

Canadian Churchman

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

VOL. 34.

TORONTO, CANADA, THURSDAY, DECEMBER 19, 1907.

No. 49.

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Synopsis of Canadian North-West HOMESTEAD REGULATIONS.

ANY even numbered section of Dominion Lands in Manitoba, Saskatchewan and Alberta, excepting 5 and 26, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

Application for entry must be made in person by the applicant at a Dominion Lands Agency or Sub-agency for the district in which the land is 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.

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

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

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

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

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

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

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

W. W. CORY,

Deputy of the Minister of the Interior.

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

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The Indian Government has awarded the Kaiser-I-Hind Silver Medal to Miss S. S. Hewlett, of the C.E.Z.M.S., in recognition of her services for a period of nearly thirty years at Amritsar in the Punjab.

A new church is to be erected in St. Luke's Parish, Roselle, N.J., which is to cost \$20,000, half of which sum has been already subscribed. It is hoped shortly to build a rectory. The present church is to be used, after structural alterations have been carried out, as a Parish Hall.

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Christ Church, Redding Ridge, Conn., celebrated its 175th anniversary on November 10th and 11th. The Rev. John Beach, of the S.P.G., was its first rector for fifty years.

The Rev. Canon Lyon, vicar of Sherborne, Dorset., has resigned the living after forty years' ministry. He was actually born in his own church, his parents occupying the Abbey Lady-Chapel as a dwelling house.

The late Mrs. Cullen bequeathed the sum of \$8,000 for the work carried on by the Church in Philadelphia. Five thousand dollars of that sum is to be used to endow a bed in perpetuity in the Episcopal Hospital in Philadelphia in memory of her husband.

A parish house, which contains six rooms and is heated and lighted throughout by natural gas, has been given by personal friends of Bishop Millsbaugh to the parish of the Church of The Good Shepherd, North Topeka, Kan.

Some of the late Mr. C. E. Kempe's friends hope to perpetuate his memory by placing windows in Southwark Cathedral and St. Agnes', Kennington Park and heraldic tablets in Chichester Cathedral and Pembroke College, Oxford.

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Epiphany Church, Concordia, in the Diocese of Salina, and the Mission Church of The Good Shepherd at Hewitt in the Diocese of California have each been lately presented with a beautiful silver Communion Service by Mrs. B. H. Buckingham, of Cornwall, Pa.

A very handsome granite font has been given to All Saints' Church, Los Angeles, by Mr. D. G. Poole, one of the officials of the church. It is both massive and graceful. It was presented to the church by Mr. Poole in memory of his mother, who died two years ago.

A church parish house and rectory are to be erected at Nuncie, Ind., by Mr. G. F. McCulloch as a memorial to his wife and mother, both of whom had been faithful and devoted members of the congregation. The church is to be named the Grace Memorial Church.

Several ladies of title are interesting themselves in the raising of a fund, the proceeds of which are to be used to re-seat and beautify the little private chapel in the Palace at Chichester as a memorial to the late Bishop. Those who will be asked to subscribe to this fund are those who were confirmed by him.

A memorial pulpit of carved oak has been placed in Trinity Church, Torrington, Conn., and it was dedicated and used for the first time on All Saints' Day. It is a memorial gift, by the members of his family, to the

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CONTENTS

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The Problem of the Church
The Problem of Questioned Things

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late Mr. H. J. Hendey, who was for thirty-one years a warden of this parish. It contains statues of St. Columba and St. Augustine of Canterbury.

Canadian Churchman.

TORONTO, THURSDAY, DEC. 19, 1907.

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

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

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

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Lessons for Sundays and Holy Days.

December 22.—Fourth Sunday in Advent.

Morning—Isaiah 30, 10-17; Rev. 8.
Evening—Isaiah 34, or 33, 2 to 23; Rev. 10.

December 29.—First Sunday after Christmas.

Morning—Isaiah 35; Rev. 19, 10, 11.
Evening—Isaiah 38 or 40; Rev. 19, 11.

January 5.—Second Sunday after Christmas.

Morning—Isai. 42; Mat. 4, 23-25.
Evening—Isai. 43; or 44; Acts 3.

January 12.—First Sunday after Epiphany.

Morning—Isai. 51; Mat. 7, 7.
Evening—Isai 52, 13 & 53; or 54; Acts, 7, 35-8, 5.

Appropriate Hymns for Fourth Sunday in Advent, Christmas Day, and First Sunday 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 other Hymnals.

FOURTH SUNDAY IN ADVENT.

Holy Communion: 307, 315, 321, 322.
Processional: 268, 306, 46, 49.
Offertory: 51, 52, 205, 362.
Children's Hymns: 281, 335, 343, 363.
General Hymns: 48, 50, 53, 477.

CHRISTMAS DAY.

Holy Communion: 55, 324, 484, 557.
Processional: 59, 60, 482.
Offertory: 56, 56, 483.
Children's Hymns: 58, 62, 571.
General Hymns: 57, 62, 63.

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.

THE FOURTH SUNDAY IN ADVENT.

"We are sore let and hindered in running the race that is set before us," i.e., in our walk of love, our journey towards immortality. Much comes in to interrupt and prevent our preparation for the future life of peace and joy. Incidents and scenes bedim and, at times, shut out the prospect of eternal life. We do not shut our eyes from looking upon evil. How then can we dwell on high? Our enemies live and are mighty. (Ps.

38:19). How powerless we seem to be. Now the more detailed the analysis of our miserable condition the deeper our anguish. Hence the precipitancy of the Collect for this Sunday. Impassionate souls, weary with the strife, emboldened by the fear of death, cry out to God, "O Lord, raise up (we pray Thee) Thy power, and come among us, and with great might succour us." Thus do we plead when we remember the omnipotence of the Father, when we behold the Son to whom all power is given in Heaven and on earth, and when we remember His promise not to leave us comfortless. As the children of God we are the inheritors of the gifts and graces of His Kingdom. By these blessings are we succoured and delivered. We rejoice when we know the Lord to be at hand. In nothing are we anxious or impatient when we remember His Presence and His Power. For we are the objects of His Spiritual Providence. God protects us and empowers us to run the race, to fight the fight, to lay hold on life. Now we are to seek for His divine power not so much in extraordinary means, measures or outpourings, as in the ways appointed of God and manifested to all men. Is not knowledge power? And in our meditation upon Holy Writ do we not receive that power which must come from a knowledge of the Will of God? A proof of the Inspiration of Holy Writ is in the fact that it inspires its readers to be God-like. Then we must look for the necessary "power" in the Sacrament of the Body and Blood of Christ. Saith our Lord, "Except ye eat the flesh of the Son of Man and drink His Blood, ye have not life in yourselves (St. John, 6:53)." And life reveals its presence in power. Therefore in loving faith we approach God's Board and there receive "the spiritual food of the most precious Body and Blood, of our Saviour Christ. Then can we say with St. Paul, "Yet I live; and yet no longer I, but Christ liveth in me (Gal., 2:20)." Jesus came into the world to procure for us the heritage of an endless life. Our entry into that heritage depends upon our union with Christ. In Holy Baptism and in Holy Communion, and by our unswerving faith in Him such union is established and preserved. Shall we not rejoice in the festival of the Incarnation? To us it means the power of salvation. And in that power, in the personal endowment with power from on high, we have peace—"the peace of God which passeth all understanding" (Phil., 4:7). Peace in the Prince of Peace who comes to destroy sin and to impart life to the sons of men. With this truth guarding our thoughts, and inflaming our hearts, we say to all, A Happy, Joyful, Christmastide!

At Last.

At the eleventh hour, stung by a blow which roused them to a sense of impending dishonour to the Diocese of Toronto, and disaster to their cathedral, influential Churchmen at the call of Archbishop Sweatmen, have begun to move to the aid of the beleaguered building. It is high time! Now, however, that the tide is turning from a despondent ebb to a promising flood let the Churchmen of that great and influential diocese thank God and take courage. John B. Gough never spoke a truer word than when he said: "The British are the most difficult race on earth to enlist in a movement, but once rouse them and they are irresistible." "Let pessimism be dead and buried," say we, "and may a large, wise, aggressive optimism grapple with this important matter." We simply say to the men of that diocese wipe off at once this blot on your honour—this \$54,600—and though difficulty, disparagement and opposition rail at you, answer them all in the faithful words of brave Nehemiah: "The God of heaven, He will prosper us; therefore, we, his servants, will arise and build."

Layman's Movement.

There can be no valid objection to the stated object of the Layman's Movement. To get Christians to put more vital spiritual energy into each department of their life and work. The trouble with the average professing Christian is that he does not realize the tremendous possibility for good that lies within his reach. He is content to rest on a cushioned seat, and let his spiritual chauffeur grasp the guiding wheel and control the motive power, thereby losing the joy and blessing of personal service and the resulting gain in spiritual strength and sympathy.

The Rule of the Road.

We sympathise with the Toronto Street Railway in their endeavour to prevent accidents in consequence of people when alighting turning to their right hand and consequently backwards. The danger is almost confined to women, who naturally place the baby or the packages, on the left side and grasp the rail by the right hand and so swing the wrong way. The real way to prevent this accident is to adopt the English rule of the road, running the cars on the other lines of rails and having the left free. Thus the passenger grasping the rail with the right hand swings facing the same way as the car is going and the danger is minimised. The Old Country is the most sensible after all.

Humour.

Mr. A. C. Benson, the English writer, has that peculiar faculty which enables him to attract public attention to his writings. A faculty possessed in a marked degree by our own Dr. Osler. Mr. Benson has recently been extolling with characteristic vivacity, humour as "a kind of divine and crowning grace of character, because it means an artistic sense of proportion, a true and vital tolerance, a power of infinite forgiveness." Ogilvie in the Imperial Dictionary gives a fine distinction between one of the exercises of wit and humour: "Wit, directed against folly, often offends by its severity; humour makes a man ashamed of his follies, without exciting his resentment." To our mind the strength of humour is the underlying sympathy which informs it and over which it plays, and the weakness of wit is the lack of sympathy in its ordinary exercise. He who cultivates a genial spirit of humour will fully realize the sound sense of Horace's famous saying in the Ars Poetica: "He who mingles the useful with the agreeable carries every point."

A Lesson from Wales.

We note a very clever article in dialogue in the "Church Times" on the Church in Wales, and its special difficulties, bi-lingual and otherwise. One point is of interest to Canadians, and not only to Canadians, but all over North America, where conditions are similar to ours. A government university college is flourishing at Bangor and another at Aberystwith. To these towns the Baptists, Congregationalists, and Calvinistic Methodists have removed their colleges. "The plan has a double advantage. The students in the university colleges are brought into touch with the religious bodies, and among them must be many with the right qualifications for the ministry. By being on the spot the 'Noncons' are able to exercise a direct influence over such. Then again the 'Noncon' students themselves are going in largely for the Welsh degree in divinity and are taking it too. It is a stiff post graduate course, and its effect is bound to be felt."

Astounding.

It is incredible that on the sixth of December in the year of grace 1907, an application was made

in court, in the Province of Ontario, which disclosed that the Scotch "Wee Frees" maintained a mission in this province, a missionary coming over for several months in each year to convert us. Well, we trust this benefaction by a worthy deceased farmer of Huron will do good and not stir up needless strife in the Presbyterian Church of Canada. The conditions of ecclesiastical life are so utterly different in the County of Huron that we cannot imagine where the "Wee Free" is to begin, as the Free Church, became absorbed in the Presbyterian Church in Canada long before the split in Scotland.

The Teacher's Prayer Book.

We find a letter in an English exchange containing a hint which we reproduce for the benefit of our Sunday School teachers. A young lady on taking a class of girls found by accident that they understood very imperfectly the Church services which they attended. She got a Teacher's Prayer Book and gave them lessons for a few months, when she moved to another part of England. To her pleased surprise she received a note from her successor asking the name of her book, as her pupils had been so interested and missed the lessons. Doubtless in some parishes the hint is unnecessary, but, we think, that in many parts of Canada the ignorance of both boys and girls of the Prayer Book and its contents must be much greater than in England, and there are few things calculated to give more Christian knowledge, as well as an attachment to, and pride in their Church, as well chosen Prayer Book lessons.

Mission Study Classes.

One of the most hopeful movements in recent times in the field of Christian work is the systematic study of Christian missions. This has been undertaken by an organization known as "The Young People's Missionary Movement," which has arranged admirable courses of study for the chief mission fields of the world. Attention in this year (1907) is chiefly centred on China, because this is the centenary year since Robert Morrison began his work in China in 1807. There is a text book on each of the leading mission fields, and this text book is to be carefully studied by every member of the class. The book for China is, "The Uplift of China," by Arthur H. Smith, who is an acknowledged expert on China and whose books are not only very instructive but intensely interesting. In addition to the text book there is a set of reference books on each country, the entire set for China being sold to classes for \$5, which is less than half of their regular price. China is without doubt destined to play an important part in the future history of the world.

Public Honour.

Evidence is not wanting that both in public and private life the sense of honour is being blunted. The appeal to public selfishness to ruthlessly disregard the rights of private enterprise; the misleading and exaggerated statements made to induce emigration; the scandalous comments made about each other by public men and the dishonest and reprehensible practices of some of our producers in sending their products abroad are cases in point. Each and all are a disgrace and injury to Canada. All honest men should do their utmost to prevent such reprehensible and injurious practices.

THE BISHOP OF ST. ANDREWS.

The tragically sudden death of Bishop Wilkinson, of St. Andrews, Primus of the Scottish Church, which we read of as this number is going to press, cannot be passed without a note of sincerest regret at the loss of one of the best and

most spiritually-minded of Englishmen. It is enough to mention that Dr. Wilkinson made St. Peter's, Eaton Square, London, a religious centre from which a high fervent piety spread a beneficent influence, and made it one, if not the first, of the great parochial city centres, whose organization and methods have been copied. In 1883 he became Bishop of Truro, but the climate did not suit him. He fought bravely, and when some seven years afterwards he resigned, it was thought that he had only a few months to live. But he recovered, so much so that in 1893 he accepted the Bishopric of the united dioceses of St. Andrew's, Dunkeld and Dunblane in Scotland. Here his work has been blessed, not only in our communion, but by the great Presbyterian bodies and through him to a great extent there has been a drawing together of Christian people in Scotland. In 1904 he was elected Primus of the Scottish Church, and now we read having finished an address to the Church Council he expired.

THE PEACE CONFERENCE.

