

Canadian Churchman

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

Vol. 35.

TORONTO, CANADA, THURSDAY, MARCH 26, 1908.

No. 13.

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Samples will be forwarded free of charge to any address. Please state what room, color and price desired.

The W. J. BOLUS CO., Limited
245 YONGE STREET, TORONTO.

A handsome new altar made of solid oak, has lately been placed in St. Stephen's Mission Church at Winslow, Diocese of Arkansas. A pair of Eucharistic lights have also been given; also a pair of three-branch vesper lights. All three are memorial gifts.

The Rural Deans and clergy of the Archdeaconry of Richmond have presented a pair of solid silver candlesticks and a pencil-case to the Rev.

Canon Danks, who has just resigned his office as Archdeacon of Richmond, to become Canon Residentiary of Canterbury Cathedral.

In commemoration of the recent celebration of the silver wedding of Sir Edward Clarke and Lady Clarke, a lych gate erected on the river front of St. Peter's Church, Staines, was consecrated by Bishop Gaul, late Bishop of Mashonaland on a recent Saturday. The gate

The New Theology

AND

THE OLD RELIGION

Eight Lectures together
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Bishop of Birmingham

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which has been designed by Mr. George Fellowes Prynne, has been provided as a token of the high esteem in which Sir Edward and Lady Clarke are held by the parishioners of St. Peter's. Sir Edward is patron of the living, and built the church some years ago.

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Cases 12 Qts. \$4.50 : 24 Pts. \$5.50 F. O. B. Brantford.

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Manfrs. and Pro. "St. Augustine Wine."**Synopsis of Canadian North-West****HOMESTEAD REGULATIONS.**

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

Application for entry must be made in person by the applicant at a Dominion Lands Agency or Sub-agency for the district in which the land is 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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A lady in every parish in the Dominion to obtain new subscribers for the **Canadian Churchman**. Liberal terms offered. Apply to Canadian Churchman Office, 36 Toronto St., Toronto, Ont.

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THE MONETARY TIMESPrinting Company Limited,
62 Church St., TORONTO

The Canadian Churchman is undoubtedly a first-class advertising medium. It circulates extensively in the homes of the clergy and laity. Our advertisers assure us that it is an excellent paper to advertise in as it brings most satisfactory returns.

A very interesting presentation took place lately at Ardagh House, County Longford, to the Rev. H. J. and Mrs. Johnson, as a mark of affectionate esteem on the part of the parishioners of Ardagh, among whom they have lived and laboured for the last twenty years. The presentation, which consisted of a handsome table and silver tray and beautiful silver tea service, was made, on behalf of the parishioners, by the Rev. Sir George Fetherston, Bart., who expressed the sincere regret of himself and people at losing Mr. and Mrs. Johnson, as they leave so shortly to take up duties in the United Parishes of Clonbroney and Killoe.

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BY

The Rev. JOHN WESLEY, M. A.

Published by Mr. Wesley in his 87th year—one year before his death.

This impressive and instructive Sermon cannot be too widely read and distributed.

In Pamphlet Form—Price 2c each.
\$1 a hundred, postage prepaid.
Mailed on receipt of Price.FOR SALE
Canadian Churchman Office
Toronto, Canada

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Toronto Island Breakwater Extension," will be received at this office until Friday, April 24, 1908, inclusively, for the construction of an Extension to the Breakwater on the South Shore of Toronto Island, in the County of York, Province of Ontario, according to plan and specification to be seen at the offices of J. G. Sing, Esq., Resident Engineer, Confederation Life Building, Toronto; Charles Desjardins, Esq., Clerk of Works, Post Office Building, Montreal, and at the Department of Public Works, Ottawa.

Tenders will not be considered unless made on the printed form supplied, and signed with the actual signatures of tenderers.

An accepted cheque on a chartered bank, payable to the order of the Honourable the Minister of Public Works, for four thousand five hundred dollars (\$4,500.00, must accompany each tender. The cheque will be forfeited if the person tendering declines the contract or fails to complete the work contracted for, and will be returned in case of non-acceptance of tender.

The Department does not bind itself to accept the lowest or any tender.

By order,

FRED. GELINAS,
Secretary.Department of Public Works,
Ottawa, March 11, 1908.

Newspapers will not be paid for this advertisement if they insert it without authority from the Department.

The parish church of Mexborough, in Yorkshire, had a narrow escape from destruction by fire lately. The old custom of ringing the Angelus is still observed at the church, and to this fact the early discovery of the fire is, it appears, due. The caretaker was proceeding to the belfry to ring the midday Angelus, when he was startled to find dense volumes of

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Because when you "feel better able to afford it" you may be physically unfit.

Because it is your manifest duty to protect those dependent upon you NOW.

North American Life ASSURANCE COMPANY

HOME OFFICE - TORONTO

smoke issuing from the roof. He quickly gave the alarm and the fire was quickly subdued, the damage done being comparatively small.

Princess Henry of Battenberg has placed in the Battenberg Chapel of Whippingham Church, Isle of Wight, a sculptured figure of our Lord, who is represented with uplifted hand in benediction. The figure has been erected over the east window of the chapel.

A great memorial service was held in the City of Washington, D.C., on the Feast of the Annunciation in the memory of the late Bishop Satterlee, who, twelve years ago, on that date had been consecrated to the episcopal office. Bishop Mackay-Smith preached. Those interested are endeavouring to raise funds in order to build as a permanent memorial the Bethlehem Chapel of the Nativity in connection with the cathedral foundation.

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Canadian Churchman.

TORONTO, THURSDAY, MARCH 26, 1908.

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

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

ADVERTISING RATES PER LINE 20 CENTS

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

BIRTHS, MARRIAGES, DEATHS.—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

THE PAPER FOR CHURCHMEN.—The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

CHANGE OF ADDRESS.—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due at the rate of two dollars per annum for the time it has been sent.

RECEIPTS.—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

CHEQUES.—On country banks are received at a discount of fifteen cents.

POSTAL NOTES.—Send all subscriptions by Postal Note.

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.

Address all communications,
FRANK WOOTTEN,
Box 34, Toronto.
Phone Main 4643.
Offices—Union Block, 36 Toronto Street.

NOTICE.—Subscription price to subscribers in the United States, \$3.00 per year; if paid in advance, \$1.50.

SINGLE COPIES 5 CENTS.

Lessons for Sundays and Holy Days.

- March 29.—Fourth Sunday in Lent.
Morning—Gen. 42; Luke 4, 10-16.
Evening—Gen. 43; or 45; 2 Cor. 1, 23-2, 14.
- April 5.—Fifth Sunday in Lent.
Morning—Exod. 3; Luke 7, 24.
Evening—Exod. 5; or 6, 10-14; 2 Cor. 9.
- April 12.—Sixth Sunday in Lent.
Morning—Exod. 9; Mat. 26.
Evening—Exod. 10; or 11; Luke 19, 28; or 20, 9 to 21.
- April 19.—Easter Day.
Morning—Exod. 12, 10 to 29; Rev. 1, 10 to 19.
Evening—Exod. 12, 29; or 14; J. hn 20, 11 to 19 or Rev. 5.

Appropriate hymns for Fourth and Fifth Sunday in Lent, 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 LENT.

- Holy Communion: 309, 311, 472, 553.
- Processional: 89, 200, 270, 520.
- Offertory: 86, 255, 256, 362, 522.
- Children's Hymns: 331, 332, 335, 473.
- General Hymns: 91, 92, 94, 213.

FIFTH SUNDAY IN LENT.

- Holy Communion: 97, 107, 310, 312.
- Processional: 96, 200, 261, 281, 306.
- Offertory: 213, 214, 267, 542.
- Children's Hymns: 254, 258, 336, 342.
- General Hymns: 106, 226, 252, 417.

THE FOURTH SUNDAY IN LENT.

The spiritual teaching of the first temptation is emphasized in the Eucharistic Scriptures for this Sunday. This same temptation comes to us all. For all are prone to seek the material Providence of God. We are apt to think a great deal more of the loaves and fishes than of the Bread which comes down from Heaven. In days of old when austerity marked the keeping of Lent "Refreshment Sunday" prepared men for the greater fast to follow in Passion Week and Holy Week. May our meditation upon the teaching of this Sunday prepare us for a worthy observance of the days preceding the Festival of Joy. The Epistle reminds us of the two Covenants. Here we have

St. Paul's famous reference to the allegorical interpretation of the story of Abraham and his two sons. He does this to point to us the glorious liberty which is ours, because we are the children of the New Covenant, the inheritors of the Kingdom of Heaven. The Gospel brings before us the miracle of the feeding of the five thousand men. Many lessons can be found in this miracle. But the great lesson is the one Jesus gives. This miracle serves as the introduction to our Lord's Eucharistic teaching in the synagogue at Capernaum. And it is possible for us to understand the relation of this great Sacrament to our spiritual lives only in the light of the teaching given by our Lord on that occasion. Jesus bids us labour for the meat that perisheth not, the bread that cometh down from Heaven. Then He identifies Himself with that spiritual food, "I am the bread of life." And further He shows the necessity of spiritual food: "Verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink His blood, ye have not life in yourselves." Think of these words and their significance with regard to our regular kneeling at God's Board. Is not the Collect statement true? We do worthily deserve to be punished for our sins. But by the strength gained by us from the spiritual food provided by Jesus we are mercifully relieved in the day of storm and stress. There is but one way to gain spiritual victories, and that is by abiding in Jesus. Protected by Him, fed by Him, and inspired by Him, we are bound to win the victory. For He is omnipotent. Remember the words of the Lord, "I am the Vine, ye are the branches; without Me ye can do nothing." Then let us realize the lesson of the fragments. There is refreshment in the fragments of truth which we pick up here and there. Therefore, let us not show any tendency to despise little things. Isolation often makes things look small and unimportant. But little duties, little opportunities, are not to be despised, but rather to be effected and made use of. Many go through life without much spiritual gain, because their opportunities have been neglected or despised—the opportunities of feeding upon Him, of learning from Him, Who is meek and lowly.

Baptism.

We published some time ago with considerable hesitation, notices of several letters in English contemporaries on the administration of the Sacrament of Baptism. These worthy clergymen were pained at the worldly notions of the parents, the godfathers and godmothers. Among other suggestions we hazarded one that the lay members of the parish, male as well as female, might take the opportunity of putting in a word in season to the parents and others, which they could properly do, and the advice might be received with a better grace than the clergyman's reproof. But we felt that it was a very serious thing to refuse the Sacrament, and we are glad to find this view very admirably put by the Very Rev. E. C. Paget, Dean of Calgary: "I cannot believe," writes the Dean, "that if the writer had had my experience of fourteen years ministerial work in United States America, where the national tradition for baptism of infants does not exist, he could ever have written it. It is impossible to convey in a line or two all the deep and far-reaching alienation from definite Christian life that means. God forbid that the well-meant but mistaken theories of some persons should ever lead in the Motherland to a like national apostasy from Holy Baptism. Better a thousand times that some baptized infants should be ill or imperfectly trained than that one of those little ones should be refused the embrace of the Church's arms. When does she ever act so truly as her Lord's Sponsor as when she says

to the careless or godless parents, "Suffer the little children to come unto Me."

The English Parish Clergy.

An unofficial observer has opportunities denied to others. When a Bishop, an Archdeacon, or even a Rural Dean visits a parish, every one is on their best behaviour, puts on their best bib and tucker and the Church is filled at service. These officials cannot see things as others see them and so their inspections are more or less unreal. This sentence is an introduction to an attempted abstract of a delightful letter from a clergyman who calls himself a vagabond, who has for a year been preaching for one of the great Church societies in town and country all over England. This has given him an opportunity of seeing churches and clergy under normal conditions. He was entertained by a variety of vicars, and is confirmed in the conviction that the Church in England has splendid material in her officers, such as no other body possesses. They were more than hospitable and courteous and full of intellectual activity. In the country there were complaints of isolation and want of books, but these were not reading less than those in towns who were apt to be engrossed in the multitude of their affairs. It seemed to this trained and observant vagabond that the Church in England had wonderful material and marvelous opportunities, but suffered from isolated and disjointed action. There is too little opportunity of seeing what others are doing and profiting by their experience. He suggested a man devoting his whole time to visiting parishes as an inspector visits schools and thus becoming a mine of useful information, and a valuable adviser and guide to his fellow clergy. He laments the want of concerted action, and concluded that if the Bishops were able to give a clearer lead and the standard of efficiency higher, the influence of the Church might be ten times as great as it is.

Look Ahead.

It is not too early to begin to think of the men who should be chosen to fill the representative positions amongst the laity at the Easter Vestries. These positions should from one end of Canada to the other be filled by men of ability and integrity. No greater mistake can be made than by selecting a man of unproved character or a worldly, self-seeking man for one or other of these positions. There is a type of man too against whom we should be on our guard. One who seeks by the respectability of such a position to buttress up a doubtful reputation or to further his worldly schemes. Let us seek out good men and true for these offices—above all, men of true faith, pure life. May we also remember that those who are prudent and progressive in their own concerns are the most likely men to manage well the affairs of the Church. But we must be up and doing. If in good time we do not bestir ourselves to provide good and capable officers for the ship we cannot reasonably look forward to a wise and prosperous voyage.

Church Literature in Japan.

An initiative, enterprise and energy Canada is and has been for many years making her influence felt. In commerce, transportation, exploration, invention, and in other practical and progressive ways our vigorous young country is constantly contributing to the advancement of civilization and the good of man. The onward march of the Canadian spirit is by no means confined to the limits of the Dominion. In the older countries of the world wherever our young men have gone forth they have stirred the life about them with the new wine of vigorous thought and constructive achievement. Denison, with his voyageurs, enabled Wolseley to overcome the rapids of the

Nile; Girouard spanned for Kitchener the desert waste in Egypt with the steel rail; Otter, with his Canadian lads, gathered for Roberts the grim trophy of Paardeberg; and now in another field for a noble cause and with even a purer, more beneficent purpose, we find a young Canadian clergyman bearing the historic name of Egerton Ryerson, attaining distinction as the pioneer in the East of a movement for "translating publishing and disseminating Church literature in Japan." Mr. Ryerson will spend a short time in Canada and the United States before he proceeds to England as a delegate of the Diocese of South Tokyo to the Pan-Anglican Congress. We cordially commend this admirable and wisely conceived missionary enterprise to the intelligent and enthusiastic support of the whole Canadian Church. Mr. Ryerson is a credit to his family and his work is an honour to his country.

English Church Music.

The vagabond's experience leads him among other impressions to give those on Church music which he found generally at a high level. The extent to which congregations joined in the singing varied greatly and seemed to depend on quite small matters. They did so when the choir-master was content to let the hymns be taken slowly with a marked rhythm and sufficient pauses between the verses. This implied hymns strong both in harmony and sense, and in this the Welsh were far superior. The same result was obtained where a low note was taken for intoning and the break between the singing and speaking voice less marked than is customary. The seats, as a rule, were not properly arranged so as to give space to kneel, a great loss he thought. In most cases the arrangements in the chancel were satisfactory, and so the clergy did not know the defects in the body of the Church and the laity did not like to complain.

Tradition.

A distinguished French scholar, M. Paul Bourget, recently delivered an address in Paris on the above subject, which has attracted deserved attention. M. Bourget argued strongly for the maintenance of faith in Church, country, marriage and Bible, and combatted what he characterized as "one of the most dangerous errors of our age," the belief that "everything, even the most fundamental verities, must be subject to evolution." M. Bourget urges that the maintenance of life itself is bound up in the preservation of the family, monogamy, parental authority, marriage, fidelity, obedience to parents and the foundation on which they are all built—the Church. It is quite possible to make a fetish of evolution.

Overwork.

The serious illness of the British Premier draws attention to the havoc wrought through the habit of over-work—too often incident to prominent position in public life. It is regrettable that the important lesson is not well learned in early life by men of that class—that "all work and no play makes Jack a dull boy." There are some men who have a marvellous capacity for hard and sustained intellectual work, even though they have not acquired the habit of taking regular physical exercise. But even to these men the lack of constant exercise of the body is a detriment to the efficient working of the mind. Fresh air and out-of-door exercise are, as an Irishman might say, worth their weight in gold.

