

Canadian Churchman

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

Vol. 38

TORONTO, CANADA, THURSDAY, JANUARY 12th, 1911

No. 2.



Beautiful range
of
Overcoatings
for
Fall and Winter
Wear

"PRICES MODERATE"

Edwin T. Berkinshaw
348 YONGE STREET.

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

WANTED.—Priest, at Bellaire, Ohio. Industrial town of 12,000. A growing mission. No rectory, but a church building without debt. A good field for work. Salary at start \$1,000. Address, Archdeacon Jos. H. Dodson, Columbus, Ohio.

The
WARREN CHURCH ORGAN CO.
OPERATED BY
HAY & CO.,
WOODSTOCK ONT.

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

MRS. JOAN BISHOP
Artistic Costuming
The latest and most select novelties in
Trimmings and All Gownings
28 COLLEGE ST. PHONE N. 5187.



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

BONDS

I can offer you first mortgage gold bonds bearing interest that will yield you 7%. The interest is paid semi-annually. These bonds carry the very best security and will bear the closest investigation. Write me to-day for particulars.

HORACE H. HASTINGS,
112 Confed. Life Bldg. Toronto, Ont.

Church Chime Bells
Memorial Bells a Specialty.
Molhane Bell Foundry Co., Baltimore, Md., U.S.A.

WANTED

A person in every parish
in the Dominion to obtain
new subscribers for the
Canadian Churchman.
Liberal terms offered.
Apply to Canadian
Churchman Office, 36
Toronto St., Toronto, Ont.

Clerical Suits

Suits for the street.
Suits for pulpit or platform.
Suits for evening wear.

Call on us or write for samples
and instructions for self measurement.

Harcourt & Son
103 King St. West, Toronto

IFE INSURANCE

Fireman's Cough Syrup cures 95%
of cough cases with no stomach dis-
turbance. It will relieve coughs and
colds at once. 25c. and 50c. a bottle
at

107 Yonge St.
HENNESSEY'S, Toronto

WEEKLY OFFERING ENVELOPES

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

Send To-day for Price List
THE JACKSON PRESS, PRINTERS AND BOOKBINDERS, Kingston, Ontario

A BOOK EVERY CHURCHMAN SHOULD HAVE IN THE HOME BOOK OF FAMILY WORSHIP

Being selections from Scripture and prayers for use in the home

Chosen and composed by Rev. William D. Lee.

A selection of Scripture with prayer for every day of the week for twenty-six weeks, and worship and prayers for special occasions; also blank Family Records of Marriages, Births, Deaths, &c.

This manual has been prepared to meet the great need for a simple yet adequate service for the home altar.

Cloth \$1.50 post paid. Full Leather, Gilt top \$2.50 post paid

WILLIAM BRIGGS, Publisher,
29-37 Richmond Street, West - - - TORONTO, Canada
OF ALL BOOKSELLERS

SUBSCRIBE NOW

Ask all your friends
to subscribe for the
Canadian Churchman
to Begin with the
New Year

The Opportunity of the Church of England

Lectures delivered at Cambridge

By Rev. C. Gordon Lang, D. D.
Bishop of Stepney

\$1.25

The English Church in the Eighteenth Century

By Rev. C. Sydney Carter, M.A.

35c

The Joy of Bible Study

By Rev. Harrington C. Lees, M.A.

Vicar of Christ Church,
Beckenham

35c

Social Work

By Rev. W. Edward Chadwick, D. D.

Author of Social Teaching
of St. Paul

35c

UpperCanada Tract Society.

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

St. Augustine Wine

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

BARFETT & CO., 433 Yonge St., Toronto
(Successor to J. C. Moor)
Telephone Main 625.

Elliott House, Toronto

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

HOTEL CECIL OTTAWA, ONT.

Walter B. Walby, Prop

Finest, Most Homelike, and
Modern Hotel in the City
Special Rate to the Clergy.

Anthems and Services

We will gladly send "on approval" to any organist or choirmaster, samples of anthems for general use or Easter.

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

Ashdown's Music Store
144 Victoria Street, Toronto

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

"ST. AUGUSTINE"
REGISTERED

The Perfect Communion Wine

In use in hundreds of churches in Great Britain, West Indies, The United States, & etc.

Cases 12 Qts. \$4.50; 24 Pts. \$5.50 F.O.B. Brantford.

J. S. Hamilton & Co. Brantford
ONTARIO.

Manfrs. and Props. "St. Augustine Wine"

Telephone - - Main 7405

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

The Monetary Times Printing Co., of Canada, Limited

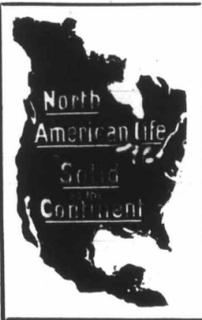
62 Church St., Toronto, N.-W. Cor. of Court St.



CHURCH AND MEMORIAL WINDOWS

STAINED GLASS
Designs and estimates submitted

LUXFER PRISM COMPANY LIMITED
100 King St. West Toronto



The North American Life

Extends to one and all

Hearty wishes for a Bright and Prosperous New Year.



NORTH AMERICAN LIFE

Assurance Company

"Solid as the Continent"

Home Office, Toronto

A Physician's Testimony for Labatt's Ale

"We find that the ale uniformly and well agreed with the patients, that it stimulated the appetite, and thereby increased nutrition. The taste, likewise, is always highly spoken of. In nervous women, we found that a glass at bedtime acted as a very effective and harmless hypnotic."—SUPERINTENDENT OF LARGE U. S. HOSPITAL.

P. BURNS & CO.

WHOLESALE AND RETAIL DEALERS IN

COAL AND WOOD

HEAD OFFICE: 49 King Street East, Toronto

ESTABLISHED 1856. TELEPHONE 181 AND 182

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

DANIEL STONE

UNDERTAKER

82 West Bloor St.

Telephone North 36



EAGLE AND RAIL LECTERNS

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

CHADWICK BROS.

Show Room 19 1/2 East King St. Hamilton
Factory, Oak Avenue, near Barton St. Send for Catalogue

ALEX. MILLARD

Undertaker and Embalmer

359 Yonge Street, TORONTO

Telephone Main 679



CHURCH BRASS WORK of every description made to order on shortest notice. Designs furnished and satisfaction guaranteed.

KEITH & FITZSIMONS, LIMITED
111 King Street West, Toronto

BELLS.

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

THE TORONTO UNIVERSITY CONCERT.

Mr. A. L. E. Davies, the conductor, is highly pleased with the progress being made at rehearsals by the members of the University of Toronto Glee Club in preparation for the Annual Concert to be held in Convocation Hall on Thursday evening, January 26th. He is particularly gratified at the large attendance and

the diligence displayed. He has rarely, if ever, heard better voices than there are in the hundred and twenty-five which he has at his command. With the assistance of the Toronto String Quartette, everybody is looking forward to one of the most successful concerts the Glee Club has yet held. The subscription lists, which are open at the leading music stores, will close Saturday, January 14, and the subscribers' plan will open at Nordheimer's, 15 King St. E., Friday, January 20th.

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

A VINDICATION OF THE NARRATIVE OF HIS ADVENTURE WITH THE WHALE

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

In Pamphlet Form,
Price Five Cents.

Canadian Churchman Office
36 Toronto Street, Toronto, Ont.



MENEELY BELL CO

TROY, N.Y. AND 177 BROADWAY, N.Y. CITY.

BELLS

LAND FOR THE

SETTLER

160 acres of land, convenient to Railways in Northern Ontario's great Clay Belt for each settler. The soil is rich and productive and covered with valuable timber. For full information as to terms of sale, homestead regulations, and special colonization rates to settlers write to

DONALD SUTHERLAND,
DIRECTOR OF COLONIZATION,
TORONTO, ONTARIO.

HON. JAS. S. DUFF,
MINISTER OF AGRICULTURE,
TORONTO, ONTARIO

SEVERAL NEW FEATURES

will be included in all policies issued after the beginning of 1911 by The Great-West Life Assurance Company.

Not the least of these is the Total Disability Clause—making a provision for the insured in the event of his becoming totally incapacitated. Premiums remain just as low as ever, and we anticipate that the same high profit returns will mature to policyholders in future as have earned for The Great-West Life their enviable reputation. If you are interested in this new special addition and would like to get fullest possible information, write NOW—stating age—to

The GREAT-WEST LIFE ASSURANCE COMPANY
HEAD OFFICE, - WINNIPEG

Down Quilts

All sizes from the large double bed to the smallest cradle, covered with Silk or Sateen in daintiest designs and colors, sometimes combining plain color and fancy design, very often all fancy design; and also all plain color in one or two colors. Old quilts are also made over and renovated when required or made up to match the drappings of a room

Your enquiries solicited and quotations furnished

JOHN CATTO & SON

55-61 King Street East, TORONTO

CHURCH FURNITURE

Catalogue of Pews, and Chancel Furniture, mailed free upon request
The Blonde Lumber & Mfg. Co. Limited
Chatham, Ont.

MENEELY & CO. WATERVLIET, (West Troy), N.Y.

The Old Reliable Meneely Foundry, Established nearly 100 years ago

CHURCH, CHIME, SCHOOL & OTHER

BELLS



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

The Canadian Churchman is undoubtedly a first-class advertising medium. It circulates extensively in the homes of the clergy and laity. Our advertisers assure us that it is an excellent paper to advertise in as it brings most satisfactory returns.

TORONTO, T

Subscription

NOTICE.—Subsc Toronto owing to th ADVANCE, \$1.50.

ADVERTISING R

ADVERTISING.—Th medium for adverti Church Journal in t BIRTHS, MARRIAG Deaths, etc., two c THE PAPER FOR a Family Paper de Canada, and shoul CHANGE OF ADDR not only the Post-C also the one to whi DISCONTINUANCE received, it will be tinue the paper m dollars per annum RECEIPTS.—The l tion is paid, no wri postage stamp mu or four weeks to m CHEQUES.—On c fifteen cents.

POSTAL NOTES.— CORRESPONDENTS of the CANADIAN C than Friday morni Address all commu

Phone Main 4 Offices—Union E NOTICE.—Sub states, \$2.00 pr

SIN

Lessons

January 8 Morning—1 Evening—1

January 1 Morning—1 Evening—1

January 2 Morning—1 Evening—1

January 3 Morning—1 Evening—1

January 4 Morning—1 Evening—1

January 5 Morning—1 Evening—1

January 6 Morning—1 Evening—1

January 7 Morning—1 Evening—1

January 8 Morning—1 Evening—1

January 9 Morning—1 Evening—1

January 10 Morning—1 Evening—1

January 11 Morning—1 Evening—1

January 12 Morning—1 Evening—1

January 13 Morning—1 Evening—1

January 14 Morning—1 Evening—1

January 15 Morning—1 Evening—1

January 16 Morning—1 Evening—1

January 17 Morning—1 Evening—1

January 18 Morning—1 Evening—1

January 19 Morning—1 Evening—1

January 20 Morning—1 Evening—1

January 21 Morning—1 Evening—1

January 22 Morning—1 Evening—1

January 23 Morning—1 Evening—1

January 24 Morning—1 Evening—1

January 25 Morning—1 Evening—1

January 26 Morning—1 Evening—1

January 27 Morning—1 Evening—1

January 28 Morning—1 Evening—1

January 29 Morning—1 Evening—1

January 30 Morning—1 Evening—1

February 1 Morning—1 Evening—1

February 2 Morning—1 Evening—1

Canadian Churchman.

TORONTO, THURSDAY, JANUARY 12, 1911.

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

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

ADVERTISING RATES PER LINE 20 CENTS

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

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

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

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

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

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

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

POSTAL NOTES.—Send all subscriptions by Postal Note.

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

Address all communications,
FRANK WOOTTEN,
Box 34, Toronto.

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

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

SINGLE COPIES, 5 CENTS.

Lessons for Sundays and Holy Days.

January 8.—1st Sunday after Epiphany.
Morning—Isai. 51; Matt. 5: 13—33.
Evening—Isai. 52; 13 and 53 or 54; Acts 4: 32—5: 17.

January 15.—2nd Sunday after Epiphany.
Morning—Isai. 55; Matt. 9: 1—18.
Evening—Isai. 57 or 61; Acts 9: 1—23.

January 22.—3rd Sunday after Epiphany.
Morning—Isai. 62; Matt. 13: 1—24.
Evening—Isai. 65 or 66; Acts 13: 26.

January 25.—Conversion of St. Paul.
Morning—Isai. 49: 1—13; Gal. 1: 11.
Evening—Jer. 1: 1—11; Acts 26: 1—21.

January 29.—4th Sunday after Epiphany.
Morning—Job 27; Matt. 16: 1—24.
Evening—Job 28 or 29; Acts 17: 16.

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

SECOND SUNDAY AFTER EPIPHANY.

Holy Communion: 258, 270, 508, 525.
Processional: 473, 476, 527, 652.
Offertory: 322, 417, 541, 542.
Children: 298, 552, 720, 724.
General: 363, 476, 507, 584.

THIRD SUNDAY AFTER EPIPHANY.

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

THE SECOND SUNDAY AFTER THE EPIPHANY.

"Patient in tribulation," Romans 12: 12.

God gives to each one of us the power of revelation by character. Prior to this gift comes the power to imitate. In Jesus Christ we see the

ideal of humanity, and He teaches us to find in His life the pattern of our own. Therefore, the Christian life is the Christ-life. St. Augustine tells us that the sum and substance of religion is to imitate Him Whom we worship. In such imitation lies the only evidence that we are worshipping in spirit and in truth. The Epistles for the Sundays of the Epiphany season point out to us how we can reveal the Christ by and in our characters. We are to consider one point to-day: He who would reveal Christ must be "patient in tribulation." No one feels the stress of life more than the disciple of Christ. The stress of tribulation may be felt in two ways. Our Christian ideals are disputed or questioned. We are interfered with in the discharge of those privileges and duties which are suggested by our ideals. Sooner or later we all have to face a "reduced" Christianity, systems based on certain elements of Christ's teaching, but denying the mystery and uniqueness thereof. We have not far advanced along the narrow way before we are conscious of the activity and malignity of those who propagate ideals of living contradictory to ours. The stress arising therefrom comes to us all. What are we to do? The very first thing we have to do is to learn to be patient. Consider the unceasing patience of Christ Jesus. And because He was patient, He was effective in demonstrating the absolute character of His ideals, and in fulfilling the privileges and duties arising therefrom. Impatience at once destroys the influence of the three theological virtues. He who gives way to impatience has lost for the time his faith in God, his earnest expectation and hope, his faith in such a statement as this, "If God be for us, who can be against us?" and of course impatience is the denial of love to those who most need love. In many ways we learn that Love is the very embodiment of patience. He who is most patient is most loving, most hopeful, and most faithful. To be patient in tribulation is to be consistent. It is also the earnest of effectiveness. He who is patient is cool and calm. He discerns where fools are blind, he sees the weak points of the enemy, and in making good use of his opportunities he is bound to be effective. Consider the significance of patience. The patient man has a true grasp of the teaching of Jesus, he has a keen appreciation of the Person of Jesus, and he is eternally reliant upon the omnipotence of God and the Kingdom of God. To be patient then is to be Christ-like. And the patient man can truly say with St. Paul, "Not I, but Christ liveth in me." "To me to live is Christ."

Anarchy.

It was a sad and startling tragedy that occurred in London when, in defiance of the law and its authorized agents, a number of anarchists attempted to kill the police and soldiers who undertook their arrest. These desperate men seem to have been drawn together in London for the purpose of planning, and, in due course, attempting, the assassination of the Royal Personages who would be present at the Coronation of King George. London, it appears, has been a port of "free entry" for all sorts and conditions of men. It is one thing to offer to the world the generous freedom of a country that may not unfairly be called the mother of freedom. It is quite another thing to allow that freedom to be used as a shield to protect desperate men whilst they plot to destroy life and property, and gradually mature and consummate their revolting and horrible crimes. British liberty cannot be made a silent partner in the commission of cold-blooded and brutal murder.

Self-Examination.

The beginning of a new year is not so often accompanied by good resolutions and earnest and prayerful determination to lead a good and Christian life as used to be the case. Ridicule, that strong weapon of the Devil, especially when clothed in printers' ink, was used in tawdry jokes first at good determinations, and then at the inevitable stumble. It is hard, perhaps in some respects even harder, now-a-days, to travel in a Pilgrimage through this world. The dangers and difficulties are for each individual to meet and surmount. This is a suitable time to enforce anew the need of retreats for personal self-examination. Many admit the need but turn from it because it is a Roman custom. It is true it is the rule of the Diocese of Rome, enforced by the present Pope, that every priest who resides in Rome must every three years pass eight days in retreat in one of three religious houses specially designated. The Pope sets the example, and last summer all over the Vatican there was the quiet and hush of the annual retreat.

Care of Our Time.

But to prevent such an objection to a good and pious custom, let us quote Jeremy Taylor on the care of our time. "Let him that is most busied set apart some solemn time (1 Cor. 7:5), every year in which for a time quitting all worldly business, he may attend wholly to fasting and prayer, and the dressing of his soul by confessions, meditations and attendances upon God; that he may make up his accounts, renew his vows, make amends for his carelessness and retire back again from whence levity and the vanities of the world, or the opportunity of temptations, or the distraction of secular affairs have carried him." In all countries, spiritually minded men have striven to realize their sins and wickedness and to obtain from God strength to lead a nobler and better life. In the High Street in Edinburgh is to be seen a block of tall houses, the flats of those days, noticeable from rows of long narrow windows; these gave light to closets where the good man might retire, shut the door and pray in secret. As time went on the men found them convenient rooms in which to keep books for their worldly accounts. There is too real evidence that the world is too much with us, and it is right that we should realize our individual weakness and take real advantage of genuine aids to devotion.

