

# Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD  
THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.  
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VOL. 37

TORONTO, CANADA, THURSDAY, JANUARY 27th, 1910.

No. 4.

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Lady organists are fairly numerous, but we should imagine there are not many who can claim fifty years' service in one church. This remarkable record has been achieved by Miss Mary Lillywhite, of West-hampnett, who has just been presented by the Vicar with a purse containing £28 and an address on her retirement. The subscribers to the testimonial included the Duke of Richmond and Gordon.

One of the oldest clergymen in the Church of England is the Rev. Prebendary E. B. Hawkshaw, who has been Rector of Weston-under-Penyard for over fifty-four years. For a longer period than that, viz., for fifty-six years, he has been a J.P. for the county of Hereford, and for twenty-one years he has been chairman of the vestries. He is now retiring from the bench, but is still retaining his rectory. He was ordained deacon in 1841, and has thus been nearly seventy years in orders.

Mr. Justice Madden has been appointed Chancellor of the United Dioceses of Down and Connor and Dromore, in succession to the late Mr. Justice Fitzgibbon, Recorder of Belfast.

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It was mentioned in an English newspaper of recent date that it was estimated that during Christmas week more than 70,000,000 letters, cards and newspapers were handled by the London letter postal staff, while the parcel post staff dealt with over 2,000,000.

The medical profession of Hull have placed a memorial window in Holy Trinity Church in memory of the late Dr David Lowson, a distinguished surgeon. It was unveiled yesterday by Dr. Merson, of Willerby. Dr. Lowson held the Albert Medal for bravery, having nearly lost his life on one occasion through sucking diphtheria from a child's throat. He died through septic poisoning after performing an operation on a patient.

As a joint memorial of Dr. H. F. Johnson, late Bishop of Colchester, Mr. Frank Taylor, of Bucknalls, and Mrs. Helen P. Burton, the wife of the Vicar (the Rev. H. Darwin Burton), a holy table and reredos have been erected by subscription in the Lady Chapel of St. Saviour's Church, St. Alban's. At a special service, which was held lately, the gift was dedicated by the Bishop of Colchester.

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On a recent Monday evening a meeting of the members of the congregation of St. Mary's Church, Brighton, was held, when a cheque for £250 and a cabinet were presented to the Rev. Hubert Brooke on the occasion of his retirement. Mrs. Brooke received a silver tea-set and tray.  
 The Bishop of Derby recently unveiled a memorial to the late Duke of Devonshire in the church at Edensor, the model village on the Chatsworth estate. The cost of the memorial, which is a reredos, was subscribed for by the tenantry and parishioners of Edensor and Pelsley. The reredos is of marble and Derbyshire alabaster and some red marble, locally known as the "Duke's Red," has been used. The reredos was designed by Sir Aston Webb, R.A.

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The Dean of St. Alban's (the Very Rev. W. J. Lawrance) has been presented by the Bishop of St. Alban's, the Bishops of Barking and Colchester and the members of the Cathedral Chapter and other clergy with three silver Queen Anne cups in recognition of his services as Archdeacon of St. Alban's from 1884 to 1909. To Mrs. Lawrance was presented a sapphire and diamond ring, and to Miss Lawrance a silver travelling clock. The Dean was ordained by the Bishop of Rochester in 1863, and licensed to the curacy of St. Paul's, Chatham, but five years later he accepted the Rectory of St. Alban's Abbey and Cathedral.

There has just been set up in the churchyard of St. Giles-in-the-Wood, N. Devon, a very beautiful crucifix in memory of Mrs. Walker, the wife of the present Vicar of the parish. It stands eleven feet from the ground, and it bears on the base a suitable inscription.

The Rev. D. Hopkin Evans, Senior Curate of St. John's, Canton, was last week, on his leaving for the parish of Llancarvan, made the recipient of many useful presents as a token of his popularity, including solid silver candelabra from his Men's Bible Class and furniture from the Canton Juvenile Choir.

At length the rectory of St. Mary's, Bryanston Square, London, has been filled up. Dean Wakefield's successor is to be the Rev. Launcelot Jefferson Percival, M.A., Vicar of St. James's, Fulham, and Priest in Ordinary to the King. Mr. Percival, who is a son of the Bishop of Hereford, was formerly for many years Resident Chaplain to the late Bishop Creighton.

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Interest received during 1909 . . .	392,970
Increase for the year . . .	75,134
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Increase for the year . . .	1,269,513
Increase in Surplus to Policy-holders . . .	271,059

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LESSON

Morning— Evening—

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# Canadian Churchman.

TORONTO, THURSDAY, JANUARY 27, 1910.

Subscription . . . . . Two Dollars per Year  
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## Lessons for Sundays and Holy Days.

January 30.—Sexagesima  
Morning—Gen. 3; Mat. 16, 24—17, 14.  
Evening—Gen. 6; or 8; Acts 18, to 24.  
February 6.—Quinquagesima.  
Morning—Gen. 9, to 20; Mat. 21, to 23.  
Evening—Gen. 12; or 13; Acts 21, 37—22, 23.  
February 13.—First Sunday in Lent.  
Morning—Gen. 19, 12 to 30; Mat. 24, 29.  
Evening—Gen. 22, to 20; or 23; Acts 27, 18.  
February 20.—Second Sunday in Lent.  
Morning—Gen. 27, to 41; Mat. 27, 27 to 57.  
Evening—Gen. 28; or 32; Rom. 4.

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

### SEXAGESIMA SUNDAY.

Holy Communion: 374, 397, 525, 640.  
Processional: 308, 384, 443, 448.  
Offertory: 399, 465, 480, 576.  
Children: 488, 608, 721, 727.  
General: 436, 452, 459, 470.

### 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.

### SEXAGESIMA.

The recognition and utilization of spiritual verities are two characteristics for which we look in every Christian life. The Christian believes that Jesus came into the world that he might have life, and have it more abundantly. And the communication of that life to the Christian changes every aspect of existence, so that he says with St. Paul, "That life which I now live in the flesh I live in faith, the faith which is in the Son of God, Who loved me, and gave Himself up for me." (Galatians 2:20). One of the changes consists in the fact of the recognition of the weakness of humanity. The Christian contemplating

the Mission of Jesus Christ becomes conscious of the hopelessness of humanity without Christ. He sees reason for the teaching of the Master, "Apart from Me, ye can do nothing." And the more this truth sinks into his being the more he distrusts himself and everything that he does apart from co-operation with the Divine. It has sometimes been alleged that Christianity dishonours humanity by dwelling upon its weakness. To be conscious of the weakness and sinful inclination of humanity and to do nothing but acquiesce and move along the line of least resistance, that is dishonouring to humanity and to Divinity as well. But the strength of Christianity is that it teaches us to honour humanity, to elevate it, by seeking always to co-operate with God. Such co-operation involves the highest dignity of our human nature because it ensures the fulfilment of God's will in and for mankind. St. Paul glories in the things which concern his infirmities. Why? Because they teach him not to put any trust in anything that he would do or so apart from Jesus. And inasmuch as he never forgets this distrust of self he is able to say out of a unique experience, "When I am weak; then I am strong." If we are to be fruitful in the Christian life we must make the Pauline paradox our own. The adversary overcomes us when we trust to our own resources and devices. The first sin of our first parents was forgetfulness of God. The first time humanity ventured apart from God humanity was overcome by the adversary. How necessary then our continual recognition and utilization of the Divine! To divorce God from any aspect of human experience is to lose the meaning and the drift of experience. What are nature, history, culture, without God? What is experience without the spiritual significance? "Vanity of vanities. . . all is vanity," if we interpret these things and act apart from God. Recognizing our weakness, and looking for Divine grace, constitute us good ground for that seed which is the Word of God. Having an honest and good heart in the sight of God, we hear the Word of God, we endeavour to keep it in every detail, and as a result we bring forth fruit. Fruitfulness and effectiveness depend upon our recognition of spiritual verities. Let us learn never to put any trust in ourselves by ourselves. Seek the power of God, seek to be workers together with Him, that we may learn how to make our weakness perfect in His strength.

### London Missions.

The London correspondent of the "Church of Ireland Gazette" gives an account of a service in a Mission Hall in a poor district in London. The congregation consisted of poor families, babies in arms, and men without collars. The address was delivered by an old working man whose grammar and pronunciation were thoroughly Cockney, but this was soon forgotten in his undoubted earnestness and heart attachment to the spiritual side of life. Here again were carols sung, but the memory left upon this auditor was the contrast the preacher drew between the shepherds who went straight to the manger and the wise men "who fumbled about in Jerusalem enquiring the way." It is a great mistake, he says, to imagine that the Church (in London) has not regard even in middle class districts, for those who are too shabbily dressed to attend church. We do not like the possible suggestion in the last sentence that poverty is a bar to church going; that is a dreadful thought; on the contrary, it should be that the poorer the most welcome.

### The Unchurched.

But this is a case where experience and wisdom had combined in realizing the different treat-

ment needed in communities of heathen. There are two kinds, the heathen that never heard the Gospel, and the heathen who are satisfied that this good news is for others and not for them. The unchurched in an old community are not like fresh material in a region that has never had the gospel. They are alienated in spirit, full of prejudices and conscious of a religious ostracism. The churches are regarded as centres of wealth and pride. To reach people in this state of mind requires men of special gifts and peculiar power. Some men are fitted to do double service, but few are so gifted. It is found that one man is an evangelistic minister and gathers into the church while another is a good teacher and pastor, building up the members into superior knowledge, love, and benevolence.

### Synods.

An illustration of the leading article of January 13th on the bewilderments and distractions in the life and work of the parish priest comes to us in a letter of the Australasian correspondent of the "Church Times." He writes, "At present in the opinion of many, there is far too much Synod; every year the Diocesan Synod, every three years the Provincial, every five years the Church Congress and General Synod," arrangements like our own. He adds, "At present because Synod is held much unnecessary legislation is enacted and many entirely undigested and indigestible enactments produced that Synod may justify its existence by the making of many laws." Opinions run in cycles. Years ago the advantages of corporate work were put so strongly that a wave of Synods, Church societies, convocations, covered the Church; everything was to be gained by working together. And no doubt great good was done. For one thing the isolation of the backwoods incumbent was broken; it was good for him and his family to mingle with his brethren and their families, and for all of them and the townspeople to inter-change views and experiences of life. But railways, newspapers and facilities of travel have largely changed matters, so much so that we have the groan from an eastern diocese, "My time for parish work is being cut into more and more, almost every month I am asked to take hold of some new extra parochial scheme, etc."

### Care of Our National Resources.

It was a wise and provident step on the part of the Government of Canada to appoint a commission with power to consider and suggest means for the conservation of our National Resources. It is not a day too soon to take this matter into serious consideration—to bring together a body of the ablest men in the country, and to charge them with the duty of indicating the steps that should be taken in the interests of the whole country to husband and develop our untold wealth in minerals, fisheries, water-powers, forests, etc. Not a year goes, by without reports in our newspapers of great and regrettable waste, and even destruction of these sources of employment and enrichment of the individual and the state. All the more regrettable is it, from the fact, that timely measures of prevention would have avoided enormous loss. In the report of the North-West Mounted Police Force just issued, it is recorded by one of the officers that along the Mackenzie River he saw great forest fires raging on either side as he journeyed. We look for excellent results from the work of the Commission referred to and earnestly hope that the National Government will promptly and effectively avail itself of its valuable suggestions.

### Increasing Cost of Living.

This vital problem is attracting wide and serious attention, and it well deserves it. It may well

be questioned whether there is amongst all the subjects that weigh heavily on the minds and pockets of the average man, one of more insistent urgency than this. There is no escaping from it. The millionaire, and the man in easy circumstances, may not feel the spur that hard necessity drives remorselessly into the side of the stunted toiler who bravely, doggedly fights the unequal battle every day of his troubled life, but the disquieting murmur of dissatisfaction will not down. Economists and capitalists are moved to think and write about it, to seek the cause and suggest a remedy. The poorer clergy to whom it comes home with pathetic force, cannot, if they would, keep it out of their sermons; and the press, the mirror of the people's mind, reflects its lengthening, deepening shadow. In considering the general proposition a New York Bank President asks a serious question in the "Wall Street Journal:" "Have we not taken too large a percentage of our labour and energy away from the production and distribution of the necessaries of life, and encouraged them to become engaged in producing comforts and luxuries?" A most serious question is this. And one that cannot be met by the stock argument, "That the the production and use of comforts and luxuries give employment to many people." Yes, but as the wise bank president suggests would not that labour and energy be of greater benefit to the community at large were it employed in the production and distribution of the necessaries of life. Is not, we may ask, the indulgence of the craving for comfort and luxury—not only a means of increasing the cost of living to the average man, but as well a means of lowering the moral tone of society and of transmitting pure and undefiled religion into a hollow form and an empty profession?

#### Canada a Producer.

A sure foundation for the optimism of the average Canadian is the absolute certainty, so far as such a term may be applied to human affairs, that his home land will in the not far distant future be one of the chief world sources for food-stuffs. Here for man and beast lies a source of illimitable supply of the necessities of life. The experience of the past, the work of the present, and the almost fabulous promise of the future, amply warrant this optimistic spirit. Our soil, climate and the enterprise of our people, all combine to prepare the way from great things to greater. The vast absorption of capital entailed by the Boer and Russo-Japanese wars has necessarily hampered its application to the development of the products of peace. Gradually, however, the balance is being readjusted and unless we are much mistaken with the rapid extension of our railway system, and the consequent occupation of immense areas of arable land, the next decade will be a marvel of agricultural growth in our Western Territory. What of the Church? Will it keep pace with the State?

#### Church Papers.

We feel constantly the indifference and often worse than indifference of our clergy and people for the Canadian Church papers. It is the same in England. A writer in the "Guardian" points out the striking difference between the way in which Nonconformists work for their papers and Church-people's neglect of them. He says, that two at least of the Nonconformist journals have a circulation in England which exceeds the joint circulation of all our papers. It is the same in Canada. Individual effort of every man and woman who has the interest of the Church at heart is one marked sign of the reality of profession. The "Guardian" itself is an example of what Church people might do. It was started in 1846 while the defection of Newman still had shaken people's confidence. The prospectus announced that the promoters were Churchmen and would endeavour to maintain that character in the treatment of ecclesiastical subjects. But the paper it-

self was to be a weekly journal of politics, literature, music, and the fine arts, Ecclesiastical, Home, Foreign, and Colonial news. But very soon the ecclesiastical subjects became the staple of the "Guardian," and now it has boldly stepped out into English life and thought as a daily paper. Never was a daily ably written and informed Church paper more needed in England than it is to-day.

#### Naval Progress.

Humanly speaking there is much deep truth in Tennyson's oft quoted line:—"The Fleet of England is her all in all." And now when our Imperial Navy is so largely made the centre point on which is focussed the search light of public opinion, it is assuring to know that Admiral of the Fleet, Sir Arthur Knyvet Wilson, who will take office as First Sea Lord before this issue appears, is, in the words of the "Journal of the Navy League," "a strong man \* \* \* who is held in great esteem by all who know him." The same journal in simple words repeats the story told by the late Sir Redvers Buller, of how Sir Arthur, in true British fashion, at the battle of El Teb in the Soudan in 1884 won the Victoria Cross. "There was a gap in the square, and five or six of the enemy rushed forward, trying to pierce the ranks. Captain Wilson advanced to meet them alone, and, breaking his sword in the effort to cut one of them down, would not retire a step but held his ground, knocking them down with his fists. Either by a miracle or by the surprising nature of his attack he escaped with a few wounds, and the square closing up rescued him." "It was one of the most courageous deeds," said Sir Redvers Buller, "that he had ever seen." The appointment of Sir Arthur Wilson as First Sea Lord, is, it is rumoured, largely owing to the wisdom and tact of His Majesty the King.