To judge from most of the public utterances on the subject, the late Peace Conference has been a ridiculous and humiliating fiasco, and represents labour and time worse than wasted. From this view we, on our part, absolutely dissent. The late Conference, in our opinion, was well worth holding, and has had most excellent results. In reading these strictures on the Conference the question suggests itself, "What did people expect anyway?" the sudden and total abolition of war and the immediate inauguration of the era of universal peace. There is always a tendency unfortunately among people to form extravagant expectations regarding movements of this kind, and consequently to suffer from corresponding reactions of pessimism, when immediate and tangible results fail to materialize. For our own part we are perfectly satisfied with the headway already made, and we would have dreaded the adoption of sweeping and drastic measures by the Conference. Work of this kind is necessarily slow and above all things gradual. It has to be begun from the bottom and to be built up stone by stone. Besides this the foundations have to be slowly and laboriously prepared. The very fact that such a gathering was possible and that it attracted such a large and representative attendance of delegates, was in itself a most hopeful and encouraging sign, and it is doubtful if it could have been possible twenty years ago. A long step has been taken towards the abolition of war when the civilized world is willing to seriously discuss the subject, and it proves the vastly improved relations now subsisting between civilized nations, when they all assume that war is an unmitigated evil, and are prepared to amicably, not to say fraternally, concert the framing of provisions pointing towards its final total suppression. No change in existing conditions, it is perfectly safe to say, that ever permanently benefited mankind was ever brought about except in a slow and circuitous fashion. Revolutions, peaceful and moral, have ever been effected by a stroke of the pen. Their consummation may be (apparently) sudden, but their course is always slow, and to the naked eye uncertain. The movement in favour of universal disarmament will partake of the character of all similar movements. Its course will be hurried without serious risk of disastrous reaction. Therefore, so far as we are concerned, the results of the late Conference are anything but disappointing and augur well for the future. We write as we do with the profoundest sympathy for the movement, whose supreme expression is to be found in this "Parliament of Nations," recently assembled, and in the fullest confidence that it will ultimately accomplish its object, viz., the total abolition of war among civilized nations. There are, we know, many most respectable authorities

who scoff at this as an idle dream, and not worthy of a moment's serious consideration on the part of sensible men. Such a standpoint on the part of Christian men, who have any faith whatever in the future of our civilization, passes, we must confess, our comprehension. As some one said to us the other day, "If war is never to be abolished and men are to go on for ever settling their disputes in this barbarous fashion, mankind had better go out of business altogether." If we are to never outgrow war the prospect is, indeed, gloomy. But short of a sudden relapse into incipient savagery on the part of the whole human race, the supposition is simply unthinkable. What is to prevent war from going the way of slavery and a host of kindred villainies, which are now but painful memories of a remote past. Our faith in the future of the race is far too robust to allow us to imagine anything else. War is most certainly doomed and the beginning of its ending has already come. When has mankind since the Christian era ever permanently turned back from the road which led to his own moral and spiritual betterment. Are all the lessons of history to be stultified in this particular case. Is civilized man, after abolishing private war, to miserably fail in his endeavours to more widely apply the same sound, commonsense principle. On the threshold of this blessed season of peace and goodwill we take an especial pleasure and delight in the anticipation of that slowly approaching day when war will be numbered among the "lost arts." But none the less must we possess our souls in patience and be content to "hasten slowly."

"WOUNDED IN THE HOUSE OF HER FRIENDS."

Bishop Diggle, of Carlisle, England, addressing his Diocesan Conference some weeks ago, took occasion to speak in very strong terms of what he termed the "denationalizing of the Church of England." Fifty years ago, he claimed, the Church had a real hold upon the nation. It was in close touch with the great mass of the people. It was truly a national Church. To-day it had largely ceased to merit the term. It no longer entered into the everyday life of the people. It had become a sort of "close corporation; the Church to a great extent of a class." Such utterances, had they travelled no further than the diocese or country in which they were delivered, might safely be left by us Canadian Churchmen to seek their own refutation. But unfortunately they have been widely reproduced on this side of the Atlantic, where everything disparaging to the Church of England appears to be regarded by the average editor as "good copy." As an example of those "good old days" to which the Bishop so wistfully looks back, when according to his idea the Church was truly "national," and doing her work so thoroughly and efficiently, we give the two following utterances by two men as widely divided in their religious opinions and sympathies and viewpoint as probably could be found in England. Preaching in 1884 the late Dean Church of St. Paul's Cathedral says of fifty years ago, about the date of the beginning of the "Oxford Movement:" "Fifty years ago, I can remember it, a young man was ashamed to kneel down in church. He would have thought it unfashionable; he would have thought it affectation. Fifty years ago for a young man to stay for Holy Communion would have seemed, even to good people, eccentric and unreal, a profession beyond his years. Fifty years ago there were churches which hardly saw the Eucharist from year's end to year's end. . . . Fifty years ago there was scarcely the pretence of any special training, at least in the Church, for the Christian ministry, and except in special instances, the poorest preparation either for Confirmation or Orders. Fifty years ago who dreamed of attempting to rally the masses, or even the

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land, addressing weeks ago, took terms of what he e Church of Eng- med, the Church It was in close e people. It was ay it had largely longer entered in- hurch to a great rances, had they ese or country in t safely be left by their own refuta- ve been widely re- ntic, where every- h of England ap- verage editor as f those "good old stfully looks back, Church was truly rk so thoroughly o following utter- vided in their re- and viewpoint as gland. Preaching St. Paul's Cathe- out the date of the vement:" "Fifty a young man was h. He would have ould have thought for a young man ould have seemed, and unreal, a pro- ty years ago there saw the Eucharist nd. . . . Fifty e pretence of any e Church, for the pt in special in- n either for Con- rs ago who dream- sses, or even the

middle-class, despaired of and despised as they were, to an intelligent loyalty to the Church?

Who thought of men and women, gently nurtured, refined, with the choice of an easy life before them, choosing in numbers and with cheerful hearts to give up everything, in order to nurse the sick, to live with the poor and as the poor, to be the daily companions of the sinners and the miserable? Who thought then of crowded churches, except to hear the eloquence of the favourite preacher of the hour? Who would have thought of seeing working-men, in their Guilds and Societies, gathering in numbers to early Communion at a cathedral altar?" William Cpbbett, about the year 1830, writes as follows: "The great test of all is the ceremony of the Communion. It is this ceremony, it is the taking of the Sacrament according to the rites and ceremonies of the Church, which is the real test of belonging to, or being a member of, the Church. Now the law is very positive in this respect. It orders, 'that every parishioner shall communicate at the least three times in the year, of which Easter is to be one.'

I lived in that parish fifteen years. The benefice was worth about five or six hundred a year. I never even heard of but two persons that went to the Communion. I have attended the church on Sundays many times when there has been nobody in it but myself and two or three children, the parson, the clerk, and the parson's wife, and two or three of his children; while the Methodist meeting-house was crammed three times a day. . . . Though this might be rather a rare instance, it is notoriously pretty nearly the same all over England and Wales. But what do they do with the law? The law positively commands that every parishioner shall communicate (as above). Now, do I go too far when I say that not one man out of one thousand ever communicated in his life, unless he be more than three-score years of age? With regard to the young people, I mean those under thirty or thereabouts, not only do they never communicate, but my firm belief is that not one out of one thousand, unless thirty years of age, in England and Wales, has any knowledge even of the meaning of the word." To elderly men, of English bringing up, who have themselves witnessed the transformation of the Church of England, these two pictures are not at all startling, strange and almost inconceivable as they may be to the younger generation, and by the force of contrast they throw into strong relief the fact, that the Mother Church to-day, with her manifold activities, her wide and far-reaching affinities, her comprehensive outlook, is the "liveliest" Church in Christendom. Thus is the Church "wounded in the house of her friends."

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

Your correspondent "Seventy" has asked Spectator how Anglicans on this continent before the days of Colonial Bishops qualified for Holy Communion since there was, of course, no Bishop to confirm? The simplest and most accurate answer we can give to this question is, we don't know. It is manifest that confirmation wasn't insisted upon, else only immigrants could qualify. Did the Church fall back upon the rubric permitting those "ready and willing" to be confirmed to come to the Lord's Supper or were the terms of the exhortation in the Communion office regarded as sufficient—"all such as are religiously and devoutly disposed?" We do not feel that the question asked was at all involved in our comments on Bishop Brent's views of the relation of the unconfirmed to the Holy Communion. His Lordship had stated in his charge that he had on occasion invited members of various Protestant communions in good standing to join with him in

the Eucharist. He did not consider Confirmation under all circumstances and in all cases indispensable for Communion. We raised the point as to what really constitutes qualification for admission to Communion in the Anglican Church. The laying on of hands cannot be necessary since those "ready and willing to be confirmed" may be admitted. Hence it would seem that the ultimate qualifications are preparation and intention, not the laying on of hands. That view is strengthened by the words of the exhortation when it is declared that the Blessed Sacrament will be administered to "all such as are religiously and devoutly disposed." The sum of the whole matter seems to be that while the regular and approved channel of admission to the Holy Communion in the Anglican Church is by the Confirmation route, yet with the most orthodox and loyal Churchman there arise special situations which demand special treatment.

A public meeting was held in Montreal a few days ago to stimulate interest in a plan of campaign for fighting tuberculosis. We do not know what other cities are doing in his respect, but we do know that Montreal has done extremely little in the way of giving people of moderate and small incomes a chance for their lives. There has been talk and public meetings and newspaper reports and then nothing. A few benevolent women made a start a few years ago and the work has been carried on with increasing efficiency, but, of course, it doesn't begin to meet the needs of such a city. Every city of any magnitude should organize a sanatorium on a large scale to meet the needs of a population face to face with a terrible plague. It is a curable disease if taken in time, but the remedy is a slow and expensive one. A large proportion of those afflicted must have treatment placed at their disposal at a reasonable cost and it is the duty of the city or the province to make adequate provision for saving the lives of its citizens. It is really pitiable to find what a large percentage of the people on a clergyman's sick list is afflicted with tuberculosis, and under the circumstances nothing can be done but watch the progress of the disease and contemplate the possibilities of infection arising from inadequate precaution on the part of the patients. To accomplish anything of any consequence in fighting this disease, large sums of money have to be spent in the attempt to cure those already infected and to care for those incurable and unable to look after themselves. And above all there will have to be a campaign for those conditions and habits of life that will insure health. In this as in so many other cases prevention is much more valuable than cure. The public will have to make up its mind to go into this matter on a large scale for the necessities of the situation are great indeed. Don't let us make any mistake about this. We seem to have abundance of money to build bridges and railways and to conduct elections and that sort of thing, but the public conscience is still willing to let our fellow citizens die because it will cost something to save them. We observe with satisfaction that our Governor-General is interested, very much interested, in the fight against tuberculosis, and he is lending the weight of his influence to stir the public mind to activity. We hope that His Excellency will make it clear that when he consents to appear on a public platform in advocacy of this campaign he insists that action must follow eloquence. That has not always been the case in the past.

Excessive pressure of parochial work has prevented our giving the attention we would like to the consideration of Prayer Book re-adjustment at the next session of the General Synod. We feel quite sure that this will come up as one of the serious problems to be considered at that assembly, and we desire that due thought should be given

to the subject in advance, so that it may be treated with the gravity and intelligence which its importance demands. We do not want it set aside by any side wind, such as referring it to a committee to report three years hence, or a non-committal amendment supposed to meet the views of everybody and negating the possibility of any effective action. What we do want is a thorough-going discussion of the subject with hearts set upon doing the right thing. It has been a cause of some disappointment to us that men supposed to be leaders of thought in the Church have not ventured to express themselves upon this subject. Each seems to be waiting to see how things are going before he commits himself. What is needed is a few of our Deans and Archdeacons and Canons, yes, and Bishops also, to take a plunge on their own account and say yes or no and justify their position. But if these be too timid we desire to see a younger generation of untitled clergy step to the front and force the situation. We hope that a plan of campaign may be organized in every diocese that will result in such a stimulation of interest and thought upon the subject that the public mind will demand action by General Synod. Spectator.

IS ADVENT SEASON A FAST?

The object of the Advent season is the preparation for Christ's Second Coming. It is also a preparation for Christmas. The increasing number of entertainments given in Advent connected with Church work gives rise to the question, Are they appropriate? Are they in keeping with the Church's idea at this special season? The origin of the Advent season cannot be definitely set in point of time. The Eastern Churches and the Western could not agree in a uniform period for its commemoration. In the orthodox Greek Church since the sixth century Advent began on November 14th, and covered six Sundays, and a forty days' fast, called the "Quadragesima S. Martini," S. Martin's Day being November 14th. But Advent was observed in the Church before the sixth century. It must have its origin prior to 450 A.D., because Maximus Taurinensis, who lived about that time, wrote a homily upon it. The whole nature of the Advent Lessons seems to point it out as a time of retirement from worldly amusements for spiritual preparation in a most serious cause, that of examining our lives and faith before judgment. It is to be observed that for the more strict and religious observance of the season, to call the people from other things in life to the Church, to give more time to consider this matter, special sermons were formerly preached on Wednesdays and Fridays. For instance, in Dr. Greenville's sermon (1686), preached in Durham Cathedral, he urged the revival of the ancient and laudable practice of that and some other cathedrals in having sermons on Wednesdays and Fridays in both Advent and Lent. To this may be added the plan of the Church in placing before every festival a fast. Before Easter is a fast, before Ascension Day is a fast, before the saints' days are fasts appointed. So before the Nativity, the three weeks of Advent, although not marked as fast days, are undoubtedly in the spirit of the Church's plan fast days. When we consider the object in view, viz., the preparation for judgment, retirement seems the better mode of preparation, and prayer and meditation better than the disturbance of an entertainment. When we consider that the Nativity commemorates the Incarnation, and by that Christmas is what it is, that event should be the keystone—the centre of all that is built up around Christmas. Therefore, all Advent should point towards that—the Incarnation—the gift to mankind, the gift of Christ to the world, and the Christmas Communion. The Christmas Eucharist should be the event on Christmas. All village and city life should be drawn in by this great vortex, and consumed by it and completely engulfed in it. Where Christmas-tree festivals are held on Christmas Eve, or the night before, there is found a disorganizing element. Then, to children and adults the Christmas-tree and Santa Claus are the most prominent things. These prove the greater attractions; they supply the most excitement. After it is all over there is a lull, a relapse. Sore heads and tired eyes follow and act as a damper on the Christmas Day attendance at the service. In fact, the service at the church becomes a secondary considera-

tion. There is no doubt that Advent season is a time of retirement. It is like Lent—a fast, only in a smaller degree, and should exclude all forms of entertainment, socials, and Christmas-tree festivals. To obtain the best results from Advent season the season should be exclusively given up to the one thing—the preparation for judgment, and no dissonant chord should be allowed to disturb the strain.—Augustine.

The Churchwoman.

TORONTO.

