

Canadian Churchman

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THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER

ESTABLISHED 1871

Vol. 39

TORONTO, CANADA, THURSDAY, FEBRUARY 22nd, 1912

No. 8

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fifteen days. The total sum collected
for the fund during the year is £10,-
800. against £10,452 in 1910.

At the sale of the Hoe Library in
New York last week a Gutenberg
Bible of 1455 was bought for £5,500.
A copy of the first edition of Queen
Elizabeth's Prayer Book (London,
1569), realized £540.

There has been planted in Deal
Churchyard an oak commemorative of
the Coronation of King George V.
There are two other such oaks in the
churchyard, one having been planted
at the Coronation of King Edward
VII., and the other on the death of
Mr. Gladstone.

The death occurred recently of
Canon Duncan Fraser, who had been
rector of South Weald, Brentwood,
Essex, for thirty-five years. He had
reached the advanced age of ninety-
seven. He graduated from Trinity
College, Cambridge, in 1837.

The organ of St. Sepulchre's
Church, Holborn, London, which is
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about 1667, it is the largest church
organ in London, and has over 4,000
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on it.

An effort is being made by the Dean
of Norwich to secure for the cathedral
a beautiful illuminated Psalter of the
fifteenth century, which contains in
its calendar a marginal entry of the
solemn service held on August 29,
1549, in thanksgiving for the sup-
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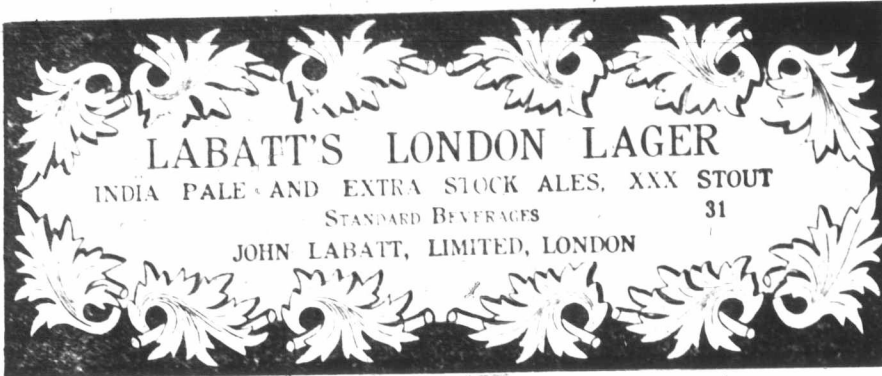
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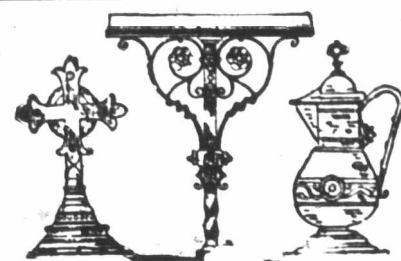
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The episcopal ring which was presented to Dr. Roper by the members of the Faculty of the General Theological Seminary, New York, was made by Tiffany, after a design approved and partly suggested by Dr. Roper himself at the request of the Faculty. The design includes the seal of the diocese of Columbia, the Roper arms and other appropriate designs.

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The new chantry and cloister of St. Michael's Church, Bristol, R.I., was consecrated by Bishop Perry on Sunday evening, January 28th, it being also the fiftieth anniversary of the consecration of the present church building. The chantry is erected by Col. Samuel P. Colt in memory of his son, Samuel P. Colt, jr., who died many years ago. The new addition to the church is 27 feet long by 17 feet wide, built of the beautiful brown Portland stone to correspond with the church, and will be used as a choir room and for week-day services, small weddings and baptisms. The entire church as well as the new addition is now lighted by electric lights, also the gift of Col. Colt. The Rev. Dr. Locke, the rector, gave an historical address on St. Michael's Church covering nearly 200 years. The parish was founded in 1718 and the present building, the fiftieth anniversary of the consecration of which was observed on this occasion, is the

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fourth edifice to be erected by the parish; the first and third buildings were burned down. Bishop Perry preached the sermon and the offering was devoted to the famine sufferers in China.

Archdeacon Sinclair was on Tuesday presented with a motor-car by a large circle of friends in the city as a parting gift in connection with his recent retirement. An illuminated album contained the names of the subscribers. The presentation was made by Sir T. Vezey Strong, the ex-Lord Mayor, London.

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The Rev. James George Scott, D.D., formerly Archdeacon of Dublin and rector of Bray, died lately at Bray where he had continued to reside after his retirement. By his death a truly distinguished and venerable figure has been lost to the Church of Ireland. The Archdeacon, who graduated with great distinction in Dublin University in 1850, was appointed by Archbishop Whately to the living of Bray in 1863, and became at the same time one of the Prebendaries of St. Patrick's Cathedral, Dublin. Dr. Scott was 85 years of age at the time of his death.

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Lessons for Sundays and Holy Days.

February 24.—St. Matthias A. & M.
Morning—1 Sam. 2:27—36; Mark 1:1—21.
Evening—Isai. 22:15; Rom. 8:1—18.

February 25.—First Sunday in Lent.
Morning—Gen. 19:12—30; Mark 2:1—23.
Evening—Gen. 22:1—20 or 23; Rom. 8:18.

March 3.—Second Sunday in Lent.
Morning—Gen. 27:1—41; Mark 6:1—14.
Evening—Gen. 28 or 32; Rom. 12.

March 10.—Third Sunday in Lent.
Morning—Gen. 37; Mark 9:30.
Evening—Gen. 39 or 40; 1 Cor. 3.

March 17.—Fourth Sunday in Lent.
Morning—Gen. 42; Mark 13:14.
Evening—Gen. 43 or 45; 1 Cor. 9.

March 24.—Fifth Sunday in Lent.
Morning—Exod. 3; Luke 1:26—46.
Evening—Exod. 5 or 6:1—14; 1 Cor. 14:20.

Appropriate Hymns for First and Second 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.

FIRST SUNDAY IN LENT.

Holy Communion: 105, 112, 262, 473.
Processional: 380, 465, 496, 534.
Offertory: 110, 113, 117, 125.
Children: 707, 716, 720, 723.
General: 108, 109, 118, 120.

SECOND SUNDAY IN LENT.

Holy Communion: 259, 261, 525, 640.
Processional: 125, 491, 492, 496.
Offertory: 123, 127, 405, 497.
Children: 715, 718, 725, 732.
General: 490, 506, 508, 633.

THE FIRST SUNDAY IN LENT.

In the last two meditations we have noted the foundation of our life of faith upon the doctrine of the Blessed Trinity. We have been called to a life of faith, and to that end we have received the gift of the Divine Presence to enable us to live the life. This life is the life of God within us. Daily, then, we must die to sin, and rise again in newness of life. The condition favourable to the growth of the life of faith is mortification. As we are told in the Baptismal Office, we must continually mortify all our evil and corrupt affections, and daily proceed in all virtue and godliness of living. Hence the spiritual counsel of St. Paul, "Mortify, therefore, your members which are upon the earth" (Col. 3:5, part). Mortification involves renunciation, the fulfilment of the first vow. Renunciation is doubly necessary; for faith without works is dead. And there can be no turning to God in living faith and obedience except we also turn away from sin. Looking to the West, the Christians of early days renounced the devil; and then, turning to the East, they professed their faith in the Son of Righteousness. We must renounce the devil and all his works. This we can best do by continual loyalty to our Lord and Saviour Jesus Christ. He is our King, our spiritual Leader. In following Him into the Land of Promise we leave behind the fleshpots and slavery of Egypt and the uncertain terrors of the barren sands. We renounce the world, which is all about us, and of which we form a part. How? Simply by relating all life's action and ambition to the Kingdom of Heaven. "But now they desire a better country, that is, a heavenly; wherefore God is not ashamed of them, to be called their God: for He hath prepared for them a city." Like faithful Abraham, let us look "for the city which hath the foundations, whose builder and maker is God." In so doing we shall renounce the world. Then we are to renounce the sinful lusts of the flesh. This we do by making the proper use of all things created of God. But before we can do this we must be informed as to what are proper uses. Impurity and intemperance are always the results of ignorance. Let us seek, therefore, to attain unto that knowledge which means power and purity. In all this renunciation we see the necessity of mortification, and, therefore, of a certain asceticism. We shrink from the word "asceticism" because of the exaggerations and the "doctrinal" errors which have unfortunately become associated with its practice. Asceticism is not an end in itself. So considered, it cloaks hypocrisy and retards spiritual progress. It is a means to an end; and that end is holiness, likeness unto God, unto our Lord Jesus. The principle of asceticism—self-denial, self-repression—is necessary if we would truly magnify ourselves, if we would say with St. Paul, "I live, yet not I, but Christ liveth in me." It is only through self-discipline that we can attempt the great things which our vocation as Christians call for. Apart from mortification, how can we become fellow-workers with God; how can we realize that we are all brethren in Christ Jesus; how can we attain unto the ideal of St. Paul and be truly "Temples of the Holy Ghost"? In the Gospel for to-day we have Jesus in conflict with evil. Meditate upon the method of Satan's attack for it is in the same way that he attacks us. See how Jesus defeats Satan. No compromise—nothing but strictest renunciation. In similar mortification let us daily proceed in all virtue and godliness of living.

Greek and Anglican.

A consummation much to be desired is a union of the Greek and Anglican Churches. In one most important respect they agree; that is, to

stand on their own ground and submit to no dictation from the Bishop of Rome. A bond of sympathy has been established between Greek and Anglican, and no surer indication of this fact exists than the warm-hearted offer by Anglican Churchmen to their Greek brethren of the use of their churches for Divine worship where the Greek Churchmen have no churches of their own. This offer has been repeatedly and thankfully accepted. Another evidence of the gradual drawing together of these ancient and historic bodies of orthodox Churchmen is the earnest and persistent study that is being given by devout and scholarly men in each of these bodies of their points of contact and points of diversity. Still another, and by far the most powerful, operating influence to union, is the unceasing prayer by an ever-increasing number of Greek and Anglican Churchmen that the longed-for union may speedily be consummated. Quite recently a thoughtful and cultivated Roman Catholic spoke to the writer of the similarity that exists between these two great branches of the Church. The quiet but steady approachment of Greek and Anglican is evidently impressing itself on the Roman Catholic mind as one of the notable signs of the times.

Mission Preaching.

Mission preaching is undoubtedly on the increase. The recent General Mission in Toronto was an unqualified success, and the Ottawa Mission is at hand. Some of the Western dioceses are already making arrangements for extensive mission preaching there. It is well at such times and under such circumstances to acquaint ourselves with the best standard literature on the subjects that enter into every properly conducted Mission. The writer was delighted to pick up recently Canon A. J. Mason's little book, "The Ministry of Conversion." It is one of "the Handbooks for the Clergy," sold at 2s. 6d., and its author, the Master of Pembroke College, Cambridge, is acknowledged by all as a master in the spiritual life. His treatment of the subject is clear and outspoken. "Taken in its broadest sense, as the bringing of the soul into a right relation with God," he says, "conversion is necessary if baptism is not to have been received in vain. Baptism is no substitute for conversion. Baptism is a matter of spiritual endowment. Conversion is a matter of the will." He declares that the main work of the parish priest must be not "the ministry of conversion" so much as the work of shepherding souls, "already awakened and converted"; but yet he says nevertheless probably the majority of his parishioners at any given moment are unsatisfactory and need to be distinctly converted to God. And he goes on to consider the opportunities and methods of the eager soul-winner who desires to lead men to Christ. It is a sound, sane, practical and awakening treatment of a subject of profound importance, and should be widely read both by clergy and laity.

Perseverance.

A grand habit this where the aim pursued is unselfish and worthy. The concise Oxford Dictionary defines perseverance as the "Steadfast pursuit of an aim." One of the leading financiers of Canada attributes his success to this royal quality. Early in life the soil is best fitted for the planting of this good seed, and lends itself most readily to nourishing the root, distilling the sap and ripening the fruit, than which nothing can be more stable and strengthening for a noble and useful character. The theological meaning of perseverance is "continuation in a state of grace." This is the meaning that we should not only personally understand and appreciate, but it is the meaning that our lives

should demonstrate to the world, to our neighbours, and more especially to the members of our own household. Perseverance is the key that opens the door of the treasury of life.

An Australian River Dam.

Our early books on Australia used to tell of the difficulty of getting past the mountain range back of Sydney and the failures of runaway convicts and enterprising settlers to do so. Two hundred miles out from Sydney, in a westerly direction, at a place in the mountains called Burrumbidgee, the Murrumbidgee River, narrowed between two gigantic cliffs, boils impatiently over blocks of granite, which, ages ago, lost their hold on the mountainside and plunged to the bed of the rushing waters. Here an irrigation dam, one of the hugest in the world, is building. It will impound the waters of the Murrumbidgee, drive the river back upon itself, and turn the mountain-hemmed valley above into a vast lake, surpassed in area by the reservoir of Assuan in Egypt only. In the parched summertime these waters will flood the plains two hundred miles to the westward, and a million and a half of acres of desert land will become fertile. The land is being divided into fifty-acre sections for mixed farming, ten-acre sections for horticultural purposes, and two-acre sections for home lots for farm and other workers. Assistance, beyond what even the most expectant might look forward to, will be afforded to incoming settlers. The State will erect necessary factories and buildings where the different products may be treated and prepared for market. Conditions are highly favourable to the growing of many varieties of fruit and to fruit-drying. These factories will afterwards be handed over to co-operative societies at a fair valuation. A demonstration farm has already been established for the purpose of testing the suitability of various plants to the conditions of the local climate and soil, and also to afford instruction to settlers.

The Catholic Church.

Each member of the Anglican branch of this great Church, as each Sunday of the year he stands in vast unnumbered congregation in all parts of the habitable globe, devoutly affirms in the words of the venerable Creed his belief in "The Holy Catholic Church." Now, it should be remembered that, worshipping with this enormous congregation, are numbers of men, women, and children, not members of our Church, who, through an earnest desire to worship God, have foregathered with our people. Is it right or fair that these people, who in many instances from no fault of their own have never had a reasonable opportunity of learning what is meant by the solemn and significant term, "The Holy Catholic Church," should be denied the privilege of obtaining that knowledge? The responsibility for making amends to these good, earnest people rests upon the instructed Churchmen, women—aye, and children—who are their neighbours, and to that extent should also prove themselves their friends. We say children advisedly; for does not the 8th—that wondrous Psalm—declare that "Out of the mouths of babes and sucklings hast Thou ordained strength." We firmly believe that a large proportion of our troubles as a Church are caused by our individual and collective neglect of, and indifference to, our plain duty to our neighbour, who is with us in sympathy, but not of us in knowledge and privilege. Neglect of a plain duty is bound to bring loss. Its faithful performance assuredly will bring gain.

Means of Instruction.

"This is all very well," many good people may say, "yet how can I attend to the duties of my farm, the sale of my merchandise, the responsibilities of my profession, the demands of my trade, or the needs of my family and find

time and energy for helping to bring the other sheep into the fold of the Church?" Well, dear Church people, one and all, do not be discouraged or disheartened at your being called upon again to embark upon what may have proved over and over to have been an irksome and discouraging task. Do you not remember the exhausted and despairing disciples who had toiled through the long, ineffectual hours without result. And yet the Master called. Cheerless and almost hopeless, they obeyed. And with the same boats and nets, out of the same chafing and seemingly barren sea, they caught, to their wonder and delight, a miraculous draught of fish. Think you that the Master's hand is shortened; that the commanding voice is stilled; that there are no longing, hungry souls to be directed and nourished; that the age of miracles is past? Far from it. Where there's a will there's a way. Begin again at the very beginning of this season of opportunity—this new Lenten season of this earthly life of yours. Begin with new light thrown on the wondrous secret, with new knowledge gained of the source of this marvellous power. Remember, that the light that alone can illumine your clouded way is the searchlight of God's Holy Spirit, and the true preparation for power is the yielding up of your will to do the will of God, here and now. Choose now with Mary the better part, and at once you will find that not only will the work of farm, shop, factory, office and the family be better and more cheerfully done, but along with it you will be doing the nobler, more blessed and enduring work of the fishers of men. Thus will you, in the glorious words of the Master, "Lay up for yourselves treasure in heaven, where neither rust nor moth doth corrupt, and where thieves do not break through and steal."