Colonies.

Times have come and gone since Disraeli uttered his historic expression:—"Those wretched colonies which hang like a millstone round our neck." What to the average British statesman of that day may have seemed an apt figure of speech, now-a-days may either be taken as showing a serious lack of foresight; or as an indication of the futility of even an experienced and sagacious statesman speaking definitely on a condition of affairs that may undergo a complete change in the near future. Certainly what were colonies in those days, are integral parts of the Empire to-day. And as regards the millstone it is being more clearly demonstrated each year that the millstone colonies of the forties are becoming the provident granaries of an ever-expanding Empire.

A Blot On Journalism.

We have written frequently against the publication in the form so common with the daily press of the not seldom coarse and demoralizing reports of the lives of criminals and the details of their crimes. We are glad to see the same views expressed and an effective preventive suggested by our able contemporary, "The Scottish

Chronicle," in the following editorial: "The extent to which many of the daily newspapers pandered to the lowest cravings of the mob is an exceedingly bad sign of the time. During the Crippen trial—their columns were flooded, not only with reports of the evidence, but with descriptive accounts of the most ghastly details. Then, when all was over, those same papers folded their hands in an attitude of outraged piety, turned their eyes heavenward, and called the starry spheres to bear witness to their joy that this 'nauseating and demoralizing business' was done with! Surely it is time the law 'took tent' of the reporting of criminal trials, divorce cases, and so forth, the detailed publication of which in our daily journals is a real danger to the moral health of the community."

Spiritual Letters.

Bishop King, whose memory is revered by all who knew him, was the author of some remarkable letters which have recently been published. They afford their readers a gratifying insight into the humble and devout character of that Godly prelate. The secret of the remarkable influence of such men as the late Bishop Wilkinson, and Bishop King, seems to lie in their rare humility, boundless faith, unselfish devotion to religion and childlike simplicity of character. How clearly the following extracts from the letters above referred to reveal the saintly character of their writer: "I do think that perfect humility, being content to be anywhere where God places one, does cure a great deal of nervousness, and so leaves one's mind more free to do its work." . . . "The old high, quiet, simple, supernatural way is the most powerful, and the most peaceful, because it is independent of this world's offers. If people would make up their minds to go straight for the next world, they might throw their hats up in this, and be bright and happy."

China.

Every mail we receive some fresh evidence that the efforts of missionaries, the effects of fifty years' trade intercourse, the results of invasions, and of modern means of communication are changing China. A common impression is that the changes are pantomimic, but they are in fact the result of fifty years of preparation. Take the greatest factor of all, education. The old system of examinations were for years examined by experts, and now are gone, and all candidates for public offices must pass an examination in Western learning instead of the old classics. The examinations are under the direction of a central board at Peking; that board has caused common schools to be opened in every province. Some of the old examination halls have been rebuilt as schools, and in some places officials with advanced ideas urge the people to use the money for schools which was formerly applied in ceremonies for the dead. The language is to be unified. Instead of multitudes of dialects all the schools are now using the Mandarin Chinese so that scholars from the common schools will have no handicap in normal or advanced schools, agricultural institutes, manual training, mechanical or electrical engineering colleges, which are being established everywhere.

King Solomon's Mines.

Once more the short life of everything mortal is impressed on us. Those of us who do not call themselves old can remember how the African romances of Rider Haggard entranced them; the rivers with the rings where the galleys moored to the banks of the river and the other evidences of ancient rule. This part of the story has a foundation of fact. Margaret L. Woods gives in Cornhill a sketch of the mysterious ruins of Zimbabwe: a labyrinth of buildings, a temple with a large elliptical courtyard, an ellipse orientated

CANADIAN CHURCHMAN.

for astronomical purposes, monoliths supposed to have served to mark the solstices, and conical towers about thirty-five feet high are the principal features left by the savage races, the recent prospectors, and the baboons who imitated them. Dotted everywhere are small heaps of stones and fragments of walls which lead the eye away where the narrowing valley runs south-east to Little Zimbabwe. Thus guarded by a chain of forts, the road wound to the coast. These ancient gold miners are said by experts to have extracted from one of the gold-bearing districts of Rhodesia seventy-five million pounds sterling of gold. Whoever the miners may have been they seem to have met a violent end. Their tools are scattered on the ground, their cakes of gold are left in the crucible. In the ruins of Mundie half-charred skeletons were found lying where they fell, their weapons and their gold beside them, their bangles pulled out of shape by violent hands. In the neighbourhood of the lost city are degenerate forms of the vine, the fig and other exotic plants. Thus not only the gold of King Solomon, but that of the ancient world is accounted for. All except the race that ruined it, and can we wonder at their extinction amid the African races? The surprise is that any traces of these old explorers are left at all.

The Great Doctor.

What a large place the massive Doctor fills in the realm of English literature! Scholars of the past and present hold his memory in affectionate regard, and even the most fastidious amongst them freely absolve his chronicler, Boswell, from all his pettiness in view of the inimitable record prompted by his quenchless devotion and inscribed by his indefatigable pen. "This is the greatness of Johnson," says Professor Raleigh in a recent work, "that he is greater than his works. He thought of himself as a man, not as an author; and of literature as a means, not as an end in itself. Duties and friendships and charities were more to him than fame and honour." "Johnson's sayings are rightly praised for their humour and quaintness, yet, oftener than the sayings of other men, they are merely true. Why, in the pageant of life, should we insist on casting Truth for a comic part?" And again, "A man who is praised for his morality is praised not so much for himself as for his conformity to certain recognized standards. Johnson, it is true, was a conformist by principle, but the most winning part of his character was all his own. He is the humorous Englishman, who, if he cannot please by being himself, is content not to please, and gives the matter no further thought. The other peoples of Great Britain, the Scotch and the Welsh, seldom attain to this natural and regal simplicity." A leader writer in "The London Times" said the other day by way of reference to the Oxford English Dictionary: "It can be read like Boswell's Johnson, wherever it opens. The books we enjoy most are those which we know so well that we can dip into them anywhere without suffering from ignorance of the context." Last month the well-known scholar and theologian, Dr. Neville Figgis, Fellow of St. Catherine's, Cambridge, delivered a lecture at Leeds on the personality of Dr. Samuel Johnson, who, the lecturer said, was the greatest man England ever knew. Speaking of Johnson's religious temperament, he said he was no saint, though a deeply religious man. He was a strong High Churchman of the old school. A genuine faith and reverent love were exemplified in his written prayers. Each speaker or writer who deals with the Doctor or his work may criticise the one or the other from the standpoint of his own taste and culture, but one and all seem to agree that the Doctor was great, so we feel quite justified in referring to him as "The Great Doctor."

January 12, 1911.

Welsh Church Commission.

Seven out of nine Commissioners have signed the report of the above Commission. So conclusive is this report in favour of the Church position that our contemporary, the "National Church," is justified in its following reference to the opponents of the Church: "Leaders of the Free Church Council in Wales have been greatly taken aback by the summaries which have appeared in the press of the report of the Welsh Church Commission. All their stock arguments about the Church being a dwindling minority are suddenly swept away, and they are compelled to acknowledge that the Church has made amazing progress in Wales during the present generation, and that it now stands in point of number well ahead of any of the Welsh Nonconformist denominations, which have all suffered serious decrease of number during the last four years. All they can say, under the present distress, is that the progress made by the Church shows that it is strong enough to survive the drastic process of spoliation which they desire to inflict upon it. They will, however, find very few fair-minded people to agree with them that the most progressive religious body in the Principality ought to be crippled in its resources."

Posture in Prayer.

Dr. A. J. Maclean, Bishop of Moray, who is confessedly one of the leading authorities on early Christian ritual, has been contributing to the "Scottish Chronicle" some able papers on Litanies and Eucharistic Intercessions. In a recent one he wrote, "I pause for a moment to say that the tradition of standing for prayer, which still remains among old-fashioned Presbyterians, has been retained by us in the person of the officiating minister, whose normal attitude at Holy Communion and at the daily offices is, or should be, standing, though it is seldom observed by the laity, except at the Bidding Prayer before the sermon. It seems to me a matter for regret that the idea should have arisen that kneeling is necessarily a more devotional attitude than standing. If it is desired to sing a very devotional hymn, especially at the Choral Eucharist, worshippers of the present generation go down on their knees to do it. The Gloria in Excelsis is no longer said standing, as used to be the custom till quite lately. Many people even kneel when the Epistle is being read; they might just as well kneel at the Lessons or the sermon. If this constant kneeling were only practised in penitential seasons, in Lent and Advent, or on week days, there might be more to be said for it. But it is certainly not appropriate on joyful occasions, such as Sunday and the great Festivals. It would be a salutary reform to encourage our people, especially the weak and the young, to whom the continuous kneeling of a long Eucharistic service is a severe physical burden, to revert (at least to some extent) to the practice of their forefathers in standing for prayer and praise. I may add that the Prayer Book does not direct our Litany to be read kneeling, and that there is evidence that the want of a rule on the subject was intentional."

HURON COLLEGE.

We have received and read with deep interest the fourth annual letter issued by the Rev. C. C. Waller, Principal of Huron College. The Western University, of which Huron College has been the nucleus and pioneer, is now, Mr. Waller states, a secular institution. At one time there was a fair prospect of its establishment as a Church College, and a movement was begun on those lines as far back as the episcopate of the late Bishop Hellmuth. But for reasons, into which it is unnecessary to go, the appeals made did not com-

January 12

mend themselves Western Penitentiary," with sundry other the control of the Provincial Government of West out the original University, the reflection that ment and main pioneer work o scheme became University enjoyed from the city. equipment, is s Government. to our Province as an evil for concentration a sort of obscure courage and With this University no longer ever lege is affiliated students in at will, the Prince The taking of ates of the Co for, by a pro obtained a cer deacon's exami examination. men for the I fourteen pries Pauls' Cathedr Huron graduate will celebrate movement for dowment fund sanction of the hoped to erect with the jubile hundreds of d concludes his eel appeal to support in his and vital imp whole Church. realize how i bound up tog being of the C of candidates how impossibl training unles bers as a whol lars and cen strong, well leges, and a w Imperfectly su imperfectly to the clergy of e the most effici ant clergy, w Presbyterians the country w of England inevitably be and accord th support. On the deteriora Anglican cler. But the reme compare then certain other laity of those matter of sup is the true v cordially cor the Church-p cerely hope t peal for the j \$50,000, sure Churchmen o

ment themselves to the Church-people of the Western Peninsula, and the "Skeleton University," with its divinity and medical schools, and sundry other "assets," was handed over to the control of the city of London, (Ont.), and the Provincial Government. Although the Church-people of Western Ontario have failed in carrying out the original scheme of founding an Anglican University, they can console themselves with the reflection that it was only through the establishment and maintenance of Huron College, and the pioneer work of Bishop Hellmuth, that the larger scheme became feasible. To-day the Western University enjoys a grant of \$5,000 per annum from the city. Substantial help, in the matter of equipment, is shortly expected from the Provincial Government. We cordially welcome this addition to our Provincial Colleges, and hail its establishment as an evidence of a reaction from that mania for concentration, which of late years has become a sort of obsession, and has done so much to discourage and destroy a healthy individualism. With this University, for whose support it is now no longer even indirectly concerned, Huron College is affiliated. There are now twenty-eight students in attendance, of whom the majority will, the Principal says, obtain an Arts degree. The taking of a B.D. degree by the older graduates of the College has been specially provided for, by a provision exempting those who have obtained a certain percentage of marks at their deacon's examination from a portion of the other examination. The College continues to supply men for the Home and Foreign field. Out of fourteen priests and deacons ordained in St. Pauls' Cathedral, London, last year, thirteen were Huron graduates. Next year (1912), the College will celebrate the fiftieth year of its work. A movement for raising \$50,000 as an additional endowment fund is now started, under the official sanction of the Bishop of the diocese. It is also hoped to erect a memorial chapel in connection with the jubilee next year. For this object several hundreds of dollars are in hand. The Principal concludes his very interesting letter with an earnest appeal to the Church at large for adequate support in his work, which is of such surpassing and vital importance to the well-being of the whole Church. How far, we wonder, do our people realize how inseparably these two things are bound up together, and how directly the well-being of the Church depends upon the preparation of candidates for its ministry, and furthermore, how impossible it is for the Church to impart this training unless generously assisted by its members as a whole? This is largely a matter of dollars and cents. Liberal contributions mean strong, well equipped, well staffed divinity colleges, and a well and thoroughly trained ministry. Imperfectly supported divinity colleges mean an imperfectly trained ministry. In bygone days the clergy of our Church received, for those days, the most efficient training of any class of Protestant clergy, with the possible exception of the Presbyterians, because the higher education of the country was mainly in the hands of the Church of England. Now this is all changed, and will inevitably be reversed unless our people wake up and accord their divinity colleges a more liberal support. One sometimes hears complaints as to the deterioration, relative or actual, of the Anglican clergy of to-day, on the part of our laity. But the remedy is in their hands. It is easy to compare them unfavourably with the clergy of certain other denominations, but what are the laity of those other denominations doing in the matter of supporting their divinity colleges? This is the true way of regarding the matter. We cordially commend Principal Waller's appeal to the Church-people of Western Ontario, and sincerely hope that he may be successful in his appeal for the jubilee additional endowment fund of \$50,000, surely a modest sum to ask from the Churchmen of the "Garden of Canada"?

THE THINGS THAT REALLY COUNT.

We hear a good deal about "living issues," as compared with certain questions that have intermittently but periodically engaged and engrossed the mind of man from age to age, and still remain "open" and unsettled. And many contemptuous things are said about those who allow themselves to be taken up with what are sometimes called, in contradistinction to the "burning questions" of the hour, "dead issues." These questions, some of which we will specify later on, it is held, have lost their interest and importance for mankind, if indeed they ever possessed any. They have passed out of the sphere of "living issues," they have no longer, if they ever really had, any direct bearing on human life, and all the time and energy expended upon their discussion and possible solution has been wasted, and, in many cases, worse than wasted. The age, it is held and confidently proclaimed, has outgrown these questions and is leaving them far behind, and other questions, which have a direct bearing upon present conditions, have taken their place. To a certain extent this is true, and it has been true of every age. To the vast majority of people, the questions of the passing hour have always directly appealed, and, we may confidently affirm, always will. This present age is not the only "practical" age in the history of the human race. The men who came before us were not all dreamer and visionaries as we are sometimes told or allowed to infer from the utterances of the indiscriminating eulogists of present-day conditions. They had their "present-day problems," and their "living issues," and their "burning questions," which they tackled and grappled with, and more or less successfully settled. There was the "practical" school, then as to-day, which belittled, sneered at and denounced, as a criminal waste, the devoting of any serious attention to any question which was not bound up with the bettering of "present day" conditions, and the solution of present day problems. Naturally, we have the same type of people with us to-day, and the likelihood is that we will never be without them. Special conditions have made them unusually noisy and prominent. We will not say uniquely so, because in spite of commonly accepted theories our own conviction is that, human nature being what it always is, this school has always predominated. But perhaps we hear more to-day about the comparative unimportance of questions which have nothing to do with what is called the "struggle for existence," and the duty of leaving them severely alone. And so there is a very widespread tendency to assume as a foregone conclusion, ever amongst those with whom the wish is not altogether parent to the thought, that these questions, once so warmly and strenuously debated, have for ever passed out of the range of the practical, and have no longer any interest for mankind. But this is most certainly

contradicted by two very stubborn facts, the spiritual nature of man and the testimony of history. Whatever man is or is not, he is always and predominantly a spiritual being with the better half of him living in the unseen world. Over and over again he has made organized attempts to ignore or overcome this law of his being, notably in the case of Epicureanism, he has always in some measure rebelled against it, and it has always reasserted itself. To this, history bears unvarying testimony. These great questions, therefore, which have to do with his spiritual nature and his eternal destiny, are for ever reasserting themselves. Such questions, for instance, as the nature of sin, man's relationship with God, the survival of the change called death, the divine purposes, human responsibility, and not a few others. Interest in these great problems, no doubt, varies from time to time in its intensity. At times it apparently disappears, and people are tempted to regard it as a thing of the past, gone never to return. But there is nothing more certain than that human interest in these great fundamental problems of man's spiritual being is perennial and ineradicable, and will not permanently down. They are continually reappearing and presenting themselves. As long as man treads this earth, he will instinctively and automatically turn to these questions which concern the greater and nobler part of his being. At times he will be engrossed in the battle of mundane existence, and so it has always been, and necessarily and rightly so. But his mind reverts to these great unchangeable conditions of his being which underlie and encircle human existence, and these great questions, lost sight of in the hurry and scurry of the hourly task, suddenly come into prominence again. Thus, the real problems of life, not of mere existence, remain externally the same, and will never cease to command the deep painful interest of mankind. For these are the things that really count.

FROM WEEK TO WEEK.

Spectator's Comments, and Notes of Public Interest.

