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Canadian Churchman

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

Vol. 35.

TORONTO, CANADA, THURSDAY, DECEMBER 31, 1908.

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W. PEMBERTON PAGE,
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the truth is that which has been held by the
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kindly written that he has personally
read each letter, and hopes they will
accept in this public form his most
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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 situate. 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.

DUTIES.—(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. He may also do so by living with father or mother, on certain conditions. Joint ownership in land will not meet this requirement.

(3) 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.

W. W. CORY,

Deputy of the Minister of the Interior.

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The Ven. the Archdeacon of Kildare, who is also the rector of Naas, and Mrs. Torrens are greatly esteemed by their parishioners. On a recent occasion the latter was presented by her many lady friends there with a beautiful silver casket full of sovereigns, the presentation being made to Mrs. Torrens on behalf of the subscribers by Mrs. St. Lega Moore. Mrs. Torrens acknowledged the gift in a few grateful and earnest words.

An altar of Italian marble, the gift of an anonymous donor, is on the way from Italy to Grace Church Kansas City, Mo. Meantime what is said to be the finest rood screen in the Western States in being erected in the sacred edifice and this special work is fast nearing completion. The new pulpit may not be ready before Easter, as there will be much to do after it arrives. The one now

Our reputation for good printing dates back over forty years. A satisfied clientele confirms this. Test it. Results will count.

THE MONETARY TIMES
Printing Company, Limited

62 Church St., TORONTO

on its way will cost \$8,000. The rood screen is costing some generous parishioner the sum of \$10,000.

Fifty years ago (Oct. 11, 1858) five brothers occupied a pew at the dedication of St. Michael's, Cambridge Junction, Michigan. On October 31st last the same five brothers occupied the same pew at the celebration of the 50th anniversary of the dedication. They are A. F. Dewey, G. Dewey, I. S. Dewey, F. S. Dewey and W. Dewey. The church was organized in 1840 and since that time its records have been carefully kept by two persons, Francis A. Dewey and his son John W. Dewey, who is the present clerk.

The death of the Very Rev. John Alexander, Dean of Ferns, Ireland, has caused a feeling of wide spread regret throughout the diocese, where he was deservedly popular. A diligent parish worker and a kindly, courteous gentleman; he was held in the highest esteem. He filled almost every office that it was possible for his Rev. brethren to elect him to, and every dignity that a Bishop could confer on him, and twice was the recipient of handsome gifts from the clergy of the diocese. The Dean was 73 years old at the time of his death.

The Very Rev. Dr. Sumner, the Dean of Chicago, has received the welcome news that Messrs. F. and F. M. Whitehouse will jointly supply sufficient funds to put the Chicago Cathedral property in thorough repair and also to decorate the interior of the Cathedral. This help is greatly needed, as the buildings require extensive repairs. Last year the Whitehouse family generously gave about \$5,000 to the Cathedral to install the new steam heating plant. These additional gifts this year will involve at least \$11,000 more and this large sum is already pledged by these liberal donors.

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Head Office, 44 King St. East Toronto
Telephone 131 and 132
Office and Yard, FRONT ST. near BATHURST. Telephone No. 449 and 2110
Office and Yard, PRINCESS STREET DOCK. Telephone No. 190.
Established 1856

A white marble font and a handsome Litany desk of polished black walnut have been placed in Trinity Mission Church, Russellville, Ky.

A very interesting and happy function took place in the parish school house of Coleraine in the Diocese of Connor lately to commemorate the completion of ten years' work in the parish of the Rev. Canon and Mrs. Dudley, when in the presence of a large number of the parishioners they were presented with an illuminated address accompanied by a purse containing considerably over one hundred sovereigns. The presentation was made by Mrs. David Baxter, the senior lady parishioner. The chair was occupied by S. Willis Esq., B.A., Hon. Sec. of the Select Vestry. The address was read by J. L. Boddie, Esq., C.E., County Surveyor. The Rev. Canon Dudley made a feeling reply. Several of the clergy from the adjoining parishes were present on the platform.

On Dec. 9th last the 30th anniversary of the poet Milton's birth, it was fitting that a great religious service should be held in that historic church, St. Mary-le-Bow, Cheap-side, the nearest place of worship to the scene of his childhood. He was born in Bread street, Cheap-side, on December 9, 1608. The Church of All Hallows', Bread street, in which he was baptized, was destroyed in the great fire, when his father's house also perished. Milton had his home in Bread street until the age of twenty-four. A very distinguished company assembled in the church. Leaders in all departments of the national life had signified their intention to be present. Long before the time of service every place in the church was taken. The Lord Bishop of Ripon, Dr. Boyd Carpenter, preached a most eloquent sermon from Zachariah ii. vs. 4 and 5.

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Canadian Churchman.

TORONTO, THURSDAY, DECEMBER 31, 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.

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NOTICE.—Subscription price to subscribers in the United States, \$2.00 per year; if paid in advance, \$1.50.

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Lessons for Sundays and Holy Days

January 3.—Second Sunday after Christ.
Morning—Isai. 42; Mat. 2.
Evening—Isai. 43 or 44; Acts 2, to 22.
January 10.—First Sunday after Epiph.
Morning—Isai. 51; Mat. 6, to 10.
Evening—Isai. 52, 13 and 53, or 54; Acts 6.
January 17.—Second Sunday after Epiph.
Morning—Isai. 55; Mat. 10, to 24.
Evening—Isai. 57, or 61; Acts 10, to 24.
January 24.—Third Sunday after Epiph.
Morning—Isai. 62; Mat. 13, 53—14, 13.
Evening—Isai. 65 or 66; Acts 15, to 30.

Appropriate Hymns for Second Sunday after Christmas and First Sunday after Epiphany, 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.

SECOND SUNDAY AFTER CHRISTMAS.

Holy Communion: 316, 324, 557.
Processional: 55, 60, 69.
Offertory: 56, 58, 483.
Children's Hymns: 58, 62, 333.
General: 57, 62, 63.

FIRST SUNDAY AFTER EPIPHANY.

Holy Communion: 190, 192, 317, 323.
Processional: 219, 297, 547, 604.
Offertory: 213, 220, 232, 300.
Children's Hymns: 333, 342, 530, 505.
General: 79, 214, 290, 534.

THE FIRST SUNDAY AFTER THE EPIPHANY.

The records of the birth of Jesus Christ, preserved for us by St. Matthew and St. Luke, acquaint us with several interesting and significant episodes connected therewith. Not the least important of these is St. Matthew's unique account of the visit of the Magi to the cradle of the Infant King. A good deal of mystery is wrapped up in this significant event. And tradition, conscious of much vagueness, has added much to the Gospel story. But the story as it stands in St. Matthew's Gospel, has much to teach us. At the present time, dismissing critical questions concerning the origin of the Magi, let us think about that question which caused Herod to do some thinking, "Where is He that

is born King of the Jews?" What sort of a King were the Magi looking for? One most remarkable feature of the Jews is their wonderful tenacity of national type, and their loyalty to national hopes and ideals. Even the Dispersion did not make the Jews unmindful of the hope of Israel. We see them in Babylonia and in Persia, and in contact with Greek culture, yet they remained true to the national hope, earnestly waiting for the Consolation of Israel. This exclusiveness and loyalty on the part of the Jews had an effect upon those with whom they lived. No matter where the Magi came from, this they teach us indirectly, that the faithfulness of Israel was acting as a leaven amongst the Gentiles. Those who were dissatisfied with paganism and superstition were looking to the Jews for some higher revelation of Truth. The Magi knew something of the Messianic hopes. And they were acquainted with the kingly aspect of Messiah. Therefore, the question asked by them in Jerusalem seemed a perfectly natural one. When they asked where the King of the Jews was to be born, the Scribes told them that the Christ would be born in Bethlehem of Judaea. What magnificent faith these Magi had! In a humble cot they beheld royalty. But what sort of a King did they come to see? Do not their gifts tell us something by way of answer? First, they gave Jesus gold. Gold is the royal gift. And it is typical of obedience offered unto a true King. They did not pledge themselves in this way to the usurper Herod. The Magi sought a King who would govern, and direct the national life so well that he would inspire the people to a loyal obedience. They sought a ruler who would get the very best out of the people. Are we offering to God the royal gift of a willing and hearty obedience? Then came the gift of frankincense. This gift betokens the Magi's belief that Jesus was more than an earthly King. Incense, in their land, was used in worship. The Magi fell down before Jesus, worshipped Him, and offered Him incense. They were, as we have said, looking for God. They felt that this King of Israel would show men the way to the true God. And we see the justification of their faith in Jesus' teaching at a later date, "I am the Way. . . . No one cometh unto the Father but by Me." These two gifts cannot be dissociated in our lives. We cannot obey God except we worship Him in spirit and in truth. Philanthropy only becomes Christian when it is sanctified by worship. The vision of ceaseless worship is realized only when life itself is regarded as a service. The consecration of all life to the service of God is the goal to which our present worship points, and it is symbolized by the Apocalypticist's, "They worship day and night." And lastly, the Magi offered myrrh. How significant! The King will die! Does not Isaiah speak of the sufferings and death of Messiah? The Magi probably knew that prophecy. They certainly knew that sin was the greatest hindrance in life. They looked to the King of the Jews to be a sympathizer. Perhaps, even, they had some ideas of atonement based upon the universal idea of friendship. "Greater love hath no man than this, that a man lay down his life for his friends." And was not their faith justified? Jesus was "the Friend of sinners." He came to save sinners! Were not the Magi really looking for a Shepherd, for one who would lead the people, and even lay down his life for them? The hopeful faith of the Magi must quicken our faith. Let us be loyal to our King, who controls us, and gives us back the self-control we have lost in sin. And further, do not forget one lesson from this story of the Magi. The interest of the Magi shows the value of Israel's loyalty to God even when in captivity. Let us

under every circumstance be true to our faith. And the result must be that men will journey to Christ and offer Him the gold of service, the frankincense of worship, and the myrrh of self-sacrifice in both.

Personal Service Among the Poor.

A letter in the "Spectator" gives some account of Dr. Chalmers' methods in dealing with the evils of poverty in a parish in Glasgow, and of their successful employment later in Elberfeld and many other German cities. Dr. Chalmers sought to cure pauperism rather than to relieve poverty; to build up character by the moral uplift of a friendly hand and, with faith in the inherent manliness of the people, to "help the poor to help themselves; to teach them to look upon pauperism as a degradation." The experiment was tried in the parish of St. John, the poorest in Glasgow, costing at the time in poor relief £1,400. For this work of personal service the parish was divided into twenty-five districts, each in charge of a deacon, who supervised the work of his helpers, none undertaking more than the care of three or four families, giving of their time, their influence and their sympathy to the utmost, the Poor Fund and the liberalities of the rich being the last resources only. Chalmers began by undertaking the new out-door relief, the Parochial Board retaining those already on its books. Eighty pounds per annum, collected at the evening service for workmen, was devoted to the poor, and in two years' time the surplus in his hands enabled Dr. Chalmers to undertake the whole of the out-door relief. In five years the combined cost of outdoor and indoor relief was reduced to £280, and this "in the dreariest and most distressful times in the annals of the city." "Poverty subsided of itself," and crime correspondingly diminished. The scheme failed to be permanent in Glasgow for lack of municipal support; nor, when Dr. Chalmers pleaded its cause before the House of Commons, did he find the response that his successful effort had deserved. It remained for Daniel von der Heyt and Oberburger Meister Leischke to give the plan a municipal setting and a civic basis. In 1850-1852 their town of Elberfeld was in financial straits. Rates were exorbitant, charities abounded, but the ratio of paupers increased far beyond that of population. In five years after the adoption of methods similar to Dr. Chalmers' came similar results. "The rates had become trifling; street begging had disappeared; charity was little required; paupers had fallen from 4,000 to 1,400 with an increased population." In 1908 Elberfeld has no slums in our sense of the word, no submerged tenth; decreased pauperism and crime, and rates reduced to a minimum. Hamburg, Frankfurt, Mainz, Leipzig, Berlin, and many others have adopted the system, all with the same valuable results, not the least of which is the bringing of hundreds and thousands of well-to-do citizens face to face with the problems of poverty in their own cities. It is these volunteer workers, and not the officials, who are entrusted with the fixing of the assessment rate and the superintendence of outdoor and indoor relief, and who find, as in St. John's parish, that private charity is not required to meet the unavoidable needs. To give, not money from an ample purse, but time, and thought, and sympathy, and hard work will be for many "an hard saying"; but, tested by the sorer conditions of the older lands, may it not offer a possible solution for the growing problems of the new?

The Growth of Cities

Too often destroys the glories of a day that is dead. New York as a city is deploring the closing of St. John's Chapel by the corporation

having the management of the Trinity lands. The chapel is just one hundred years old. It was erected by John McComb, the then leading builder, upon the edge of a marsh, so worthless that a Lutheran church refused the gift of six acres because they were not worth fencing. But the far-seeing men who erected St. John's followed it by other improvements, one being the laying out of a spacious and attractive semi-public park, beyond which the city grew rapidly. Forty years afterwards the owners sold it to Commodore Vanderbilt for a freight station, and the decay which had set in is now rapidly approaching a slum. It may be that the action of closing the chapel, having re-attracted notice to the site, may restore it to something better than it is now and justify the re-opening of the chapel, which, it is unexpectedly found, appeals to the civic pride.

Give Pleasure.

Dr. Charles W. Eliot, the venerable head of Harvard, who is retiring after fifty-four years' service in that university, recently addressed a large company of youngsters, and among much advice which in less attractive form is generally given to such an audience advised his hearers "to give joy and gratification to others." Learn some art, some skill, through which you may be able to give pleasure to others. "I remember once I was present at a meeting in a Mormon tabernacle in the town of Logan. Half the population of the place was there. The people first sang the great 'Hallelujah' chorus, and then, of course, there were the speeches. Then one big man, with a long beard and a fine bass voice, stood up and sang a song—a song which was a mixture of love and religion—and the people applauded him heartily. Now, that man was able to give pleasure to others. And you can do nothing better than to follow his example. It is an excellent thing to have children recite in their homes once a week. Store your minds with the poetry, the literature, and the music of the past, for I feel that this power is the greatest reward of a long life."

A Double Duty.

A young and able Scottish clergyman attended the meetings of the St. Andrew's Brotherhood in this country and in the United States. Shortly after his return home he was offered and accepted preferment in one of the States. In his retiring address to his parishioners in Scotland he expatiated at length on the amount of needed work he saw in the parish; how, though tired, they refused to lay down their tools; victory was near; it was no time to sleep or rest, and concluded: "In the name of what is highest, and truest, and best in manly character, let us get to work—the work we have before us, the work we are determined to finish." Excellent! But we are puzzled to know how the worthy clergyman was going to do this in Scotland and attend to his new parish in the States at the same time.

