

# Canadian Churchman

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THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.  
ESTABLISHED 1871.

Vol. 34.

TORONTO, CANADA, THURSDAY, DECEMBER 5, 1907.

No. 47.

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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.

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An interesting presentation took place in the belfry of Portishead Parish Church, the curate (the Rev. Harold Atchley) and his wife being each presented by the bellringers with miniature gold bells (as pendants). Mr. and Mrs. Atchley, who are both expert campanologists, were instrumental in recently having the bells re-hung and thoroughly overhauled, and their retiring efforts were

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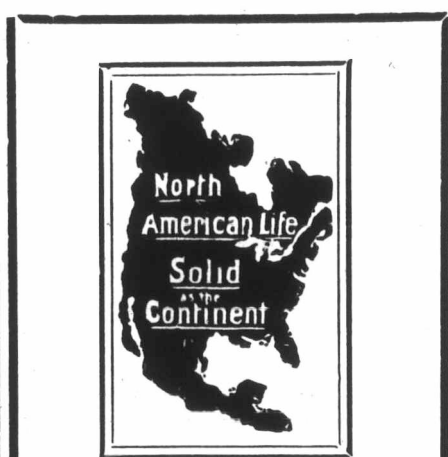
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much appreciated by the grateful ringers.

His Grace the Archbishop of Canterbury lately gave a very interesting and helpful address before a crowded meeting held in the Corn Exchange, at Ashford, in Kent, in defence of the Church. He strongly advocated systematic and painstaking instruction on Church History and Church principles. He pointed out the fallacy believed in by so many people that the clergy of the Church of England were State paid, stating that "not one penny of the money which comes to the English clergy for their parish work and all that belongs to the daily round of their ministry comes from the State." He declared that it was the duty of every Churchman when he heard that statement made to refute it. In speaking of the possible disestablishment and disendowment of the Church he pointed out that though the Church's usefulness might be for a time curtailed yet no act of the State could destroy her life.

The East window at St. Margaret's, Westminster, wandered about for more than two hundred years before reaching its present position and was the subject of a seven years' lawsuit. Henry VII., for whom it was intended, died before the window arrived



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from Dordrecht, and it came into the possession first of the Abbot of Waltham and then of General Monk. Stained glass was anathema in Puritan days so the window was buried until the Restoration, when it was brought to light. Refused by Wadham College, it was bought for fifty guineas and erected in a private house, and years later was bought for 400 guineas by the committee charged with the restoration of St. Margaret's and placed in position in the church. The lawsuit to which we have referred was brought by the Registrar to the Dean and Chapter, on the ground that the window contained superstitious images but after several years legal wrangling the church wardens proved victorious and the beautiful window was suffered to remain undisturbed.

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# Canadian Churchman.

TORONTO, THURSDAY, DECEMBER 5, 1907.

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## Lessons for Sundays and Holy Days.

December 8.—Second Sunday in Advent  
Morning—Isaiah 5; 1 John 2, 10, 15.  
Evening—Isa. 11, 10, 11, or 24; John 16, 16.

December 15.—Third Sunday in Advent.  
Morning—Isaiah 25; 3 John.  
Evening—Isaiah 26, or 28, 5 to 19; John 20, 19.

December 22.—Fourth Sunday in Advent.  
Morning—Isaiah 30, 10 to 27; Rev. 8.  
Evening—Isaiah 32, or 33, 2 to 23; Rev. 10.

December 29.—First Sunday after Christ.  
Morning—Isaiah 35; Rev. 19, 10, 11.  
Evening—Isaiah 38 or 40; Rev. 19, 11.

Appropriate Hymns for Second and Third Sundays in Advent, 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.

### SECOND SUNDAY IN ADVENT.

Holy Communion: 196, 316, 320, 553.  
Processional: 45, 305, 391, 392.  
Offertory: 51, 214, 216, 226.  
Children's Hymns: 217, 565, 568, 569.  
General Hymns: 47, 52, 54, 288.

### THIRD SUNDAY IN ADVENT.

Holy Communion: 51, 178, 313, 318.  
Processional: 47, 48, 355, 362.  
Offertory: 186, 272, 293, 352.  
Children's Hymns: 180, 188, 336, 566.  
General Hymns: 191, 193, 353, 587.

### THE SECOND SUNDAY IN ADVENT.

"For as many as are led by the Spirit of God, these are sons of God," Rom. 8:14. To be led by the Holy Spirit is to live a spiritual life; i.e., a life in which God's presence is continually recognized and appreciated. The thoughts, words, and deeds of the sons of God are predominantly spiritual, heavenly. The "sons of God" embrace and ever hold fast the blessed hope of everlasting life which God hath given unto us in our Saviour Jesus Christ. The result is that they are the mainstay of life as it is presently constituted. Those who live "now" in the hope of a glorious future are the "salt of the earth." They add sweetness to life; they preserve it from corruption, from the doom of

Sodom and Gomorrah. What an inestimable gift this hope of immortality! It irradiates the gloom; it dispels darkness from every continent; for to-day countless Gentile sons of God glorify Him for His mercy. To all mankind the light of hope shines from the Word of God. The Bible was written for our learning, to fill us with the blessed hope of everlasting life. And "the God of hope" fills us with all joy and peace. With all peace because the life that is hid with Christ in God (Col. 3:3) is eternal; with all joy, because all mankind is included in the covenant of God. The reading of Holy Scripture has always occupied a highly prominent place in public and private worship. So let it always be thus emphasized. Further, let us remember that no other "library" merits greater attention than the Word of God, which endures for ever, and which fears no result of criticism or science, because these are but subordinate aspects of itself. What a deterrent from sin is the Word of God! "For the wages of sin is death" it everywhere tells us. What an incentive to holiness! "But the free gift of God is eternal life in Christ Jesus our Lord" (Rom. 6:23) is its constant proclamation.

"Open Thou mine eyes, that I may behold Wondrous things out of Thy law."—Ps. 119:18.

### Short Sermons.

The Archbishop of Canterbury in his visitation charge spoke strongly on the above subject. "It requires three times as much preparation for a thoughtful man to prepare one ten minutes' sermon as would be needed for one lasting twenty to thirty minutes." This is a fact too often lost sight of by clergymen who wish to please their congregations and to prove to them that they are up to date. People should not go to church as they go to a theatre, for entertainment. Worship and instruction in religious principles and practices should be their object. This object cannot be attained without careful, thorough and intelligent preparation for both service and sermon by the clergy. It should be borne in mind, however, that a poor sermon cannot be too short, and a good sermon is seldom complained of even if it be a trifle long.

### Old Testament Criticism.

It is said that at the recent discussion at the Church Congress in England on "How to Teach the Old Testament" the majority of the audience were in favour of the traditional view. It is evident that Wellhausen and his English pupils have not yet brought British Churchmen to accept their conclusions. There is a good deal of truth in the statement that ordinary congregations cannot understand the processes of historical criticism. What good, then, can come of disturbing and unsettling their minds with new speculative conjectures on a subject dear to their hearts. "That is all very well," says our scholarly critic of radical tendencies, "but we must assert the truth at all hazards." True, brother but do not forget that what you are convinced is critical truth to-day, a year hence may be disproved by a more cherished criticism of later date.

### Modern France.

In a previous week, in giving extracts from Bishop Wilkinson's address, we may have conveyed the impression that the present state of religion in France is solely the result of the action of the Government. There is another side to the story, and in this matter the Gallican Church has been between two parties. Since

1871, when the Republic was formed, its great domestic opponent has been clericalism, which opposed it through social influence, the military and naval officers, the schools, and the religious orders. Gradually the Government has closed the schools, banished the orders, and insisted on exercising the control over the clergy which Napoleon reserved on granting the concordat. In 1808, Napoleon, by arrangements, endowed the Roman Catholic, Protestant, and Jewish clergy, and this arrangement continued until the separation law was promulgated on the 9th December, 1905, which resolved not "to recognize, pay salaries to, nor subsidize any form of worship." The two latter bodies accepted the change, and the Gallican Church arranged to do so, but the Pope directed otherwise, and has refused to permit the acceptance of other proposals. Rome is irreconcilable. The establishment of the schools and other measures which Bishop Wilkinson deploras were inevitable results of a struggle for supremacy.

### Mistaken Notions.

There are mistaken notions current among good people about the way God helps. Some think that whenever they have a little trouble, a bit of hard path to walk over, a load to carry, a sorrow to meet, a trial of any kind, all they have to do is to call upon God and He will take away that which is hard, or prevent that which impends, freeing them altogether from the trial. But this is not God's usual way. His purpose concerning us is not to make things easy for us, but, rather, to make something of us. So when we ask Him to save us from our care, to take the struggle out of our life, to make the path mossy for our feet, to lift off the heavy load, He simply does not do it. It really would be most unkind and unloving in Him to do so. It would be giving us an easier path to-day instead of a mountain-vision to-morrow. Therefore, prayers of this kind go unanswered. We must carry the burden ourselves. We must climb the steep path to stand on the radiant peak. God wants us to learn life's lesson, and to do this we must be left to work out the problems for ourselves.

### Friends.

Take time to be separate from all friends and all duties, all cares and all joys; time to be still and quiet before God. Take time not only to secure stillness from man and the world, but from self and its energy. Let the Word and prayer be very precious, but remember even those may hinder the quiet waiting. The activity of the mind in studying the Word, or giving expression to its thoughts in prayer, the activities of the heart, with its desires and hopes and fears, may so engage us that we do not come to the still waiting on the All-Glorious One. Though at first it may appear difficult to know how thus quietly to wait, with the activities of mind and heart for a time subdued, every effort after it will be rewarded; we shall find that it grows upon us, and the little season of silent worship will bring a peace and a rest that give a blessing not only in prayer, but all the day.

### The French Clergy

In consequence of orders from Rome are thus deprived of their positions, and are at the mercy of flocks unused to giving and of doles from Rome. It is a deplorable situation. The Archbishop of Algiers was the first to find it intolerable and resigned, the Archbishop of Avignon followed, and now the Bishop of Tarentaise has followed them into retirement. Monseigneur

5, 1907.

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Lacroix is only fifty-two, and has been six years a Bishop. He is loyal to the Republic, and to show the style of man he is we find that he was denounced by the clerical press all over France soon after the beginning of his episcopate. In preaching in a frontier town, where the inhabitants were models in church attendance, and equally zealous in smuggling, Bishop Lacroix commended the former, but rebuked the latter trait, pointing out that it is equally wrong to rob the community as to rob an individual, and that religious observance should be accompanied by right conduct. At the recent change of the law he organized his priests as an association, and the Government was ready to hand over Church property to it, but Rome disallowed the arrangement. The following from his parting address to his clergy sheds a flood of light on the situation: "Let me tell you with the most ardent conviction, if not with eloquence, that it is idle to hope for the return of those 'happier' times, as some consider them, when the priest exercised a sort of pious dictatorship over his flock, who attached a blind faith to his words. Those times are past, and it is probable that they will never return to France . . . the priest cannot and must not teach only by way of authority. There has been a radical change in the intellectual habits of our contemporaries; they will no longer be treated as children; they insist on being treated as men. In the profound words of the philosopher, De Bonald, one can guide children by reason of one's authority, but men will allow themselves to be guided only by the authority of reason. Henceforth, the priest must combine with his capacity as minister of God the prestige and the influence which are given by a good education and a solid intellectual culture, and also that straightness of character which is regarded to-day as the chief of social virtues."

#### Visible Reunion.

"Visible reunion does not seem possible yet, and we must not encourage any short-cuts to it," says the Bishop of London. "As an illustration of this I found in Montreal a movement which I ventured to discourage. The idea of it was that the Protestant communions might all join together with our own communion on the understanding that for the time being those ministers who had not received Ordination at the hands of a Bishop should be allowed to officiate in our churches, so long as they agreed that in the future all ministers must be episcopally ordained. The other Christian bodies were very doubtful about the arrangement, and I found that large numbers of our people, quite rightly in my opinion, thought it impossible; because it would be giving up a great principle, which we stand for—the continuity of our orders—for the sake of harmony. Therefore, I did something towards stopping what I thought was a misjudged movement. There is no good in trying to make people believe that there is no difference when there is a great difference." In our opinion the Bishop of London has with characteristic courage, clearness, and conciseness spoken words of truth and wisdom on this grave matter. And we venture to believe that loyal Churchmen throughout Canada will agree with him. "We must not encourage short-cuts" to this great end. The Montreal movement is simply "impossible." The Bishop chose the right word. Those who venture to tamper with "the continuity" of our orders, of which they should hold themselves to be living exemplars, are not, in our estimation, winning for themselves the respect of their Church brethren or the confidence of their logical thinkers in other Christian bodies.

#### Priests and Politics.

Roman Catholics the world over, whether prelates, priests, or laymen, have had a definite instruction from their Supreme Pontiff as to their conduct with regard to the State and the Church

as follows: "The State must, therefore, be separated from the Church, and the Catholic from the citizen. Every Catholic, from the fact that he is also a citizen, has the right and the duty to work for the common good in the way he thinks best, without troubling himself about the authority of the Church, without paying any heed to its wishes, its counsels, its orders—nay, even in spite of its reprimands. To trace out and prescribe for the citizen any line of conduct, on any pretext whatsoever, is to be guilty of an abuse of ecclesiastical authority, against which one is bound to act with all one's might." Canadians will look with interest upon the manner in which the Pope's Encyclical is obeyed by his adherents in this country.

