

Canadian Churchman

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

Vol. 35.

TORONTO, CANADA, THURSDAY, FEBRUARY 20, 1908.

No. 8.



FEBRUARY

is considered one of the dull months. We want to make it a busy one by making to order our **Tweed Suiting for \$18.00.** Your order will be greatly appreciated.

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The two deacons, ordained in St. Paul's Church, Leavenworth, Kansas, on the first Sunday after the Epiphany, are both converts to the Church. Dr. Cameron comes from the Presbyterians, in which body he served with distinction for a period of ten years, holding very important charges, his last being a pastorate in Philadelphia. Mr. Dyke was a Congregational minister for a number of years.

The Rev. Canon Valpy, upon resigning the Rural Deanery of Winchester, has been presented by the members of the Ruridecanal Conference, both clerical and lay, with a beautifully carved cabinet, which is made of beech wood from the Cathedral foundations, and bears inscriptions both as to the object for which it was made and as to the 700 years during which it has been under water.

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"The Store that fits the feet."

H. & C. BLACHFORD,
114 YONGE STREET.

Very shortly after the Bishop of Porto Rico returned to the island a very cordial welcome was extended to him and Mrs. Van Buren by the rector and congregation of St. John the Baptist's Church, San Juan. During the course of the evening on which this greeting was given the Governor of the island made a laudatory address, in which he spoke of the general and affectionate regard in which the Bishop is held, after which the rector, the Rev. F. A. Warden, on behalf of the people, both clerical and lay, within the Bishop's jurisdiction, presented the Bishop with a beautiful pectoral cross of gold.

On the Feast of the Epiphany the former curates of the Rev. J. Gregory Smith, numbering, in all, nineteen, who were under him at Great Malvern from 1872 to 1896, combined to make him a present in the form of a purse, which they asked him to accept as a token of their feelings of respect and of affection, and to spend in whatever way might best approve itself to him.

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The Reproach of The Gospel
an enquiry into the apparent failure of Christianity as a general rule of Life and conduct, with special reference to the present time.

Being the Bampton Lecture for the Year 1907.

By
Rev. James H. F. Peile M.A. fellow of University College, Oxford.

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

J. S. HAMILTON & Co. - Brantford. Manfrs. and Pro. "St. Augustine Wine."**Synopsis of Canadian North-West****HOMESTEAD REGULATIONS.**

ANY even numbered section of Dominion Lands in Manitoba, Saskatchewan and Alberta, excepting 8 and 26, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

Application for entry must be made in person by the applicant at a Dominion Lands Agency or Sub-agency for the district in which the land is situated. Entry by proxy may, however, be made at any Agency on certain conditions by the father, mother, son, daughter, brother or sister of an intending homesteader.

The homesteader is required to perform the homestead duties under one of the following plans:

(1) At least six months' residence upon and cultivation of the land in each year for three years.

(2) A homesteader may, if he so desires, perform the required residence duties by living on farming land owned solely by him, not less than eighty (80) acres in extent, in the vicinity of his homestead. Joint ownership in land will not meet this requirement.

(3) If the father (or mother, if the father is deceased) of a homesteader has permanent residence on farming land owned solely by him, not less than eighty (80) acres in extent, in the vicinity of the homestead, or upon a homestead entered for by him in the vicinity, such homesteader may perform his own residence duties by living with the father (or mother).

(4) The term "vicinity" in the two preceding paragraphs is defined as meaning not more than nine miles in a direct line, exclusive of the width of road allowances crossed in the measurement.

(5) A homesteader intending to perform his residence duties in accordance with the above while living with parents or on farming land owned by himself must notify the Agent for the district of such intention.

Six months' notice in writing must be given to the Commissioner of Dominion Lands at Ottawa of intention to apply for patent.

W. W. CORY,

Deputy of the Minister of the Interior.

N.B.—Unauthorized publication of this advertisement will not be paid for.

WANTED

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

BELLS.

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

The Rev. the Hon. John Horatio Nelson, M.A., rector of Shaw-cum-Donnington, Berks, since 1872, recently entered on his eighty-fourth year. He is brother of that very notable Churchman, Earl Nelson, and is great-nephew—not nephew, as one paper has stated—of the great Nelson.

**GOLD MEDAL FOR ALE AND PORTER**AWARDED **JOHN LABATT**

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Only medal for ALE in Canada.

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

The Rev. J. B. and Mrs. Hughes have lately celebrated their diamond wedding. Mr. Hughes is the vicar of Staverton, Devonshire, and was formerly Head Master of Blundell's School, Tiverton.

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ON

The Ministerial Office

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The Rev. JOHN WESLEY, M.A.

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This impressive and instructive Sermon cannot be too widely read and distributed.

In Pamphlet Form—Price 2c each. \$1 a hundred, postage prepaid. Mailed on receipt of Price.

FOR SALE
Canadian Churchman Office
Toronto, Canada

This prayer has been put forth officially, and is to be used daily until after the close of the Pan-Anglican Congress: A Prayer for the Great Meeting of the Church of England (known as the Pan-Anglican Congress), London, June, 1908.—O God Almighty, who has made us all and lovest us with a Father's love, we humbly pray Thee to give Thy blessing to the gathering of Thy children from the whole English Church with her daughter and sister Churches, for which we are now preparing by prayer and study. May its counsellors be led by the Holy Spirit; may our Saviour be present among them; may Christian charity and holy wisdom guide all that is done, and may the fruits of the meeting be the spread of the Gospel in all lands, and deeper love and devotion in our own hearts, for Jesus' sake. Amen.

The new Bishop of Sodor and Man has appointed the following to be his Examining Chaplains: The Rev. C. L. Carr, rector of Much Woolton, Liverpool; the Rev. E. H. Kempson, Principal of King William's College, Isle of Man; and the Rev. E. B. Savage, vicar of St. Thomas', Douglas. Dr. Drury has also appointed the Rev. D. S. Cowley, rector of Kirkbride, Ramsey, and the Rev. J. M. Spicer, vicar of Kirk Malew, as his Chaplains, and the Rev. R. L. Collins, curate of St. Budeaux, Devonport, to be his Domestic Chaplain and Principal of the Bishop Wilson Theological College.

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The issue for 1908 contains portraits and sketches of His Grace the Archbishop of Toronto and Primate of all Canada, the Right Rev. W. D. Reeve, D.D., Assistant Bishop of Toronto, and the late Rt. Rev. H. T. Kingdon, Bishop of Fredericton. It also contains a comprehensive article on the Pan-Anglican Congress and statistics and descriptions of the 23 Dioceses; Reports of the Missionary Society; Woman's Auxiliary; Brotherhood of St. Andrew, Lay Help, Interdiocesan S.S. Committee, and a complete list of the Bishops and Clergy with dates of ordination, etc.

J. P. CLOUGHER
PUBLISHER
173 Huron Street, TORONTO

Mrs. Russell Sage has placed an order with the Meneely Bell Company, of Troy, N.Y., for a large bell to be lodged in the tower of Christ Church, Sag Harbour, Long Island. The present bell, which is of historic fame, is to be removed and placed in the tower of the new school building, now being erected at that place.

The old chained Bible table, previously in the Church of St. Mary Bourne, near Andover, has been restored to the church. Some fifty years ago, when the church was renewed, the table was about to be cut up for firewood when the new vicar redeemed it for a few shillings. It now bears two Bibles, dated respectively 1701 and 1717.

Though the purchase price of £30,000 for the historic Abbey of Glastonbury has not yet been fully subscribed, Mr. E. Jardine, the purchaser, has handed over the Abbey to the Bishop of Bath and Wells, who in turn has invested the property privately in trustees. These venerable ruins and part of the estate surrounding them have thus been restored to the English Church. It is probable that a date will be fixed in the early part of this year to hand over the property publicly to the Archbishop of Canterbury.

The mission Church of All Saints', Leonia, N.J., has been enriched by the gift of an oil painting representing Christ and the two disciples at Emmaus. The picture was the joint gift of two parishioners—Mr. H. H. Barnum and Mr. George Peters—the former paying for the materials and the latter giving his services free of charge.

Several beautiful gifts have lately been presented to the new Mission Church of St. James', South Pasadena, Cal. These include a richly-carved lectern, a massive stone cross, dossals and frontals for the altar. The lectern is a memorial gift in memory of Miss Katharine Hibbard, presented by her godfather, Mr. W. D'Olier.

Canadian Churchman.

TORONTO, THURSDAY, FEBRUARY 20, 1908.

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

NOTICE.—SUBSCRIPTION PRICE to subscribers in the City of Toronto owing to the cost of delivery, \$2.00 per year; IF PAID IN ADVANCE, \$1.50.

ADVERTISING RATES PER LINE 20 CENTS

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

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

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

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

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

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

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

POSTAL NOTES.—Send all subscriptions by Postal Note.

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

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

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

NOTICE.—Subscription price to subscribers in the United States, \$3.00 per year; if paid in advance, \$1.50.

SINGLE COPIES 5 CENTS.

Lessons for Sundays and Holy Days.

- February 23.—Sexagesima.
Morning—Gen. 3; Mark 1, 10-21.
Evening—Gen. 6; or 8; Rom. 7.
- March 1.—Quinquagesima.
Morning—Gen. 9, 10-20; Mark 4, 35-5, 21.
Evening—Gen. 12 or 13; Rom. 11, 10-25.
- March 8.—First Sunday in Lent.
Morning—Gen. 19, 12 to 30; Mark 8, 10-9, 2.
Evening—Gen. 22, 10-20; or 23; 1 Cor. 1, 10-26.
- March 15.—Second Sunday in Lent.
Morning—Gen. 27, 10-41; Mark 12, 13 to 35.
Evening—Gen. 28; or 32; 1 Cor. 7, 25.

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' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other hymnals.

SEXAGESIMA SUNDAY.

- Processional: 3, 33, 36, 391.
- Holy Communion: 310, 315, 528, 557.
- Offertory: 37, 520, 531, 550.
- Children's Hymns: 337, 341, 569, 574.
- General Hymns: 2, 18, 162, 548.

QUINQUAGESIMA SUNDAY.

- Processional: 305, 390, 393, 532.
- Holy Communion: 12, 317, 319, 558.
- Offertory: 222, 367, 523, 541.
- Children's Hymns: 336, 339, 567, 570.
- General Hymns: 240, 477, 512, 543.

SEXAGESIMA—THE SECOND SUNDAY BEFORE LENT.

The second part of the Apostle's Creed teaches us about God the Son who redeemed us and all mankind. The Old Testament lessons for Septuagesima reminded us of God the Father, Maker of Heaven and Earth. To-day a different story is unfolded in our hearing. Satan appears upon the scene with a malice and an insidiousness which we know to be characteristic of him even to this day. Man has fallen! Men fall to-day! But there is a resurrection awaiting man. God the Father showed omnipotence in creation. God the Son shall show omnipotence in salvation. The Protevangelium is a bright ray of hope shining

through the gloom, the remorse, which followed that primeval sin. In a succeeding generation when sin had played a deadly havoc amongst the sons and daughters of Adam and Eve the type of salvation appears. God delivers Noah and his family from the flood. How? In the Ark. The fact of the deliverance is a type of our deliverance from sin; the means where by that deliverance was effected is a type of the Church which Jesus founded to be the Ark of salvation for all mankind. The fulfillment of promise and type is found in Jesus Christ. And it is found in Him alone. "And in none other is there salvation: for neither is there any other name under Heaven, that is given among men, whereby we must be saved" (Acts 4:12). This witness of St. Peter is the echo of the Lord's revelation, "No man cometh unto the Father, but by Me" (St. John 14:6 pt.). "Apart from Me ye can do nothing" (St. John 15:5 pt.). The Collect for Sexagesima is the result of such teaching. We have no trust in our own unaided efforts to get free from sin and its power. Therefore we pray that by the power of God "we may be defended from all adversity." Ashamed of our own efforts, we are not distrustful of God's power. The Gospel is "the power of God unto salvation" (Ro. 1:16 pt.). By the power of Jesus we are delivered from every adversity. Safely housed in the Ark of Salvation, Holy Church, we are immune from the winds and waves of sin. Two duties are incumbent upon all who love and trust the Lord Jesus Christ. The first is to continue in that absolute confidence in Him. The enemies of Christ want us to misinterpret the facts and circumstances of life. But nothing can outweigh the influence and power of God the Son. And the consciousness of this omnipotence of God inspires us to tell it out among the heathen that the Lord is King. The second duty is to preserve the faith—the tradition—undefiled for generations to come. The doctrines of Holy Church must be preserved intact from every impurity. Sin denies the faith. Therefore in the faith let us deny sin. Let us beware of definition, of prying too closely into the faith revealed of God. Theories of or about the articles of belief are dangerous. Leave the explanation to that future day when we shall know even as we are known. This attitude of patient trust and confidence in, and loyalty to sacred mysteries, is not intellectual stagnation. It is the very opposite of intellectual pride. It is humble trust in the ways of God. And humble trust will carry us through the trials and temptations of life to the eternal Home on High. The truths of the Incarnation, the Atonement, and the Resurrection, are assailed in every age. At all times the presumption of man interferes with the divine order of the Church. Let us be faithful, and our faithfulness will give us peace in God the Son. "Let Him be fixed in your whole heart Who for you was fixed on the Cross" (St. Augustine).

Religion in High Places.

It is idle for men to say that religion nowadays is relegated to women, and people of weak minds and limited knowledge. We have recently referred to the strong religious convictions of two of the foremost scientific thinkers and discoverers of recent years. Canada has just been visited by a probable Democratic candidate for the Presidency of the United States. During his visit—in the most pronounced and public way—he declared his firm belief in Christianity. The Republican President of the same country has repeatedly in public and in private avowed his religious convictions. W. J. Bryan and Theodore Roosevelt are admitted on all hands to be two of the most capable and sagacious men of affairs of the present day, and yet they are not only content but proud to declare

themselves followers of the meek and lowly Nazarene.

The Times.

A sensation of the first magnitude went through the newspaper world when it was announced that the foremost British journal had changed hands. A truly British institution is the London Times. Great in war, great in peace, great in each department of journalistic enterprise has this historic paper been. The man is not too old nor the boy too young to know something of the large place it has filled in the varied and marvellous progress of the British race for the century and a quarter, in round numbers, since its foundation by John Walter in the time of the Great Commoner, Pitt. The Times, despite an occasional vagary, has stood for the best traditions in British journalism. How brilliant its record of achievement has been? No statesman was too powerful to ignore it, and no citizen too humble to be denied access to its columns. Indeed, a letter to the Times was the favourite way in which the Briton, of high or low degree, sought to keep the world right, so far as he was concerned. And now it would seem as though the "Times" was somewhat out of the running for these eager, strenuous days, and an infusion of more modern and up-to-date energy and enterprise is being attempted. We shall watch the development of the venture with interest, and we sincerely hope that the spirit of manly independence and uprightness, which has given it such moral strength and influence in the past, will not be sacrificed to a spirit of time-serving sensationalism with the aim of making money at all hazards.

Co-education.

Something is evidently happening to the south of us, something which tends to a saner life, and the re-introduction of the old-fashioned family virtues. These reflections are caused by looking over the pages of a journal we very seldom see, the Ladies' Home Journal, a periodical which is more read by young people than any other in the United States or Canada. There is a page upon marriage, setting out its holy indissoluble character by Cardinal Gibbons, our readers can easily understand what he would write. But a little further on this caught our eye, "If I could have my way about it this granddaughter of mine would never enter the public schools, never be associated with boys in the constant proximity of the school room at an impressionable age, when what is learnt from people of the same age seems much more desirable knowledge than what is taught at home. The child is under the influence of the public school more hours of the day than he is under home influence. What that influence is let some woman testify who remembers the "secrets" the girls told, the "jokes" the boys made. I am aware this is a somewhat unpopular idea. The public school is accepted as a beneficent institution." And this is from Philadelphia! Truly the world moves.

Ministerial Supply.

