunch has done well by Jerusalem. Without their co-operation our Bishopric in Jerusalem—a purely missionary diocese—would have remained an obscure outpost of the Church—"unhonoured and unsung." "If I forget thee, O Jerusalem!" And what of Canada, with our Metropolitan at Ottawa as an Episcopal Canon of St. George's Cathedral, Jerusalem. Twenty years ago, but five Bishops were supporters of our Mission there. To-day, from Halifax to Vancouver, there are 20, and every diocese with its diocesan secretary looking after the interests of Jerusalem and 450 parishes sending in offerings in aid. And these secretaries, though not of the Bunch, are men of note in the Church. Since accepting the office, two have been made Deans, six, Archdeacons, and four, Canons—all turning to Jerusalem, with the Apostrophe "I will wish thee prosperity." No; Spectator has no need to be "depressed" or fear a tangle in the Church. His commendation and Canon Gould's warm advocacy in the New Era (Feb.) will increase interest in the Mission and may easily double the number of parishes contributing and every reader will want to add his mite on Good Friday, marked "for Bishop Blyth." For it is an honour to be associated with the first Christian See at the cradle of Christianity. "They shall prosper that love thee." J. D. Cayley, Hon. Sec., J. & E. M.

THE REMOVAL OF TRINITY COLLEGE.

Sir,—You were good enough to publish recently a statement of Trinity College, in reference to removal of the college buildings to Queen's Park, in which graduates and other friends of the college were asked to express their opinion in regard to the proposed change. May I now ask you to add to your kindness by publishing a brief statement of what has been done in the matter since then, and what is proposed to be done. At a meeting of the Corporation of Trinity College held on 15th February, the committee laid on the table all the correspondence on the subject. Of 54 letters which had been received in response to the statement referred to, 42 expressed approval of the proposed change, ten expressed disapproval, and two were neutral. The committee reported further that the different bodies consulted had given expression to their views as follows: 1. Of the six Bishops, who are members of the Corporation, four expressed themselves as being strongly in favour of removal, and one as being opposed to it. 2. The college staff passed a resolution in favour of removal, with two dissen-

tient votes. 3. Convocation passed the following resolution on 1st December, 1910, by a vote of 48 ayes and 5 noes: "That the Corporation of Trinity College be informed that Convocation, while deeply regretting the necessity of removal from the historic site of Trinity College, with which are associated memories dear to all her graduates, nevertheless recognizes that the changed conditions of the present time, and the prospects for the future, render removal a wise measure, and one which, in the interests of our Church and University, should be carried out if and when financial arrangements for the same, satisfactory to the Corporation, can be made." 4. At a meeting of graduates held on 14th February, a resolution was passed by a vote of 29 ayes and two noes, as follows: "That this meeting of graduates of Trinity College endorses the resolution passed by Convocation on 1st December, 1910, in favour of removal of the buildings of the college to the proposed new site in the Queen's Park, and directs that a copy of this resolution be forwarded to the Corporation of Trinity College." 5. At a public meeting held at a later hour on the same date, a similar resolution was passed by a vote of 52 ayes and 7 noes. With this strong expression of opinion in favour of the proposed removal, the Corporation felt that their own judgment in the matter had been so fully endorsed by the graduates and other friends of the college, that the removal ought to be formally and finally adopted as the declared policy of the college, and a resolution to this effect was passed accordingly, with only two dissentient votes. There still remains much work to be done, including the raising of a large sum of money, before effect can be given to this policy, but the Corporation has every hope that the friends of the college will rally to the support of the splendid programme now before them, so that it may be carried out without unnecessary delay. A committee was appointed to prepare plans for the new buildings, with instructions to consult with the Bishops, the Board of Endowment, the Executive Committee of Convocation, the Land and Finance Committee, the Income and Endowment Committees, the College staff, the Lady Principal of St. Hilda's College and her associates in regard to the same, and to report fully to the Corporation. It will be seen therefore, that the situation at the present time may be summed up briefly as follows: (1) Removal to the new site is now the declared policy of the college. (2) The friends of the college are asked to afford the Corporation enthusiastic and generous support in carrying out this policy. (3) Plans for the new buildings are being prepared, and will be submitted to the widest possible scrutiny, with a view ensuring the best results.

Trinity College, Toronto. T. C. S. Macklem,
2nd March, 1910. Provost.

CALCARY INDIAN MISSIONS.