#### Then and Now.

The introduction of a chancel and elaborate organ accompaniments in a Presbyterian church has led our Canadian, and especially our Toronto newspapers, into learned notes on the assimilation of Church services. This drawing together is more apparent than real. When, say, sixty years ago, or when Mr. S. H. Blake was a younger man in years, though not in spirit, the services were as a rule very simple, and so were those of the Presbyterians and other religious bodies. All have felt the same impulse. Even the Quakers have elaborated a form of worship similar to that in simpler Methodist places. We stand in the enviable position. On the one hand the Romanists have largely relegated common prayers or Matins to the private devotions of the religious. These old services of the Church were those of the synagoge, which the Church took over, particularly "its four elements, lections, chants, homilies, and prayers, the only permanent element which Christianity added was the sacred meal instituted by Jesus Christ as a perpetual commemoration of Himself." So writes Monseigneur Duchesne. On the other hand, our neighbours have newly prepared service books or no formal services at all. We retain and perpetuate in our Book of Common Prayer and our regular services the devotions of all Christian people from the earliest days.

#### Decently and in Order.

We add a word as to elaborate musical services to our leader on another page. Dr. Hoskyns, Bishop of Southwell, thinks that if we could go back to the days when the Psalms, Litany, and Prayers were read with intelligence, those who have been driven away by all this embellishment of the service in little churches would come back. He believes the organists and choir-masters are largely responsible for dwindling congregations in village churches by introducing cathedral musical services there.

#### Christianity and Public Schools.

Straws on water show the course of the current. To those who are serious in their desire to have Christianity recognized in the public schools of the United States and Canada recent events in New York and Toronto cannot fail to cause concern. Authority in France has removed and in the United States is removing the name of Deity from the coinage. It is only logical that unsectarianism should seek to prevent the recognition of the Christian religion in unsectarian schools. There can be no peace between the world and Christianity.

#### Father Tyrrell.

Proceedings of the Roman Catholic Church with regard to one of its most learned and devout priests are attracting wide attention: "We note with regret that Father George Tyrrell has been deprived of the Sacraments—that is, in effect, though not in name, excommunicated—on account of the articles published by him in "The Times" criticizing the recent Encyclical," says the "Spec-

tator." "Protestants may at first be inclined to think that this will matter very little to a man of Father Tyrrell's liberal views—a man who can conscientiously feel that he has done nothing worthy of condemnation. We fear, however, that a man of so deeply religious a cast of mind as Father Tyrrell, one who, it is evident from his writings, is passionately attached to the Roman Church, will suffer very greatly from the deprivation imposed upon him. According to the Rome correspondent of the 'Daily Chronicle,' the Holy Office in Rome—i. e., the Inquisition—is now collecting evidence for a secret trial of the Canonical charges against Father Tyrrell. A Reuter telegram further states that the Pope on Wednesday issued sentence of excommunication against the authors of the reply to his Encyclical against Modernism, a sentence also extending to the readers of the reply—a decision which must be admitted to have a fine flavour of mediævalism about it."

#### THE TYRANNY OF THE CHOIR.

Music has always held, and so far as we can see, is likely to continue to hold a very important place in public worship. Eventually, it is not improbable that the human race will outgrow symbolism altogether, and will require no adventitious aids to devotion. This time, however, is not as yet, nor is it as yet conceivable. Public worship, without music of some kind, is almost as unthinkable as a public meeting without applause of some kind. The human race may, at some remote period, get beyond both the singing and the applause, but at present it remains wedded to both practices. Therefore, the fact must be faced that music remains, and is likely to indefinitely remain, an inseparable feature of public, united or common worship. Especially true is this of our own Church. Music in the Anglican system of worship takes such a prominent place that its absence completely transforms the service. It is as if it were woven and interwoven into its very texture. The Church service without music, and a good deal of it at that, may be very solemn and edifying, but it certainly ceases to be Prayer Book worship in the strict sense. Consequently, in no religious body in the world is there such an ever-present danger of forgetting the fact that music was made for congregations, and not congregations for music, as in the Church of England. We advisedly place ourselves first and foremost in this respect, because no service lends itself so readily and naturally to musical rendering, and offers such a field for the exercise of musical talent as our own. "Oh," exclaimed the Bishop of Niagara the other day when preaching at some musical function in this city, "what splendid music I have endured." These words bid fair to become historic. Uttered by one in authority, and at the psychological moment, they do most undoubtedly voice the sentiments of hundreds of thousands of Church people scattered throughout this fair Canada of ours. What all of us—Bishop, priest, deacon, layman, and lay woman—have endured in this connection and at the hands of those who, in the great majority of cases, fervently believed that they were rendering essential and indispensable service to the cause. In this matter of Church music a few simple, fundamental and comprehensive ruling principles suggest themselves. First, music being the handmaid of religion, a means not an end, it should be brought down to the level of the average man. The chain is no stronger than its weakest link, and the music that the most unsophisticated member of the congregation, who is "tunable," cannot readily "catch on to," is fatally lacking. A choir has no more right to sing than a person to preach "above people's heads." The aim, therefore, of every organist should be to bring his music down to the level of the congregation, rather

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than to attempt to drag the congregation up to him. Again, it should be borne in mind by those responsible for our Church music that a very small percentage of people have what is called a "cultivated ear." The great majority of people are "tunable," and have more or less of an ear for music; i.e., can "turn a tune" and "chip in" acceptably enough in congregational singing, but they abominate elaborate music, and only endure it as a sort of necessary evil. It is little less than cruel to inflict elaborate music upon people of this kind, and they are in the over-whelming majority over the other two classes combined, viz., the absolutely unmusical and the abnormally musical. Moreover, it should be remembered that the rendering by a choir of music in which the congregation cannot partici- pate is just as unwarrantable an usurpation of the fundamental rights of the worshippers as would be the monopolizing of any other portion of the service. In many extreme cases this actually happens, and the general congregations are reduced to the status of mere spectators or more or less bored listeners. To call a per- formance of this kind a "service," in the Angli- can sense at all events, is a perversion of the English language. By all means, as suggested by our Bishops in 1905, and as, we notice, vigorously advocated at present in the columns of the American Church press, let a determined attempt be made to place matters on a more satisfactory footing by restoring to the faithful laity their lost rights in the public offices of the Church.

"HONEST DOUBT" AND SOME OTHER KINDS.

"There lies more faith in honest doubt, believe me, than in half your creeds," sings Tennyson in those memorable lines, which, gloriously half-true, have, it cannot be denied, been widely and disastrously perverted and abused. Yes, in honest doubt, if it is honest. But what about dishonest doubt. For there is most assuredly such a thing. Now, doubt, in its right place, is a good and useful thing. It is essential to human progress. But there are two kinds of doubt: the doubt that spurs a man on to more strenuous effort, and the doubt which paralyzes, and finally degenerates into blank indifference. This is the infallible test of honest or dishonest doubt, of the doubt that is the outcome of a genuinely enquiring mind, or the doubt which is the result of an exactly opposite attitude. The motto of the true doubter is: "Prove all things; take nothing for granted; find out for yourself." This is an honourable position for anyone to occupy, and whatever it may lead to cannot be blamed, and it is bound, if consistently and singlemindedly adhered to, to lead a man right in the end. In the end, we say, either here or hereafter. This is the kind of doubt to which Tennyson refers, and truly refers, and could he only have balanced his nobly- worded dictum with a caution, or qualified the term in some way, we would not now be lament- ing the evil wrought by these immortal lines. The honest doubter is most assuredly a man of faith. He believes there is something better on before. Leaving the things that are behind, he presses onward. This is the history of all human progress, moral and material, in so many words. Men doubted because they had faith. They believed that God had better things for them, and these things were worth seeking after. With this kind of doubt, we repeat, we have no quarrel whatever. To his own Master such a man standeth or falleth, and God will be able to make him stand. If this were all the doubt we had to deal with our task would be, indeed, an easy one. Such doubters may safely be left to the guidance, under God, of their own brave, honest and true hearts. But there are others,

and, we fear, principally others. The dishonest doubters may be divided into three classes. There is the man who doubts, or affects to doubt, religion; who is living in some form of mortal or deadly sin; who is sinning in some way on a fixed and settled plan, perhaps not contentedly, but none the less deliberately. He has counted the cost and made his choice. To such men doubt in the matter of religion has a peculiarly soothing effect. To use the old figure, "He lays the flattering unction to his soul," and gets relief. It is such a simple method of solving the problem. Why should he be bound to standards that have no certain foundation. Why should he sacrifice instincts and desires that are bound up with his being to some shadowy bugaboo, invented or supported by men no better, and possibly worse, than him- self, for their own selfish ends? Then there is the doubt which is the result of pure indiffer- ence, of the mental and spiritual indolence that will not put itself one inch out of its way. This probably is the commonest of all forms of dis- honest doubt, and the most dangerous, because the hardest to combat. And lastly, there is the doubt that is assumed from motives of vanity, from the desire to be singular, to strike out new paths for oneself, to acquire a reputation for superior mindedness, originality, and intellec- tual independence. This is the least blame- worthy and most venial of all forms of dishonest doubt, because, in most cases, due to a lack of mental balance and inexperience common in the immature, and so often outgrown. It is the especial failing of the young. Hundreds of thousands pass through this stage safely, as through other mental and physical ailments inci- dental to youth. In fact, few escape it in some form or degree. Unfortunately, however, in this respect as in some others, a large number of people never grow up mentally. They are "boys" all their lives, and take an undiminished delight to the end of their days in posing as in- dividuals of exceptional originality, independence and force of character. Doubters may be further divided into those who keep and who do not keep their doubts to themselves. These two classes largely, but not entirely, correspond to the former classification. As a general rule, the honest doubter, who is really in earnest and means business, is reticent on the subject of his doubts, and he whose doubts are assumed (per- haps sometimes unconsciously) from unworthy motives is about as often eagerly and loudly communicative. This disposition either way is, on the whole, one of the very best tests of the true character of a man's doubts. The man who carefully guards his doubts may, as a rule, that has, perhaps, a few, but very few, exceptions, be ranked in the honourable company of honest doubters. On the other hand, he who is con- tinually throwing his doubts at other people's heads and proclaiming them from the housetops, is, if the truth were known, in at least ninety per cent. of cases, "Whistling to keep up his courage."

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

We feel quite sure that the Anglican Church in Canada must take more interest in the physical and temporal welfare of our citizens if we are to perform the full measure of our ministry among men. For years some of our brethren in England have been thinking and acting to a certain extent, but they have not been able to carry the Church forward as a united body in this form of service. The Episcopal Church of the United States seems to have laid hold of the subject and through its General Convention has definitely set about the organization of diocesan branches of something

of the nature of a social service union. In Cana- da we are not aware that the social problems which are daily forcing themselves upon public attention have received more than casual consideration from individual Churchmen. Up to the present, if we can judge aright, the consideration of social and economical questions has been classified with fads of one kind and another and hence scarcely worthy of the attention of the Church. But in spite of ecclesiastical indifference these questions have been forced upon us and it now looks as though the simple instinct of self-preservation will neces- sitate our activity. The Anglican Church we fancy has been quite as active as any other in ministering to the necessities of the poor. Our record in that respect is reasonably good. But the world seems to have gone beyond the thought of satisfaction in handing out gratuities to the poor. It is now wrestling with the problem of how to prevent poverty and not merely how to relieve it. There is an innate feeling that work may some- where be found for all to do and the question is how to get workers and work together and secure adequate and just remuneration for the same. If these conditions could be secured the problem of poverty would be largely solved. But we must go further even than that. The ambitions of the well- wishers of the races cannot be satisfied with a great mass of humanity just above the poverty line. They must aim at self-respect and the con- ditions of reasonable culture for those who toil.

Then again it is all very well to interest our- selves in the welfare of criminals, but have we not a duty to perform in the way of seeking out the causes of crime and applying the proper remedy at the source of trouble? We are very far from suggesting that enough has been done in the way of properly handling those who have been found guilty of crime, but the larger and deeper ques- tion must be the supreme objective. The two lines of work must be carried on together. There will always, we presume, be criminals and the duty will be upon us to transform them, if pos- sible, into respectable citizens. There will also always be the duty laid upon us to turn aside temptation, or strengthen character against tem- ptation. We should not overlook the one in the pursuit of the other. The very same problem pre- sents itself in a score of forms. The handling of the question of intemperance; of what is known as the social evil, and so forth, cry aloud for the most vigorous, high-minded Christian treatment that can be brought to bear upon them. Shall the Church to which we belong have a share in this great and Christ-like ministry to men?

There is, of course, nothing to prevent any in- dividual clergyman or layman in the Church from crying aloud upon the subjects as he sees fit, but strength would be multiplied if the Church re- cognized a common duty and acted as a united force. To attain this end we need to catch a vision of the possibilities of such a ministry, and we need to get a thousand miles away from the idea of merely pursuing the routine of parish work with dignified respectability. In the next place we need to be renewed in the faith of the power of the Church to direct public opinion and the power of wholesome public opinion to secure the desired change in social conditions. It is one of the saddest reflections upon our generation that our leaders have apparently had little or no faith in the possibility of arousing public opinion to a sen- sitive consciousness of duty. We have been de- luded with the fallacy that the times have so changed and the public taste has so altered that it is no longer possible to persuade and stimulate men as of old. The halcyon days have passed, it is presumed, and men will no longer respond to the appeals that were once so powerful. Well the public taste has changed so far as the method of presenting the truth is concerned, but the truth

itself is as potent as ever. The day that the Church admits its impotence to stimulate and guide public opinion, that day it pronounces sentence of death upon itself. Let us go forward with unconquerable faith in our mission and give ourselves unreservedly to our higher ideals.

