

Canadian Churchman

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

Vol. 38

TORONTO, CANADA, THURSDAY, FEBRUARY 9th, 1911

No. 6.

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Bishop Taylor Smith, Chaplain-General to the Forces, has sufficiently recovered from his recent illness to be able to leave the Queen Alexandra Military Hospital and go into the country for a short time.

The funeral of Canon Emery took place at Ely Cathedral, when there was a very large number of clergy and friends present. Both the Bishop and Dean of Ely took part in the service.

The soul that is in habitual communion with God finds its natural expression in constant ejaculatory prayer, or more often still in the unuttered aspirations of the heart. It is in this way that I believe many more prayers are heard in heaven than are audible on earth.—The late Bishop King.

Here is a quaint token from a sailor's tomb: "On the tombstone of Mr. William Hart, St. Andrew's Churchyard, Hereford: Blow, Boreas, blow; let Neptune's bellows roar; here lies a sailor safe landed on the shore. Though Neptune's waves have tossed him to and fro, by God's decree he harbours here below. He now at anchor lies amidst the fleet, waiting his orders Admiral Christ to meet."

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The Archbishop of Canterbury recently placed in position the top stone of the last of the four pinnacles of the north-west tower of Canterbury Cathedral, thus accomplishing one of the final steps in the reparation of the tower, which was begun in 1908.

The death of the Rev. P. W. Loosmore, sometime Senior Canon of Christ Church Cathedral, Montreal, and late Minor Canon of Canterbury Cathedral, has taken place at East Peckham Vicarage, Tonbridge, Kent, at the age of seventy-nine. Mr. Loosmore was ordained in 1855, and was Rector of Prince William and Dumfries, New Brunswick, from 1855 to 1861, and assistant minister at St. George's Cathedral, Kingston, from 1862 till 1864. Subsequently he was Senior Canon of Christ Church Cathedral, Montreal, and examining and domestic chaplain and secretary to Bishop Fulford, and afterwards to Bishop Oxenden. Mr. Loosmore was Vicar of Aldborough with Colden Parva, Yorkshire, England, from 1870 till 1882. He was Minor Canon of Canterbury and Rector of St. Peter and Holy Cross, Canterbury, from 1882 till 1900, and since 1900 had been Vicar of East Peckham.

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A discovery of vast importance to Biblical historians is reported from Berlin by The Daily Telegraph. It appears that Professor Reiser, who has been carrying out the excavations on the site of the Israelish capital in Samaria, has unearthed a hundred clay tables covered with inscriptions, which are believed to form a portion of the archives of King Ahab, a contemporary of the Prophet Elijah. These inscriptions, which in quantity alone constitute the most remarkable archaeological find that has been made in Palestine, are not cut into tables, but are written in old Hebraic characters with the intensely black ink found in the Egyptian papyri between one thousand and two thousand years before Christ. One of them is a letter to Ahab from the King of Assyria who, Dr. Yahuda believes, was either Assurbanipal or his son, Shalmanesser II. Another table contains a detailed inventory of the furniture in the Royal Palace, but further particulars of the find have not yet become known. Nevertheless, it is evidently destined to provide convincing confirmation of certain phases of Old Testament history, which some of the modern critics have been in the habit of treating as altogether mythical.

One of the most extraordinary and fantastic Christian places of worship in the world is the Cathedral of Moscow, known as Vasilj Blajenni, strange not only in outline and conception, but even stranger in its history. No one knows the architect's name, but the story goes that the Czar ordered his eyes to be put out directly the church was completed, so that he should never be able to surpass his work. The idea of the building was inspired by the wickedest and maddest monarch who ever sat on a throne—Ivan the Terrible, Czar of Muscovy. The architecture is in every respect extravagant and barbaric and the colouring is garish in the extreme. It has nine chapels, roofed by nine cupolas, each different and each stranger than the other. One resembles a pineapple, another a melon, a third is said to ape a hedgehog in its appearance, and the rest are more or less grotesque. Some

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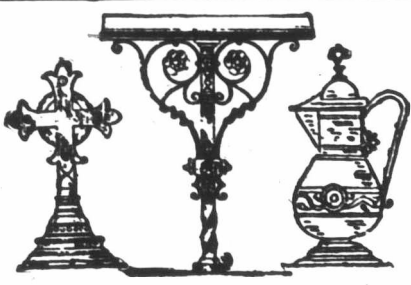
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are gilt; others are painted in brilliant hues. Indeed, the only description is that it is a nightmare of a church, the fitting legacy of a ruler who grilled his counsellors in frying pans and clothed his subjects in bearskins in order that trained dogs might worry and tear them to pieces.

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Lessons for Sundays and Holy Days.

Feb. 12—Septuagesima.

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

Feb. 19—Sexagesima.

Morning—Gen. 3; Matt. 27: 1-27.
Evening—Gen. 6 or 8; Rom. 5.

Feb. 24—St. Matthias A. & M.

Morning—1 Sam. 2: 27-36; Mark 1: 21.
Evening—Isai. 22: 15; Rom. 8: 1-18.

Feb. 26—Quinquagesima.

Morning—Gen. 9: 1-20; Mark 2: 23-3: 13.
Evening—Gen. 12 or 13; Rom. 9: 1-19.

Appropriate Hymns for Septuagesima and Sexagesima Sundays, 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.

SEPTUAGESIMA SUNDAY.

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Holy Communion: 374, 397, 525, 630.
Processional: 308, 384, 433, 448.
Offertory: 399, 400, 465, 516.
Children: 488, 608, 721, 727.
General: 436, 452, 459, 470.

SEPTUAGESIMA.

"Lest . . . I myself should be a cast-away."
1 Cor. 9: 27.

The continual power and influence of St. Paul as a preacher of righteousness is in great measure accounted for by the fact that his admonitions are always in a line with his personal ambitions. If he writes to the Corinthians: "So run that ye may obtain," we know from a study of his life that he is running in such a manner as to gain the unfading crown of life eternal. We are preparing to enter upon the Lenten Season. The forty days of Lent are days of Fasting, or Abstinence. They remind us of the Church's recognition of the necessity of discip-

line. Therefore let us note two great reasons why every member of the Church should enter upon the discipline pointed out in the Catechism, of keeping the body in temperance, soberness, and chastity. The first reason is that we may obtain the incorruptible crown of eternal life. Use whatever simile you like—the race or the vineyard—all Christian living or working implies constant discipline of the body. Christian living is continual effort and endeavour. And the more mystical your theology the less quiescent your life. The more we throw ourselves upon God, the more we see what we ought to be and do. And therefore the race becomes more strenuous, the labour in the vineyard more arduous. Of course, in all this we do not forget that in the fulfilment of God's Commandments we receive the help of His grace. But in salvation there are two elements to be considered—God's merciful goodness, man's willingness to be saved. And we must express our desire and willingness to gain the crown by our persistent discipline of the body and denial of all the sinful lusts of the flesh. The other reason for discipline arises from our neighbourliness, our desire to be and to remain good examples to those who are about us. The inconsistency of Christians is the most grievous inconsistency in the world. Our foreign missionaries have continual complaints against careless tourists, and concerning the way foreigners are treated in the home land. The good of the many is depending more than we think upon our consistent attitude. And this particularly when we have taken any definite stand on moral questions. Any declivity from our standard weakens our influence over men, and also is a stone of stumbling to our weaker neighbours. For the sake of others we must discipline ourselves; we must so live as to impress upon them that God is all in all to us. To-day we meditate in the Lessons on the Omnipotence of God the Father, the Maker of Heaven and Earth. When we consider the universe, when we remember God's love for mankind, we admit His Omnipotence. And because of that Omnipotence we put our whole trust and confidence in Him. When do we lose confidence in ourselves and in our neighbours? When there has been a woeful lack of self-discipline. When others have failed to bring their personal ambitions into harmony with their admonitions. Lent will be a great blessing to us all if we learn to run that we may obtain, if we keep our bodies in subjection and so escape the dread result of inconsistency.

Mission Services.

It is both fitting and necessary that within the Church, even in our most civilized centres, there should be held from time to time, mission services. So great is the pressure of worldliness. So engrossing are the pleasures, cares and duties of life that even the best amongst us need and are spiritually strengthened by the personal and searching addresses of those members of the clergy and laity who are especially qualified to lead such services and press home to the hearts and minds of our people the salutary doctrines of the Church and their logical outcome in lives of unselfish service and cheerful and loyal devotion. The corporate sanctity of the Church may be largely measured by the degree in which her individual members avail themselves of the means of grace and by their zealous and consistent lives lead others to avail themselves of her inestimable privileges.

Holy Orders.

Archbishop Lang has recently been giving some sound advice on the important subject of candidates for Holy Orders. Coming from a

prelate who is not only broad minded and well informed on the needs of the Church, but who is also a candid and courageous speaker as regards her best interests, such advice is weighty and welcome. The learned Archbishop is convinced that it is a serious error on the part of Church authorities to invite men to enter the ministry without their first being thoroughly tested and their suitability proved; and then their being thoroughly trained for the laborious and responsible duties of the ministry. Especially is this word of warning needed to-day when ill-chosen and ill-prepared candidates for Holy Orders are capable of working grievous harm to the sacred office and the souls over whom they may be placed.

More Care Needed.

We have said so much of doubtful influences of novels and tales in books and magazines which are poured forth and read in such unheeding profusion, that it seems almost too much to note another danger which is referred to in letters from sorrowful fathers in England. They lament much actual bad teaching taught, not openly, of course, in the English upper class schools; in a very real sense by what the boys read and hear at concerts and school entertainments. Interspersed with much that is harmless, beautiful and entertaining are many songs of gay deceivers and love, and others about "old age ne'er practised what he preaches." Were it not that such complaints are insisted on as having a really pernicious influence we would have thought the complaint as too forced. It simply shows that too much pains cannot be taken in training the young, especially since parents have so greatly placed the duty on the shoulders of the school teachers instead of letting it rest upon their own.

The Duke of Connaught.

Canada will most heartily welcome the Duke of Connaught and his family. Our people consider it a great compliment to have a son of the great Queen Victoria, and brother of the illustrious monarch, whose death the whole world mourned, as their Governor-General. Quite apart, however, from the Royal rank of the Duke of Connaught, as a source of satisfaction to us, is the supreme fact that the Duke is not only a man of varied accomplishments and excellent ability, but as pointed out by us recently, he is in the truest sense of the word, a gentleman.

The Child of God.

The remark was once made by a member of another communion, that he could never come into the Church of England. On being asked "why not?" he said, "because I could not teach your Church catechism." On being asked "what part?" he answered, that part in which it is said, "in my baptism I was made a member of Christ, the child of God, etc." What ground, he asked, has anyone to say that a child is made "the child of God" in Baptism? But he was promptly reminded that he was the child of God before his baptism God's child by creation—made in the image of God. One being made "in the image" of another is surely a child, and the stamp of God is on every human soul by creation, so that every human being is capable of fellowship with God. This was St. Paul's great argument on Mars' Hill when he quoted their own poets to the heathen philosophers, "for we are also His offspring," (Acts 17: 28). If we admit this first sonship by creation, it is surely not difficult to believe that we may step up in the life of sonship and become God's children by adoption in baptism. Later comes the third and higher sonship by choice in Confirmation,

and last of all the perfect sonship with Christ hereafter. This must have appealed to the minister in question, for he is now an ordained clergyman in the Protestant Episcopal Church of the United States and teaching the catechism which he once so keenly criticized. Dean Ramsay in his valuable catechism particularly notes our first sonship—the sonship by creation—asking this question, "Does not Scripture declare that all men are children of God?" and answering it by referring to Acts 17:28 quoted above. But somehow it has dropped out of the general teaching of the Church and many are in consequence floundering in the same difficult waters as the minister above mentioned.

Our Missions.

A friend has been much gratified by reading in the Church Times, an address by the Bishop of Nova Scotia to the Bishop of London on behalf of the Bi-centenary committee thanking the Bishop for his help and recognizing that it involved a great sacrifice of time and a great demand on his physical and mental powers. The address was bound up in a beautifully illustrated souvenir book of the Bi-centenary and accompanied by a magnificently bound copy of the Book of Common Prayer. We agree with the statement in the address that great good has been done in all directions by the Bishop of London's visit. When we read of the enormous immigration, we feel that even greater efforts must be made to cover the constantly growing new field. Try to grasp what half a million new souls in one year means. These people are not concentrated in one or two dioceses, but are spread over the whole country. The bounds of one year are passed in the next; new fields, new needs, new missions are created in each season. Archdeacon Allen Grey, of Edmonton, says that only those who know the situation can fully appreciate the value of the help which has been made possible through the Western Canada Fund; and Bishop Harding of Regina, referring to other phases of the Archbishops' Western Canada Fund, dilates on the assistance of the Rev. Douglas Ellison and his colleagues. At another centre in Saskatoon the work of Principal Lloyd calls for increased support. As the Church of Ireland Gazette says, "If ever there were a time when the call of God comes to our best to devote themselves to Church work, for our own kith and kin—that time is now."

President Taft.

A man of growing greatness is the uncrowned king of the United States. Time and opportunity seem to develop in him powers of statecraft and diplomacy which are calling forth the admiration of his fellow-countrymen. The patriotism of the President is not of that blatant footlight order that delights in theatrical expression. Rather is it in keeping with the tradition founded by Washington and extended by Lincoln. The good of the Republic is the prime factor of that tradition, but the good of the Republic by a humane and far-reaching policy. Eminently well qualified is President Taft for the high office he adorns, and the people of the United States have just reason to be proud of their chief executive officer.

Modern Sensitiveness.

There must be either a growing indifference, a feeling that one faith is as good as another, or a lack of fervid belief or indifference shown in such instances as the proposal to leave out of the hymn book, From Greenland's Icy Mountains, and in emphasizing the reason for this objection, specifying the reference to Ceylon that there every prospect pleases and only man is vile. A similar instance is the desire to eliminate from the Collect on Good Friday the word "Turk." This is showing a very open mind and a desire to avoid hurting another's feelings, a change

which might be begun at home in the language used in public regarding political and even ecclesiastical differences. But why should we cease to pray that Turks should enjoy the blessings we invoke for them and that they should be excluded from the fold under one Shepherd, Jesus Christ our Lord?

A Mistake Apparently.

The Island of Guam afforded a laugh to the world when in response to an attack by a United States vessel the governor's aide-de-camp went on board to apologize for not returning the salute as they had no gunpowder and was carried off a prisoner, breakfastless, and kept for nearly a year. Since that time much has been done by medical supervision, the hook worm and a disease akin to leprosy, which scourged the island are mitigated and the sanitary improvements are insisted on. The people are a mixed race of an inferior type. This we read in the New York Evening Post, but we also learn from it, that the old Spanish laws for education have been enforced so rigorously as to compel the people to move near the schools. These are so situated that the northern part of the island is depopulated and this, the most fertile portion of the island, is rapidly lapsing into jungle. Once the women have tasted the delights of the towns, of thatched tents on high posts, they won't go back to the farms so the men get employment and the plantations are deserted. The writer says: "What under the canopy a Chamorro wants in the matter of education is a mystery. Just as with us universal education produces a distaste for useful work, so here the native who can read and write aspires to a job under the administration and scorns labouring with his own hands. The situation is indeed alarming. Under a tolerant and intelligent régime the island might become what nature intended it to be, a wonderful garden, sending out vast amounts of coffee, rubber, copra, rice, and sugar, and increasing its population to the fifty thousand it is reported once to have possessed. One is irresistibly led to ask in all seriousness the pertinent question: 'Are we Americans really fitted for the government of remote colonies and alien races?'"

The Jerry McAuley Mission.