THE YEAR'S END.

How like the ending of a day, though in a far more solemn, moving sense, is the ending of another year to each and all of us? The birthday appeals to the individual, and is more widely or narrowly regarded in proportion to his influence and position. And so it is with the final day of his earthly life. But the year's end affects each living being upon earth, as to one and all it marks off an allotted portion of recorded time. The special importance of each day as a point of time, and the related significance of each such point to the period of a year, which, combined, they make, is clearly and forcibly stated by Bishop Hall: "Every day is a little life; and our whole life is but a day repeated; whence it is that old Jacob numbers his life by days, and Moses desires to be taught

this point of holy arithmetic, to number not his years, but his days. Those, therefore, that dare to lose a day are dangerously prodigal; those that dare misspend it, desperate." In looking back over the days of the past year many events occur to us related to our own country and Empire, as well as to the outside world. One step that marked an advance to us in a national sense was the opening of the Mint at Ottawa. A deplorable event of dramatic character was the assassination in Lisbon of King Carlos and the Crown Prince of Portugal. The increasing recognition of the efficiency of Canadians was marked by the offer to Brigadier-General Otter by the British War Office of the command of the Fifth Infantry Brigade at Aldershot, England. In the death of the late Chief Justice Killam, chairman of the Dominion Board of Railway Commissioners, Canada sustained the loss of one of the ablest and most upright men in her public service. A deserved and commendable appointment was that of Walter Cassells, K.C., as judge of the Exchequer Court. It brought to the public service an accomplished lawyer and an honourable man. Honour was conferred on Canada by the appointment of the Prince of Wales as the King's representative at the Quebec Tercentenary. The Dominion Government was well advised when it chose an upright jurist, of strong sense and sound judgment, Mr. Justice Maybee, to succeed the late Chief Justice Killam as chairman of the Railway Commission. We need more such men in the public service. The illness and subsequent death of Sir Henry Campbell-Bannerman, late Prime Minister of Great Britain, was universally regretted. Though not a brilliant statesman, the late Premier had many of those qualities which win for a man the respect and esteem of his fellowmen. In his successor, the Right Hon. Herbert Asquith, K.C., the Empire has a statesman and parliamentarian of the first rank. A prominent Canadian passed away in Sir Adolphe Caron, who was a member of the Dominion Government when Sir John Macdonald was Premier. Canadian literature records no more distinguished name than that of the late Louis Frechette, a poet whose charming verse not only won him the admiration of his fellow-countrymen, but received honourable recognition in the home of his ancestors. In the election of Sir James Pliny Whitney and his colleagues the people of Ontario paid a merited tribute to long and faithful public service in Opposition, and showed confidence in the character and capacity of a leader, who they confidently believe to possess those qualities of candour, courage, and unswerving honesty which would dignify and elevate the public life of the country. So much has been, and remains to be said, of the great Pan-Anglican gathering of the clergy and laity of our Church in London that we need only repeat that it was both a fulfilment and promise of the great things of which our branch of the Church Universal is capable when its responsibility and power are at all adequately realized. But Forward! is the watchword, from great to greater things, if at last the greatest of all results is to be attained. A man of mark in the neighbouring Republic died in the person of the late Hon. Grover Cleveland, one time President of the United States of America. Two other noted men of that nationality call for mention—the late Bishop Potter, who for many years so ably presided over the Diocese of New York, and Joel Chandler Harris—"Uncle Remus," of the household and nursery—whose cheerful, genial humour will long continue to lighten many a heart and brighten many a home. That brilliant episode in Canadian history, the celebration of the Tercentenary of the founding of Quebec, with all its brilliant, picturesque, and memorable accompaniments, would alone make the past year notable in the annals of Canada. The record of its varied and attractive incidents will prove unusually interesting reading to

future students of Canadian history. We cannot dwell at length on other events of the year 1908. One of the most memorable, however, was the concession by the Sultan of a constitution to Turkey and the election by the Turks of a Chamber of Deputies. Civilization is advancing by leaps and bounds. Deplorable, indeed, was the loss of life and property through forest fires in Canada during the past year. Sir Wilfrid Laurier at the general election was given another lease of political power. The Hon. W. H. Taft is to take the seat of honour across our border to be vacated by the Hon. Theodore Roosevelt. Sir Henri Joly de Lotbiniere's death was widely regretted. A chivalrous descendant of a chivalrous ancestry, Sir Henri kept alive in Canada the traditions of those noble and courtly Frenchmen, of whom the good Knight Bayard, the chevalier without fear and without reproach, was, in former days, an illustrious example. Though we have lost the living presence, the memory of such a man will always reflect honour on his name, and inspire his countrymen to follow in his footsteps. The German Emperor, who for years past has flamed in the regal firmament as a portentous star, seemingly of the first magnitude, is at present in the retirement of a political eclipse. The lamented death of one of the noblest, most beloved, and eloquent Prelates of Canada, the late Bishop Carmichael, has been followed by the elevation to the Episcopate in succession of the Rev. Dean Farthing, for a time the able and energetic Prolocutor of the General Synod. A memorable session of that body, and also a gathering of representatives of the Woman's Auxiliary, one of the most useful and helpful organizations of the Church, were held at Ottawa. The retirement of the Right Hon. Dr. MacLagan from the See of York has led to the merited elevation of Dr. Cosmo Gordon Lang to the vacant Archbishopric.

MILTON.

In the latter days of the closing year occurred the tercentenary of Milton, and to our pleased astonishment the event was celebrated in England with knowledge of the man and his achievements, and with an unexpected appreciation of his poetical genius. Unexpected, because, so far as we have known, through a pretty long and wide experience, Milton was honoured in name only. During the last three quarters of the nineteenth century his works reposed untouched in the bookcases, disturbed only by the curiously, who soon laid aside the solemn and stately blank verse. The youthful readers of "Pendennis" were touched by the episode in Thackeray's novel, where his mother took him out under the solemn starlit sky and recited poetry which none can read unmoved, but without knowing that it was from the Thomson's Seasons or Milton. The majestic roll of Milton's verse is suited to his majestic subject. Does the revival of interest in Milton mean a revival of interest in the story of the lost and regained Paradise? Human intellect moves with the passing years. The expanded knowledge of the time imbued the intellects of the early part of the seventeenth century with the new and Divine philosophy, born of printing, of the reformed religious views, of the civil tumults and cruel persecutions. Milton's association with Cromwell's Government gave that Government the services of a travelled scholar and poet, who expressed in State papers the convictions of a nation. There is much cause for pride in the political work of Cromwell and Milton. In his retreat, with fading sight, his gift of poetry consoled him, and he turned to the story of man's first disobedience. It is fashionable nowadays to study Dante, a writer who formed his work on Virgil. It is quite probable

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that Milton contemned such themes and went back to the old record of the Bible in order to give to his countrymen a poetic story "unattempted yet in prose or rhyme." Although unable to completely banish the invocation to the heavenly Muse, he seats her "on the secret top of Oreb or of Sinai" as an inspirer of "that shepherd who first taught the chosen seed." But rising from such aid he writes:

"And chiefly Thou, O Spirit, that dost prefer,
Before all temples the upright heart and pure,
Instruct me, for Thou knowest."

That Milton's verse profoundly influenced his countrymen is undoubted. His style was copied, and young poets and ordinary young men and women could not read and commit his words to memory as was common in those days without unconsciously being influenced by his devout thoughts and his moral force. Milton has, of course, his defects, but his nobility of soul and aspirations after righteousness may well be pondered again. England and English hopes have time and again reverted to Milton, but, though much might be said or written of him and his writings, it is all summed up by Wordsworth at his best:—

"Milton, thou shouldst be living at this hour,
England has need of thee; she is a fen
Of stagnant waters; altar, sword, and pen,
Fireside, the heroic wealth of hall and bower,
Have forfeited their ancient English dower
Of inward happiness. We are selfish men;
Oh, raise us up, return to us again,
And give us manners, virtue, freedom, power.
Thy soul was like a star, and dwelt apart;
Thou hadst a voice whose sound was like the sea,
Pure as thy native heavens, majestic, free;
So didst thou travel on life's common way
In cheerful godliness, and yet thy heart
The lowliest duties on herself did lay."



FROM WEEK TO WEEK

Spectator's Comments and Notes of Public Interest.

At the recent Episcopal election in Montreal there was one feature that may be noted as specially significant. Throughout the whole contest, when men, far and near, were discussed as possible candidates, "Spectator" never heard the question of a man's Churchmanship raised. Men were not asking, is he "high," or "low," or "broad," but rather what is the character and what is the capacity of the man. It was the man first and last, with apparently the broad, charitable assumption that he who stood out sufficiently to be thought of for such a position must have the requisite qualifications in Churchmanship. It is not easy to grasp the significance of such an attitude, or to comprehend the change in the point of view of Churchmen within the past twenty-five or thirty years. A quarter of a century ago the questions referred to above would have been reversed. If he were "evangelical" or "Catholic," that would have been the primary consideration for his friends. These qualities would have been the guarantee of what was desired. To-day, the Church reverses all this and says: "Behold the man!" There was evidently method in St. Paul's admonition to Timothy: "Take heed unto thyself and to the doctrine." Doctrine of course; but first of all the man. Sound doctrines dispensed from unsound character, that would certainly not fulfil the Christian ideal. Despite the theoretic difficulties, men have always had an instinct that no matter how erroneous the principles or objective, if issuing out of a good heart and representing an effort to do the best one could, then there is a "well done" somewhere in the universe for such "other sheep" that are

"not of this fold"—just another way of saying, "Behold the man!"

The attitude of mind that we have attempted to describe above as representing the new point of view of Churchmen brings to the clergy and Bishops much greater freedom to express themselves; but it brings greater responsibility also. Once it might have been regarded as Jesuitical and damnable to wear a mitre or place a cross upon the altar, but now all that feeling has been greatly modified, if, indeed, it has not entirely passed away. What has taken its place? Certainly not an excessive confidence in accessories. Men have apparently developed a greater confidence in their powers of discerning the essentials of life and worship, and when these things are present they are extremely generous in their attitude to what may be deemed helpful in the expression of the same. If your man is right, if he has won the confidence of the people, if he is showing adequate fruits for his labour, then his people will let him use those things and do those things that help him to express his devotions. If a true man says: "This helps me," and people have learned to recognize him as a true man, then they will respect his judgment and acquiesce in his suggestions. It is the man beneath the mitre and the man behind the sermon that really counts. It is an immense gain, however, that the Church public should at last have realized that true worship and true devotion do not always find expression in one stereotyped form. It is thus that we find a diocese, once famed for a certain type of Churchmanship, greeting its new Bishop with gifts that not so long ago it would have violently rejected. It is the man, however, that gives these things real significance. Be as "high" or as "low" as you will, but be a man—that is the supreme requirement of the present generation.

Another year! How soon it has come! Time is not a bit as it used to be long ago. How it dragged and crept along in the days of childhood, and how we chafed and wondered if ever Christmas would come and the new year, and the next birthday! How we chafed for the time when we should be "grown up," and able to do "just as we pleased"—when no stern-voiced father would point out certain duties that had been overlooked, and the dearest mother in the world would not insist upon the preparation of school lessons when heaps of fun awaited us elsewhere. The chariot wheels of time turn swiftly since then. We have grown up, but we are not able to do as we please. The parental voice of justice and the parental voice of affection have passed on into that "undiscovered country from whence no traveller returns"; and now we long for the old familiar calls—yes, and for the familiar rebukes that contained so much wisdom. Another, and still other years are coming, and then "we bring our years to an end, as it were, a tale that is told." And yet it is not past, but the future that is truly glorious. Little has been revealed of what is to be, and it is unprofitable to speculate too freely about it, but instinct and reason declare that life is progressive. There is no visible or conceivable end to the upward progress of the soul. Hence, we can rejoice in the performance of the present duty, and, having done our best, we can lay down our work here and gladly answer, "Yes, sir," to the summons to go elsewhere. The ringing out of every old year and the ringing in of every new one makes us pause and think of many things

"Spectator" wishes his many readers a very Happy New Year. It is not the simplest thing in the world to be interesting and useful all the time when one has to speak to the public every week. The difficulty is increased when the form of utterance is the printed page that can be considered at leisure. The living voice has its

charms, and the skilful user of the voice can cover up many flaws of thought and sentiment by some timely inflections, but the writer is there to be held to account for all his words. The writer reaches a much larger audience. He that speaks, speaks to hundreds, and he that writes, writes to thousands. "Spectator" can honestly say that he has tried to realize his responsibility. It is not necessary to discuss at length his aims; these must appear from the drift of his articles. The one reproach that seems to come to the front most often is the frequency of his adverse criticisms. The point, it would seem to him, is not the frequency of such criticisms, but their justice or injustice, their timeliness or otherwise. If he has been unjust or unwise, it is open to anyone of ampler wisdom to set him right. It is certainly much more agreeable to be complimentary than critical, but it may not be so useful. There are scores saying agreeable things. Why should not a man mingle criticism with approval when he thinks it is necessary. Besides, "Spectator" is quite sure that his adverse criticisms are not so numerous as many think. He has found that a compliment rests lightly upon the recipient and is soon forgotten, while a criticism stirs men to retort and abides in the memory. Besides, if changes are to be brought about in the Church, surely the first step is to show the necessity for change. And that necessity cannot effectively be told by watering down our expressions so that it is difficult to know whether we want change or not. "Spectator" never hopes to carry all his readers with him, but he is rather anxious that he should do the square thing. If he has given blows, he is prepared to receive them in return. He is looking, however, for a deeper discussion of the questions raised, and that he would regard as the most satisfactory outcome of his work. So here is to all his readers—Englishmen, Americans, Canadians, friends or foes, all striving in his own way to advance the Church of God—a Happy New Year. Spectator.



"WHY MEN DO NOT GO TO CHURCH."

Rev. Austin Ireland.

