

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD
THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.
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TORONTO, CANADA, THURSDAY, JANUARY 30, 1908.

No. 5.

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The Brotherhood of St. Andrew of the American Church has been invited to hold its National Convention in Milwaukee next autumn.

The full amount necessary to begin work on the new cathedral at Denver, Colorado, has been raised and the contract signed. Work will begin almost immediately.

Mr. F. W. Smith, who for the past twenty years has been organist and choirmaster of St. Luke's, Evanston, Ill., has been appointed organist of the Cathedral, Chicago.

The Church of the Redeemer, Merrick, L.I., has been presented with a stained glass window by the children of the Sunday School. The window was unveiled on Christmas Day.

The Rev. Thomas Booth, who for the past few years has been the Methodist minister at West Hartland, Conn., has now withdrawn and taken up work as a lay reader in Arkansas, with headquarters at Clarendon.

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HOME OFFICE - TORONTO

Mrs. A. H. Andrews has presented to the Church of the Transfiguration, Mount Gilead, Ohio, a building lot upon which to erect a permanent church building. It is proposed to erect a church to cost about \$5,000.

Sir Walter Parratt, the organist of St. George's Chapel, Windsor Castle, opened the Carlisle Cathedral organ lately, which has been renovated and enlarged at a cost of £2,000. Towards this Mr. Carnegie gave £500. Among those present at the reopening were Dr. Ford, who has been organist of the Cathedral for 65 years.

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The Rev. Henry Martyn Sherwood, vicar of White Ladies, Aston, near Worcester, has completed seventy-one years in Holy Orders. He graduated at Queen's College, Oxford, in 1834, and in 1836 was appointed curate of Rushcock.

The superintendent of the Sunday School of St. Phillip's, Palestine, Texas, was lately presented with a gold signet ring as a token of appreciation of his services and Mr. E. C. Culver, lay reader and choir master, received a frame etching of Lichfield Cathedral. A presentation was also made at the same time to the organist of the church.

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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.

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

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Trinity Church, Haverhill, Mass., celebrated its 50th anniversary on the Feast of the Epiphany. On the following day there was a solemn Eucharist at 11 a.m., when the sermon was preached by the Bishop of Maine.

A Physician's Testimony for Labatt's Ale

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The late Mr. E. H. Yarnall, of Philadelphia, has provided in his will that, after the death of his wife his whole estate, amounting to the sum of \$200,000, shall be left to St. Clement's Church in that city.

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The issue for 1908 contains portraits and sketches of His Grace the Archbishop of Toronto and Primate of all Canada, the Right Rev. W. D. Reeve, D.D., Assistant Bishop of Toronto, and the late Rt. Rev. H. J. Kingdon, Bishop of Fredericton. It also contains a comprehensive article on the Pan-Anglican Congress and statistics and descriptions of the 23 Dioceses; Reports of the Missionary Society; Woman's Auxiliary; Brotherhood of St. Andrew; Lay Help; Interdiocesan S.S. Committee, and a complete list of the Bishops and Clergy with dates of ordination, etc.

J. P. CLOUGHER

PUBLISHER

173 Huron Street, TORONTO

A silver cross has been presented to the Ashby-de-la-Zouch Church by Lady Maud Hastings, of the Manor House, Ashby, in memory of her late husband, the Hon. Pauly Hastings. It is of seventeenth century Spanish design, and is embellished with the figures of the four evangelists, and St. Peter and St. Paul, whilst the centre-piece represents a church with an open door, symbolical of the gate of heaven.

The Rev. W. H. Maundrell, assistant-master at the King's School, Canterbury, has been gazetted as a chaplain in the Royal Navy. Since his ordination he has rendered much valuable help on Sundays in the parishes of St. Martin and St. Paul. As a token of their gratitude he has been made the recipient by members of the congregation of a testimonial which took the form of a handsome altar with beautiful hangings, etc., for use in his ship.

Mrs. Betsy Bushen, of Minehead, who has just celebrated her 100th year, is the daughter of a Grenadier who lost his life in the service of King George III., six weeks before her birth. The old lady has lived under five sovereigns, and is fond of talking of the "good" old times when bread was at a fabulous price and tea cost from ten to twelve shillings a pound. Her favourite boast is that she was christened in Westminster Abbey. She is in possession of all her faculties.

Messrs. Thackeray Turner, W. Weir, and W. K. Shirley, who were appointed by the Society for the Protection of Ancient Buildings to report on the condition of Winchester Cathedral, state that the north wall, which has broken away from the transept, is leaning outwards; and still seems moving. The south wall of the south transept overhangs very much, and there, too, movement seems to continue. The aisle vaults show cracks, and there have been recent falls of stone at two points.

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The Bishop-designate of Chichester was vicar of Holy Trinity, Malvern, from 1868 to 1875, and during a part of that time his younger brother, now Bishop of Kensington, acted as his curate. Can any other instance be recalled of two brothers who have worked together in the same parish subsequently becoming Bishops?

A very beautiful altar cross of solid brass, thirty inches in height, was recently presented to St. John's Church, Cleveland, by the parishioners, in memory of the late Mrs. Rhodes. Two large brass vases have also been given to the church by Mrs. J. T. Parkhurst, in memory of her husband.

The Rev. F. W. Cobb, the new rector of Eastwood, Notts., and for five years rector of Holy Trinity, Chesterfield, has been presented with a grandfather's clock and bookcase at the Trinity Institute, Newbold-road, Chesterfield. Dr. J. G. Shea, on behalf of the parishioners, made the presentations; and also presented Mrs. Cobb with a handsome handbag.

Thirty years of service on the part of Mr. A. E. Williams as sexton of St. James' Church, Milwaukee, were signaled by the presentation of a gold watch and chain on behalf of the rector, wardens and vestry a short time ago. The presentation was made by the Rev. F. Edwards in the name of the congregation and complimentary remarks were made by the senior warden, Mr. W. J. Turner.

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student and scholar to consider as matter of information the framework of the Bible, the authorship of its component parts and the matter of textual criticism. It is the province of the priest and pastor to convey to his people in a clear and convincing manner the divine message the Book contains, and that he was commissioned to impart. It is the business of a shipbuilder to know the various parts of a ship, their relation to one another, and how to fit them together. The general public are mainly concerned in it, as a safe and sure means of transportation of themselves or their freight. The preacher who attempts to turn his pulpit into a professor's desk is making a serious blunder, it matters not how wide his scholarship or how ingenious his turn for argument may be.

Veterans of the Meeting.

Of the eleven hundred survivors of the campaign of 1857-58 we are told that upwards of five hundred officers and men were present at the banquet recently organized for them by the proprietors of the Daily Telegraph. Christmas hampers being sent to those, who, from age or infirmity, were unable to attend. There were kindly messages read from the King, Lord Minto and Lord Kitchener, and doubtless many old friendships were renewed, but what a stirring of the depths there must have been among the men who heard the toast of "The Survivors of the Indian Mutiny," proposed by Lord Curzon, and listened to Lord Roberts' reply as he re-called with reverence the names of heroes long passed away. The sounding of the "Last Post" and the recitation of the following lines by Mr. Kipling were a fitting ending to a strangely memorable celebration.

"1857-1907

To-day, across our father's graves
The astonished years reveal
The remnant of that desperate host
Which cleansed our East with steel.

Hail and farewell! we greet you here
With tears that none will scorn
Oh keepers of the house of old,
Or ever we were born!

One service more we dare to ask:
Pray for us, heroes, pray,
That when Fate lays on us our Task,
We do not shame the day."

The Power of a Hymn.

The Daily Chronicle has instanced the influences which may develop from good words or good actions. A Mrs. Keogh's husband was vicar of a pretty country village in Buckinghamshire, and one of his favourite hymns was "Weary of Earth," written by the Rev. S. J. Stone, vicar of St. Paul's, Haggerston. After Mr. Keogh's death some twenty years ago his widow, who has just died, wrote to Mr. Stone, and finding through correspondence that his parish was one of the poorest in London decided to give up her pretty country home. She removed to Lansdowne Road, London Fields, and devoted the rest of her life to helping the poor people in trouble and alleviating their distress or suffering.

Criminals and Crime.

These words bring before us one of the most difficult of human problems. Difficult it has been and difficult it ever will be. Sir Alfred Wills, Sir Robert Anderson, and some other students of penology are at present in favour of life imprisonment for habitual criminals. Mr. H. J. B. Montgomery, who has had the experience which nearly four years imprisonment gives, writes in the January number of the Nineteenth Century an argument against this drastic course. He urges that the attitude of society towards the criminal is mainly responsible for his continuing to be a criminal, and maintains that if society would treat the

criminal as an erring brother, both before and after imprisonment, we should go far towards solving one of the gravest of social problems. There can be, no doubt, that the hope of the reclamation of the criminal lies not in the process of imprisonment itself, but in the recognition of his manhood and in the wise, sympathetic and persistent effort to get him not only to recognize that fact himself but earnestly and honestly to assume the burden and responsibility of an honest life and to acquit himself as a decent and useful member of the community. It is absurd to suppose that it will be an easy task for him. But there are good men and true who will stand by him. He will also have the proud consciousness of proving himself a victor in perhaps the hardest fight that is possible to life.

Looking Up Absentees.

There is one department of Church work to which we fear there is too little attention paid. It is that described in our title. How important this branch of Church work is can only be realized by those who are vitally interested in the progress and stability of the cause they have at heart. System is the true handmaid of this endeavour. And sympathy is the spring which energizes it. No clergyman who spends his time about his rectory, whether in his study, or garden, or in any other way in which he may choose to exercise himself; and who, though he may from time to time visit those who regularly attend the services, yet neglects the absentees, can be said to be doing his full duty. Absentees should be looked up. There are, or should be, in each parish laymen or women who by proper encouragement would lend a helping hand in this matter.

The Future.

The closing words of Lord Curzon's address at Birmingham reproduced in the Nineteenth Century Review are worth quoting: "Preserve with faithful attachment the acquisitions of our forefathers, not tabulating them with vulgar pride, but accepting the legacy with reverence, and holding no sacrifice too great to maintain it. Be sure that in our national character, if we can keep it high and undefiled, still lies our national strength. Count it no shame to acknowledge our imperial mission, but, on the contrary, the greatest disgrace to be untrue to it, and even if God no longer thunders from Sinai, and His oracles are sometimes reported dumb, cling humbly but fervently to the belief that so long as we are worthy we may still remain one of the instruments through whom He chooses to speak to mankind."

Our Early Burial Grounds.

From time to time we have appealed against the obliteration of the memorials of the early settlers. Some we remember, are now covered with houses, others with railway shunting tracks. Where the old burial ground was in the way, it disappeared, and all traces were soon erased. With these went all associations with early privation and hopes, and soon the remembrances of the names follow into oblivion. One could welcome the fate of those of whom the English poet wrote:

"Some country nook where o'er thine unknown grave,
Tall grasses and white flowering nettles wave,
Under a dark red-fruited yew-tree's shade."

But in this era of expansion, the sepulchres in early settlements are, as we said, too often desecrated and trodden under foot.

FOREIGN MISSIONS.

The annual address of our Bishops this year, on the subject of Foreign Missions, was an exceptionally weighty and forcible production, and was calculated to correct at least one very common mistake, current to-day among those who from choice or possibly sometimes from necessity, have

not given the question anything but a very superficial consideration. The common idea among great masses, of often very intelligent and well informed people, is that Foreign Missions, at least during the century just closed, have not been justified by visible results, and that in proportion to the money, lives and labour expended the tangible fruit has been depressingly small. Some of the figures given in the Pastoral will, therefore, come as a great surprise to many staunch Church people, and will tend to dissipate prejudices, that have quite possibly been innocently formed, against supporting Foreign Missions. During the last quarter of the nineteenth century the gain in India and Africa alone has been in the neighbourhood of three-quarters of a million and the grand total for the whole world must have reached a total of a million at least, and then this undoubtedly means several additional millions brought under the indirect influence of Christianity, with the certain prospect of immensely increased accessions in the next generation, movements of this kind always growing at progressively increasing proportions as time goes on. At the present rate of increase the whole of India, it is calculated will be Christianized by the middle of the next century, that is to say in the course of a century and a half. According to this almost universal law of progressive rates of increase it is not too much to hope that this result may be accomplished in half the time or at all events well within the present century. And at least the same advance may be predicted of Africa, where the obstacles to the spread of Christianity are not intellectual as they are often in the East, and where there are no age-long and imposing systems to combat and overthrow. Taken altogether, it may safely be said, that the outlook for Foreign Missions to-day was never so re-assuring in the history of modern Christianity. Last century, especially the first three-quarters of it, was essentially the sowing time, now we are entering upon the reaping time, at least wherever good and faithful work has been done. For, of course, vast and almost virgin fields remain. And if there has been no period during the present era in which the prospects were so bright for Foreign Missions, there most assuredly has never been any period in the history of the civilized world when their success was so imperatively necessary for its general well-being. The future of our European civilization, it is hardly too much to say, is bound up with the cause of Foreign Missions. In the Christianizing of the world will be found the solution of those great inter-racial problems, which daily and almost hourly are becoming more pressing and threatening. The opportunity is still with us. The door is still open, how much longer who shall say: "Agree with thine adversary quickly whilst thou art in the way with him." There is still time, let us hope, to make good. Most assuredly there is none to waste. Most cordially, therefore, do we welcome that great movement among laymen of all denominations, which is overspreading this continent, for the furtherance of Foreign Missions. We discern in it the direct influence of an overruling Providence, which even yet, in this eleventh hour will direct the course of human destiny into the paths of safety, and finally and permanently counteract certain tendencies that at the present moment possess our minds with many misgivings and forebodings. Christianity has always held, and will always continue to hold, the key to all human problems great or small. Every problem so far solved, or in process of solution, that has any ethical bearing upon human conditions has been decided upon Christian principles. Our faith is strong enough to warrant our firm belief, that this latest and greatest of all problems will be solved in the same way. But the time is short and we must be up and doing.

The weakest among us has a gift, however seemingly trivial, which is peculiar to him, and which, worthily used, will be a gift also to his race.

"MODERNISM."