At the monthly board meeting of the Woman's Auxiliary of the Diocese of Toronto, held on December 5th, in St. James' Schoolhouse, one of the special features was a short address given by Mr. S. H. Blake, on the subject of the Laymen's Missionary Movement. Mr. Blake began by speaking of the various meetings to be held in Toronto, and particularly urged the members of this society to help by their attendance to make that of Wednesday, which is to be especially for women, a success, and an inspiration. That "we are simply playing at missions" is the conclusion to which Mr. Ellis and others have come, after travelling the world over to enquire into this matter, and that we must do our part towards turning play into earnest is what the business men of Toronto have decided after careful consideration of the subject. It is not to be a movement of men or of women but we are all to unite by our prayer and by our earnest efforts to make it a movement of the living God. The men of Toronto have set themselves the task of raising half a million dollars towards the great sum required; of this the Presbyterians have promised one quarter, and the Methodists a like amount. Mr. Blake hopes that the Church of England will not be content to fall behind and fail to do its share of this great undertaking. Mrs. Duvernet, wife of the Bishop of Caledonia, was a welcome visitor at this meeting, and gave a few interesting details of the work being done in Miss West's Indian school at Metlakatla, in that diocese. Miss Thompson, who is leaving next month for White Fish Lake, where she will act as matron in Mr. White's school, was also present. Miss Thompson is a trained nurse, and goes as a missionary of the General Board. The announcement that St. Paul's branch of the W.A. had decided to support a missionary of their own in Keewatin, this to be over and above all their other work, was received with much enthusiasm. Among the correspondence this month was an interesting letter from Mr. Robert Renison, a missionary in whom the W.A. is especially interested owing to the fact that he has been one of those to benefit by the fund established by them to help in the education of the children of missionaries. Mr. Renison's work lies among the Indians at Moose Fort, in the remote Diocese of Moosonee. Until recently the railway has been 400 miles away from this point; it is now 200 miles away, and it is expected that next year it will be 40 miles nearer, or as Mr. Renison expresses it "only a seven days' journey away." The object of the Bishop of Moosonee is to prepare the Indians for the inevitable coming of civilization, and to prevent if possible the evil effects it so often has upon these men who are in reality noble fellows and at present in a plastic state. Mr. Renison says that the missionaries cannot complain of empty churches or lack of interest in the services; last Christmas there were 105 communicants at St. Thomas Mission, many of whom came on snowshoes, some having travelled as much as 200 miles in order to be present at the service. Bishop Holmes confirmed 46 young people during his last visit and preached every evening to large congregations. A branch of the W.A. has been formed at Moose Fort, at which the average attendance is 32. There are 30 boys in St. Thomas Boarding School and 100 day scholars. Fifty dollars will support a child in this school for a year and it is said that the transformation in the children after a short time there is positively startling. We are earnestly asked for our help and for our prayers that the work in this remote corner of our great dominion may be enabled to go on and prosper. The Extra Cent a Day Fund amounting this month to \$155.15 was unanimously voted towards helping Mr. W. C. Lundy, formerly catechist and teacher at Moose Lake. While travelling some months ago to a new post in the mountains the canoe in which were Mr. Lundy, his family, and all their possessions capsized. His little daughter was drowned before his eyes, and it was only after much difficulty that he managed to rescue his wife and boys, while all their goods were swept away.

St. Matthew's.—The December meeting of St. Anna's Guild of this church was held on a recent Thursday evening. The president, Mrs. N. B. Sheppard, occupied the chair, and there was a large number of members present. The treasurer, Mrs. R. Keeley, presented the financial statement, showing a substantial balance on hand. In order to increase the interest in the work of the Guild and add to the membership it was decided to hold the monthly business meeting in the future in the evenings, and to invite the cooperation and sympathy of the girls of the parish. It was announced that the new white festival hangings for the altar were in course of making, and these will be dedicated and used for the first time on Christmas Day. Arrangements for the decoration of the church at the Christmas season were also completed.

St. Lukes'.—The Parish Guild of this church held a very successful "rainbow" sale recently, netting a substantial sum for the work of the Church. The hall was prettily decorated, the designs being in Rainbow style and effect, and with the dainty appearances of the booths made an artistic combination. During the first evening a programme consisting of a playlet entitled "The Train To-morrow" was given by some members of the Young People's Association, and on the second evening, another company of actors from the Young People's Guild repeated "Mrs. Willis' Will," by special request.

All Saints'.—The annual concert of the Girls' Auxiliary of this church took place recently, and was an enjoyable event. The Girls' Auxiliary Bazaar at the Anglesea Square Mission Hall was a gratifying financial success. From the moment that Canon Pollard and Rev. Ed. H. Capp opened the function a constant stream of buyers paraded the hall, buying freely from the many pretty booths.

LONDON.

St. John the Evangelist.—The annual meeting of the branch of the Woman's Auxiliary was held on Thursday afternoon, December 5th. The following officers for next year were elected: President, Mrs. C. B. Edwards; vice-presidents, Mrs. Wistur, Mrs. Elliott; secretary, Mrs. A. Connor treasurer, Mrs. J. Callard. The report of the secretary and treasurer were read, the latter showing an appreciable increase in receipts for last year. The rector, the Rev. W. J. Hill, gave a very interesting Bible reading, followed by words of encouragement to the members. A piano selection was given by Mrs. Mowat and a solo by Mrs. Cochrane, both of which were very much enjoyed. Mrs. Mowat was presented with an address as a small token of remembrance from her fellow-workers on the occasion of her contemplated removal from the city. The address was read by Mrs. Edwards. The meeting closed with the Doxology, after which tea was served by the ladies.

OTTAWA.

The Diocesan Board of the Woman's Auxiliary to Missions was held last week in Lauder Hall, which the Rev. Lenox Smith opened with the usual office and gave an address. There were eleven officers and thirty representatives present, Mrs. Tilton in the chair. The Dorcas secretary reported that seven bales had been forwarded to different mission points, the value of them amounted to \$184.46. Two worthy of mention are the one sent to the Piegan Reserve, Diocese of Calgary, the other to a Diocesan Mission, Mattawa. The secretary expressed her thanks to all who had so generously contributed to their contents, which consisted of clothing, groceries, Christmas gifts and candy. The treasurer's statement showed the receipts for the month to be \$274.03, expenditure \$211.95. Letters of acknowledgment for money sent were read from the Bishop of Algoma, Archdeacon Tims of Calgary, the Birds' Nest, China, and Miss Carter, the general treasurer. The literature secretary gave a very cheerful and encouraging report; ten branches of the auxiliary have paid their arrears for subscriptions to the Leaflet, and six in advance. There have been twenty-nine new subscribers. The usual stamp collection made by Miss Black amounts to 3,370, which will be sold and the funds devoted to mission work. Christmas post cards descriptive of Rev. John Antle's work on the Pacific coast, may be obtained by applying to the literature department. The E.C.D. treasurer's receipts for November amounted to \$32.62. Miss Parmalee, the junior secretary, stated that Miss Johnson has been appointed superintendent of the juniors of St. George's Church. The receipts from the children's branches were \$29.20. Three appeals for

help were read to which various sums of money were voted as follows: For a Church at Lac la Rouge, and Pelican Narrows, Saskatchewan, \$10; to Rev. R. H. McGinnis, Japan, towards building a missionary hall, \$15; for assistance in erecting a Church at Tyvan, Que'Appelle, \$10 was given. These sums of money were voted from the extra-cent-a-day fund, which is of untold assistance in carrying on work in needy missions, and although sent in small sums gives the desired help when each diocese contributes. The treasurer, Mrs. George E. Perley, was authorized to forward a cheque to the Bishop amounting to \$131.32, the result of the collections from the auxiliary branches, for the Pan-Anglican Congress to be held next year in London, England. This sum will be sent to His Lordship unappropriated.

The Woman's Guild of St. Bartholomew Church held a very successful sale of work in the early part of this week. The various tables were loaded with goods peculiarly appropriate to the Christmas season, and the result was a ready sale at all the stalls. A short but excellent musical programme was given by members of the congregation and friends. The Sunday School Fund reaps the benefit of this successful effort.

MONTREAL.

The monthly meeting of the M.D.W.A. was held in the Library of the Synod Hall, on Thursday, December 5th, at 10 a.m., when there was a large attendance of members. The meeting was opened with prayer, after which the minutes of the previous meeting were read and confirmed. In response to appeals received from the General Board and brought before the meeting last month the sum of \$30 was voted towards the cost of building a church at Athabasca Landing in memory of the late Bishop Young and the late Mrs. Reeve, and the same sum was given towards the church hall which the Bishop of Caledonia has built at Prince Rupert. The treasurer announced that a further sum of \$5 had been received for the first of these objects. Mrs. Baylis gave a report of the boys' meeting, which was held in the Synod Hall on November 12th, when the Rev. Mr. Antle gave an account of the Columbia Coast Mission. The hall was filled, most of those present being young men and boys, and the utmost interest was evinced throughout the evening, both in the chairman's (Rev. Mr. Shatford) remarks and in the Rev. Mr. Antle's address. A considerable number of collection boxes for the mission were distributed, which are to be brought in at a meeting to be held in a year's time, for which Mr. Antle has undertaken to send information and slides if unable to be present himself. The expenses of this meeting, etc., were defrayed out of a sum of money handed over by an Old Boys' Branch, which existed several years ago under Mr. Niven, and it was interesting to note that one at least of the members of this branch was present at the meeting. Reports as to the study classes were submitted, and it was announced that the Rev. A. P. Shatford had undertaken to continue the class begun by Sister Julia, who has been recalled to Boston. It was reported that on St. Andrew's Day continuous intercession for missions had been kept up at the Cathedral and at the Church of the Advent. The president announced that Miss Gomery had kindly consented to act as secretary of the Babies' Branch until the annual meeting, and Miss Gomery was called to take her place among the officers of the board. An appeal from the General Board to help in raising \$1,000 for the endowment, in perpetuity, of a cot in the Leper Hospital started by Miss Riddell in Kumamoto, Japan, was considered. This hospital is at present far too small and, as we were told by Miss Riddell, during her visit to Montreal, many applicants for admission have to be refused, for most of whom the only alternative is suicide. It was resolved that the Montreal W.A. should do its best to raise \$100 for this object. Several resolutions passed by the General Board in Hamilton were submitted, amongst them one raising the price of the "Letter Leaflet" to 20c. per annum. An appeal for help for the Jewish Mission in Montreal was received and notice given of the formal opening of the new mission house, which will be held on the 10th inst. A letter was received from Miss McKim, missionary at Ipsahan, Persia, in which she thanked the W.A. for the welcome she received here last winter. She reported Persia as being in a most restless, unsettled state, deeds of violence occurring frequently, and many patients being brought into the hospital suffering from wounds or ill treatment. She closed with a request that the W.A. members would pray that the present disastrous conditions in Persia may in the end bring about religious freedom in that country. The treasurer's and the former secretary's reports were submitted, and the Dorcas secretary reported

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that fourteen bales had been sent out from this Auxiliary since February. She also urged the importance, in many cases, of sending bales containing only articles upon which a rebate or freight can be obtained. Various appeals for help were submitted and arrangements were made by the city branches to supply Christmas gifts for the poorer stations in the diocese. An interesting letter was read from the missionary at River Desert giving a description of that town and mentioning the various out-stations at which he holds services. He also made an appeal for good literature (stories or biographies) for distribution in the lumber camps, of which he has so many under his care that they occupy most of his time during two months each winter. Many of the men in these camps speak little or no English that French books would be very acceptable. Great satisfaction was expressed when it was learnt that the Bishop had honoured the W.A. by appointing its president one of the representatives of this diocese at the Pan-Anglican Congress. Mrs. Holden, however, being unable to accept the invitation, the Bishop asked Mrs. Patterson Hall to take her place as delegate, and the latter was warmly congratulated on her appointment. The devotional meeting was taken by the Ven. Archdeacon Kerr, who gave a very earnest address on the Parable of the Mustard Seed.

Brotherhood of St. Andrew.

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

Brotherhood men should subscribe for the Canadian Churchman."

Conference at Owen Sound.—For some months the rector and members of St. George's Chapter, Owen Sound, had been preparing for the Western Ontario Conference, which was held on Sunday, Monday, and Tuesday, December 1, 2, and 3. Representatives were present from Hamilton, Toronto, London, Mount Forest, Chesley, Atwood, Lucknow, Chatsworth, Guelph, Walkerton, Wingham, Orillia, Meaford, Southampton, and Pilot Mound, Man. A goodly number of men were present at the eight o'clock celebration of Holy Communion, the Brotherhood men, at the request of the rector, going up in a body. At morning service, an eloquent sermon was preached by Rev. Dyson Hague, rector of Memorial Church, London, from the words, "Occupy till I come." At the men's meeting on Sunday afternoon, there was a good attendance, notwithstanding a heavy snowstorm which came on, the principal speaker being Mr. N. Ferrar Davidson, of Toronto, who delivered an able address on "Man's responsibility for the moral and social welfare of cities." The rector, Rev. James Ardill, His Honor Judge Widdifield, Col. Patterson, and Mr. Elliott, secretary Y.M.C.A., also delivered short addresses. At evening service at St. George's Church, Rev. Dyson Hague, again preached a forcible and telling sermon on the subject "Am I my brother's Keeper." Monday morning was taken up with business arrangements, chairmen being chosen for the various Conferences, and Edward Nash, of Wingham, and E. Hawkins, Huron College Chapter, London, being appointed Conference secretaries. The first Conference, with Rev. James Ardill as chairman, was on the Brotherhood Rules; Rev. J. G. A. Wright, of Walkerton, speaking on the "Rule of Prayer," and the general secretary on the "Rule of Service." Conference No. 2 was then taken up, F. W. Thomas, of Toronto, being chairman, interesting and helpful addresses being given on "Good Work for Your Chapter," by D. H. Church (Orillia), W. Hanbury (Owen Sound), and C. W. Heming (Hamilton), the latter paper being read in Mr. Heming's absence, by Rev. H. P. Westgate, of Atwood. Considerable discussion took place after both Conferences, and at 8 o'clock a well attended meeting was held, presided over by Rev. C. H. Buckland, of St. James', Guelph, Rev. R. M. McGinnis, missionary, from Japan, and Rev. James Ardill giving most interesting addresses. Tuesday opened with Corporate Communion at 8 o'clock, the celebrants being the rector and Rev. T. G. A. Wright, of Walkerton, 40 men being present. Conference No. 4 was "Opportunities for Service," Rev. F. E. Howitt, rector, St. George's, Hamilton, was chairman, and Rev. C. W. Sanders (Lucknow), E. Nash (Wingham), and Walter A. Noble (Hamilton) gave most interesting and helpful addresses on work in village, town, and city respectively. In the afternoon, the next Conference was ably presided over by Mr. E. Hawkins, of Huron College Chapter, London, very earnest and impressive addresses being delivered by A. G. Alexander, of Hamilton, Canadian president,

and Rev. C. H. Buckland, of Guelph, the topics being "Christ's Need of the Man" and "The Man's Need of Christ." A number of the members gave short, pointed "talks" on "What the Brotherhood has Meant to Me," after which Fred W. Thomas, general secretary, opened the question box, and for half an hour, answered a considerable number of questions referring to Brotherhood work. At 6 p.m. a banquet, prepared by the good ladies of St. George's, was enjoyed by all who attended the Conference, the officers of the church, and others, also being present. The final Conference was taken up at 8 o'clock, the meeting taking place in St. George's Church, the President for Canada, A. G. Alexander, making a model chairman. The speakers were Rev. T. S. Boyle, rector, St. Paul's, Wingham, and Rev. E. F. Howitt, rector, St. George's, Hamilton, the subject being "The Function of the Brotherhood Chapter," and at the conclusion of the addresses, farewell words were spoken by Hugh Dann (London), T. Speed (Pilot Mound), F. W. Thomas (Toronto), Percy Lee (Owen Sound), and the rector, Rev. James Ardill. The Brotherhood prayer for Moral Courage was repeated by all, and a most helpful and interesting Conference was brought to a close. Rev. T. R. Brown of Meaford, was prevented from giving his address on The Brotherhood Bible Class, in the regular order, but, later on, at the request of the chairman, spoke on this subject, his words making a great impression upon all who were present. It is impossible to estimate the good done by the Conference—exactly the right tone was struck at the beginning, and was kept up to the end, and through it all, a feeling of deep earnestness was manifest, both the practical and the spiritual side of the Brotherhood received consideration; senior and junior work was discussed, and the need of making full use of the Rule of Prayer, was emphasized again and again.