Doctor Kipling.

We can assure all amateur therapists, both Yankee and English, that Canada is quite well. She suffers occasionally, principally from growing pains, but her general health is good and she has no wish to be an imaginary invalid. Least of all does she desire to call in any quacks, and we fear that their volunteered prescriptions will be treated with derision, will be thrown out of the window when received, and the medicine will not be

ordered from the chemist. But we do not desire to be hard on these self-sufficient advisers, most charlatans are clever, but they sometimes make mistakes. It is safest in the long run to trust to the diagnosis of the regular family doctors who know your constitution and are familiar with your habits.

Race Suicide.

One of the most baneful and, we fear, widespread sins of the present day is that to which we refer. It is an outcome of the worldly materialism which is held and practiced by only too many people nowadays. Sensuality and a criminal disregard of the wholesome laws of life and the clear sanctions of religion are at the bottom of it. Unscrupulous selfishness and utter disregard of the moral rights of others and of the manifest duty the individual owes to the State are also contributory to this injurious evil. The press, pulpit, and legislature should intervene and do their utmost to avert the certain punishment which such unnatural practices brings upon the individual and the State.

Christian Stewards.

It seems strange to most men that they should be asked or expected to set apart one-tenth of their incomes for religious purposes. It does not seem strange to them when in Church to thank God for all He gives them. That is so easily done—merely a little breath, a few short words and it is over. But to do such an unreasonable, unworldly thing, as to set apart and apply one-tenth of one's income in the cause of religion is quite another thing. To do that a man must really believe that God is the actual giver of "every good and perfect gift" that He has received, including life, health, opportunity, the means and power to do good, as well as property, and that it is really and truly expected of him to show and prove his belief by a constant act of self-denial in honour of his great Benefactor and for the good of others. Were those who bear the Christian Name each to tithe his worldly harvest for the honour of God and the good of man—for one short year—the coming of the Kingdom would be strikingly manifested.

THE MAN WHO NEVER WAS TO BLAME.

There is probably no profession in the world, whose ranks are so full of that class of people, so pithily and unimprovable described by the old proverb, "Bad workmen quarrel with their tools." Human nature, of course, is the same everywhere, and this class of men is by no means peculiar to the ministry. You will find men in all vocations and callings, who volubly blame everybody and everything under the sun for their failure except themselves. But probably not the same percentage as in the ministry. For in the ministry results are so slow and indirect, so many remote and recondite influences are at work, so much does apparently depend upon circumstances against which no human foresight can provide, that the temptation to excuse or explain away failure on other than personal grounds is exceptionally strong. And yet the excuse is no more valid than in other callings. Success in the ministry is just as dependent upon the personal equation, as it is in law, medicine, business or in any other human sphere of activity, although it may not follow precisely the same lines. To state a plain truth plainly, the unsuccessful parson has himself to blame for his non-success in exactly the same degree, and in exactly the same sense, as has any other bungler or shirker or radically incompetent person. We know there is a tendency in some quarters to think otherwise. But we firmly hold that the same qualities which ensure success in any other calling, the world over, will ordinarily ensure it in the ministry. "Bad workmen quarrel with their tools." The parson's tools are his own people. And it is with them that ninety-nine per cent. of clerical failures

"quarrel." Never was there a harder case than theirs. Had they only had "nice" people to deal with how entirely different things would have been. But they never had a chance. Their lot was cast among the people, who were everything that Church people should not be. Other men had succeeded with other people, but they were a different order of being to those with whom they had come in contact. By an extraordinary fatality their invariable luck had been to work amongst absolutely "impossible" people, whom an archangel could not get along with. The fault had never been their own. The boot had always been on someone else's foot. They never were to blame. It is marvellous how apparently reasonable human beings can go through a long lifetime, honestly cherishing delusions of this nature. Have they no sense of proportion or even of humour, one naturally asks. Imagine a physician excusing his failures by claiming that his patients, in every locality that he had practiced, were absolutely "impossible" that they possessed such extraordinary constitutions that no remedy he could prescribe would have the slightest effect upon them. It was quite different with his brother physicians. They had another class of people altogether to deal with. Their patients would do what they were told, and they had normal constitutions. As for himself in all his wanderings it had been his crabbed luck to strike communities of abnormally constituted people, with whom he has never had the ghost of a show. We have stated a strong case, but not one whit too strong to show up the folly, of a certain class of clergymen, who go through life laying the blame of their own failure upon the shoulders of those to whom they have ministered, and with an unconsciousness of their own share in the matter, half pathetic and almost sublime. Does it never strike this class of individuals, one is tempted to ask, that the existence of "impossible," or "abnormally constituted" people, is just what makes their profession of real practical value, and that to resent the existence of such people, is on exactly the same level of intelligence and reason as that of the physician who would murmur at and resent the existence of people who needed his professional attentions. There are other ways of explaining away clerical failure, but none as fatuous and self-contradictory as this. For sheer unredeemed imbecility it certainly takes the palm. And yet how many there are who use it, without apparently a suspicion of its absurdity, and whose belief in their own exceptional ill-fortune, and the uniform blameworthiness of everyone with whom they have ever had any difference, is simply impregnable.

MUTUAL TOLERATION IN THE USE OF CERTAIN TERMS.

Psychologists say that no material object, no sound, no odour, no physical sensation, presents itself under the same form to, or arouses precisely the same feelings in, any two different people. It matters not that people often describe their experiences in the same terms, the fact remains that it is impossible for one to feel exactly what the other feels. Their language corresponds, it is true. But language itself is a compromise, and only expresses a few commonplace experiences which all, or the great majority, undergo. Language is a sort of common denominator. It creates and maintains a certain surface understanding between people. But the finer and deeper and stronger impressions remain impossible of exact expression. The result of this is, that words mean infinitely less than most of us imagine, i.e., the meaning they convey to others bears a very insignificant relationship to what they convey to ourselves. At best they are but shadows of our own ideas and sensations, more or less dim and vague, a common code of signals wielded from a thousand different standpoints. Now if this is true of bodily sensations, how infinitely more so of our intellectual, and how superlatively so of

our spiritual impressions. If it be true in the one case, as the psychologists say, that no object appears exactly the same to any two different people, is it not bound to be vastly truer that no one spiritual truth commends itself to any two different intelligences in exactly the same terms, and that consequently no two individuals can in this connection ever use words in exactly the same sense. Upon this undeniable, and really self-evident fact, we would base a plea for mutual toleration in the use of certain theological terms. Who, and what am I, to denounce the term, devoutly used by a fellow Christian, as expressing some fundamental and fatal error. And yet how universal this is. In a sense it is the history of our "unhappy divisions" in so many words, since the beginning, this determination to interpret all doctrinal formulas by the one rigid standard of my own personal impressions and inner experiences, and the equally strong determination to resolutely ignore the possibility of the existence of any other legitimate standpoint. Matters in this respect have undoubtedly somewhat improved, but they are far from what they should be. We have men attaching certain narrow and exclusive meanings to certain terms, and loudly demanding their universal inclusion in, or exclusion from, the Church's formularies. With one man the term "altar" is an abomination not to be tolerated under any circumstances or in any connection; another cannot abide the term "Protestant;" a third cannot away with the word "priest;" a fourth sets his face like a flint against the use of the expression "Catholic," etc., etc., etc. Does it ever occur to people of this type, that their interpretation of some particular term would quite possibly be utterly unrecognizable by the user thereof, and that they are consequently forcing sentiments and opinions upon their fellow Christians utterly alien to them, and so unconsciously, but none the less effectually, bearing false witness against them. Who am I, to confidently and dogmatically affirm in what sense my neighbour uses such terms, for instance, as "Protestant" or "Catholic" or "altar." Surely when rightly understood it is a piece of impertinence to attempt to do so. Let us then not judge one another any more in this matter.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

It is manifest that a much keener interest is now taken in public questions within the Church than was taken even a very few years ago. Not the least significant evidence of this is the increasing number of Churchmen who are willing to express themselves in the Church press upon Church topics. We have noticed with very keen satisfaction the growing importance and interest that is being attached to the Correspondence Department of the Canadian Churchman. Men of influence and judgment are more and more placing their influence and judgment at the disposal of their fellow Anglicans, to correct, to stimulate, and to inspire. There seems to be developing the idea that a man owes more to the Church than to earn the description of "doing no harm." A man has obviously a greater destiny than to sit tight and hold his tongue, and offend nobody by his zeal and restlessness. At all events after a long wait we now seem to have loosed the pens of many men who certainly can do much to help on the good work of the Church. There are many other pens that could be wielded with equally good effect, and, we trust, that as the occasion arises they will be used for the advancement of the great cause we all have at heart. Let us encourage one another, and set one another right, and hold up high ideals of service, and point the way to the realization of those ideals. While Spectator has not failed to advocate the importance of hearing from our recognized leaders he would beg of the younger generation of clergy not

to allow the time to slip by without contributing their share to the thought, as well as the activity, of the Church. Ten years make a great difference in a man's life. Ten years make a great difference in the personnel of the Church in any diocese, and in the Church at large. The time to act or speak is when the occasion demands action or speech. Don't wait for someone else to do it. Jump into the breach and do your best. Accept St. Paul's recommendation, "Let no one despise thy youth."

While extremely pleased with the growing readiness to publicly discuss public questions, we want to say a word or two upon the character of newspaper correspondence that will make for effectiveness. In the first place if we are going to secure the assistance and co-operation of the finest minds and the truest hearts, we must insist, in all cases, upon a dignified, courteous discussion. Men of refinement and sensitive natures will not submit to being treated unfairly. They ought to be encouraged to open their minds freely, and certainly they are not liable to do so unless they are assured of immunity from insult, and damage to their character. Among Christian men that phase of the subject ought not to need to be dwelt upon. In the second place we ought to be able to distinguish between a writer and what he has written, between an author and his thesis. This distinction is not always made, to the great damage and debasing of a controversy. The unskilled writer, the man who is devoid of an instinct for the fitness of things, the man who wants to score at any cost will not separate an opponent from his opinions. The result is inevitably bad. It is an extremely easy thing to hurl quips and gibes at an adversary and to impute all manner of unworthy motives, much to his discomfiture and damage, but in no wise advancing the argument in hand. It is a game at which two can generally play, and the net result is usually far from edifying and certainly not instructive. Stick to the subject by all means, advocate your cause with all the vigour and decisiveness that the occasion requires, hit hard, if necessary, but leave the character of your opponent unscathed. If Churchmen will only discuss questions in that spirit then we shall not lack men to give their views to the public.

The results of the Laymen's Missionary Movement in Toronto, as far as we have been able to learn, have been gratifying in the extreme. In the midst of financial depression, to have congregations doubling and trebling their missionary contributions is certainly most encouraging. It proves to a demonstration that the numberless excuses for failure to adequately support the Church's enterprises are excuses merely. The question of missionary finances is a question of missionary interest. If through the ministry of laymen to laymen this interest can be adequately deepened and extended, then the Church at large must be profoundly thankful. The movement took its first definite form in Montreal a few weeks ago, and if it is properly handled there, the results will be sure to be gratifying. Montreal has a reputation for generosity when it is once aroused to the existence of a great need. If the laymen can set forth this need then money will be forthcoming in abundance. We sincerely trust that every city and town in the country will feel the effect of this movement, and, we believe, that every clergyman will welcome with unfeigned joy the awakening of his laity in the interest of the furtherance of the Church.

Spectator.

THE TIMES OF THE GENTILES.

By Rev. J. W. Beaumont, D.D., M.D.

Some of the most forceful testimony in proof of the Divine inspiration of the Holy Scriptures is afforded by prophecy and its fulfilment. The prophecies relating to the Hebrew race are

especially impressive. The words in which our Divine Lord spoke of the degradation of the capital of the Hebrew nation have been fulfilled—like all the rest—to the very letter. But the precise meaning of the words, "Times of the Gentiles," has unnecessarily perplexed the minds of many devout readers of the New Testament Scriptures. Even learned men have taken different views as to their meaning, some supposing that they referred to the punishment to be meted out to the Gentiles for the cruelty and oppression with which they harassed the Lord's ancient covenant people. In considering the words, "Times of the Gentiles," I will briefly notice: (1) The Interpretation of the Words; (2) The Historic Testimony to Their Fulfillment thus far; (3) The probable End and Completion of "The Times"; (4) The Great Issues Ensuing and now Imminent.

(1) The Interpretation.—In order to arrive at a correct understanding of the words we must read them in their connection. Our Lord's attention had been called to the "goodly stones" of the temple; and from that suggestion He predicted the destruction of the edifice and of the whole city. His prediction was fulfilled in A.D. 70, when Titus took the city and destroyed it: the temple was burned and its "goodly stones" broken asunder. The Mosque of Omar now stands profanely on the sacred site. But the Lord's words had a meaning far more significant, and referred to the time when the city would be rebuilt and continue its existence into then future ages. His words were these (Luke 21:24), "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." The obvious meaning of the words is that Jerusalem, the capital of the nation, and the whole nation's representative, should continue to be in subjection to foreign powers, a subjection so helplessly abject as to literally justify the words, "trodden down," as if of no account and little value. We are reminded that in ancient times subjugated kings and prisoners of war had to bow down to their conquerors and submit to have their necks trodden upon by the triumphant foe, in token of their abject surrender and utter helplessness. Jerusalem, and the nation altogether, had already endured this galling humiliation for six centuries, and was chafing under it at that very time. Our Divine Lord predicts the continuance of the evil into the ages of a remote futurity, until the time should expire when, by Divine appointment, the foreigners should be swept aside and the "times" of their tyrannical domination should be ended.

(2) Historic Testimony to the Fulfillment of Our Lord's Words.—The Hebrew monarchy came to an end in the year B.C. 606, when Zedekiah, the last king of Judah, was deposed, and the Jews were carried into exile and settled in the Province of Babylonia and other parts of the Babylonian empire. Jerusalem fell into the hands of the conquerors, and both city and temple (Solomon's) were destroyed. Jerusalem long remained in ruins, but was gradually rebuilt. At the expiration of seventy years the Babylonian monarchy itself was abolished by the victorious Cyrus, about B.C. 536, and Jerusalem was "trodden down" by the Medo-Persians for about two hundred years. At the expiration of that time the Medo-Persian empire came to an end, and was succeeded by the Macedonian empire, founded by Alexander the Great, about B.C. 330. Alexander, before his decease, divided his empire into four sections, and assigned them severally to his four generals, Cassander, Lysimachus, Ptolemy, and Seleucus. Ptolemy reigned over Egypt, and Seleucus over Syria; and so Jerusalem continued to be "trodden down" still by the Gentiles. After various misfortunes the Holy Land became a Province of the Roman Empire, the great world-power that brought all nations into subjection. It was during the reign of the first emperor—Cæsar Augustus—that our Divine Lord was born in Bethlehem, when the infamous Herod was the petty king of Judæa by special favour of the Roman Emperor. Herod himself was an Idumean foreigner—a Gentile. The Roman power was supreme, and from that time, and long anterior to it, Jerusalem has been "trodden down of the Gentiles." A brief historical summary of the powers that have had Jerusalem in their grasp from the commencement of the Christian era to the present cannot fail to be of interest. For more than five hundred years Jerusalem was in possession of the Romans. On the extinction of the western Roman Empire, about A.D. 476, the Holy City continued for many centuries under the monarchs of the eastern Roman Empire. In the year 637 A.D. Jerusalem was taken by Omar and the Saracens, and was still "trodden down" for more than four hundred years, until it again changed hands; and

in A.D. 1065 the Turks overpowered the Saracens and secured the possession of the city. The conflict for the coveted city raged long and furiously for many years. The conflicting forces were Saracens, Turks, and Crusaders. The last appeared on the scene about A.D. 1095. What a change! The Holy City has had! It has all through the long period intervening between the time of the last King of Judah and the times in which we live been trodden mercilessly down. The Saracen Empire came to an end about A.D. 1258, and the Turks gained the absolute ascendancy. The Turkish Empire was definitely founded about A.D. 1298, and Ottoman was its first Sultan. Since then the tyrannical Turks have had possession of Jerusalem, and still continue to hold it. No city of ancient or modern times has, perhaps, been treated more rigorously. There was a time in its history when the death penalty was inflicted on any and every Jew who was found within six miles of its gates. During the whole of the lengthened period reviewed the Hebrew people have been expatriated from their own land, and have been scattered among all nations. They are a standing and perpetual miracle of the preserving care of the Lord. Though scattered among the various nations, they have never been lost to sight, and have never blended with them. They are a distinct and unmixable people—as unmixable as metallic mercury when poured into water. They have been distinctly "kept by the power of God," and will probably yet be raised to the front rank among the great nations of the earth. In the whole range of secular history, ancient and modern, there is no parallel to the wonderful story of the Hebrew race. They stand before the world in number about eleven millions, living witnesses to the inspiration of the Holy Scriptures as seen in the past and present fulfilment of the prophecies relating to them. Jerusalem itself is a standing monument to God's eternal Truth.