Country Life.

It is reassuring to some extent to observe the efforts made by our leaders, parliamentary or otherwise, to lessen the rush to the towns. To many who hie to town the visions of the gold to be found there are dazzling, so bright that the young people never realize that it was in the country that their parents lived a successful life. The stories of successful emigrants send the young people to Canada now. Yet already we have the tale which has been so often told in the East of settlers who have done well, so well that they are going to spend their later days in towns, living on the rents of the farms and the interest of the savings; and in future their young people will seek fortunes within four walls, or, if more adventurous, strike out themselves. Can it be wondered that our missionaries are discouraged with added burdens and the loss of old helpers? Goldsmith wrote:—

"Remote from towns he ran his godly race,
Nor ere had changed, or wished to change, his place."

But there is no need to be a clergyman in order to run a godly race, and those of us who do so most successfully will be the ones who, in their old age, resist the temptations of Vanity Fair.

Boy Training for the Land.

With all our desire to people our empty valleys with desirable emigrants, it is a mortifying reflection that the people who go in suffer needless hardships owing to their unpreparedness. What, nowadays, do the young girls know any more than the young men? Fifty years ago everything was done at home, and the children and young women had to do it. Now, from making plum pudding, everything is bought. And as to the boys, how many of our town and city lads are prepared to rough it. They may be ready to toil, but something more is needed to do so successfully. We have just read again a letter by R. L. Groyne, of the Kent (England) Colonizing Association, in which he says that the

Sydney, N.S.W., people have opened their Pitt Town farm, and hope to have five hundred lads going through. New Zealand would likely do so, too. But a school farm at home, and, we may say, in our Eastern homes, is what is most needed. "From experience gathered in all the British dominions and from an intimate knowledge of our British town and country boys, this appears to be the best way of preventing those disastrous failures which have sometimes marked and spoilt many honest efforts at colonizing the British youth." Guelph was started on these lines, and has outgrown them, and we know of no farms which take its original place.

Class Hatred.

No man or men can be called the friends of Canada who set themselves the task of fostering the bitter spirit of class hatred in our young and peaceful country. The good sense, right feeling and desire for justice towards all men and all classes of men which characterize the Canadian people form good and efficient safeguards against intolerance and unfairness. It matters not from what quarter they come. Though some of our people may have brought with them from the Old Land seeds of Old World dissensions, we do not want them planted in our soil. In fact, the bright sunshine of our summer and the clear, pure and bracing air of our winter weather do not lend themselves to the propagation of rank and unwholesome growths. No; the noxious seeds of bitterness, hatred and contention had better be thrown in the sea by the emigrant on his way to Canada as fit food for the shark, swordfish, and other warriors of the deep; and the best seeds to bring with him from the Old World to plant and nourish in the new one are honesty, industry, justice, fair play and goodwill to all men, and all manner of men, in the New World of liberty and progress in which his lot is cast.

CHARLES DICKENS.

This year is the centennial of the birth of the most popular and widely-read novelist in the language, not even excepting that prince of romancers, Sir Walter Scott. It is not unlikely that the readers of Dickens outnumber the combined readers of at least any other three novelists in either England or America; and we are assured by those in a position to speak that he continues to hold his own. The wide and old-established popularity of Dickens among all classes is very remarkable, and hard at first to understand. No writer in the English language is more open to criticism. There is hardly a canon of the novelist's art that he has not transgressed over and over again. His caricature is overdone; his plots are often clumsy, and always conventional; his descriptions are generally tiresomely minute; his moralizings are unmercifully lengthy, and often stilted; his dialogue, though brilliant, is often forced and unnatural, and unduly drawn out. And yet, in spite of all these failings, any one of which would have wrecked the average novelist, he has captured and held in thrall three generations of English-speaking men, and women, and has outlasted almost every one of his contemporaries. Why is this? What is the secret of Dickens' immense power? Who can exactly say? The cause of Dickens' popularity is to be sought for in a number of widely differing gifts. In the first place, Dickens had the universal eye for human character. He took the whole of human nature for his province. All his characters are types. He did not, like Thackeray, draw direct from real life. His characters are all composite creations. He excelled, as some one put it, in "putting one man's head on another man's shoulders." You see a little of yourself and of everybody else in Dickens' characters. Thus they appeal to the

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multitude. Thackeray's characters appeal to comparatively few, for they are more highly specialized, and are representative of individuals, not of mankind in the mass. Dickens' characters are representative in the widest sense, but they are not portraits. No one ever knew a man who was exactly like Mr. Micawber, for instance, and yet one never met an improvident, weakly, optimistic man who did not resemble him in some of his characteristics. Again, there never was an individual exactly like Pecksniff, but there never was a hypocrite who did not have something in common with him. Dombey, the pompous merchant; Ralph Nickleby, the miser; Miss Copperfield, the eccentric old maid; Jonas Chuzzlewit, the villain; Montague Tigg, the adventurer—all these and scores of other characters are "impossible" in real life, and yet in every one of them we recognize some trait of character, some quality that at some time has come under our personal observation. Thus Dickens appeals to the widest circle of readers of any of our novelists. This is undoubtedly one, and perhaps the principal reason of his great popularity. Again, there is his tremendous moral earnestness. He was always so manifestly on the side of righteousness. His hatred of wrong and love of right is so uncompromising, so unmistakable, so downright, that he carries you along with him. Sincerity is always attractive and fascinating. It is always refreshing and inspiring to know just exactly and always where a man stands. Dickens captivates us with his strong, resolute, outspoken championship of what every normally minded man, consciously or unconsciously, loves and reveres. Furthermore, Dickens attracts us by his forcefulness. His characters are so genuinely in earnest, so vigorous, so uncompromisingly true to themselves. They may be inartistic and somewhat crude, but they take hold of you, nevertheless, and capture your interest. They have a sort of compelling power about them that is irresistible. Then there is such an atmosphere of heartiness in all Dickens' novels. The tone of them is so sweet and wholesome, the fun is so innocent, the wit so kindly, the humour so broadly human. The influence of Dickens, beyond a doubt, has been immensely to the moral gain of humanity, and especially, of course, to the English-speaking peoples. No writer has done more, perhaps none so much, to elevate and glorify the solid, homely virtues which form nine-tenths of human conduct, and to discredit and hold up to contempt what is small and mean and truly contemptible in human character. How vastly poorer our literature would have been without him, and it is cheering to know that he is still so widely read and enthusiastically admired on both sides of the Atlantic; for no man can read and admire Dickens without some solid, permanent moral gain, and his works constitute an elevating, purifying factor in the national life, inferior only to the influence of religion itself.

"CENTRAL CHURCHMANSHIP."

The above is the "latest thing" in ecclesiastical nomenclature, and it comes from England. The newly appointed Bishop of Sodor and Man is, we believe, responsible for it. From a letter written to the English Guardian some months ago, at the inception of the movement by its originator, then Canon Denton Thompson, rector of Birmingham, "Central Churchmanship" is, we should judge, an old acquaintance under a new name. It seems to pretty closely correspond to what the "old guard" of the Evangelical party of early and mid-Victorian times, and earlier, used to call, and presumably still call, "neo-Evangelicalism," or to put it in more colloquial language, it might be described as "low churchism" brought up-to-date. That is to say "low churchism"—we use the expression for lack of a better

and in no offensive sense—wakened up to its historical position and responsibilities as a recognized element in the Church of England. To anyone whose memory of English Church affairs goes back to even the eighties and nineties of the last century the development in what may be called the "Churchiness" of the Evangelical party has during the last twenty-five years or less been very marked. This will apply to both doctrine and ritual. It is a commonplace now, that many things which a generation ago would have been regarded with something akin to horror by the stalwarts of the "Low Church" party, has now become, in the majority of cases, universally accepted commonplaces. It is hardly necessary to particularize. Such things as choral services, surpliced choirs, coloured stoles, etc., are no longer in England distinctive of any party or section of the Church. This is a remarkable change from the days remembered by many still living when, to use an expression of a friend, "it was High Church to say Ah-men, and rank, rotten, stinking popery to wear a cassock." On the other hand, it is equally true that the "High Church" party have as freely borrowed from the "Low." This hardly requires detailed proof. Of the latter party we may say, as of the former, that certain practices or doctrines regarded with abhorrence by them twenty or thirty or more years ago, are now very generally accepted on their part. In short, there has been, during the last third of a century, a very decided and noticeable approximation on the part of both the great historic parties in the Church towards each other, both in teaching and ceremonial. Again there has been an equally marked and growing tendency towards mutual toleration, the leaving open of questions, once fiercely debated as being bound up with a "standing or a falling Church." In other words, there has been, and there is, a steady confusing of party issues. It is, thank God, getting more difficult every day to label men by the name of either party. The definition of what is a "High" or "Low" Churchman is becoming increasingly complex. Often, indeed, nowadays, it is impossible to classify a man. Who, for instance, could "place" such a man as the Bishop of London? He is certainly "High" and yet he possesses almost every one of the distinctive characteristics of the typical and representative Evangelical. He believes in and strongly preaches "conversion," he often prays extemporaneously before or after the sermon, he takes part in and encourages "prayer meetings," and in almost every respect adopts the methods and teaching once distinctive of the extreme "Low Church" school in the Church. Again, where would you place Bishop Gore, who is at least as much of a traditional and moderate "broad" Churchman as he undoubtedly is a High Churchman with strong affinities with the Evangelicals? And what of such representative men as Bishop Diggle, Dean Inge, Bishop Jacob and many others who seem perfectly at home in the company of all good Churchmen, not to mention a host of prominent laymen. Why then, we ask, invent a new label and strive to restore a state of things always deplored by thoughtful Churchmen, and manifestly on the wane. For these reasons, we cannot welcome the proposal to add yet another party name to Anglican terminology, and so to help to perpetuate a state of things it is high time we had outgrown. We may add the same of a good many Church newspapers. Where would you "place" the "London Guardian," "The Church Family Newspaper"? And we flatter ourselves that it would be equally difficult and indeed impossible to affix any party label to The Canadian Churchman.

Set yourself earnestly to see what you were made to do, and then set yourself earnestly to do it; and the fatter your purpose is, the more sure you will be to make the world richer with every enrichment of yourself.—Phillips Brooks.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

"Spectator" has been assured by one who ought to know that the Dominion Government has decided not to make further concessions in regard to schools in Manitoba when the extension of the provincial boundaries are taken up, and it is understood that the Quebec supporters of the Government have agreed to this policy. Sixteen years ago the Conservative Government of the day fought day and night for several weary weeks in order to pass what was known as "Remedial Legislation," authorizing a dual system of schools, such as is in force in the Province of Quebec. It went down to defeat at the general elections which followed, and the new Government settled the matter for the time being on the basis of a compromise. Now that the boundaries of the province must be enlarged, the Church is insisting upon more favourable school laws, not only in the new territory to be absorbed, but in the old province. It would seem as though the Conservative party had done its full duty by the Roman Church in going to its death in support of the faith, and why it should now be expected to become for the second time a candidate for a martyr's crown is more than we can understand. If our information be authentic, as we believe it is, this country as a whole will breathe more easily, for why should the policy of the education of the West be settled for all time by the dear citizens of Quebec? Most of our people have the idea in their heads that a law which Parliament can enact it can revoke. That, we suppose, is quite correct in theory, but in practice it is quite a different matter. To leave things as they are is almost always easier than to change; and to take a privilege away is always more difficult than to grant it. Every privilege, therefore, that can now be secured when the French-Canadian influence in Parliament is comparatively strong will be sealed for all time, even in the years to come when the wishes of the people shall be overwhelmingly opposed to the present ideals and the French Canadian a more or less negligible quantity. It will be a cause of thankfulness to many Canadians to be assured that our Government will decline to be stampeded into enacting foolish educational laws which will bind the provinces of the West for all time.

"Come ye yourselves apart into a desert place and rest a while," said a busy Saviour, whose duties so pressed upon Him that He had not sufficient time to properly care for His bodily needs. And the Church is calling at this season to her busy children, and bidding them come apart from their money-making and social gaieties, from their offices, and shops, and kitchens, and drawing-rooms to enter into the sanctuary, or to commune in private that they may set their spiritual house in order. Lent is the Church's great revival season. In no pursuit can human nature be keyed up to intensity all the time. There is nothing more deadly, however, than to live, year in and year out, on a dull, low level of spiritual mediocrity. We need festivals as well as fasts, pleasure as well as toil, and in the spiritual realm we need seasons of special zeal and enthusiasm, else we lose what spiritual power we possess. We can, and ought to, call men to righteousness all the year round, but no one need hesitate for a moment at making one season an occasion for special zeal and special spiritual pressure. It fits in with the constitution of human nature. We have, of course, to guard against any idea that excessive zeal during Lent absolves us from much responsibility during the rest of the year. Forsaking the world, the flesh, and the other thing during this season does not give us a license to embrace them thereafter. The Church does not call us to aban-

don lying, stealing, false witness, murder, uncleanness and such like during Lent. These we must put away at all seasons and all the time. But we are called aside at this time that we may adjust our faith and impose upon ourselves such discipline that will enable us to know that the flesh is really subject to the spirit. How many of these who stuff at the observance of Lent are really prepared to impose some test upon themselves that they may be assured that they can do things when they make up their minds. How many are prepared to say on the first day of Lent: "I will do some definite thing, personal devotion, drop into the Lord's House, attend services, engage in teaching or ministering in some way or other each and every day of this season?" Some are too honest to promise and not perform, and others are afraid to promise, for they have not confidence in themselves that they will persevere. Lent comes, therefore, as a challenge to every member of the Church. To you who have been attentive to your religious duties it says: What special task will you undertake and carry through? This will be the test of your devotion. Those who love the Master, but show their love in their own peculiar way, it challenges to some special test whereby their sincerity and their real service is tested. It asks us all if we are afraid of ourselves, and points us to that perfect love which casteth out fear, even the fear of ourselves. "Spectator" is honoured by many readers and he desires to ask them what they will do this Lent. Will the snow and the rain which will inevitably come make them abandon that promise given to themselves about seeking the sanctuary? Will the miserable cravings of the flesh make them succumb and stamp them as vanquished when they have once set out on a course of self-discipline or special service? Can you really say no and abstain? Can you really say, I will, and know without doubt that you will do the thing? That is something of what is meant by the challenge of Lent. What are you going to do about it? Spectator.

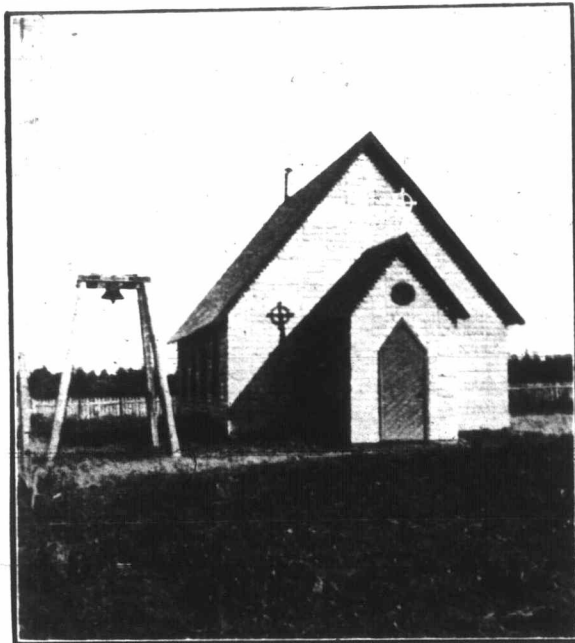
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ST. PETER'S MISSION, HAY RIVER, GREAT SLAVE LAKE, N.W.T., DECEMBER 8, 1911.

By The Ven. Archdeacon Lucas.