#### The Northern Base.

The extension of the naval defence of Britain's east coast has gone on imperceptibly but surely. It seems but yesterday that the line was extended to the Forth, then it was the mouth of the Caledonian Canal, and now the Orkney and Shetland Islands. Westray is one of the largest of the Orkney Islands, and like the others of them finds that the presence of the fleet brings life and business. It is strange how the remoter places show signs of old warfare. Above the bay of Pierowall on this island are the ruins of a fine old castle called Nottland which tradition says was built by Bothwell for a place of refuge for Mary Queen of Scots, though in reality it is much older.

#### Cable Rates.

Should the Post-Master General, the Hon. Mr. Lemieux, succeed in his public spirited aim of securing lower cable rates for all who have need of that means of communication to and from Canada, he will prove himself a public benefactor indeed. So important has this service become that the demand for its extension is becoming more and more insistent. Indeed the geographical obstacle of distance between, not only Canada and the Motherland, but Canada and her sister Dominions of the Empire, is growing less year by year. Greater facilities of transportation, increased steamship speed, and accommodation, rapidly growing business, political, social and religious intercourse, are strong grounds for the speedy lowering and popularizing of cable rates. We venture the prediction that the moment these rates are put within the reach of the general public, the cable business will increase by leaps and bounds, and that in this department of public utility we shall see the same marvellous growth that was evidenced in the lowering of the postal rates. We are confident that there is not a newspaper in Canada that will not hail the day when the cable rates are lowered through the instrumentality of the "Lemieux Act."

#### Secret of Strength.

In a recent number of the "Mission Field," on the authority of the S.P.G., a letter of Dr. Livingstone, till then unpublished, appeared. It was written by the intrepid missionary of Kuruman on the 23rd of July, 1843, to a teacher of his youth, a Mr. Fergus Ferguson, and discloses the source from which that remarkable man sought and found the strength by which he was enabled to do the mighty work he accomplished. The burden of the letter is as follows:—"I think nothing has struck my mind more forcibly in this country than the necessity of the Holy Spirit's influence in the work of conversion. At home I felt it, but here no sooner do we become intimately acquainted with the character of the people than the mind is overwhelmingly convinced that without Divine aid nothing can be done with them. This makes me entreat the earnest prayer of all my friends. I entreat yours. I feel that I might live all my life here and do nothing to advance the period when the Redeemer shall see of the travail of His soul and be satisfied. I implore your prayers that I may be made wise to win souls."

#### THE HYMN BOOK FUND.

The very ready and widespread adoption of the "New Hymn Book" by our congregations in all parts of the Dominion, has come, we imagine, as a very happy surprise to those directly responsible for its existence. For ourselves we may say we never anticipated its immediate general acceptance. We expected to see it introduced into a goodly number of parishes, no doubt, and we had every confidence that it would eventually win its way into general use. But even at this early date its use promises within a few weeks, or months, at the latest, to become practically universal, indeed it has become so already. For this we are unfeignedly thankful. It proves the existence of a corporate spirit in the Church, and a corresponding decline of that spirit of sectionalism lately rampant amongst us that we had hardly dared to hope for at this date, and which is indicative of real solid progress during the past few years. So far we have only heard of one congregation demurring over the introduction of the Hymn Book. The number of books sold must now reach several hundreds of thousands at least, and there will, no doubt, be a steady demand for them for many years to come. The copyright was wisely vested in the General Synod, with the object of creating a fund to be used for some general purpose, and independently, as we take it, of any diocesan schemes. As yet the destination of the money has not been decided upon. For our own part we should like to see it largely, if not exclusively, used for the establishment of a General Clergy Pension Fund, on the lines of the Fund recently established in the American Church. The administration of this Fund is absolutely unconditional, and it is contingent upon only one thing,—disability. Invalidated clergymen are assisted by it irrespective of age, length of service, contribution, diocese, or any assistance derived from diocesan funds. The establishment of such a fund, to supplement our diocesan funds, to be administered by the General Synod on the principles obtaining in the American Church, would, we think, be opportune at the present time. There is no doubt that our present system of superannuation is grievously insufficient at the present time. It is very difficult to materially increase the various diocesan funds. People have been appealed to again and again on their behalf, and it has become an old story. But a fund started on this big scale and these broad and generous principles would, we think, appeal to the imagination of Churchmen, and would probably elicit a liberal and widespread response. With a fund of this kind in operation it would be possible to establish a system of voluntary retirement at, say, sixty-seven. There are many men at this age

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who are "hanging on" to their parishes to their own and their parishioners' detriment, who could not possibly be "passed" by a conscientious medical examiner for superannuation, and who, realizing their own incapacity for full active service, would gladly avail themselves of the opportunity of retiring upon an adequate pension. We have already pointed out how the Church at large would be the gainer by a more generous system of superannuation, and how the question is one that concerns the laity at least as much as the clergy. It is possible that eventually the various diocesan funds might be merged in the General Fund. This has been done already, we understand, in some cases in the American Church, with the object of finally establishing a uniform system for the whole Church. The present state of affairs in Canada, where a man by removal from his diocese, loses his standing, is now universally recognized as grossly unjust. No one to-day attempts to defend it on principle, and therefore it is not necessary for us to enlarge upon it. We are all now practically agreed that a clergyman should carry his "standing" with him from the Atlantic to the Pacific. Hitherto no feasible opportunity has presented itself of righting this manifest wrong, which is peculiar among all Canadian religious bodies to the Church of England. The opportunity of making a definite and immediate start in this direction has come now, and we hope it will be embraced. There are, no doubt, other worthy objects in need of assistance, which might be taken later. But in our opinion the object indicated has the first claim, on grounds both of expediency and right. In mentioning an earlier age for retirement we are not advocating, be it remembered, a hard and fast rule of compulsory retirement. Some men are "young" at seventy, and their retirement would be a serious loss to the Church. At that age they have years of usefulness before them. But we would like to see the way for retirement made easy for the class we have mentioned, viz., those who by no means decrepit and capable of a good deal of occasional work, and not equal to present calls, and who feel and realize it, but are at present unable to retire because not actually disabled according to the recognized medical standards. To oblige such men to do work, for which they are physically unfit, is cruel to them, and injurious to the work of the Church.

**A SPLENDID RECORD.**

The recent appeal of the Bishop of Nova Scotia, on behalf of the cathedral at Halifax, has already received editorial commendation in our columns. By way of keeping the matter before our readers, we may again express our pleasure in being able to do something towards the realization of the Bishop's project. There is no more worthy object before the Canadian Church to-day, than the completion of the Cathedral at Halifax. It will stand, in fact it already stands, as an historical landmark of prime importance in the honorable record of the work of our Church on this continent, and it will most effectively mark for all time the attainment of the two hundredth anniversary of the planting of Anglo-Saxon Christianity in British North America. Under these circumstances the whole Canadian Church, from the Atlantic to the Pacific, is directly interested in this undertaking. Especially interested are those Nova Scotian Churchmen, who are to be found in affluent circumstances all over the continent. To them the Bishop's appeal comes with peculiar cogency and force. The success of Nova Scotians, like that of their prototypes across the sea, has almost become proverbial throughout the Dominion. Amongst the large number of prosperous Nova Scotians in various portions of the continent, a considerable proportion must be Churchmen, and possessed of surplus wealth amply sufficient to meet and satisfy the Bishop's

appeal. Again, therefore, we warmly commend this object to the liberality of our Church-people. But the Cathedral at Halifax marks something else beside the bi-centenary of the Canadian Church. It is a very striking monument to the magnificent work already achieved by the present Bishop, during the five short years of his incumbency of the historic see. In that period it is not too much to say that the whole work of the diocese has been, (we won't say, "revolutionized,") transformed. The Mission Fund of the diocese has, by a judicious system of assessment, been raised from \$3,000 per annum to no less, last year, than \$17,000, with the consequent all round increase of clerical salaries to the (comparatively) respectable minimum of \$800 per annum and house. The Bishop informs us that he is now aiming at a minimum of \$1,000 for all priests of ten years' standing. The Church of England Institute in Halifax, which five or six years ago was tottering on the verge of extinction, has been, thanks to the direct personal exertions of the Bishop, put upon a permanently sound financial basis. To his wise counsels and unsparing exertions may be attributed the greatly increased prosperity of King's College, Windsor, N.S., and its brightening prospects for the future. All the Diocesan Funds, and especially the Superannuation and Widows' and Orphans', have displayed gratifying elasticity. And finally we have what in itself alone might fairly be regarded as a man's life's work, the definite commencement of this century-delayed project of a Cathedral for the premier colonial diocese. For barely five years of active work this is really a wonderful record, and it may fairly be regarded as only a beginning. Bishop Worrell is still a comparatively young man, and his best work is yet to be done. And he has undoubtedly a fine field for his energies. For he has to deal with a class of Church people second to none for their intelligent loyalty to their church, and their readiness to respond to all reasonable calls. We predict great things for the Diocese of Nova Scotia within the next few years, and we would take this opportunity of respectfully congratulating His Lordship on the splendid record of work already accomplished, and of expressing the hope that he may long be spared to continue it on the lines already laid down.

**FROM WEEK TO WEEK.**

**Spectator's Comments and Notes of Public Interest.**

"Spectator" tenders his warmest congratulations to the Bishop of Columbia and the congregation of Christ Church Cathedral, Victoria, on the appointment of the Rev. A. J. Doull, of the Church of the Advent, Montreal, to the positions of Dean and Rector. The Church on the Pacific Coast will be distinctly strengthened by the presence of Mr. Doull, and the Church in Montreal will suffer just as distinct a loss. We have known

Mr. Doull intimately for many years, and he is one of those men for whom your respect and admiration grows with the greater, fullness of your knowledge. His qualities are not of the spectacular type. He will open his work out yonder with no flourish of trumpets. He will not appeal to any of the baser instincts of his people even to promote his most cherished and noblest schemes. He will shrink from no responsibility because it involves difficulty or even unpopularity. He will not sit still and listen to the exaltation of the wrong or what he deems to be wrong, without a vigorous protest. He is a man of very pronounced convictions, and is ready on all suitable occasions to defend or assert them. He is not, however, one who withholds from others the liberty of thought which he himself claims. Every one knows who knows Doull that he is a pronounced Churchman. In this as in all other things there is no halting position, no attempt at compromise, and yet we can distinctly remember his expressing regret at the disappearance of a type of Churchmanship the opposite of his own because he felt that it supplied a spiritual element that was needed in a church that ministered to all sorts and conditions. Those who do not see eye to eye with Mr. Doull in his views of the Church, its ministry or its sacraments know this, however, that his views are very real convictions and his energies are put forth to give this reality as wide effect as possible in the extension of the Kingdom. He is deeply interested in missionary enterprise and has one of the most active branches of the Laymen's Missionary Movement in his parish. It is a very great pleasure to "Spectator" to tell his readers what he thinks of Mr. Doull, particularly as we scarcely ever agree about anything. But some how or other we fancy there is always a deep and subtle union between men, so long as they "play the game" or "fight fair."

A few days ago "Spectator" heard a man condemned to death by his medical advisor, an eminent surgeon. This man had come to the hospital thinking that there was no dangerous symptom to his ailment, but rather that a little treatment would give him the necessary relief. He had always been robust in health and strong and sturdy in body. He had faced hardships with a smile and had brushed difficulties aside with contempt. A pain or an ache never deterred him from the performance of a duty, and it was rare indeed that he ever admitted that he was unfit for his work. Then the subtle and relentless grip of an incurable disease lays hold upon him. For years he feels discomfort but keeps it to himself lest he bother those about him with what, after all, seemed trifling. There was no suspicion of anything serious. An operation he thought and it would be all over. An operation gave relief, but the trouble returned in time with renewed malignity. But a strong man cannot easily be persuaded that his strength is ebbing away, never to return. Then comes the medical pronouncement. At first the suggestion is offered and the patient quickly seizing the import of the words questions for fuller information. Soon all is known. In the fulness of his mental gifts, with the memory of his physical endowments still vividly before him there comes home the conviction that the time is short, the end of the road is in sight. There was something magnificent in the acceptance of that fate, a fate that meant inevitable pain before it was consummated. The man who had not flinched in the face of a thousand difficulties was calm and resolute now. There were no regrets and no complaints. A new turn had been taken in life, but it is the old spirit that is displayed. There is the facing of the situation with a stout heart, and a cheerful countenance. It was both touching and beautiful. Maimed in body and strong in spirit. The triumphs of a full blooded man behind; the fading of those powers before him. It was all a vivid reality. It was a splendid test of character,

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a test that did not fail. It was a test in which we could not help but rejoice because he of whom we speak was near of kin. Beyond the pain and beyond the gloom a brighter day is dawning and the sun of righteousness shall rise to set no more forever.

The celebration of the two hundredth anniversary of the founding of the Anglican Church on this continent to be held in Halifax and Annapolis this coming autumn, will bring some of the leaders of thought in the English Church to our Dominion. It would be well to make use of these men in stimulating the thought and the activities of our Church when we have the opportunity. To do this we shall have to do something more than arrange for a banquet at the club, or an impromptu service at the church. It is not a passing utterance on current topics, nor an exchange of polite compliments that should be looked for, but a well thought out discussion of some of the live issues of religion and ethics. This would involve a definite and serious arrangement with those who would be most likely to bring to us light and leading. It would mean at least a short series of lectures in a few of the larger cities with some kind of a pledge of attendance that would give inspiration to the speaker and make his effort worth while. It could not be arranged on a holiday basis, but it must be the best that the lecturer can give and the best that the audience can give also by way of response in thought. Presumably our brethren by the sea will make the fullest use of these scholars and leaders in the Congress that will be held in connection with the bi-centenary of the Canadian Church, but, of course, only a small fraction of the Church can possibly attend the Congress. It would, therefore, be fitting that each city should make its own arrangements according to its own interests and its own tastes.

"Spectator."

#### THE PERILOUS JOURNEY OF BISHOP STRINGER AND MR. JOHNSTON.

The following account of the arrival of the Bishop of the diocese and Mr. C. F. Johnson, a missionary working in the diocese, at this place was written by the Rev. C. E. Whittaker, the missionary stationed at this place. He writes as follows:—"There arrived at Fort Macpherson on October 21st, two very travel-worn and emaciated men, Bishop Stringer and his companion, Mr. Charles F. Johnson. On their way across the Divide from Mackenzie River to the Yukon they were beset with ice and having only three days' short rations decided to return here as it was deemed impossible to reach any other point. They were 27 days in getting back, having killed a very few ptarmigan and squirrels. Their condition may be judged from the fact that each had lost exactly 50 lbs in weight. After the Bishop's return from his Esquimaux visitation he outfitted for crossing the mountains by the well-known Rat River and McDougall's Pass route with Mr. Johnson, who is on his way to Chicago, after eleven years' service in the north. They had a sufficient crew, leaving here September 1st and a good Peterborough canoe, but on the fifth day one of their Indian men was taken dangerously ill and he had to be sent home and more help procured. By this nearly a week was lost, and the weather becoming colder the water got very low in the mountain streams. However, on September 20th they crossed the Divide, their helpers returning. The two men attacked an unknown proposition alone. The battle with ice began the first day, but hoping to find more and clearer water in Bell River they kept on. The upper reaches of the Bell were easily navigated, but once through the mountains the current became very slack and the ice again hindered them. They cut heavy birch clubs to smash the ice hoping to reach the Porcupine about 45 miles from the summit. They were stalled and had to cache their canoe and baggage. What was to be done now? La Pierre's house was close by but abandoned. There was not a known Indian camp within one hundred miles. Old Crow or Rampart House might be reached in time if they had supplies, but with only three days' rations it was unthinkable.

