GENERAL S. S. Times Jubiles

The editor of this useful journal announces his plans for the coming year and among the contributors thereto is that eminent scholar Sir William M. Ramsey who is referred to in the Times as "the greatest living master on the Gospel of St. Luke and the Acts of the Apostles, which are to be subjects discussed during 1909, holding degrees from five universities, given gold medals by Europe and America, knighted by King Edward for his remarkable work as historian and scholar, his researches are such that the Acts and the Epistles cannot be adequately stu-died except in the light of his contributions. He will write every week or the teachings and historical setting of

Robert J.Burdette will look after the Home Department alternately with Mrs. Slisson. Mr. Burdette has charge of the largest new Baptist church in California, and whose writings and lecture work, combining heart-searching truth with pathos and sometimes irresistible humor, have long endeared him to the American public.

Local Preachers

To this very useful class of church workers the Maritime Baptist thus re-fers: "The Methodist Church in ear-Her days made much and profitable known as local preachers. Even yet, especially in Great Britain, they are part of the working force of the Wesleyan Church. We have heard Methodist ministers express regret that they are not as numerous as formerly in this country. Our Baptist brethren in Great Britain have many local preachers. At the meeting of the English Baptist Union, a month ago, there was a conference of local preachers largely attended. From the reports of Baptist work in Britain, we lishment of new ones.

A Big Failure The Fidelity Funding Company of New York, whose business has been to finance the building operations of Catholic institutions, has failed, with Habilities amounting to \$4,500,000 with practically no assets. Its creditors inchurches, colleges and many whole land from Massuchetts to Ore-

Lost a Fortuna

A Mr. O'Brien, of London, England, recently deceased, left an estate valued at £15,000. The most of which was to other people call us that. go to his brother, Richard, and the Like greatness, some people are born wife and daughter of the latter. When to foolishmess, some have it thrust upget no help from him.

The Kaiser to the Pone

Emperor William sent to the Pope for a jubilee present a choice specimen of modern German goldsmiths' work which is said to have cost about \$10,000. It is a seal four inches long in the shape of a capital of a pillar. of St. Mark's in gold, with one paw resting on a book. This is a delicate nection with Venice.

len body of the seal is encrusted with diamonds, and ends with I think if Puck visits the police court a fine amethyst, which is also sur- he must often say it, and he must graved with various cruciform motives. Under the amethyst is a gold socket with the dates 1858-1908 and below this again a wreath of laurel in brilliants and green enamel.

The knob is of dull gold and bears the Pope's name in diamonds. The surface of the seal is a splendid gold topaz with the papal insignia engraved

Dr. Croyle's Views

"If I were a member of a church seeking for a pastor, my first question would be, Does he make foremost the blood of Jesus Christ? No or eloquence, or 'advanced thought, can supply the lack of this one thing needful. From the most bril- a fool I was!" "What a fool I am!" liant or erudite discourse that has no Christ in it, the hungry, unsatisfied believer comes away complaining, 'He has taken away my Lord, and I know not where he has laid Him!' All success in preaching lies just there. Paul's key-note, struck under the shadow of the Parthenon, and in defiance of Caesar's lictors, has been the secret of power for eighteen centuries. Lather preached the Gospel of atoning blood to slumbering Europe, and it awoke from the dead. Amid all his de fenses of the Divine sovereignity, Calvin never ignored or belittled the atonement. Cowper sang of it in sweet strains among the water lilies of the Ouse. Bunyan made the Cross the starting point for the Celestial City. John Wesley proclaimed it to the colliers of Kingwood, and the swarthy miners of Cornwall. Moody's bells all chime to the key-note of Calvary. Spurgeon thundered this doctrine of vicarious, atonement into the ears of peer and peasant with a voice like the sound of many waters. The heart of God's Church has ever held to this as the heart of all Christian theology."

