

# Canadian Churchman

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

Vol. 38

TORONTO, CANADA, THURSDAY, FEBRUARY 23rd, 1911

No. 8.

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By J. H. JOWETT, M.A., D.D.

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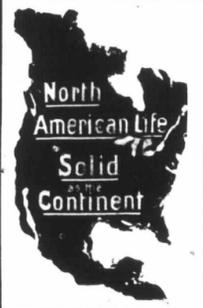
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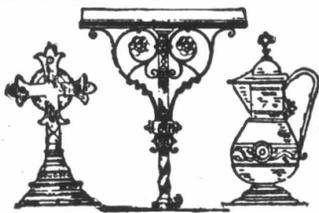
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# Canadian Churchman.

TORONTO, THURSDAY, FEBRUARY 23, 1911

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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.

March 5—1st Sunday in Lent  
Morning—Gen. 19: 12—30; Mark 6: 30.  
Evening—Gen. 22: 1—20 or 23; Rom 14 and 15: 1—8.

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

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

### QUINQUAGESIMA SUNDAY.

Holy Communion: 256, 260, 262, 646.  
Processional: 50, 423, 448, 624.  
Offertory: 420, 476, 477, 648.  
Children: 558, 724, 726, 729.  
General: 52, 421, 424, 449.

### FIRST SUNDAY IN LENT.

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

### QUINQUAGESIMA.

"Whom the Lord loveth He chasteneth."  
Hebrews 12:6.

In submitting ourselves to a Lenten discipline we are embracing the opportunity of love. For love and discipline rightly conceived are eternally-associated ideas. This we learn from the revelation of the Lord's dealings with men. Particularly in the Old Testament we see the hand of affliction and punishment laid upon men and women. And we have learned nothing from this vision if we do not see in it all the love of the Father. The

sons are chastened that they may be brought to their senses and to salvation. Further we learn the association of the two ideas from our own experiences, spiritual and otherwise. Discipline without love becomes a weary oppression. And like every form of oppression, it depresses the spirit of man, enslaves, degrades, paralyzes and impoverishes his personality; it banishes interest from his life in the present order, and narrows the outlook for the future. We must see to it then that in this coming Lent the reason for our discipline is love. We shall fast the forty days because we love in the highest sense our souls and bodies, and because our greatest ambition is to present our souls and bodies to God a reasonable, holy, and lively sacrifice. We shall be unceasing in our prayers and meditations because we so love our souls and bodies that we want them to enjoy the highest joys and pleasures, viz., those which result from fellowship with God. And we shall be untiring in our deeds of love and kindness because we know that only he who receives knows how to give. In our discipline we shall have received much from God, and the world expects much from us. Lent must suggest to us the eternal association of discipline and love. So doing the season will be one of great joy and refreshing to us all. "The fruit of the spirit is love." To-day Holy Church bids us pray for the Holy Ghost, for an outpouring of "that most excellent gift of charity, the very bond of peace, and of all virtues," the gift without which all our doings are nothing worth. If there is love in our discipline, in our Lenten fast, it will be because of the dispensation of the Holy Ghost. In all God's dealings with us, love, blessing and chastisement are commingled. The reason for the justification of this commingling is apparent to us only when the Spirit of God abides within us. What a stupendous truth, reality! We are possessed by God! Realizing this truth what a power for good we become in the world. Our sacrifices, our acts of kindness, are all effective because we have the love that generates merit and efficiency. To-day let us beseech God to give us His grace and His love that the Season of Lent may be a blessed discipline, and that more than ever we may appreciate the meaning and privilege of our Baptism into the Name of the Father, and of the Son, and of the Holy Ghost.

### Compulsory Roman Marriage.

There has been considerable outcry at the Roman Catholic Church authorities holding that the marriage of a Roman Catholic to a Protestant is only valid when celebrated in a Roman church according to rule of that Church. This is one of those proofs that the spirit of intolerance still obtains in that body. By intolerance in this regard we mean that the Church of Rome is determined not only to claim for itself exclusive control over its members, but that it undertakes to invalidate what the law and practice of the Christian and civilized nations of the world decree and maintain: that the institution of marriage shall be free and unhampered when conducted according to the laws and customs of free and civilized communities. One would have thought that the missionary service so often rendered in the family by the Roman Catholic Father or Mother, as the case might be, would have saved the situation. However, there is to be said: that the attempt to enforce this dogmatic rule within the British Empire will, by its very intolerance and the humiliation and distress it will bring to many an otherwise happy home, alienate the sympathy of those outside the Roman Communion and increase the enmity of those who oppose her tenets and practices. The methods of the Middle Ages are somewhat antiquated and ineffective nowadays.

### An Outside View.

It cheers and heartens our faithful Church people to let them know the opinion held of their Church by great scholars and divines outside her pale—men conversant with religion in all its varied forms, and who with ripe judgment and a judicial mind and disinterested spirit give their honest and unbiased testimony regarding her work and character. One of the most learned and distinguished divines of the past century was Dr. Dollinger. And this is what he has to say of her: "It may still be said with truth that no Church is so national, so deeply rooted in popular affection, so bound up with the institutions and manners of the country, or so powerful in its influence on national character. During the last forty years it has extended its range, besides strengthening itself internally, by the foundation of numerous colonial bishoprics in all parts of the globe. It possesses a rich theological literature, inferior only to the German in extent and depth, and an excellent translation of the Bible, a masterpiece of style and more accurate than the Lutheran. . . . But what I should estimate most highly is the fact that the cold, dull indifferentism, which on the Continent has spread like a deadly mildew over all degrees of society, has no place in the British Isles. To whatever extent scepticism may have advanced among the younger generation, on the whole the Englishman takes an active part in Church interests and questions, and that unnatural hostility and division between laity and clergy, produced by Ultramontanism in Catholic countries is quite unknown there. . . . What has been accomplished during the last thirty years by the energy and generosity of religious Englishmen, set in motion and guided by the Church in the way of popular education and church building, far exceeds what has been done in any other country."

### Teaching in Public and High Schools.

Dean Paget, of Calgary, and Rural Dean Taylor, of St. Mary's, have written forcible and timely letters on the teaching that is sometimes given in the schools of Canada. Any one familiar with the textbooks knows how necessary it is to keep a watchful eye on what is taught. The writer's child is just now studying the "Ontario Public School Speller," and not only is she required to give meanings for the words in such sentences as these, "fowls have gizzards," and "an epidemic of diarrhoea raged with violence in the army," but she meets with such edifying instruction as the following:—"The Catholic Church is a beautiful, sanitary cathedral," (p. 127) and "celibacy of the clergy is a trait distinctive of the Catholic Church" (p. 175). This speller is "authorized by the Minister of Education," but if such sentiments as these are the authorized instruction that is spread broadcast through the land, it is time that somebody called for closer scrutiny and a more liberal use of the pruning knife, unless "authorization" is a euphemistic term which simply means a license to print.

### The Religions of the East.

Apparently the troubles awaiting the next generation are more serious than those of the last half century. The mysterious East already shows the need of recasting the arguments in support of our religion. An illustration of this need is forcibly presented by a Japanese in an Apologia, too long to be criticized at length. But speaking briefly of it, we may say that the writer was educated as a Christian in a Methodist institution. Subsequently he was attracted by and studied the tenets of Buddha. In Japan Buddhism is modified by Shintoism and Confucianism. These three great systems have for

centuries acted and reacted on the Eastern mind and now Christianity has entered into competition. What the coming centuries may have in store of mental conflicts and religious strife, no one can predict, but Christianity must close its ranks and be earnest in the fight.

#### The "Dime Novel."

It used to be the fashion to speak and write of the "Dime Novel" as one of the worst corrupters of youth that appeared in print. The exaggerated adventures of its heroes, the false-sentimentality, coarse humour, and veiled immorality with which its pages abounded, rendered it a ready mark for disapprobation from pulpit, press and platform. We question very much whether the "Dime Novel" can possibly have a more lowering influence on the morals of the youth of the country than the sensational and objectionable references to law breaking and unscrupulous characters that frequently appear in some of the newspapers that are published broadcast over Canada. In prominent position on the front page, it may be, appear from time to time, sensational references to unscrupulous men or women of doubtful reputation; whether in jail or fugitives from justice; with photographs, accounts of their doings, and jocular comments, not seldom of a personal character, on the habits and peculiarities of these unsavoury characters. Can there be any doubt that such journals are putting a premium on vice by thus giving to these criminal heroes this unenviable publicity and tacitly encouraging the impressionable youth of the country to follow in their footsteps? We believe that the so-called "respectable newspapers" to which we have referred, have been more influential in nourishing the growth of crime through the means referred to than have their rivals on the same plane, the "Dime Novels." Were the inmates of the prisons and penitentiaries of Canada to give their personal and unbiased testimony we have no doubt that our contention would be found to be only too well founded.

#### A Religious Revival in India.

It was reasonable to expect a religious congress in Edinburgh, but it was certainly unexpected to read of a convention of religions at Allahabad in India. The Maharajah of Barhanga was in the chair and said that he esteemed it a high honour to be called on for the second time to preside over such a gathering. Nearly two years ago such a convention was held in Calcutta and, he said, those present then would not soon forget the impression made by the widely diffused fraternal spirit which animated the members who realized that the outward vestures of creed, ritual and worship, which had acted as walls of separation, were as dust in the balance, compared with the spiritual ties which bound them together in the fundamental verities of all their religions. He was firmly convinced of a new life in Hinduism, but if it was to have a chance to regenerate the people, it must begin in family life by precept and example, be recognized in the teaching in primary schools, colleges and universities, and the practice of the presence of God be carried on in daily life. To a true Hindu a godless education was no education at all.

#### Advance Guards of Civilization.

A mine of absorbing and romantic interest is still to be opened out in the life story of the pioneers, trappers and adventurers of the old North-West. There are living to-day in Canada, a few men—their ranks are thinning with each passing year—whose record of personal adventures, if given literary form and publication, would surpass in vivid and graphic interest many a popular and romantic story. Some of these men were employees of one or other of the great Fur Trading Companies. Some were trappers,

hunters or explorers in government service, or on their own account. Their stories would be valuable contributions to Canadian Biography and would throw most interesting and instructive side-lights on the toils, privations and successes of our early missionaries; the habits and customs of the Indian tribes; the primitive modes of transport by trail and river; the gradual growth of settlement; the geographical and climatic characteristics of the vast territory over which they roamed; the undeveloped wealth of forest, mine and prairie; and the fauna and flora with which they were so familiar. Some of these old pioneers of the early North Land are veritable mines of information on the above and kindred topics. But the hand so skilful with the paddle and the rifle has not the cunning of the pen. And unless some of our younger writers—with a dash of the genius of Parkman—seek them out before it is too late, like great trees of the ancient forest through which they roamed, they will pass from the scene in which they were notable figures, and unrecorded, mingle with the soil of the land they loyally loved and faithfully served.

#### 'Tis the Voice of the Sluggard.

There are some strong and wholesome comments in the Scottish Chronicle "anent" a proposal in Aberdeen to postpone the hour of morning prayer from 11 to 11.30. The last critic is quoted as saying, "My experience is that people who have the root of the matter in them begin Sunday at St. Andrew's Church at 8 a.m., and these are not the leisure classes, but workers who have to put in their ten or twelve hours a day. Those who take their religion as the whiskey-drinker takes his tea—with a wry face—begin their Sunday at 6.30 p.m." And a Baptist minister says, "If people can stand late hours on their own pleasure, and yet be at business early to open shop, there is no reason why they can't be at church at eleven o'clock. There is a good deal of sawdust in the sainthood of our time." At this very time the great Trinity Church of New York is changing the hour from 10.30 to 11, simply because that is the hour of prayer of all the others and strangers are often mistaken. It is news to hear that the Aberdeen people are slothful; they have the reputation of being exceedingly wide awake, in business at least.

#### Motoring and Missions.

Mr. James Ryrie, a Baptist layman of Toronto, speaking at a banquet in London, made a pointed remark which will not fail to hit the target he had in view. He stated that any man who owned an automobile ought to give at least \$200 a year for missions, or else acquire "an enlargement of ideas." Many, very many, of those who are using automobiles are avowed Christians. They are, in many instances, church-goers and communicants, and the speaker, who is himself a motorist, has a right, therefore, to challenge their loyalty to Christ and to put it to a very practical test. As we see automobile after automobile careering around on the Lord's Day, we have often wondered whether its owner had consecrated the machine to God's service, and whether it would be used, as it might be much used, to advance God's work. Clergy who have long Sunday trips might sometimes be helped on their way, absent or careless ones might be brought by their motoring friends to God's house, but above all, the motorist who can lavish his money on an expensive automobile, should allow a corresponding liberality in supporting God's church. We think every well-disposed motorist will feel that Mr. Ryrie's standard is not an extravagant one.

#### The Future Life.

Rev. Dr. Paterson-Smyth's new work, "The Gospel of the Hereafter," was the subject of a

careful review by a well-known Presbyterian minister, at a recent meeting of the Sarnia and Port Huron Ministerial Association. This address and the lively discussion which ensued showed that "the future life" is a topic of absorbing interest to ministers as well as to others; and some of the opinions expressed show how much need there is for systematic teaching on this subject. One speaker expressed the opinion that there was no intermediate state at all, and that every soul passed at death to its final reward. Another remarked that we knew very little concerning any future life but something in us suggested immortality, and we were justified in believing in a future life of some kind, but knew little or nothing about it. Still another utterly denied any identity between our resurrection bodies and our earthly bodies, and attempted to justify this view by quoting 1 Cor. xv., which tells us "there is a natural body and there is a spiritual body." If, in a little group of ministers, there is so much uncertainty and diversity of opinion concerning "the future life," we may be sure there is much more haziness and ignorance among the rank and file of every congregation. Dr. Smyth has done a good service in fearlessly and clearly presenting his views on our future life in the book named, and every minister should at some time give his people the benefit of his careful and systematic study of so vital and absorbing a subject.