It is becoming more and more generally felt that Christmas is a season of worry and exhaustion; a time when tradespeople are overwrought, and when purchasers are excessively perplexed and left almost penniless. There is a tendency to heave a sigh of relief when it is all over and to welcome the ordinary routine of the simple life. That is hardly a wholesome atmosphere in which to surround such a season. To look forward to it with apprehension, and to look back upon it with relief is hardly the realization of the Christmas spirit. Of course this is not the feeling of the children, and it may be argued that Christmas is essentially a children's festival. We would hardly assent to the handing over of Christmas to the children, however much the child-life and child-spirit may come into it. Behind the divine Child is the mystery of divine incarnation, and that is fundamental in the spiritual life of the people. Christmas gift-making and child merriment are rooted in a divine gift and a divine mystery; and to make the superficial gaiety significant, the underlying truth must be absorbed. This conception of Christmas has, we understand, been kept in mind in England by separating the religious festival from the festivities that accompany it. We are informed that the day after Christmas Day is known as the gift day or "Boxing Day," and hence the spiritual supremacy of the sacred festival is safeguarded. Among the French Roman Catholics of Quebec, possibly among all Roman Catholics, a similar policy is observed. Those who casually visit the city of Montreal or Quebec during the winter holiday season might get the impression that our French fellow-citizen

— WRITE OUR —
 ECCLESIASTICAL
 — DEPARTMENT —
 WHEN YOU REQUIRE
 TO RENEW THE
 COMMUNION WARE
 OF YOUR CHURCH

Henry Birks & Sons
 LIMITED
 Gold and Silversmiths
 MONTREAL

reverse the importance of Christmas and the New Year. The truth is that Christmas is quietly kept as a religious festival and the New Year is observed with gaiety and exchange of gifts such as we have grown to associate with Christmas. It would appear to us that this is by far the better way, for it removes the worry and fussing incident to preparation for Christmas to the days following, and leaves the religious festival a time of quiet which is a matter of great importance if it is to have its due spiritual significance.

We wonder why reputable newspapers, edited by men of common sense and of good will in the advancement of society, should allow the influence of their journals to be lent to the ridiculing of good resolutions at the opening of the New Year. What purport to be the humorous columns of these daily papers set themselves the task apparently of scoffing all men out of the idea of starting the year aright, even if that should mean the turning point in their lives. Any one who has any knowledge of human psychology is aware that there is an immense strength in good beginnings. The New Year in one sense is no better than any other point in the twelve months to resolve to do the right thing, and yet there is a sentimental impulse and strength in the voluntary obligation assumed at the beginning of a year to keep it even to the close. We ask why in the name of all that is reasonable are men not allowed to make the freest and fullest and most fruitful use of the New Year as a starting point for better things without the jeers and scoffs of reputable newspapers. What have our journals accomplished for the community, what have they done in the interests of their own self-respect, when they have ridiculed perhaps hundreds of weak specimens of humanity from making an attempt to do what is right lest perchance they should fail? It is possible that the editors of the humorous columns are in league, we will say, with the saloon interests of the country? We do not believe for a moment that they are acting under any such arrangement and yet how could they play more fully into the hands of the saloon interests than to laugh with boisterous glee at the presumed attempts of poor inebriates to cling to what they call "the water wagon" for a few days? If all these New Year witticisms mean anything, they mean an attempt to stifle good resolves, and to encourage men in their less worthy habits. "Spectator" solemnly calls to the men who occupy the responsible positions of editors-in-chief of our great dailies and weeklies to see that this miserable pandering to a disordered taste of a mere handful of readers should not be tolerated in the future. We doubt if it adds a single new subscriber, or holds an old one. It adds nothing to the prestige or dignity of the journal, and it must, we imagine, get into the minds and hearts of editors some day that it is just possible that they have closed the door of effort to many poor strugglers without opening a door of hope in any other direction. It is poor journalism and villainous humour.

Some weeks ago "Spectator" had the privilege of preaching for a brother priest in one of the oldest parishes of one of the oldest towns of Ontario. A beautiful and stately church, a large and reverent congregation, a splendidly comfortable rectory, an ample glebe upon which a garden and orchard flourished in season, the fresh life-giving air of heaven unladen with soot and other familiar urban atrocities enveloped the community like a benediction, all of which seemed to breathe of life and activity under ideal circumstances. There was no abominable dust, such as makes life miserable in Montreal. There was no incessant roar of street cars, there was no life in a flat or apartment with people above you and people below you, and on either side of you and in front and rear of you. There was a sense of proprietorship, a feeling of having a fair share of

the earth's surface to call one's own, and upon which one might do as he pleased. The rector was a man of keen intellect, quick and nervous in action, enthusiastic and splendidly in control of the situation. The secret of his power, we thought we observed in a sick-call made early on Monday morning, and his standing at a factory gate at the noon hour to catch one of the hands who had been missed from the choir the day before. He was devotedly absorbed in his parish, and yet he rested himself with other interests into which he entered with boyish zeal. He had a yardful of wonderful chickens. To "Spectator" a chicken always seemed to be a feathered biped that could make itself a nuisance in life, but was more or less beautiful in death. It was all very different with our clerical brother. At first he seemed loath to discuss his feathered treasures, because, we presume, he recalled the effect of pearls upon a certain kind of quadruped, and feared a similar miscarriage of good will. However, we eventually drew him out on his hobby and immediately we began to realize that there was science, and poetry, and commerce, and a dozen other human interests in a few score pure bred Cochins and Orpingtons. Here is a bird we are bidden to observe. Its general make-up is beyond criticism: feathers, eye, ear-lobe, neck, tail, breast, general set-up, all conform to the ideal type, but it is a shade off in colour, and therefore has to be rejected. One after another is passed in review, but most of them had some slight defect that was not discernible to the untrained eye. The science of the production of these types was shown to be a most interesting study, and before long we found ourselves deeply engrossed in a discussion of the origin of species. It was all a delightful experience, and we were constrained to envy the man whose lot was so happily chosen and whose gifts so fitted him to make the most of all his many opportunities. Still we must not forget that the smoky city, with its crimes and its cries of distress, has its attractions, too. Its constant pressure, its urgent demands, its needs, its fellowships, its ready responses, have each their own peculiar attraction and their own peculiar joy in ministry.

"Spectator."

PRAYER BOOK STUDY.

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

7.—To whom was Christ manifested in Gospel for the first Sunday after Epiphany?

8.—To whom manifested on second Sunday?

9.—To whom on the third Sunday?

10.—To whom on the fourth Sunday?

11.—In the exhortation in "Baptism of such as are of riper years," we read as follows, "as we read in the last chapter of Saint Mark's Gospel." Is this reference to St. Mark right?

12.—Where does the Prayer Book seem to lend countenance to St. Paul as the author of "the Epistle to the Hebrews?"

A GLIMPSE OF THE CHURCH IN THE WEST.

By R. W. Allin.

I always consider that it is the duty of those who have an opportunity of seeing the work of the Church in different parts of the Dominion, to make known their impressions to those who are in this respect less fortunate. For this reason I have consented to inflict upon the readers of the "Canadian Churchman" a few rambling thoughts regarding the Church in Western Canada. One naturally hesitates to undertake this for he must realize how much he has yet to learn regarding the work in that immense district, and how rapidly conditions are changing. The visit I have

just paid to the West is the third in the past two years, and during that time I have visited almost every part of that region. My impressions of the country have changed but little. It is a country of vast territory, vast distances, vast possibilities, with a comparatively sparse population, except in a few of the cities. The territory is, however, being rapidly opened up, the distances are rapidly becoming less formidable, and the possibilities are rapidly being converted into actualities through the medium of the numerous railways that are being stretched across the prairies and through the mountains, in every direction. Homesteader and rancher are fast becoming names of a past age. The Irishman who said that the Government bets the homesteader one hundred and sixty acres to ten dollars that he will not stay three years, and generally wins out, must not be taken too seriously, for homesteading with all its weaknesses is a vast improvement on the horde of real estate speculators who have been and are still little short of a curse to many parts of the West. The country is suffering from the evils that are almost inevitable in a new region, but it is only fair to say that conditions are improving very rapidly, and the person who goes there expecting to lead a "Buffalo Bill" or "Wild West" life will not find it the paradise he looks for. The search for the almighty dollar occupies a very prominent place in Western life just as it does in Eastern life, but the comparative speed with which this search is rewarded in the West renders the situation there much more serious. It is difficult to persuade people that spiritual matters are of infinitely greater importance than temporal, in a country where the majority of the people have gone mainly for the purpose of getting dollars and getting them quickly. We hear a great deal from time to time regarding the slowness of the Church in entering new districts, and there is unfortunately too much truth in this. The Church is, however, sometimes justified in not being in too much of a hurry to respond to the requests made of it. I was told by a young clergyman of his having been sent to a district from which a very urgent request had come to the Bishop of the diocese for church services. The clergyman soon found that the man who had been instrumental in having the request sent was one of those most irregular in attending the services that he had seemed so anxious to secure. The truth of the matter, as the man acknowledged later on, was that the presence of a clergyman and the holding of church services were obtained for the sole purpose of "booming" the district. It is not in the east alone that the Church is used by unscrupulous men to serve their own selfish ends. There is another point that ought to be mentioned in fairness to the West. There have been many eastern people who in their old homes have been comparatively active Church workers, but who in the West have given way to the temptations there, and "dropped all that sort of thing," for a time at least. In the natural course of events they seek too often to justify their action by laying the blame on some one else, and that some one is usually the clergy and the Church. I cannot say how common this is, but I am convinced that it is much too common, and that many of the "blue ruin" reports that come back to the east can be traced to such sources. There are many other conditions that one might very well mention that make the work in the West difficult, and there are other conditions, financial mainly, that are more or less common to the Church in all parts of Canada, that are acting as clogs on its wheels. They are matters that ought to be dealt with more vigorously by the various Synods, diocesan and general. A more progressive financial policy for the whole Church is badly needed, and the lack of it is hampering all departments of Church work not only in the West, but in the east as well. When one begins to speak of the difficulties of the work he is at once in danger of being

thought a pessimist even in the Church. My impressions of the country have changed but little. It is a country of vast territory, vast distances, vast possibilities, with a comparatively sparse population, except in a few of the cities. The territory is, however, being rapidly opened up, the distances are rapidly becoming less formidable, and the possibilities are rapidly being converted into actualities through the medium of the numerous railways that are being stretched across the prairies and through the mountains, in every direction. Homesteader and rancher are fast becoming names of a past age. The Irishman who said that the Government bets the homesteader one hundred and sixty acres to ten dollars that he will not stay three years, and generally wins out, must not be taken too seriously, for homesteading with all its weaknesses is a vast improvement on the horde of real estate speculators who have been and are still little short of a curse to many parts of the West. The country is suffering from the evils that are almost inevitable in a new region, but it is only fair to say that conditions are improving very rapidly, and the person who goes there expecting to lead a "Buffalo Bill" or "Wild West" life will not find it the paradise he looks for. The search for the almighty dollar occupies a very prominent place in Western life just as it does in Eastern life, but the comparative speed with which this search is rewarded in the West renders the situation there much more serious. It is difficult to persuade people that spiritual matters are of infinitely greater importance than temporal, in a country where the majority of the people have gone mainly for the purpose of getting dollars and getting them quickly. We hear a great deal from time to time regarding the slowness of the Church in entering new districts, and there is unfortunately too much truth in this. The Church is, however, sometimes justified in not being in too much of a hurry to respond to the requests made of it. I was told by a young clergyman of his having been sent to a district from which a very urgent request had come to the Bishop of the diocese for church services. The clergyman soon found that the man who had been instrumental in having the request sent was one of those most irregular in attending the services that he had seemed so anxious to secure. The truth of the matter, as the man acknowledged later on, was that the presence of a clergyman and the holding of church services were obtained for the sole purpose of "booming" the district. It is not in the east alone that the Church is used by unscrupulous men to serve their own selfish ends. There is another point that ought to be mentioned in fairness to the West. There have been many eastern people who in their old homes have been comparatively active Church workers, but who in the West have given way to the temptations there, and "dropped all that sort of thing," for a time at least. In the natural course of events they seek too often to justify their action by laying the blame on some one else, and that some one is usually the clergy and the Church. I cannot say how common this is, but I am convinced that it is much too common, and that many of the "blue ruin" reports that come back to the east can be traced to such sources. There are many other conditions that one might very well mention that make the work in the West difficult, and there are other conditions, financial mainly, that are more or less common to the Church in all parts of Canada, that are acting as clogs on its wheels. They are matters that ought to be dealt with more vigorously by the various Synods, diocesan and general. A more progressive financial policy for the whole Church is badly needed, and the lack of it is hampering all departments of Church work not only in the West, but in the east as well. When one begins to speak of the difficulties of the work he is at once in danger of being

thought a pessimist, for there are some people, even in the Church, who fail to realize that imperfections are inseparable from the human agent. There are, of course, others who seem to be satisfied to allow conditions that are obviously imperfect, and can be remedied, to remain so with practically no effort on their part to improve them. In spite of all this the work of the Church in both east and west is improving rapidly. There is a deepening of spiritual life, a growing sense of stewardship of time and talents, as well as of money, a fuller realization of the divine origin and character of the Church and of its world-wide purpose and message, that make one intensely optimistic regarding the future. There are, naturally, weak points here and there, but the work on the whole is making great progress. Let me illustrate this statement by reference to my recent experience in the West. The meetings of laymen from Chapeau to Victoria were, with few exceptions, well attended, and there was manifest on the part of the men a growing conviction regarding the vital importance of the work of the Church in both the home and the foreign fields, and a desire on their part to have a share in that work. There is a growing realization on the part of the laymen that the work in the individual parish is an essential part of the larger work of the Church as a whole, and that it must be done by a combined effort on the part of both rector and laity. They are realizing also that the best financial results are obtained only when the best possible system is adopted, and a personal effort is made to secure the co-operation of every member and adherent of the congregation in both the extension and the upbuilding work of the Church. In St. Paul's Church, Vancouver, in less than two years the annual contribution to missions has been increased from less than four hundred to two thousand dollars, and, as one of the wardens stated, they will make it three thousand next year. This is the result of the use of the double envelope and a canvass of the congregation by a committee of laymen. During the above period the contributions to parish work increased from some sixty-five to over one hundred and seventy-five dollars per Sunday. It would be hard to find a group of laymen more enthusiastic regarding the importance and reflex benefit of missions. They are, moreover, busy business men who appreciate the importance of conducting the Church's business on the best possible business lines. They realize the folly of attempting to put business in one water-tight compartment and religion in another, and they realize also that one phase of the Church's work is essentially financial and that there is such a thing as spiritualized finances. The credit for this result is due largely to the leadership of their late rector, the present Bishop of the diocese, and one does not need to look twice to see signs of new life throughout the whole diocese. In Victoria, the advent of the new dean, the Very Rev. A. J. Doull, has meant a new era in the life not only of the Cathedral, but to a great extent of the whole diocese. He has already won the confidence of both clergy and laity by his deep spirituality, his kindness, and his abundant supply of good common sense. In his own congregation they had by December 5th last received replies from ninety-five subscribers promising weekly contributions to the amount of \$1,963 per annum for missions. These, I was informed, do not include the wealthiest members of the congregation, while the amount is considerably in advance of the amount contributed by the whole congregation during any one year in the past. One could not ask for a more attentive or appreciative audience of men than the one I had the privilege of addressing in Victoria. They represented the Anglican laity of that city, and will, I feel sure, give a good account of themselves. In the mining town of Nanaimo it required a very special effort towards the close of 1909 for our Church there to raise \$112 for missions. In January last they in-

troduced the double envelope and made a personal canvass with the result that by the end of November they had received some \$480 for missions. Many other instances could be given similar to the above from other parts of the West, but these will serve to indicate what is taking place and show what can be done in almost every parish. There is one more matter I should like to mention that I regard as a most hopeful sign, and that is the drawing together of parties within the Church. There are, and probably always will be, those in the Church who find it difficult to follow a middle course, yet the conviction grows stronger and stronger in my mind that the vast majority of our clergy in Canada are much more of one mind than they themselves realize. We naturally look at things from different points of view, but we are all learning the truth of Bishop Montgomery's words, "It is not our differences that matter so much as the spirit in which they are voiced. The day of scoffing at one another's differences is past." In conclusion: 1. The Church in the West is making decided progress, and is striving to bring about self-support. 2. Its financial needs are far from being supplied, and the stream of immigration will in all probability continue for many years to come. 3. The Church in Eastern Canada should make a more determined effort to supply the West, as well as the east, especially the Maritime Provinces, with a larger proportion of at least Canadian trained, if not Canadian born, clergy. 4. A more determined effort should be made to consolidate not only the missionary, but also the benevolent funds of the Church and to place them on a Dominion basis. 5. We are as yet touching only the fringe of our possibilities. With a more aggressive policy, more unity of action, a more generous supply of workers, backed up by prayer and faith, there is no reason why the Church in the next generation should not be infinitely in advance of the Church as we find it to-day.



WHAT IS ROMANISM?

By Geo. S. Holmsted.

X.