(3) The Probable End and Completion of "The Times of the Gentiles."—The foregoing summary shows us that they have already continued uninterruptedly for the long period of fully 2,500 years. All the great empires that have in turn "trodden down" Jerusalem have passed away, one after another, and are known only by the records of the historian. The power that now holds sway is the Turkish Empire, and of this it is not too much to say that it is in a state of rapid disintegration. The prophetic words may soon be repeated, "Speak ye comfortably to Jerusalem, and cry unto her (call out to her) that her warfare is accomplished, that her iniquity is pardoned." She will soon be free from Turkish misrule and tyranny. In order to obtain a reasonably correct idea of the probable end of "the times of the Gentiles" we must endeavour to ascertain their commencement. We must bear in mind that the words mean the duration of the time when the various nations—the goim—the ethnic—foreign powers—would hold Jerusalem, and stamp out the last vestiges of her ancient freedom. This they have done continuously and in succession, one after another, for a long chain of centuries—for now more than 2,500 years. But there is a divinely appointed limit. When was the commencement? When will be the probable end? The Hebrew people became a nation immediately on their deliverance from Egyptian serfdom; but during the long time of their stay in Egypt they had become familiarized with heathenism. They had virtually forgotten the Lord Jehovah. They had become perverted in their religion and perverse and unmanageable in disposition. The Lord knew their sympathy with heathen idolatry. He foresaw their tendency to rebellion against the laws which he issued for the regulation of their religious and social life. He, therefore, at once, after their great liberation, and following closely on the promulgation of the Commandments given from Sinai, uttered a series of solemn warnings against apostasy and idolatry, predicting the calamities which should befall them as the penalty of their disobedience: "Ye shall be slain before your enemies, and they that hate you shall reign over you." These threatenings were fulfilled when, at intervals for many centuries, the Philistines, Moabites, Midianites, Assyrians, and other formidable enemies overpowered them and ruled over them with cruel rigour. But these were only the beginnings of their adversities. The Lord threatened that if these failed to bring them back into obedience to Him, His hand would be still more heavily laid upon them in chastisement. "I will punish you seven times more for your sins." (See the 26th of Leviticus.) The Lord Jehovah lays special stress upon the "seven times more," and repeats the threat three times: "I will punish you seven times more for your sins"; "I will bring seven times more plagues upon you." Literally, I will add plagues—smiting, chastisement

—upon you seven times for your sins. "I will punish you yet seven times." "I will chastise you seven times for your sins." It is with impressive solemnity that the Lord emphasises the number "seven times." The wording of these several sentences must be interpreted according to the veiled usage of prophetic language. The dates are, indeed, given, but in a concealed form. "A time, times, and the dividing of time," in Dan. 7:25, signified three years and a half, and would, therefore, be 1,260 days, each prophetic day signifying a year, according to the Divine rule as given to Ezekiel (4:6), "I have appointed thee each day for a year." A time, then, means a year. The seven times in Lev. 26 would, therefore, mean seven years, and seven years, according to lunar reckoning of 360 days to the year, would give 2,520 days, and, taking each of these prophetic days for a year, would give the lengthened period of 2,520 years. This, then, was the threatened duration of the time when the Hebrew people would be under Divine chastisement and exiled from their motherland, the period during which the Holy City should be "trodden down" and kept in the tyrannical possession of foreigners. The seven times were to commence as an additional period of punishment after the great troubles brought upon them by the Philistines, Assyrians, Midianites, and other enemies had failed to bring them back to repentance and to obedience to the Lord. The Divine forbearance was at last exhausted. The day of vengeance, long threatened, came with certainty. In the year B.C. 606 Zedekiah, the last of the kings of Judah, was deposed and taken prisoner, the people were carried away into exile, and Jerusalem was taken by the Babylonians. From that time onward and forward Jerusalem has been "trodden down" by an almost uninterrupted but ever-changing succession of foreign nations, and is still in possession of the Turks.

(4) The Great Issues now Imminent.—If these premises are correct, we are living within a few years of the completion of "the times of the Gentiles," and the consequent end of the foreign possession of the Holy City, and presumably of the Holy Land altogether. The year B.C. 606 added to the present year A.D. 1908 and the addition of six years further would bring us to the year 1914 as the completion and end of the 2,520 years of Jerusalem's hardships. We, however, must cautiously remember the difference between the ancient and more modern reckoning of time, the difference between the lunar and the solar reckoning, the Hebrew and the Julian (B.C. 45) methods. Making every allowance, we are safe in broadly inferring that we are closely near, and perhaps only six years distant from, the year that will mark one of the most remarkable epochs in the world's history. The re-possession of Jerusalem and the Holy Land by the Hebrew race as their rightful heritage, guaranteed by the inviolable promise of the Lord Jehovah, can only be accomplished, humanly speaking, by the break-up of the Turkish Empire. For many years this has been gradually coming on, and now seems near at hand. Various States and Provinces, formerly, but now only nominally, parts of the Turkish Empire, notably those of North Africa, are in the possession of European powers. The whole empire is in a condition bordering on disintegration and ruin. With the end of caliphate, supposed to be vested in the Sultan, Mohammedanism will receive a check which will be likely to extend to the Mohammedan populations of Persia, India, and Africa, and greatly facilitate the spread of the Christian faith. Other great events will probably occur about the close of "the times of the Gentiles." Further reverses await the Papacy; the great upheavals and commotions now beginning in all nations will be intensified; the frightful conflict between labour and capital, and finally outright, downright Socialism and Anarchy, are some of the events to be expected in the near future, if the reckoning of the 2,520 prophetic days, each day for a year, be correct. We are living in times of stupendous importance. The rapidity with which great events succeed one upon another is absolutely startling. In all nations the hitherto quiescent populace is arousing itself for aggressive action. Even the sleepy Orientals have suddenly awakened; and the nations of the West are shaking to the very centre with the menacing boldness of the masses clamouring for Socialism and its logical sequence—Anarchy. The "signs of the times" are seriously impressive. We are rapidly approaching some great social cataclysm which, like the olden Deluge, will sweep over all nations. Then will ensue the time of "great tribulation, such as was not since the beginning of the world"—the time predicted by our Divine Lord, and prefigured at the destruction of Jerusalem by Titus, about A.D. 70. But the Christian believer need fear

no evil, for the grand outcome will be the gradual abolition of the power now wielded by the great Adversary; the inauguration of a new era of joyous hopes and prospects; the final presence—the blessed parousia—of the Lord Jesus Christ, when He shall take the power and reign beneficently over all nations and extend His Divine empire over the whole earth. Then shall His universal supremacy be proclaimed by the angels in the exultant strain, "The kingdoms of the world are become the kingdom of our Lord and of His Christ, and He shall reign for ever and ever." The glorious time is with glad certainty approaching.

The Churchwoman.

MONTREAL.

Montreal.—The twenty-second annual meeting of the Montreal Diocesan W.A. opened with a celebration of the Holy Communion in Christ Church Cathedral, on the morning of February 26th. Between three and four hundred members were present and the Lord Bishop of Montreal preached on Isa. 54:2. The business sessions began at 2 p.m., on the same day when, after opening the meeting with prayer, the Bishop presented a certificate of Life Membership to Miss Pardy, the gift of the president and members of the W.A. of St. James the Apostle Church, in appreciation of her long and useful connection with that branch. Letters of greeting were read from the General Board of the W.A.; from the Woman's Missionary Society of the Methodist Church; and from the Woman's Missionary Society of the Baptist Church; while Mrs. Mills, for the W.A. of the Diocese of Ontario, and Mrs. Grier, on behalf of the Presbyterian Woman's Missionary Society, spoke words of hearty greeting and warm wishes for the success of the present meeting. Mrs. Holden, president of the Montreal Diocesan W.A., then gave her annual address. After welcoming the delegates—especially those from the country branches—she touched on the two most important events of the year in connection with the W.A., i.e., the celebration of its 21st anniversary by a united service in the Cathedral, and the observance of St. Andrew's Day as a day of continuous intercession for missions. The Zenana Mission Work was referred to as satisfactory, 10 new children and 9 new subscribers having been added to the list during the year, so that the W.A. now supports 71 children in foreign lands and has 17 Bible-women in the mission field. Mrs. Windsor, of St. Johns, P.Q., made a suitable reply and urged the members to renewed efforts in the cause of missions. Miss Raynes, recording secretary, reported the number of branches of the W.A. in this diocese as 74, i.e., 15 senior, 5 girls', and 11 junior branches in the city, 32 senior and 11 junior branches in the country. The diocesan membership is 1,635, i.e., 1,122 senior members, 393 junior, and 120 members of the Babies' Branch. Mrs. Baylis, corresponding secretary, brought forward various appeals for help which had been sent down by the General Board, and stated that the General Board had recommended the establishment of a special fund for church building amongst the settlers in the North-West. The Diocesan Board felt, however, that to urge contributions to such a general fund at present would militate against the special appeals which are received from time to time, and a resolution to this effect had been adopted. Mrs. Tilton, General President of the W.A., and one of its original founders, was then asked to say a few words. After expressing her pleasure at being present on the occasion, Mrs. Tilton gave a slight sketch of the growth of the W.A. from its first meeting in Ottawa, of seven members, in 1886, to the present time, when there is a diocesan branch in every diocese in the Dominion. She concluded by expressing her earnest hope that Newfoundland might one day come into confederation with the Canadian Provinces and that a branch of the W.A. might then be established in that island. The Rev. A. P. Shatford, of the Church of St. James the Apostle, gave a most interesting and instructive paper on the Pan-Anglican Congress. His brief sketch of the enormous growth of the Anglican Communion during the last 120 years and his account of the aims and objects of the proposed congress was listened to with attention and could hardly fail to impress his hearers with the importance and wide scope of the undertaking, and of the careful preparation which has preceded it. At the close of Mr. Shatford's address the members adjourned to the library, while tea was prepared and then followed an hour of social intercourse, giving the members an opportunity of renewing the friendships formed on the occasion of previous meet-

ings. On Thursday, February 27th, the morning session opened at ten o'clock with prayer, after which the roll of the delegates was called and the minutes of the previous day's meeting were read and confirmed. The reports of the country branches were read and showed evidence of good and successful work during the year. Letters of greeting were read from the General Junior Secretary, from the Convenor of the General Literature Committee, from the W.A. of the dioceses of Ontario, Ottawa, Nova Scotia, Niagara, Fredericton, Toronto, Quebec, Huron; from Mrs. Ross, our ex-treasurer, now in England, and from Dr. Minnie Gomery in Kashmir. Mrs. Plumtre read a paper on "How we spend our money," in which she showed very clearly how the money of the W.A. was distributed and demonstrated that the work of a treasurer—usually considered very dull and prosaic—may be made intensely interesting by looking beyond the actual money to the objects to which it is allotted. The report of the Literature Committee mentioned several packages of books sent out, while periodicals are being forwarded regularly to 28 missionaries in different parts. The Committee is ready to supply names of men in the mission field who will welcome good magazines, etc., to anyone who will undertake to forward such papers regularly. The North-West Educational Committee reported the addition of a third child to those already being educated, but stated that larger contributions are wanted for this fund. The afternoon session began with the Dorcas Secretary's report and a letter of greeting from the General Dorcas Secretary. Fewer bales were reported this year, but those sent were of better quality than formerly. Attention was drawn to the necessity of sending outfits and bedding in bales containing nothing else, as if other things are added there is no rebate on the freight bill and the missionary is often put to great expense. Groceries, when sent, should be well chosen and well packed. Various other hints were given for the guidance of those packing bales. A student of the Diocesan Theological College, Mr. Mowforth, then gave an account of his work in the diocese of Kootenay during four months last summer, and Miss Ashton Phillips followed with an account of the Young People Movement in connection with mission work, advocating the study of missionary literature and the importance of interesting the young in the subject. The reports of the "Leaflet" editor, treasurer, and advertising secretary, were read and an appeal made for volunteers to help teach some of the Chinese in the city. The last day's session began with a devotional address by the Rev. W. W. Craig, rector of St. Luke's Church, Montreal. Business was then resumed, the minutes of the previous day's meeting being read and confirmed. The reports of the Junior work and of the Printing Committee, were considered satisfactory, while the Extra-Cent-a-Day Fund showed progress during the year. The city branch reports were read, and the President urged upon all present the duty of paying special attention to the pledges in future, as each branch is expected to do its share in meeting these pledges. The election of officers resulted in the re-election of those who held office last year. Mrs. Bompas gave an interesting account of the Indians in the Diocese of Selkirk, now Yukon, amongst whom she spent so many years, and the Rev. D. J. Neugevirtz said a few words of his work amongst the Jews in Montreal, where the number of inquirers and converts is increasing so rapidly that there is need for another worker.

On Friday afternoon, as there was still a good deal of unfinished business, and time was getting short, Mrs. Baylis gave a short resume of a paper she had prepared on the various pledges which have been undertaken, explaining the nature of the work done in each case. The Babies' Branch Offering and the Thankoffering were designated to different objects and voted on by the members. Attention was drawn to the United Triennial Thankoffering which must be ready by September next and the members were urged to try and increase their contributions to this object. The matter of co-operative bales was discussed and it was decided that, in future, each branch contributing to such bales, be assessed, by the Dorcas Secretary, for a share in the freight of the bale in proportion to its share of the contents. A suggestion was made that the branches in each deanery might meet together occasionally for the purpose of planning their work and might perhaps also pack co-operative bales instead of sending their things into Montreal. A good deal of discussion followed, but some of the country branches finally agreed to try the plan during the coming year and report as to its feasibility at the next annual meeting. Various resolutions of thanks to all who had in any way contributed to the success of the meeting were passed, and the meeting was then closed. The annual meeting for Juniors was held, on the same

afternoon, at 4.30 p.m., the Ven. Archdeacon Ker, D.D., taking the chair. Reports were read and Miss Strickland told the children present something about her work in India. The Rev. J. B. R. Westgate exhibited lantern slides descriptive of his work in German East Africa, giving a few words of explanation of the illustrations.

TORONTO.

Ashburnham.—St. Luke's.—The annual meeting of the W.A. was held recently, at which the reports gave evidence of much good work done during the year, the election of officers resulted as follows:—Hon. President, Mrs. Ed. Peck; President, Mrs. S. Gaskins; First Vice-President, Mrs. E. A. Langfeldt; Second Vice-President, Mrs. Jos. Phillips; Secretary (Corresponding), Mrs. J. Butcher; Secretary (Recording), Mrs. J. J. Turner; Secretary (Dorcas), Mrs. F. J. Jameson; Treasurer, Mrs. H. Butcher; Organist, Mrs. T. Moore; Superintendent Juniors, Mrs. W. J. Scott; Secretary-Treasurer Babies' Branch, Mrs. R. J. Scott; Convener P.M.C., Mrs. L. Turner; Executive members appointed by rector, Miss Mills; Mrs. W. Crane; Delegates to annual, Mrs. R. J. Scott, Mrs. T. Moore.

NOVA SCOTIA.

Halifax.—A meeting of the Executive Committee of the Diocesan Board of the Woman's Auxiliary took place at the Institute on Tuesday, the 17th inst., to mature plans for the annual meeting held at Lunenburg, after Easter. The King's College Woman's Auxiliary gave afternoon tea at the Institute the first three days of last week in aid of the funds of the College.

COLUMBIA.