#### "A REASONABLE SERVICE."

On the threshold of Lent, the truth of those words come home to us with especial force and point. Christianity is a reasonable service in more than one sense. But it is emphatically so because it asks nothing from anyone, which is not for his best interests here and hereafter. That is to say it makes no unreasonable demands, when rightly understood, upon the "natural man." Its following, it is true, involves some suffering, but so does every other "service" to which a man can devote himself, and enjoyment with out some suffering is as impossible as a valley without a hill. We have then an exemplification of this in the institution of Lent. The keeping of Lent has the "promise of this world as well of that which is to come." It promotes his physical and natural, as well as his spiritual well being. The keeping of Lent, on the lowest grounds, is a thoroughly common sense practice, and it tends to increase a man's capacity for what is called "enjoying life." In the first place it makes pleasure more pleasurable, by suspending it for a time. It teaches moderation, and moderation is the soul of enjoyment. Thus it saves us from the bondage to our pleasures, one of the most grinding of all tyrannies. Nothing is more irksome than the thralldom of the so-called pleasures of life, nothing more wearing than "recreation" overdone. We become enslaved to these things without really getting any enjoyment out of them, and long after they have become a weariness to the flesh. And yet we have become so habituated to them that we are miserable without them. From all this Lent saves us. It trains us to the rational use of pleasure and recreation, and how to get in this lower, and quite lawful sense, "the most out of life." Again it is beneficial to the bodily health. It relieves the nervous strain of pleasure seeking. We take our pleasures far too strenuously. To a great many people they are far more trying and wearing than the ordinary business of life. Thus they often miserably defeat their own object. We have not the slightest doubt that many of the nervous diseases, almost peculiar to the present age, instead of being the result of "overwork," are the effect of "amusements" overdone. In this amusement mad age, therefore, a season like Lent, may be hailed with the sincerest feelings of relief. Then there is an ecclesiastical

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It seem late year marked c was high the igno "arrived, than app professor authoriti the coun tercenter will, it i the awa is the r Bible? that, fro ful clas: intrinsic words, Hitherto authorit tion ago chanical spirit of ligious, the Bib of the authorit compar widespr transiti tion to quite o authori artificia very re the ma and to its pre Bible h any ex the Ch Bible, no suc for the

reason for the keeping of Lent which is seldom realized, or advanced. It is an act of obedience. By obeying the Church's commands we honour her before men. Why should we not delight to honour the Church in this way. Men are proud of being loyal soldiers, Free Masons, Conservatives, Liberals, etc., why not loyal Churchmen? Obedience in itself is a virtue, that is the unselfish desire to strengthen and promote the prosperity and honour of the institution, at the expense of our own personal ease or comfort. In the last and highest sense Lent is, of course, a means of spiritual gain. It calls a halt in the hustle and bustle of life, and sets a man pondering on the great ultimate problems of his being. It suggests the questions, "What am I doing with my life? Have I any final purpose in all my undertakings and strivings? Am I really living or am I only existing? Is life in the highest sense worth living? This is the root of the whole matter in regard to Lenten observance, and the final word, Lent is intended to set us thinking. Its observance, so far as acts of self-denial are concerned, is thus rather an effect than a cause. When once our minds are fully possessed with the importance and solemnity of these great questions, the outward discipline will follow. Realizing that the time must come, when we will have to do without life's pleasures, ambitious employments and enjoyments, we will learn to rate them at their true value, and their temporary relinquishment will become an easy matter. From whatever standpoint it may be viewed the keeping of Lent strongly commends itself, and its observance in some form or degree tends to become all but universal.

THE REDISCOVERY OF THE BIBLE.

It seems to be very generally conceded that, of late years, there has been on this continent, a marked development of interest in Bible study. It was high time for a movement of this kind, for the ignorance of the generation that has just "arrived," in regard to the Bible, is nothing less than appalling, and has been lamented by college professors, public examiners of all kinds, and the authorities of our Divinity colleges in all parts of the country. The forthcoming celebration of the tercentenary of the present Authorized Version, will, it is to be hoped, give another impulse to the awakening interest in Bible study. What is the reason for this renewed interest in the Bible? It seems to us that it is due to the fact that, from some reason or other, the more thoughtful class have of late begun to realize the vast intrinsic value of the Bible. The Bible, in other words, is being taken upon its own merits. Hitherto it had been taken upon the extraneous authority of the Church, and until about a generation ago was accepted as a matter of course, mechanically and without question. Then came that spirit of instinctive opposition to authority in religion, which is now probably on the wane, and the Bible, regarded, and rightly so, as the "Book of the Church," and deriving its value and authority from the Church's imprimatur, fell into comparative disrepute, and most assuredly into widespread neglect. To the men of that transitional time the Bible owed its unique position to the arbitrary decrees of an ancient society, quite out of touch with our modern life. Its authority, therefore, it seemed to them, was an artificial and unreal thing. To a certain and very real extent people were right in so regarding the matter. The Bible is the Book of the Church, and to the historic Church we undoubtedly owe its preservation. But over and above this the Bible has an authority of its own, independent of any external support. God, in His wisdom, used the Church as His instrument in preserving the Bible, and without presumption we may say, that no such effective means could have been devised for the preservation of the sacred writings as by

the formation of a society such as the Christian Church. But He might have done otherwise, and the Bible would have remained what it is. Of late years people seem to have been gradually becoming conscious of the fact that the Bible stands self justified, and is its own witness. A certain class of people, of course, always professed to hold this belief, but then they were hampered by mechanical theories of "inspiration," which, when rightly understood, degraded rather than exalted the authority of the Scriptures. Now the Bible seems to be coming into its own again. It is being rediscovered. People are coming back to the Bible again by a new road. For a while they wandered away from it, but they could only get so far, and soon they began to unconsciously retrace their steps, and now they are finding themselves in the place they started from, but with a new and infinitely widened vision of the supremacy of Holy Scripture. In this may we not see the operation of the Divine purposes? God is allowing the Bible to vindicate itself. Men were permitted to lose their traditional reverence of Holy Writ, in order that they might regain it in an infinitely higher and stronger sense and degree. Something analogous has been going on in regard to the doctrine of immortality. For a while men's faith in this great Christian verity waxed faint and cold, and seemed in danger of altogether disappearing. Now it is being restored from another and quite unexpected quarter, viz., by the researches and conclusions of the modern scientist. So with the Bible losing ground in one direction, it has more than gained it in another. Discarded or neglected by a large number of people as an official document, it is being accepted as the ever living and indestructible witness to the eternal Truth. Men have apparently suddenly discovered that the Bible needs no external props, that it can stand upon its own feet. This is not to minimize the immense debt that the world owes the Church in being the "Witness and Keeper of Holy Writ." Through the long ages of ignorance and confusion, humanly speaking, the Bible would have perished without the guardianship of the Church. She was the inspired and divinely protected protector of the Bible. But in the fullness of time when this guardianship became no longer necessary, and when men cut grew it, then the Bible was made to stand the test of free handling, and gloriously has it undergone the ordeal, with the result that to-day we see a rapidly deepening interest in its study everywhere. Verily, God fulfils Himself in various ways.

FROM WEEK TO WEEK.

Spectator's Comments, and Notes of Public Interest.

"Spectator" in commenting upon what he considered might be the ultimate effect of the present

reciprocity treaty if carried into action, called upon his readers to keep cool and think this thing through to the end. We solemnly repeat this request for there are many signs of a developing hysteria that is not by any means a desirable thing in our national life. In the first place we can at once dismiss as perfectly ludicrous any charge of "treason" or "bartering" of our national independence on the part of the Government that is responsible for the Canadian end of this treaty. It is a business compact, and one that is presumed to be of mutual advantage to the contracting parties. There is no reason for assuming that it was entered into for any other consideration so far at all events as our Canadian statesmen are concerned. If an equally profitable arrangement could be made with Germany or France presumably we would accept it at once without a word of suspicion cast upon any one. Let us, therefore, assume, that this is a purely business arrangement between two countries, and apparently a profitable one. We are now trading largely with our American neighbours and this will be a commercial change not of kind but of degree. We shall simply do more business than in the past. It does not of necessity mean political change. In the next place all this talk of the United States annexing us out of hand without apparently asking Canadians what we think of it, is all moonshine. No annexation will come until Canadians desire it, and when that time arrives it will be very difficult for any power on earth to stop us. But the good faith of the negotiators is not a sufficient guarantee for the ratification of such a treaty. A nation has to think of something more than profitable trade. It has to take thought of its national traditions and national ideals. Canada stands on the same continent as the United States, and many of the influences which play upon one affect the other. It is manifest, however, that we have a national spirit all our own and national ideals which are not theirs. It is as a self-governing portion of a world-wide empire that we can best preserve our traditions and realize our ideals. It is the spirit of a nation that counts. Wipe out its trade and its commercial achievements and preserve the national spirit, and the nation will soon recover itself. Wipe out the national spirit and what boots its apparent possessions? Now it is the indefinite extension of our international trade relations that will bring us gradually under the influence of American ideals. It will be the community of interests that will tend ultimately to a common flag. It is not a case of a nation dragging us into annexation, nor a case of our own leaders selling their birthright. It will be a case of the gradual development of a common sentiment as an outgrowth of common interests. It is now when with detachment we can realize the destiny that may await us that we would call upon our people to make such a destiny impossible. The time to think and act is now, not when the net of commerce has enclosed us in its meshes.

"Spectator" has recently received a little booklet entitled, "Bible Lands," which is a quarterly publication of Jerusalem and the East. It contains interesting descriptions of the opening and consecrating of St. George's Collegiate Church, Jerusalem, on All Saints' Day last. The Church at large must rejoice at the activity and zeal of the Church thus evidenced at the very cradle of Christianity. The point, however, that we desire to bring to the attention of our readers is the position which the Bishop of Jerusalem is supposed to hold in the Anglican Communion throughout the world. We would gather that it is assumed that he is not merely the Bishop of his own diocese, or metropolitan of a group of eastern dioceses, but that he claims some sort of primacy over the whole Communion.

**EASTER**

We have in course of preparation  
a new illustrated leaflet of

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Whether that primacy is intended to be a purely sentimental one or not it might be worth the while of those in authority to look into. For example, attached to this cathedral is a bunch of episcopal Canons "representing various provinces of the Anglican Communion, which have interests in the Mother city of the Faith." It is explained that these "interests" arise from the emigration of Syrians to the colonies and the United States, and hence questions in which the Holy Land is concerned have their genesis. We suppose that the same thing could be said about almost every diocese, for people are coming and going all the time, and if we are to follow them into other dioceses and other countries the Church would soon get into a hopeless tangle. However, the Bishop of Jerusalem has called to his aid as "episcopal Canons" the Bishop of Salisbury, the Bishop of Calcutta, the Bishop of Albany, the Archbishop of Melbourne, and our own Archbishop of Ottawa. One wonders, is it in his personal or official capacity that a Bishop thus comes to be a Canon of Jerusalem. If in his official capacity, has the Church he represents nothing to say in his appointment? If in his personal capacity, how can he be regarded as a "representative." This whole idea of a Bishop in one corner of the earth, even though that corner included the Holy City, drawing upon the whole Church throughout the world for his officers and conferring ecclesiastical titles that are supposed to be recognized wherever they are met with, is one that deserves some scrutiny. Suppose this habit should develop in the Church and in this Canada of ours we should be unable to attend an ecclesiastical gathering without elbowing an Archdeacon of Constantinople, a Dean of Alexandria, or a Canon of Khartoum! We are, of course, not unduly depressed at the outlook, yet we seriously think that "simplicity and service" might be taken as the motto of the Church whether in the East or the West. At all events there would appear to have been a great opportunity at Jerusalem to have presented the Church to the world in its simple dignity. We cannot see what strength is contributed to a diocese by an excessive number of dignitaries, particularly when many of them are resident in the four corners of the earth, and really unable to promote or hinder any movement that may be contemplated, unless it be on the principle of the ideal committee of three, two members of which are incapacitated for service.

"Spectator."

#### PRAYER BOOK STUDY.

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

43. Give the name of the Song of the Blessed Virgin Mary?
44. Give the name of the Song of Zacharias?
45. Where is the "Cantate Domino" found?
46. Give another name for Morning Prayer?
47. If a Holy Day falls on Advent Sunday, Whitsunday, or Trinity Sunday, what is the Rule governing the Lessons appointed?
48. If a Holy Day falls on any other Sunday what is the rule governing the Lessons appointed?

#### MACKENZIE RIVER.

**Hay River.**—Once more the opportunity of writing our annual letter has come, and we rejoice to be able to say God has during the past year bestowed many blessings upon us. Particularly in sustaining our staff under the heavy work of last winter, when two little girls were very ill and required almost constant attention night and day. God was pleased to answer our prayers and restored both. Later on, in the summer, He called little Adele Tombor, a dear, bright, unselfish and steadfast Christian, home to Himself after she had given us all, very many lessons in

true filial trust. Her death was the first among our regular boarding pupils since November, 1904. In August two cases of erysipilas occurred among our children. These were isolated at once, and we are happy to say no others contracted it. Again God graciously spared these little ones and fully restored both.

**Official Visitors.**—During the month of March, 1910, we received two very helpful and enjoyable visits from Archdeacon Lucas who called on his way to and from Fort Resolution, where he journeyed to meet the Mail Packet. While here he formally opened our church, which we had been using since last Christmas. He also inspected our school children and premises, he expressed real pleasure in witnessing the children go through their fire and physical drills which they had been taught by Mr. H. W. Bowker. On June 25th, the Honourable Frank Oliver, Minister of the Interior, afforded us an opportunity of conducting him over the entire premises. He was particularly pleased with our agricultural efforts, and left with us, some very helpful suggestions, all of which we hope to put into practice at our earliest opportunity. Upon the arrival of the Hudson Bay Company's steamer in July our hearts were gladdened by the coming of Miss Page, as a worker on our Mission staff. She was sent out, and is being supported by the W.A. of New Westminster Diocese. As far as the writer is aware, she is the first worker we have received who is being fully supported by the W.A. And we thank our Heavenly Father for this new token of their many-sided helpfulness which they have rendered us. So great is our need for more workers to take the place of those whose furlough is over-due, that we are asking God to still lay the burden of our Mission on the hearts of the women of our Church that they may be constrained to come over and help us." We received from them this year some very excellent bales and boxes. We would like to tell them we have now an abundant supply of girls' clothes. We shall be glad if they can send us more boys' clothes when next they send to us. We mention this because we are frequently asked to make our needs definitely known.

