

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD
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TORONTO, CANADA, THURSDAY, JANUARY 14, 1909

No. 2.

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Mr. R. A. Knox, son of the Bishop of Manchester, has been awarded first place in the Ireland and Craven Scholarship examinations. Mr. Knox is a scholar of Balliol, and on the occasion of his father's seaside mission at Blackpool last summer frequently addressed evangelistic services on the shore.

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

(3) 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.

W. W. CORY,

Deputy of the Minister of the Interior.

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A brass tablet is to be erected on the north-west pier of the Abbey Church Tower, Tewksbury, to the memory of Mr. F. Manning, who was closely associated with the church nearly all his life, first as chorister, and for ten years as assistant vergier.

The Bishop of Dorking who left England on the 7th of January to take up his work as Bishop in South Tokyo, has been presented by friends in the Winchester diocese with an Episcopal ring and £187 to purchase something which will be of use to him in his new diocese.

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THE MONETARY TIMES

Printing Company, Limited

62 Church St., TORONTO

Wrabness Church, Essex, has been reopened after extensive restoration. In the course of the work part of an arch over the original Norman doorway was uncovered, and a stone coffin slab of the thirteenth century found, and is now built into the wall of the new porch. The very interesting font which was rescued from ruin a few years ago by the late Bishop of Colchester has been carefully replaced at the west end, and a complete list of the rectors of Wrabness from the year 1381 now hangs in the church.

Canadian Churchman.

TORONTO, THURSDAY, JANUARY, 14, 1909.

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

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

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

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

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

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Lessons for Sundays and Holy Days

January 17.—Second Sunday after Epiph.
Morning—Isai. 55; Mat. 10, 10, 24.
Evening—Isai. 57, or 61; Acts 10, 10, 24.

January 24.—Third Sunday after Epiph.
Morning—Isai. 62; Mat. 13, 53—14, 13.
Evening—Isai. 65 or 66; Acts 15, 10, 30.

January 31.—Fourth Sunday after Epiph.
Morning—Job 27; Mat. 17, 14.
Evening—Job 28 or 29; Acts 18, 24—19, 21.

February 7.—Septuagesima.
Morning—Gen. 1 & 2, 10, 4; Rev. 21, 40, 9.
Evening—Gen. 2, 4 or Job 38; Rev. 21, 9—22, 6.

Appropriate Hymns for Second and Third Sundays after Epiphany, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other hymnals.

SECOND SUNDAY AFTER EPIPHANY.

Holy Communion: 310, 311, 320, 629.
Processional: 79, 224, 435, 488.
Offertory: 81, 536, 540, 631.
Children's Hymns: 76, 332, 335, 336.
General: 222, 297, 532, 546.

THIRD SUNDAY AFTER EPIPHANY.

Holy Communion: 192, 196, 197, 320.
Processional: 30, 34, 179, 390.
Offertory: 20, 212, 220, 237.
Children's Hymns: 224, 236, 330, 335.
General: 79, 223, 226, 586.

THE SECOND SUNDAY AFTER THE EPIPHANY.

The Epistle for this Sunday instructs us in the manner of using the various gifts with which we have been endowed by God Almighty. The Gospel sets before us the example of Jesus Christ, Who manifested forth His glory in a miracle attendant upon His rejoicing with them that did rejoice. The lesson for us is obvious. By virtue of Baptism, Confirmation, Ordination or Consecration we are called to, and endowed for, a life of service, of work. But as we look at Christian work we realize that human weaknesses are continually hindering the work we are engaged in. There is often a lack of charity and unity in our organized efforts. Why so? Because we insist upon dragging into the spiritual realm

the purely human estimate of men and things. Earthly things separate men; only upon the spiritual can we unite. We differ in politics, in the workshop, in our views of the labour question, socialism, art, etc. And our differences of opinion create an atmosphere which affects our whole outlook, and influences all our relationships. Consequently, the ideal which Holy Church sets before us is bedimmed. What is the ideal? That we may hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. To attain unto this ideal is possible only as we appreciate the inspired utterance of St. Paul: "We are God's fellow-workers." Note the two truths emphasized in that phrase. Human ministrations; Divine power. Should not this inspired thought banish all selfish individualism, nullify all differences of opinion, and put out of court all earthly and personal preferences? God works; and we are called to work with and alongside of Him. Be humble. We are ministers only. It is God's work. God's power brings the success—for that work—of extending the Kingdom of God—does not depend on any one man anywhere, but upon God, who works with and through men everywhere. Be reverent. We are engaged in the most awful, the most significant work open to man. This expression of St. Paul's forms a good motto for a new year: "We are God's fellow-workers!" Bearing in mind the truths contained therein, let us labour on with courage. Renunciation pledges us to fierce fighting. But the courageous always are victorious. St. John Baptist dies, it is true. But his example of courage is undying. The traditions concerning St. George and St. Margaret emphasize the power of courage and faith. We have our dragons to combat to-day. Let us be courageous. Hear the Master: "Be of good cheer; I have overcome the world." Then we must work with purity. Purity is single-mindedness. "Ye cannot serve God and mammon." Purity is self-sacrifice. And it means that we must give up the human "well-done" to win the Divine "well-done." Christ alone is judge, even as He alone is the founder and the legislator of the Church. Then, if we be fellow-workers with God we must work with love, for God is Love, and God always reveals Himself to man as a God of Love. Love teaches and inspires us to work courageously and purely wherever we are. And, in conclusion, we must work with fidelity. What the Church needs to-day is workers who will be faithful unto death, who will not be discouraged or lose patience. Impatience is lack of confidence in God. But patience is not "laissez-faire." Patience means hard work, steady work, hopeful work, not indifferent effort, spasmodic endeavours, or faithless doing. A motto for 1909: "We are God's fellow-workers!" Forth to our work we go, strengthened by the Eternal Emmanuel. "We are God's fellow-workers!" And God is with us.

The United States Church.

The following table shows the increase in the number of clergy and amount of work which is being carried on by the Church in the United States, as compared with what was being done three years ago:—

	A.D. 1905.	A.D. 1907.
Whole number of clergy	5,149	5,329
Deacons ordained	506	483
Priests ordained	453	471
Candidates for Holy Orders	510	469
Postulants	302	323
Lay readers	2,316	2,464
Persons confirmed (3 years)	143,471	158,031
Sunday School officers and teachers	74,318	74,871
Sunday School pupils	441,812	446,367

Pupils in parish schools	12,736	14,105
Pupils in industrial schools	11,674	9,328
Parishes, 3,268; missions, 3,967—in all	7,235	7,615
Church edifices	6,235	7,028
Church edifices, free	4,365	4,814
Sittings in churches	1,151,999	1,221,186
Free sittings in churches	831,196	937,104
Churches consecrated (three years)	314	294
Church hospitals	77	72
Total contributions for all purposes	\$47,005,405.73	\$52,257,519.17
Endowments—		
Support of parishes	4,895,086.11	7,680,750.71
Aged and infirm clergy	971,249.88	
Widows, orphans, etc.	946,357.93	2,291,826.09
Hospitals and other institutions	12,119,090.76	17,509,085.02

Moderation.

It is difficult for some people to know where to draw the line between true and false zeal. It is a good thing to be zealously affected in a good cause, but it is a bad thing when misguided zeal leads men to be unfair and unjust to their fellow-men. On the question that is popularly known as the temperance question there is a marked diversity of opinion and practice, not merely amongst those who are of the so-called working class, but amongst that other portion of the community, which comprises the professional, commercial and allied groups of busy workers in the upper tiers of the human hive. In these classes there is a goodly proportion of worthy, respectable and God-fearing men, who habitually, but in moderation, use wine, ale or spirits, somewhat on the principle recommended by St. Paul to Timothy as rendered in the Revised Version: "Be no longer a drinker of water, but use a little wine for thy stomach's sake and thine often infirmities." Now, it is worse than idle—it is manifestly unfair and unjust—for those who nowadays choose to follow the example of that ancient and honourable body, the Rechabites, to hold those members of the community who differ from them on this question, and who, to say the least, are every whit as industrious, useful and respectable as themselves, up to public odium and contempt in press, platform and pulpit. We deprecate the habit of treating; the practice of habitual drinking at bars, and the immoderate use of alcoholic liquor in any form and on any occasion. But at the same time we maintain that the law which tempers justice with moderation and safeguards the rights of every class in the community is the law that in the long run will foster the spirit of manliness in the individual and true liberty in the State.

Immoral Literature.

Nothing more pernicious to youthful morals could be devised than immoral literature. It matters not whether it be merely suggestive in character, or unveiled in its mode of expression. This is a form of vice that is all the more dangerous from the craft and subtlety of those who seek to profit by it and the readiness with which ill-advised youth avails of it. All honour to those who have come forward to induce the Government to apply to this foul ulcer the keen edge of the criminal law. Far worse are the results of this vice upon the young than the issuance by the forger of counterfeit money. The former depraves the character of the youth of the country; the other vitiates its currency. This effort for moral reform should not stop short by aiming solely at the suppression of debasing literature for the young. The current literature

and drama of the day call for policing just as much as does a town or city. There are clever and cultivated writers whose moral tone is low, and who pander to kindred spirits in the reading and play-going public. Our homes and public libraries and theatres should be protected from works of a suggestive or pernicious character. The plea of art for art's sake in such cases is no more justifiable than would be a plea to have surgical operations and dissecting demonstrations exposed to the public gaze. The moral sense of the community would be shocked at the latter proposition, though it would have a far more scientific justification than the prurient plea of the former.

Keble's Teaching.

The beginning of the Oxford movement is becoming historic, and history sifts reputations. Dr. Pusey's name was used to designate the party, but the name of Puseyite is forgotten, and Dr. Pusey himself is comparatively little remembered. Newman, of course, figures largely through his defection. Probably the fame of the author of the "Christian Year" glows with a clearer light than any; and yet this fame Keble largely owes to the volume of hymns which he esteemed very lightly, but most of all to his disciple, Charlotte Mary Yonge. Miss Yonge lived to a good old age, having lived a life in which she used her talents in God's service, and what she received from her books was bestowed in gifts of piety. At an impressionable age Keble became her teacher, and she was a devoted pupil. From him she gained a knowledge and appreciation of the Prayer Book and the services of the Church. Already there are several biographies of this writer, and now in an appreciation of Miss Yonge by Mrs. Romanes we find that Keble warned her "against much talk and discussion of Church doctrines, and against loving those things for the sake merely of their beauty and poetry." Miss Yonge's numerous works from the "Heir of Redcliffe" commended Church principles, humility and example by what her characters lived and acted, not by what they said and inculcated. And thus her influence embodied the teaching of Keble, which Mrs. Romanes hazards: "If it had been more followed, and doctrine and teaching of the need of holiness, rather than ceremonial, had been the chief points of attention by the leaders of the Catholic movement, England might have been more truly Catholic and Christian than she is at present."

Concentration.

What an immense amount of waste of time and effort is caused through lack of concentration! Comparatively few people willingly subject themselves to the severe and continuous mental training requisite to acquire the habit of fixity of thought on any given subject. The physical athlete finds it necessary to prepare his body, by a long and thorough course of graduated exercise, before he submits it to the tremendous strain of some great competition. What is necessary for the body is equally necessary for the mind. No one can acquire the habit of concentrated attention at a venture any more than a person with a faulty memory can convert it into a serviceable, trustworthy memory without first having obtained the mastery of its pre-requisite concentration. In all the varied fields of intellectual effort the habit of concentration is, to the thinker, what the magnetic needle is to the mariner—his best and surest guide.

Proportion in Choosing Hymns.

We resume the consideration of the Rev. S. C. Lowry's bright little article in the "Churchman" on the selection of hymns by abstracting what he says upon the sense of proportion. Though the hymns should be in consonance with the season and Sunday, they should not be of only one type. Some admixture is desirable, not all

subjective, or didactic, or hortative. Such selections as: "Through the night of doubt and sorrow," "Art thou weary?" "Onward, Christian soldiers," are culpable, for there is not a word of prayer or praise directly addressed to the Almighty in the three put together. Even in special seasons there may be too great sameness in hymns. Perhaps the most palpable instance of disproportion in our choice of hymns is the infrequency of those on the person and work of the Holy Spirit. Another is the excessive use of hymns of a purely personal and subjective character. Such hymns have a priceless value, and few would exclude such as "Jesus, Lover of my soul," from congregational worship. The too frequent selection of emotional, subjective hymns tends to spoil the service. Such a choice as "Lead, kindly light," "I heard the voice of Jesus say," "Abide with me," for a single evening of three most personal hymns leads to the impression that a self-regarding individualism, and not common prayer and common praise, is the main object for which we meet together. It has often been noticed that the ancient Latin and Greek hymns are less self-centred and more full of worship and praise than the average modern hymn. Many of the old Latin hymns are dull and uninspiring in the English translations, but by a judicious selection from later writers the true proportion may be maintained.

Climatic Changes.

It must be a surprise to some newcomers from the Old World to find the climate of Canada so mild as it has been during the early part of this winter. A friend of the writer a few days ago mentioned the fact that he had recently seen earth worms above ground in his garden. As yet there has, in the more temperate portions of our country, been but little frost in the ground. How different this climatic condition is to that which is so often attributed to Canada! It may be that as the forests become cleared and the land becomes more generally settled our winter season will grow milder and the coal bill will proportionately diminish. For our part we have a lurking fondness for the old-time winter, with its snow mantle, its crisp and bracing air, and broad sheets of blue, transparent ice. We grow young again at sight of the merry children with sleds and skates gliding down the snow-clad slope or speeding over the polished ice. And the musical jingle of the bells of the passing sleigh awakened many a happy memory of bygone days, when hope was high and heart was young in the joyous days of early youth.

Chaucer.