Victoria.—On Friday, February 28th, the regular quarterly meeting of the Woman's Auxiliary to the Missionary of the Society of the Church of England in Canada met in the cathedral schoolroom. The first vice-president, Mrs. Luxton in the chair. There were twenty-four members of the board, and a number of workers present. Prayers were read by the Vice-President. The roll was called and the minutes of the last meeting read and approved. The Treasurer (Mrs. Woolaston), account showed for the month disbursements of \$32, and receipts of \$65.50. She asked that the Corresponding Secretary be instructed to write a letter of thanks to Mrs. Martin, a life member, for her donation. The Dorcas Secretary, Mrs. Hiscocks, reported that in response to Dr. Hanington's appeal for hospital supplies, St. John's Senior Branch had sent a roll of cheese cloth and four pairs of slippers, and the girls' branch a half roll of cheese cloth. Mrs. Longfield, a half roll of cheese cloth. The Cathedral Sisters, towels, gauze, bandages, underwear, old linen, cotton batting, and are making nightshirts. The Cathedral girls, pillow cases, tray cloths and nightshirts. St. Michael's Branch, a quantity of pins. The Diocese of Columbia (with the money taken from the "Antle" fund, five pairs of blankets. The Literature Secretary, Mrs. Toller, reported having received letters of interest from Mrs. Hall, Alert Bay, and Miss Edwards, China. She referred to a letter in the February "Leaflet" from Miss Nesbit, who is in charge of the "Bird's Nest" Home in China for the support of which the money in the Babies' mite boxes is devoted. She stated that there were 30 unsupported babies, and as it costs only \$3.10 a year to support one child, she asked if it could not be arranged to have the money fund in the mite boxes of this diocese given for the support and adoption of one or more of these homeless little ones. She stated that the last drawing-room meeting had been very successful, \$10.80 being added to the funds. This had been forwarded to Miss Cartwright to purchase suitable books for the library. The next drawing-room meeting will be held on March 10th, at the home of Mrs. Walker, 2,400 Douglas Street. The programme will in keeping with the Lenten season and the proceeds devoted to the purchase of books for the Boy's Auxiliary and Junior Branches. The C.C.M. Secretary, represented by Miss Wood, reported one box dispatched this month and books coming in steadily. She also read extracts from Mrs. Pearson's letter and the "Log," relating to the work of the C.C.M. The Organizing and "Leaflet" secretaries were absent. The Junior Secretary-Treasurer had no report. The Babies' Branch Secretary, Miss Jones, reported for the quarter receipts \$1.35, and disbursements 85 cents, and 16 members. The

Indian Committee Secretary, Mrs. Averille, reported a letter from Mrs. Tilley, commending the pamphlet on "The Indians in Canada," the price being 10 cents per copy. She stated that she had ordered six copies as samples, and then read a letter, lately received from Miss Ard, who comments upon the growth of the W.A. in England, stating that she had been asked to address a meeting of 800 W.A. workers in one town. Reports were read from the Cathedral senior girls and Junior Branches, from St. John's Seniors and Girls' Branches, from St. Saviour's Senior and Junior Branches, and St. Barnabas' Seniors. St. Paul's, St. Michael's, and St. Mark's each gave a most encouraging report. Superintendent of Cathedral Juniors, Miss Ramsdale, gave a very comprehensive report of the work done this quarter, and stated that at their next meeting they meant to commence fancy work in preparation for the annual sale, the proceeds of which are to purchase another pony for their Catechist, Mr. Edwards, for whom they have already supplied so many needful things. The Corresponding Secretary, Miss Turner, was absent, and in her stead Mrs. Miller, Second Vice-President, read the following letter of best wishes for a pleasant holiday and the safe return of our beloved President. "My Dear Mrs. Perrin,—I have been instructed by the Board to convey to you our sincerest and most affectionate wishes for a safe journey and a happy visit to your old home. Our thoughts and prayers will follow you and yours on the sea and in all your travelling that God's loving care may be with you all the way. From the very beginning of our organization yours has been the guiding hand, and we are convinced that to your wise rule over us, we owe our happy and harmonious life as a society, we have escaped many of the difficulties that we might have expected in beginning such important work, and we feel that we owe it all to you and to the Bishop. How many, many times our Bishop's wise counsel and loving words have been an inspiration to us, lifting our thoughts to spiritual things, and keeping us ever in mind of our great privileges as "workers together with God." It has been a comfort indeed to know that in him we have one who is ever ready to advise and assist us in every possible way. We feel, therefore, that your absence and that of the Bishop will be a great loss to us, and I am sure that we shall constantly look forward to the time when we may expect to have you with us again. Nevertheless we do not forget that it must be a great pleasure to you both to visit the old land, and to take your dear children with you. We cordially hope that every happy anticipation may be realized. On behalf of your fellow workers on the Diocese Board, and I am sure I may say of every member of the Woman's Auxiliary to Missions, Alice Turner, Corresponding Secretary to W.A." In a few expressive words both the Bishop and Mrs. Perrin thanked the Woman's Auxiliary for their good wishes. Previous to the reading of the above His Lordship gave a short talk. He told the meeting that the Legislature had given a grant towards the C.C.M., to be devoted to the hospitals, and how he hoped to interest friends in the Old Country in the new boat, as the present mission boat is quite incapable of undertaking the new work. He also read a short extract which showed by the opening of the Churchill College, that Christianity was growing in Uganda, Africa. Mrs. Dickson gave a very instructive talk upon the Assyrian Mission and upon the new methods adopted by missionaries to spread the Gospel in China. Upon motion of Mrs. Miller, seconded by Mrs. Hiscocks, it was resolved "that a letter be written Mrs. Clarke, congratulating her upon the birth of a son." After singing the Hoxology the ladies of the Cathedral served tea, and the meeting adjourned until March 28th. Bishop Perrin presided at the special meeting held by the Woman's Auxiliary of Victoria, to consider subjects coming under the head of "The Church in Its Relation to Human Thought," which are to be discussed by the Pan-Anglican Congress. After the opening remarks a very interesting paper was read by Miss Crease on "The Church and Human Thought in Literature." There were many books very charmingly written which were very dangerous to the faith of those who were not sure of their ground. Not less dangerous to morals were the fascinating stories containing descriptions of the shady side of life that were so common in these days. Bishop Perrin said that there was a great deal of superficial reading Magazine articles, delightful in their way, were all that were read by many. People's tastes have changed with the times. Mrs. Solly and a number of other ladies thought that Scott, Thackeray and even Dickens were seldom read now. The Chairman pointed out that a great number of the articles in the more serious papers were on religious subjects. The danger to the faith in the present day was in the extreme toleration that was granted to all phases of religious belief and not

that arising from persecution. The relations between science and Christianity had undergone a great change within the last half century. There were now fewer atheists and materialists than there were. It was pointed out that there was a side of truth in all religions, but that the merit of Christianity was that it contained what was best in all. Mrs. Dickson asked if it was not characteristic of St. Paul that he recognized the fact that there was truth in the religion of all the people to whom he preached and meeting them on their own ground argued for the truth of the doctrines he taught. Bishop Perrin agreed with the speaker, and pointed out the superiority of the Jewish religion to the other beliefs in St. Paul's day. The next meeting will be presided over by the Rev. Canon Beanlands in the absence of the Bishop, and the subject to be discussed will be the study of modern phases of religious belief.

OTTAWA.

Billings' Bridge.—Trinity.—The annual meeting of the Girls' Auxiliary of this church, was held last week in the Sunday School and was very largely attended, not only by the members but by a large number of their friends. Miss Low, the President, presided at the meeting, the opening exercises being conducted by the rector, the Rev. C. B. Clarke. The reports for the year were all given showing very favourably the work done by the Auxiliary. Two very interesting addresses were given by Miss Jessie Low and Mrs. George Greene. Miss Low described points of interest in Old Country cathedrals which she visited recently, including those of London and Oxford. This was very much enjoyed as was also Mrs. Greene's address on the Piegan Reserve giving interesting details of the work and workers. The election of officers resulted in the majority of last year's being returned:—President, Miss Low; Vice-President, Miss McCann; Secretary, Miss Maud Loper; Treasurer, Miss Smythe; Secretary of Literature, Miss Natalie Frerichs; representative to board, Miss Eva Loper; delegates to annual meeting, Miss McCann, Miss Gladys Fitzpatrick; substitutes, Miss Smythe, Miss Ledward. On the conclusion of the business refreshments were served and a social hour spent.

Brotherhood of St. Andrew.

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

Brotherhood men should subscribe for the Canadian Churchman."

The following letter from a New Zealand clergyman will show how much better Brotherhood work is understood all over the world than it used to be. "In ministering of late to the congregation of St. Andrews here I succeeded in arousing in the breasts of some a desire to go and find Senior, and a wish to form a Brotherhood for the purpose on the lines of yours and the American Organization. I shall be deeply grateful for any help you can give in bringing the scheme to fruition. A copy of your constitution and working rules would be of great assistance; will you kindly forward them? I am greatly interested in your follow-up scheme as there is much need of something of the kind to check the lapses resultant from immigration and back-block settlement. I feel sure particulars of your plans of procedure will be of much value to us. Wishing you and the Brethren God's fullest blessing on our vitally important mission." On the evening of Saturday, 14th March, there was held a meeting which we believe is unique in the history of the Brotherhood of St. Andrew; a meeting of the Directors and Secretaries of the Toronto and Suburban Chapters; 15 Chapters were represented, and 23 men were present; after the usual devotional opening and a few introductory remarks from the General Secretary, and the Office Secretary, the former gave a very interesting description of what a model Director and Secretary should be. A general discussion then took place, participated in by a large number, on every week meeting, assignment of work, method at Chapter meetings, Bible Classes, and open air services; we feel sure that such meetings would be very helpful to the men and hope that this will not be the last of its kind. The General Secretary starts on Saturday, March 21st, for a month's trip to the Western portion of Ontario. We feel sure that his well-known zeal and enthusiasm will do much towards stimulating the work of men amongst their fellows and should do much good in a section of the Province that has not been visited recently. At a meeting of the executive committee of the Hamilton Local Assembly of the Brotherhood of St. Andrew held Saturday night, the 14th inst., in the school-

room of Christ Church Cathedral, John Bowstead presided, and committees were appointed to make arrangements for the Dominion Convention to be held in Hamilton in October next. Arrangements were also made for the next meeting of the Local Assembly which will be held in St. Luke's Church, on the evening of April 6th. The speakers at that meeting will be the Rev. W. G. Davis, of Stoney Creek, and N. Ferrar Davidson, K.C., of Toronto. In the month from February 10th to March 10th, over eight hundred and two (802) letters have gone out from the Head Office of the Brotherhood showing, in a marked way, the development of the Brotherhood in Canada. The Hamilton men hope to have a Chapter in every parish in their city working before the Dominion Convention in October. Brotherhood men seem to be thoroughly active in the North-West, Winnipeg seems to be throbbing with activity and men all through the North-West seem to be alive to the opportunities for extending the influence, activity and members of our Church in that part of the Dominion.

Home & Foreign Church News

From our own Correspondents.

NOVA SCOTIA.

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

Halifax.—The Very Rev. Dean Crawford conducted the Woman's Auxiliary Pan-Anglican Study Class at the Church of England Institute on Tuesday, the 17th inst., giving a most interesting address on "Marriage and Divorce," in which he pointed out that the Church of England in Canada was the first Anglican Church throughout the world to make a definite and clear pronouncement against the remarrying of those divorced. Its lead may very possibly be followed by the whole Anglican Church at the coming Lambeth Conference. This week the Rev. L. J. Donaldson is to speak on "Women's Work and Wages." Bishop Worrell gave the second of a series of lectures on "Christianity in the Fighting Line" at the Church of England Institute on Tuesday evening, the 17th, dealing most effectively with "Its Power in the Spiritual Life." These lectures of the Bishop are attracting widespread interest, manifested by the increasing attendance. They deal in a bold, practical and manly fashion with the present day problems of Christianity. Next week the subject is to be "The Place of Christianity in the Political and Commercial World."

Cornwallis.—The Bishop visited this parish on Sunday, the 15th inst. In the morning the rector, the Rev. T. C. Mellor, drove him to Kingsport, where the far-famed summer resort, known as Evangeline Beach, is situated. Here the new St. Thomas' Church was consecrated and a class of five confirmed. In the evening, at St. John's Church, Cornwallis, eight candidates were confirmed. At both services the churches were packed to the doors.

MONTREAL.

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

Montreal.—St. George's.—The Rev. H. P. Plumtre has accepted the living of Redlynch, near Salisbury, and will sail for England by the SS. "Lake Erie" on May 9th. The Rev. H. P. Plumtre has for four and a half years acted as assistant priest at this parish church. During his stay in Montreal he and Mrs. Plumtre have made many friends, who will regret their departure. The Rev. H. P. Plumtre was prominently identified with the Montreal Cricket Club, while his wife took an active part in various schemes for social improvement. Mr. Plumtre took his degree at Oxford University in 1893. His college was Trinity. From 1897 to 1901 he was chaplain and lecturer at Wycliffe Hall, Oxford, in which position he succeeded his brother, the late rector of Eastwood, Notts. In 1901 he came to Canada, and from 1901 to 1903 was Dean of Wycliffe College, Toronto, after which he came to this church as assistant to Bishop Carmichael.

Pan-Anglican Congress.—In addition to the regular delegates from this diocese, all of whom expect to attend, the following intend to be present at the Congress as members: The Rev. James Carmichael, Rural Dean of Brome; the Revs. A. P. Shatford, H. Gomery, and J. J. Willis and Mr. Henry Mudge.

ONTARIO.

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

Kingston.—St. George's Cathedral.—The Lord Bishop of Fredericton preached an eloquent sermon in this cathedral on Sunday morning, March 15th.

The members of the A.Y.P.A. held a pancake supper in St. George's Hall on the evening of Shrove Tuesday. At the close of the supper a very good musical programme was provided. The evening was a most enjoyable one throughout.

A week later the 2nd of a series of Pan-Anglican Lenten studies took place in the hall. Mrs. Adam Shortt occupied the chair. These are taking place weekly during Lent.

St. Paul's.—On St. Patrick's Day, at 7:30 p.m., a special service was held in this church, at which the Rev. W. Lewin read the Lessons. A lecture on "The Life of St. Patrick" followed the service. It was given by the Rev. W. F. FitzGerald. The church was well filled. The offerings amounted to about \$20. Some of the Queen's University professors were present. The lecturer dealt with Professor Burg's new work on St. Patrick. The choir gave a splendid rendering of "St. Patrick's Breastplate." We hope at our Easter Vestry to report our church and parish free of debt.

The Rev. A. L. McTear, of Bath, gave two excellent sermons in St. James' and St. Luke's Churches on Sunday, March 1st, both of which were very greatly appreciated.

The Lord Bishop of the diocese preached in this church on the following Sunday morning on the words, "Faith, Hope, and Love."

On March 3rd, under the auspices of the Junior Branch of the W.A., a Japanese social and concert was given, which passed off most pleasantly, and was very successful.

Brockville.—Trinity.—A meeting of the congregation of this church was held lately to consider the organization of a surpliced choir for the church. The Rev. F. D. Woodcock presided, and to the large audience presented the case very clearly. He also read replies to communications he had received from His Lordship Bishop Mills, Archdeacon Macmorine, and the Rev. J. M. Snowden, of Ottawa, all of whom were in favour of the change, and glad to know that the congregation was taking the matter up. A vote was taken, and a large majority was in favour of its establishment.

Cananogue.—Christ Church.—A tea-meeting was held lately in the schoolhouse, the profits of which amounted to \$17. A children's concert was also recently held in the parish hall, which proved to be a great success.

Merrickville.—Trinity.—The Church people here have undertaken to erect a new church building in place of the one they have accepted for the past seventy-one years. On Sunday week the last service in the old edifice was held. It was very impressive. The Rev. J. H. H. Coleman, rector, gave an outline of the history of the parish. During the offertory, Mrs. Forneri, wife of the former rector, the Rev. R. S. Forneri, B.D., who is at present visiting in Merrickville, rendered with much expression the sacred solo, "Jesus, Lover of My Soul." Then came a final service, with appropriate hymns, psalms and prayers, concluding with "O God, Our Help in Ages Past," and the Nunc Dimittis. While the latter was being chanted the rector, wardens and sidesmen left the church in procession, bearing with them the Communion vessels, font, Bible and Prayer Books. The work of demolishing the church was begun on the following morning. The new edifice, it is expected, will be ready for use about the end of the present year, and in the meantime the congregation will worship in the Town Hall.

