

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD
THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.
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Application for entry must be made in person by the applicant at a Dominion Lands Agency or Sub-agency for the district in which the land is situate. Entry by proxy may however be made at any Agency on certain conditions by the father, mother, son, daughter, brother or sister of an intending homesteader.

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- (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.

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of Durham, Ripon, Liverpool, Carlisle, Manchester, Newcastle and Ely and the Bishop-Suffragans of Beverley, Sheffield, Knaresborough and Jarrow-on-Tyne. The Rev. L. C. de Candole, vicar of Holy Trinity, Cambridge, preached the sermon. Dr. Drury was presented for conse-

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Musical Old Bell-ringer.—That sprightly interesting Church newspaper, "Church Bells," which our readers may remember, met the fate of many a small fish, by being swallowed by a bigger fish (The Guardian), often entertained us with notes on notable chimes of church bells and references to famous bell ringers. We are reminded of our old contemporary by the following interesting item in the Church Eclectic: "The honour of being the oldest bell ringer in England belongs to Mr. John Needham, of Barwell, who is now in his 95th year. Needham has been a bell ringer regularly for 84 years, having first handled the

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Canadian Churchman.

TORONTO, THURSDAY, DEC. 26, 1907.

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January 5.—Second Sunday after Christ.
Morning—Isai. 42; Mat. 4, 10, 23.
Evening—Isai. 43; or 44; Acts 3.

January 12.—First Sunday after Epiph.
Morning—Isai. 51; Mat. 7, 7.
Evening—Isai 52, 13 & 53; or 54; Acts, 7, 35—8, 5.

January 19.—Second Sunday after Epiph.
Morning—Isai. 55; Mat. 11.
Evening—Isai. 57; or 61; Acts 11.

Appropriate Hymns for First and Second Sundays after Christmas, 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 their Hymnals.

FIRST SUNDAY AFTER CHRISTMAS.

Processional: 56, 60, 165, 482.
Holy Communion: 59, 69, 555, 556.
Offertory: 55, 57, 166, 484.
Children's Hymns: 58, 325, 329, 330, 341.
General Hymns: 62, 72, 288, 483.

SECOND SUNDAY AFTER CHRISTMAS.

Processional: 60, 61, 63.
Holy Communion: 55, 56, 57, 62.
Offertory: 483, 542, 550.
Children's Hymns: 334, 336, 338, 341.
General Hymns: 464, 479, 482, 484.

THE SUNDAY AFTER CHRISTMAS DAY.

Why did the only-begotten Son of God take our nature upon Him? Why was He, "as at this time," "born" of a pure Virgin? Listen to St. Paul: "Faithful is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners" (1 Tim. 1:15). Hear St. John: "To this end was the Son of God manifested, that He might destroy the work of the devil" (1 St. John 3:8). Now hear Jesus Himself: "I came that they may have life, and may have it abundantly" (St. John 10:10). From these statements we learn that the objects of the Incarnation are the salvation of man, and the giving of life to man. These two objects are brought before us by the two names usually given to the Son of God. The angel said to

Joseph: "Thou shalt call His name Jesus; for it is He that shall save His people from their sins" (St. Matt. 1:21). The prophecy of the angel has been fulfilled. For men in every age confirm St. Peter's testimony that "In none other is there salvation" (Acts 4:12). Then the Lord is also called Christ—the Messiah—the Anointed One. Now we followers of the Lord "Are alive unto God in Christ Jesus" (Ro. 6:11). And this is because He has revealed to us the ideal life, the true manner of conversation, and has endowed us with the eternal principle, Life. Jesus as the Anointed One is Prophet, Priest, and King. We are truly alive when we manifest the prophetic, the priestly, the regal aspects of our being. The prophetic in that we preach righteousness in word and deed; the priestly in that we offer and present unto God ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice; the regal in that we rule our bodies, direct our wills and carry out our plans for the glory of the Kingdom to which we belong. Our Salvation, our life, is in Jesus Christ. We live in an age when the method of every miracle, every mystery, is questioned. At the present time this is particularly true of the mystery of the Incarnation. Welcome to the criticism that strengthens our faith in God, that deepens our appreciation of eternal truth! But let us be on our guard against that criticism which would break down the faith of the past and give us nothing in return! Behold the weakness of destructive criticism! It questions the method of the Incarnation. It dare not deny the power and blessing of the mystery. The world is inestimably the better by reason of the Advent of Jesus Christ. Through His work we who believe are saved from sin, from death, from false standards, and from false ideals of life. From Jesus we obtain the ideal of a Perfect Manhood, the Principles of Truth and Life, and the essential manner of our conversation. The world is blessed because of our endeavours to attain unto a perfect manhood, because of the promulgation of truth, and the inculcation of life, and by reason of the bringing forth of the fruit of the Spirit. In other words salvation and life come to men through the lifting up of Him who is the Saviour of world, who came that men might have life.

The Religious Journal.

There is hardly any conceivable question in which the public is interested which is not threshed out at one time or another in the press. The religious newspaper has recently been discussed pro and con, with the result that it is deemed to be holding its own. That a sound religious paper is a power for good goes without saying. Instructive on the greatest of all of life's issues; upbuilding and strengthening the character of its reader; brightening the home; cheering and enlivening old and young with its varied and well filled departments it is one of the most valued and welcome visitors to the household. To one and all it may in the truest sense be called "a friend in need and a friend indeed."

Miss Knox's Book.

Miss Knox, the principal of Havergal College, published in England recently a volume entitled "Bible Lessons for Schools on Genesis." It gives us sincere pleasure to find the unanimity with which it has been welcomed. The "Church Times," a paper whose notices of books are very able, says of it: "No critical questions are touched upon, and the book is intended primarily for teachers, though it can also be used by pupils as a text book. The teaching is plain and straightforward, and is couched in wise and reverent

language, while the typical character of the narrative is carefully brought out. Any teacher would do well to use this little volume." Coming from such a source this tribute to the head "of a large college at Toronto" is especially gratifying.

A Great Sermon.

The authorities of Huron Diocese are sending out, with their 1907 Synod Journal, to all the clergy and lay delegates of Huron copies of the Rev. J. Paterson-Smythe's sermon at the Synod in London on June 18th last. The title of the sermon is "The Church, Its Divisions and Prospects for Reunion," and it is a singularly clear and convincing treatment of the great theme of Christian reunion. In plain, crisp speech he unfolds the importance of God's Church in the plan of salvation, and then shows how the Divine ideal has been blurred by our unhappy divisions. In trenchant style he exhibits the mischief caused by divisions, shows what true union involves, pulverizes the usual comparison of the various denominations to regiments in an army and dwells on some clear duties that must be observed by all who would promote reunion. The Church, as Dr. Smythe describes it, is a Divine Society—not formulated from the New Testament, but existing before it—not invisible—not a glass case to exhibit perfect Christians, but a school to train imperfect ones—a missionary Church—a sacramental Church, and a united Church. But, alas, this ideal has little in common with the torn, divided state of Christendom to-day. Every little town, he says, has several underpaid ministers, riding on underfed horses, making loud professions of brotherly love, but between these professions making many a quiet side-stab at each other. Three counsels are recommended to all who wish to advance the cause of union: (1) Study; (2) sympathy with other Christians rather than rash condemnation; (3) yet a resolute determination to hold fundamental truth and not to separate from the historic Christianity of the past in which the Government by Bishops was always found.

Egypt, North Africa.

Few realize what has been done to lift the veil of Moslem misrule, greed and sloth from the ancient lands. Egypt is becoming, indeed has already become, part of the regular route of the winter tourist. It may be that the tourist is kept in a regular round, but the tourist creates wealth and not only Egypt but practically the whole of Northern Africa, the ancient lands of Carthage, of Rome, of St. Augustine, are already open to the world. Quite recently we read of a farm of a rich Englishman in Tunis, which recalled vividly the climate and possibilities of Arizona. Lands are being reclaimed from desolation and that cannot take place without the people being raised in the scale of life.

Babylon.

What the Germans are doing in Asia Minor and south-east of it makes one wish that his span of life had still some thirty years more to run. The railway is steadily advancing down the Euphrates valley, and we look for a repetition of the resurrection of Egypt and the Soudan on this historic stream. Already, we gather, the beginning of settled order and humane Government is being made, and when that is done the desert will blossom like the rose. But what is of world-wide interest are the possibilities of research and almost certain discoveries which will illuminate for our successors the Old Testament narratives.

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The Western University.

We congratulate our friends in London on possessing the Western University, and along with it a practical educative life, in some respects quite in advance. For long, for far too long, this institution has vegetated, and if only—ah! that if—those who should support it financially would be stirred up to do so, the whole of the Western Peninsula of Ontario would gain. We note one eminently sensible arrangement, in requiring, not one great examination at the end of the collegiate year, but periodical inspections throughout its course. Of far greater benefit in the long run and infinitely fairer to the pupils.

Excessive Immigration.

Immigration has become a fad with our people and in some respects its hold on the popular fancy resembles that of education. As our public schools are free to all classes of our people, so our country has an open door for any foreigner who may feel disposed to come in and possess the land. This is all very well from the standpoint of freedom, but there are certain practical considerations arising from this unstinted freedom which have to be faced. Such, for instance, as deportation of poor and diseased incomers; the curbing of sinister secret societies; the assimilation and civilization of ignorant and superstitious men and the serious question as to how far it is desirable to go in making Canada an asylum for the criminal, the idle, the unprogressive and inadaptable incomer from abroad.

Trouble in South Africa.

Natal is again in the fighting line. It seems as though our brethren in the far continent always have a dark cloud impending over their devoted heads. Living in peace, as we are privileged to do in Canada, we can well afford most sincerely to sympathize with those of our race who are exposed to the serious loss to life and property occasioned by native outbreaks. One could hardly expect that such a fierce fighting race as the Zulus would readily adapt itself to the quiet and orderly pursuits of civilized life. It is sad that they should fritter away their splendid courage and skill in attempting the impossible. As the dreaded Iroquois of the early days of the French regime in Canada vanished from the scene of his fearful exploits, so doubtless will the Zulu pass in savage ruthfulness away falling a victim to an inextinguishable lust for barbaric power and conquest.

A Tenth.

It is a curious and suggestive fact that the portion dedicated to God, crudely it may have been, by Pagan and Patriarch, before the existence of a Bible was customarily a tenth. The Jew later on even quadrupled the tenth. Throughout the Christian world, for at least sixteen centuries, the practice of the tithes was taught and observed. Henry the VIII. appropriated the tithes of at least a third of the English parishes. The late Mr. Grove estimated that nearly \$15,000,000 a year is received by laymen in England and Wales from expropriated tithes. Fancy for a moment how the cause of religion could be advanced on earth were the principal—of which this vast sum is the annual income—available for the purpose for which it was originally set apart. There are, it is true, not a few staunch and self-denying Christians who still set apart a tenth of their income for religious purposes. Would there were more!

The Curfew Bell.

At the old Abbey Church of Crowland in the Fens of Lincolnshire the ancient practice of ringing the curfew bell has been revived by the present rector, who holds that too many of the salutary customs of other days have been discon-

tinued. Were Washington Irving's hospitable friend, the good Squire Bracebridge, still in the flesh he would warmly uphold the act of the Crowland rector, and it may be send him a letter expressing his hearty approval of his reviving the old English custom. One sometimes wonders whether we have in Canada any similar observances. It may be here and there some old custom is still maintained of ringing the church bell at an unusual hour or on some special occasion. Some of our readers would be pleased to know if such is the case through our correspondence columns.

GRATUITOUS PROFANITY—A NATIONAL FAILING.

The better element in the community, we are pleased to see, are beginning to wake up to the necessity of doing something to diminish the profanity more or less rampant in our midst. America is the land of purposeless profanity. People swear in Great Britain, but as a rule they swear under the pressure of provocation or of great excitement. In this country and to the south of the lines people swear, apparently as often as not, for the pure fun of the thing. You hear men ripping out horrible oaths, and calling blood curdling maledictions down upon the heads of others in perfectly cold blood and in their natural tone of voice, as if they were making a remark upon the weather. This evil practice is one of the worst blots upon a state of things otherwise free from many serious blemishes. We are a sober, law abiding and in some other respects an exemplary, but we are a swearing people. Profanity is everywhere in evidence where men congregate. Walk down the street of almost any of our villages and country towns of an evening, sit for half an hour in a railway smoking car, listen to the conversation that goes on among gangs of workmen, and your ears sooner or later in nine hundred and ninety times out of a thousand will be assailed with "chunks of profanity," flung about nearly always in apparent perfect good humour, and absolutely gratuitously and aimlessly. Little wonder then is it that our boys catch on to the habit, and follow suit. And it must furthermore be acknowledged that the style of profanity in this country is peculiarly offensive. Of course profanity is profanity all the world over, but American profanity has a character of its own that renders it specially trying and revolting to people who retain their reverence for sacred things in any measurable or appreciable or conscious degree. There is a sort of incisiveness about American profanity. It cuts and wounds. It shocks as well as disgusts. It does the work, so to speak, of a bludgeon and a knife. Especially abominable and hateful is the habit of blaspheming the name of our Blessed Saviour, which, unless things have greatly changed during the past seven or eight years, is practically unknown in England. With a fairly wide knowledge of Great Britain, and especially of England, we cannot recall at this moment one single instance of the use of this particularly revolting oath, which one, alas, hears in this country at almost every turn. This cold blooded swearing for swearing's sake seems to us to be one of our distinctive national failings, i.e., this unprovoked profanity. We have no intention of attempting to claim that provocation excuses, or even materially palliates the sin of profanity. But, to speak after the manner of men, it is undeniable that an especial heinousness does attach to profanity that instead of being "dragged" out of a man, is deliberately manufactured for the occasion. Opinions, we know, do vary on this head. There are people who would relegate this practice of unprovoked and aimless swearing to the category of a mere weakness for over emphatic statements. There

is nothing vindictive or malicious, they contend about profanity of this kind, whereas the man who swears in anger is seriously blameworthy. One man means what he says, the other does not. He is merely relieving his mind by the use, of what used politely to be called, "expletives." For our own part, if any distinction is to be made, we would feel inclined to pass the lighter sentence on the swearer betrayed under the stress of great provocation into momentary forgetfulness of the proprieties, rather than upon him who deliberately chooses this method of emphasizing his statements. And it is just this disgusting and abominable practice that is so common among us, this swearing for swearing's sake, which is indulged in without the slightest sense of shame, that needs to be so earnestly and uncompromisingly combated. It is also said that this evil habit is becoming widespread among women and girls. We are not in a position at present to verify or deny this. If it be true then the outlook is, indeed, dark, for to women we all naturally look for support in a movement of this kind. The hearty and united co-operation of the clergy of all denominations may be assumed in this effort to suppress an evil, which in one of its phases at all events, may, we think, fairly be termed a national failing, viz., gratuitous profanity.

"THE NEW THEOLOGY."