The next article of the Papal Creed is the following (9) "I also affirm that the power of Indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people." An indulgence is a sort of ecclesiastical free pardon in advance as far as ecclesiastical censures and penalties are concerned. They used to be sold by Papal officers for money, and in Luther's time they were offered on liberal terms throughout Europe in order to raise money to build St. Peter's at Rome. It is not pretended that an indulgence can in any way free the sinner from God's punishment due to sin, at the most it is a dispensation from ecclesiastical penalties. How then, it may be asked, can any man's salvation depend on his belief in this article of the Papal Creed? If this alleged power of indulgence was not in fact left by Christ to the Church, and the word indulgence is nowhere to be found in the New Testament, are all Romanists eternally lost? If not, then the belief in the alleged Papal power to grant indulgences cannot be essential to salvation, because our salvation is not in any way dependent on whether or not the Pope has any right or power to relieve from ecclesiastical censures or penalties. We now come to the last article (10) "I acknowledge the Holy Catholic Apostolic Roman Church for the mother and mistress of all churches; and I promise true obedience to the Bishop of Rome, successor to St. Peter, Prince of the Apostles and Vicar of Jesus Christ." No one can question the loyalty of Romanists to this particular article of their creed. But how they can think that the Roman Church, which was founded by emissaries from the Church of Jerusalem, was nevertheless the mother of its own mother, is one of those curious problems which other people cannot understand; still less how the salvation of mankind can depend on their believing this apparently contradictory proposition. In a synodical letter sent by the Bishops convened at Constantinople in

A.D. 381 to Damasus, (then Bishop of Rome), "and other holy bishops assembled in the great city of Rome," among other things it was said, "we must apprise you that the revered and pious Cyril is Bishop of the Church of Jerusalem, which is the mother of all the churches." But whether the Church of Jerusalem or the Church of Rome is better entitled to the title of "mother," can hardly be a point on which the salvation of mankind depends. The New Testament never describes St. Peter as the Prince of the Apostles or the Vicar of Jesus Christ, and even if it did, it by no means follows that the Popes, even if they are his successors, would have any such powers or authority. If we look to the New Testament for proof that the Roman part of the Church and its Bishops were constituted supreme over the rest of the Christian Church, we find none. If we look at the early history of the Church we find that whatever pre-eminence or authority was conceded to the Bishops of Rome in early times was not attributed to any divine nor inherent right vested in the bishops of that see, but is expressly attributed to ecclesiastical law. Thus in Socrates' History, Book ii, c. 8, we read, "neither was Julius Bishop of ancient Rome there, nor did he indeed send a representative (i.e. to Antioch); although the ecclesiastical canon expressly commands that the churches shall not make any ordinances without the sanction of the Bishop of Rome." And again c. xvii. "by ecclesiastical law no decisions of the churches are valid unless sanctioned by the Bishop of Rome." What was merely in A.D. 343 a matter of ecclesiastical law has in process of time come to be regarded by Romanists as though it were part of the law of God. But it is needless to say that though synods may make laws for the government of the Church, such laws are not like those of the Medes and Persians. They may, like other laws of human origin, fall into disuse; or circumstances may arise which practically make them of no effect. Thus, though we may admit the fact of the ancient pre-eminence of the See of Rome by virtue of canon law, yet we must not conclude that any canon law could make a bishop of any see a dictator or law giver for the whole Church for all time. Canon laws are not any more immutable or perpetual than Acts of Parliament. And certainly a bishop who violates his office by proclaiming conditions of communion which are not sanctioned by the Word of God, most effectually forfeits all claim to be listened to; and to suppose that the salvation of mankind depends on its obedience to a bishop who promulgates and defends manifest errors of doctrine, is clearly impossible. The Roman See has fallen from its high estate and from being a centre of unity has made itself a promoter of discord. By its unauthorized interpolation of the "Filioque" clause in the Nicene Creed and its autocratic assumptions it alienated the Oriental churches, and by its still later additions to the Nicene Creed of 1564, 1854 and 1870 it has alienated the Anglican part of the Church and all other Christians who protest against those innovations. The notion of Papal supremacy which this article teaches seems to have been unknown in the first four centuries. The council of Nice was called by the Emperor Constantine. It was presided over by his nominee, Hosius, Archbishop of Cordova. Most, if not all, of the early general councils of the Church were summoned by Roman Emperors and at the council of Chalcedon, the council expressly recognized the Imperial supremacy; because it pronounced judgment of deposition against certain bishops, "if approved by our most divine and pious sovereign," and concluded their sentence with the words, "whatever is consequent hereupon being submitted to the cognizance of the Emperor's sacred supremacy." The royal supremacy of the sovereign as admitted in the Anglican part of the Church is therefore a much more ancient doctrine than that of Papal supremacy. See Evagrius History, Bk. 2, c. 18. In the days of pagan Rome the secular ruler was also the chief priest of the pagan religion and was styled "Pontifex Maximus." Some of the Christian Emperors continued to bear that title, but eventually they dropped it as inappropriate; but when the Apostate Emperor Julian came to the throne, one of his acts was to take to himself again this discarded pagan title. "After this he no longer wore the mask of Christianity, but everywhere opened the pagan temples offering sacrifice to the idols; and, designating himself Pontifex Maximus, gave permission to such as would to celebrate their superstitious festivals." See Socrates' History Bk. iii, c. 1. Subsequently the Popes of Rome adopted this title of Pontifex Maximus, and still use it! With regard to the two remaining articles of the Papal Creed—the

alleged immaculate conception of the Blessed Virgin, and the alleged infallibility of Popes—it may be briefly said both are mere theological speculations unsupported by Scripture. Romanists have been accustomed for many years past to offer extravagant worship to the Blessed Virgin, worship that is indistinguishable to ordinary minds from that offered to Almighty God; and their theologians have in this dogma of the immaculate conception attempted to justify that worship by making it appear that she was like Christ Himself, conceived without sin, a statement for which we have no warrant whatever in Holy Scripture, and certainly the salvation of mankind cannot be dependent on their belief in that dogma. As for the dogma of infallibility we have seen by our consideration of the Creed of Pius IV. what that is worth. If the primitive church had believed in any such dogma it is needless to point out there would have been no necessity for any general councils. The fact that they were held is pretty conclusive proof that the early church knew nothing about Papal infallibility.

(To be Continued.)

The Churchwoman

OTTAWA.

Ottawa.—The fear expressed in this column last week that the alarming illness of Mrs. George E. Perley would terminate fatally has unhappily been realized and this city has lost one of her most esteemed citizens, and the Church, and particularly the W.A. of this diocese, a beloved and deeply devoted worker. Although a brief and partial rally on New Year's Day created a ray of hope in the hearts of the anxious watchers, the deceased lady was not really conscious from the moment of her seizure and the end came on the evening of Monday, the 2nd inst. The late Mrs. Perley was born in Chicago in the year 1861, and was the daughter of the late Rev. Wm. Smythe, of Norwich, England. In the year 1880 she married Mr. Geo. E. Perley, C.E., son of the late Major H. F. Perley of this city, and came to Ottawa twenty-seven years ago, where she resided ever since, save for an intervening four years when she lived in Kingston. Deceased was educated at Hellmuth Ladies' College, London, Ontario, from which she graduated. As an organizer and worker in women's circles she stood in the foremost ranks, and was an indefatigable member of many organizations, including the following: St. Matthew's Church; treasurer for 12 years of the Woman's Auxiliary of the diocese of Ottawa, of which she was also a life member; treasurer for some years of the ladies' auxiliary of St. Luke's hospital; for ten years secretary of the Humane Society; vice-president of the Perley home for incurables; recording secretary of the Home for Friendless Women; on the committee of board of health of the local council of women; member of the Woman's Auxiliary of the Protestant General Hospital, Home for the Aged, Protestant Orphans' Home; member of the Ottawa Historical Society and one of the organizers of the Chinese Sunday School class of Christ Church Cathedral. As a member of the Women's Historical Society she wrote many articles, among which was "The History of Early Kingston," which has gone on record. The funeral at St. Matthew's Church on Thursday last was very largely attended by representatives from the many organizations who mourned the loss of a valued friend. The Rev. Walter M. Loucks, the rector, officiated, and he was assisted by the Ven. Archdeacon Bogen and Canon Kittson. The interment took place in Beechwood cemetery.

Home and Foreign Church News

FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

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

Kentville.—The Rev. Canon Isaac Brock died here on New Year's Day after a very short illness lasting only two days. The deceased clergyman was born in Hampshire, England, in 1828. He graduated from Queen's College, Oxford, and was shortly afterwards ordained. The

CANADIAN CHURCHMAN.

first part of his ministry he spent in the West of Ireland and in the north of London, where he was for many years vicar of the Proprietary Chapel in the large parish of Islington. In 1868 Dr. Brock came to Canada as the Principal of the Huron Theological College in London, Ont., and later on he removed to the diocese of Quebec where he held the curacy of St. Peter's, Sherbrooke. In 1883 he removed to Nova Scotia, having been appointed rector at Londonderry. In a year's time he was made President of King's College, Windsor, which position he filled with great credit until he retired from active duties, but for several years took special services, and acted as rector-in-charge for many large churches in Eastern Canada. Five years ago he had a paralytic stroke, which, though his mind was unimpaired, left him partially helpless. For several years he was able to drive about, but for the past year his only outings had been on the verandah of his home. He delighted to see his many friends and his mind was clear to the last. Mrs. Brock predeceased her husband some ten years ago. He is survived by three sons and three daughters with one of the latter of whom he has for the last ten years made his home. The funeral of the Rev. Canon Brock, who died on New Year's Day, took place at Kentville on the following Wednesday. The following clergy were in attendance: The Ven. Archdeacon Kaulbach, Truro; Rural Dean Wade, Revs. T. C. Mellor, G. R. Martell, R. F. Dixon, and the rector, the Rev. Chas. De Wolfe White. There was a celebration of the Holy Communion at 11 a.m., at which the rector was the celebrant, assisted by the Revs. T. C. Mellor and R. F. Dixon. At 2 p.m. the burial service was held in the church, conducted by the Archdeacon, and the Revs. T. C. Mellor, R. F. Dixon and the rector. There was a very large attendance which included the local Masonic Lodge, the deceased being a past Grand Chaplain of Nova Scotia. Three hymns were sung and the "Nunc Dimittis" as a recessional. After the church service the usual Masonic service was held at the grave. The Canon will be greatly missed in Kentville, where to the last he took a very deep interest in the work of the parish.

QUEBEC.

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

Quebec.—The Lord Bishop of Quebec, the Right Rev. Dr. Andrew Hunter Dunn and family intend to sail for England early in February, and will visit the Holy Land before their return at the end of April. His Lordship, it will be remembered, was stricken down with a serious illness nearly twelve months ago. We regret that though still able to attend to business and even undertake pastoral work, yet it must have been at considerable cost and not without much suffering. It is not only to his diocese but to the whole of the Canadian Church that Bishop Dunn's personal sanctity, combined with his businesslike qualifications of a sound financier, has been of untold service. We wish him a pleasant journey in quest of rest and renewed health, which we trust he will find, and a safe return to his diocese in all the fulness of his former vigour and power.

Sherbrooke.—St. Peter's.—A service for men only was held in this church on the afternoon of New Year's Day, at which over 200 were present. Amongst these were a large contingent of snowshoers. The rector, the Rev. Canon Shreve, M.A., preached an appropriate sermon from the words, "What is man that thou art mindful of Him or the son of man that thou visitest Him?"

Coaticook.—St. Stephen's.—The balance of the debt on this church has been entirely wiped out. The pleasing announcement was made by the Rev. A. Stevens, M.A., the rector, on New Year's Day.

Melbourne.—St. John's.—The annual Christmas tree entertainment was held on the evening of Dec. 26th, and it was a great success in every way. An excellent programme, which was both varied and interesting, was thoroughly enjoyed by all present.

Maple Grove.—On the 27th ult. a Christmas tree was given for the Sunday school children in the Town Hall. Everybody who was present thereat spent a very pleasant time. During the evening Mrs. Fred Wood, the President of the Ladies' Guild, presented the Rev. J. and Mrs.

Atkinson with a gold jewelry box and two \$5 gold pieces in it as a token of appreciation of their kindness and faithful efforts in helping in the work of the Sunday School and other parochial organizations.

MONTREAL.

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

Maisonneuve. St. Cyprian's.—The Rev. W. Robinson, rural dean and rector of Clarenceville, has been offered and has accepted the rectorship of this important parish. For 19 years Mr. Robinson has been rector of Clarenceville. During these years he has done magnificent work for the Church, both in the parochial life and in the larger interests of the Church. It was very largely due to his optimism and self-denying labours that the Mission Fund debt was completely wiped out eight years ago. From that time down to the present the Diocesan Mission Fund has carried forward each year a substantial balance. St. Cyprian's is to be congratulated upon two things. First, in procuring such a rector as Rural Dean Robinson. Such a parish requires systematic and incessant visiting and organization. These are the strong points of the new rector. Secondly, in taking steps to make the Mission a rectory. At considerable self-sacrifice the members of the church have guaranteed the canonical stipend and have also promised a very liberal allowance for a rectory.

ONTARIO.

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

Kingston.—St. Luke's.—The Blonde Lumber and Manufacturing Company, of Chatham, Ont., who installed the beautiful altar and reredos in this church last October, which was placed there by the congregation as a memorial to the late Mrs. R. S. Forneri, have presented the church with a beautiful brass altar cross. It was placed in position recently and it is greatly admired by the congregation. At the Christmas tree, which was held on Dec. 20th, Mr. Carroll, superintendent of the Sunday School, was presented by the teachers with a beautiful brass clock.

St. Paul's.—The Rev. W. F. FitzGerald, vicar of this church, has been offered the parish of Napanee, by the Bishop and congregation as their unanimous choice. Mr. FitzGerald has declined the offer and thanked all concerned for the honour.

Edwardsburg.—The Christmas Day services at Cardinal were bright and hearty. There were 70 communicants. The church was prettily decorated, the singing was good. Mrs. H. Brindle presided at the organ. The offerings were in advance of last year. At St. James', Crystal Rock, there was a congregation of 45. The church here was also prettily decorated and the singing good. Miss Leila Kelly, Prescott, presided at the organ. On Holy Innocents' Day, St. Paul's Sunday School held its annual Christmas tree entertainment, in Town Hall, Cardinal. It was a decided success in every respect. The operetta, "Grandma's Birthday," was especially well rendered. The congregation at Crystal Rock presented Mrs. F. French with a sum of money, as a slight token of appreciation for services rendered as organist during past year.

Coe Hill.—Miss Lilian Leveridge, a faithful organist and Sunday School teacher of Holy Trinity Church, Faraday, was presented, on the Feast of the Circumcision, with a handsome ring and brooch with an address, as a token of the regard and esteem of the parishioners. Not sickness, nor heat nor cold, nor even bad roads, prevents her from the performance of her duties. Her patience is a silent rebuke to the unwilling organist.

Napanee.—St. Mary Magdalene.—The Rev. Canon Starr, of St. George's Cathedral, Kingston, has been offered the vicarship of this parish, but he has declined the offer.

Sunbury.—St. John's.—A very happy time was spent on Christmas Eve at the residence of Mr. James Dixon, when the Sunday School children of the church with their parents gathered to hold their annual Christmas entertainment. After a programme consisting of songs, recitations and instrumental music, those present enjoyed a very sumptuous repast which had been provided by the ladies. When everyone was satisfied

Santa Claus seats from 1. Then the parishioners on behalf of the and faithful with a very appreciation After a hear hostess the close by sing

Charles H.

Ottawa.— has greatly training of Casavant Br of the cong choir appear and the effectly 40 voices vice was r Christmas nber of comm evening aft given in a whole servic tional. The the morning evening. T 11. At the decorations gation large

James F. Willis

Toronto.— made the fol —Rev. N. A Penetanguish assistant cur R. MacLean Toronto; Re the Mission E. F. Morg Toronto. T opened:—St. mew's, enla new site; St St. Alb ing which t on Thursda R. S. Wils Scout badg round cords James Yab Twentieth and the co Craig, Kel were also a year servic St. Simor nouncement morning se rector, to t \$20,000 has purpose of house. Mr noble gift worked dev and he tru congregat burden of the church others and effort. In appeal, Ru year just for missio tions woul in the futu

Chester-

union was evening la the Rev. J General Se of St. And largely rej the parish union was work of t The follow were appo

Santa Claus appeared and distributed the presents from the beautiful and heavily-laden tree. Then the pastor, the Rev. W. J. McAndrew, on behalf of the congregation presented the efficient and faithful organist, Miss Annie Hitchcock, with a very handsome manicure set as a slight appreciation of her services during the past year. After a hearty vote of thanks to the host and hostess the pleasant evening was brought to a close by singing, "God Save the King."

OTTAWA.

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

Ottawa.—St. John's.—The choir of this church has greatly improved under the experienced training of Mr. Jenkins, and the new organ by Casavant Bros. answers the highest expectation of the congregation. On Christmas Day the choir appeared in their surplices for the first time and the effect was very satisfactory. With nearly 40 voices of men, boys and ladies, the service was rendered with great solemnity, the Christmas music was well selected and the number of communicants larger than usual. In the evening after the sermon, several carols were given in a most happy manner. Indeed the whole service was joyful and thoroughly devotional. The rector, Canon Pollard, preached in the morning and the Rev. E. H. Capp in the evening. The celebrations were at 7.30, 8.15 and 11. At the Mission Hall, Anglesea Square, the decorations were very tasteful and the congregation large.

TORONTO.

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

Toronto.—The Lord Bishop of Toronto has made the following appointments in the diocese:—Rev. N. A. F. Bourne, M.A., Incumbent of Penetanguishene; Rev. S. W. H. Hornibrook, assistant curate, St. Alban's Cathedral; Rev. J. R. MacLean, assistant curate, St. John's Church, Toronto; Rev. C. L. Bilkey, M.A., in charge of the Mission of Alliston and West Essa; Rev. V. E. F. Morgan, L.Th., rector of St. Saviour's, Toronto. The following new churches have been opened:—St. Barnabas', Chester; St. Bartholomew's, enlarged and improved and moved to a new site; St. Edmund's, enlarged and improved. St. Alban's Cathedral.—At a gathering which took place in the crypt of the cathedral on Thursday evening last, Scout Commissioner R. S. Wilson presented the first of the King's Scout badges given in Canada and seven first all-round cords. The King's Scout badges went to James Yates, Fourth Troop; C. H. Stalker, Twentieth Troop; F. C. Craig, Fourth Troop, and the cords to C. H. Stalker, Yates, Russell, Craig, Kellogg, Walker and McNairn. There were also a number of other presentations of first-year service badges.