Napanee.—St. Mary Magdalene.—The members of the Sunday School said farewell on a recent Sunday to their secretary and to one of their teachers in the persons of Mr. and Mrs. A. B. Haycock. Mr. Haycock was presented with an address and a present of books, which he suitably acknowledged. Both Mr. and Mrs. Haycock have been indefatigable workers in the parish during their two years' residence in Napanee, and their places will be hard to fill.

Tweed.—St. James'.—Mr. Joseph Rath, Sr., one of the pioneers of this place and of Hungerford Township, died recently here at his residence aged eighty-six. He was always a friend

to everyone, and all creeds and classes were benefited by his life and good-will. He was a member of the Church, and for nearly fifty years was a churchwarden of this church. He was one of those who founded this church, and his labours and support were continuous throughout his life. He never married, but leaves an entire community to mourn the loss of an honoured citizen. He is survived by two sisters, Mrs. Sexsmith, of Hungerford, and Mrs. Sexsmith, of Kincardine. His funeral took place last Friday from the church, and it was very largely attended.



OTTAWA.

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

Ottawa.—The Clerical Guild of the city has made arrangements for Missionary Sunday, April 26th. Among the out-of-town clergy expected to preach in the city on that day are the Rev. Dr. Paterson Smyth, of Montreal; the Rev. A. P. Shatford, Montreal; the Rev. H. H. Bedford Jones, Brockville; the Rev. Dr. Tucker, General Missionary Secretary, Toronto; the Canon Muckleston, Perth; the Rev. William Netten, Pembroke, and the Rev. A. J. Westgate, a missionary from East Africa. These were assigned to various city churches, and some of the local clergy will exchange pulpits. Archdeacon Bogert presided over the meeting, and the Rev. E. A. Anderson acted as secretary. Among those in attendance was the Rev. Archdeacon Rennison, of Moosonee.

An instructive meeting of the Pan-Anglican Committee was held Saturday afternoon, the 14th inst., at the Carleton School. The Rev. E. A. Anderson presided. After the minutes of the previous meeting had been adopted papers on various subjects were read. Under the "Education" department Miss C. Smith gave an excellent paper on "Educational Ideals." To the question as to the proportion of women and men teachers in Ontario, Miss Smith stated the proportion to be four to one in favour of women in public schools, while in high schools and collegiate institutes the men were in the ratio of three to one. In Social Problems Mrs. C. Doney read a paper on "Gambling," while "Gambling in Social Life" was spoken of by Mrs. Frederick Hamilton. Mrs. B. Smith contributed an article on "The Jews of Syria," and Mr. B. Williamson discussed the Jew as a British subject, mentioning his advantages and disadvantages.

A notice regarding the Divinity Students' Fund has been sent out from the Synod Office here to all the clergy of the Ottawa Diocese. It shows that the collections towards this fund reached \$661.47 last year. It is pointed out that this year there are an additional number of students, and that at least \$800 is required so as to keep out of debt. The notice is signed by the clerical secretary, the Rev. Canon Hanington.

St. George's.—This Branch of the Anglican Young People's Association held their first Lenten missionary meeting Tuesday evening of

last week in the parish hall. Several well-composed papers were read on "What We Owe to Missions," the first on Canada by Miss E. Dalton; two on the British Empire, one by Mr. Speekley, and the other by Mr. Williamson; one on China by Miss McMeekin; one on Japan by Miss Foster, and one on the Islands of the Pacific, by Miss Butterworth. The papers were illustrated by limelight views. A large attendance was present, and much interest evinced.

All Saints'.—The sacred cantata, "Penitence, Peace and Pardon," by J. H. Maunder, was admirably rendered in All Saints' Church Sunday night, last week, by the splendidly voiced and well-balanced choir. The church was well filled, and the congregation followed the unfolding of the beautiful cantata with the keenest appreciation. Mr. J. Edgar Birch, the organist and musical director of the church, was in charge, and the result reflects great credit on him.

Dr. Tucker, of Toronto, gave the last of a series of addresses on China in All Saints' schoolroom last Tuesday week. He spoke of the awakening of China with its four hundred million of population and its gradual adoption of European customs and habits. At present there are ten thousand Chinese students in Tokio universities. He dwelt briefly on the yellow peril, and thought that it would gradually lead to the expulsion of European powers from the sea ports of China. At the conclusion of the lecture a vote of thanks to Canon Tucker was moved by the Rev. J. M. Snowdon, seconded by the Rev. E. A. Anderson.

The Rev. Rural Dean A. W. Mackay, the rector of All Saints', on Tuesday night, the 17th inst., in the church schoolroom, gave an entirely new lecture on "A Holiday in Europe." It was profusely illustrated. Some of the lantern slides were coloured, and by this means beautiful effects, showing sunrise and sunset on the Alps mountains, were thrown on the screen.

Cummings' Bridge.—St. Margaret's.—A most enjoyable time was spent the other evening at the residence of Mr. Geo. P. Andrews, Jr., Janeville, on the occasion of the weekly reunion of the Young People's Branch of the Parochial Guild. Through the kindness of Mr. Pridmore the young folks were treated to a sleigh drive out into the country, afterwards returning to Mr. Andrew's residence, where refreshments were served, and a social time spent in music, games, etc. These reunions are held every Tuesday evening, and proving most helpful to the congregation.

Ottawa East.—Holy Trinity.—A well-attended regular meeting of the Men's Guild of this church was held on Monday evening, last week. Mr. John G. Trowbridge, the president, was in the chair. Letters of appreciation of the Guild's work were read from the Bishop of Ottawa and Mr. John Lowe, honorary members. Last Monday the Guild enjoyed a lecture by Major Winter on "Quebec," and a quiet evening's entertainment was decided on for the next regular meeting on the 30th instant. The Guild is doing excellent work among the men of the parish, and proving a strength to the church and parish.

Arrprior.—The Rev. A. H. Whalley has established a library in connection with the Sunday School of the church in this town. It is a boon which the children will greatly appreciate.



TORONTO

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

Toronto.—Trinity College.—Prof. J. Carter Troop, M.A., of Chicago University, revisited his Alma Mater on Saturday last, and delivered a most interesting and instructive lecture on "Robert Louis Stevenson" in the Convocation Hall, which was filled to its utmost capacity, standing room even being at a premium.

St. Luke's.—The Rev. J. R. H. Warren, M.A., the senior curate of St. James', took the whole service, preached and celebrated in this church last Sunday morning, and the Rev. Pierre de Lom, M.A., the Thankoffering Organizing Secretary of the diocese, preached in the evening.

The Rev. Egerton Ryerson is spending a few weeks in Canada and the United States on his way to the Pan-Anglican Congress, where he goes as one of the delegates from the Diocese of South Tokyo. He is endeavouring to interest people in the Japan Church Literature

Fund, which is being raised for translating, publishing and disseminating Church literature in that country. In reference to this the Rev. J. T. Imai a prominent Japanese clergyman, says: "The scheme of providing theological literature for the Nippon Sei Ko Kwai is one of the greatest and most permanent benefits to this young but hopeful Church."

St. James'.—The Right Rev. the Lord Bishop of Fredericton was staying in the city for a few days last week. During his stay here he was the guest of the Rev. Canon Welch at the rectory.

St. George's.—We regret to announce the death of Mrs. C. R. W. Biggar who was for many years a constant attendant at the services of this church. She died on Sunday last at her home on Kendall Avenue. The deceased lady was the daughter of the late Sir Oliver Mowat. She leaves behind her to mourn her loss her husband, Mr. C. R. W. Biggar, and six children: Mr. O. Mowat Biggar, barrister, Edmonton; Dr. J. Lyons Biggar, Edmonton; Mr. F. C. Biggar, Bank of Commerce, Regina; Mrs. Chas. C. Robinson, Toronto, and two daughters at Kendall Avenue, to whom we beg to tender our sincere sympathy. Mrs. Biggar had been ill for some time, and her death yesterday was not altogether unexpected. Of late years Mr. and Mrs. Biggar have spent part of the year in Italy.

A Unique Gathering.—The recently-formed Presidents' Association of the Toronto Branches of the A.Y.P.A. held a most successful meeting in the schoolroom of St. Mary's Church, Dovercourt, on Monday evening, the 16th inst. It being the first meeting after organization, a supper was tendered the members by the chairman. About twenty-five were present, who thoroughly enjoyed the hospitality of the host. In response to demands short speeches were made by all the officers. The chairman, in thanking the members for the honour conferred upon him, referred to the heartiness with which the project had been received and supported, and the assurance of co-operation as evidenced by the large representation. To have the presidents from the branches of more than twenty Anglican churches, representing probably about 1,500 young people, meeting in the spirit of good fellowship to discuss the best means of extending the influence of the organization was certainly unique. The Association would now be more or less in the limelight, and subject to more or less criticism. That must be expected, because, unfortunately, there are those who see the serpent lurking in every new movement, and that was, perhaps, the reason why, in some quarters, the organization did not receive the favour it deserved. It was, therefore, necessary for the Association to keep close to the ideals and principles of the organization, and by their influence maintain a high standard of programmes throughout the branches. The unanimity and the excellent esprit de corps already manifested predicted a future of great achievements. Brief addresses were given by Vice-President Bissell, Secretary-treasurer Sargent, the Rev. C. B. Kenrick (chaplain), and the Rev. G. M. Barrow, all in a congratulatory and optimistic vein. The guest of the evening, Mr. W. H. Battin (Synod Office), favoured the Association with a resume of the latest data in connection with the movement in the diocese. The business part of the meeting consisted of the reading of two practical papers. The first paper, entitled "The Value of a Lantern for Lenten Services," was illustrated by an electric lantern and one-hundred slides. Some of the themes suggested and illustrated were: "Old Testament Themes," "Old Testament Heroes," "The Life of Christ," "Journeys of St. Paul," "How We Got Our Bible," "Early Christian Churches," "The Prayer Book," "Cathedrals of England," etc. Vice-Chairman Bissell (St. George's), in a humorously-written and entertaining paper told some of "the too many to mention" troubles that beset a president. Among the difficulties dealt with were: (1) Lack of punctuality, (2) difficulty in introducing everyone, (3) finances, (4) formation of cliques, (5) selfishness of some members, (6) floating membership, (7) lack of support by the congregation, etc. From the discussion that followed it would appear that all the presidents had "troubles of their own." A vote of thanks was tendered to Mesdames Bell, Parker, and Mason, the ladies who so excellently carried out the arrangements in connection with the supper. The following were the members present: Past-President Bell (St. Mary's, Dovercourt), chairman; President Bissell (St. George's), vice-chairman; Rep. Sargent (St. John's, Norway), secretary-treasurer; the Rev. C. B. Kenrick (St. George's), chaplain; W. H. Battin (Synod Office); and the following presidents: Brown

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(St. Alban's Cathedral), the Rev. G. M. Barrow (St. James'), Burch (Messiah), Boyde (St. Cyprian's), Barber (Holy Trinity), Cale (St. Aidan's), Ineson (St. Mark's, Toronto Junction), Lewis (St. John the Baptist, Dovercourt), Mason (St. John's, Norway), Postan (St. Bartholomew's), V. P. Sheppard (St. Phillip's), Thompson (St. Martin's), Paris (Grace Church), Roberts (St. John's, Weston), Johnson (Epiphany), V. P. Hughes (St. James'). The Rev. Anthony Hart, who takes a very deep interest in A.Y.P.A. matters, was a visitor during the evening, a prior engagement preventing him being present at the supper. The next meeting of the Association will be held in the school-room of St. James' on Wednesday evening, the 1st of April.

The Bishop of London and the Pan-Anglican Congress.—Large numbers of the Church people of the city and Diocese of Toronto, who look back with delight upon the breezy visit and earnest, practical words of the Bishop of London, the Right Hon. and Right Rev. A. F. Winnington Ingram, D.D., will be pleased to learn of his very definite attitude in relation to the approaching Missionary Congress and its Thankoffering. The Bishop has sent this month the following pastoral letter to the incumbents of his great diocese, to be read in their churches during Divine service: "In the month of June next there will be assembling in London one of the most remarkable and unique gatherings ever held in connection with the Church of England. It will be known as the Pan-Anglican Congress, and it will be attended by representatives from all parts of the world. It is to discuss problems great and far-reaching, questions affecting the Church at home no less than the Church in its varied conditions and aspects abroad. These problems are enumerated in the programme of the Congress (already issued), and I would ask your earnest prayers, that the discussions may be productive of real and lasting good, not only to the whole Anglican Communion, but also to our own diocese, in which the Congress is to gather. The Congress is to close with a service of thanksgiving in St. Paul's Cathedral on St. John Baptist's Day (June 24th), and at this service there is to be presented a great thankoffering for the blessings which God has bestowed upon and through our Communion in the past. The incentives to such a thankoffering will be found by every Churchman who recalls the wonderful blessings that God has given to us as an Empire, as a nation, as a Church, as a diocese, as separate parishes, and as individuals. No one, surely in looking back, can fail to find a ready answer to the question that has somewhat thoughtlessly been asked in regard to this thankoffering, 'What have I to be thankful for?' A further stimulus will be found in the blessings which have been given to our missionary and colonial work in lands beyond the seas, inadequate as those efforts have been, and in the vast opportunities that are now presented to us, which, if not seized and used at once, will, in a few short years, have passed out of our reach. I am, therefore, most anxious that the richest diocese in the world shall take a really worthy part in this thankoffering. I would appeal to the rich to give of their wealth, while the diocesan organization of the thankoffering is such that the very poorest parishes can have their share in it. Donations may either be given to the general thankoffering, or they may be specifically allotted to particular works in particular regions. All alike will be included in the thankoffering from this diocese, which I, as your Bishop, and in your name, am to offer in St. Paul's Cathedral on June 24th. In addition to this thankoffering of money there is to be a further and greater thankoffering of living people, clergy and laity, men and women, who, hearing the voice of the Lord God saying, 'Whom shall I send, and who will go for us?' are ready, in all humility, to answer, 'Here am I; send me.' May it not be that you, or, perhaps, your son or your daughter, are meant to be amongst this number? For the many this may be impossible, but it is not impossible for all. I would, therefore, commend the Pan-Anglican Congress to your interest, to your generosity, and, above all, to your prayers. If it is eagerly welcomed, carefully studied in its problems and ideals, and guided, in answer to our prayers, by God, the Holy Ghost, it cannot fail to prove a great and uplifting power, upon which we shall look back with thankfulness all our lives." Let such devotion to the world-wide cause of mercy as the Bishop here speaks of, but mark the devotion and loyalty of the Church members of the Diocese of Toronto, and there will not be wanting a noble offering for their Archbishop to bear in their name to England, and "present" on

the same impressive occasion in token of his people's gratitude for the Divine favour to the Dominion, to the diocese, and to their Church throughout the world in its organic and spiritual development. Members of the Church of England throughout the city and Diocese of Toronto are invited to send contributions for the Diocesan Thankoffering to David Kemp, Esq., Secretary-treasurer of the Synod; or to the Rev. Pierre B. de Lom, Organizing Agent for the fund, at the Synod Office, 15 Wellington Street West, Toronto. This fund will close about the last week in May.

Deer Park.—Christ Church.—The congregation of this church are beginning to take aggressive action in the matter of church enlargement, the attendance having outgrown the present accommodation. A special meeting has been called to consider ways and means to accomplish this object.

The organization of the Moral and Social Reform Council of Ontario, a federation of the societies of the churches, the Trades and Labour Congress, and the Farmers' Associations has been concluded, with the following officers: Honorary president, the Rev. Dr. G. M. Milligan; president, the Rev. Canon E. A. Welch; vice-president, Mr. Thomas Urquhart; secretary, the Rev. Dr. S. D. Chown; treasurer, Mr. W. C. Good, B.A., of the Dominion Grange. Executive—Anglican, the Rev. Canon L. Norman Tucker; Baptist, Professor A. L. McCrimmon, McMaster University; Congregational, the Rev. E. D. Silcox; Methodist, the Rev. Dr. A. Carman; Presbyterian, the Rev. Dr. J. G. Shearer; Dominion Grange, Mr. Henry Moyle; Trades and Labor Congress, Mr. James Simpson.