Sir,—Some time ago I inserted an advertisement in the Canadian Churchman for a teacher for one of our Indian boarding schools, and did not get a single reply. It cannot be that Canada does not possess men, capable, and interested in Mission work among the natives! I write now to say we are in need of two or three good men, laymen, married, preferably, without children, to take charge of our schools, as principals, under the new regulations, with the Indian Department. They must have executive ability, be good disciplinarians, and in sympathy with the Church's work, which is carried on on C.M.S. or evangelical lines. Men accustomed to work among the young, school teachers, or ex-captains of the Church army, whose wives could assume the duties of matrons in the institutions, would be warmly welcomed if they could be found. I shall be glad to correspond with any who may think of this work seriously, if they will write to me at the Sarcee Indian Reserve, Calgary, Alta.

Ven. Archdeacon Tims.

THE CATHEDRAL SYSTEM IN CANADA.

Sir,—In your number of February 9th, under the heading "The Cathedral System in Canada" recently made, it seem to me, quite incorrectly, the exception of Nova Scotia and Fredericton no Canadian diocese possesses a Cathedral in anything but the name." Similar remarks are frequently made, it seems to me, quite incorrectly. Many persons seem to consider that a Cathedral church cannot exist excepting as that and nothing else whereas in England such Cathedrals as Newcastle, and Wakefield exist while still serving a

parochial charge. I presume Manchester is the same. Fredericton I have some knowledge of and as it is the only Anglican church in the city, with the exception of one other very small church, it surely fills the place of a parish church, although served by a dean and subdean. As it has apparently a regular congregation and people are married and baptized there, wherein does it differ in practice from a parish church? I suppose the same is the case with the Cathedral in Halifax. Now with regard to Christ Church Cathedral, Montreal, the various rights and duties of the bishop, rector, vicar and clergy, generally, are clearly defined in the Cathedral Act, and whenever required for a diocesan or general Church function, it automatically becomes a Cathedral only. I do not see how in this country a Cathedral could be kept up without the support of a parish, and in the case of our Cathedral here, in richness of detail, beauty and purity of design one of the finest, if not the finest, in the country. The diocese has the use of the church, without any expense whatever, as the entire expense, which is very great indeed, is borne by the parish of Christ Church.

W. E. L.

REPENTANCE, NOT "CONVERSION."

Sir,—Under the above heading appeared in the columns of the Canadian Churchman an article by the Reverend T. J. Charlton. It opens up a large and serious question. With great vigour the author has shown the dangerous lengths to which people will go in the perversion of a doctrine. There is no shutting one's eyes to the spiritual pride which has followed as an awful result. But is the church therefore to abandon a true doctrine of conversion? Must she wholly forego the use of the word because certain sectaries have abused it? Then I fear the Roman Church is in parlous state, and I fancy our author's sympathies go out to his Roman fellow-Catholics. They are compelled to use the Latin Vulgate and on turning up the 18th chapter of St. Matthew at the 3rd verse they will read, "Nisi conversi fueritis" (except ye be converted), and in reading the Passion in Holy Week from the 22nd chapter of St. Luke, when they come to the 32nd verse they will be told that our Lord said to Simon Peter: "et tu aliquando conversus confirma fratres tuos (when thou art converted, strengthen thy brethren). Moreover, it was once the usual custom to read the choir offices in the Oxford chapels in Latin. And therefore, in Lent, from Joel they would hear these words: "Scindite corda vestra, et non vestimenta vestra, et convertimini ad Dominum Deum vestrum" (rend your hearts, etc.) The word in itself is wholly non-committal, as may quickly be seen in turning to the 126th Psalm in the Prayer Book, whose opening words in the Vulgate are subjoined: "In convertendo Dominus captivitatem Sion," which I will leave to others to parse. The act of turning to God is technically called Conversion. It implies the renunciation of previous evil courses. One must turn from one thing to another. And if a man be converted to God he must have turned his back upon all that is opposed to God. Let us suppose that at 7.30 a.m. a man leaves his front door and starts off to walk to his office. At 7.32 a.m. he may remember he has left something at home behind him. He stops, turns round, and goes back to fetch it. That man is converted in the merely secular sense at 7.32 a.m. Another man walks into a church on Sunday night at 7 p.m. On Saturday night he had been drinking late with young friends. At 7.45 the preacher has told of the personal affront to Jesus our loving Lord, which all sins are. It strikes home. At 7.45 p.m. the man in the pew is converted. His eye looks into the eye of Christ and sees love beaming there. Repentance follows. Many a time afterwards he will need again to make that definite turn to seek his master's face, many a time afterwards he will renew his deep repentance and grief for his sinful life past. From all bondage to Satan we must turn away. And the man who turns from the pleasures of sin to serve the living God is no whit less converted than he who turns to God from the worship of idols. The noun "convert" is, however, generally reserved for one who changes his religious faith. Now let us grant at once that "conversion" is often used as a synonym of the "new birth." Surely it is high time of day that such a silly confusion of thought should be laid to rest? One would suppose that Canon Sadler had never written that masterpiece, "Church Doctrine—Bible Truth." Most clearly he demonstrates that the "birth of the Holy Spirit" cannot be separated from the "birth of water." His argument has never been answer-