Little things, obscure paragraphs often, let us know something of the extent to which the ancient mementoes of our race are, in increasing number and value, being carried from the Old Land to the new ones across the Atlantic and the Southern seas. Here is one from the "Harvard Gazette": The College Library has received an interesting early portrait of Chaucer, painted in oil on an oak panel. An inscription on the back of the panel, formerly legible, but now too faint to be read, states: This picture was presented by Miss Frances Lambert to Benjamin Dyke on the 6th of September, 1803, to perpetuate the memory of her late invaluable relation, Thomas Stokes, Esq., of Llanshaw Court, in the County of Gloucester, where it was preserved for more than three centuries, as appears from the inventory of pictures in the possession of that ancient and respectable family. Nothing more is known of the origin or early history of the portrait, but it shows a close resemblance to the only known authentic portrait of Chaucer. The picture now in Harvard library, after passing through a few hands, was given to Charles Eliot Norton, who now, on retiring from the presidency, gives it to his old college, with the wish that it be inscribed

as a memorial of two lovers of Chaucer, Francis James Child and James Russell Lowell.

Episcopal Appointments.

Three interesting and important Episcopal appointments have recently been made. The first is that of the Right Rev. W. M. Carter, D.D., Bishop of Pretoria, to the Archiepiscopal See of Capetown. Dr. Carter has been for seventeen years in South Africa, first as Bishop of Zululand, to which See he was appointed in 1891. He held this See for eleven years, and in 1902 was translated to the Diocese of Pretoria, which See he now vacates for the Primatial See of Capetown. Prior to going out to South Africa Dr. Carter was well known in London as the head of the Eton Mission at Hackney Wick, which post he filled from 1880 to 1891. The Right Rev. Dr. H. L. Paget has been appointed Bishop Suffragan of Stepney. Dr. Paget, who is the younger brother of the Bishop of Oxford and a son of the famous surgeon, Sir James Paget, Bart., has been Bishop Suffragan of Ipswich, in the Diocese of Norwich, for the past three years. The appointment of Bishop Paget to Stepney will bring back to London a Churchman who has spent twenty-six years of his clerical life in that diocese, the first four years at the Oxford Mission at Poplar and the remaining twenty-two years as vicar of the important parish of St. Pancras, where both he and his wife were greatly beloved by the people. Dr. Paget was for some years Rural Dean of St. Pancras and a Prebendary of St. Paul's Cathedral. The third of these appointments is that of the Rev. R. H. Whitcombe, M.A. (Oxon.), vicar of Romford, Essex, to the Suffragan-Bishopric of Colchester, in the Diocese of St. Alban's. In addition to the Suffragan-Bishopric, the Bishop-designate will also hold the Archdeaconry of Colchester. The new Bishop was a Scholar of Winchester and New College, Oxford, where he had a distinguished career. He has filled a Science Mastership at Wellington College under the present Dean of Lincoln and an assistant mastership at Eton. In 1899 he was nominated by the Warden and Fellows of New College to the rectory of Hardwicke, near Aylesbury, being also for a time diocesan inspector of schools. He has held his present living for the past five years. In all probability Mr. Whitcombe will be consecrated on February 2nd (the Feast of St. Mary, the Blessed Virgin).

One Thing Certain.

The awful and unexpected disaster in Southern Italy has on a scale of unusual magnitude reminded the nations of the world of the one event to which we are all hastening. Coming, as it did, at a festive season of the year, and at a point of time when men habitually look back and then look forward, it cannot fail to make a deep and abiding impression. But then, on a much smaller scale, such lessons are being habitually taught us. Death comes now and then with unexpected summons to the young as well as to the old. Despite the advance of science and spread of useful knowledge, the experience of the physician and skill of surgeon, no set time can be allotted to human life. The light of day may gladden the heart of the joyous liver—but what of the night? One thing is certain. And to that certainty all are hastening. Truly blessed is he for whom the sure and certain hope of a true religion avails in that last and most solemn hour, and who is not postponing to a possibly fatal tomorrow the preparation of the heart, which is absolutely necessary to-day.

Centenary of Sir John Moore.

It may not be generally known that Saturday, the 16th instant, will be the centenary of the death under the walls of Corunna of one of the most gallant and skilful generals whose fame is recorded in British history. Every schoolboy knows the story of Moore's advance on Sala-

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manca in the face of the gravest difficulties. Of his masterly retreat for some two hundred miles to the sea before the outnumbering force of Soult; of the absence of the fleet; the daring and determined fight with the pursuing foe, and the splendid victory won by British skill and valour—alas! like that on our own Plains of Abraham—at too great a price, the life blood of the heroic leader. So far as it is in our power let us, on the centenary of his heroic death and brilliant victory, honour the memory of a great captain and noble man, Sir John Moore.

"Not a drum was heard, not a funeral note,
As his corse to the rampart we hurried;
Not a soldier discharged his farewell shot
O'er the grave where our hero we buried.

Slowly and sadly we laid him down,
From the field of his fame, fresh and gory;
We carved not a line, and we raised not a stone—
But we left him alone with his glory."



THE SISTER PROFESSION.

No two professions or callings probably are more closely allied and more supplementary to each other than that of parson and doctor. Where you find the one, sooner or later you are bound to find the other, and where the work of the one ends the other begins. There are probably very few clergymen in this country who do not number among their closest and dearest friends one or two or three physicians, to whom they are bound not only by the ties of long and intimate association and a common experience of human suffering, but also of innumerable personal kindnesses rendered to themselves personally. What the Canadian clergy owe to the kindly ministrations of the sister profession it would be impossible here to begin to adequately set forth. Certain it is, that hundreds of clergymen in all parts of this country, in city, town or village, could bear eloquent witness to the kindness and generosity of doctors. The clergy of Canada of all denominations owe a vast and unrepayable debt of gratitude, on behalf of themselves and families, to the medical profession for hundreds of thousands of services readily and willingly performed without expectation of a cent of pecuniary gain. And not only is this true of the clergy, but it may be asserted of the community as a whole. There is no class of men in existence who do such a vast amount of valuable work gratuitously as the doctors. And it is the clergy of all men who know it. It would be no exaggeration to say that no doctor in good average practice ever left a locality in which he had resided continuously for, say, fifteen years, who did not leave behind him unrecorded dues sufficient to have supported him in comfort for at least ten years of his life, not to mention the recorded dues which in so many cases his kind, generous heart forbids him to press. And, although perhaps in some respects the practice of medicine is a thankless business, on the whole the general public in its heart acknowledges its obligations. Certain it is that no class of people contract warmer friendships than the doctors, and are held by all classes of people in more loving general esteem. And nobly, in nine hundred and ninety-nine cases out of a thousand have they earned and do they deserve it. We write this out of the fullness of a personal experience of innumerable good offices extending over a period which embraces more years than we would care to own. To no class of the community are the clergy so deeply indebted, and through them, we may add, the Church at large, as to the members of what we have been proud to call the "sister profession." Of late years the fact of the close and necessary alliance between the professions has been somewhat obscured. The day was when doctor and parson "hunted in couples,"

and where one went the other as a matter of course followed. For a time, however, this fell into a certain amount of disfavour. The trained nurse, that nineteenth century angel of the sick chamber, took command, and under her gentle but inexorable sway the parson's footing became precarious. In many cases the edict of banishment went forth, and the clergyman was denied the sick room with all the rest of non-official well-wishers, and was reduced to the level of a mere sympathizing friend, whose duties went no further than the threshold of the street door. We have been speaking in the past tense of a state of things, unfortunately still more than common, because in very recent times there have been indications that this unnatural divorce between the two professions is not likely to continue. The impression seems to be gaining ground that the professions are, after all, fundamentally supplementary, and the prospects are brightening for a renewal of the old alliance between the parson and the doctor, not perhaps upon exactly the same terms, but upon conditions far more definite and permanent than have hitherto prevailed. The fact seems to be gradually dawning upon those responsible for the care and treatment of the sick that in the ministrations of religion exists a vast and inexhaustible fund of healing power, which, rightly directed and co-ordinated, may yet revolutionize, or at any rate, to use a less sweeping term, transform, the whole practice of medicine. The immense importance of the mental and spiritual factor in the treatment of disease will, we believe, be eventually accepted by the medical profession as a whole, and the clergyman will come into his own again as the recognized ally of the physician. His gradual elimination from the sick room, that has been going on for the last fifteen or twenty years, will cease. It was, perhaps, natural that this should have taken place at the time it did, when purely materialistic ideas dominate every branch of science and the existence and influence of the spiritual was everywhere discounted, and often denied. In the reaction against this once prevailing theory it is becoming evident, however, that the two professions are drawing closer to each other. For the general well-being of mankind this is a consummation to be devoutly hoped for. The exclusion of the parson from the sick room means the wilful waste of vast therapeutic forces, whose judicious employment constitute, we verily believe, the most potent auxiliary to the treatment of disease that is ever likely to be discovered.



FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

A few days ago the Rev. Canon Ellegood read a very remarkable paper before the Junior Clerical Association of Montreal on "Divine Healing." The Canon is the oldest clergyman in active service in Montreal, and probably his record is not surpassed in the Church in the Dominion. He has sixty consecutive years of clerical activity to his credit, and he is still in harness; and yet his paper had a flavour of youthful enthusiasm that was much to the liking of his younger brethren. It has only been within the last few years that Canon Ellegood has become interested in the subject of his paper, and he professed only to be in search of truth. His utterances were, therefore, not to be taken as final, for he himself, like many others, was groping after the truth that stood behind many well vouched-for facts. He began by quoting the commands and promises of Christ, and emphasized the order to "heal the sick" as well as "preach the Gospel." He then pertinently remarked that since no one seems to imagine that the command to preach the Gospel has been revoked, why has the Church so long taken for

granted that the healing of the sick is no part of the Christian ministry? He referred to the apparent revival of the Apostolic functions of healing which were allowed to lapse about the fourth century when the use of drugs came largely into vogue. He recounted the experiences of many who had been healed, and quoted an eminent writer, who said: "If one state of mind makes for the recovery of a patient, why should not another state complete the recovery." It is a simple truism that confidence in the doctor helps greatly to a cure. Repose of mind, hopefulness, faith—these have a powerful effect upon physical conditions. Then there are the great facts, such as are revealed by the "Emmanuel Movement" in Boston and many experiences in almost every community which seem to make it necessary for Churchmen to look into this great question and see if we have not been overlooking a very important element in our ministry. The Canon was inclined to look upon the Emmanuel Movement as merely preparatory to the more scriptural method of Divine intervention. We have noticed that the Church in London, under the approval of the Bishop, has quite recently inaugurated special enquiry into this subject. The work that has been done in Emmanuel Church, Boston, for the past two years seems to have outgrown the experimental stage, and one begins to enquire if there is not something for the Church in Montreal, Toronto, Winnipeg or Vancouver to do in the same direction. Human nature on one side of the national boundary must be very similar to that on the other side.



Last week the consecration of Bishop Farthing took place in Christ Church Cathedral, Montreal, under conditions that were memorable and impressive. The edifice itself, a beautiful sample of ecclesiastical architecture, at all times, lends itself to such functions with peculiar fitness. On this occasion it was simply but beautifully decorated, and the effect was apparent. Nearly all the clergy who will serve under the new Bishop were present in their ecclesiastical vestments, and Bishops and deputations, from Western Ontario to the Atlantic seaboard, were there also. The chief citizens of Montreal were, of course, present in large numbers, and everything was done to make the occasion worthy of a new epoch in Montreal diocesan history. The services of consecration and enthronement were simple, but extremely dignified and reverent. There was no unseemly confusion, no apparent giving of orders, but all took their places and performed their parts with the ease and naturalness of men who had long been accustomed to such functions. It is inevitable that such occasions should be more or less spectacular, and the only thing to do under the circumstances is to have the whole thing so well carried out, so orderly and dignified, that one forgets the spectacle and enters into its significance. That should be the effect of the recent ceremonies, for those who came to behold soon found themselves participating in a very solemn service.

A few of the more outstanding features of the consecration ceremonies may, perhaps, be referred to with profit. First, we would speak of the sermon by Canon Welch, of Toronto. His text very strikingly illustrated and contained his theme. "His servants shall serve Him, and they shall see His face." Service, the chief characteristic of the ministry and a vision of the Divine personality, its final inspiration and reward, that was the burden of the message. Not in lordship, but in service; not in privilege, but in opportunity; not in rights, but in duties—there lay the strength of the Church's leadership. In the simplest and clearest English, with personal references in the best of good taste, with illustrations that were admirably pertinent, the thesis was unfolded, until one realized that all that is best in man, his highest and noblest ambitions, are somehow centred in that word

"service." If we covet honour, or affection, or glory, or influence, or fame, then let us serve, and all else shall be added. That is the only road by which these things are worthily attained. That surely is the message for the Church of Christ to-day. Not inheritance, not possession, not privilege, not traditions, but service. "His servants shall serve Him, and they shall see His face." "Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you; but whosoever would become great among you shall be your minister, and whosoever would be first among you shall be your servant."

The second feature of special interest was the speech of the new Bishop at the luncheon in the Windsor Hotel shortly after his consecration. His reception by the two hundred and fifty or three hundred Churchmen present was cordial and enthusiastic in the extreme. It was abundantly evident that Montreal had made up its mind to let its new Bishop feel that he was welcome, and that he might count on having a "square deal" and a fair chance of expressing himself in his new work. His response was highly satisfactory to his new associates. There was dignity, reserve, yet withal firmness and force. His attitude was that of one who came to serve. His invitation to his new friends to trust him and to freely open their minds to him upon subjects in which they were interested, or over which they had difficulty, was cordially received. His determination to do what he felt to be the right thing without regard to its popularity was an ideal heartily cheered, and one that his truest friends will rejoice in seeing realized. Once he wins the confidence of his people, then they will stand by him even though he may be wrong. His references to his predecessors were appreciative, ample and in good taste. To praise Archbishop Bond or Bishop Carmichael in Montreal is certainly the road to many hearts, but to hold oneself in check and to speak only of those things of which one had personal knowledge makes at once for confidence. That is what the new Bishop did, and at once his hearers responded to his restraint. The loneliness of the Episcopate is often referred to, and certainly the isolation must be great if the personal touch of man with man is lost. If clergy and laity are forever conscious of a high officer of the Church before whom the free expression of their views may not in safety be made, where an artificial form of politeness of address and an artificial optimism is supposed to be necessary in the Episcopal presence; when the real man, whether mitred or otherwise, is buried under formal restraints, there, of course, is bound to be loneliness on both sides. In the case of Bishop Farthing, he begins under most auspicious circumstances, and men will devoutly hope that he may continue so even unto the end.