St. Simon the Apostle.—A most pleasing announcement was made on Sunday last at the morning service, by the Rev. E. C. Cayley, the rector, to the effect that a gift of approximately \$20,000 has been made to this church for the purpose of paying off the debt on the parish house. Mr. Cayley said that this generous, noble gift had come from one who had formerly worked devotedly among the poor of the parish, and he trusted that the money, which freed the congregation from the principal part of its burden of debt, would inspire the members of the church to extend their energy on behalf of others and prove a stimulus to the missionary effort. In commenting further on the Epiphany appeal, Rural Dean Cayley said that during the year just closed the church had raised \$4,300 for missions and he thought the altered conditions would help them to do even better than that in the future.

Chester.—St. Barnabas'.—A young men's social union was organized in this parish on Thursday evening last, under the direction of the rector, the Rev. Frank Vipond. Mr. F. W. Thomas, General Secretary for Canada of the Brotherhood of St. Andrew, addressed the meeting, which was largely representative of the younger element in the parish. The object of organizing a social union was shown to be to further the spiritual work of the church through social intercourse. The following officers of the new organization were appointed: President, Harry Jones; vice-

president, Robert Webster; secretary-treasurer, George Couchman. Committee—A. J. Cracknell, H. Wright, John Walker, J. Jennings, W. Sedgwick, and the following ex-officio members: The Rev. Frank Vipond and Wardens James Armstrong and William Church.

St. Thomas'.—The Rev. G. F. Davidson, M.A., the rector of Guelph, gave a most interesting and enjoyable lecture in the parish house on Thursday evening last, on the subject of "A walk through Paris." The lecture was illustrated throughout with limelight pictures, in which views were given of many of the leading buildings, parks and streets of the French metropolis. A good number of people were present.

On Thursday, January 5th, the Rev. Canon Tucker, the new rector of St. Paul's Cathedral, London, Ontario, was entertained at a farewell banquet in this city, at which the Lord Bishop of the diocese presided. Amongst those who were present were Mr. J. A. Patterson, Mr. N. W. Rowell, the Rev. Dr. MacKay, the Rev. T. E. Shore, Chancellor Worrell, Mr. H. C. Priest, and the Rev. Canon Sydney Gould. Altogether there were about 40 persons present. The Bishop made a speech, in which he eulogized Canon Tucker's services to the Church at large, referring very especially to his splendid work as General Secretary of the M.S.C.C. At the close of the Bishop's address the Ven. Archdeacon Cody read an address to Canon Tucker, which was handsomely illuminated and the Hon. S. H. Blake, K.C., presented him with a beautiful solid silver inkstand, on which were inscribed the words: "In Christo munus corpus." Chancellor Worrell then handed to Canon Tucker a cheque for \$1,000, the gift of his friends and co-workers in connection with the M.S.C.C. Appreciative remarks were also made by the Rev. Dr. MacKay on behalf of the United Foreign Mission Boards and Mr. N. W. Rowell, K.C., on behalf of the Layman's Missionary Movement. The Rev. Canon Tucker, in a short speech, expressed his sincere gratitude for the gifts as also for all the kindly and appreciative remarks which had been made about him by the various speakers.

Lakefield.—St. John the Baptist.—A handsome sterling silver chalice and flagon have been presented to this church as a memorial to two former parishioners.

Cartwright.—St. John's.—On Sunday, January 1st, special services were held in this church, conducted by the rector. The services were well attended. A thank-offering was asked for to pay off the balance due on the church furnace amounting to about \$65. The congregation responded nobly, by giving \$90 in addition to the usual offering.

Clarke.—On Sunday, January 1st, the Bishop of the diocese administered Confirmation in each of the two churches of this parish—St. Saviour's, Orono, at 3 p.m., and St. George's, Newcastle, at 7 p.m. At Orono, 3 males, and at Newcastle, 5 males and 8 females received the rite. His Lordship delivered inspiring addresses to large congregations in both places.

Omeme.—The past two months of the history of this parish would seem to indicate that the former interest of the people in all that concerns the well-being of the Church is being energetically maintained. The anniversary services on November 13th, commencing with a celebration of the Holy Communion at 8 a.m., were truly inspiring, the congregations at Matins and Even-

song, as also the augmented Sunday School in the afternoon, witnessing by their numbers to the appreciation felt for the eloquent discourses from the Rev. J. Russell MacLean, M.A., of Colborne. The offertory on this day, which was devoted, as usual, to the reduction of the debt on the church, amounted to \$125.00, an amount in excess of expectations, when other calls lately made upon the congregation were considered. The bazaar held by the Girl's Guild on December 7th was also a great financial success, the efforts of this willing band of workers bringing in the welcome sum of \$140.00. Through the instrumentality of the Guild, the font has been moved and placed in a more dignified position upon a platform; the passage from the clergyman's vestry into the basement has been again opened, and extensive and extremely useful alterations have been effected in the lower vestries. And the men of the congregation have been by no means idle as is shown by the erection of the new church shed. The contractor's price for this "barn" shed was \$500.00, but much voluntary work and able supervision reduced the cost to \$300.00. Altogether, the sum of nearly \$600.00 has been raised for parochial improvements in this part of the parish during the past two months. It is worthy of record also that a branch of the A.Y.P.A. has been again organized amongst us. The two outside appointments of St. John's and St. James' have been fortified by a visit from the Diocesan Evangelist, the Rev. J. Bennett Anderson, a visit which will long be remembered and felt. If teams and sleigh-loads of people can be regarded as any measure of their success, the words of the evangelist were truly blessed. We look forward to another visit from this Godly and earnest man at no very distant date.

Dovercourt.—St. Edmund's.—The new extension to this mission church was opened on Friday evening last, the Feast of the Epiphany, at 8 p.m., by the Lord Bishop of Toronto. Several of the city clergy were present and a congregation of about 400. The offertory amounted to \$55.97 and this does not include the following private gifts made to the priest-in-charge, the Rev. Eustace A. Vesey, namely: A font \$25.00; alms-dish \$20.00 and an altar book rest \$15.00. The old building, erected three years ago, seated about 250; with the new extension the entire seating accommodation is 600. The church is situated in the heart of the working men's homes and they have responded nobly to the calls made upon them. Special services are being held during the remaining Sundays of January and we trust some of our many friends will remember us and pay us a visit. The chancel furniture was given by the Ven. Archdeacon Vesey, D.D., Castle Hill House, Huntingdon, England, and Mrs. Vesey, late of Lawrence Court, Huntingdon, England, and the Rev. A. Hammond-Griffith, M.A. and family, Lockington Rectory, Yorkshire.

Chester.—St. Barnabas'.—Special services for children of tender age, from five to twelve, were inaugurated in the old church last Sunday evening and they will be held every Sunday evening in future simultaneously with the ordinary evening service were thrown by means of a magic lantern on to a screen, and the lessons, both from the Old and New Testaments were read slowly. Each incident was depicted on the screen. Mr. J. A. Edgecomb, the parish lay reader, was in charge, and several Sunday school teachers assisted. By this method the children would readily be taught the services. Rev. Mr. Vipond said that this step had been taken to cope with the church point of view, with the problem of the small boy of five to twelve years who is restless and disturbs the worshippers if taken to church, or if he stays at home keeps his parents with him on Sunday evenings.

Columbus.—St. Paul's.—Christmas Day has been very cold. It has come and gone with all its pleasures and sadness, but nevertheless people turned out in large numbers, the churches claiming a larger number than usual. This church was well attended and many turned out to greet the genial pastor and hear the annual Christmas sermon. The text was from St. Luke's Gospel, chapter two, verse ten. Communion was also partaken of, and the pastor was greatly pleased to see so many out. Several of the lady members of the church formed a choir, and sang a number of special hymns. The collection taken up was the largest ever taken up on a like occasion, which was given to the pastor for a Christmas present. Splendid work is being

The Thornton - Smith COMPANY

CHURCHLY COLOR DECORATIONS

At this season of the year many Churches are considering the matter of interior improvements to be carried out during the Summer months.

We make a specialty of

CHURCH INTERIOR COLOR DECORATIONS

and all remodelling of Church interiors, and will be glad to furnish designs and estimates free of cost. Electroliers and wall brackets of every description, made in hand hammered brass. Memorial Windows, designed and made by ourselves or imported from abroad.

11 King Street W. - Toronto

done in the three parishes, and the results shown at this time fully justifies the efforts put forth. The annual Christmas tree of St. Paul's and St. Thomas' Churches was held in the Masonic Hall on Thursday evening, fully one hundred people being present. A good programme was provided, and a lot of good prizes were given the children, while several of the grown ones were remembered. Everyone enjoyed the fun. Santa Claus appeared in his usual good form and delighted the children. The pastor presided.

NIAGARA.

John Philip DuMoulin, D.D., Bishop, Hamilton.

Hamilton.—The Christmas services were all very largely attended in this city, every clergyman reporting the largest attendance of communicants in the history of the parish. At the Cathedral over 500 communicants were presented at the three celebrations. The services were all bright and hearty. The music at the mid-day service was particularly bright and inspiring. The sermon at the 11 o'clock service was preached by the Ven. Archdeacon Clark and at evening service by the rector, the Rev. Canon Abbott.

St. Stephen's.—On Wednesday evening, Jan. 4th, the members of the congregation of this church held a social gathering in the Mission Hall for the purpose of welcoming the Rev. George Pugsley, who entered upon his ministerial duties in this parish on Christmas Day. A substantial repast was served by the ladies of the congregation to which over 100 persons sat down, and they did ample justice thereto. Several songs and duets were sung and a very pleasant time was spent. Mr. Pugsley addressed the gathering and spoke of several matters requiring immediate attention. These were duly looked after at the close by the advisory committee, which was proposed by Mr. Crockett, and immediately formed and placed in activity. A most successful evening was brought to a close by the united singing of the Doxology. The following evening the children were entertained by the ladies to the remains of the bounteous repast and spent a jolly time together. The advisory committee was composed of the following gentlemen: W. A. Crockett (chairman), R. Bright (secretary), Messrs. Comley, Panton, Blandy, James, Wilkinson, Henderson, Dongworth, Babbage, Barrow, Hooper, Roberts, Jarrett.

St. George's.—The first Sunday of the New Year was an interesting day for the members of this church. There were large congregations present at both services, and pledges for the amount of \$1,097.15 were taken up in the evening for foreign missions. The money subscribed was in large and small sums, and the donors have the whole year in which to pay it, if they can do so. The event also included a stirring address from Canon Howitt in the evening on "The Signs of the Times," which fitted in well as an incentive to missionary enterprise. His text was selected from the Book of Esther, iv. 14. Mr. George C. Copley also gave an address at this service on behalf of the Laymen's Missionary Movement, in which he urged all of those present to contribute as liberally as possible to this most important and worthy object.

All Saints'—Archdeacon Forneret completed 25 years of his ministry as rector last Sunday. He was ordained in 1875 and in September last entered upon the 60th year of his age. The sermon in the morning was preached by His Lordship, the Bishop, and in the evening by the Ven. Archdeacon Cody. The Bishop gave a brief retrospect of the year that has just passed and exhorted the congregation to embrace all the blessings that God freely gives with his all-embracing bounty. His Lordship touched on the long stewardship of the rector, and prayed that he might be spared for many years to come to labour amongst them. Laymen's Missionary Banquet.—It is proposed to have a banquet on the evening of the 17th inst. at the Cathedral school-house, when Canon Gould and Mr. W. T. Allen will be the speakers. The Bishop will preside.

HURON.

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

London.—Christ Church.—The Rev. Charles Gunne, M.A., late rector of Clinton, was inducted into this living on the evening of Wednesday,

CANADIAN CHURCHMAN.

the 4th inst. The ceremony of induction was performed by the Ven. J. B. Richardson, the Archdeacon of London. The Bishop, who was present, preached the sermon. Amongst those who took a part in the service in addition to His Lordship were the Ven. Archdeacon Richardson and the Rev. Principal Waller of Huron College. A large congregation was present at the service.

Clarksburg.—St. George's.—Mr. David White, the oldest member of the congregation, died a few days ago and was buried by the Rev. E. Appleyard. The old gentleman had reached the ripe age of 106 years. During the winter months, for many years, a literary and scientific club has been conducted in the village of Clarksburg. At the first meeting, called for the purpose of organizing for the coming winter, the rector of St. George's, the Rev. E. Appleyard, was elected honorary president, and Mr. C. W. Hartman, one of the churchwardens, was elected president. Mr. Appleyard, formerly of Grand Valley, but who has during the past eight years resided with her daughter in Atlanta, Georgia, died at her home on the 13th of December, and was buried at Grand Valley by the Rev. A. G. Smith, M.D. Many beautiful wreaths of flowers were sent, one from the Ladies' Aid of St. Philip's Cathedral, Atlanta, one from the Sunday School teachers and others from personal friends. The service in St. Philip's Cathedral was conducted by Bishop Nelson and the Dean, the Very Rev. C. T. A. Pise. The annual Sunday School Christmas tree entertainment was held in the rectory, under the supervision of Colonel Rorke, and it was a great success.

Brantford.—St. Luke's.—The annual Christmas Sunday School entertainment was held in the schoolhouse on the evening of Friday, December 30th, the Rev. W. J. Taylor presiding. A very pleasing feature of the evening was the presentation of a well-filled purse to Mr. Alfred Hunt, accompanied by an address. Mrs. Clifford read the address and Master Willie Matthews presented the purse. Mr. Hunt has given valuable assistance in the Sunday School, which has been greatly appreciated. This was the first Christmas gathering for this church, it having been opened only in February last. The schoolroom was crowded to the door.

Galt.—Trinity.—The Christmas services were all that could be desired. Large numbers attended the early and mid-day celebrations. The Rev. Dr. Boyle of Trinity College, Toronto preached in the evening. The Christmas offering to the rector was \$126.00. On the Monday before Christmas the rector was pleased to distribute no less than \$450.00 to the members of the Mothers' Meeting, recently organized, and which has proved to be such an immense success. \$410.00 of this was saved and deposited by the mothers themselves at their weekly meetings, and the rest was added by the rector by way of encouragement, 10 per cent. The members consist mainly of new arrivals from England. The meetings held weekly are helpful in every way, and no less than 76 families are on the roll. It makes them far more independent, and tends to self-respect.

Clinton.—St. Paul's.—The annual Christmas tree entertainment in connection with the Sunday School, took place on Friday evening, December 30th, in the Town Hall, which was filled with the children and their friends. A very good musical programme of songs, etc., was given at its conclusion. Major Rance and Mr. John Ransford went on to the platform and the former read the following address: "To the Rev. C. R. Gunne, M.A.: Reverend and Dear Sir,—We cannot permit you to sever your connection with the congregation of St. Paul's Church, Clinton, without expressing, so far as in our power lies our regret at your leaving us and our deep appreciation of your services. During the nine years of your ministry in this place, you have endeared yourself, not only to your congregation, but we feel we may truthfully add, to the whole community, by your broadmindedness, by the lively interest you have evinced in religious, educational, and all matters of import concerning the public welfare; and by your unflinching courtesy to all sorts and conditions of men. We trust that you may be granted health and strength to render similar good services in that new sphere to which, through the providence of God, you have been called. Signed on behalf of St. Paul's Church: H. T. Rance, Ephriam Ball, Churchwardens." Following the reading of the address, Mr. John Ransford presented Mr. Gunne, on behalf

half of the parishioners, with a purse of gold and Mrs. Gunne with a salad dish and a silver spoon. Mr. Gunne acknowledged the various presentations, both on Mrs. Gunne's behalf and his own, in felicitous terms. Both he and his wife and family will be removing to London very shortly.

Clinton. At a special meeting of the Rural Deanery of Huron, which was held in this place on January 2nd, the Rev. W. J. Doherty, B.A., rector of Hensall, was unanimously elected Rural Dean, in the place of the Rev. C. R. Gunne, who is now the rector of Christ Church, London, Ont. Mr. Doherty warmly thanked the members of the Deanery for the honour which they had conferred upon him.

Chesley.—Holy Trinity.—On the 23rd ult., a very interesting and pleasant meeting was held in the basement of the church, when the members of the two congregations of Trinity and Grace churches entertained their rector, the Rev. F. E. Powell, and his wife at supper and during the evening a presentation was made to both of them by one of the churchwardens, Mr. R. T. Kidd, on behalf of the two congregations. In the first instance Mr. Kidd read a joint address to Mr. and Mrs. Powell and he then presented each of them with a handsome fur coat as a token of the esteem and regard with which each one of them is held by the parishioners. Mr. Powell warmly thanked the people for their very kind and useful gifts to both himself and his wife. A most pleasant time was spent by all who were present.

Delaware.—The members of Burwell Church very pleasantly surprised the rector, the Rev. Frank Leigh, in Christmas week, by bringing in a generous load of oats and a short time before Mr. Richard Gibson had sent in a load of hay, so that with a very fine Christmas offering the rector thinks he has reason to feel that his work in the parish is much appreciated. Recently, the Lord Bishop held a Confirmation service and thirty-four received the rite, thirteen of them being adults. The ladies of St. Jude's Church, Mount Brydges, have made some beautiful white frontals and hangings for the chancel. They are decorated with beautifully executed symbolic emblems and add to the pleasing aspect of the church. Recently, a fine brass altar desk was presented. The spacious grounds about the Burwell memorial church are to be artistically set out with ornamental trees next spring, thanks to the family of the late Wm. Price, who are going to provide for it, it having been his wish, so the brothers and sisters are undertaking it. The A.Y.P.A. of Christ Church, Delaware, is in a flourishing condition. There is a proposition to build a new rectory nearer to the church at Delaware, and very substantial subscriptions have already been offered. The present rectory, while most beautifully situated, is too far from the centre of work. It was built in the time of the late Canon Newman, about 45 years ago, and it is a substantial house, but rather small yet in its little park, with a good orchard and picturesque ravine, it makes a charming country house.