Rev. R. J. Campbell

The Baptist World says: "His the has gone amuck circady, his have lest their saie, and he is ager discussed in the daily papers. His followers are breaking up and Dr. Warsehaur, who championed him, now says: 'With a regret far deaper than would ordinarily accom-pany confession of having been mis-I have to admit today that

reached, the twelve apostles appear, and walk bowing before him. It is a fitting reminder that He ever liveth, and is Master of all time. Another clock has figures of twelve persons, each standing for an hour, and finally vanishing at the end of each hour through a giant's mouth. The idea! to symbolize the process of "killing"

The Jews

A cable to the New York "Jewish Morning Jornal" states that the Fed-Bishop Casey In eration of British Zionists has handed a petition to the English government requesting that at the coming conference of the powers its representative raise the question of the Jews gaining political concessions that will help in their acquirements of Palestine. The Zionists think this will be a favorable time to bring up the question of Zion-

It is believed in Jerusalem that Dr. Levi has good prospects of being chosen as a member of the Turkish Parliament. He is regarded as a man of great ability and speaks several languages. It is said that should the Jews and Mohammedans enter into a block or agree upon fusion, as is likely, Dr. Levi will surely be elected.

A Franciscan Missionary

A farewell service was recently held in Montreal in connection with departure to Japan of Rev. Mr. Christopher of the Franciscan Church. Father Christopher has been connected use of a class of laymen who were with the church for the past seven years, and was director of the Sisterhood of the Immaculate Conception Rv. Father Ethelbert delivered a sermon, reviewing the results accomplished by Catholic missionaries in Japan. There was still a big demand for cration of the bells was of an imposing priests in that country, and Rev. Father Christopher had offered himself. The missionary's crucifix was blessed and presented by Rev. Father Columban, Provincial of the Francis- impurities would be washed away. cans in Canada. Father Christopher, Judge that the local preachers contri-bute in no small degree to the growth parture, stood on the top step of the after the singing of the hymn of deof the existing churches and the estab. altar, while the members of the community kissed his feet. He left this morning for Japan by way of New

SATURDAY SERMONETTE

WHAT FOOLS THESE MORTALS

BE." When we are young and foolish we priests and nuns, scattered over the think and say, "What fools other people are." As we grow older and a little, a very little wiser, we say, "What a fool I was. When we are old, and a little, a very little wiser, we say, "What a fool I am," which is quite correct, even though we resent it when

however, the will' was read it was of them (other people's), and many learned a codicil had been added which achieve it.

Who has, not blushed when alone in Such fanatical pro- the darkness of the night at the rememceedings as those practiced by the brance of the foolish things they have Methodists to which his brother and done and said? "Oh, why did I say family had attached themselves, could that?" "Oh, why did I do that?" are questions that have "murdered sleep," and made us toss restlessly on our pillows until the morning. What an army of fools there are in

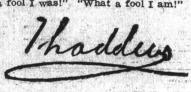
the city, spending their wages in the saloons, carrying the coal out of their coal bins this cold weather to put in the furnace of the rum man. Putting rags on their children and furs on the saloon man's children.

The top or handle represents the Lion Taking his wife's wedding ring to in help pay for diamonds for his enemies wife's fingers. No wonder "Puck" diment to the Pope's earlier con- looking down upon such absurdities (and many others), said "What fools

laugh and sometimes cry, as well, as he sees and hears the absurdities con nected with that institution. "What fools these mortals be" who license men to trade in that for which they fine and imprison the customer. What fools the customers are who

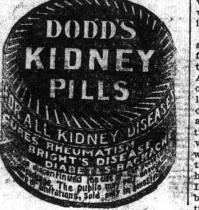
sell their birthright for less than Esau did. There are some men who themselves, "What a fool I was to marry that woman. And there are many women who ought to say they were fools when they married the kind

of men they did. The worst of it is that if we were to live as long as Methusalah did, we would still have reason to say, "What



SEEK THE TRUTH.