OTTAWA.

The annual meeting of the Local Assembly of the Brotherhood in this city will be held some time during the second week in January, the exact date of which will be announced in due time. At this meeting the officers for the year will be elected and reports for the past year presented. The annual meeting of St. Matthew's Chapter was held Monday evening, December 11. The officers were all re-elected for the ensuing year, and the Chapter is in a particularly active and flourishing condition. Trinity Church Chapter, Billings' Bridge, has been revived and good work may be looked for at the Bridge. A probationary Chapter has been started at South March, with excellent prospects. Mr. Alder Bliss, president of the Ottawa Local Council paid a visit to the parish on St. Andrew's Day, and addressed a large assembly of men and boys, thoroughly explaining to them the working of the Brotherhood. The Eastern Ontario Conference meets at Brockville on January 17, 18, 19. It is expected a large delegation will go from Ottawa and suburbs. An effort will be made to get some of the prominent speakers at this Conference to pay a visit to Ottawa, and address the Junior and Senior Chapters.

WINNIPEG.

The annual meeting of the Brotherhood of St. Andrew was held on the 3rd inst., in St. George's church schoolroom, when a good number were present. Mr. S. C. Oton occupied the chair and the usual Brotherhood service opened the meeting. Detailed reports were received from the various Chapters in the city, and all showed that the work was progressing to a good extent. Rev. J. J. Roy gave an interesting address on the good work of the Brotherhood. An interesting report was presented by Mr. S. W. Smith, of Holy Trinity Chapter, who told of the work done in connection with visiting Anglican patients in the hospital. A discussion followed the report on how the work could be improved. At the close of the meeting, the local council met and selected the officers for the ensuing year. These were: Mr. E. V. Mitchell, chairman of local council; and Leslie T. Lamb, secretary. Resolutions of thanks were passed to the Rev. J. J. Roy, for the use of the schoolroom and to Mr. J. A. Birmingham for his good service to the Brotherhood. The following were the reports presented and those who read them: Holy Trinity Chapter, S. W. Smith; All Saints', R. H. Hammil; St. George's, J. E. Cain; Christ Church, E. B. Smyth; St. Matthew's, A. D. McElcraan; St. John's College, W. G. Ryan; St. John's Cathedral, Leslie F. Lamb; St. Luke's, Frank S. Webb; St. Peter's, senior, T. W. Bucklee; Junior, E. Moorhouse; St. Martin's, J. S. Clarke; and St. Thomas, Rev. E. Peart.

Home & Foreign Church News

From our own Correspondents.

NOVA SCOTIA.

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

Auburn.—The Rural Deanery of Avon held its regular quarterly meeting at this place lately. It was decided to hold a Sunday School Conference at Kentville. The Rev. J. Fraser, of Rawdon, was elected secretary.

QUEBEC.

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

Quebec.—Owing to the vacancy caused by the removal of the Rev. H. C. Burt, M.A., to Bishop's College, Lennoxville, the Bishop has appointed the Rev. G. O. T. Bruce, B.A., of McGill University to co-operate with the Rev. A. E. Burgett, M.A., in all the various works that needs to be carried on in and about this city.

MONTREAL.

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

Montreal.—Church of the Ascension.—The Lord Bishop of the Diocese held a Confirmation service in this church on Sunday morning, December 8th, when he bestowed the apostolic rite on a large number of candidates. There was a large and a crowded congregation.

Cowansville.—Trinity.—The Ladies' Guild of this Church, a most efficient and zealous organization, are to be congratulated on the success of their recent entertainment and sale of work in the Church Hall. The attendance was large, the proceedings enthusiastic, and the social and financial results most satisfactory. The fish pond, under the jurisdiction of Mrs. Nelson Buzzell, Miss Ethel Bell, and Miss Hazel Ruiter, was the piece de resistance on the programme, which was patronized alike by young and old, though Mad. Rabba, the gypsy, exercised her skill in fortune telling as to the manner born. Mesdames Vilas, McCabe and Gilman were profuse in their attention to customers of the fancy goods table, and Mesdames Lewis and Nesbitt were equally successful in relieving the burden of the Domestic table; while Miss Nesbitt and Miss Vail, by their seductive manner, found ready purchasers for the delicious sweetmeats. The brigade of waitresses in costume was comprised of the Misses Girdie Laroque, Enright, Lena Ross, Marion Williams, and Mabel Foster. These officiated at the well appointed tea table, and well they did their work. A small balance of unsold articles were auctioned off at the close of the evening by R. F. Woodburn. Receipts of evening \$85.

Mrs. Lewis, the wife of the Rev. W. P. R. Lewis, met with a painful accident last week by falling down the stairs and breaking her arm.

Farnham.—The Venerable Archdeacon Naylor has been laid up with a severe cold. The services of last week were read by his son Mr. Kenneth Naylor, B.A., of Montreal.

Phillipsburg.—The annual Christmas tree will be held in the Whitwell Hall on the evening of Christmas Day.

Pigeon Hill.—St. James'.—The monthly meeting of the W.A. was held last Thursday at the home of Mrs. A. D. Smith. Mrs. G. Kraus, organist of this church has returned from the West and has resumed her position at the organ.

ONTARIO.

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

Kingston.—St. Luke's.—On Sunday morning, December 8th, the Lord Bishop of the Diocese held a Confirmation service in this church. There were 26 candidates of males and 19 females, ten of whom had been dissenters. The Bishop gave an earnest address, basing his remarks on Revelation xix. 12. The Revs. Canon Grout and

R. S. Forneri assisted the Bishop. After the Confirmation service had been held there was a celebration of the Holy Communion, at which all the newly confirmed made their first communion. There was a crowded congregation.

St. James'.—The members of this branch of the W.A. cleared over \$80 on Thursday, Dec. 5th, as the result of a sale and a tea.

St. George's.—The junior branch of the W.A. held a most successful tea and sale of work at the residence of Miss Macaulay, on Tuesday, December 3rd.

Napanee.—St. Mary Magdalene.—The Sunday School of this parish lately closed a very encouraging year, during which the attendance of the children has been well sustained.

Brockville.—St. Peter's.—A benefit concert which was held in the schoolhouse on Tuesday evening, December 3rd, was a great success in every way.

OTTAWA.

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

Ottawa.—A well attended meeting of clergy and laymen was held lately to discuss the ways and means of raising the diocesan thankoffering, which will be sent to London next June, to be presented at the great Lambeth Conference. The discussion was most interesting, and finally the collecting books were given out and the work will go on. The Lord Bishop of Ottawa occupied the chair and spoke warmly on the matter in hand. The offering is one of a minimum of \$5,000. The money will be spent in Algoma and parts of Canada north and west of that district, and will be in addition to and distinct from any other mission money. Several speakers, while agreeing that the amount of the offering should be worthy of the diocese, pointed out that money was exceptionally tight just now, and it might prove difficult to collect a sum satisfactory and sufficient. The Bishop, however, assured the meeting that he was going to London, money or no money, to represent the diocese; yet he hoped a goodly sum would be provided. He preferred a free offering, however small, to one forced from the people. The Bishop will before long announce the names of the six or seven delegates who will represent the Ottawa Diocese at the Conference.

St. John's.—In this church on a recent Sunday it was announced that the sum of \$200 allotted for M.S.C.C. funds, had been raised for missionary purposes in the North-west, China, Japan, India, and Persia.

All Saints.—The Rev. G. J. Neugewirtz will give an illustrated lecture in the Lecture Hall on the 16th inst., on Jewish Life and Customs. The reverend gentleman is a noted lecturer on this subject and will receive a hearty welcome.

Grace Church.—The annual "At Home" of this church was held lately. The parish hall was prettily decorated and a short programme was given.

At a recently-held meeting of the Clerical Guild the Rev. J. F. Gorman was appointed to the Board of the Union Mission Rescue Home, and the Revs. Snowdon and Clarke appointed a committee to confer with others in the matter of the proposed public school examination in Old Testament history. The date of the examination is not settled. The next meeting will take the form of a supper in St. George's Parish Hall.

Christ Church Cathedral.—The Rev. H. J. Doull, rector of the Church of the Advent, Montreal, preached at both matins and evensong last Sunday to large congregations.

St. Barnabas.—The Rev. W. P. Garrett, rector of the church, has handed to the Lord Bishop his resignation of the charge. It has been accepted and is to take effect on the 22nd inst. The exact reasons for the step have not been announced. On October 1st last, he resigned from St. Margaret's Church, Janeville, to take charge of St. Barnabas.

Ottawa East.—Holy Trinity.—A special vestry meeting of this church was held lately, the Rev. Rural Dean Mackay in the chair. The rural dean has made a thorough canvass of the parish in the interests of the Stipend Fund, and he had the satisfaction of reporting a substantial improvement therein. A new furnace will be put in the church, which, by the way, reports a decided increase in membership.

Fallowfield.—St. Barnabas'.—This congregation on Sunday, December 8th, presented their contribution to the Missionary Society of the Church of England in Canada for the work of the Church

in the North-west. Though few in numbers, the congregation is not weak in giving power. There are nine families, and they contributed the handsome sum of fifty dollars, an average of more than five dollars and fifty cents per family. This is a remarkably high standing and possibly not surpassed by any congregation of the Church in Canada, certainly the highest average in this diocese. St. Barnabas' is the smallest of the three congregations forming the parish of Bell's Corners, of which the Rev. R. H. Steacy is rector. The other congregations are those of Christ Church, Bell's Corners, and St. Paul's, Hazeldean. The latter is greater than the combined strength of the other two. When the M.S.C.C. was founded a few years ago the parish was apportioned eighty-five dollars, but they have given an average of more than two hundred dollars per year. During these four years they have cleared off church debts of many years standing, purchased two new organs, put in new lamps, brass collection plates, alms dishes, altar desks, increased the rector's stipend from six hundred and eighty dollars to one thousand dollars per year, and set aside a rest fund of more than three hundred dollars. This is a strong contradiction to the oft-repeated assertion that increased contributions to missions weaken the home parish.

TORONTO.

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

Toronto.—St. Simon's.—The Bishop of Oregon, the Rt. Rev. Dr. Scadding, gave a most interesting lecture in the Parish Room before a crowded audience on Wednesday evening, Dec. 11th, on the subject of the Church in America, in which he outlined its history. During the latter part of his lecture he dwelt most especially on the work in his own diocese, and spoke of the problems which confronted him there. The lecture, which was graphically illustrated by a number of lime light views was a most interesting one, and it was very much enjoyed by those who had the good fortune to hear it.

Mr. Silas McBee, of New York, who was in the city last week in connection with the campaign of the Laymen's Missionary Movement, of the Executive of which he is a leading member, had a pleasant interview during his visit to this city with His Grace Archbishop Sweatman, in the course of which he presented him with a handsomely bound volume containing the photographs of all the Protestant Episcopal Bishops in the United States.

His Grace the Archbishop of Toronto gave an address to a large number of people in the rooms of the British Welcome League, on Sunday evening last, on the subject of "Good Citizenship and Temperance." A message was also read from the Right Hon. and Right Rev. the Lord Bishop of London, sending kind greetings to the League, wishing a Divine Blessing on all its work and a Merry Christmas to all its members.

A large number of meetings have been held at various centres in this city during the past week, in which the Laymen's Missionary Movement has been fully explained and discussed. Many prominent men have spoken at these meetings, one of whom, Mr. Silas McBee, is well known in New York. The meetings have been very well attended, and those most intimately interested in the movement have had every cause for rejoicing and encouragement. The city has pledged itself to raise the sum of \$500,000 during the next year for the furtherance of the cause of Missions, and there is no doubt but that this will be accomplished.

St. Mary Magdalene.—After the most mature consideration the authorities of this church have decided to place an order with Messrs. Breckels & Matthew's for the organ which is to be erected in the newly enlarged church. This firm is one of the best known manufacturers of organs in the Dominion.

Holy Trinity.—The Diocesan Sunday School Convention was held in the schoolhouse on November 11 and 12. A good deal of interest in the work of the Convention was shown by all present, who felt that they had never listened to more helpful addresses than those given by Dr. Rexford, Dr. Tucker, and Canon Dann, as well as by other speakers nearer home. The Convention was opened by an informal reception of the visiting delegates and speakers on Monday evening. The Archbishop was in the chair and gave the opening address. His Grace is never happier than when addressing a gathering of Sunday School workers, his own experience constituting a fund of inspiration. Addresses were also given by the Archdeacon of York and Canon

Cayley on the aims of the Convention and its programme. On Tuesday the morning session was preceded by Corporate Communion, the Archbishop being celebrant, assisted by Dr. Pearson, the Archdeacon of York, and Canons Cayley and Farncomb. At 11 o'clock the Archdeacon took the chair and introduced the Rev. Dr. Rexford, Principal of the Montreal Diocesan Theological College. Dr. Rexford's address was able and interesting in the highest degree, and his subject, the Canadian Church Sunday School, was handled in a masterly manner. The children, he referred to as the most important factor in the parish, the first element and the first consideration. Note our Lord's manner of treating the children, how He took them in His arms, and put His hand on them and blessed them. His first thought is the children, "Feed my lambs." The Church has begun to realize the great need of the thorough instruction in Church doctrine of all children in the Sunday Schools. The Lambeth Conference of 1888 strongly emphasized this need. While the New York Sunday School Commission are devoting the greatest possible attention to the systematic instruction of the children as the most important factor in Church growth and progress. Dr. Rexford spoke strongly of the importance of getting the children to attend Church and of training them in Church life. There are three great factors in Sunday School work: 1st, the child, a God-given nature; 2nd, the Book, a God-given revelation; 3rd, a God-given Church. Of these which comes first? The child, beyond question. The Church and the Bible are for the child, not the child for them. The solar truth of our Christian system is, the child in the centre, and all else, Bible, Church, Sacraments, grouped round the child. The finest guide in teaching is the Church Catechism. Teach it in no perfunctory fashion, but so that it may reach the pupil's heart and bring home to him the responsibility of Church membership, worship, and life. Cultivate in the child a feeling of thankfulness, of dependence upon God, and of obligation to Him. See how thoroughly and admirably this is brought out in the third answer in the Catechism. Look at it clause by clause, the Church's description of the model child, and see how it involves child-conversion. (A. J. Mason's Ministry of conversion strongly recommended.) Dr. Rexford laid great stress on organization. Organization is essential to life. Efforts unorganized fail; organized, they carry all before them. Note the marvellous results of organization in the life and growth of the Woman's Auxiliary. To get the best results in Sunday School work, organize the classes for purposes of the class. Have an executive representing each class as a Sunday School Council—a home department—a font-roll for the infants—register of birthdays (boys and girls)—parents delight in such remembrances. Organize the young communicants for corporate communions and periodical instruction. The boy at the age of 16 to 17 is our main difficulty. Let the class have its own captain, who shall look up absentees, see that they attend the corporate communion and monthly instruction. A good plan is to have a museum evening to interest the scholars in some foreign missionary country, with pictures, lantern, views, etc. Dr. Rexford strongly insisted on united effort to secure the best results in our Sunday Schools. There is far too much individual play in our Church. Team work is the secret of success—united effort leading on to esprit de corps, loyalty, active interest. Dr. Rexford closed a most interesting address, leaving on his hearers the impression of a master mind in dealing with this theme. As we are only able to give a brief and imperfect resume we hope that he will allow his paper to be printed in full, so that it may be circulated broadcast.