It falls to the lot of a stranger to write the annual letter giving particulars of the work and happenings at this Mission with its Diocesan Boarding School. This has been indeed a momentous year for the school. First, I must tell of the changes in the staff caused by the departure of four of its members during the summer, and the arrival of two newcomers from outside. The name of Miss Wilgress is known to the majority of those who receive this letter. She has held the position of matron for the past twelve years, and has therefore taken an active part in the building up of this school from very small beginnings to its present state of efficiency. It owes more to her than we can express. Her boundless tact, her love and sympathy with these Indian children, reaching out to them long after they have left the school and returned to their far away homes, her strenuous work, her cheerfulness in the face of discouragement, have left their impress upon workers and children alike. We thank our God for her, and pray that she may enjoy many years of happy service for Him in the midst of her many friends. Miss Hamilton, too, like Miss Wilgress, had deferred her departure for a year owing to the scarcity of workers. She also left at the same time for Ontario. Through her conscientious work in the school the children had made most welcome and steady progress. We have great reason to be thankful for her unselfish work in the diocese. In addition to these two losses which we were regretfully anticipating, we were suddenly called upon to endure the enforced departure of our missionary in charge of this place, the Rev. A. J. Vale, and his wife, owing to the serious condition of the latter. Mrs. Vale, it will be remembered, came in two years ago. She was then in an enfeebled state of health, which did not improve during her stay here. Her condition had become so critical as to necessitate an immed-

iate journey to Toronto for surgical attention, accompanied by her husband. This was the sad and unexpected news which greeted us upon the arrival of the Bishop and myself on our return from visiting the more northerly missions. We were then en route to the General Synod to be held in London, Ont. The result was that I stepped off here to take charge of the work for a year at least, though it meant the abandonment of my long looked for attendance at the Synod, and the meeting of the many friends of the diocese who would be assembled there. It means, too, the vacating of our own Mission at Fort Simpson where 100 Indians are left without a minister. Worst of all it reveals the humiliating fact that for a long stretch of nearly 1,200 miles there is no representative of our Church ministering to the people—while Rome has her priests all along the route. This is a state of affairs for which we as a Church should humble ourselves before God, and fervently beseech Him to thrust out more labourers into this portion of His great harvest field. This year witnessed the completion of the Church of St. Peter by the addition of a porch, coloured glass windows, a pulpit and



St. Peter's Church.

font. The last named is hexagonal in shape, and around the top is carved the text "Suffer little children to come unto Me," done by the schoolboys. Quite appropriately, the first baptism in it was that of a child of one who was taught in our school. The furnishings for the Holy Table and the carpet for the aisle were supplied by the Woman's Auxiliary, while the beautiful Communion vessels were the gift of the Quebec W.A. in memory of the late Bishop Williams. The Indians of the village made a new fence for, and enlarged the graveyard, completing it just before the arrival of the Bishop, while the whole of the Mission premises and land was enclosed by a new stockade fence, giving it a very neat appearance. All the above represents a great deal of hard work and reflects the utmost credit on Mr. Vale and all the workers. It will be seen that missionary work in connection with a large boarding school is not all of the palm tree and green-white umbrella order. The missionary is not engaged exclusively in purely evangelistic work. Teaching is given, and is all important,

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and we claim that only by means of such a school as this can the children of the north be adequately instructed in the truths of our holy religion. Truth and honesty, love to God and man, the dignity of labour, habits of cleanliness, preservation of health, are all daily taught by precept and example. The need for a change of heart and conversion to God are repeatedly urged upon them with prayer that they may be led by the Holy Spirit to yield themselves to God, and to exhibit the graces of the Christian life and character in their homes. The future of the work in the diocese must depend very largely upon the training given to the present generation in this school. With the lamentable paucity of workers at the Mission stations, it is impossible to instruct the children of the woods unless they are drawn together into such an institution as this. We have at the present time 39 children, gathered from every part of the diocese—from Chipewan in the south to Peels River in the north—a distance of 1,400 miles. More than half of these come from Mission stations which are without a missionary. Several of them are orphans, and therefore have a special claim upon our sympathy and love. All of them are in need of the instruction and example which we alone can give. We are most grateful to all the friends who have come to our help during the year—especially has it been most gratifying to note the act of the Woman's Auxiliary which has made itself responsible for the salary of the matron, Miss Ostler, whom it sent to succeed Miss Wilgress. The W.A., through its several branches, also favoured us with a wonderfully complete supply of clothing, etc., for both girls and boys. Without its aid we could not possibly carry on the work of the school. Our thanks are due to others also who in response to my appeal raised their annual subscription to \$50.00 for the support of a child. Havergal College, Winnipeg, actually doubling its usual amount. These are most welcome indications that our outside friends are appraising the work of the school at its true value. We had the joy of welcoming Bishop Holmes in the summer. He arrived at 3 a.m., but was off again at 6 o'clock, making it impossible for him to see the Indians or to hold a service. Upon his return from the north, the captain announced his intention of staying for an hour only, but upon the earnest solicitation of Mr. Vale he consented to stay three hours longer. Then came the change of plans as stated above. A strong wind sprang up delaying the steamer the whole of the next day. This gave the Bishop the desired opportunity for inspecting the whole of the Mission and of visiting all our Indians to their great delight. He also dedicated the church at the evening service. His visit gave the greatest joy and encouragement to us and to the Indians, but our friends can judge from the above account how short and unsatisfactory is the present arrangement by which the Bishop is dependent upon the running of a trading steamer. The next trip of the steamer brought us a new school teacher, Mr. Warren, who also superintends the boys' outside work. God in His goodness gave us an abundant harvest of potatoes amounting to 600 bushels, and the fishery was one of the largest on record, resulting in a catch of 11,040 fish. We confidently look to our friends for a continuance of their help and support in this important work. I trust the above account will call forth much earnest prayer in behalf of ourselves and these children, that we may be used in leading these young ones to Jesus as their Saviour and King, and that they may be lovers of His Word, His Works and Ways and eventually become bearers of light and blessing to their own people. Wishing you every blessing in the coming year, yours heartily in His service, (Archdeacon) Jas. R. Lucas. Donations will be gratefully received and acknowledged by Archdeacon Robins, Athabasca Landing, Alta., Canada; T. H. Baxter, Esq., 20 Compton Terrace, Islington, London, N., England.

The Churchwoman

ONTARIO.

Kingston.—St. George's.—The Diocesan Board of the W.A. met in St. George's Hall on a recent afternoon, Miss Macauley presided. Mrs. William Muckleston, of the Diocese of Ottawa, one of the seven ladies who founded the Auxiliary, was present, and made a brief address. Dean Bidwell reported on the apportionments provided by the Auxiliary. He also referred to the raising of money for missions, and the coming visit of the Rev. Canon Gould and Mr. R. W. Allen, on March 3rd to the 6th.

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MONTREAL.

Montreal.—Church of the Ascension.—The quarterly meeting of the M.D.W.A. was held in the church hall of this church on January 18th, Mr. Flanagan, the rector, gave an interesting address on the ideals of Christianity, and the opportunities of Christian work in a cosmopolitan city. Mrs. Holden, diocesan president, spoke briefly on the object and value of quarterly meetings. A demonstration of a Mission Study Class was given; the leader was Mrs. Paterson Hall, general president, assisted by Mrs. Elliott, Miss Jackson, Miss Wand, Miss Gomery, and Mrs. Terrabee. The president of the branch, Mrs. Tyner, welcomed the visiting members, and tea was served at the close of the meeting, to which all were cordially invited. The monthly meeting of the Diocesan Board took place on February 1st, with the president in the chair. After the reading of the minutes the corresponding secretary, Mrs. Baylis, read an appeal from Champlain Landing to put up a small building to cost \$1,000. The W.A. are asked to give \$500. Mr. Brett, the clergyman-in-charge, is living in a small Indian cabin, where he holds services and carries on the school. Some money was voted towards this object. The Grand Prairie Church subscription it was stated had unexpectedly nearly doubled, and it was thought it would be well to make a sufficient addition to the same, to put up two of the churches asked for by the Bishop. Mrs. Farthing reported on the Jewish Mission and advised that all moneys raised by entertainments for that object should be used towards paying off the principal, as this would lessen the yearly interest, which is now paid by other contributions. The committee have already \$15,000 in hand, but an additional \$5,000 is required before they can proceed to put up a new building. The Dorcas Secretary, Mrs. Pennell, then gave her report. Twelve quilts had been dispatched to Carcross; forty bags had been sent to Toro; a dollar had been sent in for Dynevor Hospital; Mrs. Williams' life membership fee had been donated to Shulus, Nicola Valley; St. George's Branch had sent \$15 to Canon Smith for a cot; and \$12 had been sent in answer to Bishop Stringer's appeal for chickens to start poultry raising in the new schools. Mrs. Pennell also took up the Christmas correspondence, letters from Lakefield, Poltermore, and Alberta (the Piegan Indians) acknowledged with thanks the receipt of Christmas gifts. Mr. Fuller, principal at Sault Ste. Marie, acknowledged the gift of a child's outfit, which the Juniors had provided. The Junior Annual takes place on February 27th, and will be addressed by the Rev. H. Winch, of Hay River. The Juniors have raised the scholarship, they are giving from \$35 to \$50. A new Junior Branch and Girl's Branch is to be organized at West Shefford. Attention was drawn to a very able circular sent out to the recording secretaries with the aim of working up more interest in general funds. It spoke of the "Romance of figures," showing that the Triennial Thankoffering Report means more than "moneys in numbers," it means workers preparing for the mission field. We should look below the surface of figures and grasp that for which they stand. The circular was brief, simple, but pregnant with meaning. The matron of St. Thomas' Hospital, Mooseport, sent a most encouraging account of the new branch just formed there. They have a membership of twenty with a promise of six more to follow. The vice-president and the treasurer are Indian women, and also a number of the members. The Memorial Church to Bishop Bompas will shortly be consecrated. St. Helen's Medical Mission, Jerusalem, reported the "Sister Edith Cot" will be placed in the Children's Ward with a brass memorial. Miss Wand read a most interesting paper on "The Universities' Mission to Central Africa." The librarian reported that three new books and five pamphlets had been donated. The treasurer reported receipts \$1,327.22, disbursements \$433.

TORONTO.

Toronto.—St. Philip's.—The monthly board meeting of the Toronto Diocesan W.A. was held last week in the schoolhouse, the president, Miss Cartwright, presiding. The corresponding secretary reported four new life members. That Miss Wade, of China, would speak at the next board meeting on Thursday, March the 7th, at 2.30, also on Friday, March the 8th, at 8 o'clock at St. James' Parish House. The Dorcas secretary reported six bales to the North-West, eighteen to Toronto Diocese, and two sets of altar linen, and organ and a font to Qu'Appelle, and two

beds to a hospital in New Westminster Diocese. The treasurer reported receipts \$1,167.44, expenditure \$450.78. That four members at Athlery keep up the pledges of a branch that has been disbanded. The Extra-Cent-a-Day Fund amounting to \$238.56, was donated to the operating room in Shulus Hospital, B.C. The noon-day address was given by the Rev. E. J. Cotton on Psalm 115. The president spoke of the United Thankoffering and the different ways of gathering it in, and the work it was doing in the training of missionaries. Applications are sent in to the Thankoffering Committee from the Bishops of different dioceses for the support of students who wish to be trained for work in the North-West and the foreign field. The training of native workers is also being undertaken, and at present three Japanese girls are being supported, one for work in Corea and one as a Bible Woman, another as a kindergarten worker in Japan.

The secretary of the Literature Committee requested the representatives to ask their Branches to send one of their delegates to the annual meeting, prepared to report fully upon what has been done in their Branch on the lines of missionary information during the year. The Life Membership Committee reported the questions which will come up for discussion at the annual meeting. 1st. Are you in favour of Life Membership being restricted to communicants of the Church of England and members of the W.A. in good standing? 2nd. Are you in favour of a leaflet setting forth the duties of Life Members? 3rd. Life Members will soon outnumber the Branch vote. Do you consider this desirable? Members were asked to remember the Lent lectures, beginning on February the 22nd in the Church of the Redeemer Schoolhouse at 11 o'clock. The subject of all the lectures is "Canada our Goodly Heritage." The first will be given by Mr. R. W. Allin on "Canada God's Crucible."

OTTAWA.

Ottawa.—Grace Church.—The members of the Parochial Branch of the W.A. resumed their Dorcas work last week at a largely attended meeting in the parish hall. They are making an outfit for a girl in the Shingwauk Home. A study class, under the direction of Mrs. Mabey is held every Friday following the Dorcas meeting, taking up Canon Tucker's book "From Sea to Sea." The first Friday in every month is reserved for a business meeting.

Home and Foreign Church News
FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

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

Halifax.—St. George's.—At the last meeting of the Corporation it was decided to enter into a contract with Messrs. Casavant Brothers, St. Hyacinthe, to install a new organ, which it is expected will be in position sometime during the summer. It was also decided to have the plans prepared at once for the new addition to the Parish Hall. All these improvements when completed will make this old historic church one of the best equipped in the city, in meeting the large demands that is being made upon it to keep abreast of the times.

FREDERICTON.

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

St. John.—The Board of Governors of the University of King's College, Windsor, N.S., met here on Thursday, February 8th, and dealt with several important university matters. It was reported that the Increased Endowment Fund had reached the sum of \$50,000.00 so far, and R. V. Harris, Esq., of Halifax, was temporarily appointed financial agent for this fund, until an organizing and travelling secretary could be found to devote his whole time to this object. The majority of the governors showed their loyalty to the old university, in its present site and with its present aims, by a resolution moved by R. W. Hewson, Esq., of Moncton, to the effect that the University of King's College, at Windsor, N.S., be thoroughly recognized as the university of the Church for the dioceses of Nova Scotia and Fred-

ericton. It seems apparent to the onlooking public that the resolution was meant to meet, negatively, the old amalgamation and removal suggestion which every now and then, in some quarters, shows signs of awakening life. President Powell's new house, near the college, has reached completion, and, though it is a somewhat large house, it is well built and well fitted with every modern convenience, and it has cost only \$5,000. In this necessary addition to the college buildings the most careful watchfulness has been observed and the greatest economy studied, hence the good results. Indeed, the all round thorough and practical work of President Powell is greatly appreciated. His address at the meeting was a splendidly clear and straightforward presentation of encouraging facts. The large increase of students calls for increased accommodation immediately, and, to retain the present efficient staff of professors, there must be an early increase in their salaries. The Bishop of this Diocese of Fredericton and President Powell are to represent the university at the congress to be held in London, England, during the coming Spring, having for its object the unification of university work throughout the empire. The report of the treasurer of the diocese for 1911, which has just been issued, shows that of an apportionment of \$9,120 for diocesan missions only the amount of \$6,758 has been paid up, leaving a deficit for this account of \$2,362, and of an apportionment of \$6,063 for M.S.C.C., only the amount of \$4,565 has been paid, leaving a deficit for this account of \$1,498, or a total deficit for both accounts of \$3,860. To some extent this means that several parishes have been tardy in forwarding their balances. Still, when all contributions for the past year are in there will yet be a considerable deficit. Seventeen parishes have contributed over and above their apportionments an additional sum of \$372. Six parishes have sent in the exact amount asked for, while fifty-four parishes have fallen short of their apportionment some \$4,232 up to December 31st.

Fredericton.—Bishop Richardson had been contemplating making St. John his place of residence in the future, but owing to a unanimous appeal and a strong representation from the Church people here that his removal would prove a spiritual and financial loss to the Cathedral and its congregation, he has given up the intention, and will remain in his See City. The annual meeting of the Bishop and Cathedral Chapter was held in this city on Wednesday evening, February 7th, when the accounts for the year were received. When the bills for the repair of the damages by fire are paid, the insurance money will be about exhausted. An appeal to the public must be made for the restoration of the bells and clock. One gentleman and his wife, Mr. and Mrs. Turner Whitehead, have already promised a contribution of \$500.

MONTREAL.

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

THE DIOCESAN SYNOD.