There is a path that leads to truth so surely that any one who will follow it must needs reach the goal whether his capacity be great or small. And there is one guiding rule, by which a man may find this path and keep himself from straying when he has found it. This golden rule is, Give unqualified assent to no propositions but those the truth of which is so clear and distinct that they cannot



The great clock at Strasburg has a figure of Christ as its distinguishing feature. When the hour of noon is reached, the twelve apostles AT BLESSING UF THE BELS

Montreal

AN ABLE SERMON

St. John Prelate Preaches

character. The congregation knelt while the Charlotte was thoroughly deansed with water that had already been blessed by the bishop, so that all

The afternoon service was intended for children, and thousands of young press his emotions, to proclaim his people attended. Bishop Casey took for his subject, "The Message Of the Christian inspiration, coming to the aid Bell Charlotte To the Little Ones." In of defective humanity, has invented the evening a brief but practical ser- the bell, has consecrated it to the mon was preached by Bishop Casey, divine service, so that its voice may

Blessed Sacrament. to God in the highest; and on earth our faith as members of the Apostolic

therefore, prompted by sovereign wis- jestic as the dashing of the billows or lom; it was suited beyond human con- the roaring of the tempest, now slow ception to the needs of humanity. After and solemn as the requiem of death, all, if we want to know man's misery and its remedy, we have but to watch God's dealing with him in those things that relate to his last end. Why was the work of redemption with the in- the sacred temple and proclaims, even auguration of Christ's kingdom on in the regions of the air, the blessings earth introduced with music and song? of God and His favors to men. We When we note that the plan is divine, can easily recall the scene, solemn beit becomes evident that there can be no other means in such keeping with the eternal fitness of things. Like every other precious saying of our Lord's, these words are true and striking: 'But the hour cometh and now is when true adorers shall adore the Father in spirit and in truth.' No one

doubts that the sweetest music that can rise from earth to heaven breathes forth from the pure of heart, and finds expression in the professions of faith, the gentle murmurs of prayer, in the sighs of repentance, and in the aspirations of love; all these ascend as plendid melodies to the ears of our Father who is in heaven. Devote ourselves, however, to these beautiful exercises as generously as we may, they must ever diminish in ardor unless they are supported by some external props, some signs and ceremonies which appeal to imagination and excite it to such ideas of the Divine Majesty and of God's rights over us, as will

lead us on to adore, praise and invoke Him with renewed fervor. "The instinct of adoring God by sacrifice and ceremony is as old as humanity. Therefore it has been rightly said that the first man, with the splendors of the Divine Majesty broke upon him through the marvelous beauties of the new ceration, burst forth in songs of adoration, praise and love. At the sight of the marvellous beauties hung in celestial harmony over head and spread on all sides about him, at the music of a thousand veices proclaiming through nature the power, wisdom and goodness of the world's Sovereign Architect, man, for whom all things, were made, could not but feel inspired to sing the praises of Benefactor, his Friend and Father. By God's gracious action on the soul of man he was thus raised to a supernatural state, inspired to live on earth in a manner proper to his supernatural origin and his eternal destiny. Though sin unfortunately came, and marred most dreadfully the ineffable harmony of the Divine plan, it did not, however cause the Creator absolutely to abandon the crowning glory of his visible handiwork. He inspired His creature still to seek after these things that are of God, still to aspire after a supernatural union with the Divine Majesty on earth. Therefore do we find the Church of Israel, God's chosen people, form their laws and express their belief in signs and ceremonies and feasts, in expiations and sacrifices and celebrations, to connect the natural

ven, the present life with that which "There is a charm in recalling the splendid ceremonies of ancient Zion, full of magnificent souvenirs, all penetrated with the majesty of Jehovah. As from the temple the joyous peals of the trumpets proclamed the muchlonged-for Feast, the great crowds, clothed in splendid farments, pressed about the sanctuary; and as the multitude of Levites, all burning with heavenly inspiration, blended their voices with the sound of the instruments, and the high priest, wearing his ephod, hanging with golden bells, prayed for Israel; Israel, transported with joy, burst forth with tremendous acclama-