St. Thomas.—St. John's.—The members of the Ladies' Aid of this church held their monthly meeting Wednesday afternoon, the 4th inst., at the residence of Mrs. F. W. Sutherland with a very good attendance. After routine business was transacted, it was decided to resume the afternoon teas the first one to be held at the residence of Mrs. Colledge, 114 Alma street, on Thursday, Jan. the 12th from 3 to 8 o'clock. A food sale will be held in connection. It being the first meeting in the year the election of officers took place which resulted as follows:—President, Mrs. Brownlee; first vice-president, Mrs. F. W. Sutherland; second vice-president, Mrs. O. Dennee; secretary, Mrs. Jas. Tanner; treasurer, Mrs. W. Haslam.

Ingersoll.—The Rev. Canon J. P. Hincks, a retired clergyman, died here at his home on January 3rd in his 80th year. The late canon Hincks entered the ministry early in 1860, and laboured in various parts of the diocese until 1904. In that year he was superannuated, and has since lived retired in Ingersoll. He was stationed in the parishes of Exeter, Biddulph, Ingersoll, Beechwood, Galt and Windsor, and was in turn rural dean of Oxford and Waterloo. In 1873 he became a canon of St. Paul's Cathedral, London. The late Canon Hincks was a man of exemplary character and lived an irre-

proachable life day afternoon Bishop of the Ven. Arc other clergy

Owen Sound. Day was fitting in Owen Sound tence, at e held at 8 a.m. administered. 11 a.m. when administered. held. The s with the hap hearty and d communicants year. The cl choirmaster rendered the manner that thorough kno the Anglican choir are to rector preach sisted by the recently orda decorated, wit ful white flo Taken altoge church were and the lai number of of the spiritu

Samuel F

Lac du Bo est residents place on Fri person of M the widow c pioneer Ang

Gilbert Pla service was l Dec. 31st, w announcer The church five years ag mortgage st this small p to current S.P.C.K. an lapse if not the people h earnest. A cursus in Jt with suppe all \$325. T interest on raised by su the mortgag Following tl lined severa it is hoped that the del

Jervois A

Saskatoon week's rest College, Sa Diocese of evening, Je nine o'clock porary woot their prope Year studer and nine S together. rooms, 20 taking lect men taking Greek, whi ing Medie and Philos the full Di years of tr —we belie lege in C; term's Ur rumour ha

proachable life. The funeral took place Thursday afternoon, the 5th instant, when the Lord Bishop of Huron, the Very Rev. Dean Davis, the Ven. Archdeacon Young, of London, and other clergy of the diocese took part.

Owen Sound.—St. George's.—That Christmas Day was fittingly observed by the Church people in Owen Sound was evident from the large attendance at each service. The first service was held at 8 a.m., when the Holy Communion was administered. The regular morning service at 11 a.m. when the Holy Communion was again administered. At 7 p.m. the evening service was held. The services throughout were in keeping with the happy season, and were marked by a hearty and devotional spirit. The number of communicants exceeded that of any previous year. The choir under the able direction of the choirmaster and organist, Mr. R. G. Geen, rendered the musical part of the service in a manner that showed careful training, and a thorough knowledge of the excellent music of the Anglican Church. Both the leader and the choir are to be heartily congratulated. The rector preached and conducted the services, assisted by the Rev. J. G. Widdifield, who has been recently ordained. The church was tastefully decorated with evergreens, and a vase of beautiful white flowers stood on the Communion table. Taken altogether the Christmas services at this church were both inspiring and encouraging, and the large congregations and increased number of communicants, are sure indications of the spiritual life of the members of the church.

RUPERT'S LAND.

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

Lac du Bonnet.—The death of one of the oldest residents of the Province of Manitoba took place on Friday, the 30th, at this place, in the person of Mrs. Settee, aged 102 years. She was the widow of the late Rev. James Settee, a pioneer Anglican clergyman.

Gilbert Plains.—St. Matthew's.—A watch-night service was held in this church at 11.30 p.m. on Dec. 31st, when the congregation received the announcement that the church is free from debt. The church was mortgaged when it was built, five years ago, and at the beginning of 1910 the mortgage stood at \$700—a large amount for this small parish to meet in a year, in addition to current expenses. Two grants from the S.P.C.K. and S.P.G., amounting to \$240, would lapse if not claimed by the end of the year, so the people had to put a shoulder to the wheel in earnest. A bazaar held in June, a railway excursion in July, a picnic in August, and a concert with supper on Thanksgiving Day, cleared in all \$325. The W.A. gave \$60 besides paying the interest on the mortgage. The balance was raised by subscriptions, the grants received, and the mortgage wiped off by the end of the year. Following the announcement, the incumbent outlined several improvements on the church which it is hoped will be made in the near future, now that the debt is cleared off.

SASKATCHEWAN

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

Saskatoon.—Emmanuel College.—After a week's rest for Christmas holidays, Emmanuel College, Saskatoon (the Divinity College of the Diocese of Saskatchewan), reopened on Monday evening, Jan. 2nd, lectures beginning sharp at nine o'clock on Tuesday, Jan. 3rd. The temporary wooden buildings are crowded far beyond their proper capacity. There are thirty First Year students, eighteen Second Year students, and nine Second Year Catechists, all in residence together. We have now three large lecture rooms, 20 by 30 feet each. All the students are taking lectures in the University—the First Year men taking Ancient History, English, Latin and Greek, while the Second Year students are taking Medieval History, English, Latin, Greek and Philosophy. These subjects in addition to the full Divinity course for the year in their four years of training, constitute a very heavy course—we believe, not exceeded by any Divinity College in Canada. So far, the marks for last term's University work are not available, but rumour has it that Emmanuel College has placed

several of her men in the First Class, i.e., over 80 per cent. Each student is required to have at least six University class certificates before he can receive his Testamur in Divinity, at the end of his four years' course. The plans for one-half of the new permanent building have been accepted by the Divinity College Board and it is expected that tenders will be awarded by February for the construction of this half of the permanent building the coming summer. This accommodation is very badly needed, as next year all our deacons, about thirty in number, will be coming in to take their last year of Divinity and University work prior to taking their priests' Orders. This deacons' year will cover from the 1st of September, 1911, to the end of May, 1912. It will be seen at a glance that any such a thing as lowering the educational status of the Ministry of the Church of England does not exist in the Diocese of Saskatchewan and has never existed since the catechist plan began in 1907.

CALGARY

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

Calgary.—Layman's Missionary Movement. (Anglican Branch).—The first paragraph of the last bulletin mentioned the arrangements made for meetings in this diocese in connection with the above. They were to some extent interfered with by the serious indisposition of Canon Tucker, who on arriving at Edmonton was so ill that he had to cancel his engagements with the exception of addressing a meeting at Edmonton. It is pleasing to be able to say he had sufficiently recovered to return to his duties in the East almost at once. No meetings were held either at Strathcona or Red Deer. The most successful meeting of the campaign was that held in St. Augustine's Parish Hall, Lethbridge, where representatives from the three parishes to the number of upwards of 130 sat down to a supper provided by the ladies. After the supper the rural dean, Rev. J. E. Murrell-Wright, took the chair and the meeting was addressed by the Bishop, Revs. J. H. Mowat, Canon Hogbin and Chancellor Conybeare. The meeting was enthusiastic and it is confidently expected that local organization will soon be effected. Church Emigration Society.—The Bishop desires to heartily commend to the clergy the wish of The Church Emigration Society, which is doing so much to encourage Church people of the right sort to come to Western Canada, to have, if possible, a celebration of the Holy Communion on the Festival of the Conversion of St. Paul, January 25th, when the work of the Society might be made the subject of special commemoration and intercession, and the prayers issued by it used. Lay Reader's Licenses Withdrawn.—Thomas David Tennant, of Hillside; H. H. Rendall, of Rexboro; C. F. Reede, of Crescent Heights, Calgary. Induction.—Rev. Dr. W. H. Coard, as rector of Immanuel Church, Wetaskiwin. Appointment.—The Rev. A. J. B. Dewdney, M.A., Incumbent of St. Monica's, Lamerton, with St. Pancras, Alix. Resignations.—The Rev. T. W. Castle, rector of Gleichen, with Strathmore; Rev. J. B. Martin, curate of Big Prairie Mission. Dedications.—St. Andrew's Church, Edmonton; St. Michael and All Angels', North Edmonton; new chancel and vestry, St. John's Church, Olds; set of communion vessels, St. Andrew's Church, Gleichen, presented by the Parochial Branch of the W.A.; new chancel and bell, St. Michael and All Angels', Strathmore;

new font, St. Mary's, Vegreville, presented by Mr. and Mrs. Ashley; St. Oswald's Church, Langdon; new font and set of Communion vessels, presented by Miss Edith Webber, Toronto. Parishes Erected.—St. Andrew's, Camrose; St. Alban's, Brooks. Ordinations.—On St. Thomas' Day, in the Pro-Cathedral, Rev. R. D. Harrison, B.A., to the Priesthood; and Mr. C. F. Popham to the Diaconate. Confirmations.—St. John's, Olds; St. John's, Blackfoot Reserve; St. Andrew's, Gleichen; St. John's, Lavoy; St. Mary's, Vegreville. Quiet Day.—The Bishop, accompanied by Ven. Archdeacon Tims, and Rev. A. J. B. Dewdney conducted a "Quiet Day" at the Blackfoot Reserve on November 24th. Zenana Mission.—Miss Lee, Zenana Missionary at Foo Chow, China, addressed the W.A. in Calgary on Thursday, December 1st, on her work and experiences. The collection, which amounted to upwards of \$20, was given to the Zenana Missionary Society. She left Calgary to address the W.A. at Coleman. Mr. J. B. Snodden, of Cooper's College, Edinburgh, and of Coates Hall, Edinburgh, who has been doing parish work under the Rev. P. W. Hulbert, of Balerno, Scotland, has just arrived in Calgary, having been sent out by the S.P.G. for work in the diocese. Executive Committee Meeting.—A most important meeting of the executive committee was held on Wednesday, December 7th. All the members of the committee were present with the exception of the Ven. H. A. Gray and Mr. E. H. Riley. The item of business of most interest to the diocese was the report of the Apportionment Committee for 1911. This report included the allocation of the grants in aid of stipend for next year as well as the apportionment of the \$4,000 required by M.S.C.C. from the diocese during 1911 and the apportionment of the same amount which the committee estimates will be necessary at least for the Home Mission and General Purpose Fund of the diocese. Notices of the grants for stipend have already been sent out to the various parishes concerned and the notice of the apportionments will shortly follow. Another matter discussed was a letter from Canon Murray of Winnipeg to Archdeacon Gray relating to the "Mission of Help" to the ecclesiastical province of Rupert's Land, agreed to at the last Provincial Synod. The Bishop has subsequently appointed the following committee to act in the matter for this diocese:—Ven. H. A. Gray, secretary and convener; The Dean, Archdeacon Webb, Canon Hogbin, Rev. C. W. G. Moore, Rev. J. E. Murrell-Wright, Messrs. Birnie Browne, Kirkpatrick, Walsh, Hull and Chancellor Conybeare. The executive committee instructed the secretary to send out the following "instructions" to all the clergy in the diocese:—1. Every parish at its annual meeting in January is to elect, in addition to the vestrymen, two parishioners to form with the incumbent and wardens, a standing committee on parochial finance. Such committee to do all that is possible to advance proportionate giving; to secure the general use of the duplex envelope; and to see that every member of the congregation is personally solicited to contribute towards the Church's Home and Mission work. 2. In cities having more than one parish every such standing committee should constitute part of a committee for that city, the senior dignitary or clergyman to be chairman, with whom the bishop and executive committee may take counsel as to all matters of church finance and church extension in the said city, and in particular, as to the total amount to be contributed by each parish for such extra parochial objects as M.S.C.C., or diocesan apportionments, church extension and other needs within the city, and the best means of raising such amounts. The executive committee also sends out the following as a suggestion:—Each rural deanery should appoint an executive finance committee to consist of the rural dean, ex-officio as chairman, and two clergymen and two laymen, whose duty it should be to advise with the Bishop and executive committee as to the amounts to be levied on each rural parish in the deanery for M.S.C.C., diocesan and other extra parochial objects, for which no provision is made by canon. The special Indian committee appointed at the last synod gave a very full and complete report as directed, which with slight amendments, was adopted. The Rev. H. M. Henderson, of Bow Island, will after the end of the year be included in the clergy list of this diocese instead of in that of Qu'Appelle as heretofore, as the greater part of his work lies within the borders of this diocese.

Bow Island.—All Saints'—Christmas Day passed off quietly in Bow Island. Our little church, which was appropriately decorated for the occasion, was well filled at the morning and

THE LIFE OF JESUS OF NAZARETH
 80 Pictures Portrayed in Colour
 By WM. HOLE, R.S.A., R.E.
 With descriptive reading matter opposite each page.
 Preface by WM. SINCLAIR ARCHDEACON OF LONDON
 Introductory Note by DR. GEO. ADAM SMITH
 Size 8x10. Boxed for Mailing.
 Regular, \$2.50 net.
 Special Price, \$1.25 ..
 Postage, 25c.

THE CHURCH BOOK ROOM
 Limited
 TORONTO ONT.

evening service with worshippers who joined most heartily in singing the well-known and well-loved Christmas hymns and carols. The following gifts were used for the first time in the church on Christmas Day, namely, set of Holy vessels from the Diocesan W.A. of Ottawa; altar linen from the Girls' Auxiliary of All Saints' Church, Ottawa; white altar frontal from the Rev. P. C. Jerrold, Irvine; holly wreaths and flowers from St. Monica's Guild and W.A., Lethbridge; Bible for the lectern and two large Prayer Books, one for the altar and the other for the Prayer desk, from the S.P.C.K., London, England. The first meeting of the W.A. was held at the vicarage on Thursday afternoon Dec. 29th, when a number of ladies were in attendance. The following officers were elected for the ensuing year:—President, Mrs. Henderson; 1st vice-president, Mrs. J. W. Hopkins; 2nd vice-president, Mrs. J. Martin; treasurer, Mrs. J. A. Donovan; secretary, Mrs. B. T. Whitney; superintendent of the Junior Branch of the W.A., Mrs. B. T. Whitney. On the 14th instant the Bishop proposes to hold the first Confirmation in Bow Island, when six candidates will be presented.

Correspondence

ACKNOWLEDGMENTS AND MORE HELP FOR A BROTHER CLERGYMAN.

Sir,—I hope I shall "not weary you in well doing." I am going to ask you to kindly acknowledge the following sums received for appeal, "Love the Brotherhood." Previously acknowledged \$25.50. Collected and forwarded by Rev. Principal Waller, Huron College, \$40.00; T. Kenny, Sarnia, \$10.00; Sympathizer, Guelph, \$7.00; Very Rev. The Dean of Huron, \$2.00. May I plead for a little space in your valuable columns to ask my fellow churchmen to help a brother clergyman in his distress. I cannot express in words my deep and heart-felt sympathy for one who has suffered so much; his doctor's bills alone, I have been told, amount to something over four hundred dollars; his stipend is not eight hundred dollars per year, and he has a wife and either six or seven children. These facts will, I hope and pray, arouse the sympathies of all who read your paper, to hasten to the relief of a brother in distress. I feel confident from my past experience in pleading for a similar case, that our generous and warm-hearted Churchmen will do all in their power to lighten the burden of one, who, in the all-wise providence of a loving Father, has seen fit to lay upon him. Thanking you Mr. Editor for your ever willingness to help a good cause, I remain,

Yours very truly,
Rev. William Lowe.
Holy Trinity Rectory, Lucan, Ont.

CHURCH INSTITUTES.

Sir,—The Church at the Bi-Centenary in Halifax found "The Church Institute" most useful. Why cannot we have "Institutes" outside of the Maritime Provinces? Are we of the Church of England to go on for ever cultivating with the old-time "thorn-bush," instead of the modern "disc-harrow?" We are a great deal too slow in our methods. It is a wonder we exist.

A. F. French.

A GOOD EXAMPLE.

Sir,—The following is authentic. In a large Normal School a lecturer was instructing the students in history; the students taking notes. Speaking of the Reformation he used words to this effect, "When we speak of the Church of England it must be remembered that it begins with Cranmer." Now picture this: some 100 to 125 teachers being instructed in this old discredited category, and sent out to teach it all over the country. Shall it pass? In most cases it would do so, the few Anglican students would be too timid to protest; but on this occasion, fortunately, an English lady of education and character happened to be among the "Normalites." She rose at once and said, "that statement must not go into the notes, for it is not true." The astonished lecturer asked her the grounds of her interruption, which she was fortunately well qualified to give, and afterwards had a private

talk with him on the subject. Would that many of our Church of England teachers would have the pluck to do likewise! May one not respectfully suggest that such a body as the Church of England in Canada ought not to submit to the use in the Public schools of histories which teach these travesties of our Church's history and origin. A united and vigorous protest by our whole episcopate would surely suffice to influence the educational authorities to suppress the use of such books.

E. C. Paget,
Dean of Calgary.

Family Reading

A PRAYER OF FRIENDSHIP.

God bless thee, Friend! and keep thee safe,
Throughout the wear of earthly life—
And close thine eyes!
And safely bear thee to the skies.

God guard thee, Friend! from all the snares
This worldly life brings unawares:
From all those fears,
And countless cares that bring the tears.