Spectator.

CONSECRATION AND ENTHRONEMENT OF DR. FARTHING, LORD BISHOP OF MONTREAL.

The Festival of the Epiphany will long be remembered in this Diocese of Montreal as the day of the consecration and enthronement of the fifth Bishop of the diocese. What promised in its early hours to be a disagreeable day turned out a beautiful, clear, cold and typical Montreal winter's day. And this added to the comfort and convenience of the large and enthusiastic crowds of Church men and women which thronged the spacious Cathedral at both services. It had been suggested to the diocesan clergy and the laity that they should communicate at the early parochial Eucharists. This suggestion, followed by all, prevented the undue prolongation of the consecration service. At 10 a.m. Matins was said in the Cathedral by the Rev. F. J. Sawers, M.A., curate, the Lessons being read by the vicar, the Rev. Dr. Symonds. The clergy of the diocese vested in the See House, while the Bishops, their chaplains and the visiting clergy utilized the Chapter House for the same purpose. The fol-

lowing Bishops were present:—The Most Rev. Arthur Sweetman, Archbishop of Toronto, and Primate of All Canada, the Bishops of Ontario, Huron, Niagara, Quebec, and Maine. The Bishop of Ottawa was prevented from being present on account of the serious illness of his daughter. Amongst other delegations in attendance were the Rev. Canon Craig of Petrolia, Rev. Rural Dean Ridley, Galt, both of whom attended as chaplains to the Lord Bishop of Huron. They also represented the clergy of the Diocese of Huron. The lay representatives from that diocese were E. G. Henderson, Esq., of Windsor, Ont., and W. E. Rispin, Esq., of Chatham. The Rev. Canon Dann was also present. The Rev. W. T. Hill, Rev. T. G. Wallace, Judge Finkle, Messrs. James Canfield, E. W. Wand and Captain Millman, represented the Anglican community at Woodstock, where Dr. Farthing officiated for many years; Rev. Canon Kitson and Messrs. W. H. Rowley and F. W. Avery represented the Diocese of Ottawa, and Rev. Canon Starr, with Col. Smith, E. J. B. Pense and Robert Cusson represented the Anglicans of Kingston. Rev. Dr. Bidwell, headmaster of Bishop's College School, Lennoxville, represented that institution. The father of Dr. Farthing, the new Bishop's wife and his two sons occupied seats in the nave, immediately behind where he knelt during the first portion of the Communion service which preceded his consecration. Seats were reserved in the chancel as follows:—For the bishops (within the sanctuary rails); for the chancellor, for the bishops' chaplains (outside the rails); for the dean and archdeacons; for senior clergymen from other dioceses, for canons of the cathedral, for professors representing Bishop's College, Lennoxville, and the Montreal Diocesan College, for the priest of



The Bishop of Montreal.

the Greek Church, the Rev. Aftinios Afiesx. Seats were reserved in the nave for the Bishop-elect and his attendant priests and personal friends (including lay delegates from Ontario and Huron), for Bishops during the sermon, for the wives of the Bishops, for press representatives, for surpliced clergy, for church wardens and Synod delegates, for the students of the Diocesan Theological College, for the wives of the clergy, of church wardens, and of Synod delegates, for officials of the Diocesan Woman's Auxiliary, for the officials of the Church Home for St. Margaret's Sisters.

Promptly at 11 o'clock the procession moved forward. First the choir, then the clergy, headed by the Dean of Montreal, followed by the Bishop-elect, who was attended by the Rev. Canon Starr of Kingston, and the Rev. W. T. Hill, of London, as his chaplains, then the Bishops and their chaplains, the Primate with his chaplain, the Ven. Archdeacon Sweeny, who carried the Archiepiscopal Cross. The Lord Bishop of Quebec proceeded to the altar and began the Eucharist, which was a fully choral one. The Epistoler was the Bishop of Niagara, and the Gospel was read by Dr. Codman Bishop of Maine. The well-trained Cathedral choir sang the anthem, "Lovely Appear," after which Canon Welch ascended the pulpit and delivered the sermon. At the request of Bishop Farthing this scholarly, eloquent and inspiring sermon is to be published and circulated throughout the diocese.

Taking his text from the 22nd Chapter of the

Revelation of St. John the Divine, the preacher gave it forth: "His servants shall serve Him, and they shall see His face." The vision was that of the heavenly Church of the redeemed, but it was not unduly forcing the text to apply it to the Church on earth. The Church to-day should see in these words the inspiration, the condition and the reward of their duty. "During the year just closed," said the preacher, "the Church of England has witnessed three great gatherings of supreme importance—the Pan-Anglican Congress, the Lambeth Conference, and to the Church in this country, one of paramount importance, the General Synod. In reviewing the deliberations of the great Congress, and those of the Conference, we find that the prevailing idea has been that of the service of God. The idea of service has always been foremost in the minds of the Church. Christ Himself came not to be ministered to, but to minister; and His Church must always keep that principle in view. She will be true to her teaching only inasmuch as she can see that she has remained faithful to that principle. To all who name themselves Christians comes the call to service. It comes from the new development of Japan, from the many-century-old civilization of China, from our fellow subjects of a strong and historic crown in India, from all parts of the earth and more strongly than from any other source from this great young Canadian land, in the upbuilding of what is nothing less than a great new nation. All know the part which the Church of England took in the upbuilding of the English State; surely the daughter must do for the daughter State what the Mother Church has done for the parent land." The preacher disclaimed any wish to be boastful when he declared that there were things in this country which the Church of England could do which could not be done by any other body. This was because no other body had the same traditions as the Church of England in Canada. From coast to coast came the call to service. Much was expected of that Church. While he would not go into details, he would refer to one matter in which the Church would respond nobly to the call. A year ago there was formed in Canada a council to further the cause of moral reform. While this movement was initiated outside the Church, the Primate of the Church of England in Canada, the officiating Bishop on this occasion, was turned to as the natural head of such a movement. The General Synod accepted the choice, and appointed delegates to take part in this work, and the preacher declared he did not consider himself unduly hopeful in expressing his conviction that within the year every diocese in Canada would have its representatives in this council. He was satisfied that with the present head of the diocese, their brethren in Montreal would be represented. The second clause in his text gave the inspiration of service. They appealed to none as mere citizens, as ordinary Canadians—but they appealed to all as Christians, as believers in the Incarnation of Christ, in the belief of a God made flesh. The Incarnation gave them the belief and the strength to carry out their mission, for they saw His face. In the nature of Christ the Christian sought his respect for the nature of his fellow man. Not only politics, used in the high sense in which Plato used the words, which has been dragged so low since that time, but all human activities have acted potentially for Christianity. Christ is the same yesterday, to-day and for all time to come. The Gospel covers every imaginable fact of all time. It is always new in its power and its meaning. That one face, visible in the Incarnation, decomposes but to recompose, and in it forever is the inspiration for service. "In the final words of the text," said Canon Welch, "is to be found the condition of service. Only as we can see the Incarnate face can we serve. Bishops, more than others, are exposed to the dangers of falling from this service. In the multiplicity of details falling to their lot they may easily lose some of that simplicity which should be a sign of their service." It had been the preacher's lot for years to be brought into daily contact with one who was a master in his native language, who administered his diocese in a remarkable manner, whose word was listened to with admiration. Yet when the great head of their church had been removed, people did not remember him as the able administrator, as the great preacher, but as the man of simplicity to whom every priest in his diocese turned instinctively for sympathy and advice. Little was to be thought of the Bishop of whom it only could be said that he was a good business man, that he was fit to be a judge, or even that he was a well-read divine, and not a man to whom his clergy and his people could turn for sympathy and advice and kindness, whose blessing was regarded as a privilege. If simplicity is a distinctive feature, love should be another. "They shall see His

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face," the closing words of the text contained the promise of reward here and hereafter. They were able to serve as they did because they saw His face and because they hoped, after their earthly service, to see Him not as in a mirror darkly, but face to face. When he spoke of such things, his mind reverted instinctively to that Sunday in September, when they had sat in this church and heard what proved to be the last words of him who had since gone to his reward, who had gone to contemplate forever His face Whom he had served in simplicity and love. That gracious well-beloved presence must, they could well believe, be hovering near them now approving the choice they had made of his successor, and wishing him every blessing in his high office. Turn to the Bishop-elect the preacher addressed him as a brother, remarking that he addressed him by that term for the last time before he was raised to the Episcopal dignity. To him came more than to any other the call to service. They had heard it together many years ago, when they had sat at the feet of a great Bishop as a teacher and had gone forth to carry on their work. Seven and a half centuries ago, St. Bernard had dared to tell a Pope of Rome that he was called not to lordship but to service. This was the lesson which the preacher, without presumption, wished to impress upon the Bishop-elect on this occasion. He wished to warn him against allowing himself to invoke the Episcopal prerogative to protect himself against offence to his personal dignity. When in the inevitable solitude of his high office he was forced to silence even when unworthy remarks were made against him, when criticism inspired by ignorance and lack of knowledge reached him, he must remember that he was bound to serve, that he was called to service, not to lordship, and that by carrying out his duty faithfully, he would, at the end see His face forever.

After the sermon the Bishop-elect was presented to the Primate by the Lord Bishops of Huron and Ontario. Dr. L. H. Davidson, K.C., vice-chancellor of the diocese, read the certificate of election, and the oath of canonical obedience, to which Dr. Farthing subscribed. The Litany was sung by the Rev. Dr. Symonds. The usual questions having been put and answered, the Bishop-elect, accompanied by Canon Starr and the Rev. W. T. Hill, retired to the Chapter House to put on the rest of the Episcopal habit. Having returned "Veni Creator Spiritus" was solemnly recited by Primate and congregation. All the visiting bishops laid hands upon the Bishop-elect, and the Primate said the words of consecration. During the recital of the words of consecration the hand of the Greek priest was raised as if he were bestowing the blessing of the branch of the Church to which he belongs on the kneeling figure in front of the Bishops. Being a priest he could not and did not participate in the solemn ceremony of the imposition of hands, but no ecclesiastical impediment existed to prevent him from imparting his blessing to the chosen head of the Diocese of Montreal, and this he graciously did. The Primate then proceeded with the Communion service, at the close of which the procession re-formed and passed into the Chapter House singing the hymn, "Disposer Supreme."

At 2.30 a luncheon was tendered the new Bishop of Montreal by the laity of the city in the main dining room of the Windsor Hotel. The Dean of Montreal presided, and seated beside him were the Primate, the Bishop of Montreal, the guest of honour, the Bishops of Ontario, Quebec, Niagara and Maine, Archdeacons Ker, Naylor, Davidson, and Norton, Sir Melbourne Tait, Principal Parrock, Archdeacon Sweeny, Dr. L. H. Davidson. Others present were: The Rev. Canon Dann and Rev. W. T. Hill, representing the Huron Diocese; Rev. T. G. Wallace, Judge Finkle, Mr. James Canfield, Mr. E. W. Wand and Captain Millman, representing the Anglican community at Woodstock, where Dr. Farthing officiated for many years; Rev. Canon Starr, with Col. Smith, E. J. B. Pense, and R. Cusson, representing the Anglicans of Kingston. Canon Welch, Canon Ellegood, Canon Renaud, Canon Dixon, Canon Longhurst, Canon Smith, Canon Chambers, Canon Rollit, Revs. Dr. Rexford, Abbott Smith, Howard, Dr. Paterson Smyth, Dr. Symonds, H. Major, H. R. Stevenson, Dibb, Dean Wurtell (of Duluth), Robinson, Taylor, H. Charters, F. Charters, A. A. Ireland, F. C. Ireland, J. E. Ireland, G. Bushell, J. L. Flanagan, French, Carmichael, Miller, Mason, Dennis, Irwin, Mount, Overing, Willis, Bryant, Bell, Coffin, C. G. Jeakins, H. T. S. Boyle, Lewis, Archdeacon Balfour, Dr. G. F. Shaw, G. H. Pesley, F. Fowler, A. P. Willis, J. Trousdell, E. Goff Penny, R. A. Brock, J. S. Browne, G. E. Drummond, W. P. St. George, R. O. Rowley, and delegates from

nearly every parish in the diocese. When all had fared sumptuously the Dean of Montreal rose to propose the health of the King, which was enthusiastically drunk. In a very touching speech the Dean offered the toast of the day, the health, and prosperity of the Lord Bishop of Montreal. As his lordship rose to make reply he was accorded a reception which left no doubt in the mind of any person as to the gladness and loyalty of the Churchmen of the Diocese of Montreal. Bishop Farthing, manifestly under the stress of deep emotion, made an earnest, happy speech, which commended itself to all who heard it. He expressed his great thanks to all who had contributed to the exercises of the day, to those who had so kindly greeted him and his family on their arrival in Montreal. He paid loving tribute to the memory of Bishop Carmichael, whom he had succeeded as Prolocutor of the General Synod. And then he struck the keynote of service. He asked for the loyal consideration of all men. They must remember at all times that he would do his duty as he saw it, that he came to the diocese to serve the Church, and this he could best do by remembering the sentiment quoted by Canon Welch in his sermon, "Non Dominium sed officium."