Wychwood.—The congregation of the church here have leased a lot on the south-east corner of St. Clair Avenue and Vaughan Road for a year, on which they are erecting a portable church building. The congregation have been waiting for the church extension committee for a long time to buy a suitable building lot, but have now leased a lot, bought lumber, and are busy erecting the church, which will be moved as soon as they have a lot of their own.

NIAGARA

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

The Rev. Canon Bland, late rector of Hamilton, is now permanently domiciled in Bermuda, where he has accepted the position of assistant curate of the parishes of Pembroke and Devonshire.

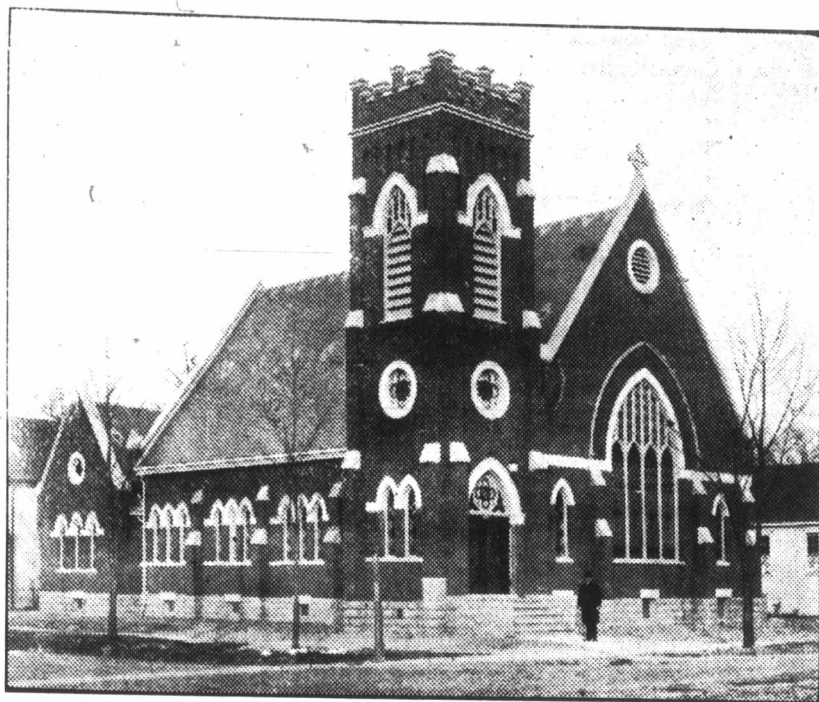
Dunnville.—St. Paul's.—A surpliced choir was introduced last Easter. The work of making the cassocks, etc., was done by the ladies of the parish. Earnestness, faithfulness and devotion to the services of the church are the distinguishing qualities exhibited by the choir since Easter. The people of this parish deserve the greatest praise for the work done and the progress made for the past four years during the incumbency of the present rector. A debt of \$700 has been paid off the church, a new rectory has been built and paid for, and the interior of the church beautified to the extent of \$1,000. A powerful water motor to blow the new organ has been put in, costing \$250. In addition to this, a beautiful up-to-date Sunday School has been built, 34 x 64 feet, divided into classrooms. The missionary offering for the year ending March 31st last was the highest on record, and that was not much to boast of. The offerings for the past ten years are as follows: 1898, \$20; 1899, \$58; 1900, \$35; 1901, \$37; 1902, \$74; 1903, \$62; 1904, \$42; 1905, \$63; 1906, \$132; 1907, \$166. There are hopes that at the end of this present and fourth year of the present rector's incumbency the apportionments will be made up in full.

HURON.

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

Sarnia.—St. John's.—The opening of this new church is an event of great interest to the people of the congregation. The growth to a flourishing and self-supporting parish has been very rapid and satisfactory, and when the project of building a new church was undertaken a few months ago, under the able rector, the Rev. Evan T. Evans, the funds were subscribed with splendid heartiness, and the result is a church costing \$14,000, and complete in every point. The new edifice is a model of its kind, commodious, comfortable, and handsome within and without, and is a source of pride to all the members of the flourishing congregation. Services in connection with the dedication of the church extended over seven days. The service on Sunday, at which His Lordship the Bishop of Huron preached, and a service on the following Monday evening, preceded by a supper in the parish hall, and on Tuesday evening a special service, being the formal induction of the Rev. E. T. Evans. The esteem in which the rector is held by the congregation was attested on Monday evening, the 9th, when, in the course of the tea-meeting, the Rev. Canon Dann, who presided, rose and on behalf of the congregation presented the Rev. Mr. Evans with a handsome and expensive fur-lined overcoat, and read the following address: "To the Rev. Evan Thomas Evans, D.D.—Rev. and Dear Sir,—We, the members of St. John's Church, who have attended with much pleasure and, we trust, with much spiritual profit, the services during the year of your incumbency, beg to express to you in this short address our extreme satisfaction with the deep interest you have taken, both with the temporal and spiritual well-being of those under your pastoral charge. We have seen with admiration the unceasing industry and zeal which you have given to the erection of the beautiful new church which has just been dedicated to the service of the Heavenly Father. We beg of you to accept the small offering which we now present to you as a token of the esteem in which you are held by your people, and to express the hope that you may be long spared to labour among us. (Signed), John Ennis, Chas. Reeves, Wardens." The recipient was deeply moved, and could hardly find words at first to reply to the address. He deeply thanked the congregation for their kindness and for the thousand instances of the same spirit which he had met with since coming amongst them thirteen months ago. He

thanked his friend, Mr. Thomas Kenny, and the Building Committee for their labour and for the encouragement as the work progressed, and



St. John's Church, Sarnia.

all the members of the congregation for the united spirit, without which the erection of the



Rev. Evan T. Evans, Rector, St. John's.

church would have been an impossibility. He hoped that the Divine blessing would rest on

rain. The services were conducted by the Rev. Canon Dann, of London, assisted by the Rev. Archdeacon Sayres, of Detroit, and the Rev. Mr. Evatt, of Fort Gratiot. The services of the previous day (Sunday) marked the formal dedication of the church by the Bishop, and were attended by congregations so large that many had to be turned away, particularly at the evening service. The new church presented a handsome appearance, and its size and beauty were a matter of surprise to many from other congregations that were present. The dedication services were performed by His Lordship the Bishop of Huron, assisted by the rector, the Rev. E. T. Evans, and were very impressive. At the opening of the services the Bishop was waited upon by a committee representing the congregation, Messrs. T. Kenny, John Ennis, George Reeves, George D. Kirby, Chas. Reeves, A. Nash, W. H. Kenny, S. Whittaker, and in the name of the congregation the presentment was made of the church, and acceptance by the Bishop to the uses for which it had been constructed. The full Church of England service was used throughout the service, and the beauty of it was enhanced by the singing of the choir, which was especially commendable. The sermon was preached by the

Bishop, who chose for his text Gen. 28:17. His sermon was one which was especially suitable for the occasion. In the course of his sermon the Bishop pointed out the significance of the chief articles of furniture in the church and what they symbolized, such as the altar, the font, the lectern, with its open Bible, etc. In conclusion, the Bishop said that the solemn beginning of the congregation's life in its new home should be marked by observance of four precepts: Be prayerful.—For your Church, for yourselves, for one another. Blessings for the whole congregation should be asked for by the whole congregation. Be prayerful in your homes, in your church, and in your daily life. In prayer we lay hold of the hand that guides the world. Be united.—In union, indeed, is strength. Strive to submit your personal prejudices to the will of the congregation, and present a united front. Be loyal.—Let Christ be the Captain, and obey His mandates cheerfully and faithfully. Be missionary in spirit and in act. The Church has no right otherwise to exist. The work lies here and all about us. In the town, in the congregation, in the Far West, there is the call for the preaching and the teaching of the Gospel. Observe these precepts, and the Divine blessing will rest on the Church and its work. At the conclusion of the sermon a collection was taken up in aid of the Building Fund of the church, and a large sum was realized. The services on the Sunday evening were also largely attended.

Beachville.—The death occurred here on December 7th of the Rev. Andrew Fisher at the age of seventy-five. He had been rector of the parish until a few years ago, when he retired. His death took place after a long illness.

Strathroy.—St. John's.—The Lord Bishop of the diocese held a Confirmation service in this church on Monday evening, December 9th, when he bestowed the Apostolic rite upon twenty-seven candidates, who were presented to him by the rector, the Rev. S. F. Robinson. This is the second service of a similar kind which has been held in this parish during the past year. On the first occasion there were forty-five candidates presented. Despite the fact that the weather was unfavourable there was a large congregation present. The Bishop delivered a very helpful address to the candidates prior to the laying on of hands.



Choir of St. Paul's Church, Dunnville.

the congregation. The tea and the special service which followed on Monday evening were largely attended in spite of a heavy downpour of

The great mind knows the power of gentleness.

and its session ion, the by Dr. d Canons the Arch- the Rev. Diocesan dress was gree, and ay School. The chil- ant factor first con- f treating arms, and em. His y lambs."reat need 1 doctrine The Lam- asized this hool Com- ible atten- e children ch growth tronly of to attend urch life. lay School ture; 2nd, d, a God- nes first? ch and the for them. em is, the e. Church, The finest Catechism. ut so that ng home to embership, hild a feel- upon God, thoroughly 1 the third t clause by the model conversion. on stronglyreat stress ssential to ized, they rvellous re- growth of best results classes for utive repre- l Council— e infants— s)—parents rganize the omunions at the age et the class up absen- porate com- good plan interest the ry country, Dr. Rexford secure the There is ur Church. united effort alty, active t interesting impression s theme. As d imperfect paper to be e circulated

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(Niagara.—Continued.)

Taplestown.—St. George's.—The exterior of St. George's, Rymal, has been repainted and paid for, and the exterior of the church has been painted and paid for all but \$7. The old brick church, now used as a hall, is being repaired. Rymal Church has been presented with a chalice and paten, and there is sufficient money left to purchase a flagon. There is some talk of lighting and heating Rymal Church with gas. Both churches look very nice since being repaired.

Milton.—Grace Church.—The Bishop of Niagara confirmed a class of thirteen in this church on the eve of St. Andrew's Day, Friday November 29th. Nine out of the thirteen were male candidates. The Rev. C. J. James, M.A., rector of the Church of the Redeemer, Toronto, preached at all the services on Sunday December 8th. There was a service for men at 4 p.m., when more than 100 men were present, and addresses were given by Mr. James and Mr. F. R. Dymond, of Toronto. The mortgage debt on the Church has been reduced by \$100 and now stands at \$1,000. The Sunday School building was reopened on Advent Sunday after extensive repairs, which included the shingling of the roof, lining the ceiling with Georgia pine and the walls with burlap which immensely improves the interior. A stone foundation has been placed under the building and a furnace installed in place of the unsightly stoves. Electric lights are being put in. The total cost will be about \$700.

Wolland.—The Rev. James Thompson, M.A., has been invited by His Lordship Bishop DuMoulin to take up the work here during the absence of the Rev. Doctor Johnstone, who has gone south for the winter.

KEEWATIN.

Joseph Lofthouse, D.D., Bishop, Kenora.

Fort Frances.—On Sunday evening, December 8th, the Rev. Rural Dean Wood, during the service announced to the congregation that he had been appointed to Shoal Lake, Man., and that as he had, after much consideration, felt the change would do both him and Mrs. Wood good that he had decided to accept the same. He would, therefore, leave at the end of the year. It is now over four years since the Rev. C. and Mrs. Wood came to Fort Frances, and in that time the former has succeeded in building a new church and rectory, which is an achievement, he may well feel proud of. There are hosts of friends and citizens generally, who will regret their departure, and it is to be hoped that God's blessing may rest upon them both in their new home.

RUPERT'S LAND.

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

Foxwarren.—St. George's.—On Saturday, November 16th, His Grace the Lord Archbishop of Rupert's Land visited this parish, and on the day following at morning service the Rev. E. R. Chamney, curate-in-charge, presented seven candidates for the apostolic rite of Confirmation to His Grace. The church and nave were crowded, and a great many Presbyterians and Methodists were present. The service was of unusual interest in Foxwarren, being the first Confirmation service held there. The church itself has only been erected and the parish formed since the arrival of the Rev. E. R. Chamney, about a year ago. His Grace gave two most helpful and eloquent addresses during the service, one to the candidates, in which he emphasized the courage and pluck of so many adults coming forward before the congregation, and in his usual impressive way spoke of the way to work and live in order to retain the Holy Spirit. To the congregation he proved to them the Apostolic origin of Confirmation, and of its continuation in the Church down to the present day. At the close of the service there was a celebration of the Holy Sacrament, at which the newly-confirmed and a large number of communicants partook. The Rev. G. H. Hooper assisted His Grace. A special Baptismal service was held at three o'clock in the afternoon, when His Grace

baptized the infant son of the Rev. E. Ralph and Mrs. Chamney. There was a representative congregation present. The Rev. E. R. Chamney has since been appointed to the important parish of Russell. The congregation of Foxwarren, while regretting his departure from amongst them, render to him their best wishes and prayers for his success in his new and larger sphere of labour.

NEW WESTMINSTER AND KOOTENAY.

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

Penticton.—The Rev. J. A. Cleland, rector of Rossland, has been appointed to this parish at the head of the Okanagan Lake. On the eve of their departure Mrs. Cleland was presented with a silver tea set, a purse of gold, and an address on behalf of herself and husband.

Summerland.—The Rev. H. A. Sothy, B.A., has been appointed to the Mission of Summerland and Peachland.

Langley.—The Rev. H. C. L. Hooper, of the Diocese of Qu'Appelle, has been appointed vicar of this parish. Mr. Hooper was for some years staff-sergeant major of the R.N.W.M. Police, and served as lieutenant in Strathcona's Horse through the campaign in Natal. He takes charge in January.