Many of our readers, no doubt, have seen and read about, and some, it is certain, have themselves read this world-renowned work by the Rev. R. J. Campbell, of London, England, entitled, "The New Theology," though why world-renowned, except perhaps that it appeared at the "psychological moment," and is the work of a man whose interesting personality has been much of late in the public eye, it is difficult to understand. For it is by no means what may be called a great book. Probably, as we have hinted, the personality of the author has mainly contributed to the wide interest aroused by its appearance. The man in this case is undoubtedly greater than his book. Mr. Campbell to-day is a personality in England, and disputes with Father Vaughan, the Bishop of London, and some other prominent clergymen the honour of being the most talked of preacher in the great world metropolis. We are forced to this conclusion, because the book, on its own merits and from the pen of a "nobody" or anonymously published, would not have aroused a more than passing interest. Not that it is not well written, and often stimulating and suggestive. But it is a curiously uneven book. At times it rises to flights of something closely resembling true eloquence, again it sinks to something nearly as closely resembling what in common honesty must be characterized as sheer twaddle. Again, it is uneven in its viewpoint, and its handling of Christian doctrine. In some respects the author apparently unreservedly accepts the traditional and orthodox interpretation, then he suddenly shoots off at a tangent and advances ideas calculated to send cold chills down the spine of the more timid or conservative. There is this again about the book, in our opinion, "Its bark is worse than its bite." The author likes to make your flesh creep, but he generally winds up by trying to explain that he didn't mean any harm, and that after all there is no essential difference between himself and the holder of the traditional or "old theology." Moreover it is by no means an original book. It contains practically nothing new, except possibly a somewhat startling exposition of the Atonement. We have heard every single one of the objections to Catholic theology over and over again, and almost in the same words. A great many of them are very commonplace, and mere "smoking room talk," and may be heard in

almost any company of flippantly-minded people who have never taken the trouble to give the matter an hour's serious, systematic thought. Then the author, like so many writers of his class, makes a most unfair and misleading presentation of the teaching of the Church to-day. Consciously or unconsciously he misrepresents, and, it is not too much to say, caricatures it. There are no doubt points of resemblance, but everything has been exaggerated and distorted, and unfair deductions have been made. "Popular theology," as the author calls orthodox, standard or Catholic theology, is according to his showing Puritan theology; and Puritan theology of an exceptionally narrow type. Most assuredly it is not the theology preached in at least seven-eighths of the Protestant Churches to-day. For these and other reasons we cannot regard the book as a serious or permanent contribution to our English theology. It is in every sense an ephemeral work, a cleverly written pamphlet on a large scale, rendered notable as we have said, by the personality of the author. Nevertheless the book has its attractions and worth, and it is very easy reading. As voicing the opinions of the "man of the street," it should be read by every clergyman. And over and above its misstatements and exaggerations it does contain much that is suggestive. The reader will find many old truths in new settings. The author's definition of sin, as man seeking God in the wrong way, though rather fantastically put possesses a germ of truth which in the right hands, can be utilized and forcibly applied. Much the same may be said of his treatment of the Atonement and Incarnation, which though, of course, radically defective, is admissible as far as it goes. On the whole, however, in our opinion the book will not exercise more than a passing influence upon religious thought. Theology, to use the author's own language, is man's description of what he thinks about God. This book contains Mr. Campbell's description of what he thinks about religion, and it is interesting. But behind all these speculations are the immutable facts. Theologies come and theologies go, but the Catholic Creeds, for which by the way Mr. Campbell professes great admiration, and which are not theological "confessions," but statements of facts, will remain. As Churchmen, it is always a comfort to bear in mind, that we are officially committed to no system of theology, and consequently need no restatement of our doctrines. The Church of England has bound herself to no particular view of Inspiration, the Atonement, Sacramental Grace, the condition of the Departed, and can, therefore, view with perfect equanimity these crude attempts, for with all due respect the book is crude and evidently "dashed off" in hot haste, to reconstruct Christian belief.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

We notice with satisfaction a spirited defence of Indian schools in the West in the last issue of the Churchman from the pen of Bishop Newham. The men who are responsible for the administration of these institutions certainly owe it to themselves, to the schools and to the Church to defend their policy and practice against the very severe charges that have been brought against them—that is, of course, if there is any defence to be made. The policy of silence is certainly the policy of wisdom when action admits of no defence, but men still expect men to decline to take punishment lying down if they are at all able to stand up and face the enemy. It would be a source of great satisfaction to the Church to learn from an authoritative source that the charges which Mr. S. H. Blake has advanced

against the financial, educational and sanitary administration of Indian Church Schools have been founded in error. To have these institutions described as death traps and centres for disseminating disease, to have it proclaimed that in some schools the teaching staff is in excess of the scholars in attendance, and to be charged with wasting hard earned money placed at the disposal of these schools is damaging in the extreme. It plainly behooves some one interested and in a position to speak with authority to restore confidence to the Church public. Mr. Blake has not, we understand, visited and examined the schools in person, but has founded his conclusions on the best available data at his disposal, namely, the Government reports and very probably correspondence with the heads of the institutions. Everyone knows that it is easy to manipulate accurate statistics in such a way as to reach an erroneous conclusion by some misunderstanding at the outset. Churchmen must hope that the actual conditions are much better than represented by Mr. Blake, and if they are then it is the manifest duty of some one to say so and to say it quickly and decisively. Bishop Newham has done something to convince us that the sanitary conditions are not what Mr. Blake would lead us to suppose. But the brethren in the West ought to lose no time in clearing up the whole situation. To be silent is to admit the charges, or at all events that will be the interpretation put upon silence by the public.

The Pan-Anglican Congress is approaching very rapidly and we trust that the Canadian Church is making fitting preparation to take an intelligent and helpful part in that great conference. It is of the utmost importance that any question affecting the Church in this Dominion which comes before that conference should have a tolerably united body of Canadian opinion behind it. Those who may be appointed to represent the Canadian Church ought to be able to speak for something more than themselves. They ought to be in a position to give expression to an enlightened public opinion within the Church of this country. To do this it would seem essential that public discussion should first take place here before we can express ourselves with confidence yonder. If we read aright the minds of the promoters of this congress we gather that it is not smart speeches and eloquent orations that are sought, but utterances that will advance the solution of the problem under discussion. The Church wants to get at the root of every matter and it, therefore, requires accurate information and concentrated wisdom and not eloquence of the "spell-binding" character. What will be our position if twenty or thirty Canadian delegates attend that congress and twenty or thirty different and conflicting opinions are given upon some Canadian Church problem when the rest of the Anglican Communion is looking to us for final guidance upon this subject? And how can it be otherwise unless there be first the expression of opinion and some attempt at discussion of these problems in advance among ourselves? We quite understand that the problems that are to be considered are for the most part Catholic in their bearing, but the national point of view cannot wholly be eliminated. For example one of the subjects set down for discussion is this: "The development everywhere of independent national Churches and the principles involved. Is one Prayer Book possible for all?" Another subject would seem to be a variation of the above, namely, "The organization of the Anglican Communion on the basis of Churches independent and national, yet one in action and council." If we are not mistaken there are men high in the Canadian Church who take the ground that we are not yet free to direct our own course without the consent and approval of the Mother Church of England. That opinion is not, we think, very

widely held, but it would be an extraordinary thing to have Canadian delegates insisting upon our dependence when the Church in England had long since abandoned such a policy and had recognized our independent national character.

The great thankoffering to be presented in St. Paul's Cathedral at the close of the Pan-Anglican Congress is designed, and ought, in fact, to be one of the most impressive and inspiring acts in which the Church has ever engaged. We say that it "ought to be," but we are not by any means sanguine that the ideal will be very fully realized. This thankoffering was conceived as a supreme stimulant to the Church everywhere to put forth a special and specific effort to advance the work of the Church in various parts of the great vineyard. It was a call to every branch of the Church to provide for some new work over and above what is already in hand or to extend the present undertakings by a special and exceptional effort. It was a call to do something that would in all probability be left undone were it not for this great united effort. An offering carried out on that spirit would be one of the most impressive object lessons that the Church could present to the world. Now this is the temptation which comes to a struggling Church such as that in Canada. Instead of making a new and special call in excess of what would otherwise be done there is the tendency to turn in some scheme that is already in hand or would be carried out in any case whether there was a thankoffering or not. To yield to this is to throw a shadow of unreality over the whole conception, and unreal things ought not to find a place in the Church. The organizers of the Congress have to bear their share of responsibility for this since they have shown an almost childish desire to be able to announce an offering running well into the millions. To our mind a much smaller offering, representing exactly what it is supposed to represent, would have a far more wholesome effect upon the Church.

Spectator.

The Churchwoman.

OTTAWA.

Ottawa.—Grace Church.—A successful bazaar was held last week in the parish hall under the direction of the Woman's Guild of this church. The ladies in charge had left nothing undone in making the well-supplied tables look as dainty and inviting as possible. Tea was served at six o'clock, and the tea-table, with its decorations of yellow and red, looked extremely pretty under a large Japanese umbrella. The ladies in charge of the different tables were: Candy, Mesdames Plumb and E. Crombie; ice cream, Mesdames C. Pinhey and H. Lyon, assisted by Misses Annie Gemmill and Edna Johnson; tea, Mesdames M. Pulford, S. McClenaghan, and E. A. Miles; fancy work, Mesdames L. K. Jones and V. Rogers.

Brotherhood of St. Andrew.

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

Brotherhood men should subscribe for the Canadian Churchman."

Belleville.—Christ Church.—At the annual meeting of the members of the Brotherhood, which was held in the vestry on Monday, December 9th, and at which there was an excellent attendance, the following officers were elected for the ensuing year: Director, Mr. F. Mills; vice-director, Mr. N. Fleming; secretary-treasurer, Mr. Paynter.

Among recent Chapters formed are: Christ Church, Bobcaygeon, Ont.; King's College, Windsor, N.S.; Holy Trinity, Lucan, Ont.; St. James', Farnham, Que.; Holy Trinity, Chesley, Ont.; St. Alban's, Winnipeg, Man.; St. Alban's, Atwood, Ont.; St. John's, Calgary, Alta.; and St. Thomas, Winnipeg, Man. Since October 1st there has been paid in to head office on account

of the Extension Work the sum of \$700.55, and the pledges to date total \$1,197.75, made up of \$704 from Toronto and \$493.75 from the rest of Canada. R. S. Mason, of the Ascension Chapter, Hamilton, and one of the leading Brotherhood workers in that city, is now studying at Wycliffe College, where it is to be hoped there will be a Chapter before long. F. M. Wyatt, formerly the active secretary of Trinity Chapter, Barrie, has been transferred to Toronto, where he will be a decided addition to the ranks. The Roland, Man., men have formed a probationary Chapter. All Saints', Vancouver, has started off with eight members on probation. Nine men have become members of the probationary Chapter at St. Martin's, Winnipeg. On Sunday last some new members were admitted during service at Trinity East, Toronto. St. Margaret's, Toronto, held a good meeting on Tuesday, 17th inst., at which A. J. Tarver, the new office secretary, spoke. St. Thomas' Chapter, Seaforth, has lately been revived, a number of good, earnest men becoming members. The General Secretary lately visited this Chapter, and gave a most helpful and encouraging address. Grace, Ottawa, has lately started a probationary Junior Chapter. The boys of St. Matthew's Juniors, Toronto, have subscribed \$12 towards the Extension Work. A probationary Junior Chapter has been formed at St. Matthew's, Winnipeg, and St. John's, Toronto Junction, has again entered upon active work, with a splendid lot of men as members, under a most efficient director and secretary. Chapter secretaries, and, in fact, all Brotherhood men, are reminded that quotas are payable by each Chapter in the month of January, and a prompt response is requested. Fred. W. Thomas, General Secretary, addressed the morning congregation at St. Matthew's, Toronto, on Sunday last, and also delivered an address at evening service at St. John's, Norway, on same day. The General Secretary leaves Toronto to-day for a five weeks' trip in Eastern Ontario, the principal work being the bringing of the Eastern Ontario Conference, which will be held in Brockville on January 17th, 18th and 19th, to the attention of Churchmen generally, and especially the Brotherhood men of that district.

Brockville.—The Eastern Ontario Conference of the Brotherhood will be held in this city on January 17th, 18th and 19th next. It is proposed to hold a public luncheon for all members and visitors on Saturday, the 18th, in Victoria Hall.

Home & Foreign Church News

From our own Correspondents.

NOVA SCOTIA.

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

Halifax.—St. Paul's.—The Lord Bishop of the diocese gave a very practical and helpful address to a large number of workmen in St. Paul's Hall on Sunday afternoon, December 15th. He chose for his subject "The Three Friends of the Workingman," viz., Thrift, Temperance, and Trust. The Bishop's address was followed with the closest attention by the men, of whom there were a large number present.

The Rev. A. Gale, Organizing Secretary for King's College, visited Wolfville last week and preached twice on Sunday in aid of the college. He also addressed a mass meeting of the students of Acadia College in the afternoon in the College Hall on "The College the World-power of the Future." He gave an admirable address, which was greatly appreciated. Mr. Gale is meeting with much success in his work.

Truro.—St. John's.—The annual meeting of the Cent-a-Day Fund of this church was held at the rectory on Tuesday, December 10th. Mrs. Kaulbach presided. A financial report showed the funds to be in good financial condition. This Society agreed to give \$60 to the Chimes Fund, and also to defray the expense of altering the windows in the room under the chancel of the church to give much-needed ventilation.

QUEBEC.

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

Compton.—The King's Hall.—A pleasant social affair was held here on Wednesday afternoon, December 11th, when the Rev. G. H.

Parker, for many years chaplain and honorary bursar of the institution, was presented by the staff of teachers, present pupils, and "Old Girls" with a very handsome silver fruit stand, and four silver bonbon dishes. The school hall, where the "At Home" was held, was very prettily decorated with plants, Japanese ornaments and flags. A musical programme was given by the pupils and teachers. The gift was accompanied with an address, read by Miss Joll, Lady Principal, expressing their keen appreciation of all that Mr. Parker had done for King's Hall in the past, and wishing for him and Mrs. Parker many added years of rest and enjoyment. Mr. Parker made an appropriate reply, and afterwards refreshments were served.

MONTREAL.

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

Montreal.—St. Martin's.—On Sunday, December 15th, the rector, the Rev. G. Osborne Troop, celebrated the twenty-first anniversary of his induction into this living. Special services were held to mark the occasion, and the sermons were preached morning and evening, respectively, by the Lord Bishop of the diocese and the Rev. Dr. Paterson-Smythe, rector of St. George's. The church was crowded to the doors at both of the services.

Buckingham.—St. Stephen's.—The Ladies' Guild of this church held a successful sale of useful and fancy articles, homemade bread, cakes and candy during the afternoon and evening of the 11th inst., netting about \$180 for the work of the church. The members of this Guild deserve hearty congratulations for the splendid work they have done for the church. They work faithfully and harmoniously, and always achieve good results in any work they undertake. Another organization deserving of great praise for good work well done is the Girls' Guild. This small body of efficient young ladies completely furnished the chancel of the church, besides doing other praiseworthy work.

ONTARIO.

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

Kingston.—St. George's Cathedral.—Tuesday, December 10th, the Church Woman's Aid of St. George's Cathedral held a most successful sale and tea at the residence of Dean and Mrs. Farthing; in fact, it was the most successful ten cent tea held this season from a financial point of view, as the amount realized was \$110. Mrs. Farthing and the president of the Society, Mrs. Norton-Taylor, received and warmly welcomed each newcomer.