**Spiritual Work.**—This consists of regular Sunday morning services in the Slavi, Sunday School in English, and afternoon service in English. Religious instruction in English, Slavi, and Tukuludh in the schools, and pastoral visiting in the village and out-stations. Last winter the writer travelled by dogsled over 1,000 miles. This winter only 160 miles is required of him, so, more time will be left for study and teaching. During the winter to save lighting expenses we have the English service in the afternoon, and the older school children and staff gather in the evening to join in singing hymns. We are very grateful indeed for the splendid supply of Prayer and Hymn Books, (the Book of Common Praise), so generously sent us by the Church, Bible and Prayer Book Society. During the past year we have had four celebrations of the Holy Communion with an average attendance of 36. One infant was baptized, and two children were buried, one being little Adele from our school, the other one from the village.

**The Out-of-Doors' Work.**—We were greatly helped in this by the horse, for with his aid we were able to plough one part of the land, while the other was being harrowed by the cattle. This gave us a few days' time in advance of other years, also in cultivating the potatoes we were able to do it in much less time than with the dogs as before, and in fall we were able to break up another small plot of ground which we hope to plant in spring. We built a picket fence on part of our land, to take the place of a rail fence which required frequent repairing. Through the generous gift of a friend we received a complete set of lancet window sashes and frames, also coloured glass for our church, these have been put in, and give us a beautiful soft light, and our building is much more church-like in appearance. At the suggestion of Archdeacon Lucas we built a porch over the entrance, and are pleased with the improvement.

**Our Staff.**—We have already mentioned the arrival of Miss Page in July of this year. The Rev. H. C. Winch who came from Fort Norman to teach school for one year, left in the latter part of July for Eastern Canada. Mr. H. W. Bowker, who came to us from Spirit River, August, 1908, had the misfortune while there to hurt his ankle, this became such a hindrance to him in his work here that he decided to go out and have it properly attended to, and may not be able to return. The ladies, Miss Wilgress and Miss Hamilton, whose furloughs were due last July, consented to remain another year. Miss Hamilton taking the Rev. H. C. Winch's place as school teacher.

So our present staff consists of these two ladies, Miss Page, and the writer. Year after year the number of our workers has been decreased, and one is led to cry out, surely the dawn of the coming of more helpers cannot now be far distant, for truly our position is one of extreme need. Our needs plainly set forth are:—A matron and another lady to assist her; a school teacher, preferably a man, but a lady would be very welcome.

**Signs of Progress.**—We are greatly cheered from time to time by the very clear tokens of God's work in the hearts of our school children. The Indians are more and more overcoming some of their superstitions which still cling to them, although they are nominally Christians. They very willingly threw themselves into the fall work, which alone enabled us to accomplish what we did, under very trying circumstances, on account of being so short-handed. We are glad to say that while our fall fishery was below the average, our potato crop was a good one to counter-balance it. In closing we desire to thank each and every one of our many friends who have contributed so freely their time and gifts in the past, and would now ask you to join us in beseeching the Lord of the Harvest to send forth more labourers into this part of His vineyard.

### Brotherhood of St. Andrew

#### NIACARA.

**Hamilton.**—A meeting of the Hamilton Local Assembly was held in the cathedral schoolhouse on Monday evening, February 13th. A short service was held in the chapel, with a very inspiring address by the Rev. Canon Abbott on the "Feeding of the Multitude." After service the members assembled in the schoolhouse, and the meeting opened with an address of welcome by the Rector. The programme for the evening was a Conference subject, "The Responsibility of a Member of the Brotherhood of St. Andrew." (a) As to His Work—The Rev. W. G. Davis, Church of Redeemer, Stoney Creek. (b) As to His Chapter—F. G. Lamb, Church of Ascension, Hamilton. The speakers brought out their points very forcibly, which was followed by a general discussion. Mr. John Bowstead, the president of the Local Assembly, spoke at length on "The Forward Movement: Why We Should Support it." As a result the Local Assembly will take some definite action to have a more general support towards this object by the members. Cathedral Chapter kindly entertained at the closing. The attendance was ninety-five.

### The Churchwoman

#### OTTAWA.

**Ottawa.**—Christ Church Cathedral.—The Girls' Auxiliary of the cathedral varied its usual weekly meeting last week by inviting several other branches to come and hear an address from Miss C. V. Harris, of Cain, Egypt, who was the guest for the evening. Miss Harris spoke of the customs of the people and described the costumes worn by the various classes, examples of which were donned for the occasion by members of the auxiliary. She told of the great difficulties all missionaries had to contend with, especially in their struggle against the degrading influences of the Moslem religion, which holds sway over most of the population, and of the help and sympathy they receive from the members of the Coptic Church, which is the ancient Christian Church of Egypt. The missionaries of the Church of England are doing a splendid work there, largely by means of the hospitals and schools they have established, though more help is urgently needed. Many cups were also on view, and refreshments were served after the address.

### Home and Foreign Church News

FROM OUR OWN CORRESPONDENTS

#### NOVA SCOTIA.

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

**Halifax.**—St. Mathias'.—Of a necessary \$12,000, which would enable the congregation of this

church to church building rapid growth School, on beginning thought of Street and with an adequate room and parish church building that, owing cannot be additions services, a great vital Masters, I to Confirm The fun place on high esteem man was the body vice was tement to services, side, wer Courtney, Amongst Ven. Arch Crawford, Woodroof church th concern bearers, adorned t Church S funeral.

Andrew Wall

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Richmond Richmond episcopal the Bishop age and tion was from 5 t an oppo followed which th Bishop the Hol prayer v a second 10 a.m. the pars session ing cler having an old is suffe driven where sonage Thursd

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church to begin the construction of the new church building so badly needed, owing to the rapid growth of the congregation and Sunday School, only \$5,000 is "in sight," so that the beginning of building operations cannot be thought of. A fine lot at the corner of Windsor Street and Chebucto Road has been purchased with an area of 200 feet by 180 feet, offering adequate room for a new church building, rectory and parish hall, the seating capacity of the church being fixed at 600. It is to be regretted that, owing to lack of funds, building operations cannot be begun, for every month sees material additions to the number of those attending the services, and all the parish organizations show great vitality. The Rector, the Rev. Charles K. Masters, has now under instruction, preparatory to Confirmation, a class of 25.

The funeral of the late Rev. Canon Almon took place on Sunday, February 12th. To show the high esteem in which the late venerable clergyman was held, large numbers of persons followed the body to the grave. The first part of the service was held in St. Paul's Church, and the interment took place in Camp Hill Cemetery. The services, both at the church and at the graveside, were conducted by the Right Rev. Dr. Courtney, late Lord Bishop of Nova Scotia. Amongst the clergy assisting the Bishop were the Ven. Archdeacon Armitage, the Very Rev. Dean Crawford, and the Revs. N. LeMoine, S. J. Woodroffe and H. W. Cunningham. In the church the Archdeacon spoke in eulogistic terms concerning the deceased. There were eight pallbearers, and many handsome floral wreaths adorned the coffin. The Colonial and Continental Church Society was specially represented at the funeral.

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QUEBEC.

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

**Sherbrooke.**—St. Peter's.—The regular monthly meeting of the Anglican Club of this church took place Tuesday evening, Feb. 14th, at the Church Hall. There was an excellent attendance, and an interesting programme was carried out.

**Richmond.**—A meeting of the rural deanery of Richmond was held in connection with the recent episcopal visit. The visiting clergy, joined by the Bishop and local clergy, dined at the parsonage and met for conference at 2 p.m. A reception was held in the basement of the church from 5 to 7 p.m., at which the parishioners had an opportunity to meet the Bishop. This was followed by evening service in the church, in which the clergy of the deanery took part and the Bishop preached. There was a celebration of the Holy Communion at 8 o'clock, and morning prayer was said at 9.30 a.m. Tuesday, the 14th, a second session of the deanery was held from 10 a.m. to 1 p.m., when dinner was served at the parsonage. This was followed by an informal session of about one hour, after which the visiting clergy returned home, and the Bishop, after having first called upon Mr. Chas. R. Thurber, an old and faithful servant of the church, who is suffering from an attack of influenza, was driven by the Rev. F. G. Le Gallais to Asbestos, where His Lordship spent the night at the parsonage, returning to Quebec by the 11.15 train Thursday morning, the 16th inst.

**Danville.**—St. Augustine's.—The Right Rev. Walter Farrar, D.D., Assistant Bishop of Quebec, held a confirmation service in this church on Sunday, 12th inst., at 10.30 a.m. Despite the fact that several families were prevented from being present, on account of illness, the church was well filled. There were fourteen candidates confirmed, all of whom received their first communion before the close of the service. The Bishop's addresses were most earnest and impressive, and were listened to with rapt attention.

**Lorne.**—Church of the Epiphany.—After lunch and a drive of four miles the Bishop confirmed thirteen candidates, mostly adults, who were presented in this church by the Rev. F. G. Le Gallais. Here, too, both the service and the addresses were altogether in keeping with the beautiful apostolic rite, and there was a large congregation.

**Kingsey Falls.**—Christ Church.—The third Confirmation service of the day was held in this church, Kingsey Falls, at 7 p.m., and was attended by most of the English-speaking people in the village and vicinity. There were five candidates confirmed, and the addresses and service

were earnest, inspiring and hearty. On the following morning the Bishop confirmed a candidate who had been prevented by illness from being present at the Danville Confirmation.

The collections for the Church Society, as authorized by Synod, are to be taken up throughout the diocese on Quinquagesima Sunday. The special effort made last year enabled the Society to increase the stipends of the Mission Clergy substantially, and it is hoped the offerings this year will permit this desired result to be maintained.

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MONTREAL.

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

**Montreal.**—Diocesan Theological College Association.—The members of this association attending Synod were on Thursday, the 9th, invited to attend the College Eucharist at 7.15. About twenty were present and were afterwards entertained at breakfast by the staff. Immediately after breakfast a short business meeting of the association was held. The Rev. R. G. Ascham presided in the absence of the president, Rev. Professor Boyle, D.D. Arrangements were suggested for the Annual Quiet Day and Conference. The executive committee was empowered to arrange all necessary details. A hearty vote of thanks was tendered Dr. Rexford and his associates for their repeated kindness in affording facilities to the graduates for the renewal of old friendships, the forming of new ones, and for reminiscent visits to their Alma Mater.

The intellectual life of the clergy is most excellently fostered in the city. Many opportunities are given for the sharpening of wits. But pressure of parochial activities creates a problem which our various societies are failing to solve. The Junior Clericus last Monday listened to a splendid paper by Dr. Brodie-Brockwell on the early religion of Israel. In the evening the Rev. H. M. Little, M.A., read a paper on "Eternal Punishment" before the city clergy assembled at Bishops Court. The rural deaneries meet quarterly for intellectual refreshment and stimulant. Perhaps if the city clergy met quarterly instead of monthly they could have longer, more profitable, and better attended conferences. The local branch of the Society for Sacred Study intends to meet once a quarter. The next meeting will be in April when the Rev. Jas. E. Fee, M.A., will read a paper on the Syrian Church.

**Montreal.**—The Diocesan Synod, Tuesday.—The fifty-second session of the Diocesan Synod opened on Tuesday, February 7th, at 10.30 a.m., with a celebration of the Holy Eucharist in the cathedral. The Lord Bishop celebrated, assisted by Canon Smith epistoler, and Dean Evans, gospeler. Owing to the stormy weather the attendance was much smaller than usual, and at no time during the Synod was the attendance up to the average. At 2.30 the Synod was organized. The following officers were elected: Clerical secretary, Canon Baylis; assistant clerical secretary, the Rev. F. Lewis Whitley, M.A.; lay secretary, Mr. W. L. Bond; treasurer, Mr. George Durnford; auditors, Messrs. Shepherd and Savage. The Lord Bishop then proceeded to deliver his annual charge to Synod. The charge opened with touching reference to the passing of the late King Edward VII., the Peacemaker, who, by his courtesy and manly tact, said the Bishop, had won the admiration of his people throughout the Empire. In speaking of the new King, Bishop Farthing said: "We pray that God will give him grace and wisdom to do the right and rule this people in the ways of righteousness. In our saying of the offices of the Church daily never let us omit the prayer for the King." The Bishop declared that they had every reason to be satisfied with the missionary results of the year. Many of them had hoped that the whole amount of the apportionment would have been made up, and he felt that it should have been. Still, there was an advance on the previous year. In the year 1909 the amount for diocesan missions was \$13,691.64 and in the year 1910 \$15,334.73, or an increase of \$1,643.09. In 1909 the amount for the M.S.C.C. was \$11,171.08, and in 1910 \$12,982, or an increase of \$1,811, or a total increase for missions of \$3,454.69. Add to this the amount raised by the W.A., \$6,795.99, and the total for missions for the whole diocese was \$35,118.40. This was a total increase for the diocese of \$3,792.15. (Applause.) It would be noticed, said Bishop Farthing, that the Executive Committee had recommended that the stipends of the mission clergy should be increased by \$50 per annum. This was a recognition of a great need. The stipends of the mission clergy should be in-