For over thirty years men whose predilections led to the investigation of such work have visited the Jerry McAuley Mission while in New York. This institution has had a wonderful vitality and has been singularly fortunate in the workers who gave their lives to its work. It invited those who are welcome nowhere else; drunkards, thieves, gamblers, and pickpockets; lost men of all descriptions, make up its congregation, and of these a large number become honest, industrious and useful men. Ordinarily revival meetings last for one, two, and sometimes four weeks, and then come to an end for perhaps another year; in this mission there is a continuous revival, and the invitation is extended to sinners every night in the year. A writer says: "Walk into the McAuley Mission any night in the year and you will find there the lowest dregs of humanity. Every sort, from the university man downward, may be found there. The most wretched are the most welcome. They are not questioned, nor are promises exacted; they are not expected to observe any rules except the rule of order; they are not lectured on their past, but they are treated kindly and invited to pray." Now the building is old, unsafe and insanitary, and appeal is made for a new one. Even in New York a hundred thousand dollars would put up a large building, such a structure too often deters the class from entering who sought and found sympathy and support from the founders at the mission.

Public School Teaching.

In view of the recent judgment in favour of religious education in our public schools we trust

that our people will follow the lead of our friends of the Roman Communion, and take advantage of their rights. It may be that to do so, some co-operation with the Baptist, Methodist and Presbyterian bodies will be necessary. Lay people as a rule see no difficulty and something should be done. The chief effort in a lay point of view should be directed to give a grounding in the facts of the Bible story and perhaps committing to memory some psalms and other selected passages. Pupils thus prepared will much more readily understand Sunday School work, but the present ignorance of the Creed, the Lord's Prayer, and the Ten Commandments, too often met with, will be diminished.

THE CATHEDRAL SYSTEM IN CANADA.

To Rev. Canon Macnab, of Toronto, belongs the honour of making, at the recent Church Congress, the most convincing plea for the extension of the Cathedral System to the Canadian Church, that we remember to have heard or read. The Canadian Church, at all events west of the Great Lakes, the Canon holds, is now fully ripe for the establishment of a cathedral in every diocese. As yet, with the exception of Nova Scotia and Fredericton, no Canadian diocese possesses a cathedral in anything but the name, and in these two dioceses aforesaid, so far as the actual work of the cathedral is concerned, only a beginning has been made. The cathedral is too apt to be regarded as a sort of luxury, a kind of ornamental appendage, well enough in an old and long settled country, where no very pressing problems present themselves for immediate solution, but more or less out of place in a new country like ours, where the work of the Church mainly consists in meeting and grappling with the ever-expanding spiritual needs of a rapidly growing population. This notion, the Canon easily demonstrates, is altogether a mistaken one. The cathedral is for use as well as for ornament, and mainly for use. It is the coping stone of the diocesan system. In the very early days, and before the diocese itself was anything more than a geographical expression, and the parishes that composed it had any organization worthy of the name, the case was different. The Bishop carried his cathedral with him. The centre of the diocese was a movable one, and the diocese itself had hardly any corporate life worthy of the name. A certain amount of legislative work was done to be sure and the Bishop had his recognized position as supreme head. And there it ended. The unit of the Church in those days in Eastern Canada, as it is to a great extent in Western Canada to-day, was not the parish or the diocese, but the man at work. Now this is changed and has been for nearly a generation. To-day the diocese in its corporate being is the unit of the Church. And the diocese without a properly constituted, or a real cathedral, is essentially incomplete. The cathedral in fact is as necessary to a well ordered diocese as a parish church with its rector, wardens, and vestry is to a parish. As a parish in its earlier days might rub along with some temporary makeshift building, or with services in private houses and with the parson doing the work of wardens and vestry, and the congregation a "fortuitous concourse" of individuals, so a diocese might get along in a fashion without a properly constituted cathedral. But its corporate life will grievously suffer. The cathedral then, and all that it involves, is the source and centre of that guiding and directing, that impulsive influence which is inherent in the episcopal office. It gives a local habitation, a fixed point of radiation to those forces which are embodied in the personality of the Bishop of the diocese. The

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influence of the cathedral is also centrifugal as well as centripetal. It is a centre of unity, a rallying point for the whole diocese. It seems strange that in an age like this, when the principle of corporate action has been so generally acknowledged and acted upon, that it should be so difficult to rouse the great mass of Church people to the importance of rounding off the Church's organization by the establishment of real cathedrals, with their staffs of diocesan workers and their machinery for waking up and cherishing a healthy diocesan public spirit. A Bishop without a cathedral and a cathedral staff, for, of course, the two must go together, is, it seems to us, shorn of half his usefulness. He is like a general in command without his staff, or a general manager of a bank or railroad without his head office and officials, or a Grand Master of the Masonic body without his Grand Lodge. The erection and organization of All Saints' Cathedral Chapter in Halifax will, it is to be hoped, draw attention to this matter so ably expounded by Canon Macnab, and upon which we have only been able to lightly touch, and that again only as regards general principles.

TER-CENTENARY OF THE KING JAMES BIBLE.

The present year marks the three hundredth anniversary of the publication of the authorized version of the English Bible, and if it was fitting that our present King, then the Prince of Wales, should come out three years ago to participate in the Ter-centenary of the founding of Quebec, it is surely fitting that the English-speaking world should, in a spirit of the deepest gratitude, recognize the Ter-centenary of a version that has had an almost incalculable influence on the life, the history, the literature and the religious experiences of the English-speaking world. One has to read only a little in order to begin to realize how much we all owe to that version which was published three hundred years ago. The English-speaking peoples have become widely scattered and have come to have rather divergent interests, but there is at least one thing that binds them together, and that is the authorized version of the English Bible. It would be difficult to name another bond that is as comprehensive. This celebration will be taken up by Britain in March, when, amongst other things, the Archbishop of Canterbury will preach on the subject at St. Paul's Cathedral, and a large meeting will be held in the Royal Albert Hall. The United States will follow in April, and doubtless Australia, and New Zealand, and South Africa will join later on. The Canadian celebration falls in February, and large meetings have been arranged for at St. John and Halifax, and Ottawa and Montreal and Toronto. The Canadian committee hope that every Canadian city and town and village and country-side will also take the matter up. This should not be difficult because the essence of the plan is very simple. All that is needed is that the incumbents of parishes should preach on Sunday on the English Bible and how it was translated and what it has achieved, and that on a week-day a general meeting should be held when all could unite in expressing gratitude for this unspeakable blessing. The facts to be set forth can be learned from any of the excellent books on the subject, and, while it is desirable that all should unite in February, any other month will do if February is impossible, because of local conditions. This celebration will involve the discussion of no questions of criticism, because the purpose of the celebration is to have all unite on one common platform. Judah will not vex Ephraim, and Ephraim will not envy Judah. In their sincere gratitude for the Scriptures the conservatives and the liberals all stand on a

common platform, and no word should be said in this celebration that will be offensive to either. Nor does this celebration involve any reflection on the revised version, since the latter is the offspring of the authorized version and in honouring the mother we honour the daughter. In Toronto the celebration covers three things. On Sunday, February twelfth, the sermons will deal with this subject, and His Lordship, the Bishop of Toronto, has issued a circular to that effect. This will give an opportunity to set forth many facts about the history of the authorized version, that will be edifying and welcome, because not very much is known about this by the average church-goer. On Tuesday evening, February fourteenth, a meeting will be held in Massey Hall. This will be addressed by the Rev. J. H. Ritson, M.A., of London, England, and by the Rev. F. W. Tomkins, D.D., rector of the Church of the Holy Trinity, Philadelphia. This meeting will give an opportunity for lovers of the Bible to show their gratitude by being present. Such an occasion cannot soon recur, and the people of Toronto should feel it their privilege to attend. In addition to this there will be an exhibition of Bibles in the Public Library, College Street. This is in the hands of Chancellor Burwash, who has spared no pains, and who deserves unstinted praise. The exhibition will open on February the thirteenth, and will last for two weeks. It is safe to say that nothing like this has ever been before available in Toronto, or in any other part of Canada; and it will probably be the best thing of its kind ever attempted in this hemisphere. This should be made widely known, so that people may awake to what is within their reach before the exhibition closes. It should be added that there is no fee of any kind. It is hoped that children, and young people and students, and the public generally, will take advantage of this exhibition and arrange to make more than one visit. In this celebration we have before us a unique opportunity, and the result should be an enriching of the religious life and a broadening of the horizon of our whole Canadian people, for a knowledge of the history of the English Bible is an education in itself. We are indebted to the Bible Society for arranging this celebration.

FROM WEEK TO WEEK.

Spectator's Comments, and Notes of Public Interest.

It has seemed to us to have been a manly and wise thing for King George to do to expose once for all a slander that has been so persistently circulated about him for some time and particularly since he came to the throne. No doubt he had many advisers who counselled him to "treat with contempt" such base imputations, but there are many things that had far better be met

squarely than flouted. This was one of them. Not only his own honour was at stake but the honour of his Queen consort and his family. It is no light thing to hold a man up to the charge of an illegal marital union. When that man is the head of a great Empire, the damaging character of such a charge is intensified many fold. King George has therefore shown a fine sense of respect, not only for his own honour, but for the rights of his subjects, namely, that they should have a sovereign above reproach and his family above suspicion. It is with a sense of relief that thousands of his subjects have learned of his manly act in laying a miserable slander for all time, and it is hoped that the idle tongues of gossips will be more careful in future as to how they defame the good name of a king.

The more the terms of the pending reciprocity arrangement between the United States and Canada is considered the more it is realized that its ratification will mark a turning point in the history of our Dominion. There seems to be comparatively little doubt about the commercial advantages on the whole which will result to both countries by this arrangement, but it is dawning upon us that the more profitable these interchanges become the more closely will Canada be bound to the United States in a political sense. In other words, the course that is mapped out for us by our political leaders would indicate that Canada is about to set her feet upon the highway that sooner or later means estrangement from the Empire, of which we form no insignificant part, and a closer alliance with a great Republic which shall always figure as the predominant partner. Canada is, of course, free to choose its own course and to shape its own destiny, but it is well for us to know at the outset whether such critical steps we take is leading us. Let us divert the current of trade between Canada and Great Britain into other channels. Let us weave more closely the web of commercial interests between Canada and the United States, and it is only a question of time when our interest in the Union Jack will begin to fade and our interest in the Stars and Stripes will begin to kindle. The heart and ring will go out of our national and imperial songs, for we shall realize that our sentiments of affection are but vain words for where our national interests are it is safe to say that there will our national heart be also. Much emphasis, no doubt, will be laid on the fact that the government that introduced the preferential arrangements with Great Britain, probably the greatest single movement ever undertaken towards the consolidation of the Empire, may be trusted to safeguard British interests in any treaty into which we may contemplate entering. That, of course, is all very well, but at a crisis of this kind the citizens of Canada would prefer to walk by sight rather than wholly by faith. It is not, however, wholly or even chiefly as a political problem that "Spectator" ventures to touch upon this question. He believes that it is as a definite portion of the British Empire that Canada can most fully respond to those voices within, calling her to the privileges and responsibilities of nationhood. It is as a free Dominion within a liberty-loving and liberty-granting Empire that the best ideals of our race can be realized and the upward progress of our national character developed. It seems to us that this is an occasion for the best citizens of our country, regardless of race, creed, or political allegiance, to keep a steady head and to think this thing out to a conclusion. The lure of American gold may be very attractive, but let us count the cost and the consequences.

One would have thought that in this year of grace the obligations of ecclesiastical courtesy would be strictly observed. Within the Anglican communion we have come to frankly and openly acknowledge, not only the existence, but the

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right of existence, of two or more schools of thought, whose attitudes in regard to some of the fundamental features of the Church differ very widely. It is a position which seems to the on-looker as rather extraordinary—a Church diverse and in a sense divided and yet maintaining a unity more or less effective. Whatever power we possess lies in the frank recognition of the diversity and the determination to rejoice in the real progress of the kingdom under whatever school it may be promoted. It is therefore an unwritten law that when a priest of one school of thought within the Church occupies the pulpit of a brother, whose theological and ecclesiastical outlook is different from his own, he conforms to the brother's use and preaches upon such subjects as will not necessitate the emphasis of their differences. To confuse and bewilder a flock for which one has no responsibility by a fugitive sermon is a very serious matter, and to attempt to discredit a brother in the eyes of his own people is a very discourteous and unbrotherly act. It is an act that is almost certain to fail and yet we have been conscious on many occasions of seeing this very thing apparently attempted. All these exhibitions of misguided zeal have a tendency to cause those who sit in the seats of the scornful to revile the Church, and to arouse indignation in the hearts of those who rejoice in the ordinary decencies of life. It isn't "playing the game" and the dullest Churchman can see it. It advances no cause and it illuminates no hearts. Let us pray for forgiveness for the imperfect way we teach our own flocks without rushing in to "correct" a brother's efforts when chance or courtesy has opened the way.

"Spectator."

PRAYER BOOK STUDY.

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

31. How many times a year is the Athanasian Creed to be sung or said?

32. From what Psalm is "O God, we have heard with our ears, and our fathers have declared unto us," etc., taken from in the Litany?

33. When there are thirty-one days in the month, what Psalms are used for the thirty-first day?

34. Name the five distinct divisions of the title on the front page of the Prayer Book.

35. Why is the proper preface upon Whitsunday in the Holy Communion, for six days only?

36. How many Comfortable Words are there in the Holy Communion?

REPENTANCE, NOT "CONVERSION," TAUGHT IN THE SCRIPTURES.

By Rev. T. J. Charlton, F.R.A.S.

My chief object in writing this paper is to have the subject thoroughly discussed, for personally I am convinced that the popular doctrine of "conversion" as taught by some outside our Church, and half believed in by a limited number of our own professed members, is a most pernicious and distorted doctrine—most unreasonable, and undoubtedly unscriptural. From numerous periodicals, "goody goody," almost illiterate tracts, from statements at "tent" and so-called "revival" meetings, we gather that to be "converted" is the same as to be "saved," and means to "be born again." When one has had some strange "feeling" of terror, alarm or dread,—has made a confession of separate sins,—has exhibited these oft-times very awful sins, as horrifying to the finer instincts as the exhibition of putrefying sores by the old soldier is to the tenderhearted,

ending in a belief of salvation, a feeling of security and peace, the individual declares that he or she is "converted," and on that moment he or she is a true Christian, but before such an experience, not one can be "saved;" they are all unconverted, and therefore "lost sinners!" According to this "novel" yet very popular theory with many, it will be seen that the vast majority of the Holy Catholic Church are lost, and if they die without an assurance having been openly professed that they are "saved," they will be damned! No matter how good a life you live; you may be baptized, confirmed, a regular communicant, living at peace and charity with your neighbour, believing in our Saviour, "pressing forward," "striving to enter," "working out your own salvation," all is of no use. You are not "saved" unless you "feel" alarm and declare that you are "converted." All this is perversion, and it is distortion of the Holy Scriptures, and pernicious in its ramifications and results. I have stated that this conception of "conversion" is not to be found in the Bible, but it is not my intention to burden your intelligent readers with explanations of original words. Suffice it to say, as a matter of fact, that the only place in the New Testament Scriptures where we find the word "conversion" is the 3rd verse of the 15th chapter of the Acts, and there its meaning is one totally opposed to the one I am condemning, for it means the turning of the heathen from their gods to Christianity—a change of religion and our Book of Common Prayer puts before us plainly the same interpretation of the word "conversion." We are taught to pray for the conversion of all "Jews, Turks, infidels and heretics" in the Good Friday Collect. Take up almost any one of our missionary reports and we read that our missionaries abroad have made so many converts (by baptism) from heathenism following the Scriptural teaching upon the subject. I maintain that to approach any Christian with the question, "Are you 'converted?' or 'saved?'" is to strive to do what our Blessed Lord Himself forbids when He spake of the tares and the wheat being left together. I hold if a Christian be as bad as possible for him to be, conversion is impossible, unless he be an apostate from the faith, for an example of this we may read the 19th and 20th verses of the 5th chapter of the Epistle of St. James. The prodigal was yet a son, though an erring one, he is alone when he "comes to himself." There is not one passage in the New Testament (that I know of) when truly read, calling upon sinful Christians to be "saved," or to be "converted," or to "be born again." No doubt some upholders of the popular notion will point to the 18th chapter of St. Matthew and the 3rd verse where we read in the Authorized Version, "Except ye be converted and become as little children, ye shall not enter into the Kingdom of Heaven," but I ask my friends to turn to the Revised Version and read the same verse, and what have we? "Except ye turn and become as little children," etc. This change is significant. Then again my friends refer me to that famous verse, the 32nd of the 22nd chapter of the Gospel of St. Luke, there we read in the Authorized Version, "When thou art converted," etc.; again read the same verse in the Revised Version, and you have, "When once thou hast turned again." Why these changes? Because honesty compelled the revisers to remove the word "converted!" I further maintain that in no one single instance do we read of an appeal ever having been made to those who had been baptized into the name of Christ, "to be converted," or "to be born again," or "to be saved." But Christians are called upon by our Lord Jesus Christ and by His apostles to "strive," "fight," "hold fast," "press forward," "run," "work," "walk worthily," "maintain good works," "resist temptation," to "repent." Repentance (not "conversion") for Christians is the doctrine taught in the Scriptures. Repentance