Mr. John R. Mott, previous to his lectures in Toronto University on this question, under the joint auspices of our own two Church colleges, and the other three theological colleges, Victoria, Macmaster and Knox, issued a letter to certain of the clergy, asking for information in answer to certain inquiries on the subject. He states that he has followed for some years the official utterances of synods and conferences and religious leaders, as well as the discussions in the Church papers, but he desired also to hear directly from the men in active work. His questions to the parochial clergy are these four: (1) What factors and influences led you into the ministry? (2)

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a memorial gift
Katharine Hib-
her godfather,

How would you define your call to the ministry?
 (3) What have you done to lead others into it?
 (4) Why should Canadians offer themselves for this work? Those who have followed Mr. Mott's work among the student classes of the world will answer his questions and do anything to help him to get the important question of ministerial supply on the hearts and consciences of all earnest Christian workers.

Generalities.

We believe that the reason why so many men fail is because they early in life acquire the habit of dealing in generalities—to the neglect of thought, with a special aim, and effort towards a definite end. It is a habit so easily acquired and so pleasantly indulged in that it is very hard to overcome when it has become at all settled. Day dreaming is its product and individual ineffectiveness its result. To root it out one has not only to be always on guard against its seductive advance, but as well persistent and unyielding in the practice of clear, concise thinking and resolute acting towards the attainment of a definite end. The pulpit should be the last place in the world for generalities, and yet it is the very place where most people prefer to find them, especially if they be glittering.

A Step Backward.

We read with great regret that the public libraries in Dublin have been closed for want of funds. Notices have been issued that the closing is only temporary, but in all probability that means four months until the new rate money comes in. A penny rate is applied to their support, but that yields only some \$18,000, and if the money is now exhausted the salaries of the officials will start next year with a debt. Surely some patriotic home ruler would spare funds out of his own pocket to endow these libraries.

Is the Gospel Played Out?

A great many people think it is played out. People, who are otherwise sensible and well informed, are now and then heard saying that missionary work, and, indeed, Christianity itself, is a confessed failure. Bishop Tucker, of Uganda, in 1906, delivered an address in England on the above question and his answer was clear. There were 200 baptized Christians to greet him on his arrival, but in 1906 over 60,000; sixty or seventy communicants at first, but in 1906 some 16,000; four or five teachers at first, but in 1906 between 2,000 and 3,000 native teachers. We may summarize this statement by saying, in round numbers, that the baptisms were 200 times as many, and the number of communicants nearly 300 times as great, and the number of teachers over 400 times as great as on Bishop Tucker's arrival. Such a record in one lifetime ought to be known to every Christian, and where it is known will supply a ready answer to a good deal of random criticism levelled at missionary work or Christian progress.

Anthems.

Sometimes we need reminding that hymns and anthems are not the same, but we were unprepared to be told, as we have been in a learned English contemporary, that an anthem is not a hymn, but is in effect a sermon in music. In a common act of worship, it is added, in which the congregation joins standing is more fitting than sitting, but it is not necessary to stand when the choir is rendering an elaborate anthem. This may be right, but our own feeling is that there should be no anthems so elaborate that the congregation cannot understand what is sung, or so tiresome that the congregation sits down for relief.

Appendicitis.

Remarking the absence of the waiter at our accustomed lunch table we were told that appen-

ditis was the cause. How common, and not seldom fatal, is this dread disease? One would think that, as it is so prevalent, people would more carefully guard themselves against it, study its symptoms, and at the first evidence of its approach wisely and promptly endeavour to remove its cause. We believe that a plain, sparing and wholesome diet, and a due amount of fresh air and exercise would be found the best safeguard against the inroad of this disease. The knowledge and practice of the elementary laws of health would not only avert an operation but prevent an attack from this injurious and expensive complaint, which deprives the community yearly of so many valuable lives.

A Common Delusion.

The late Bishop of Mississippi, Dr. Hugh Miller Thompson, was well-known as a vigorous thinker, and master of a very trenchant style. He said many things that stuck like burrs in men's minds and deeply influenced their lives. The apostolic and Scriptural authority for the three-fold ministry of Bishops, priests and deacons was, for example, never more forcibly and clearly set forth in so short a compass as Bishop Thompson presented it in his little booklet, "Concerning the Kingdom of God." And his observations on our everyday life and conduct never failed to stimulate and uplift those who were privileged to hear or read them. Consider what he said on the obligation of a Christian profession: "It is one of the prevailing delusions to suppose that a man is free to accept or refuse the responsibilities of the Christian life—that the 'professing of Christianity' is the taking up of new and quite voluntary duties." If you ask why this is a delusion, his answer is, "A man is born into the responsibilities of Christianity as he is born into those of citizenship. He cannot refuse the former any more than the latter. For him the question of Christianity has been determined long since." And he adds, "It is not then for you, reader, unbaptized or non-communicant, to decide whether you will be a Christian or not. This only is left you to decide—whether you will be a Christian in truth and reality or whether you will fight the purpose of God in putting you here and spend your life in fruitless efforts to be as near a heathen as you can."

Mohammedanism.

Bishop Lefroy, of Lahore, has contributed an able article to Bishop Montgomery's book, entitled "Mankind and the Church" on Mohammedan races. The learned Bishop dwells on the strict Monotheism of these people and goes on to say that, "There is an even larger, deeper, more vital principle which lies behind it, and which is, indeed, the secret alike of the extraordinary power for conquest and advance which Islam has in its best ages evinced, and of all that still remains of true life and health in the system. Not so much that God is one as that God is. Deeper even than the unity goes the reality of the existence of God—of His presence and His power—and this I put unhesitatingly as the fundamental truth of Mohammedanism. . . . We greatly need to be recalled to that deepest note of Mohammedan teaching, and to hear again that ultimate declaration of the existence of God, 'I am that I am.'" The Bishop adds, "This, then, is the first contribution which I believe Mohammedan races will bring to the Christian Church as they are themselves gathered into its fold."

Confirmation.

We were much impressed by some comments on a Pastoral of Bishop Boyd Carpenter on the above subject, which we recently read. They are well worth reproducing: "In a North of England church I heard a letter read from the Diocesan Bishop on the subject of his approaching tour of Confirmation. Instead of the stereotyped request

for candidates to send in their names a striking three-minutes' Pastoral was read, in which Dr. Boyd Carpenter appealed to parents to impress on their children the necessity of serving God, to sponsors to seek out their God-children and urge them to attend the classes, to employers of labour to realize the importance of their young employees continuing under Christian influence and to mistresses to take an interest in their servants. The pointed direct sentences of the letter touched the heart of the congregation, and made the adult members feel that they had a definite duty in the matter of helping the clergyman to get together those willing to be prepared for Confirmation. The people were reminded of the importance of Confirmation by the appeal to bring others to the clergy to be made ready for taking upon themselves the responsibility of full Christian privileges."

A National Spirit.

Dr. Parkyn in his stirring and patriotic address to the Empire Club in Toronto recently referred to the growth of a national spirit amongst Canadians. The Dr. said truly that the best foundation for such a growth was the practice of honesty and integrity in private, public, professional, commercial, and, in fact, in every walk of life. It is refreshing and inspiring to hear a man like Dr. Parkyn after travel and residence abroad, under most favourable circumstances, speak so warmly and hopefully of the future of Canada, closing with the declaration that she has the warmest place in his heart.

Korea.

The standard book on Korea was written by a celebrated Churchwoman, the late Mrs. Isabella Bird Bishop, and the land of which she wrote so entertainingly has been in the public eye almost continuously during recent years. Its nearness to Japan marked it out as the prey to that ambitious Empire and its population of eleven million is now under the Mikado's rule. The former Bishop, Dr. Corfe, often spoke of the extreme difficulty of missionary work in Korea, and eventually gave it up. The language was an enigma, the people were a drunken, lazy, depraved lot, and the Bishop's chief work was done by medical missions and even that was meagre. But a great change has come over the land. The Rev. Lord William Gascoyne Cecil, writing to the London Times, said: "The Koreans are accepting Christianity with an enthusiasm and an earnestness which render the success of missions in China and Japan as nothing by comparison." It is possible that the loss of Korean independence is responsible for the change. God often draws the human heart to Himself by affliction and distress and the humiliation of Korea may have led the people to give a ready ear to the Christian missionary. Whatever the cause of it, Christianity seems to have gained a good footing in the land.

DEFENDING THE FAITH.

Many of our readers have, no doubt, heard the story which the celebrated Bishop Wilberforce ("Soapy Sam") used to tell "on himself." Once, when a very young clergyman, doing duty in a strange church, he preached an elaborately "worked out" and learned sermon on the existence of God, in which, of course, as in duty bound he gave both sides of the question. After service, while walking home with the churchwarden to dinner, his entertainer, a plain farmer of the old school, rather startled him by saying, "That were a mighty foine sarmon, but I believe there be a God for all that." Is it advisable for the clergy to preach sermons on Christian evidences? Isn't there always the danger, as in this case, of actually weakening your own side by an over scrupulously fair presentation of the case against Chris-

tianity? As a matter of fact are not doubts often suggested by these sermons, in the minds of people who hitherto have been utterly untroubled by doubts of any kind? We have heard of a man who after hearing one of these sermons, and a good one of its kind, said to a friend, "Well I never knew before how much there is to be said on the other side. I must read the subject up." Again, it may be asked, do not such sermons often heedlessly irritate and "put on their muscle," many not ill-meaning men, who without any serious tendency to downright unbelief, have a vague leaning towards heterodoxy, and who resent these one sided pulpit attacks by persons, whom you cannot "answer back." In our own experience we have met many such cases. Furthermore, it might be urged, that it is practically impossible to preach effectively on such a subject to the average mixed congregation in city, town or country, with its widely varying grades of education and intelligence. No one presentation of the case could possibly be made, that would appeal to all classes in such a congregation. At best you could only reach a very limited number, and those you didn't reach would probably be harmed rather than benefitted. Moreover it will be contended that religion being a matter of faith you cannot reason a man into it. And finally how many clergymen are there qualified to prepare and deliver sermons on such a subject. How many parsons have the time and opportunity to get up really effective discourses upon science and religion. All these objections, though singly perhaps of no very great weight, possess a collective force that it is hard to overcome and ignore. And they are practical objections, which every person of mature age and fairly wide experience and possessed of the average powers of observation is bound sooner or later to encounter. For our own part we are decidedly of opinion that such sermons, except in special cases, are better unpreached. As an almost universal rule, whose possible exceptions have certainly never come under our own observation nothing is gained by them, and much may be lost. You cannot turn the pulpit effectively into the lecturer's desk. Preaching of this kind will not draw, or at any rate it will not hold men. What then, it may be asked, should be the modern preacher's attitude on this great question of the relationship between science and religion. Is he to utterly ignore it? By no manner of means. Just exactly the opposite. In our opinion it is not only expedient, but the bounden duty of every parish priest, to keep in the closest possible touch with this question in all its phases and developments, to fill himself full of it, and to give his people the full benefit of his studies and researches. But if not by preaching set sermons on science and religion, how then, it will be asked, can he do it. By what may be called the allusive method, i. e., by bringing the subject into his sermons as a side rather than as a main issue. Opportunities of doing this without straining a point are continually presenting themselves, and can easily and most effectively be utilized by the man who is full of his subject. This applies to a good many other subjects as well. The experienced preacher eventually discovers the fact that, as a rule, he gets the best results from flank movements rather than from frontal attacks; they are slower, no doubt, but the effect is more lasting and more generally satisfactory. So with this question, a most vitally important and burning one, its effective presentation will be secured by indirect rather than by direct means. Like all the best and most thorough method of doing anything, it is undoubtedly the more difficult and trying way of the two, and it means slow returns. But eternal and unchangeable conditions must be accepted. To all this, of course, it must be remembered there are exceptions. There are most undoubtedly special occasions, where such sermons can be delivered with excellent results. But in the every day work of the parish, we are firmly convinced, that they are not desirable.

THE WOMAN'S SUFFRAGE MOVEMENT IN ENGLAND AND ELSEWHERE.

On the broad grounds of abstract justice, it is very difficult, we may as well admit, practically all but impossible to find one serious argument against admitting women to the franchise. The only argument we have ever heard that is in any sense worthy of the name, and possesses any show of plausibility was recently advanced by the London Spectator. It was urged that women might by a combined vote, on some international issue, embroil the country in war, and that not being liable to military service they have consequently no right to have a voice in the direction of the general policy of the country. But women, it is quite conceivable, might be made liable to military service as nurses, and indirectly they suffer just as much from war and have just as much at stake as men. Without, however, attempting the further refutation of this objection to the admission of women to full political privileges, we will assume that theoretically and in the abstract their claim is undeniable. Is it then desirable that women should vote. Can something be theoretically right, and practically wrong or inexpedient. According to no lesser authority than the Apostle St. Paul, such may be the case, and on the whole, we think, that this is an instance. In the first place, and before going into the pros and cons of the question, is it certain that a large or even a bare majority of women desire the privilege? Is there any evidence that the women, now clamoring in England for the franchise, represent the majority or even a considerable portion of their sex. In the undeniable absence of any widespread manifestation of feeling on the subject, on the part of the women of Great Britain, the presumption certainly is that they are mainly indifferent, and a considerable and most influential section of them have strongly pronounced against it. Until the women of Great Britain, therefore, make a united and urgent demand for the franchise, the average politician or statesman can hardly be blamed for not taking the demand very seriously. On its own merits what is there to say against the proposed measure. As we have already shown nothing, or at all events very little, on the grounds of abstract justice; on the grounds of expediency, however, we believe, a good deal. Women, we are convinced, would themselves be personally losers. Eventually they would have to make a final choice between rights and privileges. This argument, we know, is as old as the hills, and has been temporarily sneered out of court, but like all those arguments based upon primal and eternal conditions it has a knack of reappearing and reasserting itself. It will not stay killed. We once heard a very charming young lady say, "I would sooner have a vote than have a man rise from his chair, when I come into the room." This was said, no doubt, in all sincerity, and it is certainly well and forcibly put. Still we imagine that the great majority of women would choose the latter, or what it represents, in the long run in preference to the former. What appears absolutely certain is, that the two things could not permanently exist together. For a time they might, and with the present generation with whom the according of certain privileges to women has become a matter of ineradicable instinct, they would probably continue. But to later generations of men, accustomed from their childhood to regard the other sex as in no wise differing from themselves in the matter of civil duties and responsibilities, these privileges still the unchallenged prerogative of women would become meaningless and burdensome, and would eventually be dispensed with. "Here's to women," said an after-dinner speaker the other day, "once our superior, now our equal." Are women prepared to face such an eventuality, and with all that it involves? Again women are bound to be losers by this entrance into the rough and tumble of political life. They are bound to lose their distinctive charm and to gain nothing in return. The expect-

tation that their influence would purify and elevate politics has not been realized. It has been found, wherever tried, that the tendency has been in the other direction. Women have everywhere deteriorated in the new atmosphere and surroundings. They have lost without any corresponding gain. Lastly, have women the time for politics? After all, as long as the world remains, the main work of women will continue to be the care of the children and household. We may successfully rebel against and reverse artificial conditions, arbitrarily established and resting upon no fundamental law. Women sometimes accuse men of subjecting them to artificial restrictions and limitations capriciously imposed. But here is something based upon an eternal law, and as such irreversible. The proper rearing of children is of such vast importance to the race as a whole, that anything which interferes with it may safely be regarded as a calamity. Can women afford the time and energy necessary for an intelligent participation in politics? At the present moment it is impossible to say whether the "feminist movement," so much in evidence, is a passing phase or a social revolution. However it may end, it is most undoubtedly a symptom of very widespread unrest and discontent, and the rebelling against age-established conditions. Some of these conditions may or may not be purely artificial. If the former they can be profitably dispensed with. Some of them are most assuredly based upon fundamental laws, and the attempt to override, dispense with or reverse them cannot but be attended with disastrous results. For of nature's laws, hard as they undoubtedly sometimes are, it may be said, "For whosoever shall fall upon this stone shall be broken, but upon whomsoever it shall fall it will grind him to powder." It may be that women have the "heavy end of the log." But it is not man's ordaining. It is absolutely certain that in the long run, the human being, who attempts to discharge the duties and responsibilities of both sexes, will come to grief.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

The Synod of the Diocese of Montreal held its annual session last week. An assembly of men, and particularly an assembly of Churchmen is always interesting. The dash and daring of one and the excessive caution of another, the gifted utterance of this one and the halting, stumbling efforts of that one, the brilliant flash of humour here, and the unconscious break there, all these things are interesting features to note. The Synod of Montreal is assuming more and more of the character of "a round table conference" or a committee of the whole. The day of set speeches seems to have passed and now the conversational method is adopted, the asking and answering questions. This, of course, does not make for order and dignity, but it has the advantage of getting at the vital points of a problem quickly. It is rather remarkable that the first day or two of Synod is almost sure to be notable for loquacity and little statutory results, and the final days of the session are characterized by an immense amount of business put through with comparatively few words. This, in fact, seems to be characteristic of all Synods, and it is a pity. Many, indeed most, acts of legislation require public discussion to make them effective. It is all very well to say that "the report is all right" and to adopt it forthwith, but that is only playing with the subject. To interest, instruct and prepare the public mind for the desired action, that is most important and yet it is almost impossible at the crowded conclusion of a Synod. At the session referred to, from the Bishop to the youngest member, there seemed to be a strong feeling that something ought to be done to secure fuller consideration for

the more important topics and to rescue them from what is sometimes described as "the slaughter of the innocents." But to get away from one difficulty we are liable to get into another. It is rather an awkward position for a Bishop or committee to be compelled to set forth the order of precedence and yet it is done, we understand, in some legislative bodies. But surely the Church can afford to risk something when an old method has broken down, in trying something new. The "safe" man and the "safe" Synod will do no harm, probably, but they are not likely to do much good either.