Most High! To all this splendor of ing you to mingle your prayers with song and music, patriarch and prophet, the gentle melody of the heavenly all on fire with light and love from bodies. Such is the splendor of Cathoon high, incessantly exhorted the peo-ple; and that heaven was pleased with man the moment he awakes, to raise the acclaim is proved, for the Scrip- him to worship his God. It comforts ture says; "And the priests could not stand to minister because of the cloud; for the glory of the Lord had filled the house of the Lord" Justly, therefore, do we hear the greatest of their singers chemically the standard of the lord of the lord

let every spirit praise the Lord." But is it not the same God of majesty who came on earth in a more personal and striking manner to begin the work of redemption and to estab-lish the divine kingdom among men on that Christmas night that marked the greatest epoch in the world's history? The timbrels and organs, the chords and cymbals of men, all earth's best in song and music is judged by the Most High too feeble to herald the advent of His Son. He therefore throws open the heavenly gates, sends

pontifical mass, the celebrant being on earth, promising His Holy Spirit midst of the terror that fills our hearts on such occasions the bell revives in and His perpetual presence to aid in on such occasions the bell revives in the spirit of faith and prayer, and, Bishop Casey of St. John. The pastor, Rev. Gerald Moshane, from the pulpit, thanked in the name of the congregation Bishop Casey, who had kindly consented to brave a long and fatiguing journey to honor St. Patrick's with his presence. The day's sermon was preached by Rev. Daniel O'Sullivan. The ceremony of blessing and consented to brave along and consented to brave a long and fatiguing journey to honor God's presence. What a spectacle of beauty does the church afford when, clothed in festive garments, her altars ablaze with lights, and collecting vast congregations of sincere worther afford when clothed in festive garments, her altars ablaze with lights, and collecting vast congregations of sincere worther afford when clothed in festive garments, her altars ablaze with lights, and collecting vast congregations of sincere worther afford when clothed in festive garments have a long and fatiguing journey to honor God's presence. What a spectacle of beauty does the church afford when clothed in festive garments, her altars ablaze with lights, and collecting to presence to aid in its government. Religion makes use of us the spirit of faith and prayer, and, though not demanding a miracle, or presumptuously braving the terrors of the tempest, we still have comfidence in the goodness of God, and we are invited to believe that at the sound of the sights and promises of His frightening vast congregations of sincere wor- the sighs and promises of His frightenshippers, she adores, sighs and prays. ed children, many a time does He be-"Recall a moment the glorious cele- come mindful of His mercy and allow brations of the now closing year, 1908. His arm to be arrested; and, withholdwhen London, New York and Chicago, ing the lightning in the stores of His Quebec, St. Louis and Boston gave justice, He lets flow forth gentle show-

impurities would be washed away. Holy oils were applied seven times to the exterior and four times to the interior of the bell. After the ceremony the faithful went forward and sounded the faithful went faithful went faithful went faithful went faithful went f seems too feeble an instrument to exwants, to chant the divine praises. followed by the administration of the interpret to all who have ears to hear the splendor and dignity of our Cath-The bishop took as his text: "Glory olic ritual, that ritual which expresses peace to men of good will."-Luke ii: and Roman church against which the

gates of hell shall not prevail. Man is "Thus did angelle song with celectial too feeble to raise his voice to the nusic introduce Christianity to the grandeur of such occasions; the bell world," he bagan. "It was God's plan, lends its power and its knell, now ma-

> yond the reach of human eloquence. and daily presented in our many grand churches at the awful moment of consecration; the celebrant has his knee on the ground in adoration; the surrounding ministers are prostrate with awe at the renewed presence of the incarnate God; from the vast concourse of people are perceived the faint murmurs of worship and welcome; the minor tone of the sanctuary gong bespeaks the spell that is on the adorers; the faint tremors of the organ mark the limits of the devout multitude; and then the mighty peal of the spire bell intermingles with the prayers and sighs of the priests and people, and with the entrancing tones of the organ and sanctuary bell. burts forth beyond the confines of the temple, piercing the highest air, nor appearing to pause until it has mingled its voice with the choirs of the heavenly Jerusalem. Who does not remember the thrills of jubilee and exultation that rise and swell in the heart as the alleluia bells of the 'Gloria' in the mass of Holy Saturday break the death silence of the church mourning her spouse, and proclaim the glory of her risen Lord? Recall, too, Saint Patrick's day, his feast who is the patron of your, beautiful church and your mother country, when bells not less musical than Shandon's chimes give voice to Irish enthusiasm from Melbourne to Montreal, from Chicago to the world's great metropolis on the Thames. Then does the soul of the multitude vibrate with the solemnity that pass, fleeting as its own sounds; and majesty of such peals; and, put- it reminds us of eternity within whose ting under foot the vanities of the reach we march which may engulf us world and the things that are of the from any side. That mighty voice that world, it takes its spiritual flight be- peals forth from the spireyond the stars, mounting by mysteri- height proclaim the austere gos-