The choice of the above named term, by the head of the Roman Catholic Church, in his denunciation of certain popular fallacies or errors, is, we think, doubly unfortunate. First because many of the tenets so condemned are by no means, what may fairly be called "modern." Some of them are "modern" only in their phraseology, others not even in that. Secondly, because the Pope has committed himself and the Church for which he speaks to an untenable position, to a position, in fact, flatly contradicted not only by the history of the human race, or of our common Christianity as a whole, but to that of his own Church. The position assumed by the Pope is this, that theology, not the Gospel remember, is a fixed and unalterable deposit, in which there can be no expansion, re-adaptations or transformations, that all human conceptions of God, and of all things pertaining to religion must remain eternally unchanged and unchangeable, and that between science and religion there can be neither understanding nor truce, but war to the knife. Thus "modernism," so sweepingly, if vaguely denounced, is held up as the especial foe of Christianity, i.e., the spirit so widespread to-day among thinking men in all religious bodies and in all parts of the world that the times are ripening for a better understanding between religion and science, if only the former will be content to abandon, or at least modify, some positions taken up in remote, uncritical, and, it may be added, rude ages, when mankind interpreted the "Faith once for all delivered," in the current terminology and according to the secular standards of his own times. Upon this class of men, so nobly represented in England by Father George Tyrrell, the greatest English Roman Catholic, many hold since Newman, the Pope has slammed and bolted the door. He is a "modernist," and that is enough. One sometimes wonders if the Pope, personally we believe one of the most estimable of mankind, or his advisers, for it is, of course, impossible to exactly apportion the personal equation in such a case, have any sense of humour in thus denouncing "modernism." Every "development" of doctrine, to call it by no unkind name, however venerable in point of age to-day, was once "modern." As a matter of fact has there ever been a single century in the history of the Roman Catholic Church, without some of these "developments" of doctrine. Is there, when you come to look at it in this light, any religious body in the world that has been so long and continuously infected with the spirit of "modernism," and so ready to adapt its formularies and methods to the changing spirit of the ages. With the specific points condemned in the Encyclical we do not intend to deal. Some of them in our opinion wholly merit their condemnation, others are truths half or imperfectly stated. But to us the objectionable part of the Encyclical is its sweeping, and as we have seen utterly inconsistent, denunciation of "modernism" as something necessarily wrong and misleading in itself. This position, untenable under any circumstances, is especially ill advised at the present time, when the dawn of a better understanding between science and religion is visibly brightening. A better spirit, as we have pointed out in a former article, is everywhere possessing the scientific world. Even the unbelieving or doubtful scientist is becoming less dogmatic and overbearing in his denials, and all scientists worthy of the name have become more respectful, or at least more tolerant on the subject of religion, and there is a general and growing tendency to take the question seriously. At a juncture like this, therefore, we cannot but regard this pronouncement of the head of the Roman Catholic Church, as peculiarly ill-timed and unfortunate, and so it seems to be regarded by some of the strongest and brightest minds in his own communion. The Church and its doctrines is not a fossil, it is a living, and, therefore, a growing and expanding organism.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

Last week we called attention to several hymns which appear to have been finally incorporated into the new hymnal unless the General Synod intervenes to remove them. We endeavoured to give our reasons for thinking that they were not of the character that ought to find a place in such a book. We would now like to direct attention to one other hymn that does not seem to us to come up to the standard demanded of compositions finding a place in this work. We refer to hymn 378 under the division "for national occasions." The chief objection we have to this hymn is its excessive jingo spirit and the cocksure fashion in which the Almighty is told what is expected of Him in imperial matters. Take for example the way in which the good Lord is commanded to wipe the "Little Englander" out of existence:

"Lord turn the hearts of cowards who prate
Afraid to dare or spend,
The doctrine of a narrower State
More easy to defend."

There certainly is nothing small about the conceptions of imperial magnitude to be found in this hymn.

"Strong are we? Make us stronger yet
Great? Make us greater far;
Our feet Antarctic oceans fret
Our crown the polar star."

The last verse is not very clear to the ordinary reader. One can imagine that it takes a tilt at a certain distinguished statesman who has been described by enthusiastic friends as possessed of "sunny ways." But in any case they who speak soft words are laid under suspicion. Here is the remarkable passage referred to.

"Great God uphold us in our task
Keep pure and clean our rule
Silence the honeyed words which mask
The wisdom of the fool."

Now it only remains for us to put ourselves on record as being squarely opposed to the Church of God placing upon the lips of her children such sentiments and calling it praise or worship. We are reminded of Kipling's words:

"If drunk with sight of power, we loose
Wild tongues that have not Thee in awe,
Such boastings as the Gentiles use
Or lesser breeds without the law;
Lord God of hosts, be with us yet,
Lest we forget, lest we forget."

We confess to a change of heart in regard to the name of the new hymnal, "The Book of Common Praise." Two or three years of use have so accustomed the ear to the name that we really do not mind it now and there is the possibility that a few more years may have the affect of attaching us strongly to it. At all events we shall offer no opposition to it unless a much better name than has hitherto been suggested is available. There is one other point that occurs to us. We were promised at the outset that the numbers of the hymns in the index would be given down the left of the page as in the telephone directory, rather than at the end of a dotted line at the right of the page as formerly. That, of course, is not a tremendous matter, still, we think, it would be an improvement in the direction of convenience. We certainly can find the hymn as it is, but the proposed way would facilitate our search, then why not have it?

We have read with the greatest possible pleasure the three sermons on the "Gospel of the Hereafter," preached in St. George's Church, Montreal, by the rector during Advent, and recently appearing in the Churchman. We congratulate the Churchman upon its enterprise and

foresight in securing these sermons for its readers, for, so far as we are able to judge they are really great utterances upon a really important theme. We cannot at this moment recall any sermons that have more fully laid hold of us than these and it is inevitable that they shall find a permanent form in a published volume. The style is simple in the extreme, so simple that a child may follow, but its simplicity does not weaken the power or obscure the learning that lies behind it. Then the whole spirit of the sermons particularly pleases us. There is a manifest attempt to bring into some kind of intelligible form a subject which in recent years has been, so far as we can form an opinion, almost entirely banished from our pulpits. It is obvious that he who speaks on the subject of the Hereafter must dwell largely upon deductions for the revelation that has been vouchsafed to us in Scripture is meagre and obscure. But men will speculate about the life to come whether we like it or not and presumably it is the duty of the clergy to guide thought as best they may in the consideration of such a subject. Dr. Smyth has seen this, and while acknowledging that the sphere of absolute knowledge issuing from revelation is limited, yet deductions may be made not merely from specific references to the subject but from the general character of God and of His dealings with men.

One thing is certain Christian hearts have always shrunk from the thought of the failure of God's plans in the apparent possible salvation of a comparative few and the everlasting and utterly hopeless punishment and torment of the vast majority of his children. That the kingdom of evil should be so successful in securing subjects, and the Kingdom of God should be such a great failure, that God with his love and power should so fail of his desires that most of those whom He loves should eternally suffer—that has been the source of great trouble and pain to devout men. No man may speak with authority upon a subject that admits of no final word, but the mind may dwell upon what seems to fit in with the revealed character of God, and the desires of human hearts. The danger of the harsher view of the Hereafter is that men turn from it because they feel that if that be true then God has abdicated His throne. These sermons of Dr. Paterson Smyth must, we think, bring much comfort to many distressed hearts and hope to many desponding souls. At all events they are sure to stimulate thought within the Church and that of itself is a great gain. There is a definiteness and decisiveness about his utterances that make them very attractive and stimulating to those who are endeavoring to clear the ecclesiastical atmosphere of what is nebulous and vague. Spectator.

THE GREAT THANK-OFFERING.

By the Rev. John Fletcher, Rector of Barton and Glanford, Diocese of Niagara.

No. 2.

Those who attend the Pan-Anglican Congress will be of two classes, delegates and members. The delegates will pay their own travelling expenses, but will be entertained by the hospitality of the Church people of London, and will have free admittance to all the meetings in connection with the Congress. Each diocese outside of the British Isles can send six delegates. Any others who go from the diocese must go as members. There will be no delegates from the Church within the British Isles. All its representatives will be members. The payment of one guinea entitles to membership, and a member (except as above mentioned) has exactly the same rights and privileges as a delegate. The programme of the Congress is as follows: It will begin on Monday, the 15th of June, and last ten days. On the first day there will be a celebration in Westminster Abbey, and afterwards a service of intercession for the workers. In the evening a reception will be given to the delegates. After this six days will be devoted to discussions and debates in six centres, viz., at the Albert Hall and five other halls in London.

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during the morning and afternoon sessions. Every evening there will be a mass meeting in the Albert Hall. The subjects to be discussed are as follows: (1) The Church and Human Society. (2) The Church and Human Thought. (3) The Church's Ministry. (4) The Church's Missions in non-Christian Lands. (5) The Church's Missions in Christendom; and (6) The Anglican Communion. To quote from the preliminary handbook: "Each of these six great subjects is to be discussed for six days in the mornings and afternoons. They are, in fact, great sections, sitting simultaneously in six centres, after the model of the sectional meetings of the British Association." Tuesday, June 23rd, will be a devotional day, its subject being, "The Church's Call to Service." On Saturday afternoon there will be a great children's gathering; on Sunday a mass meeting for men only, and on Tuesday for women only. On Wednesday, June 24th, St. John the Baptist's Day, there will be a celebration of the Holy Communion at St. Paul's Cathedral at 8 a.m., and a thanksgiving service also at St. Paul's at 11 a.m., with the presentation of the great thank-offering. From what I stated last week it appears that the Church calls upon all her children to unite and offer up to God a great and noble thank-offering. The highest and best thank-offering that we can give is "ourselves, our souls and bodies to be a reasonable, holy and lively sacrifice unto God"; that we should, one and all, consecrate ourselves to Him in holy, loving and faithful service; that we should reverently say, in the words of our Blessed Redeemer: "Lo, I come to do Thy will, O God" (Heb. 10:7, 9). All who are thus consecrated to Him will find "His yoke easy and His burden light." "Who, then, is willing to consecrate his service this day unto the Lord?" (1 Chron. 29:5). The Church bids us all show our thankfulness at the approaching Pan-Anglican Congress in one of two ways: either (1) by offering ourselves for missionary service, or (2) by giving liberally of our substance to the cause of missions. Now, in order that her call may be obeyed it must be heard. We have not made the best of our opportunities. If a noble enterprise like ours had been taken in hand by the Methodists or Presbyterians more than four years ago, it would have been spread abroad and made known throughout Canada, from the Atlantic to the Pacific, from the limit of civilization in the north to the boundary of our Dominion in the south. They know how to utilize the Press. Let us learn a lesson from them. Let us preach about the thank-offering. Let us talk about it. Let every loyal Churchman and Churchwoman who reads this paper feel at liberty to preach about the Pan-Anglican Congress and the great thank-offering, in the home, on the street, among friends, not only "on special occasions," but whenever and wherever a favourable opportunity offers. Again, why not write to the Church papers on the subject; and why not seek to increase the circulation of those papers, so that the faithful may read about it? The secular papers can also be used with great success. Let every faithful member of the Church, in city and in country, take care that letters and articles dealing with the subject appear in the papers from time to time, and an interest and enthusiasm will be aroused that will ensure the success of the thank-offering. I believe that the members of the Church will respond heartily and enthusiastically to the appeal if the case is put plainly and clearly before them. For my own part, I brought the matter before my congregation more than three months ago, and since then I have frequently spoken about it, and explained it more fully to the best of my ability, with most satisfactory results. They have already given more to the thank-offering than the quota asked of them by the diocese, and many of them take as deep an interest in the success of the Congress as I do myself. I have no doubt that they will do still better than they have already done. I believe that this will be the experience of every clergyman where the people are made acquainted with the Church's call. But if we would have a blessing on our efforts we must do all in a spirit of prayer. "O Lord of the harvest, we beseech Thee mercifully to stir by Thy Holy Spirit the hearts of many, both men and women, to offer themselves at this time as labourers in Thy harvest; make them ready to spend and be spent in Thy service, and so willingly to lose their lives in this world, that they may gather fruit unto life eternal; to the honour of Thy Name, who livest and reignest with the Father and the same Spirit, one God, world without end. Amen."

"The Holy Church is calling us. Who will obey the call.

And consecrate to God themselves, their hearts, their lives, their all?

She calls for saints to work for Him, in strange and distant lands,

In frozen regions, it may be, or on the burning sands;

She calls for soldiers of the Cross to go wherever sent,

Like faithful Abram, who "went out, not knowing whither he went."

The call resounds in Canada, through east, west, south and north;

Let men and women hear the cry, and all who can go forth.

All cannot go to foreign fields to fight against Christ's foe;

Let those who cannot, give their gold, that those who can may go.

Thus will a great thankoffering be made to God above,

And saints will show their fellowmen the heavenly gift of love."

"Come, Holy Spirit, heavenly dove, with all Thy quickening powers;

Kindle a flame of sacred love in these cold hearts of ours." Amen.

The Churchwoman.

COLUMBIA.

Victoria.—In the cathedral schoolroom, on Thursday, January 16th, Bishop Perrin addressed a meeting of women on the Pan-Anglican Congress, its aims and its mode of operation. His Lordship said at the outset that the spread of the Anglican Church throughout the world was one of the most wonderful facts of the nineteenth century. One hundred years ago there was not an Anglican Bishop outside of the United Kingdom; now there were dioceses not only in all the colonies, but in every part of the world. The Episcopal Church of the United States was the daughter of the Church of England, and was in full communion with the Mother Church. The Bishops of the whole Church were summoned to a Conference every ten years. This Conference was simply a meeting for the discussion of questions interesting to the Church. It had no power to legislate and no resolutions were passed. The last meeting had been held during the celebration of the Queen's Jubilee, in 1897 but this year it had been decided to return to the old custom and hold the Conference in 1908. Four years ago Bishop Montgomery, Secretary of the S.P.G., and proposed that at the time of the Pan-Anglican Conference a Congress of clergy, laymen, and women should be held. The plan had been ridiculed at first, but it had gone on, and now in every diocese in the Anglican Communion preparations were being made to take part in the Congress, which is to meet in London on the 15th of June and the following days. Six delegates are to represent each diocese. The meetings are to be held in the Albert Hall, and the most important subjects are to be discussed. In St. Paul's Cathedral, on the 24th of June, a thankoffering from all parts of the world will be presented, the money being devoted to the advancement of the work of the Anglican Church throughout the world. As the Bishop, the Rev. E. G. Miller and the Rev. G. W. Cooper would be in England at the time, they would represent the diocese of Columbia, and the other three delegates will be chosen at a later date. The meetings will be open to men and women alike, and the subjects will be discussed by both. Under the heading of "The Church and Human Thought," all subjects which we were accustomed to look upon as religious would be considered. The Bishop believed that women as well as men were troubled by doubts. Many excellent papers had been prepared on subjects dealing with this part of the work of the Congress, and a study of them could not fail to be beneficial. Under the head of "The Church and Society," the practical side of the Church's work would be dealt with. It was decided that the women of the Anglican Church in Victoria should meet on the 10th of February to consider some of these subjects, which were of special interest to women. Mrs. Luxton, Mrs. Burns, Mrs. Cooper, Mrs. Millar, and the Misses Turner and Lawson were appointed a committee to persuade ladies to speak on the subjects that would be brought before them in a short address by the Bishop. These subjects included marriage and divorce, gambling, the employment of women, the education of children, and some others.

MONTREAL.

Hemmingford.—The annual business meeting of the Hemmingford and Hallerton Branch of the Woman's Auxiliary was held on Wednesday, the 15th inst., at the residence of Mrs. de Mome-

pieds. The old officers were re-elected. Delegates to Diocesan Auxiliary, Mrs. Edw. Kenny and Miss Farr; Committee re Arranging Work, Mrs. John Collings and Miss Lizzie Keddy. Cash receipts, \$40, and a box of goods valued at \$53.00 was sent to an Indian mission in the Diocese of Algoma in November. The meetings have been well attended during the year, and much interest in the cause of missions was manifested among the members.

OTTAWA.