Montreal.—The 53rd annual session of the Diocesan Synod opened on Tuesday, February 6th at 10.30 a.m., with a celebration of the Holy Communion in the Cathedral. The Bishop was the celebrant, Archdeacon Longhurst, the epistoler, and the Dean of Montreal read the Gospel. There was a good attendance of the clergy, but lay members of the Synod were few in number. The musical character of the Synod Eucharist was anything but satisfactory. In former years the Communion music was of such a florid nature that no one could take part in it. This year there was no music at all. There were not enough members of the choir present to lead in adequate manner the singing of a few hymns. Improvements ought to be made in this Synod service if the attendance is to be kept up. In the afternoon the Synod convened in the Synod Hall. The roll was called by the secretaries who were re-appointed as follows:—Rev. Canon Baylis, Diocesan Secretary; Rev. F. L. Whitley, Assistant-Secretary; Mr. W. L. Bond, K.C., Lay Secretary. In his Charge to the Synod Bishop Farthing made strong pronouncements regarding the marriage question and the Ne Temere decree. His Lordship also spoke strongly in regard to the decrease in the number of Canadian born candidates presenting themselves for the ministry. Referring to the marriage question, Bishop Farthing said: "When there has been a marriage against which there is no objection except that of religion and the union has taken place it seems to me that it

is a horrible degradation of human life for the Church to separate those two persons and permit the Christian partner to marry another person. However unwise the marriage may be considered from an ecclesiastical point of view, this separation can never be justified, because of the sanctity of human life and of the human body. Let the Church discipline the persons who disobey her advice, but it is a degradation to our whole human life to separate them and permit either to marry again once the holy state of matrimony has been in force." His Lordship declared that "the Ne Temere decree is only an incident; it is not the issue before us. It has served to draw attention to the claims which are being made, but it ought not to matter to us whether it is enforced or not, for no foreigner, civil or ecclesiastical, has jurisdiction in this realm. Nothing that the Bishop of Rome says, therefore, either individually or through the sacred congregation of the council can affect our laws. What makes the question serious, though, with us is that those who adhere to the Pope believe it to be binding upon them as a law of their church, and an ambiguous clause in our Code makes the law of any church a part of the law of this province. The only point at issue is the supremacy of the civil power, which must be superior to the ecclesiastical power in regard to marriage. The Anglican Church claims equal rights with the Roman Church in this province and in the Dominion. The Ne Temere decree, it is said, only affects Roman Catholics and it is not our business at all to concern ourselves about it. But it is our business as it affects not only us, but it affects the whole country, especially when our courts ratify the annulment of marriage." His Lordship considered it horrible to think that any clean-minded young woman might suddenly find herself declared as not being married and her children illegitimate, because of an ecclesiastical offence. He declared that it is the duty of every right-minded man to strongly protest against this state of things and what we must work for, he said, is one marriage law for the Dominion. "We expect our parliament at Ottawa to act as the Privy Council advises it to act, and there must be no trifling with the matter," he said. "There must be one marriage law for the whole Dominion." At the conclusion of the Charge, the routine business was taken up, and notices of motion and business left over from the last synod were disposed of. The proposals of Dr. Johnson in re the ranking of clergy on the superannuation and widows' and orphans' funds were defeated by Synod. It was felt that nothing should be done until the committee on the campaign to raise \$250,000.00 had completed its work. In the evening the members of the Synod gathered in the cathedral to hear the sermon preached by the Dean of Niagara. There was a good attendance of the members of Synod, but the Church people of Montreal city were presumably unaware of the service and sermon in the Cathedral. Dean Abbott preached a well-prepared and well-delivered sermon ad clerum on the words:—"Lord, I pray Thee, open his eyes, that he may see." (2 Kings 6:17). He pleaded for a larger spiritual vision on behalf of the clergy that they might be lifted up above the details of their ministry to see the underlying principles of life.

Wednesday, February 7th.—Praying for the preservation of peace in Belfast, at this critical time, Bishop Farthing opened the business session of the Montreal Diocesan Synod in a most unusual manner. His Lordship referred to the acute situation which prevails, and offered up the prayer in very feeling terms. When this had been done, all the delegates joining very fervently in the supplication, matters proceeded in connection with the set programme. During the year, to keep the interest-bearing funds fully invested, permission was given to the treasurer by the executive committee to establish a credit with the bank, so that if good mortgages were offered and the Synod had not sufficient funds to take them up at the moment, use could be made of this credit and repayment made with the moneys falling in. The treasurer reported that this year the result is that, instead of having an unemployed balance of nearly \$15,000, everything has been invested and at date only the small amount of \$306.34 is at the credit of the capital. The capital administered by the Synod now stands at nearly a million dollars, being actually \$986,167.45. Of this, \$50,000 is an entry for the Synod buildings and the land on which they stand. The amount, at land values to-day, is merely nominal, but outside of this, the general funds have increased by \$36,750. On recommendation of the committee on superannuation, the Rev. Canon Dixon and the Rev. H. Gomery were placed permanently as annuitants upon the superannuation fund.

It was decided at the afternoon's session of the Synod to maintain the extra grants to clergy on the same basis as last year, so far as the surplus in the Mission fund would admit. It was also agreed to employ a special agent for two years to obtain extra guarantees for mission stipends, and also for rectories, where so desired. Bishop Farthing announced that he had been notified that the late Canon Ellegood had bequeathed \$1,000 to the Episcopal Endowment Fund. His Lordship also announced that a request had been made through the Archbishop that the Provincial Synod of the ecclesiastical province which is due to be held on or about October 1 next, should assemble in Montreal. This was concurred in by the Synod.

In the evening 153 members of Synod and friends of the Church gathered at the banquet in St. George's Parish Hall. When the menu had received full justice the following programme of songs and toasts was carried out:—"The King," song, Mr. Carson; Recitation, Bell of St. Michael (Dr. Drummond), Mr. Roberts; "The Church in Canada," Mr. W. H. Robinson, of Granby, the Lord Bishop; song, "O Canada," Mr. Percy; "The Diocese and Synod," Ven. Archdeacon Kerr, the Rev. A. P. Shattford, Mr. G. F. C. Smith; song, Mr. Henthorne, Mr. W. P. Murphy; "The Empire," Mr. Geo. K. Foster, K.C., Mr. W. L. Bond, K.C., Mr. Geo. E. Drummond; song, "Rule Britannia," Mr. J. Johnson; quartette, "Farewell," Messrs. Wilkinson, Johnson, Nichols and Murphy. In the course of an able and happy address Bishop Farthing said he was thoroughly in accord with the talk that was heard about unity and he believed they were all sympathetic, but there was something greater than that. It seemed to His Lordship that the Canadian Church in this Dominion stood as a unit in the great position she held as the branch of the Anglo-Catholic Church. "We, all of us, have our weaknesses," he said, "and one of mine is that I strongly object to an Italian representative being classified as 'Catholic.' I think when we Anglicans give a title like that we are giving away our own heritage. We are yielding the very point that we should be the first to contest, and, therefore, it seems to me that we stand in Canada as the Catholic Church of the English-speaking people. This is a position we must never allow anyone to take from us. And as such we stand to guard the Scriptures. We heard this morning about the Bible Society, but long before there was any Bible Society the Church stood as the guardian and the teacher of Holy Writ. I am quite sure we stand to-day as loyally by the Scriptures as did our fathers in the past. It is the Church that has guarded the Scriptures and interpreted them, and there is no branch of the Catholic Church that gives the place to the Scriptures such as does the Anglo-Catholic Church to-day. We are the keepers of Holy Writ." The banquet was an experiment. But it added so much to the social side of the session of Synod that all are unanimous in declaring that it must be an annual function. But this must not be at the expense of the missionary meeting, which through some misunderstanding, was omitted this year.

Thursday, February 8th.—The absolute necessity of raising \$250,000 to maintain even the present small salaries of clergymen in the diocese and also the Superannuation and Widows' and Orphan' allowances was emphasized at this morning's session of the Montreal Diocesan Synod. It was recommended that a strong central committee be formed, representative of both town and country, and make an unflinching campaign for the fund. Lieut.-Col. Hibbard, K.C., and Mr. W. S. Campbell both spoke strongly on behalf of the campaign for the \$250,000 Endowment Fund, and said the public only wanted to be made acquainted with the true state of affairs and they would then liberally respond. The Rev. J. A. Elliott then presented the report of the Missionary Committee. This committee now deals with M.S.C.C. and the Diocesan Mission Fund. Contributions to the total amount of \$15,528.83 were made in 1911 for the Diocesan Mission Fund, an increase of about \$200 over the preceding year, while the M.S.C.C. collections realized \$15,148, an increase of \$2,165 over 1910. The united offerings for missionary purposes during the year totalled \$30,677. Over \$1,000 were contributed for purposes such as the Chinese Famine Fund, etc. Total contributions made for extra Diocesan purposes during 1911 exceeded those made in 1910 by \$2,000. It is desired to raise \$22,000 for the Diocesan Mission Fund this year if the standard of stipend authorized by the Synod is to be maintained. The principle of an appointment for Diocesan Missions was accepted by the Synod. At noon the Rev. Principal R. A. Parrock report-

ed on the year's work at the University of Bishop's College, Lennoxville. In all 33 old students returned to college and 13 new students have been entered. Next session will mark the Diamond Jubilee of the University, as the Royal Charter is dated the 28th day of January, 1853, and a scheme for college expansion and for increase of endowments has been submitted by the Principal to the members of the corporation. The Provincial Government has promised a substantial increase in their grant. The appointment of one Sunday in the year for special prayer and teaching on the subject of Christian unity, with the suggestion that other denominations should be requested to follow suit, was debated somewhat controversially at the afternoon's session of the Synod. The debate arose on a proposal made by the Rev. Canon Paterson-Smyth, who in bringing his motion forward, said he did not desire to discuss the evils of division or of the waste of effort which were so much talked of at present, and of which the Anglicans and their separated brethren were only too conscious, but all they wished to pray for was a better temper. He had not the least doubt but that they would get Christian union as soon as they were fit for it. Archdeacon Kerr seconded the motion. During the debate, Bishop Farthing mentioned that at the request of Bishop Raphael, of the Syrian-Catholic Church, he had assisted at the opening of the Syrian Church, on Notre Dame Street. There were 3,000 of these people in this city, and His Lordship felt that they ought to encourage them in every way. The Rev. H. E. Horsey, rector of the Bishop Carmichael Memorial Church, also stated that Hungarians had expressed desire to have communion with his Church and said there was a splendid opportunity for the Church to welcome these people. The Sunday School Association's report was presented by the Rev. Principal Rexford. This report showed that the Diocese of Montreal is well organized for Sunday School work, having successful Branch Associations in Clarendon, Bedford, Brome and Montreal. In the diocese there are 128 schools, 1,003 teachers, and 10,660 scholars. The Synod decided to support heartily the proposed Summer School at Dunham during the last week of June. The resolutions of the General Synod concerning Sunday School work were heartily concurred in. And the Synod voted to arrange an equitable distribution among the congregations of the amount appointed to the diocese by the Sunday School Commission.

In the evening there was a largely attended meeting of the Sunday School Association, at which the Rev. R. A. Hiltz, general Secretary of the Sunday School Commission, explained the objects and work of the Society. The Bishop was present and delivered an impressive address on the work of the Sunday School, and the ideals to be sought for by the teachers.

(To be Continued.)

Montreal.—St. Simon's.—The Rev. Frank Charters, M.A., the rector of this church, has been re-elected Grand Master of the Grand Lodge of Quebec A.F. and A.M. at the annual meeting which was held in this city recently. The Rev. W. T. Major of Montreal and the Rev. Canon Carmichael, rector of Knowlton and Shefford, were amongst others elected District Grand Chaplains.

ONTARIO.

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

Kingston.—The half-yearly committee meetings of the diocese were held last week. Present: the Lord Bishop in the chair, the Very Rev. Dean Bidwell, Archdeacon Carey, Canon Loucks, Canon Grant, clerical secretary; Rural Deans Dobbs, Armstrong, Jones, Beamish, Canon Starr, Revs. Bedford-Jones, Fitzgerald, Harris, Crisp, McTear, Chancellor McDonald, treasurer, R. J. Carson, Col. McGill, Solicitor Walkem, Dr. Gardiner. There were also present Rural Dean Elliott and Revs. J. de P. Wright and C. J. Young. After the minutes were read, a communication from the Dominion Alliance was read and Rev. Canon Starr, Rural Deans Jones, Beamish, and R. J. Carson were appointed delegates to attend the convention next week in Toronto. The Lord Bishop appointed Rev. R. W. Spencer and T. T. Miller to executive committee; Canon Starr to Episcopal Fund; T. T. Miller to the Domestic and Foreign Missions; Wm. Steacy to Mission Board; T. T. Miller to See House Committee; Dr. McComb to Diocesan Canvass; T. T. Miller to Board of Missions; W. B. Carroll, Sunday School Commission; Wm. Steacy to Sunday

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School Committee; T. T. Miller, Rev. Mr. Crisp and J. de P. Wright to Moral and Social Reform; T. T. Miller to Mission Givings; G. F. Rutman to Investment of Synod Funds. Dean Bidwell reported for the Mission Givings Committee, which was satisfactory. The sum received was \$17,237.62, which was \$2,000 in excess of all previous receipts. Forty-five per cent was apportioned to the Diocesan Missions, 43 per cent. to M.S.C.C., and the balance to the Clergy Superannuation and Widows' and Orphans' Funds. It was reported that the Bishop's generous gift of \$1,100 is now reckoned to the diocese instead of the Frontenac Deanery. The new system of collecting funds is working well, and the diocese may congratulate itself on the whole. Permission was given to Belleville rectory to sell two lots. The Dean also submitted the Mission Board report. Dean Bidwell reported on Diocesan Mission Board. Income, \$10,114; expenditure, \$7,513; surplus, \$2,601. The following classification of Missions was made, which shows a general increase of grants made to the missionaries of the diocese as follows:—Class I., \$100, Ernestown; Class II., \$150, Lansdowne, Front, Wellington; Class III., \$200, Tweed, Marmora; Class IV., Rawdon; Class V., \$300, Augusta; Class VI., \$350, Marysburg, Pittsburg, Shannonville, Mallorytown; Class VII., \$400, Loughboro' Westport, Bancroft, Maynooth, Selby, Clarendon; Class VIII., \$500, Sharbot Lake, Parham, Bannockburn, Coe Hill, North Addington. Special grants were made at the discretion of the Bishop as follows:—Wolfe Island, \$25; Maynooth, Rockport, Edwardsburg, \$50 each; North Addington, California, Tyendinoga, Oxford Mills, \$100 each; also 4 missionary outfits \$100 each. Rev. F. D. Woodcock reported on the Widows' and Orphans' Fund, which showed income \$3,726.35; expenditures in annuities, &c., of same amount. It was further reported that the widow of the late Rev. F. T. Dibb had returned her annuity to the fund as a donation. The Chancellor reported that he had examined the statement of mortgages and called the attention of the executive to the arrears which needed attention. The Episcopal Fund reported by the Dean which showed \$68,681, and income \$3,572. The stipend of the Bishop was paid. The amount was deemed inadequate. Rev. F. W. Fitzgerald reported for the Clergy Trust Fund which showed income \$6,748.34; annuities, \$6,372; balance, \$375. It was assured by the auditor that another annuitant could be added. Rev. J. W. Forster was placed on the fund to date from April 1st, 1912. The Rev. Rural Dean Beamish reported for Rectory Lands which showed the earnings of all capital funds were 5 per cent. Resolutions of sympathy were passed with Rev. Mr. Serson of Gananoque in his illness, also one to the Rev. Rural Dean Patton in his sad bereavement caused by the death of his only daughter. The Rev. Rural Dean Jones reported for the See House Committee. The report showed no reduction upon the present mortgage. A sub-committee was appointed to deal with the matter. By resolution it was agreed that the Synod be not called until February, 1913, owing to the financial year being changed to December 31st, which would mean that if the Bishop called Synod together now it would only be six months from the last Synod. This was deemed unnecessary.

St. Paul's.—On Sunday evening, February 4th, the Bishop held a Confirmation service in this church when he administered the Apostolic rite to 18 candidates, 10 males and 8 females. This was the second Confirmation service held in St. Paul's within the past year. Last night's number brought the total of those confirmed in St. Paul's since Rev. W. F. Fitzgerald took charge to 101 persons. During the past 12 years, Mr. Fitzgerald has presented over 500 persons for confirmation.