> echo the angelic refrain through the ages: "Glory to God in the highest; to the sensualist: stop, for God is lookand on earth peace to men." "Nor is the identity of the bell's message with that of the angels confined to the solemn moment of the Holy Sacrifice or of great celebrations. Does not the speaking knell of the Angelus bring the scene of the Incarnation with vivid reality before the eyes of the soul three times a day? The language of the bell is not a mere empty sound; its morning message speaks intelligibly

guage and the symbolism of the bell!

Truly, clearly, eloquently does it re-

with the supernatural, earth with heato the Christian soul. "Listen, as the light of dawn breaks over the eastern horizon; it announces Providence; it bids you arise to salute the day star, to adore the immortal King of ages. It tells you of the church, the everlasting Bethlehem, of John. We have followed, too, with adthe mass, the Incarnation perpetuated, miring sympathy the heroic work you of the choirs of angels hovering over are doing in this splendid Canadian the temple, chanting, it must needs be, metropolis for Christ and for Hs their immortal song: Glory to God in church and for the furtherance of the the highest.' Listen again at mid-day, entente cordiale that should prevail Angelus renews the scene. It proclaims anew the power, wisdom goodness of God, whose eye is be- heard that there prevails in Montreal nignly watching your labors, whose a goodly share of Irish patriotism, of hand is ever blessing your works with French zeal and of British fair play. ing the bells peal forth again, invit-

"Intelligible beyond question now ers chanting "Praise the Lord with timbrel and choir; praise Him with strings and organs."

"Praise Him on high-sounding cymbals; praise Him on cymbals of joy;

"Intelligible beyond question how, is the bell a message of glory to God; we have ventured to take in its connection the other part of the text also, and on earth peace to men of good will." Nor can we feel that we have made any mistake. Peace is that pre-cious gift of God which our blessed Redeemer repeatedly bequeathed, as proper beyond all other gifts, to His church after His triumph over death and hell: 'Peace I leave to you. My peace I give to you.' The peace of God is inseparable from all the virtues represented by justice which it kissed in the person of our Lord at the ac-complishment of the redemption Mercy and truth have met each other; justice and peace have kissed. We cannot, therefore, have the one with

St. John Prelate Preaches at throws open the heavenly gates, sends forth His angelic choristers, and the melody of heaven, such as earth had never heard before, resounded from the hillsides of Bethlehem: 'Glory to God in the hillsides of Bethlehem: 'Glory to God with I bring you glad tidings of great joy which shall be to all people. This day is born to you a Saviour who is Christ the Lord, in the city of David.'

"And it is this same Christ the Lord, our Emmanuel, who dwells with us substantially in our grand cathedrale and our village churches. This is His kingdom which He came to establish pontifical mass, the celebrant being pontifical mass, the celebrant being pontifical mass, the celebrant being carried in the morning by a procession and consecuted in St. Patrick's church today. Thousands of the faithful attended the ceremonies, which commenced in the morning by a processional entry, followed by a solemn pontifical mass, the celebrant being the other; and we believe the bell to be a sign of peace, because its sound inspires us with the love of God, with a desire of justice, and therefore assists us to repress the movements of the passions which disturb us, to check our evil inclinations and to comfort us in the sorrows and cares of life. "And first of all let us remember how to time to time over our heads, when the Lord speaks in that voice, awful and terrible with the love of God, with a desire of justice, and therefore assists us to require the bell to be a sign of peace, the cause its sound inspires us with the love of God, with a desire of justice, and therefore assists us to repress the movements of the passions which disturb us, to check our evil inclinations and to comfort us in the sorrows and cares of life.

