

[DECEMBER 21, 1905.]

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

ESTABLISHED 1871.

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TORONTO, CANADA, THURSDAY, DECEMBER 28, 1905.

No. 50.

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HOMESTEAD

REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 8 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section, of 160 acres, more or less.

ENTRY.

Entry may be made personally at the local land office or the district in which the land to be taken is situated, or if the homesteader desires, he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent for the district in which the land is situated, receive authority for some one to make entry for him. A fee of \$10.00 is charged for a homestead entry.

HOMESTEAD DUTIES.

A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Lands Act and the amendments thereto to perform the conditions connected therewith, under one of the following plans:—

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

(2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.

(3) If a settler was entitled to and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

The term "vicinity" used above is meant to indicate the same town, township or an adjoining or corpering township.

A settler who avails himself of the provisions of Clauses (2), (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homestead to entitle them to patent on or before the 2nd June, 1889.

Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled, and the land may be again thrown open for entry.

APPLICATION FOR PATENT

should be made at the end of three years, before the Local Agent, Sub-Agent, or the Homestead Inspector. Before making application for patent, the settler must give six months' notice in writing to the Commissioner of Dominion Lands, at Ottawa, of his intention to do so.

INFORMATION.

Newly arrived immigrants will receive at the Immigration Office in Winnipeg or at any Dominion Lands Office in Manitoba or the North-West Territories, information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing land to suit them. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion Lands in the Railway Belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, Manitoba, or to any of the Dominion Land Agents in Manitoba or the North-West Territories.

W. W. CORRY,

Deputy Minister of the Interior.

N.B.—In addition to Free Grant Lands to which the regulations above stated refer, thousands of acres of most desirable land are available for lease or purchase from railroad and other corporations and private firms in Western Canada.



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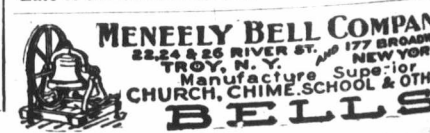
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[DECEMBER 28, 1905.]

Canadian Churchman.

TORONTO, THURSDAY, DECEMBER 28, 1905

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

LESSONS FOR SUNDAYS AND HOLY DAYS.

December 31—Sunday after Christmas.
Morning—Isaiah 35; Rev. 21, 15—22, 6.
Evening—Isaiah 35 or 40; Rev. 22, 6.

January 7—First Sunday after Epiphany.
Morning—Isaiah 51; Matthew 4, 23—5, 13.
Evening—Isaiah 52, 13 & 53 or 54; Acts 4, 10 to 32.

January 14—Second Sunday after Epiphany.
Morning—Isaiah 55; Matthew 8, 18.
Evening—Isaiah 57 or 61; Acts 8, 26.

January 21—Third Sunday after Epiphany.
Morning—Isaiah 62; Matthew 12, 22.
Evening—Isaiah 65 or 66; Acts 13, 10 to 26.

Appropriate Hymns for Sunday after Christmas Day, 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.

SUNDAY AFTER CHRISTMAS DAY.

Holy Communion; 482, 484, 555 556.
Processional: 59, 59, 60.
Offertory: 55, 57, 166.
Children's Hymns: 58, 329, 330, 341.
General Hymns: 62, 72, 288, 483.

FIRST SUNDAY AFTER EPIPHANY.

Holy Communion: 173, 216, 319, 321.
Processional: 76, 79, 165, 220.
Offertory: 74, 240, 256, 289.
Children's Hymns: 80, 178, 334, 336.
General Hymns: 72, 78, 288, 536.

Strength in Weakness.

One of the most impressive mysteries of the Christian religion is the power it imparts to a simple faith, a pure life, and an innocent character. When our Lord urged His contending disciples to strive not to be great in place and power, but to be humble, innocent, and pure, even as the little child which, with divine wisdom, He placed in their midst, He taught them the alphabet of the language of heaven. The wisdom of Solomon by imperilling an infant life disclosed the true mother's heart. The wisdom of a greater than Solomon has in the innocence and purity of character and unbounded affection of a little child by a master stroke rebuked the pretensions of pomp, place and worldly power, and revealed to the inner eye of the Spirit the divine standard of human perfection. True, indeed, are the words of the Collect which declare that God out of the mouth of babes and sucklings hath ordained strength. And wondrous was the vision of the Prophet in which he saw the wild beasts cease from their ravaging, and a little child leading them.

Mr. Haultain and the West.

Though we live in an age when men calmly and peacefully reap the harvest of civil and religious liberty which was sown for them in torture, bloodshed, and tears, the recent electoral battle in the West has not failed to recall to the student of history the tremendous price which was paid in the sowing, and the inestimable privilege we possess in the reaping of that treasured possession, beside which, all "the wealth of Ormus and of Ind" is as dust in the balance. The courageous, chivalrous and determined battle, fought with such dauntless intrepidity and skill by Mr. Haultain, and his supporters, against the combined forces of the Hierarchy and the Government at Ottawa, has won the admiration of the lovers of freedom and progress from one end of Canada to the other. Defeat in such a fight is an honour indeed, and is but the presage of ultimate victory.

George Herbert.

The Tractarian movement, among other writers of the Jacobite period, revived interest in the poetry of George Herbert. A new edition of his works has been issued by Professor George Herbert Palmer, in three volumes, which must contain all the writings now extant of Herbert's short life. The editor analyzes his life and work and for the consolation of us ordinary people he shows that Herbert was a man with faults and failings like us all. As the "Outlook" says: "The deeper we see into the lives of those pure and unruffled and peace giving men and women whom we know and love, the clearer it becomes that in the soul of each of them have been passion and struggle, and that the outwardly tranquil saint has won his command over men through a passionate, sensitiveness transmuted into strength and calm. Strength and calm for others, not always, or often, for himself." This is probably the secret of George Herbert's fascination and power. This edition seems to be in every respect an excellent one.

Canadian Longevity.

Attention has recently been directed to the number of old people in our midst, by the passing of her ninety-ninth birthday by Mrs. Osler, the widow of a clergyman who lately passed away, and the mother of a family of distinguished ability. When we consider the matter, it seems to us that our climate must be conducive to longevity, as there is hardly a parish where we do not find old people from eighty-five to ninety-five, and many of them full of life and energy. The native born are not so numerous, for the simple reason that the population was very small a hundred years ago, still there are some to be found, and the majority of our old people were brought to Canada as children. Sir James Crichton Browne contends that a man has a right to live a hundred years. How is it, then, asks the "Practitioner," that he seldom uses that right? The answer must be that he cannot. In the Crimean war an Irish soldier cried out to his captain that he had captured a prisoner. The captain replied: "Bring him in, then." To which the answer came: "I can't, sir! He won't let me!" In the same way, Nature will not allow most of us to exercise our "right" to live a hundred years. The late Sir Benjamin Ward Richardson died at sixty-eight. Richardson was one of the prophets of hygiene; his failure, therefore, cannot be attributed to ignorance, still less to the breaking of laws of which he was so earnest an expounder. The truth seems to be that, although a man can do a great deal to shorten his days in the land, he can do but little to lengthen them. He may,

indeed, if he models his way of life on that of a cabbage, vegetate a little longer than if he plays his part on the stage of human life. By living wholly for himself, and thinking of nothing but his health, he may keep off death for a little time. But is not such a life a living death? And how many are there that can so order their existence as to shut out everything that threatens their bodily well-being?

Canada's Credit.

One of the leading financial journals of Great Britain, the "London Statist," writes of our country's position in the great money market of the world in a way which must convince even the most doubtful financiers that our credit is exceptionally good: "The importance to Canada of her ability to obtain from this country upon preferential terms any amount of capital cannot be exaggerated, especially now that the former prejudice in the minds of immigrants against the North-West has been finally and forever dispelled. Compared with any other British colony, Canada can now raise capital in Great Britain on favorable terms; while, compared with any foreign country, she can secure capital on much more advantageous conditions to herself." It is indeed gratifying, not only to know that our progress and prosperity have within recent years been remarkable, but as well to realize that in the great centre of commerce and finance, the character of our people, the value of our possessions, and the incalculable future of our country, warrant British capitalists in placing our credit on the satisfactory basis above referred to.

Russia's Desperate Plight.

It is hard to conceive the desperate condition of Russia. It recalls the favourite saying of the good Knight Bayard: "Without justice all kingdoms are but forests filled with brigands." When one thinks of the vast territory over which nearly a hundred million of peasants are scattered, where law has given place to revolution, and anarchy, rapine, and ruin are let loose, and the evil passions of desperate men are unrestrained, save when opposed by superior strength and skill, what a terrible scene it presents! One can only hope that order will quickly be evolved from this deplorable chaos. And from the ruins of despotism, ignorance, and superstition, will arise a nation chastened, purified, and strengthened,—purged from the evils of a barbaric and mediæval rule rife with corruption and tyranny, and prepared to live as freemen, and to cultivate the arts of peace, and enjoy the blessings of modern civilization.

Legislators' Pay.

The expenses of legislation are rising all over the world, Canada is no exception. The history of the cost of being a member of Parliament is strange. The honour was one by no means sought after in England, and the consequence was that the custom grew up of constituencies paying wages to the members. As time went on the office was desired, and candidates adopted a sort of Dutch auction, bidding against each other for office in consideration of a steadily lowering scale of fees. By and by the price rose, and the electors, a limited class before the reform of 1834, became in many constituencies, the receivers, and not the payers of money. On this continent the custom has been to withdraw the temptation to underbidding from the constituencies, and to pay a fixed remuneration to all members of the legislatures from the income of

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the country. One of the curses of this system is that the remuneration is more apparent than real, the unhappy representative is bled for all sorts of so-called charities, public and private. Although the members of the United States Congress receive what seems to us enormous sums, it is claimed that only the very rich or very poor can now afford the position, and that useful men in the prime of life, with moderate means and growing families, cannot afford to stay there. As a partial remedy, it is proposed to reduce the number of the House of Representatives to 250, and to raise the wages to \$10,000 a year. A reaction in favour of the old English system of the constituencies deciding what is fair to pay the member, may be the next proposal.

North-Western Progress.

One who knows whereof he speaks, and who has been one of the most active and efficient actors on the scene, has recently declared that within the last ten years "there has come into Canada people with anywhere from sixty to a hundred million of dollars," "and the capacity of these people to take wealth out of the land has caused hundreds of millions to be raised for railroad building, and still the resources of the country are only beginning to be touched." The old adage that "truth is stronger than fiction," is indeed being verified on a vast scale. The science of Nation-building is being exemplified with the energy and determination characteristic of our New World. The welding and uplifting power of human brotherhood, broad based on the enduring foundations of peace, progress, and prosperity, tempered by justice, and hallowed by freedom, is stirring the minds of thoughtful men in the Old World, and in less favoured portions of the New. And can it be wondered at, that such social and political conditions as we possess, together with a virgin soil of almost unexampled fertility, and a climate rigorous, if you will at times, but to a manly man, bracing, vigorous and healthful, should offer unusual and even extraordinary attractions to the incomer from across the ocean. Fashion is said to repeat itself. May we not believe that the dominating influence of the North men in the early days of the history of European nations is on a greater scale, but in a milder and more beneficent form, in the years to come, to find its counterpart on this continent, and perchance a federation of the English-speaking race in combination with allied nations may banish the arbitrament of war and usher in the era of peaceful emulation in all the arts of civilized progress and prosperity. Under this new order of things may we not hopefully look for the happy solution of many of the vexed problems of modern life.

Farming in Canada.

To those whose memory goes back to the days of our early settlement, the vast changes which have taken place in the life and surroundings of our farmers seem almost incredible, and yet as we look forward to the future we can well imagine from the great improvements that have been made, and the fertility of resource and readiness of invention which are everywhere in evidence, that the next quarter of a century will witness even more surprising progress and improvement. But though mechanical genius may multiply machinery, the foundation of success will always be character and all the word involves:—Industry, self-denial, thrift, enterprise, honesty, kindness, public spirit and love of country. The honest pride of our sturdy yeoman takes in the improvement in his own farm, and stock, and produce, charged with a spirit of resolute emulation of his neighbour; softened by the sentiment of brotherly kindness, which is ever ready with a helping hand, when needed;

and due patience and self-restraint, when points of difference arise, as they are bound to do, and a never-failing charity in dealing with them, are making our farmers great with a greatness that mere success could never give. Their public spirit and love of country, backed by a courage, endurance, and enterprise, characteristic of their splendid race traditions, their bracing and inspiring climate, and northern position, have all combined to make the name of Canada famous at home and abroad, and to prove to the world at large that wherever there is a fair field and no favour, our Canadian farmer in the face of the strongest competition, in each department of his industrial effort is prepared not only to hold his own, but has an honest conviction as well that he can show his opponent a lead.

Forestry.

Dr. Judson F. Clark, in the Canadian Forestry Association report, has pointed out the calamities which come on countries denuded of the forests. Although he has chosen other lands as examples, he might have cited states on this continent, and districts in eastern Canada where the fertility of the soil is impaired by ruthless destruction of the forest, and the streams and rivers deprived of their chief value from that cause. Dr. Clark says the destruction of the natural resources is striking at the very foundations of prosperity, and sooner or later will transform the richest land to poverty. To illustrate: Egypt has during the past six thousand years been devastated of her accumulated wealth, but is again to-day entering upon what promises to be the most prosperous period of her long and checkered career. She is fully recovering, or at least may fully recover from all kinds of former loss because her one natural resource,—water for irrigation,—has remained intact. On the other hand, we may have melancholy examples of the destruction of the natural resources. Palestine, once a land flowing with milk and honey; Sicily, for a long time the granary of the Roman Empire, and Greece, are also excellent examples of countries which were once the home of a teeming and prosperous population, but which with the destruction of their forests by reckless lumbering and fire have become the prey to erosion by wind and water, and are to-day mere shadows of their former glory, without hope of ever materially bettering their conditions. They have destroyed their soil and water, and generations yet unborn must reap the fruits of an ancient folly.

A GLANCE BACK.