St. Luke's.—On Tuesday afternoon, December 10th, the Ladies' Guild of this church held their annual Christmas sale in St. Luke's Hall. The tea table, with its pretty decorations of yellow and white chrysanthemums, was in charge of Mrs. Carroll and Miss Katie Cotter. Mrs. Bermingham assisted. The work tables were in charge of Mrs. Graves, Mrs. Marsh, Mrs. Saunders and Mrs. Caldwell. Although the weather was anything but favourable, the attendance was good, and the amount realized was \$93. The Rev. and Mrs. Forneri were present, and welcomed all in their usual pleasant manner.

St. Paul's.—The pleasing announcement has just been made by the vicar to the congregation that the coal debts amounting to \$167, which were in existence when he came are now paid in full to Mr. Sowards and Mr. Walsh; also, the sum of \$85 has been paid to Dr. Clements on debenture account (with interest) in connection with heating apparatus. The M.S.C.C. apportionment has been paid; the apportionment is \$140, and the amount paid \$144. There has also been deposited in the Bank of Commerce the sum of \$185 as the result of thank-offerings at Harvest Thanksgiving season towards painting and decorating the interior of the church. The vicar also brought before the Guild that during past administration of parish debts were incurred for printing, and in connection with repairs to heating apparatus, and requested that these be kept in mind so as to be paid off in the near future. Some of the men of the congregation have presented a handsome clock to the church. An encouraging feature in connection with the services is the number of men attending. At the evening services there are quite a number of men, including students, present.

The total amount collected by Col. Henry Smith towards the restoration of the graveyard and paid to the churchwardens to date is \$121. We are very grateful for this help.

Brockville.—St. Peter's.—The Young People's Guild of this church held their annual sale on Thursday, December 12th, in the schoolhouse. It proved very successful, the sum of over \$100 being realized.

Belleville.—Christ Church.—The Ladies' Aid of this church held a very successful sale on Thursday, December 12th, whereby the sum of about \$100 was realized.

Christ Church.—On the first Sunday in December a "One-Dollar-Sunday" was held, in which every wage-earner was asked for one dollar towards the completion of the church was an almost universal response.

Maitland.—St. James'.—A most successful sale and social was held on December 9th. The proceeds amounted to about \$40.

Picton.—St. Mary Magdalene.—There has been great activity among the members of this congregation of late. A concert was given by the choir on the 3rd of December in aid of the choir funds which was a great success in every way. On the 12th a sale of fancy articles and homemade dainties was held in the parish house under the auspices of the Guild, at which over \$100 was realized. On New Year's night a tea and entertainment will be given for the Sunday School children.

OTTAWA.

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

Ottawa.—At a conference last week between the Bishop of Ottawa and the clergy, a committee, consisting of Ven. Archdeacon Bogert and the Rev. J. M. Snowdon, was appointed to wait on the Ministerial Associations of the city to see if something could not be done to have a deputation wait on the Ontario Government and ask that the Bible be taught in the public schools of Ontario. The idea of the Conference was to have the Bible taught by the teachers and not by the ministers.

St. Barnabas.—In this church, from which the Rev. W. P. Garrett has resigned, a letter was read at both services on Sunday, December 22nd, from the Lord Bishop, officially announcing the resignation of the rector, which took effect on that day. The Bishop said it would be impossible to fill the vacancy for several months, but until a new rector was provided the services in St. Barnabas' would be conducted by other city clergymen. He expressed the earnest hope that the congregation would not be scattered, but would remain together so that when another rector was secured for it the church would be still a good one, and able at least to pay his stipend.

St. Matthew's.—A well-attended meeting of the Men's Association of this church was held last week, when it was decided to inaugurate an active campaign of work during the winter months. The Executive Committee will prepare a draft programme for submission to the next meeting on January 8th, and in the meantime an energetic canvass of the congregation will be made to augment the membership, which is rapidly approaching the century mark. St. Matthew's Association claims to be the oldest Churchmen's Association in the city, and it proposes to maintain the record of active, progressive work which it now possesses.

TORONTO.

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

Toronto.—St. Alban's Cathedral.—The usual Advent Ordination service was held on last Sunday morning in this cathedral by the Archbishop. Two candidates came forward for ordination to the diaconate. Mr. Llewellyn Davis and Mr. A. H. F. Watkins, both of Wycliffe College. Mr. Davis is a son of Archdeacon Davis, of the Diocese of Huron, and is to be ordained by Letters Dimissory from the Bishop of Huron for that diocese. Mr. Watkins is to assist at the Church of the Ascension, in the absence of the rector, the Rev. W. H. Vance, who will be absent in England for six months in the interest of the Bishop of Yukon, having received leave of absence from the Archbishop and from his con-

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gregation. After Mr. Vance's return, Mr. Watkins will go to Fredericton, to take work under the Bishop of that diocese. The Rev. Canon O'Meara, Principal of Wycliffe College, preached the Ordination sermon. It was a most impressive and helpful discourse. The Rev. Dr. Broughall, the Archbishop's examining chaplain, presented the two candidates for Ordination to His Grace the Archbishop. The Very Rev. Dr. Davies, the Dean of Huron, whose son was one of the ordinands, the Rev. Canon MacNab, and the Rev. T. H. Cotton, of Wycliffe College, assisted in the service.

Mr. T. E. Moberly wishes to notify subscribers to the Archbishop's Quarterly Fund for St. Alban's Cathedral that his present address is No. 18 King Street West.

Church of the Holy Trinity.—On Sunday afternoon, December 15th a presentation was made to the Rev. W. J. Brain, who has lately taken up new work in the parish of Wychwood. After Sunday School was over the churchwardens escorted Mr. Brain to the Bible Class room, where members of the congregation and the different organizations of the parish were assembled. Mr. Cavell, the people's warden, referred in very glowing terms to the seven years Mr. Brain had served the parish, and as a slight mark of appreciation the rector's warden then handed to the reverend gentleman \$100 in gold on behalf of the members of the congregation and the different societies of the church. Mr. Brain in reply referred very feelingly to the years he had spent in the parish, and said that he would always look back with pleasure to the privilege he had had in the seven years spent in the dear old historic church and parish of Holy Trinity, and with the venerable rector, the Rev. John Pearson. The rector made a short speech, and Mr. C. J. Agar spoke also on behalf of the members of the Sunday School.

Peterboro'.—St. John's.—A Confirmation was held in this church on Sunday morning, December 15th, by Right Rev. Bishop Reeve, when fifty-seven candidates received the Apostolic blessing. Of these, 22 were men, 27 women, and 8 boys, who came from Lakefield Preparatory School, and were presented by the Rev. A. W. Mackenzie. The candidates answered the Bishop's questions individually on their names being called, as is customary in this church. At 5 p.m. Bishop Reeve was the guest of honour at the "Men's Fellowship Tea" in the school-house, and gave an interesting address on his missionary experiences to considerably over 100 men, who greatly appreciated it. There has been much destitution of late in this city through lack of employment, which the Church is endeavouring to relieve. One parishioner handed the rector \$100 for this purpose, and other generous gifts are coming in in this parish.

Orono.—St. Saviour's.—The annual service and fowl supper in connection with this church were held recently. The Rev. J. Bennett Anderson, incumbent of Brooklyn, preached two splendid sermons to crowded congregations, afternoon and evening. Bishop Brent and the rector, the Rev. J. Scott-Howard, were present at the afternoon service. On Monday evening at the town hall a splendid supper was served to upwards of six hundred people, followed by a delightful talk and lecture by Mr. Anderson. To say that the crowded audience enjoyed the evening's entertainment is mildly expressing their feelings. Mr. Anderson held their closest attention for nearly two hours, and now everyone is asking when he is coming again, and he can be sure of a warm welcome at any time. The financial returns were most gratifying to all those who had worked so hard, \$95 being realized after all expenses had been paid.

Newcastle.—St. George's.—Bishop Brent has been the honoured guest at the rectory for two weeks past, and he preached in this church on Sunday, the 15th, in the morning, giving a most interesting account of the work being done by the American Church in the Philippines. At the evening service he preached a splendid sermon on "Liberty." On Thursday a reception was held at the rectory, when many of Bishop Brent's old friends had the pleasure of a talk with him.

Shanty Bay.—St. Thomas'.—On Tuesday, 10th inst., the Young People's Society of this parish made a departure from their usual routine by holding a social meeting in the house of Mr. Orr, a new resident of the district. It happened to be the thirty-fifth anniversary of Mr. Orr's marriage, and the young people were, therefore, doubly welcome. The gathering passed off most successfully. After some music and games, the party sat down to a substantial repast, provided

in honour of the occasion. In a brief speech the Rev. J. Russell MacLean, the incumbent, welcomed Mr. Orr and his family to the community, and stated that a church had a social side that was sometimes lost sight of. The members of a congregation should regard each other as friends, and the hand of welcome should be stretched out by the Church to all strangers. The Young People's Society propose to hold meetings of this kind from month to month with a view to develop the social life of the community.

East Simcoe Deanery.—On the 12th inst. the Rural Deanery of East Simcoe held its autumnal meeting here. There was a good attendance, all the members save one being present. The proceedings commenced with a service, in which the clergy present took part. The preacher was Rev. R. L. Weaver, the recently appointed incumbent of Craighurst, who spoke from the text, 2 Chron. 29:11, "My sons, be not now negligent; for the Lord hath chosen you to stand before Him, to serve Him, and that ye should minister unto Him." The tendency was, he said, for the laity to leave all the work of the Church to the clergy. The words of the text, however, applied to all the people of Israel just as much as they did to the priesthood. Upon the laity lay the obligation to carry on the work of the Church. The minister had his part to perform, but the duty of the people to see to the progress of the Church was not less binding and imperative. The preacher concluded with a strong exhortation for all the people present, even the youngest, to do something for God. On the following morning there was a celebration of the Holy Communion, the celebrants being the Rev. J. H. Sheppard, Rural Dean, and the Rev. J. Russell MacLean, the incumbent of the parish. Later, the Deanery met for business, Mr. Sheppard occupying the chair. The first thing dealt with was the election of a secretary, and, on motion of Canon Greene, of Orillia, Mr. Weaver was appointed to the position. A paper was then read by Canon Greene on the question of the Sunday School. Selecting as the basis of his remarks Matt. 28:19, 20, "Go ye, therefore, and teach all nations," etc., he proceeded to say that the word in the original Greek, which had been translated "teach," had no reference to preaching in the modern sense of the term. The true and correct rendering was "to establish schools for the instruction of children in the principles of the Gospel." The idea was that the Apostles were to catechise the young. Christ simply sought, Canon Greene continued, to revive what had been the ancient custom among the Jews, viz., to provide systematic religious training for the young. In the days of their strength as a people the Jews trained their children in the Law. Every boy of ten had the right to be instructed in the Mishna and other portions of the Scriptures. In Jerusalem alone there were at one period more than 460 schools for instruction in the sacred Law. Canon Greene then said that the value of such tuition could not be over-emphasized. The Sunday School was essential, he believed, to the highest life of a country. "I believe," he added, "the Sunday School is the nursery of God's Church." There was, he proceeded, no Bible in the day school, and it fell to the Church to make good the deficiency. The imperative need of this was seen in the present low state of public and private morality. To the negligence of the Church was due the low moral tone of the age. Concluding, Canon Greene advocated as the subject of instruction in the Sunday School the plain word of God. Hymns might also be taught. He thought that every school should have a library, and he recommended a children's service as an institution in every church, the order he favoured being the shortened form of Morning Prayer, so that the children might become accustomed to take their part in the services of the Church. In an interesting address, Mrs. O'Brien, of Shanty Bay, gave some delightful reminiscences of the schools she had known, both as a scholar and a teacher. She strongly insisted on the necessity of teachers carefully preparing the lesson. She described the method of preparation she had followed when she became head of a Bible Class. She had been accustomed to go over the lesson in a room by herself, taking up point after point as though the class were before her. She thought the teacher who was thoroughly prepared would have little difficulty in interesting her pupils. The aim of all Sunday School teaching, she considered, was bringing the children to Christ. The teacher should keep before the scholars the image of the Saviour. A discussion followed upon the two addresses, which was taken part in by all the members of the Deanery. Mr. MacLean, Shanty Bay, described the Sunday School as a place for the communication of character. Teaching did not so much consist in imparting information as in inspiring

the young with religion. He advocated the proper training of teachers, and suggested that schools should be graded according to the age and intelligence of the scholars. He deprecated the leaflet system, which seemed to him to destroy in the children all sense of the continuity of Bible history and Bible truth. Generally speaking, the leaflet system robbed the children of the Bible, and what was needed was a graded scheme of lessons by which the children would be led, step by step, through the Bible itself. It appeared to him that day school methods should be adopted. He would like to see a kindergarten in every school. Children, a stage beyond the kindergarten period, could be taught simple Bible stories. Later, they might be instructed in the prophetic books, and ultimately in the great abstract principles of religion. The Catechism should be memorized early. Although the children might not grasp its meaning, ultimately they would come to a knowledge of the principles it contained. Mr. Owens, the recently appointed curate of St. James', Orillia, spoke in favour of a more careful selection of teachers. It was not everyone who could teach, and the Sunday School needed the best. He was not altogether in sympathy with the verse-learning system. What was required more was to get into the minds of the young the meaning of the Bible. Mr. Carey, Washago, suggested that a Sunday School Convention be held in the coming summer. Interest must be stirred up among the people, and that could not be accomplished without the people coming to a knowledge of what the Sunday School stood for. Mr. Wiggins, a member of Shanty Bay Church, said that, in teaching the children, the sequence of the Bible should be observed. There was a logical order in the Bible suited to the growth of the child mind. Mr. Weaver, Craighurst, would go a step farther than merely holding a convention. He would like to see a Deanery Association formed. Perhaps it might be better to wait until the Convention to organize the Association; but in any case the Sunday School needs of the Deanery would be best met by the existence of such a body. At this stage the Rev. E. J. Peck, of the Arctic Mission, who was present, explained the method adopted in teaching the heathen. The first thing done was to give them an idea of God; then was inculcated the lofty standard that God demanded from man. This led to instruction in the Fall of Man and the need of a Saviour; and this, in turn, made way for the story of Christ's coming, of His life, teaching, death and resurrection. The following resolution was then adopted: "That Mr. Sheppard, Rural Dean; Canon Greene, and Mr. MacLean be appointed a committee to arrange for a Sunday School and Missionary Convention, to be held within the Deanery during the first week of June of next year, and to organize, if found possible, a Sunday School and Missionary Association for the Deanery." In a paper on the subject, "How to Interest People in Missions," Mr. Peck, who spoke from his thirty-one years' experience as a missionary, gave some excellent advice in regard to cultivating a missionary spirit within the churches at home. He confined himself to the relation of the Church to the foreign mission field. In the first place, he said, the clergy and teachers should themselves have a vital interest in Missions. And, to have that, people must have, in the first instance, an interest in Jesus Christ. Parents should look to their children in this regard. Let the little ones be brought early to Christ, and the missionary problem was largely solved. Through the living contact the little ones enjoyed with Christ there was engendered a living interest in all things that made for the advancement of His Church. Then, again, searching the Scriptures was bound to deepen interest in missions. The Bible was the greatest of missionary books. Therein were depicted lives which were all of a missionary character. The prophets of old, as well as the Apostles, were great missionaries. Next, missions would be helped by the study of present-day missions and the lives of missionaries. The story of many missions read like a romance; and in the whole history of modern missions could be traced the power and guidance of God. Here Mr. Peck gave high praise to the Moravian Church for the great missionary zeal it displayed. Continuing, he stated that no one could read the biographies of Brainerd, Carey, Livingstone, Moffat, McKay of Uganda, Bishop Bompas, and men of like character, without themselves being inspired either to go to the foreign field, or to contribute their utmost to aid the work there. Missionary publications, Mr. Peck, thought, should have a larger and freer circulation. There were many periodicals wholly devoted to missionary intelligence, and some of these should be in every home. He also recommended that missionary statistics and all important facts relating to missions should find a place in Church almanacs. Further, the clergy