"And first of all let us remember how to time to time over our heads, when the Lord our Emmanuel, who dwells with us substantially in our grand cathedrale and

man heart. Nothing can be conceived so flerce or so devastating as the passions of the seven deadly sins that fallen humanity has placed in the depths of our souls. Thence arise and swell and rage storms and tempests echoes in eternity. And alas! how widespread are their ravages in the world all around us. Never before were are today: 'All that is in the world is the concupicence of he flesh and the concupicence of the eyes and the pride of life.' All around us we see the unhappy slaves of this world, of its desires, prejudices, blindness, tormented by avarice or the execrable thirst for riches, gnawed by envy, devoured by by these unbridled passions than were were able to inflict. And is there nothing to relieve this dire picture of hu- the ministry of men. man woe? Sacred history speaks of something in the Old Testament. We read that Saul was at times grievously and stewards was to be seen. tormented by a malignant spirit and list. In the fact that a narrow, unthe sound of David's harp was all powerful in soothing the king's afflict- limit the scope of prayer and so the our sacred symbol inspiriting pure and fields of labor untouched and unblessholy thoughts of religion, exciting ed. within us a spirit of faith and prayer powerful than the music of David's harp. Never, perhaps, was the spirit of wickedness more powerful in high places than it is found in the satanic doctrines and socialistic tendencies of the world today. Positive barbarism ization. Far and wide is found satisfaction with the things of this world for a true conception of the ministerial only, and without God and the super- offces. natural, avarice, voluptuousness and hell yawns for a Godless generation. Is there no voice to cry halt to men on their way to perdition as one did to Saul on the road to Damascus? It is true none but Jehovah can speak to them with power, but is the bell not the voice of God? It thunders forth in tones that cannot be mistaken the exist, he hald, for a specific purpose gospel message that rings from the and with specific powers, but the ideals Christian pulpit throughout the world: God, eternity, nothing. Pretend as we will, like the fool in Holy Writ, that there is no God, the bell reminds the world of His tremendous reality, that He sees we and holds us accountable for every detail of our lives. The bell rings out the nothingness of all things ous steps from height to height, nor pel tidings; it teaches the Chrispausing until it sees God by faith in tian lesson of the saint or Saviour the heavenly Zion, the city of His whose name it bears; it announces the glory. Wonderful, is it not, the lan- sublime truth that all is vanity except to love God and to serve Him alone. It peals out in the holy name to the aven- Catholic and secular journals making longed could not be one of four. It ing at you; to the drunkard: deny your

another as God has loved you. from my loved people by the sea to rejoice with you on an occasion so sola new day, splendid gift of gracious of your bells. I gladly bear public tesharmony and justice that happily hovers over the loyal old city of St. throughout the length and breadth of and our fair Dominion. We have gladly truitfulness. As even shades are fall- We have read with interest several articles and commentaries in your non-

TAKE UNION

Proposed Union

ONE IN FAVOR OF IT

Rev. G. A. Kuhring Declares

to close relation with them, they put us to shame by their single-heartedness, their earnestness, their devotion to their Lord and ours. to Church's Existence

Sermons dealing with the proposed mion of the churches were delivered

from two of the city's pulpits yesterday. At the Stone church the rector, the At the Stone church the rector, the Rev. G. A. Kuhring, took for his people and upon the cause of unity, morning's subject the position of the Church of England in the matter of its three-fold necessity as held by a sthem, to the realm beyond, where we number of its more representative and distinguished prelates. This he maintained in the words of Bishop Lightfoot went to show that while Episcopacy was necessary to the well being and broken in sunder by Him. of the church it was by no means in cidental to its existence. Proceeding he pointed out that as the doctrine of the apostolic succession would prove itself to be the crux of the church's stand in the movement it behooved its members to provide themselves with a true

conception of the nature of holy orders.