Amongst the changes wrought by the Great Disposer of Events during the closing year, one of the most important to the Church in Canada was the elevation of Archbishop Matheson to the diocese of Rupert's Land in succession to the lamented Archbishop Machray. The possession in happy combination of those qualities—so essential to the efficient discharge of the duties of a metropolitan in the great and expanding West—by the learned and devout Archbishop, augurs well for the future of the Church in that important part of the Dominion. The regretted resignation of Bishop Bompas, after long years of heroic endeavour, was followed by the advancement of the Rev. Isaac O. Stringer to the Bishopric of that far northern diocese. A useful and devoted worker, under most adverse and trying circumstances, Bishop Stringer will, we feel convinced, render a good account of his stewardship. The serious illness of Bishop Sweatman, which came as a shock to the Church at the time, brought forth that spontaneous expression of concern and regret, which is one of the sincerest tributes that a tried and faithful leader could desire. The skill of surgeons, the wholesome tonic of a sea voyage, and the inspiring influence

of a visit to familiar friends, and scenes of the Old Land—together with temporary relief from the strain of incessant, arduous, and most responsible work, have gone far to restore the good Bishop's wonted health. It is always a subject of serious regret that each year removes from the scene of their useful and devoted labours for the Church, in each of our several dioceses, clergymen and laymen who can ill be spared. Whilst we are conscious of many a serious loss in this respect, and extend our sympathy to the bereaved relatives and friends, we, at the same time, urge those who survive—in the words of the military service—to close up the ranks, to stand more firmly together, and by extra effort, all along the line, to keep our branch of the Church in the forefront of the fighting force for good on earth. The most notable gathering of our Churchmen during the closing year was at the session of the General Synod at Quebec—notable in the place of meeting, in the importance of the subjects passed on, and in character and ability of the discussions. The vexed question of divorce; the matter of Prayer Book revision; that of the compilation of a Book of Common Praise; the mission work of the Church, at home, and abroad; and many other matters bearing on the work and progress of the Church, were considered and debated. It is to be hoped that the suggestions made in our columns aiming at a thorough and business-like preparation for the next meeting of the General Synod will not be lost sight of. Too much is taken for granted. Too little time and attention are given to absolutely necessary preliminary and preparatory work. And the result has always been needless loss of valuable time, deplorable lack of requisite information, and, as a consequence, inadequate results to the individual, and to the Church. Let us take time by the forelock—long before the next meeting of the General Synod—and also our local synods, and don't let us lose our hold! In the early part of the year was held, in Toronto, the first Sunday School convention of our Church in Canada. This was a good beginning. What we have said as to due preparation for the work of the synods is by no means inapplicable to the next Sunday School convention. There is a price which must be paid for all successful work. It is summed up in the words:—due, thorough and careful preparation. A matter of great diplomatic interest was the signing of a new treaty between our Empire and Japan for the preservation of peace in Asia and India. Mentioning the East recalls the resignation of Lord Curzon as Viceroy of India, and the appointment of our late Governor-General, the Earl of Minto, as his successor. A curious historical paradox is presented in the Czar of Russia granting freedom of worship to his subjects in May, and the Parliament of Canada binding Alberta and Saskatchewan with autonomy bills in July. The year opened with the surrender of Port Arthur to the Japanese by General Stoessel. In June the recently inaugurated President Roosevelt intervened with proposals for a cessation of the war, and in October the Czar and Mikado executed the treaty of peace. Amongst the literary men who have been claimed by death may be mentioned General Lew Wallace, the author of the graphic scriptural romance, "Ben Hur"; Jules Verne, the delight of boy readers, who first successfully linked science with popular story; John Hay, statesman, and poet; and George MacDonald, poet and novelist, whose remarkable insight, sympathy and literary power have done the world far more good than most people would. But we must hasten on. Another event of unusual historic importance was the peaceful severing of the bond of political union between Norway and Sweden. Surely the world is growing wiser and more placable as it grows older! With mention of two other events we must close our review of the departing year. On the 19th of September, died one of Britain's heroes of peace, Dr. Barnardo, and on the 21st of Oc-

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tober throughout her world-wide empire, was fit-
tingly celebrated the death of her best beloved
hero of war, Horatio Nelson, during the great
sea-fight by which his brilliant genius at Trafal-
gar broke the power of the devastator of Eur-
ope, and guaranteed peace and freedom to its
nations. We cannot part from our readers
without wishing them one and all a happy and
prosperous New Year; and thanking them for all
their kindness, support and encouragement. It
would be impossible to refer in detail to the kind
acts, words and letters which have come to help
cheer and sustain us in our loyal and determined
effort to advance the best wishes of our beloved
Church without fear or favour. To all classes
of Church men and women, we return our cordial
thanks, and regret that words will not enable
us to say how much good their treasured sym-
pathy has done us.

FROM WEEK TO WEEK.

Spectator's Comments on Questions of Public Interest.

Churchmen in England have a genius for or-
ganizing congresses and conferences. They make
most elaborate and intelligent preparations for
these assemblies, and exhaust every resource to
make them fruitful in inspiration and suggestion.
In the year 1908 a great missionary conference of
the whole Anglican communion throughout the
world will be convened in London. For more
than a year the committee in charge of the pro-
gramme has been at work. Its methods are most
interesting. This central body having in charge
the preparation of the subjects to be discussed
does not settle the matter on its own responsi-
bility. It takes the Church at large into its
councils. Its first act is to send out a series of
questions to every Anglican diocese in the world,
including such queries as these: What do you
consider the most important work the whole
Anglican Church can undertake? What is the
most pressing need of the Church in your own
community? These may not be the exact words,
but they contain, at least, the substance. The
questions are to be laid before the clergy and
laity in diocesan synods, or such conferences as
the Bishop may see fit to summon for the con-
sideration of the same. The scheme, so far as
we can interpret it, is to lay hold of any fruitful
suggestion, from whatever source it may come,
that will stimulate thought on a possible forward
movement of the whole Anglican Church, and
of its several national parts. Having gathered
together the preliminary suggestions from all
quarters of the globe, a selection of the most
promising will be made, and with the knowledge
that comes of the enquiry re-committed to the
Church at large for still further consideration.
The ideals of the committee is to have "four
years of discussion," antecedent to the confer-
ence. It seeks the most vital questions affecting
the Church, and endeavours to gather up any
pertinent ideas which may be germinating with-
in the four corners of the earth. If the men who
assemble in London in 1908 be not familiar with
the subjects presented for consideration, and if
the Church public be not prepared to receive the
final word that may be spoken by the members
of the conference, then we would like to know
what plan could be devised to make interest
general and discussion fruitful.

"Spectator" has two objects in referring to
the above missionary conference. He desires to
call attention to a really great undertaking, and
to ask the Churchmen of Canada if it be not pos-
sible to infuse a little of this thoroughness into
the management of our own Canadian Church
affairs. Four years of discussion is the ideal of
the world-wide conference. Ten days of
loquacity every three years is the actual thing we
see in the Church of this country. Publicity is

the motto of the former, quietness and peace
that of the latter. Encourage every man who has
an idea in his head to speak out says one. The
legally constituted delegates can attend to this
thing says the other. We are quite conscious
that a change is coming over the spirit of the
Canadian Church in regard to these matters, but
we await a leader who will break through con-
ventions and shake us up to more aggressive and
more intelligent methods. The hope of the
Church is with the younger men, who, if they
had a stronger infusion of ginger, could trans-
form our ways in short order. Now what can be
done to improve the situation? That ought to
be a question worthy the consideration of our
best men. In attempting to suggest a possible
solution, we imagine that much will depend upon
the amount of responsibility which those in
authority care to assume. Both the late and the
present Primate asked the General Synod for a
clearer definition of their office. So far as we
know, nothing came of the request. It would
seem to us to be quite the proper thing for the
Primate to assume those duties which he sees
awaiting him, and for which no provision is made
by Synod. For example, the issuing of a circular
letter soliciting suggestions from the Church at
large in regard to Synod reform, and the sub-
jects that might profitably engage attention three
years hence, the appointing and convening of a
committee to consider such questions and pre-
pare suggestions for the next Synod. All this
would, we are quite sure, carry with it the ap-
proval of the vast majority of Churchmen,
whether the constitution provides for it or not.
We want things done, and if the Primate should
see fit to act, we are quite sure the Church would
stand behind him.

It is rather pathetic to see the display of ad-
vertisements which disfigure almost every daily
paper at this season setting forth the supposed
virtues of this or that brand of spirits. When
the Church has been calling her people to higher
thoughts and holier lives, when we have
pleaded with men to consecrate a new year to a
new life, other influences have been calling men
to a more generous indulgence in liquor, and pro-
moting with unholy zeal the laying of the founda-
tions of misery and ruin. The Church has been
toiling to throw a special sanctity about this
season, and the distillery, the brewery, and the
saloon have, with even greater energy, been
setting up an entirely different ideal through the
willing co-operation of respectable newspapers.
Almost every daily newspaper in Canada has
been calling men to observe Christmas, and
enter the New Year under the influence of this
or that brand of spirits. It is a call that will
have a large response. They who issue the in-
vitation, and they who convey it to the public
assume a serious responsibility. They will start
out, some for the first time, on a career of in-
temperance, and they will bring again into bond-
age some who have for a time been free. Can
anything be conceived more in opposition to the
higher conceptions of the season than this ex-
cessive zeal in promoting the sale of intoxicants?

The first outcry against the Whitney Govern-
ment in Ontario was raised a few weeks ago, on
the occasion of the dismissal from office of the
chief license inspector of Toronto. Up to that
time the press and public had with wonderful
unanimity favoured the administration of Mr.
Whitney, which had in the few months of its
existence done some notable work. The point
raised in the vigorous discussion was that Mr.
Whitney had surrendered to the sportsmen of
his party, and to the liquor interests of Toronto.
He had set out to administer the liquor law of
the Province without fear and without favour,
and for several months had made good his
purpose. Men rubbed their eyes to see this
wonderful thing take place, that a politician in

power should carry out opposition pledges. It
was considered a marvel when those pledges re-
ferred to the powerful liquor interests. But with
a daring that won much admiration, Mr. Whit-
ney asserted his resolution to do what was right.
We do not know that the recent dismissal means
a change of front in regard to a remarkably
promising career, but Mr. Whitney can hardly be
surprised if that interpretation be put upon it.
We trust that the outcry will strengthen him
more than ever in his determination to purify the
public life of Ontario. "Spectator" takes the
ground that the government of the day is re-
sponsible for legislation and administration. It is
childish to excuse it on the ground that the
other party would presumably do far more. We
want the Roosevelt spirit in our Canadian
politics, and we have a feeling that Mr. Whit-
ney has more nearly embodied that spirit than
any other Canadian leader for many years. It is
the spirit that will do the right thing and let
party interests take care of themselves. The
very wise are then surprised to find that this is
just the thing that makes a man strong with the
public. We do not know whether this will come
under the eye of Mr. Whitney or not, but if
"Spectator" were in the position of his personal
advisor, we would tell him this. If he wishes to
make a name for himself that will stand out
among the statesmen of his Province, it can only
be done on the lines of clean and honest ad-
ministration. In the other kind of thing his im-
mediate predecessor made a record that it is
vain for him ever to hope to rival.

SPECTATOR.

The Churchwoman.

NIAGARA.

St. Catharines.—St. Thomas.—The members of
the Ladies' Aid Society of this parish held their
annual meeting recently, when a most favourable
report was presented. The total collected dur-
ing the year amounted to \$272.89, of which
amount \$89.76 was collected at the socials. Work
has been done during the year for the General
Marine Hospital, and the Muskoka Free Hospital
for Consumptives, at Gravenhurst. It was de-
cided to give a cheque for \$500 toward the price
of the lot for the rectory. The following officers
were elected: Hon. President, Mrs. Perry;
President, Mrs. Haun; Vice-President, Mrs. John
Wood; Secretary, Mrs. C. O. Beam; Treasurer,
Mrs. A. Christie. Work Committee, Mrs.
Hindson, convener, Mrs. Graham, Mrs. Wyatt,
Mrs. Eberhardt. Decoration Committee, Mrs.
Glass, convener, Mrs. Sutton, Mrs. Holmes, Mrs.
Geo. Nicholson, Mrs. Ecclestone, Mrs. Wallace.
Visiting Committee, Mrs. Holmes, convener, Mrs.
Furminger, Mrs. Ecclestone, Mrs. Wallace, Mrs.
Rolls, Mrs. Leach, Mrs. Wyatt, Mrs. J. Wood,
Mrs. Sutton.

HURON.

London.—St. James'.—The 18th annual meet-
ing of this Branch of the W.A. was held in the
school-house on Tuesday afternoon, December
10th. The reports from the children's branch and
the senior branch were read, and were most
satisfactory. A splendid work has been accom-
plished during the year by these branches. The
children's branch raised \$21.52, and sent bales to
the mission fields containing 165 articles. The
senior branch raised \$114.51, and sent away bales
containing 275 articles, besides seventeen new
quilted bed covers. The Woman's Auxiliary
raised \$123.08, and forwarded three bales to mis-
sionaries for distribution and outfit for Indian
boy. After the reports were read, the rector,
who presided, gave an address and congratulated
all upon the splendid work which had been done,
and he hoped that through God's mercy even
greater things would be accomplished in the
future. The following officers were then elected:
President, Mrs. Davis; First Vice-President, Mrs.
Macfie; Second Vice-President, Mrs. J. A.
Thomas; Secretary, Mrs. Ball; Assistant Secre-
tary, Mrs. Harrison; Treasurer, Mrs. Hilton;
Assistant Treasurer, Mrs. Bayden; delegates to
general meeting, Mrs. Cottam, Mrs. Ball; substi-
tutes, Mrs. Johnston, Mrs. Hilton.

OTTAWA.

Ottawa.—Last week a bale of Christmas gifts was packed and shipped to the Denever Indian Hospital, near Winnipeg, situated at St. Peter's Mission. The presents were sent by the Children's Auxiliaries to Missions of the different Anglican churches, and consisted of everything that would serve to brighten those in the hospital or out of it, who might happen to be the recipient of a gift. The ladies who solicited the articles and packed them, were much pleased at the generosity of those who were the contributors. The Women's Guild of St. Alban's Church distributed Christmas cheer on Friday to those who had applied through the proper channel for it. Donations from members of the congregation provided the necessary means for this seasonable service. The Bible Class of St. Alban's Church had a Christmas tree on Tuesday, December 26th, for poor children who did not belong to the Sunday School.

The Chancel Guild of All Saints' Church carried the Christmas decorations as usual. Mrs. A. J. Christie is the president of the Guild, and under her guidance the embellishing of the sacred edifice was tastily executed. The Christmas cheer was distributed to the poor of St. Alban's parish, who had made proper application to the rector, the Venerable Archdeacon Bogert.

Brotherhood of St. Andrew.

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

With the Travelling Secretary.—A very hearty welcome was given at Exeter, where a Chapter has been doing good work for some time. About forty men were called on, in company with the rector, Rev. R. J. M. Perkins, and twenty-eight men were present at the evening meeting. At the conclusion of the travelling secretary's address, four new members were admitted, and others will no doubt follow as a result of the visit. The beautiful chime of bells were rung as a special favour, six bellringers turning out and playing from 7.30 to 8 o'clock. Three or four members are going from "Trivett Memorial" Chapter, Exeter, to the London conference. A break-down on the line caused a delay of four hours, which was made good use of by clearing off a lot of pressing correspondence. Saturday evening found Mr. Thomas at Clinton, where every hospitality was given at the rectory, and everything possible done by Rural Dean Gunne to make the visit a success. The rector is well known as the efficient secretary-treasurer of the Anglican Young People's Association, and reports the organization of the Church as growing and doing much good. The travelling secretary addressed the congregation at St. Paul's, Clinton, at both morning and evening services, afterwards meeting a number of men, who remained after evening service. Mr. John Ransford, well known as one of the leading laymen of the Church, being one of the number. The work of the Brotherhood of St. Andrew was brought before a large number of the Church people of Clinton through the visit. Wingham was the next place visited, and one of the best meetings held on the present trip took place at this town. The new rector, Rev. T. S. Boyle, had already met the travelling secretary when assistant at Christ Church Cathedral, Montreal, and at once started out calling upon the men of the town, and a most inspiring meeting was held at night. The Chapter at St. Paul's, Wingham, has been doing good effective work for some time, and has sent out a number of men who are doing good work in different places. About forty were present, although it was the busy Christmas week, and after the address by Mr. Thomas, a dozen men adjourned to the rector's home, and had a further talk until 11.45, and it was felt that real good had been done by the visit. A few lads were present, and a junior chapter may be formed early in the new year, and at least six men will go to the Western Ontario Conference. The chapter will also all become subscribers to "St. Andrew's Cross." A very kind reception was given at Mitchell by Rev. C. C. Purton, who explained that it was simply impossible to call a meeting at this time of the year, but a few hours were spent at the rectory, when Brotherhood work was thoroughly discussed, and all necessary information given. The rector asked that ample printed matter be sent him, with the object of placing in the hands of his men and taking up the work at an early date. Wednesday afternoon train was taken for Stratford, and a few men of the two chapters there called upon, and

it was most encouraging to hear of the changed conditions there as a result of former visits paid. Thursday morning, train was taken for Berlin, and call made upon the rector, Rev. J. W. J. Andrew, and active work entered upon in calling upon the men of Berlin and Waterloo, which each have a chapter. Most valued assistance was rendered by Mr. Connor, of Berlin, (father of Mr. A. W. Connor, of St. Mary Magdalene Chapter, Toronto), who not only gave hospitality, but gave most of the day calling with Mr. Thomas. Although it was a very stormy night, and a busy Christmas week, and there were other meetings on same night, a dozen men gathered, and listened with great interest to the words of the travelling secretary, and the men of the two chapters will be greatly helped by the visit. It was a pleasure to once more meet Mr. Naylor, of Molsons Bank, who was formerly a member at Trenton, and who was present at the meeting when the travelling secretary visited that town. Half a dozen members have arranged to go to London conference. At Guelph, both St. George's and St. James' Chapters, although small, are doing steady work, and the junior chapter of St. James' is in a very healthy condition. Mr. Thomas spoke to the lads on Friday evening, urging them to "stick to their guns," and also to take advantage of the London conference, and at least four will be present. Rev. G. F. Davidson, of St. George's, and Rev. C. P. Sparling, of St. James', both rendered every assistance to the travelling secretary, going with him and making a number of calls. The one regret was that a better date had not been chosen for a visit to an important point like Guelph. In all, thirty-seven places have been visited on the present trip, and it is felt that a great deal of good has been done in laying the work of the Brotherhood of St. Andrew before hundreds of our Churchmen, many of them for the first time.