really means not alone a change of mind, but a change of attitude, and the proof of repentance is found in the altered conduct. Repentance (not conversion) for the remission of sins was the keynote of the preaching of St. John the Baptist, of our dear Lord Jesus Himself, of His Holy Apostles, and of the early Fathers. I am bound in truth to say that the doctrine of conversion which I am endeavouring to confute, came to the front with the introduction of sectarianism. I may be perhaps allowed to point out the detrimental effects that this false doctrine of "conversion" has upon many of those not alone to whom it is preached, but upon those who accept and preach it. The "convert" (as a rule) becomes elated, puffed up, considers that he (or she) can immediately explain the Bible without any former study. The ministerial office is assumed, meetings are arranged and held, the preacher's bad life is told in detail, his "conversion" is an assured fact, and he (or she) is as certain of heaven as if it were already attained. Not alone is the preacher affected wrongly, but his or her audience is led to believe that a bad life is necessary before "conversion." I know it has been said, "When I am converted, what does it matter how bad my life now is." And I know it has been said, "That a very bad man may be converted at any time, then he will be as good as if he never had committed a sin, and he will receive the same in heaven as if he had been a good man all his life." Such teaching is totally antagonistic to all Scriptural teaching; there we are told to "repent and be baptized every one of you . . . for the promise is unto you and to your children," and this repentance is not the perfecting of any poor sinner by one or a single act, but there must be true sorrow in the heart, there must be a confession of faith expressed with the mouth, and there must, above all, be a thorough change or amendment in the life. The poor sinner when truly sorry for his offences against his loving God, lifts his eyes on-high and declares that he has gone astray "like a lost sheep," but this is not sufficient, for "if we confess our sins He is faithful and just to forgive us our sins," etc., and this sorrow, and this confession must be followed by our turning about, away from sin, Pardon is never granted except the sin be forsaken, and then there is the continual struggle which every poor sinner has in working out his own salvation, but thanks be unto God Who gives us the victory through our Lord Jesus Christ. His grace is sufficient for us. The remorse of a Cain, the despair of a Judas, must not be confounded with repentance, with that true contrition of heart as illustrated in St. Peter's case after his fall, "Peter was grieved . . . and said unto Him, Lord, Thou knowest that I love Thee." True Christianity, I hold, is not a sensation, a sentiment, an alarming momentary experience, but it is a life, and not an idle life, but one which is in Scripture compared to that of a sailor, a soldier, a racer, a continual toiler. We must "be born again of water" as well as "of the Spirit," and the free gift of God must be used and developed by a life of repentance and faith; the keynote of salvation as taught in the Word of God is: "Repentance for the remission of sins." The popular doctrine of "conversion" is the putting forward of personal infallibility instead of papal. The converted one cries out, "No one shall pluck me out of my Father's hand," leaving aside the too well-known truth that we can, each one of us, by our follies and sins break away and leave our Father's house and feed with the swine. The "converted" one triumphantly points to St. John as saying, "He that is born of God doth not commit sin," but he ignores that the same apostle says, "If we say that we have no sin—we deceive ourselves." We cannot lay aside the essentials of a true religious Christian life, we have the Creeds, the Ministry, the Sacraments, and above and before all the fanciful theories of self-appoint-

ed teachers, we as mem built upon prophets, J corner-stone battle-cry, " is at hand." Amen.

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ed teachers, we have the sure Word of God, and we as members of the Holy Catholic Church, built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone. We must be ever sounding the battle-cry, "Repent, for the Kingdom of Heaven is at hand." In the Name of the F., S. and H. G. Amen.

PROPOSED REMOVAL OF TRINITY COLLEGE, TORONTO, TO QUEEN'S PARK.

I.

During the past five years the authorities of Trinity College have been considering very seriously the desirability of exchanging the present site of the College for a new site in the immediate vicinity of the other University buildings in the Queen's Park.

When federation with the University of Toronto was under consideration a quarter of a century ago, it was assumed that Removal and Federation were linked together. Subsequently, however, a scheme was devised for Federation with duplicate lectures in Trinity College in lieu of Removal. It was this latter scheme which ultimately prevailed, and in 1904 the federation of the two Universities was effected, without Removal, under a duplicate lecture agreement. This plan has, on the whole, fulfilled the expectations which were formed of it, while federation itself has proved an acknowledged success. There has, however, been a steadily increasing feeling that the best fruits of the union can come only by Removal, while some go so far as to believe that, sooner or later, with the growth and development of College and University, the duplicate lecture arrangement will break down under its own weight and leave Trinity seriously handicapped if she remains still in her present location. These views took tangible shape under the sessions of the Royal Commission, appointed in 1905 to enquire into the welfare of the University of Toronto and its Colleges. In its report, the Commission, after setting forth the terms under which federation had been effected, says—

"The basis of federation then reached is not, in the opinion of the Commission, a satisfactory one, and we have earnestly sought some means by which the whole situation can be relieved and simplified. To that end, we invited the Provost and other gentlemen connected with, and who are deeply interested in Trinity, to discuss informally with us the possibility of an arrangement being come to by which Trinity would, as contemplated by the Act of 1901, remove to the Queen's Park, and the necessity for the duplication of lectures be avoided. Several conferences . . . have been held, but unfortunately it has not been possible to arrive at a basis of agreement acceptable to Trinity, and one that we can recommend for adoption by the University. Though we were unable to reach a conclusion which would enable us to make a specific recommendation, the subject is one deserving of further consideration, and we recommend that it be taken up by the Board of Governors, and that a further effort be made to arrive at a basis of agreement more satisfactory than, in our opinion, is the one now existing. It would be proper also, we think, to reserve for a reasonable time for Trinity College a suitable site on the University grounds."

These recommendations were given legislative effect by the University Act, 1906, and subsequently negotiations were entered into between the Corporation of Trinity College and the Board of Governors of the University of Toronto with a view to reaching, if possible, some satisfactory basis of agreement. Such a basis has at length been found, and Trinity College is now at liberty to remove to the Queen's Park, should she wish to do so, under favourable conditions, of which the chief features are the following:—

1. The New Site.

The free occupation of two parcels of land, namely (1) a parcel having a frontage on the north side of Hoskin Avenue (opposite Wycliffe College) of 320 feet by a depth on its western boundary of 600 feet, and on its eastern boundary of 973 feet to the southern boundary of McMaster University property, the main frontage of 973 feet running parallel with the ravine, to and from which access is to be granted; and (2) a parcel having a frontage of 400 feet on the west side of Devonshire Place by a depth of 150 feet, with right-of-way over a 200 foot lot which lies between these two parcels of land. While Trinity is not bound to any specific use or apportionment of these two parcels of land, it should be added that the latter parcel was given more

especially to provide a suitable site for St. Hilda's College. Immediately adjoining the main parcel of land will be the Athletic Field of the University, to which students of Trinity College may acquire the same right of access as all other students of the University may do. If at any time the Athletic Field should be removed from this position, then Trinity College will be entitled to acquire by purchase that portion of the field which is needed to make its main site a rectangle having a frontage of 973 feet on the ravine and 320 feet on Hoskin Avenue.

2. Financial Considerations.

For the erection of the new buildings it is proposed that bonds for \$500,000 be issued by Trinity College, secured by its present Queen Street property and by the new buildings in the Queen's Park, the Government guaranteeing the principal and interest of the bonds. The Queen Street property would then be disposed of as soon as a suitable sale could be effected, and the proceeds used to retire the bonds.

3. Duration of Federation.

The proposed Removal would practically necessitate the maintenance of the present status of Trinity College as a University federated with the University of Toronto for a period of twenty years from the date of the Removal. If after the expiration of the twenty-year period Trinity College should avail itself of its right of withdrawing from the federation, then the University of Toronto would be obliged to purchase the buildings of Trinity College at a price to be agreed upon or to be determined by arbitration.

II. Importance of the Question.

It need hardly be pointed out that the proposed Removal is a question of the very first importance, and one which, however it may be decided, must profoundly affect the future of the Church University of this Province for all time to come. Accordingly, the Corporation has given to the matter the most careful and serious consideration for several years, and desires, before taking final action, to ascertain the views and feelings of as many as possible of the friends and supporters of the College. With this end in view, the Corporation directed its Committee to submit the whole question to the consideration of (1) the Bishops of the Province, (2) the Staff of the College, (3) Convocation, (4) Graduates and other friends and supporters of the College assembled in a public meeting. The views of the Bishops, of the Staff, and of Convocation have already been ascertained, and a large majority of all these bodies are strongly in favour of the proposed Removal. It remains for the Committee to ascertain the views of the larger body, at a public meeting, before submitting their report to Corporation, and a meeting will be held for this purpose on Tuesday evening, 14th February, at 9 p.m., in Trinity College. To this meeting all Graduates, whether members of Convocation or not, together with all other friends of the College, are cordially invited. On the same evening a meeting of Graduates only will be held from eight to nine o'clock. Those who are interested in this question, but find themselves unable to be present at the meetings, are invited to send to the Provost a written expression of their views, if they desire to do so, on or before the 13th day of February, and all letters received in response to this invitation will be reported to Corporation. To help correspondents and others at a distance to reach a conclusion on this all-important question, the Committee submit herewith a brief summary of reasons for and against the Removal, as such reasons have presented themselves to their minds.

III. Reasons Against Removal.

1. The strong sentiment of veneration and affection which attaches to the historic site of Trinity College in the hearts of many hundreds of the graduates.
2. Loss of the ample space and playgrounds of upwards of 35 acres which now surround our College buildings.
3. The possibility of finding the new locality and conditions less favourable than the present ones for our Women Students, whose favourite courses of study are those in which the difficulties and disabilities of the present conditions can be, and are, reduced to a minimum.
4. Surrender of our rights in respect of duplicate lectures, which, under present conditions, give us the advantage of small classes in certain University Subjects. It should be added, however, that these lectures amount to hardly more than one-tenth of the total number of lectures.

IV. Reasons for Removal.

1. Educational Advantages—

- (a) Concentration of work, with opportunity of fuller participation in University activities on the part of both Staff and Students.

(b) Saving of the time of students in connection with the journeying to and fro between College and University lectures. The time thus consumed, although reduced to a minimum by the duplication of certain University lectures in Trinity College, is nevertheless a matter of consequence.

(c) Simplification of the time-table of lectures, which, under present conditions, exhibits difficulties of a serious nature, for which a remedy of some kind must be found.

(d) The facilitating of intercollegiate lectures—a form of co-operation between the Colleges which is capable of great development.

2. Material Advantages—

(a) By Removal, new buildings would be obtained. These are urgently needed, and it is difficult to see how they can be provided so economically and so satisfactorily as under the terms of the Removal agreement. In this connection it is interesting to note that a proposal has been made to retain the general appearance and leading architectural features of the present buildings, with the remodelling of the interior plan, so as to have buildings which, in exterior appearance, will afford a pleasing link with the past, and will at the same time answer fully to modern requirements and be thoroughly up-to-date in all particulars.

(b) Removal should mean an increased enrollment and a larger work in every sense. At present, our location cuts us off from by far the larger part of the Toronto connection which we should otherwise enjoy, and limits our growth in other ways also. In the new location we might confidently look forward to a steady growth up to double our present numbers, or more if we wish.

3. Church Considerations—

Perhaps the strongest consideration of all those that point to the wisdom of Removal arises out of the duty which Trinity College, as the Church University of Ontario, owes to the Church of England in this Province. Only by removal to the geographical centre can our Church hope to exercise to the full that degree of influence in the Higher Education of the Province and Dominion which is her recognized right by legal enactment, as well as by virtue of her learning, the high positions occupied by her laity in the professional and business world, and her inherited and traditional sympathies. The separateness of the past is no longer necessary, nor does it conduce to the strength, the virility, and the healthy influence of the Church of England in the important sphere of Higher Education. A closing up of the ranks will surely make for fuller co-operation, larger influence, and a better understanding all round.

Enough has been said to show the great importance of this question. The Corporation realizes to the full its responsibility in dealing with it, and will appreciate the counsel of all friends of the College who have made a careful study of a situation which is admittedly complex and difficult. The meetings which are called for the evening of the 14th instant will be of real value to the Corporation, if they are largely attended, and if the matters here outlined receive sympathetic consideration and the balanced judgment of men and women who weigh carefully both sides of the question and speak with that deliberation and sense of responsibility which the importance of the subject demands.

On behalf of the Committee: J. T. Worrell, F. Osler, W. R. Brock, E. B. Osler, T. C. S. Macklem.

Trinity College, Toronto,
4th February, 1911.

REPORT FROM THE DIOCESE OF KEEWATIN FOR 1910.

By the Bishop of the Diocese.

Work here during the past year has gone quietly and steadily. We have no great booms, either commercially or spiritually, to report; this central portion of what is really Western country is just in the position to be overlooked. A large part of the diocese is in the Province of Ontario, but people in the eastern part have no idea, and do not seem to grasp, conditions in the western portion of the Province.

Kenora.—This is still our one self-supporting parish and the mainstay of the diocese; in fact, I do not know what we should do without it. Kenora gives more than one-half of the money raised for all outside purposes, as well as for our Home Mission Fund. I do not think that there is another diocese in the whole country where one parish raises half of the assessment for the M.S.C.C., as well as other funds. We

here just now are living amidst great depression. The town has gone down greatly, and, though many are still hopeful that mining or other industries will spring up, the outlook is not promising; and, of course, the Church, as usual, is the first to feel and suffer from it. We have a most loyal band of Church people, who are doing all they can, and doing much more than many a wealthy parish in Toronto, Montreal or Winnipeg; but even they cannot do impossibilities. All our Missions along the C.P.R. are in the same, or even a worse, plight; all are simply struggling to live. Last year we tried to reduce our grant to Keewatin parish from \$400 to \$300, but the people could not raise \$500, do what they would, and we had to give the full grant, as no man can live here on \$800 a year and pay house rent out of it.

Dryden.—This parish has taken a step forward under the Rev. A. A. Adams, and has built a rectory; but the greater part of the money for this has come from outside sources, and they still have to face a debt of \$600. To raise the \$400 asked towards the stipend is one constant struggle, and one feels ashamed to ask them to do anything more. They are working well, increasing in numbers but slowly, and the town is not growing at all. Still, I am sure that good work is being done, and a harvest will be reaped in time, but it is a question of "long patience."

Ignace, Dinorwic and Wabigoon are at a very low ebb, and but for the former, composed entirely of railway men, we should have to withdraw our man, unless we were prepared to support him altogether. This I have always most strongly resisted. If a place, or places, cannot raise at least half a man's stipend, I do not think we are justified in going in there, especially if there are other religious bodies at work. It is simply a disgrace to the whole of our churches, that in places of from 100 to 500 people we are sending in two, three, and sometimes four, ministers, and half-starving them, to try and teach our own special tenets instead of preaching Christ.