Ashburnham.—St. Luke's.—Mr. H. C. N. Potter, who is the president of the A.Y.P.A., attended the International Convention of the Forward Movement for Missions for Young People at Pittsburg, as a delegate of the Young People of St. Luke's. On Shrove Tuesday the Ladies' Aid held a shredded wheat banquet, which was given them complementarily by the Shredded Wheat Company. The results were very satisfactory, about \$70 net receipts being realized.

NIACARA.

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

Mount Forest.—The Rev. T. G. A. Wright, of Walkerton, delivered his introductory lecture on "The Life and Travels of St. Paul," in St. Paul's Church, Mount Forest, on Tuesday, March 10th. The Rev. Wm. Walsh, of Brampton, grand chaplain of the Orange Order, was also present and made a short address. The Orange Grand Lodge was in session at that time in Mount Forest, and a well-known Churchman, Col. Belcher, Mayor of Southampton, was elected head of the Black Chapter.

HURON.

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

London.—Huron College.—The Rev. Canon Tucker delivered a lecture on missionary subjects before the students of this college on Friday evening, March 20th. Dr. Tucker's lecture, which was an excellent one, was greatly appreciated.

Atwood and Henfryn.—The Rev. T. B. R. Westgate, C.M.S., missionary in German East Africa, spent a few days last week with his brother, the Rev. H. P. Westgate, incumbent of this parish. While here he gave addresses descriptive of the work in the mission field of East Africa, illustrated by lantern slides and curios, in Henfryn Parish Hall, on March 15th, and St. Alban's Church, Atwood, March 6th. On Sunday, March 8th, he preached in St. David's Church, Henfryn, and St. Alban's, Atwood, morning and evening respectively. On Friday evening, March 13th, under the auspices of the Brotherhood of St. Andrew, he addressed a congregation of men on the Laymen's Missionary Movement. On all occasions the congregations were large and appreciative.

Walkerton and Cargill.—The Rev. Canon Spencer has done good service in many parishes by delivering one or another of his illustrated lectures. On March 9th and 10th, he visited the parishes of Walkerton and Cargill, and delivered

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his lecture on "Japan" in both places. Canon Spencer has taken great pains to collect the best available views and his collection is one of the best selected and most complete to be found among those who use the lantern. His daughter being a missionary in Japan, he had excellent facilities for acquiring the best and most interesting views.

Stratford.—A Christlike Work.—St. Paul's Church, Stratford, has done a praiseworthy and Christlike work in ministering to the wants of hundreds of the poor and needy of that city for months past. The Rev. D. Deacon and Mrs. Deacon have given their constant personal supervision to this work, and up to the present have provided some 3,000 dinners which were served in the basement of the church and regularly sent the needy applicants home with well-filled baskets twice or oftener every week. The city of Stratford and the general public have recognized the meritorious character of this work and liberally supported it. The butchers sent meat, the farmers vegetables, the grocers provisions, and a people of every religious persuasion vied with each other in supporting this good work which has been carried on in the interests of the poor of all creeds. On a recent day your representative dropped into St. Paul's basement and saw 127 hungry men, women, and children, well-fed and supplied with baskets of food, and then spending hours listening to a little impromptu programme of music. The Stratford newspapers have, time after time, favorably reported the work, and the rector and Mrs. Deacon and their staff of willing workers, deserve unstinted praise for the whole-hearted way in which they have done their work.

ALCOMA.

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

Aspdin.—St. Mary's.—The annual meeting of the Parochial Branch of the Woman's Auxiliary was held in the parsonage lately. The members requested the incumbent to audit the books. The returns showed a very successful balance. The Rev. L. Sinclair feels that he cannot too highly commend the efforts put forth by the members of this Branch, in order to carry on the work of the Church in the centre of the Mission. They are faithful to their duty at all times, notwithstanding the many difficulties that stand in their way in addition to numerous hindrances from weather, impassable roads, long distances, etc. In this Branch the incumbent and some young men, take an active interest—pay their dues, have a badge, and prove very useful in assisting with work unsuitable for the ladies particularly in connection with entertainments, etc.

Port Sydney.—Christ Church.—This mission has been for some time without an incumbent, but the Rural Dean and the Rev. L. Sinclair give services occasionally, which help to keep up the spiritual life of the Mission.

RUPERT'S LAND.

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

Selkirk.—Confirmation services were held in St. Clement's Church on Sunday afternoon, March 15th, and in the evening in Christ Church. The services were conducted by the Archbishop of Rupert's Land, assisted by the Rev. W. H. Thomas. Both services were very impressive, very large congregations being present.

The Rev. E. L. Howe, who resigned from the parish of Stonewall, Diocese of Rupert's Land, last spring, to take holidays, and who took charge of his native parish Antrim and Galetta, Ottawa Diocese, from November to end of February, has recently gone to Los Angeles, California, to accept the rectorship of the parish of the Church of Epiphany. The many friends of the Rev. E. L. Howe, in his first parish, Cookstown, Toronto Diocese, and in Stonewall, Manitoba, wish him every success in the important work to which he has been called.

QU'APPELLE.

John Crisdale, D.D., Bishop, Indian Head, Sask.

Regina.—St. Paul's.—The largest ordination ever held in this diocese, took place in this church on Sunday morning, the 15th instant, in the presence of a large congregation, the Right Rev. Bishop, of Qu'Appelle, officiating. The following were the candidates ordained:—For ordination for the priesthood, the Rev. Arthur McMorise, Caron, Sask.; the Rev. Arthur Wells, Balgonie, Sask.; the Rev. W. Oebolinhard, Yorkton, Sask.; the Rev. Harry Blake, Hadlow, Canora, Sask. For the diaconate, Messrs. Albert Percy Rowlands, Regina; John King Irvine, B.A., Regina; James Thomas Smith, Regina; Beauchamp Payne, St. John's College, Winnipeg. William Sandilands, B.A., Fishing Lake, Sask.; H. Peacock, St. Chad's Hostel; A. C. Simmonds, Qu'Appelle, Sask.; Franklin Watson, Carnuff, Sask.; Percy Ferrol, Esterhazy, Sask. The ordination sermon was preached by the Rev. C. R. Little, warden of St. Chad's College. The Bishop was assisted in the ordination service by Dean Sargeant and Rural Dean Hill.

SASKATCHEWAN.

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

Wasua.—Christ Church.—On Sunday, January 12th, this church was opened by His Lordship the Bishop of Saskatchewan. Among the gifts received for the church was a handsome altar cloth and desk hangings from Mrs. J. S. Baker, of Port Hope, Ont., and a beautiful Alms Basin from H. Rowed, of Campbellford, Ont.

CALGARY.

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

Calgary.—The Bishop of Calgary held an ordination on the second Sunday in Lent, in St. Luke's Church, Red Deer. Morning prayer was read at 10.30 by the Rev. C. W. G. Moore, M.A., priest-in-charge. The Bishop read the Lessons. At 11 o'clock the Ordination service began with a Processional Hymn, Mr. Moore acted as chaplain to the Bishop, and carried his pastoral staff; the Ven. Archdeacon Tims, D.D., who subsequently presented the candidates, was the preacher; his text being Acts 6:4. The clergy ordained to the priesthood were:—The Revs. A. Fletcher, B.A., of Okotoks; R. Jefferson, B.A., of Edmonton; and W. B. Farnham, of Shepard. Although the day was cold and stormy there was a large congregation, and a large attendance at Holy Communion.

In the evening, the Bishop confirmed eight persons. And after the service His Lordship addressed the members of the church who had been invited to remain upon parochial matters. The congregation at the evening service, was an unusually large one, and the meeting afterwards was very well attended. The Rev. H. H. Wilkinson, M.A., of St. Paul's, Edmonton, has been appointed priest-in-charge of St. George's, Fort Saskatchewan; the Rev. G. Bathurst Hall, L.Th., is soon to enter upon his new duties as rector of Christ Church, Macleod; and he will be succeeded at Banff, by the Rev. B. G. Way, B.A., who resigned nearly two years ago to take a living in England, but soon afterwards resigned and returned to Banff, on account of his health. The Bishop is looking out very keenly for a young unmarried priest, a Canadian preferred, of energy and ability, to take charge of St. Paul's parish, Edmonton,—a parish of considerable importance, which should soon be self-supporting. The Bishop feels deeply the reduction by \$1,428 of the grant promised by M.S.C.C. for 1907, as, owing to the great expansion of Church work in the Diocese during the year, very heavy demands were made upon its financial resources, and there is at present a serious overdraft. The Diocese will be

represented at the Pan-Anglican Congress by the Dean of Calgary, (Dr. Paget), and the rector of Lethbridge, (the Rev. J. S. Chivers), A.K.C. The Bishop is not going to England this year.

COLUMBIA.

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

Victoria.—On Thursday evening, March 5th, the Junior Branches of the Auxiliary Association met in Christ Church School house to listen to a lecture given by Bishop Perrin. The lecture was upon the Life of Christ and was illustrated by lantern views, prepared and shown by Mr. Maynard. There was a large attendance of the children and they were keenly interested in all that took place. The Auxiliary is interested in Church work in Saskatchewan, funds having been subscribed for the erection of a church and house in that diocese and for a horse and sleigh for the use of the catechist in charge. A photograph of the catechist, Mr. Edwards, was shown on the screen, and also views of the church and house which had been erected for his use. The horse and sleigh were also shown and the magnificent St. Paul's Cathedral, London, where Mr. Edwards had been choir boy. A collection was taken for the Missionary Fund, the proceeds going towards the support of this work in which the children are so interested. The Rev. E. G. Miller and his family left for England on Saturday morning, March 7th. Mr. Miller will be absent about six months and the Rev. J. Grundy will be in charge of St. Barnabas' parish, while he is away. Mr. Miller will attend the sessions of the Pan-Anglican Congress to be held in London in July and during the interim will visit his relatives and friends in England. The A.Y.P.A., which was finally organized on Thursday evening, the 5th instant, at the residence of the Rev. A. J. Stanley Ard starts out with the prospect of a very successful and useful life. It has a splendidly broad basis and will appeal to all young people of the church. After Lent meetings will be held each week in the new School House of St. John's Church, and while the meetings are to be held there, that does not mean that only the young people of St. John's Church are members. The following are the list of officers:—Patron, the Rev. Percival Jenks; President, the Rev. A. J. Stanley Ard; Vice-President, Alfred G. Little; Treasurer, W. H. Kidner; Secretary, Miss G. K. Leary; Executive Committee, Mr. Shaw and Misses Townsley and Neill. Visiting committee, Messrs. Bottrill and S. Petch, Miss B. Barnard. Missionary committee, Miss Miller and Messrs. W. Andrew and Boggs.

Correspondence

MARRIAGE LICENSES.

Sir,—Can you, or any of your readers, kindly inform me, when marriage licenses were first permitted in the Christian Church? As I understand it, a marriage license is a document procured by those who intend to marry, in order to overcome the necessity of having the banns of marriage published at the time of Divine service in a church. Any information you can give on this subject, will be much appreciated.

Constant Reader.

GOOD SUGGESTIONS?

Sir,—Under the above title in your issue of 12th instant, appears a letter signed by R. Brooker, which, to my mind, is literally incomprehensible! I have been, in common, no doubt, with a large number of your readers deeply interested in the correspondence lately appearing in your valued columns, concerning the new Hymnal now in course of compilation. Many men, many minds is an old truism; so amongst the many men forming the great Anglican Communion, we must look for many minds. But the letter I refer to, stands out singular and alone, for in it the writer expresses the wish that the hymn, "How sweet the name of Jesus sounds" may be omitted from the new Hymnal, on the ground that "our dear Lord's name is used in a horrible way;" but more surprising than all because "you describe it properly as gratuitous profanity." May I be permitted to properly describe such strictures as the most unreasonable, the most unwarranted, the most unfounded, the most incorrect, not to say profane, that I have ever met with. Will Mr. Brooker be so considerate as to give us his reasons for so

placing himself on record? Will he give one solitary instance in that hymn of anything more distantly suggestive of "horrible use" leaving "profanity" aside? Or, Sir, will you?

John Ransford.

THE ALTAR.

Sir,—Permit me to remark that those persons who maintain that the Church of England has had no altar since 1552 ignore the following facts: 1. The altar was undoubtedly an "ornament of the Church," authorized by Parliament, in 1547. It is therefore ordered now by the public of 1662. 2. Since 1547 the term "Table" or "Holy Table" has been substituted for "altar" in our Prayer-Book. But this does not prove that the structure so-called might not also properly be called an altar. Every altar is necessarily a table. 3. Since 1552 no less than fifteen kings and queens have been crowned according to the Anglican rite. In the coronation service used on every such occasion the "altar" is constantly named. Are we to understand that on every such occasion the Sovereign, Bishops, peers, in fact the nation, inaugurated the reign by an illegal act, and performed their devotions at a non-existent shrine?

John E. Hodson.

BISHOP GORE'S THEOLOGY.

Sir,—I am glad to have the subject of Bishop Gore's Theology presented in your columns as a matter of enquiry, and of a just and true investigation. In reply, therefore, to Mr. Gribble's letter I take the opportunity to say to him, and to your readers at large, that I think I am duly and properly qualified to express an opinion of his orthodoxy from the study and careful examination of his essay on Inspiration; and from the teaching of his co-essayists in the book of which he (Bishop Gore) is the editor. It is, there, expressly stated that while each essayist is, severally, responsible for his own essay, that he, (Bishop Gore), endorses as editor the teaching put forth in the whole book, as each essayist is a contributor to a scheme, (I will not call it a system of Theology), which is, there, elaborated. And, now, let me say to everybody concerned and interested, and to Mr. Gribble in particular, that without the least hesitation, I stigmatize, and reprobate, the teaching of the whole book, as being Anti-Theistic, Anti-Christian, and destructive, to the last degree; and I say so, most emphatically. I do not know what is Mr. Gribble's test of soundness, and doctrinal orthodoxy; but I will say, on my part, that my test of orthodoxy is the 39 Articles of the Book of Common Prayer as representing and faithfully and truly reflecting "The faith once delivered to the saints," and the teaching God's holy and immortal Word, which Bishop Gore dishonours, misrepresents, and has, as a clergyman of our Biblical Church, betrayed; no more, nor no less! I say that the Church and nation are dishonoured before God, and before the world, in the fact that a man who could put forth what he (Bishop Gore) has done in "Lux Mundi," should be chosen by a Prime Minister of our Protestant Nation to be placed upon the Bench of Bishops in our National Church. I desire to be brief; but I can say no less. I will conclude by asking Mr. Gribble if he has read and studied "Lux Mundi," and if so, does he understand it? I may perhaps be permitted to add that in a book entitled "Theism under Natural Law" I have traversed the teaching of "Lux Mundi;" and of his book the late Reverend Primate of Canada, Archbishop Bond, has expressed his approval in very emphatic terms; so also has my old and dear friend the present Bishop of Montreal. May I therefore direct Mr. Gribble's attention to it as a true and a correct exponent of the Theology of Bishop Gore? Moreover, all that I have there said can be verified and substantiated verbatim et literatim from the book itself.

Edward Softley.