In the course of his speech, when the Lord Bishop of Montreal made at the luncheon, which was given in his honour at the Windsor Hotel immediately succeeding the consecration service in Christ Church Cathedral, he struck a personal note when he referred to the first act of his episcopate, which was to administer the Holy Communion to his father, his wife and his son, and he said with a tremor in his voice: "You can well understand what that is to one." Turning to Archbishop Sweatman, he said: "Your Grace, it is a happy thing for me to have received consecration at your hands. Two years ago we met at Trinity College, Toronto, and there I reminded you of the fact that we had studied at the same college, Gonville and Cains College, Cambridge, and had taken the same degree, and that on many other occasions our paths had crossed. On September 8th, 1891, your Grace married me to my wife in St. Luke's Church, Toronto. On January 6th, 1909, you have married me to the Diocese of Montreal. May I express the hope that the second marriage may be as happy and blest as has been the first."

Long and continued applause greeted the Bishop as he sat down. The Primate in cultured phrase and diction proposed the toast of the Mother Church. In the course of his speech His Grace, in speaking of the new Bishop said: "As for Bishop Farthing he has long been following in my own footsteps, and I hope he will thus continue so to do until he finally becomes the Primate of All Canada." The Bishop of Quebec in his usual happy manner gave the toast of the American Church. Dr. Codman replied by saying that he, who once had been called the Bishop of the "Stolen State," had come up to Montreal to say his prayers for the new Bishop. Speaking of the isolation of the Episcopate he went on to ask the daily prayers of Church people for their Bishop. No true Bishop can be partizan. His responsibilities for all the churches makes it impossible for him to be unfair. The deeply spiritual outlook of Dr. Codman and his earnest hopes aroused in Montreal Churchmen the keen desire to know him better and to have him oftener in their midst. Dr. L. H. Davidson proposed the health of all the visitors. Dr. DuMoulin, ever beloved in Montreal, responded as only the Bishop of Niagara can. A few words were said by the Rev. Crockett, a personal friend of the Bishop's. Thus ended one of the happiest reunions of Churchmen that have ever been held in Montreal. Upon the request of Bishop Farthing, the clergy of the diocese waited upon their new diocesan in the Synod Hall immediately after the close of the luncheon. After the usual presentations the new Bishop addressed his clergy. This address revealed that the Bishop desired and intended to be a true Father in God to his clergy. Young and old alike left the hall at its close feeling that God had sent a good and wise leader, a shepherd, to the flock in Montreal. At the close of the Bishop's address the Dean of Montreal besought the blessing of God on the new Bishop's life and work. And then on behalf of the diocesan clergy Dean Evans presented to the Bishop a handsome set of Convocation Robes, which Bishop Farthing acknowledged in grateful terms. At this gathering the Bishop gave his first blessing to the clergy.

The enthronement of the Bishop took place at 8 p.m. The Cathedral was crowded to the doors. The chancel and sanctuary were gorgeously decorated. The effect and beauty, which had only been suggested in the dim morning light, were seen in all perfection and resplendence in the

glow of the myriad electric lights. This with the cassocks and surplices of the choir, the vestments of priests and bishops formed a combination of colour and glory such as has never been seen before in the Cathedral. Worship is revealed to us as a glorious thing. And our branch of the Church makes ample provision for orderly and glorious worship. At the ceremonies on Epiphany this provision was not lost sight of and as a result the services will never be forgotten by those who participated therein. The organ playing of Mr. Farnam was exquisite, masterly and thoroughly devotional. The singing of the choir was marked by a splendid balance and volume, a perfect shading and expression, and a precision in attack, which set a standard for all future diocesan services. The order of the procession was similar to that of the morning. The Bishop came to the west door, knocked and demanded entrance within his cathedral. The door was opened by the rector, who then escorted the Bishop and his retinue to the chancel. The Bishop handed the Act of Consecration, and the mandate for the enthronement to the Vice-Chancellor, who read them both aloud. The oaths of allegiance and of supremacy and of submission to the Canons of Synod having been previously taken, the Vice-Chancellor received the solemn promise to defend the rights and privileges of the Cathedral, whereupon the rector of the Cathedral conducted the Bishop to his throne. The singing of the Dooxlogy was followed by the Joy Bells of the Celestial organ. The several parties retired to the places assigned to them, and Evensong was recited by the Dean. Canon Ellegood and Archdeacon Naylor read the Lessons. The Primate addressed the congregation from the altar and gave the Benediction. The Bishops then returned to the chancel steps, where an address of welcome was read to the new Bishop of the diocese by Archdeacon Norton, on behalf of the corporation of the Cathedral. The delegation from Woodstock presented an address and the pectoral cross. The Bishop, holding his pastoral staff in his hand, briefly acknowledged the gift and the welcome. The procession then re-formed and wended its way down the centre aisle, up the south aisle into the Chapter House. The bright and happy services of the day were over.

A new chapter in the history of this diocese begins under most happy circumstances. Our Bishop comes to us in the prime of manhood, with a wide experience in all phases of the Church's work, and with the ideal of service set before him. He comes to a clergy and a laity who have always been loyally attached to their Bishops and have given them hearty co-operation in all that tends to the extension of Holy Church. May God bless him who is consecrated to leadership in service! May He also bless us as we follow our Bishop's lead in corporate service!

The Rev. Canon Ellegood, the octogenarian rector of St. James the Apostle, Montreal, was the only clergyman who was present at the consecration and reception of Bishop Farthing who has served under all five of the Bishops of Montreal, he having been ordained deacon when the diocese was first formed in 1850 and admitted to the priesthood the year following by Dr. Fulford, the first Bishop of Montreal.

THE CHURCH'S PROSPECTOR.

To keep the proposed Bi-centennial Celebration in this parish (August 1910) before the public, it affords me much pleasure to publish this unknown letter of the Rev. Wm. Minns Godfrey, for 41 years (1841-1882) the faithful S.P.G. Missionary in our daughter parish of St. Clements. I do not purpose to write the history of the Church's work in the districts mentioned, but I desire to show that the former clergy of this parish and the first missionaries or rectors of our two daughters were genuine prospectors of the Lord, as well as exemplary pastors of the congregations settled in villages adjacent to their rectories. "While men slept" the mischief—irreparable harm—was done. A wide-awake clergyman will not only do his very evident duty, but his work should make further work. Open doors there must then be. When the day of opportunity arrives, a proper notice may result in a judicious forward movement whereby the stakes at home are, by increased missionary zeal, strengthened, and the Church's cords are lengthened, so that the well-rooted parishes may in due time "cover the land." The son of an officer in the Royal Navy, Mr. Godfrey may have inherited the disposition to regard "duty" as sacred, to keep a good look-out, and to early descrier an opening for the Church's craft. By his grandfather, Mr. Minns, the editor and proprietor of the "Weekly Chronicle," he was regu-

larly trotted off to Presbyterian services, where stern duty was forcefully impressed upon the covenant people. Let this unpublished letter proclaim his foresight. St. Clements, January 6th, 1847. "My Lord, I beg leave to forward the following memoranda of missionary labours for the information of the society in whose service I am engaged. There cannot be much variation in such memoranda from year to year, but as I believe, your Lordship requires all missionaries to note their labours and their prospects, I humbly submit mine for your approval. I have travelled during the last year two thousand and thirteen miles on strictly missionary duty. I have visited in times of distress or sickness one hundred and sixty different families; several times indeed, under peculiar circumstances, the same families. I have admitted into the Holy Church, by the rite of baptism, forty-four individuals, adults and infants; I have married ten couples; and used the burial service over ten persons, most of them children. The holy communion has been administered nine times in the parish and two new communicants have been added, making the total number of communicants thirty-six, of whom not more than 15 have ever been present at any one celebration of that Holy Sacrament. I have preached 149 sermons. The prospects of the parish are certainly encouraging, as may be evidenced by the increase of baptisms. The first year after I took charge of the parish, with difficulty nine children were brought forward. This year, forty-two have been voluntarily devoted to the membership of the church. I have also succeeded in visiting some of the more distant parts of my parish, which hitherto have been unattended to, owing to the attention required where congregations had been formed, and to the extreme difficulty of reaching such remote parts. Maitland is a new settlement, distant thirty-three miles from the parsonage, and is only to be attained by devoting a whole week to the journey. There is a road for only about half that distance, the remainder being only a path blazed through the woods, through marshes, swamps, over high lands and among rocky places, and for nearly twenty miles entirely destitute of house or habitation. In company with a respectable parishioner, I set out for Maitland in October last, and visited Kempton, Northfield, and Caledonia, giving notice for service at each different place as I passed on. Congregations were gathered in houses, in the schoolhouse at Kempton, and in a free meeting house at Caledonia, wherein kind Mr. Moody, from Liverpool, occasionally had preached. The people seemed much gratified at the opportunity afforded by my visit, for hearing and seeing a Church minister among them. Caledonia and Kempton are in the northern district of Liverpool County. Northfield and Maitland are part of Annapolis and Clements Townships. There are in the northern district of Liverpool upwards of eighteen hundred inhabitants who are deplorably destitute of the ordinances of religion. There is a Baptist minister settled at Caledonia who ministers in the various stations around him, and has the only organized congregation, but the people generally, feeling their necessities are glad to follow and listen to any minister who will preach to them; and consequently are likely to be led away by the Cameronian or Campbellite, or any other wandering man, which may come amongst them. I obtained good and attentive congregations wherever I preached, and could only lament that the almost impassable road would hinder any regular ministrations amongst these people. Maitland is a settlement opened about seven years since, and hitherto has never been visited by any minister of any denomination. The general tendency of the people in these out-of-the-way settlements is naturally towards Anabaptism, but I am fully persuaded that a travelling Church minister, carefully selected, would be found very acceptable among these settlers. And, if I may be allowed to suggest such a matter, I would earnestly beg your Lordship to obtain such a missionary who might regularly visit these out-stations before dissent obtains so firm a hold as to render the attempt ineffectual. "We have," said a hearer after service, "we have the Bible and can read for ourselves; but we should like a little journey bread. Can you not come and preach to us again?" "My Lord" was Right Rev. John Inglis, D.D. "Kind Mr. Moody" was the Rev. John T. T., of Liverpool (1827-45), and later of Yarmouth (1846-82). The "respectable parishioner" was "Squire" Ditmars. I cannot give the details of church effort made from Liverpool in the northern district of Queen's County, whose centre was Caledonia above mentioned. But three years after this appeal, the Rev. Joseph Forsyth becomes a travelling missionary in Queen's County. The following year he is curate at Liverpool. During this year (1851), a mission

was opened at Caledonia, where a new church was begun. This consecrated building is in a sorry state of dilapidation, but the graves are saved from further desecration by a fence erected some time ago. In 1850, this northern section of Queen's was erected into a separate mission under Rev. A. Jordan, who was a very energetic missionary. Still later the Rev. H. D. deBlois, M.A., first rector of our other daughter, Rosette, had charge of the Liverpool Road district, which covered all the ground referred to by Rev. W. M. Godfrey. For sixteen years Mr deBlois laboured most acceptably and strenuously, travelling, as he told me to-day, 6,000 miles per annum, and preaching in fourteen stations. He built a church at Peasant River, which is now in decay, and at Graywood, served during six months a year from here. For the former, the Lutherans once offered \$400. Bishop Courtney asked \$500. At the first census after the Liverpool Road Mission was instituted there were 105 Church people; and at the next 650. When Mr. deBlois left this mission, he reported 145 communicants. The D.M. Board has voted a sum for the reopening of this mission, to be worked from Caledonia. But the sheep, for want of a permanent shepherd, are scattered abroad. So far for the future of this effort wisely suggested by Mr. Godfrey, but intermittently worked. On the "back road," leading from his rectory to this place, Mr. Godfrey visited assiduously. A welcome visitor, a grand preacher, he held services every month in the house of the late Margaret Moses (coloured), within 2½ miles of this parish church. (this in the parish of Clements). At houses on the way—some eight miles in length—Veenor's at Princesdale, occasional and prearranged services were held, as also at the late Henry Sanders. These nuclei are about 2½ miles apart. In this way the outlying portions of his large parish used to be faithfully shepherded. This house-to-house work told. The gospel was then preached "to every creature." How is it to-day all along this road, where the descendants of the above-named people live? The people were being evangelized and held. This wearying but painstaking work is still affectionately remembered. It should be a stimulus to others to "go and do likewise." On the Sunday before his sudden death, Mr. Godfrey preached in Bear River, Deep Brook, and Clementsport. He rode on horseback for this duty. On the same day he celebrated the Holy Communion. On the following morning he made his exodus to the Paradise of God, rested from these labours, and began his service of joy in the Church expectant.

Henry How, Rector, St. Luke's.
Annapolis Royal, 18th Dec., 1908.

PAROCHIAL MISSIONS.

The following interview on the subject of Parochial Missions will be of interest to Canadian readers of The Churchman. The Rev. A. L. Murray, M.A., Rector of St. Mark's, Coldwater, Mich., who has been making a study of methods in Parochial Missions contributes the following interview with the Rev. Herbert Muir, M.A., the secretary of the Church Parochial Missionary Society of London, England:—(1) What is the usual programme of services per day and for how many days? Our missions are usually for ten days but a few missionaries with a marked increase in spiritual results, aim at 15 or 18 days. A mission usually commences on a Saturday evening with a meeting for the reception of the missionary and his introduction to the workers and others connected with the Church. This largely partakes of the nature of a prayer meeting to ask God's blessing on the effort, but of course if it is held in the church it becomes a service in which only the clergy and missionary take part. In either case the latter usually gives an address. On the Sundays there will be one or more early Celebrations of the Holy Communion, the usual morning and evening services, with special services in the afternoon for children and men only, all addressed by the missionary. On week-days, there may perhaps be an early celebration daily, an address on the spiritual life, either morning or afternoon, and special mission service, with after-meeting in the evening. Services for women and children (separate) will be arranged during the week at suitable hours, as frequently as possible. As a rule no services are held on Saturday, but in some cases a prayer meeting is held and an address to workers given by the missionary.