The Bishop's charge was the strong utterance of a strong man. He reviewed the diocesan situation with power and called attention in decisive sentences to certain weak points in diocesan conditions. The most interesting part of the charge was that which referred to "Higher Criticism" and formed an elaborate critique of the same. His Lordship has long been known to be a most enthusiastic defender of the traditional view of the Scriptures. It is to him a matter of the gravest importance to the spiritual welfare of the Church that this view should prevail. It was, therefore, with much skill and power that he presented his case to his Synod and called upon his clergy to sustain the faith committed to their keeping. It was a perfectly legitimate use of an episcopal office to counsel and advise the members of his diocese in spiritual matters. There was not a member of Synod but felt that such was the case, and so far as we could judge the Bishop carried the large majority of Synod with him in his views. It transpired, however, that a committee, to which the charge was referred, in commending His Lordship's position, undertook, as it was said, to "rub it in." The Bishop at the outset declared that his object was "not to rout a foe but to defend a fortress." The committee evidently took the other view and proceeded to pay its compliments to the foe in what was described by a delegate as "a string of bad names." One of the most picturesque phrases was this, "The baseless theorizings which disfigure an ephemeral latter-day theology." As the boys would say, that is "going some." The result, of course, was to range men who hold and men who do not hold the traditional view shoulder to shoulder in opposition to the report, for after all men like to give the enemy fair play. However, what promised to be a serious situation was happily cleared up by giving the committee a second chance at drafting a report. The discussion was notable in that it was the first occasion in the Synod of Montreal when swords had been crossed on such a subject.

Another feature of Synodical work that we noted in connection with the recent Synod was the increased energy thrown into committee work. As an evidence of this two or three of the more important committees set to work immediately on the close of Synod to outline plans of campaign for the year. There was manifestly a new conception of what was expected, and of the powers for effective service possessed. Now that is a spirit that ought to be fostered in every section of the Church. If we expect little from our committees little will be forthcoming. There was one committee appointed that calls for a word or two as it to some extent, we fancy, breaks new ground in the Anglican Church in Canada. We refer to a committee on social and industrial problems. The Lambeth Conference of Bishops, the Church Congress of England, the General Convention of the Episcopal Church in the United States, the Methodist and Presbyterian Churches in Canada have all taken up these subjects and earnestly applied themselves to the understanding and the solution of the same. Of course, a committee of this kind may do little in one sense, but perhaps it may do important work nevertheless in inducing a better public attitude towards these questions, and those affected thereby.

Spectator.

The Churchwoman.

NOVA SCOTIA.

Truro.—St. John's.—On Monday evening, February 3rd, a meeting of the members and associates of the above branch of the Girls' Friendly Society was held in the chancel crypt of this church, which had been thoroughly renovated by Mr. J. W. Publicover for the use of this and other organizations of the Church. The attendance was 41; and Mrs. Connor, President, and Mrs. W. H. Joy, Secretary, reported on the general work of the Society. A resolution was passed that a committee be appointed at each meeting to prepare an entertainment for the following meeting. The object of the Society was fully explained to those not already acquainted with it. This formal meeting was adjourned at 8.30, and refreshments and amusements were enjoyed until 9.30, the Society's hour for closing. The next meeting will be held on February 17th, at the same time and place.

TORONTO.

INDIAN ORPHAN AND FAMINE RELIEF WORK.

With grateful thanks I acknowledge the following contributions:—Miss Austin, Quebec, \$4; Christmas offering, "For His Sake," Barrie, \$1; Mrs. George Bland, Castlemore, for relief work, \$1; contents of a Mission box from Douglas, Isabel and Louise Lockhart, \$2. If this meets the eyes of "A. S. and E.," I should be glad to say to them that they have been sent a letter from the "Christian Herald," asking if they wish to continue the support of their little Indian orphan. For some time this child has, I suppose, been supported through the small sums sent to me for Orphan work in general. If they would like again to contribute anything further for this purpose I shall be glad to receive it. They will perhaps remember that \$15 keeps a child for a year. Will not a few more friends come forward with gifts of any amount for the benefit of the Orphan Work in general, so that we may still have the privilege of keeping some of these poor little children in happy and comfortable homes where they may be surrounded with love and care, and above all, where they may learn the story of God's love to man? As to relief work, I shall be so very thankful for any help for the Bhil Mission, where we sent help some years ago. Miss Bull wrote two or three months ago telling me of the famine conditions through drought and I at once sent her something, but would like so much to send some more to help those poor people who had no hope of a winter's crop. Miss Bull felt that the best way to help them was, to quote from her letter, "by opening some sort of work in the individual villages so that they do not have to crowd into great centres. The wells and tanks dug last time are now simply proving invaluable, and if friends, in whose hands the Lord has placed the silver and the gold would help us in providing the funds to do this again and dig more, they will indeed be doing a great work. This ought to be done quickly that we may not know again such horrors as we did come in contact with in former famines." Oh, the money that is wasted when such needs are known makes one's heart ache. Many and loud are the cries that reach our ears. Please think of and pray for the orphan children and those in famine districts, and may God accept and bless our little work of love for Christ's sake. I should be glad if a few more children could be provided for. It is \$15 well expended. Address Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

MONTREAL.

Montreal.—The monthly meeting of the M.D.W.A. was held in the Library of the Synod Hall, on Thursday, February 6th, at 10 a.m. After the opening prayers, the minutes of the last meeting were read and confirmed, and the Treasurer's report was also submitted. The Corresponding Secretary announced that arrangements were being made to get speakers for the annual meeting, to be held February 26th, 27th, and 28th. Miss Strickland from India is to be with us at that time and it is hoped that a missionary from Africa will also be here. Arrangements as to the meeting of the Juniors were announced. The Corresponding Secretary read a letter she had received from the Secretary of a Boy's Branch recently started, which is interested in the Columbia Coast Mission. This branch took one of the collecting boxes distributed at the

meeting addressed by Mr. Antle some months ago, and the Secretary reported that this box is taken home for a fortnight by each member in turn, who during that time collects as much as possible in it, and it is also put on the table for contributions at all their meetings. Several resolutions from the General Board, which are to come up at the annual meeting, were submitted. Notice was given of various appeals to be brought up at the annual meeting, and representatives of Branches were asked to bring these before the members, in order to have them properly voted on at the meeting. These appeals included:—(1) for help to build a mission hall in Japan; (2) for contributions towards providing Church literature for Japanese Christians; (3) assistance towards the erection of two mission churches in Saskatchewan; (4) for a mission hall near Bonzano, (diocese of Selkirk); (5) for help for school at Chapleau; (6) funds to provide implements for mission farm at Peace River, etc. Mrs. Bompas was present at the meeting and read letters she had received from Miss Ellis, Matron at Carcross School, from some of the children in the school, and from a former pupil. The Dorcas Secretary reported the sending off of three bales, and also letters of acknowledgement for Christmas tree gifts, etc. Reports were received from the secretaries of the Junior work and the Extra-Cent-a-day Fund, and from the Leaflet Editor. The latter announced with regret that Mrs. Hutton had been obliged to give up the work of addressing the Leaflet wrappers for Montreal, which she has carried on for so long, and a hearty vote of thanks was passed to Mrs. Hutton for all she has done in this connection. The devotional meeting was taken by the Rev. J. M. Almond, rector of Trinity Church, who gave an interesting address based on the parable of the treasure hid in a field.

OTTAWA.

Ottawa.—The regular monthly meeting of the Diocesan Board of the Woman's Auxiliary was held last week in Lauder Memorial Hall. The opening exercises were conducted in the chapel by the Rev. W. A. Read, of St. Luke's Church. Mrs. Tilton was in the chair for the business meeting and affairs were conducted with the usual dispatch. All the officers, with the exception of one, were present. An interested and welcome visitor was Miss Strickland, who arrived in town Saturday and will address several meetings in the city. Miss Strickland is a woman of pleasing personality and her address proved very attractive. Mrs. Greene, Dorcas Secretary, announced that five bales and one parcel had been sent during the month to Onion Lake, Sask., Lac Crouge, the Piegan Reserve and Shingwauk Home. The total cash value was \$144.07. The Junior Auxiliaries throughout the city have decided to purchase a bell for the church at Clersholme, Alberta. Mrs. George E. Perley, Treasurer stated that the receipts for the month were \$115.31, with the balance from last month making a total of \$732.87, against an expenditure of \$108.85. Miss F. Greene, organizing secretary, reported especially good work being done at Anglesea Square Mission and also stated that a Woman's Auxiliary Branch would be opened at Bell's Corners, and a Girls' Auxiliary at St. John's very shortly. Mrs. Anderson, Secretary of the "Leaflet," reported five branches still in arrears, the receipts for the month having been \$21.06, with previous receipts making a total of \$61.05. Mrs. Doney gave an excellent report for the Extra-Cent-a-Day Fund, showing the amount on hand to be \$52.41. Of this amount \$50 was voted to the furnishings of implements to the Mission Farm at Peace River, Alberta. In the absence of Miss Parmalee, Miss Low read the report of the Junior Secretary, showing receipts of \$45.74. Mrs. George Greene gave some interesting statements of the work among the Chinese. A long felt want has been that of a catechist in connection with the work and although the prospect is a distant one, something definite in this regard may be done in the spring. Reports were also heard from the following outside branches:—Manotick, Ashton, Richmond, Smith's Falls and Perth. It was urged that the branches should be reminded that the annual thank-offering to be given before the annual meeting in May will go to swell the one at the triennial to be held here in September, the whole proceeds to be devoted to the training of missionaries. Miss F. Greene concluded her account of the Richmond, Va., Convention. Arrangements are already being made and committees formed in the city Auxiliary Branches for the triennial meeting which will be held in Ottawa in September next. This will be

the first occasion that this great event has taken place in Ottawa, and the officers and members desire to make it the success it deserves to be. Delegates from Vancouver to Halifax will attend, and as the General Synod will meet at the same time, it will be a great gathering of Church workers, including Bishops, clergy, laymen, and Auxiliary members, interested in the one common object, that of the welfare of the Church of England in Canada. The six Lenten lectures to be given each Thursday beginning March 5th, in St. George's Parish Hall under the auspices of the Woman's Auxiliary, have been completed. The list stands:—March 5th, "Phases of Modern Belief," the Rev. A. H. Whalley; March 12th, "The Anglican Communion," the Rev. Canon Kittson; March 19th, "Evangelical Missions," the Rev. Canon Elliott; March 26th, "Church Missions in Non-Christian Lands," the Rev. George Bousfield; April 2nd, "Christianity and Social Progress," the Rev. W. P. Reeve; April 9th, "Educational Missions," the Rev. E. A. Anderson. The Rev. Canon Tucker, of Toronto, gave the first of a series of lectures on missionary work in China last week in Lauder Memorial Hall. His subject was the "Problem of the Chinese and the Uplift of China." He introduced his subject by speaking of the influence of the country on the natives. As the people of England acquire certain habits from living on the island, so the Chinese have many peculiar traits in their characters which have been fostered by the isolations which they have maintained along with the old traditions of four thousand years ago. There are four hundred millions of Chinese, mostly an agricultural people. The whole country is covered with workers, and as a result they are a strong, healthy people, of pure race. The country itself is full of resources, iron and coal mines being found in every province. The only thing needed to make the Chinese a great nation was the power of Christianity, and this was to be accomplished under the work of the missions and missionaries. He briefly described the work being done by the Missionary Society. Miss Strickland, a missionary from the Punjab district of India, addressed a large gathering last week in St. Matthew's Church. The meeting was held under the auspices of the Woman's Auxiliary and was very interesting. Miss Strickland gave a brief description of the country, its climate and agricultural prospects. She then explained the work of the school in which she is interested. The hospital is much used by the natives, and the pupils of the school, who are children of Mohammedans, Hindoos, and Sikhs, are mostly patients who have been sent in by the doctors. Once a year Miss Strickland in company with a Bible woman, makes a tour of thirty villages visiting the women and aiding them in every way. The one great hindrance in the work is lack of workers. Miss Strickland has also spoken before the Auxiliary in St. John's, All Saints', and elsewhere. The Junior Woman's Association of St. Matthew's Church held a concert and sale of work in Moreland's Hall, on Monday evening last. The results financially and otherwise were entirely satisfactory. The ladies of Grace Church held a concert and tableaux on the 18th inst., under the auspices of the Woman's Guild. There was a large and appreciative audience.

NIAGARA.

Milton.—Grace Church.—The annual meeting of this branch of the W.A. was held on Monday, 11th inst. There was a splendid attendance, and very satisfactory reports of the year's work were read, Mrs. Lawrence, the retiring Treasurer, having on hand a balance of \$8. The pledges for the year adopted and the mite boxes opened. Some of these have not been returned yet, but will be all in next week. The officers were elected as follows:—Hon. President, Mrs. Belt; President, Mrs. Dice; First Vice President, Mrs. F. Martin. (Grace Church); 2nd Vice-President, Mrs. E. McCartney, (Christ Church, Omagh); Third Vice-President, Mrs. T. Wilson, (All Saints' Church); Secretary, Mrs. V. Chisholm; Treasurer, Mrs. McPherson; Auditors, Mrs. L. J. Maud and Mrs. Griffith; Delegates to Diocesan Branch, Mrs. Chisholm and Mrs. C. B. Lewis; Substitutes, Mrs. Hannant and Miss Sheppard; Committee of Management for Mother's Meetings, Mesdames Panton, Chisholm, Maud, and Miss Sheppard.

Brotherhood of St. Andrew.

Ashburnham.—St. Luke's.—A Junior Chapter of the Brotherhood of St. Andrew was formed recently at St. Luke's, with seven charter mem-

bers. The officers elected are:—Director, Edward Hanwell; Vice-Director, Orlando Waterman; Secretary-Treasurer, Gillespie Stewart. At the evening service on Wednesday, February 12th, the rector, the Rev. Dr. Langfeldt, admitted them to the Brotherhood in the presence of the congregation.

THE BUSINESS END OF THE BROTHERHOOD OF ST. ANDREW.

By Fred. W. Thomas, Canadian General Secretary.