Sir,—As I again see in a letter in your issue of March 10th, Bishop Gore named as an advocate of what is called "the new theology." I am copying these extracts from his last great work, "The Old Religion and the New Theology," which may suffice to show that he has no sympathy whatever with the latter. My first extract is from the 2nd chapter on the Old Religion, page 40. "These creeds (the Apostle and Nicene Creed), I propose to take as the classical expression of the Catholic religion, having supreme authority among Christian statements of our faith. There is in these creeds the whole mind of Christendom. Before the Reformation and after there have been various schools of thought in Christendom, and great dif-

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ferences of opinion and sharp controversies, and permanent division; but I think we may say that practically whatever has been nobly suffered or worthily done in the name of Christ throughout the ages, has been done in the name of that faith in God, three in one, and in the incarnation of the eternal Son, which you find confessed in the Apostles and Nicene Creed. You know the famous phrase, quod semper, quod ubique, quod ab omnibus, that which has been held always, everywhere, and by all within Christendom." If that phrase applies to anything, it applies to what is contained in these creeds; and I take them as my standard of faith in the old or Catholic religion. My second extract is from 5th chapter on Christ's Divinity, (page 105). "Read and re-read that record of Christ in the Gospels, and ask yourselves the question,—Is not the old dilemma true; either he was God or he was not a good man." The whole chapter is a triumphant proof of the Deity of Christ. My last extract, for I do not wish to make my letter too long, is from the 7th chapter, on the Atonement, (page 144). "The Christian idea of atonement is bound up with the idea of Christ's redemptive work as first of all, a work done for us, without any co-operation on our part; but that on the other hand, the safe-guarding of this doctrine from moral abuse lies in the recognition that the work of Christ for us is only the prelude to His work in us; that it is Christ in us, the immanent Christ, which is "the hope of glory." No words of mine need to be added to these words of the great and good Bishop of Birmingham.

John Gribble.

THE NEW HYMN BOOK.

Sir,—It is quite evident from the numerous communications which appear week after week in the columns of the "Canadian Churchman" that very many are not in favour of having the new book of hymns called "The Book of Common Praise." It is not merely a case of "I object," but "We object." Can there, however, be any reasonable objection to calling things by their right names? Surely not. It certainly is safe to do so; and, therefore, I find myself in agreement with those who affirm that if the new book of hymns is for the Church, it ought to be designated by its proper title, "The Church Hymn Book." This appeals to me as being by far more suggestive and more educative than the name by which it has been proposed to call the book; and it certainly is in keeping with the position which we of the Church desire to maintain. (I say this with all due respect, and with tender regard for the feelings of all who had anything to do with the proposed name. I intend no "unfair personalities.") It has often occurred to me that our Depository in Toronto is very aptly termed "The Church Book Room." And is it not a fact that when it is spoken of, even by those who are not of the Church, there is no misunderstanding? All are well aware which one is meant. All know it is the Book Room of the Church. Why, then, I ask, should there be any confusion if we call the hymn book of the Church "The Church Hymn Book"? It certainly is much to be desired that the new Hymn Book will be adopted and used by every church in city, town, and country. This, I believe, was mainly the motive which prompted its compilation; and hence it would seem inadvisable when we have a Hymn Book which bids fair to be generally accepted to give it a name which, to many, is objectionable.

A. S. Dickinson.

Sir,—I am much interested in the "Book of Common Praise" of the Canadian Church, and have been waiting to see it before changing my present book. Though I agree with much of Spectator's criticism, I should be sorry to find the hymn 744 shut out of the book because it is very telling in mission services, where the imagery can be explained with good effect, showing the connection between the natural and spiritual, how far the latter is above the former and how the imagery is merely the ink that expresses the thoughts of God. I think the natural world and life is like a mirror of the spiritual, and just as the Bible is full of such pictures at every turn, so frequent reference to them will untie many a hard knot. I consider that the bodily death, and suffering on the Cross was a picture of what He really suffered for us. The reality cannot yet be comprehended. There is more danger of unreality in such words as "O Paradise! 'Tis weary waiting here"; and yet to some they would be expressive, and I should be sorry to leave out such a hymn. Such a hymn as "Alas, and did my Saviour bleed," should be in every hymn book. Excuse an English Rector for talking

across the sea, but it is good to see the Canadian Church doing something. The three reasons of your correspondent against the name of the book are very poor. We only hope the contents are as good as the name. English Rector.

Sir,—May I venture to repeat the name I suggested some year ago or more, which in my humble opinion not only answers a purpose but is as brief, inclusive, and just as, if not more, significant than the "Hymnal of Ancient and Modern." Call our Hymnal "Hymns New and Old." This phrase would have reference to our Lord's own use of it in the parable of the householder (St. Mark 13:52). The Church is the householder which in this case is literally bringing out things "New and Old." In course of time the book will become known as the New and Old. Inside the book you may say "Authorized by the General Synod for use in the Church." I need not here repeat my argument for not adopting the phrase "Common Praise" as a name for the new hymnal. I may perhaps briefly indicate several points for others to consider: (1) A misnomer; (2) Productive of mischief among the young and uneducated, now and in the future; (3) Puzzling; (4) Presuming; (5) Lowering respect for Book of Common Prayer; (6) Tampering with the uniqueness and the antiquity of the phrase "Common Prayer." "The Bible" is a phrase which no one would dare write over any other book on earth. If so done with reference to the Hymnal it would belittle our common sense. If the book is really so very good then let us call it "Book of Uncommon Praise." It could not do it half as much harm as the other alternative. And, sir, is it really necessary that, as some would have it, the name of the book must be such as to "show off" the place where it was born and the Church which is to use it? This boasting advertisement may defeat its own ends, may hinder its finding acceptance in England, the United States and elsewhere. I for one would try my hardest to prove that it is not what its high-sounding title says it is. It would never be the Common Praise of my congregation. Above every other virtue let us cultivate humility, and not use high-sounding words or phrases which will prove offensive to others and humble us against our will. H. Caplain.

Sir,—In spite of the fact that we have had nearly three years in which to become accustomed to the above title for our new Hymnal, it is clear that there are very many to whom it does not at all commend itself. I have not yet seen suggested, and, therefore, beg to submit as another possible title the simple form, "Church Hymn Book." This has the merit of being able to be interpreted as either quite distinctive or thoroughly general, and does not speak of "authorization," which various members of the Church holding divergent views would not wish should be accorded to every hymn in the new collection. E. A. D.

Sir,—There are books of "Common Prayer" and there are books of "Private Prayer," but who ever heard of books of "Private Praise"? Therefore, to call our forthcoming Hymn Book "The Book of Common Praise" seems irrational. Call it simply, "The Book of Praise;" or, if that would not sufficiently designate it, I think "Hymns of the Church" would be a dignified title. A word or two upon another subject of discussion, Hymn 744 in the proposed collection. Are the words of the verse objected to by "Spectator" one whit more materialistic than the following from our "Prayer of Humble Access": "Grant us, gracious Lord, so to eat the flesh of Thy dear Son, Jesus Christ, and to drink His blood, that our sinful bodies may be made clean by His body, and our souls washed through His most precious blood"? I think the remarks of Archbishop Trench in his "Epistles to the Seven Churches," where he is commenting on the description of the glorified Lord, in the first chapter of Revelation, are worth reflecting again in this connection: "Thus, in this present description of Christ, sublime and majestic as it is, it is only such so long as we keep it wholly apart from any external embodiment. Produce it outwardly, the sword going forth from the mouth, the eyes a flame of fire, the hair white as wool, the feet as molten brass," and each and all of these images violate more or less our sense of beauty. Bengel, missing this important distinction, has sought to give a picture of the Lord Jesus Christ according to this description, prefixing it to his German Commentary on the Apocalypse, a picture which is almost degrading and offensive to every feeling of reverence and awe." F. R. S.

Sir,—I trust it is not too late, and that the Hymnal Committee is not unwilling to reconsider the title chosen for the new Hymn Book, which is distasteful to many. If it were possible to take a vote of the Church people, I think there would be a decided majority opposed to it. Why not "The Church Hymn Book," or some other churchly, suitable and convenient name? S.

KIND WORDS SOCIETY.

Sir,—In the year 1896 I had the privilege of observing in one of the Canadian newspapers the notice of a new society which might be called the "Kind Words Society," and to which I replied with some remarks bearing on the subject. Since then I have heard nothing further. There is a beautiful song, which tells us that kind words never die; and surely this is true. They do not only live forever, but they leave the impression of happiness on the one to whom they have been addressed. Surely the Christian Church is a "Kind Words Society," and if all its members were to live up to this, how soon would the teaching of Christianity be realized in its true nature. Indeed, every one of us is bound by the teaching of Jesus Christ to speak kind words, and it is only when our nature is renewed and under control of the Holy Spirit that we can in every case speak kind words. And not only so, but we must love to say that which is kind, in order to be like Jesus, the Man of men, who did no sin, neither was any guile found in His mouth. If such a Society as the one above mentioned could by its efforts be the means, by God's blessing, of reminding mankind to perform this duty, a great advance would be made towards the happiness of the human race.

Rev. L. Sinclair.

"I OBJECT."

Sir,—Professor Hague has done good service. Some years ago he wrote a book, in which he set forth with great ingenuity the large amount of Protestantism to be found in the Prayer-Book—if one looks for it with the aid of suitably coloured glasses. Now he tells us in his letter of last week, that even with this help, he fails to discover therein any appreciable quantity of Moody and Sankeyism, or Holiness of the Hornerite brand. It is encouraging that we should have this assurance on such unimpeachable authority. In the Professor's new versions this is a sad defect in our incomparable liturgy, and so he would say—"more holiness movements give me." (Hy. 557, 4 Draft), in the incomparable Book of Common Praise, and the General Synod shall authorize it. Our people shall become as self-righteous as the best of them, and "all will be well." (Hy. 637). This suggestion will carry great weight when the Synod comes to the discussion of the question whether the committee has given us a book conforming to the "Broad and Catholic lines of the Book of Common Prayer." It will also be noted when we are asked to revise the Book of Common Prayer itself and bring it up-to-date.

Arthur Jarvis.

HYMN TUNES.

Sir,—I have read with interest Canon William Roberts' letter criticizing a former communication of the Rev. Dyson Hague under the caption of "I Object," in a recent issue. While I fully recognize the musical status of Canon Roberts and the substantial assistance which he has so willingly given to the Hymnal Compilation Committee, I entirely disagree with his reflections on what he terms the Moody and Sankey tunes in the Book of Common Praise. While these tunes may not commend themselves to the musical-elect, still they are loved by and have influenced large numbers of Church people. In an Hymnal which I am delighted to know is based upon the principle of "inclusion" the committee have very properly recognized this fact. In the English Hymnal, recently issued in the Mother Country by the extreme High Church party, I notice that a large number of these hymns with these tunes appear. Such tunes have in the past been very popular with the masses, and will in the future be exceedingly useful in Missions, in the family, and in many other quarters. From a careful perusal of the excellent work done by the Hymnal Committee I am satisfied that it will be gladly welcomed by the Canadian Church generally, and will supply a much-needed want. It is very easy to criticize, but I doubt if there could be found in the Anglican Communion another body of men who would on the whole so

satisfactorily discharge the duties which they have so well performed. I might add that I have been much amused at the many letters appearing in your valued and welcome paper on the name of the new Hymnal. To my mind the name is not a matter of great importance. Once it is issued it will in ordinary conversation and for ordinary purposes be called the Church Hymnal. On the whole, I think the proposed name of "The Book of Common Praise" is an excellent one, especially when it is expected that the new Hymnal will be used extensively in other branches of the Church. The writer is often struck by the eagerness of so many Churchmen to rush into print and throw cold water on the efforts and schemes of the Church. Personally, I have every confidence in the ability, the common sense and representative character of the men who have devoted so much time, energy, and ability to the work of compiling a Hymnal that, I am satisfied, will commend itself to every fair-minded Churchman.

A Member of General Synod.

BOOK REVIEWS.

The Bible for the Young.—The Prophets and Kings. A series for schools and families. By Rev. J. Paterson Smyth, B.D., LL.D. London: Sampson Low, Marston & Co. Paper, 1s. net.

Dr. Smyth (now of Montreal) is the author of many exceedingly useful handbooks of the Bible, and the present volume fully sustains the very high reputation of the others. There is given a very useful map of the Dominions of David and Solomon, and also one giving the "Environs" of Jerusalem. Dr. Smyth divides the period of which he treats into sections, and gives the narrative of the Divided Kingdom of Israel continuously, so that one is not distracted by interruptions in the history. Israel of the North, and Judah of the South have each their story given complete. The whole book is written in

a very plain, and most interesting style. It abounds with "colloquialisms"; e.g., in the story of Naboth's vineyard, Jezebel asks Ahab, who had "actually gone to bed, and would not eat his dinner." "What is the matter with you that you will not come to dinner?" The sketches of the prophets are very graphic. Dr. Smyth adopts the theory of the "Second Isaiah" as "The Unknown prophet of the Exile," though he suggests that "some have doubted." He also adopts the late date for the Book of Jonah. Dr. Smyth "does not himself believe," he tells us, "that the event (viz., Jonah being swallowed by the fish) really happened." It seems to a casual reader that our Lord did. Dr. Smyth has a suggestion, "Suppose he (Jonah) was picked up by a boat called "The Whale," or "The Fish," after a while the story might arise that Jonah was actually swallowed by a real fish. We would suggest that in a future edition it might be noticed that "whale" is a mistranslation, and the "whale" is equally authentic with Eve's "apple." Of course Dr. Smyth knows that the whale is not a fish; and he has doubtless heard of the great ground shark (Carcharias) of the Levant, which can easily swallow a man. From Jonah's own description he (Jonah) had gone down to the very bottom of the sea. One or two other points might be noticed, but, on the whole, we consider the book before us, to be the very best of its kind we have ever seen. The bits of good advice are not too long, and we think are most admirable.

The Princeton Theological Review.—Published quarterly for the P. R. Association, at the University Press, Princeton, N.J. Price, \$3 per annum, 80 cents a copy.

As everybody knows, this Review is most ably conducted by its Presbyterian editors. Its contributions are learned and well written. The present number opens with a paper on John Knox as a statesman, "about which there has been, and will be, expressed a great variety of opinion. J. Oscar Boyd has a very striking paper on, "Ezekiel and the Modern Dating of the Pentateuch," which

goes to show how an able student of the Old Testament can find what many would consider a conclusive answer to the modern German Swiss, and Dutch varieties of theory about the earlier Scriptures. Other contributions are, "The Idea of Dogmatic Theology," by C. Wistar Hodge, good, but by no means "easy" reading. L. M. Sweet treats of "Heathen Wonder Births and the Birth of Christ." Rather the larger part of the magazine is made up of reviews, principally of more recent German books; from which we draw some inferences; such as that these latter writers contradict one another, as much as their progenitors did: that they seem to be Unitarian in belief: that they do not understand the nature and object of the Incarnation, which is not to be wondered at; that they ignore the work of the Holy Ghost in teaching, especially of St. Paul, making him the real and actual originator of what they call "Pauline Christianity" as distinguished from what "Jesus" wanted taught, and some other things of a similar kind. Of course thus ignoring the function of the Holy Spirit they look upon everything connected with the Church and doctrine as humanly evolved. Some of them think by two rival "schools," the Petrine and the Pauline. All this may be accounted for by the ecclesiastical—should we rather say, Protestant atmosphere in which these German and Dutch writers were reared. Thus this Review furnishes us with the results arrived at by those who do not accept the right statement of the origin and growth of Christianity as provided for by the Divinely Commissioned and inspired Apostles of our Lord.

THE BEGINNING OF WISDOM.

The fear of God consists in a constant habitual sense of the glory of His being and perfection. Low and mean thoughts of the great God can never subsist in a heart that truly fears Him; the consideration of the divine Majesty naturally engages us in reverence. His excellency makes us afraid.

British and Foreign

During the present academical year there has been fewer than 1,142 matriculations at Cambridge University, which constitutes a very remarkable advance on any previous year.

Mr. J. R. M. Butler, son of the Master of Trinity, has won the Porson (Greek) University Scholarship this year. Mr. Butler's parents were both of them the Senior Classic of their respective years, Mrs. Butler being the only woman who ever attained that distinction. Mr. Butler, who is already a Scholar of Trinity, is evidently very closely following in his respective parents' footsteps so far as Classical love is concerned.

By the death of the Rev. C. F. Holden, vicar of All Saints', Margaret Street, London, that diocese has lost one of her most vigorous, self-sacrificing and successful parish priests. The cause of Mr. Holden's death was pneumonia. He was only ill a few days. During his last illness the Lord Bishop of London visited him regularly, and he was with him when he passed away. A striking example of the late Mr. Holden's self-sacrifice and devotion to his Master was related by the Bishop of London recently at the service for City men, although he did not mention his name. In emphasizing the need for each one recognizing his duty as a "steward," the Bishop said earlier in the day he had attended the funeral of one of his best priests, who wrote him about three years ago and said: "I have more money in this living than I had in the last. If Jesus Christ were alive on earth I would give all I could spare to Him. You are His chief representative in this diocese. I ask you to take from me all I don't want for board and lodging to spend for me." Regularly since then has £400 or £500 a year come to me from this priest as the amount he did not require. Truly an example of genuine self-sacrifice which was typical of the general life of this devoted clergyman.