(2) What use is made of the Prayer Book Services? The prayer book services are of course used in their entirety at all the celebrations, and at the two chief services on Sundays. At the

week day services the order is much modified but is founded entirely on the Prayer Book and Bible. Our own missionaries mostly use short "Liturgies" compiled from these sources by Canon Aitken. I send you a copy by the same post.

(3) What prayers, etc., other than in the Prayer Book are used? In the services I should say, speaking for our own missionaries, none. But in the pulpit and during the after-meeting, extempore prayer by the missionary is by no means uncommon; indeed I would say extempore prayer in after-meetings is the rule with only few exceptions. Some missionaries also use prayers drawn from sources other than the Prayer Book.

(4) Do you use a Mission Hymn Book? Yes. We mostly use "Hymns for a Parochial Mission" (a copy of which I send you) specially compiled for our society by Canon Aitken. Other popular mission hymn books are "The London Mission Hymn Book," published by the S.P.C.K., "The Durham Mission Hymn Book," "The Leeds Mission Hymn Book," "The Lichfield Mission Hymn Book," and one published by the Church Pastoral Aid Society.

(5) What preparations does a Parish make for a Mission? This depends largely upon the class and population of the parish. Roughly speaking, preparation generally goes on for two or three months previously. All workers and earnest minded members of the congregation are called together for regular meetings for prayer. The whole parish is divided into districts sufficiently small to admit of each house being visited at least once a week for the six or eight weeks previous to the mission, with a view to explaining the nature and objects of the mission, and latterly with special invitations to the particular services. Suitable tracts and other literature are very helpful in this matter. A special choir should also be formed who can be relied on to attend regularly and lead the singing. They will, of course, practice the special mission hymns for a few weeks beforehand. Sometimes this can be done congregationally at the close of the Sunday evening services for a few weeks beforehand.

(6) Are extempore Prayers used and to what extent. Yes. See the reply to "3," above. In the preparatory prayer meetings extempore prayer is most desirable, but where these meetings are held in church a sort of special Litany is sometimes said. Intercessions are also invited at Celebrations of the Holy Communion.

(7) Do you distinguish between Missions—general—i.e., for revival, for instruction, for teaching of the public—for the training of the Churchworkers in the work of the Mission, in general Church work? As a rule, no. Most missions, however, generally combine the two elements of edification and "revival" (i.e., conversion); the former in the addresses on the spiritual life and the latter in the evening mission services. Now and again a missionary will undertake a "Teaching Mission," specially intended for instruction in doctrine, but the above is more usual. We had at one time an evidential missionary who did much good work, but few men have the necessary qualifications for dealing with these subjects. For training Churchworkers a preliminary visit from the missionary is most useful, and subsequent meetings should be arranged previous to the mission to be addressed by some well qualified and specially invited speaker. Where any number of contiguous parishes unite for the purpose of simultaneous missions such meetings can very profitably be held in some central place for all who are so joining.

(8) Do you hold Missions on "Missionary Work," etc., Missions to Church People, Missions to Non-Church People? If by "missionary work" you mean such work as is done by the Church Missionary Society and others among the heathen in foreign lands, my answer is, no. But I believe such missions have been held under the auspices of the Church Missionary Society and with good results. They are an important agency, but for a different object from that aimed at by ordinary missions. Our chief aim is evangelization, but practically every mission conducted by us is both for Church and Non-Church goers.

(9) What use is made of pamphlets, tracts, literature, etc. These are used as much as possible, but the amount of use depends upon how much money can be spared for such purposes, and, of course, the number of people to be reached. They should be carefully selected by the incumbent and missionary in consultation, for the various purposes for which they are needed, that is, whether for preparation or explanation before the mission, or for distribution at the services. The S.P.C.K. and R.T.S. make grants for this purpose in poor parishes, which are often a great help.

(10) Have you practised the Question Box method, the After-Meeting? the Enquiry Room

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plan? The question box is not a method that is much used and the wisdom and expediency of it are doubtful. "Cranks" are apt to use it for the ventilation of their pet hobbies, and there is a danger of its causing controversial distraction. It is, however, a good plan to have boxes conveniently placed, marked "Letters for the Missioner," so that those who wish to do so may communicate with him and he can then deal with the matters privately or publicly as he may deem best. The same box can be used for "Requests for Prayer or Thanksgiving." The after-meeting and enquiry room are not only most useful, but most necessary. The method of working them, for they may be taken together, varies considerably with the missioner and the parish. Few missions are held in which after-meetings are not a strong feature. In some missions it partakes of the nature of an enlargement of the mission sermon just delivered, or an instruction on doctrine, delivered to the whole congregation, but in far the greater number of missions it resolves itself into individual dealing with souls. The missioner will probably deliver a short address enforcing the points of his previous sermon and then the workers will go about speaking to those willing to be spoken to. Workers must be chosen with care, and no one should be forced to receive their help. If the choir can remain and sing hymns softly it is sometimes helpful. Where there is a strong movement of the Holy Spirit it is often desirable to ask those who are impressed to retire to an "enquirers' room," or even to some designated part of the church.

(10) Testimonial Meetings? or other Meetings where lay service is used? Meetings for personal testimony in connection with our parochial missions are seldom, if ever, arranged, but few missions close without Thanksgiving Service, and at these it is no uncommon thing to ask those who have received blessing during the mission to stand up in their places, or to come up to the altar rails to receive a memorial card at the hands of the missioner in token of blessing received. Many missioners arrange to have personal interviews with those benefited, and give them their memorial cards then. Resolution cards are also found most useful and are often signed and countersigned at such interviews. Canon Aitken always sets apart the second Saturday (and the third of a seventeen-day mission) for the purpose of distributing such cards, also he devotes half an hour or more to this work before the evening service all through the second week as well as having a public distribution of such cards at the last service. His method is to sit, in his robes, in the front pew of the church, with his assistant missioner on the other side. The next pew behind is kept empty for the sake of privacy. Then all who have received any kind of help or blessing are asked to come forward and occupy the next two or three rows which are cleared for the purpose. The applicants for cards are then shown up one by one, and as they sit down beside him he endeavours to find out what is the nature of the blessing which they have received. The names and addresses of the applicants are entered in a book, in order that the vicar may be able to follow them up, those professing conversion being distinguished from others by a cross.

(11) To what extent are the Churches used for Missions? Are halls, or "open-air," or other places as parish rooms, used to any extent in Parochial Missions? We use any place that those with local knowledge deem to be most useful for evangelizing work, but far the greater number of our missions are held in church. A perambulation of the parish by the missioner and clergy with a choir, is found in towns to be useful in drawing the people to the mission service. A verse or two of a hymn and short pithy addresses should be given at convenient places. Parish rooms are useful for the after-meetings or enquiry room, and sometimes for the women's and children's services.

(12) What Books would give one a good idea of the methods, etc., of this branch of the Church's work in England? There are really none that I know of, except the little book by Canon Aitken, "Manual for a Parochial Mission." There used to be another useful little book by Archdeacon Donne, but I have not been able to get a copy. Messrs. Longmans & Company are bringing out a series of Church Manuals, to which Canon Aitken is contributing one on "Parochial Missions; their History and Methods," but it is not published yet.

The Churchwoman.

TORONTO.

Toronto.—Holy Trinity.—The first meeting of the Toronto Board of the Woman's Auxiliary for

the New Year was held on Thursday, January 7th in the schoolhouse. The usual service of holy communion which marks the beginning of the year was celebrated in the Church at 10 a. m., when there was a large attendance and the sermon being preached by the Rev. Mr. Millman in the absence of the Rev. Canon Welch, who was unavoidably detained in Montreal. The offertory at this service was devoted, as usual, to the G. M. Williamson Memorial Fund. Shortly after noon the regular meeting began in the schoolhouse. The corresponding secretary reported 4 new life members and announced that the next meeting would be held on February 4th, at the Church of the Messiah. There will be a rally meeting of Girls' Branches at the Bishop Strachan School on Thursday, January 14th at 8 o'clock when it is hoped that every member of a Girls' Branch will endeavor to be present. The treasurer's report showed receipts for the month, \$938.76, and expenditures, \$987.12. The Dorcas secretary reported many Christmas bales sent out, including one to Chapleau, where the children saw a Christmas tree for the first time. Two new Junior Branches have been formed, and the Juniors have also been busy sending out Christmas gifts. The Gleaners of All Saints' have given a portable organ for use in lumber camps. The literature Committee reported several new books, including a life of D. W. Thornton, and one of Raymond Lull, the first missionary to the Mohammedans. Several papers written by members of the W. A. are now available for use in any Branch desiring them, some of the subjects being: Bishop French, General Gordon, George Pilkington, Bishop Selwyn and Indian Women. After the luncheon hour the Rev. Mr. and Mrs. Millman, who are leaving next week for Japan, were introduced to the meeting. Mr. Millman spoke a few parting words on behalf of his wife and himself and asked that the prayers of the W. A. should follow them in their new life. He also made a special plea to the women present not to discourage those near and dear to them who may wish to enter the foreign field, but to be not only willing but anxious to give of their best for the furthering of the work of Christ. Among the correspondence was a letter from Miss Strickland, who to her great disappointment is being moved from Tarn Taran to Bataala, the C. E. Z. M. S. being obliged to make many changes in their organization on account of lack of funds and workers. Miss Spence wrote from Nagano, Japan, telling of the comfort of having Mrs. Gibbons with her in the W. A. House, and also spoke of the W. A. there, the Japanese name for which is "The Society of Living Water." The Extra-Cent-a-Day Fund, amounting this month to \$135.86 was voted towards the funds of the Church of England Zenana Society for work in China and India. An interesting address was given by Miss Townsend, on the different aspects of missionary work as seen by her during a visit to India on behalf of the Girls' Friendly Society. Miss Townsend spoke chiefly of the work in Delhi, and told of its having been begun years ago by an English chaplain who had gone out some time before the mutiny to minister to the English community there, and whose heart was touched by the sight of people wholly given over to idolatry. Work was carried on by him so successfully that at the time of the mutiny there was a real body of native Christians who were of course massacred and swept away at that terrible time. Delhi has always been a stronghold of Mohammedanism and the work among them has always been recognized as most difficult, but also as most necessary. There is now a hall in the midst of the city called Bickersteth Hall where conferences are held with Mohammedans. It is an encouraging fact that the Bishop of Lahore has ordained nine men converted from this faith into the Church. It has now been recognized also that definite work must be done among the women who, although kept in seclusion and subjection, are yet a great power with the men. St. Stephen's House is a mission to women, and a great work is being done there. Medical work is also being carried on in St. Stephen's Hospital, situated in the heart of the ancient city, and there lie many women well tended and cared for, but having in a number of cases gone through much suffering before being allowed by their husbands or fathers to enter. Miss Townsend also said that one could not help being particularly struck by the earnestness of the native Christian women there, and the reality of their religious profession which so often means giving up everything which would seem to make life dear.

The Divine light within us is like a light in a lantern: it should shine through us.

Home & Foreign Church News

From our own Correspondents

NOVA SCOTIA.

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

Halifax.—St. Paul's.—The new organ which has very recently been placed in this church combines all the great features of the most expert organ building. The makers, "The Warren Church Organ Co.," of Woodstock, Ontario, have produced a splendid instrument. The name of Warren has long been associated with the best work of this class, and Mr. Chas. Warren declares that this, his last work, is in many respects his best. The Console is a marvel of mechanical ingenuity, and a great credit to Canadian workmanship. There are more than 7,000 wire connections and over 5,000 points of electrical contact, giving instant, silent and perfect action. The Console, with its four manual keyboard, gives the grand piano touch, while from it every adjustment is in instant control. The Warrens have long been famous for the English tone, especially in the rich fullness of their diapasons, and in St. Paul's organ they have excelled themselves, keeping well in view the need of delicacy of treatment in their softer stops, and of sweetness and brightness in flute and other instrumental effects. The instrument is equipped with an Orgo-blower of five and one-half horse power, which it is hoped will give a sufficient wind pressure for all uses to which the organ may be put. The pedal-board is on the lines of the English standard, as suggested by Royal College of Organists. The electro-pneumatic action gives sound production instantaneously with the slightest touch of the key, or the use of the stop. It is only by comparison with other good instruments that the size and greatness of St. Paul's new organ can possibly be realized, except by experts. The great organ of Rochester Cathedral, one of the best in the smaller English Cathedrals, has the same number of stops as St. Paul's, Halifax, while our local organ has far greater adaptability for combinations, possessing sixteen more couplers and six more adjustable pistons. Our Halifax organ is exactly the same size as that in the fashionable West-end London Church, St. Paul's, Onslow Gardens, of which Prebendary Webb-Peploe is the vicar. The Halifax organ has, however, eleven more couplers. It is the same size, with one more stop, as that of St. Mary's Church, Portsea; has nine more than St. John's Church, Hove, Brighton; nine stops more than the famous St. Mary-le-Bow, Cheapside; six more than St. John's Cathedral, Hong Kong, and thirty-one more combinations; twenty-six more than the celebrated organ at Holy Trinity Church, Sloan Square, which LeMare declares has the finest diapason he knows. There are two quite well known London organs with which comparison might well be made. For instance, St. Jude's, South Kensington, has two more stops in the great organ, two more in the swell, two more in the choir, one more in the pedal, but has no solo organ where St. Paul's has four, while St. Paul's has sixteen more couplers, and seven more pistons, for combinations. Then St. Margaret's, Westminster, has seven more stops, but ten less couplers than our Halifax organ. The organ of Hexham Abbey has one more stop, (apart from its echo organ), and one more piston, but ten less couplers. But perhaps the most interesting comparison of all is with Southwark Cathedral, and its new organ which, it is true, has 13 more stops, but then St. Paul's has 12 more couplers and 15 more adjustable pistons for combination work. The erection of the new electro-pneumatic organ in St. Paul's Church will doubtless mark a new era in the higher branches of musical culture in Nova Scotia. In church music St. Paul's has long led the way, and nearly all the leading singers in our Halifax churches have had their early training under her ancient roof. The first organ was played by Richard Bulkeley, long secretary of the Province. The second organ was a Spanish instrument, intended for a South American Cathedral or religious house, taken as a prize in war. The third was by Bevington, of London, and did good service for some forty years. The new organ takes rank at once amongst the best instruments in Canada, and in some respects few indeed will surpass it. The addition of an "Echo" organ in the tower or far north gallery can be made at any time, and would perfect an already splendid instrument. It has the very latest mechanical devices. The electric system

of interchangeable combination pistons and couplers make it possible for the player to alter his combinations at will. The pneumatic action gives promptness to the work and adds greatly to its effectiveness. The specification was drawn up by Mr. C. M. Wright, F. I. G. C. M., London, the only alteration made being at the suggestion of the builder, Mr. Charles Warren, who suggested a few stops to strengthen the string tone of the swell organ. The great organ has 841 pipes, the swell organ 1,048, the choir organ 399, the solo organ 260, and the pedal organ 150; total, 2,689.