In connection with the Pan-Anglican Congress to be held in London, England, from July the 15th to 23rd, several papers will be prepared and presented by the women members of the Church of England. To further this idea a Women's Committee has been formed in England, consisting of the Diocesan Bishop's wives and other ladies, representing literary, educational and social interests, as well as the missionary and Church societies. Each diocese has been asked to form a diocesan sub-committee. In accordance with the foregoing recommendations of the English committee, a Women's Committee for the Diocese of Ottawa has been formed at the instance of Mrs. Hamilton. Five circles have been formed for the study of the five topics chosen: (1) Social Problems; (2) Race and Missionary Problems; (3) Modern Phases of Religious Thought; (4) Education; (5) The Ministry of Women. Five general meetings for the reading of papers and discussions are to be held on the last Saturdays of January, February, March, April, and May. These meetings will be held at three o'clock at the Carleton School, corner of Elgin and McLaren Streets. Church women of every parish in the diocese are cordially asked to attend the meetings, to join, if possible, one of the circles studying a special subject; and at least by reading to keep in touch with the work of the committee. The ladies in charge of these meetings are: Mrs. Tilton, Mrs. W. A. Read, Mrs. Woolcombe, Mrs. Capp, Miss Smith, and Miss Green, secretary. The papers to be discussed to-day include: The Ecclesiastical and Civil Marriage Law of Canada; the Divorce Law of Canada; Educational Conditions; Religious Teaching in the Public Schools; Education from a Mother's Standpoint; the Discovery of Christian Science, and the Race Problem. A special meeting of St. Anna's Guild of St. Matthew's Church, was held last week in the parish room. There was a large attendance of members present. After the opening office of the Guild, said by the rector, arrangements were made for the annual lunch, which will be held on Wednesday and Thursday, February 26th and 27th. The following conveners of committees were appointed: Luncheon, Mrs. N. B. Sheppard, Mrs. G. W. Dawson, Mrs. Beeson; Candy Table, Mrs. C. S. Clarke and Mrs. R. Keeley; Ice Cream, Miss Haycock. On the Thursday evening a novel children's concert and entertainment will be given under the direction of Mrs. C. D. Graham.

Brotherhood of St. Andrew.

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

Brotherhood men should subscribe for the Canadian Churchman."

Mr. F. W. Thomas has been in Montreal for the past few days. He is advocating the holding of the Dominion Brotherhood Convention in this city next fall. There is no finer city for a convention than Montreal, and the clergy who have been spoken to are greatly in favour of the Convention coming here. No doubt it would give a great impetus to Brotherhood work in Montreal.

Eastern Ontario, Brotherhood of St. Andrew Conference.—On Friday, Saturday, and Sunday, January 17th to 19th, was held in Brockville, the most successful of the many Brotherhood Conferences that have taken place in late years in Canada. The plans had been well and carefully laid, a little army of workers in the five Chapters in that town took up the work enthusiastically. Every detail was carefully attended to, the matter had received earnest consideration for nearly a year, and the Conference had been made a subject of prayer by Brotherhood members, and Churchmen generally in Eastern Ontario. Delegates began to arrive on Friday afternoon, they were met by members at the station, wearing badges, taken to St. Paul's school-house, where registration took place, and were then assigned billets and

January 30, 1908.

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conducted by the Juniors, to the homes of those who so generously offered hospitality. Ninety names appeared on registration list, visitors being present from Kingston, Belleville, Ottawa, Hamilton, Toronto, Cleveland, Ohio; Boston, Mass.; Canton, N.Y.; Bath, Kemptville, Burritts Rapids, Wellington, Cobden, Maberly, Crysler, Gananoque, Smith's Falls, Athens, Montreal, and Prescott. "Quiet Hours" were held in St. Paul's Church, conducted by the Very Rev. Dean Farthing, St. George's Cathedral, Kingston. A good number were in attendance at this service, and listened to the earnest words of preparation for the Corporate Communion service of following morning. At 7.30 on Saturday morning, 75 men attended the Corporate Celebration at Trinity Church, the celebrant being the Lord Bishop of the Diocese. The opening meeting was held at 10 o'clock in the school-room of St. Paul's Church, which was admirably adapted for the purposes of the Conference. His Honour Judge Macdonald, as the member of Dominion Council for the district, was in the chair, and the meeting was opened by a hymn, and the prayers, led by the rector, the Rev. O. G. Dobbs. The Chairman extended a hearty welcome to those present and those to come; the Mayor of the town, welcomed the visitors to Brockville, and the Rev. Rural Dean Dobbs, extended a warm welcome from the Church people of the town. Bishop Mills then delivered a most impressive charge which was most helpful and inspiring to all who had the privilege of being present. Three necessary committees were appointed, and then Conference No. 1, was promptly taken up and proved to be a most interesting one. Under the Chairmanship, of the General Secretary, the first Conference was a crisp, bright one, and a number of good points were brought out, and it was started and closed promptly on time. The subject, "Brotherhood Work," was spoken to in two excellent addresses by the Rev. T. W. Powell, ("In the Country"), and N. Ferrar Davidson, ("In Town"), and it is safe to say that these two well-known speakers at Brotherhood Convention never spoke more effectively than on this occasion. Some dozen men, nearly all laymen, spoke from the floor, at the conclusion of the set addresses, and at noon, the Collect for St. Andrew's Day, was repeated by all. A most delightful luncheon followed, Victoria Hall having three long tables, which were a sight to behold, ably looked after by the ladies of St. Peter's, St. Paul's, and Trinity churches. At 2 o'clock Conference resumed, with Hubert Carleton, General Secretary of Brotherhood in United States, in the chair, the topic being Junior Work. This was a most interesting Conference, the speakers being three leaders in the Junior Department, Geo. C. Wells, Montreal; Hubert Carleton, Boston; and Dr. Willson, Canton, N.Y.; who spoke on, "Is it a necessity?" "Will the boy pray and work?" "How can we enlist him?" respectively. Consecration was the theme of the next Conference, ably presided over by F. H. Gisborne, of Ottawa, the speakers being the Rev. W. M. Loucks, rector of St. Matthew's, Ottawa, and A. G. Alexander, President of the Brotherhood of St. Andrew in Canada. Following this, a short time was given to the question of the Extension Fund, stirring speeches being given by the Rev. H. H. Bedford-Jones, rector, St. Peter's, Brockville; A. G. Alexander, and N. F. Davidson, and nearly \$200 was contributed through the pledge forms. Hubert Carleton then took up the "Question Box," and for half an hour answered the many questions as to Brotherhood work in his well-known way. The public meeting held in Victoria Hall was quite a success, although it was Saturday night the hall was filled with men and women who listened with wrapt attention to the stirring words spoken by the Bishop of Ontario, (who was Chairman), and by the Very Rev. Dean Farthing, of Kingston, and Very Rev. Dean DuMoulin, of Cleveland, the subject being "Man's Work for the Kingdom." The visitors attended Communion service at the several churches on Sunday morning, and at 9.30 a most successful boy's meeting was held, a good number being in attendance, and the speakers being Geo. C. Wells, and Hubert Carleton. Special preachers conducted the services, both morning and evening, at the three churches, and at 3 o'clock was held a men's meeting in the opera house, which was well filled. Bishop Mills was again Chairman, and the addresses were given by Dean DuMoulin and Hubert Carleton, the subject being "Man's Responsibility for Man." St. Peter's Church was crowded at 9 o'clock, on conclusion of Evensong, with a congregation of men and women gathered to take part in the farewell meeting. This was conducted by the Rev. T. W. Powell, rector St. Clement's, Eglington, in a most impressive manner, and short "impressions"

CANADIAN CHURCHMAN.

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were given by Judge Macdonald, Dr. Willson, W. Halpenny, Rural Dean Mackey, and A. G. Alexander. A few moments were spent in silent prayer, then the Gloria in Excelsis was sung, and then good bye was said, and the Eastern Ontario Conference, which had been looked forward to so eagerly by so many, came to an end. It is safe to say that a decided impression has been made upon the town of Brockville generally, the Chapters there have been greatly strengthened in having any amount of work to do, one direct result will be the formation of a Junior Chapter at St. Paul's, thus giving two Chapters to each parish. Men present will carry away many helpful thoughts and impressions, friendships have been made which may last for years, and it is simply impossible to estimate the good resulting from the Conference throughout the whole of Eastern Ontario, through the men carrying the inspiration back to their homes, in city, and town, and village.



OTTAWA.

"Man's Responsibility for Man with regard to the Spread of Christ's Kingdom" was the topic discussed in St. George's parish hall last week at a mass meeting of the Brotherhood of St. Andrew of the city. Mr. R. L. Borden, K.C., leader of the Opposition in the House of Commons, was in the chair, and the speakers were Mr. A. G. Alexander, of Hamilton, president of the Canadian Brotherhood, and Mr. Hubert Carleton, of Boston, General Secretary of the Brotherhood in the United States, and their addresses were among the most impressive ever given at such a gathering in the capital. Nearly all the Anglican clergy of the city were present, and a large company of laity. The Rev. W. M. Loucks conducted the devotional exercises, and Mr. A. E. Clucas, at the piano, led the singing of familiar old hymns. At the conclusion of the visiting officers' addresses Mr. Borden remarked that the two speakers had demonstrated the great truths that the religion that does not show in a man's daily life is not of much use, and that there are countless opportunities to all to exert that personal influence with which God had entrusted them. The previous afternoon Mr. Carleton gave an interesting talk in Grace Church Hall to a number of boys, representing six of the city parishes. The subject was "Living Straight and Helping Others." The parish Chapter of St. Bartholomew has been revived, with Mr. W. S. Wilson as director, C. E. Reid, vice-director, and J. F. Berton, secretary-treasurer. In St. Paul's Church, Almonte, of which Rural Dean C. V. F. Bliss is the rector, there are three Chapters of the Brotherhood, senior, junior, and intermediate, all of which are doing good work in the parish.

Home & Foreign Church News

From our own Correspondents.

NOVA SCOTIA.

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

Halifax.—The Bishop has just returned from a tour through the Rural Deanery of Amherst. He visited New Glasgow, Stellarton, and Westville, the three big mining and manufacturing towns of Pictou county, on Sunday, the 12th inst., confirming large classes in each, and inducting the Rev. E. B. Spurr to the rectory of Westville. Pictou, Pugwash, Parrsboro, Port Greville, and Joggins Mines were visited in succession. Sunday, the 19th, he was at Amherst, Monday at Londonderry, and Tuesday at Stewiacke and Shubenacadie. On Saturday he left for Lunenburg, and will visit many parishes in that Deanery before returning. Good work is being done in all parts of the diocese. There is room still for a few active, young clergymen in some most promising fields.

Amherst.—Bishop Worrell made an official visit to this parish on Sunday, the 10th inst., and confirmed thirty persons. His Lordship preached two admirable sermons and addressed the Sunday School, and made strong pleas for increased aid to foreign missions.



"The world swings out towards the light,
And skies are growing clearer,
The gray of dawn is on the hills,
The golden glow grows nearer.

FREDERICTON.

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

Campbellton.—Christ Church.—After being closed for over three months, because of needed enlargement and beautifying, this church was reopened on January 23rd. The Prayers were offered by the Rev. A. J. Vibert, M.A., rector of Riviere du Loup, and by the Rev. R. J. Coleman, and the sermon was preached by the Rev. W. J. Bate, rector of Dalhousie. The special preacher, the Rev. A. E. Dunn, M.A., rector of New Carlisle, wired Mr. Coleman at the last moment that he could not possibly come. However, Mr. Bate, in spite of very short notice, was able to deliver an interesting, appropriate, and inspiring sermon. Thanks are due to Mr. Williamson and his composite choir of Anglicans, Baptists, Methodists, and Presbyterians for their beautiful rendering of the chants and hymns. The offerings were the largest in the history of the church, and were devoted to the Building Fund. The seating capacity of the building was taxed to such a degree that the double row of chairs placed in the aisle were all filled, and many people stood in the porch and in the lower end of the aisle all through the service. After the service the choir and a few members of the congregation met in the rectory, where light refreshments were served. The rector thanked the members of other churches for their practical and generous sympathy, and deprecated a narrow and partisan view of things. He hoped that the closest relations of friendship would ever be maintained between the churches, and that all Christian people would realize more and more the truth of Scripture, "Ye are one in Christ." The improvements, which have entailed an expenditure of over \$4,000, are striking. Both church and rectory have been moved to different sites, though on the original lot. This is an economizing of space and at the same time sets off the buildings to better advantage. Both are now on stone foundations, and each is raised three and half feet. Both have been painted inside and out; the rectory has also been newly papered in every room. Chancel and two vestries and a porch have been added to the church, giving it a cruciform appearance. This needed an additional twelve windows, stained and leaded, like the rest. New pews, new hardwood floor, new lectern, new altar rails, new cork carpet for aisle, new carpet for chancel, new desk and chairs for vestries, furnace to replace two unsightly stoves, bell (1,575 pounds), imposing and beautiful steeple, seventy-five feet high, with tower twelve feet square, outside measurement, new Bible for lectern complete the list. On 1st January, 1908, the congregation became self-supporting. At the same time, the assessments for Diocesan Missions and M.S.C.C. became more apparent. What with the Building Fund deficit and these three extra cares the congregation have all they can do. It may be added that the original building seated about 125. The present one accommodates 230 easily, and 250 at a pinch. The plans and specifications were drawn up by Mr. J. P. Bulman, architect, under whose directions the whole work was carried out, greatly to his credit and to the satisfaction of the parishioners. The church is a little gem of early English Gothic architecture.



QUEBEC.

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

Quebec.—The seventeenth annual meeting of the Association of Church Helpers was held in the church hall on Wednesday afternoon, the 15th inst. The officers elected for the ensuing year were as follows: President, Mrs. Colin Sewell; vice-presidents, Miss Anderson, Cathedral; Mrs. Cockburn, St. Matthew's; Mrs. Forsyth, St. Michael's; Mrs. Chambers, St. Peter's. Committee—Mrs. Carter, Miss Bell Irvine, Mrs. T. T. Ross, Mrs. Charles Sharples, Mrs. E. T. Sewell, Mrs. Hubert Foy; secretary, Miss Boswell; assistant-secretary, Miss Mable Sewell; treasurer, Miss Emmey Patton. The reports of the secretary and treasurer were read and approved. A vote of thanks was passed to the Advisory Board, Capt. Carter and John Hamilton, Esq.; also to the auditor, F. G. Cockburn, Esq. Since the last annual report the meetings have been held regularly. A list of the donations during the year are as follows: To St. Mary's Church, Montmorency, a surplice and cassock, given by the A.C.H. in exchange for a reading desk, which desk was sent later to St. George's Church, Augers Cliff. To Johnville, per the Rev. Mr. Coffin, \$30, to complete the furnace in parsonage. In February \$15 was given to com-

plete an outfit. In May a Communion set was sent to the Rev. Wm. Barton for use in the Lake St. John Mission. Seventy-five dollars was also voted to Mr. Barton for putting in water and drainage in the parsonage at Bourg Louis. To the Rev. P. Vibert, frontal, Communion set, fair linen, and church bell for the church at Saibac, in the Metapedia Mission. Communion set for Perce, the congregation contributing \$25 towards the cost. A pocket set was also sent to the Rev. George Harding for use in the Mission of Gaspé. The Rev. Mr. Plaskett, Mutton Bay, Labrador, wrote, asking if some aid could be sent, so that during the winter (which from the poor fishing this summer promises to be one of great want) he might have a fund to draw from to purchase flour in cases of great poverty and illness. Through the kindness of Mr. Vesey Boswell \$50 was placed at Mr. Plaskett's disposal. A surplice and \$10 was sent to the Rev. W. G. Falconer for the new Church Hall at Chaudière, and \$30 was sent to aid in repairing the parsonage at Shawinigan Falls; \$30 towards putting in water and drainage in rectory at Johnville; \$30 for repairs to parsonage at Fitch Bay; \$25 towards the purchase of alms dish, offertory plates, and fair linen for Thetford Mines; \$20 for double windows at Dixville; \$20 towards completing furnace at Scotstown. The Ladies' Guild of Port Daniel East, wishing to obtain a Communion set for their new church, have sent \$10 towards the expense, the A.C.H. contributing the remainder. Fifteen dollars was given for double windows in the parsonage at Peninsula Gaspé. A Communion set was given to Griffen, in the Mission of Stanstead. The concert in aid of the funds of the A.C.H. was held on the evening of November 13th. The sum of \$98 was realized; a most welcome addition to the funds, which have almost been exhausted. The treasurer's statement showed the total receipts to have been \$533.63, including a balance of \$118.97 brought forward from previous year, the expenditure amounting to \$456.49, leaving a balance on hand of \$77.14.