themselves should consider it part of their function to keep their congregations posted in the missions abroad. Too much dependence should not be placed in this country on deputation work by returned missionaries, many of whom were under the doctor's care during their furlough. "Why does not the study of missions," asked Mr. Peck, "take its true position in our theological colleges? There should be a chair or lectureship in the subject in every college; and then would our young men go forth, realizing fully the vast scope of the work of the Church and their responsibility to the millions beyond their own border. The Missionary Box was recommended as an institution that should be in every home. The offering at stated seasons was not sufficient to meet the demands of foreign missions. Had it not been for the W.A. Mite Box the Church could not possibly have carried on the work it had undertaken. Besides, the missionary box was a thing that helped to bind the family together. There was a unifying influence in the father, mother and children having a common interest. Another thing to be remembered was that children who were thus induced to contribute to missions would not be likely to abandon the practice when they came to manhood and womanhood. Mr. Peck afterwards emphasized the value of systematic instruction in the Sunday School. To some extent this was the key to the whole problem. Curios and other objects might be used to interest the children. Above all, however, the power of prayer was to be kept in mind. The prayers of the people at home was the mightiest factor in sustaining workers abroad. "Hold the ropes," concluded Mr. Peck, "for those that go down into the pit." At the close of Mr. Peck's address a vote of thanks was moved by Mr. Owens, who also drew attention to the fact that Mr. Peck laboured among the heathen within the borders of our own country. In the Esquimaux, the people to whom Mr. Peck had devoted his life, Canada had within its very door, so to speak, heathen whose darkness she was bound to dispel.

The closing address of the day was given by Col. O'Brien, whose subject was "Preaching: from the Layman's Point of View." After a brief introduction, in which he stated that he did not speak for the merely nominal members of the Church, but for those who had a sincere affection for the Church, its teaching and its services, Col. O'Brien spoke with deprecation of the clergyman who "ran" his church on "up-to-date methods." The Church, he thought, was not a commercial enterprise, and people did not go to church for entertainment, but to worship God and meditate upon His holy Word. And, therefore, the aim of the clergyman should not be to have a full church with an overflowing treasury, but to provide an opportunity to the people for laying aside the cares and troubles of daily life, and for acquiring spiritual grace and strength. Advertising, attractive music, sensational preaching would certainly ensure success, but it was a kind of success to be avoided. The layman went to church to escape from business; he did not want to be troubled with politics, social, or economic questions, or with anything with which he had been struggling during the week. It might be in a dumb sort of way, but he did look for something he had not considered much in his strenuous daily life. The preaching given, therefore, must be spiritual; the appeal must be made to the heart, not to the intellect; and what should be set before the people was the plain truth of the Gospel. Coming to the style of preaching the layman desired, Col. O'Brien described its first characteristic as earnestness; its second, simplicity. Col. O'Brien's definition of a good sermon was one that fixed a single thought clearly and definitely in the mind. Too much was generally attempted; and often the preacher did not know when to stop. These faults caused a feeling of dissatisfaction in the mind of the listener. Eloquence, unless it confined itself to the function of clothing noble thoughts in noble language, was liable to become mere declamation, and sometimes led the preacher to exalt himself at the expense of his subject, whereas the preacher was simply a messenger with a message which he should not fall short of, or exceed. The preacher should also be in sympathy with his hearers, mentally as well as spiritually. He should adapt himself to his auditory. On the other hand, though his language might be homely, it never should be vulgar. The English tongue was too rich and strong to require the aid of slang. One other point the layman demanded was preparation. A man might not be clever, he might be wanting in expression, but it was his duty to give his best. Col. O'Brien thought that a man who had not the gift of extempore preaching made a mistake in not using paper. Some of the greatest preachers had read their sermons. Indeed, if

some extempore preachers could once read a verbatim report of their sermons, they would write their sermons afterwards. Allowance might be given at times to the overworked parson to read, without disguise, a sermon by one of the great divines of the Church. Col. O'Brien concluded by saying that every sermon should, however briefly, point out the way of salvation for the benefit of the religiously indifferent, who were to be found in every congregation. A special vote of thanks was given Col. O'Brien for his address.

Painswick.—This parish became self-sustaining two years ago. The Rev. E. J. McKittrick was appointed to the charge at Easter, 1906, and since then great progress has been made in every branch of the work. About one year ago Mr. McKittrick opened a Mission in a needy part of the parish, which has met with marked success. Good attendance and great interest has been manifested from the outset. On Sunday, the 17th November, Bishop and Mrs. Reeve visited the parish, when Confirmation was administered to 39 candidates (23 male and 16 female) in St. Peter's, Churchill. The Bishop then returned to Painswick, and, as St. Paul's was closed for repairs, preached in the old Methodist church there. Mrs. Reeve made the round of the parish with her husband, and was very pleased to make the acquaintance of many W.A. members. St. Paul's, Innisfil, has for a long time been badly in need of repairs, both inside and out, and in October last the congregation decided to attempt the work. The church was closed, and for seven weeks the Thornton-Smith Company, decorators, Toronto, have held possession. On Sunday, December 8th, the re-opening took place, when services were held both morning and evening. In the morning the rector officiated; in the evening the rector was assisted by the Rev. E. Peck, Missionary to the Esquimaux, and the Rev. Canon Murphy, who was the special preacher for the occasion. Mr. W. Sparks, soloist of St. Paul's, Toronto, sang very acceptably at both services. The church was crowded both morning and evening. In addition to the decoration a large furnace has been put in and the church reshingled, the total cost being about \$1,100. The plan of the decorations is as follows: The colour scheme is a dark brown for the woodwork, including the ceiling, supplemented by a cool green on the walls. Flanking the corbel columns, there has been painted on the walls the symbols of the "Passion" in their proper order, these running quite round the church. On the west wall, on either side of the large window, two figures, representing St. Peter and St. Paul, the patron saints of the parish, have been painted. The chancel has been treated separately, its decoration being based entirely on the rose. Here there is no stencil work, the whole of the ornament being done by the hand of the artist, and it has all the charm of personal and individual work, which is usually so greatly lacking in the productions of a machine. There is no exaggeration in saying that St. Paul's is now one of the prettiest country churches in this diocese.

NIAGARA

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

Hamilton.—Christ Church Cathedral.—The Lord Bishop of the diocese held a General Ordination in this cathedral on last Sunday morning, when he ordained the following gentlemen to the diaconate and priesthood, respectively: Deacon, Mr. J. T. Pyton; priests, the Revs. F. C. Walling, W. L. Archer, R. H. Brett, and J. S. Carey. The Rev. Sub-Dean Sutherland and Canons Abbott, Hamilton, Bull and Piper took part in the service.

Caledonia.—St. Paul's.—Although Saturday, the 14th inst., was an exceedingly stormy day, yet the children of the Sunday School turned out very well to their annual Christmas tea. A novel feature in connection with this tea was the giving of presents to the poor. The rector had taught the children that much-needed lesson to-day, "It is more blessed to give than to receive," and so, to put this into practice, the children brought their gifts (toys, dolls, books, etc.), numbering fully sixty in all, which were packed up and sent to the Indian homes at the Sault, where many a little heart, no doubt, will be cheered and made happy. After the tea some recitations were given by the children, and a series of magic lantern views were shown by the rector, after which the gathering dispersed, all much delighted with the evening's proceedings.

ALGOMA.

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

Callander.—St. Peter's.—On Sunday morning, December 8th, the Bishop paid a pastoral visit to this Mission for the purpose of confirming seven candidates, followed afterwards by Holy Communion. The Mission has now had regular services, with good attendance, since last June, a student from the Montreal Diocesan College being stationed here. The Ladies' Guild, besides their contribution towards stipend, are constantly making improvements to the church, and are very energetic in all that pertains to its welfare.

RUPERT'S LAND.

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

Deloraine.—St. Andrew's.—This parish celebrated its fifteenth anniversary on Sunday, December 1st, Archbishop Matheson was present on the occasion. The festival began with a celebration of the Holy Communion at 8 a.m. Then at eleven there was Confirmation service, when nine persons were admitted to full membership in the Church. The Archbishop's addresses were forceful and appropriate and made a deep impression on all his hearers. At the evening service His Grace gave a practical address on "Why Men Don't Go to Church." The church was crowded at both morning and evening services and the offerings, which were applied to the church debt, amounted to about \$50. This reduces the indebtedness on the parish to less than \$100, and it is hoped that this will be wiped off by Easter.

Norwood.—St. Philip's.—A reception was lately tendered to the Rev. W. J. Garton, the newly-appointed rector of this parish, in the basement of the church, the chair being occupied by the Ven. Archdeacon Fortin. The programme was made up as follows: Opening address by the Ven. Archdeacon Fortin; song, Mr. Loud; address of welcome, Mr. J. H. Mulvey; address to congregation, the Rev. W. J. Garton; song, Mr. J. E. Martin; address by the Rev. R. J. Hay, pastor of the Presbyterian church; also an address by the Rev. R. L. McTavish, pastor of the Methodist church, and a recitation by Mr. R. W. Seed. The room in which the reception was held was tastefully decorated by the members of the W.A., of which Mrs. T. Halfpenny is the local president. A pleasant evening was spent by all present, who were in number about 250.

SASKATCHEWAN.

Jervois A. Newnham, D.D., Bishop, Prince Albert, N.W.T.

Shoal Lake.—Mr. Lundie, school teacher and lay reader among the Indians, on his way to this place from Moose Lake, had the misfortune to upset his canoe in a bad rapid, and the terrible sorrow of losing his infant daughter, besides nearly all his goods. He nearly lost a little boy also, the escape being almost miraculous. The little fellow floated a long way down the river on a rabbit skin blanket, before he was washed on to the bank. Mr. Lundie and his family were almost destitute, but the Indian Department and the Bishop at once made him a grant of money and other friends have sent, or are sending clothes. But the family are plunged in grief at the loss of the little baby girl.

Maldstone.—The last week in November the Bishop received by telegram the sad news of the death of one of his lay-readers, Mr. J. Parkin, after only a week's illness. The illness was caused mainly by exposure and privation, Mr. Parkin having lost his way, when returning on horseback from a Sunday service, after getting wet in fording the Battle River. Mr. Parkin after serving as lay-reader in Algoma Diocese for a year came to the West, with the approbation and commendation of the Bishop of Algoma, hoping that the Western climate might bring him more robust health than he enjoyed in Algoma, and as his health had improved he was hoping shortly for Ordination. The Bishop took the

next train for Maidstone, a day's journey, and read the burial service on Saturday, and took the services in that mission on the Sunday.

Radisson.—The people of this place also are grieving over the illness of their esteemed and beloved missionary, the Rev. R. F. Macdougall. He has developed serious throat trouble, and has gone to Winnipeg for a rather critical operation, just as he was coming up to his examination for Priest's Orders. Let us hope that God will, in answer to many prayers being offered for him, grant Mr. Macdougall restoration to health, and many years of active service in the full Orders of the Church he loves.

New churches are being built everywhere in the diocese. It is estimated that 20 or 30 will have been built between September 1st and December 31st. A list will appear later. Some Catechists have two, or even three, going up at once in their scattered Missions. On December 1st the Bishop opened one such, Christ Church, Manville, Alta., the little church, meant to hold 60, being crowded with fully 80. It was a busy day for the Bishop, the programme may show how the missionary, whether Bishop, clergyman, or catechist, spends his Sunday. The Bishop only arrived by train at 2.15 a.m. Sunday, conversation with clergy getting on and off at various stations, having prevented sleep on the train. Fancy clergy and catechists sitting up till 12 and even 1 o'clock in order to board the train for five minutes' business talk with the Bishop! After a few hours in bed (the Catechist had been working at putting the new church in order till the train arrived) Bishop and Catechist drove five or six miles to a schoolhouse for morning service. Then after dinner at a very hospitable neighbour's house, they drove seventeen miles to another schoolhouse for service, including the administration of both Sacraments. Some thirteen miles had yet to be driven, most of it after dark, as they stopped for tea at another kind neighbour's. About 7.30 or 7.45 commenced the service of the day, the opening of the new church, which included again the administration of the Lord's Supper. It must have been nearly 9.30 when they left the church, and then they walked to a house near by to baptise an infant that could not be brought to church. About 11 p.m. they adjourned to the Catechist's "Lambeth Palace," to sit up and converse till the train came in at 2.15, which was to carry the Bishop away.

Prince Albert.—The Diocesan Theological College term is now in full swing, thirty Catechists having come in from their fields and taking lectures, six hours a day, from six lecturers. The lodging and boarding is of the rough and ready type and barrack fashion, no easy chairs, not too many tables, no private bed-rooms, but the students accept it cheerfully as part of their training "to endure hardness," and thought the lecture-room accommodation might be better the same cannot well be said of the lectures. The attendance of the students in surplices at the daily services (and on Sunday) in St. Alban's Church gives it quite a "cathedral" air. The Board of Missions and Executive Committee met in the Bishop's study on December 3rd and 4th, sitting all day, to draw up the list for 1908 (1) of appointments for M.S.C.C. and (2) of grants to the various Missions and of assessments on the various Missions towards the Stipend Fund. Although somewhat discouraged by the absurdly disproportionate sum asked from the diocese by the M.S.C.C. Board, \$1,407, and that just when we might almost say two-thirds of our people (farmers and newcomers) are facing a perfectly blank harvest; yet the Executive Committee steadily raised the sum asked of almost every Mission considerably. But none the less all feel that the West has had an impossible task laid upon it by the Eastern delegates of the M.S.C.C. The Diocesan Treasurer has to face a probable deficit at the end of the year of \$3,000 to \$4,000 as far as at present appears, and various important objects needing great financial support have to be shelved that every dollar possible may be given to the Stipend Fund and General Purpose Fund. The experiment of sixty Catechists in the field has so far on the whole been successful, congregations are organized and served, people visited regularly, churches built in the remote parts. But owing to the almost universal failure of the harvest in this diocese (which the newspapers carefully minimise) the people are unable to do almost anything to help the Catechists in the way of building shacks and stables and furnishing hay for their ponies.

CALGARY.