Now if we catch a vision of a mission of social service we are not to conclude that to feed and clothe and legislate and erect institutions and so forth are not the supreme work of the Church. That shall always be to preach the Gospel to the children of men. Human nature is always prone to run a new conception of duty to death and we fancy we can see a tendency in certain quarters in this direction among those who have heard a call to social service. What we believe to be the duty of the Canadian Church is to preach the Gospel with greater intensity than ever and to follow this up with wise and vigorous efforts to wipe out the causes of evil and to promote the temporal and physical well-being of the people.

Spectator.

#### TO SUBSCRIBERS.

The subscription price of the "Canadian Churchman" is two dollars a year, but if paid strictly in advance we make a reduction of one dollar. Owing to the great increase in the cost of production the two dollars must be paid unless the one dollar is strictly in advance. The price (owing to postage), if paid in advance, to subscribers in Toronto, the United Kingdom, and United States, is \$1.50 a year.

## The Churchwoman.

### OTTAWA.

The bazaar held last week in the Church of England School, Kent Street, under the auspices of the Church Extension Association, was a very successful one. The affair was opened at 3 o'clock in the afternoon by Lady Sybil Grey and the hall was filled the rest of the day with eager buyers. The proceeds amounted to upwards of \$150. Lady Sybil selected a number of pretty articles which she purchased, as also did Mrs. Hanbury Williams. Sister Dora received these distinguished visitors and escorted them through the several rooms. The different tables were in charge of different members of the Association.

The monthly meeting of the Woman's Auxiliary of St. John's was held last week. The Rev. Canon Pollard conducted the devotional exercises and Mrs. Cousineau, the business meeting. The sum of \$10 was voted towards pledges. A paper on Japan was read by Mrs. E. H. Capp, and at the close of the meeting a large bale of goods packed.

The Woman's Auxiliary of St. George's met last week in the Parish Hall when a largely attended meeting was held. An interesting talk was given by Mrs. George Greene, on the work of the Woman's Auxiliary in the North-West. Refreshments were served at the close of the meeting. Miss Johnson has been appointed superintendent of the Girls' Guild of St. George's. The first meeting was held Thursday afternoon last.

Mrs. George Greene gave a very interesting talk on the missionary work in the North-West at the meeting of the Junior Auxiliary of St. Bartholomew's Monday evening of last week. The Woman's Auxiliary of St. Bartholomew's sent their supplies for two bales of clothing for Mattawa, at their monthly meeting last week. Another bale is being prepared for the Mission School on the Pigeon Reserve.

At the meeting of the Woman's Auxiliary last week in All Saints' lecture room, Mrs. J. W. Woods read a paper on Japan, and Mrs. Ed. H. Capp, one on Algoma. The annual at home of the Girls' Auxiliary of All Saints' was held last week at All Saints' rectory. A music programme was provided.

A sale of work under the auspices of the Girls' Club of Anglesea Square Mission Hall will be held to-morrow in the Mission Hall from 3 to 5 o'clock. The proceeds are in aid of missions. Many articles suitable for Christmas presents found a ready sale.

## Brotherhood of St. Andrew.

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

Brotherhood men should subscribe for the "Canadian Churchman."

With the Travelling Secretary.—A most successful day's work was brought to an end on Sunday, 17th inst., at Listowel, and the following morning, train was taken for Wingham, a stop for a few hours being made at Attwood, and arrangements made with the incumbent, the Rev. H. P. Westgate, for a meeting of his men to take place on the 25th inst. Mr. Westgate was an old member of Huron College Chapter, London, whose members have done so much towards establishing the Brotherhood in the various parishes that they have been placed in charge of. On arriving at Wingham a warm welcome was given by the rector, the Rev. T. Stannage Boyle, who has always shown a keen interest in the Brotherhood of St. Andrew, and hospitality was generously offered at the rectory. The usual plan of calling upon men was followed out, and a splendid meeting was held on the evening of Monday, 18th inst., composed of the members of the Brotherhood Chapter, St. Paul's branch of the A.Y.P.A., and Churchman and boys generally. An address was delivered by the Travelling Secretary, the Brotherhood work being fully explained, and Mr. Thomas also referred to many incidents in his work throughout Canada. The Chairman was Mr. Edward Nash, who is a member of the Dominion Council, and who is doing good steady work for the extension of the Brotherhood in his district. After the meeting a number of the men met at the rectory where an hour was spent in discussing Brotherhood work. The following day, Tuesday, 19th November, a visit was paid to Kincardine, some twenty-five Churchmen were called upon, in company with the rector, the Rev. Rural Dean Miles, and a good meeting was held in the evening. The Brotherhood rules and work were carefully explained, a great deal of interest was manifested and it is felt that a new Chapter will be formed at Kincardine shortly. The next place to be visited was Ripley, where a good effective Chapter has been at work for some time. As only a portion of the day could be spent there, a regular meeting could not be held, but a conference was held with the Rev. J. M. Horton, who was a member of the Brotherhood, when a layman, and with the zealous director, Mr. Stevenson, manager Traders' Bank, and one of the members. The Chapter is meeting regularly, and one or two of the members will attend the Western Ontario Conference in order to get inspiration for carrying on still more aggressive work in Ripley. On the evening of the same day, a call was made at Clinton, where one of the earliest Chapters was formed, and a week night congregation was addressed and the men met after service. Every kindness was shown by the rector, the Rev. C. R. Gunne, who speaks in the strongest possible way of the good, steady work being done by the members of St. Paul's Chapter. Seaford was visited on Thursday, 21st inst., a call was made upon the rector, the Rev. J. Berry, who accompanied Mr. Thomas in his calls upon the men of that parish. The rector has lately revived the Chapter, the members have been working as probationers for some time, and it was arranged that they will be admitted as active members on St. Andrew's Day. A most encouraging meeting was held in the evening, practical points and ideas were given to the men to enable them to carry on good successful work and the outlook ahead of St. Thomas' Chapter, Seaford, is very bright indeed. The next day Lucan was visited, a stop being made at Stratford between trains and the Travelling Secretary had the pleasure of meeting Mr. J. E. Patte, of Brantford, a travelling man, who is ever active in Brotherhood work. At Lucan, an old friend was met in the person of the Rev. Arthur Carlisle, who has lately been appointed rector of that important parish. As an old member of Huron College Chapter, and while assistant at Memorial Church, London, Mr. Carlisle was prominent in the affairs of the Brotherhood of St. Andrew, and naturally was much interested in having a Chapter formed in his first charge. A number of men were called upon, and a meeting was held in Holy Trinity Church, the rector expressing his strong desire to see a Chapter formed in his parish, after which the Travelling Secretary gave a most earnest address, bringing the Brotherhood objects and line of work clearly before those present. At the conclusion and after many questions has been answered, ten men were formally admitted as charter members of Holy Trinity Chapter, and un-

doubtedly the Chapter will be of great assistance to the rector in carrying on his work.

### OTTAWA.

The usual St. Andrew's Eve service was held in St. Luke's Church on Friday night. The Rev. Allan P. Shatford, curate of St. James the Apostle, Montreal, was the preacher. It was an impressive sermon. He is an exceptionally brilliant speaker and his thoughts are deeply impressed on his hearers. He preached on "Which is the Greater, He that Sitteth at Meat or He that Serveth, I Am Among You as He that Serveth." The Rev. W. A. Read conducted the service, assisted by Archdeacon Bogert, Rev. Canon Smith, and Rev. Rural Dean Mackay. Other clergymen present were the Rev. Canon Kittson, Rev. E. A. Anderson, Rev. W. M. Loucks, Rev. C. E. Clarke, and Rev. Mr. Stacey. At 7.30 o'clock Saturday morning all the Chapters of the Brotherhood of St. Andrew in the city united in Corporate Communion in St. Luke's Church. It is the custom among the local Chapters to take a different church each year and thus St. Luke's was chosen for this year. After the celebration a breakfast was provided in the basement of the church.

#### FREE TO NEW SUBSCRIBERS.

This year's beautiful illustrated Christmas Number of the "Canadian Churchman," which will be issued on the 12th of December, will be sent Free to all new subscribers. Now is the time to subscribe.

## Home & Foreign Church News

From our own Correspondents.

### NEWFOUNDLAND.

L. L. Jones, D.D., Bishop, St. John's, Newfoundland.

Portugal Cove.—St. Phillip.—The Lord Bishop of the diocese visited this church on Sunday morning, Nov. 17th, and confirmed thirty-eight candidates, twenty males and eighteen females. In the afternoon the Bishop visited the Mission Church and held another Confirmation Service, when he laid his hands on thirty-six candidates, twenty-one males and fifteen females. In the evening a Missionary Service was held, when addresses were given by the Bishop, and the Rev. G. H. Bolt, M.A., the Secretary-Treasurer of the Synod.

### NOVA SCOTIA.

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

Halifax.—The semi-annual meeting of the Board of Governors of King's College, Windsor, was held last week in this city. There was a full attendance, including a good contingent from New Brunswick. Prince Edward Island was represented by the Rev. Canon Simpson, of Charlottetown. A long discussion took place on Dr. M. A. B. Smith's motion to lengthen the college course to four years. An alternative scheme proposed by the Rev. V. E. Harris, of Bedford, for retaining the present three years course, but shortening the vacations was voted down. The Board finally accepted the principle of a four year's course and in the motion of the Very Rev. Dean Crawford, seconded by the Rev. Rural Dean Dixon, the Bishop was asked to appoint a committee to formulate a scheme and report to the annual meeting in June. The new measure it is likely will be gradually adopted as funds permit, but no immediate change will take place. Three important parishes, Liverpool, Digby and Windsor are now vacant.

### MONTREAL.

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

Montreal.—Dr. Paterson-Smythe, the rector of St. George's addressed the members of the Women's Club on the subject of "Social Service Ideals" on Monday afternoon, the 25th inst. In the course of his address he said that he hoped

that a Social Service Union would become an accomplished fact in this city.

**Verdun.—St. Clement's.**—The Lord Bishop of the diocese held a Confirmation Service in this church on Sunday morning, November 24th. There were forty-two candidates presented by the rector of the parish, the Rev. F. L. Whitley, to the Bishop for the apostolic rite. The Bishop gave an instructive and impressive address. In the evening the Rev. Professor Abbott-Smith preached.

On Monday evening, the 25th ult., the first annual social gathering of the parishioners took place. Songs were rendered by Mrs. Broadbent, Miss Potter and Mr. Lister. Mr. Wilson, the efficient organist of the parish, acted as accompanist. The Rev. F. Lewis Whitley, the incumbent, opened the proceedings with a few earnest words, after which speeches were made by the Rev. J. J. Willis, Messrs. W. C. Stark (late warden and town councillor) and R. Farrar. The remarks of Mr. Stark were of an historical nature, showing the progress of the Mission of Verdun from its lowly beginnings to its present flourishing condition. About 1897 a band of young men from Grace Church opened up Sunday School work in Verdun. In 1899 the Rev. W. A. Fyles of Cote St. Paul gathered the Anglican population together and plans were laid for the erection of the present St. Clement's in memory of the late Canon Belcher. In the spring of 1901 the church was completed. At that time Mr. C. Carruthers was the student layreader. He was succeeded by Mr. H. C. Walsh, who in turn gave place to the Rev. H. Gomery. In October, 1905, the church was placed under the charge of Grace Church, Montreal, and on March 31st, 1907, the present highly esteemed pastor was inducted as incumbent. With his advent has come life and prosperity to St. Clement's. This is one of the busiest churches in the suburbs of Montreal. The Ladies' Aid, Young People's Society, and the B.S.A., all are giving support to Mr. Whitley, who has learned the secret of effectiveness in work. Mr. Stark concluded his address by urging all the members to rally around the rector. "By doing so you will lighten his burden and help extend Christ's Kingdom on earth. Refreshments served by the young people brought a very happy evening to a close.

**St. Cyprian's.**—The Rev. A. A. Bryant has been appointed to the incumbency of this church, in succession to the Rev. J. J. Willis.

Dean Farthing, of St. George's Cathedral, says he is going to wage war upon the liquor traffic in Kingston. He has no use for local option in cities and towns, but favours the lowest possible number of licenses. Twenty-eight drinking houses he holds to be too many for Kingston, as is evident when twelve of them face the market square on King, Brock and Market Streets. Although Kingston has twenty-eight so-called hotels it is contended that only a third of them are fit for the travelling public. They are called hotels, but lack adequate accommodation for lodgers.

ONTARIO.

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

**Kingston.**—St. George's Cathedral.—On Sunday evening, November 24th, Dean Farthing preached a very eloquent sermon on "Temperance." He took his text from Galatians 5:22-23.

**Belleville.**—St. Thomas'.—A branch of A.Y.P.A. has been formed in this parish and the following officers have been appointed: Prof. Spooner, president; Miss Margaret McCrodan, vice-president; Mr. Bazzard, secretary; Mr. John Elliott, treasurer. The Society is formed for social, literary and musical purposes. An excellent orchestra is already formed, with Mrs. Byron Hudson, piano; Mrs. (Dr.) MacColl, Miss Benjamin, Miss Tenny, Miss Amy Wallbridge and Mr. Arthur Bird, violins.

