

Canadian Churchman

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

Vol. 35.

TORONTO, CANADA, THURSDAY, FEBRUARY 13, 1908.

No. 7.



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The Bishop of London has decided to dispose of his horses and carriages and henceforward will rely only upon motor cars. The Bishop only began motoring a few months ago, but since that time he has travelled thousands of miles by car and has never once been delayed on the road or late for a single appointment. Moreover the Bishop finds it possible to carry out many more engagements than he formerly could. As the Bishop is a great lover of fresh air a motor car which he has lately ordered will be made to completely open by day and to close at night when the inside of the car will be electrically illuminated, as the Bishop always reads when travelling.

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A new brass eagle lectern has been presented to the parish church at Helpringham by the relatives and friends of the late Mr. Erasmus Tomlinson.

The recent sale of Ely House, Dover Street, together with the incomes surrendered by the Bishops of St. Albans, Norwich, and Ely, has produced a sum of £3,700 per annum, which it is proposed to divide between the two new Dioceses of Suffolk and Essex. The contributions to the Suffolk Fund at present amount to £16,000.

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HOME OFFICE - TORONTO

The Bishop of London's Fund has received a New Year gift of £1,200 from an old supporter. Lord Portman, also, has recently sent a donation of £1,000.
At the parish church in the old Herefordshire town of Ledbury, a custom is still kept up, and was observed this year, of ringing a muffled peal of bells on Holy Innocents' Day.

BAMPTON Lecture 1907

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

Being the Bampton Lecture for the Year 1907.

By
Rev. James H. F. Peile M.A. fellow of University College, Oxford.
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Synopsis of Canadian North-West

HOMESTEAD REGULATIONS.

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

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

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

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

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

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

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

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

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

W. W. CORY,

Deputy of the Minister of the Interior.

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

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

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Evidently the Rev. S. S. N. Rees, vicar of the poor parish of St. Jude's, Sheffield, is a man of many parts. At a recent parochial gathering, he said: "I have worked as a carpenter and as a bricklayer, I have cleaned my own mission room, I have been my own

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stoker, for months and even years before I came to Sheffield, and I have had a little bit of rough work here." The Bishop of Sheffield, who was present at the meeting, humourously conferred on Mr. Rees the degree of "handy man."

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Faith is the power by which the soul chooses and makes its own world, out of the world which clamorously asserts its right to be heard.—The Bishop of Manchester.

On the 12th January the Rev. F. L. Boyd, who has been for nearly a quarter of a century vicar of St. Alban's, Teddington, near London, took leave of his parishioners. The results of that work have been of so unique a character that they claim something wider than local interest. When Mr. Boyd took charge of the parish, he came there from St. Peter's, Eaton Square, where he had served a curacy under the late Primus of Scotland, who was at that time vicar of that church, he found a devoted but small band of workers; he has left an army of men, women and boys, probably unequalled in number and devotion by any other parish in England. The choristers and acolytes alone numbered close upon one hundred. Mr. Boyd came to a parish church of the most minute dimensions, he has left a church of the dimensions of a cathedral, probably unsurpassed in size and beauty by any modern church in England. He came to a reverent but plain and ordinary type of service; he has left the realization of an ideal which a well-known Bishop expressed his desire to see taken as a pattern by the whole of the Thames Valley. Perhaps the leading feature of Mr. Boyd's ministry has been his preaching of the Word. Thousands can bear testimony to the inspiration which Mr. Boyd's words have been to their religious life,

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And Clergy List of the CHURCH OF ENGLAND IN CANADA

PRICE - - 25 Cents

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

J. P. CLOUGHER
PUBLISHER
173 Huron Street, TORONTO

indeed the number of those who have been brought under his influence during the past twenty-three years can only be described in one way, namely, that their name is Legion. He preached at both the morning and evening services and the church was filled to overflowing on both occasions, notably so in the evening, when not only was every seat occupied but hundreds of people were standing all down the side and centre aisles and in the ambulatory. The choir numbered one hundred, many among them and in the chancel being those who had worked with Mr. Boyd in the early days of his vicariate and who had long since left the neighbourhood. None who were present at that service will ever forget that scene. No one can doubt but that God has most manifestly and greatly blessed Mr. Boyd in his work at St. Alban's.

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Canadian Churchman.

TORONTO, THURSDAY, FEBRUARY 13, 1908.

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

NOTICE.—Subscription price to subscribers in the City of Toronto owing to the cost of delivery, \$2.00 per year; if paid in advance, \$1.50.

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Lessons for Sundays and Holy Days.

- February 16—Septuagesima.
Morning—Gen. 1 & 2, to 4; Rev. 21 to 9.
Evening—Gen. 2, 4; or Job 38, Rev. 21, 9—22.
- February 23—Sexagesima.
Morning—Gen. 3; Mark 1, to 21.
Evening—Gen. 6; or 8; Rom. 7.
- March 1—Quinquagesima.
Morning—Gen. 9, to 20; Mark 4, 35—5, 21.
Evening—Gen. 12 or 13; Rom. 11, to 25.
- March 8—First Sunday in Lent.
Morning—Gen. 19, 12 to 30; Mark 8, 10—9, 2.
Evening—Gen. 22, to 20; or 23; 1 Cor. 1, to 26.

Appropriate Hymns for Septuagesima and Sexagesima Sundays, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other Hymnals.

SEPTUAGESIMA SUNDAY.

- Processional: 4, 83, 489, 547.
- Holy Communion: 182, 187, 555, 556.
- Offertory: 168, 262, 533, 538.
- Children's Hymns: 330, 333, 340, 343.
- General Hymns: 172, 210, 520, 534.

SEXAGESIMA SUNDAY.

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

SEPTUAGESIMA—THE THIRD SUNDAY BEFORE LENT.

A necessary feature of devotion, public or private, is the profession of our belief in the Blessed Trinity. On Septuagesima the Church speaks of the first part of the Creed: "I believe in God the Father Almighty, Maker of Heaven and earth." The latter part of the affirmation is the illustration of Divine omnipotence. The lessons for this Sunday lead us back to the beginning of all things. The great text for our meditation this week is, "In the beginning God." God the Creator and Preserver of all things; God the source of knowledge—the revealer of Truth. Such

a meditation is necessary on the part of every generation. For the presumption of man sometimes carries him to a point where he questions or denies the revealed "beginning" of created things. The presumption of Job is paralleled in this age by some who, by means of scientific demands or philosophic requirements, claim to have eliminated God. According to such negative critics the question as to beginnings is not settled. Now there is much to aid in the dissemination of such vagaries. The literary world is characterized by much facility. All classes read and think more or less; and those who do think (rightly or wrongly) are afforded every facility for the proclamation of their views. Hence many theories are public property—theories oftentimes abused, and frequently not in accord with revealed truth. See how the theory of evolution is abused by the materialist. It is made to deny the truth of the text, "In the beginning God." But rightly conceived this theory cannot expurgate from the consciousness of man, the fundamental principle, "In the beginning God." The theory "originates nothing, it invents nothing, it causes nothing." More than any other attempted explanation of things it pre-supposes the teaching of Septuagesima. How applicable to the materialist the question of God, "Where wast thou when I laid the foundations of the earth? Or who laid the corner stone thereof; when the morning stars sang together, and all the Sons of God shouted for joy?" (Job 38:4, 6 and 7). The ultimate fact in all experience is God who reveals His omnipotence in Creation and in Providence, material and spiritual. To-day's message inspires a personal question, "What is my relation to God the Father Almighty?" The Collect gives answer. We are sinful men and women. Therefore, mindful of God's omnipotence, we confess our offences, we admit the justice of our punishment. And then we pray to be delivered for Jesus Christ's sake. Sincerity on our part is one condition upon which the answer comes from God. And we prove the sincerity of our prayer by our willingness in acceptance of such discipline of self as St. Paul writes of to the Corinthians. And through that discipline we enter Christ's vineyard and therein labour on for the possession of eternal life in the Holy City, the New Jerusalem, with Him who is the "Alpha and the Omega, the beginning and the end." "In the beginning God," the Alpha; and at the end of the present order Omega, God Almighty. To us Christian men and women God must be all in all.

Pan-Anglican Gathering.

The time is rapidly approaching for the assembling in England of this great and eventful gathering. Throughout the widespread dioceses of our Church those particularly interested in the work of the coming Congress are bestirring themselves and hastening their preparations. The gifts of the Dioceses of Canada are to be sums of money. The ultimate application of it will, we understand, be to aid the cause of missions in Canada, and it may be to assist in the support and education of candidates for the ministry. This is truly a most commendable object. Were the wealthy, those of moderate means, and the loyal, though poorer, members of the Church—one and all—to put their shoulders to the wheel and with self-denying determination do their utmost in this cause, the gifts would soon be got together and great good would result. We sincerely hope this may be the case.

Statistical Religion.

The November number of "The Treasury" has a good remark by the late Bishop Westcott on o. e

phase of Church-work that is becoming more and more common. He calls it "Statistical religion." Figures have their place at times in the reports of Church-work. We expect them in Synod reports and year books. But their lurid and frequent appearance in the common reports of parish work tax our patience not a little. The last bazaar is always the best. The last Confirmation class broke all previous records and besides included a good proportion of dissenters. The year just closed was the most prosperous of all in many prosperous years of a prosperous parish. Some parish puffs of this class must have stirred Bishop Westcott to write thus to Archbishop Benson: "Could you not say some quiet words about the perils of statistical religion? It is alarming how the energies of the clergy are taken up in tabulating results. I have boldly cut out all figures from my visitation questions."

Aggressive Christianity.

One notable result of the cruel and deplorable assassination of the King of Portugal should be stronger and more determined effort to teach and exemplify the truths of Christianity. In all countries, amongst all classes of the people, whenever and wherever such awful deeds occur, they should be taken as a challenge by the powers of evil and met by countervailing efforts of an extraordinary character by the members of the Church of God. The mind of man is peculiarly receptive of good impressions in the presence of an overawing calamity. Such occasions should be utilized by the universal Church with wise and persistent energy.

Anti-Suicide.

T. P. O'Connor has written, in his own sympathetic way, praising the attempt of the Salvation Army against the tendency to suicide. He found that 1,217 persons, 1,125 of whom were men and 92 women had sought advice and assistance from the bureau in their fight against self-slaughter. The causes were tabulated as follows: Lonely and melancholy, 105; financially embarrassed and poverty stricken, 609; criminally involved, 54; drink, drugs or disease, 121; general causes, such as "down in the world," sickness, etc., 236. Mr. O'Connor says this proves the theory he has always held—the theory of Liebig, the greatest of chemists and of many of the ablest sociologists—that poverty is the cause of drink quite as much as drink the cause of poverty, if not much more. Money worries were the trouble with two-thirds of the women. Out of this large total only three were not saved from the temptation. Largely Mr. O'Connor credits, owing to the supreme quality of mercy, sympathy and brotherhood which lies at the bottom of the success of the Army. We affect to believe that the more sinful and more "unjust," the more unlike the average Churchgoer, the penitent is, we, therefore, give, the greater welcome. We know in practice that is not our ordinary attitude. It is what the Army strives after. The acceptance of the fallen, the weak, the sinful as brethren and sisters is one, the chief one, of the secrets of the immense force which the Salvation Army has become.

Confession.

To again quote from Mr. O'Connor: "Here is another, and a very remarkable statement in this most interesting human document; I give it in the words of Commissioner Nicol himself: 'But this remarkable fact stands noticeably out. Not one in ten of the men asked for money help, although their misery was due to financial trouble. From that, I think, we may safely hazard the conclusion that the General was correct in his belief that a large number of persons can be diverted from

the fatal step just by simply availing themselves of the opportunity afforded by the bureau of "opening their minds" to someone in whom they can place perfect reliance." This passage throws an illuminating glimpse on the secrets of the human heart. One of the most universal instincts of human nature is to seek relief from its worry in opening up its heart and its mind to some sympathetic ear. This is the reason why in all the churches—it is different in form, but essentially the same in substance—there is the practice of Confession. I know that many people, good stout Protestants—will be shocked at the mere suggestion that they have in their churches or chapels anything that may be called Confession; and I have never heard of a religious organization among the Christian communions in which there is not some arrangement made for the confession of sins. Whether it be auricular or made in public is, of course, a matter of profound importance and of irreconcilable difference of opinion; but the main fact that the human soul craves to unburden itself is recognized by all communions; and, indeed, no religious organization could do much for its people which did not have some such institution for the confession of sin and relief of the conscience."

The Nurse.

In the old times there was great rule of thumb nursing, directed by more or less trained nuns. After the change, which really preceded the Reformation, but was made complete during its earlier years, the English hospitals in the towns and cities passed over to the officials and nursing unfortunately steadily went down,—persons generally too old or feeble for other employment, and often callous and drunken, were in charge. Then as workhouses multiplied the feeble women were made night nurses and so bought food more appetising than the ordinary workhouse fare. The first step in advance came from France, after the Restoration. The Government hit on the expedient of taking the soldier's orphans from the poor houses and putting them as nurses in the hospitals, paying them from eight to ten francs a month. Ten years afterwards the question of educating a better class of persons as nurses for the sick was mooted in England and Southey pressed the idea in his "Colloquies." The next step was the great one by Florence Nightingale, fifty-five years ago. But the modern trained nurse, and the antiseptic and other remedies have completely revolutionized the practice and made nursing one of the most marked features of social progress. One practice adopted by the old convents has not been revived and yet deserves consideration. Where the poor household was upset by the confinement, illness or death of a mother, with a father who dare not leave his work, there remained often a lot of helpless children. In such cases the religious house would take all care off his hands, not petting the children but keeping things to rights in ways suitable to their station. There are few parishes where this work is not done by kind neighbours, but there are few in which it is methodically and efficiently supervised by trained sisters or deaconesses.

House to House Visitation.

The value of thorough and painstaking pastoral visitation was strikingly illustrated by the house-to-house canvass in Stratford, conducted by the Ontario Sunday School Association Workers in November last. In this canvass the Church of England came out surprisingly well and is reported as the second largest religious body in Stratford. The "Ontario Sunday School Leader," the official organ of the Association, quotes the Rev. R. Martin (Presbyterian), as saying that he received by this canvass the cards of 62 families and 94 individuals—329 persons in all—of which he had no previous knowledge. If one minister in one city missed 329 souls that were his proper care, surely the

utmost vigilance is needed in every such field on the part of pastor and people to keep even professing Christians in touch with their Church. Too often the whole responsibility of searching out and looking after the scattered members of any congregation is left to the minister, and he is expected to do what it is perhaps physically impossible to do. There should be far more co-operation in such work between pastor and people. In this way not only those who make a Christian profession could be followed up, but the minister would have some chance to seek after the profane and ungodly.

Extension Work.

The Dominion Council of the Brotherhood of St. Andrew in their last annual report, appealed to the men of the Church for \$5,000 to cover salaries and running expenses in all Canada for the year 1908. The reasonableness of this appeal will appear instantly if we compare it with the appeal for \$10,500 from the Ontario Sunday School Association for their work during 1908 in the one Province of Ontario. When the Brotherhood for its work in all Canada, asks less than half of what the Ontario Sunday School Association needs for its work in one province, surely the men of the Church will give a cheerful and prompt and satisfactory response. The laymen's missionary movement has shown what Christian men can do when their hearts are engaged. We call attention early in the year to this modest and most deserving appeal of the Brotherhood. Think of it—only \$5,000 asked from all Canada for such an aggressive and fruitful work. We observe that the Ontario Sunday School Association received subscriptions for \$3,000 of their required amount on the spot at their Brampton Convention in October last. We ask for the same prompt and commendable zeal in dealing with this Brotherhood appeal.

Red Squirrels.

It is lamentable how every change of business or fashion bears most cruelly on the helpless wild animals. Who would have thought that motors would be their deadly enemy. But since motoring has grown fashionable the possession of a fur coat has become a necessity to crowds, men and women alike. So great has been the destruction of Siberian squirrels during the last few years to provide these garments, it is said six million a year, that the supply is beginning to run short. We do not know whether these squirrels are the same as our red squirrels. We have little love for this animal, beautiful as it is. It exterminated the beautiful and useful black squirrel, just as the brown rat exterminated the black one, and we fear the chipmunks will soon follow. Red squirrels, so far as we can see, in Ontario, do great damage and no good.

Weather.

We know not whether the sun has had an accession of spots or the man in the moon has had a toothache, but certain we are that we of the earth have had a spell of weather. Wind sixty miles an hour. Vessels driven ashore in the Maritime Provinces. Snow drifts of the old fashioned type in Ontario. Trains arrested. Snow ploughs stalled. The King's highway blocked and captured by the white cohorts of the storm king, and the thermometer rivalling the barometer in its unwonted energy marking a depression of the mercury of an altogether unaccustomed character. Though sometimes rigorous at this time of the year our climate is bracing and wholesome and need only be dreaded by those who are exceptionally feeble or who are not careful to regard the laws of health.

Punctuality at Church.

Can there be a place where punctuality is more seemly and the lack of it more regrettable than at Church? Were unpunctual people seriously to

consider the purpose for which they go to church, and the evil effect of a bad example, we believe that most of them would either stay away—when late—or set themselves to acquire the excellent way of punctuality. One thing we feel sure they do not fully realize: that by their dilatoriness they not seldom interrupt and interfere with the devotions of their punctual fellow worshippers. This is, they well know, not by any means the object for which they go to church. And this very fact, when well considered, cannot fail to convince them that it is better and fairer to be early at church than late. Our comments on this subject apply with far greater force to the clergy, if any there be to whom they are applicable, than to the laity.

Faithful Men.

English society is said to have been stirred by the resignation by the Rev. Osbert Mordaunt, of the rectory of Hampton-Lucy in the Diocese of Worcester, a living said to be worth \$5,000 a year, and the Rev. F. Tobin, Rural Dean of North Kingston, in the same diocese, once a famous Cambridge athlete. The reason for the resignation of these clergymen is said to be the "excessive immorality" of wealthy parishioners, prominent in social circles, and the injunction of silence with regard to it imposed upon them by their Bishop. Mr. Mordaunt is reported to have said in a recent sermon that: "The immorality among some of the upper classes of this neighbourhood has lately caused a grievous scandal. At a meeting held last week by eight or nine clergymen we decided unanimously to speak out upon the matter and that because we cannot let it be supposed by the working classes that we could ever rebuke such sin in them and be silent upon it when it occurs among their social betters. We had addresses distributed around about on purity, and these were certainly needed, but the only wonder is that the working classes remain as moral as they are, considering the example set by those above them." . . . "Even last week pressure had been brought to bear upon us not to speak on the subject, but St. John the Baptist, or St. Paul, or our Lord himself, would they hold their tongues for sake of wealth or of titled names? I myself resisted publicity until all possibilities of maintaining secrecy passed away." If this statement is well founded the resignation of these clergymen will not have been in vain. If wealth, rank and power, when allied with impurity and debauchery, are allowed to attend the services of the Church and unrepentant avail themselves of its ordinances, then the Church and the world are merely synonymous terms, and to that extent the Church is the more degraded of the two.

A Worthy Bishop.

It is always a pleasure to know that a Bishop has been called to his sacred office who is well worthy of the honour bestowed upon him. One of the recent appointees in Ireland is of that class. Of him the "Record" has this to say: "The new Bishop of Clogher bears a name highly honoured and respected in Irish Church circles. His uncle—also a Maurice Day—was Bishop of Cashel for nearly 30 years, and he has himself filled many prominent and representative positions in the Councils of the Church. As rector of Killiney, and subsequently as incumbent of St. Matthias's, Dublin, he left his mark as an earnest, deeply spiritually-minded man, and as Dean of Ossory and rector of the Cathedral Church of Kilkenny he won golden opinions, both as a preacher and administrator. He brings to the high and holy office to which he has been called the fruits of a ripe and wise experience gained through a long and faithful ministry in the service of the Church."

A Clergyman Wanted.

The Bishop of Quebec is anxious to meet with a good earnest, young unmarried clergyman, strong

in health, and of wide sympathies, able to hold services and other gatherings in the camps of engineers and their men, who are at work on a section of the Transcontinental Railway to the north and west of Quebec City. To the right man, owing to the kindness of a friend, the Bishop is able to offer a special stipend, as well as the co-operation and assistance of a clergyman, who already knows something of the work, but has much else to attend to and cannot properly cover the ground. If this notice should meet the eye of any clergyman, who is burning to do knight's service for the Master in the forefront of the battle for our dear Lord and King, he had better write at once to the Bishop of Quebec, who will gladly give him further particulars, and enable him better to judge of whether this opportunity is a call which he ought gladly to accept.

THE BOGEY OF "MILITARISM" IN OUR SCHOOLS.