MONTREAL.

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

Montreal.—Diocesan Sunday School Association.—At the last meeting, held on January 20th, the Synod Hall was well filled with Sunday School workers. The meeting was of rather a novel character. It was to all intents and purposes a round table conference. Five different subjects were discussed, viz., Libraries, Finance, Grading, Music, and Prize-giving. Many and diverse were the opinions expressed on these different topics. Among the points brought out the following were specially noteworthy: The Sunday School ought to have a separate building for its own purposes. Prizes and rewards were very generally condemned. Only one hour a week for sacred instruction; don't spend too much time in opening or closing exercises. If Sunday School libraries have duplicates, change for duplicates in other libraries. The Rev. H. E. Horsey, M.A., B.D., was in the chair, and the choir of St. Thomas' Church led the singing.

The following are the dates of the Confirmation appointments for His Lordship the Bishop of Montreal during the present year: February 2nd, Waterloo, 11 a.m.; February 9th, St. John the Evangelist, Montreal, 7 p.m.; February 16th, St. Stephen's, Montreal, 7 p.m.; February 23rd, Farnham, 11 a.m.; March 1st, Buckingham, 11 a.m.; March 3rd, Wakefield, 10.30 a.m.; March 4th, Aylmer, 8 p.m.; March 8th, St. George's, Montreal, 7 p.m.; March 15th, Trinity Church, Montreal, 7 p.m.; March 22nd, St. Johns, Que., 7 p.m.; March 25th, St. Mary's, Montreal, 7 p.m.; March 29th, Church of the Advent, Montreal, 7 p.m.; April 5th, St. Alban's, Montreal, 7 p.m.; April 12th, St. James the Apostle, Montreal, 4.15 p.m.; April 14th, Cathedral, 8 p.m.; April 15th, l'Eglise du Redempteur, 8 p.m.; April 19th, St. Thomas' Church, Montreal, 7 p.m.; April 26th, Montreal West, 7 p.m.; May 3rd, All Saints', Montreal, 7 p.m.; May 10th, St. Luke's, Montreal, 7 p.m.; May 13th, St. Lambert, 7.30 p.m.; May 17th, Cowansville, 7.30 p.m.; May 18th, Iron Hill, 3 p.m.; May 19th, Brome, May 24th, Bedford, 10.40 a.m.; December 6th, Hull, 11 a.m.; December 6th, Aylmer, 7 p.m.

ONTARIO.

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

Kingston.—St. George's Cathedral.—The Dean preached recently before a large number of the undergraduates of Queen's University. His sermon was an able and vigorous one.

St. James'.—The Rev. Charles Bilkey, curate of this church, has been offered the living of Rawdon by the Bishop of the diocese, but, after considering the offer, he decided to remain in his present post. An enthusiastic meeting of the young people of this congregation was held on Wednesday evening, January 15th, when a branch of the A.Y.P.A. was formed, and the following officers were elected: Honorary president, Mrs. F. King; president, the Rev. C. S. Bilkey; vice-president, Miss E. Kirkpatrick; secretary, Geo. Sargent; treasurer, Miss Paterson. Executive Committee—Mr. and Mrs. Harcourt Callaghan, the Misses Mildred Macmorine, and Kathleen Kirkpatrick, and Mr. Percy Marshall. Visiting Committee—Misses Rosalind Corbett, M. Macmorine, Bessie Sargent, Birdie Jamieson, Marie Mills, and Alice Pillar.

Napanee.—St. Mary Magdalene.—The Rev. T. F. Dibb, who was quite recently inducted into the rectorship of Deseronto, has been offered, and has accepted, the position of vicar of this parish. The Rev. Canon Jarvis, the rector, has retired on an allowance of \$1,000 a year, and the salary of the Rev. T. F. Dibb will be the same amount.

Camden East.—The Rev. A. S. Dickinson, of Rawdon, has been appointed rector of this parish in the place of the Rev. C. E. S. Radcliffe, who has removed to Brandon, Man.

Cushendall.—St. James'.—A meeting was held by members of the congregation on the 17th inst. in reference to the location of a new church. So far, 180 loads of stone have been drawn, and have been placed on the parsonage grounds.

Olden.—St. John's.—A most successful concert was held on the 10th inst. in the Township Hall, Mountain Grove, in aid of the Building Fund of this church. The programme, which was greatly enjoyed by an audience which filled the hall, consisted of vocal and instrumental music. A number of glees were sung by the members of the St. James' Glee Club, of Parham. A sum of \$41 was realized after all expenses had been paid.

Milford.—An oratorio, entitled "Christ and His Soldiers," was given in the Town Hall, Milford, recently on behalf of the diocesan missions. It was a great success.

Tweed.—St. James'.—A very pleasing entertainment was given lately in the Town Hall by the children of the Sunday School. It was well attended, and was much enjoyed by all present, and a sum of \$32 was realized by it.

Morrisburg.—St. James'.—The new tinplate mill recently set in operation in this village has attracted a great many strangers to the place, and, as a large percentage of the newcomers are Anglicans, the congregation is being strengthened considerably, and the prospects are most encouraging. Last Sunday evening a special service was conducted in the interests of St. James' Chapter of the Brotherhood of St. Andrew. An excellent address was delivered by Mr. F. H. Gisborne, of St. Matthew's, Ottawa, and, after a few words from the rector, seven men were admitted into the fellowship of the Brotherhood of St. Andrew. The Chapter is now fourteen strong. A Bible Class for men has been organized under the leadership of Mr. M. Harvey, and much good work for God and His Church is being planned for the winter months.

Belleville.—Christ Church.—Thursday, January 9th, was a red-letter day in the history of this parish, when the last installment of the debt on the church was paid, and now the mortgage is cleared. The sum of \$3,200 has been paid in two years, since the Rev. R. C. Blagrove became rector. A thanksgiving service was held on Sunday evening, January 19th. A "Mission to Men," under the auspices of the St. Andrew's Brotherhood, was held in St. George's Mission Church on Wednesday and Thursday evenings, January 15th and 16th. The Rev. W. L. Armitage, of Picton, assisted the rector in direct talks to men. A large number of non-church-goers were sought out by the Brotherhood and attended the services.

OTTAWA.

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

Christ Church Cathedral.—A very largely attended and enjoyable At Home was held for the

members and friends of Christ Church last week in Lauder Hall. The affair was under the auspices of the Woman's Association, and everything was done to make it as pleasant as possible for all. The rector, the Rev. Canon Kittson, and the Rev. L. Smith were present, and extended a cordial welcome to every person. Invitations had been extended to city clergymen, and among others present were the Rev. W. A. Reid, of St. Luke's; the Rev. Messrs. Coleman, Pick, Holmes, and Lane, new curate of St. Barnabas'.

Grace Church.—A pretty little drama in four acts was presented in the parish hall of Grace Church Friday evening of last week, when the annual Sunday School anniversary was held. First, however, there was a tea at 5.30, and the children did their best to eat it all. The drama was "Amongst the Rockies," in which Indians, miners and bandits appear and work out one of the incidents of the early days of the West. Between the acts Mr. A. E. Forde gave a number of selections on the gramophone, and others contributed to a most excellent programme.

St. George's.—The annual Sunday School festival of the church was held last week in the parish hall. The hall was gay with decorations of bunting and evergreen. On the platform at the front of the room was the large Christmas tree, bright with lights and laden with gifts for the children and the prizes which had been won during the year. The place was filled with about three hundred children, when supper was served at seven o'clock, to say that the little ones enjoyed themselves thoroughly would be only saying the least. The rector, the Rev. J. M. Snowden, and the various teachers were present, and looked after the children's interest in a way that won their hearts completely. At the conclusion of the supper a short programme was given. A feature of great interest was the presentation to the rector, who is also superintendent of the school, of a large oak chair. The presentation was made by Mr. Williamson on behalf of the teachers and children, and was an appreciative token of the work done by the rector. The Anglican Young People's Association held a very enjoyable At Home last week in the parish hall. Over one hundred and twenty-five young people, members and friends of the Association, were present, and a jolly informal time was spent. An entertaining programme had been prepared, and the different numbers received hearty applause.

TORONTO.

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

Toronto.—St. James'.—Mr. Cyril Ham, the son of Dr. Ham, the well-known organist of this church, who has been living in Oxford for some years past, studying under Dr. Varley Roberts, the organist of Magdalene College, has been temporarily placed in charge of Dr. Roberts' work during the latter's absence from Oxford on a holiday, owing to illness. Young Mr. Ham has been greatly honoured by being placed in such a responsible position, and we congratulate both himself and his father upon his appointment thereunto.

Grace Church.—The Rev. A. J. Fidler, the rector of this church, will resume active work again in the parish next Sunday after a severe illness which has incapacitated him from doing any duty for the past three months. We heartily congratulate Mr. Fidler upon his recovery from sickness, and trust that he may now have the blessing of good health for many years to come.

Holy Trinity.—The annual meeting of the Toronto Diocesan Church Sunday School Association was held in the schoolroom on Monday evening last and the following prizes were distributed: Teachers' honour paper, first class—Gold medal, presented by the Lord Archbishop of Toronto, won by Miss Florence Simpson, St. John the Baptist, Lakefield; second prize, \$6 in books, Miss Constance Le Toutzel, St. George's, Goderich. Second class, Miss E. Bathurst, Holy Trinity, Toronto; Miss E. E. B. Gwatkin, Holy Trinity. Paper on lessons of the year, 1906-1907, teachers, first class—First prize, \$5 in books, Miss Hilda May, St. John's, Toronto Junction. Second prize, \$4 in books, Miss Nora M. Dann, St. Paul's Cathedral, London. Third prize, \$3 in books, Miss Mabel E. Luscombe, St. Paul's Cathedral, London; Miss Hilda Ingles, St. Mark's, Parkdale. Scholars, first class—The gold medal, presented by St. Stephen's Sunday School, Toronto, Beatrice Lean, St. Alban's Cathedral; bronze medal, presented by St. Alban's Cathedral Sunday School, Toronto, Edith M. Callow, St. Mary Magdalene; third

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The Executive Committee of the Missionary Society of the Church in Canada held a meeting in the Society's office on Friday afternoon last. Those present were the Archbishop of Toronto (chairman), the Bishop of Huron, Archdeacon Forneret (of Hamilton), Canon Tucker, Canon Cody, and Dr. Hoyles. The main business was the reading and adoption of the financial report for the year ending December 31st, 1907, which shows a deficit of \$10,000. This, at first sight, might appear to be a loss of ground on the part of the Society, but the officers state that such is not the case, as, although in the Diocese of Montreal there has been a falling off from last year in contributions to the Society, largely increased gifts to other objects account for this loss. In Quebec, Ontario, and Toronto the gifts are up to last year. In the latter diocese the chief part of the fund was contributed by St. James' congregation and St. Paul's. In those dioceses where the fund fell below that of last year, it can be shown in the majority of cases that a larger contribution to special funds, such as in Halifax a new cathedral, in Montreal the Bond Memorial Fund, and in other places large offerings to the Pan-Anglican thankoffering. Further details will be given later.

Church of the Redeemer.—The Laymen of the Church of England will endeavour to do their part in the Laymen's Missionary Movement by raising \$150,000 for missions during the present year. This sum will be contributed through the regular channels of giving. The decision was arrived at at a very representative meeting in the schoolhouse of this church on Friday night last, and embodied in the following resolution: "Be it resolved that the laymen of the Church of England present at this meeting, and representing all the parishes of the Church of England in the city of Toronto, are of the opinion that the Church of England should endeavour to raise \$150,000, and do pledge themselves to do all in their power to see that this amount is realized. And be it further resolved, for the purpose of furthering the object of the Laymen's Missionary Movement in the Church of England a central Committee of Laymen be now appointed, with power to add to their number, and to take all such steps and devise and effect such organization as they may deem advisable, and settle all questions connected with the movement. And be it further resolved that this meeting request the officers and men of each congregation to co-operate with the said Central Committee." The meeting was presided over by His Grace Archbishop Sweatman, and the movement was explained by the Hon. S. H. Blake and Mr. N. F. Davidson. The resolution was submitted by Mr. Noel Marshall, and seconded by Mr. R. H. Coleman. The committee appointed to take charge of the work is made up as follows: Frank E. Hodgins, K.C. (chairman), Hon. S. H. Blake, Noel Marshall, W. J. Dyas, W. L. Gwynne, A. W. Grasett, Dyce W. Saunders, S. Casey Wood, Jr., J. A. Kammerer, J. H. G. Hagarty, A. S. Wigmore, G. B. Kirkpatrick, G. H. Kilmer, N. F. Davidson, A. R. Boswell, J. A. Worrell, J. Y. Ormsby, J. A. Catto, R. H. Coleman, Dr. W. H. Pepler, John G. Greey, Franklin Jones, E. F. Crossland, and A. Clubb.

The Very Rev. Dean McCarrroll, rector of Grace Church, Detroit, spent a few days in this city last week with his nephew, Mr. J. W. S. Corley, K.C. The Dean was at one time curate of Grace Church in this city. The Rev. T. B. R. Westgate, a C.C.M.S. missionary in German East Africa, is at present at home on furlough.

Trinity.—The Rev. Canon Dixon, rector of this church, and Mrs. Dixon left last week for Southern California, and they expect to be away for about a month.

Creemore.—On Sunday morning, January 10th, the Rev. A. C. Miles referred to the double anniversary of this date. Twenty-one years ago the new St. Luke's Church was opened, and it remains to-day in almost as good a condition as then, so well was it built. It is a monument of the wisdom and labours of the late Rev. Rural Dean Forster, for seventeen years the beloved rector, who died suddenly the week of the church opening. Ten years ago the present rector began his ministry here. In that time there have been 193 baptized, 143 confirmed, 66 marriages, 117 burials. The church population remains about the same: 140 families, 600 souls. The

church buildings are free of all debt, about \$1,500 having been expended on them during the past ten years. The parish has become self-supporting since freeing itself of debt. This step was taken two and a half years ago. Missionary contributions have increased about one-half. The work is onerous, owing to the extent of the territory, eighteen miles by eight, with the large number of families, but the people are kind and harmonious. Banda, five miles distant, and Lisle, ten and a half, are the connected churches. The rector's text was, "Hitherto hath the Lord helped us."