M.S.C.C. Grants.—It is now the last month in the financial year, and the Western dioceses have only received thirty per cent. of their grants, and apparently the prospect of receiving the balance in full is not very encouraging. Were it not for the generous and regular quarterly aid from England we should have to close the larger number of our Missions. And yet the foreign Missionaries of the Canadian Church are paid regularly, their children are to a great extent provided for, furloughs are granted, and their lot is infinitely better, pecuniarily and otherwise, than that of Missionaries in the home field. We do not grudge all this to our foreign Missionaries—it is only just, but some steps ought to be taken to pay the grants to the home dioceses with regularity. On October 1st we had only received ten per cent. of the grant. The American Church has solved the difficulty by gradually accumulating a Reserve Fund of over \$300,000, from which money is borrowed in the slack season. Two men gave \$50,000 each to this fund. The Brotherhood of St. Andrew held a mass meeting for men in Christ Church, Vancouver, on Sunday afternoon, when Dr. Keator, Bishop of Olympia, gave an address on "Man's Responsibility to Man."

Mission City.—All Saints'.—Several months ago a young man was accidentally killed who was a member of this parish. His parents in England have presented a massive silver paten and chalice to the church inscribed to his memory.

SELKIRK.

The Right Rev. I. O. Stringer, D.D., Bishop.

Dawson.—Since his arrival here the Bishop has been very busy. He purchased the late rectory for the Bishop's house, and had it renovated and partly refurnished. About the middle of October he visited Forty Mile, taking Mr. Totty with him. They floated down the river from Dawson in a small boat, touching at several points on their way. They found Mr. Field, the lay reader, doing good work, and the mission in a satisfactory condition. A marked improvement has taken place at Dawson in the Sunday services and in Church matters generally since the Bishop's arrival, and the outlook for the future, from a spiritual and financial standpoint, is exceedingly bright. The rite of Confirmation was administered on the first Sunday in Advent, for which a class of eight candidates had been care-

fully prepared. The Bishop contemplates visiting shortly the Mission on Quartz Creek, and while there will probably extend his trip to the Black Hills district, which is being rapidly settled up, owing to a new strike of placer gold. The Rev. J. M. Comyn-Ching has been appointed curate-in-charge of the parish of Dawson by the unanimous wish of the parishioners, the Bishop himself filling the position of rector.

Whitehorse.—During the 10th, 11th and 12th of September the first Synod of the Diocese of Yukon was held in Christ Church, Whitehorse. During the summer services were held by the rector, the Rev. H. A. Cody, at a number of large copper mines in the vicinity of the town. Since the drop in the price of copper the mines have almost closed down, though it is intended to open them again shortly. At a recent social and fancy sale, held by the Woman's Auxiliary of Christ Church, the sum of \$110 was made, clear of all expense. At the present time the town is very quiet, owing to the large exodus in the fall to the "Outside," to escape the long, cold winter. The rector was forced last month to take the long trip of one thousand miles to Vancouver to have his eyes treated. Since then there has been a marked improvement.

Carcross.—A very successful social under the auspices of the W.A. was recently held here. A well-rendered programme of music and singing formed one of the features of the evening. Ice cream and candy were sold and refreshments served. The room was quite full, and the net profits amounted to \$32.50. A reading-room is to be opened about the beginning of December for the miners and residents of this place, a good and well-lighted room having been secured for the purpose. A new dormitory has been put up to accommodate the boys at the Indian boarding-school. There are now eighteen pupils in attendance, the largest number since its establishment. The Church services are bright and hearty. During the Thanksgiving service the church was filled, when the rector, the Rev. John Hawksley, gave a special address from Gen. 8:22. There is a marked improvement in the attendance of the Indians, and their general conduct is much better.

Conrad.—During the Rev. A. E. O'Meara's absence, Mr. W. D. Young is holding services at this place. Conrad has had a severe setback, owing to the closing down of the mines, but prospects for the future are much brighter.

Correspondence.

THE APPORTIONMENTS.

Sir,—Mr. Ransford and Mr. Bevan agree in regarding apportionment as an evil, but they differ as to what should be done. Mr. Ransford makes a suggestion for the removal of the evil. Mr. Bevan takes a darker view, and finds the evil "necessary" as a consequence of the imperfect condition of the Church. As he says: "Our apportionment system is a necessary evil. If every parish and Churchman were in an ideal condition, the apportionment would be quite out of place as a suggestion." Mr. Ransford and Mr. Bevan agree again in this, that they regard the individual as the unit of the missionary scheme. As Mr. Bevan points out, "The individual is the important link in the chain." They disagree again, however, as to how they would deal with the individual. Mr. Ransford thinks well enough of him to suggest that he be allowed to make a voluntary statement of what he is ready to give. Mr. Bevan would "solicit" him, and, in case of refusal, leave him "to his own conscience or his spiritual director, if he be a very High Churchman and goes to Confession." It is just at this point that Mr. Bevan's defence of apportionment, which he has conducted thus far with great dialectical skill, comes seriously to grief through an apparently unexpected collision between his respect for the authority which sets "the standard at which we should aim" and his respect for the individual who so often defies them both. "The principle of apportionment," he says, "works well from the

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General Synod to the Diocesan Synod, down to the parish. It fails when we reach the individual. Here we can solicit but not apportion. Here we are brought face to face with the fact that we are working under the voluntary system." Exactly so; and if we come face to face with this fact when we reach the man who gives the money, why don't we face it at the very beginning, before we try to settle how much money is to be given? It is a somewhat peculiar vindication of apportionment to prove that it is very satisfactory while nothing of importance is going on, but that it breaks down just at the critical moment when the real work has to be done. If the choice is between the apportionment system and the voluntary system, why does Mr. Bevan uphold the one, or expect it to be upheld in its present shape by others, when he candidly admits that the other really controls the field? Let the people be consulted on this great question at a regular meeting of the vestry in each parish. Let what the parish gives to the M.S.C.C. be a part of its financial system as much as what it gives for local purposes. In this way it will be engrafted naturally into the proper and normal life of the Church.

W. P. Reeve.

APPORTIONMENTS FOR RAISING FUNDS.

Sir,—The difficulty in the way of making a fair and equitable apportionment of the obligation to provide the moneys required for the general work of the Church arises from the fact that at present the relative ability of the individuals composing our congregations to give to such work is not taken into account. If we want to raise money for the purposes of the city, Province, or Dominion, we endeavour to make the relative pecuniary ability of each citizen to some extent the standard of taxation, and by the general consent of all reasonable people the taxes ought to fall most heavily on those best able to pay them. In our Church apportionments we seem to reverse this principle altogether, and our aim seems to be to get the people in moderate circumstances to pay a great deal more than their fair share, and thereby relieve the rich from giving anything like their proportionate share. The result is that an altogether disproportionate part of the funds required for the general purposes of the Church are annually provided by those who are poor or in moderate circumstances, and the rich are never, by any chance, asked or expected to give any share that is in the remotest degree proportionate to their means. The ideal and equitable method of apportionment would be one whereby every member of the Church should be only asked or expected to give his or her fair and reasonable share, having regard to his or her means. If, for instance, one person is asked for \$1, another person, who is a hundred times wealthier, ought to be asked for \$100. We cannot, of course, compel people to give according to their means, but surely we ought at least to ask and expect that they should do so. Any system of apportionment which fails to do that seems to be self-condemned. That the present method of apportionment in the Diocese of Toronto is most unjust and inequitable in its results I think will be seen by the following facts. I will compare the two congregations of St. James' and St. Luke's, in the city of Toronto. According to the last Synod report, during the year 1906 St. James' contributed to the general funds of the Church (by which I mean Mission Funds, Widows' and Orphans' Fund, Divinity Student Fund, Superannuation Fund and General Purposes) \$5,485.86. St. Luke's gave \$1,099.39. St. James' congregation includes several of the wealthiest members of the community. St. Luke's has no millionaires, and but two who would be called even rich. St. James' parish has a large endowment. St. Luke's has about \$200 endowment. It has, however, a debt of between \$7,000 and \$8,000 to meet. St. Luke's congregation numbers about 500, of whom about 70 are school girls. St. James' numbers about 1,000, probably more. St. Luke's has contributed about \$2.20 per head; St. James' about \$5.48 per head. A friend of mine is a member of St. Luke's congregation. His income, I know, is under \$4,000, and the greater part of it is derived from his daily earnings, and any accumulated property he may have he would be glad to sell for \$20,000 but for the qualms he might have at accepting more for a

thing than it is worth. This gentleman during 1906 contributed towards St. Luke's apportionment \$30. There are several other members of the congregation no better off who have done relatively as much and more, and yet St. Luke's parish failed to make up the amount apportioned by about \$650. I think it will be admitted by anyone who knows anything of St. James' congregation that there are at least three—I think I might safely say six—members of it who are at least one hundred times better off than my friend; yet I would ask which one of them was asked, or expected, or necessitated to pay \$3,000? And yet, if they paid in the same proportion to their means that my friend has done, that, and even more, is what they would have had to pay. But it must not be supposed that my friend's contribution ends with \$30. He tells me that in order to meet the requirements of St. Luke's it takes: For general expenses, \$5,250, or \$10.50 per head; for reduction of debt and interest, \$12.50, or \$2.25 per head; apportionments, \$1,750, or \$3.50 per head. Total, \$16.25 per head. My friend tells me he contributes annually to these funds an aggregate sum of \$160 or \$170. May I ask which of the members of St. James' is called on to, or does, contribute \$16,000 or \$17,000 annually for Church purposes?—It might be thought by some who read this that I am finding fault with my brethren of St. James' congregation, but that is not the case. I do not think any blame attaches to them. Indeed, it would be a very ungracious act to blame them. They have been asked to give a certain amount, and have given it. They have properly answered that what they have been asked for is their just and reasonable share, and they have given it. The point I wish to make is that, taking the facts I have given into account, they have not been asked for enough, whereas St. Luke's and other parishes similarly circumstanced have been asked for a great deal too much. We have no reason to assume that if a more equitable apportionment were made, the members of St. James' would not loyally do their duty. If what I have written commends itself to their sense of justice, the representatives of that congregation in the Synod will no doubt support any changes in our Canons which may be necessary to remedy the injustice of which I complain.

Geo. S. Holmsted.

INDIAN SCHOOLS.

Sir,—In view of the persistent attempt made at the last meeting of the M.S.C.C. Board (in spite of the indignant and authoritative counter-statements of those who know) to make a strong case against the Church's management of our Indian Schools, and of the wide publication of the hostile criticism, based on misleading figures, and because it has been loudly proclaimed that the money of Church people should not be given to aid our Indian schools in consequence, I would ask you to find room in your columns, even at the sacrifice of some other matter, for the marked paragraphs of the able letter by the Rev. T. Ferrier, an experienced Methodist manager of Indian Schools. We grant some of the blemishes pointed out, but we assert that they are not nearly as bad as clever (or faulty?) manipulation of figures made them seem, and that the fault (and the remedy) is with the Government. The matter has been carefully laid before the Indian Department, and improved sanitation demanded, and I believe it will be given. Meanwhile, the work will go on, and we expect the sympathy and prayers, and some financial aid of the Church.

J. A. Saskatchewan.

Sir,—About the 15th inst. there appeared in a large number of our popular and well-read journals an article on the report of Dr. Bryce re Indian Schools. You will confer a favour on many who are greatly interested in the education of our Indian people by giving space to the following observations: First—As to the ventilation of these twenty-five boarding and eight industrial schools mentioned in Dr. Bryce's report. There is no doubt that the doctor found many of them, and probably most of them, without any system of ventilation, except by windows and doors, and the necessity of double sash during winter makes the conditions more unsanitary. To keep Indian, or any children, in foul classrooms during the day, and to shut them up in unventilated dormitories at night is a crime that neither the Church nor the State should be guilty of. But who is to blame? The average age of these schools is about fifteen years; this would imply that they were mostly constructed before the year 1893. Then is it fair to place the blame on the men now in

charge? If so, who is responsible for the lack of ventilation in our schools for white children, or in our public halls and churches? Second—The death rate among pupils and ex-pupils of our boarding and industrial schools. Dr. Bryce gives a list of twenty-five boarding and eight industrial schools that he visited, and says "that of all those in attendance and of those who have graduated, 24 per cent. are dead." The figures are so arranged, and the percentage given in such a way as to cause general alarm. The report should have stated clearly that this 24 per cent. covers an average period of about fifteen years. It then would have read 1.3-5 per cent. When we receive 5 per cent. for our money for fifteen years we do not call it 75 per cent. When these schools were organized a large number of pupils were taken into the schools that should never have been admitted. Their parents were quite willing to send their weak and sickly children, the stronger, being more useful, were kept at home. The experience being new, no particular medical examination was enacted; hence the death rate of the pupils of those years, and of the graduates, was greater than it otherwise would have been. Of late years, the Hon. Mr. Laird, Indian Commissioner, has been careful in the class of pupils allowed or selected. Dr. Bryce visited thirty-three schools in all, and found 1,737 pupils in attendance, and reports a total of eighteen deaths in the year 1906-7, or about 1 per cent. for the last twelve months. Had Dr. Bryce visited the homes of the people on the reserves, who have never attended any boarding or industrial school, he would have found them much more unsanitary, with more vitiated and foul-some air, and a much larger death rate than 24 per cent. in fifteen years. Notwithstanding this death rate of 24 per cent. for the fifteen years, and a much higher rate on the reserves, the Indian population of Canada increased from 99,364 in 1897 to 109,394 in 1906, or over one thousand a year for the last nine years. So if we want to kill them, we will have to adopt some better method than educating them in industrial and boarding schools. Second—It is estimated and generally accepted that the average life of a generation is about thirty years—that is, 100 per cent. die every thirty years, or 50 per cent. in fifteen years. With our pupils and graduates of Indian Schools it has been only 24 per cent., or one-half of the average. It will thus be seen that the fallaciousness of the 24 per cent. in the report is found when we see the number of years it is spread over. It is really only 1.3-5 per cent. per annum, and should have been so stated. The Indian must be educated, and it ought to be along industrial lines. It should be physical as well as mental. In all cases the education should be adjusted to the path of life he is likely to follow. The girls should be taught housework, including cooking, sewing, dairying, simple lessons in hygiene, and elementary nursing. Such an all-round training fits a girl to be mistress of her home very much better than if she spent her whole time in the classroom. In the constituency for these schools visited by Dr. Bryce the boy should learn farming, gardening, care of stock and carpenter work. His agricultural training should be of an advanced character, covering stock raising, dairying, care and management of poultry, hogs, and horses. Gardening should include fruit raising. The manual training should be designed to teach the elementary portion of those trades most useful to the farmer. Seek to Canadianize the Indian according to our standards of life and thought. This work will not be accomplished in a day, nor in a generation. The Government must set itself to solve the problem of the best kind of school to give this education. Make these schools comfortable and thoroughly sanitary, with a system of ventilation that will give abundance of good, fresh air without opening windows and doors. Establish sanitariums for the treatment of scrofulous and tubercular diseases. The State owes this much to these people, who once claimed these lands occupied now by beautiful farms; thriving towns, and prosperous cities.