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

Calgary.—On October 25th the Rev. Canon G. H. Webb, the General Missionary of the diocese, visited the Pembina Mission, which is under the care of Mr. Leversedge (late Church Army captain in the Diocese of Ely, England). Mr. Leversedge met the General Missionary at Edmonton, and together they drove to Noyes' Crossing, on the Sturgeon River, where a stop was made for the night. On Saturday, 26th, the drive was continued to Onaway, forty-five miles from Edmonton, and the rest of the day occupied in visiting. On Sunday morning a service was held in the house of Mr. Alsop, with a congregation of thirty, eighteen of whom communicated, and one child was baptized. This was followed by a drive of ten miles to Lac St. Anne, where service was held in the office of the Hudson's Bay store, there being an attendance of twelve, with five communicants, and another baptism. After supper a drive of ten miles more in the dark brought them to Wabamun for the night. Monday, 28th, was spent in visiting and holding a service in the schoolhouse, with attendance of fourteen, and seven communicants. Tuesday, 29th, brought another drive of ten miles to Whitewood Lake, and a service, with a congregation of twenty. There were nine communicants and a third baptism, followed by a further drive of ten miles to Island Lake for the night. Before daylight (Wednesday) everyone was astir, and Mr. Ball and the missionaries were out "rounding up" the people as soon as it was light with the result that another service was held at Mr. Ball's house at 9.30 a.m., with a congregation of twelve and seven more communicants. A drive of twelve miles across country brought the missionaries back to Wabamun for dinner, and, after resting their team, a start was made for Mewassin, visiting people on the way. Owing to a rainstorm it was not possible to hold a service that night, but a service will be established there in the near future. Thursday an early start was made, and, after a drive of fifty-five miles, Edmonton was reached in the evening, after six and a half days on the trail, and a distance of 175 miles covered. This is only the south half of the Pembina Mission; the north half includes Sion, Belvidere, Lac la Nonne, Pembina Crossing, Klondyke Trail, and Paddle River. All of this district is at present being worked by Mr. Leversedge, and it takes six weeks for him to make the round trip and hold Sunday services at each point. The district includes twenty townships of thirty-six square miles each, or a total area of 720 square miles. An earnest, energetic, and unmarried priest is greatly needed to take up this work in conjunction with the present missionary. There are already nearly one hundred communicants of the Church in this district, and next year the settlement will be very great, as the Grand Trunk Pacific will run right through the middle of the southern half of it. Preparations are now being made to build this line, and work will probably commence in the early spring. Will not some priest, who can fulfil the above conditions, volunteer for this work? Such an one must be fond of outdoor life, and of robust health, as he will practically have to live in the saddle. But there is no comparing the delights of such work, and the results to be obtained, with the ordinary life of the missionary in a small town, where the work is compact, but with no opportunity for expansion. The settlers are principally English, and poor, nearly all of them new arrivals in the country. But they are members of the Church, and in two or three years will be able to do a considerable amount towards maintaining the services of the Church. In the meantime it is the duty of the Church to minister to them, and see that they are not weaned from their allegiance to her through being neglected.

NEW WESTMINSTER AND KOOTENAY.

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

A Ten Years' Anniversary.—The Ven. Archdeacon Pentreath completed, this month, ten years of strenuous work as Archdeacon of Columbia, which is the Archdeaconry of the Diocese of New Westminster founded by the late Baroness Burdett-Coutts. Thankful for ten years of uninterrupted work and grateful for the many kindnesses and hospitality shown by the clergy and laity, the Archdeacon marked the anniversary by celebrating Holy Communion in St. Paul's Church, Vancouver (by permission of the rector), to which he invited the clergy, asking their prayers that grace, wisdom, and

physical strength be given him to do his duty in the future "until the Master calls and the life of active service for him on earth is over." A goodly number of clergy responded to the invitation, and subsequently breakfasted together at the Archdeaconry House. Many appreciative letters and telegrams were received, showing the estimation in which the clergy hold the Archdeacon for the work he has done in the two dioceses, and his every-ready help and sympathy. The Archdeacon had jurisdiction, first, over the undivided diocese, with its twenty-six clergy. Then the Diocese of Kootenay was formed, and he held the two offices of Archdeacon of Columbia and Acting-Archdeacon of Kootenay. The latter position he resigned when the present Archdeacon of Kootenay was appointed in 1904. The clergy in the two dioceses now number fifty-three. The usefulness of the endowment of an Archdeaconry is manifest, as the whole time of the incumbent can be given to diocesan work. Archdeacon Pentreath is the Bishop's executive officer. He is his "eye" and his "right hand," able to do anything save purely Episcopal acts, and from his constant visitations of the parishes he is acquainted with the minutest details in each, and so can be the friend and adviser of the clergy, while the laity of the diocese have always given him a loyal support as one who brought practical commonsense to bear on parochial and diocesan matters.

Vancouver.—Holy Trinity.—A solid silver paten and chalice have been presented by St. Agnes' Guild at a cost of \$57.

Chilliwack.—The Rev. Canon Hinchliffe, B.A., was inducted to the Rectory of Chilliwack, December 8th, by Ven. Archdeacon Pentreath. At the request of Bishop Pinkham he retains his Honorary Canonry in Calgary Cathedral.

Correspondence.

THE SO-CALLED "OPEN PULPIT" OF THE AMERICAN CHURCH.

Sir,—Deductions drawn by the Rev. Herbert Symonds, in his letter on the above subject in your issue of December 12, are misleading in that the Canon as quoted by him is as it was introduced in the General Convention, while this draft was very materially altered before it reached its final form after passing the House of Bishops. A comparison will show this. As introduced the draft read: "Provided that nothing herein shall be construed as to forbid communicants of this Church to act as lay-readers or to prevent the ministers in charge of any congregation of this Church, when authorized by the Bishops permitting a sermon or address therein by any Christian person approved by the Bishop." This was amended by striking out the word "sermon" altogether, and by limiting the occasions upon which an "address" might be given to "special occasions." Thus the Canon as passed reads: "Provided that nothing herein shall be construed as to forbid communicants of this Church to act as lay-readers or to prevent the ministers in charge of any congregation of this Church, when authorized by the Bishop, permitting Christian men who are not ministers of this Church to make addresses in the Church on special occasions." Upon reflection it will be seen that the American Church has by this new Canon taken a step which will enable Churchmen to co-operate with the ministers of the Christian bodies in a more extended way in matters where co-operation is possible. This is gratifying. But at the same time it will also be seen that so far from creating an "open pulpit," as Dr. Symonds concluded, she has taken advantage of this opportunity to safeguard the preaching office of the priesthood as it was not safe-guarded previously. The old Canon which had stood on the books for many years was imperfect and ambiguous, and under it cases were known where "Christian men, not ministers" of the American Church were invited to preach sermons from the Church's pulpits. The incongruity of inviting men (quite irrespective of the worth of their personal lives) who were conscientiously opposed and actively antagonistic to the Church's order, discipline and doctrines to cloak their real convictions and to assume the preaching office in the Church's pulpits, was as apparent to the great body of thinking Churchmen as the arguments advanced to support the practice were trifling and superficial. Now by

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the Canon, as amended, this practice is entirely abolished. Hereafter the preaching office in the Church will be exercised by the duly ordained ministers of the Church only. At the same time the Church has recognized that there are special occasions (quite outside the Church's round of fasts, festivals, and ordinary services) when by authority of the Bishop "Christian men not ministers of the Church" may profitably be invited to make addresses in Church. The distinction between sermons and addresses is as important as apparent. These addresses will be delivered on concrete subjects, such as the raising of national ideals, public morality, social and prison reform, in support of public works of charity, etc., and will be quite distinct from sermons preached with the Church's authority on matters of faith and doctrine by the Church's duly commissioned priests. Now, thanks to the frank straightforwardness of the new Canon, any layman or minister of a Christian body accepting this privilege will feel perfectly at ease in doing that which he can do. And at the same time his good sense and fine feeling will lead him to carefully confine himself to the Canonical authority both as regards his subject matter and also in avoiding the use of the Church's pulpit while giving his address. Such respect for authority on his part will only add to the weight of his words upon any subject of such concrete nature upon which his research or experience has qualified him to be invited to speak before a congregation of Church people upon such "special occasion." This is surely a long step in the right direction on the part of the American Church. It legalizes intercourse and co-operation with our separated brethren along such lines as we can be truly helpful to one another. At the same time it closes the door to a practice which threatened to bring both the Church's priests and the other parties into scandal, calling down on both the not unfounded charge of disloyalty to principle and authority, while it certainly gave to their actions the appearance of seeking for notoriety and sensational popularity. The American Church has reached the conclusion largely recognized by the Anglican Church in Canada, that the cause of Christian reunion must be prosecuted by dealing with doctrinal privileges, and that it is not furthered by anything as superficial and as subversive of conscience and Church principles as the exchange of pulpits.

R. R. Macaulay.

"THE MISSION OF MINDEN AND STANHOPE."

Sir.—No time could be more appropriate than the present to take into consideration ways and means for the advancement of the Kingdom of God. It fills one with a boundless joy and hope when one reads of the tremendous zeal displayed by the laymen of Toronto in connection with the "Laymen's Missionary Movement." When one thinks of the busy men of our great city speaking as they have been doing during the past few days on missionary subjects, it makes one think that at last things in the missionary line are really beginning to move. Our earnest prayers of thanksgiving ought to ascend constantly to the Throne of Grace for the beginning of new things regarding missions. But while there seems to be so much missionary zeal at work, one does hope and pray that the humble missions, that have not perhaps quite so much of romantic character as those abroad, seeing they are situated so near to our own door, may not be forgotten and left in the lurch. Among the many difficult districts in which the Church has a great work to do in this Diocese is the Mission of Minden and Stanhope, the centre of which is at Minden, some 120 miles from Toronto. The Church work has been established there for many years, and clergy were placed there alone and unaided to carry on that work, and well and faithfully they laboured under difficult and trying conditions. One priest is there now with a good stiff winter's work before him, which he is being called upon to perform alone. Why should not he be able to do the work alone now just as well as other clergy have done it alone before? My answer is, that nearly nine years ago Canon Welch, then Provost of Trinity College, the late Archdeacon Langtry, of blessed memory, and some other clergy, who took an interest in our Diocesan Missions, formulated the plan of an associate mission, and chose Minden as the first sphere of work. Two deacons and a priest were established in a comfortable dwelling house in Minden with a competent housekeeper to look after them, and after a year or so of very happy work those three men, young and able, soon found that there was an abundance of work for

twice their number had it been possible to house and provide for them. Services were soon well established in new centres, and week nights as well as Sundays were pretty well occupied in providing spiritual nurture for the people of the mission. There were nearly always three, and often as many as four men at work in that district during seven out of the nine years—so it can easily be seen it is a practical impossibility for one man to carry on the work properly that has pretty considerably taxed the energies of three and sometimes four men. Work makes work, and consequently this mission is full of latent life ready to be spent in the service of the Great Head of the Church. It is a thousand pities that no one can be found to take up the work there in company with the present resident priest. Think of a man being called upon to take no less than five funerals in as many days, driving long distances to take them, and after a Sunday's hard driving and three services having to drive 130 miles between the following Monday morning and Wednesday evening, the roads being in that delightfully nondescript condition which it is only possible for roads in that country to arrive at! Another thing is, the people for years were accustomed to regular services at regular times (roads and weather permitting), and they appreciated them and turned out well. Now those services have to be cancelled, and the people naturally feel that all their efforts to help the Church along have been in vain. It will be a thousand times harder to stir up the interest of such people now or later than it was in the first place. I challenge any one acquainted with that work to say that there was no response to the Church's efforts on their behalf. Show me the farmer in any of our front townships who would let his farming alone for a whole season in order that he might pay all his attention to the building of the Church near by. Money had run out, men could not easily be got to help the mason and to do other work, and so this man gave up his work (and he has a large family of small children) in order that the Church might be finished. My experience so far has taught me that the farmer at the front in these prosperous days of high prices who would be ready to do such an act of self-sacrifice for the Church's sake is not to be found. The people in that mission are giving in proportion to their means, in a way that puts to shame the giving of the ordinary churchman here at the front. It might be well to remember that the Minden work went by the name of the Trinity Associate Mission at Minden. Since the year 1903, however, no Trinity man has had any connection with it except myself. Two young men have begun lay work at Minden and found their way to Trinity afterwards, but had no connection with Trinity College in the first place. The present priest is not a graduate of Trinity College, neither can he hear of any possibility of help in the future from that quarter. It does seem strange that among all the men now attending Trinity College not one can be found to help its one Canadian "Associate Mission," or even to promise clerical work there after ordination. Is there even yet such a lack of missionary enterprise and spirit among the young men in our church college? I must confess that considering all the energy that has been thrown into that work during recent years, and the efforts and money that have been spent in building it up, the outlook seems to be very disheartening indeed. It is manifestly unfair to expect a priest to keep up such a work single handed. Were such a thing possible, and supposing His Grace the Archbishop was agreeable, I would readily leave the work here, which I have grown to love very much, and go up to help Rev. H. S. Archibald through with the winter's work. But these things are not easily arranged offhand. Nevertheless if it can be done I will go. I hope and pray that this letter may meet the eye of some young man who may realize God's call to him to go into that mission district and work for Christ and His Church. The greatest offering we can make to God is the offering of self.

James E. Fenning.
Rector of Markham.

THE TRUE MEANING OF THE CANON.

Sir.—I have read with a good deal of interest the recent letters appearing in the Canadian Churchman on the Canon passed by the General Convention of the P.E. Church of the United States, known as the "Open Pulpit Canon." The fact that such a question, namely, "closer relations between our Church and the other Christian bodies, was brought up at the Richmond Convention, shows something of the drift

of the times. And it is refreshing to know that this is not a High Church or a Low Church movement, but has advocates from all schools of thought in the Church. Like Mr. Symonds, I am desirous of knowing the exact wording of the Canon, but of one thing we are certain, there is a growing feeling in favour of closer relations between ourselves and our brethren of other communions. There are many strange and mysterious things in life, and without speaking disparagingly of the glorious past of our Church or its historic position, I am often at a loss to know why so many of us are inclined to shut our eyes to the real facts. The Church of England in Canada was planted here by the mother Church and fostered and assisted in a way unknown to any other Christian body. We have been almost pap-fed, so to speak, by the mother Church. We have had the backing and prestige of the mother Church to depend upon. After a century or two of life in this country how does our Church stand now? We occupy about a fourth or fifth place in many sections of the country where at one time we were first. The Methodists, Presbyterians and Baptists now occupy territory formerly belonging to the Church of England. Any thinking man will naturally ask why, or what is the cause of this change. The sober minded layman asks why. These Christian bodies are spending more money in the mission field than we are, some say two dollars to our one. Their work is prospering and they are doing more than we are in heathen lands, in bringing to the light the groping savage. They are binding up more bleeding hearts than we. God is blessing, encouraging, and prospering their labours. Yet, notwithstanding all these facts there is a party in our Church (not High or Low but from various schools of thought) who are constantly telling us that these Christians have no authority, in other words, that they are all subject to the uncovenanted mercies of God, and we are the only people on earth who claim the name of Protestant at least, that have any authority to go out into the world and "preach the Gospel to every creature." Now what does "authority" count for in the face of these facts. How long do you suppose the sensible layman of the Church of England will stand for this illogical position. Thousands have refused the position of sponsor for such teaching and have gone out from us forever. We have lost them and their children and their children's children. Others for the same reason have become indifferent, with the result that in many places we have small congregations where churches should be filled. There is something wrong in the position we have taken or, if not wrong, the position is exaggerated to our detriment. This in view of the loving services for Christ, given by thousands outside our communion, and in view of the great success attending their labours. As some one has said, there is "a screw loose somewhere," and the Open Pulpit Canon is simply a declaration of growing feeling. It will be interesting to see the exact wording of the Canon, but technical struggling with interpretation, and quibbling over the exact meaning cannot stay the deep, firm current that will carry forward this great movement. There are difficulties in the way of the "Open Pulpit." But the "hole" has been made in the wall. Some day the wall will tumble. How and when is not for us. We have only to love, and hope and strive, tolerant and fair to all, believing that the "world is gray with moving light."