This is a popular subject of discussion at present. A solution of the difficulty was tried. A book of record was kept, and twenty-five men, of different occupations, and stations in life, in one parish, were asked the question. The answer of each man was written in the book of record. Answers were given in different degrees, but all in the same class. There was positively no particular interest nor attraction. What the Church was offering was not in their line, not in their sympathies, nor thoughts. They had no more interest for this sort of thing than an ordinary person has in a Cow's Milk Testing Association. If it is in your line you are interested, you go, you are keen on the subject. They are not at church nor have they anything to do with the Church simply because it does not interest them. Now why? They are interested in anything that attracts them. The Church is not sufficiently appealing. We can learn a lesson from the world. Men who are out in the world to make money appeal so strongly to the public in the theatre, museum, nickle shows and other resorts, they succeed in drawing in the crowds. Say what you will, we have to compete against the evil and must adopt the very principles that the world is using against us. Those principles succeed in drawing men. Glaring lights, attractive buildings, paint, colours, pictures, music, dress. These are their weapons. They utilize every conceivable object that has drawing power. And we must use every legitimate and appropriate object to draw men to the Church and her services. Look for example at the exterior of your church building! What does it look like? Does it look like a building that smacks of attractiveness? Has it a live appearance—bright and accessible? If not pull it down, or burn it up. Move it to the corner in front of the saloon and make it attractive. We need not fear expense. How many country towns and villages have churches three-quarters of a mile to a mile "off the beaten track," away from the centre and leave them there. If men are persuaded to go out that far, they are disappointed and chilled

into regret that they were caught in a small, dark, musty, church-smelly church. Let us have our churches right in the centre of attraction and the busy whirl of the village. Let your lights be burning, and more light than the saloon or pool room. Inside and outside let them be lighted; let them be bright. Our doors ought to be open and wide open. Both outside porch doors wide open, and let people see that it is easy to enter. Let us have men standing about. Men outside the doors and inside. Both on duty. There is work to do on the church steps outside as well as inside. Men outside the door can help people in, call them in, beckon them in. Why not? The saloon profits from the "Come on in and have something" style of approach. In villages and towns people drive in, ladies drive in. Well! where are our sidesmen, wardens, if these are not lined up, and keen on putting up Mrs. or Miss So and So's horse. The outside men are greatly needed. They can keep the outside doors open, and "the lights brightly burning." They can in winter time sweep the snow off the shoes of the visitors and church goers. They can do a hundred things that show attention, interest and thought. And people like it, and they don't forget it. That is on the steps. Inside there is just as much and more to be done. There is a seat to be shown. One with a good light for an old person. A large book given to another old person. The places found and leaf turned down at the Psalms. Anything! Everything ingenuity can conceive of and keep it going. People are craving for attention. Give it to them. Heap it on, and mean it with all your heart and soul. So much then for the exterior of our churches. We have to use the same weapons the world does, but for a higher and grander purpose. Now for the inside! What are we going to give them when we get them there. Give them life. Give them what they need and want. Give them what they crave for, and let us show them that we have it right here in the church. In the first place the man likes singing. He likes music, give it to them. Give them a service they can take part in. We have all that. Nothing is more suitable than our service for all to join in. It is essentially congregational, but we need to use it. Then in preaching it is to be shown that what they need, religion supplies. A practical Christianity entering into their lives and daily experiences. A philosophical Christianity that has a practical issue. What are people longing for and wishing for but prosperity and to be better off. We all want it, say what you will. They want it too. They want to be helped in their own particular way. Each man has his own struggles, and wants help and sympathy. Here we have a very strong lever. The personal knowledge of each man's needs can only be gained by personal contact. To know him in his home and in his work. What he is and what he wants. The doctrines of Christianity are the most practical things in the world—talk them and explain them. The duty rests on the Church to bring them to the man. To do this means "to hustle," and that with a large, broad and genuine sympathy that does not play out. We have to compete against the devil. We have to outdo him and keep up with our man, follow him, find him, and hold him, and that has to be done first by attraction and then by a most deeply rooted conviction.

Brotherhood of St. Andrew.

Office of General Secretary, 23 Scott St., Toronto.

Brotherhood men should subscribe for the "Canadian Churchman."

MANITOBA.

Brandon.—The Manitoba Conference of the Brotherhood will be held in this city (D.V.) on Friday, Saturday and Sunday, January 1st, 2nd, and 3rd, 1909. Among others who will take part therein will be the Rev. W. P. Reeve, the rector of Brandon, the Rev. T. W. Savary, of Winnipeg, His Grace the Archbishop of Rupert's Land, and the Revs. Rural Dean Davis, C. F. Lancaster, Canon Hogbin of Calgary, and the Rev. J. W. Matheson. Messrs. W. J. Green, A. H. Young, J. A. Bingham, His Worship the Mayor of Brandon and others will also take part in the proceedings.

OTTAWA.

Ottawa.—The All Saints' Chapter of the Brotherhood of St. Andrew's held its annual meeting recently, when Roy L. Byron was elected director and Maurice Cox secretary.

treasurer, the former being also appointed chapter representative to the Local Council. The reports of the year's work were satisfactory and showed much activity in the several branches, more particularly in looking after the newly confirmed. The new secretary is a graduate from the junior chapter.

The Churchwoman.

ONTARIO.

Wolfe Island.—Trinity.—The members of the Ladies' Aid of the parish held their final meeting for the year lately at the house of Mrs. William Bullin. There was a large attendance of members, and much useful work was accomplished. After tea the president on behalf of the members welcomed the new rector and his wife to the parish, and presented them with a set of fur robes for the cutter, as a Christmas present. The rector suitably replied, thanking the ladies for their kind welcome and unexpected present. The officers were re-elected to serve another year.

Home & Foreign Church News

From our own Correspondents

NOVA SCOTIA.

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

Halifax.—St. Paul's.—At the conclusion of the weekly prayer meeting conducted in the Mission Hall on Christmas Eve, the members of the Church of England Temperance Society and friends of this excellent mission waited upon the Rev. J. and Mrs. Lindsay, when they presented them with some valuable tokens of their continued esteem accompanied by the following address: "St. Paul's Branch of the Church of England Temperance Society and Mission, Halifax, N. S., Dec. 22, 1908. Dear Mr. and Mrs. Lindsay,—We, your brothers and sisters, engaged in active service in the above, desire to express to you our appreciation of your valuable services in your capacity as vice-president of our society for the past three years, and during which time you and your dear wife have by your Christian qualities won for yourselves the genuine esteem and heartfelt appreciation of us all. So, as another Christmas season has rolled around, we feel we cannot let it pass without showing our good feeling towards you. And as a small reminder of the large place you both occupy in our hearts, we beg you to accept these small presents, not so much for their financial value as for the good spirit they are given in. And we trust that God will abundantly bless you both and spare you for many years of usefulness. We also extend to you, Mrs. Lindsay, and your two little ones, our heartiest wishes for a Merry Christmas and a very Happy New Year. Signed, on behalf of the C. E. T. S. Mission, George Knodell, Hon. Treasurer." The presents took the form of a beautiful pair of muskrat gloves, of special value, to the evangelist, and a splendid china tea set to Mrs. Lindsay besides a hand-worked mat from Mr. and Mrs. Clattenburg, and an ink bottle from Mr. Andrew Cuthbert. On the platform were Mrs. Smith, Mrs. Blakeborough and Mrs. Vickery, who were appointed as special committee. Mr. Francis E. Cooke followed the address with some flattering encomiums of the Rev. and Mrs. Lindsay, and in which he spoke from most intimate experience of the excellent work done through St. Paul's Mission. Mr. Lindsay was then called upon to respond and said that it was only at such times he felt it utterly impossible to adequately express his gratefulness for such genuine marks of their continued esteem. He felt that although he had done his best, yet it was but little when compared with their kindness. Everyone from the rector of the parish, Ven. Archdeacon Armitage, under whom he has now laboured for over three years, down to the poorest member of the mission, had proved to himself and his wife warm-hearted friends, though to God be all the praise for the success they all had in the beautiful work of such a noble soul-inspiring mission. Mrs. Lindsay also spoke. After some more remarks by Secretary Hollingdale the presents were viewed and the happy evening was brought to a close.

Windsor.—King's College.—At a meeting lately held of the Executive Committee of this College

the report submitted was a very gratifying one. The net receipts exceeded the expenditure by over \$1,000, while in the Collegiate School the surplus was \$2,000. This is a great improvement and significant of the success which these institutions enjoy. There was renewed discussion as to the joint bursarship of the three institutions, Edgehill Collegiate School and King's, to become effective at an early date, as a means to economy and increased efficiency. Steps were taken for the engagement of a teacher of elocution.

MONTREAL.

Montreal.—Christ Church Cathedral.—Venerable Archdeacon Norton, who, in his capacity as Rector of Montreal and of this cathedral, is in charge of special services in the Cathedral Church, officially announces that he has received the following instructions from the Primate respecting the consecration of Dr. Farthing as Bishop of Montreal, on January 6, which is the Feast of the Epiphany. Morning prayer will be at ten o'clock; Consecration service at eleven o'clock. The Primate (the Archbishop of Toronto), the Bishops and the clergy will robe in the Chapter House and Vestry Clerk's room and will enter the cathedral as on Sundays. Following is the order of the service:—Processional hymn 215, "The Church's One Foundation." Choral Communion (Dyke's in F)—The Bishop of Ottawa. Epistle (1 Tim. iii. 1)—The Bishop of Niagara. Gospel (Matt. xxviii. 18)—The Bishop of Quebec. Serving and giving out notices, etc.—The Rector. Anthem, "Lovely appear," etc. Sermon—Rev. Canon Welsh, M.A., D.C.L., Rector of St. James' Cathedral, Toronto. Presentation of the Bishop-Designate to the Primate by the Bishop of Ontario and the Bishop of Huron. Record of Election read by the Chancellor of the Diocese of Montreal. Administration of the Oath of Canonical obedience. Litany—Rev. Dr. Symonds. Questions to the Bishop-Designate by the Primate. Organ Voluntary (Adoration), from Sonata Pascale—Lemmens), during which the Bishop-Designate will retire, and return fully robed. Veni Creator Spiritus. Consecration of the Bishop-Designate—The Primate and Bishops. Offertory Sentences, etc.—The Bishop of Ottawa. Hymn, after Consecration of Elements in Holy Communion, 322, "And now, O Father, mindful of the love." Recessional hymn, 431, "Disposer Supreme."

ONTARIO.

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

Kingston.—St. George's Cathedral.—The Very Rev. the Dean of Ontario (the Bishop-elect of Montreal), preached in this cathedral on Sunday evening, December 20th, before a very large congregation on the subject of Matrimony, choosing for his text Ephesians v. 24 and 25.

St. George's Hall.—The A.Y.P.A. met in this hall on Thursday evening, the 17th, when the Rev. Canon Starr delivered a lecture on his recent trip through Italy, which proved most enjoyable. The lecture was plentifully illustrated throughout by limelight views.

The ladies of the Cathedral held a Christmas sale lately in the schoolhouse whereby they made the sum of about \$150.

The members of the Girls' Auxiliary held a very successful tea recently at Miss Macaulay's house.

The clergy and the laity of the diocese have decided to present the Lord Bishop of the Diocese with a pastoral staff.

Charleston.—Trinity.—On Christmas Day a beautiful memorial window was unveiled in this church. It is a representation of our Lord as The Good Shepherd, and is the gift of Mr. Webster Copeland in memory of his father and mother. The figure is surrounded by rich ornamental work with a memorial inscription below. The colouring is extremely rich and harmonious, and the whole work reflects great credit on the artists, the Lyon Glass Company, of Toronto, and bears out the fact that one need not go out of Canada to get a truly artistic stained glass window.

Marmora.—St. Paul's.—The Very Rev. Dean Farthing gave a very inspiring address lately upon the progress of the Church at the reopening of this church, which has been decorated throughout in an artistic manner.

Shannonville.—A new church which is to cost \$3,000 is to be erected at Point Ann, in this parish, next spring. A site has already been donated therefor by the Lehigh Cement Company.

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whose works are about one-third of a mile distant from Point Ann.

Tweed.—St. James'.—The Rev. C. A. Firench preached in this church to a large congregation on a recent Sunday evening on the subject of "The Advent Season and the Second Coming of our Lord Jesus Christ."

Cananoque.—Christ Church.—The bazaar which was lately given by the ladies of this church proved to be a great success.

Adolphustown.—On Sunday, December 20th, the rector of this parish, the Rev. Canon Roberts, celebrated the 40th anniversary of his ordination to the diaconate.

North Augusta.—St. Peter's.—The ladies of this church held a most successful bazaar in the Music Hall in this town lately, the proceeds of which were highly satisfactory.

Seeley's Bay.—The annual bazaar and entertainment, which was held in the Masonic Hall lately, was a great success.

Parham.—Before leaving his charges at Parham, Mountain Grove and Arden, the Rev. W. Cox, missionary at North Frontenac, and his good wife, were the recipients of many tokens of appreciation. Mrs. Cox invited about 100 members of the congregation at Parham to a farewell supper at the Oddfellows Hall. Besides the music of Salisbury's orchestra there were vocal and instrumental selections. The retiring rector addressed his people, showing that in the seventeen months in which he was in charge of the church at Parham a new roof had been put on the church and parsonage, and there was a balance of \$175 to \$90 towards the improvement of the interior of the church. On the following Monday the Rev. Cox preached at Parham, Mountain Grove and Arden. At the first-named places he was presented with addresses and purses of gold. Mr. Cox and family moved their household effects from Parham lately. He has been succeeded by the Rev. J. W. Aytoun. He preached his first sermon at Wolfe Island on December 5th, and is favourably impressed with his new field.

Prescott.—St. John's.—Mrs. Albert Whitney, wife of Mr. Albert Whitney, of this place, died shortly after six o'clock on Christmas Eve. Mrs. Whitney was a devout member of the Church and a zealous doer of good works. The deceased lady was a sister-in-law of Sir. James Whitney, the Premier of Ontario.

OTTAWA.

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

Ottawa.—The committee of the Bishop's Conference, appointed to look into the matter of supervising plays at local theatres, are at present in correspondence with the morality officer at Toronto. The committee is getting the opinion of this officer with a view of learning the manner taken in Toronto of dealing with immoral plays and cheap theatres. It will be recalled that the committee met recently and decided to recommend the appointment of an officer of this kind in Ottawa, and it is with a view of learning the duties of the law he works under that the committee are seeking this information.

The Anglican Amateur Athletic Association has again decided to operate the two rinks under its control, one situated in the south end of the city and the other in the east. The former rink is 180 feet by 80 feet and is well lighted, will have a new dressing room for ladies and an enlarged room for men. The eastern rink has two large well-equipped rooms for ladies and men. The season tickets may be had for one dollar from any member of the Anglican A. A. A. and are good on either rink. Skating hours on the south end rink are Tuesday, Thursday and Saturday 8-10 p.m., and Saturday afternoon 2.30-5 and the other rink Monday, Wednesday and Friday 8-10 p.m., and Saturday afternoon 2.30-5 so that season ticket holders may have skating every day for the price of one ticket. To help junior hockey and skating the rinks are giving special rates to schools. Mr. F. H. Plant and Mr. C. J. Bott have been appointed managers.

Grace Church.—Mr. B. J. Kenyon, organist and choir leader of this church, received an agreeable surprise at the choir practice on Christmas Eve when he was presented with a handsome clock and silver shaving set. The

CANADIAN CHURCHMAN.