Their starting point, Fort Macpherson, lay beyond the mountains and the snow was already deep and neither of them knew the trail. This last only seemed not impossible, and they decided to undertake it. Continuing down the Bell on foot, the rough willows and deep snow, guided by an implicit (sic) map which they had they struck the mouth of the La Chute River and followed up stream for several days willing here and there a few ducks and spruce grouse to eke out their scanty fare. At Fool's River, coming in from the north, they missed the trail and spent a whole week wallowing through deep snow and deeper fog in this river and on the mountains near it. Returning to the mouth they spent three days making snow-shoes and cutting up mocasins for webbing. Again ascending the La Chute they climbed the Height of Land, and, working by compass, they crossed three distinct Divides before reaching an east-flowing stream. They saw one sheep and once some caribou but at too great a distance and going fast and were now living on one meal a day, and that meal was less than one quarter of an average meal. For instance, at one time four red squirrels and a spoonful each of flour and rice fed them three days, another day they had a leg of ptarmigan each. They tried eating moccasin leather and ended on messinke boots or muckolucks, which are made of raw sealskin. These they found very nourishing. Food being so scarce then strength failed and their progress was slow. At times the fog was so dense that they could scarcely see a step ahead and more than once they trod on the verge of a precipice. Then they had to make long detours, and so they continued day after day, some nights sleeping on the mountains without fire but generally in some creek bed with a few willows, sleeping from very weariness and exhaustion. Once the Bishop said to Mr. Johnson: "It is curious, but there is ever rising up in my mind the words 'go labourer on, 'tis not for nought'" and Mr. Johnson replied, "It is curious indeed, for in my mind there constantly repeats itself that other hymn, 'To the work, to the work we are servants of God,'" and so, though famished and worn and fog-bound and never knowing how far they had yet to go to safety they were ever buoyed up with a strong hope of ultimate escape. When they finally descended an eastern slope and knew that they were at least past the maze of fog a thrill of assurance gave them renewed energy and they followed the bed of a small river until they came into the Peel, 20 miles above this post. Here they saw snow-shoe tracks, the first signs of any human habitation, an Indian having lately passed by that way trapping. Early next morning they reached an encampment and they afterwards declared it was worth coming back to see the kindness and hospitality with which they were received. Two carioles were quickly made up and they started with drivers for the Fort. But at every fish camp along the river the news had been told that the hungry must needs be fed. Mr. Johnson says that they ate more that day than they had during a whole fortnight previous. Despite the long siege of hunger they retained good health, regained their strength quickly and at this time, twelve days after their arrival, they are much in their usual form. Business demands the Bishop's presence in the Yukon, and he leaves to-day for his third crossing, this time with sleds and Indian guides for Rampart House and Fort Yukon. Mr. Johnson expects to remain here until the return of the police patrol in February. On the Sunday after their arrival a special thanksgiving service was held to acknowledge God's goodness in preserving their lives through so many dangers, for supplying their needs and for guiding them to their desired destination."

#### Brotherhood of St. Andrew

A. C. Alexander, Hamilton,, President.  
Office of General Secretary, 23 Scott St., Toronto.  
"Brotherhood men should subscribe for the Canadian Churchman."

The Toronto Western District Chapters held a meeting on Thursday evening last at the school-room of St. Mary the Virgin, forty members being present. The chairman, Mr. W. H. Candy, St. Anne's, was in charge of the meeting, which was a most interesting one, a number of helpful addresses being given. After the opening hymn, prayers were offered, the Scripture lesson read by R. H. Coleman, and the minutes of last meeting, which were admirably written, were read by the secretary, S. J. Foster, St. Matthew's, and confirmed. Apologies were read from absent members, and hearty words of welcome were

then extended by the rector of St. Mary's, Rev. A. Hart. A new venture was made in reading a selected article from the "St. Andrew's Cross," the article being "The development of Man's Spiritual Life," delivered at the recent Providence Convention by G. Wharton Pepper, and it was very well read by Captain Blake, St. Philip's. The familiar Brotherhood hymn was next sung, and then an earnest address was given by Morris Helliwell, Messiah Juniors, on his impressions of the Convention at Providence, special reference being made to the prayer life. This was followed by the address of the evening by G. F. Kingston, Trinity College Chapter, who spoke in a most earnest and telling way on "Man's influence on the Boy," bringing out one point after another, and making a distinct impression upon his hearers. The general secretary spoke on "The Brotherhood Man," and was followed by Rev. W. J. Creighton, the rector's associate, who spoke of his early connection with the Brotherhood in Canada, Mr. Creighton having taken an active part in the very first meeting held in Toronto in connection with the Brotherhood. Rev. A. Hart, the rector, closed the meeting with a short speech, expressing his pleasure in having such a gathering meeting in his parish, and dismissed the meeting with the Benediction. It has been arranged to hold four sectional Brotherhood meetings in Toronto, to which the Brotherhood men of the whole city are invited, as well as Churchmen generally. It is hoped that a considerable number of the members will attend all four meetings, that others will be able to attend three, and in any case that every member will be able to be present at at least two meetings. It will be noticed that there are no set speakers—the meetings are of a conference character, to discuss the practical realities of the Brotherhood—and everyone is expected to take part in helping to make each meeting a distinct success. These meetings are to be held at St. John's, Portland Street (for the south), on this evening; at Trinity East (for east) to-morrow evening, 28th inst., while the north meetings will be held at Church of the Redeemer on Thursday, 17th February, and the one for the west at St. Mark's, Parkdale, on Thursday, February 24, all at 8 p.m. Real, living practical topics are to be discussed, the subjects being (A) Brotherhood work—the first call on a man; (B) Two by two—the ideal method; (C) Follow up your man—How? (D) Brotherhood work in hospitals. Subjects A and D will be discussed at the north and east meetings, and B and C will be presented at the south and west meetings.

#### The Churchwoman.

##### ONTARIO.

Montague.—The Venerable Bede.—The Ladies' Guild of this church was duly organized Tuesday the 18th inst., and officers appointed for the ensuing year. President, Mrs. C. E. S. Radcliffe; first vice-president, Mrs. James Leach; second vice-president, Miss Lovicy Leach; secretary-treasurer, Mrs. George Graham; buying committee, Mrs. John Leach, Mrs. Thomas Leach, and Mrs. W. Weedmark; cutting out committee, Mrs. John Leach, Mrs. Thomas Leach, Miss Lovicy Leach and Mrs. A. Giff. Meetings twice a month on Tuesday afternoon from 2 p.m. to 5 p.m. It is to be hoped that all the ladies of the parish will join the Guild. The first meeting was held at the Rectory, refreshments were served by Mrs. Radcliffe and all went home well pleased with the meeting and its object.

##### OTTAWA.

Ottawa.—St. John's.—The Girl's Auxiliary held a well attended meeting on Monday of last week and the senior branch met on Tuesday afternoon. St. Matthew's.—The regular monthly business meeting of the senior branch of the W.A. was held on Thursday of last week. The president reported upon the business done, at the monthly board meeting and the Dorcas secretary reported that a substantial bale had been shipped to the Victoria Home, Peigan Reserve.

Manotick.—A splendidly attended meeting of the Carleton Deanery Auxiliary was held here last week, on the occasion of the annual conference. The branches represented were Manotick, North Gower, and Richmond, which included between fifty and sixty women. A service and celebration of the Holy Communion were held in the morning, and at 3 p.m. the conference took

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place. An address was given by Mrs. George Greene of Ottawa, who is Diocesan Dorcas secretary. Her subject was the work of the Woman's Auxiliary as affecting the education of women. She also spoke on her visit to several of the North-West missions during the past summer, all of which was very much enjoyed. Among those present were: Rev. Mr. and Mrs. Johnson, North Gower; Rev. Mr. and Mrs. Orr, Richmond; Rev. J. A. and Mrs. Clayton, Kars. Mrs. Clayton was unanimously re-elected deanery secretary.

**TORONTO.**

**Tullamore.**—St. Mary's.—At the last meeting of the members of the W.A. of this church, which was held in December, their first bale was packed and sent away. This meeting was also made the occasion to present their President, Mrs. Kennedy, with a quilt (the work of the Auxiliary). The presentation was made by Miss M. Lindsey on behalf of the Auxiliary, and Mrs. Kennedy thanked the members in a few well-chosen words. Refreshments were then served and all enjoyed a social hour together.

**RUPERT'S LAND.**

**Winnipeg.**—All Saints'—The central Board of the Mothers' Union met in the schoolhouse on Wednesday afternoon the 12th inst. Mrs. C. C. Chipman presided and the meeting was opened by the Rev. F. C. C. Heathcote, rector of the church. The following were present: President, Mrs. Chipman; vice-president, Mrs. Coombes; secretary-treasurer, Mrs. Frith; Mesdames Sutherland, Dowker, Horrobin, Hughes, Birch, Harrison, Crook, Heathcote, and Ross Sutherland. Reports were read by the secretary-treasurer and by the secretaries of the six branches in the diocese. As Lady Day, which is the anniversary of the Mothers' Union, falls this year on Good Friday, the observance will be transferred till after Easter, the date to be announced later. A letter of sympathy on the death of Bishop Sumner was sent to the central President.

**Home & Foreign Church News**  
From our own Correspondents

**NOVA SCOTIA.**

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

**Halifax.**—The Rev. W. C. Wilson, the agent for the cathedral is now visiting the parishes in the western portion of the Province, and is meeting with very fair success. Wolfville last week gave him \$200 and Windsor about \$700.

**Windsor.**—King's College.—No appointment has yet been made to the presidency of this college. Dr. Willets is acting in the meanwhile as president. The name of the Rev. G. R. Martell, rector of Windsor, is being freely mentioned in connection with the vacancy. The two Bishops and Dr. M. A. B. Smith have been appointed a committee to select candidates.

**MONTREAL.**

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

**Montreal.**—St. George's.—For missions in 1910 the sum of \$150,000 will be required if the plans laid by the Church are to be realized. This was the statement of the Rev. Dr. Tucker, secretary of the Church of England Missionary Society, in Canada, at a very enthusiastic Laymen's Missionary Meeting, held in St. George's Church on Monday, evening, January 17th. The speaker touched on the duty of Churchmen to contribute to this cause, and made a plea for more liberal giving. He also referred to the increased apportionments which had been met by the churches in this respect since the matter was taken up more earnestly in 1903. There was, he remarked, lots of money in the pockets of the people, and the only way to get at it was by putting large objects before them. He spoke of what Toronto had done in the matter of contributions, and said that if the Church was to do its full duty more money was required. The Rev. A. P. Shatford and Mr. J. G. Brock spoke strongly on the same subject. Bishop Farthing presided.

**Westmount.**—The Church of the Advent is to lose its rector, Rev. A. J. Doull, M.A., in April. The announcement of his resignation, to accept the appointment of Dean of the Diocese of Columbia, and rector of Christ Church Cathedral, Victoria, was made by Bishop Farthing at a meeting of the Executive of the Synod Committee, which was held last week. His Lordship voiced the congratulations of the committee, and gave expression to the regret that would be felt in the parish and diocese at the loss of Mr. Doull. The retiring rector, who has been in charge in Westmount since May 1901 is a native of Halifax, N.S., and was educated in Scotland and England. He graduated from Oriel College, Oxford, in 1894 and took his degree of M.A. from the same University in 1898. He was ordained deacon by the Lord Bishop of Ripon in 1896, and was priested by the same prelate two years later. From 1896 to 1899 he was one of the curates at Leeds parish church, and in the latter year he came to Canada and took up the curacy of the Church of the Advent, the Rev. Henry Kittson then being the rector. When the Rev. H. Kittson accepted the rectorate of Christ Church Cathedral, Ottawa, in 1901, the Rev. A. J. Doull was appointed his successor at the Church of the Advent.

**ONTARIO.**

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

**Kingston.**—On Saturday evening the 15th inst., the clergy of the city and surrounding district, together with the lay delegates and churchwardens of the different churches, met at the Very Rev. Dean Bidwell's residence, where they were received by the Dean and Mrs. Bidwell, and from there walked in procession to Bishop W. L. Mills' residence. The deputation were received by the Lord Bishop and Mrs. Mills, Dean Bidwell explained to Bishop Mills the object of their mission and read the following address prior to their departure for an extended tour on the continent: "We, the clergy, churchwardens, and lay delegates of the churches in the city and district of Kingston, desire to offer your Lordship, in our own name and those whom we represent, a most hearty God-speed on the journey you are about to undertake, and to inform you that you have our most earnest prayers that you may reap full benefit in every way from the well-earned though brief respite from the arduous labours which your position entails, and may return with renewed vigour to preside over the diocese of which you are the beloved Father in God. We know that your Lordship's first thought is never for yourself, but for the sacred charge which has been entrusted you. In our turn, we ask you to believe that affection and respect for you so deeply rooted in the hearts of your people, both clergy and laity, that they venture most respectfully to urge you for once to think first of your own welfare, in which is bound up that of the diocese. May God give you every blessing, and grant you many years in which you may continue to exercise your wise and beneficent rule over your people, whose hearts you have won by your unflinching sympathy, your wide generosity, and your unflinching devotion to duty." The Bishop made a felicitous reply, thanking both the clergy and the laity for the kind words contained in the address, he assured them that both he and his wife esteemed very highly the kind words that had been spoken of them, and that they would always appreciate them when away in distant lands and far from home. The Rev. William Lewin, whose speech is ever golden, then conveyed the good wishes and high regard of clergy and laity to Mrs. Mills the Bishop's much loved wife. His Lordship accepted the gift with much feeling and appreciation. The address was printed in violet, on parchment paper, within a border of gold leaf and bound in red morocco, with padded covers, silk-lined. On the cover were the seal of the diocese and the mitre in gold, and some beautiful tooling edged the inside. During the evening light refreshments were served, and a very enjoyable evening was brought to a close by all saying good-bye and wishing both Bishop and Mrs. Mills a pleasant and happy journey and a safe return therefrom.

**St. Paul's.**—The Lord Bishop of Ontario held a Confirmation service in the church lately. He was assisted by the Rev. Canons Lewin and Starr and the vicar of the parish, the Rev. W. Fitzgerald. There were about thirty candidates, all told, and this was the largest number which had been presented for the apostolic rite in this parish for many years past. The service was most impressive and the church was crowded.

**St. James'.**—On Wednesday evening, January 12th, the schoolhouse was the scene of a happy assembly of members of the congregation, who

had gathered to present the rector, the Ven. Archdeacon Macmorine, with a portrait of himself. The picture, which is a large one and very life-like, is to hang on the walls of the Sunday School room beside those of his two predecessors, the Rev. R. Rogers and the Rev. F. W. Kirkpatrick. The Rev. T. W. Savary occupied the chair, and introduced a short programme of vocal and instrumental music, in which the following took part: Piano solo, Miss M. King; vocal solos, W. Dalby, Miss Mildred Macmorine, J. R. Foster, Miss M. Hinckley, and the St. James' Male Glee Club, composed of Messrs. A. Atkins, Marshall, Coutts, Partridge, Halliday, Murray and P. Marshall. The vicar read an address dealing with the early history and statistics of the parish from its formation to the present time. The church membership and the offerings have increased materially during the incumbency of Archdeacon Macmorine, and the way he performed his parish calls and entered the work generally was spoken of as a most creditable record. The Lord Bishop of Ontario made a brief and humorous address, after which he unveiled the portrait. The picture was accepted by Mr. Francis King on behalf of the wardens and board of management. The Ven. Archdeacon made a touching address, in which he bore testimony to the unswerving loyalty and devotion of the congregation. Mr. J. A. B. Smith, one of the committee appointed at the time to consider names for the appointment of an incumbent to fill the vacancy caused by the death of the late Rev. F. W. Kirkpatrick, was present, and warmly welcomed. Dean Bidwell gave a brief address. The following clergymen were present: Revs. R. S. Forneri, Canon Starr, W. F. Fitzgerald and Canon Grout. Refreshments were served. The evening was very pleasantly spent. The quarterly meeting of St. James Sunday School was held on Tuesday evening the 18th inst. Notwithstanding the inclemency of the weather there was a full representation of officers and teachers of the Sunday School. The vicar occupied the chair and conducted the usual devotional exercises. Reports were read from the various departments, which showed the work was being carried on in a satisfactory manner. A committee of three, Miss Kirkpatrick, Miss Evans and Miss R. Corbett, were appointed to look into the kind of books which will be added to the library. The matter of holding examinations for teachers and scholars was discussed. A letter was received from Mr. R. Meck, secretary of the House of Industry, expressing appreciation of a treat the school gave the inmates of that place. The Very Rev. the Dean of Ontario gave an interesting address on the art of teaching.