J. L. Jennison.

Sir.—I was very much tempted to reply to Dr. Symonds' defence of the Rev. Mr. Smith. I refrained from the controversy. His letter in your issue of December 12, apparently actuated by the same opinions, I shall beg to lay the following consideration before the public, lest they be misled by the Doctor's unfounded assertions. There can be no doubt whatever that the Canon recently enacted at Richmond refers to the members of dissenting bodies. For the Anglican Church has for a long time allowed capable laymen of her communion to deliver lectures, addresses or sermons—call them what you will—in various churches, however fashionable they be. Dr. Symonds sees in the enacting of the aforementioned Canon "the first definite act of reversal of the Anglican policy of exclusion and non-recognition of other powerful Christian forces in English-speaking countries," and longs for the day when the Church in England shall make similar provision. Let us consider the proposition theologically; our Prayer Book lays down the inability of a deacon to preach unless he be specially licensed so to do. And the fact that deacons are generally licensed to preach is due to the pressing need of men in the Church. The priest, however, at his ordination is commis-

sioned to preach, as it would seem that preaching is regarded as one of the priestly functions. Now, however much the Nonconformists may regard their man-made order of clergy as priests, I make bold to say that no one possessed of a logical and critical mind would confuse the distinct orders. Again, to discuss the matter practically. When the Church grants her laymen license to lecture, etc., it has generally taken some steps, however incomplete and imperfect they be, to discover his attainments and to assure themselves of his doctrinal orthodoxy. But Nonconformists are ipso facto heterodox, and although one might question the value of orthodoxy, etc., nevertheless our Church does make the distinction, and we as loyal sons should recognize it. Now suppose Dr. Symonds asked some distinguished dissenting minister to deliver an address to his people, and the man consciously or unconsciously delivered an address opposing our Church's position on one or more points, how would Dr. Symonds act? Would he create a disturbance by asking the minister to stop the address? Would he forcibly eject the gentleman from the Church, should he persist? Would he allow him to finish and then begin a theological debate in God's house? I claim, sir, that the pulpit of any Church that claims to be catholic is for the preaching of the truths of Christianity as entrusted to the Catholic, Apostolic Church, and not for the propagation of any of the doctrines of these self-commissioned, man-made "Churches," falsely so-called. Dr. Symonds does not appear to value his position as a member of, and priest in the Catholic, Apostolic Church of Christ. He does not seem to realize that we are catholic because we endeavour to teach the whole truth, rather than emphasize now this particular, now that. I should advise Dr. Symonds, should he wish to be honest, either to cease disseminating his personal views, contradictory as are, to those of the Anglican Church, or else resign his position in that Church and be at liberty, if he thinks, to teach as he likes.

A. Leslie Reed.

Sir,—If the Rev. Herbert Symonds had waited for the full report of the proceedings of the General Convention, lately held in Richmond, he would have escaped falling into a very serious error. There is no Canon of the Church in the United States with a clause such as that quoted by Mr. Symonds. The House of Deputies approved of a Canon containing the following clause: "Provided that nothing herein contained shall be so construed as to forbid communicants of the Church to act as lay readers, or to prevent the minister in charge of any congregation, when authorized by his Bishop, from permitting a sermon or address therein by any Christian person approved by the Bishop." The Canon was sent up to the House of Bishops for adoption, but they amended it and it is the Canon as amended by the Bishops which was adopted and became the law of the Church. The Canon reads as follows: "No minister in charge of any congregation of this Church, or in case of vacancy or absence, no churchwardens, vestrymen, or trustees of the congregation, shall permit any person to officiate therein without sufficient evidence of his being duly licensed or ordained to minister in this Church; provided, that nothing herein shall be so construed as to forbid communicants of the Church to act as lay readers, or to prevent the Bishop of the Diocese or missionary district from giving permission to Christian men who are not ministers of this Church to make addresses in the Church on special occasions." Some of those who voted in the House of Deputies tell us that they supported the measure because they looked upon it as permissive, a step in the direction of an "Open Pulpit." Others say they voted for it because they believed it to be restrictive, and so it received support from members of that House from directly opposite motives. It is quite clear, however, that the intention of the Bishops in amending it as they did was to make it restrictive. The editor of the Southern Churchman, a Church paper published in Richmond, recognized this. He claims to be one of the chief promoters, if not the originator of the Open Pulpit agitation, and commenting on the General Convention he writes: "The action of the House of Deputies, had it been concurred in by the House of Bishops, would have been a more notable and momentous advance in the direction of Christian unity. But the action of the House of Bishops destroyed the fair promise, and was distressing in a degree. He takes comfort in the fact that men of all schools of thought supported the proposed Canon in the House of Deputies. But great numbers tell us that they did so because they thought the Canon would tend to check the spirit of lawlessness that had

appeared in the Church in many quarters. That the hopes of these persons and the evident intention of the Bishops are not likely to be realized is evident from what has since taken place. The following extract from the Living Church, of December 14th, may be very satisfactory from Mr. Symonds point of view, but for me it is very sad reading: "It is reported that on the eve of Thanksgiving Day there were 'union services' at St. James' Church, North Cambridge, Mass., at which the rector of the parish was supposed to be assisted by Congregationalist, Baptist and Universalist ministers, but when the time came the rector, the Rev. Robb White, was ill and unable to be present, as was also the Congregational minister, and the Baptist and Universalist ministers divided the service between them, the latter preaching the sermon." And has it come to this that Baptists and Universalists, who do not believe in the doctrines of the Church or teach them, and who do not recognize the authority of Bishops or render any obedience to them can come into the Church and assume the position of authorized teachers and preachers of the Church. Who gave those two men permission to use the Church services as they appear to have done. Not the Canon, for it only permits Christian men who are not ministers of this Church to make addresses in the Church on special occasions, by the permission of the Bishop; not the Bishop, for the illness of the rector was unforeseen. Did the rector give permission? If he did he not only exceeded his powers but he also betrayed a sacred trust committed to him. For my part I believe that the practical working of the Canon will be a great increase of lawlessness in the Church through the ill advised action of foolish or unfaithful men. There is nothing now to prevent Dr. Crapsey, who was turned out of the Church for unfaithfulness to her teaching entering the pulpits of the Church as a Unitarian minister at the invitation of heretical rectors and attacking the doctrines of the Church. Of course that is not the intention of the Canon, but I fear that until it is amended or repealed or a judicial pronouncement has been given adverse to the views of the advocates of the so-called "Open Pulpit" such will be the practical working of the Canon.

John Fletcher.

APPORTIONMENTS.

Letter II.

In a former letter I pointed out with some detail what seemed to be some of the defects of the present system of apportionment prevailing in the Diocese of Toronto. I wish now to point out a further objection which I have to it. In the first place let us understand what is the present system. We can learn that authoritatively from the following standing order of the Diocese of Toronto, which regulates the matter:—1. The basis of assessment for the expenses of the Synod shall be the total annual increase of the parish and mission, not merely as estimated, but as actually received from all sources including first. All local or Synod endowments or Synod Funds received for payments of the stipends of clergymen. Second, all amounts annually raised by the congregation itself from pew rents, offertory, collections, and the like, for the payment of clerical stipends, and to meet the ordinary current expenses of maintaining public worship; but excluding fees, and special donations, and the private income of the clergy, and all sums contributed by the parish or mission for Diocesan or extra Diocesan objects; and all sums spent on Parochial charities or Parish building, on extensive or extraordinary repairs, for the payment of interest or principal of mortgage or other debt on fabrics. The same money shall not be assessed under more than one heading. No amount already assessed upon, for example, as clerical income can be levied upon as Parochial income. 2. For the purposes of assessment the parishes shall be classified according to the amount of their several assessable incomes on the following scale: The parishes are thus divided into classes, the result of which is thus summarized in the following schedule:—

| Class | Assessable income | Proportion of income to be assessed |
|-------|-------------------|-------------------------------------|
| A | \$5,000 and over | ten tenths |
| B | \$4,000 and over | nine tenths |
| C | \$3,000 and over | eight tenths |
| D | \$2,000 and over | seven tenths |
| E | \$1,000 and over | six tenths |
| F | under \$1,000 | five tenths |

Thus it will be seen that all parishes which have a current income of \$5,000 or over, after making the deductions above referred to, are assessable on that income whatever it may be. The next

class on only 9-tenths of this income, and so on. As I have said, no account whatever is taken of the individual ability of the members of the various congregations. Let us suppose there are two parishes, A and B, each with an assessable income of \$5,000 and each assessed for \$1,000 for the general work of the Church. Let us suppose it has an endowment of \$5,000 and B has no endowment. Is it not self evident that while the parishioners of A are only paying \$1,000 for Church purposes those of B are paying \$6,000. If the members of both parishes are of equal parochial ability the inequality is bad enough, but if those of A are ten or twelve times wealthier and should be reasonably asked to give ten or twelve times more than the parishioners of B, the inequality is still more glaring and unjustifiable. I put it to any fair-minded man whether men who are already giving largely to support the Church in their own parishes, ought to be asked to contribute on the same scale to the general work of the Church as parishes whose members are relieved wholly or largely from the payment of their own parochial expenses? There is no doubt in attempting to lay down any rule to remedy this inequality it might not be possible to make it applicable to all cases, because all cases are not exactly alike. One endowed parish may comprise within its congregation a large number of many wealthy men, whilst another endowed parish may not have a single wealthy member, and be wholly composed of very poor people. It would not therefore be possible to equalize the endowed and unendowed parishes by any rule which would be of universal application. Bearing this fact in mind, the standing order respecting apportionments ought to be so framed as to admit of some elasticity in its application, but, subject to this limitation, I think it would be a reasonable alteration in the order if it were to be provided that all parishes in the enjoyment of any funds for the payment of their parochial expenses, derivable from any source whatever other than the direct offerings of the people shall be required to pay its part of their apportionment, an amount equal to that so provided for them by endowments, etc., and that the balance required to be raised after deducting the amount so apportioned to be raised by endowed parishes shall then be apportioned to be raised amongst all the parishes and missions (including the endowed parishes) as provided by the present standing order. But it should also be provided that wherever it is made to appear to the apportionment committee that any particular endowed parish cannot be reasonably expected to raise so large a sum as the amount of its income derived from endowments, etc., then the committee should have power to reduce the apportionment of that parish to such less sum, if any, as it might be reasonably expected to raise. Even if the remedy I propose were adopted it would still be very far from an equitable apportionment according to immediate ability; but to accomplish that mode of apportionment would necessitate our adopting a system of assessment similar to that on which our municipal taxation is based, which could only be effectively done at very considerable expense, perhaps greater than the Synod would care to incur.

[In my last letter the word "answered" in the latter part of the letter should have been "assumed," and the figures \$12.50 should have been \$1,250.]

Geo. S. Holmsted.

THE SEAT OF AUTHORITY.

Sir,—I desire again to trespass on your columns to correct the misstatements of Mr. Carpenter relative to this matter. 1. Has Mr. Carpenter forgotten the Collect for the Feast of the Circumcision, "Almighty God who madest Thy Blessed Son to be Circumcised and obedient to the Law for men," that law included the regulations relating to the Rites and Ceremonies, the Sacrifices and Worship of the Temple and Synagogues. 2. Our Lord did not condemn the Pharisees for "paying tithes of mint and anise and cummin," but for neglecting the greater matters of the Law, Judgment, mercy, and truth, "these ought ye to have done, and not to have left the others undone." 3. On one occasion He warned His disciples to beware of the hypocrisy of the Scribes and Pharisees; but on another occasion He admonished them in these words: "The Scribes and Pharisees sit in Moses' seat all therefore whatsoever they bid you observe, that observe and do, but do ye not after their works for they say and do not." In other words, He enjoined them to submit to ecclesiastical authority with the implied condition which attaches

to all human authority and rule, to civil and parental authority as well as ecclesiastical, that nothing be required that is contrary to God's Word. 4. The Parable of the Good Samaritan has no bearing on this question. None have been more conspicuous for their zeal and devotion in ministering to the poor and destitute without distinction of race and creed, than High Church Clergy and Anglican Sisterhoods. 5. But there is one circumstance connected with our Lord's intercourse with Samaritans, which does very aptly illustrate this matter of Church authority. The Samaritans were dissenters from the one time Church of God, whose headquarters were at Jerusalem. In answer to the question of the Samaritan woman: "Our fathers worshipped in this mountain and ye say that in Jerusalem is the place where men ought to worship." He replied, "Ye worship ye know not what, we know whom we worship for salvation is of the Jews." Furthermore:—6. He and His Apostles were constant in their attendance at the Temple, but not one word was uttered by Christ against the Ritual of the Sanctuary, whereas He did condemn those who "made long prayers standing in the corners of the streets that they may be seen of men. Who are they in these days, that come under our Lord's condemnation. "When thou doest thine alms do not sound a trumpet before thee as the hypocrites do in the synagogues and in the streets"; not those who contend for ecclesiastical authority, but those who set it at naught. 7. Who does not know all that is to be known about the Salvation Army, but how few know anything concerning the Church Army or the Kilburn Sisters; and why, because the one blows his trumpet and the other does not. 8. There is another point of view from which this question may be considered. "When thou vowest a vow defer not to pay it, better it is that thou shouldst not vow than that thou shouldst vow and not pay." The clergy solemnly promised at their ordination to teach, conduct Divine Service, and minister the Sacrament according to the doctrinal statements of the Prayer Book and Articles and the rubrics and Canons, believing them to be in harmony with Holy Scripture. The 20th of these articles states that "the Church hath power to decree rites and ceremonies and authorities in controversies of faith." And it is declared in another place that "although the keeping or omitting of a ceremony is in itself considered a small thing yet the wilful and contemptuous transgression of a common order and discipline is no small offence before God." How can there possibly be unity among ourselves unless we all submit to one definite standard. As things are, in consequence of the lawlessness of many of the clergy, it is indeed a mockery to call our separated brethren to "come home" to a house that is divided against itself which our Saviour assures us, will sooner or later come to desolation.

E. Soward.

INCAPACITATED CLERGYMAN.

Sir,—I have received the following sums, since my last acknowledgment, for incapacitated clergyman. I am very thankful to be able to state that the whole amount due to W.&O.F. is now paid, and I am sending to the family to-day the sum of \$21, which no doubt will help to make this Christmas brighter for them. I take this opportunity of thanking you, Mr. Editor, first, for your great kindness in inserting my appeal from time to time in your valuable paper; and secondly, I most heartily thank all who have responded to my appeal. Mrs. Jos. Milcheltree, \$2; Helen J. Anderson, \$2; From Dungannon parish per Rev. Thos. Hicks, \$5; Mrs. Craig, Petrolia, \$1; Rev. H. H. Tancock, \$1; total, \$11. Yours very thankfully Rev. Wm. Lowe, 892 Lorne Avenue, London, Ont.