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presentation, on behalf of the choir, was made by the rector, who expressed hearty appreciation of the efforts of Mr. Kenyon and the good work he had accomplished during the short period he has had charge. In replying, Mr. Kenyon expressed heartfelt appreciation of the sentiments expressed and of the gifts, and assured the donors that his aim was to make the choir one of the best musical organizations in the city.

All Saints.—One of the best local interpretations of Handel's oratorio, "The Messiah," was that given in part last week in this church by that choir, augmented by several members from other musical bodies of the city. Under the direction of Mr. J. Edgar Buch, a rendering of great excellence was heard by a large audience which overflowed the body of the church. The parts were well balanced, and the singing throughout was with a dignity and grace worthy of that famous composition. In both solo and chorus work the spirit of the composer was intelligently and artistically interpreted, and throughout the enunciation was remarkably clear. In the chorus work the stirring "Glory to God" and the stupendous "Hallelujah" were presented with great feeling and expression and with harmony full in effect. Mr. Arthur Dorey presided at the organ, and too much cannot be said in praise of his work, to which the success of the performance was largely due. The soloists were: Soprano, Miss Helen Ferguson; alto, Miss Jessie Hopkirk; tenor, Mr. Charles Parkinson; bass, Mr. E. Hawken.

St. Matthew's.—At the annual meeting of the Brotherhood Chapter recently, Harry Murphy was re-elected director; C. Gilbert Orton, vice-director and Ralph K. Sampson secretary-treasurer. The report of the work of the past twelve months indicated that much earnest and useful work had been done.

Pembroke.—The Lord Bishop of Ottawa held an Ordination in this parish on Sunday, December 20th, when Mr. Leslie Alder Todd was ordained deacon and the Rev. Dr. Kyle, missionary at Beachburg, was advanced to the priesthood. The Archdeacon of Ottawa presented the candidates, and the sermon was preached by the Rev. W. Netten, M.A., rector of the parish. The Communion service was choral throughout, and it is not too much to say that the music—under the care of the choirmaster, Mr. Malcolm—was such as would have done credit to a cathedral choir. The Litany was sung by the Rev. H. Moore, of Douglas. The church was rather crowded, but the whole of the congregation remained through the three-hour service. Mr. Todd has been licensed to the Mission of Whitney.

TORONTO.

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

Toronto.—St. James'.—The Lord Bishop of Niagara preached in this church last Sunday morning before a very large congregation. The musical portions of the service, which were of a festal character, were excellently rendered by the choir under the efficient leadership of Dr. Ham.

St. Stephen's.—The Very Rev. Frank Du Moulin, Dean of Cleveland, Ohio, preached in this church last Sunday evening, when the church was crowded to the doors.

The following subscriptions have been received in aid of the rebuilding of the Anglican Church at Fernie, B.C., destroyed by fire:—St. John's Sunday School, Dixie, \$3.56; A. B., Toronto, \$1. Total received to date, \$88.06. W. S. Battin, treasurer.

The following extract is from a Japanese newspaper:—"Wedding in Tokyo, Japan, Lea-Reid. The marriage took place on Nov. 25th, at St. Andrew's Church, Tokyo, Japan, of the Rev. Arthur Lea, M.A., of No. 52 Tsukiji, Tokyo, son of Mr. Joseph Lea, of Balmy Beach, Toronto, and Miss Geraldine Amelia Reid, of No. 24 Nakarokuban-cho, Tokyo, daughter of Sir John Watt Reid, K.C.B., R.N., Hon. Physician to His Majesty, of South Kensington, London. The civil ceremony was performed at the British Consulate-General, Yokohama, by Mr. John Carey Hall, I.S.O., Consul General, the witnesses being the Misses Gardner. At the church, the Right Rev. Bishop McKim officiated, being assisted by the Rev. W. P. Buncombe. The bride, who wore a Directoire gown of amethyst-coloured cloth with hat to match, entered the church on the arm of the Rev. W. H. Elwin, by whom she was given into the care of the bridegroom. The Rev. J. Wellbourne attended the bridegroom as best man. The wedding

presents were handsome and numerous. A reception was held on Saturday, December the 5th."

The joyous festival of Christmas was very generally observed in this city. Despite the fact of the unpropitious weather the churches were crowded at all the services and very large numbers of people made their Christmas Communion. The offertories were large and of a generous character. The musical portion of the service was well rendered, and the tasteful and appropriate decorations in the various churches added beauty to the services of the day.

Perrytown.—St. Paul's.—The Woman's Auxiliary of this church presented their incumbent, the Rev. O. E. Newton, with a beautiful private communion service on Christmas Day.

Harwood. St. John's.—The Rev. J. Bennet Anderson will hold a six nights' mission in this church commencing on Jan. 4th.

Core's Landing.—St. George's.—The new church is completed except for the plastering, which will be left until next spring. The congregation has at last become united and the work is progressing favourably under the new incumbent.

Cavan.—The Rev. W. H. Vance, rector of the Church of the Ascension, Toronto, lectured on the "Pan-Anglican Congress" in St. John's and St. Thomas' Churches here on Thursday and Friday, the 17th and 18th inst. The lecturer, who was born and brought up in Cavan, described very ably and interestingly the Conference, its character and personnel, paying a high tribute to the hospitality, fair-mindedness and other characteristics of the English people.

NIAGARA.

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

Barton.—The Rev. Matthew Wilson, rector of Acton, has been appointed by the Bishop of the diocese rector of the combined parishes of Barton, Glanford and Mt. Hamilton. Mr. Wilson will enter upon his new duties upon the first Sunday in the New Year.

HURON.

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

London Township.—St. John's.—The thirty-third anniversary of the present St. John's Church was duly celebrated on Sunday 20th by special services. The first church of this historic parish was erected more than seventy-five years ago. A large, quaint frame structure, did service until 1875, when the present beautiful church was built and consecrated in December of that year. The first rector was Rev. Benjamin Cronyn, afterwards first Bishop of Huron, who was in charge from 1836 to 1841. He was succeeded by the Rev. C. Brough, first archdeacon of London, from 1841 to 1873. Ven. Archdeacon Marsh followed, and continued rector till 1898, after which the present rector Ven. Archdeacon Richardson was appointed. The ground occupied by the first church, i.e., the whole township, has now no less than six churches besides St. John's, viz., St. George's, Trinity Church, Birr; Church of Hosannah, Hyde Park; Emmanuel; Grace, Ilderton; and St. Luke's, Broughdale. The two services, morning and evening, were very interesting. There was a full choir and the chants and hymns were rendered with much spirit and brightness. The special preacher, Rev. F. G. Newton, rector of Parkhill, was assisted in the morning by the rector and preached a specially instructive sermon from Psalm cxxii 1, "I was glad when they said unto me, let us go into the House of the Lord." He spoke of his interest in the historic church of St. John and proceeded to give some valuable teaching on the church's work, her worship, and doctrine, and the duty of loyalty to the Church. He pointed out the strong claim presented by the Anglican Church and the hold which she ought to have on all her members. He praised her splendid liturgy and urged his hearers to seek to understand better her position and character. In the evening Mr. Newton again preached from the Book of Nehemiah, and set forth the grand beauty of each individual Christian doing his part towards the welfare of others and the general good of the world.

On the following Monday evening the Town Hall was filled with the children of the church and their friends, for the Christmas treat. Archdeacon Richardson presided. After the singing of the Doxology and the recital of the Lord's Prayer, Rev. R. S. W. Howard, of Christ Church, gave his beautiful illustrated lecture on "Alice in Wonderland." At the close some useful morals were pointed out. Views of the English Cathedral and scenes in the life of Christ were also given. Then followed the distribution of presents from a magnificent Christmas tree, well illuminated. Santa Claus appeared in his traditional costume. All the children of the church were remembered by some gift which pleased them. The National Anthem and Benediction brought the happy proceedings to a close.

St. Thomas.—Trinity.—The tolling of the church bell never echoed sadder tidings than it did on the evening of Monday the 21st (St. Thomas' Day), when it spread the news that death had claimed Mrs. Hill, the beloved wife and companion of the Venerable Archdeacon Hill, and taken from the city one of its most dearly loved residents. Mrs. Hill had been ill but a few days, of typhoid pneumonia, and the unexpected news of her sudden demise came with a painful shock, not only to the members of the church, but among all citizens, for everywhere she was known as a woman worthy of the highest esteem and praise. It was while watching and caring for the sick and needy that she contracted the illness which ended in her death, not ceasing in her duties until stricken down—too late, as it proved, to ward off the approaching enemy, death. On Thursday the 17th she was taken ill, and her condition grew steadily worse until the following Monday evening, when the end came. Mrs. Hill was the daughter of the late Mr. Dawson Delamere, of Her Majesty's Customs, was born in Ireland, and came with her parents at an early age to Toronto, where she resided previous

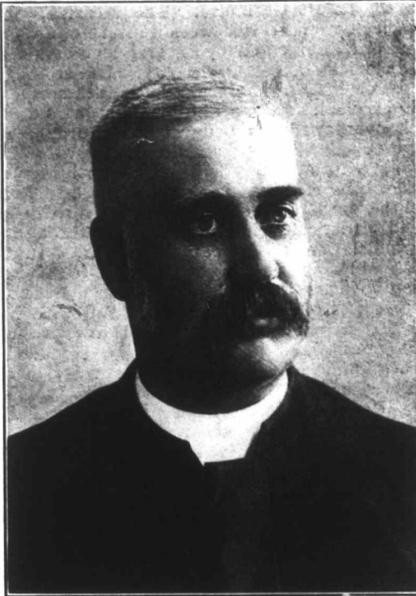


St. Peter's Church, Oshweken.

to her marriage in 1874. She has been a resident of this city for twenty-three years. She took a deep interest in the work of the Ladies' Temperance and Benevolent Society, the Women's Historical Society, etc., but she will be more especially missed in the S. S. and in the various parochial and missionary associations of the parish, to which she faithfully devoted her time and energies. Her brothers and sisters who survive her are: Messrs. J. H. Delamere, Minden; T. D. Delamere, K.C., Lieut.-Col. J. M. Delamere, Mrs. Davidson Black, Miss Delamere, Toronto. The funeral took place on Wednesday, the 23rd inst. and was very largely attended by all classes of the citizens. The service was conducted by the Lord Bishop of the diocese, who was assisted by the Very Rev. Dean Davis, Archdeacon Richardson, Canon Downie, Rev. K. McGoine, Rev. George Elliott, Rev. G. B. Sage, Rev. Principal Waters, Rev. W. A. Graham, Rev. J. H. Perry, and Rev. M. Lowe. The interment took place in the old English Church burying ground.

Oshweken.—St. Peter's.—Sunday, October 11th, was an eventful day for the Six Nation Indians, and the residents of this village and vicinity, it being the occasion of the opening of the new Anglican Church of St. Peter. The new pressed brick church of unique architecture and handsome rectory add greatly to the appearance of the village, and both are buildings in which the parishioners may well take pride. The church is of red brick with a spacious Sunday School room as a wing. The interior arrangements are plain but beautiful. The parsonage is spacious and handsome with every modern convenience, its exterior being finished in white and buff. On Sunday morning, October 11th, the new church was dedicated by the Right Rev. David Williams, D.D., Bishop of Huron.

The other clergymen officiating were the Revs. J. L. Strong, J. Bearfoot, and A. B. Farney, who is the rector of the new church. Bishop Williams' sermon in the morning was very appropriate to the occasion. The text was taken from 1st Chron. xxii. 1, "This is the house of the Lord God." Bishop Williams said God could be worshipped anywhere. It was not necessary to go to a temple to worship the Lord, so long as He was



Rev. J. L. Strong, Kanyengeh, Brantford.

worshipped in spirit and in truth, but every race known to history had erected temples for the worship of their deity, and it was better, where possible, to worship God in the building erected for the purpose. The associations of the temple were conducive to worship. The churches were monuments of our faith. They reminded us of our belief in a supernatural being, and as such were the proper places in which to worship. The church should be considered the spiritual home, and as such should be held in reverence. In conclusion, Bishop Williams gave his hearers several precepts to guide them in their worship. They should be loyal to the Church, united, prayerful, and missionary. At the afternoon, three o'clock, service the church was packed to the doors, many driving from Brantford, Hagersville and other points. The Rev. A. B. Farney read the service and the Bishop read the Lessons. During the service a memorial window was unveiled. It was erected by Chief J. S. Johnson to the glory of God and in memory of Elsie Johnson, his daughter, who died February 14th, 1908, and it is a handsome piece of art. The Rev. Rural Dean Wright, M.A., was the preacher. He drew lessons from the building of Solomon's Temple of a most practical nature. It was an able production dealing with the building of character. It was delivered with the usual clearness and earnestness of the preacher, and made a deep impression upon the large congregation present. Again at 7 p.m. the church was crowded. The Rev. J. L. Strong read the service. Mr. W. F. Webster, M.A., Agent for the New England Co., read the Lessons. There were eleven candidates presented for Confirmation to the Bishop, who afterwards preached an excellent sermon, pointing out the duty of the newly confirmed,



Rev. A. B. Farney, Rector of St. Peter's, Oshweken.

and also the duty of the congregation to them. The music throughout the day was well rendered, and much credit was due the leaders for their work in connection with it. On Monday at 11 a.m. the church was once more well filled when the Rev. A. B. Farney was inducted. The service used was that authorized for that purpose by the Archbishop of Canterbury. The Rev. J. L.

Strong read the Prayers, the Ven. Archdeacon Mackenzie the Lessons. The Bishop handed in the mandate of induction to the Rev. Rural Dean Wright, who, after reading it, proceeded with the Rev. A. B. Farney, the churchwardens, and the representative of the New England Co. to the church door where the ceremony was concluded, after which the congregation remained in silent prayer for a time, the Bishop brought the service to a close with prayers prescribed for such occasions. The Bishop preached from 1 Tim. iv. 14, setting forth the obligations which rested upon both rector and congregation. This brought to a close services upon which for some time the deepest interests had centred. The weather on both Sunday and Monday was all that could be desired. The collections for the four services amounted to \$119.55. The newly inducted rector was congratulated on all sides for the manner in which he had planned every detail and upon the hopeful outlook of a work he has so well begun. Mr. Farney is a man of great energy and zeal for the cause. He has already won the hearts of his parishioners, and being in the prime of life, everything points to a long and prosperous service in the Master's work in his new sphere. These buildings were erected by the New England Co. at a cost of \$15,500. For the past 17 years the Rev. J. L. Strong has conducted service in Oshweken in connection with his parish at Kanyengeh, and his zealous labour is shown in the above result. The congregation of the new church has shown their deep appreciation of his ardent labour by having a beautiful stained glass window erected with the following inscription: Erected by the congregation to the Glory of God and in acknowledgment of long and faithful services of Rev. J. L. Strong, to which the erection of this church by the New England Co. is mainly due. The congregation has now placed in the church four beautiful windows, three of which were unveiled Sunday morning, December 20th. The figure of St. Peter in the nave end, the Resurrection of Our Lord as the centre chan-



St. Peter's Rectory, Oshweken.

cel window, and on either sides the figures of St. Matthew and St. John. The window representing the Resurrection was erected by Daniel Burgen in memory of his beloved wife, who died during the last year. The figure of St. Matthew in acknowledgment of Rev. J. L. Strong's labour, and that of St. John to Rev. A. B. Farney to the Glory of God and in token of esteem and appreciation of faithful services. There are now six churches on the Reserve. St. Paul's and St. Barnabas form the parish of Rev. J. L. Strong, the chief missionary of the New England Co. St. John's and St. Luke's form the parish of Rev. J. Bearfoot, and St. Luke's and St. Peter's form the parish of Rev. A. B. Farney. These windows are being executed by H. E. St. George, London. The new church and rectory are lighted with natural gas.