East Oro.—St. Mark's.—There has just been concluded here a series of evangelistic services which were pre-eminently successful, both in point of attendance and interest excited in religion throughout the entire district. The mission lasted one week, and the speaker was the incumbent, the Rev. J. Russell MacLean, M.A. The subject taken up was the "Life of Christ," and the addresses were illustrated with stereopticon views. The addresses were personal and direct. Christ was held up not only as the great Exemplar, but also as the Redeemer, strong and mighty to save, even to the uttermost; and the people were called upon to lay aside their sin, and to follow Christ with the same earnestness and singleness of purpose that characterized the Apostles.

Collingwood.—The annual entertainment and distribution of prizes in connection with All Saints' and St. Timothy's Sunday Schools was held in the parish hall on Tuesday evening, the 21st inst., when the children to the number of almost three hundred assembled and partook of the good things prepared for them by their faithful teachers and others. After this the prizes were distributed, two to each class in the order of merit only were given, in order to create a spirit of emulation in the different classes. The prize-giving being concluded, the classes were marshalled in order and proceeded to "Wonderland" (a nearby hall), where they were amused and instructed for half-an-hour with a series of beautiful moving pictures. The children enjoyed every moment of the entertainment and went home greatly delighted.

Leaside.—Christ Church.—The scholars of the Sunday School gave a very pleasing entertainment in the schoolhouse on Thursday evening last, consisting of both vocal and instrumental music. A number of carols were sung. Despite the inclemency of the weather a large number of people were present, and they greatly enjoyed the programme. The Rev. T. W. Paterson, the rector, and Mr. J. B. Clarke, the superintendent of the Sunday School, presided during the first and the second portions of the programme, respectively.

Islington.—The Rev. T. G. McGonigle, rector of Cookstown, has been appointed incumbent of this parish in succession to the Rev. H. O. Tremayne, who has been appointed assistant to his father, the Rev. Canon Tremayne, rector of Christ Church, Mimico.

NIAGARA.

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

Hamilton.—All Saints'.—An incident, unlooked for by the congregation of this church, occurred at the service on Sunday, the 26th inst. It was the unveiling of two beautiful stained glass windows, on one of which is the following inscription: "In loving memory of Jane Sharp, beloved wife of Thos. B. Greening, 1859-1907, and their daughter, Alice Owen Greening, 1882-1886. Erected A.D., 1907." And on the other "To the glory of God and in loving memory of John Patterson, 1821-1907, and his wife Jessie, 1832-1906." Each window is formed of two lights, making, in all, four compartments, which contain a representation of the Evangelists. This is the beginning of a carefully arranged plan for the ultimate filling of all the windows of the Church, and those just placed are splendid examples to follow, both in style of design, material and artistic finish. Indeed, if the same character of glass is adhered to throughout all of the windows of the church, All Saints' will be one of the very few Canadian churches to profit by a thoughtful plan of subjects for its painted windows. The rector, the Ven. Archdeacon Forneret is to be congratulated on the interest manifested by his past and present parishioners in their desire to see All Saints' beautified. Chief among the anticipated im-

provements are spacious transepts and an enlarged sanctuary. The stained glass windows are from the studios of Robert McCausland, Toronto.

Fergus.—The Rev. Thomas Smith, for sixteen years rector of Elora and for three years rector of this place, died suddenly on January 20th. The deceased gentleman had been in the habit during the past three months of going over to Tillsburg and Erin from Fergus every Saturday evening and returning on the following Monday morning for the purpose of conducting Divine service at Hillsburg. On Monday morning, January 20th, the deceased gentleman was waiting for the train at Hillsburg Station for Fergus when he suddenly dropped to the platform and died immediately. Heart disease is supposed to have been the cause of his death. The deceased gentleman was well liked and respected by everyone, and his untimely passing away will be deplored by everyone. He was seventy-four years of age, and up to the present was enjoying fairly good health, so that his sudden demise was entirely unexpected, and a great blow to his surviving children. They consist of two sons and two daughters, viz., the Rev. Beverly Smith, of Toronto Junction; another son at Hamilton, a daughter in Fergus, and Mrs. Caldecott, in Toronto.

HURON.

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

Galt.—The Bishop of the Diocese made his annual visitation to this deanery the week of January 19th. The first services were held on Sunday, at Trinity, Galt; St. James', Hespeler; and St. John's, Preston; where the Rite of Confirmation was administered. Large congregations were in attendance. At Galt there were 27 candidates, 10 being married persons, including 5 Presbyterians, one Baptist, and one Methodist. There were 8 candidates at Hespeler, and 9 at Preston. On the following Monday evening the Bishop officiated at Waterloo, and on Tuesday evening at Berlin, 20 being presented at the latter. On Wednesday he officiated at Haysville and Hamburg, where there were 6 candidates. All the services were most inspiring, and the sermons and addresses of His Lordship were eminently practical, dealing with pointed and pungent lessons bearing upon the duties and obligations of daily Christian life. The Bishop has a unique and masterly way of presenting and enforcing practical Christianity which cannot fail to impress his hearers as to his intense earnestness, as well as their own personal responsibility. The Rural Dean accompanied the Bishop round the deanery, all the parishes being visited, thus securing through the loyal and devoted co-operation of all the clergy, great spiritual results. One unique feature of the Deanery of Waterloo, is, that all the parishes but one, can be reached by electric car, which facilities are wonderfully helpful in united and aggressive work. Along the lines of Church extension, the Bishop was pleased to note the recent advance at Preston, where under the faithful labours of the rector, the Rev. R. Herbert, extensive additions have been made to the church building, by enlarged nave and chancel, new school-room and vestry. The most pleasing feature, however, throughout the whole deanery, is the deep spiritual tone, so evidently manifest, and which after all, is the very best indication of real prosperity.

Wallaceburg.—St. James'.—The debt on this church has been obliterated, and in consequence, there is great rejoicing amongst the members of the congregation. Two years ago the present incumbent, the Rev. J. R. Newell, faced an indebtedness of \$800, but through the efforts of the late Mrs. Jane McDougall, collected \$400 the first year, and Capt. J. W. Steinhoff informed the wardens that if the church raised \$400 that he would give his cheque to wipe out the deficit. The wardens did so, and on the 16th inst., Capt. Steinhoff presented the church with \$320. St. James' Church is one of the neatest and most commodious edifices in town, and under the Rev. J. R. Newell's guidance, the congregation is making rapid progress.

Grand River Reserve.—A very interesting Convention of the clergy and lay-workers of the New England Company's Mission amongst the Six Nation Indians of the Grand River Reserve, was held at St. Paul's Church, Kanvengoh, on Friday, January 17th. Continentals from the different stations of the Mission arrived in the morn-

The day's proceedings commenced with a celebration of the Holy Communion in St. Paul's Church at 11 a.m. The Rev. E. Hughes, who has been performing temporary duty on the Reserve for the past six months, preached an interesting sermon to an appreciative audience. After dinner, which was served in the Parish Hall at 12.30, a Church Workers' Convention was held. The Rev. I. L. Strong, the company's chief missionary, acted as chairman. Papers and addresses followed by discussion, were read and delivered on the following subjects:—"Young People's Associations," by the Rev. E. Hughes; "Sunday School Work," by Mrs. J. L. Strong; and "Church Support," by the Rev. A. B. Farney. The Rev. I. Beaufort, who was to have head a paper on "Temperance," was absent on account of illness. Discussion on the above subjects was taken up by Chiefs, A. G. Smith, I. C. Martin, I. S. Johnson, Messrs. Nelson Moses, G. Smith, and others. After supper in the Hall a missionary service was held in the church, and missionary addresses were delivered by the Rev. A. Wallace, rector of St. Paul's, Woodstock, and Professor N. Andrews, Chairman of the A. L. M. Association, Brantford. The Bishop of Huron has appointed the Rev. A. B. Farney, of Aylmer, on the nomination of the New England Company, London, England, to be assistant missionary in charge of the congregations at Ohoweken and Delaware in the Reserve. There is every prospect of a bright future before this Mission in the Grand River Reservation.

QU'APPELLE.

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

Regina.—St. Paul's.—The Bishop of Qu'Appelle will (D.V.), hold a General Ordination in this church on Sunday, March 15th, being the second Sunday in Lent. Candidates for Ordination will please send to the undersigned before Saturday, February 20th, the "Ti Quis" duly attached, letters testimonial, certificate of baptism, and proof of confirmation. The Ven. McAdam Harding, Archdeacon, Indian Head, Saskatchewan. The preacher at the Ordination service will be the Rev. C. R. Tittler, B.D., warden of St. Chad's Hostel, Regina. On Tuesday, March 10th, a "Quiet Day" for the Clergy, Lay Delegates of Synod, and Church Workers, has been arranged for. The following are a list of services to be held on that day:—7.30 a.m., celebration of the Holy Communion, with an address by the Very Reverend Dean Sargent: "The Holy Communion as a Means of Grace." 9 a.m., matins and address by the Rev. George N. Dobie; "The Priest in His Study." 3 p.m., "The Litany," followed by an address by the Rev. Rural Dean Beal; "The Priest in the Pulpit." 7.30 p.m., evensong and address by the Rev. Rural Dean Johnson; "The Priest in the Parish." 9 a.m., closing office and address by the Rev. Rural Dean Nicolls; "The Priest and Social Problems."

During the meeting of Synod, the following daily services will be held:—7.30 a.m., Holy Communion, 9.30 a.m., Matins; 8 p.m., Evensong. The clergy are asked to be in attendance in the basement of the church fifteen minutes before the hour fixed for the Synod service, and to wear cassocks, surplices and hoods.

NEW WESTMINSTER AND KOOTENAY.

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

New Westminster.—The twenty-fifth annual session of the Synod of the Diocese of New Westminster will take place in St. George's Hall in this city, on February 5th and 6th. The proceedings will open with a celebration of the Holy Communion in the Cathedral. On Wednesday two sessions will be held, with a choral evensong at 8 o'clock, at which the Synod sermon will be preached by the Rev. H. Beachman. The offertory at this service is to be applied to the diocesan thank-offering, which will be presented by the delegates from the diocese at the Pan-Anglican Missionary Conference to be held in London, England, in June. Two sessions will also be held on Thursday. A luncheon will be served each day to the members of the Synod by the ladies of Holy Trinity and St. Barnabas churches.

"Whose are the strange voices calling,
Calling over land and sea?
Sadly in our ears they're falling,
Like a wail of misery."

Correspondence.

THE BOARD OF MANAGEMENT OF M.S.C.C. AND INDIAN MISSIONS.

Letter No. 3.

Sir,—In your issue of January 16th, you have kindly printed my second letter on the above subject. May I ask for further space for this letter, in continuation of the discussion on the proceedings of the Board at the October meeting, in so far as they related to Indian missions. In the report which the General Secretary presented, covering his work since April, he refers to his presence at the Provincial Synod of Rupert's Land, and the resolution on the subject of Indian work which he there heard discussed. In the latter part of his remarks thereon he says, "Amid many expressions of sympathy for the poor Indian, in which all heartily concur in East and West, I could see no plan sketched, no re-arrangement proposed by which the efficiency of the work could be increased or its expenditure diminished; no estimate formed as to its probable cost, and no indication as to how that cost could be met; and no effort made to establish a reasonable relation between Indian and White work in regard to the grants of the society." I venture to remark that this complaint is hardly worthy of the good Secretary, knowing as he does that the resolution in question, called forth by the attacks upon Indian work in the memorandum already referred to in my former letters, was intended as a protest against these attacks, and came on in the closing hours of the Synod, when it could not possibly be expected that this important subject should be dealt with as he suggests it should have been. He takes it for granted that western members were prepared to accept the conclusions of the memorandum—and should have set to work at once to modify their methods of work, suggest retrenchments, give estimates, and tell the Board of Management how to raise the money to be asked of it. It may as well be made clear that those having Indian work in charge are not prepared at all to accept the above conclusions; they are ready to do all in their power to increase the efficiency and reduce the cost of the work; they had already sent in their estimates, but the Synod was, I repeat, not the place to go into details. Still less was it fitting that that body should advise the Board of Management how to raise the money it was asked for. When the Board met, Western representatives found themselves faced by a cut-and-dried series of resolutions and statements embodied in the report of the Appointment Committee, with many of which they entirely disagreed. When they endeavoured to state their case, they were ruled out of order; and were never able to get a hearing. This, I may say, is the answer to the very pertinent question of "Spectator," in the "Canadian Churchman," of the 16th inst., as to why those interested did not express their views which were opposed to those stated in the report. The fact is they were not allowed to do so. Under cover of Rules of Order they were reduced to silence. Such rules are good, but more precious still are truth and justice. I propose in this and other letters to "represent the facts as we see them," to use "Spectator's" expression. The report named was presented by the Chairman, Mr. Blake. The printed report of the meeting states that, "Exception, however, was taken to many of the statements contained in the preamble." It does not state that, in consequence of these protests, it was promised that this preamble should not be printed. Those objecting felt that some of its statements were so untrue and mischievous, and the conclusions drawn so unwarrantable and unreasonable, that it was contrary to the true interest of not only Indian missions, but the Board itself, that this preamble should be given to the Church, with the endorsement of the Board. Yet it has been printed in full! An explanation is surely called for. If it was by mistake—then one can only express regret at such a blunder. If the promise made was deliberately broken it is a much more serious matter. I turn now to the preamble itself. Clause (1) refers to correspondence had with the Indian Department in regard to Indians and Indian schools. Upon this I will only observe that the quotation of rather flippant answers given by officers of the Department seems unwise to say the least. These men draw salaries for work professing to aim at the amelioration of the condition of the Indians. If the work is the miserable failure they represent it to be, theirs is the blame. It does not rest on