Rainy River.—This is a more promising sphere, though even here the growth is slow and the work difficult. If people come to many of these towns, they do not really settle down to make a home and stay. They come simply to look around, save a little money if possible; then they hear of the greater growth in the West, and off they go, and the poor parson begins on another batch.

Fort Frances.—This parish is making good, steady progress under the Rev. H. V. Maltby. They are paying off their debts, and last year raised \$550 towards their minister's stipend. I do not think that at the present time they can do more, but we, and they, live in hope of better things, and meanwhile do what we can.

Rainy River Town.—This parish, under the Rev. J. Lofthouse, is also holding its own, but not growing to any extent. Being a lumber town, many of the people are only here during the summer, and they are, most of them, little or no benefit to Church work. The little band of Church workers are most devoted, and, in proportion to their means, are giving to God more than many. They are hoping to build a rectory during the coming spring, and have made great improvements on their church. They are raising \$500 a year for stipend, and it is almost more than they can do without some questionable methods of raising money. How can one assess them a large amount for M.S.C.C. or other purposes until they can provide food for themselves? It is like telling the beggar on the street that he must pay rent and taxes when he has no home and no food.

Emo.—This is a small place on the Rainy River, where, eighteen months ago, we sent in an ordained man in the hope that he would be able to rouse the people, and that they might possibly raise \$25 or \$30 a month. They raised \$10 or less, and we had to close it and let the man go to Calgary. Unless we were prepared to pay \$700 or \$800 a year we could not hold the place, and, as there are two other religious bodies at work there, with a population of some 200 or 300, I felt that we could not, in all good conscience, go on and let the man starve, which he has done for nearly a year.

Barwick.—This parish, which is under the charge of the Rev. F. Cousins, is doing nicely. There are but few Church families here, and they are struggling on. There was no other body at work in this place, but now the Pres-

byterians have begun a service, as there were two or three families who attended our services. Thus we go on cutting our own throats, and giving out to the world that we are building up Christ's Kingdom. Oh, it simply makes one's heart ache, and wonder what Christ Himself would have done. In large towns and cities this thing does not matter so much, for there is need of and room for all, but in these small places it is simply terrible, even to a religious man, what must it be to a man who cares nothing for religion, and who is only too ready to scoff. We opened three or four places along the Grand Trunk line last summer, and had a man visiting them as frequently as possible, and he met with much success. At one of these, "Graham," or the "Sioux Look-out," we have now a regular Mission, with the Rev. J. H. Atkinson in charge for the winter. Being the only church in the place, all, or nearly all, of whatsoever religious body attend the services and help in the work. They have built a nice little church and are raising \$25 a month towards the stipend, but before very long we will have one, possibly two, other religious bodies coming in, and then, as usual, trouble will begin. There will be several other places along the line where we shall in time have small Missions, but it will be just the history of the small places along the C.P.R.; there is simply nothing to build up either towns, or even villages, but lumber and railway, and the former cannot last very long.

Indian and Eskimo Work.—Very few people seem to realize that still fully one-half of the work in this diocese is amongst Indians and Eskimos; in fact, most people in Eastern Canada seem to imagine that all the Eskimo work is either in the Diocese of Moosonee or Mackenzie River, or at Cumberland Sound, or the new Mission at Lake Harbour, and yet in the Diocese of Keewatin we have one of the oldest Eskimo Missions in this country. Long before Bishop Stringer went out to Herschel Island, or Mr. Peck to Cumberland Sound, an Eskimo Mission was established by the C.M.S. at Churchill, and good work has been going on there for the last twenty-five years. It is most difficult to reach these people of the North country. Churchill is the nearest base, and the people are spread over thousands of miles to the north of that, and only pay infrequent visits to the Mission Station, or are visited by the missionary. The Rev. F. Sevier has done splendid service at Churchill for the last seven years, and has just gone home on furlough, the first time he has left his post, which is, or was, quite as lonely and isolated as Cumberland Sound or Herschel Island. He has visited Marble Island and other points on the western shores of Hudson's Bay, and his work has been much blessed, though not many Eskimos have been baptized, owing chiefly to their isolated life in the Northland. For many years we have been most anxious to establish a more northern Mission, but this has proved impossible so far, owing to the fact that there was no chance of taking in supplies, and we cannot send a man into the North to live on blubber and in a snow house. Work amongst our Cree Indians in the north at York Factory, Severn, Trout Lake, Split Lake and Jack River has been carried on by a band of faithful workers. Treaty has been formed with all the Indians of the north except Trout Lake, and these are out of reach, being the most isolated and the most unapproachable Mission Station in this country without exception. We have during the past year made Jack River a fully established station, sending in Mr. Marshall, a Wychiffe student, and a member of St. Anne's congregation, Toronto. They have very kindly promised to try to raise half Mr. Marshall's stipend, and for this we are truly grateful. Mr. Marshall has settled down to the study of the language, the teaching of day school, and in his few spare moments the building of a mission house, which is badly needed. This is the first time we have had a Canadian from Eastern Canada in our Indian work in Keewatin, and I rejoice in it. I find that in Eastern Canada as a whole far more interest is taken in missions to China, Japan, or any other foreign country than in mission work amongst the Indians; in fact, most people do not seem to look upon work amongst the Indians as mission work at all. Many people will confess, and write, that we owe much to the "Redman," but very few of our leaders or congregations take any real interest in, or are willing to do much to carry on the work amongst them. I have heard some of the leaders in our Church say, in effect: "They are a dying race; it is no use doing anything for them," or, "The only good Indian is a dead Indian." I can only say, and say very plainly, that such people know absolutely nothing of Indian life or character, or of the great nobility there is in the Redman, and I wish that such people could, and would go and spend a year, not a day or two, in some of our northern Mis-

sions. They would come away with very different ideas, and be more willing to help. I have always been an intense lover of foreign missions, and came out to this country as a worker amongst such, and it has often pained me to see the indifference in Eastern Canada to mission work in their own land. Many seem to think it is so much more noble to go out to China or Japan, or other Eastern countries than to take up mission work in their own. It may be that life is much easier and pleasanter, and the pay more in foreign lands than in the lonely, isolated Missions in our own country, where oftentimes the very first work a missionary has to do is to build (with his own hands) his mission house and his church. Indian work in the southern portions of the diocese at Fort Alexander and along the eastern shores of Lake Winnipeg, at Islington, Lac Seul, and Long Sault is going on nicely amidst the peculiar difficulties which these Missions have to face through the incoming civilization. I am sorry to say that the Rev. E. Thomas has resigned his work at Fort Alexander. For some years he has found the work beyond his powers. He has done a grand work at Fort Alexander, and his loss will be very great to the diocese, but he still hopes to be of some use amongst the Indians on the new reserve at Fisher River, in the Diocese of Rupert's Land. Mr. Thomas is a pure Cree, and is proud of being an Indian, as well he may be, for he is one of the best Indians I ever met, and reflected great credit on the training given by the early missionaries in Red River, such as Archdeacons Cockrane and Cowley. Mr. Thomas was not a highly educated man, had never been to college, but he was a splendid, practical, all-round man, such as we need in the work amongst the Indians. Would that we had many more like him! I spent the first ten days of the new year at Fort Alexander and its two out-stations, and had some very happy times with the Indians, who are learning yearly to do more for the work in their midst.

Lac Seul.—Work at this place is going on well, but we want very badly a boarding school for the Indian children. There are in this one Mission alone over 120 children of school age, and all we can reach by our day school is an average of 15 (a very good average for an Indian school). Besides these there are at least 50 others that could be reached by a boarding school, and for these nothing is being done. Even improved day schools cannot touch many of the children on some of the Reserves, and if anything is to be done for the Indians of the future it must be by boarding schools, at least on those Reserves near civilization. Away in the north country, where the Indians are still leading the pure Indian life of the woods, a day school may be the best, for it does not draw the children away from their own life, but near civilization the Indian no longer leads such a life, but is fast taking up the gipsy life of roaming all over the country, mixing with the worst type of white man, and absorbing most of their vices. We must endeavour to save the children from this sort of thing, and it can only be done by taking them out of their environment and placing them in boarding schools, where they may be taught and prepared to meet the evil.

The Churchwoman

NIAGARA.

Hamilton.—St. John the Evangelist.—The monthly meeting of the Diocesan branch of the W. A. was held in this parish on Wednesday, February 1st. The Holy Communion was celebrated at 10 a.m. followed by an address by the rector, the Rev. S. Daw, on the text chosen for the month: St. Matthew 28th chap., 19th and 20th verses: "Go ye therefore and teach all nations . . . and lo, I am with you always." St. Paul felt himself under an obligation to preach the Gospel to all the world. Some people think the object of Missions is to save individual souls. They tell us there are many at home just as much in need of our care as those in foreign lands, that they don't believe in Missions, but it is only through our work carried throughout the world that our witness for Christ is complete. To build up the body of Christ is to bring into it all the nations of the world, this is really the completion of the Incarnation. What has happened in the past makes the future full of hope, as each part of the early church was added to her, it brought in something which she had not before. How much, for example, are we indebted to the early Greeks themselves for

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their interpretations of early writers? Now the far East, which is being brought into the body of Christ, is capable of interpreting the faith from writings of past centuries. Japan has already done so for herself, India and China will add their integral parts, so when all are brought in "Thine eyes shall see the King in His Glory." Those who support missions not only help to save the individual, but to complete the whole Body of Christ. The business meeting was held in the schoolroom and opened with the usual prayers. The different officers presented satisfactory reports. The recording secretary reported the addition of a life member from Stamford. There are now 1,386 subscribers to the Leaflet, we should like to see it 1,400. The secretary of the Babies' Branch has sent her annual letter to her little flock. Several letters were read; Mrs. Leather, president, then urged the Branches to do all in their power to increase the Thankoffering Fund. Several Branches have appointed a special treasurer for that Fund, notably St. Thomas' and St. Mark's Girls' Branch, Hamilton, and the one at Stoney Creek. Appeals were read from Jaffna, Ceylon, and from a Mission in the diocese of Mackenzie River. \$25.00 was voted to each from the Extra-cent-a-day Fund. Mrs. Leather spoke of an interesting Deanery meeting she had attended in Welland, at which 150 members were present. These meetings have proved a great bond of union to the neighbouring parishes. Mrs. Sutherland said that great praise was due to Mrs. Houston, of Niagara Falls, who was the first to suggest these Deanery meetings. The treasurer is anxious for each Branch to send in their annual contributions to the various funds as soon as possible, that she may close her books in good time. The Executive were appointed as a committee to arrange for the annual meeting. The meeting closed with the singing of the Doxology.

Home and Foreign Church News

FROM OUR OWN CORRESPONDENTS

QUEBEC.

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

Quebec.—St. Matthew's.—With the rites of the Greek Church, the infant child of Thomas Adamakis was interred, on the 29th ult. The funeral service took place at this Anglican church, where Father Georgapwlos officiated. The service was a unique one in the city and there was a large attendance.

"Morality and Health" was the subject of an interesting address delivered recently, to the members of the St. Matthew's Men's Club, by Prof. Adams, of McGill College, Montreal. The address was a direct talk to men, and dealt with present-day evils in plain and convincing terms. At the conclusion of the address, the Rev. Canon Scott, in proposing a vote of thanks, spoke highly of the scientific attainments of the lecturer and the great favour which he had conferred upon the club in coming to Quebec to address them.

The annual meeting of the Church Society took place Wednesday afternoon, the 1st inst, at the Cathedral church hall, the Lord Bishop of Quebec presiding, supported by Bishop Farrar, D.D., assistant and commissary, and the Rev. A. E. Burgett, M.A., clerical secretary to Synod, acting secretary to the Church Society. The meeting, which was a well-attended one, received the reports of the different committees and adopted them. Both the Church Society and the Diocesan Board showed an increase of more than \$2,000 each in their receipts for the past year, independent of legacies, that of the latter totalizing receipts \$50,844.11 and expenditures \$44,005.51.

On the Vigil of the Purification of the B.V.M., most of the city clergy were present at the complete service, in the Bishop's private chapel at Bishopthorpe, and there received His Lordship's blessing, on the eve of his departure for the Holy Land. Early next morning the Bishop and his family left for New York.

MONTREAL.

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

Montreal.—St. Luke's.—The Lord Bishop of Montreal has appointed as the rector of this

church, the Rev. D. B. Rogers, M.A., to succeed the Rev. W. W. Craig, M.A., B.D., who goes to Ottawa. Mr. Rogers, who was the unanimous choice of the vestry, is at present the curate of Grace Church. He received his B.A. from McGill, in 1906, obtaining first-class honours and special prize in mental and moral philosophy. In 1909 he took his degree of M.A. in course in mental philosophy and history. In the same year the new rector graduated from the Montreal Diocesan Theological College being the Gault Gold Medalist, the Reford Prize man and also Valedictorian. In 1908 Bishop Carmichael ordained Mr. Rogers as deacon to be curate to Venerable Archdeacon Ker, at Grace Church, and about a year ago Bishop Farthing raised him to the office of the priesthood. He will enter upon his new duties during this month.

On the evening of Monday, January 30th, a very large number of the congregation gathered together in the lecture hall in the Parish House, for the purpose of bidding farewell to the Rev. W. W. Craig, M.A., B.D. The Lord Bishop of Montreal presided. The Bishop, in his opening remarks paid a high tribute to Mr. Craig's earnest and successful labours in the parish. Mr. S. Stone, after making a very complimentary speech, presented Mr. Craig with a purse containing upwards of one hundred dollars in gold, on behalf of the congregation. The Venerable Archdeacon Norton, the Rev. H. E. Horséy, the Rev. D. J. Neugevirtz, Canon Renaud and Canon Paterson-Smyth followed. Mr. Neugevirtz made special mention of Mr. Craig's interest in the Montreal Jewish Mission, and to his work as secretary of the Mission Committee. The work would lose a wise counsellor and the superintendent his right-hand helper. Mr. Craig, in reply, made a felicitous speech, in the course of which he expressed his warm thanks to the Bishop and his many other friends for their presence on that occasion. During the evening a short musical programme was given. The proceedings were brought to a close by the pronouncing of the Benediction, by the Bishop.

Presentations to the Revs. W. W. Craig and A. A. Bryant.—On Monday afternoon, January 30th, a delegation of the city clergy waited upon these two priests, who are about to leave Montreal, for the purpose of saying au revoir, and extend good wishes for future prosperity and happiness. Archdeacon Norton presided and called on the Rev. G. Osborne Troop to read an address to the Rev. W. W. Craig, M.A., B.D. In addition to this address, Rural Dean Dart, Dr. Rexford, Dr. Symonds, and Dr. Abbott-Smith, made brief references to the high and endearing qualities of Mr. Craig and to his manifold activities on behalf of the Church in Montreal. In reply Mr. Craig thanked his conferees for their kindness and expressed regret at leaving Montreal, but considered that he was not going very far away. Rev. J. J. Willis then read an address to the Rev. A. A. Bryant, to which Mr. Bryant replied in felicitous terms. Both priests carry away with them a bundle of timely books as tokens of the appreciation and good wishes of their Montreal conferees. The Rev. A. A. Bryant goes to St. Barnabas', Chester, Toronto; the Rev. W. W. Craig to St. George's, Ottawa.

That the Church Home on Guy Street, is free from debt was announced at the annual meeting of the institution recently held. Reports showed also that twenty-eight old ladies resided at the Home during the last twelve months, some paying and others being supported free. Bishop Farthing presided.

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

St. Lambert.—St. Barnabas'.—On Thursday, the 26th ult., the Rev. W. J. Dart, M.A., gave a most interesting and entertaining lecture to the members of the A.Y.P.A., entitled "A Walk in London." The lecture was well illustrated by numerous limelight views.