It is doubtful if there is another race in the civilized world, so enslaved to names and phrases, as the "Anglo-Saxon." There is no more characteristically British proverb in existence than the oft and aptly quoted, "Give a dog a bad name and hang it." For in ninety per cent. of cases it is not the dog, but the name you give him, that counts. No better illustration of this deep-seated and widespread tendency, among the peoples of our language and blood the world over, could have been furnished than the agitation against what has been called "militarism" in the schools. Against "drilling" in the schools we scarcely hear a word. It is against this vague and mysterious "militarism," whose meaning by the way we defy anyone to define, that so many excellent people energetically protest. The average Canadian, we imagine, in the vast majority of cases would have no objection whatever to having his boy learn the rudiments of military drill at school, but when you begin to talk to him about "militarism," the whole matter assumes another complexion. He immediately scents some secret and insidious danger. Visions of "conscriptio," another bogey word by the way, and of other vague and shadowy evils, begin to float before his eyes, and he sets his face like a flint against the first beginnings of what, if not promptly nipped in the bud, may have the direst ultimate results. How much pure party spirit is mixed up with this we will not attempt to say. No doubt it has its place and influence, but the main objection to the introduction of this practice in our schools is, we are convinced, perfectly honest, and is the outcome of that strange and almost universal slavery to catch words and phrases, so characteristic for the last couple of centuries, more or less, of our "harl-headed" race. This prejudice, in some quarters, against drilling in our public schools is in our firm opinion a matter for deep regret. Now no one we hope will accuse us of "militarism." We have, we should think, made our position on the subject of war abundantly clear. We confidently anticipate the day when war, as a means of settling international disputes, will be discarded by the universal consent of the civilized world as a piece of senseless barbarity. This attitude on our part, however, does not blind us in the least to the great and manifest advantages of the general adoption of a system of simple military drill in our schools. In the first place it would, we feel convinced, tend to the marked and general improvement of the manners of our boys. Manners, it will be confessed by the warmest admirer and sincerest lover of our people, is not our strong point, especially among our boys. That drilling has the almost inevitable effect of improving a boy's manners is manifest at a glance when one contrasts the bearing and general behaviour of those comparatively few boys who belong to our "brigades," or

who attend private schools, under (so-called) military system, with that of the great mass of boys who have never in their lives listened to the word of command. About drilled boys there is an unmistakable dignity and manliness of bearing that distinguishes them everywhere and commends them to the general favour of "grown ups." It is perfectly safe to say that, everything else being equal, the drilled boy's chances of gaining the favour of the normal employer are at least as two to one, as compared with those of the undrilled boy. He has learned the lesson of prompt and cheerful obedience, and what the world to-day needs, and is hungering for, are people who will do what they are told, and so he meets the universally and painfully experienced want. Then it would greatly improve the physique of our young and middle aged men. The typical Canadian is a remarkably well grown, well built individual, but carriage is not his strong point. It is really distressing to observe the very large number of round shouldered, "slouchy" young men who haunt our cities, towns and villages, and who might have so easily been transformed into smart, "upstanding," graceful specimens of humanity, had they only acquired in their boyhood the habit of "holding themselves up," and who even yet, with a few weeks drill, would have a "pair of shoulders put on them." For these and other reasons, therefore, we deeply regret this foolish cry of "militarism," which has been raised in some quarters, and whose effectiveness seems to be in exact proportion to its vagueness and obscurity. Does any man in his sober senses seriously imagine that drilling our boys would tend to embroil us in war, or infect large numbers of our young men with a hankering after a military career, which as a matter of fact is unattainable on this continent. Such a consummation is simply unthinkable.

"KEEPING UNDER THE BODY."

There is a radical difference between attempting to extirpate our natural desires and in "keeping under the body." The former, we know, has often been attempted, and with invariably disastrous results. To attempt it is to attempt to re-make ourselves on an improved plan, and, therefore, to proclaim ourselves wiser than the Creator, whose handiwork we are. For to refuse to accept ourselves as we find ourselves is surely to cast discredit upon Him Who has fashioned us after His own likeness. Our natural instincts and desires are just as Divine, as is any other part of our intellectual, moral and spiritual make up. But they must be kept "under," not because they are in themselves evil, not because in fact they are not absolutely necessary, but in the sense that the foundation of the house, the root of the tree, the lower limbs of the body are kept "under," or underneath. The Apostle's words, we think, would gain much force and clearness by being rendered, "For I keep my body (i.e., my bodily instincts) underneath." In a sense they are the foundation of our being, and such they should remain. Self-control, therefore, is not self-effacement. It is self-direction. It is the keeping of every department of our complex being in its proper place, the preservation of a true balance or equilibrium. This then is, or should be, the ruling and guiding principle of all Lenten observance, not so much self-repression or self-effacement as self-direction and self-discipline. Self-denial then becomes a means to an end, something to be practiced; not for its own sake, but for what it brings. It is like bodily exercise, whose use and value can only be measured by its effect upon the health. The self-denial that is a means in itself, and ends where it began, may be a dangerous snare. The danger we are fully aware is normally in the other direction, and we have no desire to furnish people with readymade

excuses. But facts are facts and must be faced, and self-denial practiced upon wrong principles, to say the least, defeats its own object and tends to moral and spiritual deterioration. None the less, however, is self-denial an absolutely essential factor in our lives; and this truth Lent teaches, or rather reminds us of, by the imposition of certain temporary rules whose effect is intended to be permanent. Now voluntary systematic self-denial may be practiced for three reasons. The first may be called the prudential or purely utilitarian. A man realizes that some particular practice, innocent and lawful in itself, is becoming injurious to his health, or material well-being and he makes up his mind to train himself to do without it, should the necessity arise. Then again there is what may be called the moral. The fact becomes apparent that some practice is hardening into a habit, which has gained the temporary mastery, and is gradually enslaving the whole man. Its effects may or may not be injurious in the lower sense. It may not injure his health or interfere with his material well being, but his self-respect suffers. He feels he is not his own master. He is losing the power of saying "No" to himself. His happiness and comfort and ease of mind and body are becoming dependent upon it, and so he determines to give it up, temporarily it may be, until he becomes independent of it and can "take it or leave it," and feel himself a free man. And finally there is the spiritual. An intrinsically innocent habit may become a spiritual hindrance, and bind a man too closely to purely mundane pursuits and aims. It may fill too large a place in his life, and hamper and encumber his spiritual development. To give it up until its influence upon his life shrinks to its right proportions, or to "cut it out" bodily may become necessary. The work of Lent is, therefore, eminently practical. It concerns itself with the whole man, and his threefold being, bodily, mental and spiritual. Its aim is to restore or re-adjust dislocated, or disarranged forces, to put them back as it were in their proper places. Thus the chief lesson of Lent is to learn to keep the "body" underneath. The great and ever present danger is that the "body" will get out of its proper sphere and rule where it should serve, and command where it should obey, in a word should get uppermost. The "body," while a good servant, is a tyrannical and ruinous master. But the self-denial which aims at simply punishing the body has utterly missed its true motive force. Self-denial at best is a necessary evil, an absolutely necessary and indispensable evil, no doubt, but still an evil, and only rendered necessary because with such a vast majority of men the true balance of their being needs restoring. For this, self-denial we know, is essential, but only for this. It is the catching and breaking and harnessing of the escaped steed.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

We regret to learn that some of our friends seem to think that "Spectator" is hostile to the new hymnal. It could only be a very imperfect reading of what we have written on the subject that could possibly suggest such a thing. Our interest in this work has grown as time has gone on. We have gone out of our way several times to commend the diligence and the methods of the committee having this hymnal in hand. We have held it up as a model of efficiency to other committees and our hope is that a new era has thus been opened in the Canadian Church for effective committee work. Certainly it would require quite a stretch of the imagination to suppose that the Church could now hark back to the old days when with a light heart work was put off to the last days before Synod, or perhaps even after Synod was convened. But not only have the activity and the

methods of the committee been satisfactory but the results have been highly satisfactory as well. We can only recall one hymn missing from the book that we desired to see there and that was a hymn for baptism,—something very rarely used. Out of the 788 hymns in the book we have criticised so far five, or less than one per cent. Of course this doesn't represent all that we might say on the subject, but so far as we can now see it covers our chief objections. There are certain phrases and sentiments in other hymns which we would prefer to have omitted, but it is by no means certain that we could convince the Church public that such should be done. We have almost been afraid that some of our dearest friends would be guilty of manslaughter so fiercely did they feel at the suggestion of omitting, "There is a fountain." But we are bound to say that we are unrepentant. Fascinating as the hymn undoubtedly is the day has gone by in our judgment when the truth should be taught in that form. We would just like to ask the friends of the hymnal who is the better friend of the book and of the Church, he who shuts his eyes to all defects and says, "It is splendid," or he who at this juncture frankly points out what he honestly believes to be some blemishes, that they may not be the cause of trouble hereafter? We have only this further to say, that we trust the committee will neither allow itself to be unduly soothed by flattery or alarmed by criticism, but will go forward resolved to do its full duty even unto the end.

The wisdom of publishing committee reports in advance of Synod must, we think, be demonstrated in the case of the hymnal. It is almost impossible to realize that this is the first case of such a thing being done in the annals of either the Provincial or General Synods. Fortunately at the last session of the General Synod it was decreed that all reports of committees should be published at least two months in advance of the assembling of that body. That we have looked upon as one of the most radical and hopeful changes that has been made in many a long year. Now we have the first fruits of that new order of things in the publication of the draft of the new hymnal and the frank free criticism of Churchmen will be the final evidence of the wisdom of this policy. We are aware that there are still to be found men who think that a committee can and should report only to the body that called it into existence and gave it authority to act. One cannot deny that there is a theoretic beauty about this position, but there is a higher law that must guide the Church and that is the law of effective service. After all the Synod is but the representative of the larger Church and the committees of Synod when acting under authority and reporting to the Church rather than Synod are but expediting the business of the Church. This is an age when public opinion will give short shrift to vague Synodical etiquette. We want to lay hold of the thing, not the form—the substance, not the shadow. The remarkable feature to us is the lingering death which brings to an end this type of legal idolatry.

We made a suggestion a few months ago that the Primate through some of the Diocesan Bishops might make arrangements for great missionary meetings in various important centres through the Dominion on the return of the delegates from the Pan-Anglican Congress, but we have not heard that the idea has caught on yet. We are still of the opinion that it wasn't a mere idle fancy, but a suggestion capable of being made extremely useful to the Church. In the first place an effort is now being put forth to arouse the interest of the Church public in the work of that great assembly and it would be but a fitting climax to that effort to have the living agents who represented us yonder convey to us something of the inspiration and instruction which they themselves received, and convey it while they are still under the power

of that unique gathering of Churchmen. In the next place if it were definitely known now that such meetings would be held in many or all of the dioceses on the return of the delegates it would have an excellent effect upon the delegates themselves. It would stimulate them to prepare very thoroughly for intelligently following the discussions, and it would encourage them to take note of what they saw and heard with a view of giving us the very best that could be carried away from such a meeting. Surely if it is worth planning and preparing to take part in that great congress it is equally important to see that as much as possible of the instruction and inspiration generated there should be brought back to our people. Then again it would present a rare opportunity for catching a glimpse of the most distinguished Churchmen in Australia, New Zealand, China and Japan, who, we presume, will pass through this country on their way to and from the Congress. It really seems to us to be an occasion that will probably never return and, therefore, we ought to make the very best we can of it. Every Bishop has a bunch of young clergy about him who would only be too pleased to carry out a scheme like that, and do it well, too.

Spectator.

The Churchwoman.

TORONTO.

Toronto.—Church of the Ascension.—The February meeting of the Diocesan Board of the Woman's Auxiliary to Missions was held in the schoolhouse of this church on Thursday the 6th inst. The president, Miss Tilley, in the chair. After a hymn, reading, missionary litany, and prayers, Mrs. Langton, president of the Church of the Ascension branch, extended a kindly welcome on behalf of the entertaining branches. The president spoke of the entering into rest of an old and valued member, Mrs. Morrison, president of all Saints' branch and a life member of the W.A. The corresponding secretary reported a new general life member, Mrs. Murphy, of St. Peter's branch. A new life member, Mrs. Wright, president of the Stouffville branch. One new Girls' branch, with 20 members. The branch meeting will be held in St. Matthew's Church new hall, and the annual meeting in Guild Hall on May 6th, 7th, 8th, and 9th. The Rev. Arthur Lloyd to be the preacher at the service in St. James' Cathedral on Wednesday at 10.30 a.m. Rev. Mr. Westgate, Africa, will address the meetings. The treasurer's receipts were \$1,403.61; expenses, \$364.38. The E.C.D. fund amounted to \$148.69. One hundred of this was voted to Rev. R. H. McInnes for the purchase of two bicycles for himself and Mrs. McInnes for the furtherance of their work in Japan. The balance, \$48.69, to the church at Tydan Diocese of Qu'Appelle. A new E.C.D. branch has been formed at Collingwood. The new secretary-treasurer of juniors, Miss Middleton, announced that the offertory to be given at the junior's annual meeting would be for the purchase of a bell for the school at Chapleau. Two new books have been added to the library. The twenty-two members of the Normal class are deeply engaged in the study of Japan, and highly appreciate the kindness of Miss Cartwright in making this study so interesting. Secretary-treasurer P.M.C. reported a new branch at Stouffville; receipts, \$275.55. Eight new members for the Baby's branch; receipts, \$4.89. Interesting letters were read from Miss Bennet, Lesser Slave Lake, Bible woman in China, and Miss Sorabji, who tells of the great inspiration to educational work in India, by the erection of a new school building, at St. Helena, towards the funds of which Miss Helen Gould has been most generous. This building will accommodate 300 students. The laying of the corner stone was preceded and followed by hymns of praise. Miss Bolton read a short, bright paper on "Ceylon," touching upon the area, population, scenery, products, climate, costumes, and religion of the Cingalese. The Rev. R. H. McGinnis expressed pleasure in addressing the members, and said he had often received inspiration and strength at the thought of this body of women in Canada, with hearts uplifted praying that the work might progress. He spoke of the prominent part Japan is playing in the world, its phenomenal development in railways, postal system, banks, etc., its splendid army and navy, but not much material progress in religion. Of from

45 to 50,000,000 only about 50,000 are Christians. Of Anglicans, seven women and nine men are now working there. Miss Tilley, on behalf of the girls' of St. Stephen's evening class, presented Mr. McGinnis with a silver communion service. An informal discussion took place to consider the advisability of investing the amount of the memorial fund in the purchase of a house, to centralize the departments now occupying rooms in different parts of the city, and where committee and other small meetings could be held. Miss Tilley, Miss Cartwright, Mrs. Cummings, Mrs. Webster, Miss Cox, Mrs. Davidson, and others spoke. The conclusion finally reached was that such a move would be most helpful and a convenience to the society as a whole, as well as a fitting memorial to the late president, Mrs. Williamson. The matter will be discussed at the annual meetings. The Rev. C. A. Seagar, M.A., of St. Cyprian's Church, gave the noon address from St. Matthew 13th chapter, verse 44, "The Kingdom of Heaven is like unto treasure hid in a field, the which when a man hath found, he hideth and for joy thereof, goeth and selleth all that he hath, and buyeth that field." Three points were dealt with: (1) The unexpectedness of the find; (2) the extreme preciousness of the thing found; (3) the renunciation of all other things to possess this. Within the sacred field of the Church there are sacred treasures for the joy of which we abandon all else—forgiveness of sin, union with God—the great privilege of serving and the gift of eternal life.

OTTAWA.

Ottawa.—The Woman's Association of St. George's Church had its monthly meeting last week. Besides the routine business it was decided to hold an At Home for the women members of the congregation. This will take place on the 28th of this month, and everything will be done to make it a success. The Association made a grant of \$100 to assist in repairing the heating system of the church. Mrs. J. F. Orde gave an interesting paper on "The Education of Children." Refreshments were served after the meeting.

At St. Alban's Woman's Auxiliary meeting a committee of five was appointed to make preparations for the annual diocesan meeting which will take place in May. Mrs. W. J. Code will be the director of this work, and the members will be busy from now on. A letter was received from the Rev. W. R. Haines of the Pigeon Reserve, acknowledging the bale sent by the W.A. at Christmas.

The monthly meeting of St. Anna's Guild of St. Matthew's Church was held last week with a record attendance, the president, Mrs. N. B. Sheppard, presiding. The chief business of the meeting was to make further arrangements for the luncheon to be held in Goldsmith's Hall, Wednesday and Thursday the 26th and 27th. The following ladies were appointed provisionally in charge of the affair: Luncheon, Mrs. N. B. Sheppard, Mrs. G. W. Dawson, Mrs. Beeson; candy table, Mrs. C. S. Clarke and Mrs. R. Keeley; ice cream; Miss Haycock. On the Thursday evening a novel children's concert and entertainment will be given under the direction of Mrs. C. D. Graham.

Brotherhood of St. Andrew.

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

Brotherhood men should subscribe for the Canadian Churchman."

The rector of Port Dalhousie writes in the following hearty words about his Chapter: "Chapter just one year old. Twenty-one active members with five probationers. Have 14 or 15 at a meeting. The work they are doing is wonderful. Evening congregations almost fifty per cent. men. Often more men than women communicants. The best criterion of Chapter work is the communicant list, on which there is 76 men and boys. Chapter has prospered beyond my greatest expectations, and it is my most valued assistant in my work." In a letter to head office, the rector of Almonte, Rev. Forster Bliss, states that the three Chapters in that parish are getting along well, the intermediates and juniors particularly doing good work. Since the visit of the travelling secretary the Arnprior Chapter has entered upon more active work, and there is a possibility of an active Junior Chapter being shortly at work. Eight boys have become members of St. Paul's Junior Chapter, Brockville, with G. E.

Bradford as director, and Trevor G. Brown as vice-director. Christ Church Juniors, Belleville, who have been on probation for some time, are now on the active list with a membership of seven lads. This parish has now both a senior and junior Chapter. The Brotherhood idea is spreading in Brandon, St. George's Church, one of the direct results of Brotherhood work of the St. Matthew's Chapter, now having a probationary chapter of 12 members. The juniors are making themselves felt in the extension work of the Brotherhood, St. Matthew's junior Brandon contributing \$4, and St. Matthew's juniors, Toronto, pledging \$12 toward the extension work. St. John's, Calgary, has now an efficient Chapter, seven men being admitted as members, after communion service on January 26. One of the most active Chapters in Eastern Canada is that at Chatham, N.B., the director and secretary being model officers, and the Chapter showing special interest in sending in names of churchmen moving to other parts. The rector of Farnham, Que., writes that the men of that Chapter are all workers, and mean business, and that he finds them most helpful in looking after the men in that railroad town. A probationary Junior Chapter has been formed at Kentville, N.S., a good active Senior Chapter having also been working there for some time past. The Memorial Church, London, has now a Junior Chapter as well as a Senior Chapter. Twelve lads have taken up the work, and have been meeting regularly since October 18 last, and have now applied for charter. A strong, vigorous Chapter has been formed in the important parish of St. Paul's, Lindsay, a number of the men who were members of the Men's Association of that Church (now in existence, and doing good work for twenty years) deciding to become members of the Brotherhood Chapter. The Meaford Chapter have got out a neat invitation blotter, which they place in railway stations, hotels, and banks. St. George's Chapter, Moncton, N.B., is doing good active work, and recently admitted three new members, making eleven in all. One of their active members removed recently to Newcastle, N.B., and may succeed in forming a Chapter there. St. Edward's Chapter, Montreal, only formed April 26 last, has the splendid record of 138 visits paid by the four members, with the result that many young men now attend church who did not do so before. It is most encouraging to find our public men taking an active part in the affairs of the Brotherhood Chapter. Names worthy of special mention in this respect are Mr. John Williams, M.P.P., who is vice-director of Melita, Man., Chapter, Mr. C. S. Wilcox, M.P.P., who is director of Chapter at Windsor, N.S., Judge Macdonald, director of St. Peter's Junior Chapter, Brockville, and Judge Reynolds, an active leader in St. Paul's Chapter of same town. St. Luke's, Peterborough, is one of the latest parishes to have a Junior Chapter started in addition to the active Senior Chapter, that has done such good efficient work there. St. Matthew's Chapter, Ottawa, is in a very flourishing condition, having a list of 15 members, and in every way can be called a model Chapter. At present the members are specially engaged in carrying on cottage meetings each week. A charter has been granted to Church of the Ascension Chapter, Windsor, the rector, Rev. W. H. Snelgrove writing that he has 16 very energetic men on the list, who have been doing excellent Brotherhood work for four months past.

CALGARY.

Calgary.—A conference of the members of the Brotherhood will be held (D.V.) in this city on the 16th, 17th, and 18th inst. The Lord Bishop of the Diocese, the Dean, the two Archdeacons and others will take part in these meetings and will give addresses.

Home & Foreign Church News

From our own Correspondents.

NOVA SCOTIA.

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

Halifax.—An interesting series of lectures is to be given at the Church of England Institute during Lent. On Tuesday evenings the Bishop will speak on "Christianity on the Fighting Line." On Thursday evening lectures on English Church History, illustrated by lantern views are to be given by the Revs. V. E. Harris, E. H. Harris, Archdeacon Armitage, and Dean Crawford.

St. Paul's.—The Ven. Archdeacon Armitage referred to the number of sad bereavements suffered by his parishioners during last week, at the evening service on Sunday, February 2, in this church. He paid special tributes to the workers who have been called away. The late Mrs. R. H. Edwards was one of the most valued workers in the parish. She was president of the St. Paul's Working Society, which the Archdeacon said was the oldest of all the useful organizations in the parish. She was also treasurer of the Woman's Auxiliary for Missions. Mrs. Edwards was a loving wife, a devoted mother, a faithful friend, a true Christian, a most earnest Church worker, and above all, a friend of the poor and needy.