**St. John's.**—On Monday evening, November 25th, upon the invitation of Canon and Mrs. Bogart, an informal reception of the congregation was held at the rectory for the purpose of bidding farewell to Mr. Reginald R. Geen, who has been organist of the church for the past four years and who has secured a similar position at St. George's, Owen Sound. There were present the churchwardens, the choir, Mr. Geen's father, mother and brothers, also Miss Cross, who has been appointed as successor to Mr. Geen. A pleasant evening was spent in music, games and conversation. After light refreshments had been served, the rec-

tor read the following address: "Dear Mr. Geen, —The rector, churchwardens, choir and congregation of St. John's Church cannot allow you to sever your long term of service as organist without expressing their keen regret at the separation. Your patience, fidelity and unfailing courtesy, not to mention your skill and taste, quite unusual in one so young, have so contributed to the dignity and attractiveness of our services, that your leaving us cannot but prove a serious loss. We feel, however, that your new field of labor will afford you an opportunity of advancing in your profession and of completing the career which you have chosen as your life-work. We wish you God's blessing and every success, and we shall watch your career with unfailing interest and sympathy. Please accept this purse as a slight but sincere token of our esteem and affection." Mr. Geen, who was evidently greatly touched by the presentation, made a short but suitable reply. A very enjoyable evening was brought to a close at 10.30 o'clock.

AN IDEAL CHRISTMAS PRESENT.

This year's beautiful illustrated Christmas number of the "Canadian Churchman" will be sent to any part of Canada, England or the United States for Twenty-five Cents. No better Christmas present could be sent to friends for the money. Send in your orders early.

OTTAWA.

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

**Ottawa.**—In connection with St. Andrew's Day the Bishop of Ottawa sent circulars to all the churches throughout this diocese. He writes: "My dear brethren,—The Bishops and clergy and lay representatives of our Canadian Church Missionary Society have urged that the festival of St. Andrew or one of the eight days following, should be carefully observed as a day of intercession for the Church's missionary work. I send you the following Collect and Epistle and Gospel with special Psalms and lessons for the Holy Communion, Morning and Evening Prayer. I charge you all to use these prayers without fail and to have large and strong faith that God will hearken to the supplications of His Church. Your faithful friend and Bishop, Charles, Ottawa." In Ottawa these services were held in the cathedral, the city branches of the Woman's Auxiliary taking charge of the services. The schedule was: St. Barnabas', 8 a.m.—9 a.m.; St. Matthew's, 9—10; St. John's, 10—11; St. Alban's, 11—12; St. George's, 12—1 p.m.; cathedral, 1—2; St. Luke's, 2—3; Billings' Bridge, 3—3.15; Anglesea Square, 3.15—3.30; Ottawa East, 3.30—3.45; St. Bartholomew's, 3.45—4.00; All Saints', 4—5; Grace, 5—6.

The Bishop of Ottawa was in Lancaster on Monday last week, after preaching in Cornwall the previous day.

Canon Kittson of the cathedral, spent Sunday, the 24th ult., in Montreal, where he occupied the pulpit of the Church of the Advent.

**Grace Church.**—The Seventeenth Annual At Home of Grace Church will be held on December 3rd, when the friends of the Church are invited to attend.

**Beachburg.**—On the eve of her departure from Beachburg, Mrs. Bousfield, wife of the Rev. Geo. J. Bousfield, B.A., was presented by the Junior Woman's Auxiliary with a small rug and cocoa jug. The gift of the Woman's Guild was a rattan music stand. These were accompanied by an address expressing their appreciation of Mrs. Bousfield's efforts to further the best interests of the two societies, and also the love and esteem in which she is held by all.

**Cornwall.**—Trinity.—The Lord Bishop of the diocese held a Confirmation service in this church on Sunday morning, November 24th, when he administered the apostolic rite to twenty-one candidates. Previous to the service one of the candidates was baptized. In the evening the Bishop conducted a similar service in the Church of the Good Shepherd, when he laid his hands on twenty-five candidates. There were large congregations at both of the services.

**Crysler.**—St. John's.—A beautiful carved oak altar has recently been placed in the chancel of this church, which was presented by the ladies of the Parish Guild.

The rector in his morning sermon on Sunday, November 24th, made kindly reference to the late Mr. Oscar Fulton.

A Box Social was held on Wednesday evening, the 27th November, in the Orange Hall under the auspices of the St. John's Ladies' Guild and the young people had an enjoyable time. The lucky number of a quilt was announced, the winner being Mr. George Bradley, of Alexandria.

**Fenaghvale.**—Church of the Good Shepherd.—The Lord Bishop of Ottawa administered the Holy Rite of Confirmation to twenty-nine candidates, some of whom were adults, in this church in the Mission of Plantagenet, on Tuesday evening, November 5th. In the course of a very interesting and instructive address the Bishop said in effect that the Sacraments are to the Grace of God what pipes are to a river. As in every proper system of waterworks it is absolutely necessary to bring the water from the river through pipes before it can be distributed in all the houses—so our Lord Himself ordained that the Sacraments should be the means of supplying His Grace to the souls of men; and it is our duty and blessed privilege to use them as such. On the morning of the 6th Holy Communion was celebrated by the Bishop. About forty communicated, including those confirmed the evening before. The Rev. F. H. Stephenson may be congratulated on having been able to prepare and present such a large number for Confirmation in the few months he has been in Canada.

**Hawkesbury.**—The annual conference of the Lord Bishop of Ottawa with the Deanery of Prescott and Russell was held at Hawkesbury on the 7th of November, 1907. On the evening of the 6th a preliminary service was held in Trinity Church, when earnest and practical addresses were delivered on: "Christ's Claims Upon Children," by the Rev. Rural Dean Osborne; "Christ's Claims Upon Young People," by the Rev. F. H. Stephenson; "Christ's Claims Upon Parents," by the Rev. Geo. Scantlebury; "Christ's Claims Upon the Ministry," as regards worship and service, by the Right Rev. the Lord Bishop. On the morning of the 7th, Holy Communion was celebrated by the Bishop at 8 o'clock. There were about twenty-five communicants. From 10 to 11 o'clock the Bishop conferred with the clergy alone in the rectory, when several important matters were discussed, and some good advice given by His Lordship. From 11 to 12 o'clock the Bishop held a conference with a good number of Church-workers in the church. In the course of his address to these the Bishop said: "The Church should be a hive in which are no drones at all. It is a grand thing that we are permitted to help and build up the Church. We should be filled with a loving desire to do our share in her great work. We should be willing workers, we should be willing givers. At 12.30 the Town Hall was the place of greatest attraction, where a sumptuous luncheon had been prepared by the ladies of the Hospitality Committee, under the direction of Mrs. Gerald Brown. About 130 partook of the good things so generously provided. Bishop Hamilton, who was born in Hawkesbury, and has just completed fifty years in the ministry of the Church, was the guest of honour. After the King had been duly honoured, Canon Phillips, in proposing a toast to the Bishop, spoke of his blameless life and thorough devotion to all that concerns the life of the Church and people, and the affection entertained for him by clergy and laity alike, because of his deep personal interest in them all. Many Hawkesbury boys, he said, had been a credit and an honour to their birth place, not only here, but over the whole Dominion and beyond it, and, in Bishop Hamilton they had a worthy leader whom it was our delight to welcome among us to-day. Mr. J. W. Higginson supported the toast in an appropriate speech, full of interesting reminiscences of the time when he and Bishop Hamilton were boys together, and Hawkesbury was beginning its career. He referred especially to the time when they were building their beautiful church, and said that the Rev. Charles Hamilton had given a great impetus to the undertaking by his influence, advice, and assistance. The Bishop, who was deeply moved by the heartiness with which the toast was received, responded in an energetic and practical manner. He pointed out the danger that might arise from the accumulation of vast wealth in the hands of a few, the great usefulness of good, wholesome conviviality in correcting the evils of plutocracy by promoting the fellowship which ought to exist in our young democratic commonwealth, and expressed his heartfelt appreciation of the warm reception accorded him in his

birth place. He also complimented the ladies and Mr. Wray Wilson on the excellence of the well-served luncheon, which "could not be beaten." His Lordship said, "in any city of the Dominion." After luncheon the members of the Conference assembled in the same building, and listened attentively to papers on the following subjects: (1) "How the Clergy May Make Their Influence Felt in Sunday School Work." "What Definite Efforts Can They Make for Those Children Whose Schools Close in Winter," by the Rev. Rural Dean Osborne. The writer advocated the multiplication of teachers through Bible Classes, where the clergy can press upon the members the importance of the work, give them definite instruction, or suggest suitable books for aiding the teacher, and invite them to accept the office—meeting of teachers with the clergy—having a well assorted library—faithful teaching of the Church's system as defined in the Prayer Book and authorized formularies, and loving and sympathetic interest in the welfare of the children. In those country parishes where it is necessary to close the schools in winter help can be given to the children by supplying them with suitable literature, especially Bishop Doane's graded lesson helps—by instructing them in their homes, or by catechising them during public service. In the discussion of this paper the opinion was expressed that insufficient importance is attached to the elevating influence of sacred music, and that the singing of hymns should form a larger part of our Sunday School work than now exists. (2) "The Work of the Church in England in Rural and Town Parishes," by the Rev. F. H. Stephenson. In this paper a clear account was given of the agencies at work in the Church in England. The writer pointed out the differences between the incomes of the clergy, some of them being as high as \$5,000, with varying amounts below this down to \$600 or even less, most of which are derived from endowments donated in land or money by private individuals hundreds of years ago for the benefit of particular parishes for ever—from the subscription of the present inhabitants, aided by grants from the funds collected by societies founded for this purpose or paid to curates by the rectors of endowed parishes—gave a graphic description of the distressing conditions of life in the slums of the large cities, and of the squalor, impurity, indolence, and drunkenness which impede the work of the Church. (3) "The Pressing Need of Definite Teaching as to the Organization and Constitution of the Church." The Rev. Canon Phillips dealt with this subject in a masterly way. His paper was full of deep thought, and a splendid specimen of English composition. It would be impossible to give a fair estimate of its value in this short report, but if it were printed and widely circulated it would do much towards breaking down the barriers which prevent Christians from uniting in one grand effort to make the name of Christ known upon earth, His saving health among all nations. The paper was divided into seven sections, each of them leading into the thought of that following and all culminating in a main point—that the Church must prove that she is Divine—that she is the revelation of God, and the extension of the Incarnate Life—not so much by proclaiming it, and insisting upon the identity of her principles and characteristics, as by her life and deeds. In the discussions which followed each paper Miss Beckham, Mr. J. G. Higginson and Mr. O'Donnell took part, as well as the Bishop and clergy present. At 5.45 the Bishop pronounced the Blessing and the Conference broke up, all feeling that a most pleasant and profitable time had been spent.

#### TORONTO.

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

**Toronto.**—St. James'.—Special preachers will be heard during the present season of Advent in this church, including such notable preachers as Principal O'Meara, of Wycliffe College, on December 15th; Dr. Norman Tucker, on December 8th; the Rev. F. G. Plummer, of S. Augustine's, on December 22nd. Canon Welch will occupy the pulpit every Sunday evening in Advent, and will deliver a course of special sermons as follows: "Why Do I Believe in God?" "Why Am I a Christian?" "Why Am I a Churchman?" "Why Do I Believe in the Bible?"

The Rev. T. C. Macklem, Provost of Trinity, preached before the members of the University of Toronto in the Convocation Hall on Sunday last.

**Church of the Messiah.**—The second annual banquet of the Church of the Messiah Branch of the A.Y.P.A. was held in the schoolhouse on Tuesday evening, November 26th, and was a great success. After the good things provided had been partaken of, addresses were delivered on the following topics: "Our Church," by the rector, the Rev. R. A. Sims, and Mr. W. J. Wharin, churchwarden; on the "A.Y.P.A.," by Messrs. W. S. Battin and S. Boyd; "Our Branch, Second to None," by Mr. M. Bredin, J. Percy Milne, Inspector Johnson, and J. M. Ewing; "Our Neighbours," by the Rev. J. W. Stephen and the Rev. T. W. Murphy. Songs were contributed by Miss Lottie Watson, Miss Finlay, and Messrs. Cusack and Darby. The music was supplied by the Metropolitan Orchestra. Mr. H. Burch, the president, occupied the chair. This church has a flourishing Branch of over eighty members.

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#### NIAGARA.

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

**Niagara-on-the-Lake.**—St. Mark's.—A well-known and highly esteemed parishioner and citizen of this place in the person of Miss Mary Beaven, passed away on Sunday evening, Nov. 17th. The deceased lady was the youngest daughter of the late Rev. Dr. James Beaven, who was for some years Professor of Metaphysics and Ethics in the University of Toronto. Miss Mary Beaven and her sister, Miss Blanche, came to this place in the early seventies, and since then she has been closely identified with all the good work of this parish. Her time was principally given to mission work, but every thing in connection with the church received her loyal support. Herself a sincere and devoted Christian, by her piety, her charity, and her loving kindness, she set us all an example, and won the love and devotion of all who had the privilege of knowing her. As a friend she sympathized with those in distress, and never hesitated to give good counsel, under all circumstances. Always in delicate health, she was always prepared for death, and when the summons finally came, she entered into her rest with calmness and Christian resignation. No doubt in the infinite mercy of the God she served so faithfully and well ever crossed her mind, and now she has entered into the rest that awaits the people of God, and at last enjoys the peace that passeth all understanding. Her life was a beautiful one, and so was her death. On the following Wednesday the funeral was held, the interment taking place in St. Mark's Cemetery. The service was very largely attended, the members of the Ladies' Aid and of the W.A. attending in a body. The service was conducted by the Rev. J. C. Garrett, the rector of the parish, and he was assisted by the Rev. Charles Masters, rector of Shelburne, who came purposely to Niagara to be present at the service. The usual evening service partook of the nature of a memorial service, a large number being present thereat. The hymns selected were specially suitable for the occasion. Memorial addresses were given by both the Rev. J. C. Garrett and the Rev. Charles Masters, the latter speaking from the words, "God's Book of Remembrance," Malachi iii. 16. The memory of the deceased lady will always be cherished and revered by the congregation of St. Mark's, to whom she was a kind and loving friend. Of her it may truly be said, "She wore the white flower of a blameless life at all times. Verily, 'The memory of the righteous is thrice blessed.'"