Iberville.—The annual meeting of the Rural Deanery of Iberville was held at this place on Tuesday, the 24th ult. There was a celebration of the Holy Eucharist in Trinity Church at 10.30 a.m. The Lord Bishop of the diocese was celebrant, assisted by the Rev. W. Robinson, Rural Dean, and the Rev. W. A. Howard, M.A., rector. The Bishop also preached. There were present during the service and the two business meetings the Rev. R. Emmett, rector of Lacolle; the Rev. A. C. Ascah, rector of Ormstown; the Rev. R. F. Hutchings, incumbent of Hemmingford, and the Rev. O. Booth, locum-tenens of St. Johns. In addition, to the above mentioned clergy, the laity were represented by the Messrs. J. B. Stewart, H. Black and E. R. Smith, of St. Johns; S. Roy, of Sabrevois and R. P. McGinnis and C. J. Brown, of Iberville. It was definitely decided to hold a Mission throughout the Deanery in 1912 and the Revs. Messrs. Ascah, Hutchings and Howard were appointed a committee to prepare for it, under the Lord Bishop. The reports of the different parishes were very satisfactory. The Rev. R. Emmett, of Lacolle, is the secretary of the deanery. The Lord Bishop was assured, by a standing vote, of the appreciation of the interest shown by him in attending the meeting and especially of his presence and address at the Eucharist. A resolution expressing the good wishes of the deanery for the Rural Dean in his new field of labour (St. Cyprian's Church, Maisonneuve) and their sincere regret at losing one who, by his untiring energy had done so much for the church, in his own parish and the deanery at large, was passed by a standing vote. The visitors warmly thanked the rector and Mrs. Howard, the members of Trinity Church, the organist and the choir for the hospitality extended them, and the well rendered and reverent service of the morning. The Bishop returned to Montreal the same afternoon by the 5.30 C.P.R. train. Mention was made in several of the reports from the different parishes of the deanery of substantial improvements in the churches or other church property. In Trinity Church, Iberville, the improvements cost nearly \$700 and included altering of pews, cushioning pews, putting in chancel platform, carpeting chancel and sanctuary, and placing of lectern, prayer-desk and choir stalls in chancel. In the rectory a hot-water furnace was installed, and water pipes remodelled. The roofs of church, hall and rectory were also painted. The church has no debt. In St. James' Church, St. Johns, even more extensive repairs and improvements were made in the interior of the church as previously described in these columns, at an outlay of about \$2,250, which is inclusive of the cost of installation of two hot-water furnaces by Mr. H. Black.

ONTARIO.

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

Pictou.—St. Mary Magdalene.—Last week the men of the congregation gave a tea in the school house in order to mark the seventh anniversary of the induction of the Rev. W. L. Armitage as vicar of the parish. At the close of the tea, an orchestra of string music played a few selections, Miss Kathleen Jamieson recited a very amusing little sketch and Mr. D. J. Barker made a brief address and read a number of letters of regret from former members unable to be present, one of which expressed the hope that the congregation would soon have a new church, and "inclosed a check to buy a few cords of stone for the foundation." The Rev. W. L. Armitage spoke briefly and then the gathering dispersed, each carrying home a neatly printed souvenir of the happy occasion. The little souvenir contained a picture of the old church and extended "greetings" with a wish for "many happy returns." Inside was an excellent half tone of the vicar and a facsimile of his signature. Two appropriate texts were: "To every man his work," and "Come thou with us and we will do thee good." In seven years the Rev. W. L. Armitage has baptised 165, prepared for confirmation 134, married 68 couples, and conducted 163 burials. The whole affair passed off most successfully.

Belleville.—St. Thomas'.—The Reverend A. L. Green, who has been honorary curate of this church for some time, has resigned.

Consecon.—Trinity.—Several handsome memorials have been presented to this church lately. They include a massive polished brass lectern, a polished altar book rest, and a brass alms basin. These were given to the church by Mr. James A. Johnson of this town in memory of his parents.

Napanee.—Sunday School Association of Lennox and Addington Deanery.—A most enthusiastic and successful meeting of the Sunday School Teachers' Association, of Lennox and Addington Rural Deanery, was held at this place on Friday, the 27th ult. There were present, Mr. Dudley Hill and a large delegation representing Napanee, the Rev. Canon Roberts, the Rev. J. W. Jones, W. J. Wilson, J. W. Reid, and eight delegates from Tamworth, the Rev. R. W. Spencer and three delegates from Camden East, the Rev. Dr. Purdy from Selby, the Rev. A. H. Creegan, Indian Reserve, and the Rev. Defoe Wagner and seven delegates from Deseronto. Bath, Amherst Island, and N. Addington were not represented. The Ven. Archdeacon Carey was also present. Many prayers were said by the Rev. Dr. Roberts, after which Mr. Dudley Hill explained the object of the meeting. A réchercé luncheon was daintily served by the Napanee Sunday School Teachers at noon. At 2 p.m., the afternoon session began with a most able and inspiring address from the Rev. R. A. Hiltz on "Organization," then the meeting organized as follows: Mr. Dudley Hill, president; the Rev. R. W. Spencer, vice-president; the Rev. J. W. Jones, secretary-treasurer. Mr. Hill was elected superintendent of the Teachers' Training and the Missions departments; Mrs. R. W. Spencer, the Font Roll department; the Rev. Dr. Purdy, Superintendent of the Home department. The hearty invitation of the Rev. J. W. Jones for the Association to hold its next meeting at Enterprise was accepted. The Rev. J. W. Jones gave a very practical paper on Rural Sunday School Problems, which was greatly appreciated. It was discovered that Bishop Mills was sixty-five years old to-day, so, by resolution, a most enthusiastic message of hearty good wishes and birthday greetings was wired to the Bishop, by the secretary. In the evening the Rev. R. A. Hiltz gave an excellent address on Teacher Training. Too much praise cannot be bestowed upon Mr. Dudley Hill for the success of the meetings, and the splendid crowd from Tamworth, that faced the storm and drove twenty miles, are to be congratulated for their zeal in Sunday School work.

St. Mary Magdalene.—The re-decoration of this church, which has recently been completed, was done by the Thornton-Smith Company, of 11 King Street West, Toronto, the well-known Church firm of interior decorators and designers.

The Lord Bishop of this diocese has appointed the Rev. W. E. Kidd, M.A., of Frankville, to be the vicar in the room of the late Rev. Rural Dean Dibb. Mr. Kidd will enter upon his new duties on March 1st.

TORONTO.

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

Toronto.—Bishop Reeve thanks "A Friend," Guelph, for two dollars, in response to the Bishop of Athabasca's appeal.

With the object of bringing before Sunday School teachers the importance of teacher training studies and of thus paving the way for the establishment of such classes, the Anglican Sunday School Association has arranged to hold a series of meetings throughout city parishes during the present month. Meetings have already been planned for the following churches: Holy Trinity, St. Paul's, St. Mark's, St. James', St. Alban's Cathedral, St. Cyprian's, St. Edmund's and St. Monica's. In addition to these meetings a course of lectures on Sunday work and methods will be given at Wycliffe College and the Church of England Deaconess' Home.

The financial statement of the Missionary Society of the Church of England in Canada for the year 1910, shows that out of the apportionment of \$150,000, the sum of \$130,003.42 was received, or \$146,205.95 counting in the sums not on apportionment. Including the balance on hand, legacies, grants and receipts from all sources, the total received at the end of the year

was \$170,878.90. The receipts since 1903 altogether were \$858,136.12, only \$39,744.77 being received from other sources than on apportionment.

St. John the Evangelist.—A public reception was tendered to the Rev. J. Russell Maclean, the recently appointed associate rector, in the schoolhouse, on last Thursday evening. The Lord Bishop of the diocese was present, and spoke in warm terms of praise regarding Mr. Maclean's work in his former parishes. Mr. Huskins, the Superintendent of the Sunday School, and Mr. William Reid, also spoke as did also the Rev. Canon Williams, the rector of the parish. The Rev. J. R. Maclean replied suitably. During the evening an entertainment by the Toronto Dramatic Club was provided. There was a large gathering. The Rev. Canon Williams presided.

The Rev. R. A. Hiltz, General Secretary of the Sunday School Association, has lately returned from a series of Sunday School conventions, as a result of which deanery associations have been organized at Cornwall, for Stormont; at Athens, for Leeds, and at Napanee for Lennox and Addington. Arrangements were also made for the organization of associations for Frontenac, Hastings and Prince Edward deaneries. It is expected that at the next meeting of the Synod of Ontario steps will be taken to organize a diocesan association of which these deanery associations will become branches. Conventions were also held at Belleville and Kingston in addition to the places named.

G.F.S.—January 24th will long be remembered as a "Red Letter Day" in the Toronto diocesan work of the Girls' Friendly Society. It was the occasion of the mid-winter mass meeting of the Toronto branches, and St. James' branch threw open the hospitable doors of their Parish House to the nine other city branches. Canon and Mrs. Plumtre gave their gracious welcome and the programme was provided by the members of the society, in the form of papers on subjects of interest to the G.F.S. These were as follows: 1. What the G.F.S. means to the member. 2. The Value of Candidates Classes. 3. The Ideal Holiday House. 4. Should Branch Meetings continue all through the summer? The papers were admirably written and read; bringing out the threefold work of the G.F.S., spiritual, educational and social. It was an inspiring sight to look into the faces of a hundred young women and girls, all engaged in working for one common cause, and spreading the gospel of purity and friendliness among every woman and girl. Mrs. Ashcroft, the diocesan president, was in the chair. Miss Boulton, central president; Miss Robinson, central secretary, and Miss Charles, organizing and diocesan secretary, were also on the platform. The meeting closed with an informal social gathering and refreshments were served by the St. James' branch.

Adjala.—Trinity.—This church held two special services on Sunday, January 22nd, marking the re-opening of the church. Several weeks ago, on October 9th, the doors were closed as far as services were concerned. At that time the church was but one large room, in which the passing of the years had played sad havoc with the walls, which were marked with stains of many summers. But these walls were dear to the hearts of the congregation and Mr. Goldie of Alliston was asked to undertake the task of beautifying the building. Under his direction the work has proceeded and special mention should be made of Mr. Goldie's work, which has been done in such manner that it commands approval and incites admiration. The church has now a regular chancel with a nice large room fourteen feet by six and a half feet on each side of the chancel to be used for Sunday School purposes, vestry and choir vestry. Within the chancel a place is provided for the organ and choir and above it there is painted in beautiful characters the text, "The Lord is in His Holy Temple." Over the communion table there is the inscription, "Holy, Holy, Holy." A new pulpit has been installed, a ceiling put in, the walls papered, and all the wood-work grained, except the ceiling, which is painted. It was with very evident joy that the congregation assembled two Sundays ago and the services were marked by that especial brightness, which betokens glad hearts. The preacher for the day was the Rev. L. E. Skey, M.A., rector of St. Anne's Church, Toronto, who gave two eminently practical and instructive addresses, which were full of the spirit so fully manifested in the life of Him who came to seek and to save those who are lost. The splendid unanimity

shown during the progress of the repairs and the way in which the money necessary was voluntarily contributed show conclusively that the present congregation are proving worthy of the trust handed on to them by those pioneers of a half-century ago, who built Trinity to the glory of God. Under the leadership of the rector, the Rev. J. N. Blodgett, B.A., and with earnest co-operation the members hope to keep their church a centre for the dissemination of the truth which makes for the righteousness that exalteth a nation.

NIACARA.

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

Hamilton.—St. Luke's.—In the schoolhouse of this church a most enjoyable event was held on the evening of the 30th ult.—the annual choir supper. About 50 sat down at tables that had been prepared by a committee of the willing workers. The decorations of the room were artistically done in flags and evergreens, and that of the tables in shaded candles and flowers, by the same ladies. The rector, the Rev. E. N. R. Burns, was in the chair. Toasts to "The Church" and "The King" were drunk, and the speeches made by the Ven. Archdeacon Clark, the Rev. S. Daw, and H. T. Archbold, and Messrs. Charles Hardman, warden; Geo. Hewson, Walter Spencer, choir master; E. G. Brown, R. Woolley, B. Walling, W. Garrison and Wm. Hardman. Songs and dialogues were contributed by members of the choir, after which prizes were distributed, as follows: Mrs. Edward Martin's annual prize for conduct, Master Frank Walling; rector's prize for regular attendance, Masters Lewis, Brooks, Seddon, Hardman, Dougherty and Irwin.

Church of the Ascension.—The monthly Young People's Missionary Meeting was held in the schoolhouse, on Monday evening, January 30th. The attendance was very large. Mr. A. Hobson was chairman, and after a few opening remarks an excellent and varied programme was rendered.

HURON.

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

London.—St. John the Evangelist.—The Rural Deanery of East Middlesex met yesterday at this church, on Tuesday, the 31st ult., and was presided over by Rural Dean Hill. Following a celebration of the Holy Communion and the business meeting of the morning session, three interesting papers, "Huron College Jubilee," by the Rev. A. Bice; "Adult Bible Class," by C. C. Hodgins, of Woodstock, and "Teacher Training," by the Rev. Principal Waller, were given in the afternoon. The discussion on lead by the Rev. C. E. Jeakins on the "Adult Bible Class" paper and by C. B. Edwards on "Teacher Training" was one of the most interesting phases of the afternoon. In the evening the Very Rev. Dean Davis read a paper by Canon Hague, on "The Value of the Prayer Book," while the Rev. Canon Tucker, rector of St. Paul's Cathedral, in his address on the Edinburgh Conference presented a most interesting account of the great missionary conference of last June. During the afternoon a branch of the Diocesan Sunday School Association was organized. The Executive Committee appointed were: Honourary president, the Rev. W. T. Hill; president, the Rev. Principal Waller, secretary-treasurer, the Rev. A. L. G. Clarke; teacher-training, the Rev. G. Cox; financial and statistics, the Rev. A. L. G. Clarke, literature and supplies, Miss A. Bartram; adult Bible class, Mrs. C. C. Waller; home department, the Rev. H. Snell; missionary department, J. K. H. Pope; font roll and primary department, to be filled.

Port Rowan.—St. John's.—The Rev. Horace C. Bray, Rural Dean of Norfolk, and for nearly six years incumbent of this parish, has been appointed by the Bishop of the diocese, to the parish of Hespeler. On this fact becoming known to his congregation, a special meeting of the vestry was held on January 23rd, and an unanimous resolution was passed, asking him to reconsider the matter and withdraw his resignation. The Rural Dean explained the impossibility of such action whereupon it was moved and unanimously carried that at his request the right of the three

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months notice be waived, but that if possible he continue his services until the end of the present month or longer, if he could conveniently do so. Special vestry meetings were also held at Rowan Mills and St. Williams, and both of these congregations proffered unanimous requests that, if possible, the tie which bound people and clergymen, should not be severed. The congregation of St. Williams Church at the same time presented their retiring rector with an address of appreciation of his services, accompanied by a purse. The Rev. Rural Dean Bray will take charge of the parish of Hespeler at the end of this month.

St. Thomas.—On Thursday, the 26th ult., the Dominion Sunday School Field Secretary was present at a conference of Sunday School workers, which was held in the Church Hall in this place. There was a good attendance. During the session Mr. Hiltz gave an address, in which he entered into a thorough explanation of the work and he gave much interesting and valuable information thereupon. Good results are hoped for as a result of his visit.

Trinity.—The Lord Bishop of the diocese held a Confirmation service in this church on Sunday morning, January 29th, when he conferred the apostolic rite upon 26 candidates, six of whom were males and twenty females. The Bishop preached and chose for his text, St. Matthew xxvi.: 21, 22. He was assisted during the course of the service by the Ven. Archdeacon Hill, the rector of the parish, who presented the candidates to His Lordship, and the Rev. H. P. Westgate.