QUEBEC.

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

Quebec.—The title of Chancellor of the diocese of Quebec has just been conferred on Mr. Robert P. W. Campbell, son of the late Major Campbell, of St. Hilaire, and brother of Colonel Bruce F. Campbell and Mr. Colin Campbell, of the same town, by Bishop Dunn, of Quebec. Mr. Campbell was connected in his early days with the law firms of Langlois and Campbell, and Messrs. Holt, Browne and Pemberton, of Quebec. He was born in 1853, at St. Hilaire, and educated at Bishop's College, Lennoxville, where he obtained the degree of B. A., and later that of M.A. The Dufferin gold medal was conferred on him at Laval University in 1877, where he took his law course. For some years Mr. Campbell practised his profession, and subsequently held the positions of Clerk of the English Journal, English Translator to the Legislative Council, Trustee of Bishop's College, Lennoxville, and president of the Quebec Horticultural Society.

ONTARIO.

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

Kingston.—St. George's Cathedral.—The Rev. Dr. Crockett, rector of the Church of the Holy Rood, New York, preached two eloquent sermons in this Cathedral on Sunday, January 3rd.

St. James.—The annual Christmas entertainment of the members of the Sunday school took place in the schoolhouse on Saturday the 2nd inst, and it proved to be a most enjoyable affair.

Belleville.—Christ Church.—The annual Christmas entertainment took place in the Town Hall on New Year's Eve and was most successful, a large crowd of people being present thereat. They subsequently attended a watch-night service which was held in the parish church.

Yarker.—St. Anthony.—The annual parochial tea and Christmas entertainment was held in Ewart's Hall on the evening of Tuesday, Dec. 22nd, when everything passed off most happily and satisfactorily.

Camden East.—During the past autumn the parsonage here has been repaired and improved.

New Dublin.—A very successful Christmas entertainment was held in the Town Hall of this parish on New Year's Eve, the proceeds of which were nearly \$100.

Tamworth.—The offertory on Christmas Day at the various services amounted to over \$90.

Brockville.—St. Paul's.—A lecture on the subject of "Woman Suffrage" was delivered in the schoolhouse on Tuesday evening, Dec. 29th, by Mr. H. H. Davis. The Rev. O. G. Dobbs occupied the chair. During the evening Messrs. G. Turner and W. Warren gave some violin solos, which were much enjoyed, and the singing of the national anthem brought the proceedings to a close.

Queensborough.—St. Peter's.—During the past summer new windows were placed in this church and the people re-shingled and repaired the parsonage there as it had been impossible to sell it for the price sanctioned by the Executive Committee of the diocese. It is now rented for \$50 per annum.

The Rev. C. J. Young, during his visit to the West, spent ten weeks at Arcola, Sask., where he took the services on Sundays as well as at Carlisle, Kisbey and Warmley; during the absence of the missionary, Rev. J. A. Eastman, in England. Meanwhile Rev. T. N. Lowe officiated at Madoc and Queensborough, but was unable,

on account of ill health, to keep up regular service. He has, however, sufficiently recovered to return to college at Toronto.

Madoc.—St. John's.—A bequest of \$100 under the will of the late Joseph R. Pidgen, of Madoc Township, is announced for the benefit of this church. He entered into rest October 15th, at the age of 86. He was a native of Kent, England, and came to this country about 1857, settling in Hastings. Two daughters and one son survive this loyal son of the Church. Mr. John L. Brown, another old settler and parishioner, from Tyrone, Ireland, died at the age of 90, on the 13th October, in Madoc. A large family survive, deceased having been twice married. At Madoc considerable work is being done on the rectory, the ladies of the Guild of the church providing for the cost. The furnace has been overhauled, improvements made in the basement, and double windows added. An altar frontal has been donated to the church by the Kilburn Sisters, the embroidery on which is much admired.

Wolfe Island.—Trinity.—On Wednesday, the 30th ult. the annual Christmas tree in connection with the Sunday school was held, by the kind permission of Mr. and Mrs. Ranous at their home. They very kindly placed the whole house at the disposal of rector and teachers, and kindness that was very much appreciated. The weather, very inclement all day, cleared at night and made travelling for those coming a distance more pleasant. All the scholars were present, and were accompanied by a large number of parents and friends. The evening was spent pleasantly in games and music. The event of the evening was the visit of Santa Claus, who in his usual genial way, dispensed the good things on the tree to the various recipients. Among the special prizes given were two from the former rector, Rev. Mr. Lancaster, which were won respectively by Estella Walker and Amos Friend; also one given by Mr. A. T. Shannon of "The Standard" staff, which was won by Willie Cummings. Refreshments were served at 10 p.m., kindly given by the ladies of the congregation. The happy evening came to a close soon after eleven, everyone voting they had had a good time. On the last night of the old year a watch-night service was held in Trinity Church. Quite a large number attended to watch the passing of the old and to welcome the new. After the Litany had been said, the Rector gave some "Watchwords for the New Year" from the text: "Thy shoes shall be iron and brass, and as thy days so shall thy strength be." Deut. xxxiii. 25. The last ten minutes were spent in silent prayer, while the bell tolled out the old year. At midnight the bell rang out joyfully, welcoming 1909, and the rector dismissed the congregation with the old-time blessing.

OTTAWA.

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

Ottawa.—The Rev. Dr. Gould, medical missionary, home on furlough from the scene of his labours in Palestine, is at present in the city, and advantage is being taken of his presence to hold a series of meetings, at which he is placing particulars of the work and its claims before the Church people of Ottawa. Dr. Gould is a Canadian by birth, and a graduate both of Toronto and Queen's Universities. After completing his medical course at the latter institution in 1897 he proceeded to Constantinople and took the diploma of the Imperial Faculty of Medicine and Surgery, which admitted him to practise in all parts of the Ottoman Empire. Since that time he has been engaged in the work of medical missions in the chief Mohammedan centres in Palestine. Last year's returns from his five stations showed an attendance of 86,500. He is bringing with him to Ottawa a large selection of lantern slides, showing the people and their customs.

Christ Church Cathedral.—The Sunday School of this cathedral held their annual Christmas festival recently in Lauder Memorial Hall, a large gathering being present, and an enjoyable time spent. Tea was served from six to eight o'clock after which the Rev. Canon Kittson gave an illustrated lecture on the cathedrals of England. The programme by the children included carols, songs, recitations and dialogues by the scholars, and concluded with distribution of prizes to those whose names had been inscribed on the honour roll during the year.

St. John's.—The Rev. Canon and Mrs. Pollard and the Rev. E. H. and Mrs. Capp, of this church, gave a social evening last week at the

rectory for the members of the congregation and their friends.

All Saints.—The Rev. A. W. Mackay, rector of this church, in a recent sermon made reference to the earthquake disaster in Italy, and spoke feelingly of the great loss of life there had been. He said he considered the Dominion Government had taken a wise course in making a grant of \$100,000 towards the sufferers.

St. Matthew's.—Resolved, "That Chinese immigration is beneficial to Canada," was the subject on which debating teams from the Y.M.C.A. Literary and Debating Society and this church Debating Club clashed last week in the parish hall. The Y.M.C.A. team supported the affirmative and their opponents the negative, the debate resulting in a decision for the church team on a margin of one point. The debating was of a high class throughout.

Ottawa South.—Trinity.—The Girls' Auxiliary of this church met last week and discussed matters in connection with their winter's work.

Hintonburg.—St. Matthias.—The annual entertainment of this church was held New Year's night in the Town Hall. The programme consisted of instrumental music, recitations and a short play, "Dr. Baxter's Servants." During the evening the late rector, the Rev. John J. Lowe, was presented with an address, which was read by Mr. George Partridge, churchwarden, and a gold-headed cane which was handed to him by Miss Leona Peters. Mrs. Lowe was also presented with a handsome clock. The late rector in replying to the address thanked his friends for their kindness and expressed a wish that they would be faithful to the newly-appointed rector, the Rev. E. A. Anderson, M.A. Prizes, candies and oranges were then distributed, best attendance prizes being awarded to Miss Florence French. Great praise is due to the teachers, who worked faithfully for the success of the evening. The Rev. E. A. Anderson, the recently-appointed rector of this church, preached his first sermons in his new position on Sunday, the 3rd inst. At his morning service the Rev. E. A. Anderson took up "The Circumcision," and in the evening "The New Year." The preacher spoke of the ideal the Christian should place before him in his work. St. Matthias should be, he said, a missionary parish, and the parishioners should enter actively upon Christian service. He laid special emphasis upon reverence and simplicity upon the part of the Christian worker. Large congregations were present at both services to hear the new rector.

Merivale.—St. John's.—The parishioners held their annual Christmas tree and entertainment on New Year's Eve at the residence of Mrs. Henry Hopper, when a good programme of carols, dialogues and recitations was given by Misses Pettit, Hopper, Disher, and Masters Arthur, Willie and Harry Raymond and Charles Hopper. Amusing and appropriate lantern views were also put on in charge of Mr. William Hopper. The programme closed with the presentation of gifts from the tree, after which refreshments were served. The Rev. C. B. Clarke occupied the chair.

Westboro.—All Saints.—The annual Christmas entertainment took place recently in the Town Hall, which was crowded to the doors. There was a pleasing programme of vocal and instrumental music and a dialogue in two parts, entitled "The Country Aunt's Visit to the City." A pleasant feature of the evening was the presentation of a handsome travelling rug and gold-mounted umbrella to the Rev. J. J. Lowe, the late rector of the parish, who is leaving shortly for a visit to the Old Country. The address was read by Mr. J. W. Wright, churchwarden, who spoke of the good work that had been accomplished in All Saints' during the four years that Mr. Lowe had been in charge, and wished him God-speed in his journey. Mrs. Lowe was also presented with two handsome gifts in cut glass. The Rev. Mr. Lowe in replying to the address said that during the ten years of his ministry, the four spent in All Saints' parish were the happiest, and expressed the hope that the congregation would show the same loyalty to the newly-appointed rector, the Rev. E. A. Anderson. Appropriate gifts were also given to the organist, Miss Bassett, and to Mr. J. H. Flatters, who has acted as lay reader to the parish for some time. At the conclusion of the programme the prizes and presents from a large Christmas tree were distributed by Santa Claus. Among the many prizes distributed were five special prizes, donated by Miss Pettit, the first to Miss Florence O'Neill, who had attended church and Sunday School every Sunday during the year, and four prizes for regular attendance at Sunday

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School to Miss Kathleen and Norah Heney and Florence and May O'Neill. Those who had charge of the arrangements were the teachers, Miss G. Harris, Miss M. Bassett, Miss May Bassett, Miss D. Harding, Miss Pettit, Mr. and Mrs. J. W. Wight, assisted by other willing helpers, who deserve great praise for their efforts.

TORONTO.

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

Toronto.—St. Alban's Cathedral.—Received from L. N. E. for rebuilding church at Fernie, B.C., \$14, and for foreign missions, \$7.

The Rev. Canon Welch has been elected president of the Moral and Social Reform Council of Ontario.

Church of the Messiah.—The laymen of this church aim to raise \$1,000 for missionary purposes next year. This was the decision reached recently at a banquet, when it was reported that \$1,439 had been raised last year. An address was given by the Rev. Canon Tucker on "Home and Foreign Mission Fields." Mr. J. M. McWhinney presided at the banquet. Missionary work among the immigrant Jews will be undertaken by the church, according to plans discussed at a recently held meeting of the M.S.C.C. The Rev. Dr. Tucker reported that contributions to the funds this year would break last year's record, \$102,000, the donations from Toronto being \$6,000 in excess of last year. A Bishop will be appointed to the missionary diocese in China. The Evangelical Alliance held its annual meeting on Friday evening last at the Bible Training School, and elected the officers for the coming term: Honorary president, Archbishop Sweatman; president, N. W. Hoyles, K.C.; Executive, the above, with the Rev. Drs. Carman, McTavish, Turnbull, Geikie, Parsons, Hincks, A. Margrett, F. Perry, E. Harris, the Rev. J. McP. Scott, Canon Cody, Canon Welch, Elias Rogers, Senator Cox and Principal O'Meara; secretary-treasurer, the Rev. Dr. Silcox. The chairman of the evening, Mr. N. W. Hoyles, called on Right Rev. Bishop Reeve and Drs. Hincks, Perry and Neill, who gave papers on the work done during the year. The announcement was made that Archdeacon Madden, of Liverpool, and the Rev. Dr. Houston, of London, would arrive in a few months, and it was expected to have them come before the Alliance. It is expected that fully 2,000 delegates will be present at the first national gathering of the Laymen's Missionary Movement, to be held in Massey Hall, March 29th to April 4th.