It is so seldom that the financial side of the Brotherhood is publicly referred to, that it has been thought well to present a few facts, clearly and concisely written, bearing upon this important side of the Brotherhood. In the early days of the Brotherhood in Canada, when it was weak and struggling, it was not thought wise or expedient to have any Travelling Secretaries or indeed any paid officials, but at the Dominion Convention held in Brantford in 1902, it was apparent to all that a forward movement must be inaugurated, and that it should take the form of appointing a Travelling Secretary. Since that date the Brotherhood has grown steadily from end to end of the Dominion, and there are now 4 on the staff constantly employed. This has meant the assuming of financial responsibility by the Executive Committee and the sum of \$6,000 will be required for the Brotherhood year of 1907-8. Last year the sum of \$4,700 was received at Head Office, but with the absolutely necessary increase in the staff, the larger amount will be required for the present year. These funds come in as voluntary offerings from Brotherhood men, and Churchmen, who recognize the Brotherhood of St. Andrew as an active force, working in the Church, for the extension of Christ's Kingdom amongst men. The utmost care and economy is used, every cent is made to tell, the Executive Committee giving personal supervision to all matters of detail. At time of writing \$1,822.16 has come in to Head Office in the shape of pledges, of which the city of Toronto has given \$1,038.50, the balance, \$783.66, coming from the rest of Canada. The attention of every Brotherhood man is called to these facts, because it cannot be too strongly emphasized that each individual member is concerned in this matter, because they have, through their Executive Committee, and through the Dominion Council, authorized this extension movement, and should do everything in their power to support the officials whom they have placed at the head of affairs, and who are working with tireless energy, giving freely of their time, and money, and influence, for the still further extension of the Brotherhood in Canada. It simply means that if the Brotherhood man is really interested in the movement of which he is a member, he will be concerned in some other man hearing of the work, becoming interested, and in due time, joining the ranks. It has been proved that the very best way to accomplish this is the sending out of the Travelling Secretaries, who are sent out not to "boon" the Brotherhood, but to deliver the message. The Secretaries have all left good positions to take up this work, the Executive Committee have assumed responsibilities as to the payment of salaries and travelling expenses, relying upon the support which they feel their fellow-members will cheerfully and loyally accord them when the facts are presented to them. At the present time the outlook ahead is of the brightest, and it rests with each individual member of the Brotherhood, and indeed with every earnest layman of the Church, to say whether this important work is to go ahead, or to suffer and go back (because there is no such thing as standing still), through lack of funds. Whatever is to be done must be done now. The call comes, may there be generous and prompt response from Churchmen from end to end of our Dominion.

Home & Foreign Church News

From our own Correspondents.

NOVA SCOTIA.

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

Halifax.—It is proposed to establish a "Cathedral Society" in this city to further the erection of the Cathedral in every way. In the meantime the work is going steadily forward, and the crypt has been almost entirely excavated. The foundations will be laid in the spring.

A very interesting meeting of the Sunday

School Teachers' Institute took place at the Church of England Institute Monday night, February 3rd, President, the Rev. R. A. Hiltz, in the chair. The evening's discussion was on "The Sunday School Circle." Miss Hamilton spoke of the Cradle Roll Beginners' Class; Miss James, of the Primary; Miss Hamilton, of the Junior. A paper by Miss Grant on the Intermediate and Senior, was read by Mrs. Dickey, and one by Mr. T. L. Sheppard on the Adult Department by the Rev. R. A. Hiltz. The president then briefly outlined the work of the Home Department. This was followed by short addresses by the Revs. W. H. Bullock and C. W. Vernon. At the next meeting the subject is to be "The Teacher's Personal Preparation."

FREDERICTON.

John Andrew Richardson, D.D., Bishop, Fredericton, N.B.

Fredericton.—At the recent enthronement of the Right Rev. Dr. Richardson as Bishop of Fredericton, King's College, Windsor, N.S., was represented by the president, Dr. Boulden, who, on his way back from Fredericton, paid a visit to the Rothesay School for Boys, near St. John.

MONTREAL.

The Diocesan Synod.

Montreal.—The Synod of the Diocese of Montreal opened its forty-ninth annual session on Tuesday morning, the 11th inst., with Divine service and the celebration of the Holy Communion at Christ Church Cathedral, the preacher for the occasion being the Rev. G. Osborne Troop, whose subject was, "The Eternal Pre-Existence of Our Lord Jesus Christ in its Bearings on Our Modern Unrest." Mr. Troop took as his text Heb. 1:8, 10, 11, 12, "Of the Son, he saith, Thou, Lord, in the beginning hast laid the foundation of earth; and the heavens are the works of Thy hand. They shall perish, but Thou remainest, and they all shall wax old as doth a garment, and as a vesture shalt Thou fold them up, and they shall be changed, but Thou are the same, and Thy years shall not fail."

At the afternoon meeting in Synod Hall of the Synod of the Diocese of Montreal on Tuesday the Lord Bishop presided, the chief feature of the proceedings being the reading of half of his charge, which was divided into two parts. The Synod having been episcopally declared duly constituted, the Rev. Canon Baylis, who was absent owing to illness, was appointed clerical secretary, and the Rev. J. Macpherson Almond, assistant secretary. Mr. W. L. Bond was made lay secretary, and Mr. George Durnford treasurer of the Synod, with Messrs. Savage and Fisk as auditors. In the discussion concerning the new canon dealing with the "Widows' and Orphans' Fund," Clause 6, as follows, was amended on the motion of Dean Evans: "If any holder of such certificate fail to pay the annual premium for a period of ninety days after the same becomes due, all claim to the benefits of such fund shall be forfeited and lost, and the certificate shall thereupon become null and void," by adding the following: "Provided that the member may apply to the Executive Committee for reinstatement upon sufficiently satisfactory reason shown, after notice to him of such forfeiture, and a further period of three months shall be given, or such terms as the Executive Committee may determine." Clause 9, which stipulated that, should any clergyman become a widower whilst holding a certificate of membership as aforesaid, and marry again, he shall pay the annual sum or premium according to his age when he remarries." On the motion of the Rev. J. L. Flanagan this clause was expunged. A clause relating to the sums to be paid by the Synod to the widows of clergymen was being considered when the meeting adjourned.

The charge of the Lord Bishop referred to many interesting matters in connection with the diocese, and in opening his remarks he referred to the fact that Canon Ellegood and the Rev. Edmund Wood were the only two of the clergy remaining who were present at the first Synod in 1850. Referring to his absence from Canada last spring the Bishop thanked his brother Bishops for their kindness in assisting in the work of the diocese; the Dean of Montreal for acting as his commissary; and to St. George's Church in enabling him to take the trip to England. Episcopal acts of the year in-

cluded: Confirmations, 842, 396 males, 446 females; consecration of churches, 2; Terrebonne and Dorval; opening of new church, 1, Tetraultville; laying foundation stones, 1, Granby. Visited, for Confirmation or otherwise, 103 parishes. Ordinations—Order of Deacon—Mr. Harlow Godard, Mr. Richard Eustace Page. Order of Priest—The Rev. William David Armitage, the Rev. Cyrus Palmer Baugh, the Rev. William Henry Dunbar. His Lordship referred briefly to the clerical changes made during the past year, and expressed his happiness that Divine service had been held regularly throughout the diocese with one or two temporary exceptions during the year. In order to make this possible the Bishop stated that he had licensed three laymen, looking forward to Ordination, to hold service regularly, and also expressed the hope that the Synod would devise some way in which he could aid these gentlemen more justly than he is able to do, owing to the fact that the Mission Fund only touches those ordained to the ministry. The Bishop also recommended the appointment of a standing committee with recommendatory powers to the ex-committee where a rector would wish the position of his rectorial charge to be taken into consideration. While deeply grateful that the Mission Fund has a balance again to its credit, His Lordship expressed a regret that this did not arise from increased contributions to the fund itself, which this year had only advanced \$180, but because it had ceased to be a general purpose fund. For the careful management of funds the Bishop expressed thanks to the Investment Committee and to the property supervisor, Mr. Henry Mudge, and to the other officers of the Synod. The Bishop then went on to say: "It is to me the greatest joy to realize that through this balance the Grants' Committee recommends the Synod, not as last year, to give a bonus to the missionaries, but to raise all the missionary stipends for 1908 to the canonical standard, viz., of \$600, \$700 and \$800. But let not the clergy or laity be deluded into the idea that a balance this year, or any year, to the credit of the Mission Fund warrants less zeal for the welfare of the fund on the part of the clergy, or less liberality on the part of the laity. The canonical standard we have at last reached was made at a time when one dollar possessed a purchasing power that it does not do now, and my hope is that this fund will be so supported that before long we can pay our missionaries at the rate of \$700, \$800, and \$900. I only want for them what the Church honestly owes them for the work they fulfill—the power to live simple lives of duty loved and done, the power to see to the proper education of their children, the power to live in the midst of their people, free men, owing no man anything but love. May God grant that we may see this before long." His Lordship referred to the question of pastorals, and then said he wished to know if the Synod desired him to represent the diocese officially as Bishop of Montreal at the Lambeth Conference of Bishops to be held in London in June. Hitherto the diocese had never been officially represented, and Bishop Carmichael expressed his willingness, health permitting, to attend, adding: "To attend the Lambeth Conference as Bishop of Montreal, without bringing a reputable missionary offering from the Diocese of Montreal to be presented with other like offerings made by dioceses the world over, would not be fair to your Bishop, or to any representative you as a Synod may elect. At the last Synod I recommended to you the Archbishop Bond Memorial, in connection with the Diocesan College, as a suitable offering from this diocese; the Synod accepted the suggestion and appointed all the Rural Deans and seven laymen to act in conjunction with the college, with a view to making the offerings such as the Synod should send. That committee has to report at this Synod; but I would warn both Synod and committee that there remains only a few months to close this matter up on behalf of both college and diocese, and I doubt not that some very active measures will have to be taken within that limited time to produce anything worthy of the Diocese of Montreal. One thing is certain, that unless I am made the bearer of a reputable offering I will not attend the meeting of Congress held previous to and distinct from the Lambeth Conference of Bishops. With regard to this Congress I would say: It will be held from June 15th to June 24th, and will be world-wide in its constitution, all dioceses, 249 in number, being invited. Its object is to stimulate a more powerful Church of England missionary spirit. It is called by the Archbishops and Bishops of the Church in England. Whatever number of official diocesan representatives are sent, this Synod must meet the travelling expenses, as the Mother Church does not undertake, nor could it be expected to undertake such a responsibility. On June 15th the opening ser-

VICES will be held in Westminster Abbey, and the great closing thanksgiving service, with world-wide missionary offerings, presented by each Bishop on behalf of his diocese, will be held on June 24th in St. Paul's Cathedral." His Lordship expressed his satisfaction at the response to his appeal in October last on behalf of "The Bishop of Montreal's Church Building Fund." As a result, the church at Tetraultville was opened free from debt on January 16th, and on Thursday of next week the church at Kensington will be opened. A gentleman, who does not wish his name mentioned, has undertaken to build the third of the six suburban churches needed, and St. George's Church has undertaken the erection of a church at Blue Bonnets and another at Rosemount. The Bishop expressed a hope that further offerings would be made to the fund, for there is yet another church to be built. All Saints' Church needs enlargement or rebuilding, and the same may be said of St. Alban's. The Bishop referred briefly to the differences between St. Stephen's and St. Edward's. He also paid a tribute to the late Rural Dean Harris and the late Mr. F. H. Mathewson. He touched on the visit of the Bishop of London. The Montreal Diocesan College, he said, was never more successful, and is full to overflowing, the number of students now being regulated by the accommodation at the disposal of the board. In closing his remarks the Bishop touched on the question of reports from Rural Deans, and the necessity that existed for every Bishop to have at his disposal correct statistics, so that he may, from time to time, give the clergy and laity concise comparative statements as to the advance or retrogression of diocesan work.

Wednesday.—The Lord Bishop presided at this morning's session of the Synod. The business of the meeting included the reading of the minutes, the appointment by the Bishop of the Rev. Dr. Abbott Smith, the Rev. Frank Charters, and the Vep. Archdeacon Davidson as a committee to nominate trustees and members of the Council for Bishop's College, Lennoxville, the presentation of memorials and petitions, and the reports of committees. The rule of order being suspended, it was moved by the Rev. Rural Dean Robinson, seconded by the Rev. Frank Charters, that the canon respecting the increase of stipends approved by the Synod of last year, be confirmed. This motion, which was unanimously carried, provides that as soon as practicable stipends shall be raised from \$600, \$700 and \$800, to \$700, \$800 and \$900. It was moved by the Rev. Canon Ellegood, seconded by the Rev. Dr. Paterson Smyth, and carried, that a Bishop of the Mother Church of England be invited to visit Canada during the coming summer. In speaking to his motion Canon Ellegood suggested the name of Bishop Gore, of Birmingham. It was decided to appoint a committee to superintend arrangements. The report of the Executive Committee was read by the Very Rev. Dean Evans. The report contained the statement that the Braithwaite legacy had been paid \$25,822.34, the interest of which will be at the disposal of the Bishop for diocesan purposes; and the fixing of the stipend of the Lord Bishop at \$4,000 for the present, with use and occupation of the See House free, the stipend to be paid quarterly; the revenues from the Episcopal Endowment Fund being applied thereto without deduction, and that any balance required to make up an amount be a first charge upon the revenue from the "Sustentation Fund." The report also contained a resolution of regret and sympathy in the death of the late Rev. Rural Dean Harris. The report of the treasurer, Mr. G. Durnford, which was incorporated in the report of the Executive Committee, contained the following concerning the various receipts and disbursements of the various funds of the Synod: "Investments have been found for the moneys of the various accounts, and at the close of the year there was barely \$3,400 uninvested; and all the properties of the Synod are favorably rented. The Mission Fund balance shows an increase over last year of \$800 in spite of the special grants made by the Synod and Executive Committee of nearly \$4,000 out of last year's balance; so that the balance of 1907 is mainly obtained from an increase in revenue. The accounts show an increase of revenue on all funds of about \$3,200, and a decrease in expenses amounting to \$800. The total balance at the credit of the Mission Fund amounts to \$6,843.10. The Widows' and Orphans' Fund is increased by about \$1,900, due to the sale, at an advance, of properties held on this account. In regard to the Clergy Trust Fund (\$56,500), there is but one beneficiary thereon, and possibly some arrangement might be made by which the Synod should assume this charge, and take into consideration the disposal of the capital among the various funds for the benefit of the superannuation of the clergy, their widows and orphans,

and the Church in general. Some means should be taken for increasing the Episcopal Endowment Fund, the revenues of which are in no way adequate to the requirements and demands made upon it."

The report of the Executive Committee dealt, among other things, with the Mission Fund and the list of grants recommended for 1908. These were for the most part increased; in one or two instances they were referred back to the committee for further consideration. The adoption of the report was moved by Dean Evans, seconded by Archdeacon Ker, and carried after some modifications.

The Rev. Dr. Parrock, Principal of Bishop's College, Lennoxville, gave a brief report, in which he referred to the changes in the staff of the college, and the record entry in the Divinity and Arts classes. Last term there was a total of sixty-seven students, nine being women and sixteen non-residents. Since Christmas there have been eight new students, making a total of seventy-five, a record number. The students come from all parts, and the future of the college seems bright. Dr. Parrock referred to the difficulty of finding accommodation for the students, and touched on the scheme of extension now under way, which will cost from eight to ten thousand dollars, of which three thousand has already been subscribed. If the appeal to the public in this respect is successful it is hoped to begin building operations in the spring. The college has established a new faculty, that of teaching.