Port Hanley.—Christ Church.—On the evening of the same day the Bishop held a similar service in this church when he confirmed three candidates, who were presented to him by the Rev. Canon Downie, the rector. The Bishop preached from St. Mark viii.: 17. A large congregation was present.

Aylmer.—Trinity.—On Monday evening, January 30th, the Bishop of Huron held a Confirmation service in this church when seven candidates received the apostolic rite from his hands. The Bishop spoke on "The Significance of the Rite of Confirmation." The church was well filled by a large and attentive congregation.

ALGOMA.

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

Halleybury.—St. Paul's.—The Bishop of Algoma visited this parish on Sunday, January 29th, and confirmed eighteen candidates. His Lordship had been several weeks travelling from point to point, wherever there was a parish, mission, station, or mine, where church services are held regularly, or occasionally; preaching, confirming, counselling, or taking steps for strengthening the Church's position throughout the extensive District of Temiskaming. When Halleybury was reached the Bishop's physical strength was sorely overtaxed from the effects of a cold contracted during his travelling experiences. On Sunday the weather being favourable, large congregations assembled; as is usually the case, to greet the chief pastor of the diocese. On the morning the Bishop celebrated at the 8 a.m. celebration, assisted by the rector, the Rev. E. J. Harper. At 11 a.m. he preached from the Epistle of the day, Romans 13:1, "Ordained of God," to an attentive congregation. In the afternoon he visited the Sunday School and gave a short, simple address to the pupils, who filled the church, some of whom he remarked had to sit on the chancel steps. In the evening the church was packed, leaving extremely limited space for the candidates who presented themselves for the Apostolic rite of the "laying-on of hands." Always a beautiful service, it seemed to lose none of its solemnity and dignity by the crowded condition of things. Threading his way between the two lines of kneeling candidates, the Bishop dedicated anew, each individual to the warfare of the common Christian experience, and afterwards preached a beautiful, lucid sermon from 2 Cor. 8:5, "Gave their own selves." It may be assured by all who know anything of Bishop's Thorneloe's power as a preacher and logician, that a very telling lesson or lessons were drawn from the above text. Not soon, surely, will his words be forgotten. On Monday afternoon an "at home" was given at the rectory to all who wished to meet His Lordship and re-

new or make his acquaintance. Quite a number availed themselves of this opportunity, among them several of the older inhabitants, upon whom His Lordship with the rector had called on the previous Saturday. In the evening at 8 o'clock a banquet for the men had been arranged at the "Stitt House." All that was needed for this had been generously provided by the ladies of the parish, and about 45 men sat down with the Bishop as their guest. Besides the rector, there were also present, the Rev. E. P. S. Spencer, of Cobalt; and the Rev. John Leigh, of North Cobalt. The following toast list was given, and most heartily and eloquently responded to in many instances. 1. The King, proposed by Dr. Hughes. 2. The Church, proposed by Mr. P. A. Cobbold, responded to by His Lordship. 3. Our Town, proposed by Mr. E. C. Kingswell, responded to by Mr. Thomas Jarrett, and Mr. C. C. Farrar. 4. The Laymen, proposed by the rector, responded to by Mr. H. A. Day, and Mr. G. F. Ware. 5. The Parish Hall, proposed by Dr. G. F. Jackson, responded to by Judge Atkinson. The speeches were interspersed by songs and instrumental music, kindly contributed by Messrs. A. E. Smith, A. G. Brough, Spence, and Tomlinson. A substantial sum was subscribed towards the completion of the Parish Hall, before the close of the second annual banquet of St. Paul's laymen. While in Halleybury the Bishop was a guest at the rectory. The Parish Hall, a commodious building close to the church, will be much appreciated by the congregation and friends. When complete, which we hope to by Easter, it will be used for Sunday services, as the Church is not quite large enough for the congregation to worship in. Although quite 200 people submitted to be squeezed in when the Bishop was with us, and as many more had to go away because there was no room.

RUPERT'S LAND.

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

Fort Rouge.—St. Luke's.—On Sunday, January 29th, a very excellent set of bells were rung for the first time in the tower of this church. This is part of a large plan of reconstruction, which has been going on for the past eighteen months and is now drawing to a close. The bells are the gift of Mr. A. M. Nanton, Mr. J. D. Clark and their respective families. They were manufactured by the firm of Mears & Stainbank, London, England, and are rich and sweet in tone.

QU'APPELLE.

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

Regina.—The Right Rev. Dr. J. Crisdale, Bishop of Qu'Appelle, has intimated to the Executive Committee of the diocese his desire to retire at an early date. Bishop Crisdale was elected to his present position in 1896, and for the past fourteen years has done much to advance the work of the Church of England in the large area within his diocese. Two years ago, in view of his advancing years, a Coadjutor Bishop was appointed in the person of the Right Rev. McAdam Harding, who will succeed to the Bishopric when it is vacated by its present incumbent.

Sintaluta.—The Rev. W. Watson, the rector of this parish, has received leave of absence for some months, and is going to England for a holiday. During his absence this Mission will be in charge of Mr. Cyril Swainson, B.A., who will act under the Ven. Archdeacon Dobie as visiting priest-in-charge.

CALCARY.

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

Calgary.—1. Corrections.—(a) The lay reader's license of Mr. H. H. Rendall, Roxborough, was returned and not "withdrawn." (b) The font and Communion vessels presented to St. Oswald's Church, Langdon, were given by Mrs. Edith Webster, Toronto. 2. Bishop Pinkham College.—The foundation and basement walls are now complete, and it is intended to continue building operations in the spring, and to have accommo-

modation for twenty students for the ministry and for forty boys in the Church Boys' School available as soon as possible. A number of Churchmen in Calgary have already subscribed to this important undertaking. The Bishop now appeals to Churchmen throughout the diocese and elsewhere to show their interest in an effort which is certain to have far-reaching effects for good by contributing according to their means. Subscriptions may be sent to the Rev. A. J. B. Dewdney, M.A., Box 1515, Calgary; to the Rev. Canon Hogbin, Box G, Banff, or to the Bishop, and may be extended, if the donors so wish, over a period of three years. Subscriptions recently received: Estate of the late James Riley, \$200; Mrs. Hopkins, England, \$48.40; M. C. Bernard, Esq., \$25. 3. British and Foreign Bible Society (Canadian Auxiliary).—The above society is observing February 14th in connection with the anniversary of the parent society's Tercentenary. The Bishop suggests that on Sunday, February 12th, sermons having reference to the matter should where possible be preached, and also that collections should be taken up for the society through its Canadian Auxiliary. Collections to be sent as usual to the treasurer of the diocese. It may be well to say that the society recently gave a grant of a complete font of Blackfoot syllabic type for use on the diocesan press at present at the Sarcee Reserve to enable Archdeacon Tims and the old pupils of the Industrial School to continue the issue of translations in the Blackfoot language. The Executive Committee at its last regular meeting passed the following resolution in connection therewith: "That the Executive Committee of the Diocese of Calgary having heard of the grant to the Indian Missions by the British and Foreign Bible Society of a font of Blackfoot syllabic type, desires to place on record its appreciation of the society's gift, and to express its gratitude to the society for its valuable aid." 4. Re M.S.C.C. Apportionment.—For 1910, of the \$4,000 asked by the M.S.C.C. the treasurer of the diocese was able to send in only \$1,800. The diocese is asked for a like amount (\$4,000) for the year 1911. Owing to the fact that this diocese, with others, did not raise the full amount asked for, the grant to the diocese from the society for 1910 cannot be paid in full. The Bulletin during last year repeatedly called the attention of the congregations to the duty and privilege of paying the apportionment in full. Most of the larger congregations did so. The society has asked that the treasurers of each diocese should remit quarterly as far as possible. They cannot do so unless the congregations begin to collect their amounts at once. The clergy are, therefore, requested by the Bishop to make every effort to have the whole amount made up for this year and sent in as early as possible. 5. Dedications.—St. George's Church, Harmattan; Emmanuel Church, Carmangay; St. John the Divine, Acme. 6. Lay Reader's License Returned.—G. W. Haylock, Esq., of Lacombe, on his leaving the district. 7. Lay Readers' Licenses Issued.—William Field, Castor; J. B. Snedden, Crescent Heights, Calgary. (Both the above are stipendiary lay readers of the diocese.) 8. Appointments.—The Rev. T. Mitten, of Eno, Diocese of Keewatin, appointed rector of St. Andrew's, Gleichen, with St. Michael and All Angels', Strathmore; the Rev. H. M. Henderson, of Bow Island, appointed incumbent of Bow Island; the Rev. H. I. Lynds, B.A., of St. George's, Diocese of Fredericton, appointed rector of Holy Trinity, Strathcona; the Rev. W. G. Boyd, appointed examining chaplain for the Bishop; Ven. H. A. Gray, appointed commissary to secure contributions in money, and for the proposed Edmonton Bishopric Endowment Fund; the Rev. W. H. Mowat, licensed to date from September 3rd, 1910, as head of the Archbishops' Southern Alberta Mission; the Rev. R. D. Harrison, appointed incumbent of All Saints', Cochrane, with adjacent Missions; the Rev. C. H. Popham, appointed curate of St. Mary's, Lethbridge, under the Rev. J. E. Murrell-Wright. 9. Confirmations.—Calgary, Pro-Cathedral; Lethbridge, St. Cyprian's; Lethbridge, St. Augustine's; Bow Island, All Saints'. 10. Woman's Auxiliary.—New branches have been formed at Bassano; at St. Barnabas', Calgary; at Carmangay; at Christ Church, Edmonton, and St. Faith's Church, Edmonton, at the Sarcee Reserve, and at Highland Park, Strathcona. There seems to be some misapprehension among new branches in regard to their financial obligations upon affiliating with the Diocesan Association. The only sum a branch has to pay upon affiliating is an annual fee of ten cents for each of its members. That payment entitles the branch to representation on the Diocesan Board and a vote at the annual meeting. The disposition of all other moneys raised by the branch is entirely in its own hands. A letter has been received by the Board from England regarding a movement started there to interest "Arts and Crafts" students in em-

broidering church linen, making church hangings, doing woodcarving, brass work, etc., for struggling churches in Western Canada at the bare cost of materials if the Diocesan Board will co-operate by forwarding orders and guaranteeing the worthiness of the appeal. The Calgary Diocesan Board replied that they would gladly co-operate. Miss Grace Silvester, 1010 Fifth Street West, Calgary, has been appointed librarian of the W. A. library, and hereafter books are to be procured through her. Miss Gee, of Strathcona, has presented the library with a nine-volume report of the World's Missionary Conference at Edinburgh. A gift of two sets of altar linen has been received from Mrs. Boyd. One set was sent to the church at Lamont. The Calgary co-operative bale for Wapuskow Mission, Diocese of Athabasca, must leave Calgary not later than February 5th. Girls' and boys' rubbers (ages four to seven), needles and thread, are especially needed. At the January meeting of the Board a letter from the president, Mrs. W. L. Bernard, was read, sending New Year greetings, and telling of the almost miraculous gain in health of her daughter, due in large measure, she believes, to the earnest intercessory prayers of the W. A. members.

NEW WESTMINSTER.

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

Vancouver.—Bishop Latimer College.—A most satisfactory arrangement has been arrived at between the Bishops of New Westminster, Columbia, and Caledonia, respecting the future arrangements for the divinity training in British Columbia. The three dioceses, together with the fourth diocese as yet unprovided with a separate bishop, that of Kootenay, form a group acting together though not yet definitely constituted an ecclesiastical province. The arrangement is that a Divinity Board is to be formed, on which all the dioceses shall be represented, with the addition of representatives of Bishop Latimer College and (when constituted) of St. Mark's College. This Board is to hold examinations, issue diplomas, negotiate with the government, build a central college containing lecture rooms, library, and the like, and found professorships in what may be called non-controversial subjects. Bishop Latimer College will become a Hall affiliated to the central institution, but will be free to conduct its own affairs in its own way. The Pan-Anglican Fund grant and certain other moneys will be applied to the expenses of the central college and the Board.

New Westminster.—It is not too much to say that the work of the Church in this diocese everywhere gives sign of new life under the vigorous guidance of the new Bishop. He has many problems to solve, but he may be expected to fairly face them and to do his best to find a satisfactory solution of them. It is gratifying to know that while money is being made very quickly here, many Churchmen are not unmindful of their privileges as Churchmen, not are they unwilling to spend their money for the extension of the Church's work if the needs are properly presented to them. Some nice examples of generosity have been shown here of late. A few months ago Archdeacon Pentreath appealed for a boat with which to more effectively carry on the work of the Howe Sound Mission. After his appeal in Christ Church a well-known member, Mr. J. C. Keith, at once offered a boat. It cost about \$1,600 and was of great assistance to the work. Mr. W. J. Walker, of New Westminster, has given the handsome sum of \$50,000 for the building of six churches and their endowment in the Surrey district. This sum, if wisely used should solve the problem of the Church in a rapidly growing section. The Bishop, preaching in Christ Church shortly before Christmas, spoke of the small salaries some of the clergy were receiving. A well-known, but very modest member at once asked for the addresses of all who received less than the minimum aimed at by the Church and sent each one a Christmas present of \$25. A member of St. Michael's Church has just presented the local chapter of the Daughters of the King with \$1,000, to be invested as an endowment for their work among the poor of the parish. It would be hard to find better examples of spontaneous generosity.

The Rev. A. H. Sovereign, M.A., B.D.—An encouraging sign of progress in the right direction in our Church in Canada, is the increasing num-

ber of our younger clergy who take advantage of the course mapped out by the Board of Divinity of the Provincial Synod of Eastern Canada for obtaining the degrees of B.D. and D.D. The latest of our clergy to take the degree of B.D. is the Rev. A. H. Sovereign, M.A., of Vancouver. Mr. Sovereign, who is now only in his twenty-ninth year, has had a remarkably successful academic course. Graduating from the collegiate institute and Model school of Woodstock, he spent two years in teaching. He then entered the University of Toronto, registering in the department of Philosophy. In his second year he won the John McDonald scholarship, and in his third and fourth years he tied for first place in his department. In Wycliffe College he took an equally high stand gaining first-class honours in thirty out of thirty-five subjects. In 1906 he received the degree of M.A. from the university and accepted the assistant curacy of Christ Church, Vancouver. He was appointed rector of St. Mark's Church, Kitsilano, in 1909, and plans are now being prepared to build a church which when completed will involve an expenditure of \$125,000. Mr. Sovereign has just received his degree of B.D., which was conferred upon him by Dr. O'Meara, the Principal of Wycliffe College, Toronto, at the instance of His Grace the Archbishop of Ottawa, in the department of Apologetics. In addition to his parochial work, Mr. Sovereign lectures in Bishop Latimer College in the department of Dogmatics and Apologetics.



Rev. C. H. Sovereign, B.D., Vancouver.

Correspondence

OUR NEW HYMN BOOK.

Sir,—I wish to ask your indulgence for the consideration of what appears to me to be a matter of quite serious import, namely, our new Hymn Books. I take it we are all anxious for a book that will be universally used in Canada, but I cannot think that the "Book of Common Praise" will fill this need as it stands now. If it does, I am sorry for our Church music. As a choir-master and organist of some thirty years' standing, I confine myself practically to the musical side of the question, on which, I think, I have some claim to speak. My criticism, shortly, is this: A very large majority of even the simplest and best-known tunes have had irritating and seemingly most unnecessary alterations made in them; also, some most beautiful hymns have been omitted—hymns that were deservedly popular. It would take columns to mention all the hymns that have been musically mutilated, but to take the morning and evening hymns only, which come first in the book: 1. Poor Tallis in an unsingable key and a key most unsuitable for a morning hymn. 2. What has happened to Melcombe? 3. Irritating alterations. 4. Abends murdered. 5. Also Angelus. 6. 23, 24, even 27 and 28 badly mutilated. Of omitted tunes I would instance Wordsworth for "O day of rest and gladness," "Christus Consolator," the one really fitting tune for "Art thou weary?" that most exquisite hymn, "Father, most high, be with us," and a charming old melody, arranged by Vincent, generally sung to Hymn 236, "Bread of the World." While I feel that the whole Canadian Church is under a deep obligation to the compilers of the new Hymn Book for the great amount of work they have

done, still I cannot but feel that the book as it stands is a musical failure. We have been given a large number of new and beautiful tunes, but our old friends have been so mutilated that one almost wishes they had been entirely omitted. I have heard similar comments on the book so generally made by those interested in Church music here in Vancouver that I hope the subject may be taken up and arrangements made for a very careful revision with a view to a speedy new edition. Incidentally, how is it that in a presumably representative Canadian book we have no composition of the late Dr. McLagan, of Montreal and Winnipeg, who wrote some really fine tunes. I could and should like to say much more, but I hope others better fitted may do so. Laurence H. J. Minchin.