Adolphustown.—The Rev. Canon Roberts, Mus. Doc., the rector of this parish, who is a Fellow of the Incorporated Guild of Church Musicians of London, England, has been awarded this year a medal offered by the society for the best hymn tune. In 1904 he carried off the silver medal offered for the best changeable double chant, and in 1906 he received a cash prize for the best quadruple chant.

Gananoque.—Christ Church.—The annual tea meeting, which was held lately, in connection with this church, was most successful in every particular.

Leeds Rear.—On December 20th the annual Christmas entertainment of the Sunday School

of St. Luke's Church, Lyndhurst, was held. For the first hour the scholars provided the programme which consisted of carols and a short but very pretty play entitled "A Christmas Eve Pilgrimage." Then followed an intermission during which the prizes and gift books were presented to the scholars. The remainder of the entertainment was provided by the Dramatic Club which presented the play "The Squire's Daughter." Three young ladies and five young gentlemen made up the caste and they well sustained the dramatic reputation that this club has held in the past. The church hall was packed to the doors and \$56 clear of expenses was realized. The village of Lyndhurst has now an electric light plant generating current by means of the water-power at the Roddick lumber and grist mill. Electric lights with beautiful brass fixtures have been installed in St. Luke's Church, the church hall and the rectory. The Sunday School and the ladies of the congregation paid the cost of installing the church lights and one generous parishioner provided the entire cost of its installation at the rectory. The ten days' Mission for the parish of Leeds Rear—a part of the general Mission in Leeds Deanery—was held in St. Luke's Church, Lyndhurst. The missioner was the Rev. R. P. McKim, M.A., rector of St. Luke's parish, St. John, N.B., Diocese of Fredericton. The services of the Mission are over but the good work of the Mission has only begun. The Mission has marked the beginning of life for some and a more adequate realization by Church people generally of the normal level of faith and life and service for Christ's people. A Mission service was held each night at 7:30 o'clock preceded by a fifteen minute service of song. On Wednesday and Friday morning there were celebrations of the Holy Communion at 10 o'clock with addresses on "The Power and Equipment of the Christian Life." On the last Sunday of the Mission three Mission services were held—morning prayer at 10.30, children's Mission service at 2.30, and Mission service at 7.30 in the evening. In the morning and afternoon of the last Sunday the services at the other two churches of the parish were taken by the rector, the Rev. W. Hilliard Smith. The Mission closed with a service of thanksgiving on Monday night, January 30th. Many requests for prayer concerning the spiritual condition of loved ones and friends were sent in by means of the box provided for the purpose at the church door. After the closing service a large number of persons remained to personally express their appreciation to the Missioner of the loving and faithful presentation of the blessed truth they had been privileged to listen to from his lips. The Mission has left a large blessing here, and we hope and believe a permanent one.

OTTAWA.

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

Ottawa.—The news of the death in England of the Right Rev. Dr. Holmes was received in this city with many expressions of deep regret. The deceased prelate was well known in Ottawa. He was here for the Laymen's Missionary meetings in November last, and addressed several of the congregations in the surrounding district. He was one of the pioneer missionaries of the North Country, in which he had laboured for many years. His mission abroad was to solicit funds for the carrying on of the missionary work in his diocese, and while there he was stricken with the illness that terminated fatally.

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At the time of his death his wife was on her way to England, having been sent for when his illness took a serious turn.

St. Matthew's.—The "sporting parson" has by no means become extinct, though, as far at least as the Dominion is concerned, the term can seldom, if ever, be used in the old opprobrious sense. In its greatly esteemed rector, the Rev. Walter M. Loucks, this church has a sporting parson of the right sort, an athlete himself of no mean pretensions; in the old college days, he is an enthusiastic admirer of all forms of clean, manly sport, a firm believer in muscular Christianity, and one who sees no reason why secular pleasures should be divorced from religious influences. All branches of legitimate sport find enthusiastic votaries in this parish, and as a result the rector has, from time to time, preached special sermons bearing thereon. Hockey, football, baseball, etc., have each in their turn been given prominence, and on Sunday night last a crowded congregation listened to an appropriate address to the members of the Curling Club, of which he is chaplain, and one of the popular promoters of the roarin' game in the south end of the city where his church is situated.

St. Matthew's.—Though St. Anna's Guild of this church has held eleven successful concerts in the last eleven years, none has been more so than that held last week. The attendance was over 500, and a large number of encores testified to the quality of the programme. The feature of the performance was a playlet entitled "The Matrimonial Agency," which was put on by St. Matthew's Dramatic Club. Being intensely humorous it drew continuous laughter and rounds of applause. Besides the playlet a programme of music and recitation was given and much enjoyed.

St. Matthias.—At last week's meeting of the Men's Association of St. Matthias, a very interesting and ably contested debate was held on the subject: "Resolved that land values should be the basis of taxation." The affirmative was led by Mr. Wm. Joynt, the negative by Mr. F. J. Merrill, their seconds being respectively Mr. W. Stockdale and Mr. H. R. Holmden. A decision in favour of the affirmative was given by the judges, Rev. E. A. Anderson and Messrs. J. S. Plaskett and W. Coxford. At the mission to be conducted in St. Matthias Church from Feb. 22 to March 3, the preacher will be the Rev. T. B. Clarke, M.A., the rector of All Saints' Church, London, Ont.

Ottawa East.—Holy Trinity.—A near repetition of the disaster which recently befell the Church of St. John the Evangelist occurred to this church lately, when fire broke out in the basement of the edifice one night last week. Happily it was early discovered and the excellent work of the fire brigade confined the flames to the basement, though the church proper suffered slightly from smoke. The loss is covered by insurance, and no interruption has occurred in the services of the church.

Smith's Falls.—The Rev. W. F. Fitzgerald, B.D., vicar of St. Paul's Church, Kingston, recently delivered his famous lecture, "Ireland and the Irish," to a large and appreciative audience in the parish hall in this town. The lecture was given under the auspices of the A.Y.P.A., and the chair was taken by the president, Mr. S. B. Code, who introduced the speaker and commended the work of the Association. For two hours Mr. Fitzgerald held the interest of his large audience and frequently evoked enthusiastic applause. The leading features of his admirable lecture were the clear definition of the historic position and influence of the Church of Ireland, the call to Canadian youth of Irish descent to honour and emulate the virtues of the men and women who left the Old Land to build up homes in this new country now so largely peopled by their descendants, the need of home training and example by which their children would honour parents, teachers and pastors, and a wealth of information descriptive of the greatness, the power, and the righteousness of Ireland's loyal sons and daughters. His good-natured delineation of English, Scotch and Irish characteristics were intensely humorous. He seems to have a very high opinion of the Irish, does Mr. Fitzgerald, and looks with grave suspicion on any place of which it may be said, "there are no Irish there." High ideals were held up for the emulation of young Canada, and the lecture, as a whole, is bound to do good in any parish where Mr. Fitzgerald delivers it. He was accorded an enthusiastic vote of thanks in short addresses delivered by Mr. Wilson McCue and Mr. Sydney Gilroy.

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TORONTO.

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

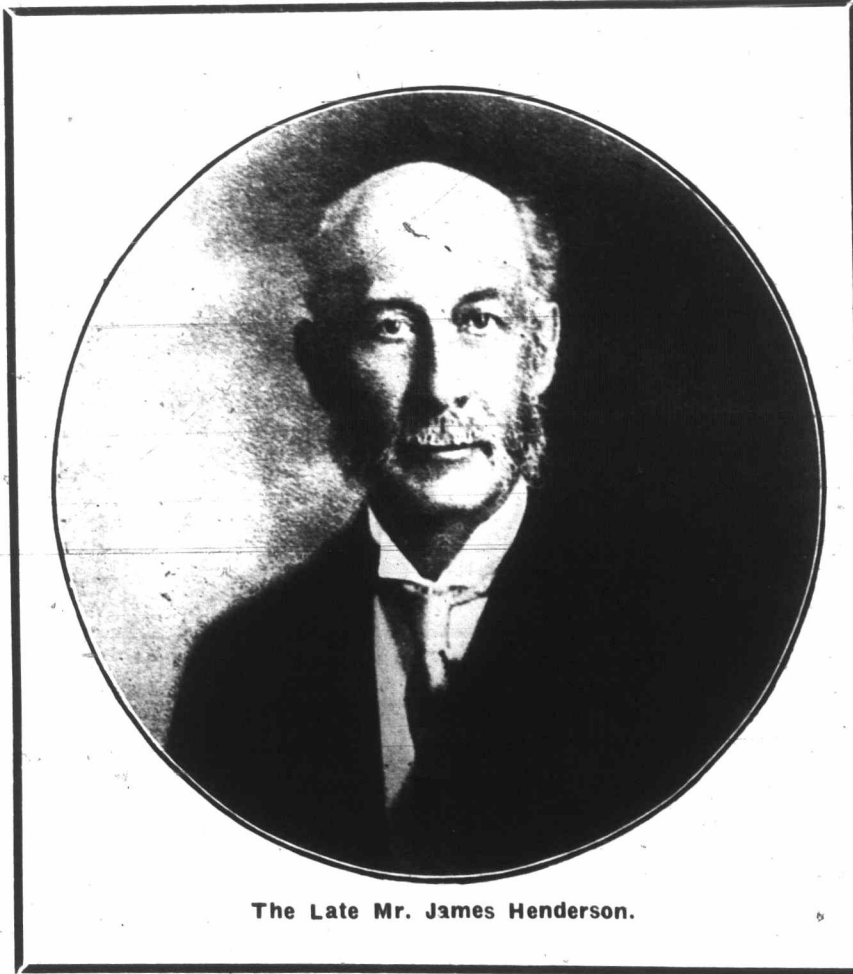
Toronto.—The Lord Bishop of Toronto would like to hear from those of the clergy who have not yet sent in their application for Confirmation.

An active campaign in the interests of Anglican Sunday school work will be commenced on Sunday, February 25, and an effort will be made to reach every deanery in the Toronto diocese. A meeting will be held at some central point to make arrangements. The subjects to be discussed will be organization, inspection and instruction. Conferences have been arranged for at different centres in Toronto as follows:—February 26, Church of the Redeemer; February 27, St. Stephen's; February 28, Church of the Epiphany; February 29, All Saints'; March 1, St. Matthew's. Addresses will be given on Sunday, March 3, at the following local churches:—St. Anne's, St. Cyprian's and St. Augustine's. Meetings will also be held at various other churches in the diocese.

Trinity College.—A meeting of the Corporation of Trinity College was held in the College Library on Wednesday, 14th February, at half-past two, the Bishop of Toronto in the chair. Among those present were the Bishop of Niagara, the Honourable Mr. Justice Osler, D.C.L., Mr. J. A. Worrell, K.C., His Honour Judge McDonald, Brockville; Dr. D. J. Goggin, M.A., Mr. Barlow Cumberland, M.A., Mr. Kirwan Martin, K.C., Hamilton; Mr. Alexander Bruce, K.C., Mr. Gerard Strathy, M.A., Mr. J. H. Collinson, M.A., Headmaster of Highfield School, Hamilton; Mr. C. S. Scott, C.A., Hamilton; the Rev. E. C. Cayley, M.A., Dr. Boyle, Dr. Llwyd, Provost Macklem, and many others.

After Dr. Worrell, one of the Executors, had officially reported to the Corporation the terms of the will of the late Mr. James Henderson, a resolution was passed reading in part as follows:—"That Trinity College records its profound thankfulness to Almighty God and its deep sense of gratitude to the Testator for the munificent benefaction made by Mr. Henderson to his Alma Mater, whereby new possibilities of useful service to Church and Dominion are opened up to the Church University of this Province." A further clause of the resolution is designed to give effect to the intention of the Testator as expressed in an unsigned codicil which was clearly intended for execution as a codicil to the will, and the following committee was appointed to deal with this and some other matters arising out of the will, namely, Dr. J. A. Worrell, K.C., Chairman of the Land, Finance and Executive Committee; Sir Edmund Osler, M.P., Chairman of the Board of Endowment and Finances; Mr. J. A. Kammerer, Chairman of the Corporation's Committee on Endowment; Sir Henry Pellatt, C.V.O., Honorary Treasurer of Trinity College; Mr. Alexander Bruce, K.C., Mr. N. F. Davidson, M.A., K.C., and the Provost. The resolution provided also, that a portrait of Mr. Henderson, painted in oils, be hung in Convocation Hall, and a suitable tablet of brass erected in his memory in the College Chapel, and Convocation, through its Executive Committee, was instructed to give effect to these proposals as soon as possible. In response to a request from the Archbishop of Melbourne, Australia, the Vice-Chancellor was authorized to conduct examinations in Divinity in that Diocese, and the Reverend John Forster, B.A., Warden of St. Aidan's Theological College, Ballarat, appointed Honorary Registrar for Australia. A resolution was carried by a standing vote conveying the congratulations of Trinity College to the Reverend J. C. Roper, D.D., a former Professor of Trinity College, upon his election as Bishop of Columbia; also a resolution of thanks to Mrs. Charlotte Carson-Talcott, of Bloomfield, Ont., for a beautifully illuminated and framed copy of her "Coronation Ode," which she had presented to the College Library. Resolutions of sympathy were passed in connection with the death of Mr. James Henderson, and of Dr. J. W. G. Andras, the latter concluding as follows:—"By Staff and Students alike he was esteemed for his learning, his ability as a teacher, his courteous bearing, his sterling character, and the patience and fortitude he exhibited under the infirmities of recent years." The reso-

lution referring to Mr. Henderson's death reads, "That the Corporation place on record its keen sense of the personal loss which Trinity College has sustained by the death of James Henderson, M.A., D.C.L., who was elected a member of this Corporation on 13th November, 1872, being, with the exception of the late Mr. Salter Vankoughnet, the first graduate of the College to be so elected, and who, throughout the forty years which have elapsed since that date, served his College with enthusiastic loyalty, self-sacrificing zeal and great personal devotion." Copies of both these resolutions were ordered to be sent to members of the two families. Letters of congratulation upon the bequest made to Trinity College by Mr. Henderson were read from the President and the Vice-President of the University, from all the Bishops of the Province, and from friends far and near. The letter from the Bishop of Huron, typical of many others, is in part as follows:—"Let me heartily congratulate the College upon the munificent sum bequeathed to it by Mr. Henderson. It is the best item of news in many years. A college that inspires such munificence justifies its existence as one of the great inspirational forces of the country." The Bishop of Algoma says: "Such benefactions are not only of immense value to the institutions which profit by them, but are calculated to inspire men of means, far and wide, with sentiments of like generous



The Late Mr. James Henderson.

liberality. May this be only the first of numerous legacies which, in days to come, will place the College in a position of assured independence and usefulness."

St. Peter's.—Under the will of the late Mr. J. Herbert Mason, who died recently, and who for many years during his life-time, was a regular and constant attendant at this church, St. Peter's has been left the sum of \$1,000. Other Church institutions which are remembered under the will of the deceased gentleman, are Wycliffe College and Ridley College at St. Catharines. A sum of money has also been left to the Superannuation Fund of the Diocesan Synod. Mr. Mason's charitable bequests amounted in all to about \$30,000, and his estate as a whole amounted to \$558,450.