Strathroy.—St. John's.—On Sunday morning, December 20th, the Lord Bishop of Huron held Confirmation service in this church and dedicated several memorial gifts which had been donated to the church during the last few months. These were a brass altar rail, altar book rest, alms basin and four collection plates. Preceding the offertory the rector, Rev. Rural Dean Robinson, in the name of the congregation requested the Bishop to set these gifts apart for the service of the Church of God in this parish. The Bishop acceding to the request in a solemn prayer dedicated them to the service of God. Handing the four plates to the wardens and sidesmen His Lordship then began the sentences of the offertory. Previous to this twentyfour candidates were presented and confirmed. The Bishop gave one of the most forcible and practical addresses to the candidates, basing his discourse upon the words of St. Paul, which the apostle illustrated by the Corinthian games. There was a large congregation present at the service. In the after-

noon the Bishop, accompanied by Messrs. Dauphin and Pope, drove to Wardsville, which is about twenty-six miles distant from Strathroy.

Tryonnell.—St. Peter's.—On Sunday, Dec. 20th, re-opening services were held in this church, the Venerable Archdeacon Hill of St. Thomas, being the preacher. During the past four months the church has been undergoing extensive alterations and repairs, the ancient building having been raised and a commodious Sunday school room, vestry, choir room etc., placed beneath. There has also been a furnace installed. In addition to this the church has been reseated at a cost of about \$500, the work being done by the Valley City Seating Co., of Dundas, Ont. St. Peter's, which was built in 1828, stands to-day one of the oldest churches in Ontario, and is a monument to the early settlers who built it, being regarded with great veneration by their descendants here and in other parts of the world. And it seems fitting in this the eightieth year after its erection that these improvements should be completed. It is through the generosity of one of the members that the congregation was enabled to undertake the work now, and they have shown their appreciation of his kindness by subscribing the full amount necessary to pay off all liabilities. At the re-opening services the offertory amounted to \$388.45. In the afternoon the new Sunday school room was opened with a special children's service and on the following Tuesday, Dec. 22nd, the annual Sunday school entertainment was held, the children acquitting themselves admirably and the young ladies receiving great applause for their part of the programme. The proceeds amounted to \$26.20. Great praise is due the rector, the Rev. G. Elliott, the Building Committee and the Wardens for their share in the work. Service has been held in the church every Sunday except the first four after the work was begun. The cost of the whole undertaking was considerably over \$2,000.

ALGOMA.

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

Sucker Creek.—On Tuesday evening, Dec. 22nd, the congregation of this place held their annual Christmas tree and entertainment, and a very delightful occasion it was. The good sleighing and the favourable weather induced people to come from a distance. Horses and cutters and dogs and sleds brought scores of men, women and children from Little Current and Sheguiandah. Nearly two hundred people crowded into the school house and listened with rapt attention to recitations and songs by the Indian children and choir. The school room and the tree were very neatly decorated and reflect great credit upon the Indian congregation. The incumbent, Rev. Christopher C. Simpson, was chairman for the occasion. The evening was brought to a close by the singing of "God Save the King." Sucker Creek Reserve is situated about three miles and a half from the town of Little Current (southwest). The people are quite industrious and have very neat dwellings and farms. They speak in the Ojibway tongue, but the majority of them understand the English language fairly well. There are about fifteen families on this Reserve, and of these ten belong to the Anglican Church, four to the Roman communion and one to Dowe sect. The Indians are very devoted and faithful to the Church, being regular attendants at Divine service and Holy Communion. It seems a real pity that the Indian work should be slighted by the Church in Canada. The race that were in possession of the land ages before the white man arrived is surely entitled to the ministrations of the historic Church. As citizens of this Dominion we are indebted to the Indians for the names of lakes, rivers, provinces, counties, town and cities, etc. When they have contributed so much to the geography and history of the country, is it in keeping with the Great Historic Society and Surveyor of Continents—God's Holy Church, to disregard and forsake them?

RUPERT'S LAND.

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

Brandon.—St. Matthew's.—The Rev. Wm. P. Reeve, B.D., successor of Rev. A. A. de Pencier,

M.A., as rector of Brandon, arrived in this city on October 28th, and was accorded an affectionate welcome. Large congregations were present in the parish church and the parochial welcome in St. Matthew's Hall was a remarkable instance of the enthusiasm of the Church people in Brandon. Mr. Reeve has more than justified the pledges offered of his suitability and has become at once a leader. Mr. de Pencier's work is now assured of continuation and also the magnificent and self-denying labours of his predecessor, Ven. Archdeacon Harding of Qu'Appelle. The work of the Mother Church is assisted in the outskirts by St. George's and also in the East by the Mission of St. Mary's. These Missions were established by Mr. de Pencier, and foreshadowed by Dr. Harding, both of whom will ever be held in loving remembrance in Brandon. The two Missions under the care of the Rev. F. W. Walker, a labourer beloved and true, and Rev. C. E. S. Radcliffe, an indefatigable worker, are concerned with recent progress. Mr. Reeve, as rector of the city, has instituted a thorough personal visitation and has already visited two-thirds of the parishioners himself, in addition to his general work. There are bright indications that the endeavours of previous labourers will now approach culmination, and that the Church of England in Brandon in buildings, membership, and power will be worthy of her glorious name and more worthy also of her Divine Founder.

CALGARY.

Wm. Cyprian Pinkham, D.D., Bishop, Calgary N.W.T.

Colchester.—St. Stephen's.—This parish, which was formed some eight years ago and worked as an outstation of Strathcona, has not only developed into a separate parish but is also the centre from which four other centres are being worked. These are as follows: Cooking Lake East Clover Bar, East Strathcona, and Sandy Lake. At Cooking Lake a frame church is in course of erection. The district is a promising one, though most of the people are homesteaders who have only just received their patents for their land, and consequently find it difficult to do very much towards supporting the services of the Church. The sum of about \$200 is still needed towards completing and furnishing the church. Contributions toward this end will be thankfully acknowledged by the Rev. J. Mason, Strathcona P. O. East Clover Bar is a much older settlement, and some two years ago services were started, but were so badly attended that they were dropped for a time. About a year ago, services were resumed, and in the last few months things have taken such a turn for the better that now the prospects are very bright. A large number of baptisms have lately taken place, the services are well attended, and a goodly sum has been promised towards stipend. The G. T. P. is now being built through this district, and a townsite started at Androssan. East Strathcona is a suburb of Strathcona, where the farms are being surveyed into town sites. Services at present are being held in a school house, but it is hoped to build a church soon.

Okotoks.—St. Peter's.—The Ladies' Chancel Guild of this parish held a sale of work on December 4th in aid of the church debt. The net proceeds of the sale were \$300. One stall was styled the "Old Country Stall," all the articles for that stall having been sent from England by friends.

Correspondence.

ACKNOWLEDGEMENTS.

Sir.—Will you kindly acknowledge in the Churchman the following subscriptions received towards Fernie Church: St. Agnes Church, Carberry, Man., \$14; Parish of Summerland, B. C., \$40.45; Parish of Orangeville, Ont. (Sunday school), \$7.25; Judge Savary, Annapolis Royal, N. S., \$5.00; A. H. Rowe, Pnetanguishene, Ont., \$5.00; Rev. V. E. F. Morgan, Holy Trinity, Toronto, \$10.00; Rev. Canon French, Emodah, Ont., \$2.00; W. E. Streetfield, Emodah, Ont., \$2.00; A. Missionary, Mission, B. C., \$5.00; "S. P.," Kemptville, Ont., \$10.00; Rev. Prof. Hamilton, Bishops' College, Lennoxville, P. Q., \$5.00; Ven. Archdeacon Balfour, Quebec, \$5.00; Woman's Auxiliary, Sudbury, Ontario,

\$25.00; "Paris," Paris, Ont., \$6.00; total, \$141.70. Amount previously acknowledged, \$1,154.00; combined total, \$1,295.70. With many thanks, R. S. Wilkinson.
Fernie, B. C., Dec. 22nd, 1908.

AN EXAMPLE FOR OTHERS.

Sir,—I have read the letter which appeared in your paper from Archdeacon Lloyd, of Prince Albert, asking for church organs to be sent into the West, and stating that they would be a great assistance to many a new parish in that new country. I have been led by this to send you the facts written below in order to show what our Ontario congregations may do with their discarded organs. Some few months ago I wrote to the Archdeacon stating that we had an organ to dispose of; the congregation at this point having just bought a new one, and as a result of our correspondence a good church organ is now on the way West, consigned to Mr. Charles Goodridge, Waseca, Sask., and we hope it will arrive safely and do as good work for that parish as it had done here. I write you, Sir, citing these facts in order that other congregations may do likewise; and not to part with their organs for a trifle or to trade upon a new organ at a very small allowance. It would be far better to send the organs to the West and assist many a church in getting on its feet. Hoping that this letter in conjunction with Archdeacon Lloyd's appeal will result in at least 50 organs being sent to the West during the next twelve months.
E. Beattie.
Highgate, Dec. 14th, 1908.

APOSTOLIC SUCCESSION.

Sir,—In a former letter I ventured to call in question the Catholicity of the doctrine, that Apostolic Succession involves the belief that to ministers in the succession exclusively belongs the power to celebrate the sacrament of the altar—and I ventured to cite Tertullian as an authority for the contrary opinion—your correspondent, Mr. Thomas Wood, thinks I must have been "hard pressed" to bring forward such a witness; because as he tells us Tertullian was a heretic and adopted Montanist views. I confess in looking back seventeen hundred years I was perhaps not unnaturally hard pressed to find any witnesses; they are not numerous; and those who have left a record of their opinions or of facts connected with their own times are few. Now, although it is true Tertullian did adopt what were considered in his day heretical opinions, the question still remains, is a man incapable of speaking the truth simply because he is a heretic? In other words, because a man is unsound on the Doctrine of the Trinity, is he therefore to be regarded as ineligible to prove a fact? Is he incapable of telling the truth? Now let me, before calling this witness to speak for himself, ask your readers kindly to remember that the question is not "Can the Sacrament of the altar according to the law of the Church of England, or that of the Church of Rome, be administered by laymen?" I concede it cannot, and I am not pretending that it can. The question is this: "Is it essential to the validity of the Sacrament that it should be celebrated by a priest in the Apostolic Succession?" In other words, is the Sacrament when not so celebrated null and void of all spiritual benefit? Is it of the essence of the sacrament that it should be celebrated by a priest in the Apostolic Succession? Or is the person of the celebrant merely a question of ecclesiastical order and regulation? With regard to Martanus, whose opinions Tertullian adopted, Farrar remarks: "His orthodoxy on the most essential points is not disputed even by Epiphanius, who admits that his followers accepted the entire scriptures, maintained the Catholic doctrine of the Trinity, and believed in the resurrection of the dead. Of the general orthodoxy of his followers there can be no doubt." Farrar's Lives of the Fathers, vol. i. p. 136. In fact according to Farrar the Church ultimately adopted the teaching of the Montanists, who were species of primitive Methodists. See pp. 136-161. Tertullian was born somewhere about A. D. 150 and is supposed to have died about 220. Now let us hear what this ancient witness has to say. He is arguing against the lawfulness of lay people marrying a second time and, adopting Bishop Kay's translation, this is what he said: "Do not suppose that what is forbidden to the clergy is allowed to the laity. All Christians are priests agreeably to the word of St. John in the Book of Revelation—"

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"Christ has made us a kingdom and a priesthood to God and His Father." The authority of the Church and its honour, which derives sanctity from the assembled clergy, has established the distinction between clergy and laity. In places where there are no clergy any single Christian may exercise the functions of the priesthood; may celebrate the Eucharist and baptize. But where three, though laymen, are gathered together, there is a church. Every one lives by his own faith, nor is there respect of persons with God; since not the hearers but the doers of the law are justified by God according to the Apostle. If therefore you possess within yourself the right of priesthood, to be exercised in cases of necessity, you ought also to conform yourself to the rule of life prescribed to those who engage in the priesthood, the rights of which you may be called to exercise * * * * It is the will of God that we should at all times be in a fit state to administer His sacraments if an occasion should arise." See Ecclesiastical His. of Second and Third Centuries in Ancient and Modern Library of Theological Literature, p. 112. His argument shortly stated is this "Laymen should not contract second marriages because priests are not allowed to do so; because laymen are also priests, and may be called on in cases of necessity to exercise their priestly office." He must have been appealing to something which must have been in his day a recognized fact, or it was not. If it were not a fact to which he was appealing, his argument would be wholly nugatory. Let us imagine such an argument being addressed to those brought up as we have been in the traditional belief of the exclusive powers of the priesthood to celebrate the Sacrament of the altar—should we not say—"You are appealing to a state of facts which does not exist. According to the universal use and custom of the Church the laity have no such power as you say they have." Is not that exactly the attitude of mind of Mr. Wood, and I have no doubt scores of others? But can we believe that Tertullian was addressing what he must have known was a mere futile and unsubstantial argument to his readers? Must we not rather reasonably believe that he was appealing to a state of facts which was well known to them? As I have already said in a former letter I am not an advocate for the laity intruding themselves into the office of the ministry. I entirely approve of the wisdom of the Church in confining the administration of the Sacraments to the clergy as a rule; but in cases of real necessity, that rule, as we know, is relaxed in the case of Baptism, and I humbly think it should also be relaxed as to the other Sacrament. Tertullian's view that there is not one standard of morality for the clergy and another for the laity, is a sound one; and the opposite idea is pernicious. If every lay person were brought up to believe in his priesthood, and that he might in case of necessity be called on to exercise it, it might possibly lead to men leading better lives. It must be remembered that Tertullian wrote while the Christian Church was still a purely voluntary society, before it had been taken under the wing of the State; before it had acquired and adapted those imperialistic ideas which finally culminated in the Papacy when in the zenith of its power—before the Popes had taken to themselves the heathen title of "Pontifex Maximus" and those exclusive ideas as to the priesthood derived from pagan sources, which were subsequently adopted.—Geo. S. Holmsted.