T. Ferrier.

Brandon, Nov. 23, 1907.

PLEASE SEND US TWENTY-FIVE CENTS.

Sir,—The appeal which you were kind enough to print in your issue of September 12th has brought a fine result. We have through it received up to the present \$28.45 as follows: Miss Newnham, Prince Albert, 50c.; Editor "St. Andrew's Cross," \$1; J. F. Roberts, Park Hill, Ont., 25c.; Anna A. Hawley, Yorkton, Sask.,

\$2; a Reader of the "Canadian Churchman," 25c.; W. H. Worden, Toronto, \$1; Millicent Read and friends, Ottawa, \$2.50; May B. Davison, Quebec, \$1; Amelia J. Norton, Montreal, \$1; A. Silva White, Rector, Nanaimo, 25c.; Margaret Rounthwaite and two others, 59 Rowland Avenue, Toronto, 70c.; Church Building, Toronto, \$1; Churchman, Dartmouth, N.S., 25c.; Miss McCord, 356 Eileen Avenue, Montreal, 25c.; a Well-wisher, Halifax, 25c.; Miss M. Julyen, 604 Wellington Street, Toronto, \$10; a Well-wisher, London, Ont., \$1; Anne J. Breacon, 235 Green Avenue, Westmount, Montreal, 50c.; and friends of above, 50c.; C. Russell Lee, Grimsby, Ont., \$2; A. Deacon, 226 Arthur Street, Toronto, \$1; H. E. Kingston, 176 Metcalf Street, Ottawa, \$1; Mrs. K. Plees, Bellevue House, Toronto, 25c. In the meantime we have collected locally another \$20, and by a concert we hope to get \$50 more, which will bring the total up to about \$100. My shack, containing two rooms, is now finished, and I moved into it a week ago. It is completely paid for. Last week we had a vestry meeting, at which we resolved to go ahead with the building of the church, although all the money necessary was not yet in hand. So to-day the foundation was laid, at which no less than ten voluntary workers assisted, and we hope to have the church ready for opening in about a month's time. Will some kind friends, who have not yet sent us their 25 cents, help us to open it without debt? Thanking you for the space in your columns, I remain,

R. Brandt.

INCAPACITATED CLERGYMEN.

Sir,—Since my last acknowledgment of sums received for incapacitated clergyman, I beg to state that up to the 12th inst. I have received the following amounts: Anonymous, \$2; the Rev. W. T. Hill, London, \$2; E. dela Hook, Esq., London, \$1; A. B., Toronto, \$1; M. L. B., Toronto, \$1; the Rev. R. McCosh, Chatham, \$2; total, \$9. There remains a very small balance to be paid to the Widows' and Orphans' Fund. I trust this will be the last time I shall have to appeal through your valuable paper, at least for this purpose. I would like to remind my fellow-Churchmen that Christmas is very near, and I would feel for ever grateful if they would send me something to make Christmas happy for the one for whom I plead. Any person responding to this appeal will please state the object for which they desire their subscriptions to go; i.e., to the balance due to the W. and F., or to provide something towards making Christmas brighter for them.

Rev. Wm. Lowe.

892 Lorne Ave., London.

THE TYRANNY OF THE CHOIR.

Sir,—I have read with interest your leader, "The Tyranny of the Choir." It is my opinion, however, that your criticism might better be directed against the parish priest than against the organist or choirmaster. These latter are, or should be, absolutely under control of the priest, who is the only person responsible for the ritual in any church. As a matter of fact, however, the clergy have too generally left the music entirely to the judgment of the organist or choirmaster, who, in his anxiety to bring the music up to a high standard, is apt to sometimes use music beyond the average capacity of the congregation, either to join in or to appreciate. Now, all will agree that along with our services we have also inherited a traditional music to which they may be sung. The root of the whole difficulty is that the rank and file of our people know absolutely nothing of this music; cannot sing it because they have never been taught; and fail to appreciate it because it is strange to them. The remedy lies with the parish priest, whose province it is to give his congregation opportunity, either personally or through his deputy, the organist or choirmaster, to learn at least how to sing the ferial and festival responses to Matins and Evensong, the Litany, Merbeck's Plainsong Communion Office, and to point the Psalms to either Anglican or Gregorian chants. In short, every congregation should be taught how with one mouth to "enter into His gates with thanksgiving and into His courts with praise." Were this carried out in every church, there would be no wail about "the tyranny of the choir," and the congregations, after having had ample opportunity of lifting up their hearts in hymn and ritual music, would be as glad to listen reverently to a well-rendered anthem, appropriate to the special teaching of the day, even though it were too elaborate for

them to join in singing without rehearsal, as they would be to listen to an over-long sermon. Elaborate music certainly has a place in the worship of the sanctuary which no one who has been present at, for instance, Old Trinity or the Church of St. Mary the Virgin, New York, when such magnificent compositions as Gounod's Messe Solonnelle, Mozart's Twelfth Mass, or Weber's in E flat has been rendered with full choir and orchestral accompaniment, can fail to appreciate. It is curious, too, that the congregational singing in the hymns and ordinary portions of the service is splendid, and far above the average. The fault, Mr. Editor, unquestionably lies, first, with the clergy, who should teach their people; and second, with the people themselves, who should be eager to equip themselves sufficiently to worthily participate in what to them should be a high and holy privilege.

Arthur A. Wood.

BOOK REVIEWS.

The House of Bishops, Canada, 1907.—Portraits of the living Archbishops and Bishops of the Church of England in Canada in order of consecration, with short historical notes concerning them and their Dioceses, together with the portraits of the Lord Archbishop of Canterbury, the Lord Bishop of London, and the first Colonial Bishop, the Right Rev. Charles Inglis, D.D., of Nova Scotia, 1787-1815. Compiled by Owsley Robert Rowley, of Montreal. Morton, Phillips & Co., Montreal. Dedicated to the Right Rev. James Carmichael, D.D., D.C.L., Lord Bishop of Montreal. Price, in purple paper, 50 cents, by mail 60 cents; in cloth, \$1, by mail \$1.15.

The above account of this beautiful book speaks for itself. It is a record that will be of untold value in the distant future, as well as an acceptable possession for the present. The portraits, it need only be said, are exceedingly good, lifelike, and characteristic. We notice with pleasure that the Primate is shown with his proper Archiepiscopal cross, or crozier. We miss, however, his Bishop's pectoral cross, which we see on the breast of the Bishops of Fredericton (now departed), Ottawa, Quebec, Algoma, Ontario, Montreal, Nova Scotia, the present Bishop of Fredericton, Columbia, and, of course, the Archbishop of Canterbury and the Bishop of London. We would suggest to those Bishops who have not yet assumed it, the striking device to be seen on the title-page of Mr. Rowley's book, the cross and pastoral staff laid across the mitre, with the underlying motto, "Crux Christi nostra corona." Mr. Rowley gives us, briefly, the particulars of each diocese that are most useful to know. As regards the Bishops, date of birth, and place, where educated, dates of degrees, date of ordination as deacon and priest, date and place of consecration as Bishop, with names of consecrating Bishops. This last is a valuable item of information. In an earlier part of the book we are given the date of the foundation of each diocese, the names and dates of the first and succeeding Bishops, the Cathedral Church, and the present Deans. We need only add that the printing and whole "get up" of the book are of the highest style of printers' art.

The Practice of Divine Love.—By Bishop Ken.

Cloth, 1s. 6d. net; limp leather, 2s.; paper, 1s.

Spiritual and Ascetic Letters of Savonarola.—

Cloth, 1s. 6d. net; limp leather, 2s.; paper, 1s.

Along the Road: A Book of Verse for Common Days.—Compiled by G. M. Ireland Black-

burne; 6d. net.

Why I am an Anglo-Catholic.—By George A.

Cobbald; 1s. net.

The Prayer Book: What It is, and How We Should Use It.—By Percy Dearmer; 6d. net.

Thy Name: A Little Book of Prayers.—By

G. M.; 1s. net.

Here is an attractive packet of little books

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two are new volumes in "Mowbray's Devotional

Library," the one a spiritual exposition of the Church Catechism by the saintly non-juring Bishop of Bath and Wells, and the other an interesting collection of letters of the great Florentine preacher, to which is added a foreword by Canon Scott Holland. The verses in "Along the Road" are well chosen, and arranged under the three divisions of Youth, Maturity, and Age. One touching sonnet, "In Darkness," by George John Romans, is worth the price of the book. Mr. Cobbald's book is a series of six lectures on "Why I Am a Christian—a Churchman—a Catholic—an Anglican—a Ritualist—a Communicant." They contain much matter that Churchmen might study with profit. The same may be said of Percy Dearmer's little book on the Prayer Book, which is a "multum in parvo." It treats of the material from which the Prayer Book was compiled, how the book grew, what the ideal is which it sets before us, and how the services are to be performed. Those who know his "Parson's Handbook" will not need to be told how these subjects are dealt with. The last book on the list is a collection of original Prayers, similar in scope to such manuals as "The Narrow Way."

The Modern Reader's Bible.—The books of the Bible, with three books of the Apocrypha. Presented in modern literary form. Edited, with introduction and notes, by Richard G. Moulton, M.A. (Camb.), Ph.D. (Penn.), Professor of Literary Theory and Interpretation in the University of Chicago. The Macmillan Co., of Canada, 27 Richmond Street West, Toronto; \$2 net; full leather, \$5 net.

This is truly a complete illustrative book upon the right conception and use of the Sacred Scriptures. We can honestly say that we have never met with a book that gave such enlightening ideas as to the composition of Sacred Scripture and the wonderful variety and beauties of the "Divine Library"; and we may further add that a careful use of this book for several weeks has resulted in the conviction that a more useful Bible manual for all lovers of the sacred books it would be impossible to find. It has the inestimable value of presenting the best results of modern Biblical scholarship in a convincing and wholly reverent manner—the best results of modern criticism without any of its sceptical suggestions. We would like to enlarge upon its many excellences, but space forbids. Every clergyman, every leader of a Bible Class, should make it a point of conscience to get this book and study it. It would make an admirable Christmas present for a layman to present to his pastor, for, if he had one already, he could hand it to a

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member of his family, or to some friend, and so there would be two treasures instead of one. We will add that the "index" is alone well worth the price of the whole book.

Private Prayers for Boys.—By the Rev. E. J. Bidwell, M.A., Classical Scholar of Wadham College, Oxford; Headmaster and Chaplain of Bishop's College School, Lennoxville, Canada. Toronto: Wm. Briggs; 30 cents net.

We can heartily recommend this little book as admirably adapted to its purpose, and heartily wish it a wide circulation. We have only to mention one criticism we have to make: it is, to us, unaccountable omission of that most comprehensive summary of all prayer, viz., "The grace of our Lord," etc. People often look upon this as a "benediction"; it is really a summing up of all Christian benefits we can possibly ask for. We hope that there will be many editions of this beautiful little book, in which the defect will be made up.

Pulpit and Platform, being Notes on the Management of the Voice in Public Speaking, with chapters on Reading and Speaking in Public and Extemporaneous Preaching; 60 cents net.

This is another book by the Rev. E. J. Bidwell, of Lennoxville, and a most admirable book it is. It is written in the purest English, and itself may serve as a model for style. It is gentle, very gentle, in its treatment of defects and faults. It ought to be often read by all who have to speak in public. It would be of inestimable benefit to all long-suffering "audiences" who have to listen to bad reading or indistinct speaking if it were made a text-book of elocution, especially in theological colleges. It is published by Wm. Briggs, of Toronto, and the cost is far, very far, below the value.

The Battle of the Bears; Life in the North Land.—By Egerton R. Young, author of "Hector, My Dog," and other most attractive and interesting books. Illustrated (well done) by the author's photographs and pen-and-ink drawings. W. A. Wilde Co., Boston and Chicago; price, \$1.50.

Anyone who has read the other books by "Egerton R. Young" need not be told that this is really an entrancing book. It is a partial record of laborious, self-sacrificing missionary work in the Far North, at that time an almost unknown country, even by hearsay—a "Great Lone Land." Mr. Young's books are admirable books for a Sunday School library; and in these days, when women in such great numbers go out into the mission field, these books are also very suitable for girls as well as boys. As the author himself hints, such a record as he gives will soon be ancient history, so greatly have things changed of late. All the more useful, therefore, will these books be, even in the far-off future as not only records of early pioneer missionary work, but also inculcating, by example, those principles of self-sacrifice and devotion which we doubt not will be called for as long as the world lasts. We do not know of any better books that could be given as Christmas presents to either girls or boys. We most heartily commend them to everybody. His book, "Hector My Dog," ought to beget in every boy, if he has not got it already, an intelligent love for "man's companion and friend."

The Three Crosses.—By the Rev. J. W. Falconer, B.D., Halifax, N.S. Hodder & Stoughton, London.

The "Three Crosses" are those of our Lord and "the two others, malefactors, that were crucified with Him." The vignette to the book consists of a threefold picture, the central portion showing the three "crosses" together, the Roman soldier in the act of piercing with his spear. The part on the left lets us see the penitent man with his look turned heavenward, the brightness of assured hope upon his face. That on the right is the figure of the Lord Himself alone, the darkness apparently coming on, while the figure is bright with light. The exposition treats of "The First Cross—Punishment"; "The Second Cross—Penitence"; "The Third Cross—Holiness." This exposition is admirable in the lessons it so touchingly conveys. The whole book is worthy of everyone's devout attention

and study for the light it throws upon human character. The author is a brother of President Falconer, of Toronto University.

The Uplift of China.—By Arthur H. Smith, twenty-five years a Missionary in China. One of the "Forward Mission Courses" published by "The Young People's Missionary Movement," New York. Illustrated with pictures and portraits. Each chapter followed by searching questions for those who read.

Anyone who wishes to know about Chinese character, customs, history, manners, and religions could hardly, certainly not in so small a compass, have a more useful, and we may certainly add more entertainingly, written book than this. It is just such a book as one would like to have for information, and we are sure it must be most useful for those who intend to go to the Chinese mission field. We heartily commend it.

New Theology Sermons.—By the Rev. R. J. Campbell, M.A., City Temple, London, England. Williams & Norgate, London.

We have not space to do more than briefly notice this book. The author has written very copiously regarding what its authors have somewhat presumptuously styled "The New Theology," which is not at all new; the good there is in it has been taught by the Church all along, and the erroneous opinions are but revivals of mistakes long ago corrected. Mr. Campbell has been replied to by very many writers in England. He seems to be in a transition state between the Christianity he has been taught in the sect to which he belongs and the truth as set forth in the New Testament. Owing to imperfect theological training he uses expressions which abundantly manifest want of deep insight, often thus making statements seriously misleading if taken literally. For example, he uses words that would almost lead one to believe that he thinks our Lord became Incarnate in heaven. We must demur to his very negative and hazy ideas of sin, and of Christ's work in redemption. We do not remember any mention of the Holy Spirit, certainly not as a personal agent in man's religious life. The author seems to think that mankind is naturally Divine; that we all have the dignity of Incarnate deity, thus seeming to deny, or belittle at any rate, Christ's eternal pre-eminence. The New Theology claims to have accounted for many perplexities found in the Old Theology, but the New Theology seems to create quite as many, and those of a very serious nature, as were met with in the older system. These sermons are very good as compositions, but we do not think they will really meet what some people consider the needs of the day, and we cannot recommend them as adapted to that purpose.