the Church. However, I may say, in justice to a large body of faithful men engaged in the outside service of the Department, that they do as a rule take their duties seriously, and that they have done a vast amount of good among the Indians. But these are not the men who indulge in such flippant remarks as are quoted in the preamble. The report of Dr. Bryce, the special officer sent to visit the schools, has already been dealt with in measure by the letters of Mr. Ferrier, the Bishop of Algoma, and Archdeacon Tims. Its errors and mis-statements have been pretty thoroughly exposed. I will only say of it that the most practically useful portion is that which gives a history of Indian schools, etc., and quotes various Government papers on the subject. These are useful because they give us in handy form the best indictment we could have of the Government's dealings with the schools. We see how treaty obligations have been deliberately evaded, year after year, in spite of recommendations, etc., of special agents. Henceforth no one can say that the Church is responsible for the failure of Indian schools, or the latter for the ravages of tuberculosis. The responsibility, if any, rests upon the Government. Following clause 6 of the preamble the author takes up "the question of the true method of dealing with the grants asked for." I am sorry that its length forbids my asking you to print this portion in full, because it is very interesting reading. It speaks of "certain dioceses" as "only such on paper," and we presently find that two of these at any rate are Mackenzie River and Athabasca. It will be remembered that in my last letter I spoke of the effort made to cut off these unfortunate members of the Church in Canada without a grant. If what follows in the report before us is intended to justify that step, then one may well tremble for the future of our Indian work. The paragraphs in question, dealing with the financial position of these two dioceses, and their requests for aid, contain a remarkable juggling with figures, which seem quite unsuited to a mission report. They would be almost out of place on the hustings. The case is shortly that the two dioceses with their scanty population are asking for such a large amount of help, that if the same proportion were asked by other Western dioceses, this, together with other resources within their reach, would amount to three millions of dollars per annum to be spent on the work. This method of reasoning can hardly have been intended to be taken seriously. It looks like an effort to hold up the appeals of the two dioceses to ridicule. If so, it lamentably fails. For it is a recognized principle in the administration of missions that you cannot regulate the cost by rule of three. It was discovered long ago that the expenses of Church work, like those in certain lines of business, are in inverse ratio to the number of people reached. To say that we must expect to spend as much per head upon work in a large town parish as it costs in any ordinary country mission is absurd on the face of it; and to present matters as the author of the preamble has done, is only to assume an ignorance on the part of those who were expected to be influenced by this presentation, which is not at all complimentary. Now let us examine the figures. The two dioceses are stated to have returned the number of Church members as 2,200, and the revenue available as \$20,608.32. This is not all from grants as stated, other than from M.S.C.C., but that matters little. In order to give an easy grasp of the matter the author of the preamble cuts off 200 from the membership side (one-eleventh of the whole), and from the funds available only \$608.37. This is hardly fair, especially as later on he takes the full amount of the funds and forgets to add the 200 members he has cut off. After showing what other aided dioceses have now, and would require to have on the basis of the above figures, he proceeds to show that in addition to the funds in view, \$20,608.32, the two dioceses are asking \$11,000 from M.S.C.C., making a total of \$32,208.62 for work among 2,000 members. At the same rate, we are gravely informed the whole fourteen dioceses would require over three million dollars as aid. I have pointed out the fallacy of applying the rule of three to such matters, but since the author of the preamble will have it so, we will carry it on. The two dioceses state their total needs for effective work to be \$32,208.62, of which the Church is asked to give \$11,000. I have not the estimates before me, but I think they will be found to cover the salaries of the Bishop, the clergy, (including the substitute for one on furlough), catechists, school-teachers and other workers, all the travelling expenses of new missionaries, Synod and other administrative expenses, cost of buildings and repairs, in fact every item of expenditure involved in the work of carrying on the two dioceses.

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Divided among not 2,000, but correctly 2,200 members this works out at \$14.62 per head. Is this an excessive amount for such a work, and covering all items of expense? I have before me the returns of a number of ordinary parishes in settled districts which show an average cost per member of from \$4.50 to \$15, according to their circumstances. This does not include any proportion of diocesan expenses, or the Bishop's salary, but simply money raised in or received by the parish. If the same test be applied to the weaker isolated parishes of eastern dioceses I think the same results will be obtained. The cost per member will seem to some to be unduly large. My contention then is that, all things considered, the cost of maintaining the missions in Mackenzie River and Athabasca, is not excessive, when we consider what the figures include. But this is only part of the whole question of the cost of Indian missions which must be dealt with later. In conclusion, just one more remark on this preamble. It asks, whether the Board can afford to give to these dioceses on this scale, in view of the needs of others, for white work chiefly. My answer is that it cannot afford to do other than meet every legitimate need of these dioceses and all other Indian missions. These missions are God's challenge to the Church. They are the test of its loyalty to him and his command. They are the test of the loyalty of its members to their own principles as Churchmen, and to their faithfulness to their acknowledged duty to be a Missionary Church, and to care especially for those within their own fold. The Christian Indians of our northern missions are fellow Churchmen. Are we going to desert them now for the sake of a few thousand dollars? God forbid that such a reproach should ever be laid to the charge of the Canadian Church.

W. A. Burman

Winnipeg, January 22nd, 1908.

FRIENDS WANTED.

Sir,—Will you kindly permit me to return thanks for the copies of the "Canadian Churchman" which come here for distribution in this widely extended mission, and to assure the kind friends who send them of the high appreciation in which the paper is held. Any new friends on this list will be greatly esteemed. We require very many more.

Rev. L. Sinclair.

Aspden, Ont., January 17th, 1908.

OUR HYMNS.

Sir,—While agreeing in the main with "Spectator's" criticisms, I venture a remark on, "There is a fountain." Like most people I had all my life repeated this hymn without critical thought, a thing most laymen and women generally do. Something directed my attention to the first verse, and I was shocked; it was a verse which might have been appropriately used

in the worship at Mithras. But consideration of Hebrews especially of ch. 9, v. 14, made me modify my harsh judgment and keep it to myself. Now that the point has been raised I agree with "Spectator," but only so far as the first verse is concerned. The rest of the hymn is one of the finest in the language, and with a little recasting would be one of the gems of the volume. Unlike "Spectator," I have not been favoured with the sight of an advanced copy, but from what I have seen in the press I regret the omission of any adequately written Canadian hymn, and agree with "Spectator's" remarks on "Lest we forget."

R. M.

BOOK REVIEWS.

In the January number of the "Nineteenth Century and After," will be found 16 well varied and instructive articles. The German Emperor receives attention in two of them, as regards his foreign policy, and his attitude towards Social Reform. Many a reader will turn with interest to the last two papers, that entitled "The True Imperialism," by the brilliant one-time Viceroy of India, Lord Curzon, and the attractive and imaginative essay; "On Earth, Peace," by Carmen Sylva, (Queen of Roumania). A good number is this from beginning to end.

THE TRUE MEANING OF THE CANON.

Sir,—Being very much interested in the several letters which have appeared in the "Canadian Churchman" on the subject of the 19 Canon of the American Church, I have been much surprised to find that so much seems to have been assumed. The proviso added to Canon 19 is in these words:—"Nothing in this Canon shall prevent the Bishop of the diocese or missionary jurisdiction from giving permission to Christian men who are not ministers of this Church to make addresses in the church on special occasions." Now first such permission is limited in its exercise to the Bishop; secondly, not sermons for the building up of the people in their most holy faith, or the reverse; thirdly, such permission is to be given to Christian men, not persons, thus excluding Christian women; but, lastly, it does not say that this permission is to be extended to Christian men who are not even professed members of the Church, nor to such men being even ministers who are not ministers of the Church. Thus it seems an unwarrantable assumption as expressed by your correspondent "W." that the Canon "allows a Bishop to give permission to Christian men who are not members of the American Church to make addresses in the Church on special occasions." At least any Bishop not disposed to give such permission might easily claim that the permission was only to be given to Christian men who were at least professed adherents of the Church.

Clementsport, N.S. J. Lockward.

REV. DR. SYMONDS SUMMING UP.

Sir,—I am free to confess that I did not think there could be so much difference of opinion about the exact meaning of the "Open Pulpit" Canon as the discussion in your columns has revealed. The word "address" instead of "preach" makes more difference than I supposed, and will perhaps prevent a valuable liberty from degenerating into license. On the other hand there can be little doubt that the name "Open Pulpit" will stick to this Canon, and that many sermons by ministers of churches other than the Protestant Episcopal will be preached from their pulpits. In Christ Church, New York, for example, upon the occasion of an inauguration of some lay work in the Protestant Episcopal Church it was announced that the Rev. Dr. William R. Richards, pastor of the Brick Presbyterian Church, would preach the sermon at the evening service. This was on a Sunday. Such an event seems to prove conclusively that those are wrong who suppose that only addresses on social topics, or mere ethics are contemplated by the Canon. It will largely depend upon the Bishop. Bishop Osborne will, no doubt, exclude what Bishop Potter, or Laurence will include. Bishop Osborne is reported to have said that "he would not permit outsiders to speak in church upon religious subjects, but would welcome them in social or fraternal subjects." But is it possible in practice to draw such a distinction? How can any Christian man speak on social or fraternal subjects without reference to the Fatherhood of God, or the relationship of the doctrine of the Incarna-

tion to these topics. The good Bishop further says that even though the speaker is a recognized preacher in some religious society, "he would come as a simple layman," etc. But when it is announced that "the Rev. A. B. or C., pastor of Knox Presbyterian Church will speak in this church," how many people will think of him as a "simple layman!" Many of your readers are surprised that I should hail with joy such a condition of things. Let me then try to explain my position. I hold that the circle of our agreement with the historic Evangelical Churches, e.g., Presbyterian, Methodist, Congregationalist, is vastly larger than the circle of our disagreement. From the purely logical point of view, therefore, it seems unreasonable, absolutely to exclude the pastors of these communions from our churches, and to treat them just as we should treat Buddhists or Mohammedans if they resided amongst us. But from the higher spiritual and Christian point of view this unreasonableness becomes wrong. I cannot bring myself to believe that Our Lord would approve of it, and I sincerely and earnestly believe that it has been a source not of strength but of weakness to the Anglican Church in the past. And therefore it is as a loyal Anglican I rejoice that one branch of the Anglican Communion has opened its Church doors to those who are clearly ministers of the Gospel. I am quite as desirous as "J. M. B." to drive away strange and erroneous doctrine. I am an ardent lover of and seeker after Truth. But I differ from him as to the best way in which Truth can be established and error destroyed. I would remind him of the old fable of the contest between the north wind and the sun to make a man take off his overcoat. The more the cold wind blew the more the man hugged his coat, but when the warm rays of the sun shone forth then off went the coat. And now, Mr. Editor, in bringing this discussion, so far as I am concerned, to a close, will you permit me first to thank Mr. Fletcher for the admirable tone of his letter; and secondly, firmly, but I hope in no unseemly way, or in any bitterness of spirit to deprecate the charges of disloyalty and dishonesty which some writers are so fond of launching against those who differ from them and have the courage to say what they think. I would remind controversialists of this type, that the straightforward course to pursue is to lay definite charges in the proper quarter against those whom they consider to be law-breakers or heretics. The columns of a newspaper do not appear to me to be the proper place for such charges, whilst the method of insinuation and innuendo is a somewhat cowardly course to pursue inasmuch as it is a difficult thing for any self-respecting man to meet it. Readers of the Second Epistle to the Corinthians must have noticed how extremely difficult even St. Paul found it to answer charges of disloyalty made against him. I am particularly sorry that my friend Mr. Rowley should have stooped to this kind of thing, for he is universally and justly esteemed as a valuable Churchman in Montreal, and I think upon consideration he will regret that he has imported into this discussion a charge of "unsoundness," which so far as my remarks are concerned, is quite irrelevant. There are in every community men of small minds and mean dispositions, whose stock in trade consists of innuendo with its inevitable tendency to degenerate into insult. Of these I never take any notice. No doubt even they have some power to annoy. So has the mosquito. But Mr. Rowley belongs to a different order altogether, and I was surprised, (because I cannot think what I said to occasion it), and grieved by the concluding remarks of his letter. May I remind him that there is scarcely a man who has achieved a position of enduring influence in the Anglican Church who has not had these charges of unsoundness and of disloyalty levelled against him. I may name Dr. Pusey, F. D. Maurice, Archbishop Temple, Dean Stanley, Bishop Lightfoot. Indeed every school of thought in the Anglican Church has in turn been branded as traitorous. If all those who have been adjured to leave the Church had done so, where would the Church of England be to-day! In view of these things is it not time for thoughtful and considerate people to pause long before bringing vague charges of disloyalty against their clergy. I am not begging for mercy, nor am I thinking only of myself. I am far from being the only man who is subject to the charges of "unsoundness," or who is told that he is a "bad Churchman." But I say to my brethren of both the clergy and the laity, if you have a charge to make, make it in the manly, straightforward way, for which our Church makes provision. If, as is probably the case you know very well that in ninety-nine cases out of a hundred your charges could not be substantiated in a Church court, then discuss, controvert, reason, plead in the columns of the press or on the floor of the Synod or in your own pulpits. Hit as hard as you like

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but not below the belt. For he who does this knows in his heart either that he is wrong, or that his opponent is the stronger man.
Herbert Symonds.

January 17th, 1908.
As this discussion has occupied much space already we trust it will now close. Ed. "Canadian Churchman."

"NOT ONE OF THE PROTESTANT COMMUNIONS."

Sir,—A letter issued by the committee of the Laymen's Missionary Movement from the Church of England, dated January 16, contains the following passage (emphasized words are mine):—
"At the recent meetings of the Protestant Communion it was resolved to raise in Toronto \$500,000 for missionary purposes, to be given through the ordinary channels of the several Churches. The Presbyterians have already assumed \$150,000 of the obligation, and the Methodists a like amount, leaving \$200,000 to be made up by Baptists, Congregationalists, and ourselves." This letter is signed by the chairman, a layman of St. Simon's parish, and adjoined are the names of the other members of the committee, including representatives from St. Simon's, St. Mark's, St. Thomas, St. James', and Holy Trinity parishes among others. I wish to criticize and repudiate the inclusion of the Church of England among the "Protestant Communion" along with the four other Christian bodies named in the letter. I maintain unhesitatingly that the description of the Church of England by the above phrase is inaccurate and unhistorical, and is based upon a logical fallacy which is easily detected, viz., the fallacy of employing the same term in different, and mutually exclusive senses. The term—Protestant—originally was used as against error, the particular errors being certain theological positions set forth by a part of the Catholic Church in the West, which later designated its part as the Roman Catholic Church. The protest was directed against the error of a part of the Church, not the Catholic doctrine of the whole Church, East and West, as expressed in the three Catholic Creeds. This definite, limited, and justifiable use of the term rapidly lost these characteristics in theological and popular use, until the usual sense attached to the word protestant has come to be the opposite of Catholic. "People often divide Christendom," says Mr. Wakeman, one of the most reliable and loyal of modern historians, "in their minds into two divisions, which they call Protestant and Roman Catholic, and assume that all Christian bodies must fall under one head or the other. Such a division is historically and theologically false. There are millions of Christians belonging to the Churches of the East who are not and never have been either Protestant or Roman Catholic, and rightly repudiate both terms as representing declension from the true ideal of the primitive Church. If the term protestant is used strictly it means the religious systems founded in Europe in the sixteenth century by Zwingli, Luther, Calvin, and their followers. If terms are strictly used it is therefore impossible to rank the Church of England among Protestant bodies from a historical or theological point of view. But, usually speaking, men do not use precise language on ecclesiastical subjects. When ignorant people talk of Protestantism it is generally in opposition to what they call Catholicism, and by Catholicism they mean Roman Catholicism." I prefer to quote authorities of undoubted weight, and so add a further quotation from a passage too long to give in full from Dixon's great History of the Church of England, volume four, a work based upon documents and such scholarly research and judgment as make its conclusions of overwhelming weight. Few laymen know of this history, and few clergy, probably, have read it.