Aylmer.—Christ Church.—At the annual meeting of the members of this chapter, which was held recently, the following officers were elected: Director, Mr. T. E. Jones; Vice-Director, Mr. James Kelly; Secretary-Treasurer, Mr. F. R. Flatters.

Winnipeg.—It was decided by the local chapters of the Brotherhood of St. Andrew, to observe St. Andrew's Day this year as fittingly as possible, this being the first time that enough chapters for any combined effort had been in Winnipeg. Accordingly a meeting was held at which it was arranged to hold a corporate communion, 7.30 a.m., and a joint service at 8 p.m. The communion was celebrated at Christ Church, and was well attended. The evening service was held in the newly enlarged St. Peter's Church. The rector, Rev. Samuel Fea, M.A., preached the sermon, and the service was read by other of the city clergy. In his address, Rev. Mr. Fea brought forward some very fine points of the work, and also taught some lessons needed to help and carry on the work to the best advantage. And many were the remarks passed at the close of the service for such inspiring words.

The third meeting of the newly formed local council of the Brotherhood of St. Andrew was held lately in St. Cuthbert's Church, Elmwood. Delegates from the local churches were: St. Cuthbert's, Mr. Seddon; St. George's, Mr. Francis; Holy Trinity, Mr. Singleton; Christ Church, Mr. Radcliffe; St. Peter's, Senior, S. C. Oxtan; St. Peter's, Junior, E. A. Brown. Mr. Oxtan, of St. Peter's, was unanimously elected chairman of the council for the year. Mr. Francis was appointed secretary, and E. A. Brown the correspondent. It was decided that the meetings should be held on the first Tuesday of every month, and the next meeting will be held in Holy Trinity Church on January 2nd. At the next meeting a plan of campaign for the winter's work will be laid out and the council look forward to establishing several new chapters of the Brotherhood throughout the Diocese of Rupert's Land.

FOR 25 CENTS.

The Beautiful illustrated Christmas number will be sent to any part of Canada, England, or the United States, for 25 cents. No better Christmas present could be sent to friends for the money.

Sunday School Corner.

SUNDAY SCHOOL CORNER.

Teacher Training.—What is being done in the Diocese of Nova Scotia. By the courtesy of the Secretary, C. E. Creighton, Esq., we can now give some idea of the work which is being done in the Diocese of Nova Scotia.

Object in View.—There is evidently an earnest effort being made to interest the teachers in Sunday Schools in the work of self preparation for effective teaching. Arguments are addressed to the teachers of this nature. "By the Synod (of 1900?) the Committee on Sunday Schools was instructed to provide a course of instruction in normal work for the Sunday School teachers of the diocese."

The Need Felt.—"The necessity for teacher training has become more and more apparent, childhood is the time when the deepest impressions are made." If we wish our children to grow up Christians and Church men and women, they must be properly trained in the Sunday School. This can only be done by having efficient teachers, properly instructed in the necessary subjects, and how best to impart them; what difficulties to expect, and how to overcome them.

What is Recommended.—Either a training class for teachers; or, if that cannot be had, independent studies by individual teachers, with a view to an examination, which for Nova Scotia is held in May, 1906. This examination will be on one book, and teachers obtaining fifty per cent. of the total number of marks will be entitled to a Diploma, varying somewhat according to the number of marks obtained.

The Book.—Mr. Creighton says: "We are urging schools to take up the study of Dr. Hurlbut's 'Revised Normal Lessons' as a first year text book." We consider it the best book obtainable to begin with, as it is put in concise form, easy to understand and remember, particularly for those who are not accustomed to study to pass examinations. The choice is given of another book, "The Teachers' Work and how to do it," by John Palmer, of the Church of E. Sunday School Institute. The little book lately recommended by the Reverend Principal of Huron College, (C. Cameron Waller, M.A.), is prescribed for the second year. These books may be had of the (Halifax, N.S.), British American Tract Society. (Hurlbut's, for 30c.), (Palmer's, 30c.), (Waller's, 20c.), add postage for each. Teachers who may wish to enter for the Nova Scotia examination in May, will please also send fee to C. E. Creighton, Esq., "Bedford Chambers," Halifax, N.S., who will tell them what to do. Mr. Creighton evidently thinks well of the Nova Scotian experiment. He is anxious to know what Ontario is doing in this matter. Will some of our readers kindly inform us.—Acton Hope.

The Boy who Wants to do all the Talking.—Mr. Marks says that occasionally it might be well to give such a boy a quiet quarter of an hour to work by himself in a corner of the class upon some question which has come up unexpectedly in the lesson, and which no one is quite prepared to answer (or which the teacher, for the sake of using this special boy, prefers not to answer). It is an acknowledgment of the boy's sincerity, and it employs him usefully, not for himself alone, but for the good of all. The teacher meantime goes on quietly with the others, and the experience will be beneficial in many ways; even the boy, busied with research, will probably not fail to note that the lesson goes on quite well without him, and he may be more willing to hear others in future.

Encourage One, Repress the Other.—It is our duty to try to win the diffident child to take some part in the lesson, when possible to give him responsibility, and always to make the most of his efforts to express his thought. Shy and retiring, he is, quite possibly, a busy thinker, and one who feels deeply. The too active boy, on the contrary, often needs some form of gentle repression. He must be taught to think. He is naturally given to "showing off." He must be put to more difficult tests, in which he does not appear to such advantage as when he is running away with the lesson; or, that failing, running away with the attention of the rest of the class. Ask him questions which require thought, and surprise him by the discovery that his quieter neighbour can sometimes think much more successfully and wisely than he.

In the Beginners' Class.—Never ask the children what they want to sing. Such a question as that will bring half the school to its feet, and as many hands waving in the air, and if you let them choose there will be so many different

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—Never ask the child- g. Such a question as hool to its feet, and as he air, and if you let be so many different

things asked for that you will finally have to select something for yourself. The teacher herself must have all this decided before she comes to school.

Home & Foreign Church News
From our own Correspondents.

NOVA SCOTIA.

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

Halifax.—St. Luke's Cathedral.—At half-past one on the morning of Thursday, December 14th, fire was discovered in the school-house of this cathedral, and the rector, the Rev. Canon Crawford, on being alarmed, made the discovery that the church, which was at the opposite corner of the property, was also on fire. The school-house fire was easily extinguished, not having made much headway; but the fire in the church was so far advanced that nothing could avail to save it, and it was completely destroyed, nothing being saved that was in it. The fires were, without doubt, of incendiary origin, but as yet no trace of the miscreant who started them has been found. The blow is a heavy one to Canon Crawford and his people; but the universal sympathy aroused and manifested, not only by all Churchmen, but by the Presbyterian and Methodist bodies as well, has been most cheering to the sufferers. The congregation has rallied nobly to the support of the rector, and every effort is being put forth to supply a place for worship in the school-house, whilst many are contributing liberally, not only for the present needs of the parish, but also for the rebuilding. One gentleman sent a cheque for \$1,000, just five days after the fire. The church and contents were insured for \$26,000, of which \$20,000 will be available for a new building. Owing to the calamity which befell the Diocese of Nova Scotia, in the destruction of St. Luke's Cathedral, on the morning of Thursday, December 14th, the Bishop was obliged to hold his Advent ordination in St. Stephen's (Bishop's Chapel), on St. Thomas' Day, at 11 a.m. The Rev. A. W. Watson, B.A., missionary at Inverness, C.B., was advanced to the priesthood. The candidate was presented to the Bishop for ordination by the aged Dean the Very Rev. Edwin Gilpin, all the clergy present uniting in the laying on of hands. Just previous to the sermon, which was preached by Canon Vroom, of King's College, Windsor, the Bishop's acting chaplain, the Rev. Kenneth Hind, of St. Stephen's, read the following mandate of the Bishop, "In the name of the Father, and of the Son, and of the Holy Ghost. Amen." We, Clarendon Lamb, by Divine permission, Bishop of Nova Scotia, to all and singular to whom these presents may come, greeting. Know ye, that we do hereby constitute and appoint our well beloved in Christ, the Rev. Edward Patrick Crawford, M.A., of the University of Toronto, (in whose diligence, piety and learning we do fully confide), Sub-Dean of the Cathedral Church of St. Luke, in our See city of Halifax, to perform such duties as belong to the office of Dean, and are entrusted to him by our well beloved in Christ, the Very Rev. Edwin Gilpin, D.D., Dean of our Cathedral. And we do hereby authorize the said Very Rev. the Dean, at such time as may be possible, to instal the said Very Rev. the Sub-Dean, and to assign him his place in the Cathedral. In testimony whereof we have caused our seal as Bishop to be affixed, and have subscribed the same this twenty-first day of December, in the year of our Lord, nineteen hundred and five, and of our consecration the second. (Signed), Clare L., Nova Scotia." Following this mandate, two others similar to it were read, appointing the Rev. Dr. Bullock and the Rev. Foster Almon, Honorary Canons of the Cathedral. Arrangements were being made for the installation of these dignitaries in St. Luke's Cathedral, when it was destroyed by fire. It is hoped that a cathedral will now be at once proceeded with, and active steps are being taken already towards that most desirable object.

FREDERICTON.

Hollingworth Tully Kingdon, D.D., Bishop, Fredericton, N.B.

Fredericton.—St. Anne's.—The Rev. J. R. DeWolfe Cowie, rector of St. Paul's, Hampton, has been offered, and has accepted this living, in succession to the late Rev. Canon Roberts. He will not enter upon his new duties for some

little time. In the meantime every effort will be made to secure a suitable successor to Mr. Cowie.

St. John.—St. James.—The Rev. A. D. Dewdney, the rector of this church, has been offered and has accepted the position of rector of the Pro-Cathedral of St. Alban, at Prince Albert, in the diocese of Saskatchewan. He will leave for his new field of labour shortly.

Campbellton.—Christ Church.—By the death of Mr. Charles Murray, at the ripe age of 85 years, the father of the parish was taken from us. For twenty-seven years he faithfully discharged the duties of churchwarden. Through his untiring zeal and indomitable courage, Christ Church was built; and for twenty-seven years he has been its chief pillar. He retained his mental and physical faculties up to the last. His little godson, George Alfred, youngest child of the Rev. R. J. and Mrs. Coleman, soon followed him to Paradise, where old age and infancy rest until the resurrection of the just.—R. I. P.

QUEBEC.

Andrew H. Dunn, D.D., Bishop, Quebec, P.Q.

Quebec.—Recent appointments in the diocese of Quebec are those of the Rev. Philip Callis, M. A., missionary, at Sawyerville, who has done such good work for several summers among the Indians at Point Bleue, to the mission of Ireland; the Rev. J. C. Tanner, B. A., to the new mission at Thetford, and the Rev. James Atkinson, of Dorchester College, Oxfordshire, who for the last seven or eight years has been labouring in the diocese of Calgary, to Sawyerville. These appointments were made by the Bishop of Quebec with the full concurrence of the diocesan board.

The Bishop of this diocese held Confirmation services recently at North Hetley, Eustis and Waterville.

Church Calendar.—The Bishop of Quebec has issued a beautiful and appropriate sheet calendar for the New Year. We heartily commend it to our readers. It is adorned with handsome portraits of some of the chief officers of the Quebec diocese, and as an indication of Canadian Church enterprise is most welcome.

MONTREAL.

Wm. Bennett Bond, D.D., Archbishop, Montreal. James Carmichael, D.D., Bishop-Coadjutor.

Montreal.—Christ Church Cathedral.—The Bishop-Coadjutor of the diocese on behalf of the Archbishop, who was indisposed, held a general ordination in this cathedral church on St. Thomas' Day, when the following were ordained to the diaconate and priesthood respectively: Deacons, Messrs. J. W. Baugh, J. H. Brown and H. Coffin; Priests, the Revs. G. Asch, B.A., J. F. Fee, M.A., I. H. Kerr, D. Neugewitz, R. T. Ross, P. Rollitt and W. Gomer. The Ordination sermon was preached by the Ven. Archdeacon Norton, who chose for his text the words, "We would see Jesus." The Very Rev. Dean Evans, Archdeacons Norton and Kerr, the Revs. Principal Rexford, Canon Baylis, Dr. Symonds, G. Osborne Troop, H. F. Horsey, F. Charters, and H. Brittain, were also present at the service.

ONTARIO.

William Lennox Mills, Bishop, Kingston.

Brockville.—St. Peter's.—At the close of a sale of work which was held recently in this town in connection with this parish by the ladies of the various parochial guilds a very pleasing presentation was made to Mrs. Bedford Jones, the vicar's wife, by them. It took the form of the most beautifully worked table centre at the sale, which had been greatly admired by all who saw it. Mrs. Bedford-Jones, who was taken completely by surprise, was much gratified with the gift. The sale which was well patronized, realized the sum of \$275.

Wolfe Island.—Christ Church.—At the close of the service on Sunday evening, December 17th, the congregation of this church presented a handsome purse with an accompanying address, to the Rev. C. F. Lancaster, B. A. Miss Montgomery read the address, and Mr. James Berry presented the purse on behalf of the congregation. The address stated that the congregation desired Mr. Lancaster to accept the purse as a token of appreciation for his faithful services and of their love and esteem; also their wishes that God would bless him in his efforts, and grant happiness and prosperity during the coming year. Mr. Lancaster replied in a few words, expressing his sincere thanks for such appreciation.

Elgin.—The new parish church here is almost complete. It is a well-built stone church, which would be worthy of a place in any town or city in the Dominion.

OTTAWA.