ed. For the baptized, regeneration is a finished and completed work from the Font. But every Catholic knows he needs constant "renovation," constant renewal of his spiritual life. He must stir up the gift that is in him, lest by cold neglect he quench the Spirit. Happy is the man that hath not walked in the way of sinners. Such need no conversion. They have preserved the robes of their Baptism unspotted and in a pure heart have brought forth fruit abundantly. They need not the major conversion, only the minor one of the upward glance, the definite resolve to hold them close by God. Let us not then abandon the right use of the word "conversion." But neither dare we confuse it with "regeneration." "Repentance" also is linked with Holy Baptism, but it leads to confession of sins in the baptized as well. The real danger of spiritual pride in the "converted" arises out of that intellectual pride which allows of no mysteries and no sacraments. But that opens up another and deeper question than the mere misuse of terms. Pascal's warning still has force in every controversy, "First define your terms." But the Catholic Church knows no conversion to God which does not lead on to the use of God's Holy Sacraments. They are the antidote to spiritual pride. "What hast thou that thou didst not receive?" For the administration of the Sacraments depends not on the convert's feelings, but upon the commission of the Ministry. And so the balance is preserved, humility is born, and the soul can grow in grace without self-consciousness.

R. B. Nevitt.

ACKNOWLEDGMENTS.

Sir,—I have received the following subscriptions through the Rev. F. K. Hughes: Jno. A. McKee, \$1.00; A. Miller, \$2.00; C. Mauk, 70c.; Geo. T. Tanner, 50c.; John Brock, 50c.; Alex. Morrow, \$2.00; G. Miller, \$1.00; S. J. Miller, \$2.00; Geo. Crummer, \$2.00; Walter Tanner, \$2.00; Wm. G. McKee, \$1.00; Mr. and Mrs. Wm. McKee, \$2.00; Miss E. B. McKee, \$1.00; R. J. Tanner, \$1.00; W. J. Sayers, \$1.00; Thos. Sayers, 50c.; Wm. H. Tanner, \$1.00; Miss Dunbar, \$1.00; the Rev. F. K. Hughes, \$1.00; total, \$23.20; Rev. M. Shore, through Principal Waller, \$5.00; the Rev. W. H. Snellgrove, Windsor, \$2.00; by the Rev. F. K. Hughes, \$23.20; total, \$31.20; previously acknowledged, \$13.50.

Lucan, Ont. Rev. Wm. Lowe.

OFFICIAL CO-OPERATION.

Sir,—With regard to the question raised by "Spectator," "Does the Church of England in Canada forbid its general secretary of the Mission Boards to associate in any official capacity with other communions?" would it not be better to go to the root of the matter and try to obtain a definite answer to the question which underlies this fraternizing with these dissenting bodies; the question which has been disturbing many people in the Church, both here and in England, viz.: Can the Church be loyal to her Divine Head when she assists in the propagation of Dissent, and by co-operation with Schismatics condones Schism? Have we forgotten that all these bodies are organized, and are working in opposition to God's Church that they deny the necessity of Baptism as the Sacrament of Regeneration and of membership in the Church? that the existence of these bodies is one of the great hindrances to the Church's work? Imagine, were there no Dissent from the Church, the enormous forces of zealous grace that might be brought to bear upon heathen lands, with results far beyond our imagination. This intermingling with Dissent is a false pretence; the pretence that we recognize each of these bodies as a Church organized according to the Will of God; that we recognize their ministers as men ordained for the work of God's Church, and that the form of Christianity they teach is sufficiently according to the teaching of our Blessed Lord—for the heathen. How long will the ministers of these bodies be willing to submit to the conscious inferiority in which they are practically placed through these interdenominational movements? Our clergy can go into their places of worship and talk to their people; we can admit them to our school-rooms and parish halls, but we cannot admit them to our pulpits, or allow them to minister at our altars—directly it comes to the point of ministrations, we put them in a position of inferiority of Order, good and devout men though they be—they may go to the heathen

with their ministrations, and we will help them to go, but we cannot allow them to minister to our people at home. One cannot suppose that the purpose of this intermingling is to gain converts to the Church, and yet how can clergy consistently refrain from presenting the graces and the claims of the Church to these people whom they profess to encourage in religious work. There was a hope that with a change in the personnel of the office of the U.S.C.C., we should see a more loyal adherence to Churchly principles, but it seems like the difficulty that confronted the reforming councils—a new Pope, but the same old Papacy.