Minden.—Mr. H. G. Kingstone is undertaking lay readers' work in this Mission for the present.

Cartwright.—St. John's.—On Sunday, the 3rd inst., the Venerable Archdeacon Warren preached in this church, both morning and evening, to large and appreciative congregations. At an entertainment given by the congregation on New Year's Eve the Rev. W. H. Vance, of Toronto, spoke on "Glimpses of England and Ireland." He told of many things that had come under his observation during his recent visit to the Old Land. The live interest manifested by the gathering showed their high appreciation of the speaker. We hope on some future occasion to again have the pleasure of listening to Mr. Vance.

Georgina.—St. George's.—According to the usual custom, the service on Christmas Day was held in this church, and the Sunday following in St. James', Sutton. On Christmas Day, the sleighing being very good, the service was well attended, and the offertory larger than it had been for some time, being about \$45. The rector, the Rev. F. M. Dean, preached a short and appropriate sermon, and the choir, which had been carefully trained by Mrs. Dean, did its part well, and the music was full of Christmas joy. But a minor key of sorrow mingled with the joy, for during the year three members of the congregation, whose places in church had never been vacant except through sickness or absence from home, had "crossed the bar," namely, the Rev. G. J. Everest, and Mr. J. Delano Osborne, both of whom took great interest in Church matters, and on Christmas Eve Mr. Hugh Sibbald was laid to rest in his eighty-sixth year. Besides the great interest he took in the church, it will be long before his kindly words and acts will be forgotten by old and young, and many children in years to come will look back with pleasure to the happy hours he

gave them. On Sunday, January 3rd, a memorial service was held, with appropriate hymns.

Ashburnham.—St. Luke's.—The rector, the Rev. Dr. Langfeldt, on account of ill-health, is compelled to take a rest from his work. He is on the verge of nervous prostration, and has suffered lately much from fainting spells.

NIACARA.

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

Guelph.—St. James'.—On Tuesday, December 29th, an interesting occurrence, which was not on the programme, took place at the Christmas tree entertainment in this church last night. When Rev. C. H. Buckland had just finished handing out the large number of prizes to the scholars, he was surrounded by a delegation from the Young People's Association of the church, and was made the recipient of a beautiful present. Mr. Harry Harbud, the president of the Association, presented the book, which was entitled "The Abbeys of England." Mr. Buckland thanked the donors in a few well chosen words.

Port Maitland and South Cayuga.—The Christmas decorations for the two churches in this parish were of hemlock from Haliburton County, which were obtained through the kindness of a church worker at one of the stations of the extensive Minden Mission. At Port Maitland a purse for the faithful organist, Mrs. Hornbrook, was placed in the plate in addition to the usual offering for the clergyman. On Sunday, January 3, the incumbent's twelfth anniversary was observed; the regular service at each church taking place at the same hour as his first service on January 3, 1897.

ALGOMA.

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

Fort William.—St. Paul's.—The year 1908 has been an eventful year for the new congregation,



St. Paul's Church, Fort William.

which now worships regularly in the magnificent new church on Ridgeway Street. Last April the beautiful structure, which when the chime of 12 bells and clock are added in the coming spring, will represent a value of nearly \$90,000, was formally opened by his Lordship the Bishop of Algoma, and the Rev. Harold George King was inducted as rector. Since then the Karn Company, of Woodstock, have installed a very fine pipe organ, which is played by Mr. R. T. Gibbons, F.R.C.O., a pupil of the late Sir George Elvery. Other generous gifts include the east window, representing the Sermon on the Mount, presented by Mrs. G. A. Graham; a brass memorial pulpit, the gift of Major E. R. Wayland; a heavy brass alms-dish, given by Miss A. McIntyre; brass altar vases, a present from Mr. and Mrs. J. K. Ollis; a beautiful white marble font, given by Captain and Mrs. S. C. Young; and a handsome brass altar cross, the Christmas gift of Mr. and Mrs. J. E. Swinburne. The clock and chimes will be given by Dr. W. H. Hamilton. Already, young as the parish is, its activities are widespread. A good and growing Sunday School, well officered and constituted, is in possession of the spacious and well-lighted basement every Sunday afternoon, while the rector has a largely attended Bible Class in the church. An energetic Chapter of the Brotherhood of St. Andrew, a large branch of the Woman's Auxiliary, an ath-

letic club for girls, a company of the Church Lad's Brigade and a devoted Chancel Guild are all in active operation. The congregation is increasing rapidly and a very evident spirit of enthusiasm pervades the new church family. St. Paul's will certainly have a large share in the marvellous advancement of this new city of the Middle West. The Christmas services were particularly beautiful. The men and boys of the choir, thirty-two in number, were vested in cassocks and surplices for the first time (the boys' cassocks being the gift of Mr. H. Wallender), the church interior was lovely in its Christmas garb, and the music was of a high order, correctly and reverently rendered. Large congregations were present, and many communicated. In spite of the heavy debt on the building, which is being bravely met, the 1908 M.S.C.C. apportionment was exceeded by the congregation, and a very generous Christmas offering of nearly \$100 was given to the clergyman. Besides this, the rector's heart was gladdened on Christmas Eve by receiving from some of his parishioners a very handsome section bookcase, a mahogany table and three easy chairs, while the W.A. showed their affection for Mrs. King by presenting her with a dozen sterling silver teaspoons, suitably engraved. On Tuesday evening, December 29, a grand organ and choral recital was given in the church. Mr. Gibbons' organ selections were deeply enjoyed, and the vested choir won high praise for their singing of a number of old favourite Christmas carols. Souvenir programmes were given to all those present. God has indeed been good to this new congregation, and not least do we thank Him for the spirit of unity and concord that marks this increasing band of fellow-worshippers.

Haileybury.—St. Paul's.—The Christmas services were very hearty and well attended. There were forty-six communicants. The decorations were simple, but tasteful and effective. A profusion of lilies, donated by a member, adorned the Holy Table. The offerings for the rector amounted, taking Haileybury and North Cobalt together, to the handsome sum of \$56.11. The choir, under the leadership of Mr. H. A. Day, rendered Gounod's "Nazareth" very acceptably. The new rectory, under the supervision of its designer, Mr. Robert Laird, C.E., is now nearing completion, is a solid brick structure, and it presents a most pleasing appearance already; when finished it will be one of the finest residences in the town. The total cost will be about \$3,500. The Sunday School, under its new superintendent, Mr. H. L. Slaght, is being reorganized, and is doing good work under its efficient staff of teachers. The Sunday School Christmas Tree was a great success.

North Cobalt.—The church in this place is now nearing completion, after annoying delays on the part of the firm which supplied the joinery. The building should seat about 150 comfortably. The committee in charge has done exceedingly well. The first annual Sunday School treat and Christmas Tree was held December 30th. The children gave an entertainment which reflected much credit upon Miss Edith Borroff, who trained them. Mrs. W. G. Stewart well executed the most important task of arranging for the children's refreshments and presents. A unique feature of the entertainment was a Swedish song and dance by the Misses Crawford and Sheppard. Dr. Creasor distributed the bountiful supply of presents and candies.

HURON.

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

Nantlooke.—The A.Y.P.A. has completed the addition to the parish hall, whereby an infant classroom has been added to the schoolroom and a vestry to the church. The young people have placed roller curtains on the twenty-four windows of the rectory. The W.A. steadily continues work. The women have painted the exterior of the church, built a walk approaching the church and contemplate decorating its interior. Rev. Cyrno Browne, rector of Port Dover, conducted the anniversary services in Christ Church, on Sunday, January 3. The Rev. Dr. Hamilton consecrated this church on 30th December, 1888. The consecration was the first service held in the church.

Saintsbury.—St. Patrick's.—The annual Christmas entertainment in connection with the Sunday School of this church was held on Tuesday evening, December 22nd, and was a very enjoyable event. The programme was cleverly and effect-

ively rendered by the scholars, assisted by Miss Margaret Quinton, who presided at the organ. A pleasant feature of the entertainment was the reading of an address by Miss Gladys Dobbs to Mrs. George W. Racey, the rector's wife, accompanied by a handsome coat which was presented by Miss Ethel Atkinson, on behalf of the Sunday School and congregation of the church.

Brookholm.—St. Thomas.—On Saturday evening, the 2nd January, the annual Sunday School entertainment of this parish was held in the basement of the church, where a beautiful Christmas tree was erected, and from which presents for more than sixty children were taken and refreshments were served to all the children. Later a surprise party waited on Mr. and Mrs. Connor at their home and presented the Rev. W. J. Connor with a gold watch, Mrs. Connor with one dozen silver spoons and Miss Maud Connor with a gold ring. A very pleasant evening was spent at the parsonage, where refreshments were served by the ladies of the congregation. Music and singing and many good wishes for a Merry Christmas brought the pleasant meeting to a close. Later on the Rev. W. J. Connor had another surprise by way of a "New Year's gift," when he was presented with a very fine set of harness for his horse, said to have been the very best that could have been purchased in Owen Sound. The Rev. W. J. Connor has laboured but two years here, and the good people whom he has served so faithfully have shown in a very tangible form their appreciation of his work amongst them.

Lucan.—Holy Trinity.—The new church will be formally opened for Divine worship on Sunday, January 17th.

Brantford.—Grace Church.—Mr. F. C. Thomas, the recently-appointed organist of this church took charge of the organ for the first time on Sunday, January 3. He played with much taste and skill, and those who were present at the services formed a very favourable opinion with regard to his abilities as an organist.

Clencoe.—Much to the regret of his Courtright parishioners the Rev. Edwin Lee leaves there to assume charge of this parish. The work will be some lighter for him since his recent severe illness, and the school accommodations are good. These considerations attracted him from a field where he is universally respected and esteemed.

Exeter.—Walkerton parish was offered to the Rev. D. W. Collins, rector of Exeter, and this led his people to advance his stipend rather than give him up, and he has decided to remain with his Exeter friends, who have expressed their regard for him in such unmistakable terms.

Sarnia.—St. John's.—Epiphany Day was observed by morning service and communion, and evening prayer with the induction of the rector, the Rev. T. G. A. Wright. The visiting clergy were the Rev. Canon Davis, Rev. Rural Dean Robinson and the Ven. Archdeacon Richardson, who inducted the rector. A good attendance, hearty singing and responding and two appropriate and stimulating addresses by the Archdeacon of London, and Rural Dean Robinson, made the occasion both impressive and profitable. Since coming to Sarnia the new rector has received a handsome library chair and beautiful hall-rack from his Walkerton parishioners, besides other smaller remembrances.

KEEWATIN.

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

Fort Frances.—St. John's.—The Bishop of the diocese visited this place on Friday, December 18th, and held a Confirmation service in the evening. The incumbent, the Rev. H. V. Maltby, presented five candidates for the holy rite, and the service was very impressive, the address of the Bishop being particularly helpful to those newly admitted to the full membership of the Church.

Rainy River.—St. James'.—Sunday morning, December 20th, the Bishop held a Confirmation service in this church. The Rev. J. Lofthouse, nephew of the Bishop, presented four candidates, and the large congregation that was present were deeply impressed with the solemn words spoken by His Lordship to the candidates. The work at this place is very encour-

aging. Steps have been taken by the vestry to build a rectory in the spring, and already a fund has been started for the purpose, which it is hoped will be further augmented by the time building operations can be started.

The Christmas tree for the Sunday School children was held on Wednesday, December 23rd, in Robert's Hall. A choice programme of vocal and instrumental music, readings, etc., was contributed by the scholars, after which the gifts from the tree were distributed and the prizes given to the successful scholars.

Whitmouth.—The usual Christmas service was held on Sunday, December 20th, the Rev. A. A. Adams, Diocesan Missioner, being the preacher. The church looked particularly handsome in its festive garb. A beautiful screen, entirely covered with cedar, and being built across the church, and the chancel and sanctuary beautifully decorated with suitable mottoes and emblems by the members of the W.A. A very handsome white dossal took the place of the usual one behind the altar, and this, with the festival hangings of white on Holy Table, prayer desk and lectern lent an added beauty to the church. The attendance was large, and the collection generous. A celebration of the Holy Communion was held at the close of the service.

Lac du Bonnet.—St. John's.—Sunday, December 27th, was a day of joy, the usual Christmas services being held both morning and evening. The young people of the church had a bountiful supply of cedar and spruce on hand, and the screens and chancel were handsomely covered with the same. The altar and chancel windows were decorated with flowers and evergreens, and the walls were tastefully decorated with suitable emblems. The Diocesan Missioner preached morning and evening, the theme in the morning being the "Three Creeds of the Church," and in the evening "The Nativity" (Luke 2:7). A celebration of Holy Communion followed the morning service, and sixteen communicants participated at the evening service, special hymns were sung, and a beautiful solo, by Miss Wellman, entitled "Joy Bells," was much appreciated. There was a good attendance at both services. In the afternoon a children's service was held, and Christmas carols sung.

On Monday evening the annual Christmas tree was held in the public schoolhouse, and a delightful programme was rendered by the happy children, who were eagerly anticipating the visit of the good old saint to distribute the gifts he had so lavishly bestowed. At the conclusion of the programme he appeared, with a flourish of trumpets and ringing of bells, and soon the heavily-laden tree was stripped and its contents in the hands of a host of overjoyed lads and lasses. Mrs. Rowland, the organist of the school, deserves great credit for the splendid way in which the children acquitted themselves, for their training was entirely due to her efforts. After the singing of the National Anthem and giving three cheers for Santa Claus, who generously promised to return again next year, the entertainment was brought to a close and the tired but happy children wended their way home. A very successful sale of work, under the auspices of the ladies of the W. A., was held in the schoolhouse on the 21st and 22nd December, which resulted in the nice little sum of about \$45 being handed over to the treasurer of the diocese, to be held for Church purposes.