THE TRUE MEANING OF THE CANON.

Sir,—There seems to be a misapprehension on the part of your correspondents, Messrs. Black and Rowley, with regard to the scope and interpretation of the Canon recently passed by the American Church. The following extract may throw light upon the matter, as viewed by leaders of the American Church itself:—"What I am thankful for." This question was asked by The Sunday School Times of thirty representative people of the States. The reply from George Hodges, D.D., D.C.L., Dean of the Episcopal Theological School, Cambridge, Mass., is as follows: "I have a hundred reasons for private

gratitude, indeed they pass all computation. But as a clergyman of the Episcopal Church, the leading note in my thanksgiving is touched by the action of the General Convention in opening our pulpits to our Christian brethren. Our pulpits have never been so tight shut, as some have thought. But they had inconvenient doors which have creaked a good deal in the opening. Even now the doors are not off, but they are open. That means a new courtesy and a new fraternity, and I am thankful for it." D. Walter Collins.

BOOK REVIEWS.

The Preacher and His Sermon. By Rev. J. Paterson-Smythe, B.D., LL.D., Litt. D., Rector of St. George's Church, Montreal, late Professor of Pastoral Theology University of Dublin. (London: Nisbet & Co.)

This is a book, not very large, but very full indeed of good and wise advice. It would be an excellent thing if every clergyman, old and young, the latter especially, would read it and lay to heart its lessons. The topics are just what are practically needed, and the handling of them is both good and plain. They read exactly like the affectionate advice of a loving elder brother to his younger brothers entering on their active life. They are the very reverse of donnish or "professorial." They are words from the author's heart. The writer apologizes in a note for making allusions to himself; but this constitutes one of the many charms of the "lectures," and we are sure the hearers felt them in that way. They give a reality to the advice as coming from one who speaks from his own experience. Needless to say, then, they are charmingly written. The contents are: 1, "The Preacher"; 2, "The Preacher: his first five years" (exceedingly good); 3, "The Quality of 'Grip'"; 4, "Preparing The Sermon" (not for a lazy man); 5, "Preaching the Sermon" (good advice).

The Lord of Glory: A Study of the Designations of our Lord in the New Testament, with especial reference to His Deity. By Benjamin B. Warfield, Professor in Princeton Theological Seminary. (American Tract Society: New York.) Price, \$1.50 net.

Professor Warfield is well known as an able and prolific writer in the United States. He is the editorial backbone of the excellent Princeton Theological Review. He has given us in his "Lord of Glory" a really magnificent book, learned, and convincing, and exhibiting an almost inexhaustible amount of information on the subject of which he treats. The amount of labour and care bestowed upon his work must have been immense. He goes, most patiently and most thoroughly, through every book of the New Testament from the beginning to end. We think he completely establishes his thesis that all the followers of "Jesus"—teachers and taught without a variance—were "heartily convinced of His Deity from the very beginning," "convinced that Jesus Christ was God manifest in the flesh." We are sure that everyone who candidly reads this very able book will be led to the same conviction. We consider it a merit that the author does not speak of the Divinity, but of the "Deity" of Christ. Some of the modern writers about the Christ are quite willing to allow Him the "Divinity that doth hedge a king," who would absolutely refuse Him "Deity." Dr. Warfield also uses a term we admire; he speaks of our Lord's "honorific" titles—a better word than "honorary." We do not think we can speak too highly of this very admirable book. We think it simply unanswerable regarding the subject on which it treats; we should not hesitate to say, especially as regards its mode of dealing with its subject, that it is the best book we have ever seen upon our Lord's real Personality and Natures.

The History of Babylonia and Assyria. By Hugo Winckler, Ph.D., Professor in the University of Berlin. Translated and edited by James Alexander Craig, Ph.D., Professor of Semitic Languages and Literature in the University of Michigan. Revised by the Author. (New York: Charles Scribner's Sons.) Price, \$1.50, pp. 352.

This addition to our library on Assyriology is doubly welcome, as it gathers up the results of both remote and recent researches, and the author, Professor Winckler, is accepted as probably the best informed authority on the subject. He has the matter most methodically arranged in his lectures, and Professor Craig has given a careful and scholarly translation in which there is

scarcely a trace of any German idiom. It is an infinite pleasure to read the whole volume, which runs back into the beginnings of the fourth millennium before Christ, as a step into an unknown antiquity. It comes down to the year 539 B.C., when Babylon fell before Cyrus the Persian. The index is done with unusual care and fulness, and must be of material assistance in study, as the details and Oriental names are so peculiar. The volume is specially valuable in the interpretation of the Books of Kings and Chronicles, and gives the historical explanation of some obscurities that we find in the Scriptural narratives. Winckler unfolds a silent world that lies behind our pictures of Isaiah and Hezekiah, and our interest is in watching the interaction of the contemporary histories. Winckler writes simply as a historical student and has no special problems to solve.

Family Reading

THE OLD YEAR.

If all the old year's days could speak,
I wonder what they'd say—
The snowy days, the blowy days,
The flowery days of May;
The summer days, when shady ways
Were made for children's feet;
Vacation days, when for their plays
The country was so sweet!

If all the old year's days could speak—
Just think of it awhile—
Would their report bring bitter tears,
Or the sunshine of a smile?
Ah! could they speak from week to week
Of honest work well done,
Of well-used powers in study-hours,
Of fairness in the fun?

Of thankful thought for kindness wrought
Where homes are rich and glad;
Of tender care to give or share
Where homes are poor and sad;
Of pleasant ways in dark, dull days;
Of little, gentle deeds;
Of earnest hours among heart's flowers,
In plucking hurtful weeds?

Can the year speak of patience meek
Where grief has stopped awhile,
Of courage bold, for the weak and old
A loving word or smile?
Methinks the year must seem most dear
If thus its speech can be;
O'erfull with joys for girls and boys—
A year of jubilee.

—Mrs. M. F. Butts.

THE FAULTFINDER.

The woodchuck lived in a hole, and he asked the rabbit to make him a visit. Now, the rabbit

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was very glad to go, and the woodchuck did his best to make him have a good time.

The first day the rabbit said: "Mr. Woodchuck, when you eat, you always pick things up in your paws and put them in your mouth. Now, that is not very nice, because your paws might be dirty. I put my mouth down, and just eat it up." And the woodchuck, who was very polite, said: "Thank you, sir."

A little later the rabbit said: "Mr. Woodchuck, when you eat, you sit up on your hind legs. That is not the right way to do. When I eat, I put my front paws down." And the woodchuck said quite politely: "Thank you."

Pretty soon the rabbit said: "Mr. Woodchuck, when you are thirsty, you go to the pond to drink. Now my mother taught me to get up early in the morning and eat the clover with the dew on it, and you won't need to drink. That is a nicer way." And the woodchuck said, still politely: "Thanks."

Next day the rabbit said: "Mr. Woodchuck, when you go to sleep, you put your nose down between your paws and curl yourself up in a little ball, so you can't see anybody. Now, I lay my chin down on the ground on my paws, and always sleep that way, which is much safer." And the woodchuck said, pretty politely: "I'll think about it."

Next day the rabbit said: "Mr. Woodchuck, when you eat carrots you strip off all the outside with your teeth, and then eat the carrot. This is very wasteful. But I eat the whole thing right through." And Mr. Woodchuck said: "See here, if my way of living doesn't suit you, you can just get out." Then he felt that he had been a little bit rude, so he said: "Good-by, Mr. Rabbit, good-by." And the poor rabbit had to get out.—Bolton Hall, in St. Nicholas.

THE GLORY OF WORK.

Oh, into how many a married woman's life comes drudgery where there ought to be joy! She wanted to please her husband, she wanted to have his love and approbation; she counted on it; it was her only wage. She could earn more as a professional nurse and quite as much as a nurse-maid or a cook as she is earning as a wife, if that were all. But she wanted love, and the wages are not paid. She gets criticism in plenty, but never a word of approbation, never a word of thanks, scarcely the signs and tokens of the common courtesy that her husband as a gentleman would pay to another woman; and gradually the expectation of pleasing him dies out, and gradually even the wish to please him follows out of the door after the expectation, and she goes on living her life of drudgery because the hope has died out of it. You know this. Now Christ comes with this message to men: Work—it is not from fear; it is not for food or clothing or shelter; these are the mere incidents; work means service, and service means love, and love is highest and greatest thing in the world. He comes to be the son of a carpenter; He does the common things of life; He calls common labourers about Him; He beckons and the fishermen leave their boats, and He says, Follow Me and you shall catch men; He puts a new dignity into life; He sends forth His great Apostle, the tent-maker. Christianity went to freemen, to slaves, to men who never had thought life was worth living, and carried His message. There is something you can do with your industry; be not eye-servants, be not men pleasers, remember that you have a Master in heaven; remember that it matters little for you whether you are a slave or a freeman since you are working for Him, and He does appreciate and does pay love's wages. Have you ever seen the dust in the country-road, when suddenly the sun break through the clouds and shines upon it, and all the dust is luminous and turned to gold? So this message shines upon the dusty highway of ours, and all the drudgery of toil turns golden when life and love and hopes illuminate it.—Dr. Lyman Abbott.

GRIEF.

Two teachers returned from their summer vacation to take up again the work in the boarding-school where they taught. To each the summer had been a hard one. One had spent her vacation beside a dying sister, and had seen her buried just before the close of the vacation. The other had been summoned home just before commencement by the death of her mother, and had spent the summer in the heartrending work of breaking up the old home, and deciding what

to do with innumerable belongings, each of them associated with some loved one.

Both returned weary and low-spirited, and each found solace in the society of the other, to whom, as a companion in sorrow, she could tell over the story of her grief.

To one of the other teachers also they told their sad experiences, and she, too, gave comfort with her sympathy.

"You, too, have had sorrow," said one of them. "How long have you been a widow?"

"About nine years, I think," she answered.

And one of the others said: "A grief must grow less in nine years."

"Some griefs, yes," answered the widow. "Thank God for hard work, dears, work that compels you to do your utmost, work on which your daily bread depends. Good-night!"

"What do you suppose she meant by saying, 'Some griefs, yes,' and that she 'thought'?" they asked each other. "Did we say anything to hurt her?"

Of all the faculty there was no one more ready to comfort others, more forgetful of herself, than she of whose grief there was no outward reminder save her title, "Mrs." And just now her friends remembered that she had never told them the story of her sorrow. In her silence they began to feel a sense of shame. Had they been casting their own burden, one they ought to be bearing with heroism and cheerfulness, upon one already more burdened than themselves? Something told them that it was so, and they would not let that night pass without confessing it to her.

The door was locked when they knocked, and when she let them in they knew she had been crying.

"We were so thoughtless in our own sorrow," they said, "we did not realize that we were opening yours afresh. Did we hurt you? Tell us about your sorrow."

"Girls," she answered, "you have no occasion to blame yourselves for any hurt I feel. It is there all the time. I forget it all I can, and try to think of others. You could not have been expected to know of it, and you were not to blame in telling me of your grief. Shall I tell you about mine?"

"Twelve years ago I was married. My husband was principal of the academy where I was teaching. He was brilliant, popular, successful. We had a beautiful home, and were so happy. But his overwork brought on a nervous trouble, with insomnia, and at last unsettled his mind. One day, after a long period of sleepless nights, he left me for an hour and never returned.

"We searched the country for him; we dragged the river; we advertised in the papers. It was as if the earth had opened and then closed over him. Not one word from that day has come to me of him."

"You think of him as dead?" asked one of the others.

"I try to. Would to God I could know that he is dead. It is the thought that he may be living, wandering, homeless, insane, exposed to danger, cold and heat that would drive me frantic if I did not trust in God, and think of others and my work."

"Oh, girls, thank God for a sorrow on which you can strew flowers! If only I could go and lay flowers above the grave of one I loved more than my own life, I would go to the ends of the earth to find it, and thank God. But I cannot know. So I just try to do my work with all my heart and to think of other people, and to help a little here and there; and night by night I thank God for grace that has enabled me to live one more day."

The others were both weeping with her. One of them said: "You have been bearing this all these years, and we have been talking as though ours was the only grief worth thinking of! We have been selfish, heartless."

"No," said she of the living sorrow. "We know each other's griefs and sympathize with each other. That is enough. We will just go to work in the strength the Lord gives us, and find our comfort in helping others."—Youth's Companion.

ADVENT.

This aspect of Christ's coming, the trustful and reverent recognition of His manifestations in history and in society, is of the highest moment to us now. I have dwelt upon it because it is often overlooked. But it does not include the whole view of the truth of our Creed. The reality and the meaning of these comings are clear to faith, but, like the presence of Christ Himself, they are hidden from the world. None

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but believers saw the risen Christ during the forty days; none but believers see Christ in the great changes of human affairs. But beyond all these preparatory Comings there is a day when every eye shall see Him, and they also which pierced Him. In that Coming, that Manifestation, that Presence, the first Coming on earth and the later Comings in history shall be shown in their full import. Then all things, our actions and ourselves, shall be seen as they are seen by ourselves and seen by others. The whole course of life, the life of creation, of humanity, of men, will be laid open, and that vision will be a Judgment beyond controversy and beyond appeal. It is a Judgment universal and personal. In its universal aspect it is the supreme declaration of the truth that there is an end, a goal for creation, a purpose to be fulfilled, a will to be accomplished. We, who see but small fragments of social movements which distract and engross us, are apt to regard history as an aimless succession of changes. Such would be the judgment which a being of narrower faculties might form from observing a few days or hours of our individual lives. But from time to time revolutions, which are seen to be the intelligible results of the past, reveal the reality of a law of progress in the life of humanity. By the revelation of the final Judgment we are enabled to see that for mankind as for men severally there is an appointed close to earthly work. The Judgment is personal also. And in this connection we must master the thought which has been expressed before that the judgment of Christ, the Son of man, is the revelation of things as they are. His judgment does not change the judged; it simply shows them. It is not, as far as we can conceive, a conclusion drawn from the balancing of conflicting elements or a verdict upon a general issue. The judgment of God is the perfect manifestation of truth. The punishment of God is the necessary action of the awakened conscience. The judgment is pronounced by the sinner himself, and he carries out inexorably his own sentence. In our present state a thousand veils hide from us the motives, the thoughts, the conditions which give their real character to men and the conduct of men. We judge of others by what we can see in them; and, what is more perilous still, we are tempted to judge of ourselves by what others can see in us. But in the perfect light of Christ's Presence everything will be made clear in its essential nature, the opportunity which we threw away, and knew that we threw away, with its uncalculated potency of blessing, the temptation which we courted in the waywardness of selfish strength, the stream of consequence which has flowed from our example, the harvest which others have gathered from our sowing.

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British and Foreign

The Bishop of London has appointed the Rev. S. E. Pennefather, D.D., Vicar of Kensington, to the vacant prebendal stall in St. Paul's Cathedral.

The Vice-Chancellor of Oxford has appointed the Rev. Henry Scott-Holland, Christ Church, Canon Residentiary of St. Paul's, to be Romanes Lecturer for next year.