OFFICE AND DRESS.

Sir,—The Spectator's sensible remarks on this matter have been treated jocularly by humourist, Jeremy Tailor to wit, and academically by Mr. Bevan. In a sense this discussion is like fiddling with apron strings while other important questions are burning; but, as Mr. Bevan says, this "touches upon a question which contains a far-reaching principle." But Mr. Bevan's contentions strike me as being far-fetched, academical, and applicable possibly to a limited type of Churchman. Against his contentions lies the hard fact that office is maintained with dignity and efficiency in other churches (I use this last word deliberately) besides our own without the trappings of dress. Speaking as a layman I feel sure that from the practical point of view, namely that of a furtherance of the Kingdom of God here on earth, the Spectator's advocacy of "simplicity and identification with the people" in these matters is right. The attempt to kill by ridicule Spectator's orthodox free thinking is not fair to a writer whose object is to open up ideas and ventilate cobwebby corners.

H. M. Speechly.

THE CHURCH AND THE PRESS.

Sir,—It is probable that the daily papers are quite as ready, and anxious, to print Anglican Church news as that of any other body, but the Church gives no aid or encouragement to them to do so, while other bodies take great pains, apparently to publish their doings, even those of quite minor importance. The ordinary occurrences are not known to the papers unless they are made known to them. And such gatherings as the meetings of Synod are left to chance, consequently they are reported usually by men who are quite ignorant of Church ideas, Church modes of thought and action, and Church expressions. Such men are quite unable to adequately report such proceedings, and in fact rarely attempt to do so. On looking over the reports in the morning papers of a session of Synod held on the previous day, it will often be found that accounts in different papers are so dissimilar that one would scarcely suppose that they related to the same thing. The public demand a report, and the papers supply the demand at haphazard, and the readers are generally content if it appears at satisfactory length, and do not care—or rather do not know—whether it is correct or wholly inaccurate. A chance remark or expression in debate uttered hastily and with warmth and with but little real force or weight, is what is almost sure to be seized upon by the reporters, if any are present, and worked up out of all proportion to its importance, while speeches of weight and value are ignored or, it may be, misunderstood and consequently misreported. Then in our Synods, the members are not generally known to the reporters, who are thereby placed at an additional disadvantage. Reporting of Synod meetings should be taken in hand seriously by the Synods themselves. It would not be difficult to do so. E. C.

Family Reading

TRANSFORMED BY LOVE.

A Christian grows lovely by just loving—by going on in love of Christ. It has been fabled from old times that the graceful swan changed from a most ugly bird into its present beauty merely because of its constancy to its mate. But, oh, how Christian fact is sure to outrun classic fable. The soul grows wondrously lovely just by loving, by pouring out its affection, and all the more so when the object of its affection is the Lord Jesus Christ, the "one altogether lovely." We "behold His face," Jesus' face, "as in a glass, and are changed into the same image, from glory to glory, even as by the Spirit of the Lord." But the result is permanent. The soul gets more and more set in the way of holiness, in the beauty which holiness brings. "Beloved, now are we the children of God, and it is not yet made manifest what we shall be. We know that if we shall be manifested we shall be like Him for we shall see Him as He is; and everyone that hath this hope set on Him purifieth himself even as He is pure."—G. B. F. Hallock.

THE TWO PATHS.

Ask yourselves what is the leading motive which actuates you while you are at work. I do not ask what your leading motive is for working—that is a different thing; you may have families to support, parents to help, brides to win; you may have all these, or other such sacred and pre-eminent motives to press the morning's labour and prompt the twilight thought. But when you are fairly at work what is the motive which tells upon every touch of it? If it is the love of that which your work represents—if, being a landscape painter, it is a love of trees and hills that moves you—if, being a figure painter, it is love of human beauty and human soul that moves you—if, being a flower or animal painter, it is a love, and wonder, and delight in petal and in limb that moves you, then the spirit is upon you, and the earth is yours, and the fullness thereof. But if on the

other hand, it is petty self-complacency in your own skill, trust in precepts and laws, hope of academical or popular approbation, or avarice of wealth, it is quite possible that by steady industry, or even by fortunate chance, you may win the applause, the position, the fortune that you desire; but one touch of true art you will never lay on canvas or on stone as long as you live.—Ruskin.

THREE UNQUESTIONABLE EXAMPLES OF IMMERSION.

A Baptist minister once pestered Bishop Wilmer with an argument on the mode of baptism, and asked: "Don't you think that there are unquestionable examples in Scripture of immersion?" "I must confess that there are," answered the Bishop; "but just now I can recall only three instances. The first and most striking case is that which occurred at the Deluge. You remember that the Church at that time was in the Ark, and that the rest of the world was drowned—in all probability by being immersed. The Church of God was saved from perishing by water, by being in the Ark.

"The next instance I can recall, is that of the immersion of the Egyptians in the Red Sea. You remember that the Israelites, who were the first to cross the Red Sea, were, as the Scriptures inform us, 'baptized unto Moses in the cloud and in the sea'; and as they are said to have gone over 'dry-shod,' they must have been baptized by being sprinkled. But you remember also, that the Egyptians, who essayed to pursue those baptized people, were all drowned—in all probability by being immersed. Thus twice was the Church saved from 'perishing by water'; and thousands to-day, sir, are in danger by their excessive valuation of immersion, of 'perishing by water.'

"The third instance is that recorded in the New Testament, where a herd of swine, under demoniacal possession, 'ran violently down a steep place into the sea and perished in the waters.' And it is quite a noticeable fact, my friend, that in the three unquestionable cases of immersion on record the parties seemed to be acting under malign influences, and came to a fearful end."—Duluth Churchman.

"BLEST BE THE TIE."

How the Familiar Old Hymn Came to Be Written.

Not one in a thousand of those who sing that good old hymn, "Blest Be the Tie that Binds," knows the history of its homely origin.

According to the Church Eclectic, it was written by the Rev. John Fawcett, who, in the latter part of the eighteenth century was the pastor of a poor little church in Lockshire, England. His family and responsibilities were large, his salary was less than \$4 a week.

In 1772 he felt himself obliged to accept a call to a London church. His farewell sermon had been preached, six wagons loaded with furniture and books stood by the door. His congregation, men, women and children, were in an agony of tears.

Mr. Fawcett and his wife sat down on a packing case and cried with the others. Looking up, Mrs. Fawcett said:

"Oh, John, John, I cannot bear this! I know not where to go!"

"Nor I either," said he; "nor will we go. Unload the wagons and put everything back in its old place."

His letter of acceptance to the London church was recalled, and he wrote this hymn to commemorate the episode.

STRENGTH NEVER A BARRIER.

Strength of conviction is never a barrier between two persons. It is often mistakenly supposed to be so. Two men agree to work together for a common cause; little by little they find it difficult to co-operate on certain details of the work, as both have positive and differing convictions; finally one or the other decides that he will have to abandon the attempt at co-operation, though the cause is in every way admirable. And he complacently accepts, as the necessity for this abandoning of a good cause, the fact that he is such a strong man and has such strong convictions! He may be a strong man; but he misses the fact that, in this peculiar case, it is his weakness, not his strength, that separates him from a man with whom he ought to be a co-

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worker. The strongest men are always the easiest to work with, and the readiest to work with others. For they are big enough, and strong enough, to sink personal feeling and unimportant details in their indomitable purpose to bring about right ends by co-work with others who may have widely different views from their own. It takes great strength to work successfully with our eccentric fellow-beings. It is a humiliating confession of our weakness when we cannot work with them.

PRAYER.

Prayer has been called the universal art. It might also be called the universal instinct. A distinguished English scholar has said that "from the dawn of authentic history man has always prayed. We unroll Egyptian papyri and find them filled with forms of prayer. We unearth Babylonian tablets and amid all their sorceries and superstitions there is prayer. We translate the ancient books of India, of Persia and of China, and they, too, are replete with prayer."

Such a fact is a ringing call to missionary intercession. It tells us that however imperfect such prayers may have been, or may be to-day, yet those who utter them are seekers after God. The great heart of humanity will ever be restless and hopeless until it finds its hope in Him who is the Way, the Truth and the Life.

We offer our intercessions not that we may try to change the will of God, but that we may seek to fulfil that will. We are sons; therefore we can enter into correspondence with the Father's will; we can know, in some degree at least, the Father's plans. Thus our missionary intercessions means our endeavour to shape our wills and our lives so that we may see and co-operate with God's purpose for all mankind. When Christians everywhere pray in that spirit and with that motive, all else will be as nothing. Obstacles will be overcome, difficulties will disappear, and the complete and final triumph of the kingdom will be at hand.

HOW BEAUTIFUL ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS.

How bright across the Temple-floor
The angel-herald's shining feet!
People and priest together pour,
Within, without the curtain-door,
Their supplications meet.

How beautiful beneath the shade
Of Mary's humble dwelling-place,
What time the message he convey'd
And bless'd the high favour'd Maid,
Was Gabriel's heaven-lit face!

How far with swift and eager tread
Upon Judæa's rolling hills
Mary's glad feet! "All hail!" she said;
Elisabeth bows low her head,
And with high rapture thrills.

How radiant in the midnight sky,
Across its fields of sapphire blue,
The pathway of the angel's lie!
While one o'er Bethlehem's town draws nigh
Herald of tidings true.

And though with weary feet we plod
Over these hills and plains below,
Yet we with preparation shod—
The gospel of the peace of God—
In this same light may glow.

A. E. Moule.

A FEW CHEERING WORDS FOR MOTHER.

Dear good mother has been reading the stories for the children, and now she wants a few cheering words for herself. When evening comes how often we hear the mother say: "Oh, I am so tired, and yet I have accomplished nothing to-day. The children take up all my time; there is always something to be done for them." Tired, faithful mother, instead of accomplishing nothing, you have accomplished a great deal of good work.

There is a record of your day's work kept in the upper courts of the King of all the earth. If you could see it, you would find recorded little acts of love and patience which you never thought worth while to mention, and scarcely remember.

Very near to the Comforter are the tired mothers. He sees all their self-sacrifices, all their patient suffering. When they feel their weakness, He giveth them strength.

Don't be discouraged or disheartened, good mothers; you have the most important office of

trust given to mortals. Faithfulness brings its own reward. By and by the little ones will grow up to be men and women. "They will arise up and call you blessed." The fruit of your good teachings and example will be seen in them. The children will never forget their loving, patient mother, and the memories of their home life with you will be the sweetest and dearest of their childhood. Whittier has beautifully described the patient "faithful mother" in these words:

"The blessing of her quiet life
Fell on us like the dew;
And good thoughts, where her footstep
pressed,
Like fairy blossoms grew.
"Sweet promptings run to kindly deeds
Were in her very look;
We read her face as one who reads
A true and holy book.
"And half we deemed she needed not
The changing of her sphere,
To give to heaven a shining one
Who walked an angel here."

A PARISH MYSTERY.

In a small, cosy room in a house in Hayes sat a party of ladies belonging to the congregation of St. Winifred's. They were discussing somebody with an accompaniment of sighs and head-shakings, and the words of Mrs. Crumb, an elderly widow, seemed to embody the feelings of the company.

"It's bad enough," she was saying, "when we who are nobody forget ourselves and serve the great adversary, but for a churchwarden, a leader of the church—oh dear!" and she wiped away an imaginary tear.

"I don't wonder you feel it, Mrs. Crumb," said Miss Jane Carter, an elderly spinster. "It's enough to draw tears from a stone to see the wickedness of the world, and of men in particular. I am thankful I never had anything to do with the deceitful creatures!"

"It is six weeks, isn't it, since he began to do it?" inquired Miss Jones.

"Just six weeks the day before yesterday," said Miss Carter, solemnly. "Mrs. Crumb and I watched him, and we've watched him ever since, off and on."

"And I think," said Mrs. Crumb, "it is the bounden duty of someone to break down the doors and confront the deceiver."

"Dear me!" said Mrs. Grey, a timid little woman. "What has Mr. Millar done?"

"He's a wolf in sheep's clothing," said Mrs. Crumb.

"You know that old house just below Mr. Millar's? Well, we have seen lights there from nine till ten o'clock for six weeks, and nobody has lived there for ten years! Lights in an old house, and upstairs, too!"

"Spirits," suggested Mrs. Grey.

"Nothing of the sort," said Miss Carter, contemptuously. "Mrs. Crumb and I watched, and for seven nights in succession we saw Mr. Millar steal out of his house by the back door about nine with a bundle of something in his arms; and he crossed the field, climbed the fence, and went right to the side door of the old house. Then he stopped a minute to listen, unlocked the door, and went in—locked it behind him, and in five minutes the upstairs window was lighted up, and we saw dreadful shadows on the curtains and heard such noises it made us feel as if cold water were being poured down one's back!"

"Dear me!" shuddered Mrs. Grey.

"I don't wonder you turn pale, Mrs. Grey. And to think of him, a man who sets up for a model to other people!"

"But what can it mean?" asked Mrs. Grey.

"I don't know," said Miss Carter, gloomily.

"but I think he is forging bank notes!"

"I don't know about that," said Mrs. Crumb;

"but there is something awful going on."

"What is to be done about it?" asked Mrs. Grey.

"We wanted some of the men to take it up," said Miss Carter; "but they said it was no business of theirs, so we"—she waved her hand round the room—"are going in a body to the house, and we shall burst open the door and surprise him, for he seems to be ill-treating some poor creature there, and that's where the 'Oh's' and 'Ah's' come from."

And then the company drew near together and laid their plans. The next evening was the time agreed upon for exposing and confounding Mr. Millar.

It came in due time—dark and wet. Miss Carter put on her waterproof and took a big stick

in her hand, and the others joined her and set out for the rendezvous. The husbands refused to have anything to do with the affair. Mr. Millar was about his own business, and what that business was did not concern anybody.

The little company waited awhile until they saw Mr. Millar come out of his house and walk rapidly towards the old house. He unlocked the door and disappeared within, and soon afterwards the back window was lighted up.

"I'll lead," said Miss Carter. "Come on."

She put her shoulder to the door; it flew open and the whole party went upstairs. The back-room door was unfastened, and Miss Carter flung it open, and the ladies behind her came to a full stop, and then retreated. Miss Carter alone stood her ground.

In the middle of the room was Mr. Millar, with bare chest and feet, making a great effort to jump over a bar put across the backs of two chairs. He seized his coat and flung it over his shoulders, and turned to confront the intruders.

"Where is she?" cried Miss Carter.

"I do not understand you," replied Mr. Millar.

"Where's the poor creature you have shut up here?"

"There is no one here but myself," said Mr. Millar.

"What are you here for every night, then?" asked Miss Carter.