"Unfortunately," writes Canon Dixon, "in the heat of their controversy with what they termed papistry they (the English Reformers) adopted or accepted another designation (i.e., as well as that of catholic) which has been fruitful of widespread error, and has done more to obscure their position and to confuse history than almost any other application of terms that had place in the English Reformation. They called themselves, or let themselves be called, Protestant. The word was tempting in its literal meaning; but it was of foreign origin and history; it properly denoted the Lutherans, who had grown to be not Catholic in polity, being not Episcopal; who had fixed tenets, like consubstantiation, to which the English were as averse as they were to the fixed tenets which they called papistical. The term unhappily passed into vogue at last as the opposite, not of papist, but of Catholic, in which

abused sense it is now common to literature. The opposite of Catholic is now Protestant but heretic; the opposite of Protestant is not Catholic but papist. In our own days the term Protestant has been disowned for three reasons: that it is of foreign origin and history; that it is not found in the formularies of the Church of England, and that it has been confidently adopted and taken over to themselves by the great part of modern Dissenters." The Church of England, therefore, cannot be described as a "Protestant Communion" like the other bodies mentioned in the letter of the Laymen's Committee. These other bodies protest against the Apostolic Succession in the Historic Episcopate as necessary to the esse of the Church, to the doctrine of the Inward Part in the Sacrament of the Lord's Supper, to Baptismal Regeneration, and to the Gift of the Holy Ghost in Confirmation, just as much as to Papal Infallibility. If these bodies can be described as Protestant, the Church of England cannot. The differences are in essentials. No question is raised against the Laymen's Movement itself. It will be a grand thing to create enthusiasm and secure a large fund for mission work, but we must not surrender fundamental principles, nor admit unhistorical and fallacious assumptions, set forth by those who, to quote the Warden of Keble College in his Life of Keble, are "untrained in any historic sense of Churchmanship." I write, therefore, to repudiate the expression used in the letter and the concession implied, as one who, in the language of Hugh James Rose, must be allowed "not to endure, but love—and warmly and passionately—my Mother Church." With the Bishop of London, "I am happy in the Church of England because I know it to be soundly and profoundly Catholic."
Arthur W. Jenks.

Trinity College, January 20.

"SPECTATOR" CRITICISM.

Sir,—"Spectator," as a rule, writes excellent articles which all your subscribers take pleasure in reading; but now and then he astonishes us by expressions and views which are to say the least very difficult to reconcile with Church doctrine and teaching. Of this character is his criticism of Cowper's beautiful hymn, "There is a fountain filled with blood." This hymn like every other is open to criticism, and opinions may legitimately differ as to whether or not it should be included in the new Book of Common Prayer. But when the reason for its exclusion is based on the fact that it "represents an effete theology," the case is altered, and the Committee and General Synod must very carefully hesitate before acting upon a suggestion that might lead the Christian public to suppose that they in any way endorsed "Spectator's" opinion. There are, indeed, few popular hymns in which the Scriptural doctrine of the Atonement is so faithfully and fully taught as in the one under discussion, few hymns that have been found more helpful in leading souls to grasp its truth and trust to the merits of the precious blood for cleansing, pardon, and peace. Its "imagery," says "Spectator," "is dreadful." I do not think he would have written these words if he had carefully considered the source from whence that imagery has been borrowed. One can only assume that "Spectator" is a very busy man, forced to write his articles under strong pressure of other duties, and consequently that he does not always think carefully of what he is writing. For the imagery is Scriptural and very similar language may be found in the writings of St. Paul, St. Peter, and St. John; but then, of course, the "new theology" was unknown to these first preachers of what some regard as the "effete theology" of the Atonement. Let any one compare Cowper's hymn with the very similar thought present in, e.g., Ephesians 1:7, Colossians 1:14, Hebrews 9:13, and 14, Hebrews 9:22, 1 Peter 1:19, Revelation 7:14, to mention a few passages that could be easily augmented, and even if he care not for the hymn I think he will at least refrain from employing the word "dreadful" to describe its imagery. Will your esteemed contributor be good enough to inform us to what fountain the prophet Zechariah refers in chapter 13:1, if not to the fountain described by Cowper in the opening verse of this hymn? Will he also inform us quite clearly and definitely the precise view expressed or the particular words used by Cowper which in his opinion are part of "an effete theology." The worst feature of the school of thought which is now proclaiming that our theology is effete and our creeds worn out, is their want of definiteness. They use equivocal language so that one can never tell whether they believe in the great fundamental doctrines of

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Christianity such as the Incarnation, the Atonement, and the Resurrection, or whether they do not, and a precise statement from "Spectator" regarding the grounds on which he objects to the doctrine of the Atonement as expressed by Cowper, would be valuable in more ways than one. In itself it matters very little whether the hymn, "There is a fountain," be included in the Book of Common Prayer or not, but it does matter very much indeed if the reason for its rejection be that the doctrine of the Atonement taught therein be part of "an effete theology." Many signs indicate that the Church is face to face with a grave crisis, and that a school of thought has arisen which is bent on relegating to a system of "effete theology," such Cardinal doctrines of the Faith as belief in the inspiration of Holy Scripture, belief in our Lord's Godhead, and Virgin birth, belief in His bodily resurrection and ascension, etc. I heard a clergyman read a paper not long ago in which, unless I misunderstood him, we were told that we might expect not only new prophets, and a new revelation, but even a new Christ, which latter statement is either the most absolute nonsense or the most awful blasphemy, and I do think the time has come when all Churchmen, high, low, and moderate, must sink absolutely all minor differences, and unite as one man to maintain the great truths, of the Gospel for which the Church has borne witness since the beginning of the present dispensation. I have no desire to engage in a newspaper discussion, but "Spectator's" words to which this letter refers are far too serious to escape protest from those who still believe that the blood of Christ shed upon the Cross is the only means whereby any child of Adam can be cleansed from the guilt and defilement of sin.
A. J. Doull.

Westmount, P.Q.

A SELECTION OF EXTRACTS FROM LETTERS THUS FAR RECEIVED BY THE COMPILATION COMMITTEE.

I have gone over the hymns with a good deal of care, I consider that they are sufficiently comprehensive to comply with the resolution of the General Synod as to the representative character of the book. The committee have done good and faithful work, and, as far as I can learn, have been frank with each other in dealing with different hymns and different views. I feel certain that the result of their labours of love will prove satisfactory to the Church at large.—The Archbishop of Rupert's Land.
I know of no better compilation. The Church will owe the compilers a very large debt of gratitude.—The Bishop of Ontario, Kingston.
A splendid collection. Fully comes up to the requirements of the General Synod. I think it will be received with enthusiasm by the whole Church. I cannot find words to express the debt of obligation our whole Church owes to the committee for their energy, zeal, unanimity, and good taste. When the committee present the fruits of their labours there will be, I think, not only a great vote of thanks, but also a thrilling Te Deum Laudamus for all. He has permitted you to do.—The Bishop of Calgary.
I have no hesitation in saying that you have fully and fairly carried out the instructions of the Synod, and I confidently expect the book will be accepted as a model hymnal.—The Bishop of Saskatchewan.
Splendidly representative of the Church in Canada, I cannot but regard the work as one whose contribution to the taste of thoroughly unifying the Church it is hardly possible to estimate.—The Bishop of Fredericton.
I have a very fair collection of hymnals of various kinds, Anglican and others, and my deliberate opinion is that for the Church in Canada this is the best collection of words of hymns to be found. The Compilation Committee has met the varied ideas in the Church in a way that has surpassed my expectation. I shall be surprised

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n, the Atonement, whether they do "Spectator" objects to the expressed by ways than one, ner the hymn, l in the Book es matter very s rejection be taught there- Many signs o face with a f thought has to a system of doctrines of the of Holy Scrip- d, and Virgin urrection and yman read a ss I misunder- might expect revelation, but ement is either he most awful ime has come and moderate, differences, and great truths, of has borne wit- e present dis- age in a news- r's" words to too serious to ill believe that e Cross is the Adam can be ment of sin. A. J. Doull.

**FROM LET-
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if there is a single vote cast against the authorization of the book. No one should be afraid to talk it up and declare that we have for our conditions and purposes the best hymnal in the Anglican Communion.—Ven. Archdeacon Pentreath, Vancouver.

The gain in the Communion hymns is immense. In my humble opinion the Church as a whole will recognize its indebtedness to the faithful committee.—Ven. Archdeacon Harding, Indian Head, Sask.

I shall be surprised if it be not adopted practically unanimously and from the outset widely used.—Rev. H. H. Bedford-Jones, Brockville, Ont.

Am perfectly delighted, no matter what section one looks at all the best and most generally used hymns are there. The book will far exceed the expectations of any reasonable Churchman of any school of thought.—Rev. G. F. Davidson, Guelph, Ont.

It certainly seems to meet the demand for a fully representative book. I hope it will meet with very general public favour.—Ven. Archdeacon W. H. Naylor, Farnham, P.Q.

The book should meet with the approval of Synod.—Arthur P. Tippett, Montreal.

I am much impressed with the excellency of the work both in ideals and in details.—Canon Forneret, Hamilton, Ont.

Taking the index carefully I have been unable to find any hymn missing which I wished to see in it. If I find what I want I should concede to others, the same privilege.—Chancellor C. F. P. Conybeare, K.C., Lethbridge, Alta.

The hymnal as now compiled should commend itself to all Churchmen in Canada.—A. A. Mahaffy, M.P.P., Bracebridge, Ont.

It could not be better if all the Bishops in the world had compiled it.—B. W. Murray, Toronto.

The selection of hymns is thoroughly representative. I feel sure the book will be a great success.—Rev. Herbert Symonds, Montreal.

The many additions I welcome most heartily, especially the missionary hymns. I am glad to see many simple hymns added.—Rev. Robert Sims, Toronto.

The result is exceedingly gratifying. The Church as a whole should find no difficulty in accepting the book with unanimity and confidence. I trust it will gain throughout our Church, the widespread acceptance to which it is entitled, not less by its positive merit than by the faithfulness and sound judgment with which the committee has carried out the instructions given to it.—Rev. Dr. Macklem, Provost and Vice-Chancellor, Trinity College, Toronto.

An admirable compilation. With so much to praise I can hardly single out any special hymns. There is a first-rate selection of hymns for missions. Am glad to see Nos. 579, 656, and 662. Those for parochial missions are extremely good. I wish we might have the book at once.—N. W. Hoyles, LL.D., Toronto.

I am delighted with the book, and look forward to the day when we can use it.—Rev. P. R. Soanes, Chapleau, Ont.

Very much pleased, I hope it will come into general use.—G. F. C. Smith, Montreal.

The compilation ought to satisfy all reasonable members of our communion. No wrench from old traditions will be involved in the adoption of this book which ought to receive unanimous approval.—Geo. S. Holmsted, Toronto.

It is certainly a fine compilation. I hope 770 and 786 will be retained.—R. R. F. Harvey, organist, St. George's Cathedral, Kingston, Ont.

I think the book almost perfect.—Rev. W. A. J. Burt, Bracebridge, Ont.

I do not know which to admire most, the grand conception of the Hymnal Committee or the splendid attainment of their ideal. From the standpoint of a parochial clergyman.

It is far beyond any existing hymnal. I am glad the objective and subjective elements have each their proper proportion. The spirit of God has indeed been with you in your endeavour, and enabled you to do the impossible.—Rev. G. A. Kuhring, St. John, N.B.

The collection is a rich one, so many new hymns as well as the old familiar friends. The missionary hymns, so varied and beautiful, will supply a long-felt want and will be of great use to the Woman's Auxiliary, who will no longer at a united missionary gathering ask "which hymn book is to be used?"—Miss Julia Tilley, President W.A., Toronto.

Your committee has with great industry and ability accomplished the great work so cheerfully undertaken. No reasonable Churchman can complain. The Church, and in fact the Christian world will be under a great obligation.—Mr. Justice Hanington, Dorchester, N.B.

I am quite prepared to say in General Synod as I have said in smaller gatherings of clergy, that the committee has done its work faithfully

and well.—Rev. F. T. Dibb, R.D., Deseronto, Ont.

Have had 15 years experience at the organ. In my humble opinion the committee have compiled a hymnal which will meet the requirements of both city church and small country church. By giving a greater number of tunes, for this reason, if for no other, this hymnal will achieve great popularity.—E. M. Williams, Russell, Man.

A real credit. We have at last a worthy hymn book. I am glad you promise an index of texts. I hope 774, 779, 780, 784, and 788 will be retained.—Rev. N. I. Perry, St. Catharines, Ont.

I heartily say "Amen" to the words of the preface. "May it help to draw our minds away from dwelling on the things in which we honestly differ, and fix them on those in which we cordially agree."—E. W. Trent, Toronto.

It appears to me that the committee has exercised a sound discretion. I did not notice the omission of any familiar hymns.—Dyce W. Saunders, Toronto.

On the whole the collection is splendid.—J. H. Denton, Toronto.

Am delighted with the prospect. The arrangement and the indexing is excellent. May we soon have it in our churches.—Rev. Canon H. C. Dixon, Toronto.

Just what is wanted and should meet all requirements. Contains many good tunes which formerly could only be found in many different hymnals.—Geo. H. Loud, choirmaster, St. Margaret's, Toronto.

I regard it as the finest and most complete collection of tunes I have seen in any Anglican hymnal.—F. G. Killmaster, Choirmaster, Church of the Redeemer, Toronto.

The selection of tunes, taking into consideration, the various uses to which the book will be put, is a most admirable one; and the arrangement by which alternative tunes may readily be found as well as the index of metres are valuable features which will be welcome to choirmasters.—W. E. Fairclough, choirmaster, All Saints', Toronto.

THE PRESENTATION OF CHRIST IN THE TEMPLE.

See the lowly three approaching
To the temple God hath blest,
Joseph leading gentle Mary
With the Babe upon her breast;
Now the words the holy prophet
Uttered in the long ago,
Are fulfilled, for our Redeemer,
Visits now His courts below.

Though He comes a helpless Infant,
Yet is He all earth's desire,
Coming here to cleanse His people
As the gold is cleansed by fire;
He will purge the sons of Levi
That they may with one accord
Offer up in holy gladness
An oblation to the Lord.

See the aged form of Simeon,
How his heart doth now rejoice,
As his arms embrace the Saviour.
Lifting up in praise his voice
In those words the Church still utters
Since that memorable time
When the holy Nunc Dimittis
First was heard in tones sublime:

"Lord, now lettest Thou Thy servant,
Go in peace, as Thou hast said:
For mine eyes have seen Thy mercy,
Now before all people spread;
For a Light unto the Gentiles,
All their darkness to dispel,
And to be the fadeless glory
Of Thy people Israel."

Silently the blessed Mother
Dwells on each prophetic word,
Dimly sees the cross and passion
And her own soul-piercing sword;
Aged Anna filled with rapture
Doth the Holy Child proclaim,
Telling how redemption cometh
Unto those who seek His Name.

Glory, praise and adoration,
Child of Mary, be to Thee,
Who hast come from sin to save us,
Clothed in sweet humility;
To Thy Father now present us,
By the Spirit's power divine,
As an offering pure and holy,
Showing forth that love of Thine.
—William Edgar Enman.

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BOOK REVIEWS.

We have received a copy of the Quebec Diocesan Almanac for 1908. It is published in sheet form and has a text of Holy Scripture for every day of the year. Inset is a good deal of useful information concerning the Diocese of Quebec and its centres of education, etc., and in addition thereto information of a general nature relative to the Canadian Church as a whole. No doubt copies of this almanac will find their way into homes of very many people throughout the Diocese of Quebec, specially as well as elsewhere to a certain extent throughout Canada. These sheet almanacs are very useful and helpful.