RE BISHOP OF ATHABASCA'S APPEAL.

Sir,—A gentleman in Toronto who thinks it would be a very great pity if the Bishop had to sell the Church lands has offered to give fifty dollars towards the amount needed.

W. D. Reeve (Bishop),
Commissary.

DEAN INNES' LIBRARY.

Sir,—In your issue of the 10th instant is a reference to the fact that the late Dean had disposed of his library to the principal of Huron College to choose such books as would be of use to young clergymen. I feel that this most thoughtful bequest is worthy of general imitation, that it is not necessary to wait until death removes us, but that we might all send to the principals of the theological colleges which we prefer from time to time such books as we do not need, these to be given to young men who are not able to buy for themselves. These volumes generally find their way to the paper mills or are distributed by secondhand book dealers for a consideration, but are seldom valued by the families left behind. And in this connection I might put in a word for Principal Powell, of King's College, Windsor, N.S., who has been chosen from the Toronto diocese. It would be a thoughtful remembrance were Ontario people to send him such books.

"WHERE WAS YOUR FACE BEFORE IT WAS WASHED?"

Sir,—The above question gives a complete and incontrovertible answer to the Rev. Dr. Foley's interrogation, "Did Henry VIII. found the Church of England?" which Archdeacon Armitage has recently been so ably replying to in the "Churchman." The story is, I suppose, well known, but there may be some of your readers to whom it will not be a "chestnut," and I repeat it for their benefit. A Roman Catholic Irishman met a fellow-countryman, who was a Protestant, and asked him, "Where was your Church before the time of Henry VIII?" As is customary among Hibernians, the Protestant boy replied by asking another question, "Did ye wash yer face this mornin', Mike?" "I did, Jim." "Well, where was yer face before it was washed?" There is the whole thing in a nutshell. At the Reformation the Church of England washed her face, the same old face which she had had for fifteen centuries—only washed. The Anglican branch of the one Catholic and Apostolic Church was re-formed, not formed, in the sixteenth century. Archidiaconas.

PRAYER BOOK REVISION.

Sir,—According to "A Subscriber," who is also a member of the Revision Committee, nothing is being done by that committee. Is this due to the chairman's hostility to revision, as "A Subscriber" suggests? How long will the needs of the present-day worshipper be neglected because of the conservative timidity of the anti-revisionists? To take but a single point: Why, in these days of renewed keenness on foreign missions, are we left with but one direct prayer for Missions, whose very beautiful quaintness of obsolete expression, adapted to the seventeenth century, though otherwise couched in perfect literary taste, demands that alternatives shall be supplied unsullied by just that taint of bigotry implied by the word "hereticks?" Indeed, "A Subscriber" will find steady support in his intended action amongst some of us present delegates to General Synod if we are returned for the ensuing term. H. M. Speechly.

Sir,—"A Subscriber" January 26th deserves complaints of the rector present cho credit upon to public w right, whet in Canada, spirit of ou letter of th neither a therefore h Church call ing such co of, unless h our beautif My own ex the Atlantic rules in En be good an

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REVERENCE IN CHURCH.

ST.—“A Reverent Chorister,” in your issue of January 26th, brings forward a subject which deserves consideration very fully. What he complains of surely cannot escape the eye and ear of the rector; while the answer he gives from his present choirmaster certainly reflects much discredit upon the view choirmaster has in regard to public worship. What can make the matter right, whether practised in the “Old Country” or in Canada, if it is an open contradiction to the spirit of our prayer book, as well as the actual letter of the rubrics? Perhaps choirmaster is neither a communicant nor a churchman, and therefore has not been taught that reverence the Church calls for in public worship. But surely this would not excuse any priest in openly allowing such conduct as “Reverent Chorister” speaks of, unless he accepts such as care nothing about our beautiful service so long as they can sing. My own experience for 30 years on this side of the Atlantic tells me that a few of the good old rules in England if upheld in Canada would still be good and helpful. Reader.

NORTH AMERICAN LIFE ASSURANCE COMPANY.

For many years past the North American Life has held a foremost position and enviable record among Canadian life insurance companies, and, judging from the report presented at the thirtieth annual meeting held last Thursday, the Company's splendid record and unexcelled financial position have been consistently maintained.

The very substantial amount of almost \$900,000 was added to the assets, which have now reached the sum of \$11,388,773.22, and, after making provision for all liabilities and paying over \$877,792.31 to policyholders, of which amount \$142,764.06 was for profits, the net surplus now stands at \$1,174,768.68, showing a large increase over 1909. The cash income, which totalled \$2,177,012.61, showed the satisfactory increase of \$147,134.91, and, as in former years, the business was conducted on a conservative and economical basis.

Altogether the results for 1910 in all departments of the Company tending to its stability and solidity have been eminently successful.

THE DUKE OF CONNAUGHT.

As an illustration of the gentle and considerate spirit of the brother of our late lamented King Edward, we repeat an anecdote told of him by

the Rev. S. Baring-Gould: “Some years ago the Duke of Connaught was in Ireland. He went to a little inn. It was a soaking day, he was wet to the skin, and his boots were muddy. The landlady showed him to a bedroom where he might change his clothes. He halted at the door. ‘You have a fresh carpet on the floor,’ he said. ‘I will take off my boots before I go in.’ He did so, and threw off his mackintosh and handed it to the landlady to take to the kitchen. A couple of hours later a commercial traveller arrived after the Prince had left. He also was wet through and had muddy boots. He also was shown up to the same bedroom. He strode in in all his dirt and drip, to kick off his soiled boots on the new carpet and fling his wet mackintosh on the clean coverlet of the bed.”

THE RAINY DAY.

The day is cold, and dark, and dreary;
It rains, and the wind is never weary;
The vine still clings to the mouldering wall,
But at every gust the dead leaves fall,
And the day is dark and dreary.

My life is cold, and dark, and dreary;
It rains, and the wind is never weary;
My thoughts still cling to the mouldering past,
But the hopes of youth fall thick in the blast,
And the days are dark and dreary.

Be still, sad heart! and cease repining,
Behind the clouds is the sun still shining,
Thy fate is the common fate of all,
Into each life some rain must fall,
Some days must be dark and dreary.

—Longfellow.

WORSHIP.

Our outward habits react upon our inward character. This is true not only of our postures, such as kneeling in worship and prayer, but is true in still greater degree with reference to our observance of the Lord's Day and our attendance upon the public service of the Church.

The man who neglects observance of Sunday by worship in church not only neglects the outward witness before the world of his own belief in God, but neglects God's provision for keeping alive in heart and mind the love and true knowledge of God.

The man who gives up habitually and deliberately these elements of religion for either work or recreation will, beyond all doubt, ultimately give up religion itself. He who neglects the public worship of God on the Lord's Day, may

retain outward respectability, may retain his place in social life, but there is nothing in God's Word to indicate that he will escape the condemnation of an unfaithful and disobedient servant.

It is so easy, when one begins to relax their reverence for the Lord's Day, to pass from one thing to another, until the final result is far beyond what one would have thought possible in the beginning.

This is why we should watch so carefully how far we allow ourselves to go in relaxing the rule of Sunday observance. The danger is that the habit grows stronger or weaker, as we cultivate or neglect it. It is like the drink habit in reverse order. Begin to grow careless and you can never tell where you will end. I have known men and some women who began with what would be a quiet game of tennis in their own grounds at home who have gone on, step by step, until now they have no more reverence for Sunday than the most benighted heathen in darkest Africa. The thought of going to church on Sunday never enters their mind. It has no place at all in their plans or engagements for the day. They have practically given up their religion and in many cases their sense of moral responsibility as well. And yet they were once communicants of the Church, sons or daughters of God-fearing mothers, if not of pious fathers. One does not need to be a Puritan to recognize the great moral and religious decadence which threatens our communities from this source.

Our country homes, with the “week-end” house parties, have had not a little to do in starting this growing habit of indifference.

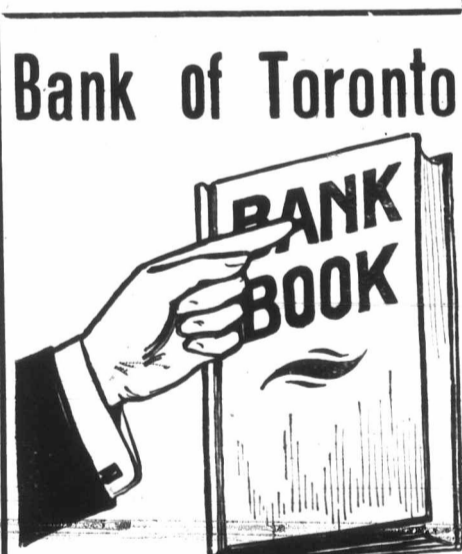
First the bicycle, then golf and the automobile have played their part.

Beloved, let us do what lies in our power to keep alive in our own hearts and to rekindle in others the principle so beautifully set forth in the words of the Psalmist which we have chosen as our text, “O come, let us worship and fall down, let us kneel before the Lord, our Maker.”

—Dean Craik.

THE LOVE OF GOD.

Don't measure God's mind by your own. It would be a poor love that depended not on itself, but on the feelings of the person loved. A crying baby turns away from its mother's breast, but she does not put it away till it stops crying. She holds it closer. For my part, in the worst mood I am ever in, when I don't feel I love God at all, I just look up to His love. I say to Him, “Look at me. See what state I am in. Help me!” Ah! you wonder how that makes peace. And the love comes of itself; sometimes so strong, it nearly breaks my heart.—George Macdonald.



Bank of Toronto

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from our Savings Department you are on the road to independence. As your balance grows you need ask favors of nobody. You are able to tide over the losses from sickness, accident or other misfortunes with your own funds.

A small sum to start with will secure you the pass-book.

ASSETS, - \$50,000,000

British and Foreign

The death took place lately of the Ven. Amos Turner Ashton, D.D., Rector of St. James', Hyde Park, N.Y., and Archdeacon of Dutchess, in his sixty-second year.

The Archbishop of Canterbury has received from Lord Mountstephen the sum of £500 for the Archbishop's Western Canada Fund.

The late Mrs. Oliver Peabody, who died lately, left an estate worth \$1,000,000, of which sum about \$700,000 goes to public bequests, most of which are charities of the Church.

The opening service in the new Christ Church, Norfolk, Pa., was held on Christmas Day. Elizabeth River parish, of which this is the parish church, was founded soon after the first settlement of the colony. The first record of the church dates back to 1637.

MUNICIPAL DEBENTURES

We offer carefully selected issues of high grade Canadian Municipal Debentures, in amounts, large or small, to suit the individual investor, and at prices to return from

4 1/2% to 5 1/2%

on the investment. Intending investors looking for ABSOLUTE SECURITY, combined with attractive interest income, should write to us or full particulars.

C. H. BURGESS & CO.
Traders Bank Bldg., Toronto

The Bishop of Sheffield has presented to St. Mark's Church, Sheffield, a silver alms dish in memory of his five years' Vicariate, and Mrs. Quirk has given a pair of altar vases.

Mr. Richard Phipps, J.P., late of Hereford, who died recently, left numerous bequests to charitable and philanthropic objects, amongst others the sums of £1,000 to the late Dr. Barnardo's Homes, £2,000 to the Church Missionary Society, and £1,000 to the Church Pastoral Aid Society.

Bishop T. E. Wilkinson, who this year completes twenty-five years' service as Anglican Bishop for Northern and Central Europe, has asked the Bishop of London to accept his resignation, as he is feeling the strain of the long and arduous journeys which his duties involve. The resignation is to take effect early in March.

That Canada will some day be a nation of a hundred million inhabitants, and will commence to control the future of the world, was the statement made lately by the Bishop of London in an address on behalf of Trinity University, of Toronto. In view of her coming position he said it behooved her to set a glorious standard of Christian life.

A new altar and reredos of oak, which has been given to the Church of the Holy Apostles, Philadelphia, in memory of their great co-worker and benefactor, the late Mr. George C. Thomas, was recently dedicated as was also an altar cross, which was

BLACK KNIGHT

STOVE POLISH

saves the tired house-keeper work and worry. It is a convenient paste in a large can. A gentle rub with brush or cloth brings a beautiful, mirror-like shine that is not affected by the heat. For stoves, pipes, grates and iron work.

If your dealer does not carry “Black Knight” Stove Polish in stock, send us his name and tin, and we will send a full size tin by return mail.

THE F. F. DALLEY CO., LIMITED
HAMILTON, ONT. 30
Makers of the famous “2 in 1” Shoe Polish.

given by Mrs. Remington, the daughter of Mr. Thomas, in memory of her father.

The Rev. W. L. S. Dallas, one of the assistant clergy at Kensington Parish Church, has offered himself,

THE DOMINION BANK

Capital Paid up - \$4,000,000
 Reserved and Undivided Profits 5,300,000
 Total Assets - 62,600,000

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Special attention given to Savings Acc. unts.
 Interest allowed on deposits of \$1 and upwards.

ORIGINAL 1854 CHARTER



QUARTERLY DIVIDEND NOTICE.

Notice is hereby given that a dividend at the rate of **six per cent.** per annum has been declared upon the paid-up capital stock of the Home Bank of Canada for the three months ending 28th February, 1911, and the same will be payable at the Head Office or any branches of the Home Bank of Canada on and after the 1st March next.

The transfer books will be closed from the 15th to the 28th February, 1911 both days inclusive.

By order of the Board, **James Mason,**
 Toronto, January, 18, 1911 **General Manager**

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and been accepted, for work in Canada, under the Rev. W. G. Boyd, Principal of the Prairie Brotherhood at Edmonton. It is proposed to raise in the Kensington parish £150 per annum, to be paid to the Archbishops' Western Canada Fund for his support.

The following gifts have been presented to the Parish Church at Trydun: Welsh Bible, Mrs. Ellis; brass candlesticks, Miss Williams; brass flower-vases, Mr. Hough; brass alms-dishes, Miss Davina Ellis; silver flagon and chalice, Mrs. T. Hough. The beautiful Communion service, as well as the alms-dishes, were used for the first time on Christmas morning.

The people of All Saints' Church, Frederick, Md., have put into the hands of the Board of Missions a trust fund of \$2,000, the income of which is to be used to educate young Chinese for the Church's ministry at Boone Divinity School, Wuchang. The fund is a memorial to the late Rev. Osborne Ingle, who for more than forty years was Rector of All Saints'. He was the father of James Addison Ingle, the first Bishop of Hankow.

After an experience of twenty-one years in India, my own conviction is now far deeper than it was when I first landed, that what the peoples of India need is the old-fashioned Gospel of salvation from sin, and that the highest wisdom of the missionary to educated Indians is, as far as possible, to avoid philosophic discussion, and, like St. Paul at Corinth, to determine to know nothing among them but of the Crucified.—The Bishop of Madras.

On Christmas Eve there was dedicated in St. Catharine's Church, Milford Haven, a carved oak stall and canopy. This handsome addition to the fittings of the chancel was the gift of some of the members of the

congregation to the Vicar, the Rev. E. J. Howells, B.D., as a small token of respect on the occasion of the twenty-first anniversary of his ordination to the priesthood, nearly seventeen years of which have been spent in this parish.