God keep thee, Friend; until the gloom
Of Earth's dark night shall pass away,
And lead thee—white,
Into the day of Heaven's Light.

Everard Wyrall.

FROM THE ANNALS OF THE POOR.

It was an especially sad home to which the visitor was directed to go. Sad from poverty, sickness and sin.

"What shall I say to this woman who has lived for more than half a century in the midst of churches and Christian people and yet has walked in evil-haunted paths; how shall I speak to her of the end she is fast approaching, that must be eternal death if she does not call upon One mighty to save; what words have I to form so solemn a message?" repeated over and over this visitor as she walked slowly down the alley-way.

"Of myself I can do nothing, I will leave it with Him whom I seek to serve in this matter," she said, within her heart as she approached the house. The poor woman had been very, very ill and near to death. And although restored in a measure she was in that physical condition that the final summons might come at any moment. In her past life she had had little opportunity and no encouragement to reach after the best things. Talk as we will of this golden age of Christian benefits; preach as we may of the Bread of Life being freely left at the door of every starving soul, yet let us not censure those about us for their depravity—those who have never known what it was to have the guarding and the guidance of Christian homes and Christian parentage, let us not condemn until we have examined our own lives in the light of all the opportunities we have had. Then and only then will we have "the charity that knoweth."

She of whom we speak had for years her highest social pleasures in the neighbourhood gossip. Her home joys lay in gathering her unkempt children about her, being assured that they had enough to eat, and approving in her loud laughter their coarse play. So far as affection was concerned she had a heart of gold. She had a natural inclination to be tender toward every living thing. But heredity had endowed her with a vacillating will and low moral ideals. This was the foundation the evil one found ready laid upon which to build, ever watchful of his opportunity. Though her own moral standard was low she yet grieved intensely over the lapses of her children into wrong paths; perhaps most of all grieving for the pain they suffered as the result of wrong doing, than for the sin itself. And this was the mistress of the home of distress which the visitor entered wondering what message she had to give. Her perplexity was immediately forgotten as she looked upon the wreck of a once strong woman and met the eyes of old, glinting with unholy mirth, now full of unutterable questioning. Her own heart overflowed with pity.

"I am so glad to see you," the weak voice moaned as she reached out her hand eagerly. "I have been wanting to see you so much. Did you know I was so sick?" The restless eyes steadied themselves upon those of the visitor

and abashed her; for she knew full well her duty had been long delayed in regard to this matter.

"I should have been here before," she answered penitently. "I did not know you were so sick. I am sorry."

"Oh well, I am glad you came at last, I want you to help me. I have been very near death, I have not lived right. Will you help me find God, show me the way?"

"I will do what I can, and our Heavenly Father will guide us," said the visitor lifting her heart in prayer.

"I have not lived right," continued the moaning voice, "and now my head is all in a muddle, I cannot think; will you help me?"

"Yes, I will do what I can. I think being so very ill would help to make you have troubled thoughts. We will see what we can do to smooth things out," said the visitor gently touching the grey head.

"Show me the way," she repeated.

"There is One who has said to us, 'I will guide you into all truth,' and He will help us now. Do not fear."

And so after a time there was a breaking away of the clouds of ignorance and sin; there was a looking upward for the hope that no man can give; and finally an utter consecration of soul and body. And was that the whole. Ask the visitor and she will tell you how this newborn soul reached out after others, sending for neighbours and friends to have these also taught concerning the love of Christ.

For a time she rallied from her physical weakness, but after a few months grew gradually weaker while her faith grew brighter and surer, and with an increasing desire that others should know all the joys of salvation. Expressions such as these frequently fell from her lips, when the visitor happened in—"O I'm so glad to see you just now. Poor Kate is here to-day and she has had so much trouble; you might read the fourteenth chapter of John to us and tell us how Christ happened to say such wonderful things." Or, "Call the boys in and read the third chapter of John and explain it to them, won't you, please?"

One day she made a proposal to the visitor—"I've been thinking I would ask you if you would mind coming here just for one hour every Sabbath afternoon and we will gather in the neighbours and little children off the street and teach them about the love of Christ. Would you mind?" And so this heart of love reached out until she had gathered about her each Sabbath afternoon an eager band listening to the story of divine love and salvation.

"I never in all my life was as happy as I have been these Sabbath hours when we are all sitting here learning our steps to the home above. Maybe we will learn enough while here, so that we may all get together up there and sit around the other Teacher and learn first hand. Won't that be fine?" and how happily she would smile over the prospect.

One day the visitor sat with the invalid who was growing weaker and suffering much. It was a cold dreary day without, and the prospect of the ordinary life was not bright at this time for the poor woman. She turned her eyes full of pain toward her friend and said in a low tone: "I hope it is not wrong, but I would be glad to go home now only for one thing."

"It is not wrong to wish to be with Christ, but what holds you back?" asked the other.

"My family," she answered, with a sob in her voice. "If I could only see them all on the way."

"Do not despair of gathering them together again; two are already on the road that leads to life. The others we will plead for."

"It would be so much easier if I did not know that my own past life is part to blame for their going wrong. Oh, the wasted years!" she moaned.

"We will give it all to God to keep, remembering He is altogether love."

A few days later and she was with the King. And when we remember that through the effort of this frail, uneducated woman, without Christian training and opportunities four adults were brought to Christ and many little children taught the way everlasting, all within a few months; we ask in deep humility, "What are we doing, we with our greater gifts and wider opportunities?"

Forgiveness.—The meanest principle ever wrapped up in human form is stubbornness—the "I won't forgive" spirit. "If any one offends me I'll never forgive him," says one. Well, if you do not, you will never enter Paradise, that's certain.

lies in
large Re
long exp
growth,
high st
who co
the sour
and inv
large re

THE M
Bank at
the up-t
this we
tion to a
business

Capital
Reserve

The Rev.
M.A., curate
Yorks, has
Lecturer in

The Rev.
not, M.A.,
Kensington,
en Lecturer
burg.

The treas
Propagation
eign Parts,
minster, ack
an anony

The Princ
lately issue
memorial p
Ministry of
that English
judge in al
ing. This
spread of C

In South
d-date, Mr.
the support
reached the
Rev. Phillip
of Wasbech
aged 99, w
Falmouth,
to record hi

The newl
nor of Mac
publicly dec
the policy
matters. F
could to h
He even sh
schools and

The Rev.
D.D., the
of St. Paul
pointed Car
Regins Pro
University
has been at
vious to v
was a Canc
Northcote
sonary at

Incorporated - 1855

The Strength OF THE Bank of Toronto

lies in its proportionately large Reserved Funds, its long experience and steady growth, the ability and high standing of those who conduct its affairs, the soundness of its loans and investments and its large resources.

THE MANAGERS of the Bank are pleased to offer the up-to-date facilities of this well-known institution to all who have banking business to transact.

Capital - \$4,000,000
Reserved Funds 4,944,777

British and Foreign

The Rev. E. Digges-La-Touche, M.A., curate of St. John's, Bradford, Yorks, has been appointed Donnellan Lecturer in Dublin University.

The Rev. Prebendary Eardley-Wilmot, M.A., vicar of St. Jude's, South Kensington, has been appointed Golden Lecturer at St. Margaret's Lothburg.

The treasurers of the Society for the Propagation of the Gospel in Foreign Parts, 15, Tufon Street, Westminster, acknowledge the receipt of an anonymous donation of £1,000.

The Prince Regent of China has lately issued a decree, based upon a memorial presented to him by the Ministry of Education, which provides that English shall be the official language in all schools of modern learning. This will indirectly help in the spread of Christian Missions.

In South Tyrone, the Unionist candidate, Mr. A. L. Homer, received the support of an enthusiast who had reached the great age of 104. The Rev. Phillip Carlyon, a former vicar of Wasbech, St. Mary, Cambridge, aged 99, who is now a resident of Falmouth, actually walked over a mile to record his vote at the last election.

The newly-appointed French Governor of Madagascar, M. Piquie, has publicly declared that he shall pursue the policy of toleration in religious matters. His predecessor did all he could to hinder Christian missions. He even shut up a large number of schools and churches.

The Rev. Canon H. Scott-Holland, D.D., the senior Residentiary Canon of St. Paul's Cathedral, has been appointed Canon of Christ Church and Regius Professor of Divinity, in the University of Oxford. Canon Holland has been at St. Paul's since 1884, previous to which for some years he was a Canon of Truro.

Northcote Deck, an English missionary at Malaita, one of the Solo-

mon Islands, says that no trader can live there, life is so unsafe, though missionaries are tolerated on the coast, "but inland there is a surging, seething mass of murderers and cannibals, and no white man has ever crossed the island."

Winchester Cathedral Shilling Fund.—The fund has now reached the amount of 2,600l., and the expenses of printing and postage have been about 20l. The money will be presented in the cathedral after Matins on Christmas Day as an offering to God from the diocese towards the preservation of the cathedral. The committee hope that the fund may still reach 3,000l.

The chancel, side chapel, and part of the nave of All Souls' Church, Ascot, were built a few years ago by Lord Stanmore in memory of his wife, a daughter of the late Sir John Shaw-Lefevre, whose family was closely connected with Ascot. More recently Lord Stanmore contributed an additional sum of 2,000l. towards the completion of the nave (the work now being in hand), and now His Lordship has added to his former gifts by giving a costly baptistery.

The Gaekwar of Baroda, India, who lately visited the United States, has an income of a million dollars a month, but it is wisely expended in

various reforms. One of them is thus referred to in an article in The Christian Herald: "Baroda is one of the richest of the native States in India, and is rapidly growing more prosperous under the Gaekwar's enlightened rule. He has established schools and has made education compulsory. For those who wish to go beyond the primary and grammar grades there are high schools. He has also established a university, which is doing remarkable work for higher education."

The following prayer for grace, amongst others, was written by the late Robert Louis Stevenson: Grant that we here before Thee may be set free from the fear of vicissitude and the fear of death, may finish what remains before us of our course without dishonour to ourselves or hurt to others; and, when the day comes may die in peace. Deliver us from fear and favor, from mean hope and cheap pleasures. Have mercy on each in his deficiency; let him be not cast down; support the stumbling on the way, and give at last rest to the weary.

The Rev. Canon Emory, the Father, as he has been justly called, and for many years the honorary secretary of the Church Congress, died on December 14th, aged 85. He

graduated as Fifth Wrangler at Cambridge in 1847, was at once elected a Fellow of his college, Corpus Christi and was ordained deacon the same year. Half a century ago he organized the initial meeting of the Congress at Cambridge and during last September, after a lapse of fifty years the meeting of the Congress took place once more in the place of its birth. Canon Emory lived long enough to see this meeting take place, but was unhappily unable, on account of sickness, to take any part therein. The Rev. Canon Emory died at Ely.

The Bishop of Madagascar sends an account of quite romantic interest to a contemporary describing a recent visit which he paid to a remote district in the north of his diocese which had not been visited by any European Christian for twenty-five years. He found several congregations with their own clergy and churches in which was used the Malagasy translation of the Anglican Prayer Book. It appeared that the Christian faith had been first preached by a catechist who had come thither many years before from one of the Anglican Missions, and who was ordained or professed to ordain priests and deacons to minister to the congregations which he had



We Pay Delivery Charges

SIMPSON'S COVERS CANADA

Whether you live in Nova Scotia, British Columbia, or anywhere between, your nearest post, express or freight office is practically a branch of Simpson's. *Simpson's Will Come to You.*

**We Serve Every Citizen
of the Dominion on Equal Terms**

You order from our catalogue at regular Toronto prices. *We Pay Delivery Charges. Everything we sell, except certain heavy or bulky goods (which are clearly specified in our catalogue) is Shipped Prepaid.*

You don't have to go to Toronto to shop at Simpson's.

You can have the benefit of our immense stocks, our great variety of goods and our low prices, right where you are.

All customers who buy at our store are privileged—if they desire—to return the goods and get their money back. *You can have the same privilege, no matter where you live, and we pay transportation charges both ways.*

Send for our Mid-Winter Sale Catalogue. The prices in it are special. It is filled with bargains, such as Toronto shoppers wait for and snap up. This catalogue gives you the same chance to save money.

Send for the Catalogue Now—It's Free Just address a postal to Dept. No. 22 saying "Send me your Mid-Winter Sale Catalogue."

The **SIMPSON** Company
Robert Limited
TORONTO

THE
DOMINION BANK ESTABLISHED 1871
C. A. BOGERT, GEN. MGR. H. J. BETHUNE, SUPT. OF BRANCHES
18 Branches in Toronto
Travellers' Cheques
Issued available in all parts of the world.
They are self-identifying and enable travellers to obtain money without difficulty when abroad.



Head Office—
8 King St. West - Toronto
Six Offices in Toronto
Branches and connections throughout Canada
British and Foreign correspondents in all the important cities of the world
SPECIAL ATTENTION GIVEN TO COLLECTIONS.
JAMES MASON,
General Manager

SMALL ESTATES

receive the same care and attention as large ones when

The Toronto General Trusts Corporation

is named as executor and trustee

Write for information to the offices at Toronto, Ottawa and Winnipeg.

Capital Procured For Meritorious Enterprises

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

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

helped to create. So completely isolated had these congregations been for many years that their existence was unknown in the capital. The Bishop confirmed some of their members, and hopes to take immediate steps, in response to their own request, to prepare their clergy to receive a more regular ordination.

A handsome pulpit, of Gothic design, executed in white and grey marble by a local sculptor from the designs of a London architect, has been presented to St. Andrew's Church, Biarritz, by the Misses Pringle, members of the congregation, in memory of their mother, who died two years ago. The pulpit was unveiled on the 15th inst., being the anniversary of the death of the person commemorated, by the Rev. A. C. Downer, D.D., Chaplain at Biarritz, after the morning service. Special prayers were offered and a short address was given by the chaplain. Other gifts recently made to the church consist of a very beautiful Communion cloth in red silk embroidered with pomegranates, together with curtains for the chancel wall and a set of fine linen for the Communion, these all being purchased by subscription. A memorial stained-glass window has also been inserted in the chancel with dedicatory inscription in blue and white mosaic. The old oak pulpit, many sermons from which were listened to by King Edward during his succes-

Abbey's Effervescent Salt
Counteract acidity and sweeten up the whole day with a morning draught of **Abbey's Salt.**
25c and 60c.
Sold everywhere.

sive visits to Biarritz, has been given by the Rev. Dr. Downer, with the consent of the Colonial and Continental Church Society, to the English church at St. Jean-de-Luz.

The Lord Primate of All Ireland, the Most Rev. William Alexander, D.D., Di.C.L., is about to resign both the Primacy and the Archbishopric of Armagh, owing to enfeebled health. His retirement will take place next month. The intimation was given in a letter, which was received by the Bishops of the Church of Ireland at a meeting, which was recently held by them in Dublin. At this meeting the Bishops adopted the following resolution in regard to this matter: "That we, the Archbishop of Dublin and the Bishops of the Church of Ireland, having heard the parting message of His Grace the Lord Primate, recognize with affectionate sympathy and grief the force of the reasons which have led him to resign our highest office, and we hereby place on record our gratitude to Almighty God for the splendid powers and the spiritual force and influence which our beloved chief has so long and faithfully devoted to the service of the Church he loved, and not only for his brilliant public endowments, but for the exquisite and unflinching kindness which recognized a comrade in every one of us, and only grew richer and more mellow with the lapse of years. As we part with so much genius and so much charm we earnestly pray to our Heavenly Father to be with our father and friend in his honourable and honoured retirement, to sustain his aged footsteps, and to make his pillow smooth." Archbishop Alexander was born at

Londonderry in 1824—he was elevated to the Episcopal Bench as Bishop of Derry and Raphoe in 1867 on the recommendation of Mr. Disraeli. He was thus already a Bishop when the Irish Church was disestablished. Educated in England at Tombridge and Exeter and Brasenose Colleges, Oxford, he won the Denyer Theological Prize Essay in 1850, and the Sacred Prize Poem in 1860, and being selected to recite a congratulatory ode to the late Earl of Derby in the Sheldonian Theatre in 1853. He took Holy Orders in 1847, and served in several parishes in the North of Ireland before being nominated to the Deanery of Emly in 1864. He was consecrated Bishop of Derry in 1867, and he was transferred to Armagh and became Primate of All Ireland in 1866. Dr. Alexander's fame as a pulpit orator is well known. He has been Select Preacher on more than one occasion before the Universities of Oxford, Cambridge, and Dublin. At Oxford he delivered the Bampton Lecture in 1876, the subject chosen being "The Witness of the Psalms." He has published many sermons and several commentaries on the Epistles, and also a volume of poems entitled "St. Augustine's Holiday, and Other Poems." Dr. Alexander married Miss Cecil Frances Humphreys, whose

"Hymns for Children" has passed through over a hundred editions, and who was the author of the hymn, "There is a green hill far away." The Archbishop himself is also a poet of great distinction. Dr. Alexander was in his day the foremost preacher of the Anglican Communion. In the Canadian Church Hymnal there are a number of hymns written by Dr. Alexander and the late Mrs. Alexander.

Children's Department

THE MIRROR.

By W. C. Kitchin.

A long time ago there lived a young married couple in a very remote and rural district. They had one child, a little daughter, whom they both loved devotedly. I cannot tell you the names of the parents, nor yet that of the daughter, for the names of the humble poor are soon forgotten, but the district in which they lived is Matsuyama, in the Province of Echigo, in west

WHY BUY A GERHARD HEINTZMAN PIANO?

THERE ARE MANY REASONS

The chief one is "The Maker." The name is a guarantee to you that you will get a Piano of artistic qualities, the result of years of experience.