At the afternoon session of the Synod the most important feature was, of course, the second half of the Bishop's charge. The business included a discussion, clause by clause, of the new canon on the Widows' and Orphans' Fund. On motion of the Rev. R. G. Overing, the age at which annuities shall cease to be paid to children was raised from fifteen to eighteen. It was also decided that in case of a widow not in actual need of an annuity the Synod should make no grant. In giving the second half of his charge to the assembled clergy and laity in Synod Hall, the Lord Bishop of Montreal said: "What I now charge has not been written by way of a sortie on a foe, but as a defence of an ancient fortress. The Higher Criticism has advanced but little since last I addressed you in applying its principles to the Pentateuch and other books of the Old Testament. An advance, however, is found in the funny, triumphant assertiveness of its advocates, who claim victory all along the line of battle, and also in their implied pity for those who still hold to such general views of the Old Testament as have been characteristic of the Christian Church through all the Christian ages. Such, however, are not likely to die with this generation, or, indeed, any other; neither are they stricken dumb, and, hence, I would humbly endeavour to show you that something can be said against these modern views that so triumphantly claim their right to 'ring out the old, ring in the new.' First, a few words as to the principle of the Higher Criticism in judging the text of the Scriptures as ordinary literature, solely on the lines of integrity, authenticity, literary form, and credibility, a perfectly legitimate method with regard to any other set of ancient books. All Christian critics admit two elements in the Scriptures, not characteristic of ordinary literatures, namely, some influence arising from revelation and some influence arising from inspiration. Is it fair, having admitted these influences on the text, to proceed to judge the text as if such influence never existed? Surely revelation and any form of inspiration must count for something, and that in connection with the text; and hence can the Scriptures be judged fairly, apart wholly from these acknowledged influences? Take, for instance, the book called Leviticus, a most compact literary fabric, composed of 859 verses, out of which there are but thirty-six verses that are not part of textually claimed revelation. How could any specialist in fabrics ignore 823 threads worked into a fabric composed of 859 threads, and then proceed to judge of the value of the fabric? It seems, then, clear that the first thing Christian critics have to settle is, whether Leviticus and the many portions of Scripture like it, were ever revealed by God. We are asked to believe by English, Canadian and American critics that Moses was not the author of the Pentateuch. Viewed generally, the request is a large one, for, though Moses may not have written at the end of each book, 'I, Moses, wrote this book,' both Jewish and Christian Churches have always believed in his authorship, the national consciousness of Israel connects itself unalterably with him, and the internal evidence of the books is equally strong with that furnished by Cæsar's Commentaries for the authorship of Cæsar, the mingled use of the first and third persons being characteristic of each work. We are asked to

believe that the Pentateuch, as regards authorship, is a composite work, containing a few undoubted Mosaic legal roots, taking up, possibly, according to one well-known English critic, 173½ verses out of the 5,848 constituting the five books. The authors of this composite work are distinguished from each other by alphabetical letter, J. and E. and JE.—the latter a combination of J. and E. and D. and P. It is claimed that a close scrutiny of the different styles in the existing text and the use of different Divine names make these distinct authors stand out so clearly that you can take all the J. verses and lay them to one side, and you have E. and JE. and D. and P. remaining; take out E. and you have JE. and D. and P. remaining; take out JE. and you have D. and P. remaining; take out D. and you have P. remaining; take out P. and all that remains are the 173½ verses of the Pentateuch that are either admittedly Mosaic, or, according to some critics, only possibly so. Face this theory by the rules of common sense. Perhaps there never was a more consecutively circumstantial ancient history than that of Israel. It bears on it all the marks of having been written by one contemporary with the events recorded, it has been received by Israel as its unquestioned national history, its author being the most natural person in the world to write it, namely, Moses. We are asked by the critics to believe that Israel had no positive history until the days of the early kings, when J. in the south and E. in the north made a start at historical writing, their work being combined by J., and that the written history of Israel remained in this unfinished state until in or about the reign of Manasseh, when D. or Deuteronomy was written. Then came the Babylonian Captivity, and out of the Captivity came the Five Books of Moses, the material furnished by E. and J. and D. being added to P., and woven into one consecutive history, possibly by P. and various redactors of later date. Hence the history bearing on it the marks of having been written by a contemporary of the events recorded, say, from 1491 to 1451 B.C., was not begun until 971 B.C., and was not finished and made public until, say, 445 B.C., close on a thousand years after the historical events recorded in it are claimed to have taken place. Such a theory appears most unreasonable.

1. Because the Israelites were not by any means a stupid, ignorant race; they were largely a literary nation, the critics admitting that some of the most beautiful portions of the Old Testament were written before the Captivity; and, hence, it seems impossible to conceive that such a nation, in an age when writing was common, would have been without a national history of some kind relating to the early years of its existence. 2. It is unreasonable to believe that a clever nation, going into captivity without such a national history, would have come out of banishment to have placed in its hands for the first time a consecutive circumstantial history of its early years, professedly written by a contemporary, and that the portion of the nation destroyed should have received it without apparently asking the questions: 'Where has it come from? How is it that we never saw it before? Where has it been hidden for nearly

a thousand years?' 3. It seems 'still more inconceivable that the nation should have received a defined religious law containing thirty-five distinct revelations purporting to have been delivered to Moses and Aaron in the locality of Mount Sinai, in the peninsula of Arabia, close on a thousand years previously, without special questionings with regard to the law itself and its miraculous delivery, above all, as such law placed that nation individually under rigorous civil, sacrificial, ceremonial, and judicial commands, amounting to a severely personal and national discipline. 4. Unless we admit a system of intentional interpolation in connection with the later historical, poetical and prophetic Books of the Old Testament, we must acknowledge that the tracks of this oft-rejected law can be traced through almost all Old Testament Books, from the days of the Judges down to the close of the Jewish Canon, and this in such a natural way that if such tracks are interpolations the interpolators could have possessed no reverence for the Old Testament volumes, and must have been the most ingenious manipulators of records that ever held pen in hand. On these broad grounds alone common sense appears to revolt against the J. and E., etc., theory as to the authorship of the Pentateuch. It is claimed, however, by the critics that the 'Levitical law was not obeyed until Israel ceased to be a nation,' and that consequently it could not have existed to be obeyed at an early period. There are two clear answers to this statement and conclusion. 1. Non-observance of law does not necessarily imply non-existence of law. If Dr. Driver had been an Irish landlord during the Parnell agitation, he might have learned this fact to his bitter sorrow, for if an overwhelming majority of a nation combines to disregard law because it hates the law, the majority can do it. Such combinations or rebellions occurred ten times between the giving of the law and the regal period, and opposition to the law may be said to have been the chief characteristic of the regal period. 2. The law was not expected to be obeyed literally until the people were not only settled in the land, but were at rest from surrounding enemies. This is perfectly plain from Deut. 12, where Moses, after referring to the statutes and judgments, 'Which ye shall observe in the land when ye possess it,' goes on to say, 'Ye shall not do after all the things that we do here this day, every man what is right in his own eyes, for ye are not as yet come to the rest and the inheritance which the Lord thy God giveth thee, but when ye go over Jordan and dwell in the land and He giveth you rest from your enemies round about so that ye dwell in safety, then it shall come to pass that the place that the Lord your God shall choose to cause His name to dwell there, thither shall ye bring all that I command you, your burnt offerings and sacrifices, your tithes and the heave offerings of your hand, and all your choice cows, which ye vow unto the Lord.' And this state of affairs did not come about till towards the close of the reign of David. For we read: 'And it came to pass when the King dwelt in his house, and that the Lord had given him rest from his enemies round about' that he signified his wish to Nathan to build a permanent home for the Ark, to become the centre of all sacrificial and ritualistic duties, which wish was pleasing to God, Who said, 'I will appoint a place for my people Israel. I have caused thee to rest from all thine enemies; neither shall the children of wickedness afflict my people any more.' Hence, those cases of sacrificial and other duties performed by Joshua and Samuel in various places in their days, cited by the critics as proving that there could have been no sacrificial centre, in no sense prove that the law did not exist to be obeyed when the proper time for obedience came, but that, previous to 'the rest' the nation was not responsible to God for strict observance of its requirements. In the same way the Levitical cities, ordered in the law, were naturally prospective cities; Levitical duties at a central spot, carried out in their fullness, were largely prospective duties, and definite Levitical support, as laid down in the law of Moses, was naturally prospective support; all dependent on 'the rest from enemies round about.' In fact, not one of these things, made so much of by the critics, necessarily demand a late date for the Pentateuch. Neither is a late date necessary for the Book of Leviticus, because in it a much sharper distinction appears to be drawn between Priests and Levites than in Deuteronomy. The critics first proceed to disarrange the clear order of the text of the books, which is rigidly continuous, and then they build up their theories on the basis of their own deliberate disarrangement, whereas if they had only left the books in the order they stand, they would possess a circumstantial account of the institution

of ministerial orders long before Deuteronomy. Thus, the expression used in Deuteronomy so constantly, 'The Priests, the Levites,' no more implies that Priests and Levites did not exist under Moses than the general word 'clergy' implies that the distinctions, 'Priests and Deacons,' do not exist in the Church of England. The Deuteronomic expression, 'The Priests, the Levites,' taken in the light of the earlier books, palpably means that all priests belonged to the Tribe of Levi, but in no reasonable sense implied that all Levites were priests. Never once did Moses use the expression, 'The Levites, the Priests.' Christian critics are agreed that the Mosaic authorship is a Jewish tradition which passed into the Christian Church. But a tradition must have a beginning, and it is a most interesting study to trace back from the Christian Church, in the Bible and elsewhere, the various titles by which the law was recognized so as to try and get at the claimed traditional spring. Time would not allow me to do more than give the barest outline of a most careful study of this subject. Finally, the method of the critics in introducing idealistic historians into the Word of God makes a strange companion for truthfulness, for, whilst poets are allowed a license, the danger of allowing such license to historians who undertake to record facts must be apparent. The critics tell us that P. was an Idealist, and also a lover of system, and that the Book of Leviticus is the outcome of his love of system and idealization. He could sit and think out wonderful things, all tending towards an ideal theocracy; he could plan in fancy 'A tower-capped Acropolis,' and then, like a practical contractor, work out his plan on the lines of the minutest detail; nay, more, he could picture idealistically, yet most circumstantially, how God revealed Himself to Moses at the door of, or in the Tabernacle, thirty-five distinct times. He could put on paper the very words that God spoke; he could take what the critics claim to be an old, yet extended, body of priestly legislation, which they have called, 'The law of holiness,' and make it appear to be part and parcel of this idealistic law, purporting to be given by God to Moses, heading it, as a Divine revelation, with the words, 'And the Lord spake unto Moses, saying.' If this, as the critics would have us believe, is a form of permissible, and in some sense inspired idealization, one can say, 'It is magnificent, but it is not war.' It may be magnificent idealization, but, according to some critics, it is not strictly true. When Milton wrote 'Paradise Lost,' he not only based it on Scripture, but his work breathed Scripture on almost every page, but the critics would have us believe that P. taking a few historic facts as a basis, made fiction appear as true detailed history, and that the Israelites received it as true history, that our Lord and His Apostles received it as true history, that the Christian Church for all ages has received it as true history, until the critics discovered P., that marvellous literary phenomenon, that could dream out a history, and almost magically persuade the Jewish and Christian Churches that his work was the Word of God. Time would not allow me to proceed further; hence I would close with a few solemn words to you, my brethren of the clergy. It is a very easy thing for those outside of the Church of England in Canada, or some within it, to find fault with the clergy of the Church for standing where the clergy of the Church of England have stood through the long ages of that Church's history—guardians of the faith once delivered to the saints. For, in the whole history of the Church of England, nay, of the Christian Church, views such as I have been noticing were never known as of the Church, and to-day they form, not the Creed or avowed articles of any Church built on the belief of the Incarnation of the Lord Jesus Christ. And you are guardians of that same faith, and so am I, and no stricture on our iron conservatism, or on our pitiable and mournful lack of knowledge, or our fossiliferous theology, should weaken our sense of that guardianship one iota. If the Church of England in Canada should ever (which God forbid) seek to 'ring out the old; ring in the new,' there is only one clear, definite way of doing so, namely, to change authoritatively 'The Declaration of the General Synod of the Church of England in Canada, for as long as that abides, expressive of the old faith transplanted into the New World, gathering about it your oaths and promises and minds, so long Bishop and clergy are bound, in the sight of the Great God, to defend the faith of the Church as they received it.' The Synod then adjourned.

Thursday.—The question of raising the Bond Memorial Fund to sufficient proportions to make it a suitable offering at the Pan-Anglican Congress in London occupied most of this morning's

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session of the Synod. In presenting the report of the committee on the Pan-Anglican thank-offering, Rural Dean Robinson made a strong appeal in favour of the fund, pointing out the necessity of enlarging it, in consideration of the fact that Bishop Carmichael, in his charge, had said he would not present the offering at St. Paul's Cathedral unless it was worthy of the diocese. As the diocese wished to have a representative at the Congress, it was fitting that the fund should be raised to an amount that would not make its presentation humiliating. The Bond Memorial Fund, as this offering is known, is the only memorial to the late Archbishop. Vice-Chancellor Davidson paid a warm tribute to the memory of the late Archbishop, and urged that the proposed amount, \$50,000, should be raised as expeditiously as possible, as only a few weeks remain in which to raise the money. The Bishop, in a brief speech, explained why the sum, of which \$40,000 was to be raised in Montreal, and \$10,000 in the country parishes, and to be known as the Bishop Bond Memorial Fund, was to be devoted to the endowing of a chair in the Diocesan Theological College. In one of the last conversations he had held with the late Archbishop, the latter had said that "as soon as possible we must do something to place the college in a better state." His Lordship proposed to the Synod that, as the problem of raising the fund must be faced at once, he would suggest that, as in the past, when Dean Evans and Archdeacon Ker, at the request of the Synod, had undertaken, and had succeeded in raising much-needed funds, they should be members of the committee, to which should be added the rural deans, the city clergy, and some lay members of the diocese, the question of raising the fund becoming a synodical one. Dean Evans and Archdeacon Ker both expressed their willingness to act, and, on the motion of Rural Dean Robinson, it was decided that the existing committee be continued, and a number of active and energetic men be added by the Bishop. This was carried, and the new committee so far appointed includes Dean Evans (chairman), Archdeacon Ker, the rural deans, and the city clergy of the diocese. It was apparently the feeling of the Synod that, in spite of any exception that might be taken to the manner in which it was originally decided that the fund should be applied, it was the duty of all to see that the fund was raised. The Synod also passed the resolution that the Pan-Anglican Fund shall be applied strictly to the endowment of a chair in the Theological College. Principal Rexford expressed the wish that the fund might not be a question of a few large subscriptions, but that the whole community might share in it. Other business of the morning session included the reading by Archdeacon Ker of the report of the committee appointed to consider the Bishop's charge.

(To be Continued).

St. John the Evangelist.—On Sunday evening, February 9th, Bishop Carmichael administered the Rite of Confirmation to a class of sixty-six candidates. The Confirmation service replaced the regular evening service, and the church was crowded. His Lordship in his address dealt principally with the spiritual aspect of Confirmation, with the Atonement of the cross, and also with the necessity of earnest repentance and a living faith. The rector, the Rev. Edmund Wood, and the Rev. Arthur French assisted the Bishop.

Aylmer.—Amongst those who were injured in the railway accident which occurred near Ottawa on Saturday evening last, were the Rev. Rural Dean and Mrs. Taylor, the former being the rector of this parish. Both Mr. and Mrs. Taylor were badly shaken up, and were removed to St. Luke's Hospital in Ottawa. We beg to extend our hearty sympathy to both Mr. and Mrs. Taylor, and trust that they will in good time fully recover from the effects of the accident which has befallen them.

ONTARIO.

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

Kingston.—St. George's Cathedral.—The Very Rev. the Dean of Ontario preached in this cathedral on Sunday morning, the 9th inst., on the subject of "Church Union."

On Thursday evening, the 6th, the following were elected officers of the newly-formed branch of the A.Y.P.A., connected with the parish. There were nearly fifty young people present: Miss M.

Meyer, president; Miss Laura Ryder and Charles Dalton, vice-presidents; Miss Elsie Tandy, secretary; Louis Marchand, treasurer; and an Executive Committee composed of Miss Nellie Hall, Miss Ethelwyn Loucks, Miss Isabel Laturney, and D. C. Waring. Dean Farthing gave a short address, Canon Starr a humorous reading, Miss C. Morris and W. Cousins sang, Miss Elsie Tandy and Louis Marchand played, and refreshments were served. This part was in charge of Miss Tandy, Miss M. Clark, Miss I. Laturney and Miss M. Town. The meetings will be held on the first and third Thursdays of the month, except in Lent, when Tuesday evening has been chosen for the gathering.

St. George's Hall.—A congregational house-warming took place on the evening of February 11th. The Dean and Canons Grout and Starr were present. After tea had been partaken of an informal musical programme was rendered which proved most enjoyable.

OTTAWA.

Charles Hamilton, D.D., Bishop, Ottawa, Ont.

Ottawa.—St. Luke's.—St. Luke's Young People's Association held a skating party this week. The Association is also contemplating a concert some time after Easter, for which the date will be settled later. The young people will begin preparations for this event immediately.

St. Matthew's.—At the meeting of the Men's Association of St. Matthew's Church, held lately, Mr. Frank T. Shutt, M.A., of the Experimental Farm, gave a most interesting and instructive address on "Rain and Snow" and the part they play in the world's economy.