St. Luke's.—On Saturday afternoon last the Rev. Father Officer of the Society of the Holy Cross gave a most interesting address in the schoolhouse before a large audience on the subject of "The Community Life," in other words, the Religious Life in the true meaning of the word, the life in which, whoever belongs to it, devotes his or her time entirely to the service of God. Basing his remarks on passages which he read from St. Matthew, 18, he showed clearly that our Lord when speaking about the married state, had also this kind of life in view, and the speaker went on to show also the analogy which existed between the two kinds of lives, the religious and the married states of life, and that both of them were founded on vows, the strict observance of

which alone brought about true happiness. Father Officer referred to the three vows which were taken by those who belonged to the Religious life, viz.: Poverty, celibacy, and obedience, and he went on to show how that obedience was the central point upon which all the rest hinged. The speaker deplored the fact that so many of the clergy of the Church were content to interest themselves only in work connected with their own special and particular parishes, and that they did not join hand in hand with their brother clergy. He said that this was one of the causes why the Church was not gaining ground as it should do, and he further remarked that if there were a community of interests amongst both clergy and laity alike in a town or city, each and all of them putting their shoulders to the wheel and helping each other, that the Church would then occupy the place and have the influence on the community as a whole, which by rights it should have. Father Officer spoke of the three ways in which the Religious life was retained and maintained in early times, both in Europe and on this Continent, viz., monastic preaching, Friar and Jesuit missionary, and in closing he gave some interesting details of the work which was now being carried on by the members of his own Order, who number nine in all. A hearty vote of thanks, on the motion of the Rev. A. J. Fidler, M.A., the rector of St. Clement's, Eglinton, was unanimously passed to the Rev. Father Officer at the close of his address after which, at the request of the Rev. A. J. H. Dicker, A.K.C., the rector of the parish, who presided, the Rev. Father Officer offered up a prayer and pronounced the Blessing.

Holy Trinity.—The members of the Men's Club of this church held a most successful "Box Social" in the club-rooms on Thursday evening last, which were filled to the doors by a large and an appreciative attendance. From the sale of boxes the sum of \$37.90 was realized.

St. Matthew's.—The Rev. J. R. H. Warren, M.A., has been appointed rector of this parish by the Lord Bishop of the diocese. Mr. Warren has been for some time past assisting Canon Welch at the Cathedral at Wakefield, and he will come out from England to assume charge of this parish. Mr. Warren had a distinguished career at Trinity University, from which he graduated with high honours in 1898. For a time after his ordination he worked in the Yukon Territory, afterwards returning to Toronto to fill the position of senior curate at St. James', which had been offered to him by the Rev. Canon Welch, the rector. When Canon Welch was appointed Vicar of Wakefield, Mr. Warren, shortly after his arrival there, joined him in England and has been with him ever since. The Rev. J. R. H. Warren was very highly thought of by the members of the congregation of St. James', and his services were greatly appreciated by them and they were very sorry to lose him when he left to join Canon Welch at Wakefield.

Church of England Deaconess House.—The monthly meeting of the Church of England Deaconess House was held on February 16th. The Head Deaconess reported that during the month three hundred and fifty visits had been paid by the students, and fifty addresses given. The Medical Department shows a like activity. Seventy-seven children attended the weekly clinic and twenty-four adults. Seven operations were performed, and forty surgical dressings. Five new obstetrical cases have been attended. In response to a special effort now being made to remove a debt of \$900 on the maintenance, and \$2,800 mortgage on the purchase of the house, about half the amount has been raised. The churches of St. Peter's and St. James' have both assisted us with right good-will. One more student has joined us during the month, bringing the number up to thirteen. Others are applying. The House is now quite full. Miss Thomas reports that twenty-one members have joined the Home Preparation Union since last autumn when it was instituted. Miss Hague and Miss Thomas after spending a pleasant time at the Mildmay Deaconess House in London, England, are once again on the sea. They hope to reach India about the beginning of March. Their experiences on the Atlantic were not of the pleasantest kind.

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Wycliffe College.—On a recent evening between 7 and 8 o'clock, 435 hungry men lined up outside of the Yonge Street Mission. The Wycliffe College students were giving a free supper, and it attracted a large crowd. Buns, wieners and coffee formed the menu for the evening, and the rapidity with which they disappeared indicated the thorough enjoyment of the guests. When thoroughly satisfied, they listened attentively to an earnest address by the Rev. T. R. O'Meara, Principal of Wycliffe College, and enjoyed the musical programme which was provided by the students.

The Right Rev. Dr. Brent, the Bishop of the Philippine Islands, expects to pay a brief visit of two days to this city on the 9th and 10th of March. He has been for the past three months at the Hague attending a National Conference which has been held there for the purpose of perfecting measures for the suppression of the opium traffic. Arrangements are being made by the Toronto Committee of the Laymen's Missionary Movement to hold a meeting on Sunday afternoon, 10th March, probably in the Church of the Redeemer, to be addressed by Bishop Brent. On the morning of 10th March Bishop Brent will preach at St. Simon's.

Seventeen of the local churches are at present actually carrying out Laymen's Missionary Movement campaigns, and fifteen more are taking steps to increase their annual offering. St. James' Cathedral has adopted the duplex envelope system, and last year the collection for the movement was \$19,085, which shows how much can be done by a church interesting itself in the work. Secretary D. M. Rose, of the Anglican Missionary Movement, left for Ottawa and Montreal on business, and will visit Philadelphia later to attend the conference of the Secretarial Council of the Laymen's Missionary Movement.

Holy Trinity.—Noon-hour services will be held in the church daily, except Saturday, commencing on the 26th. The hours of service will be from 12.20 to 12.40 p.m. The names of the preachers are as follows:—February 26th to March 1st, the Very Rev. Almon Abbott, Dean of Christ Church Cathedral, Hamilton; March 4th to 8th, the Ven. Archdeacon Davidson, St. George's Church, Guelph; March 11th to 15th, the Bishop of Toronto; March 18th to 20th, the Rev. Derwyn T. Owen, rector of Holy Trinity Church; April 1st to 4th, the Rev. J. P. D. Ilwyd, D.D., vice-provost of Trinity College.

St. Anne's.—The Rev. Lawrence Skey, the rector of this church, was elected president of the Ministerial Association at their last meeting.

Parkdale.—Church of the Epiphany.—The Rev. Canon Hague, the new vicar of this church, began his public ministry in this parish on Sunday last, preaching both morning and evening. Large congregations were present at both services. In the morning he preached from the text, "I was glad when they said unto me, let us go up into the House of the Lord," Psalm cxxii. On Monday evening last a public reception was given to the Rev. Canon Hague by the members of the congregation in the schoolhouse. Short addresses of welcome were delivered by the Revs. Canon O'Meara and L. H. Skey. Mr. M. Cannell, chairman of the Advisory Committee, presided. The new vicar made an eloquent speech in reply to the addresses of welcome. At the close of the meeting refreshments were served.

Cobourg.—The Lord Bishop of the diocese spent last Sunday in this place, and he preached both morning and evening on behalf of the Building Fund of St. Alban's Cathedral.

Port Hope.—St. John's.—The 43rd anniversary of this church was observed on Sunday, February 11th, the preacher for the day being the Rev. R. B. Grobb, M.A., of Peterborough. There was a large attendance at both services. During the morning service the very handsome Communion Table and chancel curtain, presented by Miss Mulligan as memorials of the late Mr. John Mulligan and Mrs. Mulligan, were duly and solemnly dedicated. On the following evening a very successful congregational social was held in the schoolhouse under the auspices of the Girls' Guild.

Collingwood.—All Saints'.—The Lord Bishop of Toronto formally opened and dedicated a new Parish House here on Sunday, Feb. 11th. The building is not entirely completed but is sufficiently far advanced to be of practical service. Long before the hour designated for the commencement of the service, the magnificent auditorium, as well as the galleries and class rooms opening into it, were filled to their utmost capacity. The churchwardens, Messrs. C. T. Stephens and W. Patterson, together with the choir, had seats on

the platform. The ceremony proper commenced with the singing of a hymn, after which the rector read the lesson; a few prayers were next recited, and then the rector addressed the large audience in a few well-chosen words, and asked the Bishop of the Diocese to formally declare the building open. Bishop Sweeny commenced his address by congratulating both the rector and the parishioners on the beautiful building he was called upon to open on this day. It showed, he said, that all parties were working in harmony for the good of the parish and he foresaw a great future before them if they only continued as they had begun. Nothing was accomplished without effort and they would be well repaid for any sacrifice they might have to make by the wonderful impetus that would be given to the work of the parish through the opening of this magnificent parish house. He further emphasized the twofold work that a house of this kind opened up, namely, the spiritual and the social; both were equally important in their way, and both must be encouraged in order to have a healthy organization. He further hoped that before long he would have to visit Collingwood again to consecrate an enlarged church which he felt sure would soon be needed. "I would like," said Bishop Sweeny, "to have a picture of the wonderful sight I see before me here, that I may hang it up in my study to remind me that on the 11th of February, 1912, I dedicated to the glory of God this beautiful building." At the conclusion of the Bishop's address, Mrs. Morris sang a solo which everyone enjoyed, and then the rector called on Mr. Morris, who was present in his dual capacity, as both chairman of the Finance Committee and superintendent of the Sunday School, to say a few words. Mr. Morris confined his remarks, however, to congratulating the parishioners on having the Bishop with them to-day, and in telling them how greatly he was indebted to the able assistance rendered him by the architect, Mr. P. C. Palin, and the chairman of the Building Committee, Mr. W. A. Hamilton. The Bishop closed the meeting with the Benediction. The new parish house is a two-storeyed structure, built of dressed stone with cement mortar filling. Fronting on Elgin Street, it also has a large entrance from Ste. Marie Street. The auditorium is 45 feet by 45 feet, with a platform at the north end 14 x 20. The gallery runs round the west and south sides, the whole having a capacity of about 500 people. Opening off the auditorium and immediately on your right, if you enter the building from Elgin Street, is the ladies' parlour, a fine large room 17 x 24 with a fire-place; on the left is the library 15 x 17, which also has a fire-place in it. Both the ladies' parlour and the meeting room of the W.A., on the floor above, open on to the auditorium, but can be shut off with folding doors, if desired. There are also rooms upstairs for the St. Andrew's Brotherhood, and for one of the Bible classes. The basement, which is the whole size of the building, comprises a large recreation room, 45 x 35, a kitchen 14 x 17, which is fitted up with cupboards and folding tables, as well as a large range, and the infant classroom 25 feet square. This building, as well as the church, is heated by steam. The interior of the building is finished in Georgia pine, stained a fumed oak colour. The windows are all leaded glass. The building represents the Tudor style generally, and is the very latest in all its appointments. The ventilation is perfect; the acoustic properties cannot be excelled. Two vestries connect the hall with the church, one for the use of the rector, and one for the choir. When needed for Sunday School purposes, the galleries and that part of the auditorium beneath them, can be div-

ided off into twelve separate sections for classrooms, curtains being hung on brass rods for this purpose. The whole building reflects great credit on the architect, Mr. P. C. Palin, and on all those who have had charge of the different contracts.

HURON.

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

London.—All Saints'.—A banquet was held in the schoolroom on Feb. 15th at 7.30 p.m., in the interests of Huron College, under the auspices of All Saints' and St. Matthew's Churches, when 130 men sat down to well-furnished tables. Bishop Williams was chairman. The speakers were Hon. Adam Beck, the Rev. R. S. W. Howard, of Chatham; the Rev. Arthur Carlisle, of Windsor; Canon Craig and Dr. Sage, of London, and the two rectors, the Rev. E. Appleyard and the Rev. T. B. Clarke. Mr. Beck spoke of his hearty interest in Huron College and the Western University, and of the government's intention to support the University liberally when London citizens show they intend to do their part in generously supporting it. The Bishop made a strong appeal to the many young men present to think of offering themselves for the Christian ministry. The object of the meeting was not to make money out of the banquet, the tickets being sold at the nominal fee of 25c., but it was rather to make the College better known on the eve of her jubilee and to call out students and means to enable the College to do better work in the days to come.

Burford.—Holy Trinity.—On Jan. 28th, the Rev. Jas. M. Horton completed two years' ministry in this parish. A congregational meeting was held recently in the church and the rector's stipend was increased to \$1,000.

Windsor.—All Saints'.—The funeral of His Worship, the late Mayor Hanna, who died on Tuesday, the 13th inst., took place from this church on Friday afternoon last. It was in all probability the largest and most impressive ever witnessed in this city. The route of the cortege from the residence to the church was deeply lined with people, many of whom had come from Detroit. The service was conducted by the Rev. Arthur Carlisle, the rector of the parish, assisted by the Rev. W. H. Snelgrove and the Rev. W. H. Battersby. The deceased gentleman was very greatly respected by the community at large.

Woodstock.—New St. Paul's.—There was a large gathering of A.Y.P.A. members in the Grey Memorial Hall on Monday evening, Feb. 12th, when the A.Y.P.A. of that church were the hosts of the associations from Ingersoll, Eastwood, Huntingford and Old St. Paul's. All of these organizations were well represented and although they numbered about three hundred, they were successfully entertained at a gathering which was both instructive and amusing. The instruction furnished was through the medium of reports from the various district associations. These were presented by the following:—Eastwood, Mr. Kelly; Huntingford, the Rev. Mr. McGoun; Ingersoll, the Rev. R. J. M. Perkins; New St. Paul's, Mr. D. McLellan. In addition to this, the Rev. T. B. Howard, secretary for A.Y.P.A. and Sunday school work for the diocese of Huron, spoke briefly, urging more frequent gatherings of the kind for the district and suggesting that a big picnic be arranged for in the summer months. The whole gathering took the form of a valentine social and the decorations in the audience room of Grey Memorial Hall were in harmony with the occasion, gaily coloured hearts with cupids and arrows further suggesting the idea. Mr. D. McLellan, president of New St. Paul's association, took the chair. A very pleasant evening was spent by all who were present.

St. Mary's.—St. James'.—Special week day services for deepening the spiritual life are being held in the church hall throughout the Season of Lent. They commenced on Ash Wednesday, Feb. 21st, when the Rev. Rural Dean Taylor officiated. On the following day the Rev. Dr. Sage, of London, Ont., preached. The following is a list of the officiating clergy for the remainder of the Lenten Season: Ash Wed. Feb. 21, the rector; Thurs., Feb. 22, the Rev. Dr. Sage, London; Feb. 29, the Rev. E. Appleyard, B.A., London; Mar. 7, the Very Rev. Dean Davis, London; Mar. 14, the Rev. H. W. Snell, B.A., Thorndale; Mar. 21, the Rev. Canon Craig,

Church Decoration

entrusted to our artists and workmen will be well and artistically executed. Long experience has proven our work to be in the highest class.

Correspondence is invited

The Thornton-Smith Co.
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London; Mar. 28, the Rev. F. B. G. Deherly, B.A., London. During the next week, Holy Week services will be held from Tuesday to Friday inclusive, as follows:—Tues., April 2, the Rev. C. R. Gamie, B.A., London; Wed., April 3, the Rev. J. W. Hodgins, Stratford; Thurs., April 4, the Rev. W. A. Shipway; Good Friday, April 5, the Rev. Principal Waller, M.A., Huron College, London.

St. Thomas.—Trinity. — The fourth annual men's banquet took place under the auspices of the A.Y.P.A. in the schoolhouse on Tuesday evening, February 13th. There was a large attendance and the whole affair passed off most successfully. During the evening two eloquent addresses were delivered by Mr. R. W. Allin of Toronto, and the Rev. J. B. Fotheringham of Goderich. An excellent musical programme was provided during the evening. Mr. Roe, the chairman of the Board of Education, presided.

Brantford.—Grace Church.—The Rev. Gerald Potts, M.A., the new curate of this parish, entered upon his duties in connection with that position on Sunday the 11th inst., when he preached both morning and evening and addressed the children in the Sunday School in the afternoon. Mr. Potts has been recently working in the diocese of Oregon, but he was ordained both deacon and priest by the late Bishop of Niagara. His initial sermons made a most excellent impression and he has a splendid record as a parish worker. Mr. Potts is a graduate of Trinity College, Toronto.

ALCOMA.

Geo. Thorneloe, D.D., Bishop, Sault Ste. Marie.

Aspdin.—St. Mary's.—Mr. D. C. Lees, for some time in charge of this Mission, has accepted an appointment from the Right Reverend Bishop Brooke to serve in the diocese of Oklahoma. He is to have charge of Alva and Woodward, and will travel by rail between stations. His expenses are to be paid and a furnished room supplied to him at each station. His stipend as a lay student will be a hundred dollars higher than that of a missionary priest in the Canadian Church. His friends here wish him much success in his new sphere of labour. The Mission of Aspdin is now served by a lay reader under the supervision of a neighbouring priest.

RUPERT'S LAND.