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

Ottawa.—This Holy Festival season of Christmas has been universally observed in the churches of this city with the usual bright, happy, and hearty services. The celebrations of the Holy Eucharist, in many cases observed three times on Christmas Day, and at least twice in practically every church, were very largely attended, and whether plain, semi-choral, or fully choral, were universally impressive. The musical services on high festivals are always a feature here. Ottawa is a musical city, and the sons and daughters of the Church are ever ready to give the best of their talents to her services at Christ Church Cathedral. Mr. Arthur Dorey, the efficient and indefatigable organist and choirmaster, had prepared a delightful service, which was enjoyed both on Christmas Eve and the following day, by large congregations. At St. Luke's, the cantata "Bethlehem," was sung after Evensong on Christmas Eve, the soloists being Miss Haig, soprano; Miss Elsie Chamberlain, mezzo soprano; and Mr. Battle, tenor. The service on Christmas Day was also excellently rendered, including Goss' Anthem, "Behold, I bring you good tidings." At grace Church, the anthem was Cowen's "Angels from the Realm of Glory." A feature in the service at St. George's, was the Carols, "The Babe of Bethlehem," "Carol of the Shepherds," "When the Sun hath sunk to rest," and "Like Silver Lamps." The anthem on Christmas Eve was "O Little Town of Bethlehem," and on Christmas Day, "O Sing to God," and "It Came upon the Midnight Clear." An interesting incident in the Christmas Eve services at St. James', Hull, was the appearance of the choir for the first time in vestments.

Bearbrook. The rectory of this parish was completely burned on Thursday night, the 21st inst. Shortly after ten o'clock the alarm was given, and as the outbreak became serious, the neighbours immediately assisted the rector, the Rev. J. Fisher, to save the effects. By this ready aid the most important furniture was saved, but the house itself was razed. The church adjoining was not touched by the flames. The fire caused much excitement in Bearbrook, and sympathy is expressed for the losses of Rev. and Mrs. J. Fisher. The cause of the outbreak is believed to have been a defective flue in the kitchen of the rectory.

Smith's Falls. St. John's. The members of the Chancel Guild of this church held a bazaar recently in the Town Hall, for the benefit of the church funds, which netted the sum of about £250. A pleasant feature of the sale was the presentation to the rector's wife, Mrs. Stiles, of several handsome fancy articles, by Mr. J. A. Houston, on behalf of the Guild.

TORONTO.

Arthur Sweatman, D.D., Bishop, Toronto.

The Christmas Festival was universally observed in all the city churches on Monday last. The services were bright and joyous, the well-known Christmas hymns being especially enjoyed by the large congregations who were present and who thronged the churches. The sacred edifices themselves were very tastefully and appropriately decorated, and the special music for the occasion was well rendered by the various choirs. Very

Large numbers of communicants made their Christmas Communion, and the offertories were in every case large and liberal. On Christmas Eve carols were sung in many of the churches.

St. Alban's Cathedral.—The Bishop of the diocese held a general ordination in this cathedral on St. Thomas' Day, December 21st. The following were ordained to the priesthood and diaconate respectively, viz.: priests, the Revs. G. I. B. Johnson, of Scarborough, and F. L. Barber, of Stouffville. Deacons: Messrs. F. H. Carey and A. C. Cummer. The Rev. A. J. Broughall, D.D., the examining chaplain, presented the candidates to the Bishop. The Ordination sermon was preached by the Rev. J. S. Broughall. The Ven. Archdeacon Sweeney and the Rev. Canon Macnab also took part in the service.

St. James'.—The new echo organ was used in its entirety for the first time on Sunday last. Dr. Albert Ham, the organist of St. James', is exceedingly delighted at the manner in which Messrs. Karn-Warren, of Woodstock, have carried out the specification. The quality is most beautiful, and there is a total absence of the roughness so often heard in so-called echo or celestial organs. This additional organ is controlled from the ordinary keyboard in the chancel, and it should prove of great assistance in the processional hymns, as well as in the congregational singing generally. The specifications of this new organ are as follows: Orchestral oboe, 8 feet; flauto amabile, 4 feet; viol d'orchestre, 8 feet; echo Bourdon, 16 feet; echo at octaves, open diapason, echo, 8 feet; viol de Gamba, echo, 8 feet; Gedaito, echo, 8 feet; dolcissimo, echo, 8 feet; tremolo; pedal, Lieblich, Bourdon 16; pedal open diapason, 16.

The Rev. J. Cooper Robinson, assistant secretary for the past two years of the Missionary Society of the Church of England in Canada, is about to sever his connection with that office to return to the mission field in Japan. Mr. Robinson was the first foreign missionary sent out by the Church of England in Canada, having gone seventeen years ago to Japan. His former field was at Nagoya, where he is now going. Three years ago Mr. Robinson was obliged, on account of his wife's health, to come back to Canada, taking up his residence in Toronto. He will about the 1st of January visit Ottawa, to spend a few weeks with friends, and Mrs. Robinson and family will remain there while he goes back to his mission field.

"Alleviations," by Miss Grier, for many years principal of the Bishop Strachan School. The above is the appropriate title of a most artistically prepared book by Miss Grier, and dedicated to the old pupils of the Bishop Strachan School. As the girls who have had the advantage of coming under the good influence of Miss Grier are extremely numerous, it is certain that they, as well as the general public, will be glad to avail themselves of the opportunity of obtaining a copy of Miss Grier's beautiful poems. The profits to be derived from the sale of this work will be devoted to the Church Home for the Aged. Copies can be obtained at the St. John's Convent, the Church Book Room, and Tyrrell's bookstore.

Trinity College.—The following motion regarding the death of the Chancellor, was passed at a recent meeting of Corporation: It was moved by J. A. Worrell, K.C., D.C.L., seconded by James Henderson, Esq., D.C.L., and resolved: "That the Corporation of Trinity College desire to place on record their deep sense of the loss which has been sustained by the death of their Chancellor, Mr. Christopher Robinson, K.C., whereby the state is deprived of a beloved and honoured citizen, and this university of a loyal, valued and devoted friend. A thorough Christian gentleman, Mr. Robinson endeared himself by his amiability of disposition and urbanity of manner to all who were privileged to enjoy his friendship; an able and brilliant advocate, he represented and upheld the best traditions of the profession to which he belonged and which he so greatly adorned; a Canadian by birth and education, he added lustre to the name of Canada by his brilliant advocacy of the interests of the Dominion and the Empire, on important international tribunals; a devoted friend of the university, whose best services were at all times freely given in its behalf, and whose wise counsel and sound judgment were of signal value in the critical period of its history—a period coincident with his tenure of the office of Chancellor—when the negotiations were being concluded which resulted in the federation of this university with the University of Toronto, he proved himself in all respects a worthy successor of his distinguished father, the first Chancellor of the

University the Honourable Chief Justice, Sir John Beverley Robinson." A similar resolution, moved by the Rev. Wm. Jones, and seconded by J. A. Worrell, Esq., K.C., expressing the deep sense of the loss sustained by the Church and the college through the death of Wm. Ince, was also passed. The following have been elected by Convocation to membership on the College Council: The Rev. E. C. Cayley, M. A., and Barlow Cumberland, M. A., as representatives of the graduates in arts and divinity; Frank E. Hodgins, K.C., B.C.L., as a representative of graduates in law; H. C. Parsons, M. D., C. M., as a representative of graduates in medicine; and F. Gordon Osler, as a representative of the associate members of Convocation. A meeting of the Alumni Association will be held in this college on Tuesday, January 2nd, beginning at 3 o'clock, and lasting until the following Thursday at noon.

St. Luke's.—This congregation emerges from a long experience of bank overdraft and other indebtedness with unbounded satisfaction. The recent sale of work, in addition to finally extinguishing these floating indebtednesses, has been the means of much increase of sociability among the congregation. Many of our well-bred and well-conditioned people in the various parishes forget that, by their aloofness and indifference to others, they are weakening the hold of the Church they profess to love upon those who are not so happily circumstanced. The chapel, beautifully decorated with the properly equipped altar, has been dedicated by the Ven. Archdeacon Langtry to the service of God. The altar lights were used in the chapel for the first time on St. Andrew's Day at the 8 o'clock celebration of the Eucharist. The Archdeacon's legion of friends from ocean to ocean will be pained to learn of his rather serious indisposition resulting from a fall in the street.

The Rev. Joseph Stinton Cole, B. A., a retired clergyman, passed away on Saturday, December 16th, at 290 Pacific Avenue, Toronto Junction, in his 75th year. He was born in England, but lived for some time in Paris, France, where he organized a school. He was quite proficient in the French language. The deceased gentleman had served parishes in Algoma for many years, until he was superannuated on account of failing health. The cause of his death was valvular disease of the heart, from which he had been a sufferer for a number of years. For the past six months he had been under the care of Rev. Harold McCausland and the St. Thomas Church. He leaves one son, in the Government service at Ottawa, and two daughters, one married, the other taking care of him where they were residing.

Ashburnham.—St. Luke's.—At the annual meeting of the Young Men's Guild, which was held lately, the following officers were elected for the coming year, viz.: Hon. Pres., The Rev. E. A. Langfeldt; Hon. Vice-Pres., Col. J. Z. Rogers; Pres., G. F. Warde; Vice-Pres., A. Kingdon; Sec., H. Porter; Treas., H. McWha.

Port Hope.—St. Mark's.—The members of the Girls' Guild of this church, to the number of about twenty-five, met at the house of their president, Mrs. Edgar, on Monday evening, December 18th, and presented their former president, Mrs. W. R. Hibbard, with a very chaste silver nut-cracker, and an address. Mrs. Hibbard leaves next month for Berthier, where her husband is about to re-open the grammar school there.

Singhamton.—St. Paul's.—This church, which was closed one month to be renovated, was re-opened on Sunday, the 17th inst. The Rev. Canon Dixon, of Toronto, preached at Matins and Evensong, and celebrated the Holy Communion after Morning Prayer. A large congregation was present at the morning service, and joined heartily in the service. The Batteau Church choir led the musical part of the service at Matins, and the Singhamton and Duntroon choirs did likewise at Evensong. At the 7 o'clock service the church was filled beyond its capacity. The aisles and vestry were jammed and every available space was occupied. The Methodists dispensed with the evening service in their church, and that body, with their pastor, came and increased the congregation to such an extent that many could not get inside. The preacher took for his text, I Tim. vi, 12, "Fight the good fight." His

exposition was very forcible, and was given with such reality and earnestness that no one could help being moved. All went home deeply impressed with the service, and many commended Rev. Canon Dixon for his eloquent address. The offerings amounted to over \$55. The Rev. Canon Dixon also gave a lecture and lime light views on "Ben Hur", in the hall at Singhamton on Saturday night, 16th inst., which was attentively listened to by a large audience, and highly appreciated. The proceeds were over \$21.

Cookstown.—St. John's.—The reopening of this church took place on Sunday, December 10th, after a complete renovation and enlargement. There were three services, 10.30 a.m., 3 and 7 p.m. The rector, the Rev. T. G. McGonigle, conducted the services, and preached three most strong and touching sermons, and the congregations grew larger as each service came—until at evensong about five hundred were admitted and many turned away. The excellent choir rendered their part of the service with devotion and taste. This church is one of the oldest in the northern part of Toronto diocese. Dr. Osler and Dr. Langtry both conducted services there in the earlier years of their ministry. Fifty-four years ago a frame church was built on the present site—a hillside overlooking the village—by the pioneers. The Rev. A. G. Fidler was the first resident clergyman, and during his incumbency (1860-1871) a substantial brick rectory was built, and a small chancel and transepts were added to the church. Little further was done until the advent of the present rector, in August, 1904. In January, 1905, he called a general meeting of the parishioners, and laid before it his idea of the alterations and additions necessary and adequate, supporting these by plans he had prepared. Unanimously they were adopted, and a committee appointed to canvass the parish. The result was so gratifying that it was determined to proceed with the work. Mr. Helliwell was called in to prepare plans and specifications on the above lines, and now the church is reopened. The management of the whole was under the rector and a Building Committee (Mr. Rankin, Mr. H. Coleman, and Mr. J. Graham). The beauty, comfort, and convenience of the church has aroused such enthusiasm and heartfelt gratitude, that though almost every person had subscribed, nearly \$500 was realized at the opening. All, old and young, men and women, have given their services and help, and the Building Committee deserve the highest praise for the completed work of a difficult undertaking. The changes made were: a new tower, 45 feet high; coal furnace; leaded windows of cathedral glass; new pews throughout, capable of accommodating 310 people; new chancel, with choir stalls, and sanctuary; organ chamber, (ready for organ); rector's and choir's vestries, and a parish room 43x40 feet; the whole exterior brick clad, in Norman design; the interior plastered, painted and decorated, and an acetylene gas plant, with its accompanying branch lights and gasoliers installed. The whole has cost in the neighbourhood of \$3,500. All, with the exception of \$125, will be raised in the parish. Special offerings were given, of a pulpit by the W. A., a lectern by the S.S., Bible, Prayer, and Altar books by the Girls' W. A., chancel hangings by the branch S.S., Cloverhill, prayer desk and seat, by the Valley City Seating Company, and steel standards for altar rail by Mr. Wm. Minor.

NIAGARA.

John Philip Du Moulin, D.D., Bishop, Hamilton.

Hamilton.—St. Philip's.—The corner stone of this church was laid 20th of August last, and the church was opened for Divine service 17th of December. The first service ever held in this parish was conducted by Rev. H. J. Leake, under auspices of St. Andrew's Brotherhood, Sunday, 27th Nov., 1904. The services at the opening were well attended. The Lord Bishop was assisted by the Ven. Archdeacon Clark, Revs. Canon Bull, R. Corder, and H. J. Leake. Messrs. C. W. Heming, A. D. Caslor and Kirwan Martin, the latter robed as chancellor of the diocese, were seated in the chancel. Messrs. Heming and Caslor had been identified with the mission from the outset. The church is of red brick, 70x38 ft., is finished in the interior in brick, while the ceiling is open work to the apex of the roof in mission style. The Bishop delivered a moving sermon on the requisites of public worship, emphasizing the

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necessity of the presence of the congregation, and appealing to the people for energetic and loyal support of their clergyman. During the course of his sermon he thanked the members of the committee of Churchmen in the city, outside the parish, who had given money and valuable time preparing plans, raising money and financing the building operations. In the evening the rector, Rev. H. J. Leake, M.A., assisted by Revs. Canon Henderson and R. Corder, and Mr. Caslor, preached from Zech. 8:5: "And the streets of the city shall be full of boys and girls playing in the streets thereof." He spoke of the joy of the day, he expressed his gratitude and appreciation amidst all the circumstances, and, using the text as a basis, looked forward with bright hope to a successful future. The priest and the people of this parish are much encouraged by the fostering, fatherly care of their truly apostolic episcopos, and by the generosity of those who sympathize with him and us. Mrs. Edward Martin's gift, the Parish Hall, will be opened St. Philip's Day, May 1, 1906.

St. Catharines.—St. Barnabas.—The Rev. M. W. Britton has resigned his living, he having accepted a parish in the city of New York.

Burlington.—St. Luke.—On December 8th the members of this parish held a reception on behalf of their newly-appointed rector, the Rev. F. W. Hovey, and his wife. A very hearty welcome was extended to Mr. and Mrs. Hovey in the warmest and kindest terms by the wardens representing St. Luke's parish, and by the local ministers representing the other denominations of the town, to which the rector replied in words of appreciation and thanks. A most excellent programme was provided by the choir, assisted by local talent, at the conclusion of which a sumptuous repast was provided by the ladies of the parish. After a most sociable and enjoyable gathering the evening was brought to a close by the singing of the National Anthem.