St. Barnabas.—The members of the Sunday School and Bible Class held a very successful social entertainment last week. The scholars and friends numbering over fifty met in the school-rooms of the Church of England School for girls, which had been kindly placed at their disposal by the sisters. Tea and games and an abundance of fruit and other good things made the youngsters happy. Addresses were made by the Rev. H. Lane and Dr. James Fletcher, and music was plentifully furnished through the kindness of Mr. Hellyer and the ladies present. At the close each scholar was supplied with fruit, confectionery and a handsome Prayer Book.

Ottawa East.—A very successful concert took place in the Town Hall here last week, and a good sum was realized on behalf of the basement repair fund of this church. The hall was packed, and the efforts of those who kindly took part in the programme, Mr. H. Hickman, Miss Wright, Miss M. Johnson, Miss N. Johnston, Mr. Lay, Mr. Neville, Mrs. J. Whittaker, Miss Whinney, Mr. Hampshire (organist of Grace Church), were much appreciated. Dr. Fletcher as usual made a most efficient chairman, and thanked all who are helping on the good cause of the Church.

Fitzroy.—The united congregations of the parish of Fitzroy gave a surprise party at the rectory on Monday evening of last week. During the course of the evening Mr. R. Osborne on behalf of the wardens of the parish read an address of welcome to their clergyman, the Rev. T. H. Iveson, and his wife, and presented the former with a purse of \$71.75 wherewith to purchase a fur coat. The rector made a suitable reply, and a very happy evening was then spent, young and old taking part in games, music and singing until a late hour. The ladies of the congregation of Fitzroy Harbour provided a splendid supper, which was appreciated by all.

Mattawa.—The Rev. R. H. Fairburn, B.A., brother of the Rev. John Fairburn, Mattawa, has been offered Grace Church, Ashtabula, Diocese of Ohio, and has accepted the living. He will take charge of his new parish on April 1st.

Rutherglen.—St. Margaret's.—A neat little spire for this church has been purchased, and will be erected this coming spring.

Cornwall.—Trinity.—The annual meeting of the Young People's Guild of this church was held on Wednesday evening, the 12th inst. The meeting was not very largely attended, but was quite enthusiastic, a good deal of discussion arising as to the best means of interesting all the members. The results will be seen later. After the secretary, Miss Lois Hall, read the yearly report of both the secretary and the treasurer, George A. Stiles, the appointment of officers for the new Guild year

COMPOUND INTEREST

The earning power of compound interest is not as generally understood and appreciated as it should be. It may be illustrated by the following news item which recently appeared in the press.

A Five-dollar Bill at Interest

(From The Philadelphia Star).

Mr. L. C. St. John of this city has a curiosity in his possession in a five-dollar bill which is 125 years old. He has just gained possession of it, although it was left to him by his mother, who died some twelve years ago. The bill was given her when a child by a relative.

It was issued under the Act of July 2nd, 1770, by the State of Rhode Island, drawing 3 per cent. interest per annum, and signed by John Arnold. Figuring compound interest, it is now worth \$2,560.

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took place. The president, secretary and treasurer were re-elected, which makes the list of officers as follows: Honorary President, Rev. T. J. Stiles; President, Arthur Daye; Vice-President, Mrs. Frank Auty; Secretary, Miss Lois Hall; Treasurer, George A. Stiles; Executive Committee, officers and Miss Mabel Williams and Frank Auty. The next meeting will be held on Wednesday, February 26th, when the Guild intend to arrange for a drive to Moulinette, for which a fee will be charged, the proceeds to go to the Rectory Fund.

TORONTO.

Arthur Sweatman, D.D., Bishop and Primate.
William Day Reeve, D.D., Assistant Bishop,
Toronto.

Toronto.—Synod Office.—The quarterly meeting of the Diocesan Mission Board was held in this office on Thursday last, the 13th inst. According to the report which was presented at this meeting one of the greatest needs of this diocese is the want of young men to work in the various mission centres. The Board experienced more difficulty in keeping pace with the demands of the diocese in this respect than in the matter of finances, which at the present time are coming in rather slowly. It is expected, however, to expend \$4,000 more on grants this year than last, which will mean the raising of \$20,000 before the first of April. Much is expected from the influence of the Laymen's Missionary Movement. Promising reports came from the Wychwood district and St. Monica's Church in the parish of Norway. The latter was instituted nine months ago, and is in charge of the Rev. Robt. Gay. A new church was erected last August, the Rev. Baynes-Reed is responsible for starting this work. He stated that any aid toward relieving the numerous individual cases of want in Norway parish would be much appreciated. The Board decided to divide Minden district into two parts. At present it is about 300 square miles in extent, and comprises 11 or 15 stations. The Rev. Rural Dean Archibald is in charge of the whole. He is assisted by Salisbury Lloyd, who may be placed in charge of one of the sections when the division has been made.

St. Paul's.—On a recent Sunday, the rector, the Rev. Canon Cody, announced to the congregation that the last payment had been made on an old mortgage of \$5,000, which for over thirty years had stood on the school house and rectory. The whole property, church, school house and rectory, is now absolutely free from debt. In the last seven years the congregation of St. Paul's have paid on account of enlargements and the old mortgage a sum of about \$57,000. Old members of the congregation are erecting a handsome stained-glass window in the south transept to the memory of the Rev. T. C. DesBarres, who for twenty years, from 1870 to 1890, was in active charge of the parish. It is expected that the window will be in position by Easter.

St. Philip's.—The Rev. Prof. Cosgrave lectured lately in the school house to the Study Club of the Pan-Anglican Congress to be held next June in London, England. The subject was, "The Church and Human Thought," and the speaker began in a very happy and humorous vein. He traced the development of human knowledge and thought, emphasizing the idea that the Bible was not written to teach science but religion, and that as scientific knowledge increased religious thought must keep pace, or atheism would step in. Archdeacon Sweeny, the rector, was in the chair.

Wycliffe College.—The Revs. R. H. McGinnis and J. Macqueen Baldwin left on Monday evening, the 10th inst., at the close of their furlough for Japan. In the early part of the evening they were

given a farewell at this college. The Rev. T. B. R. Westgate, a missionary who has lately arrived in Toronto on furlough from East Africa was present and took part in the proceedings. Mr. McGinnis goes to Nagoya, and Mr. Baldwin to Toyohashi. The formal opening of the new wing of this college will take place on Friday evening, the 21st, at 8 o'clock. His Grace the Archbishop of Toronto will conduct the ceremony. At the same time there will be unveiled a portrait of the late Principal Sheraton, a gift from the graduates to the college, also a memorial chair will be presented by the students.

St. James'.—A most interesting fact has to be recorded with regard to the boys of the choir of this church, led by Dr. Ham, which redounds very much to their credit. A sum of \$50 had been subscribed for an entertainment for them, and they were all looking forward to a very good time. However, the bitter cry of distress of the poor and hungry came along, and the lads relinquished their treat, and gave the money to the poor of Shacktown and the city. The boys will probably sing for the Welcome League on some afternoon or evening to be arranged in the near future.

At a recent meeting of the Adult Bible Class of St. James', on the motion of Mr. Plant, seconded by Mr. Hughes, it was resolved to place one-half of their available funds in the hands of the parochial clergy to dispose of as they think fit amongst the deserving poor.

Several of the pulpits in the city churches will be occupied on next Sunday by laymen, who will address the different congregations to whom they are allocated on The Laymen's Missionary Movement.

St. Luke's.—The Lord Bishop of Quebec will (D. V.) preach and celebrate in this church next Sunday morning.

Markham.—Grace Church.—A very happy state of affairs exists in this parish, for not a dollar of indebtedness remains on either church or rectory. The credit for this pleasant state of things is given chiefly to the members of the W. A.

Ashburham.—St. Luke's.—This congregation suffered a great loss by the death of Mrs. John Burnham, widow of the late Mr. John Burnham, K.C., one of the most faithful and loyal members of the church. Her death was very sudden, she being sick only a few weeks. The funeral was held on February 4th from St. Luke's Church. The Rev. Dr. Langfeldt referred to her nobility of character and her exemplary life. She had been an active worker in the church, and one of the pioneer members.

Orangeville.—St. Mark's.—The many friends of the Rev. George Keys will regret to learn of his death on February 1st. Mr. Keys, upon giving up the parish of Clarksburg, came to Orangeville to make his home, and during his three years stay here succeeded in making a great many friends. His exceedingly fine Christian spirit was soon recognized, and although on the retired list he was a great influence for good in the community. This was evidenced by the universal expressions of regret at his death. Men of all denominations, who had come in contact with him during his short stay here, felt that a good man had been removed from their midst. The funeral took place at Clarksburg, where his first ministerial work was done, and it was largely attended there by those who knew and respected him many years ago.

On Sunday evening, February 9th, the church was packed to the doors, largely with men, who came to listen to an address on "Commercial Morality," by Mr. Clement Keys, the son of the late Rev. George Keys. Mr. Keys was well equipped to speak upon this subject, of which he has made a special study. He is associate editor of "The World's Work" magazine, and even on Wall Street, New York, he is recognized as an authority on what is legitimate business, being called upon for advice by the largest business corporations for information on such subjects as the banking laws of the different States, stocks and bonds, etc.

Caledon East.—The regular Rural Deanery meeting was held here on Tuesday and Wednesday, the 27th and 28th of January, with the afternoon of the second day entirely devoted to a Convention of the A.Y.P.A. Owing to sickness and the condition of the roads there were not as many present as were expected. On Tuesday evening at 8 o'clock evening service was held, and at 8 o'clock on Wednesday morning there was a celebration of the Holy Communion, followed by a service of a devotional character at 10 o'clock, at which the Rural Dean, the Rev. W. Walsh, gave an address. He said that in this Rural Deanery one of the leading ideas they were trying to de-

velop, was not to spend time emphasizing the priesthood of the clergy, but they were very desirous of emphasizing the priesthood of the laity, there is something for everyone to do, we must not expect perfection, if we waited for perfection we would never do anything. God has seen fit to do His work through the instrumentality of imperfect individuals, this is applicable in all Church work.

The Convention of the A.Y.P.A. commenced in the afternoon at 2.30, with an address on the work of the Association by the Rev. C. H. Rich, of Streetsville, in which he told of the formation of the Society of its rules and of the work which it was doing.

At the close of Mr. Rich's address a hymn was sung and then a splendid paper was given by the Rev. W. Walsh.

After some further discussion on the work of the A.Y.P.A. the meeting closed with a hymn and Benediction.

NIAGARA

John Phillip DuMoulin, D.D., Bishop, Hamilton, Ont.

Lowville and Nassagaweya.—The Rev. W. L. Archer, M.A., has received an urgent appeal to become curate of Christ Church Cathedral, Hamilton. But having "put his hand to the plough" in this parish he is unwilling to "look back" and has decided to remain. The project of procuring a parsonage in Campbellville is well under way. The old parsonage and seven acres of land near Lowville are to be put up at auction on Tuesday, the 25th inst. A house has already been selected in Campbellville which will be a much more convenient centre, and also have the advantage of a railroad station, telephone, and post office.

Oakville.—St. Jude's.—The members of this congregation gave a very hearty reception to their rector, the Rev. L. W. B. Broughall, M.A., and his bride, on their return from their wedding trip.

HURON.

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

London.—The "Free Press" refers with justifiable pride to the success of Herb Moorhouse (as he is familiarly known), in the literary world. Mr. Moorhouse is the only son of the late Rev. J. H. Moorhouse, rector of Christ Church, London, and was at one time on the "Free Press" staff, and was well known in London as a writer of successful short stories. He is now Secretary to Premier Roblin, and resides in Winnipeg, and is gradually climbing up the ladder of fame. His Western experience has enabled him to devote particular attention to the romances of Western life and his magazine articles on such subjects are in great demand, and his reputation as a successful writer of short stories is now assured.

St. Matthew's.—On Sunday, January 26th, the anniversary of this church was kept. The Rev. W. T. Hill, rector of St. John the Evangelist, preached in the morning, and the Rev. Canon Dann, rector of St. Paul's Cathedral, in the evening. On the following evening the congregation gathered together to celebrate the anniversary of their church and the occasion proved most enjoyable, the time being spent in playing games, music and refreshments. During the evening the congregation testified their love and regard for their rector, the Rev. Wm. Lowe, by presenting him with an address, accompanied by a beautiful cabinet of silver. Canon Dann read the address, and Mr. Lowe, who deeply appreciated this evidence of appreciation of his ministry on the part of his congregation, made an eloquent reply, in which he voiced his thanks. Miss Walker, of the Conservatory of Music, contributed much appreciated recitations, and Mr. Sharman sang "Down in the Deep." Miss Bremner, organist of the church, acted as accompanist. On Sunday, despite the very stormy weather, there were good congregations at both services. The offerings during the day were on behalf of the mortgage debt on the church. They amounted to \$500. This leaves only a further sum of \$1,500 to clear off the entire debt.

Broughdale.—St. Luke's.—The Ruri-Deaconal Chapter, Sunday School, and Lay Workers' Convention, met on Tuesday afternoon and evening, January 28th, in the school-house, of which Ven. Archdeacon Richardson, D.C.L., is rector, and

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Hair Specialists,
115, King St. W. Toronto.

Mr. A. L. G. Clarke, of Huron College, is assistant. The services were opened at 2.30, with the Rev. Canon Smith, Rural Dean of Middlesex, in the chair, and after several deanery matters had been discussed, including Diocesan Apportionments, M.S.C.C. Allotments and Jubilee Funds, the officers for the ensuing year were elected. Prof. Patterson, M.A., of the Western University, then gave an excellent address on "The Practical Side in Technical Teaching." The ladies of the Broughdale congregation served refreshments shortly after six o'clock, the partaking of which was most enjoyable to all. The evening session commenced at 7.30 o'clock with the Rev. G. B. Sage, President of the Sunday School Association, presiding. The programme consisted of an address on "The Laymen's Missionary Movement," by Mr. J. K. H. Pope; "The Teacher's Duty to the Scholar," by the Rev. Arthur Carlisle, B.A., of Lucan, and an illustration of how to teach the Sunday School lesson for February 2nd, by the Rev. Principal Waller, M.A. Much disappointment was felt that owing to illness at his mother's home near Watford, the address by the Rev. T. B. R. Westgate had to be omitted. Mr. Westgate has become famous as a missionary, having just recently returned from several years' remarkable work in British East Africa. The following officers were elected:—President, Sunday School and Lay Workers Association, the Rev. W. Lowe; Vice-President, Mr. McAlhern; Treasurer, Mrs. Patterson; Secretary of Deanery, the Rev. G. Perdue, M.A.

Gargill.—The Rev. E. Softley has recently removed from Morpeth to this place. Before leaving the former place for his new charge, he and Mrs. Softley were given a public farewell by the parishioners, and presented with a purse from the people of St. John's and also of Trinity Church, accompanied with addresses expressing their great esteem for Mr. and Mrs. Softley, and regret at their departure.

Brantford.—St. Jude's.—The 37th anniversary of this church on Sunday, February 9th, proved a notable event. Bishop Williams preached two powerful sermons, and during his discourses referred to the splendid progress of the church, and asked for continued co-operation and zeal on behalf of the Master. There were large congregations and the music by the choir was excellent. The Rev. Rural Dean Wright has been the rector of this church for fifteen years and he is deservedly most highly esteemed, not only by the members of his own congregation, but also by citizens generally. He has done splendid work here.

ALCOMA.

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

Cravenhurst.—S. James'.—While on a Confirmation tour in Parry Sound district the Bishop seized the opportunity to visit this place, where he met with the wardens of the church and conferred with the committee delegated to provide for the appointment of a rector to replace the Rev. H. G. King, recently appointed priest in charge of the parish of Fort William. No definite particulars are obtainable as yet, but there is no doubt that the position will be filled in time to avoid any long vacancy in the parish after Mr. King's departure.

RUPERT'S LAND.