The rector recently preached the eighth of a series of sermons on the Ten Commandments.

The Lord Bishop of Ontario, Right Rev. Dr. William Lennox Mills, D.D., will visit this city after the service of the enthronement of Bishop Richardson at Fredericton. It is expected that Bishop Mills will preach in this church on Sunday, February 16.

A very interesting meeting of the Sunday School Teachers' Institute took place at the Church of England Institute in this city recently, the Rev. R. A. Hiltz, in the chair. The evening's discussion was on the Sunday School Circle. Miss Hamilton spoke of the cradle roll and beginners' class, Miss James of the primary, Miss Hamilton of the junior. A paper by Miss Grant on the intermediate and senior was read by Mrs. Dickey, and one by Mr. T. C. Sheppard on the adult department by the Rev. R. A. Hiltz. The president then briefly discussed the home department. This was followed by short addresses by the Revs. W. H. Bullock and C. W. Vernon. At the next meeting the subject is to be "The Teachers' Personal Preparation."

St. Paul's Hall.—A gramophone concert, which was a great success, was lately given in this hall by Mr. Wilson, president of the Nova Scotia Furnishing Company. There was a very large audience, and the concert proved a great success. Mr. Herbert Lindsay, the evangelist, gave the temperance address, after which several signed the pledge. The year 1907 witnessed over 200 pledges taken through St. Paul's Mission, and the past month of the present year, which closed on their temperance night, witnessed forty pledges, as a start for 1908.

Windsor.—The death of Mrs. Jones, the wife of the Rev. S. Weston Jones, who was until recently rector of this parish, took place in Birmingham, England, on January 21, last. Mrs. Jones was the last of three daughters of the late Mr. Thomas W. Daniel, of St. John, N.B. She leaves three brothers—Rev. Edwin Daniel, of Port Hope (Ont.); Rev. A. W. Daniel, rector of Rothesay, and F. W. Daniel, of St. John, N.B. The Rev. S. W. Jones was formerly in Lindsay (Ont.), and later in Charlottetown (P.E.I.). More recently he was rector of this place, and resigned to take up work in England for the Church Missionary Society. Mrs. Jones' funeral took place at Hatherley Court, near Gloucester, the home of the Rev. S. W. Jones' relatives.

Sydney.—Christ Church.—The Rev. C. D. Schofield, the rector of this parish and dean-designate of Fredericton, was recently presented by some of the members of his congregation with a parting gift in the shape of a purse containing \$107 in gold. The presentation took place at the home of Mrs. Rigby, the president of the Ladies' Guild; Mrs. Beatty, the president of the Guild, making the presentation.

Charlottetown.—St. Peter's Cathedral.—The public funeral of the late Hon. Arthur Peters, K.C., Premier of the Province and Attorney-General, took place on Friday, January 31st. The body was brought to the cathedral at 8 a.m., when there was a celebration of the Holy Communion with Special Epistle and Gospel, sanctioned by the Bishop of the Diocese. The altar, pulpit, etc., were draped in black, and three tall mortuary candles stood on either side of the coffin. After the service a military guard of six soldiers of the Fourth Regiment Garrison Artillery and other watchers remained in the church until eleven o'clock when the body was removed to the Council Chamber of the Provincial Building, where it lay in state for three hours and was viewed by many hundreds of people. At 2.30 p.m. the funeral procession, headed by the Fourth Regiment band and an escort of fifty soldiers, moved towards the cathedral. Among the pall bearers were the Lieut. Governor, the Chief Justice, the Master of the Rolls, the Assistant Judge of the Supreme Court, the Leader of the Opposition, etc. The Rev.

Canon Simpson, incumbent of the cathedral, vested in black cope and attended by Crucifer and Acolytes, met the cortege at the door and preceded it to the chancel gates. The Crucifer remained at the head of the coffin, and the military guard stood beside the candlesticks. The choir chanted the opening sentences and the 39th and 130th Psalms. The Lesson was read by Canon Simpson, after which the "Dies Irae" Hymn 398 A. and M. was sung. The Collects were said by the Rev. S. J. Woodroffe, rector of St. Paul's Church, and the service concluded with the Hymn 197, "The King of Love My Shepherd Is." The singing throughout was excellent, the building was completely filled, and many could not gain admittance. Everyone was impressed with the dignity and solemnity of the service. The body was interred in St. Peter's Cemetery, where the final prayers were said by the priest-incumbent.

FREDERICTON.

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

Fredericton.—Christ Church Cathedral.—The Lord Bishop of Fredericton was enthroned and the Rev. C. Schofield was installed in this cathedral as the Bishop of the Diocese and Dean of the cathedral respectively on Thursday morning, the 6th inst. There were about thirty clergy present. The Ven. Archdeacons Forsyth and Newnam took part in the service. The Lord Bishop of Ontario preached the sermon. The sacred edifice was packed to the doors, and the service was a most impressive one.

MONTREAL.

James Carmichael, D.D., Bishop, Montreal.

Montreal.—St. Martin's.—Mr. C. Lane, K.C., delivered the opening lecture of the Men's Association of this Church on 4th inst. The rector, Rev. G. Osborne Troop, presided. The subject was: "Some Reminiscences of the West," and dealt with the lecturer's personal experiences and impressions of the Canadian West during the Rebellion period of 1885. The lecture, though written about the time, was of special interest at present, affording a contrast with the marvellous present day progress of that portion of the Dominion. His account of the cowboy life and of broncho breaking was extremely interesting, as were his accounts of the various Indian tribes with whom he had come in contact—their habits, characteristics, and customs. While the whole lecture was replete with interesting and amusing descriptions and narratives, the account of the celebrated "Sun Dance" of the Cree Indians, which he had the advantage of witnessing, was perhaps the most interesting of all, and was followed by the large audience with great attention. At the conclusion a vote of thanks was moved by Mr. D. M. Stewart.

ONTARIO.

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

Kingston.—St. James'.—The first meeting of the parochial branch of the Y.P.A. took place on the evening of the 5th inst. A musical programme was given which was greatly enjoyed.

St. Luke's.—On Thursday, January 30th, a very pleasing entertainment was given in the Church Hall by the male members of the congregation. The entertainment passed off most successfully, and was greatly enjoyed by the large number who were present. The rector of the parish, the Rev. R. S. Forneri, presided.

St. Paul's.—The Bishop of Ontario held a confirmation in this church on Sunday evening, February 2. The Rev. W. F. Fitzgerald presented a class of 25. In the class were some prominent Kingston laymen. We may mention that Alderman Elliott, Ex-Mayor and Mr. H. M. Ruttan, of Kingston, were amongst the number. The St. Paul's Chapter of the S.A.B. is progressing well. A special series of sermons to men is being preached on Sunday evenings by the rector. The number of men attending evening service is very noticeable. The number of men confirmed was remarkable, and all of them are men of known ability and good positions in the city.

Brookville.—Trinity.—The Very Rev. E. P. Crawford, Dean of Nova Scotia, preached in this church on Sunday morning, February 2nd, before

Christians. The men are in behalf of class, pre-communion took place to the amount of a house, occupying and where s could be Mrs. Cum- Davidon, sion finally ild be most ociety as a to the late atter will be The Rev. C. hurch, gave 3th chapter, is like unto when a man ereof, goeth buyeth that th: (1) The extreme pre- the renunci- this. Within e are sacred abandon all th God—the ift of eternal

tioning of St. meeting last s it was de- women mem- ill take place rthing will be e Association repairing the s. J. F. Orde Education of rved after the

ry meeting a to make pre- neeting which Code will be members will was received e Pigeon Re- by the W.A.

na's Guild of t week with a Mrs. N. B. usiness of the ngements for smith's Hall, and 27th. The rovisionally in s. N. B. Shep- Beeson; candy R. Keeley; ice arsday evening rtainment will Mrs. C. D.

Andrew.

St. Toronto.

scribe for the

rites in the fol- apter: "Chap- ie active mem- e 14 or 15 at a ig is wonderful. 'per cent. men. communicants. rk is the com- en and boys. greatest expect- ed assistant in ffice, the rector states that the e getting along ors particularly t of the travel- er has entered is a possibility eing shortly at members of St le, with G. E.

a large congregation on the subject of Purification. The Dean was at one time rector of this parish.

St. Paul's.—On Monday evening, February 3rd, the second of a series of lectures, given under the auspices of the Guild of St. Paul, was delivered in the schoolroom on the subject of "First Aid to the Injured," by Dr. Horton. There was a large attendance.

Augusta.—A Ladies' Aid Association was recently organized in this parish. The first sale and social was held lately, when the proceeds were \$36. Their object is the renovation of the old Parish Church, which dates back to 1826, and which stands in need of great repair. Now that it is free of debt, the congregation can turn their attention to necessary improvements.

OTTAWA.

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

Ottawa.—Considerable interest is being shown throughout the Diocese of Ottawa in the Pan-Anglican Congress to be held in London from June 15 to June 24 next. The Bishop and six representatives will go officially from the local Diocese. Those appointed up to the present are two from the clergy, Rev. Canon Kittson, Rev. E. A. Anderson; from the women, Mrs. Tilton, Miss Florence Greene, with two from the laymen yet to be chosen.

The General Ministerial Association has appointed a committee to confer with a committee from the Anglican Clerical Guild with regard to taking steps to have the Bible taught in the High and Public Schools of the Province. At the last meeting of the Association the Rev. J. M. Snowden, representing the Clerical Guild, addressed the Association in support of Biblical teaching in the schools of Ontario. He favoured the Quebec method of teaching the Bible, in which everything of a doctrinal or controversial nature was avoided. Particular attention would be paid to the historical side of the Book. At the conclusion of Mr. Snowden's interesting address, Rev. Dr. Armstrong, ex-Moderator of the Presbyterian General Assembly, and Rev. D. T. Cummings, representing the Methodists, moved a resolution expressive of the pleasure with which the Association listened to the clerical visitor and assuring him of the hearty co-operation in the matter which he had brought before the meeting. A committee consisting of the president (Rev. H. I. Horsey, Congregational), the secretary (Rev. P. L. Richardson, Methodist), Dr. Armstrong (Presbyterian), and Dr. Cameron (Baptist), was appointed to confer with a committee appointed by the Clerical Guild.

St. John's.—Mr. H. T. Minter, formerly organist and choirmaster of the Presbyterian Church at Alexandria, has accepted the position of organist in this church. Mr. Minter comes to Ottawa with the highest recommendation, having held positions in English Parish Churches before coming to Canada. He assumed his duties at St. John's last week. Mr. W. C. Ellis, the former organist and choirmaster has found his other duties such as to demand so much of his time that he could not pay the choir the attention he deemed necessary. He will continue to be a member of the choir.

St. George's.—St. George's Young People's Association had an interesting programme in store for those fortunate enough to attend last week's meeting. The feature of the evening was an address by Mr. J. A. Jackson on Tennyson's "In Memoriam." Mr. Jackson proved himself an entertaining speaker, and the subject was handled by him in an able manner. Several selections of Tennyson's were rendered by a quartette, and solos by Mrs. E. Storey and Mr. A. E. Clucas, with accompaniment by Mrs. F. M. S. Jenkins.

St. Luke's.—St. Luke's Young People's Association had an interesting meeting of their Association last week to which the older people as well as young ones turned out. The topic for the evening was Missionary Work, and the members had prepared an elaborate programme descriptive of the work done throughout the world in the various nations. The Sunday School hall was decorated in Oriental design and looked very pretty. A programme was given in the early part of the evening opened by an address by Rev. W. A. Reid. The hymn "From Greenland's Icy Mountains" was given by the nations mentioned in the hymn. The Plea of Nations, in which the representatives of Japan, China, Persia, East India, Africa, South America, Sicily, and the North American Indians took

part was very attractive as also was a short number entitled "The Sowers," by six girls. A short address was given by Mrs. Craig on the work among the Hindu women and this proved very interesting.

Pembroke.—Trinity.—The young men of the church have every reason to be congratulated upon the unqualified success which attended their last entertainment, which took the form of a "Fair of All Nations." For this purpose the Town Hall had been transformed into a number of booths containing a variety of forms of amusement. Too much praise cannot be accorded to Mr. M. B. MacLennan, who conceived the idea of the fair, and who was chiefly instrumental in bringing it to such a successful conclusion. The total receipts amounted to about \$200, which after deducting expenses will go to form the nucleus of the new church fund.

TORONTO.

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

Toronto.—Laymen gave addresses on "The Laymen's Missionary Movement" in a dozen of the city churches on Sunday last, and this will be followed up in each case by a meeting of the laymen of the congregation to organize for carrying into effect the enthusiasm engendered and the resolutions formed for greater effort in the work of evangelizing the world in this generation. The churches at which prominent business and professional men thus spoke instead of the clergy on Sunday last—mostly in the morning—were: St. Simon's, Dr. N. W. Hoyles, K.C.; St. Luke's, F. E. Hodgins, K.C.; St. Thomas', W. D. Gwynne; St. Peter's, N. F. Davidson, K.C.; St. Augustine's, R. W. Allin, assistant secretary and treasurer M.S.C.C.; St. Margaret's, Hon. A. B. Morine, K.C.; St. Stephen's, D. W. Saunders; St. Matthew's, James A. Catto and John Ewan; Church of the Messiah, J. M. McWhinney and W. H. Worden. The Rev. Canon Tucker, Secretary of the M.S.C.C., preached in All Saints' Church in the morning, and in the Church of the Epiphany in the evening. In many of the other churches in Toronto laymen will give addresses similarly next Sunday, with meetings of the laymen of the congregation during the following week. It is expected that Mr. E. J. B. Pense, M.P.P. for Kingston, representing the Central Board of the Laymen's Missionary Movement, will speak in St. James' Church on the morning of the 23rd inst.

Church of the Redeemer.—Encouraging reports were presented at the annual meeting of the Church of England Deaconess and Missionary Training House, which was held on Tuesday evening, the 4th inst., in the schoolhouse of this church. The chair was taken by Archbishop Sweatman. Hon. S. H. Blake was unable to attend through illness. The report of the treasurer, Mr. E. W. Trent, showed a balance on hand of \$158, while the report of the secretary, Mrs. Trees, indicated that the work was being carried forward most satisfactorily. It was stated that there were graduates of the institution at work in such far-off countries as Egypt, Persia, China and Japan. Addresses were given by Archbishop Sweatman, the Rev. Canon Cody, the Rev. Canon Tucker, Missionary Agent for Canada; Miss Connell, superintendent of the institution, and Miss Tilley, President of the Woman's Auxiliary.

The Rev. Canon Welch preached the University sermon last Sunday. A series of mission study lessons, chiefly for Sunday School teachers, is to begin this week in three of the churches of the city. The Rev. R. M. Millman will conduct those in St. Mark's, Parkdale; Miss Janie Thomas will have charge of the series in the Church of the Messiah, and the Rev. Canon Tucker will direct the studies in Holy Trinity. The studies will last six weeks, being held each Monday evening at eight o'clock.

His Grace Archbishop Sweatman will shortly be sending out a circular to all the parishes and missions in the Toronto diocese to arrange dates for the spring Confirmations, which will commence early in April. The services will, this year, be very largely undertaken by Bishop Reeve, the Archbishop's assistant.

St. Paul's.—Fifteen thousand dollars for missionary purposes is the goal aimed at this year by the laymen of this church, who had an enthusiastic meeting last night. Addresses were delivered by the Rev. Canon H. J. Cody, the Rev. Canon Tucker, and Mr. S. Casey Wood.

An Executive Committee was appointed, with Mr. W. R. Smallpiece chairman and Mr. George N. Hargratt, secretary, to complete the organization of the work of raising the money for missions.

Chester.—St. Barnabas.—A font is shortly to be placed in this church. The font, which will have a granite base and marble columns, is a memorial offering from Mr. J. Seymour Corley, K.C., who is a friend of the rector, the Rev. F. Vipond. Mr. Corley is the honorary solicitor of the vestry. Mr. R. N. Gullett is the maker of the font.

Hawkestone.—St. Aidan's.—During a recent visit to this congregation by the Ven. Archdeacon Sweeney, he, in no small degree, heartened the members in their task of erecting a suitable place of worship by presenting them with \$20, a gift jointly from himself and the St. Philip's Bible Class. It is confidently expected that the building, which is in process of erection, will be ready for worship early in July.

East Oro.—St. Mark's.—In aid of the repairs that have been made in this church, the incumbent, the Rev. J. Russell MacLean, M.A., gave a lecture on "Scottish Song and Story" on the 29th ult. He traced the history of the Scots' ballad, and gave a critical review of the recent revival in Scottish literature, illustrating his remarks with selections from Burns, Scott, Ian Maclaren, Barrie, and other authors. Considerable addition was made to the evening's entertainment by Mrs. MacLean, who sang with excellent effect the Scottish songs, "The Bluebells of Scotland," "Flow Gently, Sweet Afton," and other Scottish songs.

Mimico.—Christ Church.—The parishioners recently gave a reception to the Rev. H. O. Tremayne, M.A., at the residence of Mr. James Telfers, Mimico. The following address was read by Mr. F. Horner, rector's warden, and flowers were presented to Mrs. Tremayne by Master Hall Telfer: "To the Rev. H. O. and Mrs. Tremayne:—It is my pleasurable duty to extend to you a welcome from the congregation of Christ Church, Mimico, who are gathered here to-night to meet you. Your father, Canon Tremayne, has faithfully laboured here for thirty years, and has endeared himself to all; and it is certainly fitting that, in the golden sunset of his career, he should have some assistance in the performance of his duties in this large parish, and that you, his son, should be called upon to fill that office. We are certain that the pleasant relations which have always existed between our rector and ourselves will be continued and cemented by your association with us. We also wish to assure Mrs. Tremayne of a hearty welcome. We feel it a privilege to have her among us, and we are sure that her influence and support will strengthen the good work which the ladies' organizations of the parish are carrying on so successfully. The active work in a parish of this size is no light undertaking, and we pray that you will maintain your health and strength to carry it on, and that success will attend all your efforts for the furtherance of the good of the parish. Your good work in Lambton is known to most of us, and we are sure that the happy relations that have existed there will be taken up here, their loss being our gain. We hope and believe that your advent will mark a period of activity in Church work, and that, stimulated by your example, all forces in the Church will join for its religious and temporal welfare. In conclusion, we hope that your life in Mimico will be attended with all happiness. We believe that if it and the prospect of your success is to be measured by the good wishes of those assembled to-night, there is no doubt but that you will certainly be satisfied with their fulfilment. Signed on behalf of the congregation, F. Horner and James Dandredge, wardens." The Rev. H. O. Tremayne responded very appropriately. A select programme of music was provided by Mrs. Hughes, Mr. Mills, and Mr. Thomson, after which refreshments were served, which were provided by the ladies.

York Mills.—St. John's.—The Right Rev. Bishop Reeve preached in this church last Sunday evening.

"He is not dead, the child of your affection,
But gone into that school
Where he no longer needs your poor protection,
And Christ Himself doth rule."

Missionary Department.

EDITORIAL NOTES.

We would call the special attention of our readers to our leading article in this department from the pen of the Rev. A. P. Shatford, Montreal, on the Pan-Anglican Conference to be held at London in June next. Mr. Shatford has been giving a good deal of attention to the plan of the Conference and the subjects that are to be discussed there. He has been conducting for some weeks a study class, at which the various problems coming up for consideration have been carefully considered, so that the minds of its members may be able to profit by the reports of the discussions conducted by the leaders of the Church at that great assembly. He is an enthusiast on this subject, and we feel sure that his presentation of the heart of the problems seeking solution will be conducive to intellectual activity within the Church.

The story that the Rev. J. J. Willis tells of Church extension in and around Montreal is interesting in the extreme. The growth of population is by no means confined to the cities and towns of the West. Right here in Eastern Canada some of our cities are making phenomenal strides in population. Last year it is estimated that Montreal added fifty thousand citizens to its number. If this rate of increase be kept up for ten years it is easy to see not only what an enormous change must come over the character and commerce of the city, but how great must be the change wrought in the Church if the Church adequately provides for ministering to these new citizens. Mr. Willis informs us that six new points in the growing suburbs of the city have been occupied in the last twelve months, and he has his eye upon two or three other points which may soon require the opening of missions. All this makes great demands upon the Church public, for they who seek the outskirts of the city do so because of limited means. For many years these missions will, therefore, have to receive aid from the Mission Fund or the Church public in some way. Nevertheless, it is the plain duty of the Church to incur these liabilities now, that strength and usefulness may come hereafter.

The awakening of laymen to a sense of duty in respect to missions is one of the hopeful signs of the times. It is really remarkable what has already been accomplished in moving men, who are usually engrossed in business, to give thought and energy to the planning and carrying out of missionary enterprises. It is a great rebuke to our lack of faith in times past. Many had grown to believe that men had become so worldly, so fully devoted to commercial affairs, that they had no time, and had lost the inclination, to engage in spiritual work. It is surely most encouraging to find that, not only

all is not lost, but that business men really stand nearer the Kingdom than the most hopeful imagined. It seems to be a call to all ministers of the Gospel to put faith into their ministry and trust the truth they have to declare. If worldliness seems to be oppressively prominent, it would appear that men's hearts are longing for better things. Let us never give up and say that the purposes of God are hopeless. They are not. There are many evidences that this is the most hopeful of all the eras of the world. Close beside what is selfish, and base, and material may be found what is unselfish, and pure, and spiritual.