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

Winnipeg.—The Rev. A. E. Cousins, vicar of St. Alban's, Fort Rouge, has been appointed the Canadian Agent for the Church of England Immigration Aid Society of London, England, in succession to the Rev. S. Fea.

CALGARY.

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

Calgary.—An Urgent Appeal for Men.—At the request of the Executive Committee of the Synod the Bishop makes an urgent appeal for additional clergy, giving the following information with reference to the vacancies and new openings in the diocese. **Vacancies Feb. 1, 1912.** Taber (St. Theodore's). Taber is the largest town in the diocese, situated on the Crow's Nest Railway about 30 miles east of Lethbridge. Population last census is given at 2,321, of whom at least one-half are Mormons. A portion of the population is engaged in coal mining, and a large number are dependent on the farming operations in the vicinity. There is a good frame church with a debt, for meeting which provision has been satisfactorily made; also a small parsonage, not large enough for a man with a family, at present rented, the income, from which could probably be applied towards securing a suitable residence. The Church people are enthusiastic, having kept the services going regularly during a long vacation by the help of one of their number, who holds the Bishop's license as a Voluntary Lay Reader. The parish is self-supporting and will pay a suitable man a stipend of \$800 per annum. Innisfail (St. Mark's), with penhold (St. George's). Population of Innisfail last census 605. Situated on the Calgary-Edmonton Railway, 77 miles north of Calgary. The work in-

cludes several outstations, one of which is St. George's, Penhold, 9 miles by rail north. The town and district are in a satisfactory financial condition, the surrounding country being devoted to mixed farming. There are excellent frame churches at Innisfail and Penhold, and at Innisfail a rectory has within recent years been purchased. The whole district is self-supporting and will readily provide \$800 for its clergyman. This mission will be vacant early in March next. Wetaskiwin (Immanuel). Situated 40 miles south of Edmonton on the Calgary-Edmonton Railway. A junction point for the direct C.P.R. line from Winnipeg. Population last census, 2,411. There is a frame church and a small parsonage. A really capable and acceptable man should find scope for valuable and effective work, and there would then be no difficulty in securing from the people a stipend of at least \$800 per annum. Coleman (St. Alban's). Situated on the Crow's Nest Railway in the Crow's Nest Pass. A mining town of just over 1,500 people. Has had no resident clergyman for some six months. There is an excellent frame church, free of debt; a good new rectory, with a small debt. A good opening for a clergyman qualified to work with men. Stipend, \$800 per annum, mostly at present provided by the people. There are smaller mining camps in the vicinity which could be worked from Coleman, but these latter should soon be grouped in a mission by themselves, leaving Coleman to be a self-supporting rectory. Edmonton (St. Andrew's). A growing parish in the east part of the city of Edmonton. A nice frame church there, which is not quite paid for. The parish is growing rapidly. It supplies at present \$500 per annum towards the stipend. This is augmented by \$350 from other sources in the city. This parish should soon be a very flourishing one under the guidance of the right sort of man. **Other Openings (New, or Divisions of Existing Work).** Brooks. A growing town on the main line of the C.P.R., of about 500 people. Situated in the irrigation belt, about 110 miles east of Calgary, with very bright prospects. At present worked in connection with Bassano, but both places must have a clergyman as soon as possible. No church or parsonage at present, but a site for both has already been purchased. The people have guaranteed \$720 per annum towards stipend and this should be easily increased if the right sort of man could be sent to them at once. There are several places in the surrounding district which will need attention. Coronation. On the C.P.R., Lacombe Branch, 108 miles east of Lacombe. Population about 600, rapidly increasing. Likely to be a railway divisional point. Church prospects very promising. This is a new opening for Church work, only recently coming into existence with the building of the railway. Only occasional services from Castor have been held so far. No church or parsonage. Gadsby. On the same branch as Coronation, about 64 miles east of Lacombe and 21 from Castor, from which latter it has been worked hitherto. Of sufficient importance together with the surrounding district to require the services of a resident clergyman. No church or parsonage. Sedgwick. A town on the Saskatoon-Edmonton branch of the C.P.R., at present worked with Killam. It requires a resident clergyman, partly owing to a number of improved farms and also to the presence of other settlements in the vicinity. Monarch, Kipp, and Diamond City. On the Crow's Nest Line between Macleod and Lethbridge. Kipp and Diamond City are mining towns, the latter having a population of over 500, and Kipp promising to rapidly increase. All have prospects of a promising nature. Viking and Kinsella. On the G.T.P. Railway, 85 and 110 miles respectively east of Edmonton. Viking is a small town, and what is needed is a man to work not only the town but also the country surrounding both places. A young man able to ride would find ample scope for his energies. Delburne. A new town on the G.T.P. branch to Calgary, south of the Red Deer river. Worked at present from Pine Lake. With other towns developing along the railway it should make a good centre. Hand Hills (Division). An immense tract of sparsely settled country, having had up to the present only one missionary. Settlement is increasing and it needs at least one other man. Claresholm (Outstations). These outstations include Staveley, 9 miles north, and Granum, 12 miles south of Claresholm, with a settled farming country between and surrounding them. A deacon residing at Claresholm, and working under its Rector is needed here. Lamont (Division). On the C.N.R., east of Edmonton and with Bruderheim, Andrew and other settlements south of the Saskatchewan River, requires a clergyman, leaving the present missionary to confine his energies to the north of the river. Lamont has a church, also a parish

hall with accommodation for a single man in the second storey. Colchester (St. Stephens') with Cooking Lake (St. Mark's), and Sandy Lake. Other settlements in the vicinity. Churches at Colchester and Cooking Lake with a parsonage at Colchester near the church. Calgary City. Although there are at present parishes in the city, yet in view of the industrial and other developments taking place this year it seems certain that from 3 to 6 clergy will be needed before the end of 1912 in addition to those now here. Edmonton City. Is also developing so rapidly that while the vacancy mentioned above (St. Andrew's) is the only one now needing to be filled, 2 or 3 additional clergy may soon be wanted there. The above gives an idea of our urgent present needs; but generally speaking, the number of towns to be started or developed this year along lines of railway under actual construction, and the assured immense immigration expected this year, together emphasize the utter impossibility of now making an estimate which would accurately describe our needs six months hence. Despite earnest efforts our own theological college is not yet in operation, so we are compelled to look elsewhere for our clergy. The various divinity colleges in Canada would appear to be the institutions from which young men ready for ordination might be expected to volunteer. Apparently, however, the supply in the dioceses where these colleges exist, as well as in dioceses having the first claim upon them, is far below the demand. While we gladly acknowledge our indebtedness to these colleges and to those young men who have come to us from them, as well as for those they have trained for us, we can scarcely hope to receive at present anything like the number required to supply our needs. Hence we must look to the Motherland which has done, and is doing, so much for us in this respect. We need particularly young men, filled with enthusiasm and power, strong physically and mentally, able and willing to make themselves one with the people to whom they minister, with a capacity for large visions, and the determination to put them into effect; and we can promise them ample scope to lay foundations for the future which should result in the Church taking the position she ought to occupy in the life and interests of the people of our new nation. With reference to the stipends in the new openings, our standard at present is at the rate of \$700 per annum for Deacons and \$800 for Priests. These amounts are usually made up as follows: The Executive Committee of the Diocese guarantee a portion (about two-thirds, to begin with), and the people ministered to are required to supply the balance. Applications from men in England should be made to the S.P.G. or the C.C.C.S., and in Canada directly to the Bishop, Cyprian Calgary. Bishop's Court, Calgary, February 10, 1912.

NEW WESTMINSTER.

A. U. de Pencier, D.D., Bishop, N. W. Westminster, B.C.

Vancouver.—St. James.—Funeral of the late Rev. H. G. F. des-Clintons. The body of the late rector of this church was brought from California on Friday, the 2nd, and rested in the chapel of St. Luke's Home until the night of February 4th, Sunday, after Evensong, when it was carried into the church. Hourly watch, with the recitation of the Psalter, was kept by relays of clergy and laity during the night. Holy Communion was celebrated at 6, 7, 8, and 9 a.m., on Monday, and there was a choral Eucharist at 11. This was very largely attended, many being unable to gain admittance to the church. The Burial Service, except the Committal, was taken in the church at 2.30 p.m. The Lord Bishop of the diocese conducted the service, the Lesson being read by the Rev. C. Croucher, vicar of Yale. At the close of the service the body was taken charge of by the Free Masons. Headed by a squad of mounted police, the cross-bearer, clergy to the number of 25, followed by the Bishop and his chaplain, the Free Masons, the Guilds of the parish, and many others, walked to Main Street Bridge, whence they were conveyed by carriages and street cars to the cemetery. A large concourse of people lined the streets as the procession passed. The city was represented by the Mayor and one of the Aldermen. Seats were reserved in the cemetery for the Woman's Auxiliary. At the cemetery the Bishop acted as Grand Chaplain, and the Masonic service was taken by the Grand Master, Mr. F. J. Burd, who is a member of St. James' parish, and the Grand Chaplain. The funeral was one of the largest known in the history of the city. The hymns sung at the service in the church were chosen by the deceased, and at his request there were no flowers.

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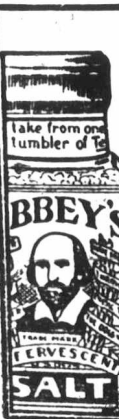
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Expansion of Work in the Diocese.—The year that has lately closed brought with it many opportunities for the extension of the Church's work in this rapidly developing province. It is a great satisfaction to those who are responsible for the direction of her energies that her children have not been negligent, but have availed themselves of so many of them. There has been manifested an increasing desire to work unitedly for the common good and a great realization of the fact that material prosperity without moral work is of no avail in the upbuilding of a nation. The lower mainland and the vicinity of Vancouver and New Westminster has been the sphere of the greatest development, though in every part of the province a forward step has been made. From Fort George to the boundary line, and from the coast to the confines of Alberta (which is the territory under the jurisdiction of the Bishop of New Westminster), new churches have been built, new parishes formed and new priests and deacons sent to minister to the many new settlers that have come and are coming. At Fort George, a little church dedicated to St. George was built early in the summer, and at South Fort George another has recently been completed, called St. Stephen's. At Quesnell, headquarters are established for two clergymen and two laymen who minister to the growing congregation there, and

also hold services regularly in the old church at Barkerville, which has been used but seldom for many years, in fact since the days of the mining boom, till this summer. The Chilcoten country is also regularly traversed by one of these missionary clergy and their ministrations are heartily welcomed.

Construction Camps.—Two men are told off to work among the construction camps on the line of the new C.N.R. between Yale and Kamloops. One of these has headquarters at Lytton, the other at Kamloops. Progress is being made, too, in the work among the Indians under the Anglican Church. A new hospital has been completed at Shulus reserve in the Nicola Valley, as well as a new schoolhouse there; a new church has been built by the Indians themselves at Spence's Bridge and consecrated, and a new school to cost \$10,000 is to be built at Yale to replace the present building used for so many years. But the greatest evidence of growth is to be noted in the Fraser Valley nearer the Coast. Here the growth of the population has necessitated a corresponding increase in the development of Church activities. In the Chilliwack Valley three parishes are now in existence where last year there was one. Hammond and Coquitlam and Port Moody that last year were served by one minister have each a separate parish now with their own incumbent.

In Surrey three new churches have been built through the munificence of an earnest Churchman, and two parish priests have each their separate fields of labour each with three stations.

New Parishes.—In the environs of Vancouver new parishes have been established and services held in several new suburbs, the two latest to be begun being St. Thomas' in South Vancouver and St. Nicholas' in East Vancouver. There are now five centres in North Vancouver, with three incumbents, namely, the old parish church of St. John's; next in order of time, St. Clement's, Lynn Valley; then St. Agnes', a neat little church east of Lonsdale avenue; then St. Thomas', North Lonsdale, and the latest to be formed, a mission at Capilano. There are now seventeen parishes in Vancouver and South Vancouver, and adding those already mentioned in North Vancouver with the three in New Westminster city and the two in Burnaby, we have twenty-seven parishes and missions in what will some day be one great city. Two very successful missions are being carried on in Vancouver for work among the Japanese: one in the East End, in St. James' parish, and one in the West End in Holy Trinity parish. A Chinese mission with a native Chinese catechist is being carried on in the heart of the city; and a mission for seamen does its good work among the sailors who frequent our ports.

Correspondence and Diocesan News Held Over for Want of Space.

British and Foreign

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The death of Emeritus Professor Martin Howy Irving, LL.D., which has taken place at Albany, Surrey, removes a link which connects these times with a curious and interesting movement in Church life. Dr. Irving was a son of the famous Rev. Edward Irving, that strange genius whose eloquence and fervour made him a conspicuous figure in the religious world early in the nineteenth century,

and who subsequently was the chief founder of the Catholic Apostolic Church. Deceased was appointed Professor of Classics and English in Melbourne University, Australia, in 1856, and remained there until 1892.

The Publication Committee of the Episcopal Church in Scotland have practically arranged a contract with the Syndics of the Cambridge University Press for the publication of the authorized Scottish Liturgy and the Schedule of Variations from the Book of Common Prayer as sanctioned by the Provincial Synod in December. Three separate editions of the Liturgy will be issued for altar use, and for ordinary use in two sizes (Pica 8vo. and Bourgeois 32mo.), and the Schedule will be available in these two latter sizes. These publications will be ready by the end of February. The committee have also arranged with the Syndics for the publication later on of a complete prayer book with all the Scottish Variations incorporated where they occur in the text.

The Lord Bishop of London duly consecrated the Cathedral at Khartoum on the 26th January, the 27th anniversary of General Gordon's death. A very large number of prominent people were present and the service was most impressive. Besides the Bishops of London, Chichester and Khartoum, the Coptic Bishops of Khartoum and Jerusalem and the four Greek Bishops of Syria and Egypt were present at the service. The Bishop of London preached from the text, "Greater love hath no man than this, that a man lay down his life for his friends." The Dean of Salisbury preached at evensong on the same day, and on the following Sunday, January 28th, the Bishop of Chichester preached in the morning and the Bishop of London in the evening.

The Very Rev. Edward Maguire, D.D., who has been Dean of Down for twenty-five years, has placed his resignation in the hands of the Bishop. Dr. Maguire was ordained in 1845 for the diocese of Derry, became rector of Ballymena in 1860 and served several important parishes in the united diocese of Down, Connor and Dromore, including that of Bangor, of which he was rector from 1876 to 1903. The burden of years then compelled his retirement from active parochial work; but he continued as Dean of the Cathedral Church of Down. The Dean was honoured and beloved. Every distinction which could be conferred upon him as a presbyter was his, and he now retires after a long and faithful ministry of sixty-seven years. He is succeeded by the Ven. J. Pierce Brown, who has been Archdeacon since 1899.

FIFTEENTH ANNUAL STATEMENT
THE NORTHERN LIFE
ASSURANCE CO.

For the Year Ending December 30th, 1911
The Best in the History of the Company

Insurance written and revived	\$1,933,945 00	Insurance in force..	\$7,855,966 00
Increase over previous year	444,980 00	Increase over last year	846,367 00

INCOME.

To cash on hand Jan. 1.....	\$ 65,113 49
" net premiums on insurance	275,952 98
" interest and profit on securities sold	82,175 44
" other items.....	5,210 71
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	\$ 428,452 62

BEING AN INCREASE IN THE BUSINESS INCOME OF \$51,922.26, EQUAL TO ABOUT 20 PER CENT.

ASSETS.

By Mortgages on real estate.....	\$ 969,974 99
" Bonds, debentures, policy loans, etc.	469,986 32
" Interest accrued and due.....	28,758 52
" Other assets	87,740 12
" Cash in bank and head office	68,426 66
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	\$1,625,886 61

At the annual meeting, held Feb. 5, 1912, the old board of directors were unanimously re-elected.

T. H. PURDOM, President. JOHN MILNE, Managing Director.
District Manager—J. M. FERNLEY, TEMPLE BUILDING, TORONTO

EXPENDITURE.