R. H. Archer.

CONVERSION.

Sir.—Having read the article of Mr. F. G. Newton on "Parochial Missions," in Canadian Churchman of February 2nd, and that of Mr. T. J. Charlton on "Repentance, not 'Conversion,' taught in the Scriptures" in Canadian Churchman of February 9th, I desire to write something on matter contained in both articles. I think I may say that I entirely agree with what Mr. Newton has written on "Parochial Missions." It may not make very much difference to many people whether I do or not, but I want to say that it gave me joy of heart to read that article. It certainly was one of the great desires of the Apostles Paul, and Peter, and John, that Christians shall know themselves to be such, and shall have "joy in believing," and it is necessary to refer to those passages, which show that the great desire of God's heart is that sinners shall be turned to him. The first epistle of the Apostle John is evidently written to distinguish between true and false professors, and that Christians who are Christians indeed may know that they have eternal life, 1 John: 5-13, and that their joy may be full, 1 John: 1-4. I have felt the same thing with re-

gard to other denominations, that, speaking generally, they do aim to bring their hearers to a definite realization of Christ as their own personal Saviour, particularly in connection with their revival efforts. I do not mean to say that we do not in the Church of England, but taking the Church of England in its widest sense, I fear we do not seek this one thing to the same extent as many other Protestant denominations do. It is clear from the 1st Epistle of John, that professing Christians in those days, true and false, spoke of themselves in terms expressing intimate relationship with God and with Christ. They said that they had "fellowship," that is companionship, with God. They said, "I know Him," 1 John: 1-6 and 2-4. We ought not to be satisfied with being able to say less to-day, and one of the great objects of parochial mission ought to be to bring people to "know" "God and Jesus Christ," which is eternal life, John 17:3. I cannot see anything to be gained by trying to get the word "conversion" overthrown. It is a word which is generally understood to mean a turning from sin to Christ. It is a very expressive word for that purpose. One man is converted from being a lover of money to being a lover of God, another from being something else that is sinful to being a servant of the Lord. I am standing for the common use of the word as one has expressed it, "Justification, regeneration and sanctification are simultaneous, and are commonly called 'conversion.'" Almost everyone knows that whatever misuse any one may make of the word, by "a converted person" is meant one who has turned from sin to God, and is saved in the sense in which St. Paul uses the word in Tit. 3:5. I have a theological definition of the word "conversion" before me, but I will not quote it, although it well expresses what I have said. I am pleading for the use of the word "conversion" as commonly used, as one of the various terms to denote a saved state as in Tit. 3:5. "True repentance," "heart faith," "truly converted," "born again," "saved," "justified,"

"serving the Lord," etc., stand for the same thing practically, in common use; namely, a saved state. I do not wish to lose any of these terms; they are all expressive, and practically unmistakable in their meaning. The root meaning of the word, and the use of the word in the authorized version, with which people are familiar—for the words substituted in the revised amount to the same thing; to be turned to God is to be converted to God—and the time-honoured use of the word, all justify the continued use of the word. I do not wish to strive about words, but as for myself, I do not expect ever to be persuaded to give up that word. In man to man work for souls you will do the best work by using the word or expression which best conveys to the individual you are dealing with what you mean. I once said to a man whom I had much dreaded to speak to personally on religion, and whom I regarded as a very peculiar and somewhat cranky sort of an individual, and whom I had long put off speaking to, "How are you fixed for the next world?" I was in fear and trembling and looking to God to give me the right thing to say, that I might not labour in vain, and that was what I felt led to say. I said it with all seriousness and concern, and it opened his heart as a key exactly made for the purpose. Yet I can imagine some one tearing that expression to pieces, and apparently with reason for doing so. But coming back to the word "conversion," may I conclude by saying that it is not only the Bible use, and the theological use, but rather the common use of a word which gives it its meaning for practical purposes?