A special meeting of the Frontenac Rural Deanery was held in St. George's Hall, on Tuesday, January 18th. Those present were, Rural Dean Elliot, in the chair; Revs. R. Forneri, H. Smith, W. Cox, Dean Bidwell, F. Fitzgerald, McGrier and T. W. Savary; Messrs. George Smith, Wood, B. Lancaster, Heaton, Leatherland, E. J. B. Pense, R. J. Carson, Sibbett, and Dr. Rogers. Addresses were delivered by the Very Rev. the Dean of Ontario, Dr. Rogers, K.C., and Mr. Pense, setting forth the new plans for assessment and urging that more financial assistance be given. The amounts apportioned to the different parishes were, Barriefield \$150, Catarqui \$50, Clarendon, \$100, St. George's Cathedral \$2,300, St. James' \$1,200, St. Paul's \$450, St. Luke's \$255, Loughboro \$75, Parham \$50, Sharbot Lake \$175, Wolfe Island \$150. These grants include the following departments supported by the Church: The Diocesan Missions, M.S.C.C., Widows' and Orphans' Fund, and the Clergy Superannuation Fund.

The death occurred in this city on Wednesday evening the 19th inst., of Mrs. W. W. Burton, the wife of the Rev. W. W. Burton, the Diocesan Canvasser for the Diocese of Ontario. The end came quite suddenly. The deceased had been sick with pneumonia, but to all appearances had recovered. None of the family had thought but that Mrs. Burton had thoroughly recovered from her recent illness so that her death was unexpected. Much sympathy has been expressed by the clergy and city friends on the sudden bereavement which is doubly sad on account of the illness of Mr. Burton. A husband, one son, Wm. and two daughters, all at home, survive to mourn the loss of an affectionate wife and mother. The deceased was a lady of quiet disposition and much beloved in the city. The funeral took place on last Thursday afternoon at 2.30, when the clergy acted as pall bearers. We beg to offer our sincere sympathy to those whom the deceased has left behind her to mourn her loss.

**Kemptville.**—A special meeting of the Rural Deanery of Grenville was successfully convened

in this parish on the 13th inst., to consider the new system of one general Mission Apportionment and the consequent parochial allotments to meet the amount assigned to the Deanery. Grenville being the smallest deanery in the diocese is asked to raise \$1,700 only of the \$17,000 recommended by the Executive Committee as the Diocesan united apportionment. The details of the plan to be adopted were fully discussed and an excellent talk on the support of Missions was given by His Honour Judge Reynolds. Six out of the seven clergy in Grenville were present, and wardens and delegates from a majority of the parishes. An interesting Missionary meeting was held in the evening in the beautiful Archdeacon Patton Memorial Church of St. James, with addresses from the Rev. C. French (Cardinal) and Rural Dean Patton (Prescott).

**Selby.**—St. John's.—A very delightful afternoon tea was given in honour of Miss Jennie Ballance, organist of this church, by Mrs. Purdy at the rectory on Thursday, January 6th. A pleasing feature of the occasion was the presentation of a purse of money to Miss Ballance from the congregation, as an appreciation of her zealous services.

**Bathurst.**—St. Stephen's.—The first annual Christmas concert and entertainment was held here on a recent date when a good general programme was given. There was an excellent attendance. Speeches were made during the evening by Colonel Balderson, of Perth, and the Rev. John Lyons, M.A., of Plevna, and Mr. Robert Taylor presided at the organ. The incumbent, the Rev. Franklin Clarke, occupied the chair. The report on the work of the Sunday School showed 46 names on the roll, with an average attendance of 22. The Christmas tree contained a present for every member of the Sunday School, also a purse of money for Mr. Clarke from the congregation. A pleasing feature of the evening was an address and presentation to Mr. Robert Taylor, for a number of years organist and churchwarden of St. Stephen's Church. The address was signed by the rector and his warden.

**Napanee.**—St. Mary Magdalene.—The meeting of the Rural Deanery of Lennox and Addington was held here in the schoolhouse on Thursday, January 13th, all the clergy, lay delegates and churchwardens of the deanery being invited. There was a morning and afternoon session, the object of the meeting being to discuss a better way of making the missionary collections and of meeting the assessments levied upon the parishes in the deanery. A very interesting meeting was held which, it is hoped, will have the desired result, and that more generous offerings may be made in the future. The Ladies' Guild of the church provided a most generous luncheon during the noon hour, which appeared to be thoroughly appreciated.

**Pictou.**—On Sunday the 9th inst., the Rev. W. L. Armstrong began the seventh year of his ministry, in this parish. Many are the changes that have taken place since he came here seven years ago. A large debt, which had been a burden on the parish for many years, has been wiped out and a substantial start made towards a building fund for a new church. Besides this nearly double the amount has been raised for stipends and other current expenses and large increases are being made this year to missions and other objects outside the parish. Over a hundred have already joined the church through confirmation and a large class will likely be presented for confirmation this year. The Sunday School has doubled during these six years and will soon be most up-to-date in every particular. They have adopted a system of "graded lessons" which will mean a more definite and systematic study of the Bible by lessons suited to the various ages and capacities of the pupils. The various organizations of the church are in a healthy and flourishing condition and the prospects for the future of the Church of England in Pictou are very bright. Aside from the duties of his parish he has taken an active part in everything pertaining to the advancement of the town. For five years he laboured faithfully and well as a member of the high school board, as well as taking a deep interest in the public library. He is a fearless and fair worker at all times.

**Cananook.**—The annual parochial tea-meeting was held on Tuesday the 11th inst., and it passed off most pleasantly and successfully. On the following evening a Children's tea was held at which the receipts were well over \$200.

**Wellington.**—The people of this parish are parting with their rector, the Rev. C. R. de Pencier, with great regret. He leaves the parish on the 1st February next having been appointed by the Lord Bishop of Toronto to the living of Oshawa. For nearly six years past he has ministered most faithfully to the needs of all his people and his work has been such as to leave nothing to be desired. His parishioners here, though very sorry to part with him are pleased at the promotion which has been bestowed upon him and he takes away with him from here, in going to his new home at Oshawa, their warmest and most sincere good wishes for his future happiness and prosperity in every way. Their best wishes and prayers will follow him and they will at all times take the deepest interest in his welfare.

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#### OTTAWA.

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

**Ottawa.**—St. Luke's.—The Rev. D. J. Neugevirtz, Superintendent of the Jewish Mission in Montreal, preached in this church on Sunday, the 16th inst., and lectured before a large audience in the parish hall the following evening. On the latter occasion his remarks dealt with the progress of the Jewish race. Mr. Neugevirtz stating that he is now welcomed into 300 Jewish families in Montreal and district. He is assisted by eight workers, four of whom are voluntary. At present for the carrying on of this most difficult work, a large hall is utilized and the management purpose building an Anglican Church in the near future. This lecture was well illustrated throughout. The rector, the Rev. W. A. Read, presided.

**All Saints.**—Over three hundred members of the Sunday School enjoyed their annual tea and festival held last week. A Christmas tree was a feature of the programme and of especial interest to the primary class. Mrs. A. W. Mackay had charge of this and was assisted by Miss Irene Davey and Miss Masters. For general proficiency and regular attendance, eighty-seven pupils received prizes, Mr. C. J. Bott, the superintendent, presenting these. The Rev. A. W. Mackay presided.

**St. Matthew's.**—A most interesting debate was held on Wednesday of last week between representatives of the Men's Association and of the Glebe Presbyterian Men's Association upon the live question of Canada's naval policy. The Glebe Association championed a direct contribution, the speakers being Messrs. J. S. McEwen & E. Hampson, while Mr. R. Patching and Dr. R. P. Robinson on behalf of the Anglican Association favoured the construction of a Canadian navy. After a spirited debate listened to by a large audience the judges, Dr. J. K. Foran, of Montreal, and Messrs. G. W. Dawson and A. G. Troop, decided that the Glebites had the best of the argument.

**St. Margaret's.**—Under the auspices of this church, Eastview, a concert for which an excellent programme was prepared was given in St. John's Hall, Mackenzie Avenue, last week. The Green Room Club took part in this, presenting their playlet, "In Honour Bound."

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#### TORONTO.

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

**Toronto.**—Synod office.—The Bishop has received from the clergy of the diocese a large number of applications asking for confirmations during the coming spring and summer, and will shortly issue a circular, containing dates and names of parishes and missions to be visited.

**St. Alban's Cathedral.**—The death of the late Archbishop Sweatman took place on January 24th, of last year, and a memorial service was held, in this cathedral last Sunday evening when the Lord Bishop of the diocese preached. The Ven. Archdeacon Ingles preached on the subject of Missions in the morning.

**Church of England Deaconess House.**—Bulletin, December-January. The college term closed on December 17th, and reopened on January 4th. Most of the students availed themselves of this opportunity to get a change of air, one going as far as Ottawa, another to Kingston, a third to Preston Springs. All returned much refreshed. Two delegates from the House attended Rochester Convention and Miss Sedgwick went as missionary under orders for the foreign field. All three found it a time of spiritual uplift. During the Christmas season we were very kindly remembered by many gifts, small and great, testifying to extended interest in our work

On Christmas Day all remaining at the Deaconess House were hospitably entertained by various members of the committee. Some changes must be recorded; two ladies have left us. After a three months' residence, two new ones have joined our ranks. One of these, Miss M. Sedgwick, sails with her sister for China on March 9th. She is to engage in educational work in the Honan diocese. A third young lady has been accepted for training and a fourth is applying. The result of recent examinations at Wycliffe College are encouraging, several first-places having been obtained. Mrs. Toms, one of our C. C. M. S. candidates has been invited by the Church of St. George, Hamilton, to act as their "own missionary" in Honan. She will probably leave for China, some time in this present year. District work which ceased during the Christmas holidays is now going forward with vigour. 352 visits have been made, 22 bible classes taken and 29 addresses given. Several social gatherings have been held. One for our "mothers" and their children on Thursday before Christmas, proved a happy time. Help was given for this by the members of our Varsity Women's Anglican Club. Another gathering of young women connected with our L. U. G. A. (let us get acquainted) Club and Friday evening Junior Girl's Club, was very successful. Again, several friends, and particularly Mrs. Reeve, helped us to furnish a Christmas tree for poor children in West Toronto. Though the evening was bad there was a full attendance, and a spirit of real happiness prevailed. On the 10th the members of Trinity Men's Bible Class were entertained here with their wives and lady friends. Much interest was shown in the results of the Scripture Union competition for the year. This agency is invaluable, and we rejoice to know that at least three of these men have found the Living Word, through the Written Word. Once again, on Thursday evening last, we entertained the members of St. Anne's Daughters of the King, also the members of Miss Notter's Bible Class, and the Epiphany Girls' W. A. The "Echoes of Rochester" given by Mrs. Toms and Miss Sedgwick, made a deep impression, which will not soon be forgotten. An offer of a course of lectures on voice culture from the Margaret Eton School of Expression has been gladly accepted. Opportunities of extending a knowledge of the world have been most courteously given by the Woman's Auxiliaries of the churches of St. Philip, St. George, Epiphany and Ascension; in all these places interest has been deepened.

**Trinity College.**—The Trinity College Student's Missionary Society held an open meeting in the Convocation Hall on Monday evening, January 17th. A very good number were present, including Trinity and St. Hilda's students, clerical graduates of the college, and others. The Reverend Provost Macklem was chairman. After a hymn and prayers, Dr. Harley Smith, the only Canadian representative on the New York Executive of the Students' Volunteer Movement, was introduced, and spoke on the broader aspects of the Movement, as revealed at the late Rochester Convention. Then followed addresses by two of the students, who had been members of Trinity's delegation—Mr. Burt, who spoke on "The Message and the Obligation," and the Rev. G. E. Simmons, whose topic was "The Reception of the Message." The Rev. E. C. Cayley, rural-dean of Toronto, was called upon, and congratulated the speakers on their really good addresses, which gave the audience not only an idea of the actual Convention, but of the great effect which it had had upon the members of the delegation personally. After a prayer, the meeting was dismissed with the blessing. There was a meeting afterwards of a joint committee of graduates and undergraduates to discuss the important question of closer union between these two bodies, and the conviction was expressed unanimously that corporate union is desirable, and the graduate members of the committee assured the student members that steps taken by the college to assure such union would be welcomed.

**Wycliffe College.**—The members of the Alumni Association of this college, gathered together last Monday evening in the Principal's (the Rev. Canon O'Meara's) residence for the purpose of making a presentation to the Right Rev. Arthur Lea, the Bishop of Kin Shiu, Japan, who was recently consecrated by the Archbishop of Canterbury in Westminster Abbey. Dr. Lea was presented with a gold watch suitably inscribed and the presentation was made by the Rev. J. R. S. Boyd, the President of the Association. The Bishop is a graduate of this College.

**Parkdale.**—St. Mary's.—The Lord Bishop of the diocese preached in this church last Sunday

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morning and at the close of the service he was presented with an illuminated address.

**Clairville.**—Christ Church. — On Wednesday, evening, January 12th, the Reverend Allan P. and Mrs. Kennedy, of Tullamore, were the recipients of no small attention. At about 7.30 p.m., they were aroused by what seemed to be a band of merry-makers passing, but on looking out were astonished to find three sleighloads of young and middle-aged people—about 50 in all—fathers, mothers, sons, daughters and friends coming to pay them a surprise visit. The good people of Clairville desired to show Mr. and Mrs. Kennedy their appreciation of their efforts and brought besides all the necessaries for a very pleasant evening, sufficient oats to last for some time. All present enjoyed a happy evening and left for home after singing "Auld Lang Syne" and "For he's a jolly good fellow."

**Blackstock.**—St. John's.—On Friday, the 14th inst., Thomas H. Devitt, son of J. H. Devitt, M.P.P., passed away after a lingering illness. He was twenty-six years of age. Funeral services were held in the church on Sunday, conducted by the rector, the Rev. J. H. Kidd. The great concourse of people signified the respect of the community and the sympathy that was felt for the sorrowing friends. On Sunday, the 16th inst., death claimed one of the pioneer settlers of the township of Cartwright in the person of James Y. McLaughlin. He was in his ninety-first year and had been a resident of this township for seventy years, having come here from the township of Cavan. He was an Anglican, and for forty years served as churchwarden in the church. He was one of the most highly respected citizens in this community. The funeral was held on Tuesday at the parish church, and afterwards to the cemetery. He leaves a family of three sons and two daughters, namely, John, George, William, Eliza and Bella.

#### Niagara.

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

**Hamilton.**—Christ Church Cathedral.—The Rev. Canon Abbott publicly announced last Sunday that he had declined the living of Holy Trinity, Chicago, which had been recently offered to him.

**Nassagaweya and Lowville.**—The Rev. G. Dudar, has been appointed rector of this parish. He comes from the diocese of Ottawa.