The Induction service was held in this church on Sunday evening, December 10th, by the Lord Bishop, assisted by the Ven. Archdeacon Clark. His Lordship preached a most eloquent sermon to a large and appreciative congregation, showing the wisdom of God in organizing His Church with its divinely appointed ministry, especially emphasizing the blessedness, the privilege, and the eternal importance of the work committed to the pastors. His Lordship concluded his sermon by an earnest exhortation to the members of the parish to be faithful—and loyal to their rector, to cheer and encourage him in all his work by their sympathy, kindness, and hearty co-operation.

HURON.

David Williams, D.D., Bishop, London.
London.—The Bishop of Huron will hold his second annual visitation to the Deanery of Waterloo in January. The arrangements made by him through the Rural Dean will be carried out with divine services in the following order: Preston, St. John's Church, Sunday morning, January 21; Hespeler, St. James' Church, Sunday evening, January 21; Galt, Trinity Church, Monday evening, January 22nd. Waterloo, St. Saviour's Church, Tuesday evening, January 23rd; Berlin, St. John's Church, Wednesday evening, January 24th. Hamburg, St. George's Church, Thursday evening, January 23rd.

St. James.—The Very Rev. the Dean of Huron announced in this church on Sunday morning, the 17th December, that the committee appointed by the synod some time ago to deal with the question of a memorial to the late Bishop Baldwin, has decided upon a missionary scholarship as being most appropriate, considering the late Bishop's evangelical zeal. The proposition is to raise a fund of at least \$3,000, the interest from which will provide an annual scholarship of about \$150. This scholarship is to be known as the Bishop Baldwin missionary scholarship, and is meant for divinity students who are qualifying to work in the Mission field. Every congregation in the diocese will be given an opportunity to assist in the movement, and subscriptions are to be opened at once.

Goderich.—St. George's.—This church, appropriately decked as it was, in purple for the Advent season, was, on Thursday, December

14th, the scene of the recital of the Office of the last rites of the Church over the mortal remains of one of her faithful members, Francis Bernard, youngest son of W. H. Cuff, organist and choirmaster of the church, formerly of St. Matthew's, Quebec, and Parkstone, Dorset, England, where deceased was born a little more than eighteen years ago. The affecting occasion gathered in the church a very large number of friends who wished to show their affection for the bright young departed, and sympathy with the bereaved parents. The beautiful ritual was impressively rendered by the rector, the Rev. Mark Turnbull, and the choir. Psalm 39 was chanted, hymn 231, A. & M., sung after the lesson, and the Introit, "I heard a voice from Heaven," followed by the solemn tones of the chanting of the "Nunc Dimittis," and the tolling of the bell, to the accompaniment of which the coffin, upon which were placed the family wreaths, and a cross from the choir, was carried by the loving hands of six of deceased's fellow choristers to the hearse. The large number of floral tokens of sympathy and affection from friends, the guilds, boys' choir, No. 1 Co., of 33rd Batt., etc., were conveyed on a separate carriage. The Committal to the Grave in the Maitland cemetery was said by the rector, the bright winter's sun seeming to give a cheering illustration of that sure and certain hope with which the frail body was interred, while the soul rests in Paradise until the last Advent proclaims the joyful resurrection.

Birr.—Trinity.—The Lord Bishop visited this parish on Monday, December 11th, and administered the rite of Confirmation to forty-three candidates. Twenty-two at Trinity and twenty-one at St. George's, owing to sickness a number at the latter place were unable to be present. On the following Sunday, thirty-eight of the class confirmed partook of the Holy Communion. The total number of communicants on the occasion being ninety-six. The recently organized branches of the W.A.M.A., have just completed a successful season's work. Though only organized during the past summer, two very excellent sales have been sent to the Diocese of Alzoma. The officers and members of the respective branches are taking a very active and sympathetic interest in the work. Active steps are being taken towards the proposed new rectory, and when the location is decided upon, the work of preparation will proceed immediately.

ALGOMA.

Geo. Thorneloe, D.D., Bishop, Sault Ste. Marie
Fort William.—St. Luke's—Fire did damage to this church on Friday afternoon, December 15th, to the extent of about \$250. The fire started from the furnace, which had only been installed in the church. The prompt arrival of the local fire brigade saved the sacred edifice from destruction.

RUPERT'S LAND.

Samuel P. Matheson, D.D., Archbishop, Winnipeg.
Winnipeg.—St. John's College.—The honorary degree of D. D. was conferred by the governing body of this college, on Wednesday, December 13th, upon the Rev. I. O. Stringer, Bishop-elect of Selkirk. The ceremony was a purely informal affair.

St. John's Cathedral.—The Rev. Isaac O. Stringer, D.D., was consecrated in this cathedral church on Sunday morning, December 17th, by his Grace Archbishop Matheson, assisted by the Lord Bishop of Keewatin and Qu'Appelle. Several other dignitaries of the Church were present, including the Ven. Archdeacons Phair and McDonald, the Very Rev. the Dean of Rupert's Land, the Rev. Canon Murray and the Rev. W. A. Burnam. The Lord Bishop of Qu'Appelle was the celebrant at the service of Holy Communion, and he also read the gospel, the epistle being read by the Ven. Archdeacon Phair. The sermon was preached by the Lord Bishop of Keewatin, who chose for his text, 1 Peter 5:2-3, from which he preached a helpful and solemn sermon. The sermon being ended, the actual ceremony of Consecration then took place, the Bishop-elect being presented to the Archbishop by the two assisting Bishops, who afterwards joined with the Archbishop in the ceremony of the laying on

of hands. At the close of the ceremony the Office of Holy Communion was proceeded with in the ordinary course. There was a large congregation present at the service. In the evening the newly-consecrated Bishop preached to a crowded congregation in Holy Trinity Church, the Archbishop and the Bishop of Qu'Appelle also being present at the service.

Deloraine.—The Literary and Social Club started here last year has been re-organized as a branch of the A.Y.P.A. The officers for the ensuing year are: President, Mr. Howard Boone; Vice-President, Mrs. H. J. Gutteridge; Secretary-Treasurer, Mr. Jas. Wilson. An interesting programme is being prepared, several of the neighboring clergy are being asked to prepare and read papers, and a successful season is looked forward to.

KOOTENAY.

John Dart, D.D., Bishop, New Westminster, B.C.
 Being much to the regret of the congregation and of the diocesan authorities, the Rev. J. S. A. Bastin has resigned the parish of Cranbrook. We are sorry to know that Mr. Bastin must seek a warmer climate. The Rev. John Leech-Porter has recently taken charge of the parish of Greenwood. Mr. Porter finds plenty of work in his new mission. On December 10th, Rev. H. H. St. G. Buttrum, was placed in charge of the Mission of Trail, by the Ven. the Archdeacon of Kootenay. The rev. gentleman made a good impression on his new congregation, and first impressions count for much. The Mission of Enderly and Armstrong has been divided, and it is hoped that the new pastor will take charge of Armstrong early in March.

THE ANGLICAN YOUNG PEOPLE'S ASSOCIATION: ITS PRINCIPLES, AIMS, AND METHODS.

A paper read by Rev. Canon Brown, on December 4th, 1905, before the Ruri-decanal Chapter of the City of Toronto.

The religious and moral training of the young, with a view to the formation and development of the Christian character, is the most serious subject which can engage the attention of thoughtful people, and especially those to whom has been committed the care of souls. The retention of the young in the Church of their fathers, and the ingathering of others not born within its pale, is most important, as the Church must ever be the most powerful agent in giving those principles upon which character depends, and upon which alone it can be built up, and at the same time supplying those helps and encouragements which amid many temptations to doubt and sin they are at all times and in all places exposed. Testimony, unhappily, is not lacking from those who have opportunities as well as being competent to judge, such as judges, bishops and others, that our generation, and the youth of our day are singularly ignorant of the Holy Scriptures, and that immorality and crime are far too prevalent, and that too many young in years are old in sin. The Bishop of London, than whom perhaps no living man is better qualified to give an opinion and utter a warning, said in his charge recently delivered: "The ignorance of definite religious truth among the well-to-do classes has become a national danger. Many earnest men of our public schools are doing their very best to alter the state of things, but the vague and nebulous religion of the ordinary Englishman, unless he has happened to come in after life under some strong influence, is the secret of much of the apathy and indifference of which all of you complain as your chief difficulty in your work. Men and women who spend every Sunday on the golf links, or on the river, do it because they have no strong convictions to make them wish to do anything else; they do not go to church, because they do not care about the things of which they will hear in church; they do not care, because, when they were young and impressionable, they were never taught them, or never taught them in such a way as to make a living and lasting impression upon their lives and characters for ever." If this be true of England, where much more effort is made to impart definite religious instruction in the schools and elsewhere than is the case here, then we cannot err in supposing that to the same causes can be traced the indifference and vice which exist in our midst. It is an axiom that principles abide, but methods may and must change, as the times and circumstances demand. It was the recognition of this law which gave us the Book of Common Prayer in 1549, and its several revisions, and may perhaps call for further revision as time goes on. What may have been unnecessary and perhaps undesirable at our time may be imperative at another, and hence it may be expedient now to consider what had best be done under existing conditions to keep our young people in the communion of the Church, and preserve them from ignorance, unbelief and sin. We speak of youth because the youth is the father of the man. If in childhood

and youth the formations of belief and good habits are laid, and the young are taught the truths of religion and what they tend to in life and character, then will the wisdom and experience of Solomon's words be justified by results: "Train up a child in the way he should go, and when he is old he will not depart from it." Childhood and youth are impressionable, and as the first plate of an engraving is most marked and clear, so also most lasting are the early impressions made on youthful minds. Children are most easily and powerfully influenced in the early years of life. It was early impressions, which in his downfall and ruin materially and spiritually, led the prodigal son to say, "I will arise and go to my father." So true is this that (Dr. Walter Locke) the Warden of Keble College, Oxford, said at the recent church congress held at Weymouth: "Probably every one here learnt in his home nine-tenths of the moral principles which guide him in mature life." Young people are most interesting, as well as most important to the Church and society, because they are full of hope and possibilities. They are full of energy and enthusiasm which need to be guided aright. They are because of this, and that they are to fill our places, and carry on our work, our most valued possession. To overlook or forget this would be unwise, if not criminal. They can be led and moulded and instructed and influenced. They can be retained on the lines of their early training, or they may be led away to something different, if not antagonistic. Ours by prayer, instruction and association to use every effort to make them intelligent and faithful members of the Church of Jesus Christ, and as such, we may hope, they will at least endeavour to do their duty to both God and their neighbour. There are three most powerful factors in the formation and development of youthful character, viz., the home, the school and the Church, and to secure satisfactory results they should work on the same lines and co-operate to a common end. The first and most powerful, perhaps, is the home. Here the effects of heredity and environment are most powerfully felt and earliest recognized. The physical and moral attributes of the parents will be those also of the child. If the parents have faults the child will inherit and imbibed them, and the child in its early years at least will not rise above the moral standard and habits of its home. It is blessed, or cursed, in its infant life by what it sees and hears and learns from those who are its natural and lawful custodians and protectors. If the foundations of the Christian character are not laid in the home by the precept and example of the parents, then the child is seriously handicapped in the development of its higher nature. Blest indeed are those who, like St. Timothy, have had all the advantages of a pious ancestry and favorable surroundings—of whom St. Paul could say: "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also" (2 Tim. i. 5), "and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Tim. iii. 15). When the home is such as that in which the youthful bishop of Ephesus was reared, where ancestral influence and home training were combined, then, as in that case, the happiest results are obtained—but such homes are rare, and here is reason to believe that under the manifold distractions of modern life, home is more a place to eat and sleep in than a centre of physical and mental culture and religious instruction and example. The boarding-house and flat of the present day, and the small family, if any, are but a poor substitute for the mansion or cottage of the past, with plot of ground, and group of happy and healthful children. The press of school and business make family prayer difficult, if not impossible, and hence in many, probably the majority of households it is unknown. The main thing is the character and conduct of the parents. They may not be able to instruct their children, but they can diffuse the sentiment of religion. And as they are devout, truthful, honest, gentle and orderly, so also to a large extent will be their children. To definite religious instruction in the home there are not a few impediments, to some of which I have referred, but they may be summed up under three heads: (1) The parents may be either irreligious or indifferent. When that is the case, and it is very often so, then it is clear that the whole subject is neglected, or but lightly regarded. Private prayer, family prayer, church attendance are perhaps all neglected by a busy or careless father, and by the mother as well, with the result that the children grow up ignorant of Christian doctrine, loose in their morals, and swell the ranks of the indifferent, who have no church relation, or go over wholly to the openly vicious or criminal classes. Only as God's day, house and Word are respected and honoured in the home can we expect to come out of them God-fearing men and women. (2) The parents may be religious, and diffuse the sentiment of religion, which is most important, but they may lack the ability to teach the doctrines of our faith intelligently, and this accounts for the inability of not a few, otherwise good people, to give an answer to those who ask for a reason of the hope that is in them. (3) There is also in most homes, owing to many engagements and distractions of business and pleasure on the part of both parents and children, no time, and therefore no opportunity for study of religious subjects and truths. The home, therefore, while most powerful for a child's good, or ill, has oftentimes many limitations and hindrances as a place for regular and definite religious instruction. The next factor is the school and the school teacher. Attendance at school is in this country compulsory. For twenty-five hours each week, i.e., five hours of five days in each week the children are in school in company with each other of both sexes and all conditions, and with the teacher or