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

Winnipeg.—The address of the Rev. G. H. Broughall, Secretary for the Board of Examiners for Divinity, is 418 Wardlow Avenue, Winnipeg. St. Jude's.—A parish meeting was called on Monday evening, February 10th, in the interests of St. Jude's Church for the purpose of constituting

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ing the church into a parish under a charter. In the past the church has been known as St. Jude's Mission Church, being in the parish of St. James', but from now on it will be known as St. Jude's Parish Church. The wardens and vestry were elected, the officers being the same as have been on duty during the past year. It was thought to be inadvisable to elect new vestrymen on account of the annual meeting of the parishioners only being some two months off, and so they were elected en bloc. The wardens, however, were elected in the usual way, being proposed and seconded. The Rev. George Horrobin, rector. The following are the present officers: Rector's Warden, W. H. Shimmin; People's Warden, J. E. Briggs; Vestrymen, J. Colwell, G. M. Holmes, G. Marchant, H. C. Tait, J. J. Kirk, H. Parker, T. Smith, A. Sheldard, E. Davey.

Carman.—Sunday, the 2nd inst., was a great day for the three parishes of All Saints', Graysville, St. Paul's, Homewood, and St. John's, Carman, it being the occasion of a visit from His Grace, Archbishop Matheson. In the morning, the Archbishop accompanied by the Rev. E. A. Davis—who is rector of these three parishes—was driven to Graysville, seven miles west, where shortly after 10 a.m. a Confirmation service was held, five adults being confirmed. His Grace delivered very earnest and impressive Confirmation addresses. It being his first visit to this church, which was dedicated on December 9th, 1907, when it was impossible for the Archbishop to be present, His Grace congratulated the people on having erected such a beautiful and well-furnished House of Prayer. After dinner, which was served by the ladies of the parish at the residence of Mr. Gray, the clerical party was driven to Homewood, seven miles east of Carman, where, at 3 p.m., the service for the dedication of the new Church of St. Paul was held. The church was packed with a congregation comprising not only members of the Anglican Church, but also friends from other denominations. His Grace delivered a very eloquent and forcible sermon. In his introductory remarks he said it was with some difficulty that he had arranged to come that day, but he felt that a man with Mr. Davis' record as a church-builder deserved some recognition from the Bishop of the diocese. Mr. Davis had to his credit three new churches, one at Elm Creek, the second at Graysville, and the third at Homewood, all extremely nice churches. His Grace had not dedicated since becoming Bishop a more comely church than St. Paul's, Homewood. In his introductory remarks the Archbishop also spoke of the love and loyalty the Church people had shown to the Church of their fathers and their father's fathers by the erection of such a beautiful place of worship. And he further referred most appreciatively to the good-will the members of other denominations had manifested toward the church at Homewood. In the course of a very practical sermon the Archbishop urged the people to use their church by worshipping in it regularly. Man needs more than physical rest, he must seek satisfaction for the needs of his spiritual nature by worshipping in the House of God, and observing the ordinances of the Church. His Grace declared that he loved a family pew, but deplored that in some cases the young sit back in the seat of the scornful instead of worshipping in the family pew with father and mother. While he did not condemn Sunday visiting as being an evil in itself, he condemned it when it interfered with going to the House of God. If visitors come on Sunday instead of staying from service on their account invite them to come to church. During the service the choir of St. John's Church, Carman, rendered very effectively sided very efficiently at the organ and Mrs. C. K. Willson sang very beautifully as a solo, "Lead, Kindly Light."

In the evening the Archbishop preached in St. John's Church, Carman. The church was crowded. His Grace again spoke with power, delivering a sermon that reached the hearts of his hearers. His subject was, "Man's Dependence Upon Christ, and Abiding in Him." Mrs. Willson sang an appropriate solo.

On Monday, the 3rd inst., a dinner and sacred concert were given at Homewood in aid of the Building Fund. The dinner was served in the boarding house from 5.30 to 7.30 p.m., and the concert, which was mainly supplied by the choir of St. John's Church, Carman, began in the church shortly after eight o'clock. The attendance was large. Both the dinner and the concert were excellent and the proceeds amounted to \$60.

NEW WESTMINSTER AND KOOTENAY.

John Dart, D.D., Bishop, New Westminster, B.C.

The Diocese of Kootenay and the Pan-Anglican Thankoffering.—At its Synod meeting in Vernon last June, the Diocese of Kootenay resolved that

its Thankoffering should be devoted without other earmark to the S.P.G. The manner of raising the offering in each parish was left to the parish clergyman, though it was suggested that the offerings of the congregations during Lent should be given for that purpose. It is unfortunate that the business depression of the last few months has been particularly hard upon our people. Our chief industries are mining and lumbering, and both of these have been very seriously affected and numbers of our people are out of work and many have gone away. Then too M.S.C.C. has nearly doubled its apportionment on the diocese this year, and we fear these two causes will interfere with our offering being as liberal as we could wish. But let us hope that our laity will enter earnestly and heartily into this matter and show by their gifts that they are grateful to God for the many blessings He has showered on our Church in the past.—H. Beer, Archdeacon.

CALEDONIA.

William W. Perrin, D.D., Bishop, Prince Rupert, B.C.

Lakkaizap.—On January 15th, at noon, the mission house, belonging to the Church, at this place, twenty-five miles up the Nass River, was destroyed by fire. The missionaries, Mr. and Mrs. E. P. Laycock, and Miss Copeland lost half their furniture, most of their clothing, and all their provisions. Miss Copeland being ill at the time had to be carried out of the blazing house. Almost at the last moment Mr. Laycock, remembering two tins of gunpowder and fearing an explosion might endanger those standing near, rushed into the burning house and brought these out. The label on one of these tins was charred by the flames. His hair, eyebrows and moustache were singed. A native house was put at the disposal of the missionaries. Miss Copeland was conveyed by canoe to Kincolith, at the mouth of the river, and taken to Archdeacon Collison's. The people of the Kincolith mission subscribed \$86 towards providing the necessaries of life for these needy missionaries.

Correspondence.

"SPECTATOR'S" CRITICISM.

Sir,—It is not necessary for me to follow any further the discussion which has been provoked by my former letter in criticism of "Spectator's" comments on Cowper's Hymn, "There is a fountain filled with blood." Dr. Allnatt and Mr. Craig have so fully dealt with the question of Cowper's "effete theology" in their letters which you print this week, that I am content to leave my friend "Spectator" in their hands. I feel, however, very strongly that "Spectator's" reply is no reply at all, and that having made publicly in your columns the statements originally criticized he cannot escape as easily as he desires. He owes it to your readers and the general Church public to state quite clearly and definitely the precise view expressed and the particular words used by Cowper which in his opinion represent part of an "effete theology." We anxiously await his answer. So many letters have reached me thanking me for my original letter in your issue of January 30th, that I cannot help being deeply thankful that on this great subject of the Atonement the Canadian Church seems to be absolutely sound and untainted by modern theories. Permit me to thank you for your courtesy in opening your columns to a discussion on this most vitally important question.

A. J. Doull.

COWPER'S HYMN AND THE DOCTRINE OF THE ATONEMENT.

Sir,—I hope that I shall be permitted to join with a number of your correspondents in taking issue with the utterance of the writer who signs himself "Spectator," on the above topic. I shall not dispute the point in the way of argument; I can do no less than join with them in entering a most emphatic and solemn protest against the attack that is made,—actually,—not against the phraseology of the Hymn,—but against the vital and precious doctrine that it contains, namely, the entire sufficiency and absolute efficacy of the death of Christ, as our alone Saviour, "Unto and upon all them that believe," and rest their

soul's hopes,—as our dear Lord, Himself, has taught them to do, upon the shedding of His blood upon the cross, as a sacrifice for our sins. The meaning of "Spectator's" words is quite plain and unmistakable; and no one of ordinary intelligence can mistake their drift. His objection is evidently against what he calls "an effete theology!" I can but interpret this phrase, not alone in the light of the context, and as it requires, but also in the light of previous utterances of his on doctrinal points, and as it stands connected with the man-made theories, and unfounded pretensions put forth at the present day, and accepted by many within the Church; and I regret to say, with all the prestige that place and position can give, in support of a "philosophy" falsely so-called; distinctly, and specially, as this is identified with the Theology of "Lux Mundi," and the so-called "Higher Criticism." I will but say that the hypotheses, and the claims so set forth for them, are utterly false and worthless; and the Theology of the 39 Articles of our Prayer Book, and the position therein taken for God's Holy and immortal Word, are truths as impregnable and as absolute now, as they were when put forth by our Reformers, and by the authority of our Reformed Church; they are so, because they are identified with Him Who is Himself, and as He has identified Himself with that Holy Word, the same "yesterday, to-day, and for ever." I said that I would not argue the point; and I will not; but the premises on which the Bible, and our Formularies are based as a foundation,—both challenge argument, as they have all the logic, all the facts, and all the truth on their side. I will now add a few words to say that I take equal exception to some utterances of the Rev. Allan P. Shaford, in your current number, when he says (among other things), "the discovery of new facts make it imperative that our Theology be recast!" I deny it in toto. It is a mere *petitio principii*. The discovery referred to is not a fact but a false hypothesis. "A revision of our Theology!" forsooth and on such a basis! The New Theology, and Evolution, as it is now held and applied within the Church, is indeed popular, but emphatically not true; and the "Old Paths" in which our forefathers and the saints of the Primitive Church have walked, that which has been held as truth, by the most learned, and most godly of men, is still the good and the right way to walk in and to find rest, as the soul's hope for eternity. "Popular," and for that reason, among others, not true, nor abiding, are the new and improved theories of to-day. God's Word may be, has been, and will be assailed by Satan, and unbelieving men; but it will "stand for ever;" and I will here repeat what I have said elsewhere, that the present popular theory of the day will, "in due time, be exploded as other heresies have been, and their author will have no honourable place in history."

Edward Softley

OUR NEW HYMN BOOK.

Sir,—I was much surprised to find that owing to the dropping of a word, either by me or by the printer, some readers had thought that I credited Mr. J. E. Jones with writing the complimentary notices of the new book. That would be the very opposite of what I intended, as I know Mr. Jones is exceptionally gifted for the position he occupies, not only with an encyclopedic knowledge of hymns, but a cultivated taste, business energy and tact, and as great an acquaintance with music. But when I read the criticisms of "Spectator" and the other letters to you I feared that Jupiter nodded and so wrote my letter. In answer I received a very courteous note from Mr. Jones, and after some days' delay a copy of the work. With this apology and explanation I write, also with your permission, to add a word about the book itself. I agree with the other writers in the excessive pains taken to make it acceptable. I notice the absence of some hymns which blushed unseen in the old books. I see some favourites which did not appear in the first editions of Hymns Ancient and Modern, and a number of new faces. One attracted me in my hurried perusal, and I found it credited to W. E. Enman, 1908. But this book is practically finished, and has passed the compilers, so there is no use criticising what has been done, and I see little reason to do so, but there are some thirty hymns which are to be passed upon by the committee, and it was impossible to form any opinion upon them without being somewhat familiar with what has already been accepted, and these thirty are the hymns which "Spectator" criticises, and I thank him for doing so. I may add that I was impressed

with the monotony of ideas, which I ascribed to the need of meeting the preferences of the handlers of different books. Watt or Wesley would strike out a theme, and this has been diluted in various versions and metres. On the other hand a universally respected reader told me of his admiration of a hymn by Marie Corelli to which the thumbs have evidently been turned down. Like every one else I have my own preferences for which I would have turned out some of the elect to make room, but I am glad the book is as good as it is.

G. M. Rae.

A LADY'S SUGGESTIONS.

Sir,—I did write, but my conscience pricked me, for it might have been thought irreverent. It was about those hymns, some of which or some lines in some hymns do sound meaningless where they do not ring false. So many hymns are only utterances fit for the most ecstatic moments of an individual, and yet huge congregations sing aloud and commit themselves to assertions which are wholly untrue. That beautiful hymn, "Take my heart," etc., etc. Then think of that absurd request to the Almighty from a crowd of people who often really consider Church going a mere formality, or who only attend at intervals. Nevertheless they sing without a quail, "Make the hours fly faster till we kneel before thee!" Asking God to change His universal laws that they may the sooner come into His sanctuary, etc., etc. Amongst the absurd assertions to which we more or less tunelessly commit ourselves is in hymn 389, 3rd edition of the Hymnal Companion, "Happy birds that sing and fly, Round thy altars, O, Most High;" whereas the poor little things merely batter their wings to pieces in their frantic efforts to get out. Poetic license is all very well, but we want no fiction in our hymns. Perhaps that clever "Spectator" might say a word about these "few out of many," to get them dropped out of our new Hymnal. There are more women than men in most congregations, but they have more voice in the singing of the hymns than is permitted to them in their selection. There are several, indeed the majority of the hymns very dear to the hearts of our Church women, and we would lament to lose them, notably that lovely song of Consecration to which I have alluded,—but my contention regarding that is that it should be understood as a reverent consecration of one's self, a prayer rather than a hymn.

A W.A. Member.

THE BOOK OF COMMON PRAISE.

Sir,—I have read with much interest Mr. Howard's letter in last week's issue of the "Canadian Churchman." I quite agree with him the name for our new Hymnal is not at all suitable, and trust it will not be adopted by the General Synod. I would suggest the following:—The Prayer Book Hymnal, The Hymnal of the Prayer Book, The Prayer Book Companion. I hope others will take this matter up and suggest names through the columns of your very estimable paper.

A Subscriber.

THE NEW HYMN BOOK.

Sir,—Because everything has gone so smoothly the Hymn Book Committee have apparently thought there was little interest taken in it. But still waters run deep, and now that your columns have been open to letters, I am sure, Mr. Editor, you have found out that the public do take an interest in what is being done. I have heard a good deal of gossip recently, and I think it only right and fair to the compilers that they should know what is being said. I gather there are two chief fears, one, what is done, and the other, what is not done. It is commonly thought that the Committee have been captured by the Moody and Sankey jingles. I hope not; these are practically dead and forgotten. There are doubtless some excellent hymns in the States, but the great mass of them are loud, vulgar, arrogating, the only Americans, full of wind and dollars, millions of everything. I abominate that stuff, it is unfit for our Hymn Book. The other fear is that the scholarly first edition of Ancient and Modern is vulgarized and watered down to a Moody and Sankey level, or so near it that the old book would not know the verses again. That is what is said on the street, and it is only right that the compilers should know it. The public, especially our Church public, believe in fair play. I am

not a Ritualist by any means, nor am I the opposite, but I believe that all sections of our English Church should be represented, and that the hymns of long ago, and those of the great Tractarian School should be represented fairly. Personally, I object to most of Faber's. Sweet things like the "Pilgrims of the night," and "O paradise," are like the Moody and Sankey crowd in different languages.

Wm. D. Patterson.

THE NEW HYMNAL.

Sir,—This Hymnal, to be put forth as an official collection, appears to be nearly ready for adoption and publication. Is it too late to protest against the proposed name, "The Book of Common Praise," which is distasteful to so many? Surely it cannot be that among the many able men, clerical and lay, who have had a part in this compilation, there is no one who can suggest a more suitable name; or is there such poverty of inventive skill that the poor book must go forth loaded down with such a name as the one proposed! Being a simple member of the Church, and neither parson, choir-master, or committee man, I can only express an opinion, through your courtesy, as that of,

An Outsider.

MAKE HASTE SLOWLY.

Sir,—The "Canadian Churchman," of January 30th, 1907, contains a long list of recommendations given to "The Book of Common Praise." I call attention to one of these recommendations only, namely, that of Mr. N. W. Hoyles, LL.D., Toronto, "An admirable compilation," he says. "I wish we might have the book at once." No. 149, verse 2 and part of verse 3, read: "Thorns and cross, and nails, and lance, Wounds, our rich inheritance, Vinegar, and gall, and reed, And the cry His soul that freed." May these all our spirits fill, And with love's devotion thrill." Now, "The Evangelical Churchman," of 18th October, 1888, had the following, in an editorial on Hymns Ancient and Modern, just under the name of N. W. Hoyles, Esq., LL.D., as one of the directors of that paper:—"The Royal Banners forward go," (No. 96), is a translation of a hymn which used to be sung by the Inquisition to drown the cries of the unfortunate victims who were being tortured." "The following lines from hymn No. 103 are sheer idolatry:—

"See! His hands and feet are fastened, Lo, He makes His people free; Not a wound whence blood is flowing But a fount of grace shall be— Yea, the very nails which nail Him, Nail us to the tree."