The parish of St. George's, Altrincham, has just been provided with a Church House, on which the congregation has spent upwards of £2,000 on the building and other improvements connected with the organization.

The Vicar of Fordington, Dorset (the Rev. R. G. Bartelot), who was married last week by the Bishop of Salisbury to Miss Evelyn Pope, at Dorchester, has each Sunday published his own banns in the presence of his bride elect.

The Right Rev. Dr. Coleman, Bishop of Delaware, was found dead in bed on Saturday morning, the 14th inst., at his home in Wilmington. He had been ill for a week with a heavy cold. The deceased Bishop was consecrated in 1888.

One of the churchwardens of the parish church of Blaxhall, in Suffolk, is ninety-four years of age. He has fulfilled the duties of warden for over thirty years, and has taken an active interest in parochial affairs generally. His name is Mr. George Rope.

During the restoration of St. Martin's-by-Looe Church, one of Cornwall's most famous churches, a lancet window was discovered west of the south arcade. Its date is about 1280, and it was built up in the south wall near the tower, and has been opened up.

Mr. J. A. Doyle, well-known as the author of "The English in America," has bequeathed the sum of £5,000 towards a fund for the subdivision of the Diocese of St. David's. In the space of the last fifty years the population of the diocese has increased from 210,000 to 510,000.

A new organ, new and more convenient seats and a new gallery front of oak are to be placed in Childwall Parish Church, Liverpool. The organ is to be the gift of Mr. W. L. Gladstone in memory of his parents and of his uncle, the late Right Honourable W. E. Gladstone.

The old font in St. Mary's Church, at Sandwich, which was removed from its original base and has remained in its present position since the fall of the tower in 1667, has just been restored. Many coats of paint have been removed, and the font now shows its original grey surface of Kentish ragstone.

Mr. Robert Davies, a Wesleyan local preacher in Flintshire, has left the Wesleyans and has joined the Church of England. He intends eventually to take Holy Orders, and is at present engaged as a lay reader, and has been licensed by the Lord Bishop of Bangor to a parish in his diocese, near to Anglesey.

One of the most interesting figures in Canterbury is that of Mr. Joseph Plant, who for a period of fifty-three years has sung as an alto lay clerk in the choir of the cathedral. Though in his eighty-third year, he regularly takes his part in the services, and is keenly interested in the political and municipal life of the city.

The Bishop of Ipswich has suggested that as England has given Spain a Queen and an heir to her throne that country should return the compliment by giving to England a really good Velasquez, such as "The Dwarfs," "The Tapestry Weavers," or "The Surrender of Breda." any

one of which pictures would look very well on the walls of the National Gallery.

St. Paul's, Albany, N.Y., recently celebrated its 80th anniversary. The church has lately been beautified by a number of memorial gifts and the chancel has been newly adorned. It was dedicated by Bishop Nelson on November 12th at a service in which many of the diocesan clergy took part.

Mr. W. H. Benford, lately a Methodist minister at Benton, Penn., was confirmed on November 12th by the Bishop of Harrisburg in Trinity Church, Shamokin, Penn. He has become a candidate for Holy Orders and he has been appointed by the Bishop to serve temporarily in St. John's, Westfield.

At a well attended meeting of the parishioners of Calne, presided over by the Marquis of Lansdowne, it was unanimously resolved to erect the following memorials in the church to the late Canon Duncan, who for a period of 43 years was vicar of that parish: (1) A stained-glass window and (2) a baptistery.

It has been decided that the memorial to the late Bishop of Chichester, Dr. Wilberforce, shall consist of a personal monument in Chichester Cathedral, to be designed by Mr. Somers Clarke, the cathedral architect, and of an exhibition, to be called the Wilberforce Exhibition, to be given for the purpose of assisting those desirous of entering Holy Orders.

Mr. John Palmer, who has been associated for fifty years with the ancient church of Farnworth, Widnes, as sexton and parish clerk, has just been presented with £75 and an illuminated address by the members of the congregation. During his term of office Mr. Palmer has witnessed 6,398 baptisms, 1,385 marriages, and 6,764 funerals. Several past vicars and curates were present at the presentation to express their appreciation of his services, and Canon Wright Williams, the present vicar, said it was true of the parish clerk that:—

"Vicars may come and vicars may go,

But Palmer goes on for ever."

There was opened lately at Grahamstown, South Africa, a new Boarding House in connection with the Training College there, which is under the care of the Sisters of the Resurrection. The building is the result of the munificent gift of the Archbishop of Canterbury and it bears the name of "Canterbury House." In the beautifully-planned common-room there is an old English fire-place, and above the mantel-board there is fixed in the wall a fine brass plate, on which in bold lettering, beneath the arms of the See of Canterbury, the following words are inscribed:

A. D. M. G.
RANDALL THOMAS

Lord Archbishop of Canterbury, with large-hearted care for South Africa and zeal for Christian Education, Made Provision for the Building of this House, July 18th, 1907.

Do you who dwell herein cherish in grateful remembrance not less enduring than these walls alike the gift and the giver.

"Bring my sons from afar and my daughters from the ends of the earth."

"Our sinful pride to cure
With that pure love of Thine,
O be Thou born within our hearts,
Most Holy Child divine."

No abilities, however splendid, can command success without intense labour and persevering application.

Children's Department.

A THANK-OFFERING CATECHISM FOR JUNIORS.

- Q. What is a thank-offering?
A. Something given to the Lord because of special mercies or blessings.
- Q. Do we find anything in the Bible about this custom?
A. The children of Israel made "sacrifices of thanksgiving."
- Q. How did they offer them?
A. They brought them to the temple voluntarily with their own hands.
- Q. What was the usual offering?
A. One lamb out of the flock.
- Q. What rule for giving applies to us?
A. "Thou shalt give to the Lord thy God according as the Lord thy God hath blessed thee."
- Q. Is there any rule for those who have not much to give?
A. If there be first a willing mind, it is accepted according to that a man hath and not according to that he hath not.
- Q. What helps us to remember our obligations to offer unto God thanksgiving?

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A. To have a special place to put
our offerings.

Q. What is a help in this?

A. A thank-offering box.

Q. What is the mission of thank-
offering boxes?

A. To gather in the thank-offering
day by day, that none may put off
their giving.

Q. Where should these boxes be
found?

A. At least one in every home.

Q. Where do we first read of mite-
boxes or chests?

A. In 2 Chron. 24:8.

Q. What was the money wanted for?

A. To repair the house of the Lord.

Q. How did the people respond?

A. Willingly.

Q. Where was this box placed for
public offerings?

A. At the door of the Lord's house.

Q. Did the people pay into it regu-
larly?

A. This they did day by day.

Q. With what result?

A. They gathered money in abund-
ance.

Q. If all Christians would give regu-
larly and in abundance to build up the
Kingdom of Christ in this and other
lands, what would be the result?

A. It would hasten the time when
"every knee shall bow unto the Lord,
and every tongue confess Him."

Q. What is the duty of our Juniors?

A. To give early, to give regularly
and systematically to the Lord.

Q. What is the least that any one
should give?

A. One-tenth of all he has, plus a
thank-offering. — Junior Missionary
Magazine.

HER MAJESTY AND MOTHER.

Peace tiptoed softly downstairs to
the play-room. At the door she held
up a small warning finger.

"Sh-h!" she said. "Stop making a
noise and begin to keep still this min-
ute! Her Majesty has a royal head-
ache."

Four pairs of lungs and eight pairs
of hands and feet promptly stopped
making a noise. It grew astonishing-
ly still in the play-room. They were
all going to work; but it was going to
be a play, because Peace said Her
Majesty instead of just plain mother.
Her Majesty was a sure sign. Peace
was always making things you had to
do in plays, so you didn't mind doing
them.

"Is Her Majesty very awfully sick?"
whispered Rebecca Nan softly.

"Yes," Peace whispered back sor-
rowfully. "I've darkened her room—
the royal apartment, I mean, and
smelling-salted her. Now we all have
to go right straight to work and clear
up the—palace. Becky Nan and
I will be the Royal Dishwashers, and
'Ginia can be the Maid o' the Duster,
and Marjo the Lady-in-waiting, be-

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A GREAT PHYSIOLOGIST

Once Said the Way to Keep the
Stomach Healthy Is To
Exercise It.

But He Did Not Tell How to Make It
Healthy.

The muscles of the body can be
developed by exercise until their
strength has increased manifold, and
a proper amount of training each day
will accomplish this result, but it is
somewhat doubtful whether you can
increase the digestive powers of the
stomach by eating indigestible food
in order to force it to work.

Nature has furnished us all with
a perfect set of organs, and if they
are not abused they will attend to the
business required of them. They
need no abnormal strength

There is a limit to the weight a
man can lift, and there is also a
limit to what the stomach can do.

The cause of dyspepsia, indiges-
tion and many affiliated diseases is
that the stomach has been exercised
too much, and it is tired or worn
out. Not exercise, but rest is what
it needs.

To take something into the
stomach that will relieve it from its
work for a short time—something to
digest the food—will give it a rest
and allow it time to regain its
strength.

The proper aid to the digestive
organs is Stuart's Dyspepsia Tab-
lets, which cure dyspepsia indiges-
tion, gas on the stomach and bowels,
heartburn, palpitation of the heart,
and all stomach diseases.

Rest and invigoration is what the
stomach gets when you use Stuart's
Dyspepsia Tablets, for one grain of
the active principle in them is suf-
ficient to digest 3,000 grains of food.

The Tablets increase the flow of
gastric juice, and prevent fermenta-
tion, acidity, and sour eruptions.

Do not attempt to starve out dys-
pepsia. You need all your strength.

The commonsense method is to
digest the food for the stomach and
give it a rest.

Stuart's-Dyspepsia Tablets do not
make the cure, but enables the
organs to throw off unhealthy condi-
tions.

Perfect digestion means perfect
health, for under these conditions
only do the different organs of the
body work right and receive the
building-up material found in pure
blood.

Stuart's Dyspepsia Tablets is a
natural remedy, and is a specific for
stomach troubles. The ablest phys-
icians prescribe them.

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cause she's the stillest sitter. She
must sit outside the door to Moth—to
Her Majesty's room, and wait till she

needs something. Now come on—
easy!"

As they stole away, a little figure in
a Russian frock, at the farther end of
the play-room, slowly rose to its feet.

"They've gone and left me out,"
Philip thought indignantly. "Just's if
she wasn't my Moth—my Majesty—
too, and I wasn't sorry much as any-
body! Peacie never gave me a single
thing to do, no, she never!"

It was hard work to keep the tears
back where they belonged. A girl
would have given it up and cried, but
of course a boy—it was different if you
were a boy. You had to wink your
eyes like anything and swallow hard
then.

If there were only another royal
office left—Philip cast about in his
mind eagerly. Then a sudden flash of
inspiration came to him. There were
Lord High Chambermaids! He would
be a Lord High Chambermaid to Her
Majesty—and make the beds! That
would help as much as being a Royal
Dishwasher or a Duster. Beds had to
be made, didn't they, even in palaces!

First he went into Peacie's room,
and because it was directly over Moth
—Her Majesty's room, he slipped off
his clumping little shoes before he
went to work.

The bed was rather high and he was
rather—well, maybe Lord Low Cham-
bermaid would have fitted him better.
But love and pity for Her dear Ma-
jesty downstairs gave him courage, if
not any more inches in height. He
toiled away with steady patience—on
this side, on that side, and up on top,
to smooth out the places in the quilts
that were out of reach. Poor little
Lord High Chambermaid! As fast as
he smoothed one place, he unsmooth-
ed another, on his way back to the
floor! It was toilsome work and his
face was rather red and his short arms
rather lame and aching.

But he made the other beds, one
after the other, in his own particular
way. And, meanwhile, down in the
darkened royal apartment, Her Ma-
jesty dropped out of pain into gentle
sleep, while the palace work went on
about her. It was all done when she
woke up. But she did not know it.
She lay for a little while, spent and
weak after the pain, and dreaded it
all. There were the unwashed dishes,
the undusted rooms, the unmade beds
how could she go to work on them
without bringing the pain back?

"Your Majesty—"

It was the patient little Lady-in-
waiting at the door, who had heard
her stirring. "Your Majesty, is your
—your royal ache better? Just a lit-
tle snip better? Oh, I hope so!"

Then it all came out about the
palace being in order and no dishes
for Her Majesty to wash—no rooms
for Her Majesty to dust—no beds for
Her Majesty to make!

"Why!" Her Majesty cried, and
then, all in a minute, she was mother
again, plain mother; and they were

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plain Peace and Rebecca, Nan and
Virginia and Marjorie—and the little
Lord High Chambermaid was Philip.
The "play" was over then, for how
can you kiss a queen and say how
sorry you were and how glad you are,
and how much—oh, how very much!—
you love her! You'd feel a little em-
barrassed, don't you see? But when
it's a mother—it's different when it's
a mother! Then you can just do it
like anything, and the mother hugs
you all up and says, "You little bles-
sed ones!" Plays—Peacie's kind—are
nice, but it's nicer when Her Majesty
wakes up and she's mother!

But, oh, dear me, Lord High Cham-
bermaids are queer! For when you
go to bed at night, something's the
matter with the quilts and the sheets.
You can't get into bed!

"You in bed, Peacie?" you call out.
"No; you?"

"No, I can't find any hole anywhere
to get into!"

"Sh!—nor me either, but don't let
Philip hear. We must not hurt his
feelings."

That's just like Peace.—Annie
Hamilton Donnell in S. S. Visitor.

I have one preacher that I love
better than any other on earth; it is
my little tame robin, which preaches
to me daily. I put his crumbs upon
the window-sill, especially at night.
He hops onto the sill when he wants
his supply, and takes as much as he
desires to satisfy his need. From
thence he always hops to a tree close
by, and lifts up his voice to God and
sings his carol of praise and grati-
tude, tucks his little head under his
wing, and goes fast to sleep, and
leaves to-morrow to look after itself.
He is the best preacher that I have
on earth.—Martin Luther.

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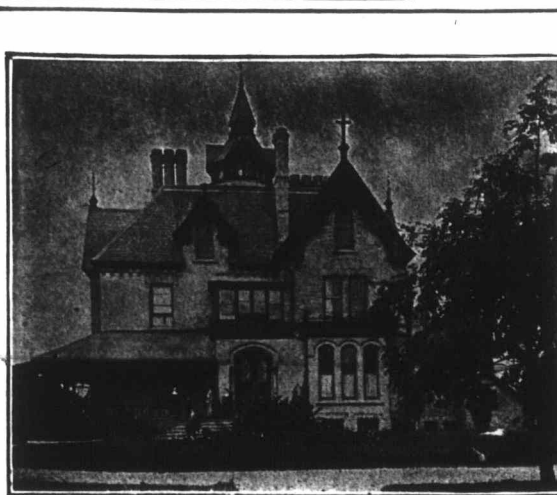
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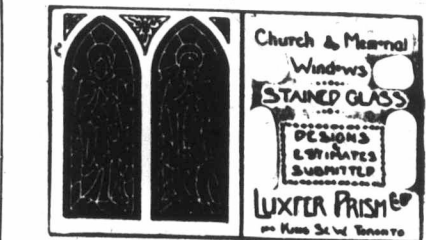
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