teachers, who are in loco parentis in school hours. The school does little or nothing in the way of religious instruction. Prayer is said, a brief portion of Holy Scripture is read, moral lessons of truth and honesty and other virtues are enforced—but the Bible is not studied, nor are any Christian doctrines taught. Hence the alarming ignorance of the Bible, the ignorance also of the Christian faith, and the great increase of indifference and sin amongst us. For any improvement of these conditions I do not look. All efforts to secure an improvement in this respect have so far failed. No doubt the difficulties are great, and we practically have a system of purely secular education, and the happy influence of religion over the lives and manners of the young is in too many cases only too evidently and painfully lacking. Were a syllabus of religious instruction introduced it would, I fear, be of little use unless at the same time we had some guarantee of the religious character of the teachers. Religious truth can only be imparted by those in sympathy with it, and under a State system of schools the religious views and character of teachers can hardly be a subject of enquiry, or be regarded as a qualification. The outlook in this direction is gloomy, if not hopeless, and we are not encouraged by the fight which the Church of England at home is called upon to wage for the maintenance of religious instruction in the national schools. Having regard to the limitations of the home and school in respect to the formation and development of the Christian character in the young, we come now to consider the Church, and the greater responsibility thrown upon her, because she does not receive the same assistance from those sources as in former years. For the Christian nurture of the young the Church has a system that is Scriptural, tried by experience and well adapted to its end. In holy baptism, in early infancy, children are admitted into the household and family of God. She stipulates that being made God's children by adoption and grace they shall as such be reared. Provision is made for their instruction in the responsibilities, duties and privileges of the Christian life. In the Catechism they have a manual of teaching in Christian faith and morals, which for simplicity, order and fidelity to God's Word cannot be excelled; and fed with the sincere milk of God's Word we may expect with God's blessing a growth and development of the Christian life. By precept and example in the home and church, and in the Sunday school which is the Church's agent in imparting religious instruction, to be valued and made as useful as possible, the lambs of the fold are sheltered and nourished and fitted to realize their heavenly citizenship, and with God's grace to perform their duty in all human and divine relations. At a time when they are about to be less under parental control, and to assume the duties and responsibilities of manhood and womanhood the Church, in the rite of confirmation, places before them their responsibilities, and by the "laying on of hands" grace is imparted to enable them to discharge their now more fully understood duties and engagements. Then they become full members of the Church, and are admitted to that chief means of grace, the Holy Communion, by which their souls are fed with heavenly food, with the bread of life, by Christ Himself, who said, "He that eateth Me shall live by Me," John vi. 57. It is at this stage that the young Christian needs the greatest sympathy and help, and it is also at this time they are least inclined to realize it or accept it. Too many are disposed to look upon confirmation as an end attained rather than as a girding on of the whole armour of God for the life-long conflict with spiritual foes. This we contend is the critical period of life. Of those who are confirmed and admitted to the Lord's table a large proportion fall away—some to indifference and neglect of religion, others into sinful ways, and others into other religious affiliations than those of the Church of their baptism. This can be accounted for in some cases by lack of proper preparation before confirmation and to a lack of shepherding afterwards. What is needed is that by some means the confirmed should be kept in touch with their pastor, and in fellowship with those of their own age and circumstances. To this end the Roman Catholic Church finds in the confessional a way by which the young, as well as the old, are kept in connection with the church, and under the direction of their spiritual guides. What our young people need at this juncture of their life is spiritual counsel and advice and sympathy, whether it be given by a clergyman or even by a good layman or lay woman. That even the confessional needs supplementing is recognized as important in the Roman communion, and the late Cardinal Vaughan, among others, "was active in the promotion of clubs for all classes, realizing the need of social work to enable his church to maintain its influence among the young." To young people's societies certain religious denominations, remarkable for their ability to gather in numbers, have given much prominence and attention, and the Church of England, whose care for the young up to the time of confirmation cannot be excelled, needs them also to supply a felt want and to meet the efforts made by others in this direction. To a certain extent, no doubt, it has been met by local societies and other means, but what is needed is something more uniform, more general and co-operative, and consequently more useful and efficient. It was considerations such as these which led the Synod of Huron at its session in 1902 on my motion, seconded by the present Bishop of the diocese, to pass the following resolution. Resolved, "That it is desirable to promote the formation of Young People's Associations on a common basis for common ends, and that a committee be appointed to assist their organization and direction." The result of the committee's efforts has been the Anglican Young People's Association. At the session of 1905 the number of branches reported was

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89, 57 within and 32 without the diocese of Huron, and there is reason to believe that there are many other branches in all parts of the Dominion whose organization has not been reported to the committee. Some 2,000 copies of the Manual and other literature have been circulated, and a large number of A.Y.P.A. badges sold. The reports received from branches show much spiritual work accomplished and practical help afforded by their organization. It has also induced the General Synod to consider the subject of young people's societies, and a committee charged with it has been appointed by that body. In its inception it was aided financially by the Synod of Huron, but in that respect it is now self-supporting. What has been accomplished has been done quietly, the committee trusting to its intrinsic merits, and the best need for such a society for its growth and progress. The amount asked from each branch is \$1 annually, the committee seeking to relieve branches, as far as possible, from financial contributions to the governing body. The name given is significant. It is Anglican, i.e., a strictly Church of England society. Its object is to maintain its principles, respect its usages, and pay deference to its authority. It is for the young people of the Church—giving a liberal interpretation to the term young, so as to include some who, if not very young, are at least young in feeling, and in sympathy with them. And then it is young people associated together for prayer and work, and the promotion of their intellectual and social well-being. The Association has four great principles which, if amplified and applied, affect the whole Christian life and character. (1) Worship—this implies the doctrines on which it is based and the ceremonies by which it is conducted. It means that the Bible and Book of Common Prayer should be the chief text books of the Association. And it is a rule that the members shall "promote the attendance of themselves and others at Divine service." The next principle of the Association is work. Prayer and study should always be followed by effort. Work is Divine, as our Lord said: "My father worketh hitherto and I work," John v. 17. Work may be local, general, or missionary, and hence it is a rule to co-operate in all forms of Christian work. To enlist the young early in work "for Christ and the Church," which is the motto of the Association, and interest them in the progress and extension of the kingdom is most important, and in its far reaching results will be most valuable. And yet another principle is fellowship. Man is a social being, no one likes to be isolated, and no one ought to be isolated. Fellowship, fellow feeling, fellow labourers are all New Testament expressions and marks of the Early Church. It is complained, with more or less truth, that in not a few of our congregations there is a coldness, that strangers are not recognized and welcomed, that class distinctions raise up unchristian barriers, and that there is not that unity and co-operation which come from personal acquaintance and contact, and which a true Christian fellowship would to a large extent, if not wholly, overcome. Young people are especially influenced by those with whom they associate, and if their companions are indifferent to religion, or even of alien communions, they are apt to be led away, and possibly to form permanent connections which separate them from the Church of their baptism. The last principle is edification. To build up our young people in the faith, and to promote their spiritual edification is most important. Mutual edification should be sought, as the Apostle says, "Edify one another" (1 Tim. v. 11). In associations of this kind much can be done to increase the love and knowledge of God's Word, to instruct the young in the history, doctrine and methods of the Church that they may become intelligent and steadfast Christians and Church men and women. Beyond the name and principles and badge the Association does not go, and leaves room for the application of them as local circumstances may require. The rest is only suggestive, not obligatory. The Manual contains a "Model Constitution," "Order of Procedure," "Rules for Members," a "Suggested Promise," and then suggested topics for debates and essays, and hints as to religious, social, literary, and musical meetings. Such in brief is the A.Y.P.A., adapted to many of our congregations, and associating our young people together in all our dioceses on a common basis for common ends. The claim is made for the A.Y.P.A. that it is unpartisan, comprehensive, locally adaptable, unifying, and that recognizing the power and sympathy of numbers it seeks through a large membership to exercise a wide and far-reaching influence. What is essential in our work among the young

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is unity of organization, and unity of purpose, and we advocate this society as a unifying society, as forming a comprehensive basis on which all can unite and form one society for the whole Church, which shall not be local, whether parochial or diocesan, but general throughout our Canadian Church. When there are several societies in a parish, dividing the members and overlapping in their work they can combine on this comprehensive society, and when there is none at all this society will unite all and fill all needs. The society is comprehensive, and yet locally adaptable, and hence deals with principles more than details, leaving them to each local branch to work out as may be locally most desirable and useful. The benefit of a uniform organization cannot be exaggerated. If it become general, then as the members move from parish to parish they find the familiar A.Y.P.A. They find members to welcome them, and they are at once in touch with fellow Christians and Churchmen. Then it affords an opportunity not only for local co-operation, but for general united action, and the A.Y.P.A. societies might, if required, combine to further some general object, such as missions, or any other commended to them by diocesan or general authority. It was these considerations which led to its formation. The committee have laboured to this end, and claim that the A.Y.P.A. is a basis of union, is comprehensive in its principles and aims, and in its methods can be locally adapted to meet local needs, and be useful in both town and country in all parts of the land in shielding and safeguarding the young, in associating them together in work, and promoting in fellowship their religious, social, and intellectual improvement. This Association whilst comprehensive, is loyally Anglican, and desires to build up and extend the Church of England in this land. In seeking to extend the healthful influence of the Church, we desire for their own sake, and the Church's sake, the assistance and co-operation of the young. The future is with them, and as they become sober and faithful members of the Church, which is pure and scriptural in doctrine and apostolic in her order and usages, and develops a high type of manly Christian character, so will they be good members of society in all relations, and individually and unitedly labour for the glory of God and the extension and edifying of His Church. As is right, due provision is made for the guidance and control of the Association by the Bishops and Synods of the Church. The committee was authorized by the Synod of Huron, and appointed by the Bishop, and is ready to enlarge its character, when any Synod, or the General takes action in the matter. The recognition of authority in Church and State is in this, as it must be in all societies of the kind, a fundamental principle. And what is a principle generally prevails in the local societies, and the rector, as representing the Church's authority, is vested with control, spiritually and otherwise. He can organize, direct, and if he sees fit disband any branch of A.Y.P.A. He is the pastor of all, and the young especially need his counsel and direction; and the aim of the A.Y.P.A. is to keep the young members of the flock in touch with their pastor as well as with one another, that he may lead them and teach them, and, like the Good Shepherd, know his sheep and be known of them. The A.Y.P.A. seeks not to multiply societies but to decrease them, not to divide but to unite, and that like the early Christians, fresh from the baptism of the Holy Ghost, its members may "continue steadfastly in the apostle's doctrine and fellowship, in the breaking of bread and in prayers." Its principles and aims are good, and as they are realized good will be accomplished. Its need has been long felt, and many declare it meets a want in the Church, and in this conviction it began and has been continued; and we can only hope and pray that with God's blessing it may be the means of furthering the edification and salvation of souls, and that it may be an instrument in leading many to remember their Creator in the days of their youth, and that our sons may grow up as the young plants, and our daughters be as the polished corners of the temple.

REVIEWS.

We have received from the publishers a copy of the Year-Book and Clergy List of the Church of England in the Dominion of Canada for 1906. It contains the fullest information concerning the Church of England in Canada, together with a full list of the clergy of the Church, and their respective addresses. This number has for its frontispiece an excellent photograph of the Lord Bishop of Algoma. It will be found to be a most handy book of reference for all Church people, and should commend a ready sale. It is published by J. P. Clougher, Toronto, at the small price of 25 cents.

St. Helena: the Historic Island, from its discovery to the present date, by E. L. Jackson. (Illustrated from photographs), 8vo. pp. 343. \$3 net. New York: Thomas Whittaker.

Discovered in 1502 by the Portuguese, and bearing from that time the same familiar name, this islet standing in the midst of the South Atlantic Ocean, must always have an interest, and all the more that since 1651, it has been a British possession. The sun-blasted rock of St. Helena could never have been useful either for trade or for anchorage, but under the charter of the East India Company it became a convenient place of call, and some attempt was made to keep it under civilizing influences. Our author gives a minute and interesting account of the char-

acter and topography of the island, and adds many incidents to illustrate the narrative. Wherever the book is opened one can begin to read with profit. Considerable space is given to two very diverse subjects; slavery and the work of H. M. Cruisers on the west coast of Africa, and the captivity of Napoleon Bonaparte on the island. Napoleon's personality under restraint is most vividly, but simply portrayed, and so is the scene of internment. But the closing years and death of Napoleon is sad and pathetic, unrelieved in any way by the slightest approach to nobility of character, or yielding to the softening influences of religion. The volume gives a vivid view of St. Helena, and the photographic views are excellent.

It Ringeth to Evensong. Thoughts for advancing years, being some readings on the trials and the blessings of old age. By the Rev. Alfred G. Mortimer, D.D., 12 mo., p.p. 206, \$1.25 net. New York: Thomas Whittaker.

The fact of the dedication being "to my mother, in her eighty-seventh year," gives a soothing and specially personal character to these readings, and at such work we always find Dr. Mortimer at his best. The language is very plain, simple, and pointed, and the topics taken up are such as appeal to both old and young, and yet there is no pretence to unworldliness on the part of the aged—no unnatural haste to leave the present scenes. An important character of the volume is its wholesome teaching with regard to both the present and the future, and the sober statements upon the life beyond. Its general tone is one of preparation, yet so as to let the future rise out of the present, as the shoot from the seed. The volume is most suitable as a Christmas present to those of any age, and especially to one advanced in years.

The Historic Christ. T. A. Lacey, Longmans, Green & Co., London and New York. Price 3s. 6d. net.

This very admirable book consists of nine lectures, five delivered in Church of St. Philip and St. James', Oxford, and three in Church of St. Mark, Marylebone. The sixth was accidentally prevented from being given, but appears in this book, which seems to be an "apologia" against a very shallow, mistaken, and rather intemperate attack, made by Mr. Inge, of Oxford, upon our author's lecture on Harnack and Loisy. We can very heartily commend Mr. Lacey's lectures, apart from the "raison d'etre" of their composition, as excellently supplying a ground of reassurance for those unsettled in faith by the modern sceptical attacks upon the Gospels. Mr. Lacey gives us a new and instructive method of reading the New Testament writings which cannot fail to be most useful for everybody. The reader is taken, in a calm and deliberate way, to the dark depths of the teachers of present day treatment of the New Testament, only to be brought up to the clear light of the atmosphere of healthy faith. This is a book for people who can think; we heartily commend it to all, both clergy and laity. It is eminently a book for the times.

Christus Liberator, an outline study of Africa. By Ellen C. Parsons, M.A., with introduction by Sir Harry H. Johnston, K.C.B. Price, 50 cents.

This is the latest book of a series, to be continued, on the "United Study of Missions," of which the Macmillan Co. are the publishers. It gives a full, yet concise account of the whole of Africa, and its several parts. It is really a most interesting and instructive book, treating of the moral and physical state of the several tribes or "kingdoms" of the Dark Continent. Of course its aim is chiefly to treat of Mission work. As usual elsewhere, so here the nominally Christian white man is the worst enemy of the Mission. The white man's trade in brandy and rum was, and often still is, the missionary's great bane, supported as it was, and sometimes still is, though not to the same extent at all, as it was fifty years ago, by even governing powers. According to this book there would seem to be at least ten different sects represented in the mission fields of Africa. We commend, for several reasons, this book, especially the latter pages, to the earnest study of all Christian people.

The Life of Father Dolling. By Charles E. Osborne. George Newnes, London. Price, 6d.

This is a popular reprint of a large book, called for by the great demand for a cheaper edition of this most interesting "life." The subject of it is, perhaps, almost unknown in Canada, but he is one who has made a great impression in England, both upon friends and enemies. We could write a great deal in review of this book, which is most ably written. Father Dolling was well known in most parts of the United States among Churchmen there, and this "Life" will have a wide circulation among them. We can confidently promise to all who will get it a very great pleasure, and to those outside our Church of England, an enlightening knowledge of how the Church in London tries to do her work among the long-neglected and dechristianized dwellers in what used to be considered the lawless quarters of such places as the Portsmouth "Hard."

Day by Day Duty. By H. J. Wilmot Buxton, M.A.; London, Sheffington & Son. Price, 5s.

This is another volume of sermons from the very prolific pen of Rev. H. J. Buxton. As suggested by the title the sermons treat of daily duties, privileges, and blessings. They are plain sermons, often illustrated by anecdotes. They would be very suitable for lay readers. The many admirers of Mr. Buxton will find these sermons quite up to the quality of his others, and we can heartily commend the present volume.

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The Criticism of the Fourth Gospel. Eight Lectures on the Morse Foundation, delivered in the Union, (i.e., undenominational) Seminary, New York, in October and November, 1904, by W. Sanday, D.D., LL.D., Litt. D. Lady Margaret Professor, and Canon of Christ Church, Oxford. Price, 7s. 6d.

This is a book that ought to be read by every clergyman, and by every reading and thoughtful layman. That it is ably written will, of course, be acknowledged by every one who knows anything about its author. Dr. Sanday's well-known moderation in stating his own case and that of those with whom he argues, will render the reading of this book a pleasure. We need only mention the topics to show how useful the book must be. Every one is treated with Dr. Sanday's usual ability and fairness. These are, lecture one, Survey of Recent Literature; lecture two, Critical Methods; defects in Methods of Current Criticism. Instances in which criticism has corrected itself. Examples of mistaken methods as applied to the Fourth Gospel, etc. Lecture three, The Standpoint of the Author. Lecture four, The Pragmatism of this Gospel. Lecture five, The Character of the Narrative. (In this lecture difficulties and objections are dealt with). Lecture six, The Doctrine of the Logos, and its influence on the Gospel. Lecture seven, the Christology of the Gospel. Lecture eight, The Early History of the Gospel. The summary of the internal evidence, the external evidence, unsolved problems, epilogue on the principles of criticism. There is also a very good index. We are strongly of opinion that these lectures should be made one of the text-books in every Theological College, and adopted by every Bishop as one required to be known by every candidate for priest's orders.