Most people would imagine that a Cardinal is an exclusively Roman dignitary, but there are cardinals, senior and junior, at St. Paul's Cathedral, and the Rev. W. B. Besley, Minor Canon, has just been appointed by the Dean and Chapter to the post of Senior Cardinal. The office dates from the charter under which the College of Minor Canons was inaugurated in the reign of Richard II. The duties were originally to "receive the fines, to hear confessions and to inflict penances." It is a merely titular office now.

In the parish of Middleton, Lancashire, during the past eight months a fund has been created, by the free-will offerings of the parishioners, for the promotion of a memorial to the Rev. Canon T. E. Cleworth, late Rector of the parish. The population is mainly a working-class one. The ready response of the people to the appeal will be seen when it is stated that over 550 persons have given a sum of above £420. With that amount it has been determined to restore the ancient screens on the north and south sides of the chancel, to restore the ancient priests' stalls, to erect new choir stalls, and to refloor the chancel. A brass will also be placed in the chancel to Canon Cleworth's memory.

The year 1910 has not left behind it a particularly good reputation, but there is at least one parish in which it will be remembered with gratification. At North Wingfield Parish Church, in Derbyshire, no less than four records were established during the year. On Easter Day there was a record number of communicants, the collections on the same day also being a record. On the Sunday before Christmas the attendance at the men's service was the largest ever known—with the exception of that at a similar service during a fourteen days' mission—and on Christmas Day the number of communicants greatly exceeded past records for that festival. North Wingfield Church is one of those mentioned in the Doomsday Book.

The Church of St. Paul at Valletta was built by Queen Adelaide in 1830 on the site of the former Auberge d'Allemagne. From the first it was intended to be a Collegiate Church, and was sometimes described as "The Collegiate Church of St. Paul." On the foundation of the See of Gibraltar Bishop Tomlinson, who had his ordinary residence in Malta, set his throne there, and it became a secondary Cathedral church to the new jurisdiction, and so it has continued ever since. The Bishop of Gibraltar has now inaugurated for it a collegiate body. The College consists of

the Dean, who will always be the Bishop for the time being, the Chancellor, and Senior Canon, who will always be the Chaplain-in-Charge, four other Canons, not necessarily resident, and not more than four lay members, who are to be resident in the island. The inauguration took place on New Year's Day, when the Rev. A. F. Newton was installed as the first Chancellor, and the Rev. H. J. Shaw, Chaplain of Holy Trinity, Sliema, as Canon. The other offices will be filled subsequently.

"A LITTLE BIRD TOLD ME."

Once upon a time there lived in far-away Denmark, a man who loved little children; loved them so dearly that he spent many years of his busy life in writing beautiful fairy tales to please and entertain them. He wrote one about "The Little Match Girl," that you have read in your Christmas books. This story shows you how much he must have loved the poor, homeless, little children of all lands, and how sorry he was for them at Christmas time.

He wrote his stories in a language that you could not understand; but many people have read them, and then written them in the different lan-

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Many cases of Piles have been cured by a trial package of Pyramid Pile Cure without further treatment. When it proves its value to you, get more from your druggist at 50 cents a box, and be sure you get what you ask for. Simply fill out free coupon below and mail to-day. Save yourself from the surgeon's knife and its torture, the doctor and his bills.

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PYRAMID DRUG COMPANY, 378 Pyramid Bldg., Marshall, Mich. Kindly send me a sample of Pyramid Pile Cure, at once by mail, FREE, in plain wrapper.

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SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Alteration," will be received at this office until 10.00 P.M., on Monday, February 13th, 1911, for the work mentioned.

Plans, specification and form of contract can be seen and forms of tender obtained at the office of Mr. Thos. Hastings, Clerk of Works, Postal Station F, Yonge Street, Toronto, and at this Department.

Persons tendering are notified that tenders will not be considered unless made on the printed forms supplied, and signed with their actual signatures, stating their occupations and places of residence. In the case of firms, the actual signature, the nature of the occupation, and place of residence of each member of the firm must be given.

Each tender must be accompanied by an accepted cheque on a chartered bank, made payable to the order of the Honourable the Minister of Public Works, equal to ten per cent. (10 p.c.) of the amount of the tender, which will be forfeited if the person tendering declines to enter into a contract, when called upon to do so, or fail to complete the work contracted for. If the tender be not accepted the cheque will be returned.

The Department does not bind itself to accept the lowest or any tender.

By order,
R. C. DESROCHERS,
 Secretary.

Department of Public Works,
 Ottawa, January 21st, 1911.
 Newspapers will not be paid for this advertisement if they insert it without authority from the Department.

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THE SAFEST FORM OF INVESTMENT.
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R. C. MATTHEWS & CO.
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guages so that the children of all lands may know and love them.

When he was an old, white-haired man, he used to gather the little children about his knee and tell them his beautiful stories of love and kindness, and all the children loved him dearly.

Another story he wrote was about "The Christmas Tree," and one of his very prettiest ones was about

North American Life

FINE RECORD FOR 1910

The Thirtieth Annual Meeting of the North American Life Assurance Company was held at its Home Office in Toronto on Thursday, January 26, 1911, when the report of the business for the year ended December 31, 1910, was presented.

CASH INCOME

The Cash Income for the year in premiums, interest, etc., was \$2,177,012.61, showing the satisfactory increase of \$147,134.91.

CONSERVATIVE MANAGEMENT

The business continues to be conducted on a conservative and economical basis, the North American Life being among the foremost in this regard.

PAYMENTS TO POLICY-HOLDERS

The amount paid on Policyholders' Account was \$877,792.31, of which sum \$142,764.06 was for surplus or dividends. Considering that the sum of \$6,000 only was paid to Guarantors, the preponderance of the Policyholders' interest is apparent.

The large amount of \$480,707.85, including surplus and guaranteed reserve, was paid to holders of Deferred Dividend policies.

ASSETS

The assets increased by \$898,308.42, and now amount to \$11,388,773.32.

They continue to be, as heretofore, invested in the best class of securities available, principally in Mortgage Loans and Bonds.

SURPLUS

After making ample provision for all liabilities and further strengthening the reserves, the net surplus on policyholders' account was increased to \$1,174,768.68.

INSURANCES INCREASED

The policies issued during the year, together with those revived, amounted to the sum of \$5,106,047, being an increase over the previous year. The total business in force amounts to \$43,391,236.

AUDIT

A careful and systematic audit was made every month by the Auditors, who also made a thorough scrutiny of all the securities of the Company. In addition a Committee consisting of two Directors made an independent audit of the securities each quarter.

L. GOLDMAN, J. L. BLAIKIE,
Managing Director. President.

"Little Maya," a tiny fairy child, and her adventures, one of which was a ride upon the back of a swallow—far, far away to the sunny southland, and of the beautiful home she found there after her many sad and lonely days before she found the swallow. In this story he says that the swallow after leaving little Maya in that wonderful fairyland of sunshine, flew far across the hills and mountains to Denmark and built a summer home over his window, and that the bird told him all about little Maya, so that he in turn could tell it to the children, when they were all gathered about his knee to listen to his wonderful fairy tales.

And now, when mamma or big sister tells you some day that "a little bird told me," you can say "I know who said that first; it was the man who loved little children, and who wrote the most beautiful fairy stories in the world, for them to read. His name is Hans Christian Andersen."

SELF-CONTROL.

A recent writer tells a story of a famous horse-trainer who had a particularly bad-tempered beast brought to him for subjugation. At the first act of ugly temper on the part of the brute, the trainer paused, put up his whip, and said, with a deep drawing of his breath, "Now, first of all, let me get a good grip on myself!" After that his mastery of the horse came, not as an accident, but as a sequel. The man who can master himself can master a horse if he gives his mind to it. A great many young people are put in positions where it is of the utmost importance that they should be able to control and direct those who are in their charge, or in contact with them. Mastery is what they must learn, and the horse-trainer's words show the way: "First of all, let me get a good grip on myself." Power inevitably flows from self-control. The person who can aggravate or anger us is our master just that far. We can never master the aggravator until our self-control is stronger than the power of any aggravation to overturn it. If we would be strong of will, we must practise to put the bit and bridle on ourselves, and so learn the inner secrets of mastery and success.—Christian Age.

DRUG SHARES AT PREMIUM.

National Drug & Chemical Co. of Canada, 6 per cent. first preference shares of £1 each are now quoted on the London market at a premium of 12½ per cent., the present price being £1 28 6d.

It is not always the truth which an inquirer disbelieves, but the angles and refractions through which minds differently constituted have come at the truth. Give him time, and do not badger him with hard names, and he will often discover truth through lenses and prisms of his own making.

How To Stop Pimples

In Five Days You Can Get Rid of All Skin Eruptions by the New Calcium Sulphide Wafers.

Trial Package to Prove it Sent Free.

Any man or woman gets awfully tired going around with a pimply face day after day. And other people get awfully tired, too, seeing them go around with faces full of disgusting pimples.

If you are one of the unfortunates who can't get away from your pimples, and you have tried almost everything under heaven to get rid of them, take a few of Stuart's Calcium Wafers every day. Do that steadily for a few days, and in less than a week look at yourself in the mirror.

You will then say that Stuart's Calcium Wafers are a wonder in getting rid of the eruptions.

These wonderful little workers contain the most effective blood purifier ever discovered, calcium sulphide.

No matter what your trouble is, whether pimples, blotches, blackheads, rash, tetter, eczema or scabby crusts, you can solemnly depend upon Stuart's Calcium Wafers as never-failing.

Stuart's Calcium Wafers have cured boils in three days and the worst cases of skin diseases in a week. Every particle of impurity is driven out of your system completely, never to return, and it is done without deranging your system in the slightest.

Most treatments for the blood and for skin eruptions are miserably slow in their results, and besides, many of them are poisonous. Stuart's Calcium Wafers contain no poison or drug of any kind; they are absolutely harmless, and yet do work which cannot fail to surprise you.

Don't go around with a humiliating, disgusting mass of pimples and blackheads on your face. A face covered over with these disgusting things makes people turn away from you, and breeds failure in your life work. Stop it. Read what an Iowa man said when he woke up one morning and found he had a new face:

"By George, I never saw anything like it. There I've been for three years trying to get rid of pimples and blackheads, and guess I used everything under the sun. I used your Calcium Wafers for just seven days. This morning every blessed pimple is gone and I can't find a blackhead. I could write you a volume of thanks. I am so grateful to you."

Just send us your name and address in full to-day, and we will send you a trial package of Stuart's Calcium Wafers, free to test. After you have tried the sample and been convinced that all we say is true, you will go to your nearest druggist and get a 50c. box and be cured of your facial trouble. They are in tablet form and no trouble whatever to take. You go

about your work as usual, and there you are—cured and happy.

Send us your name and address to-day and we will at once send you by mail a sample package free. Address F. A. Stuart Co., 175 Stuart Bldg., Marshall, Mich.

TOO BEAUTIFUL TO KILL.

Fergus was a Scotch lad, fourteen years old. His father had given him a new rifle and a new canoe, and now in the Adirondacks, near Upper St. Regis Lake, he was expecting to shoot his first deer. On an August day he went from camp with Calvin, the guide, and was about to embark on the lake.

It was so lovely that Fergus held his breath to look, till all at once he felt Calvin's hand on his shoulder. One look at the guide's face and he knew that something was happening.

At first Fergus heard nothing but his own heart beats. Then, as he recovered himself a little, he could hear a rustle and an occasional crackle, and presently, looking up the bank, he discerned the swaying of a bush. Something was moving there.

Suddenly the bushes parted and a head looked through! It was the head of which Fergus had lovingly and longingly dreamed, a beautiful antlered head held proudly up, the eyes alert, the nostrils wide apart. As the creature broke from cover his mouth was open, he was hot and thirsty and eager to get at the water.

"Does he see us?" whispered Calvin.

Fergus shook his head. "Let him get well out of the bushes, then raise your rifle," whispered the guide.

Inch by inch Fergus had already lifted his rifle and was now looking along it when the deer advanced, coming twenty feet nearer. Then assuring himself that all was safe, he stood, his ears at a sharp angle, directly facing Fergus.

Fergus could see the beautiful, scared eyes of the deer.

"Fire," said Calvin.

But instead, Fergus dropped his rifle to his side. There was a sudden movement, a crashing of boughs, and the place was empty.

"Why, Fergus!" cried Calvin, disappointed and amazed, "why Fergus!"

He looked curiously into the boy's face and discovered that each bright eye had a tear in it, and that the under lip was quivering.

"O Calvin!" cried Fergus, "I couldn't do it. I hadn't the heart to do it. I'd die myself before I'd kill anything so beautiful."

The Earl of Arran, K.T., has recently accepted a military appointment in Dublin and as this entails residence in that city he has had to resign the chairmanship of Bovril, Limited. His place on the board of that company has been filled by the Earl of Errol, K.T., who has been appointed as chairman. In Scotland the Earl of Errol ranks second only to the King.



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The Rev. J. E. Mayne Young, Rector of St. Saviour's, York, who died lately, had served under six Archbishops of York, viz., Musgrave, Longley, Thomson, Magee, MacLagan and Lang.

A Remarkable Series of Presentations.—The Rev. F. W. Dwelly, who is leaving the curacy of St. Mary's, Windermere, on account of the resignation of his Vicar, has received a large number of presentations: from the congregation, cheque for £420 5s. 6d. and diamond and sapphire pendant for Mrs. Dwelly. It will be remembered that this parish recently raised £450 for the rebuilding of Uganda Cathedral.

At a recent gathering in connection with St. Margaret's Sunday School, Whalley Range, the Rector (the Rev. W. J. Canton) presented six long-service medals to teachers in the school. The Bishop of Manchester had decided to present silver medals to teachers who had been connected with a school for a period of fifty years, and a bronze medal to those with over twenty-five years' service. Amongst the presentations he was going to make was one silver medal to Mr. H. G. Willis, who had fifty years' service to his credit, and bronze medals to Mr. G. Botham (forty-six years), Mr. W. Groves (forty-four years), Mr. M. Vickers (forty-nine years), Mr. B. Marchanton (thirty-nine years), and to one lady teacher. It was pointed out that these six teachers had together an aggregate number of years' service in Sunday School work of 253 years, and of this aggregate 178 years had been spent in St. Margaret's Sunday School.

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MISS F. E. CARROLL Lady Principal

A handsome cross has been erected in front of St. Raphael's, Bristol, in memory of the late Rev. A. H. Ward, who was the first vicar of the parish.

The King has been pleased to approve of the appointment of the Rev. James Gilliland Simpson, D.D., Canon of Manchester, to be Canon of St. Paul's in succession to Canon Scott Holland. The new Canon of St. Paul's is a graduate of Oxford University, where he took two first classes. He is forty-five years of age. Dr. Simpson was ordained to a curacy at Leeds Parish Church, where he had as a colleague the present Archbishop of York. Three years later he was appointed Vice-Principal of the Edinburgh Theological College, and, in 1895, became Rector of St. Paul's, Dundee. In 1900, he returned to Leeds as Principal of the Clergy School, where he remained for eleven years, and Lecturer of the parish church. Here his power in the pulpit became very marked, and he exerted a powerful influence on the men who came under him. He has great powers as a preacher, is an ardent temperance advocate, and has much sympathy with social reform. The appointment is looked upon as an admirable one in every way, and has caused general satisfaction. It is interesting to remember that Dr. Simpson, whose service at Edinburgh and Dundee had not been forgotten by Scottish Churchmen, was last year brought forward in connection with the See of Edinburgh, vacant by the death of Dr. Dowden. The voting for him and Dean Skinner Wilson was decisive, and the election was postponed. Finally Canon Walpole was elected Bishop of Edinburgh.

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