Another Viewpoint The Rev. W. W. McMasters, preaching in the Germain Street Bantist church yesterday evening, declared that because of certain principles underlying the doctrines of the church it | qualified and unexplained, it seems to was premature at this time for the mean that every minister of any de-

Baptists to contemplate union. Mr. Kuhring preached before a very large congregation. He took for his text the following collect, being that | of the second Sunday in Advent: O Lord Jesus Christ, who at Thy first coming didst send Thy Messenger to prepare Thy way before Thee: grant that the ministers and stewards of Thy which, unchecked, will find fearful mysteries may likewise so prepare and taken to be a lawful bishop or deacon make ready Thy way, by turning the in this church or suffered to execute hearts of the disobedient to the wisdom any of the said functions in this church of the just, that at Thy second coming except he has had Episcopal consecrathe words of St. John truer than they to judge the world we may be found tion or ordination. But in the first an acceptable people in Thy sight, who place the preface is confined to the livest and reignest with the Father lawfulness of the exercise of this minand the Holy Spirit, ever one God, world without end. Amen.

This call of the church, said he, was the love of pleasures. And, to tell the isters and stewards of the mysteries. truth, more cruel are the pains caused. The end in view was the preparation "The bell is, as it were, the voice of all the people. It resounds beyond the worst of those the greatest tyrants by turning the hearts of the discharge of a people for Christ's second coming by turning the hearts of the discharge of the worst of those the greatest tyrants. ent to the wisdom of the just through

> The importance of a right understanding as to who are the ministers scriptural view of the ministry would ed soul. Now, the celestial harmony of church would suffer loss, leaving rich

2nd. The holding of a wrong view cannot be less but definitely more of the ministry was the great hindrance now being met with by the church in its march towards unity. For the sake, therefore, of widening the sphere and influence of prayer: for the manifestation of the unity of the Ohrist. Starting from this point which body of Christ, and still further, for and brute materialism is found inter- the fact that these both lead to a more mingled with our boasted modern civil- effective saving of souls, it was highly important that churchmen now strive

It was quite evident he felt that the blood-thirstiness may grow apace until threefold ministry of the church had both scriptural and apostolic authority for its existence, but it was not so evident nor historic that there is another valid ministry.

A SPECIFIC PURPOSE

Again an order of the ministry may of its purpose may be so altered by human additions and its powers become so autocratic that though in known and most representative prename it is alike in spirit it may be lates surely give us food for thought very different to that appointed

Christ. After tracing various changes in the and bring us very near to church ideals held concerning the three-fold unity." order of the ministry and the various reactions thereto, reference was made his remarks, addressed to last night's to Bishop Lightfoot's view of the epis- congregation attending the Germain copacy, which was in effect that while street church, remarked the interest episcopacy was necessary to the well being of the church it was not so neces- the progress made towards organic sary to its being.

made:

ger: forgive and you will be forgiven; for the extension of Catholic principles was not, however, from any sectarian and of fair play to the church so dear or bigoted motive that the church to us. Let al your good works confound itself unable to join hands with appetite, for Christ agonized in thirst tinue for the furtherance of Canadian its sister denomination, but rather that for your sake; to the unbeliever: trem- unity and Christian charity. Hearken it felt in doing so it would be untrue ble and adore, for there is a supreme to the moral teachings of the sacred to its principles, dishonest to itself and Judge who will reward and punish; to metal that has just been consecrated disloyal to Christ. all men; peace and charity, love one to the service of the Most High. Let us all meditate on the secret, intelli-"On the gracious invitation of your gible lessons of its eloquent vibrations. excellent pastor, gladly have I come and, as its various sounds combine in from afar, withdrawn myself briefly graceful harmony, so shall we see happily reign union of minds and hearts, from which will result greater emn and so interesting as the blessing glory to God and much peace to our loved country. Thus will be realized timony here to the spirit of peace and the good tidings of great joy which angels announced for all the people that ever-memorable Christmas night: thus will the kingdom of God be come upon us and that blessed vision of the apostle will be ours: 'And I beheld, and I heard the voice of many angels round about the throne, and the living creatures, and the ancients; and the number of them was thousands of thou-