The weakest among us has a gift, however seemingly trivial, which is peculiar to him,



The Right Honourable and Most Rev. Randall Thomas Davidson, D.D., K.C.V.O., Archbishop of Canterbury and Primate of All England.

THE PAN-ANGLICAN CONGRESS.

By Rev. Allan P. Shatford.

Four times during the past forty years the Bishops of the Anglican Communion have met and consulted together on their world-wide work. Their deliberations and decisions influenced the Church more than words can tell. In July, 1908, they will assemble for the fifth time, and many things combine to make this Lambeth Conference by far the most important of all. Chief among these moulding influences will be the great Pan-Anglican Congress. It is to be held definitely in connection with the Lambeth Conference, and must of necessity intensify interest in the work of the Bishops. During the month of June, Bishops, clergy, and Church workers of both sexes will come from all quarters of the world where the Anglican Church has set up her banners, and for ten great days in London they

will discuss the problems and difficulties of the Church's work. Never in the history of the Church Catholic has such a meeting been held. Whilst there is no constitutional relation between the Lambeth Conference and the Pan-Anglican Congress, who can measure or foretell the influence which the latter must have upon the former? The Bishops are, first, seers and prophets; afterwards they assume the role of legislators and statesmen. They engage in the work of the Congress and hear the momentous questions of the Church discussed by the ablest and most loyal Churchmen of their 250 dioceses; they will get the viewpoint of men of the widest divergence of opinions and the keenest and most varied experiences; they will hear the noblest dreams related and see the most splendid visions; then they will retire into private conference and put into practical operation just so much of the dreams as seems practicable. This is what adds special interest to the Lambeth Conference of 1908, and should focus the

attention of Churchmen upon this epoch-making time for the Church of God. But this is not all. The Pan-Anglican Congress itself has been preceded by discussions and correspondence throughout the entire Anglican Communion. A very strong and true criticism often launched against Church Congresses is that great problems cannot be satisfactorily discussed in a few hours. Five years have been spent in thorough preparation and active discussion for this Congress. During that time people have been studying and thinking over the Church's many problems. Thoughtful papers have been written by men and women, and those who go to the Congress will have read these papers, and thus be able to take an intelligent interest in all the subjects. Questions have been formulated by the Congress Committee and sent to every diocese in the world, soliciting the views of Synods, Congresses, and Bishops as to particular problems affecting their own field, and subjects of general interest to the whole Church. The response to these questions has been splendid, no Province of the Church being unrepresented. These answers have been printed and circulated everywhere, and thus there is within the reach of every Churchman the accumulated wisdom of the Church. The interest of all is invoked—men and women, old and young. It ought to stir the most sluggish blood and enthuse the most indifferent to contemplate this Congress. On the 15th June there will be a gathering at Westminster Abbey for Divine service such as will be historic even in that ancient edifice, where so many wonderful services have been held. From all parts of the world—Africa, India, Canada, Australia, West Indies, China, Japan, New Zealand, the islands of the sea—men and women will congregate under the vaulted roof of England's famous abbey, and there invoke the All-Father's blessing upon their deliberations. For six days the great subjects of the Congress will be debated, splendid mass meetings will be held in the Royal Albert Hall, one each for men, women, and children, and then on St. John the Baptist's Day the delegates and members will kneel together at the altar of St. Paul's Cathedral in the impressive service of the Holy Communion, and a great thanksgiving service will be held, when each Bishop will present the thankoffering of his own diocese. Is there a Churchman whose pulse does not quicken or whose sense of privilege is not heightened in contemplation of these things? And is there one of us who does not long to bear a part of the responsibility? This paper is written in the hope of awakening and increasing interest. This is an opportunity for prayer, and thought, and action such as never before presented itself to our minds. If we realize and make sensible use of it, the result to ourselves

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individually and so to the Church collectively cannot be exaggerated. But let us turn for a moment and look at the programme of the Congress. The subjects deal with every possible phase of the Church's activities. It is not possible in this paper to do them any slightest measure of justice. The only thing aimed at or hoped for is to suggest a few of the more important features, and thus quicken the interest and encourage the study of Churchmen in these various aspects of the Church's life. The Church's problems are social, intellectual, ministerial, missionary, and organic. With these the Congress hopes to deal. 1. The Church and Human Society.—It is well-nigh impossible to make choice of phases in the social welfare of the Church upon which to lay emphasis, because every phase to-day needs attention. No Church can afford to neglect the problems of human society, and we are face to face now with the most crucial question. How the Church may bring the power of religion into family life suggests itself at once, for the home is seriously threatened to-day. Vexing problems of divorce and race-suicide, a tendency to lower the standard of marriage, and reduce it from a sacrament to a mere civil contract, public opinion in both Christian and missionary lands on the sanctity of marriage—these need to be carefully

difficulties which affect human society? And will the Church hold back from political affairs and refuse to voice the law of God against the giant evil of electoral bribery and corruption? Whatever affects society must concern the Church, for she was founded first and foremost for the redemption of human society. The Pan-Anglican Congress will be eagerly watched by the whole world—Catholic and Protestant, Christian and non-Christian—for its decision upon these tremendous questions, and "if the trumpet give an uncertain sound, who shall prepare himself for the battle?" 2. The Church and Human Thought.—And here we enter the intellectual domain of the Church. Recent developments have made this a more serious part of her work than ever. With "The New Theology" and its popular presentation of doctrines, "The Science Catechism" and its Unitarian tendency, the distinctly Pantheistic drift of Western thought, the Church must buckle on her full armour and go forth to do warfare. After Dr. Illingsworth's latest challenge to these matters and his clear prophecy of the Church's future, it would, indeed, be a splendid privilege to hear him discuss these things. Has the Church anything in common with Buddhism, Confucianism, Mohammedanism? As she most certainly has much, the mistake is too frequently made of wholesale con-

times in matters of science and its interpretation of God and His universe? There is a battle shortly to be fought, and the centre of its energy will once again be the divinity of our Lord. How shall we equip ourselves? Is it not time for us to abandon the position that Macaulay took: "The Christian in the third century with his Bible is no worse off and no better off than the Christian in the nineteenth century with his Bible." Is the smart epigram much longer to be held, "The new things are not true, and the true things are not new?" There is still large opportunity for difference in view as to the Church and Truth, but the urgent question which the Pan-Anglican Congress seeks to answer, "How men and women may be led to recognize the truth revealed in Christ Jesus," cannot be answered as it was centuries ago. The discovery of new facts makes it imperative that our theology should be recast. It has been done often in the past. Is not the time ripe for another revision of our theological formularies? 3. The Church's Ministry.—This concerns the active and practical work of the Church. Many circumstances have combined to make the ministry of the Church an insistent question. The opening up of Africa and the Far East, the easy communication between countries, the spread of reading, the increased populations in English-



Interior of St. Paul's Cathedral, London, England, where the great Pan-Anglican thankoffering will be presented.

considered, for the family is the basis of society and the bulwark of the Church. What relation has the Church with the workshop and office? Is it possible to bring religion to-day into commerce? How can we adjust the thorny problem of labour and capital? Is there a higher morality than that of controlling companies by legislative action, and what is the best method of inculcating it? Can monopoly be reconciled with Christianity? All these are questions which the Church dares not shirk. One would like to hear a Bishop Potter, of New York, or a Bishop Gore on these difficult questions. Socialism has made stupendous strides in the past ten years, and there is so much of justice in their position that the Church will lose her grasp of these stout champions of the socialist faith if she does not at once seek to help. To the careful reader of the Master's life it must be quite apparent that He had much to say and do with these difficulties, and the Church will run the risk of sharing His condemnation of the Church of His own day if she does not forthwith grapple with these social problems. How may the twin evils of intemperance and gambling be successfully fought? Has the Church nothing to do with better housing for the poor, the far-reaching evils of sweating systems, employment of children, community monopoly, and a host of other

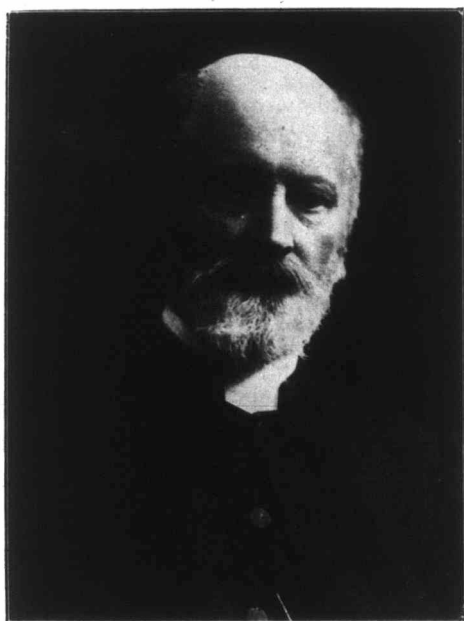
denmation of these religions. Would it not be wiser and more likely of welcome if we assumed St. Paul's attitude, "Him ye so ignorantly worship declare I unto you?" Will it be possible to get a definite idea of Higher Criticism results, so that we may no longer be uncertain as to what should be taught? Has not the Church to change her methods of Bible instruction? As soon as science has determined its stand on any matter with certainty our public school books are changed so that the children may not be obliged to learn things to-day which they must discard to-morrow. Ought not some such attitude be taken with regard to the Bible? Will we still teach to children what our own minds have long ago rejected, because there exists the fear of breaking their faith in the inspired Word? And something ought surely to be said with regard to literature and the Press. There is a wide gulf fixed to-day between current magazines, newspapers, and novels and the Church periodicals. The cheap agnosticism which is to be found in penny literature, and appeals so strongly to the man of small education, what shall we do regarding it? One almost wishes that there was a Bishop Butler to-day, who might make this as ridiculous as he did the agnosticism of his time. It is popular now to be heterodox. Is it because the Church is hopelessly behind the

speaking countries, especially North America—these and others render the call for ministry a strong and continual demand. The lack of candidates for ordination is explained upon the ground of the materialism of the age, the inducements and attractions of other professions, the drudgery and deprivation of the clergy, and the time involved in their training. What has the Church to say in answer? How can we encourage applicants? Is it advisable to organize guilds and clubs to hunt out likely boys and young men and coax them into the ministry? Cannot parents help in this matter by careful instruction in the home? Shall we insist on university training always, or give large discretionary power to our Bishops? Is it not high time that the Church changed her method and began to make specialists? Can any man fulfil the multiplicity of spheres that falls to a clergyman's lot to-day and hope to be successful? Must not the Church exercise greater care in providing for her old and wornout clergy, so that they may not be haunted by fears of the almshouse or congregations crippled by the inadequate service of octogenarians? And how shall the Church emphasize the call to the laity? Can we not get back to first principles here and dwell upon the pledged service of those baptized and confirmed, insisting on the priesthood of the

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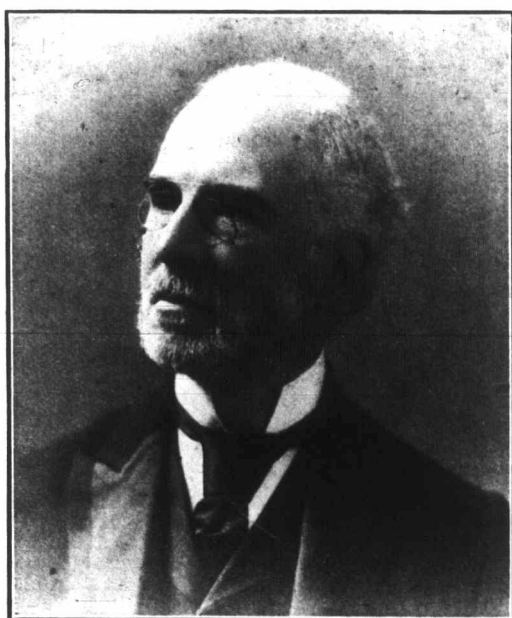
laity? What a help the Bishops of London and Stepney will be on this head, for they have been markedly successful with summoning laymen to the Church's help! What splendid opportunities there are for the laymen in the home as priest of the household; in the parish through such fine societies as the C.E.M.S. or the Brotherhood of St. Andrew; in the diocese as lay readers, missionaries, catechists; in the Church always through her missionary activities. The recent splendid movement on this continent, called "The Laymen's Missionary Movement," shows what can be done when the Spirit of God breathes upon men's hearts. Is it possible to define the relations between clergy and laity so that many of the present unhappy differences shall be abolished? And let us not forget that the women are to form no unimportant part in this Congress, and that their opportunities of ministry are manifold. History is an open page, and it speaks with the heaviest emphasis of the value of women in the Church's work. The splendid sisterhoods, the self-denying deaconesses, the faithful teachers, the consecrated nurses and missionaries—how shall we increase their number? Is it wise to establish training schools and admit them to official positions in the Church's ministry? All these and many other questions press for an answer from the Pan-Anglican Congress? 4. The Church and Missions.—The missionary aspect of the Church has been divided into two heads—Missions in non-Christian Lands and Missions in Christendom—but our space forbids a lengthy consideration, so we will deal with the subject generally. A thousand questions seek an answer. The Church is just beginning to realize her missionary obligation. Her operations during the past quarter of a century have developed problems that are extremely knotty, but none the less demand solution. Mr. Eugene Stock will bring a flood of light to bear on all topics under this head, for it is doubtful if he has a peer in knowledge and grasp of all that relates to missions. Bishop Montgomery, whose experience in the colonies is wide, and whose book on "Foreign Missions" is thorough and able, will also be a master hand at the Congress. The claim of missions being recognized, how shall we regulate the work in the field and support it at home? Will the Church conduct her mission work officially, or give it over to voluntary societies? The Moravian Church has an unparalleled record in missionary work, and all her work is conducted officially. There are no so-called societies—each individual church is an official missionary agency. Would it be well to emulate them in this respect? Or does history prove that both methods are efficient? If we continue the present societies, would it not be well for each to concentrate its efforts on some particular field? Or would that narrow the outlook and destroy the broad idea of the Catholic Church? May not the mistake be made of holding the control of a field too long when greater efficiency could be gained by committing its administration to the mission authorities? It can scarcely be doubted that many churches in the colonies have been greatly injured by too long nourishment on the part of home societies. We ought to avoid a repetition of this mistake in our future operations. Which makes the better missionary, the native or the foreign? Is not the L.M.S. for evangelization of the Jews wise in sending converts to their own people? It has been said that many more Chinamen have been brought to Christ through native ministers than foreign. Ought we not, therefore, to emphasize the training of native clergy? Shall we encourage a native Episcopate? One would like to hear the eloquent Bishops of the Southern States of America on that question. Another vexed problem is the attitude of missionaries to non-Christian Governments. Is the "gun-boat" policy ever wise? Should British missionaries expect protection from their Government when they suffer at the hands of Boxers in China or the "unspeakable Turk"? Are there fields or people that have a prior claim upon us? Have we not neglected our Lord's commands, "Beginning at Jerusalem"? Does not "to the Jew first" require our first consideration? Ought not special attention be given to the members of the white races who are scattered over vast regions, and are the precursors of future nations? What about the dying races, the non-Christian aborigines in Australasia and North and South America? Is it worth while to spend much energy upon them? And a most tremendous problem that faces the Church of England is the dark races of South Africa. They are neither dying nor in a strange land. In their own country and increasing enormously, with capacities for a much higher destiny, the conquest of South Africa throws this burden on the Mother Church of England. The duty is clear, and the way of its discharge must be found. One might spend much time in the con-

sideration of home methods for increasing the interest in missionary work, but already we have trespassed too much on space, and hurry on to the last subject, hoping that the above



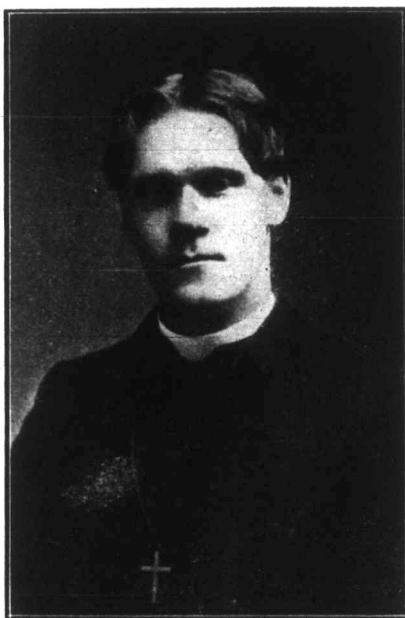
Bishop Montgomery, who will be a prominent figure in the Pan-Anglican Conference.

suggestions may compel attention. 5. The Anglican Communion.—It is only possible to barely outline the trend of discussion on this very large subject. What is the ideal and place



Eugene Stock, who will be a prominent figure in the Pan-Anglican Conference.

of the Anglican Church? Is our faith to be merely traditional, or shall we throw off the fetters of an outworn creed and reform our faith on the lines of present knowledge? Shall



Rev. J. J. Willis, the Bishop of Montreal's Missionary.

we prove our catholicity by reviving every ancient practice, not caring whether it conforms with the needs of the present age, or shall we agree with those who declare that the Church

is already perishing under the weight of its own machinery? Surely there must be a via media between these extremes which may lead to greater usefulness and larger opportunities. And what shall be our place in Christendom? Some declare that the Anglo-Saxon race ought to be our special objective; others, that we can never be satisfied with limits less wide than the whole world. Truly, we have a solemn responsibility for those of our own household, but history warns us against the conception of an "Imperial Church." It was a sad day when "Roman" became synonymous with "Christian"; when the Church of Constantinople became knit up with the Imperial Court; and throughout Greek Christendom to-day the opinion prevails that the Russian Church is weakened by its markedly Russian character. The message of the Anglican Communion must transcend nationalities and empires alike; and the thorny problem of our relation with other religious bodies must find a place in the Congress under this section. Is Christian Unity desirable or practical? What are essentials? What is there in the historic Episcopate which we find it impossible to surrender? Much interest or heat might be injected into these questions by a Canon Henson, of England, or a Dr. Symonds, of Canada. The relation of the Anglican Communion to its various parts might elicit interesting debate. Is a central authority advisable, or can we hope for an uniformity in all parts of the Church? Surely both reason and history declare that the fullness of life is only realized by variation. Local churches must have their distinctive gifts and character. It is forever impossible to single out a particular type and make it the standard of the whole Church. And thus one can easily see the room for divergence of views and the many crucial points which stand out on the subject of the Anglican Communion. This all too brief reference to the splendid programme of the Congress will nevertheless exhibit the magnificent material afforded the master minds of those who shall be privileged to take part in the discussions. And what may the rank and file of the Church accomplish at this most important time? First of all, we can pray earnestly that God's Holy Spirit will guide the members and delegates into all truth, saving them from pride, prejudice, and error. And then we can study these problems for ourselves, and thus be enabled to follow the discussions as they appear in the Church papers with intelligent interest. Let every Churchman feel that this is a momentous occasion for the whole Church, and that it is his part and duty to share in the responsibility, for the loss of a single person's interest will impair, if ever so little, the desired result of the Congress. The opportunity is large, the privilege is high, the responsibility is great. Let nothing prevent their seizure, realization, and discharge.

CHURCH EXTENSION IN AND ABOUT MONTREAL.

By the Rev. J. J. Willis, B.A., B.D.