A. H. Rhodes, Point Edward, Ont.

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British and Foreign

The infant daughter of Mr. Sheriff Buckingham has been baptized at the great marble font in the south transept of St. Paul's Cathedral.

Mr. Fenwick Harrison, a Liverpool shipowner, who has already given £10,000 towards Liverpool Cathedral, has announced a further gift of £5,000.

Arrangements have been made by which the members of the Orthodox Armenian Church who live in Chicago are to hold their services regularly every Sunday afternoon in the Cathedral.

Doest thou see a soul that has the image of God in him? Love him! love him! say, This man must go to heaven some day. Do good to one another, and if any wrong you, pray to God to right you, and love the brotherhood.—John Bunyan.

An illuminated address, signed by eleven Rural Deans, 210 clergymen, and 246 churchwardens in the Archdeaconry of Norwich, has been presented to the Ven. T. T. Perowne, Rector of Redenhall, Norfolk, expressing regret that, owing to age, he had found it necessary to resign the office of Archdeacon, which he had held for thirty-two years.

The opening of St. William's College, York, has been postponed until the summer. It is probable that the building will then be complete, even in detail. Not far short of £2,000 is required if the buildings are to be handed over, as is hoped, free of debt, to the Convocation trustees. It is proposed that the ceremony should take place in July or very early in August.

Before leaving for Egypt Bishop Ryle, the new Dean of Westminster, made a final appeal for £10,000 to complete the work which has been in progress at the cathedral for over five years. The Dean and Chapter have already collected and expended £98,000. The principal work remaining to be done is the underpinning and strengthening of the south nave aisle.

Bishop Talbot was the only man selected by the Crown for the Bishopric of Winchester. Before he finally accepted the post the Archdeacon of Winchester and the two Archbishops were closeted with Dr. Talbot, using their utmost endeavour to persuade him to accept. For two whole hours the interview continued and at last he yielded from that strong sense of duty which has influenced him throughout the whole of his life.

On Sunday afternoon, January 29th, Canon Scott Holland preached his farewell sermon in St. Paul's Cathedral as one of the Residentiary Canons before an immense congregation. The seating accommodation beneath the dome of the cathedral was taxed to its utmost capacity, and a large number of extra chairs and forms were brought into use. The Canon preached from Romans 13:1, 2, 3. Dr. Holland has been one of the



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An Irish exchange says that it is hoped that the Lord Primate of All Ireland will be enthroned in Armagh Cathedral on St. Patrick's Day (March 17th). It is needless to say that no more appropriate festival could be chosen for an enthronement in this cathedral, which stands on the ancient site where St. Patrick built the first church in 445. The Most Rev. John Baptist Crozier, D.D., will be the 112th occupant of the See of St. Patrick. The election to the Bishopric of Down will take place on March 27th.

On the Feast of the Circumcision in the Cathedral Church of St. George, Capetown, South Africa, the Ven. S. R. T. Balfour and the Very Rev. F. H. Beaven were consecrated Assistant Bishop of Bloemfontein and Bishop of Mashonaland, respectively, by His Grace the Archbishop of Capetown, who was assisted by the Bishop of Grahamstown, Bloemfontein, Pretoria and the Coadjutor Bishop of Capetown. The sermon was preached by the Rev. G. E. Mason, Warden of St. Bede's College, Umtata.

A discovery of considerable interest to archaeologists has been made in Cambridge, where the destruction of some laboratories in the new Court of Sidney Sussex College revealed the top part of an old well. This dates back to the days of the Grey Friars of the Franciscan Order, one of whose houses formerly occupied the site which is now held by the college, some slight remains of their building being still preserved. The exact age of the newly discovered well is not yet known, but it must have been built before 1500, and is, in all probability, two, or even three, centuries older than that.

St. Michael's, Charleston, S.C.—The 150th anniversary of the founding of this old and historic parish was observed on the 29th January last. The services throughout the day were most interesting and inspiring, and were very largely attended. The mayor and the members of the corporation attending officially. The Bishop of the diocese was present at all the services and preached in the evening. The new organ was used for the first time on this day, and it is a worthy successor to the famous old instrument which for 143 years has led the praises of the congregation of the church for nearly 15,000 Sunday services and 5,000 services on other days. As much as possible of the old instrument has been incorporated into the new, as some of its parts could not be equalled in the modern instruments.