creased by \$50 per annum. This was a recognition of a great need. The tremendous cost of living had made it necessary that we should increase the stipends of all the clergy, not only those on the Mission Fund, but those in rectories. Bishop Farthing, touching on this question, declared he hoped they would see the day when the minimum salary would be \$1,000. Speaking of Canon Renaud's approaching retirement from the Andrews Home, Bishop Farthing paid tribute to the Canon's good work at the Home during his twenty years' association with it, and eulogized the Canon's brave action in entering the burning building on the morning of the "Herald" fire last June, for which the Bishop rejoiced to know the Canon was to receive a medal. Canon Renaud will be succeeded at the Andrews Home by the Rev. J. C. Dear-den, of St. John's College, Winnipeg. Of Dunham Ladies' College, Bishop Farthing emphasized the need of moving to some centre on the main line, and declared that if \$10,000 more than they had at present could be obtained this could be done. They had taken steps to put the school in a thoroughly efficient working condition, and Miss Winifred Wade, B.A., had been engaged as lady principal. The Church of England, said Bishop Farthing, had ever upheld the marriage bond as sacred. If the penitential of Theodore of Tarsus was genuine, the lax statement there only brought out more powerfully the strong position of the Church taken in the Council of Hertford in favour of the indissolubility of marriage. The canons of 1603 prescribed the most thorough investigation before separation was permitted between married people, and Canon 107 says that when it had been declared the parties so separated shall live chastely and contently; neither shall they during each other's life contract matrimony with any other person. And for the better observance of this past clause the said sentence of divorce should not be pronounced until the parties requiring the same had been given good and sufficient caution and security into the court that they would not in any way break or transgress the said restraint or prohibition. And the marriage service clearly laid down the position that those who are married are to live together until death parts. There is no thought of any dissolubility in the marriage bond. And in Canada the General Synod had gone further and had enacted in Canon 5 that no clergyman within the jurisdiction of the Church of England in Canada should solemnize marriages between persons, either of whom should have been divorced from one who is living at the time. "I rejoice," said Bishop Farthing, "that the Church has in this respect an unstained record, and that she stands as firmly for the sacredness of marriage as ever. There is no thought of their lowering this high standard." With regard to Prayer Book adaptation and enrichment Bishop Farthing referred to the fact that this problem was agitating the Church both in Canada and in the Old Land, and would be discussed at the next meeting of the General Synod in September, when the report of the special committee would be presented. There was no subject which could come before the Synod of greater importance to the whole Church. It must be approached in the spirit of reverence and patience. They must all respect the feeling of those who feared any interference with the old Book of Common Prayer lest its beauty should be destroyed. He trusted that the Church would be a unit in resisting iconoclastic hands being laid on the Prayer Book. It was permeated with the devotion of the ages, and their own religious life had been fed upon it. It was, therefore, sacred to them, but this feeling must not be turned into a fetish. Their reverence for this grand inheritance must not make them forget that the policy of the Church had ever been to adapt the worship of the Church to the conditions and the thought of the people. Bishop Farthing then spoke of previous revisions in 1549, 1552, 1559, 1604, and 1662. No service book could influence the lives of men unless it met their need, and through it they could express the thought within them. What they did in England in the seventeenth century they must do in Canada to-day. That there was a necessity for a change in the book was shown by the fact that the General Synod had been memorialized by the Diocesan Synods of Huron, Toronto, Algoma, and Montreal, and further by the fact that the House of Bishops, after the failure of the proposed revision in the General Synod in 1905, issued certain permission to shorten the services. The Provincial Synod of Canada permitted a shortened form of morning and evening prayer. The lay people did not know these permissions. The fact that they existed and were being used showed the need of revision. Prayers were needed for the Governor-General, Lieutenant-Governor, the Provincial Parliaments, and the Dominion Parliament. Services were also needed for har-

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vest thanksgivings, inductions, and so forth. In a word, they required proper authority for doing what they were all doing now without authority or on permission or by the authority of Provincial Synods, which had no jurisdiction outside of the Province. In such adaptation they must remember there was no need of any change in the doctrinal standards of the Prayer Book, nor would they touch the ceremonial directions. This work of Prayer Book revision, said Bishop Farthing, required very careful thought. It must not be done hastily. Therefore, it should not be attempted at the approaching meeting of the General Synod, as the committee had not had a chance to give the matter the careful consideration it should have. He hoped that at their next meeting arrangements would be made that would enable the committee to have frequent and prolonged meetings, as the Hymnal Committee did, and that they would be able to submit to the General Synod of 1914 such recommendations as would fairly meet the altered conditions of life in this country. The Bishop also referred most appreciatively to the Church Congress at Halifax, and to the great work of the Diocese of Nova Scotia, headed by Bishop Worrell, in erecting so beautiful a cathedral. He testified to the benefit accruing to the Montreal Church from the visits of Bishop Winnington-Ingram, Taylor-Smith and the Bishop of Glasgow. The charge concluded with a review of recent unorthodoxy concerning the Personality of Jesus Christ and with a strong appeal to the Church to remain faithful to the Divinity of our Lord. The Synod then took up routine business. Notices of motions, and notices of motions to adopt the reports of the various diocesan committees were handed in. The first business of the day was the disposal of business left over from last Synod. The confirmation of the new canon on Widows' and Orphans' Fund was ruled out of order because the Canon had passed in 1908, and should have been confirmed in 1909. As it had not been confirmed in accordance with the Diocesan constitution, the Bishop ruled that the proposed canon had fallen to the ground. Mr. J. M. Fisk's resolution concerning the forming of a mutual fire insurance company did not meet with approval and was defeated. The result of the debate on medical examination before admission to benefits of Superannuation Fund was that such examination was ordered, and the clergy of the diocese not at present on the fund were given three years in which to qualify.

The first day of the Synod was closed by a service at Christ Church Cathedral, at which the sermon was preached by the Right Rev. Dr. Courtney, late Bishop of Nova Scotia, and now Rector of St. James', New York city. The service was choral, and a large number of city clergy were present in their robes. Bishop Courtney's text was Acts 15:6, relating to the memorable synod at Jerusalem. What were the subjects, he asked, with which a synod might deal to-day in the discussions? After the necessary business of the affairs of the diocese, he thought that among the first might be the question of Prayer Book revision, of which their own Bishop had dealt in his charge that afternoon. He thought that if the views of the Synod were submitted on this matter to the General Synod it would be most helpful. Then there was the missionary problem, and the spreading of the Kingdom of God in distant fields. Many problems confronted the Christian Church to-day. It was said by some that the Church was going on the decline. He did not think that in comparison with past years less people went to church to-day, but there was certainly a tendency in some quarters to be absorbed in social amelioration and civic reform, and to imagine that any time devoted to church-going was wasted. He reminded them that the work of Christ Himself on earth was largely for men's physical needs. The Church was, of course, concerned with all schemes of betterment. There were other problems of importance, such as the adjustment of science and revelation, and the extent to which metaphysical theories and Christian science affected the Church. Clergy and laity alike were eager students to-day of the development of knowledge. He was glad that this was so.

**Wednesday.**—After routine on Wednesday Principal Parrock, of Bishop's College, was invited to deliver his annual report to the Synod. Principal Parrock, in his report, stated that forty-seven of their old students returned to college and eighteen new students had joined this session, one less than last year. The whole list of students might be classified as follows: Men students, 56; women students, 9; resident students, 49; day students, including women students, 19; faculty of arts, 35; faculty of divinity, 30; second year divinity, 12; first year divinity, 11; preparatory divinity, 7. The whole number of students on the list this term amounted to 65.

one more than last year. Of these, 38 were candidates for Holy Orders. One student in the divinity faculty left last term owing to ill-health, and one arts student, a Roman Catholic, had been removed under ecclesiastical pressure, while two had temporarily withdrawn. The number of lectures given per week this session was 137, of which 27 were in the divinity faculty and 110 in the arts faculty. The completion of the new library, said Principal Parrock, had been greatly appreciated, and Professor Boothroyd had been appointed librarian in succession to Professor Hamilton. The books that were most required had been arranged in the new room, while those that were not frequently used had been placed in the stack-room down stairs. The library could thus be used for public lectures and other purposes occasionally, and had already proved a valuable addition in this respect. Owing to a generous gift of money by the Hon. P. S. G. Mackenzie, they had been able to make arrangements for recataloguing the library. New rules had also been framed, with a view to making the library more generally useful. Principal Parrock stated that at the October meeting the corporation decided that the proposed memorial to the late Archdeacon Roe, formerly professor of divinity, should take the form of a handsome oak reredos in the college chapel; about \$1,000 was required for this purpose, and an appeal had been issued to their graduates, to the clergy, and to other friends, which would, they hoped, meet with a generous response. During the summer the hand of death removed a great benefactor of the college, and more especially of the Divinity House, in the person of Dr. J. J. S. Mountain, the last member of a family to whom the college and the Church in Canada owed so much. Bishop's College had been especially honoured last term by a visit from the Governor-General. His Excellency inspected both the college and the school, and received the honorary degree of D.C.L. at a special meeting of convocation, held in the new library on October 7th.

At 11 o'clock nominations were made for the various elective committees and delegations, and immediately after this the Dean moved the adoption of the report of the Executive Committee. This report was read, clause by clause, and was adopted with a few amendments. The reading of the report was continued at the afternoon session until 4 o'clock, when the tributes to the departed members of the Synod were read. In the obituary list of the year, read by the Dean of Montreal, were the names of Canon Empson, the Rev. R. D. Mills, the Rev. John W. Garland, S. O. Shorey, Wm. Ernest Middleton, James Craithern, Lieut.-Col. Hanson, Geo. Mason, Mathias Moody, Richard White, Chancellor Bethune, and Mr. A. Pridham. Of the late Chancellor's long and interesting history and the eventful career of his father, Dean Evans spoke as follows: "The late Chancellor was grandson of the Rev. John Bethune, who was born in the Isle of Skye in the year 1751. Educated at King's College, Aberdeen, and licensed to the ministry of the Church of Scotland, he left his native shores for South Carolina, where, upon the outbreak of the revolution, he was appointed chaplain to a regiment of Royal militia. After enduring great privations as a prisoner in the hands of the revolutionists, he made his way, chiefly in an open boat, to the saddest Province of Nova Scotia as a United Empire Loyalist. Strachan Bethune practised successfully at the Bar for over sixty years. His principle was to discourage litigation where possible. He was honoured by his conferees at the Bar by being elected batonnier. Early in his career he was appointed O.C. With Sir John Ross he represented the Government of the United States at the famous trials of the St. Alban's raiders. Upon the 8th day of March, 1910, while the Executive Committee was in session, word was brought that the venerable Chancellor was in articulo mortis, and it was while that body, led by their Bishop, knelt in prayer that the light of God might rest upon his departing spirit, that it passed into paradise. He had reached the ripe age of eighty-eight years." To the late Mr. Richard White, president of "The Gazette" Company, and honorary D.C.L. of Bishop's College, Lennoxville, Dean Evans paid eloquent tribute, recalling his faithful and valuable services to the Church as one of the delegates from St. George's Parish Church for many years. The diocese and Synod, said the Dean of Montreal, had every reason to remember Mr. White's services with gratitude, for he filled the offices of lay secretary and treasurer of the Synod for four years. At the close of these tributes a portrait of the late Chancellor was unveiled by Mr. Edgar Judge, the Synod meanwhile singing the appropriate hymn, "For all the Saints."

The annual missionary meeting of the Synod was held on Wednesday evening in the Windsor Hall. The committee, with wisdom and faith, engaged this hall for the night, and their highest hopes and expectations were more than realized. There was present an audience of 700, and the offering of \$120 paid all expenses and left a balance for M.S.C.C. The music was provided by the massed city choirs under the direction of Mr. Percival J. Illsley. The Bishop presided, and was flanked on all sides by the diocesan clergy. Bishop Farthing, in his introductory remarks, said he knew that Montreal Churchmen could, on occasions, be aroused, as had been seen in the Arena last September, and the object of this meeting was to arouse enthusiasm for the greatest work of the Church. Looking back on the work of the Missionary Society of the Church of England in Canada, he was glad to note that, though they had not raised the sum of \$14,000 asked, \$2,000 advance had been made over last year. The Synod had that day decided that it would be practicable to increase the stipends of clergy in missions by \$50 a year, though a diocese such as this should never be content till the minimum stipend of a clergyman was \$1,000 a year.

The Rev. Canon Gould, in his opening words, told of his presence in Jerusalem when the call reached him to take up the office of second general secretary of the Missionary Society in Canada. The Society, he pointed out, was very youthful, having been founded by his predecessor, Canon Tucker, only eight years ago. As to whether the Society had justified its existence, he noted among its many effects the very large increase in vision and the increase in the power of giving. Within eight years the income had been doubled, \$146,000 having been raised last year. Another effect was the increase in the spirit of unity. He was convinced that, compared with the days of old, the restless domain of disunity had been largely cast out, and instead of distraction and division, they were facing a worthier foe; men had steeled their armours and were marching shoulder to shoulder and heart to heart. The spirit of conquest was another effect, proceeded Canon Gould, that had increased, and from observation of other religions he was impressed with the fact that Christianity was insatiable in this respect. The Mohammedan was often quoted as possessing this spirit in a large measure, but, given political supremacy, the Mohammedan desired no change, whereas the Christian could never be content until the spirit of his victorious Master was reflected. After paying a tribute to workers in solitary parishes in Canada, and expressing his entire sympathy with the needs of the home work, Canon Gould passed on to notice the countries in which the Canadian Missionary Society operates. Japan, striving to be the Britain of the East, was in the greatest danger of losing its own soul in seeking after profit. China was being aroused and was calling for aid, and in this connection the speaker suggested the opportunity for some benefactor to step in and supply funds for the erection of hospitals and schools, which were badly needed. India, with its toiling millions, demanded a country under the same flag that we should place before them the light, and Africa, the land of neglect in the past, was to be of supreme importance in the future. He ventured to say that there was no more urgent problem before the statesmen of the world, civil and ecclesiastical, than that of Africa. Within the next fifty years it must be won for Christ, or it would be captured by Mohammedanism. The greatest disaster that could befall it and the whole civilized world would be that Africa should suffer this fate, for the religion of Mohammed was founded upon rejection of Christianity in toto, had branded women with infamy, blocked justice, arrested commerce, and threatened to sweep down the whole continent. The danger had been recognized by both the German and Dutch Governments and in many other quarters. In all the lands spoken of, concluded the speaker, the door lay wide open, and the question to be answered by the Church was, "Shall we fail?"

The Right Rev. Bishop Courtney, formerly Bishop of Nova Scotia, followed with an address in which, quoting a statement by the Bishop of Uganda, he showed what it was possible to do in East Africa where 1,700 churches have been erected and where there are 70,000 native converts. Going on to speak of the enterprise of the missionary work of the Church, the Bishop showed that it was left to Christianity to give men a right conception of the character of God. He did not want to beg for money, but he wanted to make an appeal for men and women as workers in the mission field. All nations had certain characteristics, and there were some coming nations whose characteristics had to be yet determined, but it lay with the Christian Church

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This was Dr. Gould's first appearance in Montreal. He made a splendid impression, and Montreal Churchmen are unanimous in declaring him to be a worthy successor to Dr. Tucker. The meeting itself was a great encouragement to the Bishop, who has great missionary ambitions for his diocese.

(To be Continued).

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ONTARIO.