There are two sayings of our Lord Jesus Christ which necessarily preface any consideration of the extension of the Holy Catholic Church. The first is the great commission, "Go ye, therefore, and make disciples of all nations, baptizing them into the Name of the Father, and of the Son, and of the Holy Ghost" (St. Matt. 28:19). Here we have the Church's marching orders. The field is the world. Then, in the second saying our Lord tells how we are to work: "Ye shall be my witnesses, both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth" (Acts 1:8, part). This statement resolves the work of evangelization into one great responsibility. It indicates various phases of the work. But, no matter where one's labours may be—up the Gatineau, along the shores of James' Bay, in China, Africa, or Australia—the work is one, viz., that of extending the Kingdom of God. It follows that a faithful member of the Church must be in touch with every phase of the Church's missionary work. Our interests cannot be wholly centred in one sphere of activity. We must look to our Jerusalem, our Judaea, our Samaria, and to earth's remotest bounds. And it is only when the Church works as Jesus bade her work that prosperity attends her efforts. We have learned that fact in this Diocese of Montreal. In common with the rest of the Canadian Church, the formation, the development of the M.S.C.C. has aroused us to a higher sense of duty, has given us a wider vision, and has opened our ears to the call from the uttermost part of the earth. With the assumption of larger responsibilities in connection with M.S.C.C. the needs of home missions, diocesan

missions have met as never before. A disheartening deficit has been turned into a balance that would please the veriest pessimist, and now, instead of leaving the important work of city and suburban missions to mere chance, we have started a system of Church extension which bids fair to be successful. First, let us see the need for a vigorous, systematic campaign. Everybody boasts of Canada's growth and development. Well, that means the development of Montreal. Before 1910 the population of Montreal will, in all probability, exceed 500,000. The old limits of the city proper have long been passed. New suburbs are springing up every few months. North, west, and east a great city is coming into being, while her southern limits are being gradually bulwarked by the most modern and up-to-date piers and wharves. Industrial changes have been many in this great city of ours, and these have had their effect upon the population. The encroachment of railway yards and factories has driven the people out of many a centre, and thus the suburb comes into being. The Angus shops in the north-east end are directly responsible for the recent formation of at least five suburbs; the American locomotive works at Longue Pointe have necessitated the erection of homes in that vicinity, and within the last four years six or seven centres of population have sprung up to the east of Maisonneuve. Along the canal level, from St. Henry Ward to Lachine, one large industry after another meets the eye; and each shop means a new centre of population. Now, in these different suburbs a large proportion of the population is permanent. Two new figures have made their appearance in the real estate market: the capitalist, with land to sell on easy terms; the mechanic, who gladly buys land on the instalment plan, and puts rent into lumber, concrete, bricks, and plaster, doing much of the work with his own hands on his holidays and in the evenings. Inasmuch as many of these home-builders and pioneers on the fringe of the city are Churchmen, it follows that the Church in Montreal is face to face with the problem of extension. These pioneers are for the most part industrious and appreciative. They are anxious to have the old Church in the new land. What, then, is the Church doing for them? The Bishop of Montreal has taken two very definite steps. The first was the appointment of the Rev. J. J. Willis to be Bishop's missionary in the Rural Deanery of Hochelaga. The Bishop's missionary entered upon his labours in July, 1907, and during the summer months he made a careful survey of the whole field, and submitted his report to the Bishop. Then His Lordship took the second step. On October 15th, 1907, he appealed to the Churchmen of Montreal for \$20,000 wherewith to erect immediately six new churches. In his appeal the Bishop suggested that a city congregation could become responsible for a mission church, and that individual Churchmen could assume a similar responsibility. What was the response to this appeal? Sufficient ready cash to finish St. Margaret's Church at Tetraultville and to pay the greater share of the expense of a small mission building at Kensington; two churches promised by St. George's congregation, and one promised by an earnest Churchman, who does not wish his name to be announced just yet. Five out of the six promised within five months of the Bishop's appeal! This magnificent response shows great vitality in our Church; it reveals confidence on the part of Churchmen, and all the more so when we remember that the appeal synchronized with a period of financial gloom and commercial uncertainty. When business men in our great city have been holding back from even legitimate expansion of business and extension of industries, the Church, through the faith and liberality of her members, has committed herself to a most definite system of extension—a system which will continue, we hope, to make demands upon the energy and financial help of Churchmen. And what are we doing to-day? At the request of the Bishop's missionary, the young men of St. George's have undertaken to work St. Augustine's Mission (Rosemount). A large Sunday School exists in this Mission. Evensong is held every Sunday, and once a month there is a morning celebration of the Holy Communion. A site of land has been procured whereon a mission church is to be erected as soon as the frost is out of the ground. Then another committee from St. George's Men's Association is in charge of the Mission at Blue Bonnets, near Lachine. Here a few months ago the Church had nothing. To-day, we have rented a hall, have a good Sunday School, a well-attended Evensong, a Mother's Meeting, and a flourishing Men's Club. The rector of St. George's, the Rev. Dr. Paterson Smyth, and his young men are certainly working very hard to extend the Church's influence. The Fairmount Mission is one mile west of St.

Augustine's, and is under St. Thomas' Church. This is a flourishing nucleus of a future church. One mile north of Fairmount we have St. Alban's Mission in Rossland. This is the eastern portion of St. Alban's parish, and is in charge of the Rev. H. E. Horsey, M.A., B.D., who looks forward to the day when this mission will become the flourishing Molson Park Church. To the extreme east of Montreal is the new village of Tetraultville, where there are about twenty Anglican families. Here we have built St. Margaret's Church (an account of the opening of this church appeared in a recent issue of the "Churchman"), while to the extreme west there is the rapidly growing district of Kensington (the Rev. F. A. Pratt, B.A., rector). In this place the Diocesan Theological College Missionary Association supports an experienced lay reader. Sunday School and Evensong are well attended. The Rev. F. A. Pratt hopes to have the mission room opened within a few weeks, and at the present time plans are being made for the opening of missions in three new centres. Surely, as we think of what we have been permitted to do within the last few months, we may be greatly encouraged for the future. A most inspiring feature of the whole work is the fact that it has called into being quite an army of Church workers. First, there are the young, zealous laymen, who tramp through mud, slush, and snowdrifts to teach Sunday School classes or to read Evensong in these different missions, some of which are fairly accessible, others of which—well, we need not say much. The warm fire, the glad hand, the hearty service combine to repay one for missing the half-hour car, or for the mile walk over imaginary concrete sidewalks along roads that have yet to be macadamized. And then there are the pioneers themselves—the suburbanites. The great majority of these people have not been hitherto very active in Church work, but now there is nothing within their power that they will not do for the Church. In one mission we raised the income from \$1.50 a month to about \$10 a month by simply appealing to the people to do something for themselves. Now, we have land (five lots), and are getting ready to build. Give the people something to do, and they will do it. They merit outside assistance because of their loyalty to the Church. In our work we always have competition. The Protestant bodies are very active; but usually our people are steadfast. In one place a Protestant preacher offered "to don the white gown and read the English service once a month," but the Churchmen there did not appreciate that kind of "Church Union." Instead, they appealed to the Bishop, they laboured day and night on the church, and now they have one of the most commodious church buildings on the island of Montreal. But not in any "competitive" spirit are we working. Our aim is solely to follow up our own people, and to give them the services of their own Church. It is all very well to accuse the denominations of sheep-stealing; but they cannot get any of the lambs if we shepherds are faithful. In this work of Church extension we learn how much the Church is valued. Men may disagree as to the essentials and the character of religion, but they are one in their recognition of the need of religious work. A French Roman Catholic felt that the English people on his estate ought to be treated as well as his own coreligionists. To the Roman Church he gave a large block of land. To Bishop Carmichael he gave three corner lots on the main street of the municipality; and nearly every land company will offer splendid inducements to the Church to build. Of course, these companies want to sell their land. But do not we want to build churches for our people? In conclusion: We are working for the future. To-day, we have to look ahead and see teeming populations, busy streets, and large factories occupying the cabbage-fields and market gardens of to-day; in fact, we must look forward to the day when the city of Montreal will cover the island of Montreal. Shall we allow the Church of 1950 or 1975 A.D. to be handicapped in her work because we shirked the responsibility of laying wise and good foundations? There is with us now "a time to plant." Let us plant well. Let us help our Bishop as he leads us out to work. And further, remember that St. Paul's words have always a present application: "I planted, Apollos watered; but God gave the increase."

EAST INDIANS IN TRINIDAD.

C. S. H., in the "Mission Field."

Amongst the many peoples who are to be found in the West Indies there are many thousands of East Indians in the colonies of British Guiana, Jamaica, and Trinidad. Into this last-

named colony East Indians have been coming as indentured labourers for the past thirty years, and so enamoured do they grow of life in Trinidad that the large majority elect to remain as settlers there at the expiration of their five years' indenture. To-day there are no less than 100,000 of these folk in Trinidad, and their number is being increased by fresh immigration alone by 2,000 yearly. Amongst those who come from India it is but rarely that a Christian is to be found, the consequence being that Trinidad is in danger of having a larger heathen population than Christian, the East Indians to-day numbering more than one-third of the total population. In towns, in villages, in wayside places—everywhere the East Indian is to be found; their houses and their temples are on all sides. The house of the heathen Indian is a very primitive building, costing very little to build save the labour needed. Uprights are cut from the forest trees and held together by an interlacing of twigs; over this a mixture of mud and grass is spread, and the walls thus formed are made about ten to twelve inches thick; rafters to support the roof are tied in place, and then a roof put on either of palm leaves, dried grass, or sugar-cane top; the floor is simply the native soil, beaten down hard and firm, and the windows are merely round holes formed here and there in the mud walls. Each house will as a rule contain four rooms, or rather four divisions, parted off from each other by sacking or other hangings; one division will be a cooking place, a second a sleeping place, the third and fourth will be rented out; the furniture, too, is as simple as the house, no chairs, tables, or pictures, but only cooking pots and brass vessels, and bags or mats to sleep on, with occasionally a four-post bed made of four sticks, about eighteen inches from the ground, which are nailed together by connecting poles, and have a network of rope stretched across them. The various temples are a little more elaborately constructed, being built of timber—though occasionally mud edifices are found. Of the many thousands of gods worshipped, the god Haluman is a great favourite. Haluman is the monkey-god, who saved the life of the great god Ram and got back his wife for him from another god in Ceylon. The temple is, as a rule, about forty to fifty feet square, and surmounted by a rude turret or dome. Inside will be found an image of the god, hideous and dreadful, in front of which image an altar of earth about six feet square and one foot off the ground is made—the altar being adorned all round with brass cups for receiving the offerings, flowers, and a kind of fairy lamps. Twice each day, at sunrise and sunset, the worshippers are called together by the blowing of conch shells and the beating of gongs, and on entering the temple the service begins; the lamps around the altar are lighted, the various offerings of rice, fruits, cakes and sweetmeats are placed in the brass bowls, a man seated in the midst of the altar burns incense, a priest sitting at the side of the altar chants from the sacred books and sprinkles holy water on the offerings, then the offerings are handed round in small portions to be consumed by the worshippers, and with further blowing of shells and beating of gongs the service is over. An effort is being made to bring to these poor Indians the Gospel message of the Redeemer. For some years sporadic work has been going on in this direction, but some two years ago or more organized effort was entered on. An East Indian clergyman—himself a convert from heathenism—has been put in charge of the mission to his fellow-countrymen, and, assisted by a staff of six East Indian catechists, wonderful results are showing themselves. These catechists are stationed in different centres, and the clergyman itinerates, going about witnessing and cheering the work of his catechists, and starting fresh centres wherever and whenever means and circumstances allow. In July of this year an opportunity was offered of giving the message to the heathen living around the village of Chaguanas. On the different sugar estates connected with this village there are some 5,000 heathen living, and invitations were sent to them to come and hear about the Lord Jesus on Sunday, July 1st. The manager and overseers of the different estates gave all the help they could in forwarding the invitation, and here and there native bands of musicians, with their horns and drums, were stationed to attract the people. They were told that an Indian missionary wanted to speak to them about his religion, and in the end close upon 500 of the people came to listen; they came, some on foot, some on mule back, some on donkeys, some in the cane trucks of the estate. It was a day of tropical rain, but crowded under the big trees the people patiently and quietly listened. At last, driven by the rain, as many as could gathered within the parish church, and there the story continued to

be told. The attention and the quiet reverence shown by the heathen was marvellous, and, after the message had been given, crowds flocked round the clergyman, and, kissing his hands and feet, pathetically thanked him for the story, and begged that more might be told them. At present it has been arranged for the catechist (whose station is ten miles distant) to visit them once a month, and it is hoped that means will be forthcoming soon for establishing a permanent catechist among them. During the past year signal progress has been made, and large numbers have been coming forward to baptism; large numbers of children, too, have been brought to the schools, and everywhere the work is marked by hope. Recently a thanksgiving day for East Indian Christians was held at the Cathedral Church in Port of Spain. Many of the clergy of the diocese (headed by the Bishop) were present, and some hundreds of newly-made Christians journeyed from distant parts of the island to be present. After the Holy Communion had been celebrated, a service of baptism followed, and seventeen were admitted into the Church; then a big feast was held, and in the afternoon Evensong was sung, and then Confirmation administered to seventeen others. The canticles and hymns were sung, and the prayers said in the language of the congregation, and the addresses of the Bishop translated by the Indian priest. It was a truly wonderful day, and we hope it may be but the first of many other such days. Whatever may be the case in other places, at least in Trinidad the heathen are ready and responsive to hear the message from God.

HOME AND FOREIGN CHURCH NEWS.

NIAGARA

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

Hamilton.—The representatives from the Diocese of Niagara to the Pan-Anglican Congress will be, in addition to the Bishop, the Ven. Archdeacon Clark, the Rev. Canon Wade, the Rev. F. E. Howitt, Mrs. Leather (representing the W.A.), and Mr. A. G. Alexander (representing the St. Andrew's Brotherhood). The Bishop has issued to the clergy and laity throughout the diocese a pastoral, in which he referred at some length to the forthcoming meeting of the Pan-Anglican Congress in London, and the Bishop has further issued some special forms of prayer for private use, as well as at services of united intercession. The Rev. Canon and Mrs. Wade left last week for a trip to the Holy Land. The Rev. E. A. Irving has been placed upon the Commutation Trust Fund for \$200 per annum at and from the 1st of February.

St. Catharines.—St. Barnabas'.—A meeting of the Chapter was held on the 4th, when the Archdeacon of Niagara gave an address on matters connected with the Sunday School, and

a very profitable evening was spent at a service which was held in the evening. The Archdeacon preached.

Christ Church Cathedral.—The Lord Bishop of the diocese confirmed no less than sixty candidates on Sunday morning last in this cathedral. There were twenty-five boys and thirty-five girls amongst the number. The Bishop, in the course of an address, stated that this was the largest number of candidates which he ever confirmed at one time. The candidates were presented to the Bishop by the Rev. Canon Abbott, rector of the cathedral.

HURON.

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

London.—St. George's.—There has just been placed in this church a very handsome memorial window in memory of the late Mr. and Mrs. Walter Smith. The subject is a representation of Mary at the feet of our Lord in the home at Bethany. The proportions of the figures are excellent, and are very life-like, the whole being a very artistic piece of work. This window is from the studios of the Lyon Glass Company, of Toronto. There has also been presented to this church a christening font of Italian marble to the memory of the late Mrs. Arscott Mountjoy by her daughter, Miss Jennie Mountjoy. It is a beautiful piece of church furniture.

St. Mary's.—It will interest very many people in both this diocese, as also in the Diocese of Toronto, to hear that the Rev. W. E. Taylor, M.A., Ph.D., son of the Rev. Rural Dean Taylor, rector of this parish, who has been engaged for the last three years in educational and evangelistic work in Hankow, China, has been transferred to Shanghai, where he will engage in similar work upon a large scale. Dr. Taylor's work lies amongst the student class of China, and is in some respects the most important in the East. Dr. Taylor will have before him one of the widest fields for Christian effort to be found anywhere in the world. He holds the license of Bishop Moule, who recently resigned the Bishopric of Mid-China, and throughout the season of Lent Dr. Taylor will give a series of addresses in the English Cathedral in Shanghai upon the subject of "The Christian Life."

Galt.—Trinity.—The A.Y.P.A. continues to flourish, and is a great adjunct to the parish. Its series of literary, musical, religious, and social evenings afford ample opportunity for friendly intercourse and mutual edification, and have done much in bringing all classes together, especially the young of both sexes. The Young Men's Branch of the A.Y.P.A., in addition to the above, in which an active part is also taken, has its own regular fortnightly meetings, securing a large attendance of men, both married and single. All lines of work are taken up, and the success has been phenomenal, as seen in the greatly increased attendance at all the services, especially at the Holy Communion. Men seek men, and succeed in bringing them to the meetings and Divine worship. On Sunday evenings the number of men at Divine service is most remarkable, and the interest taken by them in all parochial affairs is very encouraging. One marked feature is the success amongst the newly-arrived emigrants, of whom there are over fifty families, and all the men, married and single, with few exceptions, attend the Church services.

St. Thomas.—Trinity.—In the presence of a large congregation the Bishop of the diocese held a Confirmation service in this church on Sunday afternoon, February 2nd. The candidates numbered twenty-four in all. The Bishop's addresses were very helpful, and the whole service throughout was most impressive. The Bishop founded his address on Phil. 3:15.

Strathroy.—St. John's.—A very pleasing event took place at the parish house, Thursday night, January 30th, when Mr. Ambrose K. Zapfe was made the recipient of a gold-handled umbrella from the members of the choir and the bank boys of the town, prior to his departure for Brussels. At the conclusion of choir practice all repaired to the tea-room, where a tasty supper had been prepared by the ladies of the choir, after which adjournment was made to the lecture-room, where Mr. E. E. Hilton, in the absence of the rector, who is laid up through illness, announced the object of the meeting in a few well-chosen words, and read an address to Mr. Zapfe, expressing regret at his leaving

town, and wishing him success in his new field of labour. Mr. and Mrs. Weekes then made the presentation to Mr. Zapfe on behalf of the boys. Mr. Zapfe, who was taken completely by surprise, made a very suitable reply. Mr. Hilton then introduced an impromptu programme of songs and speeches, which were well received. Mr. Zapfe will be greatly missed in town. He was a valued member of St. John's choir and a worker in the Sunday School, a member of the Brotherhood of St. Andrew, and did much to promote the welfare of the Anglican Young People's Association, a branch of which was recently formed here. He was an enthusiastic hockeyist and a good lacrosse player, and took a keen interest in good, clean sport, and carries with him the very best wishes of the people of Strathroy in his new field of labour.

Woodstock.—New St. Paul's.—A Bible study class for young men was organized in this parish recently, and will meet each Sunday afternoon in the vestry of the church at 2.30 o'clock. The Rev. T. G. Wallace was elected director; Mr. P. J. E. Dugit, vice-director, and Mr. J. O. Otterbein, secretary-treasurer. The organization was effected with enthusiasm, and gives promise of much usefulness.

On Wednesday evening, February 5th, a meeting of the men of this parish was held. The first part of the programme was devoted to business matters, and the latter part was given up to social intercourse. Several matters of great importance were discussed. A large number of those present addressed the meeting, and much useful information was given out relative to the financial needs of the congregation. The chair was taken by the rector of the parish, the Rev. T. G. Wallace. In his address he spoke of the principle of democracy in the Church of England. The Anglican service emphasized the place of the people in worship, and he was anxious that the people should also take their true place in all the affairs of the congregation. It was his ambition to make New St. Paul's more and more a people's church. He wanted them to understand that each man had his place and his rights, and should yield to no one in the exercise of those rights. He was anxious to establish a feeling of trust between himself and them. His predecessor, the Dean of Ontario, had won the regard of all classes in the community, and more especially of those in New St. Paul's congregation, and he had entered into the splendid heritage in this respect created by the Dean. He asked for the co-operation of the people in the work of the congregation, not for the sake of the Church itself, for the Church was only a means to an end—namely, the propagation of righteousness in the community. Mr. Pepper (People's Churchwarden) then addressed the meeting on the business side of the work of the congregation, and an interesting discussion followed. The meeting unanimously endorsed the proposal of Mr. Fuller to empower the rector to employ an assistant clergyman during Lent, if he so wished, and enthusiastically favoured the building of an addition to the schoolroom, or if possible a new parochial hall, in the spring. Mr. Blair (president of the Mission Board), addressed the members on that branch of the work and pressed upon them the claims of the Mission Fund. The following committee was appointed to report on the adoption of the envelope system at the Easter Vestry. The rector and churchwardens (ex-officers), Dr. Heath, Messrs. Waud, Kitchen, Otten and Utting. Coffee was served by the ladies and a hearty vote of thanks was passed to them for their hospitality.

Lucan.—Holy Trinity.—The members of this church will hold a meeting this week to consider the building of a new church. This matter has been uppermost in the minds of the congregation for the past two years, but not until this winter had any definite decision been reached. The repairing of the present building was contemplated, but architects from London declared it would not be possible to make satisfactory repairs or alterations. The building is 50 years old and stands near the main line of the Grand Trunk, which makes the location undesirable. The proposed new site is near the north end of Main Street, part of the old Butler estate.

Stratford.—St. James'.—On the evening of the 23rd ult. a choir of sixty voices gave a meritorious performance made up chiefly of selections from the "Messiah," under the baton of the organist and choirmaster, Mr. F. W. Hopson. Despite very inclement weather there was a goodly number of people present.

A week later a good number of people gathered together in the schoolhouse to listen to a lecture

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on "Ireland and the Irish," by the Rev. Canon Dann, of London. Dr. J. D. Monteith presided.

ALGOMA.

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

Novar.—St. Mary's.—Special services were held in this church on Thursday, January 16th, 1908, it being five years since the church was opened. Matins and celebration took place at 10 a.m.; Evensong and sermon at 7.30. The following clergy took part in the services: The Revs. A. W. Hazlehurst, Rural Dean; B. Wilfred Balfour, B.A., and Christopher Simpson, incumbent. The Rural Dean, of Muskoka, preached in the evening, and his words were helpful and instructive. Text, Judges 6:12, "The Lord is with the, thou mighty man of valour." In the course of his sermon he made special reference to the good work done by the late Reverend Joseph Pardoe, through whose energy this church stands as a memorial. Mrs. and Miss Pardoe from Huntsville were present at the Evening Service and Miss Pardoe presided at the organ. The visiting clergy and Mrs. Pardoe and her daughter were the guests of the incumbent, the Rev. Christopher and Mrs. Simpson at the parsonage.

On the occasion of the marriage of Mr. and Mrs. Simpson the people of Novar Mission, Ilfracombe, Ravenscliffe and Novar presented them with the following articles of furniture: A handsome bed room suite and clock and sideboard.