#### Huron.

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

**London.**—St. Paul's Cathedral.—The seventy-seventh anniversary of the parish.—The seventy-seventh anniversary of St. Paul's parish is one that will long be remembered in this city, not only on account of the fact that the Mayor, Council and city officials joined in the celebrations, but especially for the brilliant and valuable sermons and addresses that were delivered in the cathedral and Cronyn Hall during the eight days the celebrations lasted. The Corporation of the cathedral, imbued with the idea that nothing is too beautiful or costly for the House of God, which also in this case is the centre of spiritual life for the diocese, and feeling that the present state of the interior of the Cathedral is worthy neither of the city nor of the congregation nor of the Lord God whom they serve, determined that a forward step in the direction of beauty and grace should signalize this seventy-seventh anniversary. Judging by the congregations that filled the great church during the anniversary, they will be upheld and their ideal fulfilled at an early date. The anniversary services began on Sunday, January 9th, with a celebration of the Holy Communion at 8.30 a.m., followed by a full choral one at 11 o'clock. The effect of the dignified music, the beauty and solemnity of the service, was apparent in the hush of the crowded congregation when the Rev. J. Paterson-Smyth, rector of St. George's Church, Montreal, gave for his text that one word of immensity, "I." "He came," he said, "that if possible he might make them more acquainted with themselves and by so finding out something of their own nature they might measure the extent of the call of God upon them for His work and particularly for that portion of it which consisted in upholding and maintaining the house their fathers had reared for the worship of their God. Amidst the changing things of all the universe, two only were immutable, God and "I." God and the real true being which we call "I." The garment of that "I" changes, changes daily and hourly, but the

real "I" is unalterable, unchanging. It was neither the body nor the intellect nor the emotions that made that "I." The brain was nothing save the instrument—broken and faulty sometimes—of that "I." "Where," asked the preacher, "in the actual gray substance of the brain which could be examined and touched was the home and the source of the lofty ideals and glowing thoughts and burning wisdom that the "I" had conceived and brought to light. Not there surely. No. They existed in the "I"—the unchanging, immortal life of the individual; and when death brought cessation to these outward instruments, these things still lived and glowed in the life beyond this, in the "I" unaltered still." "Therefore," continued the preacher, "seeing what each one is, what is the measure of the duty of such a being towards the God that had made him so?" It was a sermon calculated to provoke the deepest thought and as such was appreciated. On the same afternoon a children's service was held at 3.15 p.m., when Dr. Paterson-Smyth spoke on "Service," taking as his groundwork the Parable of the Talents. The evening sermon was specially for young men. Dr. Paterson-Smyth depicted the wonderful scene at the gates of the little city of Nain, when the Lord and His Apostles met the funeral cortege of "The young man dead." The thoughts were divided under three heads: 1st. The young man dead—at the touch of Christ the young man alive. True, spiritually as well as bodily. 2nd. The bearers—symbolically the careless, godless companions bearing a young man to utter death. 3rd. The broken-hearted weeping mother. The pathos of the sermon, particularly of the last picture was most affecting, and great good should result from the spoken word. Monday, 10th, was signalized by a supper given by the rector and churchwardens to the organist and choir. Such a gathering is calculated to foster and preserve the harmony and spiritual oneness of all who serve God together in prayer and praise. It was a pleasant gathering and the organist and choir heard direct from the rector and wardens high appreciation of their willing and helpful services. On Tuesday, 11th, the Rev. T. B. Clarke, rector of All Saints', London, gave a most interesting address on "Famous Cathedrals of England." His lecture was illustrated by beautiful views, and those who braved the blizzard to come, were well awarded for their pains. On Wednesday, at 8 o'clock p.m., a special service was held in the Cathedral. Dr. Faber of Detroit, who was to have been the preacher on that occasion was unfortunately absent, owing to a bereavement in his family. The Rev. C. E. Jenkins, newly appointed Professor of Huron College, preached at short notice and left a message of hope and encouragement for the future. On Thursday night a social gathering took place in Cronyn Hall, of the congregation and their friends, the Mayor of the city in the chair. Rev. J. Gibson Inkster, of the First Presbyterian Church, and Rev. R. Whiting of the First Methodist Church, brought messages of sympathy and brotherly love from their respective bodies. After other stirring speeches and a short musical programme had been enjoyed, refreshments were served by the ladies of the St. Paul's branch of the A.Y.P.A., and a most enjoyable evening came to a close. On Sunday, 16th January, were held the closing services of the anniversary, commencing with a celebration of the Holy Communion at 8.30 a.m. The special preacher for the day was the Rev. Dr. Llwyd, Vice-Provost of Trinity College, Toronto. The morning service at 11 o'clock was the municipal service, attended by the Mayor and city Council and officials. Appropriate hymns and prayers were used. Dr.

Llwyd took for his text, "A New Earth" and in a sermon of lofty tone, depicted the incalculable value of the Church in the life of the community. "Wherever our race has planted its foot," said the speaker, "there stands this institution which radiates the grandeur of the soul, the inherent dignity of mind, of the spiritual and immortal being." Again,—"The source of a nation's courage is not in the shot hurtling athwart the battlefield, not in navies resounding with the thunder of modern cannon, but in Character, and in all the forces that go to make Love and Faith and Hope supreme in the life of human being—such is the Church." He concluded with these words, "This Church is filled with the odour of blessings from the past. Men and women, prominent in this city, have sat where you are sitting and have pondered the great problems of life, in the light of God. To you comes down their traditions. They stand around you and say, you are inheritors of what we have done. A city that is set on a hill cannot be hid. Set this Church on a hill of righteousness, piety and truth, and its brightness will shine into every life." At the evening service he spoke on the words, "A new commandment I give unto you, that ye love one another." He showed how from the Creation to the Incarnation and from the Incarnation to the Atonement, all is bound in one great whole by the Law of Love. How it is the law that binds all society, all commerce, all knowledge, together. How it is the law of all service, particularly the law of the service of God. He exemplified his points by showing how even non-Christian writers and sages recognized this law of love as the moving force of all true life. It was an inspiring sermon. St. Paul's Cathedral is fortunate in that no change has taken place in the Corporation during the last couple of years. The rector and his wardens thus have a longer period in which to make united progress than is often the case. The officers of the Corporation are:—The Rev. Alfred G. Dann, M.A., B.E., Rector and Precentor. Dr. W. H. Moorhouse, B.A., Rector's Warden. Edwin Paull, Esq., People's Warden.

The following address to the members of the congregation was issued prior to the commencement of the celebration by the rector and wardens:—"To the congregation of St. Paul's Cathedral on the occasion of the Seventy-seventh Anniversary of the Foundation of the Parish.—The anniversary of the Cathedral will be held this year from January 9th to January 16th and will be of more than ordinary interest, as the preachers who will address us are the Rev. Dr. Paterson Smyth, rector of St. George's, Montreal, on Sunday, the 9th; the Rev. Dr. Faber, rector of St. John's, Detroit, on Wednesday, the 12th; and the Rev. Dr. Llwyd, Vice-Provost of Trinity College, Toronto, on Sunday, the 16th. These divines are well known, and recognized as eminently successful in their own spheres of labour. We would therefore urge you not to miss hearing the message they will deliver, and we pray that God's blessing may follow the Word spoken and fruit abound to the glory of God. It has been customary at the anniversary services to make a special appeal for the reduction of the Church debt; but on this occasion we also desire to emphasize some additional necessities of the Church, and therefore to ask for more generous and more general subscriptions than usual, and we feel that it is only necessary to explain our wants to receive a liberal response. At the present time, the unsightly appearance of the chancel and the general griminess of the walls make it imperative that immediate renovating and decorating be done. The Ladies' Guild (whose services have been and are always most valuable) are keenly interested in this matter and desire to see it carried out. If this can be done at once, it so happens that it can be done with a saving of ten per cent. During the past year the expenses of painting the exterior of the church, of slating the rectory and painting and repairing its exterior, have absorbed the money which otherwise would have been applied to the reduction of the mortgage debt. Therefore, we appeal not only for money to reduce the mortgage debt, but also for a sufficient sum in addition to meet these other and pressing demands. This letter is being sent to every member of the Church with the earnest appeal that each one will contribute something, specifying, if he so desire, to what special object he wishes his contribution to be applied, whether (a) to reducing mortgage; or (b) to repairing and painting the Church property; or (c) to renovating and decorating the chancel. Those who do not desire to make a cash payment at once may sign the enclosed card for payment at any time or times during the year that they find convenient. Kindly give your name clearly in making this and all other contributions to the Church, as it is the intention that hereafter all moneys for church

## CHINTZ WALL-PAPERS

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maintenance, missions, pew rents, etc., shall be duly stated opposite the donor's name in the annual Easter report. We also suggest and desire a more general use of the envelope system as the best method of giving for all purposes. Trusting your liberality will admit of the usual reduction of the mortgage and the carrying out of the necessary improvements as outlined above, we remain, yours faithfully, Alfred G. Dann, rector. W. H. Moorhouse, E. Paull, churchwardens. P.S.—The mortgage debt, apart from the arrangement with the Synod of Huron, now stands at \$14,000.

The result of the Sunday School examinations for the Diocese of Huron, held December 4th, 1909, is given below. Sixteen teachers wrote, all of whom passed. Thirty-five senior scholars wrote, twenty-four of whom passed, and forty-one junior schools wrote, five of whom failed. The subjects for examination were the Holy Scripture lessons for the past year, the church catechism and the Prayer Book. An average in these subjects of 70 per cent. or over obtains first-class honours, of 50 per cent. and less than 70 per cent., second-class, of 33 1/2 per cent., and less than 50 per cent., third-class. First, second and third-class honours are indicated by the figures 1, 2 and 3, London, St. Paul's Cathedral—Teachers: Miss Mabel G. Luscombe, 1; Miss Gladys Hiscocks, 1; Miss Bertha Graham, 2; Miss Gertrude Wright, 2; Miss Ellen Wright, 3. Christ's Church—Teachers: Miss Drake, 2; Miss E. French, 2; Miss C. Maude, 2. Broughdale, St. Luke's—Senior pupil: Adad Nagle, 2. Junior pupils: Edna Nagle, 1; George Allison, 1; Miss Crittle, 1; Irene Gardner, 2; Edward Allison, 3. Henfry, St. David's—Teachers: Miss Ruth Engler, 2; Miss L. Thompson, 2. Petrolea, Christ's Church—Teacher: Miss Kathleen Gurd, 3. Port Stanley, Christ's Church—Teachers: Miss Bessie Harding, 1; Miss Jean Glen, 1. Sarnia, St. George's Church—Teacher: Miss Sadie Knowles, 1. Senior pupil: Edith H. Grant, 1. Junior pupil: Lulu Downing, 1; Mina Knowles, 1; Daisy Nickell, 1. Sarnia, St. John's Church—Senior pupils: Annie Simcock, 1; Myrtle Ward, 1; Percy Rosenbloom, 3. Junior pupil: Tom Wright, 1. Windsor, Church of the Ascension—Teachers: Miss Grace Morton, 1; Miss Grace Myles, 2. Senior pupils: Violet Shaw, 1; Kathleen Parsons, 2; Earl Turner, 2; Ralph Sheppard, 2. Junior pupils: Thelma Fleming, 1; Vera Stephenson, 1; Willie Hogan, 1; Gwendolin Warren, 1; Nellie Green, 1; Lulu Pinfold, 1; Ida Norton, 1; Eltha Warren, 1; Charlotte Harwood, 1; Ruth Scott, 1; Mary Humphries, 2; Gladys Morrow, 2; Evelyn Zimmerman, 3. Galt, Trinity Church—Senior pupils: Louisa Brown, 3. Warwick, St. Mary's Church—Senior pupils: Gladys Rowcliffe, 1; Dorothy Wardsworth, 1; Annie Barnes, 2; Louisa Stewart, 2. Port Rowan, St. John's Church—Senior pupils: Dorothy Bray, 1; Rex Bray, 1. Junior pupils: Ernest Dalton, 1; Thomas Alton, 1; Gladys Hutchinson, 1; Benjamin Franklin, 1. Strathroy, St. John's Church—Senior pupils: Louisa Hook, 1; Lytle Cummiford, 2; Pauline Cummiford, 2; Bessie Cummiford, 3; Clare Alexander, 3. Clarksburg, St. George's Church—Senior pupils: Edith Appleyard, 3. Junior pupils: Geikie Appleyard, 3. Florence, St. Matthew's Church—Junior pupils: Marjory McClary, 2; Jennie McRobert, 2. Brookholm, St. Thomas' Church—Senior pupils: Edward Potts, 2; Harold Abell, 2. Junior pupils: Nora Bradshaw, 1; Burton Abell, 1; Harold Graham, 1; Mamie McPherson, 1; Lillian Frost, 2; Nellie Bradshaw, 2; Lewis Fromager, 2. Miss Mabel Luscombe, St. Paul's Cathedral, won the gold medal for teachers; Dorothy Bray, St. John's Church, Port Rowan, wins the silver medal for senior pupils; Mina Knowles, of St. George's Church, Sarnia, wins the bronze medal for junior pupils.

**Dutton.**—The Church of the Nativity.—The Lord Bishop of Huron held a Confirmation in this church on Sunday evening, January 16th, when a class of ten was presented for the Apostolic Rite by the incumbent, the Rev. W. B. Hawkins. Though suffering from a severe cold the Bishop was never heard to better advantage in this church and the large congregation listened attentively to his earnest practical address based upon the words of our Lord—"One of you shall betray Me." Those confirmed were:—Annie Cochrane, Ann Wagner, Lillian Cochrane, Grace Welch, Martha Balkwill, Minnie Brown, Charlie Partridge, Chester Crawford, Leslie Clark, Edgar Prince.

**Woodstock.**—The Archidiaconal visitation and conference of the clergy, churchwardens, and lay delegates of the Archdeaconry of Norfolk, has been fixed for February 2nd and 3rd, at the Grey Memorial Hall, Woodstock. A practical pro-

gramme is being arranged—including Indian work, A.Y.P.A. and Sunday School work, and a discussion of the Problems of the Church in Rural Communities, etc. Archdeacon McKenzie will conduct the "Quiet Hour" on the Thursday morning, and on Wednesday evening, the Lord Bishop of Huron will preach. The sessions open on Wednesday, (purification of the B.V.M.) at 4.30, in the Memorial Chapel.

**Goderich.**—St. George's.—On Tuesday evening, the 17th inst., a very enjoyable social gathering took place in the schoolhouse under the auspices of the A.Y.P.A., when a very pleasing varied programme was rendered. At the close of a most enjoyable evening, Mr. Kilpack spoke a few words in appreciation of Mr. Mitchell's splendid work as president of the A.Y.P.A. since his residence in Goderich, and presented him, on behalf of the A.Y.P.A., with a fountain pen as a small token of gratitude and esteem by the members of the Society for his enthusiastic co-operation and loyalty to the church. Mr. Mitchell expressed regret at his departure and said he would always remember the kindness and good will shown him by the members of the A.Y.P.A. of St. George's church. The meeting closed with the singing of the national anthem and prayer by Mr. Mitchell. The annual Christmas tree entertainment passed off most pleasantly and successfully. One of the principal features of the evening was the singing of a number of carols by both the boys and the girls.

#### RUPERT'S LAND

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

**Winnipeg.**—Inter-Diocesan Examinations, November 27th, 1909.—This year for the first time in its history the Diocese of Rupert's Land took part on above date in the Inter-Diocesan Examinations, which are held every year in any parish or group of parishes where there may be candidates. The question papers were set by the Rev. H. E. Horsey, M.A., and W. W. Craig, M.A., both of Montreal, who had been chosen by the Sunday School Commission for that purpose. The local examiners were the Rev. J. W. Matheson, M.A., St. John's College, Winnipeg, and the Field Secretary of Sunday Schools. Winners of medals, prizes, diplomas and certificates are as follows: A.—Teachers' Honour Examinations—1, Miss Katherine Robbins, St. Matthew's, Winnipeg, gold medal, presented by His Grace the Archbishop of Rupert's Land; 2, Harold Chester-Master, All Saints', Winnipeg, silver medal, presented by Ven. Archdeacon Fortin; 3, Miss Eva Hodgins, St. Matthew's, Winnipeg, prize of \$3 in books, presented by Messrs. Russell, Lang & Co., Winnipeg; 4, Miss Mabel Johnson, St. Matthew's, Winnipeg, prize of \$2 in books, presented by Messrs. Russell, Lang & Co., Winnipeg. B.—Teachers' Ordinary Examinations—Harold Chester-Master, All Saints', Winnipeg, honourable mention and special silver medal donated by examiners; 1, Mrs. Lillian E. Fea, St. Peter's, Winnipeg, silver medal for best aggregate, presented by A. L. Hamilton, Esq., Portage la Prairie; 2, T. J. Ashley-Banner, Esq., St. Peter's, Winnipeg, silver medal for best lesson sketch, presented by the Very Rev. the Dean of Rupert's Land; 3, Peter Guthrie, St. Peter's, Winnipeg, prize of \$3 in books, presented by Major Murray, Stony Mountain; 4, Miss Lizzie Johnston, St. Peter's, Winnipeg, prize of \$2 in books, presented by A. W. Bowen, K.C., Morden. In Teachers' Honour Examination all of above mentioned receive diplomas. In Teachers' Ordinary all of above mentioned receive diplomas, and in addition the following from St. Peter's, Winnipeg, have merited the same distinction: Charles Ellis, Miss M. B. Eakett, E. W. Howetts. C.—Scholars' Examinations—1, Susie Kelsey, St. John's, Winnipeg, gold medal, presented by the Hon. G. R. Caldwell, K.C., Minister of Education, Brandon; 2, Muriel Garrioch, St. Mary's, Portage la Prairie, silver medal, presented by J. J. Garland, Esq., Portage la Prairie; 3, Wm. Astley Tearle Fyles, St. Mary's, Portage la Prairie, prize of \$3 in books, presented by Judge Locke, Morden; 4, Muriel Evelyn Fyles, prize of \$2 in books, presented by Judge Locke, Morden. All of above receive first class certificates, the following also having the same rank: Charles D. Fyles, Portage la Prairie; Margery M. Blowers, Alexander; Ellen Barnes, Souris, and Florence Tunningley, St. George's, Brandon; Ernest Kelsey, St. John's, Winniege. Second class certificates were won by the following: May Marrable, St. John's, Winnipeg; N. Fred Hewitt, Souris; Muriel M. Lewis, Alexander; Percy Chard Baker, Na-

pink; Gretel Goulding, Holland; Mabel Orr, St. Peter's, Winnipeg; Margaret McCafferty, St. Peter's, Winnipeg; Nettie Mawhinney, Holland.