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

**Parham.**—St. James'.—A very successful entertainment and supper was given recently at the Oddfellows' Hall, in aid of this church. Much credit is due the ladies of the church for the excellent programme submitted, and especially to Miss Myrtle Smith, the accompanist. The choir was taken by the Rev. J. W. Forster, who is in charge of this mission. The musical portion of the programme was interspersed with recitations and readings, as well as speeches by the chairman, and the Rev. Mr. Stewart. An excellent recitation, Bernardo Del Carpio was given by Mr. Lowery, and the numerous readings by the Rev. J. W. Forster, were much appreciated, as was the recitation by Gladys Ayerst, "A Day at School." Two duets were admirably rendered by Mrs. Stewart and Miss Bertrim. The glees, "The Bells of St. Michael's Tower," and "The Broken Pitcher," were very good. Mr. D. McGregor, accompanied by Mrs. P. Ritchie, gave some of his delightful violin solos. Not the least interesting was a Spanish Fair Drill by the Tichbarne people. A capital solo by Mr. Snook, our teacher, wound up the programme. After refreshments and the usual vote of thanks, the proceedings closed with the National Anthem.

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OTTAWA.

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

**Ottawa.**—St. George's.—The weekly meeting of the Sunday School Association of the Church of England was held in the parish hall, with a good attendance. The Rev. Harold Hamilton, D.D., delivered the second of his course of lectures on "The Life of Our Lord." Mr. Shipman gave a very interesting description of his experience as a home department worker.

**St. Matthias.**—The town hall, Hintonburg, was the scene of a most successful concert given under the auspices of the Men's Society of St. Matthias' Church. A rare treat was in store for those who braved the cold weather and all the numbers were most enthusiastically received. The Talent Guild of St. Matthias' Church presented a very attractive programme at its concert last Thursday evening, February 9th. At the last meeting of the newly organized Men's Association of this church a lecture on "The Eye" was given by the president, Mr. J. S. Plaskett. The lecture was illustrated by lantern slides, and was much enjoyed by those present.

**Mission of Montague.**—The annual missionary meetings were held in this parish Sunday, Feb. 12th, at St. John's Church, at 10.30 a.m.; Christ Church at 3 p.m., and St. Bede's Church at 7 p.m. The deputation was His Honour Judge McCord, Mr. Egan and Mrs. Goodier, the mother and sister, and wife respectively of Mr. Egan and Mr. Goodier.

**Middleton, Holmesville and Summerhill.**—This parish is about to sustain a loss, in the removal of the Rev. W. H. Dunbar, which will take effect at the beginning of March. During his incumbency—extending over a period of almost three years—much progress has been made. When Mr. Dunbar took up the work it was found to be in a very unsatisfactory state indeed, but by the faithful discharge of his duties and by earnest perseverance, his efforts have been crowned with success. Each of the three churches has lately been renovated both internally and externally. A new shed has also been erected in connection with Middleton church. The services are attended by large and appreciative congregations, while there are two A.Y.P.A.'s. Two Ladies' Guilds and a Ladie's Auxiliary, all doing a good work. The parishioners are extremely sorry at losing Mr. Dunbar and his amiable young wife, amongst whom they are very popular and most highly respected. The parishioners of Bervie, etc., are to be congratulated on securing the services of such a faithful and efficient minister as Mr. Dunbar has proved himself to be.

Rev. J. D. McLean, the assistant rector. St. Clement's, Eglinton—Missioners, the Rev. A. J. Fidler and the Rev. A. K. Griffin. St. David's, Toronto E.—Missioner, the Rev. H. A. Bracken. Mission services will also be held at St. Olave's, Swansea. This brings the number of parishes holding a missioner to 27. Opportunity is thus afforded for the deepening of spiritual life and the extension of religious knowledge in the churches in Toronto. Bible classes will be held by the Rev. Dr. Paterson-Smyth, missioner at St. Simon's, every day but Saturday, from 12 to 12.45 p.m., and as he is a renowned Bible student, these ought to draw many. The Rev. E. J. Doherty, of Norfolk, England, who sailed from England on Friday last, to undertake the missions at St. Alban's Cathedral, and, later at St. Mark's, is known and valued by the Bishop of London, as a devoted and successful missioner. One undertaken by him in 1908, at Birmingham, was productive of wonderful and lasting results in the life of the church in that city. The Rev. Harvey Officer, the missioner for the Church of St. Matthias, comes from over the border, being a member of the community of the Holy Cross, and one of the ablest thinkers and most eloquent orators in the American Episcopal Church. The Rev. A. W. MacKay, of All Saints', Ottawa, who will be missioner at St. Stephen's, has made himself known in his own city, as a very successful and devoted parish priest. The Rev. G. F. Davidson, of St. George's, Guelph, the missioner for Holy Trinity, has long been well-known as a powerful and eloquent preacher who has been welcomed in many a Toronto church. His set of sermons in St. George's Church, John Street, some years ago, will be remembered by many among the crowded congregations. The Rev. W. H. Frere is head of the community of the Resurrection, and the Rev. Guy Pearce and the Rev. E. Seyzinger are also members of Mifield. Bishop Gore was first head of that community and its evangelistic work is widely known. These three clergy are missioners for the churches of St. Thomas and St. Mary Magdalene. Notices of the services will, where it is possible, be published later.

**Trinity College.**—In connection with St. Hilda's College a series of lectures will be given on the various Saturday afternoons during Lent in the Convocation Hall at 3.30 p.m. The subject of these lectures is "British Essayists," and the first one of the series will be given by Professor Maurice Hutton, LL.D., on Saturday, March 4th, on Bacon. For those desiring any information regarding these lectures, all communications should be addressed to Miss Playter, secretary-treasurer, 158 Crawford Street, Toronto.

**St. Bartholemew's.**—The annual entertainment of the Senior Sunday School of this church took place on Thursday evening, 9th February, in the new school-room in the basement of the edifice. It having been delayed until building operations were sufficiently advanced to admit of the use of the school-room. There was a large attendance, an attractive programme was presented by the scholars, and they sang several carols which showed the result of careful training by the superintendent, Mr. W. H. Canniff, who has been connected with the Sunday School since 1878. The Rev. G. I. Taylor, the rector, presented the prizes to the scholars at the close. This church, which was re-opened by the Bishop of Toronto on Christmas Day, after removal and reconstruction, and which on completion will be a very attractive and useful building, has been presented with several handsome gifts in memory of former parishioners.

A beautiful altar cross, in memory of Frank and Amy Smith, given by their daughters, and a handsomely bound Prayer Book for the Communion Table in memory of Gwennlian Fulford Crozier, a beloved teacher in the Sunday School, given by her guardian.

**St. Matthias.**—This church has received the sum of \$100 recently from the estate of the late Mr. John Michael Gander. In Mr. Harrison's time the deceased gentleman was a warden for several years at this church, and he was also one of the delegates to the Diocesan Synod from this parish in 1907. This bequest comes to the church at a most opportune moment, for at this time the sacred edifice being thoroughly renovated. Within the last two months a new ceiling of Georgia pine has been placed in the church at a cost of \$500, and also new ash pews at a further cost of \$500. During last year new windows were put in the church, the chapel and the school-house.

The plans of the Laymen's Missionary Movement for the Fall of 1911 promise some very interesting events for the men of the Canadian churches, and so many of them withal, that every man who is really anxious to do so can attend. Provincial Missionary Conventions for men are to be held beginning in British Columbia about the middle of October, and including practically every province in the Dominion. Sir Andrew Fraser has agreed to spend two months in Canada and will assist in every province so that the popularity of the conventions is practically guaranteed. Before Mr. John R. Mott sailed for his present remarkable tour of Europe he agreed to assist in the four Western Conventions at Vancouver, Calgary, Regina and Winnipeg. Mr. Robert Speer has also agreed to attend two or three of those in the east, and Mr. J. Campbell White, and Dr. Capen, of the International Laymen's Movement, will each give some time to the meetings. Each convention will be largely educational, so that men from one city can learn in a very practical way what has been done in other cities, what have been the methods in detail, and then the actual results. It is probable that in Ontario there will be six smaller conventions, instead of one large one. A strong feature of each convention will be one entire day except the night session entirely given up to denominational gatherings with board secretaries, returned missionaries, and prominent laymen as leaders.

**Bible Society.**—Three thousand people testified in mass meeting in Massey Hall on Tuesday, February 14th, to the interest the Bible holds for Toronto people. The occasion was the tercentenary of the publication of the Authorized Version by King James in 1611. His Majesty King George will attend a meeting in the Royal Albert Hall in London next month, and His Excellency Earl Grey sent a message regretting that he could not be present in person to express his interest in the meeting, and its great importance. There was a choir present of some 300 voices, which under Dr. G. E. Palmer's baton, led the singing. Dr. N. W. Hoyles, K.C., LL.D., President of the Upper Canada Bible Society, acted as chairman, and around him on the platform were gathered together many of Toronto's representative citizens. Devotional exercises were led by the Rev. John Neil, D.D., Westminster Presbyterian Church; Right Rev. J. F. Sweeney, D.D., Bishop of Toronto, and the Rev. John MacNeil, Walmer Road Baptist Church. After the opening hymn the Rev. John Neil read from a part of the first edition of the English Bible, printed just three hundred years ago, in 1611, in the reign of King James. The book was a large, rusty-looking leather-covered volume, and the Rev. J. Neil read from the 10th Psalm, commencing at the 7th verse. Dr. Hoyles, in his opening remarks, expressed gratitude to the British and Foreign Bible Society for permitting the Rev. John Ritson to come to Canada at a time when there was much work for him to do at home. "We owe a debt of thanks," he said, "for their kindness in lending to us several priceless old copies of the Bible which they might well have hesitated to send across the ocean." The principal speakers of the evening were His Honour the Lieutenant-Governor of Ontario, J. M. Gibson, Esq.; the Rev. Dr. F. W. Tompkins, the rector of Holy Trinity Church, Philadelphia, and the Rev. J. H. Ritson, one of the Secretaries of the British and Foreign Bible Society, whose headquarters are situated in Queen Victoria Street, London, E.C., England. Dr. Tompkins was the first speaker, and his subject was "The Influence of our English Bible on National Life, Literature, Art, Music," etc., and the Rev. J. H. Ritson spoke on the various versions of the Bible, i.e., the Septuagint, Syriac, Old Latin, Ethiopic, Gothic,

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Slavonic, etc. In the course of his remarks Mr. Ritson said that the greatest mistake which the Greek Church made was that it neglected to grasp the opportunity of translating the Bible into Arabic. "By this mistake," the speaker said, "the Greek Church brought a great calamity on the human race, and caused untold suffering for millions of human beings. The New Testament in Arabic never reached Mohammed, and I think that Mohammed was such a type of character that if he had had the New Testament in Arabic there would have been no Koran and 250 millions of people would have been saved from the degradation of Islam." As a result of this neglect, when Constantinople fell in 1453, the Moslems swept over Eastern Europe and North Africa. The Christian Churches in North Africa were absolutely swept out of existence. There began the struggle between the Cross and the Crescent, the result of which who could see. The most significant date in the story of the versions, the speaker said, was the year 1804, when the British and Foreign Bible Society was first founded. Mr. Ritson went on to say that the Bible was now printed in 530 of the languages of the world. For seven-tenths of the people of the world the Bible was now available in their own tongues. But the remaining three-tenths of the people spoke even more languages than the seven-tenths. The work which still remained to be done was double what had already been done. The Rev. Jesse Gibson declared that the churches of England, America, Germany, and all the Protestant nations gave \$25,000,000 for mission work last year. The Bible societies collected \$3,000,000 to make the mission work effective. Toronto last year led the world in her per capita contribution to missions, having given about \$600,000, but under \$5,000 for Bible work. He requested a liberal collection, which was taken up. At the conclusion of the principal address of the evening the following resolution, moved by His Honor the Lieutenant-Governor, and seconded by the Rev. Chancellor Burwash of Victoria College:—"Resolved,—That this meeting put on record its devout gratitude to Almighty God for the priceless blessing that the English-speaking world has for so many centuries enjoyed in the possession of the Scriptures in the English tongue. In doing this at the present juncture we desire more especially to express our unfeigned thanks for the Noble English Version published in the year A.D. 1611, and continuing in general use to this day. We recognize in this version a great English classic and a translation of the Scriptures that stands amongst the greatest ever made. We remember the remarkable influence it has exerted on the English language and on English literature. We remember the unique bond it has proved to be in uniting English-speaking peoples in all quarters of the globe; and above all, we remember with tender gratitude the fact that it has been for centuries the Bible of our fathers, to whom through it God has revealed Himself; and that it has been to ourselves a source of light and support, of salvation and guidance, of comfort and consolation. We remember also that the possession of this version has for over a century been to the English-speaking world a constant and powerful argument for the translation of the Scriptures into the mother tongue of all the various nations who inhabit this world." The meeting was concluded by the pronouncing of the Benediction by the Lord Bishop of Toronto. A large collection was taken up during the evening in aid of the funds of the Society.

**Manvers.**—The Lord Bishop of Toronto made a visit to this parish on Sunday, Feb. 12th, arriving by the evening train at Manvers he was met by the Rev. J. A. Poston, incumbent, and driven to the parsonage at Bethany, the headquarters of this parish. On Sunday His Lordship preached three times to large congregations. This was the first occasion on which the people of this place have had the privilege of hearing the Bishop and the impression he made was excellent and will do much to strengthen the Church in this township.

**Orillia.**—St. James'.—A Laymen's Missionary banquet was held in the school-house on the evening of February 2nd, when the Rev. Canon Greene, the rector, presided. A large number of men sat down together at the festive board and full justice was done by them to the good things which were provided by the ladies of the W.A. The principal speaker of the evening was Mr. Evelyn Macrae, of Toronto, who gave a most interesting and instructive address. At the close of Mr. Macrae's address, a resolution was introduced pledging the congregation to renewed efforts to bring the missionary givings up to the standard set by the Laymen's Missionary Movement. A discussion followed, in the course of

which short speeches were made by the Rev. A. H. Meek, of Shanty Bay; the Rev. F. H. B. Cary, of Washago; Mr. J. J. Thompson, representing the Presbyterian Church, and Mr. G. H. Clark, representing the Methodists, as well as by members of St. James's congregation. Statistics were given showing that the missionary givings of the congregation had more than doubled in the last three years, and a still further increase is aimed at and expected.