Emsdale.—The Lord Bishop of Algoma arrived here on Saturday, the 1st, on his annual tour of visitation. On Sunday, 2nd inst., he preached and administered the Rite of Confirmation in each of the three churches of the Mission, St. Mary's, Sand Lake, St. Luke's, Kearney and St. Mark's, Emsdale; taking the entire duty himself in the two first named churches, the incumbent (Rev. Canon French) being ill with rheumatism. Notwithstanding the unusually severe weather and the roads being blocked with snow, the drift in one part being fully 6 feet high, very good congregations assembled and though several candidates were prevented by the storm attending, fifteen in all received the Laying on of hands. At Kearney the highest number of communicants on record partook of the Holy Sacrament of the Body and Blood of Christ. Emsdale, in the evening witnessed a very large congregation, and ten were confirmed. The Bishop's discourses were exceedingly helpful as well as able.

RUPERT'S LAND.

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

Winnipeg.—The delegates from the Diocese of Rupert's Land to the Pan-Anglican Conference have all been selected save one of the laymen. The members of the party who have already decided to go are: Archbishop Matheson, Canon Murray and the Ven. Archdeacon Fortin, to represent the clergy; Mrs. Fortin, to represent the Woman's Auxiliary, and Chancellor Machray and one other for the laymen to represent the laymen and the Chapters of the Brotherhood of St. Andrew in the diocese.

COLUMBIA.

William W. Perrin, D.D., Bishop, Victoria, B.C.

Victoria.—St. Barnabas'.—A unique service in the history of this parish was held on Sunday, January 19th, at the high celebration at 11 a.m. This was a choral baptism, when the infant daughter of A. J. Abbott, one of the sidesmen of the church, was baptized. After the singing of the Nicene Creed, the rector, the Rev. E. G. Miller, proceeded to the font followed by the choir. When the Gospel was announced the choir sang the "Gloria Tibi" to the setting of Semper in A flat. At the close of the service hymn 326, "Within the Church's sacred Fold, by Holy Sacrament Enroll'd, Another Lamb We Lay," was sung to a special tune (by request), the choir returning during the singing of the last two verses. When at the chancel rail the rector gave a short address on "Regeneration," from the text, St. Matt., 28:19. The font was prettily decorated for the occasion and a large congregation witnessed the ceremony.

Correspondence.

THE PRECIOUS BLOOD

Sir,—It has been my usual practice to read with interest the racy contributions of your correspondent, "Spectator." I happened, however, to overlook that which contained the criticism on the hymn, "There is a Fountain Filled with Blood," and was only made aware of it by reading Rev. A. J. Doull's letter in your issue of January 30th. From this I gather that Spectator's objection to this hymn arises from his associating with it the idea of blood in its ordinary and material sense, as something essentially offensive and repellant—"dreadful imagery." I have seen the same view expressed elsewhere of references to blood in its religious sense, and it is chiefly that fact which leads me to trouble you with this communication. My present object is not that of vindicating the use of the noble hymn in question. Mr. Doull has done this ably and thoroughly, and our gratitude is due to him for so doing. My purpose is rather that of calling attention to a tendency which (as it seems to me) threatens to be a source of danger to the spiritual life of our Church members. The Blood of Christ in its various aspects is set before us in Scripture, and has been accepted by the Church in all ages as one of the leading objects of devout contemplation. References to it in Scripture (evidently with this end in view) are innumerable. The very heart of the Old Covenant is embodied in the double symbolism of the paschal blood smeared on the door-posts, and the sacrificial blood sprinkled on the people at the inauguration of the Covenant (Ex. xxiv. 8), referred to in Heb. ix. 19. And in the New Testament—from the Bloody Sweat of Gethesemane, and the outflow from the pierced side, to the Divine Champion with His "vesture dipped in blood," and the redeemed multitude who "had washed their robes, and made them white in the Blood of the Lamb," there is perhaps no sacred object for meditation which is sweeter and more fruitful of consolation and inward peace to the devout mind than that of the "precious Blood." I do not write as criticising Spectator, for I have not his words before me. But I do think it needful that we should safeguard our devout laity against yielding to a tendency which certainly is afloat in the world, namely, that of materializing our views of sacred things. The peril to which I refer acquires very serious emphasis, when we note that the form of objection which we are now discussing, if admitted, would apply (even more strongly than to the case now before us) to the solemn act which is the very focus of all spiritual life, as expressed in our Lord's own words, "Except ye eat the flesh of the Son of Man, and drink His Blood, ye have no life in you." It was probably the same kind of sentiment which we are now considering that caused these words to produce that repellant effect on even our Lord's disciples, which St. John describes as leading some of them to forsake Him then and there. But the Church has learned to prize and lovingly cherish those very objects of thought which at the outset were stumbling-blocks even to the elect.

F. J. B. Allnatt.

REVIVAL OF THE DIACONATE.

Sir,—Under the above heading have lately appeared in the Guardian letters recommending the making of perpetual deacons. The correspondents urge that this course would be the solving of a great problem in many parts of the Church, and this subject having long been a theme of thought of my own, with your permission, I place it before your readers, hoping to obtain a more learned opinion. The idea, as I have it, is that some of our sound and devout members might be admitted to the diaconhood, to remain deacons always. Their duties are so evident that they need hardly be enumerated. One or more of such unpaid deacons in a parish would surely be a great help, and relieve a great need? Do we not need such, for the superintending of Sunday Schools, for assisting in Sunday services, and for a remedy, especially in remote country parishes, where by accident the curate is unavoidably absent, and when something improper, or at any rate, disliked, is liable to happen, as in the conducting of the service by an unauthorized person? What is this order of the priesthood for? Was it not in a time of need similar to that in which we now find ourselves that this order was instituted? A rubric says, "How necessary that order is in the Church of Christ." And it occurs to me that

COMPOUND INTEREST

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

A Five-dollar Bill at Interest

(From The Philadelphia Star.)

Mr. L. C. St. John of this city has a curiosity in his possession in a five-dollar bill which is 125 years old. He has just gained possession of it, although it was left to him by his mother, who died some twelve years ago. The bill was given her when a child by a relative. It was issued under the Act of July 2nd, 1770, by the State of Rhode Island, drawing 5 per cent. interest per annum, and signed by John Arnold. Figuring compound interest, it is now worth \$2,560.

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there is another office, that of Deaconess, which might be revived where the duties of a deaconess properly defined. We often have the spectacle of women meeting together for Church work, when clergymen are far away, or unable to be present, or even not wanted—with no authorized person among them to read prayers. Could not some of our faithful women who are so much engaged in Church work be admitted to this almost forgotten order? I do not presume to say that these ideas should be carried into effect, but I hope and pray that they may merit attention and receive consideration, and that either this or some better scheme may be adopted to effectually prevent the recurrence of that distressing and perplexing situation which arises when a minister finds it impossible to be in more than one place at once.

H. S.

HYMN 744.

Sir,—With profound amazement I read "Spectator's" attack upon this hymn. The crude materialism seems entirely in the mind of "Spectator," and not of Cowper. In any case, the latter is more to be trusted as a guide than an anonymous news-writer. "God is Spirit," but it is not true that "Worship alone takes due form in spirit and in truth," unless "truth" means, or includes, the materialistic representation of the spiritual, which, I think, it does. Man, who yields worship, is material as well as spiritual. "Form" implies materialism, and true worship is of necessity sacramental, being an outward and visible shadow, and an inward and spiritual substance. We must ever express, by word or deed, in shadow, but think in reality. When people mistake the shadow for the substance, they forget that "The things seen are temporal; but the things unseen are eternal." I remember, in England, seeing two or three factory girls, redolent of mill-grease, singing "Safe in the Arms of Jesus." "Spectator" makes no protest against that, and scores of other hymns more materialistic. Certainly this adds, "My soul shall rest." Some thoughtless spectators, in crude materialism, struck up a parody, "Safe in the Arms of a Policeman." Just so, when the Lord said, "Except ye eat the Flesh of the Son of man, and drink His Blood, ye have no Life in you," the Jews asked themselves, "How can this man give us His flesh to eat?" And later on, as the result of the Church following her Master's method of teaching, the heathen charged the early Christians with partaking of human sacrifices. And yet the Church, continuing the same crude materialism (from "Spectator's" point of view) exists to this day. For whether is more dreadful to express: Being washed in the Blood of the Lamb, or eating the flesh and drinking the blood of a man? That is, from a materialistic (i.e., "Spectator's") point of view. But once grant that the material is the shadow, and the spiritual the substance, and the sacramental the union of both, even as man possesses the double nature, then all becomes reasonable. The General Synod may expunge the hymn from the Book of Common Praise, but never from the hearts of thousands who have experienced its truth. For even as prophesied in Zech. 13:1, and acknowledged in Rev. 1:5:—

"There is a fountain filled with blood,
Drawn from Emmanuel's veins;
And sinners, plunged beneath that flood,
Do lose their guilty stains."

Thousands will testify, as a matter of fact, that their sins have been washed away; and nothing but the Blood of Jesus, however applied, has done it. There is nothing in the hymn to say whether the fountain be in heaven or in earth, or whether "sinners" means souls

or bodies. The writer says he saw the fountain "by faith." There is no need to read in materialism at all; for blood is the life of man, and the Life of the Son of man is His Life-giving Spirit, and Emmanuel is God with us. It is the same whether we say we are baptized in water and the Spirit, or in water and Blood. The fountain the dying thief saw was of blood and water; not blood only, but water and blood. And if "Spectator" be a communicant, he must remember the material words of administration, in the benefits of which both soul and body join. He must remember his material baptism at the fountain in which his sins were washed away. Can water, applied to the body, wash away sin? And does he forget the Church's rule as to immersion ("plunged beneath that flood"), and St. Paul's teaching of being dead and buried (and rising again) with Christ in baptism? What words can be more crudely materialistic than these, except the formula, "The Word was made Flesh"; that is, in "Spectator's" own words, "The intense materialistic representation" of the Deity. Yes, the hymn may be expunged from the hymn book, even as the heart is expunged from the high and dry red-tape Churchmanship, which is the curse of the Church of England; but that could only happen because the Synod did not represent the Christianity of the Church and Bible. Catholic and Evangelical Christians are united in passionate enthusiasm for the precious Blood of Jesus. I did not think that any newspaper connected with a body of professing Christians (except the Unitarians) would have published such an attack; and I consider it a shame and an outrage upon the feelings of its subscribers to see it in the "Canadian Churchman." If it represents the mind of the Canadian Church, write me out of her. This outcry against crude materialism is nothing but veiled Socinianism. Better be crude with the babes and sucklings, and the common people, who heard Him gladly, than cultured with the unco wise and prudent, and tainted with heresy. As for Hymn 538, it does not say the writer cares not whether he lives or dies; but he acknowledges it "belongs not" to his care. It means, "My times are in Thy hands" in obedience to the command, "Cast your care upon Him, for He careth for you."

Walter J. Walker.

THE BOOK OF COMMON PRAISE.

Sir,—To reply to all the many kind and generous congratulatory letters, and to the valuable and helpful criticisms and suggestions that have been sent would occasion the employment of a private secretary and the neglect of the ordinary routine of life. I shall be glad therefore if through your columns I may, on behalf of the committee, thank Churchmen all over Canada for their interest in the hymnal and in its details, and to assure them once more that we shall endeavour to the best of our judgment to profit by all advice that may be sent us. I have lent to your correspondent, Mr. Rae, a copy of the very limited edition of the draft so generously printed by our publishers and I have assured Mr. Rae that to each of the 22 members of our committee has been communicated every suggestion and criticism received. The congratulatory extracts in your recent issue were only a few of the first of the large number received.

James Edmund Jones, Convener Compilation Committee. Toronto.

COWPER'S HYMN.

Sir,—I do not know what "Spectator" had in his mind, when he spoke of the "effete theology" of Cowper's hymn, "There is a fountain," but I feel sure that if he replies to the criticisms of Mr. Doull he will assure him that he did not intend any disparagement of the doctrine of the Atonement. It was unfortunate that the expression drew away your correspondent from "Spectator's" real objection to the hymn—an objection which many others share with him—namely, what he calls the "dreadful imagery" of the opening verses. Mr. Doull, in defence, refers him to Zechariah's prophecy, "There shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness," and to several passages in the New Testament which speak of the precious bloodshedding of our Lord. The prophet's words, without doubt, suggest the imagery of the hymn; but what we complain of is the use of the imagery in an exaggerated and sensual form. Zechariah, with Oriental picturesqueness, foresees a day when in a glorified Zion there shall be a fountain opened for sin and for uncleanness, and most of us see in his words a foreshadowing of the Atoning death of Christ

But it is one thing to admit the prophecy; it is another to take the metaphor and to apply it with revolting literalness and fulness of detail. There is nothing theologically wrong, it is a question of poetic and aesthetic fitness. In all literature, poetry and prose, it is a fault to press and stretch a metaphor beyond a certain point; in dealing with so sacred a theme the fault becomes unpardonable. Nor can I admit that we find any justification for such language in the New Testament, where an instinctive reverence and a wholesome sense of the restraint necessary in speaking of the subject prevented the writers from taking such liberties. But there are other reasons also which, to any mind, render the hymn objectionable. Does not the poet go "beyond what is written," and extend his poetic license too far, in saying that the dying thief not only saw but "rejoiced to see that fountain in his day?" What can these words mean but that he understood and appreciated the Atoning nature of Christ's death, and what right have we to attribute to him such knowledge? He may have possessed it, but Scripture does not say so; and if Scripture is silent, we should be silent too. Again, is the ascription, "Dear dying lamb," either a scriptural or a happy one? I shall be referred to St. John's vision of "The Lamb as it had been slain;" but is there not a real difference between the two? St. John's picture is that of the Risen Christ with the marks of death upon Him. Cowper addresses Him as though still dying, nor can I see with what propriety after His Resurrection and Ascension we are to invite our people to appeal to Him by such a title, and I cannot conceive St. Paul as doing so. There should be no confusion of thought between the contemplation of Christ's sufferings or any other experience of His early life—which is the duty of every Christian—and the addressing of Christ as if that experience were continuing still. I shall be probably accused of lack of all poetic sense if I further object to the harp "strung and tuned through endless years . . . to sound in God the Father's ears no other name but Thine," as unsuitable to an adult congregation, and of inconsistency when I say that I do not feel that the same objection applies to such a hymn as "Jerusalem the Golden." I suppose that the cause of my apparent inconsistency is the conviction that Cowper probably believed, as many others have believed, that harp playing is really the occupation of Heaven (and this conception of Heaven has been made a subject of taunt by opponents of our faith), while I do not think that anyone ever seriously contemplated Heaven as a place "with milk and honey blessed" or a litoral city. But here again it is not the metaphor, but the pressing of the metaphor to undue lengths which jars upon the imagination and one's sense of fitness. I have carefully perused the 4th draft of our new hymn book, and I have no doubt that it will be the best hymnal of our communion. But it is this conviction which leads me to deprecate all the more strongly what appears a serious blemish. Apologising for the length of this letter.

H. P. Plumtre, Montreal.

NOT ONE OF THE PROTESTANT COMMUNIONS.

Sir,—The Reverend Mr. Wright has quite failed to grasp the point which I hoped I had made clear in my letter, and has fallen into the very error in logic which I mentioned and which is to blame for much confusion to-day in more cases than that cited from the letter of the Laymen's Committee. All that I deem necessary in reply is to restate the point involved. The expression which was characterized as "inaccurate" and "unhistorical" was that of Protestant Communion as applied alike to the Church of England along with and undistinguished from Baptists, Methodists, Presbyterians, and Congregationalists. The history of the term, Protestant, was traced briefly and substantiated by two extracts from historians. The primary use of the term as opposed to certain theological errors in regard to Papal Supremacy was asserted to be a "definite, limited, and justifiable use." In that carefully defined sense the term is, of course, capable of being employed by the Church of England, and in that sense is so employed in every one of the excellent quotations given by Mr. Wright to which I could add a long list. But this is not the meaning attached to the term, Protestant, by Nonconformist bodies. Their meaning is descriptive of a position such as opposes and protests also against the truth as contained in the articles of the Creeds on the One, Holy, Catholic, and Apostolic Church, and including Apostolic Succession, Priesthood, the Sacramental system, Liturgy, and Ceremonial. The term, Protestant, is used, then, in two mutually exclusive senses, (1) opposition to Roman error, (2) opposition to essential truth classed with Roman error. Hence the term that

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describes certain religious bodies from their characteristic attitude cannot describe an accidental position. Should the Roman Communion repudiate Papal Supremacy and its other positions based thereon, the Church of England would have no need to employ the term Protestant, and she need not do so now, because her own position as an independent, National Church from Augustine's Day down is a sufficient repudiation. But Nonconformists would still be Protestants in their sense, and must remain so until they return to the Catholic Church. The title, Protestant, is now so overwhelmingly prevalent in the Nonconformist and schismatical sense that it cannot be used accurately nor without the gravest danger of gross misunderstanding to describe the Church of England along with the four bodies which are in schism from the Catholic Church. But it was so employed in the letter of the Laymen's Committee, and, therefore, in the interest of truth must be repudiated as inaccurate.

Arthur W. Jenks.

THE TERM "PROTESTANT."

Sir,—It is one thing to say that the Church is Protestant, in that she protests against all error; another to class her as one of the Protestant communions. Professor Jenks is quite right in objecting to her being so classed. It is not fair to those from whom we differ on points which we consider essential to the very being of the Church to speak as though there were no difference between us excepting that of mere preference. As a matter of fact there is no official document of the Church of England in which she terms herself Protestant.

Chas. L. Ingles.

THE BOOK OF COMMON PRAISE.

Sir,—A year or two ago I ventured to write to the Churchman about the name that is proposed for our new hymnal. Now that the last meeting of the committee is so soon to take place I trust you will allow me to make a final appeal to them and to Churchmen generally not to have our fine new hymnal, which we are all prepared to welcome, branded by a fad name which is offensive to the taste of many Churchmen. There are three reasons at least for disliking this name. 1. It is not a true name. "The Book of Common Praise" par excellence is The Prayer Book because it contains the Psalms, Te Deum, Benedicite, Gloria in Excelsis, etc?. No other book can be our Book of Common Praise. Besides it is not a true name for the Hymnal unless it were the hymnal of the whole Anglican communion. We are all agreed that it will be the best hymn book for Canadian Churchmen, but no one imagines that it will become the Hymnal of the whole Church. The name is therefore too ambitious and not a true designation of what the book is to be. 2. The proposed name has the appearance of being a copy, slightly disguised, of the name of the Presbyterian Hymnal. We may protest that it is not, but most Presbyterians will believe that it is. If they think we have adapted their name they will also think we have just modified their book to suit our needs. I have heard some of them say that they understood we are doing so. 3. It is unanglican to speak of our hymnal as a Book of Praise. If we are going to do that why not also speak of "The Sabbath" for Sunday and "The Sacrament" (with the long a) for the Holy Communion? These arguments have never been met. A challenge to propose a better name is practically the only answer they have received. "The Canadian Church Hymnal" or something like that would be a simple, honest, patriotic name which would designate the book and not say too much. Some one, when this matter was discussed before, said that I have invented a new name for the Church. I submit that those who named our Missionary Society and taught us to use the letters M.S.C.C. must assume the re-

sponsibility for such invention. I am glad to hear that a motion is coming up before the Hymnal Committee to have the name "Book of Common Praise" on the title page only, but not on the back or cover of the book. If it is not to be on the cover why have it at all? It seems like a name that was just made to jingle with the name Book of Common Prayer—something like the last line of one of Lipton's Limericks. I am an enthusiastic admirer of the book and appreciate the work of the committee, but in common with many others I do hope the hymnal will not be given that name which, to some at least, seems like a jingling fad.

Roger S. W. Howard.

LAYMEN'S MISSIONARY MOVEMENT.

Sir,—I trust that, in the discussion which has arisen in your columns over the theological meaning of certain words used in the circular convening a meeting, the object of this great movement and its great importance to our Church will not be overlooked. In passing, I might remark that it is somewhat of a compliment to the circular in question that it seems to have been read as critically and carefully as appears to have been the case. I think I may speak for the committee in suggesting that the object of that circular was limited to securing a representative attendance at the Church of the Redeemer meeting for laymen of our Communion, and that in this it was eminently successful, resulting in the gathering together of a most representative body of our Churchmen. The practical outworking of the movement in our own Communion is certainly one of the greatest things in our recent Church history. Under its stimulus St. Mark's, Parkdale, has promised to increase its offerings for all missionary purposes for the current year to \$2,500 as against something like \$600 last year, and in the same way St. Paul's, the great leader here in missionary giving, has promised, at a gathering of its representative laymen, to increase their missionary contributions to \$15,000 for the current year. A large number of the Toronto churches are being addressed by laymen on Sundays, the 9th and 16th inst., and in each case a meeting of the men of the congregation is aimed at during the following week to appoint male committees in each parish to take charge of the actual obtaining of subscriptions and superintendence of the work during the year. This all means that the laymen are catching something of the vision of the practicability of the world-wide missionary scheme for the evangelization of the world in one generation, and an added interest in the great cause of our own North-West, and that at last we men are realizing that the men of our Church must unite to accomplish what is so typically part of the Church's work for men, and that it can no longer be left so largely solely in the hands of the women and children.