The next Inter-Diocesan Sunday School Examinations will be held on the last Saturday in November next in any parish or group of parishes where there may be candidates. These examinations having gained a foothold in the diocese, a much greater and more widespread interest is now being taken in them. Already quite a number of city and country schools have intimated that their teachers and pupils will write next November.

A review of Church work in the Diocese of Rupert's Land, for the year 1909, shows that considerable progress has resulted from the strenuous efforts put forward in the various branches of evangelical work. Within the limits of the city of Winnipeg and suburbs, services of the church are now held at twenty-two points, but owing to the rapid growth of the city, two more stations at least are deemed necessary. New churches have been built at New Desford, Robinson's Spur, Durban, Rosebank, St. Matthew's (Winnipeg), and Clandeboye Bay. Addition has been made to the church at Binscarth, and St. George's, Brandon, has also been enlarged, while Christ Church, Belmont, has been nearly doubled in size. Five churches have been freed from debt, viz., St. John's, Kirkella; St. George's, Stony Mountain; All Saints', Graysville; Christ Church, Belmont; and St. John's, Brant. New mission stations were opened at Holland Group, Cambridge, Benito, St. Chrysostom's (Winnipeg), Waskada, Robinsville, Valley River, St. Ebor, Altamont, Deerwood, Oak Bluff, St. Laurent, and in the Swedish settlement in the Durban district. New vicarages have been provided at Seamo, Alexander, Baldur, Wakefield, Pilot Mound, Elgin, Souris, Ninga and Shoal Lake. During the financial year the diocese contributed \$9,487 to the Home Mission Fund and \$5,712.38 to the M.S.C.C. being the largest amounts ever contributed in a single year for missionary purposes in the diocese. There were confirmed during the year fourteen candidates. Considerable advancement has been made in educational work during the year St. John's College having had its full complement of students, while the number has nearly doubled in the St. John's College School. To accommodate the increasing number of pupils at Havergal College, Winnipeg, a large addition costing \$30,000 had to be made. The report of the Church work in the diocese for the past year points out that the Indian missions continue to be a very heavy charge upon the funds, as the Indians with few exceptions, contribute but little towards maintenance. St. Peter's, Dynevor, is the only mission that gives systematically towards the stipend of its clergyman. The Sioux Indians at Oak River contributed generously in labour and money towards the erection of their new church, and it is hoped that this year they will assume part of the missionary's stipend. Eighty-five candidates were confirmed at Fairford in July last, and the mission is being assessed in the present year for a portion of the salary of its missionary. Owing to the breaking up of the reserve at St. Peter's, Dynevor, the entire equipment of a new Mission at Fisher River is rendered necessary. Thirty-five families have already sold out their holdings at St. Peter's, and have removed to the new reserve, and many more will follow this summer, therefore the Church is faced with the problem of maintaining two mission stations for the same band of Indians. A church, a vicarage, a hospital, and a nurse's home will have to be duplicated.

**St. Luke's.**—On a recent Sunday morning, His Grace, Archbishop Matheson, preached a powerful sermon on "Home Missions" taking as his text the words: "Go ye forth into all the world and preach the gospel." His Grace said that in the past it had been the custom to look to the Old Country for assistance in spreading missions over the Canadian West and the northlands. It was now high time for Canadian Churchmen to look after this work themselves. The Old Country had been liberal to the cause of Canadian missions in the past, but now there was a disposition there to question the helplessness of Canada in the matter and to wonder whether the widely advertised and extolled country had not sufficient means to look after the mission work within her own borders. Every year he found it harder to ask for funds in the Old Land and he hoped that the Church-people of the Dominion would soon relieve him of that necessity.

**Souris.**—St. Luke's.—The parochial chapter Brotherhood of St. Andrew's held its annual meeting on January 4th. The officers elected for the ensuing year are—Director, W. Medgett; vice-director, Jas. Barnes; secretary, J. B. Clark. The

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**John Criedal MoAdam H**

**Maple Cre** vices of this Sunday, Jan of the dioces mon was pre of St. Paul held, the R sermon.

**Davidson.** vicar and their parish various deno town hall. Bishop Har hearts of al ners. Much owing to ill hall was ver During the and Christr very efficien lighted eve solos by M several sele Mrs. Myrick received wit were deliver church-ward During the was free of in the bank long a mor would be e after which Lang Syne, before reti little longer

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January 27, 1910.

concert given on January 5th by the rector's Bible Class was largely attended and the programme was a good one. The A.Y.P.A. is preparing an entertainment for the last meeting before Lent and the proceeds will be devoted to supplying the choir and members with the new Hymn Books.

#### QU'APPELLE.

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

**Maple Creek.**—St. Mary's.—The dedication services of this church, Maple Creek, were held on Sunday, January 9th. At 11 a.m. the Lord Bishop of the diocese performed the dedication. The sermon was preached by the Rev. Canon Hill, rector of St. Paul's, Regina. At 7.30 Evensong was held, the Rev. Canon Hill again preaching the sermon.

**Davidson.**—On a recent Thursday evening the vicar and Mrs. A. W. R. Dunstan entertained their parishioners and some invited friends of the various denominations to a social evening in the town hall. Among the guests was Coadjutor-Bishop Harding of Qu'Appelle, who won the hearts of all with his pleasant unassuming manners. Much regret was felt that Mrs. Dunstan, owing to illness, was unable to be present. The hall was very prettily decorated for the occasion. During the evening various games were enjoyed, and Christmas carols were sung by the choir in a very efficient manner. The Rev. Mr. Dunstan delighted everybody with his solos. Two violin solos by Mr. Powell were much enjoyed and several selections by an orchestra composed of Mrs. Myrick and Messrs. Powell and Cawsey were received with great favour. Interesting speeches were delivered by the Bishop, the rector, and the church-wardens, Dr. Hutchison and Geo. Bagnall. During the evening it was stated that the church was free of debt and that there was a balance in the bank. It was also suggested that before long a more fitting building in which to worship would be erected. Dainty refreshments served after which all joined hands and sang "Auld Lang Syne," and gave hearty cheers for the host before retiring. A number, however, stayed a little longer to enjoy a few dances.

**Sintaluta.**—St. John's.—This parish has received from the Church Bible and Prayer Book Society, Toronto, a grant of Bibles for use in the Sunday Schools, also fifty copies of the Book of Common Prayer combined with the Book of Common Praise. These books are for the use of the missions of the parish.

**Eyebrow.**—Anglican service was held at this place on a recent Sunday evening in the British Hall. As the Presbyterians had withdrawn their services for the occasion, a representative gathering of the town was present and the hall was well filled. The service was conducted by D. L. Greene, a student of Emmanuel College, Nutana, Sask., and as it was the second time in which he has acted in such a capacity, his capability argues a great future of usefulness in the Church.

#### SASKATCHEWAN.

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

**Prince Albert.**—The various branches of the W.A. in this diocese have been hard at work this winter. Quite a few sales have been held in various places, these represent much thought and work on the part of the members. We are glad to chronicle that there has been a good deal of success seen in these ventures. The combined branches of Prince Albert held a sale with the result that \$500 were added to the treasury, but better than that was the spirit of honest work and heartfelt interest that was shown. The branches have learnt to share their gains with the wide world and not to keep all for local needs. Other missions show very encouraging W.A. results, and we hope that a still wider spirit of interest may grow. The Bishop has been fully occupied with his many and various calls to work. Arrangements have been made that he may not lose so much time by winter travelling as he has done in the past. In this far away land with one train a day and with the intense cold and frequent snow drifts, travelling can only be undertaken at a great expense of time and trouble. The first cold snap of this winter caused five days' absence from home, two long days of bitterly cold driving and then only two services were held, as it was impossible to reach the other places which were

planned. A very important convention of the Social and Moral Reform Council of Saskatchewan was held in Regina, the Bishop being President. After the business was finished, a deputation waited on the Government and was most warmly received. Their suggestions were pronounced both reasonable and "strong in their moderation," and it was promised that the recommendation should be given full consideration at the hands of the Legislature. The Rev. M. E. Edwards with his wife and two children have left this town and have gone to Lac la Ronge to take charge of the Mission there. With them has gone an English lady, Miss Culpin, who is just out from the Old Country. It must take a great deal of courage for a new comer who has never suffered from the hardships of the West to try such a journey. The party left Prince Albert on Wednesday, January 12th, and will only reach their destination on the 21st or 22nd. It was 10 below zero when they started in their sleigh, with unbleached cotton cover, and they will have to sleep out in tents most of the time. Sunday they hoped to spend at Montreal Lake. We shall look anxiously for news. Growth seems to be the word which applies particularly to the diocese of Saskatchewan. Fresh openings for work, fresh calls for help from every point. With the New Year a combined effort is being made to encourage the regular habit of family prayer, which is now considered as old-fashioned. A small book of collects and prayers has been adopted for use, specimens have been sent to the different Missions and an appeal made to those in charge that they should bring the subject before their people in pastoral visiting, urging the adoption of the habit. Some encouragement has been already received in the promise of several families to try the plan. Emmanuel College has reopened after the Christmas vacation, and work is now in full swing. Many of the students visited their old Missions during the Christmas week and were able to conduct services in outlying parts which, but for this effort, would have been left without services at this Festival season. With all the new Missions finance must necessarily occupy a large place in our interest. It is good to see how one Mission after another is striving to pay off its necessary debts and come out on the free side. Various stables have been added to catechists' shacks, and much good feeling is shown by those who are willing to do what they can to pay off debt. Almost a new town has sprung up, 32 miles west of Prince Albert and across the river. Since last harvest Shellbrook has grown as if by magic and bids fair to become a thriving town very shortly. It is hoped that the Church will be well to the fore with a building this spring. It is delightful to see how many of our enterprising Missions have started the new Hymn Book. The cause of its adoption in several places has been the interested generosity of some single member of the congregation. May others follow this good example.

#### CALGARY.

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

**Calgary.**—At the last regular meeting of the Executive Committee of the Diocese of Calgary the following resolution was passed:—"That the Bishop be asked to issue a quarterly bulletin in the form of a circular, containing diocesan information; a copy to be sent to each clergyman and stipendiary lay-reader in the diocese, with a request to have the same inserted in the local paper." In accordance with the above the Secretary has been instructed by the Bishop to send out the following notes:—1.—The Executive Committee at its meeting mentioned above devoted a large portion of its time to the consideration of financial matters more especially in connection with the report of its Sub-Committee on Apportionments and the allocation of grants for the year 1910. In view of the expiration of the grants to the diocese from the Western Canada Special Fund of S.P.G. and the reduction of other outside help the Committee found it necessary to closely scrutinize every grant voted and in most cases to lessen for 1910 the grants it was able to make for 1909. The Committee decided it was not in a position to continue any grant at all to Claresholm, East Calgary, and Gleichen; with Strathmore. 2.—The following parishes have been duly set off during the year 1909:—St. Michael and All Angels, Calgary; Christ Church, Edmonton; Ghost Pine; Three Hills; St. Michael and All Angels, Crossfield; Christ Church, Airdrie; Big Hill; Sion; Carmangay. 3.—The following churches have been dedicated during 1909:—St. Cyprian's, Didsbury; All Saints, Granum; St. Barnabas, Sarcee Reserve; Christ Church, Ed-

monton; St. Chad's, Lundbreck; St. Michael and All Angels, Strathmore; St. George's, Penhold; St. Michael and All Angels, Calgary. 4.—The following confirmations have been held since the Bishop's return from England:—Westakiwin; Lacombe; High River; Camrose; Claresholm; Calgary (pro-Cathedral). 5.—The Bishop has given consent to the removal of the church and parsonage at Pine Creek, De Winton Mission, to a new site close to De Winton Station, on condition that the cost is entirely borne by the Mission and that no loss to the Mission funds should follow. 6.—On St. Thomas' Day, December 21st, 1909, the Bishop held an Ordination in the Pro-Cathedral, Calgary, at which two deacons, the Rev. T. W. Castle, of Gleichen, and the Rev. T. E. Streeter, of De Winton, were advanced to the priesthood, and Mr. F. L. Carrington, of Gladys, was made a deacon. The opening sermon was preached by the rector of Claresholm, the Rev. R. D. Stamer, M.A.; the candidates were presented by Archdeacon Webb, and the Litany was sung by the Rev. C. W. Peck, of Millarville. The Bishop celebrated the Holy Communion, the Rev. A. J. B. Dewdney attending him as Chaplain, and the Rev. Canon Hogbin, of Banff, acting as assistant. The very Rev. The Dean occupied his stall as rector of the Pro-Cathedral, and with the other priests present took part in the "laying-on-of-hands" upon the newly-ordained priests. 7.—Mrs. Humphrey Lloyd has arrived from England as a voluntary worker, and is at work in Edmonton, more especially in connection with the poor district included in St. Andrew's Mission, where Mr. Walter Leversedge, lay-reader, is also at work organizing and commencing a new parish. 8.—The grants in aid of stipend for three of the clergy of the diocese for 1910 have been provided in a special manner worthy of mention. A beneficed clergyman in England gave the Bishop 250 pounds to provide a clergyman in a new district for three years. This has been allocated to the new Mission of Castor, of which the Rev. H. W. Holdom recently arrived from England, has charge. A lady in Honolulu has promised the Bishop 100 pounds a year for three years for the same purpose. This has been allocated to the Rev. A. W. Sale, recently curate of All Saints', Edmonton, who is now in charge of the Carmangay Mission. A gentleman from England, visiting Banff with his wife during last summer, in response to an appeal on behalf of the Home Mission work of the diocese, handed the rector cheques for the sum of \$200 as "a thankoffering for mercies vouchsafed during their first visit to Canada." This has been allocated for 1910 to the Cochrane Mission which is in charge of the Rev. R. D. Harrison, B.A. In each case the donors wish that their names should not publicly be mentioned in connection with those gifts, which are very opportune and of great assistance. 9.—The Bishop regrets to announce the resignations of the Rev. J. S. Chivers, rector of Lethbridge, (St. Augustin's), and the Rev. W. V. McMillen, rector of Immanuel Church, Wetaskiwin. Both take effect January 31st. The rectory of St. Augustine's, Lethbridge, has been offered to the Rev. W. E. M. Wright, curate of St. Mark's, Toronto. Steps are being taken to create a second parish in the city of Lethbridge, which it is hoped will soon be self-sustaining. 10.—The Bishop and the Committee of the College wish to draw the attention of the clergy and Church-people generally to the existence of our Diocesan Church School for girls. The clergy are asked to keep its interests before their people, and Church-people should remember that they have a school established under the Church of England, managed by a committee of the Synod, and conducted along the best lines, under the influence of their own Church. Its records show it is doing an admirable work under Miss Laura Shibley, B.A., of Queen's. Any enquiries addressed to Miss Pinkham, Bursar, St. Hilda's College, Calgary, will receive the promptest attention. 11.—The following is the list of congregations which have paid the apportionments for the Missionary Society of the Church in Canada and for the Home Mission and General Purpose Fund for 1909 in full:—Rural Deanery of Calgary:—Banff, Canmore, Bankhead, Blackfoot Reserve, St. Barnabas', Calgary; Exshaw, Shephard, Sandstone, Dinton, De Winton, Red Deer Lake, Fish Creek. Rural Deanery of Edmonton:—Leduc, All Saints', Edmonton, Lopstick, Andrew. Rural Deanery of Macleod:—St. Augustine's, Lethbridge. Rural Deanery of Red Deer:—Rimby, Hillsdown.—Geo. H. Hogbin, Secretary.