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- special at. Very Fine Plain Persian Lamb Jackets, large sleeves, best satin lined, a No. 1 quality. \$150.00
- Alaska Seal Jackets, extra fine quality skins, best brown satin lined, our extra special value. \$250.00

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The Life of Our Lord. By the Rev. G. P. Trevelyan, M.A. London: Rivingtons, 1905.

This is the first of a series of Scripture Text Books being issued by "The Society of the Catechism," and it claims, not without reason, to be a new departure in Church teaching inasmuch as its aim is to give children read them themselves, and its laudable object is to lead such children to read, understand, and love the Gospel story. In clear and simple English, Trevelyan tells the wondrous story, and we almost wish we were a child again to have such a competent and interesting instructor, and such an attractive and admirable book all to ourselves.

The Sanctuary: A Book for Communicants. By the Rev. Percy Dreamer, M.A. London: Rivingtons.

In this clear, compact and yet remarkably comprehensive manual will be found surprisingly full and complete information with regard to its sacred subject. Most helpful suggestions, directions, instructions, forms of prayer, of service, and litanies abound, and an appendix of additional collects, epistles and gospels, suitable for special seasons and occasions, is added. The whole being designed as a companion to the Book of Common Prayer.

Plymouth Brethrenism: Is it Scriptural. By F. C. Toronto: Church Book Room, 50.

The author of this unpretentious tract gives many strong and scriptural proofs that the successors of Mr. Darby and the various seceders from his school who are propounding new theories, and splitting up into new sub-divisions as time goes on, though they may all be most conveniently grouped under the above title, are very much in the same case as the rebellious Israelites who said to Moses and Aaron, "Ye take too much upon you," etc., etc. Perhaps there is no more injurious form of pride than spiritual pride, even though it be accompanied by many good works.

The Nineteenth Century and After for November has a number of articles of varied interest to Churchmen such as "Deans and the Athanasian Creed," by the Very Rev. The Dean of Windsor; "The Lord's Day Observance: A Reply to Lord Avebury," by the Rev. F. Peake, LL.D.; "The Roman Catacombs," by H. W. Hoare; and "Out on the 'Never Never,'" by the Right Rev. The Bishop of North Queensland. The last of these articles presents a vivid and sympathetic picture of the "Great Lone Land" of Northern Australia and of the men who, despite toil, starvation and death, are winning it to civilization.

Daybreak in the Dark Continent. Wilson Naylor. Forward Mission Study Courses. Young Peoples Missionary Movement. Fifth Avenue, New York.

This is an excellently written and most interesting book. It contains, among other good things, a resume of Christian Missions in Africa even from New Testament times to the present day. It speaks, pretty impartially and fully, of all Christian Missions of every kind. It is also a valuable mine of ethnological information. It is copiously and well illustrated with pictures and various kinds of maps; gives a list of about 100 missionary agencies, and of books treating of various portions of the mission field in Africa. Information is given upon almost every point of interest connected with the subject. Among the hindrances to mission work, the worst is the sale of intoxicating drinks. Our author says that on a ship that carried out some missionaries there were tens of thousands of gallons of rum, etc., sent out from Boston, U.S.!! Another specimen is, that in Khartum, in Gordon's College, the Koran is a text book, and the Bible is excluded! What would Gordon himself say to that? Surely professing Christian white men will have a heavy account to render hereafter for the evil they have done to Africa. Our Lord's words about "offences" come to mind. In recommending this book to all we must express our admiration for the young people under whose auspices this, and many such like books have been published.

Cecilia's Lovers. By Amelia A. Barr. For sale by the Church Book Room, 23 Richmond Street West, Toronto. Love in Gotham is the theme of Amelia A. Barr's latest book, which is the strongest she has yet given us. After death of her artist father, Cecilia Clarke comes to New York to live with a friend, Elizabeth Hadley, a Quakeress. While seeking employment one day Cecilia meets Willard Carter, an artist and former friend of her father. Carter, wishing to do all he can for the girl on account of her father, gives her employment as his secretary, and then introduces her to a set of people well dressed and furnished with the best brand of sawdust souls. The story has a good plot, interesting people, clever incident and dialogue.

Telling Bible Stories. By Louise Seymour Houghton. With (a most laudatory) introduction by Rev. T. T. Munger, D.D. Chas. Scribner's Sons, New York. Price \$1.25 net.

We have not space to speak of the introduction, but must confine ourselves to a notice of the book. It is addressed to mothers, telling them how to teach the "stories" of the Bible. It is assumed that the mother is to be the teacher of her children, both boys and girls, from their earliest years, up to, and after their entrance into high schools, when they enter upon the study of ethics and psychology, and can be referred to encyclopedias, e.g., the Encyclopedia Biblica. The mother is the teacher, the father is not in it. The book is an interesting one as showing how beautifully one who accepts the extreme position of the highest higher critics can use the Bible as a book of the best kind of moral lesson

book, teaching of God and His will. The position taken by the authoress may be indicated as briefly as possible by a few extracts. "The first eleven chapters of Genesis are not history, and the great difficulty with the theology of all churches is that they have been read and explained as history." "Bible history only begins with the book of Exodus." "Christ nowhere says that Moses wrote the earlier books." "That the third chapter of Genesis is not what children call 'a true story,' it will never be necessary to explain, any more than we explain that 'the steadfast tin soldier,' or the 'ice maiden' is not true." "Just as the mother has shown how the 'morning stories' of Genesis are related to myth, so she will show that the 'patriarch stories' belong to the literary class that we call legend. They are not history any more than the earlier stories are." "Books like Jonah, Esther, and Chronicles are 'midrash,' the imaginative use of an old legend attributed to a real character and thus used for the purpose of popular instruction." Of Job it is said, p. 277, "When the mother leaves out these three chapters she perceives that it belongs in (sic) the class to which the 'Arabian Nights' belongs, that is to Oriental wonder literature." and "Upon this the 'Arabian Nights' will throw perfect light," viz., we suppose upon the habits and modes of thought of the people. There is very much more of the same kind, and the book is most beautifully written. It is one which gives us the very best exposition possible for those to employ who refuse to take the Bible as the Church of Christ, as distinguished from the one or two hundred which men have founded, have always taken it. To the man in the cars who reads, but has no time nor training to really think and reason, the Old Testament will be on a par with any myth or legend, and will, in the end, perhaps not just yet, be held in no more respect. It is hard to see how we can assign any greater degree of Divine inspiration to the writers of the Bible, than we do to any modern writer who puts forth what is called a religious novel with a good purpose. Why then should we reverence the Old Testament any more than we do such a novel? They are both alike "unhistorical" and only composed with a view to good "popular instruction." This book is all the more dangerous to the faith because of the beauty of its ideas and teaching. Its outcome in the future would certainly be to put the Old Testament and good novels "with a purpose" on the same level to all ordinary people. The same system of "explanation" can be quite well applied to both, and both be made equally useful.

Correspondence.

SYNOD FINANCES.

Sir,—Your compositor made me say in my last letter "An audit is not necessary." What I wrote was directly the opposite. "An audit is most necessary." If anything were needed to give point to the correction it would be Mr. Beck's letter in your last issue. His assertions are based on knowledge, and I accept them. I am delighted that the inference I drew from the Audit Committee's report is erroneous, and that we have not lost the amounts which, as Mr. Beck agrees, would appear therefrom to have swelled our debit total. But this only points the moral I was inculcating. Just look at the situation. The Audit Committee's report quite plainly gives a total (on page 100) of \$44,592.57, and heads it "Expenditure for taxes, insurance, repairs, etc." In the next column it gives a total of \$17,312.30 as "Disbursed to beneficiaries." Now Mr. Beck says that the \$17,312.50 is included in the \$44,592.57. If so, why do the Audit Committee give it a separate column, when it must have been included under the "etc." in the former. But this is no mere matter of ignorance or clumsiness in dealing with the figures, because if it was paid to the beneficiaries, it is no loss on real estate, but is income recovered in rent, and paid to the clergy. Yet the Audit Committees actually deducted this whole total of \$44,592.57 from the amounts realized from rents, and sale by so doing, brought out a loss of \$37,769.68! If Mr. Beck is right, this total is \$17,312.50, wrong. While it entirely disappears unless you charge up interest on the loans, while they were not earning anything. In other words, these properties have been realized upon without loss of principal, and have also recouped all expenditure for taxes, insurance, repairs, and have produced \$17,312.50 of surplus, which has been distributed among the clergy. It is unnecessary to comment upon the folly of printing statements which are not only inaccurate, but actually misleading. But there is one sentence in Mr. Beck's letter which calls for further comment. He says, "Mr. Hodgins or any member of the Synod can on looking at the Synod books in a very few minutes verify my statements." Does he suggest that the Audit Committee have not looked at the books? What do we have auditors for? Is it to be believed that with two professional accountants auditing our books, appointed, employed and paid by the Audit Committee, it is possible that, year by year, we have discussed and wasted time over statements which misrepresent the results, which

these gentlemen must have dealt with, and reported to the Audit Committee. If so, it is high time that a rule was passed that no financial statement should be presented to the Synod by a committee unless vouched for by our auditors.

FRANK E. HODGINS.

A SERIOUS OMISSION.

Sir,—In the "Institute Leaflet" of last 4th June, I noticed quite a serious omission, namely, "our ghostly enemy," from the explanation of the Lord's Prayer, as set forth in the Prayer-Book Catechism. This catechism lesson, being quoted verbatim, should be scrupulously exact. In these days of exceedingly loose teaching with regard to our common enemy, the infernal serpent, it is dangerous to permit an error such as this to pass without drawing attention to it, even though it be merely clerical. There is also in the same leaflet a remarkable question, and answer, which teaches positively prayers for the dead, a doctrine which, however comforting, is certainly not contained in the Thirty-Nine Articles, and is, I believe, strongly opposed by a large section of our Church. I would much like to know whether there is any more authority for this doctrine than the post-communion prayer, O Lord and Heavenly Father, etc, that we and all thy whole Church may obtain remission of our sins.

G. S. W.

THE DIACONATE.

Sir,—You have had some utterances recently on the diaconate question, that I must refer to apart from the further correspondence referred to in mine published in your issue 16th November. I am deeply thankful to "Spectator" for his kind references to myself in your issue of 2nd November. I have not the privilege of knowing him, but I can say that I fully anticipate the time will come when he will see eye to eye with me on this diaconate question and that its importance justly demands all the attention and effort we can give it. In the same issue there appeared a letter from Mr. W. J. Walker, in which he refers to the diaconate question. He unconsciously shows he has got to the heart of the subject. St. Luke, in Acts 6, gives us this history: "And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations. Then the twelve called the multitude of the disciples unto them and said, 'It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves to prayer, and to the ministry of the word.' Seven men were thus chosen by the multitude of disciples, 'whom they set before the apostles, and when they had prayed, they laid their hands on them. And the Word of God increased.' Mr. Walker says, "But if the permanent diaconate is ever restored by name, I think it will be as part of a broad scheme, justified by experiment, of the ordering of all Church work auxiliary to the 'priesthood.' That is where the apostles found themselves. They had to deal with the establishment of an authorized auxiliary to the Priesthood, and they did it by the Pentecostal sign, namely, the consecration of the men as being the men of God, the Holy Ghost, and, as such, qualified to publicly work and serve in the Church. Viewed in connection with this, a Bishop's temporary appointment of lay agents, cannot give what is required, and the history of lay effort shows that more authority must be given the workers. Now let "Spectator" and Mr. Walker get into the atmosphere of Pentecost, and consider the Divine manifestation then, promised by our Lord, namely, the coming of the Holy Ghost. Then let them connect that with the apostles' action in ordaining the seven men, apparently only to dispense charity in the name of the Lord Jesus. I ask them to take time for this, but when their contemplation is finished, I would like to know results. Leaving out of consideration now the working of the Diaconate in the Primitive Church, the whole tendency of the Church in the Middle Ages was to centralize all working agencies, and its own natural authorized auxiliary became of no account as such, and its place was taken by the great religious orders of monks and friars, most of whom were laymen, who gave the populations of Europe such spiritual ministrations as they could. So far as the Anglican Church was con-

dealt with, and remitted. If so, it is passed that no financial aid to the Synod by a for by our auditors.

K. E. HODGINS.

MISSION.

Leaflet of last 4thious omission, namely, in the explanation of forth in the Prayer-teachism lesson, beinge scrupulously exact,ly loose teaching with enemy, the infernal permit an error such rawing attention to it, clerical. There is also arkable question, and itively prayers for the owever comforting, is in the Thirty-Nine strongly opposed by urch. I would much is any more authority ost-communion prayer, her, etc, that urch may obtain remis-

G. S. W.

ONATE.

ne utterances recently, that I must refer to correspondence referred our issue 16th Novemful to "Spectator" for yself in your issue of not the privilege of say that I fully anticihen he will see eye to nate question and that ands all the attention t. In the same issue m Mr. W. J. Walker, diaconate question. He as got to the heart of n Acts 6, gives us this ys, when the number of ed, there arose a mur- gainst the Hebrews, be- neglected in the daily welve called the multi- o them and said, It is leave the word of God, re, brethren, look ye out f honest report, full of om, whom we may ap- But we will give our- o the ministry of the e thus chosen by the hom they set before the had prayed, they laid d the Word of God in- ys, "But if the perman- ored by name, I think ad scheme, justified by ing of all Church work od." That is where the es. They had to deal an authorized auxili- ey did it by the Pente- consecration of the men the Holy Ghost, and as r work and serve in the nnection with this, a intment of lay agents, tired, and the history of ore authority must be let "Spectator" and Mr. mosphere of Pentecost, re manifestation then, namely, the coming of let them connect that in ordaining the seven dispense charity in the s. I ask them to take their contemplation is know results. Leaving w the working of the tive Church, the whole in the Middle Ages was gencies, and its own ary became of no ac- place was taken by the monks and friars, most ho gave the populations ho ministrations as they ighcan Church was con-

cerned, the Reformation stopped all these, but nothing has been put in their place. Never in the history of the Church, has the order of Presbyters been equal to supplying all demands for ministrations. The ordinal for deacons, implying auxiliary parish assistance; and the actual working of things, constitute an anomaly of the most pronounced kind. The subject of consecration as deacon, is at present simply a postulant for the priesthood. Can the Anglican Church afford to do without the consecrated and authorized auxiliary to the priesthood? Has it not the power and courage to make its own ordinal effective? Can it expect in its work of presenting the Gospel of Christ to the world, that it can have Pentecostal results without the employment of Pentecostal agencies?

CHARLES JENKINS.

Petrolea, 25th November, 1905.

HOW EVA GOT READY FOR CHRISTMAS.

"Eva, Eva! what are you going to get for Christmas?"

Lucile Arbuckle bounded into the room, and hugged a slender girl, who rose joyfully to greet her.

"It seems so good to have you come flying in at any minute, just as you used to!" said Eva.

"Doesn't it?" said Lucile. "Now, what do you expect to get for Christmas?" she repeated.