N. F. Davidson.

THE TERM PROTESTANT.

Sir,—As the one who drafted the circular convening the recent meeting held under the auspices of the Laymen's Missionary Movement, which has been subjected to criticism on account of the use of the word Protestant, I ask leave to explain myself as follows: If I had anticipated wounding the susceptibilities of any I would certainly not have used the expression, but I justify the same on the following grounds: 1. The word was used, as the context shows, in its ordinary, every-day meaning; that is, as embracing the religious communions of this country, except the Roman Catholic (see Standard Dictionary). This alone disposes of the whole question. 2. This ordinary use of the word as applied to our Church does not exclude her catholicity, and was not intended to. 3. I am content to stand by the teaching of the Rev. Dr. Roper that the Church of England has no occasion to be ashamed of the word Protestant.

W. D. Gwynne.

PRAYER BOOK REVISION.

Sir,—One of the committees of the Canadian General Synod is at work. I believe, upon some suggested revision of the Prayer Book. Perhaps a word from Japan may be useful; for though the Nippon Sei Ko Kwai (Japanese Holy Catholic Church) is one of the youngest members of the family, she has had some experience, and has compiled and revised a Prayer Book. The resultant of forces English (both S.P.G. and C.M.S.) American and Japanese, must at least be interesting to liturgical students, and the

book well repays examination. To one point only I would like to draw attention, viz., to one of the shortened forms for morning prayer. We have two such forms, one of them much the same as that used on week days in England and Canada, and another to be used when Matins immediately precedes a celebration of the Holy Communion. The second form begins with the Lord's Prayer and goes on to the end of the Te Deum in the ordinary way; then at once passes to "The Lord be with you" and its response; then the versicles with the second and third collects only are said when (after the "anthem") the Eucharistic office begins. It will be seen that the principle is to omit all elements found in the succeeding service but to ensure the retention of all the elements of the Liturgy of the Early Church; (e.g., for Scripture reading we have the First Lesson compulsory, giving us Old Testament, Gospel, Epistle, as recorded by Justin Martyr). So short a form lessens the temptation to omit Matins altogether, or what is worse to hurry over it. The explanatory rubric only occupies five lines in Japanese. It would be less in English.

Tokyo, January 14, 1908. C. H. Shortt.

"SPECTATOR'S" CRITICISM.

Sir,—Many of us will doubtless feel that "Spectator's" cursory treatment of a recent criticism of his words with regard to the beautiful hymn, "There is a fountain filled with blood," calls for some comment. In view of the statement that "the teaching" of the hymn in question "represents an effete theology," it is only reasonable to ask with Mr. Doull for some statement of "the precise view expressed or the particular words used by Cowper which in "Spectator's" opinion are part of an "effete theology." It is but a poor substitute for this to have the matter dismissed with the brief expression of an opinion that "It will be quite impossible to follow up a controversy on such a tremendous subject as the Atonement." One cannot help feeling that here, perhaps, "Spectator's" ordinary fearlessness has failed him, for surely the question of the "Atonement," in the very terms which "Spectator" has himself raised is about as burning a question in these days as any he has ever discussed. The mere question of figurative language to which he has shifted the issue is only secondary. There is, further, no parallelism between the expressions that have been used to describe the torments of hell and those that have been used in connection with the death of Christ. Men have believed in the actual fires of hell, but I do not suppose that, ordinarily speaking, men have ever even imagined that the actual blood shed is efficacious for spiritual cleansing. What men do believe, and apparently up to a very recent time always have believed, is that the death which the blood represents is efficacious for the removal of guilt as contrasted with sin, and whether this is so or not, will appear to many to be exactly the question which "Spectator," by his language in relation to this hymn, has raised. To make the point clear, I take it that there are two categories which we must keep distinct and apart. 1. There is the category, "sin." Sin is our inward subjective condition or state. It has to do with such terms as "salvation," "striving for the mastery," "growth in grace," "renouncing the world, the flesh, and the devil"; and the issue of it is that the soul saved by Christ is, in the consummation of the process at any rate, presented before God in absolute and moral perfection. Now, we all agree that the death of Christ plays an important part in this process, whether we view it merely as an exhibition of the Father's love as an inevitable result of Christ's entrance into human conditions, or hold a more mystic view that in some sense the power of sin in human nature was literally vanquished in the mystic death. But what seems to be implied in much that we hear in these days is that this is all that is to be looked for in the Saviour's death, and that it has no additional significance, and it is this in particular that many of us wish to offer the strongest opposition possible to. It is impossible for us to forget that there is another category in our spiritual experience. 2. The category, "guilt." Guilt is objective in its nature; in crudest language it is "liability to punishment"; it has to do with such terms as "desert," "God's wrath," "penal consequence," as distinguished from "inevitable result"; it finds its analogue in our inward experience, not as moral weakness and inability to overcome temptation, but as a sense of pollution and unworthiness and an overwhelming apprehension of doom for what is past. Those who speak of an "effete theology" also classify such concep-

tions and feelings as these as the remnant of an effete stage of human development, and represent the "Atonement" as a mere Divine effort to bring in clearer conceptions of God and to correct the human mistake, but St. Paul, and Luther, and those who compiled our Articles, and a few others of us have always felt that they are the expression of a true and universal human instinct, and an instinct just as surely to be depended on as our instinct that God is, and our instinct that God is Love. We are willing to accept the principle of evolution as a working principle, but so far from believing that evolution will ever carry us beyond such conceptions as these, we find in such perfected products of spiritual evolution as St. John, in his old age, that his consolation still is that "We have an Advocate with the Father," and "that He is the propitiation for our sins." In a word, many of us feel that the death of Christ, apart altogether from its relation to "the efficacy of Christ's Spirit within," and from the consideration of its being "the seal of His life"; apart altogether from any relation that it has in contributing to our victory over the power of sin, has an altogether distinct significance as being the actual ground on which the penal consequences of our transgressions are removed, and we are delivered from the apprehension of the realities represented by such words as "wrath" and "doom"; to rob us of this would bring us back to the despair experienced by Luther before he learned that "the just shall live by faith," and having fought the in our spiritual experience to a finish, we cannot but regard it as a pity that the spiritual struggle of those who are younger should be clouded and embittered by public utterances and by unguarded sermons, and formal statements greedily given publicity to by the secular press, that strive to relegate to the realms of an effete theology the eternal reality so carefully guarded in the official utterance of our beloved Church: "We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings."

William W. Craig.

INTER-DIOCESAN SUNDAY SCHOOL EXAMINATIONS.

Sir,—It seems a very difficult matter to get people to realize that the examination held each year under the auspices of the committee on Sunday Schools of the General Synod is an Inter-Diocesan Sunday School examination, open to all the dioceses of the Canadian Church. Unintentionally your own report of the same in your issue of 30th ult. gives the impression that the examination is only a Toronto Diocesan examination, as the report occurs under the heading "Toronto." Now in your issue of 6th inst. the matter becomes again uncertain in sound by your correction of the item so far as the name of one prize winner, Norma Maud Johnston, is concerned. The meeting was not a meeting of the Toronto Diocesan Church Sunday School Association, but the annual meeting of "the Toronto Church of England Sunday School Association" at which meeting the results of the Inter-Diocesan Sunday School examinations for 1907 were read. I am sorry to say only two dioceses were represented in the examinations this year, viz., Huron and Toronto.

Chas. L. Ingles,
Hon. Sec., Committee on
Sunday Schools General Synod.

BOOK REVIEWS.

We have received a copy of the Living Church Annual for the current year. The book as usual contains very full information in regard to all matters of interest pertaining to the American Church, not alone in the Home Dioceses, but also in those dioceses belonging to the American Church all over the world. Within its pages it contains a full general list of the clergy of the American Church, a list of the general institutions belonging to that Church, Church papers and Church Clubs, and in regard to the Church papers not only a list of the general Church papers but a full list of all Diocesan Church papers. It is a most useful book of reference and can be obtained from the publishers, "The Young Churchman Company, Milwaukee, Wis. Price, 35 cents in paper, and 60 cents in cloth.

"Since Calvary and Olivet,
There is no hopeless sorrow;
Wrong ever builds a tottering throne,
And Christ shall reign to-morrow."

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All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but, on the contrary, great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

Send your name and address to-day for a free trial package and see for yourself. F. A. Stuart Co., 200 Stuart Bldg., Marshall, Mich.

DEATH.

JONES—At Birmingham (Eng.) on Tuesday, Jan. 21, after a few days illness, Charlotte Elizabeth (Lillie) beloved wife of Rev. S. Weston Jones, until recently rector of Windsor (N.S.). Remains were interred at Hatherly Court, Gloucester.

British and Foreign

The new Bishop of Clogher, Dr. Day, was consecrated in St. Patrick's Cathedral, Dublin, on the Feast of the Conversion of St. Paul. The Bishop of Meath acted as consecrator on behalf of the Lord Primate and he was

assisted in the ceremony of consecration by the Bishops of Down, Killaloe, Cashel and Ossory, the first-named prelate preaching the sermon. The Dean of St. Patrick's gave permission for the service to be held in his cathedral.

THE CROWN BANK.

Amalgamation With Northern Unanimously Approved—Advances in Profits and Public Deposits.

The Crown Bank held its annual meeting on Friday, Feb. 7. Out of 9,574 shares over 9,000 were represented. The gathering was enthusiastic and unanimously passed the resolution for the amalgamation of the Crown Bank with the Northern Bank. The latter bank holds its annual meeting on February 12th, when a similar confirmation will doubtless be made. With the two banks amalgamated, the question of an increase in the Crown Bank's dividend naturally arises, because the Northern Bank at present pays five per cent. and the Crown Bank four. While no statement was made at yesterday's meeting it is to be presumed that when the amalgamation is completed, all shares in the Northern-Crown Bank will rank equally for dividends. In view of the many untoward conditions of the past year the financial statement is extremely satisfactory. The net profits were \$48,463, compared with \$41,930 a year ago. The balance carried forward is \$95,326, as against \$83,377 in 1906. During the year the bank has pursued a conservative policy and has opened only one branch. The deposits stand at \$3,343,078, as against \$3,493,094 a year ago. This decrease is much less than in most institutions, and is infinitesimal, but as a matter of fact, public deposits show a very considerable gain as the Ontario Government at the end of 1906 had on deposit \$488,000, and on December 31st, 1907, only \$125,000, a decrease of \$363,000. This means that the Crown's deposits from the public have improved by \$213,000, or over 7 per cent., which in these stringent times, is a most satisfactory showing. Current loans increased during the year from \$3,088,834 to \$3,445,047; but call loans and investments in bonds and stocks were reduced by practically the same amount.



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The Crown Bank of Canada.

The Annual General Meeting of the Shareholders was held at the Head Office of the Bank on Friday, 7th February, at which the following statement, at 31st December, 1907, was submitted:

LIABILITIES		ASSETS	
To the public:		Specie	\$ 77,798 58
Notes in circulation	575,860 00	Dominion Government notes	239,258 25
Deposits bearing interest	\$2,894,022 59	Deposits with Government as Security for Note Circulation	30,000 00
Deposits not bearing interest	509,055 95	Notes of and Cheques on other Banks	295,617 57
Balances due to other Banks in Canada	65,399 91	Balances due from other Banks in Canada	200,350 07
Balances due to Agents in the United Kingdom	183,203 15	Balances due from Agents in Foreign Countries	40,985 65
Balances due to Agents in Foreign Countries	614 52	Canadian Municipal, Rail and other Bonds and Stocks	528,323 43
	\$4,168,156 12	Loans at Call in Canada, secured by Bonds and Stocks	177,182 54
To the Shareholders:			\$ 1,589,516 09
Capital paid up	\$957,435 00	Current Loans	3,445,047 87
Dividends unclaimed	1,545 90	Past Due Bills	13,193 07
Dividend No. 8, due Jan. 2nd 1908	9,574 35	Bank Premises and Bank Furniture	178,606 30
Balance carried forward	95,326 11	Other Assets	5,674 15
	\$1,063,881 36		\$5,232,037 48
	\$5,232,037 48		\$5,232,037 48

G. de C. O'GRADY, General Manager.

A resolution providing for the merger of The Crown Bank of Canada with the Northern Bank was submitted and carried unanimously by the meeting, at which over 95 per cent of the stock was represented.

The Scrutineers returned the following gentlemen elected Directors, viz:—Edward Gurney, Charles Magee, Charles Adams, John L. Coffee, R. Y. Ellis, John M. Gill, Edward Tilden and Lieut. Col. John White.

At a subsequent meeting of the Board Mr. Gurney was re-elected President and Mr. Magee Vice-President.

G. de C. O'GRADY, General Manager.

dral, which is, like Westminster Abbey, outside purely diocesan jurisdiction.

In St. Chad's Church, Bensham, recently, a stained-glass window, erected to the memory of the late Bishop of Newcastle (Dr. A. T. Lloyd), was dedicated, the preacher on the occasion being the vicar of Benwell, the Rev. W. D. Heelas. This window, the gift of Miss Easton, of elegant and most appropriate design, has been executed by Messrs. Percy Bacon and

and Mr. G. W. Smith, and a new organ, half its cost being defrayed by Mr. A. Carnegie.

At the early celebration on Christmas Day in St. John's Church, Phelps, Western New York, a beautiful ciborium, a gift from the parochial Chapter of the Daughters of the King, was consecrated and used for the first time. At the later service a Litany desk was presented and consecrated. It was given in memory of Mrs. Esza Hibbard by her sons.

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Brothers. The subject of the window is the eternal High Priesthood of our Lord.

The Rev. G. B. Southwell, who has resigned the living of Alton St. Pancras, an outlying parish in the heart of Dorsetshire, has been a clergyman for fifty years, and has preached 5,000 sermons.

The new chancel of St. Giles', Colchester, has been enriched with many valuable gifts, amongst them a new oak pulpit, the gift of Mr. R. J. Sarge

The great work at the west front of Hereford Cathedral, which was begun six years ago with the erection of the window to the memory of the late Queen, is now rapidly approaching completion. It has been carried out at a cost of £15,000. In addition to the work on the west front it is proposed, if the necessary funds are forthcoming, to erect a handsome iron railing and gates in the place of the present ones which are in a very dilapidated condition.

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**DIVIDEND No. 5
The HOME BANK
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Notice is hereby given that a Dividend at the rate of SIX PER CENT per annum upon the paid-up Capital Stock of the Home Bank of Canada has been declared for the THREE MONTHS ending Feb. 29th, 1908, and that the same will be payable at the Head Office and Branches of the Bank on and after the second day of March next.

The Transfer Books will be closed from February 19th to 29th, 1908, both days inclusive.

By order of the Board.
JAMES MASON,
General Manager.

Toronto, January 22nd, 1908.
Head Office—8 King St. West, Toronto

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Mrs. Gardner, who a short time ago celebrated her one hundredth birthday, has died in Balfron, near Glasgow, her native village, where the whole of her long life had been spent. She died in the room in which she was born. The old lady claimed the distinction of having introduced the first sewing machine into the district in which she lived.

On the occasion of the annual visit of Bishop Edsall to the Church of the

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Afford to the depositor the feeling of confidence and safety one should have who entrusts his savings to the keeping of another.

The excess of these Assets over what the Bank owes the public is more than \$8,800,000, which represents the surplus security for depositors' and others.

Capital \$4,000,000
Reserve and Undivided Profits
\$4,650,000

Interest paid 4 times a year on all Savings Balances at the 73 Branches of the

BANK OF TORONTO

Ascension, St. Paul, Minn., for the purpose of holding a Confirmation, opportunity was taken to present the Bishop with a replica in sterling silver of the Ascension. The presentation was made by the rector, the Rev. A. G. Pinkham, on behalf of the members of the Woman's Guild of the parish.

The Rev. P. C. Creveling, rector of Christ Church, Lynbrook, L.I., has provided the parish with a new rectory. Not a little of the work has been done by himself as carpenter, plumber

FREE.

**Trial Package of Wonderful Pyramid
Cure Sent To All Who Send
Name and Address.**

There are hundreds of cases of piles which have lasted for 20 and 30 years and have been cured in a few days or weeks with the marvelous Pyramid Pile Cure.

Piles sufferers in the past have looked upon an operation as the only relief. But operations rarely cure, and often lead to fearful results.

The Pyramid Pile Cure cures. It relieves the swelling, stops the congestion, heals the ulcers and fissures and the piles disappear. There is no form of piles which this remedy is not made to cure.

The Pyramid Pile Cure can be used at home. There is no loss of time or detention from business. There is no case of piles so severe that the Pyramid Pile Cure will not bring relief.

We make no charge for a trial package of Pyramid Pile Cure. This sample will relieve the itching, soothe the inflamed membrane and start you on your way to a cure. After you have used the sample go to the druggist for a 50 cent box of the remedy. Write to-day. The sample costs you nothing. Pyramid Drug Co., 135 Pyramid Bldg., Marshall, Mich.

and mason, although there was assistance given to him by the men of the parish.

The Bishop of Ohio, Dr. Leonard, on the 1st Sunday after the Epiphany, in Trinity Cathedral, Cleveland, admitted Miss Margaret S. Peete to the Order of Deaconesses. The candidate was presented to the Bishop by Dean DuMoulin and the sermon was preached by the Bishop.

The members of the committee and the cathedral authorities have approved of a design for the altar tomb and recumbent figure, with a canopy over, which will constitute the proposed memorial to the late Bishop of Newcastle-on-Tyne. These will be placed on the north side of the choir above the choir stalls and immediately under the screen, so that the figure will be equally visible from the choir and from the choir aisle.

The valuable collection of plate belonging to the parish church of St. Helen, Ashby-de-la-Zouch has been further augmented by the addition of a magnificent silver Processional Cross. The cross is of Spanish design of the 17th century, beautifully embossed and enriched with figures of the four Evangelists, St. Peter, St. Paul, the Holy Women and other Saints. It is the gift of Lady Maud Hastings in memory of the Hon. Paulyn C. R. Hastings and it was presented by her in person to the auth-

**THE TORONTO GENERAL
TRUSTS CORPORATION.**

On another page will be found the twenty-sixth annual report of the Toronto General Trusts Corporation, which bears the distinction of having been the first trust company organized in Canada.

The many beneficiaries of estates under its administration will, with the public generally, doubtless read with interest the director's report to the shareholders and the statement submitted together with the very comprehensive address made by the managing director, Mr. J. W. Langmuir, who was instrumental in the organization of this corporation 26 years ago. It is interesting to observe how the volume of business in the hands of the corporation has increased from year to year, indicating, no doubt, that the public is finding in this modern institution a very satisfactory solution to the important question of selecting a competent and responsible executor and trustee, which, at some time or other, presents itself to every prudent man of substance.

A perusal of the profit and loss account, together with the assets and liabilities statements, makes very clear the remark of the president, Dr. Hoskin, when he said, "We do not pretend to be a great money-making corporation." The net profits brought down for distribution, including the small balance from 1906, amount to \$135,868.78, out of which the directors have paid dividends amounting to 7½ per cent., or \$75,000; written off the balance of good-will in connection with the purchase of the Ottawa Trust Company, \$10,000; carried to the reserve, \$25,000, and brought forward a balance to the credit of profit and loss of \$25,868.78. The assets during the year in the hands of the corporation have increased over \$1,500,000, making the total assets in the hands of the corporation at the 31st of December, 1907, approximately \$33,000,000.

**Wonderful Medicine
for Whooping Cough**

WORDS SCARCELY EXPRESS THE APPRECIATION OF MOTHERS IN PRAISING DR. CHASE'S SYRUP OF LINSEED AND TURPENTINE.

Nothing appeals to a mother so strongly as does her babe. It is natural then that Dr. Chase's Syrup of Linseed and Turpentine is highly prized by mothers when it effectively cures children's ailments. The fact that whooping cough wakes the child during the night, entails the loss of sleep and almost racks the body to pieces with vigorous coughing, and is contagious, makes it the most formidable disease of children. The sudden attack during the night and the severe strain upon the sick child make it important for every home to have a preparation that will immediately relieve and permanently cure it. Here are two testimonials which speak for themselves:

Mrs. Henry M. Edmonds, Allan Park, Ont., says: "We think a great deal of Dr. Chase's Syrup of Linseed and Turpentine as a cure for whooping cough. My children were very bad with this disease, especially the youngest girl. For three weeks I got very little rest with her. Given after every hard spell of coughing, this medicine soon brought relief and cure. Words can scarcely express my thankfulness for this great medicine."

Mrs. John A. Wilson, Little Shippegan, N.B., also recommends this cough cure. She writes: "Last fall the children all took whooping cough. I got a bottle of Dr. Chase's Syrup of Linseed and Turpentine and it did them lots of good, bringing relief from hard coughing and curing them. In the spring they took colds, which settled on the lungs, but again we resorted to the use of Dr. Chase's Syrup of Linseed and Turpentine with most satisfactory results. I cannot praise this medicine too highly."