**Burlington.**—St. Luke's.—The work of renovating the Sunday School, which was begun a few weeks ago, has been completed, and newest electric lights have been installed. The Sunday School is now very bright and attractive, and is quite in harmony with the other church buildings. After the completion of the work the building was first used by the A.Y.P.A. on Monday evening, November 11, when they held their opening meet-

ing with an attendance of over 100. The meeting was one of the most successful yet held, and under the management of the new officers the future of this organization looks very promising.

#### HURON.

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

**London.**—St. Matthew's.—On Thursday evening, the 21st ult., the Junior Chapter of the Brotherhood of St. Andrew gave an entertainment in the schoolroom, which was well filled, and the boys realized the sum of \$18.15, which will be used for the purpose of supplementing Prayer Books and Hymn Books for the use of strangers, and also towards paying for a new library case for the Sunday School, which cost \$30. The boys are to be congratulated on the success of their entertainment, and their object in helping the church and Sunday School. On the following evening six members of the Woman's Guild gave an "At Home" to the adult members of the congregation and their friends. The testimony of almost all that were present was that it was the most successful and social entertainment given in connection with St. Matthew's. Too much praise cannot be given to Mrs. R. Bremner, the president, for the trouble she took in making the evening so enjoyable. The other five members also worked hard, and every one was delighted with the "At Home." No charge was made; a silver collection was taken at the door. The ladies of the church have carpeted the church, which makes a great improvement.

**Belgrave.**—A member of long standing in Trinity Church has been removed by the death of Mrs. Robert McMurray on Friday, November 15th. Mrs. McMurray had been troubled for years with valvular trouble of the heart, but on the morning of her death she was as well as usual, and talked with her husband a little before he arose. After Mr. McMurray arose to do his morning chores Mrs. McMurray turned on her right side to try and get a little more sleep, and when Mr. McMurray came in from the stable he found her dead. The late Mrs. McMurray, whose maiden name was Mary Yuill, was born in the township of Tyendinaga, Hastings county, on September 22nd, 1839. On January 30th, 1871, she married Robert McMurray. They moved to Goderich township thirty-two years ago. After residing there about ten years they moved to Morris township in the fall of 1884, and have lived here ever since. Three children were born, viz., Mary Alice, who died when three years old; Maggie, the wife of Mr. Richard Proctor, of Morris township, and William, at home. The late Mrs. McMurray was a woman of kind and gentle nature, and mild temperament, and was respected and beloved by all who knew her. The funeral on Sunday was one of the largest seen in this neighbourhood. Funeral service was conducted by the Rev. W. H. Hartley in Trinity Church, which was unable to hold half those who attended the funeral. Interment took place in Brandon's cemetery. The sincere sympathy of the community is with the bereaved in their sudden great loss.

**Egremont.**—St. Paul's.—On Sunday, November 17th, this church was dedicated to the worship of Almighty God by the Right Rev. the Lord Bishop of Huron. For over forty years Divine service has been held in what is known as Allen's School, which has been at all times at the disposal of any denomination, but for some time the Church of England has been the only denomination to hold services there. Some twenty years ago, during the incumbency of the Rev. Dr. Farthing, now Dean of Ontario Diocese, an attempt was made to erect a church in that district, but was abandoned, and since that time nothing whatever was done until Easter of 1906, when the subject was revived and action taken, and through the remainder of the years 1906 and 1907 up to the present time the enthusiasm has never abated, and to-day, as the result of the earnest zeal of the rector, the members of the congregation and friends of other denominations, a beautiful and commodious edifice has been erected to the honour and glory of God. The day selected by His Lordship the Bishop was all that could be desired. The weather was so favourable and the roads were in such a delightful condition that the church was filled to its utmost capacity even before the hour of service had arrived. At Morning Prayer the rector, with the churchwardens and Building Committee, met His Lord-



ship at the door and presented him with the following petition to dedicate the church: "To the Right Reverend the Lord Bishop of Huron: We, the members and adherents of the Church of England, having acquired the piece of land situated on the 3rd Concession of the Township of Egremont, more particularly described in the deed conveying the same to the Synod, and having erected thereupon an edifice for the worship of Almighty God, do now petition your Lordship to dedicate the said edifice to the worship of Almighty God, according to the rites and discipline of the Church of England in Canada. Signed on behalf of the congregation, A. A. Bice, Rector; Wm. Davis and John Queen, Churchwardens; Wm. McFadden, Wm. Davis, and James Eden, Building Committee; Robert Mathews, Secretary-treasurer." His Lordship having acceded to the request, began the Dedication Service. The rector, with the wardens and committee in procession, preceded the Bishop to the chancel steps, repeating alternately Ps. 122, after which His Lordship read the Dedication Prayers and delivered a short address to the congregation. The regular morning service at the end of the second Canticle began with Hymn 490, "All people that on earth do dwell," followed by the Communion service and Hymn 542, "Blessed city, heavenly Salem." His Lordship took for his text Gen. 28:17, from which he preached a most instructive and inspiring sermon. During the offertory Trinity Church choir, of Durham, sang very acceptably the anthem, "I Will Extol Thee." At the evening service many were unable to gain even standing room, and were compelled to return home. The Bishop chose for his text 1 Cor. 3:12, and again preached a most able sermon, with which all present were delighted. The choir during the offertory rendered the anthem, "Praise Ye the Lord." Much praise is due the members of the choir for the able manner with which they carried out the musical part of the service.

On the following evening, Monday, November 18th, the Rev. R. S. W. Howard, M.A., rector of Christ Church, London, delivered his illustrated lecture on Bunyan's "Pilgrim's Progress." Mr. Howard is a lecturer of rare ability, and in his clear and earnest way so told the story of "Pilgrim" that few, if any, of the crowded audience could help feeling much impressed by his words. During the evening the ladies of the congregation together with friends of other denominations served a sumptuous tea in the basement of the church. The offerings, which were very liberal, considering the year and the strain which has been upon the people in erecting the church, will be used to defray expenses in connection with the building of the edifice. The church, which is built of white brick, is situated on the highest piece of land on the 3rd Concession of Egremont, and can be seen for several miles in every direction. It is 28 by 60 feet from outside to outside, has a basement 9 feet high, and is built after the Gothic style. The ornamental windows, which are very beautiful, were purchased from the Hobbs Manufacturing Co., London, and the seats, which cannot be surpassed for material and finish for the money,

are the work of Mr. W. Smith, of Desboro. Sheds have also been built, and when all accounts are settled, both church and sheds will be practically free of debt.

**Brantford.**—St. Jude's.—At the regular meeting of this Branch of the A.Y.P.A., which was held in the schoolroom a short time ago a unanimous and a very hearty vote of thanks was passed to Mr. Andrews, Mrs. Parker and others for their kindness in providing a most enjoyable programme for the benefit of the whole congregation on the evening of the 18th ult.

**St. James'.**—This Branch of the A.Y.P.A. held a missionary rally on Tuesday, November 26th. Mr. Trenwith, for St. John's, and Mr. Mellor, for Grace Church, conveyed greetings from their respective associations. The Rev. R. H. McGinnis, of Japan, gave an illustrated address on life and work in the Flowery Kingdom. Mr. McGinnis is an effective and interesting speaker, and delighted his auditors with his interesting narrative. The Rev. Mr. Rounthwaite expressed the satisfaction of himself and those present at the pleasure afforded in listening to so fine a presentation of the work of the aggressive Holy Catholic Church of Japan. The members of St. James' A.Y.P.A. have shown a deep, practical interest in the cause of Missions by contributing regularly and systematically. They hope soon to begin the study of the "Uplift of China."

**Ingersoll.**—St. James'.—The Bishop of Huron held a Confirmation service in this church on Sunday, November 24th. There were twenty-six candidates in all. The Bishop gave an earnest address, choosing for his text "Ye are My friends if ye do whatsoever I commend you," St. John 15:14.

**Henfryn.**—St. David's.—On the evening of Thursday, November 21st, the annual meeting of the parochial Branch of the A.Y.P.A. was held. Interesting papers on missionary work in Japan were read, and the following officers were elected for the ensuing year: Patron, the Rev. H. P. Westgate; president, Geo. Kerr; vice-president, J. L. Thompson; secretary, Miss E. Kerr; treasurer, Miss L. Baubtinheimer; organist, Miss A. Cunningham; additional members of Executive Committee, Misses M. Thompson, L. Thompson, and Mr. R. D. Cunningham. Meetings will be held every two weeks during the winter.

#### KEEWATIN.

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

The Rev. A. A. Adams, General Missionary of the diocese, paid a visit to the Rainy River district recently. Leaving Winnipeg on November 15th, he stopped, first, at the town of Rainy River, where the Rev. M. H. Jackson is incumbent, and where the work is of a most encouraging nature. On Sunday, November 17th, Mr. Adams preached at both services in the handsome little Church of St. James'. In the morning previous to the sermon the Missionary spoke on the forthcoming Pan-Anglican Conference, and urged on his hearers to contribute as liberally as possible to this fund. The sermon subject was "Onesimus—the Profitable," and was listened to with deep attention. In the evening the Missionary preached on "The Ministry of Service," and in the course of his remarks dwelt on the work of the Church in the diocese, and pleaded for increased interest in, and contributions to, the Home Mission Fund, pointing out that this was one way in which our "ministry to the saints" might prove very helpful. Collections were taken up in aid of both funds. The singing of the choir was remarkably good. There are few Missions that have done so much for itself and the diocese as that of St. James', Rainy River, and the people are enthusiastic and earnest, being greatly attached to their clergyman. On Friday and Saturday a bazaar was held to raise funds to pay for alterations to the basement to provide furnace room, and the sum of over \$100 was realized.

From Rainy River the General Missionary went to Barwick, where services were held fortnightly by the clergy along the River, in the absence of the student, Mr. Cousins, who is pursuing his studies in St. John's College, Winnipeg. The nice, little church recently erected at this place is largely due to the exertions and practical help of Mr. Cousins.

From Barwick to Emo was a few miles distant on the Canadian Northern Railway.

Here the work is being kept going by the Rev. Rural Dean Wood, of Fort Frances; the Rev. M. H. Jackson, Rainy River, and the Rev. J. Johnston, of Long Sault, as the Rev. W. Crarey, who was in charge of this Mission last summer, returned to Wycliffe College, Toronto, to prepare for priest's orders. The work at Emo is somewhat hampered by wranglings, "which do but render strife," and very minor points of doctrine have been considered of more importance than the spiritual upbuilding of the Church of God. However, by judicious and prudent measures, it is hoped the work will soon take on a more healthy growth, and real progress be made.

The Missionary left Emo for Fort Frances, where a hearty welcome was accorded him by the Rev. Rural Dean and Mrs. Wood. Since last year a new and handsome rectory has been erected, which was not only absolutely necessary, but which has been a welcome shelter for any of the clergy visiting the Fort. The rectory, built after plans drawn up by the incumbent, is a model house, in size and convenience, and, standing alongside of the handsome little church, makes a distinct addition to the bright, busy town. At a meeting called by the rector an opportunity was given the Missionary to meet the men of the congregation and talk over the affairs of the parish. An effort is being made to clear off the current expenses of the church so that the vestry may show a clear sheet at the end of the year. Mr. Wood and his estimable wife have laboured very diligently in the interests of the Church among the men and women of the parish, and they are meeting with their reward in renewed interest and zeal, especially among the members of the W.A., who are always to the forefront in the work of the Church. From Fort Frances the return trip was made to Whitemouth, via Winnipeg where the services were held on Sunday in Christ Church.

#### RUPERT'S LAND.

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

**Fort Rouge.**—St. Luke's.—Interesting services were held in this church on the morning of Sunday, November 24th, in connection with the dedication of a beautiful memorial window erected by Mrs. Putnam in memory of her husband, Mr. Maurice Putnam, who died early in the present year. The window was made by Robert McCausland, of Toronto, and is placed in the middle of the south side of the church. The design is appropriate, representing St. John the Evangelist standing with an open book and pen in his hand, and gazing up towards heaven as though in the act of receiving and recording a message from above. The colouring is rich, and the effect of the picture impressive and pleasing. A short service was conducted at 10:30 o'clock by the rector, the Rev. T. W. Savary, B.A. After reading special Collects and Prayer of Dedication, he reminded those present of the twofold character of the window, which was, according to the old phrase, "Erected to the glory of God and in memory of —." He then asked Hon. T. M. Daly, K.C., the senior warden, who had been a personal friend of the deceased, to unveil the window. Mr. Daly bore a neatly-worded tribute to the character of the deceased, and at the close of the ceremony the hymn, "For all the saints who from their labours rest," three Collects from the Burial Service, and the Benediction closed the ceremony. In the course of his sermon the rector commended the placing of memorials in the church, and then went on to speak of the window which had just been unveiled and dedicated. Mr. Savary took for his text 1 John 4:21.