"Really, Lucile, I haven't given a thought to that part of Christmas. It has taken every single spare moment to plan for the things I am going to give to everybody."

"Everybody! I hope you don't intend to give presents to the whole world."

"I wish I could," said Eva, earnestly.

"I think that's silly!" said Lucile, frankly.

"Well, tell me what you are going to give, then."

"Well," said Eva, "first, there's old James!"

"Old James! Is he living yet? I should think he would be too old to work."

"Oh, he is. We have another coachman, but papa pays James just the same; and his old sister lives with him, and cooks for him. I always give him something. Why, I believe he'd cry if I didn't!"

"Oh, well! what would you care if he did? Just an old Irish coachman! I should think you would give your presents to somebody worth while."

"Why, James is worth while!" said Eva, a trifle indignantly. "I don't remember when we didn't have James; he seems just like one of our family."

"But then he isn't, you know," said Lucile, with a provoking little laugh.

A little flush crept into Eva's cheek. "I wonder why you always look at things in such a different way," she said.

"Oh, because you are foolish, and I have common sense," said Lucile complacently.

"I'm not foolish," said Eva, with some show of spirit.

"I think you are, and Aunt Lois said so," said Lucile with another exasperating smile.

"Aunt Lois is mean to say such a thing," began Eva. And then she stopped and smiled.

Lucile always had been different. What was the use of caring? Aunt Lois was different from mamma, and, if she had lived with her, instead of in her own dear home, probably she would have been just like Lucile. It was not worth quarrelling about, anyway.

"Well," she said, "I suppose you won't like some of the others, either; but there's crazy Tim!"

Lucile burst into a merry peal of laughter, but covered her face with a handkerchief as she saw Eva's reproachful glance.

"I won't tell you about the rest, if you are going to laugh at them, because—because—it means something to me," faltered Eva, with a trembling voice.

"What does it mean, Eva? I'm sure I can't imagine. Why, I only give presents to people

I just have to remember, and it's a big bother besides."

"Oh! it isn't a bother to me," said Eva, enthusiastically. "Why, don't you know it's Jesus' birthday? And we can't send presents up to Him, and so James, and poor Tim, and Bettie!"

"The washerwoman!" said Lucile, under her breath.

"Yes," said Eva. "She's so good, and works so hard. And she never would have a Christmas present if I didn't give her one. And there are Kate, and Jane, and Annie Small, and Auntie Case, and—oh! half a dozen more. You see," said Eva earnestly, "I give the Christ-child's presents to the ones I think Jesus would like to have me give them to—the people who seem to need them the most."

"Aren't you going to give a present to your own mother?" asked Lucile, severely.

"Not this year," said Eva, with a smile. "Mamma understands—her present goes to Elma Brown."

"Elma Brown!" echoed Lucile, "That girl who used to treat you so meanly?"

"Yes," said Eva, softly. "But her mother died last week, and she is all alone."

"Does Professor Edwards teach our class in Sunday School yet?" asked Lucile, changing the subject.

"Oh, no! He left the city months ago, and we have the dearest teacher—Miss Adams. She shows me how to make my Christmas gifts, and helps me in everything."

"What are they going to do at Sunday School this year?"

"Oh! haven't you heard? Each class has pledged a certain amount of money, and then each one of our class is to take a can of fruit, Harry's class takes canned vegetables, Professor Wilton's boys take flour, and mamma's young ladies give sugar, and so on; and then every one has to take a potato or an apple or an orange or a cabbage to get in at the door. Oh, it's the greatest fun!"

"I don't see much fun in it!" said Lucile, with a look of disgust on her pretty face.

"Oh, but Lucile," cried Eva, "think of the hundreds of poor people who will get the things!"

"Yes, of course," said Lucile. "But don't you have any entertainment or treat for the scholars?"

"Oh, yes! We shall have a beautiful entertainment—all about the Christ-child. Professor Wilton has charge of it, and the singing is lovely. We don't have any treat. We don't want it. We have plenty to eat at home, I hope."

"Well, yes; I hope I do, too," said Lucile. "But Marie Elverson's Sunday School is going to give out pound boxes of French creams. I believe I shall go down there with her. I don't believe in cabbages and potatoes."

"O Lucile! But won't you go with me, and see how lovely it all is?"

"I don't believe I can, Eva. I don't like crowds and vegetables, and all that. At Marie's church they have smilax and evergreen and holly and roses. The church is just a bower of beauty," said Lucile, with her best French air.

"And it is so still and solemn—more like Christmas, you know, than a noisy crowd with baskets and bundles, and all that. And then, I never could get enough French bon-bons."

Eva looked dazed for a moment, and then said, helplessly:

"I don't think you exactly understand, dear."

"No, perhaps I don't. Good-bye, Eva. Come over to-morrow."

The difficulty is not in finding men that are competent to do what is needed, but in getting men to do enough to become themselves persuaded that they are competent.

A CHRISTMAS SERMONETTE.

By William Ewart Gladstone.

This world's is God's world by right, ours only by gift and sufferance, and it cannot go well with us if we try to shut Him out of it. But, in truth, what we have most to fear is not the prevalence of error of this kind, taking the form of philosophy or wisdom; it is our own faithlessness, our own selfishness, our own worldliness, ever drawing us downward in spite of affections which grow weaker and weaker by neglect, and which are at length wholly stifled by the thorns and briars of evil habit growing up into a tangled thicket around them and over them. It is not erroneous belief that is the cause of widespread ruin. It is the fear, the discipline, the pressure, the cares, the desires, the appetites, which shut out from the mind of the creature the thought of the Creator.

Many of us have read in this solemn season, in the service of the Church, the account of the birth of our Lord in Bethlehem. In that we are told by the Evangelist these simple words, "There was no room for them in the inn." What thoughts do these words awaken in the mind? Perhaps the first may be this, that no wonder in so great a concourse of people of all ranks going up to be registered for taxes, there should be no room in the inn for the poor and unpretending mother of the Saviour to be delivered of her first-born child. But the second thought may be that the world is like that inn, that amidst its pomp, its magnificence, amidst the whirl and hurry of its business, amidst the marble edifices of its gigantic triumphs, amidst its enterprises, amidst the crowd and pressure of even its neediest inhabitants, there is not room for the Saviour of mankind.

Upon this thought another might follow—that that inn, in respect of its bustle and turmoil, is like the world. Man crowds round man, giving himself up without reserve, whether to vicious indulgences or selfish enjoyments, or to schemes of advancement in this world, till he feels himself so full that there is not room in him for the thought that his food and raiment, his gifts and faculties, his hopes and prospects, all that he has and all that he can ever be, came down to him from the Most High, and are to be rendered up again to Him from whom they came, in thanks, in praise, and in dutiful obedience.

WHAT THE DOCTOR DID.

"You'd better ask the doctor for his bill the next time he comes," said a poor, sick minister to his wife. "I don't know when we can pay it, I'm sure. He's made a good many visits, but I hope he won't have to come many times more."

The old doctor was a grim looking person, who said as little as possible, and spoke in the gruffest of tones; but he had kept his eyes, and was not half as unfeeling as he appeared.

At his next visit the minister's wife followed him out of the sick room and timidly preferred her request.

"Your bill?" said the doctor, glancing round the kitchen, then down at his boots.

"Yes, sir," said the woman. "Mr. Ames wanted me to ask you for it, though we can't pay it just now. We'll pay it as soon as—"

"Well, here it is," said the doctor. And he took out his pocket-book and handed the astonished woman a ten-dollar green-back, and was out of doors before she could say "thank you."

Yea, if a man were to suffer himself to be torn to pieces, and did not learn to cleanse himself thoroughly from his sins, to behave towards his fellow creatures in a spirit of generous love, and to love God above all things, it would all be useless and in vain.

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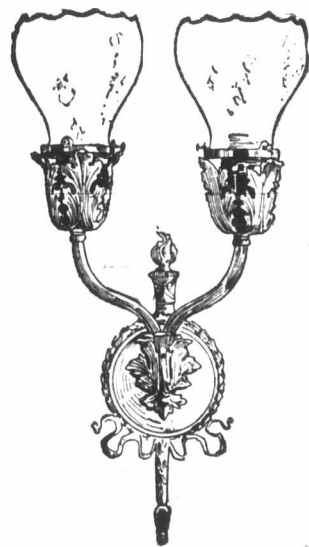
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MRS. RED SQUIRREL.

Mrs. Red Squirrel sat on the top of a tree;

"I believe in the habit of saving," said she;

"If it were not for that, in the cold winter weather

I should starve, and my young ones, I know altogether;

But I'm teaching my children to run and lay up

Every acorn as soon as it drops from its cup,

And to get out the corn from the shocks in the field—

There's a nice hollow tree where I keep it concealed.

"We have laid up some wheat, and some barley and rye,

And some very nice pumpkin seeds I have put by;

Best of all, we have gathered in all that we could

Of beechnuts and butternuts grown in the wood;

For cold days and hard times winter surely will bring

And a habit of saving's an excellent thing.

"But my children—you know how young squirrels like play,

"We have plenty, great plenty, already they'll say,

"We are tired of bringing in food for our store;

Let us have a frolic, and gather no more!"

But I tell them it's pleasant when winter is rough,

If we feel both to use and give we've enough;

And they'll find ere the butternuts bloom in the spring,

That a habit of saving's an excellent thing."

— Pittsburgh Advocate.

* * *

THAT OTHERS MIGHT REAP.

The times were hard; so hard, indeed, that the superintendent of the Gloria Mine saw that his force must be reduced.

The prospect for the discharged would be anything but pleasant; but



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WOODSTOCK, - ONT.

the pay-roll could be lessened by one, and the question with Mr. Welles was, "which one?"

It must lie between Frank Lockwood and Dan Barton—"Big Dan," as he was commonly called. These men had been given employment on the same day, so the period of service was equal.

Frank was popular with his fellow workmen, and even the superintendent had a feeling of preference for the quick, light-hearted young fellow, whom he had often seen on holidays, walking with his blue-eyed wife and babies.

Dan was dark-browed, slow of speech, and uncommunicative—sullen, some of the miners believed. But he was almost a Hercules, perfectly steady, and industrious. Perhaps the best interests of the mine demanded his retention.

It was Saturday evening and wages were due. As the young manager mentally settled the question, his office-door opened and Dan entered. He received his money quietly, and said, as he turned away:

"I'll be there, Monday morning."

"Wait, a moment, please," said the superintendent. "We'll have to take off a man, Dan—times are bad, you know."

"And I'm to go, Sir?"

"Not if you choose to stay. It is between you and Lockwood—as the latest employees. You are stronger, and I suppose that settles it."

Dan hesitated, and then spoke steadily:

"If it's the same to you and you'll keep Lockwood, I'll go."

"Can you get work elsewhere?"

"I don't know; if worse comes to worst, one can starve better than five."

So Dan passed into the night, alone, but following. One whose footsteps lead onward and upward toward the Kingdom of Light.—M. L. Burdick, in the Young Churchman.

WHAT A FREIGHT MASTER DID.

An engine bumped against some empty cars in the early dawn of a winter morning. A boy who had been asleep in one of them was thrown, dazed and bewildered, against the door, which he had pulled to when he crawled into the car the night before.

Just then a brakeman thrust his head into the car, and reached for his jacket, which he supposed was hanging where he had left it. He was somewhat surprised to find a boy on it, and took it from him without ceremony.

"Now get out of here!" he said, thrusting the boy from the door. "If I catch you in one of these cars again, I'll give you to the policeman!"

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"What's he been up to, Bill?" said a man who was putting freight into the next car.
"Up to my coat," he said, giving it a vigorous shake as he walked off.
The boy looked dirty and dejected, as he limped along by the side of the

Woman's Need

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Women who suffer from weakness and irregularities, from painful periods and distressing headaches, from tired, worn-out feelings, and the disorders of digestion, will be surprised at the benefits obtained from the use of the great food cure of Dr. Chase.

It is well worth your while to put Dr. Chase's Nerve Food to the test, and, while the blood and nerves are being revitalized and the form rounded out, note your increase in weight, so that you may have positive proof of the blood-forming value of this great medicine. 50 cts. a box, at all dealers, or Edmanson, Bates & Co., Toronto. Portrait and signature of Dr. A. W. Chase, the famous receipt book author, on every box.

track. The man who had spoken called after him:

"Hello, there! Do you want a job?"

The boy turned back quickly. "If you'll help me load these firkins, I'll pay you for it; but you'll have to work spry."

The prospect of a little money brightened the boy, and he set to work in earnest, though he was stiff and cramped and hungry.

"Do you live around here?"

The boy shook his head. "In case we should want to hire a boy about your size, can you give me any recommendations as to your character?"

The boy's face flushed, but he made no answer. The man watched him narrowly, and when the car was loaded, handed him twenty-five cents.

"We're short of hands in the freight room. Do you think you'd like the job?"

"Yes, I would like it."

The boy's face was almost painful in its eagerness, as he followed the man into the freight room.

"Now," said the freight man, seating himself on a box, "we'll have a bit of a talk before we get to business! I don't know anything about you except that you are cold and hungry; you've got into some scrape, for if you hadn't you wouldn't be loafing about stations and sleeping in freight cars. I'm not going to ask you whether you have done anything wrong, but I'm going in and ask whether you've got a mother."

"No, she's dead."

"Got any father, or folks that belong to you?"

"I've got an uncle and some cousins."

"Well, now, if you had a mother, I'd send you to her in no time, for there is nothing that a mother won't forgive; but uncles and cousins are different. If I recommend you at the office, they'll take you, but mind, if I do it, I'm going to watch you as a cat does a mouse. You'll have to spend the evenings and Sundays with me. I went wrong myself when I was no older than you are," lowering his voice. "And if it hadn't been for my mother—well, that was a long time ago. You've got switched upon the wrong track, I am sure, and as you haven't got any mother to help you get into the right one, God helping me, I'll do it, if you'll let me. Preaching isn't in my line, but just there's one thing you don't want to forget, and that is the good Father is giving you a chance now to get where you can do right and feel right. Are you going to take it?"

The boy answered faintly that he would try. He was taken into the freight yard, and was put under his new friend's eye constantly, and it was not long before the man had

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soon won his confidence that he told him his story.

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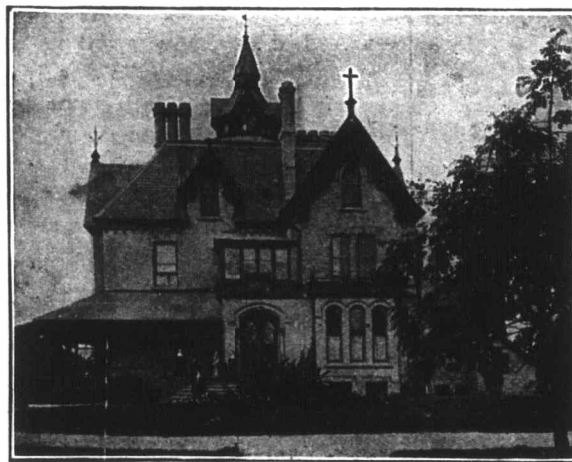
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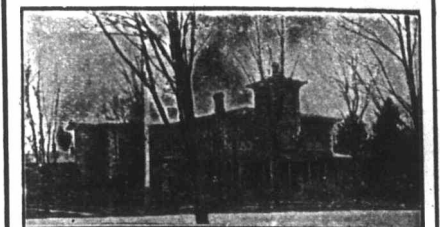
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