Dr. Chase's Syrup of Linseed and Turpentine should not be confused with mere cough mixtures, and as there are imitations it is necessary for you to be careful in buying; 25 cents a bottle, at all dealers, or Edmanson, Bates & Co., Toronto. Write for Dr. Chase's 1908 Calendar Almanac.

orities of the church at a recent Early Celebration, which was held in the church.

Prior to leaving Birkenhead to take up his duties as principal of Ridley Hall, Cambridge, the Rev. A. J. Tait was presented with a substantial cheque and Mrs. Tait, who is a daughter of the new Bishop of Sodor and Man, received a silver tray in recognition of their work at St. Aidan's College, Birkenhead. Mr. J. P. Hargreaves, chairman of the College Council, paid a high tribute to the splendid work of the departing principal and the "most valuable influence of Mrs. Tait during the time they had been at St. Aidan's." Archdeacon Madden remarked that Principal Tait had been doing what Bishop Moule once described as "the sharpening of reaping hooks"—a work he would continue at Ridley Hall.

Cine Cough

Y EX-RECIA-ERS IN HASE'S ED AND E.

mother so abe. It is se's Syrup of e is highly it effectively The fact kes the child the loss of the body to ghing, and is most formid- The sudden nd the severe d make it im- o have a pre- liately relieve Here are two k for them-

nonds, Allan think a great up of Linseed re for whoop- en were very especially the e weeks I got . Given after oughing, this ress my thank- edicine."

, Little Ship- ommands this es: "Last fall ooping cough. ase's Syrup e and it did ing relief from ring them. In olds, which at again we re- Chase's Syrup tine with most cannot praise ly."

of Linseed and t be confused tures, and as is necessary for ying; 25 cents , or Edmanson, Write for Dr. Almanac.

t a recent Early as held in the

kenhead to take cipal of Ridley Rev. A. J. Tait a substantial ait, who is a Bishop of Sedor silver tray in work at St. enhead. Mr. J. nan of the Col- high tribute to the departing ost valuable in- ducing the time Aidan's." Arch- arked that Prin- ing what Bishop as "the sharp- es"—a work he idley Hall.

TORONTO CONSERVATORY OF MUSIC

EDWARD FISHER, Mus. Doc., Musical Director.

ONE OF THE STRONGEST MUSIC SCHOOLS IN AMERICA.

Faculty of 85 specialists. Attendance last year 1,710. Every branch of music, vocal, instrumental and theoretical. A carefully graded and fairly conducted system of examinations in Artists' and Teachers' Courses, with corresponding certificates and diplomas. Also Local Examinations throughout Canada. Free and Partial Scholarships. Lectures, Concerts, Recitals and other free advantages. Two Conservatory Orchestras (string and symphony). Languages, Piano Tuning. A specially strong department is the

CONSERVATORY SCHOOL OF EXPRESSION.

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Spencer's Pipe Organ Works

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All Work Warranted Established 1885.

WALTER SPENCER.

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Lower school for boys under fourteen; completely separate and limited in number. Upper schools prepares boys for the universities, professions and for business. Most careful oversight. Health conditions unequalled.

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HIGHER EDUCATION FOR GIRLS

The Bishop Strachan School

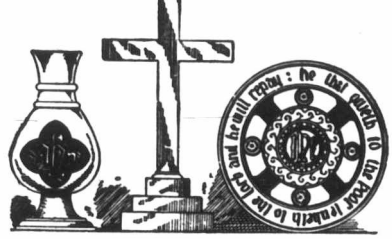
Forty-First Year

PRESIDENT the Lord Archbishop of Toronto.

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CELEBRATION BRASS WORK of every description made to order on shortest notice. Designs furnished and construction guaranteed.

KEITH & FERRISONS, LIMITED

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For Boarders and Day Boys, Boys prepared for honor matriculation in the Universities and the Royal Military College. Special attention given to boys entering commercial life.

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Glen Mawr

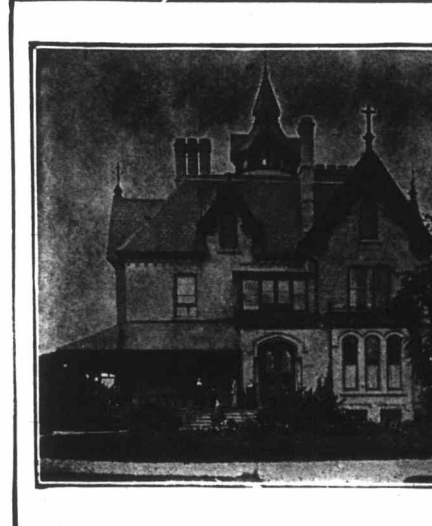
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A Residential and Day School for Girls

Thorough in all its departments. Gives careful individual attention, and good physical, mental and moral training. Offers great advantages in Music, Art, and Languages, Native French and German teachers.

Large staff of experienced residential and visiting Professors and Teachers. Pupils are prepared for the Universities, and for the Music and singing Examinations of Toronto University, the Toronto Conservatory of Music, and the Toronto College of Music.

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VISITORS: His Grace the Archbishop of Toronto and The Lord Bishop of Ottawa.

TERMS MODERATE. Next Term will begin Tuesday Jan. 7th, 1908. APPLY Sister in Charge.

DUNHAM LADIES' COLLEGE, DUNHAM, OUE.

Montreal Diocesan Church School for Girls For Calendar, apply to the Lady Principal.

TRINITY COLLEGE SCHOOL

PORT HOPE, Ont.

RESIDENTIAL CHURCH SCHOOL FOR BOYS

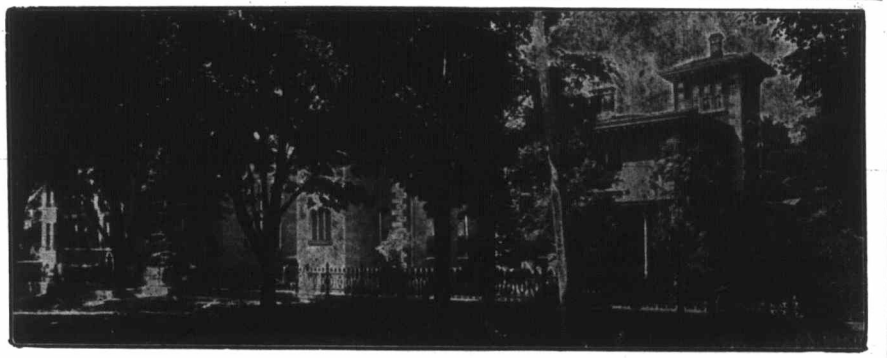
For Calendar and all particulars apply to Rev. OSWALD RIGBY, M.A., LL.D., HEADMASTER.

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Visitor, the Lord Bishop of Toronto.

Preparation for the University. Young Children also Received.

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ST. AGNES' SCHOOL, ELMPOOL, BELLEVILLE, ONTARIO

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Thorough Courses in English, Languages, Music, Art and Physical Culture Pupils prepared for the Universities. Conservatory of Music Examinations held at the School. Beautiful and extensive grounds, large and handsome building thoroughly equipped with every modern convenience and improvement, including gymnasium and swimming tank.

For Prospectus and fuller information apply to MISS F. E. CARROLL, Lady Principal

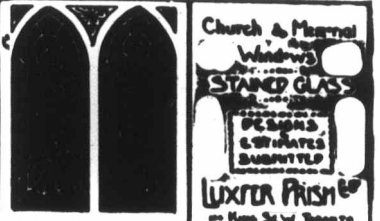
The Rev. W. Mortimer Heath has celebrated his 85th birthday and the holding of the living of Lytchett Matravers (Dorset) for the 57th year.

A new oak Communion Table was placed in Dunkerrin Church, and used for the first time on Christmas Day. There is a very handsome east window in this attractive little church.

Mrs. Henry Gladstone has presented a beautiful altar cross to be placed in the memorial chapel at Hawarden Church. The work has been designed and executed under the superintendence of Sir William Richmond.

A handsome little organ has been erected in the Parish Church of Ballyrashane. It is the gift of a native of Ballyrashane, the Rev. Denis Coyle, now rector of Raydon, in the Diocese of Norwich, in memory of his wife.

Workmen engaged in re-roofing Middleton Parish Church have discovered a long narrow stone which had been used as a section of a window-frame. It is beautifully carved, and it is supposed to have been an ancient coffin-lid. This, however, is mere conjecture, and archaeological experts will be consulted. This stone is believed to have been put in the wall when this portion of the church was built 400 years ago.



Church & Memorial Windows

STAINED GLASS

DESIGNS ESTIMATES SUBMITTED

LUXTER PRISM

on Kent St. of Toronto

A movement has been set on foot for the celebration of the diamond jubilee of St. Augustine's College, Canterbury, on June 29th next. A corporate appeal to the home and colonial world is to be made for a sum of at least £5,000 in order to increase the usefulness of the college.

An interesting discovery has been made in Exeter Cathedral. Workmen engaged in some alterations in the Canon's vestry suddenly came upon a deep hole, sealed with a slab of stone, leading to a large chamber, evidently an old reservoir. Several earthen pitchers and one metal dipper were found about the centre of the chamber in the mud. The bottom of the chamber is about 12 feet below the foundation of the cathedral wall on the south side. Water rises readily, and stands at a depth of about 2 feet.



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Scripture subjects skillfully treated in richest English Antique Glass

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Windsor, Nova Scotia.

INCORPORATED 1891.

The Bishop of Nova Scotia, Chairman Board of Trustees ex-officio. The Bishop of Fredericton, and the Cordjutor Bishop of Fredericton, members of Board of Trustees.

Lady Principal, Miss Gene Smith (late Lady Principal of King's Hall, Compton, P. Q.), formerly Headmistress of St. Stephen's High School, Windsor, England, assisted by Eleven Resident Experienced Governesses from England (five of whom are specialists in the Music and Arts Departments). House-keeper, Matron and Nurse.

Extensive buildings, with capacity for 100 Residents; Heated by Hot Water, Lighted by Electricity, Grounds covering eight acres, with Lawns for Tennis Croquet, Basket Ball, Hokey, etc. School Dairy and Laundry.

Preparation for the Universities.

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Church Chime Bells

Memorial Bells a Specialty.

Baltimore Bell Foundry Co., Baltimore, Md., U.S.A.

The Rev. G. Feather, who has completed forty years' ministry in Glazebury, near Leigh, a village on the extreme edge of the Liverpool Diocese, was ordained at Chester in 1864, and was placed in charge of Glazebury parish on January 1st, 1868.

THE TORONTO GENERAL TRUSTS CORPORATION.

Report of Proceedings of the Twenty-sixth Annual General Meeting.

The Twenty-sixth Annual Meeting of the Shareholders of the Toronto General Trusts Corporation was held in the Board Room of the Corporation, on the corner of Yonge and Colborne Streets, Toronto, on Wednesday, the 5th February, 1908.

There were present:—
John Hoskin, K.C., Hon. S. C. Wood, W. B. Couch, W. J. Jones, D'Arcy Martin, John L. Blaikie, G. S. May, Sir Æmilius Irving, W. D. Matthews, W. R. Brock, J. W. Langmuir, E. T. Malone, James Henderson, Frederick Wyld, Thomas Long, Edward Galley, Hon. Senator Jaffray, A. D. Langmuir, W. G. Watson, Samuel Nordheimer, A. L. Malone, Harry Caldwell, Geo. A. Stimson, Edward Greig, J. G. Scott, K.C., Alexander Nairn, Mr. Fleming, Hon. J. J. Foy, J. Bruce Macdonald, Alexander Smith.

The President, Dr. Hoskin, took the chair, and Mr. A. D. Langmuir, the Assistant Manager, was appointed to act as Secretary.

The various financial statements showing the operations of the Corporation for the year ended 31st December, 1907, were submitted by the Managing Director, Mr. J. W. Langmuir, and commented upon by him. The Report to the Shareholders was then read, as follows:—

Twenty-Sixth Annual Report of the Directors of the Toronto General Trusts Corporation for the Year ended 31st December, 1907.

To the Shareholders:—
Your Directors have pleasure in submitting the Twenty-sixth Annual Report of the Corporation, accompanied by the usual statements, showing its operations for the year 1907, and the financial results of the same.

During the year new business has been accepted by the Corporation to the amount of \$3,952,831.72, as follows:—

Executorships	\$ 834,402 59
Administrations	352,115 40
Trusteeships	2,060,325 45
Guardianships	26,536 08
Agencies	374,593 14
Guaranteed Investments	264,698 66
Ordinary Investment Agencies	15,828 00
Lunatic Estates	24,332 40
Total	\$3,952,831 72

In addition to this new work, the Corporation has been appointed Trustee for Bond issues for a considerable amount.

The gross profits derived from the various branches of the Corporation's business are clearly set out in the Profit and Loss Statement herewith submitted, amounting to \$262,726.54. After deducting the entire cost of management at the Head Office and the Winnipeg and Ottawa Branches, amounting to \$137,599.37, the net profits, including the balance brought forward from 1906, are shown to be \$135,868.78.

Your Directors have declared and paid two semi-annual dividends at the rate of seven and one-half per cent. (7½%) per annum, amounting to \$75,000; have written off balance of amount paid for the good-will and assets of the Ottawa Trust Company, viz.: \$10,000; have carried \$25,000 to Rest Account, bringing that fund up to \$400,000, and have carried forward to the credit of Profit and Loss Account the sum of \$25,868.78.

The by-law fixing the number of Directors of the Corporation at twenty-five, instead of a number varying from fifteen to thirty, was passed by the Board, and will be submitted for your sanction. The Board of Directors have appointed the following gentlemen to make up the number of directors to twenty-five for the unexpired portion of the year, namely:—

The Hon. J. M. Gibson, K.C., Mr. Hamilton Cassels, K.C., and Mr. J. Bruce Macdonald.

All which is respectfully submitted.

J. W. LANGMUIR, Managing Director. JOHN HOSKIN, President.
Toronto, February 5th, 1908.

PROFIT AND LOSS.

Year Ended 31st December, 1907.

To salaries, rents, Provincial tax, and all office expenses at Toronto, Ottawa and Winnipeg	\$105,030 22	By balance brought forward from 31st Dec. 1906	\$ 13,841 61
To fees paid President, Vice-Presidents, and Directors, Advisory Boards and Inspection Committees	12,791 00	Less Amount voted by shareholders to Auditors for the year ending 31st, December 1906	3,100 00
To Commission paid for Capital and Guaranteed Loans, and expenses for superintendence of real estate and collection of rents	19,778 15	By Commission earned for management of estates, collection of revenue, etc. earned on Capital Stock and Reserve, including arrears of interest recovered, and profits on Guaranteed and Court Funds	108,678 48
To net Profits for year	125,127 17	By Net Rents from office buildings at Toronto and Ottawa	131,174 76
To balance at credit of Profit and Loss, Jan. 1st, 1907	10,741 61	By Net Rents from Safe Deposit Vaults at Toronto and Ottawa	15,934 72
		By balance brought down	6,938 58
			262,726 54
To Dividends Nos. 51 and 52	\$ 75,000 00		\$273,468 15
To amount written off Good Will, being balance re-purchase of the Ottawa Trust and Deposit Company business	10,000 00		
To amount carried to Reserve Fund	25,000 00		
To balance carried forward	110,000 00		
	25,868 78		
	\$135,868 78		\$135,868 78

ASSETS AND LIABILITIES STATEMENT: As at 31st December, 1907.

ASSETS.	
Capital Account.	
Mortgages on Real Estate	\$955,373 10
Bonds and Debentures	80,293 93
Loans on Stocks and Bonds	17,399 23
Real Estate—Office Premises and Safe Deposit Vaults at Toronto and Ottawa	330,861 50
Sundry Assets	10,617 30
Cash on hand and in Banks	75,823 72
Total	\$1,469,868 78

Trust, Guarantee and Agency Accounts.

Mortgages on Real Estate	\$12,205,195 47
Debentures	2,913,250 23
Stocks and Bonds	555,990 83
Loans on Stocks, Bonds and Debentures	465,866 89
Sundry Assets	13 97
Cash on hand and in Banks	514,014 24
Total	\$16,654,331 63

Trust Estates and Agencies.

Unrealized Original Assets, including Real Estate, Mortgages, Debentures, Stocks and Bonds, etc., at Inventory Value	\$ 14,785,702 27
Total	\$32,909,902 68

LIABILITIES.

Capital Account.

Capital Stock fully paid	\$1,000,000 00
Reserve Fund	400,000 00
Dividend No. 52	37,500 00
Profit and Loss	25,868 78
Sundries	6,500 00
Total	\$ 1,469,868 78

Trust, Guarantee and Agency Funds.

For Investment of Distribution	\$16,654,331 63
Total	\$16,654,331 63

Trust Estates and Agencies.

Inventory Value of Unrealized Original Assets of Estates and Agencies under Administration by Corporation	\$ 14,785,702 27
Total	\$32,909,902 68

AUDITORS' CERTIFICATE.

We, the undersigned, beg to report that we have made a full examination of the books, accounts, and vouchers of the Toronto General Trusts Corporation to the 31st December, 1907, and find the same to be correct and properly set forth in the above statement of Profit and Loss and Assets and Liabilities. We have examined and find in order all the mortgages, debentures, bonds, and scrip of the Corporation, as well as those negotiated for the Supreme Court of Judicature for Ontario, and Trusts, Estates, and Agencies in the Corporation's hands, and have checked same with the Mortgage and Debenture Ledgers and Registers. The Bankers' balances, after deducting outstanding cheques, agree with the books of the Corporation.

We have also examined the Reports of the Auditors of the Winnipeg and Ottawa Branches, and find that they agree with the Head Office books.

Toronto, January 29th, 1908. R. F. SPENCE, F.C.A., Can., Auditors.
GEORGE MacBETH,

PRESIDENT'S ADDRESS.

The President, Dr. John Hoskin, K.C., in moving the adoption of the report, said:—

I think you will agree with me that I am warranted in congratulating the Shareholders, and not only the Shareholders, but the many thousand persons who are directly interested in the operations of this Corporation, on the excellent showing as exhibited in the statements which have just been read by the Managing Director.

We do not pretend to be a great money-making Corporation for our Shareholders, although we have always paid them a good dividend, and have built up, almost entirely out of surplus profits a Reserve of \$400,000. We do claim, however, that by strictly and exclusively confining ourselves, as we have done for the past quarter of a century, to a trust and agency business, and by avoiding every species of speculation, we have laid the foundation broad and deep of a great and much-needed monetary institution that now occupies an important place in the financial community.

That a corporate executor and trustee has distinct and well-defined advantages over individuals acting in these capacities does not in this age admit of a doubt, and when these advantages can be availed of by persons desiring to make their wills, or to create trusts, without increased cost—indeed, at considerable less cost than by appointing an individual executor and trustee—it is not to be wondered at that this Corporation should have already assumed enormous proportions. That our charges are most reasonable is conclusively shown from the fact that out of nearly thirty-three millions of business in our hands at the end of the year, our net profits were only \$135,000.

The Board of Directors are firmly convinced that the Corporation's business should continue to be strictly confined to the management of estates and trusts, and that even in the investment of our own capital we should entirely avoid speculation, and I am fully convinced that by the continuance of the principles and methods which we have adopted in the past this Corporation will grow and flourish long after we are all gone. I move the adoption of the Report, seconded by Vice-President Wood.

The Report of the Directors was adopted as well as the Report of the Inspection Committee, as presented by Sir Æmilius Irving.

Certain by-laws and amendments were confirmed.

The resolution for the election of Directors for the ensuing year was then moved by Mr. D'Arcy Martin, and seconded by Mr. Alexander Nairn. Mr. Nairn, in seconding the resolution, said:—

I am sure the reports we have heard read to-day and the statements submitted will be most gratifying to all concerned. The Corporation, with its large experience in the management of estates and its marked success in this important field, has so won its way into the confidence of the public that to-day the name of The Toronto General Trusts Corporation is a household word throughout the Province. This is not to be wondered at when one thinks of the great benefits of such an institution to the public generally in providing competent and responsible administration of estates and trusts, both great and small. I very heartily endorse what the Managing Director has stated in his address as to the advantages of the Corporate Executor and Trustee over the individual, and feel sure that the Shareholders will follow out his suggestion during the year by recommending to their friends the good services of this Corporation.

I have much pleasure in seconding the motion that the following Shareholders be elected directors for the ensuing year:—

John Hoskin, K.C., LL.D., Hon. S. C. Wood, W. H. Beatty, John L. Blaikie, W. R. Brock, Hamilton Cassels, K.C., Hon. W. C. Edwards, Hon. J. J. Foy, K.C., M.P.P., A. E. Gooderham, Hon. J. M. Gibson, K.C., A. C. Hardy, Sir Æmilius Irving, K.C., Hon. Robert Jaffray, J. W. Langmuir, Thomas Long, W. D. Matthews, J. Bruce Macdonald, Hon. Peter McLaren, Hon. Sir Daniel H. McMillan, K.C.M.G., Samuel Nordheimer, E. B. Osler, M.P., J. G. Scott, K.C., B. E. Walker, D. R. Wilkie, and Frederick Wyld.—Carried.

At a subsequent meeting of the Board of Directors Dr. Hoskin was re-elected President, and Hon. S. C. Wood and W. H. Beatty Vice-Presidents.