One of the most interesting veterans of the Church is Canon W. B. Grenside, a native of Norfolk, who has for fifty-five years been Vicar of

Melling, near Lancaster, and who on birthday. Notwithstanding his great age Canon Grenside is still full of activity, and his memory is particularly bright. He remembers his grandfather taking him to read bulletins as to the health of George IV. at St. James's Palace. He remembers the agitation in connection with Roman Catholic emancipation, and has seen the Duke of Wellington go arm-in-arm to Westminster with Sir Robert Peel. He was appointed to his first cure in Lunesdale a year before the formation of the Manchester Diocese at the instance of Bishop Summer, of Chester, afterwards Archbishop of Canterbury, and he has served under four Bishops of Manchester. In his college days he conversed with Wordsworth. He is not a teetotaler, but he believes in temperance in all things. He is fond of riding, and is still able to mount for a meet of the Vale of Lune Harriers.

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Why not be kind in word and deed?
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We might assuage the wounds that bleed,
And soothe through sympathy their smart—
Why not?

Why not be pure in every act,
And pure in every wish as well?
Youth's innocence kept intact
From sin's defiling touch and spell—
Why not?

Why not obey each impulse high,
Each prompting of the soul within
That moves the wayward will to try
A nobler character to win—
Why not?

—Philip B. Strong.

Two respected clergymen in the Diocese of Down have been advanced in ecclesiastical status. The Bishop has conferred on Canon Moore, Rector of Holywood, the Chancellorship of the diocese, held by the late Canon H. W. Stewart. Canon Smith, Rector of Comber, has been appointed Precentor, in room of Canon Moore.

Children's Department

DICK'S STAR.

Dick had been going to school a month. Each day Miss Margaret, the teacher, wrote a new word on the blackboard and the children copied it.

But one morning, instead of writing a word as usual, Miss Margaret gave each child a sheet of paper.

"Now, little folks," she said, "I am going to see who can write what we learned yesterday without having a copy to help."

Several of the children smiled and went to work.

But Dick sat still, with the sheet of paper on his desk, and with his new yellow pencil held tight in his hand. Travis, Dick's deskmate, was scribbling on his paper.

Dick knew what the word was—mother! But he couldn't remember how to make an m! He knew just how the other letters looked, and after a while he slowly began to make them—"o-t-h-e-r." Over and over he wrote the letters.

"I can put the m in afterward if I think of it," whispered Dick to himself.

Presently Miss Margaret spoke. "Two minutes more, boys and girls!" she said. "Do your very best; I am going to put a bright golden star on the best-written papers, and you may take them home."

Dick's heart beat fast. How pleased mother would be if her boy carried her a star paper! But try as

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he would, he could not think of the way to make an m. You see he was a very little boy and had not learned much about writing.

All at once Dick's eyes fell on some words on a blackboard at the other side of the room. Miss Margaret had written them for the reading class. There, at the very beginning, was a big m! Dick remembered, now! He had thought it looked like two V's joined together.

The new yellow pencil began to work very fast. All at once Dick stopped.

Hadn't Miss Margaret said the class was to write the word without any help, and wasn't the big M on the blackboard helping?

The little boy sighed, and swallowed a lump in his throat. But somehow he couldn't write another curly M. Instead, he stood the yellow pencil on its rubber head, and began slowly to rub out the two M's he had made. Before he had quite finished, Miss Margaret stood by his desk, waiting for his paper.

"Why, Dick, you mustn't rub out your M's, little boy! See, you haven't any, all the way down the page! Why are you rubbing out the only ones you have made?"

All the children were looking at Dick, and his face grew red.

"I—I couldn't remember how to make M's, Miss Margaret, an'—an' you said we mustn't have anything to go by—but I couldn't help seeing that one on the blackboard over there! An' I started to make some, an' then I thought it would be like—like stealing M's, so I was rubbing them out!"

And then, even if he was a six-year old boy, Dick put his head down behind his desk, and the children knew he was crying, even if he did pretend to be looking for something in his desk!

Miss Margaret did not collect any more papers.

Instead, she went over to her table and worked busily for a minute. Then she came back to Dick's desk.

"Children," she said, and Dick raised his head, winking hard to stop the tears from running out of his eyes. "I want you all to see what I have put on Dick's paper."

Then Dick forgot his tears, for there, right where everybody could see it, was a beautiful golden star.

"Listen to what I have written by the star, boys and girls," said Miss Margaret. "This star is given Dick Hastings, the boy who would not steal an M!"

Dick has a good many star papers now, and his mother keeps them in a special corner in her desk. But she says the first star is the most



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