Mr. Millar looked round, and then said, slowly:

"I have a confession to make. I am fond of smoking, and my wife objects to it at home, and so I come here to smoke. Then my doctor ordered me to practise gymnastics, and so I had the poles put up here."

"But," said Miss Carter, much discomfited, "where did all the 'Oh's' and 'Ah's' and groans come from?"

"Try and jump that bar, Miss Carter, and fall as many times as I have done, and you will believe me when I tell you I made the noise myself. And now I shall be glad if you will leave me."

They made their way downstairs, very quenched gossips, and repaired to their several homes. And a day or two afterwards Miss Carter went on a long visit to an aunt and to escape the talk which she could not endure.—By Henry Henton. in Church Family Newspaper.

GOD'S SEARCH-LIGHT.

I remember once in Suda Bay, watching the searching beams of the electric light thrown from one of the flagships of the international fleet, as it swept over a rocky coast, and down into the narrow creeks and secret crannies of the land, and over the broad waste of intervening waves—how suddenly, instead of the uniform pall of darkness shrouding all things, the next minute all things seemed pitilessly exposed. We need such a light in spiritual things, to see the true meaning and aspect of life. Reality is the greatest of great things. We are clever self-deceivers, we need to know. The Light of lights is God's revealing Spirit.—Canon Knox-Little.

THE LITTLEST ROBIN.

Once upon a time, high up in the old Baldwin tree in the orchard back of the barn, there was born a little robin. He was the last of all to come out of the egg. Indeed, his mother had kept him safe and warm beneath her breast a whole day after the others were hatched. Perhaps that was the reason why he was the slowest, timidest one of the brood.

When his parents came to the nest, each with a nice, fat worm for them, the last little robin never got quite as much as the others, because he was so slow. When they came to learn to fly, he still clung, chirping with fright, to the edge of the nest long, long after his brother and sister were circling around and round in the air.

"Come on little one!" cried his mother, softly, from the twig where she watched him. And she coaxed him with lovely big worms; but he hopped back into the nest and cuddled down with his eyes shut tight. He was afraid to see what a long way it was from the tree to the ground.

Day after day he did this, till his mother began to fear that he would never fly. But at last, one morning, he awoke just as the sun was coming up. It looked in through the leaves at him and said, "Come, littlest robin; come and see what a beautiful world this is." So the littlest robin hopped up on the edge of the nest and looked around. Everything was just waking. The old tree was whispering to the sun all through its hundreds of leaves; the grass was bending low beneath its weight of shining dewdrops. He saw

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one little daisy wake up and nod a cheerful good-morning to him. And then, from the branches of the sweet-apple tree he heard his brother and sister chirping together.

"Wait!" he called out. "Wait for me!" And without stopping to be afraid, he sprang from the edge of the nest, and flying short distances, finally crossed the orchard. "Why," cried the others, "here comes the littlest robin!"

But still he was the slowest of them all—slowest in flying, slowest in singing, slowest in getting food. Not that he minded that much, for he was very happy in the orchard, where it was so cool and pleasant. But one day some of his good friends flew away, calling a sweet "Good-bye!" as they went. The next day some more did the same, and the next day and the next. Then the littlest robin was troubled, and a little sad, too. So he went to the old squirrel in the next tree, and said, "Will you please tell me where my friends have gone? I miss them very much, and besides, it is not as pleasant here as it was. The nights are colder, and there is not so much to eat."

The old squirrel answered, "O littlest robin, they have gone to the beautiful Southland to find the never-ending summer. When next you see any go, follow them, and you may find your friends."

The littlest robin watched, and the very next time he saw some robins flying by he whispered a good-bye to the old Baldwin tree. "Don't say 'good-bye,'" it answered. "I shall see you again." He wondered what it meant, but he had no time to ask, so he flew away and away after the birds he had seen. Away and away, over hills and rivers and mountains for day after day they flew, hastening after the summer which had left the orchard weeks before. And at last they came to a beautiful land where were many bright flowers, such as the littlest robin had never seen before. And there, too, were many of his old friends.

How happy he was! He grew to love his new home, and after a time he forgot all about his long journey, and that he had ever lived in any place except the Southland.

But all at once, one day, months after, he remembered! He remembered the orchard and the old Baldwin tree with the little round nest on the high branch. And he rose high up above the trees, and his wings beat the air gladly, for he knew he was going home! On and on, faster and faster he flew. He could not have told the way, but something in his little heart was pointing it out to him. The hills and the mountains, the cities and towns went by like the wind, and at last one evening, just before the sun set, he rested on the branch of the old Baldwin tree, where the nest still hung, worn and ragged.

The next morning such a song poured from his throat that all the trees rustled with pleasure; the sun smiled down happily upon him; and down deep in the ground, where it had lain all winter, a little seed stirred, and remembered, too. It remembered the daisy that had nodded to the littlest robin the morning he learned to fly, and it felt a new life within itself as the beautiful song reached it. The sun had climbed high up above the orchard when the robin's friends came flying back to their old home.

"Why," they cried, "here is the littlest robin, back the very first of all!"—Celia Standish, in Youth's Companion.

"IF ANY MAN WILL OPEN."

We feel our need of God, we know our helplessness without Him, but many times come to us when we are tempted to think, that it is no use to invite God to come into our hearts, that He will not do it because we have been so unfaithful, and we are so conscious that our hearts are not in condition to receive Him. We have so often invited Him and disappointed Him, so to speak; have so often asked Him to come in as our heavenly guest, and then acted in such a way that we have compelled Him to retire from our hearts—invited and then really insulted Him. We are sure that if we had invited any human guest, even our best friend, into our homes, and then insulted that guest so often as we have God, it would be no use to invite them again; he would not come, and we could not blame him. Ah, friend, God is not a man! If He were, He would disdain us. God's love is like the sea, ready to roll in great billows over us at all times if only we will pull down the dike of our opposing wills. He is a Guest who breaks His way into no man's heart if the heart be unwilling to receive Him; it would do no good, for character is not made. He is a Guest who leaves no man's heart till the heart is in such a condition that His presence can

no longer remain. As for preparing the heart for His return, the only preparation you need is your full consent to enthrone Him when He comes; He will cleanse the guest chamber for Himself, if you will only give your full consent that He shall have His way in you and with you. His presence will mean for you light, sweetness, purpose and power. Never mind about your past sins, about your present defilement; only heartily renounce your sins and give up fully to Him. Never mind about how often you have disappointed Him; the longing for Him is enough to insure that He will come again and give you another chance to show yourself a man. He has never yet turned from any man whose heart turns to Him—never will. Only open your heart, commit yourself to Him, and trust Him.—Western Methodist.

A CITY FOUNDED BY NOAH.

Erivan itself gathers up the post-diluvian history of the land, for it was one of the two or three cities in this neighbourhood founded by Noah, and it is still celebrated for his vintage. Many intermediate centuries have been lost to man, but for the last thousand years it possesses a turbulent record of raids and counter raids, sieges, invasions, and massacres. For it has stood as the very centre of the Ararat highlands, round which Persians and Turks, Russians, Armenians and Tartars have converged.

All that is beautiful in the town is Persian still. In the midst, behind the darkened alleys and caverns of the bazaar, stand a Persian mosque and minaret, set with enameled bricks that gleam like jewels. The place is a great school of the Shiah form of Islam, and is built in a great quadrangle, with the cells of teachers down the sides, and a kind of half mosque at each end, like an open-air theatre in shape, but gorgeously decorated with painting and mosaics of eighteenth century work.

In Erivan itself, as in most of these frontier towns and villages, the Tartars have succeeded the Persians as the representatives of Asia and Islam. Their special quarter stands above the rest of the town, separated from it by an interval of vineyards and garden fields. From that vantage ground they have swept down again and again in the last two years for the slaughter and loot of Armenians. Their last raid had occurred only a month before I arrived, and it was thought unsafe for a Christian to be seen in their streets. But probably they regarded me as too harmless to be religious, for they let me wander as I pleased among their houses and to the very top of their hill.

Only in descending from this Tartar quarter of Erivan did I get my one sight of Ararat. All day it had been hidden in snow and tempest, but just after sunset I saw a zone of purple among the clouds, which was the solid mountain. For a time the base and top remained hidden, but gradually the summit cleared, and the vast cone stood visible there, alone and gray above the world. Then for a few seconds it took the fading flush of sunset, and the snows glowed with rosy crimson. Darkness drew in, and again it vanished in the whirling storms that have beaten upon it all these ages—that great mountain which dominated the history and imagination of young mankind.—Harper's Magazine.

TRANSFORMED.

"What a beautiful story," said Joanna to herself when she closed the book which she had finished reading. The title of it was "Transformed," and the story told of a little princess who had been very lazy and useless, until an elf touched her with his magic wand and at once transformed her into an amiable and accomplished girl.

Joanna was seated in her hammock, and began to think very seriously, her thoughts taking the following course.

"I need to be changed more than any one else; I never help my mother in the various duties of the house; I am always late for breakfast and school; and it has been some time since I have recited a lesson properly. What will they all say when I am transformed? What a strange thing it will be! It will give me much trouble, without a doubt, but I need to interest myself in something. Let me see; this is Saturday—a good time to begin. Yes, I will try it for a week, and see how I feel. Good-bye Joanna, the lazy."

With a leap she was out of the hammock, and laughing, she ran into the room where her mo-

ther was sitting, and at whose side was a pile of clothes to be mended. "Little mother, let me mend these things while you go and take a walk in the fresh air. It will do you good to go out and look at the flowers."

"But I fear that you cannot do it."

"Yes, little mother, yes, I can. You will see how well I can do it," replied Joanna, assisting her mother to rise from her chair.

"Good; then I will go my daughter. Really, I am tired of this work, and believe that I will do well to get into the fresh air."

The kiss which her mother printed upon the cheek of Joanna penetrated to her conscience. How pale and tired was the face of that mother who had always been so good and affectionate! Repentance for her past selfishness caused the girl's eyes to fill, and she bowed her head over her needle-work that her mother might not see them.

Although she soon felt tired, yet continuing to repeat the word "transformed," she finished her work. When her mother returned smiling and pleased, Joanna felt well repaid for the effort she had made.

Shortly afterwards she found her little brother seated on the steps working on a problem in arithmetic; very discontented and impatient because he could not solve it.

"What troubles you, Joe? Why are you so sad?" she asked him.

"Oh! these problems; I cannot solve them—they are so difficult."

"Come, come, little man; let me see what the trouble is."

Taking a seat at his side, she helped him to understand and apply the rule. At the finishing of this, his cordial "Thank you, Joanna. I feel that I have given you so much trouble," reached the soul of the sister, who had never done such a thing before. She was his only sister, and though she loved him in a certain way, and hoped that he would become a good man, yet she had never troubled herself about helping him.

At the close of the day Joanna, sighing deeply, said to herself: "The transforming of myself is my head work, but it is also good and worth while. I feel to-night, more contented than ever before."

The next day, after awaking, Joanna arose and dressed herself. The room and the bed, which she had always left to the care of the servant, she put in order herself and came to the breakfast table in good time. Arriving at school in time, she felt in a good humor, and the lessons seemed easier than before. Her playmates looked at her in surprise, and she was even surprised at herself. She had plenty of talent and vivacity, however, and it was very easy for her to learn since she had at last devoted herself to work.

What a memorable week this was! In her home the change of conduct made a notable effect. The labors which had been so heavy for the mother were very easy for this young and strong girl. The poor servant felt very grateful for the rest, now that she had not so much to do. It was Joanna who arranged the books for Joe, and sent him off to school at a good hour. She it was who filled the flower vases; sought and found the things that her father needed; indeed transformed the atmosphere of the house. Her mother caressed her at various times, calling Joanna her counsellor. The hand of her father rested upon her head, while he said to her in a sweet voice, "My precious little daughter."

How difficult, but how sweet it was to be good! But the week ended. What would they all think if Joanna should again be as she was before, lazy, useless, selfish?

While thinking of this she heard the servant talking in the kitchen: "She says that she is transformed, but I say that she is sanctified. Only God can change the heart as He has changed that of this girl."

Joanna did not wait longer. She ran to her little room, and falling upon her knees, by the side of her bed, she hid her face in her hands, humbled, ashamed, and condemning herself at the same time. "Oh! God," said she with groans, "I have been a hypocrite all the week. I have pretended to be what I was not, and I and Thou knowest that I am, the same bad, useless Joanna of old. Oh! God, transform me really, that I may be what I ought to be, and help me to be a good girl from the heart."

The kind Father, who always bends His ear to listen to the weak petitions of His sinful children, heard the prayer of His penitent child; because Joanna did not become as she was before. She continued in the good way, and came to be the light and counsellor of her home, and her childhood unfolded into a beautiful and useful maturity of womanhood.

THE PEOPLE WHO ALWAYS AGREE

The people who always agree, in all probability suppose that they are making themselves agreeable. But no liking worth having is won by always saying yes.

THE SCRIPTURES.

Fear not that thou shalt ever come to an end of what Scriptures shall have to give thee. One seeking to deliver thee from any fear of this said long ago: "The Sacred Scripture has first draughts, it has second draughts, it has third"

WILLING TO BE GRACIOUS.

When you find that weariness depresses or amusement distracts, you will calmly turn with an untroubled spirit to your heavenly Father, who is always holding out His arms to you.

HE THOUGHT HE STOPPED THE PAPER.

An acquaintance met Horace Greely one day, and said: "Mr. Greely, I've stopped your paper."

"Have you?" said the editor; "well that's too bad," and he went his way.

The next morning Mr. Greely met his subscriber again and said: "I thought you had stopped 'The Tribune.'"

"So I did."

"Then there must be some mistake," said Mr. Greely, "for I just came from the office and the presses were running, the clerks were as busy as ever, the compositors were hard at work, and the business was going on the same as yesterday and the day before."

"Oh!" ejaculated the subscriber, "I didn't mean that I had stopped the paper; I stopped only my copy of it, because I didn't like your editorials."

"Pshaw!" retorted Mr. Greely, "it wasn't worth taking up my time to tell me such a trifle as that. My dear sir, if you expect to control the utterance of 'The Tribune' by the purchase of one copy a day, or if you think to find any newspaper worth reading that will never express convictions at right angles with your own, you are doomed to disappointment."

BOOK REVIEWS.

The Cure of Souls, or Christ's Treatment of the Individual. By William H. Milton, D.D., Rector of St. John's Church, Roanoke, Va., pp. 227. New York. Thomas Whittaker.

Jesus tried to benefit every one with whom he came in contact. Each had his own life-history and his own need, but Jesus knew what in each adapted himself to the condition of each, sometimes successfully and sometimes not.

The Revelation of "The Things that Are."

An exposition of Revelation iv. and v. by the Rev. Herbert H. Gowen, Rector of Trinity Parish, Seattle. pp. 74. Price 50c. New York: Thomas Whittaker.