**Eglinton.**—St. Clement's.—One of the most successful men's banquets in the history of this parish, was held on Monday evening, Feb. 13th, when over one hundred men participated. Among the visiting clergy from surrounding parishes were the Rev. T. W. Paterson, of Christ Church, Deer Park; Rev. R. Ashcroft, of St. John's, York Mills; and Rev. P. M. Lamb, of St. Cuthbert's Leaside. The rector, the Rev. A. J. Fidler, M.A., occupied the seat of honour, and following the toast to the King, spoke briefly on his relation to the parish and asked for the co-operation of all. The toast list was a long one and the subjects chosen rather lengthy, so that justice could not really be given to the speeches in so short a time. The Rev. R. Ashcroft, speaking on the diocese, confined his remarks chiefly to the explanation and the composition of a diocese. The Rev. T. W. Paterson spoke on the Canadian Church and referred to the rector as a true member of the Canadian Church. The Rev. P. M. Lamb, in a witty way all his own, brought forward some interesting remarks on the Mission. The Rev. A. K. Griffin, principal of St. Clement's College, who was to have spoken on Education, obtained permission from the rector to give his address at the service on College Sunday. Among the members of the congregation who proposed various toasts were H. Waddington, D. A. Radcliffe, E. W. Ogle, T. Manton and R. Bourne. Dr. McCormack responded to the toast of the medical profession. During the evening musical numbers were contributed by a quartette, composed of Messrs. Waddington, Harris, Bourne and Boulden, and solos by Messrs. Locke, Harris and Loach. At the close of the evening, a letter was read from the late rector, Rev. Canon Powell enclosing a most original poem, written specially for the occasion, from the pen of Canon Powell. At a late hour, the evening's enjoyment was brought to a close when the rector pronounced the Benediction.

**Innisfil.**—The Rev. J. Bennett Anderson, Diocesan Evangelist, conducted a Mission here from January 24th to February 5th. Members of the several denominations of the neighbourhood joined with the Church people in their appreciation of the earnest exhortation of the evangelist. Severe winter weather and drifted roads kept some away, no doubt, especially on the week-days, allotted to Churchill, which were exceptionally stormy, yet attendances were much better than might have been expected. Average at services at St. Paul's, 171; average at services at St. Peter's, Churchill, 60; average at services at Leonard's, 97; average at services at Knock, 58. Good results are looked for and the people here pray that Mr. Anderson may have much blessing on his work in the diocese.

**Penetanguishene.**—The rector, the Rev. N. A. F. Bourne, received a most pleasant surprise on the evening of Monday, the 13th inst., when a fine sleigh robe and whip were delivered to him at the rectory. The bearer of the package on being interrogated declared that he was not at liberty to divulge the name of the donor or donors.

#### NIACARA.

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

**Hamilton.**—St. Matthew's.—On Wednesday evening, the 15th inst., the annual concert of the G.F.S. took place in the schoolhouse, which was filled with a large and appreciative audience. A very interesting and entertaining programme was prepared by the young ladies which was greatly enjoyed by all.

**St. Mark's.**—The annual choir supper was held last week and a very enjoyable evening was spent. During the evening the Rev. Canon Sutherland, on behalf of the congregation, presented to W. H. Thresher, choir leader and organist, a well-filled purse as a token of appreciation of his untiring efforts. Mr. Thresher responded briefly in a suitable manner. Peter Whitney delighted the gathering with comic songs. He was encored time after time. The

prizes for the boys of the choir were also presented.

**Hamilton.**—St. Phillip and James'.—The Rev. W. J. McAndrew, M.A., a graduate of Trinity College, Toronto, who is at present stationed at Cushendall, in the Diocese of Ontario, has been appointed curate of this parish in succession to the Rev. Percy Isherwood, B.A., who has been appointed curate of St. James', Buffalo, with the sole charge of the Chapel of the Holy Communion in that parish.

**Burlington.**—St. Luke's.—On Tuesday evening, February 7th, Lieut.-Col. Macqueen, of Toronto, delivered an exceedingly interesting and eloquent lecture on "Canada," in St. Luke's school-room, Col. Macqueen, who was introduced to his audience by a few well chosen words on the part of the chairman, Dr. George Methewell, prefaced his lecture by a few remarks on the greatness of his subject and its importance to Canadians. He said he had met many Canadians who had traveled extensively and could ably describe their travels, and tell the history of other countries, yet they displayed a lack of knowledge of their own country and its affairs which was deplorable. This was the reason, he said, why he had given especial attention to the preparation of a patriotic and historical lecture on Canada which would be his contribution towards arousing the interest and patriotism of his fellow-countrymen. Col. Macqueen divided his lecture into several sketches. Beginning with the visit of Erickson, 1001, he passed on with brief references to the explorations of John Cabot and his son Sebastian, and the Portuguese, to the coming of Jacques Cartier, 1535, who sailed up the mighty St. Lawrence visiting the Indian villages of Stadacona and Hochelago, the respective sites of the future cities of Quebec and Montreal. He gave a very interesting sketch of the French régime, concluding with a graphic description of Wolfe's brilliant achievement, the capture of Quebec, 1759. The Colonel then described the struggles between the Canadians and people of the United States, who doubted the loyalty of the Canadians, looking for an easy victory, and the ultimate surrender of Canada. But they soon found out their mistake, and disheartened with many defeats, gave up the project. After dealing with the War of 1812, 1813, and 1814, and referring to the Rebellion of 1837, and 1838, and the Fenian Raid of 1866, the speaker took up the subject of Confederation and its bearing on the country. With a brief reference to the North-West Rebellion, the Colonel then dealt with the South African War. He spoke of the loyalty of the Canadians as shown in their ready response to the call of the Mother Country. Their fighting qualities and heroism, he said, was amply attested in the fact that they were always to the forefront, and wherever the Canadians were, there you were sure to find victory. Col. Macqueen concluded his lecture by an interesting description of a trip across Canada. He spoke of the vast area of the country with its unlimited resources, and its great possibilities. He said we had a wonderful heritage of which we should be justly proud and deeply thankful. The rector, the Rev. F. W. Hovey, seconded by Mr. James Harrison, moved a hearty vote of thanks to Col. Macqueen for his instructive and eloquent lecture, and would heartily recommend it to other parishes as an appropriate lecture tending to inspire greater patriotism among our citizens.

tion of All Saints' Church. Signed on behalf of the congregation, David J. Almas, Warden, Hagersville, February 14th, 1911.

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**HURON**

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

**Norwich.**—One by one the pioneer clergy of the Diocese of Huron are passing away. Only a few weeks ago the Public Press announced to us the death of that good and holy man, the Rev. Canon Hincks, of Ingersoll. His long and useful life was spent in the service of his Master and in the best interests of that Church which he so dearly loved. And now again we are called upon to chronicle the death of another life long servant of the Church in the person of the Rev. **Joel Thomas Wright**, of this place, in the county of Oxford. He was a man of many parts. And his conception of constitutional law and order would have marked him out as one who was entitled to favourable consideration from any who might desire the services of one who possessed the talents which he showed in many ways and at different times in a marked degree. He had many friends who appreciated some of his worth and who gave full proof of their attachment and devotion on the day of his funeral. There were present on that occasion many of his old parishioners from various parts of the diocese. Numbers were there from Detroit, London, Woodstock, Stratford, and other parts. His remains were taken to Otterville, where his wife, who pre-deceased him a few years ago, was laid to rest. For some time past his fading faculties began to show unmistakable evidence of his approaching end. But all that loving hearts and willing hands could do for his comfort was done with lavish kindness and unstinted devotion to minister to the wants of his declining days. His end was peace. He died sitting in his chair in his own study, Requiescat in Pace.

**Windsor.**—Church of the Ascension.—A very successful men's banquet under the auspices of the Senior Chapter of the Brotherhood of St. Andrew was held in the parish hall of the church, on Tuesday evening, the 14th inst. The object of the function was to bring the men of the church together for a social evening, to promote better acquaintance and goodfellowship amongst the men and to interest them more actively in the work of the church. Nearly 150 men sat down to supper at 7.30 o'clock. This was followed by a toast list interspersed with musical selections. Mr. O. E. Fleming acted as toastmaster for the evening.

**Petrolia.**—Christ Church.—The Bishop of Huron held a Confirmation service in this church on Monday, February 13th. The Bishop preached an interesting and impressive sermon from Romans 14th chapter, and part of the 7th verse: "None of us liveth unto himself." At the close of the service the Bishop dedicated a new oak holy table, and a brass mural tablet. The holy table with the re-table is finished in golden oak, with carved panels. It is a gift from Mr. Charles Egan, in memory of his mother and sister. The tablet is also a memorial, presented by Mr. Egan and Mr. E. S. Goodier, of Maxville, Ont., in memory of Mrs. Egan and Mrs. Goodier, the mother and sister, and wife respectively of Mr. Egan and Mr. Goodier.

**Middleton, Holmesville and Summerhill.**—This parish is about to sustain a loss, in the removal of the Rev. W. H. Dunbar, which will take effect at the beginning of March. During his incumbency—extending over a period of almost three years; much progress has been made. When Mr. Dunbar took up the work it was found to be in a very unsatisfactory state indeed, but by the faithful discharge of his duties and by earnest perseverance, his efforts have been crowned with success. Each of the three churches has lately been renovated both internally and externally. A new shed has also been erected in connection with Middleton church. The services are attended by large and appreciative congregations, while there are two A.Y.P.A.'s. Two Ladies' Guilds and a Ladies' Auxiliary, all doing a good work. The parishioners are extremely sorry at losing Mr. Dunbar and his amiable young wife, amongst whom they are very popular and most highly respected. The parishioners of Bervie, etc., are to be congratulated on securing the services of such a faithful and efficient minister as Mr. Dunbar has proved himself to be.

**Invermay.**—Christ Church.—On February 2nd, an interesting event took place in the schoolhouse when Mr. John F. Brunton, who has for 12 years past been superintendent of the Sunday School, was presented with an address and a beautiful 400-day clock, by the teachers and the scholars of the school. The rector presided and the address was read and the presentation made by Mr. Joseph Wolfe. A few words were also said by Miss J. Neil, Mrs. Whitworth and Master Victor Roberts. Mr. Brunton made a feeling reply.

**Walkerton.**—St. Thomas'.—This new church was set apart and solemnly dedicated to the service of God by the Lord Bishop of the diocese, on Sunday morning, February 5th. At all of the three services were held during the day the Bishop preached to large congregations. Amongst the large congregations that were present at the various services were many former parishioners who had come from distant places to attend the opening ceremonies. Many from adjacent villages and surrounding country were also in attendance, thus showing the interest evoked by the event in this neighbourhood. The formal dedication of the church for the purposes of Divine worship took place at the 11 o'clock service. Following the dedication ceremony, appropriate music was furnished by the choir and special passages of Scripture read by the pastor, after which the Bishop delivered the first sermon preached from the new pulpit. "Besides their being a most eloquent utterance, the remarks of His Lordship were especially in keeping with the occasion. "It has been customary at all times and among all people," said the Bishop, "to set aside

In concluding, he congratulated the rector and congregation on having such a magnificent church, and also the people of Walkerton on having such a handsome edifice added to their list of public buildings. As will be noticed by a glance at the cut of the church the structure is well worthy of the good things said about it. Designed by Mr. Denison, architect, of Toronto, and erected under the supervision of Mr. Grey, architect, of Harriston, it is a model of the builder's art. Gothic in design and built of cut stone and compressed red brick, the structure is distinguished for its solid massive appearance. The large bell from the old church swings in a large spacious tower, while the beauty of the building is enhanced by three memorial windows, painted and designed to represent The Ascension. The large central memorial window was furnished by Miss Corinna Sinclair in memory of her mother, Mrs. (Dr.) Sinclair, who was a faithful worker in the Church. The memorial window on the left is erected by her family to the memory of Miss Alice C. Buchan, for 20 years organist of the church; while the memorial window on the right was given by friends in memory of Alexandrina Sinclair Squire, formerly known here as Miss Allie Sinclair, and for many years a member of St. Thomas' Church choir. The interior of the building is handsomely designed, the ceiling, which is open roof in pattern, is finished in Georgia pine, while dormer windows admit of the church being lighted from above. The pews are of black ash, while the chancel furnishings are oak. The altar, which is also of oak, and of special Gothic design to suit the architecture of the church, was presented by Mrs. John McConkey in memory of her late husband, Mr. John



**New St. Thomas' Church, Walkerton.**



**Rev. R. Pedue, Rector.**

places for religious worship, and a history of the human race as far back as the records go, shows that the best architectural ability of every people was put into their places of worship. They may, in some instances, have had only crude structures, but nevertheless, they represent the best which that people could do. The most magnificent buildings in Christendom to-day were its great cathedrals and churches, and the progress of a people may in a measure be determined by the magnitude of these structures. The Israelites first worshiped, continued the Bishop, in a tent of skins, but they advanced and grew in strength until they finally erected the great Temple of Solomon, probably the greatest structure of the ages. The old St. Thomas' Church building in Walkerton represented the best that the early Anglican settlers could do, and they, no doubt sacrificed greatly in erecting it. But as the congregation increased in strength, it was in keeping with the spirit of advancement that they should desire a better edifice for worship. That desire had found fruition in the splendid structure which they were to-day opening, an which, indeed, was second to no other church in the diocese. As there is always a man for every work, the man needed in this case seemed to have been provided in the person of the present rector, the Rev. R. Pedue. When he visited here four years ago the project looked almost like a hopeless case, and nobody would then have imagined that the congregation would be to-day opening such a splendid edifice. But Mr. Pedue, in the meantime, had appeared upon the scene, and backed by the earnest efforts of the congregation and many friends of the Church he had succeeded in bringing the work to its present complete state.