**Red Deer.**—St. Luke's.—The annual meeting of the parishioners of this church was held on Wednesday evening, January 5th. The incumbent's report and the financial report showed that in membership and also in offertories there had

been a steady progress. J. A. Carswell and Geo. Wilton were elected church-wardens for the year 1910. The following were elected sidesmen:—A. G. Ayres, Beverley Grant, F. Billingham, W. A. Cassels, C. A. Cowell, R. Gee, R. P. Graham, W. G. H. Neville, J. Norquay, G. Nurcombe, R. R. Randall, F. Ray. The annual parochial meeting was held on January 5th. There was a fair attendance. The incumbent in presenting his report said that he was glad to note that growing interest and activity had been shown in all branches of Church work. The membership had increased by 35. The women of the Church had again done splendid work in raising funds, through the guilds, to reduce the building debt and furnish the church with some needed improvements. The pointing of the larger portion of the stone work and the installation of electric lights were noteworthy improvements. He referred to the good standard of singing maintained by the choir under the teaching of F. Hart. He congratulated the choir on having once again secured the services of S. Taylor as organist and choirmaster. The rector also referred to the loss sustained by the church in the passing away to eternal rest of H. S. Stent and T. F. Ellis, men who had been held in high esteem. The rector looked confidently forward to a year of great progress. G. Wilton in presenting the financial report stated that the envelope system had worked wonders for the offertory. No new debts had been incurred during the year and old ones to the amount of \$567 had been paid. The elections resulted as follows:—Churchwardens: Mr. J. A. Carswell and Mr. G. Wilton. Vestrymen: Messrs. A. G. Ayres, F. Billingham, Beverley Grant, W. A. Cassels, C. A. Cowell, R. Gee, R. P. Graham, H. G. H. Neville, J. Norquay, J. Nurcombe, R. R. Randall, F. Ray.

**High River.**—St. Benedict's.—The annual meeting of the parishioners was held on Tuesday, January 4th, in the Parish Hall. Reports presented by the rector and the wardens showed that steady progress had been made during the year. The officers elected for the ensuing year were:—Wardens—W. S. Waugh and H. N. Sheppard. Vestry—L. M. Roberts, A. A. Ballachey, J. A. Stansfield, A. B. Lee Horne, Charles Clark and A. J. Leach. Treasurer, J. A. Stansfield. W. S. Waugh and L. M. Roberts were elected lay representatives to attend the Diocesan Synod. Substitutes—J. G. McKenzie and A. J. Leach. Auditors—B. W. Armstrong and Dr. H. E. Bedingfield. Immediately after the business the meeting resolved itself into a social gathering and while the members of the Women's Auxiliary served refreshments, an interesting and varied programme was provided by A. Francis by means of his gramophone.

## Correspondence.

### APOSTOLIC SUCCESSION

Sir,—One can hardly blame "Spectator" for 'seeing things,' but really, mare's nests and mole hills do occasionally assume huge proportions when viewed through his spectacles, and reviewed in his comments from week to week. In your last issue he calls upon the Church to show cause why she should not throw overboard that apparently most uncomfortable doctrine of the "Apostolic Succession." Why?—Because a clerical meeting had discussed the question in his hearing, without any very serious results. Therefore "the day has come when the subject will have to be reconsidered anew, from the very beginning." It would be interesting to know whether the clerical meeting that grappled thus abortively with the matter was a "ministerial association" of all sorts and conditions. If so it is rather a hopeful sign that such a subject should be discussed there at all. It shows first, that the Church element in the association, though heavily handicapped by the traditions that must be carried, and which keep the majority of consistent clergymen away from such gatherings, was still able to hold up, fairly well, our end of the stick; and secondly, that it was the subject of discussion, shows too that those who are "not made that way"—that is, on the lines of "Apostolic Succession"—are not quite satisfied with their make-up, and are meditating, as so many of their more enlightened brethren are doing from day by day in ever increasing numbers, the propriety of getting made over on the Apostolic model. But if it was a clerical meeting of clerks in Apostolic orders, it is to be presumed that the discussion was merely an academic one. When the brethren so foregather, "old and much worn"

subjects are sometimes introduced, just because they are too liable to be taken for granted, and it is well that the younger and less experienced should be reminded of "those things which are most surely believed amongst us," so that when they hear them spoken against, they may be the better able to give an answer "to every man that asketh a reason." The objections to old and much worn principles, are, as a rule, nearly as old and quite as threadbare as the principles themselves; and the defenders have generally little else to do than to refer the objectors to chapter and verse in the catena of Apologists, whose godly wisdom settled the question whenever it arose in the past, and whose logic has not been overthrown since. In the present case this does not appear to have been done, at least we have no report to that effect. Of course if the objectors object because of "congenital temperament," as Spectator speculates, it is hopeless to chop logic with the confessedly illogical, and we can only hope charitably, as the Irish car-driver did of Father Huntingdon, that such an one will be saved on account of, (or in spite of) his "inconceivable ignorance." But Spectator enters a plea on behalf of those "not made that way," after this fashion—Those who uphold Apostolic Succession are forced, when they see the apparent success of non-Apostolic ordinates, to take the position that though Christ has bound His church with the chain of Apostolic Succession, He has not bound Himself, and is quite at liberty to bless the misguided efforts of unauthorized preachers. This view, put in such a bald fashion, he tells us, involves the ignoble idea that God could "give the whole weight of His sanction to the One Catholic Church, and then behold, on the quiet, He goes over and blesses the schismatics." Perhaps it may be ignoble to speak in this somewhat light manner of the mercy of God on behalf of those "not made that way," who reject His counsel, but the principle involved, and to which Churchmen appeal without irreverence, is exactly the same as that which applies to God's dealings with the heathen. We believe, and I fancy Spectator believes, that it was the divine plan to institute His church as the ordained instrument for their salvation, and on the strength of that belief we send out missionaries to heathen land, much to the disgust of those who do not believe in missions. Yet we dare not say that the unconverted heathen are damned if, through ignorance, they fail to appreciate the means devised for their salvation. We prefer to think that the Almighty and most merciful Father can do in other ways, of which we know nothing, what the particular machinery He has committed to our weak hands has, through our weakness, partially failed to accomplish. Is this an ignoble estimate of the divine character? I will not reply to Spectator's question, which, we trust is not his own, and that on sober thought he will repudiate all sympathy with it—He asks, "what do you think of a God, Who in founding His church, would say 'the one essential thing that I will require of My ministers is authority through Episcopal ordination. They may be liars or libertines, but I will not withhold My grace, so long as they have authority.'" Surely this was written in regrettable haste. Suppose we read the XXVI. article. The point for Churchmen to remember is that, in the Church, Apostolic Succession is NOT AN OPEN QUESTION. It has been settled by those, not only in authority, but quite competent to deal with it, equipped as they were with godly learning and human logic. And despite the private opinions of individuals, whose qualifications are certainly no greater, she has been guided from the first (as has been proved by almost mathematically accurate demonstration)—anyhow she has been guided into the practice of ordination under the principle of Apostolic Succession. If there have been apparent exceptions to the rule, they but serve to prove its universal application. Individuals may dissent, but if they carry their dissent to the length of acting upon their opinions, they must act outside, not in, the Church. Was the Church guided in this by the Holy Spirit? I doubt if Spectator will deny it. If she was not so guided, Christ's promise has failed for 2,000 years. If she was guided by the Holy Spirit, then to open up the question again, because it has been discussed more or less seriously at a clerical meeting, is to act the part of Balaam, who fondly thought to induce the Almighty to change His mind for his convenience. No wonder that even an ass rebuked him! But so settled, and identified with the Church, is this principle, that the Bishops refused to reconsider it in framing the Lambeth Quadrilateral, with a view to reunion with dissent. It was one of the fundamentals that must be accepted, and to enter into negotiations keeping it out of sight, would have been dishonest. If ever the Bishops

spoke the mind of the Church, it was in that document. We need not worry ourselves then, over the proposal to go into the whole business de novo et ab initio. Nine tenths of us will have the modesty to confess we don't feel quite equal to the task. I can't speak for the other tenth that is "sufficient for these things," but probably that fraction would say that there is no occasion to trouble ourselves at present—Spectator to the contrary notwithstanding.

Arthur Jarvis.

## Family Reading

### DASHING DICK.

#### THE LIFE STORY OF A MACPIE.

By Rev. W. Everard Edmunds.

#### Chapter IV.—Training for the Stage.

And now I entered upon a new life. Instead of flitting through the shady trees or looking for food far afield I was restricted to one large room and forced to go through a daily round of tasks. In spite of the great change, I was quite happy, for my old master was kind and gentle, and the many birds about me cheered my drooping spirits. I soon learned to talk in the language of men, and in a few months could speak better than any of my companions. One day a young man came into the room where I was taking my lesson, and after listening to my awkward attempts to master two or three phrases, suggested that my tongue should be split, as it would enable me to learn more quickly. At first my old master said nothing, but his visitor continuing to talk for some time in this strain, he could restrain his impatience no longer, and broke out suddenly in angry protest. Never had I seen him so indignant. "Why," said he, "do not men split the tongues of their children in order to make them speak better? Is a bird not just as sensitive to pain as a child? Let us have no more of this senseless prattle." And he showed his visitor the door. Six months flew quickly by and I was beginning to show the results of my master's patient training. I could understand nearly all that he said to me and was able to answer a long list of questions. I was a prime favourite of the dear old man and many a time after my lesson was over, he would take me on his shoulder, and softly stroking my plumage would talk to me in low soothing tones. But a great change was in store for me. One day there came into the little shop a tall, striking looking man, who was apparently on the best of terms with my master. After chatting gaily for some time, the visitor asked to see "some of the family," and my master took him round to the different cages. When they came to mine, I was made to show off my various accomplishments. My master and his visitor then went into another room. They soon returned however, and I was taken out of my little house, never to enter it again—I had become the property of the stranger whom I afterwards found to be a noted bird-trainer and show-man. Stroking me softly, and pressing me to his cheek, my old master handed me over to my new owner, and bidding him take good care of me, as he would watch my future with the greatest interest. Late that night we arrived in the city. My new home was a happy one and my companions were a merry band of school-fellows. I was given a beautiful gilded cage with a swing suspended from the top, and with this I used to amuse myself for hours together. In one corner of the house was a little well with a bucket fastened to the curb by a silver chain and whenever I was thirsty, I had only to drop the bucket into the well and draw it up full of fresh, cool water. To the roof of my cage was attached a pretty chime of bells, which I was taught to ring regularly at morning, noon, and night. Besides learning a number of drills with my companions, I was taught, at the command of my trainer, to fire a miniature cannon. I also learned how to tell fortunes by means of cards. But perhaps the most striking feat, though it was not at all difficult, was a balloon ascension and parachute drop. I learned to deliver a few set speeches, to answer certain questions, and last, but not least, to sing "The National Anthem." This was the finishing touch, and my education was regarded as complete. A short time after this, I learned that we were to make a grand tour of the whole country-side, giving exhibitions in the larger towns. We were to see the world, and as we talked of the coming season, our hearts beat high with excitement. Another week found us on the road.

(To be Continued.)

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### British and Foreign.

Mr. Charles Swain, who for nearly half a century has been the organist of the parish church at Stockport, retired from that position at the close of last year.

The memorial to the late Dean White has now been completed and placed in Cashel Cathedral. Six windows have been filled with cathedral glass, which add greatly to the appearance of the church, and a tablet bearing a suitable inscription, measuring 38 inches by 28 inches brass on a black marble slab, has been erected on the north wall by the pulpit. The cost of this memorial has been defrayed by the parishioners and other friends.

Workmen on the tramway lines at Abbey Wood, Kent, unearthed sev-

eral large stones, which formed part of the wall of Lesness Abbey, which was founded in 1178. The abbey was one of the richest in England before the Reformation. Members of the Woolwich Antiquarian Society have discovered the foundations of the abbey church and the bases of many pillars. The whole of the district is to be explored.

The important Vicarage of Blackburn, which is shortly to be vacated by the retirement of Bishop Thornton, has been offered by the Bishop of Manchester to the Rev. T. R. Sale, M.A., Vicar of Huddersfield, who has accepted it. Mr. Sale was formerly Domestic Chaplain and Secretary to Bishop Moorehouse, Vicar of Leesfield and Rector of St. Mary's, Crumpsall. The value of the living of Blackburn is £1,500 a year, and the benefice is usually associated with the post of Assistant Bishop in the Diocese of Manchester.

The Right Rev. Dr. King, the Lord Bishop of Lincoln, completed his eightieth year on the 29th December, which day was the centenary of the birth of Mr. Gladstone, who nominated him to his present See, and on whose twentieth birthday he was born. His episcopate of nearly twenty-five years is the longest in the Southern Province, and it is exceeded in the North only by that of the Lord Bishop of Ripon, Dr. Boyd Carpenter. The Lord Bishop of Bath and Wells, Dr. Kennion, was consecrated earlier than either of them to the See of Adelaide, but is the junior of both of them as an English Diocesan.

The Bishop of Chester, who is one of several Bishops promoted from Leeds Parish Church, keeps his sixty-sixth birthday to-morrow. The Vicars of Leeds who became Bishops were Dr. Atlay, Bishop of Hereford, 1868; Dr. Woodford, Bishop of Ely, 1873; Dr. Gott, Bishop of Truro (after five years Dean of Worcester), 1891; Dr. Jayne, Bishop of Chester, 1889; Dr. Talbot, Bishop of Rochester (now of Southwark), 1895; and Dr. Gibson, Bishop of Gloucester, 1904. The Bishops of Kingston-on-Thames and of Glasgow have also been Vicars of All Soul's, Leeds. The present Vicar of the Parish Church is Dr. Samuel Bickersteth, whose father and brother were Bishops of Exeter and South Tokyo—and many people wonder which bishopric is now in reserve for him.

The death took place on Monday last at his residence in Aubert Park, Highbury, London, England, of the Rev. Michael P. Baxter, who at one time for a short period held a curacy at Onondaga. He was very widely known on account of his having founded and carried on for a number of years past a weekly religious paper called "The Christian Herald," which had a very large circulation both in the British Isles and elsewhere. He made a special study of the prophetic books of the Bible, and has both spoken and written largely upon these subjects. In addition to editing and publishing "The Christian Herald" the deceased clergyman ran a milk business and a faith-healing establishment, founded a mission in a poor district in London to provide food and shelter for the distressed, and was particularly interested in the distribution of the Gospels in Continental cities. Mr. Baxter was seventy-six years old at the time of his death.