GRAND, SELF-PLAYER and UPRIGHT PIANOS of the highest grade only

Write for catalogue Your present instrument will be taken as part payment.

Gerhard Heintzman LIMITED
NEW SALESROOMS
City Hall Square, - TORONTO

MUNICIPAL and FIRST THE SAMP COM R. C. M 12 KING ST

Japan. Here about to relate amongst the It happened was still a v was sent by trict on a l capital of the was a long o the daughter and so, bidd promising to some pretty he set out al The mother farther than of her huml nothing of th cities beyond ley. She, t feeling a ce her husband

Quick

Instant Relief Package

Piles is a to cure, if y An opera dangerous, manent succ There is to be cured-privacy of Pyramid Pil We mail : who write. It will gi you the har this great r on the way Then you from any d often one be Insist on If the d something he makes r tute. The cure times rapid permanent. You can work and b the time: It is well Just send Pyramid D Building, M free by ret in a plain v Thousand easy, painl the privacy No knife No docto All drug day for a f

**MUNICIPAL DEBENTURES
and PUBLIC UTILITY
FIRST MORTGAGE BONDS**
THE SAFEST FORM OF INVESTMENT.
CORRESPONDENCE INVITED.
R. C. MATTHEWS & CO.
12 KING ST. EAST - TORONTO

Japan. Here the story that I am about to relate is still a popular legend amongst the peasant folk.

It happened that while the daughter was still a very little child the father was sent by the overlord of the district on a business mission to the capital of the empire. As the journey was a long one, neither the wife nor the daughter could accompany him, and so, bidding them good-bye, and promising to bring back with him some pretty gifts for both of them, he set out alone.

The mother had never travelled farther than the little hamlet in sight of her humble home, and she knew nothing of the great world of men and cities beyond her native mountain valley. She, therefore, could not help feeling a certain fear on account of her husband's long journey to Kyoto;

Quickly Cured at Home

**Instant Relief, Permanent Cure—Trial
Package Mailed Free to All in
Plain Wrapper.**

Piles is a fearful disease, but easy to cure, if you go at it right.

An operation with the knife is dangerous, cruel, and rarely a permanent success.

There is just one other sure way to be cured—painless, safe and in the privacy of your own home—it is Pyramid Pile Cure.

We mail a trial package free to all who write.

It will give you instant relief, show you the harmless, painless nature of this great remedy and start you well on the way toward a perfect cure.

Then you can get a full-sized box from any druggist for 50 cents, and often one box cures.

Insist on having what you call for.

If the druggist tries to sell you something just as good, it is because he makes more money on the substitute.

The cure begins at once and continues rapidly until it is complete and permanent.

You can go right ahead with your work and be easy and comfortable all the time.

It is well worth trying.

Just send your name and address to Pyramid Drug Company, 290 Pyramid Building, Marshall, Mich., and receive free by return mail the trial package in a plain wrapper.

Thousands have been cured in this easy, painless and inexpensive way, in the privacy of the home.

No knife and its torture.

No doctor and his bills.

All druggists, 50 cents. Write to-day for a free package.

but, at the same time, this fear was mingled with a proud satisfaction because, of all the peasantry of that district, her husband was the first to go down to the great and opulent city where all the grandees of the empire lived in such splendour, and where there were such wonderful things to be seen and heard.

The time came for the husband's return, and the wife dressed the little girl in her best clothes, and arrayed herself in a beautiful blue gown, which had been a precious heirloom in the family for many years, and which she knew her husband always was pleased to see her wear.

I shall not attempt to tell you the joy of this good woman when she saw her husband enter the house, safe and sound from his long journey. The little one clapped her hands and laughed with glee when she saw the pretty toys that her father had brought her. Nor did the good man himself soon grow weary of relating the incidents of his journey and telling of the marvels of the great city.

"For you," he said to his wife, "I have brought something never before seen in all this region. It is called a mirror. Look in it and tell me what you see."

Saying this he gave her a little flat, lacquered box, in which lay a round metal plate. One side of this was covered with frosted silver with relief decorations of birds and flowers. The other side was as brilliant and polished as crystal. As the delighted and astonished wife looked at this side she saw a beautiful face with rosy lips, pearl-white teeth, and sparkling black eyes, smiling up into her own.

"What do you see?" asked the husband, enjoying the look of amazement that overspread his wife's features, very satisfied also, to be able to show that he had learned something during his travels.

"I see," said his wife, "a handsome woman looking at me. She moves her lips as if she were speaking, and, strangest thing of all, she wears a blue gown exactly like my own."

"Little simpleton!" cried the man, delighted to know something that his wife did not know. "It is your own face that you see. That plate of metal is called a mirror. In the city everybody has one."

For several days the wife would sit frequently before the mirror watching the reflection of her own fair face. Then the mirror was carefully laid away among the few treasures of that peasant home. Years passed by, and husband and wife lived happily together, the chief joy of their lives centred in their daughter, who was growing up into young womanhood, the very picture of her mother in form and features, and with all the artlessness and simplicity of character that had been her mother's before the mirror revealed to her the beauty of which she had so long been the unknown possessor.

But there finally came a day of sad misfortune to this happy home. The good and loving mother fell sick, and, although the daughter watched over her with tender affection and solici-

tous devotion, the invalid grew worse continually until there was no hope for her recovery. When the wife and mother realized that she must soon die she called her daughter to her side and said:

"Dear daughter, you see how sick I am, and that I must soon leave you and your father. Promise me that when I am gone you will take out the mirror that has lain hidden away for so many years. Promise me that you will look in it the first thing that you do every morning and the last thing that you do every night. In the mirror you will see me, and you will know that I am always near you, watching over you."

When she had said this the sick woman pointed out the place where she had concealed the mirror, and with tears the girl promised to do what her dying mother requested. Tranquil and resigned, the latter soon passed away.

The dutiful daughter was not forgetful of her mother's last request. Every morning and every evening she took the mirror from its place of concealment, and for a long time would gaze upon it intently, never once in her artless simplicity of mind thinking it was her own face that she was looking upon. To her it was the face of her dearly loved and lost mother, radiant and smiling, that met her gaze. Not her mother as she was in the days of her last illness, wasted and pallid, but as she remembered her, far back in the years of her childhood, when her father had left them alone to go on a journey to the far-off city, and had brought back with him this very mirror and had given it to her young and beautiful mother. It was upon the face of this mother of her childhood that the daughter now looked. To her at night she confided the trials and weariness of the past day, and from her she sought every morning strength and encouragement to meet the duties of a new day.

In this manner the young girl lived, watched over, as she fondly believed, by her mother, endeavouring in all things to please her just as if she were living with her, and careful always to do nothing that might grieve her. Her greatest joy was to look into the mirror in the evening and be able to say, "Mother, I have been to-day all that you wanted me to be."

At last the father learned that his daughter was looking into the mirror every morning and every evening, and that she seemed to hold conversation with it. He questioned her on the subject of this strange conduct. The girl said:

"Father, I look every day into the mirror to see my dear mother and to talk with her."

She then told him of the last request of her dying mother, and how she had never, for a single day since her death, failed to observe it.

Deeply touched by such simplicity and loving obedience, the father's eyes filled with tears and he tenderly drew his daughter to his breast. And, as long as he lived, never did he have the heart to tell her that what she saw in the mirror was only the reflection of her own sweet face, which the molding power of her filial affection and devo-

MADE IN CANADA ROYAL YEAST CAKES



**Best Yeast
in the World
Sold and
Used
Everywhere**

E. W. Gillett Co., Ltd.
Toronto, Ont.

tion was day by day making more and more like that of her dead mother.

Eczema is Not Fatal

**But its torture increases as it spreads
over the body until it makes life a
burden. It is cured by**

Dr. Chase's Ointment

So many have eczema of one form or another and do not know it. The constant itching annoys them, but they scarcely realize how the disease is gradually spreading and becoming more aggravated.

Particularly during cold weather, when exposed to sudden changes and dampness, this ailment becomes more severe, and during the night, when the body is warm, suffering is intense and sleep almost impossible.

There is cure in the use of Dr. Chase's Ointment. This healing, soothing preparation brings almost instant relief from the distressing itching.

In the course of a few days the healing process sets in, and it is only a question of time and persistent application of the ointment until cure is effected.

Mr. Fred. W. Clark, Petworth, Addington County, Ont., writes:—"My mother had eczema in both legs for about twenty years. She doctored for a long time, and tried everything for it, but got no relief until a friend advised her to use Dr. Chase's Ointment, which she got.

"She found that Dr. Chase's Ointment gave her great relief, so she got some more and continued this treatment faithfully, until now she is entirely cured of eczema. I don't think anyone could have this disease worse than she did."

Dr. A. W. Chase's Ointment, 60 cents a box, at all dealers, or Edman-son, Bates & Company, Toronto. The portrait and signature of A. W. Chase, M.D., the famous Receipt Book author, are on every box of his medicine.



ST. MARGARET'S COLLEGE,
TORONTO.

A Residential and Day School for Girls—Founded by the late George Dickson M. A. former Principal of Upper Canada College and Mrs Dickson. Thorough preparation for the Universities and for All Examinations in Music, Art, Domestic Science, Physical Culture, Tennis, Cricket, Basket-Ball, Hockey, Swimming Bath. Mrs George Dickson Miss J. E. MacDonald, B.A. President Principal

Bishop Strachan School
Wykeham Hall
College St., Toronto

Forty-Fourth Year.
A Church Residential and Day School for girls. Full Matriculation Course. Elementary work. Domestic Arts, Music and Painting. President, The Right Rev. The Lord Bishop of Toronto For Calendar address Miss Nation, Vice-Principal

Prepare for a Position of Trust and Responsibility by attending

ELLIOTT Business College.
Toronto, Ont
This school enjoys a widespread patronage. Enter now. Catalogue free. W. J. ELLIOTT, Principal. Cor. Yonge and Alexander Streets.

Highfield School
HAMILTON, ONT.

Residential and Day School for Boys. This year's successes include five cadetships at the R. M. C.; four Toronto matriculations, with honors in six subjects; three matriculations at McGill (sixth place in science). Head Master, J. H. COLLINSON, M.A.

WESTBOURNE
RESIDENTIAL AND DAY SCHOOL FOR GIRLS
340 Bloor Street. W., Toronto, Ont.

Affiliated with the Toronto Conservatory of Music F. McGillivray Knowles, R.C.A., Art Director For an announcement and information, address the principal. MISS M. CURLETTE, B.A.



HILL CROFT
BOBCAYGEON, ONTARIO.

A RESIDENTIAL SCHOOL IN THE COUNTRY FOR YOUNG BOYS
New Buildings. Large Grounds. Graduate Masters. Small Classes.
Boys specially prepared for the Royal Naval College, Halifax. Next Term opens Jan. 11th
Headmaster, W. T. COMBER, B.A. (Oxford)

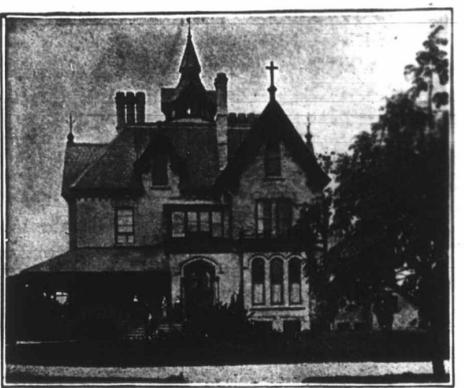
The Alexander Engraving Co.
352 Adelaide Street West, Toronto

Half-tone Engravings, Zinc Etchings, Wood Cuts, Designing and Commercial Photography
Our Cuts Give Satisfaction
Samples on application. Phone Main 77

That is the bitterest of all—to wear the yoke of our own wrong-doing.

Glen Mawr
651 Spadina Avenue, Toronto
Residential and Day School for Girls

Large Staff of Highly Qualified and Experienced Teachers and Professors. Native French and German Teachers.
Pupils prepared for the Universities and for Examinations in Music of Toronto University, the Conservatory of Music, and the Toronto College of Music.
Modern Educational Methods, Refining Influences, and Well-regulated Home.
Lawn Tennis and other games. Rink.
For Prospectus, apply to MISS VEALS Principal



Bishop Bethune College
OSHAWA, Ontario

Visitor: The Lord Bishop of Toronto

Preparation for the University
Young Children also Received.

For terms and particulars apply to the Sister in Charge, or to
The Sisters of St. John the Divine
Major Street, TORONTO.

The Best

proof of the value of a thorough Business Education is seen in the success of The Students of The Central Business College of Toronto. Free catalogue explains. Address, W. A. Shaw, Principal, 395 Yonge St., Toronto.

Spencer's Church Organ Works, Hamilton.
Church Organ for Sale, Two Manuals, Pedals, Fifteen Stops Power and Variety, Bargain for Cash.
WALTER SPENCER

Memorial Windows
Scripture subjects skilfully treated in richest English Antique Glass
Quality has first place with us.
Robert McCausland, Ltd.

Established 1860
British American Business College
Y.M.C.A. Building, Toronto,
Thorough, practical courses, in all commercial subjects. Students may enter any time for day or evening courses. Particulars sent on request. T. M. Watson, Principal

MISS STERNBERG
Dancing, Physical Culture and Fencing
Simpson Hall, 734 Yonge St.
Senior Fancy Dancing, Mondays, 2-3 p.m.
Lists of Classes Gladly Mailed on Request

SUBSCRIBE NOW

Ask all your friends to subscribe for the Canadian Churchman to begin with the New Year.

ST. AGNES' SCHOOL
BELLEVILLE, ONTARIO

PATRON—The Lord Bishop of Ontario

Thorough Courses in English, Languages, Music, Art and Physical Culture.
Pupils prepared for the Universities, Conservatory of Music Examinations held at the School. Beautiful and extensive grounds, large and handsome building thoroughly equipped with every modern convenience and improvement, including gymnasium and swimming tank
For Prospectus and fuller information apply to
MISS F. E. CARROLL
Lady Principal

"EDGEHILL"
Church - - School FOR GIRLS
WINDSOR, NOVA SCOTIA
RE-OPENS
Wednesday, January 18th, 1911

For Calendar apply to
Rev. H. A. Harley, M.A.

The school that is better than business colleges; that has won all the world's championships in typewriting; that does nothing but train expert stenographers is
The KENNEDY SCHOOL, Toronto

JONES & WILLIS
Church Furniture Manufacturers, Ltd.
Metal, Wood, Stone and Textile Fabrics
STAINED GLASS ARTISTS

43, Great Russell Street, LONDON, ENG.
Opposite British Museum.
Also at Birmingham and Liverpool.

E. C. WHITNEY
WORDSLEY, ENGLAND
CASSOCK, SURPLICE STOLE AND CLERICAL CLOTHING MANUFACTURER

Clergy Cassocks.—Russell Cord, 12s. 6d. to 27s. 6d. Serge, 12s. 6d. to 50s. Silk, 50s. to 126s.
Clergy Surplices, 4s. 6d. to 42s.
Choir Cassocks.—Boys', 4s. 6d. to 15s. Men's, 5s. 6d. to 19s. 6d.
Choir Surplices, Linen. Boys' from 2s. 3d. Men's from 5s. 6d.
Ordination Outfits from £6:11:9.
Please place orders for Xmas at once.
ILLUSTRATED PRICE LISTS AND PATTERNS FREE.

DUNHAM LADIES' COLLEGE,
DUNHAM, QUE.
Montreal Diocesan Church School for Girls.
For Calendar, apply to the Lady Principal.

ECCLIASTICAL ART.
A. R. MOWBRAY & CO., LTD.
Invite applications for their illustrated price lists of
SILVER AND BRASS WORK, WOODWORK, TEXTILES.
25 Margaret St., Oxford Circus, London, W., and 9 High Street, Oxford, Eng.
Special Dept. for Clerical Tailoring.

St. Alban's School
Weston, ONTARIO

A CHURCH SCHOOL FOR BOYS.
Re-opens January 10th, 1911. Three miles from Toronto. Large and beautiful grounds. Boys prepared for the University and Royal Military College. Special attention given to juniors and boys entering commercial life. For prospectus, apply to M. E. Matthews, Head Master.

Ridley College, St. Catharines, Ont.
RESIDENTIAL SCHOOL FOR BOYS.
Lower school for boys under fourteen; completely separate and limited in number. Upper school prepares boys for the universities, professions and for business. Most careful oversight. Health conditions unequalled.
REV. J. O. MILLER, M.A., D.C.L. Principal.

Havergal Ladies' College
TORONTO
Principal, MISS KNOX

Thorough education on modern lines. Preparation for honors matriculation and other examinations. Separate Junior School. Domestic science department, gymnasium, out-door games, skating rink and swimming bath.
For illustrated calendar and prospectus, apply to the Bursar.
R. Millichamp, Hon. Sec.-Treas.

THE GENERAL THEOLOGICAL SEMINARY, Chelsea Square, NEW YORK.
The next Academic Year will begin on the last Wednesday in September.
Special Students admitted and Graduate course for Graduates of other Theological seminaries.—The requirements for admission and other particulars can be had from The Very Rev. W. L. ROBBINS, D.D., Dean



Edwin
348

WANTED—Ontario.

TEMPORARY temporary duty, c Road Toronto.

WANTED—and visit or, high Canadian Church

FOR SALE antependium for embroidered and One hundred d. l Turnbull, 67 Met

ENGLISH would be glad to housekeeper, nu cent reference Cairns, 98 St. G

MRS Artist
The latest Trimming 718 YONGE

WARREN HA WOODS

MEM
English Anti Stained Glas The N. T. 141-143 C



The O 18 Ade

THE