McConkey. The altar linen was also presented by Mrs. McConkey. The pulpit, which is of oak, was furnished by former parishioners. The beautiful brass lectern, from which the lessons are read, was furnished by Mrs. Tucker of Burlington, who also carpeted the whole of the chancel with Brussels carpet and gave \$200 to the building fund. Mrs. Tucker will also be remembered as having turned the first sod in connection with the new church. Other donations are: brass altar book stand by Mr. Jas. Rolston, Dunnville; pair brass altar vases by Messrs. Keith & Fitzsimons, Toronto; alms basin by Mrs. Stauffer in memory of her father, Mr. Henry Bacon; book markers by Mrs. John Heughan, California; pair altar vases by Mrs. Richardson, Jr.; Bible for lectern in memory of Alexandrina Sinclair Squire by her friends; Book of Common Prayer by Mr. L. J. Perry; pair of beautifully carved oak hymn boards by Mrs. Samuel Arcott and book markers by Mr. G. McNaughton, of Dundas, Ont. The church was furnished throughout by the Valley City Seating Co., the work being much admired. The church is supplied with a spacious basement, kitchen, dressing rooms, vestry and large organ chamber. It is illuminated throughout with clusters of incandescent lights. The edifice cost about \$10,000, of which amount \$7,000 was raised in cash during the year. In addition to this \$250 were taken in at the opening services on the 8th inst., and about \$40 at the women's tea on the following day.

**Millbank.**—Grace Church.—On Sunday evening, Feb. 12th, a union service of the Methodist, Presbyterian and Anglican churches was held in Grace Church in place of the regular evening

service in connection with the British and Foreign Bible Society, in commemoration of the 300th anniversary of the publication of the authorized version of the Bible in English. The Rev. W. M. Haug, the Presbyterian minister, gave a very interesting and able address upon the history of how we got our Bible, showing the great labour and self-denying efforts of those connected with this translation; many noble men even giving their lives to the work. The incumbent, the Rev. F. R. Hughes, gave a most interesting and instructive address on the work of the British and Foreign Bible Society, showing the great work which had been done by it in distributing the Bible in no less than 424 languages. Pointing out how all Protestant denominations were indebted to it for the great and indispensable help received in Foreign mission work. The Methodist minister, the Rev. Mr. Cooper, was unable to be present, owing to having to conduct his regular evening service in Milverton. A congregation of about 325 was present entering heartily into the service. One cannot help thinking how much better our churches would be filled had we church union. A thank-offering collection was taken up amounting to over \$9, to go to the work of the Bible Society.

**Port Burwell.**—Holy Trinity.—In the Oddfellow's Hall last night, under the auspices of the Ladies' Trinity Church Guild, a most enjoyable, amusing and instructive entertainment was given for the purpose of helping to defray a debt which has been hanging over the parish for sometime and which now, owing to the indomitable pluck and untiring energy of the said ladies is now almost extinguished. The hall was full to overflowing with a most orderly and appreciative audience. Mr. Fred Perrin, from Toronto, sent out by the Harry Rich Entertainment Bureau, simply brought down the house with each of his character performances and had to appear after each piece to the call of numerous and vociferous encores. It is no exaggeration to say that though he was intensely funny, there was not a word or gesture touching upon the vulgar or profane, in fact, his whole performance can be classed as safe for any audience. The other items of the programme were supplied by Mrs. Fay, Miss McLean and Miss May Walker, and each rendered their songs in a manner far above the usual amateur artists and they are each and all looked to upon every occasion whenever there is an entertainment of any kind as ladies competent to satisfy the most critical audience. The proceeds far exceed the most exaggerated expectations of the ladies who undertook the responsibility of getting up such an evening's treat for the people of Port Burwell and its neighbourhood.

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## RUPERT'S LAND.

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

**Winnipeg.**—The Winnipeg Clerical Union met on Monday, February 13th, at St. Matthew's Rectory. The Rev. G. H. Broughall, of St. Michael's, took the passage of Greek Testament (1 St. Peter 2:1-12). An excellent paper was delivered by Canon Matheson (St. John's College) on the subject of the "Atonement," and a helpful discussion followed. These meetings are held monthly at the homes of the city clergy.

The Rev. J. W. Wolfe has resigned the incumbency of Wanwanasa.

**Elgin.**—The Rev. D. D. Parker, formerly curate of Holy Trinity Church, Winnipeg, has been unanimously elected Rural Dean of Souris replacing the Rev. N. Hewitt, who resigned recently. The Archbishop has confirmed the appointment.

**Hartney.**—A meeting of the Rural Decanal Chapter of Souris was held at this place on Monday and Tuesday, February 6th and 7th. All but two parishes were represented by their clergymen. Those in attendance were the Revs. Hewitt, Souris; Ram, Melita; Hammond, Pierson; Parker, Elgin; Groeux, Reston, and Mr. McCall, lay reader, Souris. The opening service was held in St. Andrew's Church Monday evening, when a very appropriate sermon was preached by the Rev. H. S. Ram, of Melita, the other clergy taking part in the service. A full choir was in attendance. On Tuesday at eleven o'clock there was celebration of the Holy Communion conducted by the Rev. G. S. Brownlee, of Hartney, assisted by the Rev. H. N. Hewitt. After lunch, which was served at the Rectory, the Chapter met for business. The

principal object of the meeting was the election of a Rural Dean to take the place of the Rev. R. N. Hewitt, who, after a long period of useful service, had, because of ill-health, tendered his resignation, for which many regrets were expressed by his brother clergymen. The ballot resulted in the unanimous choice of the Rev. T. D. Parker, Rector of Elgin. The Rev. S. Ram was elected secretary. The matter of arranging for the Archbishop's visitation in May was next proceeded with, and after various other matters had been disposed of, hearty votes of thanks were extended to those who had so kindly extended their hospitality to the visiting clergy, and the meeting dispersed to reassemble at Elgin during the second week in June.

**Winnipeg.**—At a meeting of the Executive Committee of the Diocese of Rupert's Land the treasurer read a statement on the Home Mission Fund, showing the finances to be in a satisfactory condition. He also submitted a statement, apportioning the amount to be asked for the Home Mission Fund for the present year, and this was referred to the Rural Deaneries for their approval. Grants were made to the parishes of Ninga and Rivers and arrangements were made to open three new missions along the shores of Lake Manitoba, somewhere in the vicinity of Fisher River, Lily Bay and Sandy Bay. The Archbishop reported that the Rev. W. Stocker had been transferred from Elkhorn to St. George's, Brandon, the Rev. A. E. Avery taking charge of the parish of Elkhorn until Easter; also that he had appointed the Rev. J. W. O'Donnell to Manitou, and that the Rev. B. L. Whitaker would shortly take charge of Morden.

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## SASKATCHEWAN

**Jervols A. Newnham, D.D., Bishop, Prince Albert, Sask.**

**Lloydminster.**—St. John's Minster.—A splendid modified pipe organ has been purchased for the Minster from St. Luke's Church, Fort Reuge, Winnipeg. This organ has been installed, and on Wednesday, February 8th, a recital was given, to which the public was invited. The Minster was filled to its utmost capacity by those anxious to hear the organ for the first time, and it is not too much to say that they were given two hours of real uplifting pleasure. Mr. Haines, the Minster organist, was assisted by Mr. Frank Stevenson, formerly organist and choirmaster of the Calgary Presbyterian Church, and who, while acting in that capacity, received from Dr. Bridge the high praise of giving the truest exposition of music of any choir that he had met with during his Canadian tour. Mr. Stevenson is now choirmaster at the Minster, and last summer he took the choir to the Saskatchewan Musical Festival, and there won the champion choir shield, and also the silver cup for the best musical organization at the Festival. During the recital the choir was present and rendered three most beautiful anthems, which greatly added to the musical treat of the evening. It is a subject of congratulation at the Festival. During the recital the leading members of the Mission Church, St. Peter's, Mr. J. C. Hill, has won the silver cup for the best peck of oats at the International Grain Show at Columbus, Ohio. This cup is valued at \$1,500, and the holder has the privilege of saying that he has the best exhibit of oats in the world. This grain has been grown by one of our sturdy colonists from Woolwich, England, who, seven years ago, was employed by His Majesty as an ironmonger in his great Arsenal there, and yet some people are ignorant enough to say that English immigrants are no use. The winning of this cup is the thirty-ninth grain prize won by the people of the Lloydminster district in 1910. It speaks volumes for the settlers and the place.

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## CALGARY

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

**Didsbury.**—St. Cyprian's.—The pulpit of this church was very acceptably filled on Sunday, February 12th, by the Rev. Chas. F. Washburn, B.A., of Edmonton, who also officiated at the celebration of Holy Communion at 8 a.m. at Didsbury and at 3 p.m. at Rugby. Mr. Washburn complimented the congregation and the incumbent, the Rev. E. G. Heaven, on the success of the box social, held in the opera house on the previous Friday evening, when nearly \$80 was realized, which amount will be applied to the building debt.

## Correspondence

## EMMANUEL COLLEGE, SASKATCHEWAN.

Sir,—At a meeting of the Board of Emmanuel College, held Feb. 13th, a contract was signed for the erection of the permanent building for Emmanuel College, Saskatoon, Saskatchewan. The cost of the first half of the building will be \$50,000, which, together with \$1,400 drainage and something more for furnishing, will mean that by the 1st of October we must have \$55,000 in hand. This is the very cheapest the Board could erect a permanent building, according to the requirements of the university authorities, who have given us five acres of land for the site. The building is to commence in April, and to be finished ready for occupation in September. The need of it will be evident when it is remembered that thirty deacons come in for their last year's training from September 1st to May 1st. In addition there are twenty-six third year students, about twenty-eight second year students, and a number of first year students to be provided for between the permanent and the temporary buildings. Churchmen down east will realize that we have a large task ahead of us. Will some of those in the East who are able give us a helping hand in this matter, and make some contribution towards getting the work of the Church of England solidly and permanently planted in this great West land? We will raise all we can ourselves, but just in the time of our crisis and development it would be a generous thing for Churchmen down East, who have their churches and colleges, to help us get our start. Believe me to be, yours very faithfully,  
George Exton Lloyd.

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## ACKNOWLEDGMENTS AND A FURTHER APPEAL FOR MORE HELP FOR A BROTHER CLERGYMAN.

A. B., Toronto, \$1.00; the Rev. C. P. Abbott, 33 Brooks Ave., Burlington, Vt., \$1.00; A Churchman, \$1.00; the Rev. H. J. Condell, Bayfield, \$1.00; Mrs. M. Grasett, Simcoe, \$5.00; J. W. Willis, Aurora, \$2.00; the Rev. E. R. James, Craighurst, \$2.50; total \$13.50; previously acknowledged, \$18.50.

Sir,—With your kind permission I am once more appealing for my brother clergyman. I am thankful to say the last account I heard from him was that he was improving slowly, but must have complete rest for at least two months. I would like to draw the attention of all readers of your valuable paper to the great expense connected with such a long and severe illness as my brother clergyman has had, for whom I plead and, especially so during the winter months, when fuel has to be provided and the house kept at a certain temperature for one in a weak condition. I trust this shall be the last time I shall have to trouble you, Mr. Editor, as I feel confident that Churchmen will come to the relief of a brother in distress and obey the Divine command, "Love the Brotherhood." Thanking you most heartily for favours already received. Yours truly,  
Rev. Wm. Lowe.

Lucan, Feb. 9th, 1911.

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## PRAYER FOR MISSIONS.

Sir,—In your number of 9th inst., in a letter on Prayer Book Revision, appears this remark: "Why, in these days of renewed keenness in foreign missions, are we left with but one direct prayer for Missions?" And then the writer proceeds to refer this to one of the Collects for Good Friday. May I be allowed to remind him and your readers that there is a "direct prayer for Missions," appointed to be said twice daily, viz.: at Morning and Evening Prayer, i.e., the first clause of "A Prayer for All Conditions of Men"? If clergy and people alike would offer that petition, as they ought to do, with a vivid remembrance of what they are praying for, who can tell the greatness of the blessing, which would be vouchsafed, in increased earnestness of purpose "to make God's ways known upon earth. His saving health unto all nations"?  
F. Courtney.

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I am glad to think  
I am not bound to make the world go right,  
But only to discover and to do  
With cheerful heart, the work that God appoints  
—Jean Ingelow.

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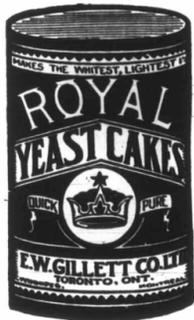
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Churchpeople must show their faith by their personal lives. There is nothing so aggravating or so exasperating as the spirit of men who claim a superior holiness, and if we are Churchmen and Churchwomen, and if we desire to be not unworthy of that high title, we must set ourselves to cultivate the spirit of grace, purity and love.—Bishop Weldon.

The Rev. T. P. Thurston was consecrated Bishop of Eastern Oklahoma on the Feast of the Conversion of St. Paul in St. Paul's Church, Minneapolis, of which he has been rector since 1903. Twelve Bishops took part in the act of consecration. Dr. Tuttle, the Presiding Bishop, was the celebrant, the Epistle and Gospel being read respectively by the Bishops

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of Kansas and Oklahoma. The sermon was preached by the Bishop of Massachusetts. On the day previous to his consecration Bishop Thurston was presented with a handsome episcopal ring by the clergy of the diocese of Oklahoma.

The movement to erect a parish building for the Memorial Church of St. Paul the Apostle, Philadelphia, (Fifteenth and Porter Streets) in memory of George C. Thomas, has made such progress that it is now expected that the cornerstone will be laid soon after Easter. The rector, the Rev. Edwin S. Carson, announced that \$11,000 is in hand toward the cost of the building, which is estimated at \$40,000. The plans include a commodious Sunday School hall, guild rooms, a gymnasium, and a cloister connecting the building with the church, which was erected by Mr. Thomas some years ago as a memorial to his parents.

The Oxford University Press will celebrate the tercentenary of the Authorized Version of the Holy Bible by issuing shortly a photographic reproduction of the black-letter edition of 1611. Mr. Alfred W. Pollard has written a bibliographical introduction of upwards of fifty pages. The volume will contain "The Translators to the Reader," various illustrative documents, and, of course, the Apocrypha. Mr. Henry Frowde also announces a cheaper reprint in Roman type, page for page, of the edition princeps, similar to that published by the Oxford University Press in 1833, the extraordinary accuracy of which, Mr. Pollard says, has been everywhere

acknowledged. This volume will be 8 inches by 5 1/2 inches, and will also contain Mr. Pollard's introduction.