Islam, A Challenge to Faith, Studies on the Mohammedan religion, and the needs and opportunities of the Mohammedan world from the standpoint of Christian Missions. By Samuel M. Zwemer, F.R.G.S., Secretary Student Volunteer Movement; missionary in Arabia. New York, Volunteer Movement for Foreign Missions. Price, \$1 net.

This is another of the excellent books put forth by the above-named Society. We most heartily commend it to the attention of everybody. It is replete with all information regarding Mohammedanism that could possibly be desired, conveyed in the most interesting and attractive way; "there is not a dull page" in the whole book. When we remember that not many years ago a dignitary of the Church in England stood up publicly to defend Mohammedanism, it will be perhaps acknowledged that Mr. Zwemer's book may prove useful to others besides missionaries. In view of the rapidity with which Mohammed's religion is spreading in Central Africa especially, this book is timely. We hope it will be widely read.

The International Journal of Apocrypha. The International Society of the Apocrypha, London, 15 Paternoster Row. Price, 6d. net.

This number keeps up its character for usefulness towards the work it seeks to promote. The opening page gives a list of books and writings upon the subject of the Apocrypha, and kindred topics. Then follows a paper by the Bishop of Winchester on the Book of the Wisdom of Solomon, which is very helpful towards a good understanding and appreciation of it. The Rev. W. Fairweather writes on the Second Book of Maccabees. Next is a paper on "The Apocrypha in the Homilies" showing the very great use made therein of the Apocrypha. A most interesting examination of "the vision of the man ascending out of the sea," in Esdras 4, is given by the Rev. W. O. E. Oesterley, B.D., and will be welcomed by those who study Apocalyptic remains that have of late years become more or less familiar. A paper is given on Sternhold and Hopkins' Benedicite. The Rev. Dr. Charles, Grinfield, Lecturer on the Septuagint, (Oxford), contributes "notes on the Testaments of the 12 Patriarchs," a book that has attracted a good deal of interest of late years. The Rev. Kirsopp Lake, of Leiden, Professor of New Testament and Early Christian Literature, writes on the "Gospel of Peter." We will only say that this whole number of the "Journal" will prove not only of interest, but of great usefulness to all who take an interest in such studies as those of which the journal treats. The entire number is full of information, and is worth very much more than the very low price at which it is issued. We hope it may induce very many who have not yet done so, to take up the study of the Apocrypha.

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JAMES MASON,
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The Canadian Churchman.

British and Foreign

The new chapel of St. John's Church, Oakland, California, which is dedicated to St. Mary the Virgin, was dedicated on St. John the Evangelist's Day by the Bishop of the Diocese. The chapel will seat 50 people, and it will be used for the daily celebration and other services during the week. The rector has been presented with a set of gold brocade eucharistic vestments, also a splendid purple cope, which was exhibited at the late Church Congress at Yarmouth. The members of the Acolyte Guild have presented the church with a pair of processional candlesticks.

St. George's Church, Dean Prior, South Devon, where the poet Herrick was vicar in the reign of Charles I., has had for nearly thirty years another poet presiding over it as vicar. The Rev. Charles James Perry Keene came in 1878 from Lesnewth, Cornwall, and he has composed various hymns which have been sung in his church (known as "Herrick's Church") on special occasions. One of these was written by him on the occasion of the death of Queen Victoria, and a short time ago, on the opening of the church after renovation, the choir sang a processional hymn written by the vicar, commencing with the line, "Onward to Jerusalem."

The Rev. J. Isedor Mombert, D.D., recently celebrated the 50th anniversary of his ordination to the priesthood, on which occasion he preached in St. Paul's, Paterson, N.J. Dr. Mombert was ordained priest on the Fourth Sunday in Advent, 1857, in the Chapel Royal, Whitehall, London, by the Right Rev. Dr. Tait, then Bishop of London, and subsequently Archbishop of Canterbury. The preacher on that occasion was the Rev. Dr. Temple, at that time Head-Master of Rugby, and subsequently Bishop of London and Archbishop of Canterbury. One of Dr. Mombert's examiners, previous to his ordination, was the Rev. Arthur Penrhyn Stanley, subsequently Dean of Westminster.

Writing in the current issue of the Winchester Diocesan Chronicle, the Bishop of Dorking says: "I am almost in sight of the completion of the 'Ten Offers' for which I asked from clergy of the diocese, but await two more. Who will crown this effort, or put me confidentially in touch with some other, that before Lent we may all meet together for prayer, and lay plans for possibly recruiting others elsewhere? I am now only concerned with the general offer to serve abroad; not with the destinations we may severally choose or be sent to; nor

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It makes bread tasty and nourishing. 710
WESTERN CANADA FLOUR MILLS CO., LIMITED
MILLS AT WINNIPEG, GODERICH AND BRANDON

with the Missionary Society (if any); nor with the terms of service; nor with the times of departure; nor with the question of our offers being accepted. All these may shape later; but the first step to further usefulness is to get the 'team' made up without delay, if God so will."

A BOY'S FIRST ROOM.

By Arthur H. Folwell.
I've got a room now by myself,
A room my very own.
It has a door that I can shut,
And be there all alone;
It has a shelf, a closet, too,
A window just for me.

I like to go there after school,
Way off from everyone;
I felt—well—sort of scared at first,
But now I think it's fun.
The voices of the folks downstairs
Seem faint and far away.

I hear the rain pour on the roof;
I watch the birds at play,
Oh, yes, it's often very still,
At nights there's not a sound—
But I let my mother in, of course,
Whenever she comes around.
—Youth's Companion.

CARLO AS A WITNESS.

A grizzly St. Bernard proved this the other day in the Superior Civil Court, to the satisfaction of judge, jury and witnesses.

About a year ago the dog was kidnapped from a farmer, and subsequently sold to a livery stable keeper for \$50.

The farmer advertised, but to no purpose. Business one day took him to Brookline. He was accompanied by his six-year-old daughter. They were driving slowly through the main street. Suddenly the child uttered a cry.

"Look, pa! Oh, look! look! Carlo! Carlo!"

There on the green, with tail extended and eye dilated, his great body trembling with excitement caused by that voice he loved, stood kidnapped Carlo."

"Oh, come, Carlo!" cried the child, eagerly. There was a merry bark, and the dog was by the side of the wagon in a twinkling, wagging his bushy tail and prancing in dog-gish glee. The farmer, of course, took possession of the dog. The Brooklineite laid his grievance before the court. It took two days to hear the case. The complainant put in evidence to show that he purchased the dog of the man who reared him. On the other hand, the defendant described every mark and scar on the dog.

"I think I'll postpone the trial in order to have the dog in court as a witness," said the judge.

A deputy sheriff brought the canine to court the day following.

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Name and Address.**

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

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

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

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

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Your Account is solicited.

Capital - - \$4,000,000
Reserve and Undivided profits \$4,650,000
Total Assets - \$38,000,000

INCORPORATED - 1855

"Carlo!" called the livery stable keeper. The dog only sniffed and moved uneasily.

"Oh, Carlo! Carlo!" cried the farmer's child. The huge St. Bernard's tail went round. In another second he was bounding down the corridor to his mistress. The case was then submitted to the jury, and after five minutes deliberating the jury returned with a verdict for the farmer.

WHERE THE CHILDREN HID.

It was raining out of doors. Grandmother, who had just arrived from California, had gone to her room. Mother was busy with the baby.

"I wonder what we can do now?" said Tommy, disconsolately.

"We've played most everything already," sighed Ruth.

"We don't want to make any noise," said thoughtful Dorothea.

Keep well.
If those old
Headaches are
coming back—if you have
no appetite—if the whole
system seems run down—
set everything right with
a morning glass of

Abbey's
Effer-
vescent Salt

At druggists—25c. and 60c. 158

PIMPLES STOPPED IN 5 DAYS.

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Boils have been cured in 3 days, and some of the worst cases of skin diseases have been cured in a week, by the wonderful action of Stuart's Calcium Wafers. These wafers contain as their main ingredient, the most thorough, quick and effective blood-cleanser known, calcium sulphide.

Most treatments for the blood and for skin eruptions are miserably slow in their results, and besides, many of them are poisonous. Stuart's Calcium Wafers contain no poison or drug of any kind; they are absolutely harmless, and yet do work which cannot fail to surprise you. They are the most powerful blood purifier and skin clearer ever discovered, and they never derange the system.

No matter what you suffer from, pimples, blackheads, acne, red rash, spots, blotches, rash, tetter or any other skin eruption, you can get rid of them long before other treatments can even begin to show results.

Don't go around with a humiliating, disgusting mass of pimples and blackheads on your face. A face covered over with these disgusting things makes people turn away from you, and breeds failure in your life work. Stop it. Read what an Iowa man said when he woke up one morning and found he had a new face:

"By George, I never saw anything like it. There I've been for three years trying to get rid of pimples and blackheads, and guess I used everything under the sun. I used your Calcium Wafers for just seven days. This morning every blessed pimple is gone and I can't find a blackhead. I could write you a volume of thanks, I am so grateful to you."

You can depend upon this treatment being a never-failing cure.

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"We haven't very many grandmothers. We must be 'just as good' to the few we have."

"She came such a long way," added Rob.

"I know what we can do," said Florence, happily. "It's just a 'sit-still game' and we can have just oceans of fun." Four pairs of very bright eyes turned on Florence.

"You always do think of the nicest things," said Tommy.

"We'll just hide," and Florence laughed at the very idea.

"We'll make a noise hiding. We can't help but—"

"O, but we can help!" said Florence. "We're just going to hide in our minds' you know."

"I don't see," said Rob.

"Blindly!" said Florence, and she was almost laughing. "It's like this: We'll let Ruth hide first; she's the smallest. You just think of some place you'd like to hide if you—why, if you could."

"You hide first, Florence. Then we'll all see how."

Florence thought a moment. "I'm hid."

"Somewhere in the room?" asked Dorothea.

"Yes, somewhere, in something in the room, but in a place I really couldn't hide, only in my mind."

"Why, that's jolly!" said Tommy. "There are no end of places you could hide that way. Is it in the clock?"

"No," laughed Florence, softly.

"The book shelf?" "The lamp?"

"The sewing machine drawer?"

"The match safe?" "The stove pipe?"

These followed fast upon each other. Florence only gave a negative shake of her head.

"I think it's in the tea-kettle spout," said Ruth, who had not spoken.

"How did you ever guess it?" asked Florence.

"Why, I just thought I would like to hide there myself, among the steam fairies, and find out some of their secrets."

"I haven't found out very many yet," said Florence.

"You have found out something better," said Tommy. "You've found the best game, and you're always finding good things."

"It's your turn, Ruth. You guessed the place, so now you can hide."

The guessing went on. All seemingly possible and impossible places were suggested.

"I believe she's hid in Florence's mind. She wants to find out how she thinks of things," said Dorothea.

"That's right!" exclaimed Ruth, gleefully. "I didn't find out much."

"You will in time," said Florence.

"The world, the books, everything is full of lovely things to learn."

Rob hid in Tommy's ear, and Tommy hid in the fire, without getting burned.

Suddenly Ruth looked at the door. There stood grandmother and mother. They were looking very happy.

"What makes you all so still?" asked grandmother.

"We're playing hide and seek," said Ruth.

"In our minds," added Rob. He told how it was played.

"It's a nice game," said grandmother. "I have some things in my trunk to show you."

Off ran the children. Grandmother almost kept up. "I'm sure I did in my mind," she laughed.

"That's quicker than anything else," said Florence.

"Mind is a great racer," said grandmother. "The more you use it the faster it goes. I hope you'll win some 'mind' races."—Youth's Companion.

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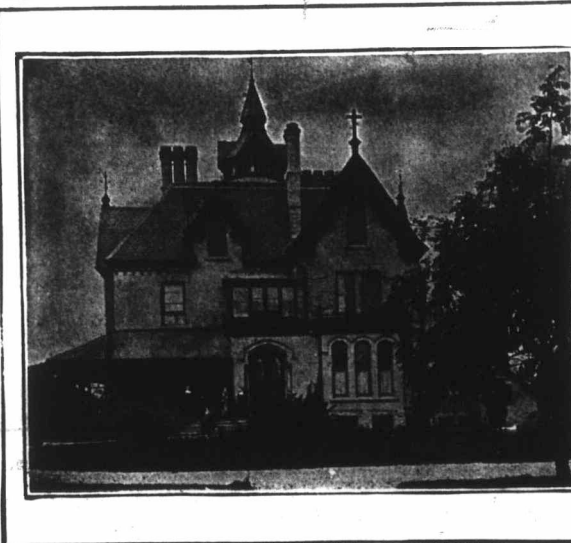
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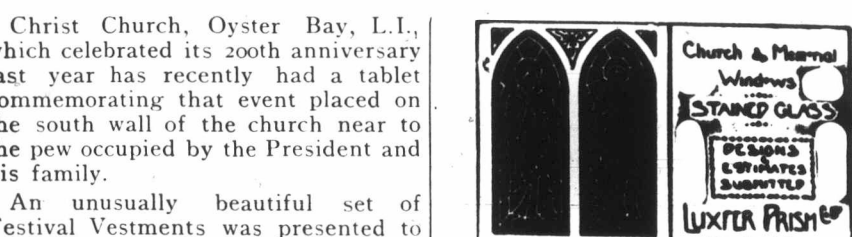
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Christ Church, Oyster Bay, L.I., which celebrated its 200th anniversary last year has recently had a tablet commemorating that event placed on the south wall of the church near to the pew occupied by the President and his family.
An unusually beautiful set of Festival Vestments was presented to the Church of the Redeemer, Chicago, at Christmastide, by Mrs. F. R. Lillie. The tapestry is of European manufacture, and of mediaeval design and the work has been done by the Sisters of the Holy Nativity.
Three chancel screens, which have been erected at the Parish Church of St. Michael's, Heavitree, by Miss Sanders, of Stoke House, in memory of her father, the late Mr. E. A. Sanders, were dedicated at a special service, which was held lately, by the Bishop of Marlborough, (Dean of Exeter).
Early in the present year St. Mary's Church, Droylsden, will celebrate its diamond jubilee, and to commemorate the event the Church officers have decided to arrange a suitable gathering. St. Mary's was the first church dedicated by Bishop Prince Lee after the formation of the Manchester Diocese.



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Blessed Jesus, why should it be so hard for us always to cleave to Thee, closely to walk with Thee, to make Thee our Guide and Master and Friend? Conquer us by Thy love, and never let us rest until we are wholly Thine!—Bishop Thorold.
Dr. Edward King, the beloved and venerable Bishop of Lincoln, who has held that see for nearly twenty-three years, has just entered his seventy-ninth year. His only seniors amongst prelates now in harness are the Archbishops of Armagh and York.
In recognition of his thirty years' service as vicar of Hurst, Ashton-under-Lyne, the Rev. T. Butterworth, M.A., was on a recent Saturday evening presented with a silver fruit-stand and flower-stand and a Bible by the congregation of St. John's Church.

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