This is a beautiful and scholarly exposition of the great vision that forms the basis of the grand Apocalyptic panorama. The careful analysis of the two chapters and the spreading out of the scheme of division before the eye, gives an unusual clearness to the line of exposition, and there is the same feeling of width in the whole interpretation.

The Fact of Conversion.

By George Jackson, B.A., Fleming H. Revell & Co.

Mr. Jackson is a Methodist minister, at present stationed in Toronto. For many years he had charge of a mission in one of the poorer districts of Edinburgh, where he did, we have been told, a very remarkable work. He has therefore had ample opportunities of studying his subject at close quarters and in the most practical way, and he has also, as this book clearly shows, studied it with the eyes of a Christian philosopher.

The Vision of Unity.

By J. Armitage Robinson, D.D., Dean of Westminster. Longmans. Price 6d. (paper covers), cloth, 1s.

This little volume contains the sermon preached in Westminster Abbey by the Dean when the Bishops assembled for Holy Communion before beginning their deliberations in the Lambeth Conference. It attracted much notice at the time and deserves the wide circulation which its publication will secure for it.

Sermons, Doctrinal, Philosophical, Critical, and Educational.

By Rev. Joseph Miller, B.D. Rivingtons. Price 5s.

A collection of twenty-three sermons, largely apologetic in their character, together with some translations from French and German Divines. The book is full of illustrations which might be of value to other preachers.

The Why and How of Foreign Missions.

By Arthur J. Brown. Illustrated. Cloth, 50c. Paper, 35c. Young People's Missionary Movement.

It would be hard to find a better compendium of the general subject of Foreign Missions than this little book. It may be heartily recommended to clergy and laity in connection with the forward missionary work of our Church to-day.

The cost of missionary administration is only from a fourth to a half of the administration of a great commercial undertaking. The basis of missionary salaries is not compensation, but simply support. Whoever masters this book will become well furnished for service in carrying forward this great enterprise of the Church.

The Acts of the Apostles. Bible Lessons for Schools.

By Miss Knox, Principal of Havergal College, Toronto. The Macmillan Company. Price, 70c.

This most excellent series of lessons on the Book of Acts will be found a great help to all Sunday School teachers during the coming year, as the Bible lessons in our Sunday Schools are taken from the Acts. The pedagogical methods used in the day school are applied with skill and splendid results and the elucidation of the narratives. There is no burdening of the pages with references to other books, although all recent relevant literature has been consulted.

Genesis XXXVII. L.—A Devotional Commentary.

By Rev. W. H. Griffith Thomas, D.D. The Religious Tract Society. Price, 2s.

Dr. Thomas, the Principal of Wycliffe Hall, Oxford, completes in this volume his most helpful and spiritually edifying commentary on the Book of Genesis. The period covered is the life of Joseph. The critical standpoint is conservative. "The narratives are not tribal, but personal, not legendary but historical, and their historical character is being confirmed by the discoveries of archaeology both in regard to Babylonia and Egypt."

Sidelights on the Bible.

By Rev. F. T. Lee. The John C. Winston Company, Philadelphia.

In order to a good understanding of the Bible there must be direct study of its text; but the interpretation of the text will be greatly aided by a knowledge of the general background and historical surroundings of the sacred books. The geography of the Bible, the physical features of the land, the sites of cities and towns, the manner and customs of the East, help us to understand the meaning of the narratives.

Story Lives of Great Musicians.

By F. J. Rowbotham. Illustrated. London: Wells, Gardner, Darton & Company. Cloth, 3s. 6d.

In most interesting form the author has told the leading facts and incidents in the lives of some of the world's great musicians—Bach, Handel, Haydn, Mozart, Beethoven, Schubert, Mendelssohn. Those who are studying the compositions of these great masters will take a greater interest in their work when they know something about the composers themselves and the circumstances under which they wrote.

A Priest to the Temple; or the Country Parson, His Character and Rule of Holy Life.

By George Herbert, with an introduction and brief notes by the Bishop of North Carolina. New York: Thomas Whittaker.

A work that has been as a handbook among the clergy for nearly three centuries and is still continuing its beneficent influence cannot call for our commendation. The Bishop of Carolina says truly in his introduction that "for beauty and truth to nature, for its combination of the ideal and the practical, for its presentation of an almost heavenly perfection in terms of human experience, it has not its equal in the religious literature of our language."

British and Foreign

You cannot doubt His willingness when you remember Bethlehem; you cannot distrust His love when you remember Calvary.—Bishop of Peterborough.

Miss S. W. Maupin, of Baltimore, was presented to the historic Lamb's Creek Church in King George County, Va., a handsome silver alms basin in memory of her sister, Miss Agnes M. Maupin.

To celebrate the diamond wedding of the vicar of St. Clement's, Terrington, King's town, the parishioners have presented the Rev. and Mrs. Marlborough Crosse with a purse of gold and a silver bowl.

The Rev. Arthur Pertwee, the vicar of the parish, was lately elected Deputy Mayor of the Port of Brightlingsea, and was, in accordance with custom, invested with a chain of golden oysters and silver sprats.

A notable incident of Thanksgiving day at Louisville, Kentucky, was the gift of \$1,000 and of \$500 from two members of the Cathedral to place an elevator in the Church Home and an additional sum for the expense of operating it.

The Rev. Charles H. T. Wood, assistant master and chaplain at Marlborough College, was on Tuesday appointed, out of fourteen candidates headmaster of Sherborne School, in succession to Canon F. Brook Westcott, who is retiring.

Grace Church, Cedar Rapids, Iowa, has recently received a gift of two paintings to adorn the sanctuary on either side of the altar, which are the work of the well-known priest-artist, the Rev. Johannes A. Oertel, D.D.

A regular membership of the village choir for sixty-three years was the record of Mr. William Burdon, who passed away at Rolvenden lately at the age of eighty-seven. He first joined the choir in 1832, in the days when the singing was led by string and wind instruments.

The East London Church Fund, which provides clergy and workers for the poor parishes of East and North London, has recently received a donation of £2,000 from a generous supporter who wishes to remain anonymous. This gift comes as a most welcome help at a critical time.

The Rev. W. W. Williams, a Baptist minister in Scranton, Pa., has resigned his pastorate and has announced his intention of reading for Holy Orders in the Church. Mr. Williams was originally a Methodist minister, then a Baptist and now he desires to enter the Church.

Dr. Lang is the fourth Bishop of the East End of London who has

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been advanced to a more important sphere within less than the thirty years that the suffragan post has existed. The others were Bishop Walsham Howe, the first Bishop of Wakefield, Bishop Browne, the Bishop of Bristol and Bishop Ingram, the present Bishop of London.

At a recent baptismal service which was held in the mission room of Christ Church, East Norwalk, Conn., the font used was one that was once owned by Bishop Seabury. It was used by him in the first church consecrated in America, St. Paul's, Norwalk. It is now the property of the Rev. C. M. Tellick, rector of Christ Church and rector emeritus of St. Paul's.

Recently the Honourable M. F. Gilbert, the chancellor of the Diocese of Springfield, on behalf of Mrs. Seymour, presented by an instrument of donation to the Bishop of the diocese and his successors in office for ever, the handsome gold and ivory pastoral staff of the late Bishop Seymour and in loving memory of him. The gift was accepted by the Bishop in a graceful speech.

A service in commemoration of the twentieth anniversary of the birth of John Milton was held in the church of the Ascension, New York, on Wednesday, Dec. 10. The church was entirely full, and amongst others who were there and who took an active part in the service was Mr. Ben Greet. The Bishop of the diocese and Bishop Courtney, the rector of St. James', New York, were also present.

On a recent Sunday two white silk hand-painted hangings for the lectern and desk of St. George's, Fort George, Fla., were presented and dedicated by the Rev. G. L. L. Gordon as a mark of gratitude for many blessings bestowed. The pilots and fishermen of Pilot Town, Fort George Island have presented Mr. Gordon with a purse of money as a mark of their respect and esteem upon his leaving the diocese.

In commemoration of the faithful services of Mr. Walter W. Griffin, for

39 years a letter carrier of the New York post office and for 35 years on the route including the Church of the Transfiguration, a bronze memorial tablet was unveiled and dedicated at that church on Tuesday evening, Dec. 1st. The dedication address was made by the Rev. Dr. G. C. Houghton, rector of the parish and donor of the tablet.

St. Andrew's Church, Shipensburg, in the Diocese of Harrisburg, was consecrated on St. Andrew's Day. It was built by Mr. J. Clifford Phillips at a cost of about \$14,000, as a memorial to his mother. The donor of the church presented the instrument of donation and the sentence of consecration was read by the Ven. A. McMillan, Archdeacon of Harrisburg. The sermon was preached by the Bishop of the diocese.

The Right Rev. H. F. Johnson, D.D., Bishop Suffragan and Archdeacon of Colchester and the Rev. Canon Palmer, rector and Rural Dean of Newington, both died lately, aged 73 and 74 respectively. The former was appointed Bishop Suffragan by Bishop Festing in 1894, and the latter has held the important living of Newington for the past 33 years, where he succeeded the Most Rev. Dr. MacLagan upon the latter's appointment to the Vicarage of Kingston.

At Emmanuel Church, Lambeth, recently the Bishop of Kingston dedicated a memorial brass and the new marble steps placed at the entrance to the chancel and the sanctuary. These gifts are memorials of the late Miss Mary Alice Birley, and were presented by her sister. On the same occasion the Bishop also dedicated a marble reredos, the whole of which has been given by Mr. R. W. Fry, one of the churchwardens, who has also done all the work with his own hands.

On Advent Sunday a remarkable special offering was made to mark the fifth anniversary of the Rev. Z. D. Farland's rectorate of All Saints', Atlanta, Ga. This was the pledging of \$13,000 to pay off the entire indebtedness on the church building so that it might be consecrated during the session of the Diocesan Council. This parish is quite young, having in five years built a large and handsome brick and stone church, met all obligations and given generously in other ways. It has raised \$125,000 in that time, not including the lot upon which the church stands, which was donated by Mrs. Richard Peters, whose noble generosity and zeal have largely made possible this wonderful work. The church was consecrated on the opening day of the session of the Diocesan Council, Wednesday, December 10th.

On a recent Sunday, the Bishop of Colchester dedicated a beautiful oak reredos, in Derryvullen Parish Church, Irvinstone, handsomely carved, and presented in memory of their mother, by the family of the late Rev. Canon and Mrs. Verschoyle, who have been for so many years connected with this parish, and most active supporters of every good work. The reredos is in keeping with the fine oak pulpit, which some years ago they gave to the church in memory of their father, the late rector of the parish. In the sermon afterwards, the Bishop, who preached at both Matins and Evensong, made reference to the generosity of the donors. The inscription on a brass plate upon the north end of the reredos is as follows:—"To the glory of God, and in memory of Emily Verschoyle, widow of a late rector of this parish this panelling is placed by her children and niece," Mr. Edgar T. Cook, Mus. Bac. (Oxon.) F.R.C.O., L.R.C.M., organist of Newland, Worcestershire, and

Good Intentions

are good—but "doing it" is better.

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the wise men coming from afar were only symbols of the beauty and power of that putting aside of the veil which hid the Father, that breaking of the silence in which He dwelt, with clouds and darkness about His throne to the narrow vision of men, that visible coming of the Divine into a sad and struggling world. After two thousand years we are only on the threshold of comprehension of its significance in the life of humanity. Like the advent of the day or the approach of summer, the light of truth and the bounty of love which are part of it very slowly banish the darkness and bring warmth and fertility. But that which God gave, Christ had to give also: the completeness of the gift lay in the full sharing of the sacrifice between God the giver and Christ the living gift to men. Christ came not to be ministered unto but to minister, and in His spirit of consecration, His temper of love, His holy and perfect sacrifice, God's sharing of love and life with men was consummated and completed. The hidden purpose of the Infinite was unveiled in the life of the Child of Bethlehem, the love of God was set forth in the sorrows of His pilgrimage, His beautiful patience in the face of hate and ignorance, the infinite tenderness of the last tragic hours. In Christ God spoke with a human tongue, but in Christ He loved humanity with a Divine love and gave Himself with a Divine completeness. And to this day the gifts of God are made perfect only when men join with Him. That vast love which spared not itself must still make its approach to man by human speech; that heavenly ministry must still find human hands; and by the same hands the bread of life must still be broken. The little gifts crowded into the stocking, however meagre and simple, are the symbols of the sharing of men in the blessed beneficence of God, and the most sublime sacrifices are but repetitions of the offering of the Son for the sins and sorrows, the growth and the peace, of the world. So in a thousand thousand homes the great gift is given again, and that great love steals into the hearts of children which once lay helpless in a manger in Bethlehem. —The Outlook.

A LITTLE GIRL INVENTOR
That a little schoolgirl of fourteen should invent something remarkable enough to arouse the interest of trained engineers, something important enough to lead a government to treat for its purchase, seems hardly to be believed, and yet it is what happened a short time ago in Belgium. The schoolgirl is Ernesta di Lusi, and her invention is a kind of turntable, which will allow a vehicle to revolve on its own axis, so that it can reverse its direction in a moment. Every one who drives, whether horses or an automobile, is naturally interested, for the device will, it is said, revolutionize the present methods of traction; but it seems odd that it was a little girl who first thought of it. Ernesta, her mother says, was always fond

of "contriving to make things out of nothing." When she was at the mature age of three and a half years she made a pump out of brown paper, cutting the parts out and sticking them together herself. "She always liked to make workable toys," her mother says, "and dolls never interested her much." One thing Ernesta liked was being taken to ride in a friend's automobile. The chauffeur explained the construction of the automobile to her, but aside from that no one ever taught her much about machinery. But Ernesta is naturally observant. One day, on the Antwerp dock quays, she noticed the difficulty there was in turning some heavy automobile wagons, and she said, "A better way ought to be found than that." She thought about it in the night, and came down the next morning with the complete scheme in her head. Her mother was inclined to laugh at "Ernesta's new idea," but when the idea was explained to some friends, they saw its value. A designer was sent for, and when plans were drawn according to the child's instructions, her notion was pronounced perfectly workable, and so a patent was secured. Now the Belgian Government wants to purchase it, seeing how important the method will be happiest when playing with her for military wagons. Ernesta is described as an unassuming little girl, dogs, and rather puzzled that engineers and journalists should be calling upon her to talk about her invention, which seemed to her, she says, "just one of the little ideas

which so often come to me. I didn't dream it would be of so much importance."—New York Tribune.

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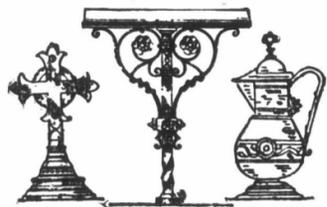
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