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BISHOP BLYTH'S MISSION

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In St. Paul's Church, Indianapolis, the Bishop of the diocese confirmed the fourth set of candidates presented to him within ten months by the Rev. E. A. Neville, the rector. The total number presented during that time was a few over fifty and they were for the most part adults.

On a recent Sunday the Bishop of Liverpool dedicated the choir stalls and prayer desk which have been placed in Christ Church, Eccleston, by Mrs. Seddon in memory of her late husband, Mr. Richard Seddon, late Premier of New Zealand, he having been born in Eccleston and educated at the schools; his mother is buried in the churchyard. The vicar, the Rev. B. S. Clarke, announced that it is proposed to place a parish memorial to take the form of a lych-gate and improvements to the churchyard.

A new tablet, upon which are inscribed the various vicars of this parish, the names are surrounded by some of the old Jacobean oak-work which was taken down when the late Sir G. Gilbert Scott, R.A., restored the church nearly forty years ago, has

**PRIZES AWARDED
IN DIARY CONTEST.**

**\$200 in Prizes for the Best
Diary Kept in Dr. Chase's
Calendar Almanac.**

COMPETITION KEEN.

Ten Rewarded for Efforts as the
First Prize had to be Divided.

The judges in the annual Diary Contest of Dr. Chase's Calendar-Almanac have given their decision after carefully considering the numerous diaries submitted. The task was difficult. Not alone because of the hundreds of Almanacs entered in the contest, but more particularly because of their high standard. For example: the material, neatness and cleanliness of the leading diaries were of so good a quality that the judges were compelled in justice to both parties to divide the first prize between Mr. and Mrs. Sanford Hoar, of Scott Road, via Petitcodiac, N.B., and Mr. E. H. Snider, of Broomhill, Man.

The prize winners are:—
First—\$100 in gold (divided)—E. H. Snider, Broomhill P.O., Man.; Mr. and Mrs. Sanford Hoar, Scott Road, via Petitcodiac, N.B.
Second—\$500 in gold—Jas. Arthur, North Rustico, P.E.I.
Third—\$25 in gold—Miss Mary E. Beattie, 239 Pall Mall Street, London, Ont.

Fourth—\$5 in gold—Rev. Jos. H. Chant, Newburgh, Ont.
Fifth—\$5 in gold—Mrs. W. H. Burns, Miminegash, P.E.I.
Sixth—\$5 in gold—Fred. Goodwin, Tillsonburg, Ont.
Seventh—\$5 in gold—Mrs. Jos. H. Cook, Box 71, Bechville, Oxford Co., Ont.

Eighth—\$5 in gold—Miss Annie F. Bryden, Flin Flon, Ont.
Ninth—\$5 in gold—Theodule Cloutier, L'Islet, Que.

The diaries belonging to the following persons are Highly Com-
mended:—

Mr. C. MacFarlane Lewis, Mt. West Co., N.B.
Mrs. Wm. Mutch, Rocky Point, P.E.I.
Mrs. A. Roszel, Kimbo, Ont.
Mrs. Robt. E. Lovatt, Tynemouth Creek, St. John Co., N.B.

Judging from the number of requests for Almanacs this year the Diary Contest for 1908 promises to be as close as that of 1907. If anyone has not received one of these Calendar-Almanacs, the Edmanson, Bates & Co., Toronto, Ont., will mail one upon the receipt of name and address.

**Almost Broke
a Blood Vessel**

**CURE WAS EFFECTED BY DR.
CHASE'S SYRUP OF LINSEED
AND TURPENTINE.**

The necessity of a treatment for coughs and colds being in every home is not confined to the curing of such, but as a preventive of serious results. The accompanying testimonial tells how a girl almost ruptured a blood vessel by strenuous coughing. This could have been avoided by taking Dr. Chase's Syrup of Linseed and Turpentine in time. This preparation acts upon the irritated, inflamed and diseased surfaces of the throat, larynx, bronchia and lungs. It instantly soothes, heals, and promptly cures conditions which if permitted to develop, are sure to result in lasting misery and death. It is worse than false economy to spare the price of timely treatment and afterwards spend your time, money and waning strength in righting the serious stages of lung diseases, whether these be asthma, bronchitis, or consumption.

Mrs. Herman W. Sargent, Dunkin, Brome Co., Que., writes: "My little girl was taken with a very bad cold, became hot and feverish, and coughed so hard we were afraid she would break a blood vessel. For two weeks I doctored her without any improvement, and, as we were greatly alarmed, we got a bottle of Dr. Chase's Syrup of Linseed and Turpentine. Before the bottle was finished she was entirely cured, and we were very thankful for it."

Dr. Chase's Syrup of Linseed and Turpentine not only heals and soothes the bronchial tubes and lungs, but also effectually clears the air passages by its powers to loosen and throw off the sticky mucous secretion called phlegm. Devoid of opiates and injurious substances, it is the ideal treatment for coughs, colds, croup, bronchitis, whooping cough, asthma and all ailments of the throat and lungs.

Children like it, and, being composed of simple vegetable ingredients, it is suitable for their use. Twenty-five cents a bottle at all dealers, or Edmanson, Bates & Co., Toronto, Ont. To protect you against imitations the portrait and signature of Dr. A. W. Chase are on every bottle. Write for Dr. Chase's 1908 Calendar Almanac.

been placed in Totnes, South Devon Parish Church. Beginning with Walter, who was appointed to Totnes in 1260, there is an unbroken record of 633 years. The present vicar, the Rev. T. H. Elliott, was appointed in 1893.

A report has been presented to the Dean and Chapter of Exeter Cathedral on the condition of the south tower, which, it is stated, shows very serious indications of rapidly progressive decay. Exterior stone has fallen away in large pieces, one of which lately broke a window in the south choir aisle. The work of preservation has so far cost £428, and the Dean (the Bishop of Marlborough) has made an appeal for £700 to complete the work.

A Joint Account



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Two beautiful stained-glass windows, made by Mayer and Company, of Munich and New York, have been placed in the Church of the Redeemer, Biloxi, Miss., and were recently dedicated. They are memorial windows and their subjects are, respectively, "Suffer little children to come unto Me," and "Christ in the House of Martha and Mary."

Children's Department.

IN THE LAND OF MANDALAY.

"Elephants dearly love a joke," says a keeper of these unwieldy creatures. "When engaged in the timber trade in Burma, I observed some queer pranks played by them. I saw a calf play a most ludicrous trick on its mother. The older animal was hauling a log, which fifty coolies could not have moved, from a river to the saw-mills, quite unsuspecting of any guile in the bosom of her offspring. The youngster took a turn with his trunk



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If you are
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ness, Constipation, Sick
Headaches—don't wait
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Right now, take

**Abbey's
Effer-
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25c. and 60c.—At all druggists.

EAT CHARCOAL.

Bad Breath, Gas on Stomach, and Blood Impurities Stopped by Wonderful Action of Charcoal Lozenges.

Trial Package Sent Free To Prove It.

To blow a whiff of your bad breath in the face of a stranger or a friend, is a mighty disagreeable thing—to both of you. It humiliates you, and disgusts the one who is standing before you or talking with you face to face.

Onion-eaters, smokers, garlic-users, owners of bilious breath and furry tongues, victims of indigestion and those who are not teetotalers will be surprised how quickly they can get rid of their offensive breath by taking just a few of Stuart's Charcoal Lozenges.

Charcoal is the greatest gas absorber known, absorbing 100 times its own volume in gas.

Gas on the stomach comes from indigestion as a rule. But no matter which it comes from, if there is any there, charcoal in the form of Stuart's Charcoal Lozenges will absorb every bit of it. And besides that these charcoal wonder-workers will absorb any unnatural odors which you may have in your mouth, or in your stomach, and instead of having a "powerful" breath which you are ashamed of, you will have a pure, sweet breath, free from all odor.

That foul, bilious breath you have on arising in the morning can be stopped at once by Stuart's Charcoal Lozenges.

Don't use breath perfumes. They never conceal the odor, and never absorb the gas that causes the odor. Besides, the very fact of using them reveals the reason for their use. Stuart's Charcoal Lozenges in the first place stop for good all sour brash and belching of gas, and make your breath pure, fresh and sweet, just after you have drunk or eaten. Charcoal is a purifier as well as an absorber. It leaves the stomach and intestines pure and unpolluted by fermenting food, which causes more than half the ills of mankind.

Charcoal is now by far the best, most easy and mild laxative known. A whole boxful will do no harm; in fact the more you take the better. Stuart's Charcoal Lozenges are made of pure willow charcoal, and mixed with just a faint flavor of honey to make them palatable for you, but not too sweet. You just chew them like candy. They are absolutely harmless.

Get a new, pure, sweet breath, freshen your stomach for your next meal, and keep the intestines in good working order. You can get all the charcoal necessary to do these wonderful but simple things by getting Stuart's Charcoal Lozenges. We want you to test these little wonder-workers yourself before you buy them. So send us your full name and address for a free sample of Stuart's Charcoal Lozenges. Then after you have tried the sample, and been convinced, go to your druggist and get a 25c. box of them. You'll feel better all over, more comfortable, and "cleaner" inside.

Send us your name and address today and we will at once send you by mail a sample package, free. Address F. A. Stuart Co., 200 Stuart Bldg., Marshall, Mich.

round one of the chain traces and pulled back with all his might. This additional weight caused the mother to stop and look behind her; but, discovering the cause, she gravely shook her head and prepared to resume her task of drawing the log to the mill.

This was just what the little imp expected, and, before the strain was put on again, he kicked out the iron hook which fastened the long chain to the log. As the mother again began to pull, he held back with all his strength on the chain until her muscles were in full play, and then suddenly let go. The effect was disastrous in the extreme. Down went the old elephant on her knees, and the driver described a most graceful and prolonged curve before he landed on the ground. "But like a cat, he struck on his feet, and, blurting out some heavy Burmese exclamations of wrath, he whispered a few words in the ear of the amazed victim of this unfilial practical joke. She seemed to understand him at once, and there ensued one of the most exciting chases it has ever been my good fortune to witness.

"The calf scented danger and fled, pursued by the mother. The youngster was quicker in turning, but at last he was cornered. The maternal trunk smote him on his loins. He gave a shriek; at a second stroke he dropped on his knees and took his punishment bravely and patiently. A few minutes later he walked past us to the shed; but his trunk was drooping, and the great tears were coursing silently down his India-rubber cheeks. I was sorry for the poor little fellow, and I noticed that at dinner time his mother was gently rubbing him down with her trunk and manifesting many signs of affection."

WHAT MAKES A BOY POPULAR?

What makes a boy popular? Surely it is manliness. During the war how many schools and colleges followed popular boys? These young leaders were the manly boys whose hearts could be trusted. The boy who respects his mother has leadership in him. The boy who is careful of his sister is a knight. The boy who will never violate his word, and who will pledge his honor to his own hurt and change not, will have the confidence of his fellows. The boy who will never hurt the feelings of any one will one day find himself possessing all sympathy.

If you want to be a popular boy, be too manly and generous and unselfish to seek to be popular; be the soul of honor; love others better than yourself, and people will give you their hearts, and try to make you happy. This is what makes a boy popular.

CHILDREN OF OLD EGYPT.

Children are much the same all over the world in their love of games and playthings. And what is perhaps still

stranger is the fact that they loved these thousands of years ago, just as they do to-day.

They possessed dolls, made of wood; and, like those of the present time, they differed a good deal in their make.

Egyptian children, ages ago, amused themselves by working figures of men and animals moved by strings. One of these was a funny little figure of a man bending over a sloping table with a lump of something, probably dough, between his hands. His arms and legs were jointed, and by the pulling of a string he was made to roll the dough along the table.

Among the animals they copied in their toys were the crocodile and the cat. Very often they made the lower jaw of the animal hang loose upon hinges, and they fastened a string to its upper side. The string was then passed through a hole in the upper jaw, and by pulling this string the child could make his toy bite.

Egyptian children played with balls, as, indeed, the grown-up people did, too. The Egyptians loved painting, and covered the walls of their palaces with pictures of their daily life. These are still to be seen, clear and bright, as if they were painted only a little

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An operation with the knife is dangerous, cruel, humiliating and unnecessary.

There is just one other sure way to be cured—painless, safe and in the privacy of your own home—it is Pyramid Pile Cure.

We mail a trial package free to all who write.

It will give you instant relief, show you the harmless, painless nature of this great remedy and start you well on the way toward a perfect cure.

Then you can get a full-sized box from any druggist for 50 cents, and often one box cures.

Insist on having what you call for. If the druggist tries to sell you something just as good, it is because he makes more money on the substitute.

The cure begins at once and continues rapidly until it is complete and permanent.

You can go right ahead with your work and be easy and comfortable all the time.

It is well worth trying.

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Thousands have been cured in this easy, painless and inexpensive way, in the privacy of the home.

No knife and its torture. No doctor and his bills. All druggists, 50 cents. Write to-day for a free package.

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Oxydonor has cured scores of cases of Rheumatism, Nervous Prostration, Bright's Disease, Catarrh, Stomach Trouble, Indigestion, Erysipelas, Dysentery, Lung Trouble, Bronchitis, Blood Poison, Dropsy, Abscesses, Ulcers, Tumors, Spinal Disease, Pneumonia, La Grippe, Croup, Diphtheria, Liver, Kidney, and Bladder Troubles and Paralysis.

Rev. Wm. Sangree, Pastor Presbyterian Church, Carleton, Orleans Co., N. Y., writes: "I have had an Oxydonor in use in my family for ten years. I will not attempt to say how beneficial it has been. So far as I have been able to test it, it is all that you claim for it."

Why go on suffering and dosing? It will only take a post-card to write us to-day, and we will send you full particulars about Oxydonor and the wonderful cures it is performing. If it cures others, why not let it cure you?

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while ago. Some of these pictures show us men and women playing with balls; so we know that playing at ball was not altogether a child's game, though children did play it. The balls were made of leather, stuffed with bran, and sewed up with string, and were about the size of our cricket balls.

We see always what we are looking for, and if our mind has become trained to look for trouble and difficulty and all dark and dreary things, we find just what we seek. On the other hand, it is quite as easy to form the habit of always looking for beauty, for good, for happiness, for gladness, and here, too, we shall find precisely what we seek.—J. R. Miller.

It is worth while to do even the smallest kindnesses as we go along the way. Nothing is lost. No dew-drop perishes, but sinking into the flower makes it sweeter.

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Christ Church, Newhaven, Conn., has received a legacy of \$8,000 from the estate of Mrs. H. B. Ives of that place.

St. Matthias' Day, February 24th, was the 33rd anniversary of the con-

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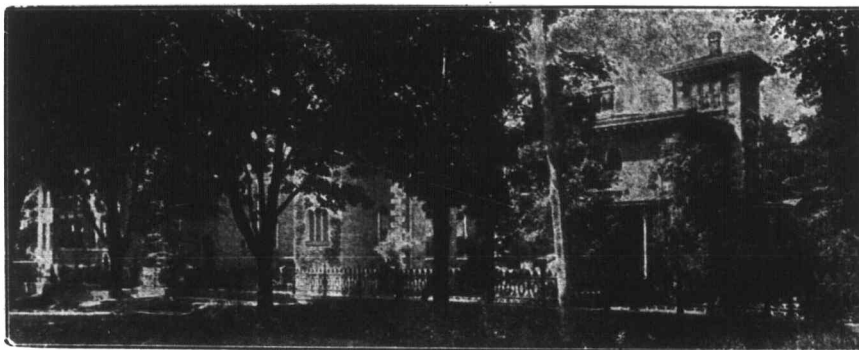
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secration of the Right Rev. G. D. Gillespie, D.D., as Bishop of Western Michigan.

A fourteenth century fresco, representing the Judgment Day, has been discovered in the course of the work of restoration over the chancel arch in

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