#### SASKATCHEWAN.

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

**Lloydminster.**—St. John's.—A meeting of the Rural Deanery of Lloydminster will be held in this church on December 10th under the presidency of the Rev. C. Carruthers, B.A., Rural Dean. The contract is about to be let for a new rectory. The proposed building will be one of the best in the town, the plans having been furnished by the well-known architect of Winnipeg, Mr. Holman. A splendid site in the centre of the town has been obtained for both church and rectory. The Rev. W. Luckey, late of Cork, Ireland, has arrived here, and has taken up his duties as Travelling Missionary for the district.

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He has already by his genial manner made himself very popular. The Rev. C. Carruthers is now rapidly regaining his strength after a severe attack of typhoid fever. The ladies of this parish have been very active during the past year, raising over \$500, and are now engaged on work for a sale, which is to take place shortly. Between ten or twelve churches have been erected or are in course of erection in this district during the present time and the past summer. Certainly the Church is occupying the land in this part of the West. We have ten men at work to one of any other religious body.

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### Correspondence.

#### INCAPACITATED CLERGYMAN.

Sir,—I beg to acknowledge with many thanks the following sums in further response to my appeal made on behalf of an incapacitated clergyman:—W. B. Hawkins, Huron College, \$1; P.O. Box 1022, Brockville, \$7; The Rev. H. R. Diehl, \$1; total, \$9. Other donations for the same object are as follows:—The Rev. J. A. Robinson, Markdale, \$10; the Rev. W. G. Reilly and others per the Rev. R. G. Reilly, \$8. Donations per the Rev. C. Miles:—The Rev. J. Redley, \$2; the Ven. Archdeacon Richardson, \$1; the Rev. G. Elliott, \$2.50; Edelstein, \$2; Snelgrove, \$2 Ashton, \$2; Armstrong, \$1; McLoud, \$2; the Ven. Archdeacon Hill, \$2 the Rev. T. B. Clark, \$7; and the Rev. F. K. Hughes, \$2; total, \$25.50. I would like to state that it is the intention of those interested in this worthy object to keep \$5 in order to keep annual subscription paid up. This would still leave a balance due of \$17. I trust Mr. Editor that I shall not have to appeal again, some kind friends will surely send me this amount as soon as possible. I would like also to state that Incapacitated Clergyman has \$324 per year to live on, and out of that amount has to pay \$7 per month for house rent. Can't some one send me a small subscription to help tide them over the winter. I have received \$6 from two friends in Petrolea for this purpose, and I wish some of our Church people could read the letter which I received in acknowledgment, the gratitude expressed is beyond my power to describe. I most heartily thank you Mr. Editor for your generosity in bringing this appeal before the public.—I remain, yours very truly, The Rev. Wm. Lowe, 802 Lorne Avenue, London, Ont.

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#### BISHOP BRENT'S LETTER.

Sir,—I cannot say how my heart was warmed by this letter, it expressed so admirably the thoughts and teachings of my youth. And it is so refreshingly different from what we too often read nowadays. Now I look forward to hearing from Spectator as to confirmation in the days before we had Bishops in the colonies. I again thank Bishop Brent for his noble letter.

Seventy.

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#### THE APPORTIONMENTS.

Sir,—If Mr. Reeve in your issue of November 28th be right in asserting that "apportionment is undoubtedly taxation," then he is wrong in asserting that our Church in Canada is violating the principle that "no tax can be imposed without consent of the taxed." Each parish is represented in our Synods. The Dominion Parliament is not bound to obtain the consent of each township before imposing a tax. But apportionment is not taxation. Our parliaments in granting incorporation to our Synods have been careful not to give them power to tax anybody. If our parishes come short of making up their apportionments they fail in coming up to the expectation of "the powers that be" in the Church. And if this has happened through want of interest and zeal on the part of the parish authorities—there

should be authority somewhere to deplore the fact. No sane man would censure a parish in which an honest endeavour has been made to do its duty. Mr. Reeve in his list tells us out of 877 there were 498 which failed to make up their apportionment. He does not tell us how many paid in more than was asked from them, nor how many came within a short distance of the mark, or how many manifestly came so far short as to suggest that no real endeavour had been made—perhaps the latter would not have been able to shelter themselves under the shadow of so large a number, had they appeared in the list by themselves. Our apportionment system is a necessary evil. If every parish and churchman were in an ideal condition the apportionment would be quite but of place as a suggestion. But if our General Synod by means of the Mission Board has no authority to tax the parish, or the individual, or the Diocese, it certainly as our representative body, has the power to apportion to each Diocese, and each Diocese to apportion to each parish, their share of the common burden. Where the apportionment system breaks down is not at the Diocese or the Parish, but at the individual. If each congregation is to fix its own apportionment, as Mr. Reeve indirectly suggests, the difficulty is only removed one step further back, the individual is the important link in the chain. If he fails the parish, as the parish fails the Diocese, who is to censure him? None but his own conscience, or his spiritual director if he be a very high churchman and goes to confession. In the meantime the apportionment as at present honestly made by our elected representatives of the General Synod and Diocese Synods for the M.S.C.C. and our Diocesan Synods for our Diocesan needs, must remain as the standard set by authority, at which we should aim. Certainly the very last use of the apportionment principle we should make, is to cite it as an excuse for want of zeal in the endeavour to do our best—and if we do our best—in a matter purely financial we can claim fearlessly and distinctly, that we are answerable to God and our own conscience alone. But what of those parishes and individuals who have not the answer of a good conscience in this matter? Surely the apportionment shamefully short should arouse them to better things. In every parish we have many claims, general, diocesan, and parochial, we know when we have done our best for all, and if we have come somewhat short of our apportionment, it is the merest egotism that would abate our zeal because we cannot point with pride to our parish, in the list of those who have exceeded or even fully made up, their apportionment. The very spirit and principle of apportionment is radically distinct from assessment and taxation. The principle of apportionment works well from the General Synod to the Diocesan Synod, down to the parish, its fails when we reach the individual, here we can solicit, but not apportion, here we are brought face to face with the fact, that we are working under the voluntary system. This very fact makes zeal and interest on the part of the clergy and parish authorities all the more important if apportionment were really taxation, down to the individual, it would be bereft of all spirituality, but might in some respects be an easier matter.

Wm. Bevan.

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#### BRITISH WOMAN'S EMIGRATION ASSOCIATION.

Sir,—Though the service to Canada has been so wonderfully accelerated, it is not always that a newspaper article comes under notice immediately. You were good enough to print a letter which I wrote to you as President of the British Woman's Emigration Association, referring very briefly to our work. I see that my letter was too brief. I stated that we had introduced into the colonies nearly 10,000 women, and that we had our organization for their protection under matrons on board ship and on land, and our correspondents in big towns, who received, distributed and watched over our clients. It appears, however, that I did not sufficiently define our work, because in an editorial, which has come into my hands, under date August 15th, I find that you appear to think we have contented ourselves with sending only women of the servant class. Now, while we have sent many women of that class, who are able to pay their own passages, or whose passages are paid for them by an employer, recommended through our correspondents, our society have had an aim which is quite distinct from that of ordinary emigration agencies. We have devoted our attention for many years to finding openings for educated women who are capable and experienced in domestic duties. We have a Colonial Training Home in which only persons

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entirely above the ordinary servant are admitted. It is especially for the daughters of professional men who live in the country, no servant is kept, and these educated women are trained in housework, cookery, laundry and dairy-work, with poultry and bee-keeping as recreation exercises. The young women receive certificates according to their abilities in these subjects, and the training has been so good, that we are repeatedly asked to send pupils from the Colonial Training Home, Stoke Prior, Bromsgrove. We find it possible through our correspondents to send out sisters to a neighbourhood where a brother is already gaining his experience with a Canadian farmer. By the time the young man takes up land for himself, his sister has become acclimatized to the mental and physical conditions of Canadian households, and is ready to keep house for him. Last autumn I sent out my own Secretary to visit British Columbia and to ascertain the best openings for women of culture and practical domestic ability. The result has been very fortunate. Prejudices and misapprehensions, as to the soi disant lady-help have been removed, and the plainer title of "home-help" has been substituted. We have twelve new centres for the reception of women of this class. A report from the Okanagan Valley, dated September 30th, says, "So you will see your people have all proved a success, I have many enquiries about them, but people chafe at the delay in getting them out." I may remark upon this that as the demand becomes more regular the supply will be ready to meet it. It is principally among English families who want to make their home in British Columbia that the best successes are chronicled. If we multiply them it will to some extent minimize the distress occasioned by the suppression of Chinese labour, and the advantage of having an educated woman who is fond of children, as a member of the family must be apparent. Mrs. Cameron, Guisachan, Kelowna, B.C.; Mrs. Skinner, 1267 Robson Street, Vancouver; and Mrs. Abbott, Box 456 Regina; Mrs. R. M. Macdonald, Nelson, for the North-West, are all ladies who will receive applications from employers, whether for Home helps or of professional ability. Our Association can also supply needlewomen for various kinds of needlework, for whom requests have been sent from Ontario. Applications for all sorts of employees and requests for information should be forwarded to Miss Lefroy, Hon. Secretary British Woman's Emigration Association, the Imperial Institute, London, S.W. England. Our Association has had the warm approval of successive High Commissioners for the excellent class of people whom they have been sending out since the year 1884.

Ellen Joyce,

President British Woman's Emigration.  
Imperial Institute, London, Eng.

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#### BOOK REVIEWS.

"Leaders of the Church, 1800-1900: Mr Gladstone.—By D. C. Lathbury. (London: A. R. Mowbray & Co.) Price, 3/6 net.

It is well to be reminded that the revival of fresh life in the Church of England in the 19th century was not entirely the work of the clergy, and few will question Mr. Gladstone's claim to a place amongst the leaders of the Church. The world in general knew him as a statesman and politician, but, as Mr. Morley tells us, "he cared as much for the Church as he cared for the State"; and the artist who depicted the Grand Old Man reading the Lesson from the lectern in Hawarden Church has left a typical portrait of the man. His undergraduate days at Oxford

were prior to the beginning of the Tractarian movement; but he never lost touch with the University, and thus he came to know and sympathize with those who were contending against Puritanical prejudice and intolerance for the truths which had almost been lost. The Gorham judgment in 1851 drove two of his personal friends, Manning and Hope Scott, to Rome, but Gladstone remained unshaken and unshakeable. Three years later he was roused to indignation at what he deemed the unjust condemnation of Archdeacon Denison's Eucharistic teaching, and joined Dr. Pusey in opposing the Archbishop's judgment in the case. One of his greatest parliamentary fights was against the Divorce Act of 1857. He knew from the first that the struggle was a hopeless one; but he felt that the principles of Christian morality were being tampered with, and he fought the bill persistently at every point. Mr. Gladstone's treatment of questions affecting the Church, while he was in power, was not always admirable, and he cannot be acquitted of the charge of inconsistency at times; but he never did anything which he did not believe at the time was for the greatest good of the people at large. Perhaps his greatest mistake, as far as the Church was concerned, was in bringing in the "undenominational monster" by sanctioning the Cowper-Temple clause in the Education Act of 1870. "How completely he failed," says Mr. Lathbury, "to divine the interpretation that the clause would receive in every Board School we now know." But there is nothing to show that he knew it then. There are other matters of interest, such as his vigorous opposition to the Public Worship Regulation Act, his justification of Irish Disestablishment, and his treatment of the Bradlaugh case, but we can only refer the reader to the pages of the book.

**Liturgical Studies.**—By the Very Rev. Vernon Staley, Provost of the Cathedral Church of St. Andrew, Inverness, Scotland. (Longmans, Green & Co., London and New York.) Price, 5/ net.

This is a most interesting and useful book—most useful for our own times. If it were only for its first chapter it would be of the greatest value, not only for details, but especially for the principles it lays down. It deals with the question of ritual in a way which, if it had been followed out, would have done a very great deal indeed to dispose of the troubles caused in England by the imitation of modern Roman practices in the Church's services. This imitation has been justified on the ground that the practices in question were followed because they were "Catholic," whereas they are modern Roman. Had the Bishops called upon those that followed these customs to give satisfactory proof that these practices had even the justification of age to endorse them, much trouble would have been saved. Provost Staley establishes, we think, two principles: First, that usages have been by no means everywhere alike; that even in the Roman Church itself these usages have been, and are to-day, quite as varied, if not much more so, than in the Church of England. Secondly, he shows, from ancient authors, that the dictum of the Church of England is borne out, that "National Churches" are quite justified in dealing with ritual questions according to their own convictions of need and adaptability. This Chap. I. is entitled, "National Ceremonies Consistent with Catholic Principles." The Provost goes on to speak of "The Calendar of the English Church," a most instructive chapter, as to the source of the arrangement made. Chap. III. is a very remarkable one on "The Origin of the Festival of the Magi." Chapter IV. is on the Origin of Saints Days. Chapter V. deals with "St. Enoch—A Liturgical Problem," which is explained; and the author gives very solid reasons for thinking that the saint really called St. Evurtius, was assigned to Sep. 7 to keep in memory Queen Elizabeth's birthday. Modern Prayer Books give the right form of the name. The Provost has an emphatic chapter on the subject of King Charles' martyrdom. The remainder of the book deals with practical questions, including a good chapter on "Prayer Book Revision." There is also a good index. We would sum up all we have to say about this very admirable book, by urging everybody to get it and study it—and then keep it handy for reference.