The ancient Parish Church of Marshfield was re-opened lately by the Bishop of Llandaff, after a thorough restoration, upon which Mr. and Mrs. Henry Webb, of Llwynarthen, had spent some £6,000 or £7,000. The sacred edifice dates back to the reign of King Stephen, in 1136, and a great deal of the work which has been carried out in the restoration scheme was to make the whole church and its appointments harmonize with the twelfth century ideas and architecture. The font and immersion baptistery has been opened up and provided with marble steps, an oak screen has been erected at the west end of the church, all the bells have been hung on steel girders, one has been recast, and they have all been rung again after being silent for a century. Two new stained glass windows have been erected. One bears the inscription: "To the glory of God, and in loving memory of Godfrey George Forestier Walker, born September 3rd, 1901, died October 15th, 1906. From his father and mother" (Sir George and Lady Forestier-Walker). The other bears the following: "To commemorate the restoration of this church, which was done to the glory of God, and in loving memory of Mr. Thomas Webb,

by his nephew and niece, Mr. and Mrs. Henry Webb, of Llwynarthen."

On a recent date the Lord Bishop of Derry and Raphoe preached to a large and influential congregation on the occasion of the reopening of Donaghmore Parish Church. The church, which ranks among some of the oldest in the diocese, has been undergoing, for the past few months, considerable alterations and improvements, both externally and internally, which have proved highly satisfactory. A new semi-circular chancel, chancel arch, and vestries have been formed, with handsome cut-stone three-light traceried east window. Flooring laid with tiling of chaste design, and cut-stone steps. An extra window has been provided on the north side, and the old windows rebuilt with cut-stone jambs and mullions to form two-light windows, with Gothic traceried tops, and all the windows have been filled with cathedral glass in leaded lights with varying tints. The old plaster ceiling of nave, etc., has been removed, and the roof principals opened up and exposed to view, encased with pitch-pine matchboarding. The new pitch-pine ceiling is laid in panels diagonally sheeted and surrounded with rib mouldings and heavy moulded and perforated trefoil cornice finishing round all walls of similar material. The church has been entirely reseated with new pitch-pine seats, and new flooring provided throughout. The works have been executed in a satisfactory manner by Mr. J. Bloomfield, jun., contractor, Brookeboro', from plans and under the supervision of Messrs. R. E. Buchanan & Co., architects, Castle Street, Londonderry. It is gratifying to learn that, thanks to the efforts of the rector, select vestry, and parishioners and generous friends, not only in Ireland and England, but in India, China, United States, South America,



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and Canada, out of a total cost of  
£650 for the extensive works the sum  
of £544 has been received or prom-  
ised. A substantial grant from the  
Beresford Fund, made on the kind  
recommendation of the Lord Primate,  
was very helpful. The richly-carved  
oak pulpit, from which the Lord  
Bishop preached on Monday, was  
originally presented to the old church  
at St. John's by the late Mr. John  
Herdman, of Carricklee, and on the  
opening of the new church there was  
generously presented to the select  
vestry of Donoughmore by his repre-  
sentatives. Considerable additions,  
of which the chief feature is a carved  
panel and moulding to match the  
original work, were necessary to  
make it suitable to its new position.  
This work, together with the building  
and carving of the new oak prayer  
desk, was well executed.

**Children's Department.**

**A SKATING SONG.**

Hurrah for the wind that is keen and  
chill,

As it skirts the meadows and sweeps  
the hill;

Hurrah for the pulses of swift delight  
That tingle and beat in the winter's  
night,

When over the crystal lake we glide,  
Flying like birds o'er the frozen tide.

Hurrah for the lad with the sparkling  
eye,

For the joyous laugh and the cour-  
age high!

Hurrah for the health that is glad  
and strong,

So that life is gay as a merry son,  
For the motion fearless, smooth, and  
fleet,

When skates are wings to the flying  
feet.

Hurrah for the landscape broad and  
fair

Spread boldly out in the brilliant air!

Hurrah for the folds of the sheeted  
snow,

On the mountains high, in the val-  
leys low;

Hurrah for the track where the ska-  
ters glide,

Fearless as over a highway tried!

Hurrah for the girls who skate so  
well—

Dorothy, Winnifred, Kate, and Nell!

Hurrah for the race we're bound to  
win,

And the curves and figures we mean  
to spin!

Hurrah for the joy that wings our  
feet,

When like dancers, gay we pass and  
meet.

Who chooses may boast of the sum-  
mer-time,

Hurrah we cry for the frost and rime,

For the icicles pendant from roof  
and eaves,

For snow that covers the next year's  
sheaves!

Hurrah for the gleaming, glassy lake  
Where the skaters bold their pleasure  
take!

—Harper's Young People.

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**THE BURTON BOYS' CANNON.**

By Frank H. Sweet.

"Lucky stars! What a find!"  
cried Edwin.

"I declare. It's a rifle barrel,"  
said John.

And Willie and Lucius forgot their  
search for Indian arrowheads, which  
they sometimes found in this worn  
old gravelly roadside, and hurried to  
have a look at the treasure.

"Just see the rust!" said John.

"It may have lain here for fifty  
years."

"I s'pose this was all thick woods  
then," said Edwin.

"And likely some man had this to  
fight the Injuns," said Lucius.

"Or bears," said Willie. "More  
likely bears."

"Look how the barrel's bent and  
rustied," said John.

"That's where the bear grabbed it  
and whacked the old Injun over the  
head," said Lucius.

"That's where the bear grabbed it  
away from him," said Willie. And I  
do believe there's the mark of his  
teeth right there near the muzzle!"

At this the older brothers hooted  
and laughed, and said that the bear  
must have had his teeth sharpened,  
and they guessed he ate up the rest  
of the gun, and that was why nothing  
could be found but the barrel.

Willie did not like any too well to  
be laughed at, but he kept his tem-  
per, and as soon as he could make  
himself heard he cried: "O boys,  
I've got the greatest idea! Let's  
make a cannon out of this for the  
Fourth."

"Now, Willie, you've struck it,"  
said John.

"That's so," said Lucius; "but  
how'll we fix the thing?"

"I'll tell you," said Edwin. "Just  
come along to Fet Wheaton's black-  
smith shop, and he'll do it up for us  
in grand shape."

"Father won't mind, will he?"  
asked Willie.

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fortunate chance while an invalid from rheumatism and since it cured me, it has been  
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50 cent box is absolutely free. This is an internal remedy which goes after the cause  
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**INCOR**

"Course no  
own Fourth  
John.

"It'll be  
crackers," sa  
boys."

So away th  
natured, cur  
who sawed o  
the barrel, fi  
bored a touch  
a cent.

On the eve  
had quite an  
and loading.

Burton had no  
the fun. He  
and watched  
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"Course not, if we pay out of our own Fourth of July money," said John.

"It'll be ten times better than crackers," said Edwin. "Come on, boys."

So away they rushed to the good-natured, curly-headed blacksmith, who sawed off the straight part of the barrel, fitted a new breech pin, bored a touch-hole, and wouldn't take a cent.

On the evening of July 3, the boys had quite an exciting time mounting and loading their cannon. Father Burton had not a word to say against the fun. He dealt out the powder and watched the whole process; and when he saw the amount of brick they rammed to help make a noise, he remarked that he guessed they were "loading for b'ar, sure enough!"

Mother looked rather anxious; but after all she was sure father would see that 'twas safe. And so he did after his own fashion.

When all was ready, there was quite a discussion as to who should touch it off next morning. John thought he ought to, because he was the oldest; Willie claimed the right, because he thought of the plan; Edwin was

equally firm, because he found the rifle barrel; and Lucius thought they had better trust him because his legs were longest and he could get out of the way quick if it didn't work. Finally it was agreed that it should be whoever was on the ground first in the morning.

And Willie resolved at once not to sleep a wink all night; John made up his mind that he could rouse when old cock-a-doodle first crowed; Edwin thought he could be sure to hear the clock strike three; while Lucius knew he should waken if either of the others stirred, and relied on his long legs to take him out ahead.

But how boys do sleep! Not one of them heard a sound after the clock struck nine, until—boom! crash! All their wonderful dreams were scattered into broad daylight, and they jerked their clothes on and gathered in the back yard almost before the smoke cleared away.

Mother was laughing to herself in bed. Father was laughing and shouting from the kitchen window. But where was the cannon? "Just blown to nowhere!" said John.

"Lucky stars!" cried Edwin. "But it's a good thing we boys weren't hanging around when it went!"

#### THE LAZY LAD.

By Arthur Macy.

Young Albert was a lazy lad,  
And idled all the day;  
He was not really bad,  
But had a slothful way.  
He would not work, and even had  
A great dislike for play.

On journeys he could never go;  
He tried and tried in vain;  
But he was always late, and so  
At home he would remain;  
Because he was so very slow  
He always missed the train.

Once he took up a slice of bread  
And looked at it in doubt;  
And when they asked him why, he  
said,

As he began to pout,  
"The butter is so hard to spread,  
I'd rather go without."

And when the Christmas sleigh bells rang,  
And Santa Claus cried "Woa!"  
And when the reindeer swiftly sprang  
Across the winter snow,  
His stockings he would never hang,  
Because it tired him so.

It made him tired to go to bed;  
It made him tired to rise;  
It made him tired to lift his head,  
And tired to shut his eyes.  
He would not wink, because, he said,  
It seemed like exercise.

And so through life young Albert went,  
A lazy, lazy lad;  
He never earned a single cent,  
And never wished he had.  
Oh, he was very indolent,  
And yet not really bad.

—St. Nicholas.

## The Annoyance Of Flatulence

Many People are Annoyed With Gas in the Stomach and Intestines.

Flatulence is due to the presence of gas in the stomach and intestines, which often rolls about, producing borborygmi, or rumbling noises in the intestinal system, and causes the victim of this trouble considerable embarrassment, when such noises occur while in company.

An analysis of gas from the stomach shows that it consists to a great extent of nitrogen and carbonic acid. It is therefore probable that some of the gas in the stomach consists simply of air which has been swallowed, although for the most part, the source of flatulence is the gas given off from the food in the abnormal processes of decomposition.

In cases of chronic gastric catarrh, the secretion of gastric juice in the stomach is deficient, the food is digested slowly, and fermentation occurs with the evolution of gas.

Swallowed air, however, plays a more important part in causing flatulence, or gas in the stomach and intestines than is generally supposed, and while food may be swallowed without carrying air into the stomach with it, fluids especially those of a tenacious character, such as pea-soup, appear to carry down a great deal.

Flatulent distension of the intestines occurs when a large amount of gas or air, either swallowed or evolved from the decomposition of food, escapes from the stomach into the intestines through the pylorus. The enormous distension of the intestines and dilatation of the stomach with gases, and the rapidity with which such flatulence occurs, has long been a puzzle to medical men, and has led some to think that the only possible explanation thereof, is a rapid evolution of gas from the blood.

In the treatment of gas in the stomach and intestines, charcoal is considered by most physicians as the leading and most effective remedy. Carminatives, or medicines, such as peppermint, cardamom, sodium bicarb, etc., which expel the gas from the stomach in large volumes through the mouth, are resorted to by some people, but their use is disagreeable, and the frequent expulsion of gas through the mouth, most annoying, and after taking a remedy of this kind, one is compelled to remain out of company the rest of the day, on account of the continued belching of air.

STUART'S CHARCOAL LOZENGES do away with the necessity of undergoing the disagreeable experience of belching or expelling stomach gases through the mouth, by completely absorbing every particle of gas or swallowed air in the stomach, and also in the intestinal system, which prevents colic, and over-distension with accumulated air.

These wonderful lozenges should be used for all cases of flatulence and decomposition of food in the stomach

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Purchase a box at once from your druggist for 25 cents, and send us your name and address for free sample. Address F. A. Stuart Company, 200 Stuart Building, Marshall, Mich.

#### ANGRY WORDS

Poison-drops of care and sorrow,  
Bitter poison-drops are they,  
Weaving for the coming morrow  
Saddest memories of to-day.

Angry words! oh let them never  
From the tongue unbridled slip;  
May the heart's best impulse ever  
Check them, ere they soil the lip.

Love is much too pure and holy,  
Friendship is too sacred far,  
For a moment's reckless folly  
Thus to desolate and mar.

Angry words are lightly spoken,  
Bitterest thoughts are rashly stirr'd,  
Brightest links of life are broken  
By a single angry word.

Exertion, whether called labour, recreation, or amusement, is essential to health; and, as the body was made for labour, work is its natural and honourable duty. An idle man or woman is a discredit to the race, and unusually liable to fall into disease, whilst an industrious person adds to the wealth of the country, and is more likely to be healthy and happy.

An ivy branch, finding nothing to cling to beyond a certain point, shot off into a bold elastic stem, with an air of as much independence as any branch of oak in the vicinity. So a human being, thrown, whether by cruelty, justice, or accident, from all social support and kindness, if he have any vigour of spirit, and be not in the bodily debility of childhood or age, will begin to act for himself with a resolution which will appear like a new faculty.

It is the health rather than the strength that is the great requirement of modern men at modern occupations. It is not the power to travel great distances, carry great burdens, lift great weights, or overcome great material obstructions; it is simply that condition of body and that amount of vital capacity which shall enable each man, in his place, to pursue his calling and work on in his working life with the greatest amount of comfort to himself and usefulness to his fellow-men.

Self-Confidence.—There are certain obstacles in every path that can be overcome only by the presence of self-confidence. There are outward hindrances to encounter, opposition to meet, difficulties to surmount, prejudices to sweep away, the very presence of which will terrify and appall the wavering and despondent, while they will melt away before the firm dignity of self-respect and self-reliance. There are also the innumerable obstacles from within, inclinations to curb, passions to restrain, desires to guide, temptations to resist; these also need not only the power to deal with them, but a confidence in that power that can alone make it effective.

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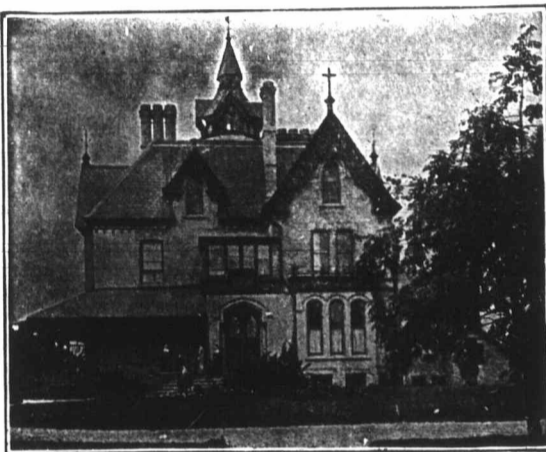
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Lady Principal

The Rev. A. C. Tuberville has resigned the charge of the Congregational Church at Hernehill and has joined the Church of England.

The Bishop of Worcester recently re-dedicated the ancient church of Martley, Wors., which has been well restored, the fine tower and the fifteenth century screen being made to harmonize with the old work. During the restoration there were found on the walls various colour-patterns, heraldic work and pictorial cartoons. The original church was built in the time of St. Wulfstan.

Two beautiful windows were lately dedicated in Brompton Parish Church, London. One of these was to the memory of the Rev. Prebendary Covington, who, prior to his going to St. Giles'-in-the-Fields, was for twenty-two years the Vicar of Brompton. The other was erected to the memory of Mr. Charles Cumberland-Ware, who for many years worked as a member of the Church Council, and his wife. Since the Rev. A. W. Gough, the present Vicar, went to Brompton no less than eighteen new windows have been dedicated in the church.

At a meeting which was lately held at Selby it was unanimously resolved to begin the rebuilding of the south transept of the Abbey by at least underpinning the old Norman piers on the south side of the church and by putting in the foundations of the new south transept up to the first plinth. It is hoped that by the time this part of the work is completed funds will be forthcoming to erect the superstructure.

The Rev. E. Gosselin, the Vicar of St. Luke's, Bromley, Kent, announced to his congregation on Christmas Day that with the permission of the Bishop of the diocese (Rochester) an old friend of St. Luke's had offered to finish the building of the church on the following lines: (1) To erect a handsome spire, with provision for, and completion of, a four-faced clock, chiming the quarter hours and illuminated at night by electricity. (2) A first-class peal of bells, to be rung by the parishioners of St. Luke's. (3) The work to be put in hand at once, and all possible labour to be given to the workmen residing in St. Luke's parish.

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