By Paid policyholders, deaths, surrenders and dividends	\$ 39,860 90
" Salaries, commissions and travelling expenses	90,658 06
" Medical fees, taxes and rents	14,992 26
" Office supplies, advertising, other expenses	9,812 43
" Dividends to shareholders	30,142 98
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	\$ 190,844 73
" Increased Investments.....	173,559 33
" Cash in bank and office.....	69,425 66
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	\$ 428,452 62

The business expenditure shows in proportion to the amount of insurance written a decrease of 11 per cent, over last year.

LIABILITIES.

To Net insurance reserve	\$1,068,288 47
" Death claims unpaid	5,150 00
" Additional items.....	200 47
" Dividends due Jan. 1, 1912	13,771 68
" Total liabilities, exclusive of stock	\$1,107,410 62
" Surplus for benefit of policyholders	\$ 518,475 99
" Capital stock paid up.....	469,781 38
" Surplus over capital stock and all liabilities	\$ 58,694 61

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A wise person knows when to use Abbey's salt.
Don't you think it time to get a bottle?
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 W. D. MATTHEWS, Vice-President
 C. A. BOGERT, General Manager

Capital paid up \$ 4,700,000
 Reserve Fund 5,700,000
 Total Assets 70,000,000

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Original Charter 1854

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A noteworthy feature of the institution of the Rev. R. H. S. Cooper to Christ Church, Lisburn, lately, was the presence of four former incumbents at the service. These were:—Canon Pounden, rector of Lisburn Cathedral; Canon Moore, rector of Holywood; Canon Peacocke, rector of Bangor; and the Rev. R. W. Greer, rector of Banbridge.

No fewer than 217 historic books and manuscripts, some of which are of almost priceless value, have been stolen from the library of Peterborough Cathedral. The thefts are believed by the police to have extended from January, 1907, to June, 1909, and were only disclosed recently when a middle-aged man giving the name of Finkler was accused at the local Police Court of stealing books nominally valued at £200. For two years the secret has been kept, even from those closely connected with the cathedral. In the meantime investigations were made, and the scope of the inquiry extended as far as New York. Some valuable works were in this way recovered from collectors. Only six highly-placed persons in the cathedral precincts have the keys to the library, and the doors are always kept locked. It is thought that a skeleton key must have been used and a few books abstracted at a time. The Dean does not consider it desirable to publish the list of missing books. The original of the Saxon Chronicle is said to have been recovered, but works of Roger Ascham, Francis Bacon, John Dryden, John Knox and John Milton, and a letter from Queen Elizabeth to the Earl of Leicester, are among the missing books and documents.

The Greek-Egyptians, it seems, were careless fellows. They left their waste papyri on scrap heaps outside their villages, instead of burning them. To this wa-t-paper basket habit, archaeologists of to-day owe many discoveries. The heaped up papyri were completely buried in the sand, and, in the dry climate of the desert, were preserved. Many of these papyri have been unearthed, and some under strange and, at times, amusing conditions. On one occasion some archaeologists, searching for ancient records, were rewarded with a fine collection of mummified crocodiles, and, but for the disgust which prompted a member of the party to strike the head of one with his spade, one of the most remarkable discoveries of recent years would never have been made. The crocodile's head was stuffed with valuable records, such as the earliest known marriage contract in Greek about 310 B.C., as well as a letter in Greek, dated B.C., 1, which threw a lurid sidelight upon certain social conditions of that time. Another discovery consisted of a small fragment of the first chapter of St. Paul's Epistle to the Romans, written in a rough and rude hand and belonging to the third century. Portions of the New Testament, written in a small and convenient form, were also found—the pocket Bibles of those days. Fragments of the New Testament had also been found written upon bits of clay and pottery.

A very impressive and interesting service took place at St. Mary's Cathedral, Limerick, on a recent Sunday afternoon, when the Right Rev. Dr. Orpen, Bishop of Limerick and Ardfer, in the presence of a large congregation, dedicated to the glory of God, a number of gifts and memorials recently presented to the cathedral, and which enhance considerably the scenic effect and adornment of the venerable pile. They include the late Bishop Bunbury Memorial Chapel at the north side, fitted with the holy table, church furniture, ornamental railings, etc., which were subscribed for by the public. Another memorial is a handsome stained glass window consisting of three lights, which has been placed to the memory of Mrs. Emma M. Hobson and her sister, Miss Mary J. O'Brien, Corbally, by Mr. F. Hobson, and also a stained glass window erected several years ago by public subscription to the memory of Mr. John McKern, who for forty years was a valued and gifted member of the cathedral choir. A very fine memorial recently erect-

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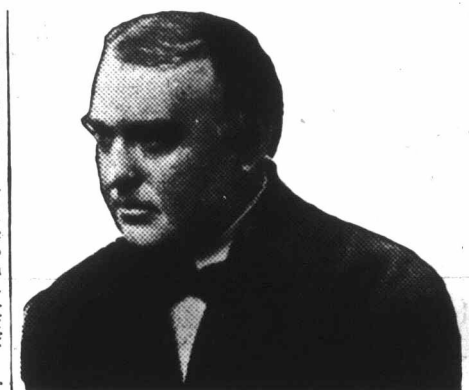
HIGHEST AWARD—ST. LOUIS, 1904.

ed is the retable, which occupies the whole breadth of the chancel, and is to the memory of the O'Brien family. It is in beautifully carved lime-stone, with three mosaic panels in the centre. The Dean of the cathedral, the Very Rev. L. H. O'Brien, M.A., took a leading part in the dedication of the memorial. Just at the junction of the transepts, and taking the place of the old fixture, is a very handsome brass lectern, presented by Lady Clevee, in memory of her husband,

the late Sir Thomas H. Clevee, D.L. It represents the figure of an angel, the desk on which the Bible is placed resting on the head and wings. In addition to the Bishop the following supplied clergy were present:—The Dean, the Chancellor, the Precentor, the Rev. T. F. Abbott, Sacentor, and the Rev. W. Foley, Diocesan Curate. The sermon was preached by the Bishop, who took his text from St. Matthew viii. 2. The service closed with the Benediction.

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In order to show beyond all doubt that I am in possession of a medicine that will cure kidney trouble, bladder trouble or rheumatism, I will this year give away ten thousand dollars' worth of this medicine, and anyone suffering from these diseases can get a box of it absolutely free. All that is necessary is to send me your address.

I don't mean that you are to use a part of it or all of it and pay me if cured. I mean that I will send you a box of this medicine absolutely free of charge, a gift from me to the Uric Acid sufferers of the world, so I can show them where and how they may be cured. I will not expect payment for this free medicine, nor would I accept it now or later if you sent it. It is free in the real meaning of the word.

For twenty-five years—a quarter of a century—I have been trying to convince the public that I have something genuine, something better than others have for the cure of stubborn chronic rheumatism, for torturing kidney backache, for annoying calls to urinate. But it is hard to convince people—they try a few things unsuccessfully and give up all hope and refuse to listen to anyone thereafter. Happily, I am in a position now to demonstrate to sufferers at my own expense that I have a medicine that cures these diseases. I don't ask them to spend any money to find out; I don't ask them to believe me, nor even to take the word of reliable people, but all I ask is that they allow me to send them the medicine at my own cost. That is surely fair.

To this end I have set aside ten thousand dollars, which will be used to compound my medicine. Much of it is ready now to be sent out, all of it fresh and standard. There will be enough for all sufferers, though there be thousands of them. And anyone who needs it can get some of it free. But in order that I shall know that you have a disease for which this medicine is intended, I ask you to send me some of your leading symptoms. If you have any of the symptoms in the list printed here you need my medicine and if you will write me I will gladly send you a box of it free with full directions for your use. Look the symptoms over, see which symptoms you have, then write me about as follows: "Dear Dr., I notice symptoms number"—here put down the numbers, give your age, full address, and send it to me. My address is Dr. T. Frank Lynott, 887 Franklin Building, Toronto, Can.

The ten thousand dollars I am spending for the compounding of my medicine is only a part of the money I am devoting to this cause, for the package of medicine I send you will be fully prepaid at my expense. From any standpoint you view it, YOU incur no expense or obligation. Just tell others who you know are suffering who sent you the medicine that cured you.

I am promising to give away ten thousand dollars' worth of medicine, and I will do that; I am promising to send any sufferer who writes me a box of this medicine and full directions free of charge, and I will do that.

I can say further that this medicine has been vouched for according to law as complying in every detail with all requirements. It will stop rheumatism, it will stop pain and backache, it will stop too frequent desire to urinate; it will heal, soothe and strengthen. You will be better in every way for having taken it. There is not an ingredient that can injure; not one but will benefit. All that I ask is that you use it yourself so that you may be personally convinced.

Owing to the large number of requests, I have had ten thousand more copies of my medical book printed. This book is new and up to date and contains complete descriptions, symptoms, causes, effects and cures of kidney, bladder and rheumatic diseases. All who write for the free medicine will be sent a copy of this grand illustrated medical book—the largest ever written on these diseases for free and general distribution.

If you need medicine such as I have, if you are anxious to be cured and don't want to spend any money LOOKING for cures, write me. Read the symptoms over and let me hear from you today.

These Are the Symptoms:

- 1—Pain in the back.
- 2—Too frequent desire to urinate.
- 3—Burning or obstruction of urine.
- 4—Pain or soreness in the bladder.
- 5—Prostatic trouble.
- 6—Gas or pain in the stomach.
- 7—General debility, weakness, dizziness.
- 8—Pain or soreness under right rib.
- 9—Swelling in any part of the body.
- 10—Constipation or liver trouble.
- 11—Palpitation or pain under the heart.
- 12—Pain in the hip joint.
- 13—Pain in the neck or head.
- 14—Pain or soreness in the kidneys.
- 15—Pain or swelling of the joints.
- 16—Pain or swelling of the muscles.
- 17—Pain and soreness in nerves.
- 18—Acute or chronic rheumatism.

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INCORPORATED 1855

Mrs. Mary Carter, of Shouldham Thorpe, Norfolk, has died in her one hundred and second year. She was a native of the adjoining village of Fincham, and was married in 1833. During all her long life she never travelled in a railway train.

"There is only one sure and easy way to insure the habit of church attendance, and that is to make it a regular habit—as regular as going to business or eating one's breakfast. As soon as it is allowed to become an intermittent or an occasional habit it is but a short step to the time when it is practically given up."

A new American oak pulpit has been placed in the chapel of the Central London District Schools at Hanwell by the old boys and girls as a memorial of their life at the schools and as a mark of their gratitude for the many benefits received there. The pulpit was dedicated and used for the first time on the first Sunday of the New Year.

Children's Department

CASABIANCA.

Mamma was going out calling. Theo had watched her while she puffed her pretty hair and pinned on her best collar and got out her white gloves. It must be very interesting, making calls. Much nicer than being left at home with Peggy, who was ironing and almost sure to be cross. A little crease had been folding itself in and out between Theo's eyes ever since he knew mamma was going, till a sudden thought smoothed it out in a flash.

"Mamma, couldn't I go calling, too?" he asked. "I'm most sure I'd bother Peggy if I stay at home and—and—"

"Where would you like to go?" inquired mamma.

Theo considered. Don wasn't at home, Marjorie had company, and Marie was taking her nap. Anyway, those wouldn't be calls—they'd be just everyday play visits. Calls were for grown-ups. "I'd like to call on old Mrs. Philipps," he said slowly. "She's about the grown-upest lady I'm acquainted with."

Mamma smiled, but she only said: "Why, yes, I should think you might go there, if you can be very polite. Callers are, you know, and always

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was a tall, stately old lady with white hair, and a manner that never had made Theo feel quite at home with her. It was because he never would have dreamed of making her a "play visit" that he thought of coming to call.

"What do you want, little boy?" asked Mrs. Philipps.

"I've come to call on you," explained the visitor. "Mamma's gone calling, and I—have, too." Theo was a little uncomfortable. He hadn't expected to have to account for his coming.

"Well, did you ever? Come in and have a seat. But I'll have to get you to excuse me while I take a short nap. I've been so drowsy all afternoon I can't keep awake any longer. I'll only be a very few minutes."

Theo said "Certainly," because he thought that was the polite thing to say, but he didn't believe Mrs. Philipps heard him. She had dropped into her big chair, untied her cap-strings and closed her eyes. Just then the clock struck three. When it struck four Theo felt for his clean handkerchief, and wiped a wet spot off his sleeve and another off his cheek. But he didn't make a sound. He remembered what mamma had said, and he was trying to obey—only about staying long, and that he felt he couldn't control.

It was about half-past four when Mrs. Philipps woke up. Her caller still sat where she had put him, his eyes were heavy, and the corners of his mouth were drooping down instead of curving up as they usually did, but his shoulders were straight and his kid gloves were folded patiently together, with the chubby fingers still inside them.

Mrs. Philipps stared for an instant, then suddenly remembered. Then she looked at the clock, rubbed her eyes, and looked again. After that she did the most surprising thing. Just gathered her caller up in her lap and kissed him.

"You dear little gentleman. You're a boy in a thousand—a real Casabianca. Please, please forgive me."

Theo didn't know why she called him such a queer, long name, but he understood what followed very well indeed, for Mrs. Philipps could make the most beautiful cookies in the

shortest time. And she assured him that it was time for the call to end and the "play visit" to begin, and it didn't matter how long that lasted.

It was tea-time when he left, with a rosy apple in each jacket pocket, a bag of cookies in one hand, and a slice of cake in the other.

"Come again soon, Casabianca," Mrs. Philipps called after him.

"I will, thank you," he smiled back; and he kept his word, for they were the best of friends after that. Mamma told him the story of Casabianca. Ask your mamma to tell it to you.—Elizabeth Price in S. S. Times.

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try not to make their hostess any trouble, or stay too long."

Theo thought it over. Yes, he'd try it, especially if he could have on his best suit and the kid gloves Aunt Emilie had sent for his birthday. Mamma helped him get ready, even waiting till she had pushed every chubby finger into those gloves, and buttoned the fat wrists out of sight.

Mrs. Philipps came to the door herself when Theo rang the bell. She

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For years he had suffered from a congested condition of the liver and kidneys, with headaches, backaches, pains in limbs and body. Words fail to describe his sufferings as well as the gratitude he wants to express for the cure.

Mr. Alex. J. Stone, West Point, Nfld., writes:—"I suppose you thought I had forgotten all about you when I got Dr. Chase's Kidney-Liver Pills, but I haven't. You must excuse mistakes, for like many Newfoundland men I have not much education, but I want to thank you many times for your medicine."

"I cannot tell you what I suffered from liver and kidney derangements, indigestion and constipation, nor can I find words to express how much good this medicine has done me. I feel better than I have for five years and have given some of these pills to friends, who tell me they have done them a wonderful lot of good. I want to express my heartfelt gratitude for the benefit derived from the great medicine."

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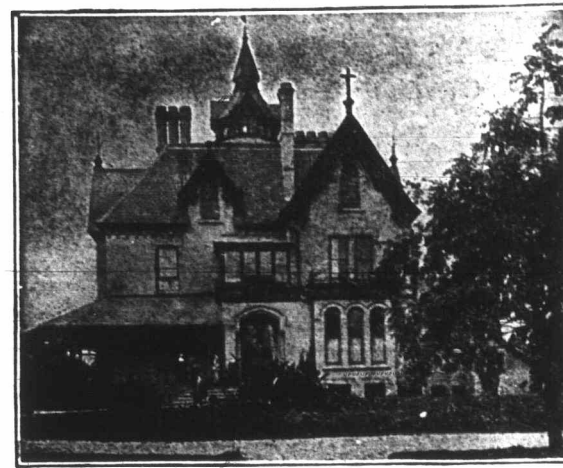
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Excavations are in progress at the ancient church of St. Bartholomew the Great, Smithfield, with a view to tracing the ground plan of the Augustinian Monastery which once stood on this site. What appears to be a portion of a very old wall has already been revealed.

Three beneficed clergymen in the diocese of Peterborough, are still in the parishes where they were fifty years ago. They are the Rev. R. C. Collins, vicar of Easton Neston; the Rev. F. M. Stopford, rector of Titchmarsh, and the Rev. E. Thorpe, rector of Burton Overy.

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