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**The Gospel Message—Sermons Preached in St. Paul's Cathedral (Eng.).**—By W. C. E. Newbolt, M.A., Canon and Chancellor. (Longmans, Green & Co., London and New York.) Cash price in the United Kingdom, 2/ net; leather edition, 3/.

Canon Newbolt is considered to be one of the very best, and most effective preachers in England. It is needless therefore to say that these sermons are a precious gain to every one who can get them. They would serve admirably for private devotional reading, especially in the family. Most earnest people look back with regret, if they are old enough to remember, how in days gone by the father of a family would, after the reading of Scripture, give a devotional reading to the assembled family of a Sunday evening. Now this practice could be observed in country places where there is only one service in the neighbourhood. This would obviate the reason so often heard for neglecting family reading and attending various meetings on the Sunday. This little volume could be profitably used on such occasions. The topics dealt with are: God's Messenger, The Preaching of Repentance, The Kingdom of Heaven, The Lamb of God, A Repeated Effort, Sermons, Faith and Life, The Belief in God the Father, The Belief in God the Saviour, The Belief in God the Holy Ghost, Health.

**The Church Handbook, for Members of the Anglican Communion.**—By P. V. Smith, LL.D., Chancellor of the Diocese of Manchester. Author of various books, including one on "The Law of Churchwardens and Sidesmen in the Twentieth Century." London: Wells, Gardiner, Dalton & Co.). Price 2/6 net.

This is a veritable Handbook for Churchmen. It goes back to the origin and foundation of the Church of England; treats of its relation to the Papacy: Its relation to the State down to the present day: Distinctive Features, a most comprehensive and instructive chapter, much needed to-day. Parishes, ancient and modern; Provinces and Dioceses, etc. Property and Revenues; Law; Education; Modern Representative Assemblies. The Church in Scotland and Ireland: the United States: all the British Colonies are spoken of fully; lastly, the Church in Japan. There is a good account of the Lambeth Conferences. While some portion, but not much, has chiefly to do with England, the book as a whole, is one that any intelligent churchman must be seriously the poorer for being without. It is an exceedingly useful manual of Church information. It will be found of immense value for parochial use in lectures and for young peoples' societies. We think it the best manual of the kind we have ever seen. There is a copious and excellent index.

**Bible Lessons for Schools.**—By E. M. Knox, Principal of Havergal College, Toronto. The MacMillan Co., of Canada, 27 Richmond St. W., Toronto. Price, 40 cents.

Miss Knox has given us a very useful little book; she speaks of it as "outlines," to be curtailed or enlarged according to the age of its users. It is interestingly written, and will no doubt be very useful. It takes the English Bible as we have it, avoiding all critical discussions. It deals entirely with the book of Genesis, and keeps to the ordinary traditional interpretation. Miss Knox's book will prove very useful to our Sunday School teachers. We recommend it to mothers who wish to make their little ones acquainted with the book of Genesis.

**From Death to Resurrection, or Scriptural Teachings Respecting the Departed in Christ.**—By the Rev. E. K. Elliott, M.A., late rector of Broadwater, Worthing, Sussex, and formerly Rural Dean of Storrington. Author of several other books. London: Simpkin, Marshall, Hamilton, Kent & Co.

This is a very beautifully written book, one that could be of very great comfort to every bereaved heart. We sincerely regret to find serious errors in its teaching. One is that there is no intermediate state for the departed. The good are taken at once to the very highest Heaven. What then becomes of the Judgment Day? "He hath appointed a day in which He will judge the world," etc. Why should any be called out of the highest Heaven to undergo a judgment? The author finds no difficulty as to our Lord's descent into Hades, and he misrepresents Bishop Pearson. Mr. Elliott seems to think, and say, that after His Death and before His Resurrection, our Lord had gone back to Heaven, thus contradicting his own, and St. Peter's words. Mr.

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Elliott seems not to know that there are, in the original Scripture, two quite different words for "Hell," which King James' version, wrongly called "The Authorized Version," ignores; using the same word "Hell" for both. Our Lord Himself distinguishes between these words, Hades and Gehenna, both as to time and place. The Syriac Version (which, in all probability, St. John may have seen), carefully marks the distinction. In Revelation we read that, at the final consummation, "Death and Hades are cast into the lake of fire." Mr. Elliott clearly denies, by implication, the Article of the Creed, which says our Lord "descended into Hades." Of course there is a really incorrect, but very common usage of the term "Heaven" in speaking of the departed. Another statement against which protest may be made is that our Lord's Resurrection Body was bloodless; hence a forced interpretation must be put upon such passages as speak clearly of our Lord's having "entered with His own Blood" into the "Holiest of all;" not to mention other expressions. These seem to us very important blemishes in an otherwise admirable book. Of course, not a few of our author's opinions are inferences, some of which the human heart likes to believe, and they are eminently consolatory. We think, too, that Mr. Elliott is too limited in thinking that our Divine Lord's presence is rigidly limited to the locality he would call the "Highest Heaven." He has promised to be with every two or three met together in His name. So can He be with the happy souls in Paradise.

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Mr Glad- ndon: A. R.

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## Family Reading

### REQUEST FOR PRAYER.

Will all who read this and feel their hearts ready to be lifted to God in loving intercessory prayer, make supplication before Him for rain in India that the people may be saved from another great famine? Let us wait upon our God for this—that if it be His Will, His Power as of old may cause “the heavens to give rain and the earth to bring forth her fruit.” Will not any of our clergy who read this ask their congregations to join in prayer that these poor people may be delivered from another terrible time of suffering? A few years ago some Christian natives of India who were threatened with famine prayed earnestly for rain, and although there seemed no prospect of it, the prayer was heard, the rain was given and relief came to the people. Blessed be our God and Father who listens with loving ears to the cry of his children.

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### THE BELL-CAGE OF EAST BERGHOLT.

The parish church at East Bergholt, Suffolk, is a fourteenth century structure, though very little of the original work remains. The chancel, with aisles, dates about 1450, and the nave is of Cardinal Wolsey's period, at whose instance and by whose help the work was carried out. The tower, which is one of the chief centres of interest, seems to have been commenced about 1525, but was never completed; and the ancient legend is that as fast as the builders put up their work during the day the Powers of Darkness destroyed the same during the night; and to this day are to be found many old cronies in the neighbourhood who religiously adhere to the superstition. Be the cause what it may, it is a fact that the tower was left unfinished, and no bells have ever resounded therefrom. Nevertheless, bells there are, and good ones, too; and the position in which they are placed and the method adopted in ringing are as uncommon as they are remarkable. Some little distance from the church is a sort of farmyard structure, a one-storeyed affair, not unlike a pound or pen, which is roofed, yet open to the view through cage-like walls. This is known as the bell-cage; and in it the bells are hung, in the usual way, except that there are no ropes. To ring the performers lay hold of the wheel of the bell and swing it over, producing the same result as by the orthodox bell rope. This novel method of ringing, however, must surely be attended with great danger to the ringers; albeit there are very few instances of accidents on record, though the identical thing has been in existence time out of mind; indeed had been so when Constable, the artist, played here as a boy. In the church itself are many interesting links with the past, including the empty matrices of what once were excellent brasses; a monument to Robert Samuel, who was burnt at the stake, 1555; a stained-glass window to Constable, etc. Outside the general effect is uncommonly good, and in detail there is much to be praised as, for example, the empanelled battlements, and rich north doorway. But the main point of interest to the amateur antiquary at East Bergholt is the quaint old-time bell-cage.

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### A LETTER TO HER DOCTOR.

This letter written by a little child in the S.P.G. Mission Hospital at Cawnpore in India to her English doctor who is now taking a holiday in England. The little girl was a Mohammedan five years ago, but was baptized after careful instruction at her own request.

“My dear and beloved Miss Sahib Ji.—With much love and many salaams be it known to you that I have received the letter you sent me, and so was very glad that you remember me, and never forget me.

“Dear Miss Sahib Ji, I am rather better than I used to be, and my back too is getting better.

“Dear Miss Sahib Ji, I hope that you also by the Grace of God the Father are keeping well, and I suppose also that you are getting a little fat.

“The first news is that here it is now getting somewhat hot, and you must know too that I and Eliza, and the children who come here sick from the school, all live in a little room, and in this room there are some pictures hung up, and into this room a very cool wind comes, so we people like this room very much.

“Dear Miss Sahib, be it known to you that on March 20th was my confirmation, so at that time I remembered you very much.

“Dear Miss Sahib Ji, I read now and am also learning to write and also to work with my hands and I am very happy.

“Dear Miss Sahib Ji, Rachel is learning to cook from Sundaria, and I think that when it is day with us it is night with you, and when I am sleeping then you are doing work, so is this thing true or not?

“And salaams to you from all the Miss Sahibs and Eliza and Rachel, and all the girls, and my very best love and salaams to you.

“The writer of this letter is I, your little girl, C.”

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### A CHRISTIAN GENTLEMAN.

If I were a boy I should play and romp, sing and shout, climb trees, explore caves, swim rivers, and be able to do all the manly things that belong to the manly sports; love and study nature; travel as widely and observe as wisely as I could; study hard and with a will when the time came for study; read the best literature—works of the imagination, history, science and art according to my taste and need; get a good knowledge of English; try to speak accurately and distinctly; go to college, even if I expected to be a clerk, a farmer or a mechanic; spend my Sabbaths reverently; try to be a practical everyday Christian; help on every good cause; never make sport of sacred things; be “about my Father's business,” like the Boy of Nazareth; “use the world and not abuse it.”; “treat old men as fathers, the younger men as brethren, the elder women as mothers, the younger as sisters, with all purity”; and thus I would try to be a Christian gentleman, wholesome, sensible, cheerful, independent, courteous.—Bishop Vincent.

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### TO SUBSCRIBERS.

The subscription price of the “Canadian Churchman” is two dollars a year, but if paid strictly in advance we make a reduction of one dollar. Owing to the great increase in the cost of production the two dollars must be paid unless the one dollar is strictly in advance. The price (owing to postage), if paid in advance, to subscribers in Toronto, the United Kingdom, and United States, is \$1.50 a year.

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### TEMPERANCE.

Temperance seems to be the last, the crowning fruit of the Spirit, as if the very greatness of the riches which await the perfect man needed a regulating and discriminating power. There is a phrase in St. Peter's writing which is eloquent with the same warning, “and to knowledge, Temperance,” as if each sense, each feeling, each power, when it has aroused its dormant energies, were moving amidst fresh possibilities of wealth and satisfaction, which needed regulating. The creatures which are brought within reach of the senses, the almost infinite resources of imagination, memory, intellect, and the like, may stop the harmonious working of life. . . . Is not this true Temperance, the moderating, the regulating, the due admixture, as time and reason require, of all that goes to make up life; so much pleasure, so much pain, so much work, so much recreation; memory, imagination, body, soul and spirit all contributing, and nothing in excess?—Canon Newbolt.

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### THE ART OF NOT HEARING.

The art of not hearing should be learned by all. There are so many things which it is painful to hear, very many of which, if heard, will disturb the temper, corrupt simplicity and modesty, detract from contentment and happiness. If a man falls into a violent passion and calls all manner of names, at the first words we should shut our ears and hear no more. If in a quiet voyage of life we find ourselves caught in one of those domestic whirlwinds of scolding, we should shut our ears as a sailor would furl his sail, and, making all tight, scud before the gale. If a hot, restless man begins to inflame our feelings, we should consider what mischief the fiery sparks may do in our magazine below, where our temper is kept, and instantly close the door. If all the petty things said of a man by heedless and ill-natured idlers were brought to him, he would become a mere walking pin-

cushion stuck full of sharp remarks. If we would be happy when among good men, we should open our ears; when among bad men, shut them. It is not worth while to hear what our neighbours say about our children, what our rivals say about our business, our dress or our affairs.

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### THE MOUNTAINS.

The mountains are great preachers. They teach us at once our weakness and our strength. “The mountains bring peace.” Yes, as they speak of the steadfastness of God, whose purposes are firm as “the everlasting hills.” But they bring, too, awe and fear, and sometimes terror and despair, as in telling of a creative power they tell also of a power that can destroy. It was from a mountain that God gave the law. It was itself the symbol of majesty and authority, and never can we come into such a presence without a vague sense that we are standing before the Throne. And what better preacher can we find to teach us the lesson of man's mortality. How little is the span of our earthly existence beside these hoary summits that have stood the storms of thousands of years? Well may we ask, What is our life? It is but a vapour—like one of the wreaths around these mountain tops—that appeareth for a little time and then vanisheth away.” It is a stream like that which glides beneath us to the sea. In the presence of such greatness we feel our littleness, and should be quite overwhelmed by the sense of utter insignificance were it not that we can fall back upon One who is greater than all that He has made.

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### SPEAK PLEASANT THINGS.

Tell me all the good you can about the people that you know. Tell me only the good about the people of whom you speak. Tell me the things which will make me think well of people and of life. Tell me the things which will make my sun shine, my heart glad, and my soul to rejoice. Tell me the things which will straighten up my thinking and give me the right principles of work and of play and of thought. Tell me the things which will make me ashamed of compromise and pretense. Tell me the things which will make it easier for me to believe in the religion of Jesus Christ as a working theory of life. Tell me the things which will harden into a steady conviction my belief in the Christianity of the Son of God. Tell me the things which will fortify my faith in man, in God, and in heaven. Tell me the things which make you cheerless and needy, and I will tell you of the Man Who understands and Who says sweetly, seriously, and savingly to you: “Come unto Me, all ye that labour, and are heavy laden, and I will give you rest.”—Edward F. Reimer.