"And the following lines from Hymn No. 105, Ancient and Modern," continues the editor, are still more repellent:—

"Thorns and cross, and nail and lance, Wounds, our treasure that enhance, Vinegar and gall and reed, And the pang His soul that freed." "May these all our spirits sate, And with love inebriate."

"Whatever the old lands," remarks the editor, "may do on account of the superstition which yet remains, the Canadian Church has outgrown the follies and ignorant ecceity which prompted the insertions of hymns like those in a book intended for the public worship of God by the common people." "The Book of Common Praise" contains several like, and perhaps still more objectionable hymns.—I refer only to No. 96 and No. 105, for the present. If the Compilation Committee could leave out No. 103, why not No. 96 and No. 105 also. Surely Mr. Hoyles, must think now, on this point, as he did 20 years ago, along with thousands of others. To retain such hymns and some others, to be pointed out later on, and to stamp them with the Church's approval is to jeopardise the whole enterprise. To Mr. Hoyles then, and to all those who wish to make "The Book of Common Praise" a success, I would say, Hasten Slowly, Hasten Slowly.

J. J. Roy.

Winnipeg.

INFIRM CLERGY.

Sir,—It seems strange that an influential and wealthy body of Christians like the Anglican

Church should provide no adequate means for maintaining its aged and infirm clergy. A case has come to my notice recently of the most distressing nature, a clergyman who spent thirty years as a missionary in Africa and fourteen years in the North-West; having lost his eyesight, had to give up parish work and has now no means of support. Would it not be possible through the columns of the "Churchman" to arouse some interest in this matter?—A young Christian Soldier.

MARRIAGE LICENSES.

Sir,—I am happy to see your esteemed paragraph on the improvement of the Marriage License System, but there is yet another requirement which I now desire to mention. In more than one case I have been presented with a license containing nothing but the names and addresses of the persons to be married, and at a distance of many miles from the issuer. Would it not be more satisfactory if the information which the officiating clergyman has to obtain for his return to the Registrar, were written on the license. I have twice communicated on this subject with the Registrar-General, and have received a reply to the effect that the attention of the Assistant Provincial Secretary shall be drawn to my suggestion. In these days of varied opinion the clergy are surely entitled to see a large amount of the information contained in the affidavit on the face of the marriage license, in order that they may have confidence in the facts stated being in accordance with the law of the Church.

Rev. L. Sinclair.

St. Mary's Parsonage, Aspdin, Ont.

THE CATHOLIC CHURCH.

Sir,—In your issue of the 6th February appears a letter from Mr. F. H. Hartley, in which he says: "Surrounded by Protestants of all kinds whose fetish is 'the Bible and the Bible only,'" and who amongst themselves deny all the Bible doctrines concerning God and man's salvation, and whose highest idea of the Church of the living God is a conglomeration of man-made sects hostile to Catholicism." This is strange to me, as a short time ago I heard a learned and high official of our Church say at a meeting held in behalf of the "Laymen's Movement" that the Presbyterian and Methodist churches held all the great doctrines of the Catholic Church, and differed from the Church of England only in non-essentials. At another meeting not long before I heard a Church of England clergyman say, "Uphold your church, it is undoubtedly the historical and apostolic Church." Shortly afterwards I attended a lecture given by one of the most learned men in Knox College, and he told his hearers that he could not see how any one who had studied history and the Bible could arrive at any other conclusion than that the Presbyterian System of Church Government was Apostolic." At another meeting held in a Church of England Sunday School house, a Professor in Trinity told us that "the Church of England had not all the arguments in favour of its form of government, but that a great deal could be advanced in favour of that by Presbyterians." So when doctors differ, what are we poor laymen to do but come to the conclusion that both systems are Apostolic, and that no hard and fast rules were laid down, but that different administrations are allowable, and the great object should be to preach Jesus Christ and propagate His teachings, and I believe we are all one in "Faith, Hope, and Love." And as far as sectarianism is concerned, what church is so much divided in reality as ours, the "High" and "Low," more widely separate than the Presbyterian or Methodist branches of the Catholic Church.

Robert Stark.

I pray you with all earnestness to prove, and know within your hearts, that all things lovely and righteous are possible for those who believe in their possibility, and who determine that for their part they will make every day's work contribute to them. Let every dawn of morning be to you as its close. Then let every one of these short lives leave its short record of some kindly things done for others, some goodly strength or knowledge gained for yourselves.

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By order of the Board.
JAMES MASON,
General Manager.
Toronto, January 22nd, 1908.
Head Office—8 King St. West, Toronto

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British and Foreign

The Church of England Emigration Society has appointed three prominent chaplains for emigrant steamers to Canada.

The Rev. John Hartley, former rector of the Church of the Good

DEATH.

BELL—At Brooklin, Ont., on Friday, Jan. 24th, 1908, Martha Bell, relict of the late Rev. C. R. Bell, aged 83 years 8 months and 22 days.

Shepherd, Lake Charles, La., has been appointed Dean of Trinity Cathedral, Little Rock, Ark.

The Very Rev. H. M. Hackett, D.D., Dean of Waterford, has been appointed Donnellian Lecturer in Trinity College, Dublin, for 1908.

Bishop Potter, of New York has promised to donate £400 to the great thank-offering which is to be presented in St. Paul's Cathedral next June.

The death of the Dean of Cashel, the Very Rev. G. P. White, took place recently. The deceased gentleman was appointed to the Deanery in 1890.

A Litany desk of oak and a handsome memorial window, the gifts of friends, were placed in Grace Church, Sheffield, Alabama, during the Christmas festival.

I do not hesitate to say that it is a burning shame and a deep disgrace that Christ should ever have to ask that question of you: "Lovest thou Me?"—The Bishop of Newcastle.

The Rev. J. P. Poole-Hughes, for fifteen years successively curate and vicar of Mold, was lately made the recipient of an illuminated address, album, a cheque for £100, and a pair of silver candlesticks on his leaving for Corwen.

St. Simon's Church, Salford, the diamond jubilee of the opening of which was celebrated a few days ago, has only had two rectors during the sixty years—the Rev. Ephraim Harper and the present rector, the Rev. R. B. Kent.

The Right Rev. G. F. Hose, D.D., Bishop of Singapore, Labuan and Sarawak, who will be seventy years old in September next, has announced his intention to retire, and he will shortly return to England. He was consecrated in 1881.

It is the Church's bounden duty to lift up her voice fearlessly and to proclaim the full Gospel of our Lord Jesus Christ, and to condemn alike the hideous selfishness of rich and poor, and the pagan materialism, and the inhuman greed of money.

The sum of £50,000 has been raised in Bristol during the past three years for the purposes of Church extension work. Several new churches have already been built and consecrated, being paid for out of the sum of money mentioned above.

St. Peter's Mission Church, Lakewood, Ohio, was recently dedicated by Bishop Leonard. Besides many gifts of money, the pews, the marble altar, the oak lectern, the organ and the brass altar cross were all presented to the church by various donors.

Bishop Drury was the recipient lately of an illuminated address from the Douglas Town Council congratulating him on his appointment to the Manx Bishopric, and recalling the fact that he was a native of the island and a son of the revered Vicar of Braddan.

THE QUEENS' CLOAK.

By Alice M. Farrington.

Helen hated to sew. Her stitches were long and uneven, the thread kinked and broke, the needles grew sticky and squeaked, and she pricked her finger. Helen lived in a little village where sewing wasn't taught in school, and mama was her teacher.

One day mama said to the little girl: "Helen, after this you are going

to sew only one hour a week"—Helen looked delighted—"and," went on mama, "that hour you are going to Mrs. Stanhope."

That pleased Helen still more. Mrs. Stanhope was a widow, Helen knew, and earned her living doing fine sewing.

The next day Helen went for her lesson. It was sewing "over and over" on a square of patchwork.

"We'll sit in the grape arbor while we sew," said Mrs. Stanhope. It was so pleasant in the grape arbor that Helen quite enjoyed her lesson.

A few lessons went smoothly. Then one day it rained, and they couldn't sit in the grape arbor. The needle creaked dismally in Helen's moist little fingers.

"Better use your emery, my dear," suggested Mrs. Stanhope.

Next the thread snapped, but instead of cutting the end neatly with her silver scissors and tucking it daintily out of sight, she only made a big knot and hurried on. Mrs. Stanhope said nothing just then, but soon she began a story.

"When I was a girl," she said—and Helen's frown swiftly cleared away—"I lived in England. As soon as I was old enough, my mother had me taught to sew. All the little girls in the school were sewing, too. First I learned the plain kinds of sewing—how to set tiny, even stitches"—Helen's stitches suddenly became small and regular—"and to tuck in ends and knots"—the silver scissors snapped off the clumsy knot, and the short end was tucked tidily under the edge of the hem.

"And then," went on Mrs. Stanhope. "I learned to embroider. I was taught to have my work as neat on the wrong side as on the right. Those who shirked were sorry afterward. Because one day our teacher said that the best work done in our school would be sent to the exhibition, and the Queen would come to see the exhibition.

"We were excited enough over it. Only the best sewers could take part, you see."

"Did you take part?" Helen asked. "Yes," said Mrs. Stanhope. "I had a cloak to embroider for the exhibition. And I worked months on it. It was white, and had a deep border wrought in silk all around it. I took great care, because I wanted to have my work as perfect as possible. And I wanted to please my mother, too. The cloak took a first prize—a blue ribbon!

"But one day, Queen Victoria came to the exhibition, and she saw the white cloak. And she liked it so well, she bought it. She said she wanted to give it away for a present."

"Oh!" cried Helen, breathlessly. "Wasn't that splendid! Do you s'pose I could ever do embroidery like that?"

"I'm sure you could," said Mrs. Stanhope, heartily. "There wouldn't be any queen to buy it, but you could do it so well a queen would like to have it! And how pleased your mama would be!"

From that day Helen was ambitious to sew well, and it wasn't long before mama had reason to be

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

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

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

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proud of her little girl's fine sewing and embroidery.

A STRIKING SCENE.

I want you to go back this week a very long time for a story, and to a different country from our own.

Between the years 1017 and 1033 there was a king in Norway whose name was Olaf. He was a Christian, and keenly anxious that the people over whom he ruled should be Christians, too. He was known after his death as "King Olaf the Holy," or "St. Olaf," or again, "Olaf, King, and Martyr." What had he done to deserve all these high-sounding titles?

Most likely if he had lived in these days we should not have considered him worthy of any title because of his rough ways; but nine hundred years have made a great difference in our thoughts as to what is the sign of real goodness.

I can only give you a very brief outline of Olaf's works; and, indeed, it is mainly just one that I want you to know.

At the time Olaf came to Norway the people were not only heathens, but had a most bitter hatred towards Christians and their faith. The reason of this was that there had been kings before Olaf's time, who had tried to force them to give up the worship of Odin, and all their other gods, and become Christians. And, like people in these days, they did not like to be forced into any new belief.

Now, Olaf was himself a Christian. He had travelled in many lands, and had seen what Christianity had done for other nations. Then in a German port he became acquainted with a soldier-priest, named Thrangbrand. He was first attracted to this man by a large shield which he carried, having on it a figure of our Lord on the cross embossed in gold. As Olaf was so much pleased with this shield, Thrangbrand made him a present of it. But in return Olaf loaded him with silver and gold.

It was unfortunate that Olaf took his newly-made friend into Norway with him, for he urged upon the king exactly the same plan which had been tried before, and which made the people hate Christianity. War followed upon war, and punishments of all kinds were meted out for those who would not comply with the king's wishes. So little had they learned the love and gentleness which ought always to mark Christians.

Now on one occasion, the king had heard that in the Province of Dalen the chief man, who was named Gudbrand, was determined to oppose the king, and so had gathered a large force to meet him in battle. When Olaf saw this, he set his men in order, but before they struck a stroke or sent an arrow, the king himself rode to the front, and besought them to give up their evil ways and become Christians.

Their answer was fierce. "We will give thee other work to do to-day than to mock us." And then they

sent up a mighty shout, and struck their shields with their spears.

Then the battle began, but the king's forces made short work of the raw country recruits. Gudbrand's son was taken prisoner, and many of the people were slain.

Two or three nights after this Gudbrand had a dream which filled him with terror. A man came to him in shining garments, and said: "Thy son went not on a path of victory, but far worse wilt thou fare if thou dost venture again to oppose the king; thou and all thy people shall fall, so that ye shall be food for ravens and wolves."

When Gudbrand arose in the morning he told his dream to one of his chief men, and he answered: "The very same vision came to me." Then they were sore afraid, and agreed to ask the king for a conference, and

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to this the king agreed. The evening before the conference, Olaf asked Gudbrand's son how their god was fashioned. He answered that he was made to represent Thor, with a hammer in his hand, that he was very tall and hollow within, that he stood on a pedestal, and his dress was richly ornamented with silver and gold. All that night did the king spend in prayer.

On the morrow, at dawn of day, the king went to receive the Holy Communion at the hands of a Bishop he had brought; then after the service the two went to meet the people, and the Bishop told the people of the character of the Holy God, and of the many wonders He had wrought in answer to the prayers of His people.

Then spoke up a noble, Thord, and said: "Plenty of words hast thou; to-morrow we will meet again, and let us then see a sign—let it be bright sunshine."

Now, there was a man on the king's side who was remarkable for the greatness of his strength. He was a guard, and his name was Colbein. And the king said to him: "When we meet to-morrow, stand near to me, and do my bidding."

Again, the king spent long hours in prayer, and in the morning he went out to meet the people, and as he looked he saw an immense multitude coming towards the place of meeting, bearing with them a large image, glittering with gold and silver. This image they placed so that it should be between the two parties.

Then Gudbrand stood up and said: "Now, O king, where is the God of whom thou dost speak? Here is ours whom all can see, a god so terrible that every heart is filled with fear at the sight of him."

Then the king spoke softly to Colbein, and said: "If it so chance that the people look away from their idol, do thou smite him with thy club; give the strongest blow thou didst ever strike."

Then the king turned to the people, and said: "You threaten us with your deaf and blind god, but lift up your eyes towards heaven, and see how our God shows Himself

in the radiant light." And even as Olaf spoke, the sunlight burst through the clouds, and the people were lost in wonder and fear.

Colbein, taking advantage of this distraction, raised his heavy club, and gave the idol such a blow that it broke in two, and from out the hollow stump came rats and vipers and snakes.

Then stood up Gudbrand, and said before all the people: "Truly, our god, Thor, is worth little, if he cannot defend even himself."

From this time opposition to the Christian religion ceased, and the king sent for good men to come and teach his people. And thus Christianity became the religion of Norway.

We may not like the king's methods in which he went to work, but in his own way he did all the good he could, and it produced great results.

And Advent, on which we are just entering, says to us that we, too, are to do all the good we can, and make our Lord Christ the Ruler of men, and women, and children. Just try in your own way to make England a Christian country, as Olaf the king tried to make his country Christian, and you will do much.—Uncle Harry.

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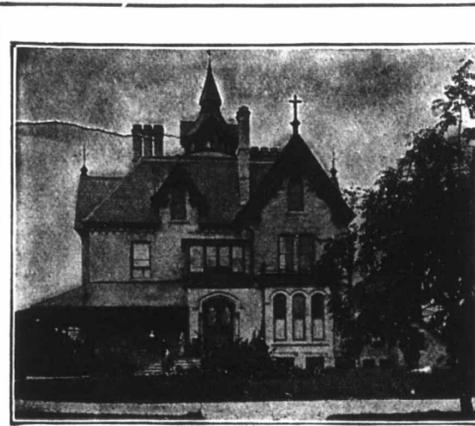
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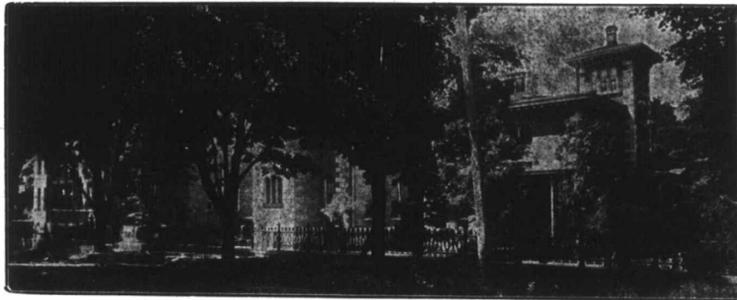
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