Good Friday this year will witness an extraordinary spectacle in the streets of London. The Anglican Church is organizing a great procession to constitute a "public act of faith." The clergy and laity will take part and headed by the Bishop of London and his suffragans, will march from the Church of St. Martin-in-the-Fields, Trafalgar Square, to St. Paul's Cathedral, through the crowded thoroughfares. There will be no banners or bunting of any sort, and only the robes of the clergy will give the marchers a spectacular effect. A single



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huge cross will be carried. Two hundred clergymen and probably 3,000 laymen will be in the procession. A service will be held under the dome of St. Paul's Cathedral. "The whole purpose of the demonstration," said the Bishop of London, in a recent interview, "is to avow our faith in Christ, in a public way, and we hope the act will bring a blessing upon England and the Empire. This is the first scheme we of the Church are preparing for coronation time, and there will be many more before the year is out. It will be a time of taking up and going forward among

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Christians. Litanies and hymns will be sung during all the time the procession is on the way, and when St. Paul's is reached, the hymn for London will be sung on the steps. Originally all litanies were intended to be sung in procession. Public demonstrations to enliven faith accomplish great things, politically. We not use them to attest our faith in the divinity and all-importance of Christ's message to the world?"

Appointment of a Native Archdeacon.—The Bishop of Lahore has appointed as a second Archdeacon of the diocese, the Rev. Ihsan Ullah, of the C.M.S., in charge of the Jhang Bar Mission, and installed him on the Third Sunday in Advent, under the title Archdeacon of Delhi. The Bishop has arranged, after consultation with the Executive Council of the C.M.S. and the Mission Council of Delhi, that the Archdeacon's sphere shall be: "To go about among the Indian congregations for the object of deepening spiritual life, stirring them up to more systematic self-support, and sug-

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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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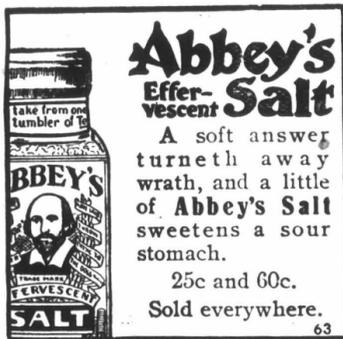
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gesting methods for its promotion; to give attention to the condition of religious education in Mission schools with a view to increasing its efficiency, and to make report of the same to the Bishop from time to time; to exercise pastoral care of Indian Christians who are resident in isolated places, and out of touch with congregational life; and to investigate and report upon such cases of discipline as may be committed to him by the Bishop." This item will be of special interest to many Church people who met the Rev. Ihsan Ullah, when he visited Montreal ten years ago. On that occasion he was the guest of Dr. Hackett at the Theological College. During his stay in Montreal, he met most of the Seminarians and greatly impressed them. Some of his experiences in India were incorporated in an article on Missions by Dr. Boyle, which appeared in the Diocesan Magazine.

A very interesting function took place in the Cathedral Choir Vestry,



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Dundee, lately, the eve of the Brechin Diocesan Synod, when the clergy of the diocese presented to the Bishop a handsome red cope, for the use of himself and his successors. The gift had originated in the desire of the clergy to mark in some way their appreciation of the decision of the Primus last spring not to allow his name to be brought forward for the See of Edinburgh. The presentation was made in a few apt sentences by the Dean. Thereafter, the Rev. A. T. Bell, on behalf of those priests who had worked under the Primus in the diocese, but are now serving elsewhere, presented as a personal gift a beautifully embroidered red stole. The

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Primus, who was completely taken by surprise, expressed in feeling terms his grateful thanks for both gifts. The cope and stole were worn for the first time at the Synod Celebration of the Holy Eucharist on the 21st. The cope was worked at St. Margaret's Convent, East Grinstead, and is a beautiful example of ecclesiastical needlework. The orphrey is embroidered in gold on a reseda green background, with the sacred monogram surmounted with a crown. The hood is of cloth of gold, embroidered with a similar design. The material of the cope is crimson damask, figured with a vine pattern. The stole was also worked by the East Grinstead sisters. It is of the same silk as the cope. The design consists of the arms of the diocese and Cathedral of Brechin, entwined with white Jacobite roses, and surmounted by the thistle. At either end embroidered in gold is a cross, beneath which is the word Alleluia. The Bishop of Edinburgh has recently received the gift of a beautiful pastoral staff from "The Archbishop, Clergy, and Friends in London." The crook, which is chaste, carved in oak, has at its base on four sides the emblem of St. Mary, the fleur-de-lis, and into it has been worked a relic which was handed down from Bishop Dowden, and is said to be a portion of the staff of Joseph of Arimathea. On one side of the staff there runs in Latin the inscription: "Feed My lambs, feed My sheep," and on the other, "To God alone be the glory and honour." The staff, which has been much admired, was carved by a lay clerk of Salisbury Cathedral to the design of Mr. Reev-

### Children's Department

#### CATS AS GOVERNMENT SERVANTS.

The principal governments of the world acknowledge the business ability of cats by placing under their surveillance mail-bags, grain-bags, army stores and other goods belonging to the various departments. The English Government employs a large number of cats in the various government offices, barracks, prisons, docks and workshops. The number can not fall far short of two thousand. These animals work solely for the British Government, and for their services are duly rewarded with a liberal supply of food and cozy quarters.

The writer recently made a trip to London with a view of making the acquaintance of the official cats.

Miss Trillie Williams, a prettily marked Persian of unblemished pedigree, is an important member of the War Office staff. She receives a grant from the British Government of twenty-five cents a week. For hours she paces the cold dark corridors in the basement and chases away the vermin that attack the thousands of old documents which, until a few months ago, were stacked there.

At the offices of the privy council you will find Tommy Liza, a fine tabby of sixteen years and full of honour. Tommy Liza has listened to

more state secrets than any other cat in John Bull's service and yet, strangely enough, they don't seem to

## Flatulency or Wind On Stomach

As it is Commonly Named, Means That Decaying Food is Making Gas.

This most serious condition is very prevalent and results most distressingly and fatally oftentimes. The stomach in cases of flatulency is unable to digest the food properly. Decay sets in, gases form, extend the stomach, force their way downward into the bowels, and if not relieved it extends upward pressing against the lungs, liver and heart, causing shortness of breath, belching, foul odors and many times sudden death.

Foods which are filled with gases, when taken into a deranged stomach cause flatulency rapidly, vegetables being especially given to this quality. Against such a condition the stomach can do but little, because these foul and poisonous gases affect its glands, muscles and tissues to such a degree as to incapacitate it almost at once.

These gases distend the stomach in all directions, preventing the contracting muscles from doing their regular duties, or if they do force the gas from the stomach it goes elsewhere in the system with even more harassing results, and then the decaying mass still remains to generate more gases.

The most effective methods for allaying flatulency is to remove the cause of gas making. An emetic will do this but the stomach will have the same trouble the moment new food enters it.

Stuart's Dyspepsia Tablets get at gas food at once, digest it, prevent decay, quickly reduce food to nourishment, make good rich gastric fluid and pass the digested food to the intestines, giving the stomach its rest and the system its nourishment. Flatulency simply cannot exist where these little tablets are used. They build up the stomach fluids so that it matters not how many vegetables you eat or food containing quantities of gas, the stomach does its work well and quickly.

Stuart's Dyspepsia Tablets are sold everywhere and used the whole world over by sick stomachs and stomachs that want to eat heartily and yet not get sick.

Every druggist carries Stuart's Dyspepsia Tablets, price 50 cents per box. The demand for these little digesters is constantly increasing. Forty thousand physicians in America and Canada use them and prescribe them. Send us your name and address and we will send you a trial package by mail free. Address F. A. Stuart Co., 311 Stuart Bldg., Marshall, Mich.

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**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 our 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.

trouble him much. But then his constitution is a strong one in spite of his age. He sleeps on the rug in front of the fire in the privy council room and blinks and nods his head while British ministers discuss far-reaching questions.

All cats in the service of the British Government are on the payroll, each receiving as a general rule twenty-five cents per week. Should any of them fall ill, the head of the department to which the animal belongs is at liberty to call in a veterinary and charge the government with his services. In the Home Office is a cat rejoicing in the name of Toby, who is constantly in the doctor's hands. He suffers from asthma and positively dreads the advent of London's cold and fogs. He is eleven years of age and is a great favorite with every one.

The official cat at the Board of Trade is Mac, four years of age. The only claim he appears to have to fame is in the hunting field where he can dispatch more mice in half an hour than any other cat would in a week. Joe is at the head of the Board of Education. Two summers only have passed over his head, yet he is an old hand at catching mice and rats.

At the Paymaster-General's office the official cats are Duke and Duchess, and though they have not distinguished themselves so far, they show great promise for their age—only five months. They were christened Duke and Duchess because they came from the Duke of Wellington's house at Stratfield.

In one of the new post-office buildings at St. Martins-le-Grand are six magnificent cats representing the official feline staff of the department. It can not be said that their duties are very arduous, for the concrete floors and stone walls do not offer very attractive quarters to rats and mice. In the older buildings of the post-office, however, cats are absolutely essential to keep the rats away from the mail-bags.

At the Tower the Ordnance Department employs cats to protect the military stores, and every week the order for their allowance is duly signed and recorded by the captain in charge. Numerous cats are also kept in various departments of the Arsenal at Woolwich and at all places where stores of any kind are housed. The animals often become pets with the men and every store has its favourite cat. There is a cat in the barracks at Knightbridge, London, which has been taught to turn somersaults and walk across a rope slung between two chairs. For giving such performances for the amusement of the British Tommies and for chasing away the mice, he is officially granted the usual allowance of twenty-five cents weekly.—"The World To-Day."

## OBEYING ORDERS.

The master mechanic had finished showing me through the great car works, where hundreds of men were at work. It was a great railroad plant at the end of a division of one of our greatest railroads. It had been an inspiring hour for me. The order, the power that I had seen displayed, the splendid system with which everything was managed, the well-kept walks, the rush and push and hustle of it all, filled me with admiration for the general who was the one man under whose charge all these great activities were being carried on so admirably. He had an oversight of all. Every man in the employ of that division was under him. Every train that went out or came in, every pound of coal that was used, every gill of oil, every can of paint, every bolt, every particle of repair to car or road-bed, were all under this man's supervision, in one way or another, though, of course, he had his lieutenants to look after the details.

After we had gone through the great shops and were chatting in the plain but well-appointed office, I said to him, "How did you get this position?" I was interested to know for he had told me that he had begun work in this great shop as a labourer at a dollar and a half a day.

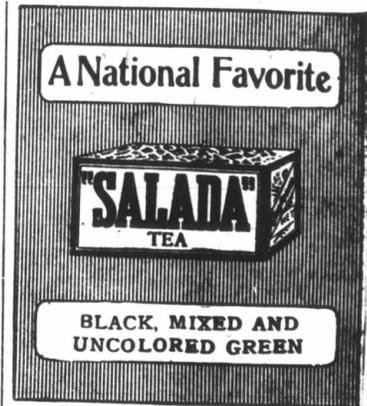
He had remarked this incidentally and as I saw the vast amount of ability which must have been developed in order that he might do what was now being done, I was interested to know by what process he had climbed up the ladder of responsibility and success. So I was asked how it came about that he had managed to climb so high. Turning to me, he simply replied—and I shall never forget that answer:

"I have reached my present position by doing what I was told."

That was all he said, but this simple reply spoken most naturally and quietly, tells volumes, and is one of the choicest secrets of success known to the business world. Almost all of those who employ labour tell me that the one thing that they find most difficult to secure is a man who will do exactly what he is told, and do it thoroughly and patiently. No man who is a man wants an employee who is a mere machine, but there is no activity in the world which does not need those who are willing to obey orders. The boy who enters the employ of any business house, determined to do the very best that can be done, the things that he is told, and who is always found in his place doing this, will be certain before long to be requested to do something higher and more important.

## THE VALLEY OF PIGEONS.

One of the commonest sights in the land of Palestine, we are told, is the pigeon. Every house in Palestine, except perhaps the very poorest, has its pigeons. The better class of people keep their pigeons in a dove-cote made of mud of brick, roofed over to keep out the rain. In such a dove-cote are put wide-mouthed earthen



pots, which serve as nesting-places. The poorer class of people have smaller dove-cotes, while a very poor man will keep the pigeons right in his own home, letting the birds fly in and out through the door of the house.

Pigeons also make their homes in large numbers in the rocks and clefts of the hill sides in Palestine. One of the most remarkable places near the Sea of Galilee is called the Valley of Pigeons, because such large numbers of these birds are there found.

The Bible often refers to pigeons, and speaks very often of doves, which belong to the pigeon family. The turtle dove is mentioned more than fifty times in Scripture. The coming of the turtle dove was one of the signs of the springtime, and we may well imagine the joy of the people when this bird made its annual appearance.

## Be Warned by Headache

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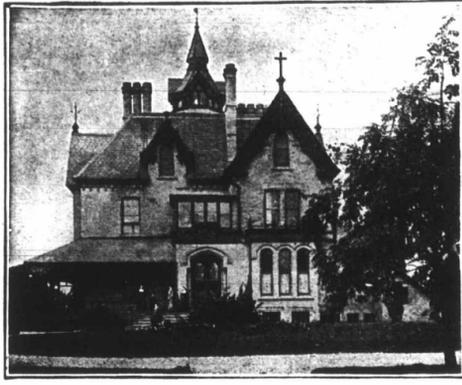
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The Right Rev. Dr. Edward Atwill, Bishop of Kansas City, died on January 24th, in his 71st year. He was consecrated to the episcopate on October 14th, 1890.

The parishoners of Christ Church, Hackensack, N.J., have decided to place a handsome pulpit in the church as a thankoffering for the forty years' faithful ministry of the Rev. Dr. W. W. Holley, now the rector emeritus.

Mrs. T. H. Foulds has given to the church of the Messiah, Glens Falls, N.Y., a large and commodious rectory in memory of her father and mother, Mr. and Mrs. J. W. Finch.

By the filing of the will of the late Mrs. Mary L. Hall, an aged widow, who resided in Racine, Wis., it is learned that her estate, estimated of the value of \$75,000, has nearly all been left to the Church and charity. After several bequests aggregating about fifteen thousand dollars, the residue is to be divided—one-half to St. Luke's Church, Racine, one-quarter to Racine College, and one-quarter to St. John's Church, Burlington, Wis., where the testator formerly resided, her husband having been president of a bank at that place.

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