> "Saying with a loud voice: The Lamb that was slain is worthy to receive power, and divinity, and wiscom, and strength, and honor, and glory, and

sands.

the section on reunion, said. "In thinking of our separated brethe

ren, we are thinking of those who are united to us by ties of race and kindred, who share with us a common language and a common civilization and who have been brought up in the same religious atmosphere with us, They are often our own relations or atimate friends, they have inherited with us the destines of our coming race and have helped largely by their virtue to make it what it is. They City Clergymen on read with us out of the same Bible; they address our Father and theirs in the same speech, often in the same hallowed words. With gratitude and respect and thankfulness we make use of their theological writings, we recognize that in some ways they have done far more than we have for the study of theology and have placed us under nestimable obligation by so doing, we find that, whenever we are brought in-

"We ought to seek more of inter-course with our brethren of the separatia. I am sure that every one of us who has been brought into personal relations with our brethren, and especially their clergy, will bear witness to their readiness to meet us half way, We do not take pains to know them as we ought to do. The loss is our And lastly, we need to get behind the differences which separate us from meet not as members of separate societies but as those who, loving the Lord Jesus Christ in sincerity find that all dividing lines are dissolved

FRUIT FROM THAT CONGRESS.

Bishop Doane's address to his diocesan convention on Nov. 17th, 1908: "Everybody knows that the fourth part of the Lambeth, so caled quadrilateral, has lapsed into right angle triangle with angles sharp and acute. The historic episcopate, particularly in its proposal, lies dormant in the tomb of the Capulets and yet while it lies there it is an insurmountable barrier to any approach to an agreement or mutual understanding, because, unnomination must come to get ordination at our hands before he can be considered as authorized to administer anywhere in holy things. And in the maintenance of these opnions its advocates fall back upon the preface to the ordinance, misquoted threadbare, because the statement in that preface is that no man should be cour istry in this church. It does not deny the lawfulness of the ministry of other churches according to their rule of conveying orders. To approach the great Protestant churches of the world with the statement that their ministries are unlawful is to propose not reunion but absorption; no consideration but contempt. It leaves us in an attitude

perfectly hopeless and futile." Bishop Doane here quotes Bishop Brent as follows: "To say that Protestant churches, in that they have abandoned a certain historic order are not catholic according to a fixed definition may be true but it is folly to think or speak or act as though they were not of the church of the living God who, although He assigned a visible unity, has proved to those who are not too blind to see that He can and does use the broken order which man has chosen

in its place." Bishop Doane adds: "If a man is a Christian at all then he is a member of the church which is the body of seems to be incontrovertible, we come to the vexed question of orders, and when one sees the abundant evidence of divine blessing in the lives and ser-vices and teachings and zeal of other ministries and the result of their ministry in the saving of souls, I cannot think that we can speak of such ministries as invalid. Irregular they are, but if validity means what it must mean, that they avail to the saving of souls, it must mean that God makes them valid ministries and that we must begin by recognizing them as valid, and offer the gift which shall make them regular as well as valid." We may not give up but we may give.

Concluding, the preacher said: "These utterances of three of the church's best and thanksgiving as they reveal an acvance towards the truth in love

The Rev. Mr. McMasters in opening with which the Baptists were noting union by two at least of the great Pro-The following quotations were then testant bodies. Interest alone, however, was not manifested in the move-The Bishop of Gibraltar, in opening ment for he believed that sincere regret was felt by many that as a de-

> The duty it owed to Christendom in discharging the trust committed to it was paramount and could not at this time be interfered with Proceeding, he held that denominationalism must exist or at all events

until the purpose which called each ect into being is attained. No church, he declared, had the right to die or lose its identity until its distinctive work is finished, and the truth for which it dstinctively stands has been incorporated into the teachings of

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