The Soul of a Priest.—By the Duke Litt. London (Eng.): Fisher Unwin.

This is a translation of a book written in Italy, which, like Fogazzaro's "Il Santo," has made a very great sensation there. It is one of several that are the outcome of a very deep and serious movement in the Roman Church, both in Italy and France. The Pope's last Syllabus has for its design the absolute throttling of this movement. The book before us professes to set forth the real inner life of the Roman Church, and its methods of preparing its able men, more especially for its diplomatic conduct of affairs in the world of politics. The book is unlike "Il Santo" in being an expose of "Clericalism." The hero of it, Renato Rinaldi, is the son of an Italian nobleman of high rank, and is irresistibly bent on becoming a priest. His father offers the most strenuous resistance to this, but allows him to go to a monastery, partly as a preparation for high rank in the Papal diplomatic service. He is taken into the house of his uncle, a Cardinal, and we are shown the inner side of Papal court life. He resists a temptation which his uncle (who is very angry at his resisting) assures him would have given him high preferment. He is sent away, by way of punishment, to an obscure country village, where he meets with one of the leaders of the new movement for reform in the inner life of the Church's guides. It ends with Rinaldi's renunciation of the priesthood in consequence of all that he has witnessed of the corruption around him. The book is a very scathing exposure not only of the morals, but also of the methods of those highest in authority in the Roman Church, and, in no less a degree, of its workings even in far more humble places, the country parishes. We can quite understand how this and similar other books may help on the movement towards better things. We must add that the translation is so well done as to read like an original. The interest of the reader is thoroughly kept up throughout.

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The Materials of Religious Education.—Being the principal papers presented at and the proceedings of the Fourth General Convention of the Religious Education Association, Rochester, N.Y., February 5th to 7th, 1907. Printed at the Executive office of the Association, Chicago; pp. 376 and index. Price to non-members, \$2.

We have not space to do more than very highly commend the papers given in this interesting book, which treat of every conceivable subject, one might almost say, connected with religious instruction. The contributors come from the various Protestant denominations in the States, with some from Canada. The work of pastors as well as other teachers is treated of. Missions and Sunday Schools; Mode and Subject-matter of Teaching; Physical Training; Character-making in Boys; the Significance to Religious Education of the Years of Infancy; the Ideal Young People's Society; Libraries: Church, Public and Sunday School, and similar topics, all, of course, treated from the modern Protestant standpoint by the most prominent ministers and teachers, form a contribution towards the object of the Association which we may safely characterize as the best of its kind that could be produced to-day. None of the papers are too long; the style is lively and most interesting. It seems to us to be just the book which those who are managing for our own Sunday Schools in this diocese at the present time are in search of. It is a most excellent manual to be put into the hands of educationists.

Conflict and Victory.—By William S. Cochrane. Cincinnati and New York; \$1 net. Cincinnati: Jennings & Graham.

The Rev. Mr. Cochrane is a member of the Minnesota Conference. We are told by one of his friends that in the midst of a successful Christian ministry he felt disease slowly, insidiously, creeping upon him, gradually overcoming in spite of all that medical skill could do. Long years of wearing anxiety, of hope deferred from time to time, ending at last with hopeless confinement to an invalid's bed—all this makes the book before us a remarkable proof of what the grace of God can accomplish. In a chapter on "Experience and Testimony" the author gives an account of his early life and ministry, and gives good advice on "ministerial health," showing the unwisdom of overtaxing strength under enthusiasm. He gives a pathetic picture of his sufferings, mental and bodily. The book is divided into two "parts," the subjects of the first being: Experience and Testimony; Lessons; Consecration; Culture; Co-operation; Christian Conduct. The second part treats of the Fatherhood of God and the Brotherhood of Man; Encouragement; Intelligent Goodness; the Responsibility of Citizenship. The style is very earnestly simple and attractive. Considering all the trials of the writer, the book is a marvellous record of enduring Christian faith. The writer is anxious throughout to be of real benefit to all who may read what he has written. A brother minister, the Rev. H. C. Jennings, has written a loving and sympathetic "Appreciation," and a few words of introduction by the Rev. E. R. Lathrop will help the readers to a deeper realizing of what the book seeks to effect. It is a book that will be of great profit to its readers.

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The Transfer Books will be closed from the 16th to the 30th of November prox., both days inclusive.
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In answering any advertisement it is desirable you should mention The Canadian Churchman.

British and Foreign

Canon H. E. Ravenhill has just retired from the living of Buckland, Newton-with-Plush, after an unbroken ministry of forty seven years. During his incumbency he baptised 683 babies, married 195 couples, and buried 440 parishioners. He has christened the majority of the present day villagers. He preached his farewell sermon on his seventy-sixth birthday.

St. John's Guild maintains floating hospitals and a seaside hospital for the care and cure of sick babies in the harbour at New York. At the annual meeting held lately Mr. J. W. Weed, the president of the Guild, said that 36,816 mothers and children had been carried on the floating hospitals during the summer, at the Seaside Hospital 1,777 had been cared for. The receipts from all sources were over \$90,000.

Mr. C. F. Hoby, organist and choir-master at St. Luke's, South Kensington, has been appointed bandmaster of the Royal Marine Band, in the Chatham Division. The appointment of a civilian to such a position is unusual, though the Royal Engineers recently made a similar choice. To qualify for the position it will be necessary for Mr. Hoby to enlist. There were fifty applications for the appointment.

The average population of the thirty-seven diocese in England and Wales is 883,195. The population of the Manchester Diocese is 2,972,166. London is the only diocese larger than Manchester, and of all the other dioceses Manchester is more than twice the size, except York. In Manchester Diocese there is only one clergyman to every 3,270 people; in London there is one to every 2,600; and in England as a whole, one to every 1,589. The average income of incumbents in Manchester Diocese is £375; in London, £499; England and Wales, £329.

A memorial, which takes the form of a monument in bronze upon a pedestal of English alabaster, was lately unveiled in Southwell Cathedral by His Grace the Duke of Portland to the memory of Dr. George Ridding, the first Bishop of the diocese. The late Bishop is represented as vested in his episcopal robes in a kneeling pose and with hands uplifted in an attitude of prayer before a small prie-dieu. The alabaster pedestal has been beautifully wrought and carved and is 9 feet by 5 feet wide. The monument has been placed in the Eastern-most arch of the choir on the south side. It is the work of Mr. F. W. Pomeroy, A.R.A.

The General Committee of the C. M. S. have appointed Mr. Robert Maconachie to the Lay-Secretaryship of the Society which has lately become vacant by the resignation of Mr. D. Marshall Lang. Mr. Maconachie is an ex-member of the Indian Civil Service and is in most sincere sympathy with the foundation principles of the Society. He has long taken a very active and intimate part in the labour of the Society's committees. By Mr. Maconachie's own express wish he has undertaken to serve as Lay-Secretary without receiving the stipend of the office. Whilst he was in India Mr. Maconachie served on the C.M.S. Corresponding Committee for the Punjab and Sinoh. Since he retired from the service Mr. Maconachie spent three years in the Province of

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Ontario. He has been for some time past permanently settled in England.

The following are interesting statistics in regard to the present position of the American Church, A.D. 1907: Whole number of clergy, 5,329; Deacons ordained, 483; priests ordained, 471; candidates for Holy Orders, 469; postulants, 323; lay readers, 2,464; baptisms (3 years), 197,203; persons confirmed (3 years), 158,931; communicants, 871,862; Sunday School officers and teachers, 74,871; Sunday School pupils, 446,567; pupils in parish schools, 14,105; pupils in industrial schools, 9,328; parish, 3,268, missions, 3,967, in all, 7,615; church edifices, 7,028; church edifices, free, 4,814; sittings in churches, 1,221,186; free sittings in churches, 937,104; churches consecrated (3 years), 294; rectories, 2,530; church hospitals, 72; orphan asylums, 57; homes, 84; collegiate institutions, 17; theological institutions, 23; other institutions, 79. Total contributions for all purposes, \$52,257,519.17. Endowments—Episcopal Fund, \$3,499,838.30; support of parishes, \$7,680,750.71; widows and orphans, etc., \$2,291,826.09; hospitals and other institutions, \$17,509.085.02.

Children's Department.

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can do all this, it is probable that he has enough education to make his way in the world.

THE TWIN'S COMPLAINT.

My sister's Louisa Maria,
And I am Maria Louise
And you couldn't tell one from the other—
We're as like as a couple of peas!

Our eyes are the same, and our dimples,
And so are our noses and hair;
Exactly alike are our dresses
And everything else that we wear.

I'm dreadfully fond of Louisa,
And it's nice for a do'l to be twins
If your girl-mother knows you from sister—
But there's where the trouble begins!

Why, only just yesterday morning
Louisa was naughty and cried,
And mother said she must be punished,
And I should go out for a ride;

But just as the carriage was ready
She bundled me into my bed,
And read me a lecture on manners,
And carried Louisa instead!

It was I had the blister the doctor
Prescribed when Louisa was ill,
And they smothered me, nearly, in blankets
To keep her from having a chill!

I shan't know myself, I am certain
If things keep on longer this way,
And my temper is getting quite ruined—
(I scolded Louisa to-day).

There's only one plan I can think of
To help it, and so I suppose
Though court-plaster's not at all pretty
I'd best put a patch on my nose.

It's hard, but I guess I shan't mind it
If only dear mamma sees
Which twin is Louisa Maria,
And which is Maria Louise.
—St. Nicholas.

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THE BOY NEXT DOOR.

The boy next door was walking in the back yard. Norton spied him, and ran across the room.

"I'm going to get acquainted with him," he told his mother, as he rushed by her.

The boy next door had moved in two days before, but this was the first time Norton had had a chance to be neighbourly.

In three minutes Norton was back in the house, his face dark and scowling.

"Nice boy he is!" was the indignant exclamation. "I climbed up on the fence and said 'Hullo!' and he threw up his hand and wriggled it, and then I said, 'Come on over and play!' and he never answered a single word! Guess I shall run after boys that won't speak to me!"

"Perhaps he is bashful," Mrs. Wilcox said. "I'd try again if I were you."

"Well," Norton replied, "perhaps he is. I didn't think of that."

In the afternoon Norton came by the house as the boy next door was going in. Norton said, "Hullo!" in a most friendly way; but at first the other did not notice him at all. Then he turned his head and waved a greeting.

"I thought he was going to be de-

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scent this time," Norton afterward told his mother; "but he just stood there like a dunce wriggling his hand, and never answered a word when I asked him if he was going to my school. I never saw such an impolite boy. I'm not going to speak to him another time. I don't want to stand there and talk to him just to be grinned at"

"It is certainly very strange," Mrs. Wilcox said. "I don't understand it." After that Norton always walked straight past the boy next door with his head held high.

"I'm not going to be snubbed by him," he told his mates.

Thus it went on for nearly a week. Then a neighbour came in to visit with Mrs. Wilcox. Norton was in the room.

"I called on Mrs. Mansfield yesterday," said the neighbour. "I think we shall all like her. And the boy, Jasper, is a sweet little fellow. You must get acquainted with him, Norton. It is a pity he is deaf and dumb, isn't it? Oh, didn't you know it? Yes, he cannot hear a sound. His mother thinks he may be taught to talk, but he is not strong enough to go away to school yet. He could hear as well as anybody when he was little, but just as he was beginning to talk he had this dreadful sickness, and it left him totally deaf. So that ended his talking. He is very lonely, having had to leave all his mates. They lived away up at the north end of the city. His mother says she hopes he can get acquainted with the children around here, but, of course, they can't talk with him, and it makes it bad. He talks fast enough with his fingers. Dear me, how he makes them fly!"

Mrs. Wilcox turned to where Norton had been sitting, but he was not there. After the visitor had gone, his mother found him crying.

"To think I should have been so mean to him!" Norton sobbed.

"But you didn't know," his mother said soothingly.

Norton started up, and brushed away his tears.

"I'm going straight over to see him!" he cried.

From that hour the two were fast friends, and in time Norton learned to "wriggle" his fingers almost as fast as Jasper himself.

Grief, despair, the desire of beauty, the sorrow of parting, the thirst of ambition, the attachment to friends are not small, contemptible weaknesses. "Vanitas vanitatum omnia vanitas" is the cry when we hear it in the market-place—not of wisdom, but of weariness. It is uttered in the qualms of satiety and disappointment; it does not come from the great spirit of renunciation.

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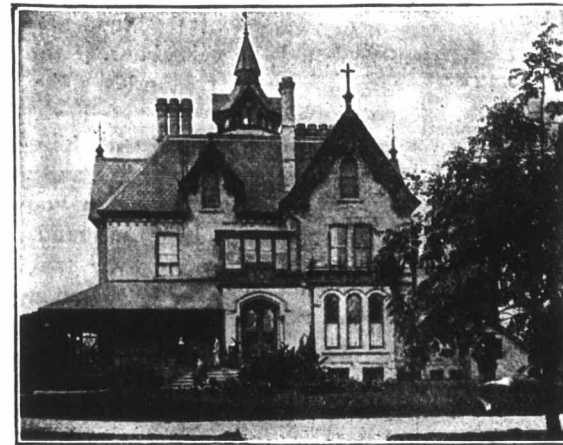
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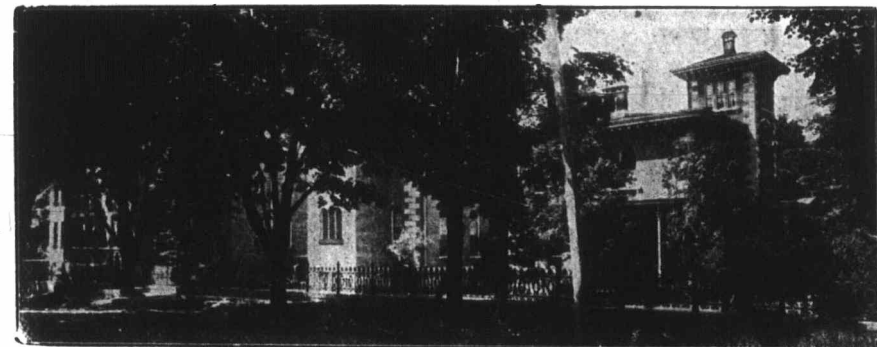
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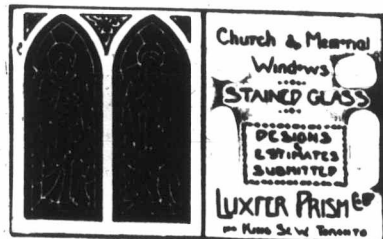
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