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### “ALL IS YOURS.”

There is no favouritism with God; just as the spring flowers, the sunshine, and the pure air are for all, as free to the beggar as to the sovereign, so God's abundant grace is for every man and woman, and there is nothing that any one has ever had which you may not have if you will. The same stream is passing your door, though you do not utilize the power to drive your water-wheel; the same electricity is in the air, though you have not learned to make it flash your messages or do the work of your home. The same grace that made a Luther, a Knox, a Latimer, a Frances Ridley Havergal, or a Spurgeon, is for you to-day, and if you are living a low-down life, beaten and thwarted and dashed down and constantly compelled to admit shortcomings and failure, understand it is not because there is any favouritism on God's part; because all the Holy Ghost's power and everything which is stored in Jesus Christ is waiting to make you a saint, and to lift you to the level which you pine for in your best moments. It makes a great difference when a man understands this.—Rev. F. B. Meyer.

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**British and Foreign**

The Rev. G. H. Merrikin has been appointed precentor of Bristol Cathedral.

A memorial to the late Bishop Kelly, Bishop of Moray, Ross, and Caithness, and Primus of the Scottish Church, is to be erected in the Cathedral, Inverness.

The Bishop of Exeter has appointed the Rev. G. H. Walpole, D.D., rector of Lambeth, to the canonry in Exeter Cathedral, vacant through the death of Canon Atherton.

A reredos which has recently been erected in Newbury Parish Church in memory of the Rev. E. L. Gardiner, for 23 years rector of the parish, has been dedicated by the Lord Bishop of Oxford.

It is my wish and prayer to have London the greatest missionary diocese in the world, and no field of labour is more important at this moment than China.—Bishop of London.

It is proposed to erect a rood screen in Bangor Cathedral in memory of the late Lord Penrhyn. At the last meeting of the Council it was decided to ask Mr. Oldrid Scott to prepare a scheme.

It is expected that the work in connection with the erection of the new Paul's Cross will be completed in about six months time. The new structure will be dominated by a bronze statue of St. Paul standing 7 feet high.

The Church of England, except for a sum of 1¼ millions given at the beginning of last century for the building of churches in overcrowded and very poor places, has never received anything from the State.—Bishop of Carlisle.

At a meeting of the parishioners of Slough, it was resolved to complete the Parish Church of St. Mary by adding a nave and aisle at a cost of £7,500, of which £1,000 was immediately subscribed in the room. Thirty years ago the chancel and transepts were rebuilt at a cost of £12,500.

The church and churchyard at Moresby occupy one half of the site of a Roman camp and several Roman altars and other relics have been found from time to time. The Rev. H. J. Allen, the rector of the parish, has lately issued in pamphlet form an exceedingly interesting history of "The Church and Benefice of Moresby."


Lady Peek and the Misses Peek have presented a chalice to Loddiswell Church, in memory of Sir Cuthbert Peek. It is an antique piece, made in the third year of Elizabeth—namely, 1561, and the decoration is typical of the work of that date, having an engraven band of leaves and scroll work around the cap, and purled work around the foot.

A handsome marble pavement, given by two communicants in memory of their father, has been laid down in the sanctuary of Holy Trinity Church, Folkestone, and was dedicated on All Saints' Day. The sanctuary has also been slightly enlarged, by bringing the communion rails more forward into the chancel, and an additional step has been made leading up to the holy table.

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**Children's Department.**

**CURIOSITY.**

By the fact that this word stands alone you will know that I mean the spirit of curiosity. If I had written "A Curiosity," that would have simply meant a thing that was rare or curious; but the spirit of curiosity means the desire to learn about something or another, an inquisitiveness which refuses to be satisfied with things as they seem.

Now there is a curiosity which is right, as when an astronomer tries to discover the movements of the stars, or a chemist tries to find out the action of metals, and so on.

But there is a curiosity which is wholly wrong, as when a boy opens a box not his own, in order to see what is in it, or reads a letter which does not belong to him, or when a danger is pointed out to him and he cannot rest satisfied until he has striven to solve the mystery that is in it.

Besides being most dishonourable in itself, such curiosity may lead to sad disaster, to a downfall which cannot be repaired. The story I am going to tell you will show you this.



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But before I begin the story let me say this: when the race of men was young, men's ideas were different to what they are now, and they clothed their thoughts in forms which may seem to us childish; but when we really understand their meaning we often find a great deal of truth in what they say.

You will know, for example, that men in early days had no difficulty in giving wings to horses or to men. We know it is impossible, but they did not, and they had a meaning in it; again, they had no scruples in turning men into other creatures—birds, or beasts; fairies and wonder-workers did so constantly. We smile at their folly but we admit the charm of their stories, and if we had to go deeper into them we should probably see much more wisdom than we expected.

Now the story I am going to tell you was once common amongst certain tribes of Indians, but I have shortened it considerably and so altered it as to make it helpful to you.

The story, like all stories of this kind, goes a long, long way back; we cannot count the time between then and now by centuries. But brothers

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lived as brothers in those far-off days, and I am concerned now with a family of brothers who lived in one home, and cultivated a farm which their father had left them when he died. They were all steady and industrious, and in their hands the farm prospered.

But these young men had their faults, one of which was that they looked with a good deal of jealousy upon their youngest brother. He was not quite of their sort, and they found a cause of objection in the attention and time which he gave to a pet which he had kept for years. True, it was a strange creature of which to make a pet. What do you think it was?—a great eagle! It was, however, quite tame, having been caught when young.

The youth kept it in a large cage which he had built for it on the roof of an outhouse, and he was never so happy as when he could be with the bird. The eagle had the first and best of his own food, and all manner of endearing language he would address to it. He sought no other amusement besides this of talking to and tending his eagle. He would spend hours by its side, and the bird was just as fond of him as he was of it. By all manner of means it could, it showed its love for him.

These brothers grew more angry, and one day when they came home tired from the field and passed the eagle, one of them remarked to the

#### MR. KIPLING'S CANADIAN TOUR

Ontario and all Eastern Canada is deeply disappointed that Mr. Kipling, upon the occasion of his recent visit to Canada, should have only seen "The West from a Car Window" and the East not at all. The older provinces are always proud and never jealous of the West, into which they are sending their shekels and their sons. With all his powers as a word painter, it is hardly to be expected that Mr. Kipling can do justice to all of Canada. He has not seen the thriving cities and towns of Ontario, with its splendid railways, mills and manufacturing industries. He had only a fleeting glimpse of Toronto, and saw nothing of the score or more other industrial centres of the Dominion. It is too bad, Canadians believe, that he should have spent the most of the time which he was able to give to the study of conditions in the Dominion to the troubled shores of the Pacific. With no desire to minimise the seriousness of the labour disturbances out there, or to disguise the fact that Canada is in sore need of more men to carry forward the work in hand, Canadians would have been proud of some pen pictures by Mr. Kipling of the industrial East, where the people are prosperous and happy. This conviction is by no means local—it is widespread, universal. ("Canada," London, Eng., November 16th, 1907.)

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other that it would be well for their brother's sake if the bird was killed, then he would have more time and will for sensible amusement. To this the rest agreed, and said it should be done.

When the youth brought the eagle its food next time after this conversation it was silent and dejected, and would not so much as look at what he had brought.

"Are you ill, my darling?" said the youth, whom we will call "Hugh" for the sake of a name.

Then, to Hugh's amazement, the eagle found speech and answered: "Not ill, dear, but greatly distressed." Then the bird went on to tell Hugh what his brothers had determined to do, and added: "To-morrow I must fly away to my own home in 'heavens'."

Hugh was grieved and alarmed, and said: "Go, my beloved bird; but oh! take me with you; I cannot live without you."

To which the eagle at first replied: "No, dear, you cannot go with me; my people do not live as your people live, and you would soon die of hunger."

But Hugh pleaded: "I can but die and I would rather die at your side than down here all alone."

Then the eagle yielded, and bade him gather provisions for himself for the journey, and to-morrow they would go together into the upper world.

The morrow came, and the eagle seemed to have grown larger and stronger in the night. Hugh mounted on its back, then slowly and majestically the bird rose into the air, higher and higher it ascended, so that the town and the hills were soon left far below, and on and on into the deeper blue the eagle soared. At length they reached a mountain in the upper world which was strangely beautiful; it was white as frozen snow, and sparkled and glistened in the sun like diamonds and precious stones. Upon this mountain the eagle settled, and said: "Here we shall rest for a time." And Hugh dismounted and sat by the eagle's side.

Then a most wonderful thing happened. The eagle raised its wings aloft until its tips touched each other, then it lowered its head, and catching hold of its feathered crown by its claw drew off its eagle clothing, and there it stood before the entranced youth—a lovely maiden, clothed in white and soft flowing garments!

The eagle-maiden then said: "You lover me as an eagle, will you love me as a maiden?"

Hugh kissed the hand held out to him, and assured the maiden that nothing could ever change his love.

"Then," said the maiden, "let us seek the home of my people." And together they descended the mountain, and walked on a path which wound around the base when suddenly there

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#### A GREAT PHYSIOLOGIST

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

But He Did Not Tell How to Make It Healthy.

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

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

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

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

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

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

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loomed up before them a dazzling city; its walls were white and clean, and within the walls were domes, and towers, and minarets, all of shin-

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ing colours, pure and clear as the colours of the rainbow.

The youth exclaimed, as he gazed upon its wondrous purity and beauty, "that it seemed like the mystic city in which only the angels of God could live."

"True," said the maiden sweetly, and because thou art good thou shalt dwell in the city which knows no stain." So saying, she brought him into a large hall, a hall far more beautiful than any Hugh had ever seen even in his dreams; there were so many curiously-shaped devices on its marble walls.

Then an old man, calm and dignified, came towards them, and bade the maiden welcome, and she told him of her companion. The old man smiled upon him, and asked him if this was indeed the maiden of his choice, and Hugh answered: "None other could he ever love." Then troops of noble men, and fair women, entered the hall and surrounded Hugh and the maiden, and there and then they were made man and wife according to the laws of the city.

Days of untold happiness passed as the pair wandered here and there together. Then one day the young wife pointed out to Hugh a range of low mountains in the far distance, and said he must never, on any ac-

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count, pass those mountains, for beyond them were regions fearful and deadly, and they were occupied by peoples who were greatly to be dreaded because of their evil ways.

Now Hugh, in time, learned the art of donning eagle's garments, and after many a struggle was able to fly. And, soaring high into the air he often cast a glance at the far-off mountains and wondered what there was so strange and deadly beyond them. And as his mind dwelt upon the mystery, he longed more and more to know. The temptation, by being allowed to grow became at last irresistible, and he determined to take a journey just to see. He reasoned—"It is folly to think that anything can hurt an eagle, high in the air, and if I shall see I shall know

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for myself." Alas, yes! He would know for himself. So one day he put on his eagle-dress and ascended high into the blue. He knew he was wrong, for he had to use deceit—he made as though he were going in the opposite direction until, as he thought, he was out of sight, then he turned round and went on and on until he passed beyond the range of mountains. Looking down he saw a busy city; smoke issued from the chimneys, and it seemed like the cities he had left behind on the earth, only worse. He then returned and thought no one knew. But he was altogether mistaken. His wife met him with tears, and asked why he had done so grievous a wrong?

"He had been observed," she said, "by those in the evil city, and already an invitation had been sent to the eagle-city that a number should attend one of their approaching festivals, and they could not refuse, and he, also, must go. There was only one line of safety," she continued, "which was, that Hugh should not treat lightly, or smile, upon anything that was done there." This Hugh readily promised.

The day came, and Hugh, with his wife and many others, went into the city. Hugh was full of good resolutions. At first he was alarmed, for again and again the cry was heard, as the inhabitants passed each other, "Dead, dead; the city of the dead is this."

The dance began. Beautiful women tried to win the attention of Hugh, but for a long time in vain; at last, however, he became interested, and then, at some curious antic which one of them played, he forgot himself and laughed outright.

With a cry of woe his wife and all her eagle friends rose on their wings and left him in the midst of the revelry. At first he cared little, for he was absorbed in what was going on, but at length the merriment was over, and he slept until morning dawned.

When he awoke and looked around him the horror of his position was revealed to him. Everywhere death reigned; bleached bones rattled around him as he tried to walk, and hideous skulls grinned at him at every stride. Truly, he was in the city of the dead, and there was no way of escape!

Ah! had he but listened to the warnings given him, had he but resisted the temptation just to see for himself what evil was like; but now it was too late—he was in the city of the dead!

Bitterly he reproached himself, and pitifully he cried for help. All was silent as the grave, and there seemed no answer to his cries. After a while however, his eagle-wife appeared. Oh! how wondrously beautiful she seemed in that city of the dead; but she spoke to him sadly and said: "Because thou hast visited of thine own will this polluted city, thou canst not dwell with me in the eagle's city, but I will take thee back to the lower regions of the earth, there to begin thine life afresh, and when there thou must learn to restrain thy curiosity concerning all things which are evil."

You must find for yourself the meaning, I have already gone beyond the

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limits of the space allowed me.—Rev. Henry Greene, M.A.

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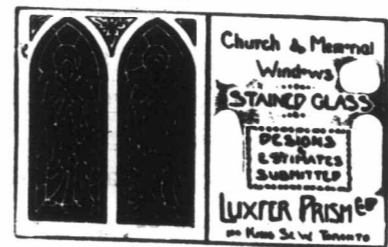
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