Kenora.—The service on Christmas Day was largely attended. The rector, the Rev. C. W. McKim, preached, and the Bishop of the diocese was the celebrant at the Holy Communion, being assisted by the rector of the church and the Rev. A. A. Adams.

On Wednesday evening, December 30th, a delightful cantata, entitled "Christmas on Grandfather's Farm," was given by a number of the school children in the schoolroom in the presence of a large number of people. After the programme was concluded the rector distributed diplomas and seals to those who had been successful in attaining a certain percentage of marks. The Benediction was pronounced by His Lordship the Bishop, and candies and oranges were distributed to the children as they passed out into the street.

RUPERT'S LAND.

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

Winnipeg.—Christ Church.—The annual Sunday school Christmas entertainment was held on

Epiphany Eve, December 30th was the original date fixed, but owing to the inclement weather the event had to be postponed. About 200 boys and girls assembled at 5.30 and sat down to a substantial tea. Following this a programme of music was rendered by some of the scholars. At the close of the evening the gifts and prizes from the large Christmas tree were distributed. Special gifts were made to the choir boys of the church. The lady members of the congregation are preparing for the annual choir tea to be held on January 28th. Our chapter of the Brotherhood of St. Andrew still continues to hold regular service at the Coffee and Lodging House in the parish. We feel that great good is being done in this way.

St. Matthew's.—The opening services in connection with the new church will be held on the next two Sundays. Special sermons will be preached by Ven. Archdeacon Fortin, Canon Murray, Rev. C. C. Owen, (of Vancouver) and the rector, Rev. R. B. McElheran.

Special committees have been formed in the Winnipeg parishes to further the Laymen's Missionary Movement.

Norwood.—St. Philip's.—A memorial service for the late Robert W. Seed was held on Sunday last. His death occurred last month at his home in England. Whilst one of our number he was a most active and faithful worker in the Church, and his loss will be deeply felt.

Shoal Lake.—St. Paul's.—On Friday afternoon and evening of December 11th a sale of work and supper was given by the W.A. in the opera house, and was a decided success. The articles for sale were not numerous, but the supper made up for it, which was well patronized, and the ladies are to be congratulated on the daintiness of the tables, the quantity and richness of the viands, as well as for the willing manner in which they were served. After the supper a concert was held in the same place, which was well attended. The Rev. C. Wood acted as chairman, and the programme, which was a splendid one, was well rendered. Many thanks are due to the Minnedosa friends who undertook to be responsible for the programme, and also to the local talent who assisted them. The proceeds for the day amounted to about \$115. On Wednesday evening, December 22nd, the members of the Sunday School of this parish had their annual treat in the shape of a supper, games and Santa Claus. It need hardly be said that the children enjoyed themselves, for the merriment and applause showed how much the efforts of the teachers and others for the children's happiness had been appreciated. The evening closed with the singing of the National Anthem and three cheers for the teachers. His Grace the Archbishop arrived in this parish on Saturday, December 26th, and was the guest of the Rev. C. and Mrs. Wood. On Sunday two very helpful services were held in the church, which looked beautiful and bright with its Christmas decorations of evergreens and altar vases filled with white flowers. The morning service was for the purpose of Confirmation, at which eleven candidates were presented. The opening hymn was, "Hark, the Herald Angels Sing," which was followed by the special lesson, read by the Archbishop. After the hymn, "Behold us, Lord, before Thee Met," the Preface before Confirmation was read by the Rev. C. Wood. The Archbishop then gave the first address to the candidates concerning the rites of Baptism and meaning and true significance of the ceremony of Confirmation. This was most impressive, His Grace showing so clearly, though simply, the value of such a service, and pointed out how necessary it was for those who had arrived at the years of discretion to take publicly upon themselves the vows and obligations, hitherto borne by others, and that, by the invocation of the Holy Spirit, new strength might be given them to carry out, faithfully and manfully, the duties which as Christians were imposed upon them. His Grace pleaded for reality in this service of laying on of hands, both in the candidates before him, and also in those present who had been confirmed in past years. After silent prayer, followed the laying on of hands, and most solemn and impressive was this act, and prayer which accompanied it, the whole congregation were deeply moved. The hymn, "Oh, Jesus, I Have Promised," was then sung, after which His Grace addressed words of fatherly advice to those before him, exhorting them to make their life real and earnest, worthy of the Master whom they had now confessed, and pressing upon them the need of purity of heart and mind, and to strive after manliness and nobility of character amid the ordinary pleasures and business of life. The regular Evensong was taken at seven o'clock, the hymns and canticles being well sung

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by the large choir present, well assisted by the congregations that filled every seat. His Grace preached a most forceful sermon from St. John 1:14, "And the Word was made flesh, and dwelt among us," and deep and powerful were the lessons given, touching the life and mission of the Divine Man. The Archbishop's address was listened to with rapt attention, and will not soon be forgotten by those who heard him.

CALGARY.

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

Edmonton.—All Saints'.—Wherever the Faith has spread the festival of "God's good-will to man," confirmed by the assumption of human nature, with all its limits and its trials, has appealed to the human heart. Christmas morn awakes in all of us expressions and feelings of good-will to each other. Only comparatively few know "whence this thing is." To the many who observe, they only receive the full message who honour Sacrament which conveys the memory and assurance of His gracious goodness and favour towards us. Should we not all strive to make that memory and assurance "perpetual" by honouring Him thus through the year. The rector earnestly pleaded with his hearers to make the Christmas joy and good-will so evident at this season, evident in act and life always. The music—anthem, "Oh, Sing to God" (Gounod) Communion Service (Woodward in E flat), Te Deum (Woodward in D), was beautifully and reverently rendered by the choir. Much care had been bestowed on the decorations during the week by a willing band of workers. The north aisle of the church (formerly used as clergy and choir vestry) was in use for the congregation for the first time. Services of Christmas Day: 7 a.m., Holy Communion (plain); 8 a.m., Holy Communion (choral); 11 a.m., Matins, address, Holy Communion. On the Sunday after Christmas the rector preached to a large congregation at Evensong for a more general and enthusiastic support of Laymen's Missionary Movement, to which the laymen of the congregation had pledged their support. The address was followed by a beautiful selection of carols by choir and congregation.

Wetaskiwin.—The ladies of this church held a successful bazaar and cleared over \$150, most of which will be applied on the Church debt. In addition to this the congregation has met all current obligations, and steady progress is seen in all departments of the work. The rector, the Rev. W. V. McMillen, who made a good record for himself in Huron Diocese before going west, is doing the same kind of persevering and effective work there and his influence is as distinctly felt in diocesan and deanery work as in the work of his parish.

Correspondence

THE MINISTRY AND THE EUCHARIST.

Sir.—Montanus was a native of a village in Phrygia and began prophesying about 160 A.D. He was soon outdone by two of his female disciples, Priscilla and Maximilla. They fell into strange ecstasies, delivering in an unconscious state what were regarded by Montanus and his followers as Divine revelations of the Spirit. Phrygia had for ages been the peculiar home of a heathen devotion which manifested itself in somewhat the same form. The local Church officers concluded that the frenzied utterances of the Montanistic prophetesses were more like heathen orgisms, than manifestations of Christian prophetic gift. Montanism was therefore condemned by the neighboring Bishops. It continued to spread, and it soon became a question which was to guide the development of the Church, the officers of the Church, or the spirit of Montanism. It must be remembered that each new prophetic revelation, if acknowledged as Divine, would be practically an addition to Holy Scripture in spite of the fact that Montanus and his followers remained true to the body of Christian truth and only claimed to supplement it. If Montanism had triumphed Christian doctrine would have developed, not under the superintendence of Church teachers most esteemed for wisdom, but usually of wild and excitable women. Even Tertullian founds his doctrine of the Material Nature of the Soul upon a revelation made in ecstasy by a woman. We see from Tertullian's "De Anima" that revelations came to this sister, during divine service on the Lord's Day; in "ecstasy of spirit"

she conversed with angels, sometimes with the Lord; she read men's hearts; she prescribed remedies for the sick. One Sunday after service she told Tertullian that "the soul was shown to me in bodily form, it seemed a spirit, but one that could be grasped—*tenera et lucida et aeri Coloris, et forma per omnia humana.*" Such testimony was to the Montanist Tertullian conclusive! Those who wish to appreciate the principle of the clerical office have shown a tendency to put every virtue of Montanism under a microscope. Farrar tells us (*The Fathers*, vol. 1, page 139) "In many respects Montanism was a protest in favor of primate Christianity." But he goes on to give the other side of the picture, he tells us the Montanist's notion of trance, or suspended volition as a necessity of prophecy was a delusion borrowed from Paganism. In the Old and New Testaments the spirits of the prophets are subject to the prophets," "these phenomena of spiritual influence mastering the natural powers, the somnambulism, the morbid conditions, the powers of thought reading, and faith-healing were in those days mistaken for the results of divine inspiration or demoniac possession." Even Farrar tells us Montanism "originated in Phrygia, the hotbed of wild nature worships." The Montanists he again tells us were "gloomy, fierce, and credulous, and such was the temperament of Tertullian himself. There was a touch of positive savagery in his anticipation of the approaching triumph of the saints over their adversaries." (See *De Spectac.* 30.) Then Farrar tells us also "the rigorism of the system * * * had their movement succeeded in its completeness, would have reduced life to gloomy horror, and the Church would have been degraded into a community of fanatics." So much for the spirit of the system which the clergy are often condemned for crushing. Tertullian while yet a Churchman complains that one of the chief mistakes of the heretics was that "they impose sacerdotal functions on laymen" (See *De Praeser. Hær.* 41) Tertullian looking back at "The Church of the Bishops" from "The Church of the Spirit" enlarges upon the powers of the laity—or their supposed powers—but we soon find him again in another writing having to complain, "When we begin to exalt and inflame ourselves against the clergy, then we are all one, then we are all priests; but when we are required to submit ourselves equally to the priestly discipline, we throw off our fillets, and are no longer equal." (See *De Mong.* 12) Taking this principle of Tertullian as our guide, the Anglican Communion should be the last to change her rule as to the Celebrant of the Eucharist. She has no discipline whatever for the layman. While many of us stand ready to welcome the aid of our laity in every good work, we are not of those who seem tumbling over each other in the endeavor to prove how badly the laity have been, are, treated by the clergy. From Marie Corelli down to the newest Church reformer we clergy are being treated to such a drubbing as should keep us well "in our place." The Presbyterians insist that not only the Communion, but Baptism also, shall be administered by their Presbyters only—it would not help reunion it would retard it—if they were told we looked upon their Eucharists as valid, because we believe it is within the power of a layman to celebrate a valid sacrament. I have far too much respect for my Presbyterian friends to tell them anything of the kind. They feel no uncertainty about their orders, and we feel none regarding ours. Mr. Holmsted will, I hope, believe that I mean no reflection upon the tone of his letter, by what I have written, his letter breathes the spirit of piety, but he should remember that we have many kinds of laymen in our Communion. All or none must receive the power he refers to, if it were granted at all, and over none has the Church any power of discipline. I say this granting for a moment the correction of his principle, but as a matter of fact I do not grant it, for the principle among Christians from the first has been that the great Corporate Acts of "the priestly body" the Church of Christ should be performed by the clergy—the official representatives of "the body." This principle (apart from the question of validity of orders) obtains among not only the Roman Catholics and ourselves, but also among the Presbyterians.—Sincerely yours, William Bevan.

THE CHURCH IN FERNIE.

Sir.—The enclosed is a portion of a letter I received some little time ago from an architect friend of mine who went to Fernie, B. C. as soon as the place was burnt out. I think it

speaks for itself without any comment of mine, and forms an excellent unbiased stricture from a layman who had no ulterior motive or aim in writing in such a manner. I trust that it will bear some fruit and that the "powers that be" will take note. I enclose my card.

"I have been very much engaged in Church work during the last few months. I have become very interested in the Church in Fernie. I helped erect the tent that was given for services in the burned out town, then as the winds played havoc with it, I got busy with a band of desirables and we re-inforced it by erecting a frame inside of it to stiffen it up. I am the architect for the new basement. The church is in very low water there, they will just succeed in paying for the basement but will not be able to go ahead with the rest of the building for some years presently. You see the people were all burned out and they have as much in the debt line as they can comfortably handle and cannot come forward to the help of the church. The rotten part of it is that most of the other churches to whom appeals have been made, do not seem at all anxious to help, and on the other hand the Methodists are getting all the support they want. So are the other denominations. The Presbyterians of Vancouver promptly produced some \$3,000 for a manse and many other sums have been forthcoming. It seems an awful pity to me that the Church does not have any system about it in the way of producing funds, the way that all the dissenters have."

HADES.

Sir,—In common, I am sure, with very many others I read with great interest and pleasure, in a recent number of *The Canadian Magazine* the Rev. Dr. Paterson Smyth's admirable article on Eschatology entitled "Hades." I trust that in any remarks I may venture to make upon the article I shall not appear to deal with the subject in a captious or hypercritical spirit. Nothing is farther from my intention. I write as a layman who is honestly puzzled and desires further light upon his difficulty. I have no doubt, Dr. Paterson Smyth will prove quite competent to explain what at present appears to me to be somewhat of a paradox. As I understand the learned doctor, he lays down quite clearly the following propositions as doctrines which we are taught by the scriptures:—1. At death the soul of man goes to a place of waiting, the general name of which is Hades. 2. Hades is divided into two distinct sections, one being called by the Jews of our Lord's day indifferently "paradise" and "Abraham's bosom," and the other having apparently no distinctive name. 3. Those who upon earth have lived a good life go, upon death, to the former section of Hades; those who have lived a bad life to the latter. 4. All souls, after the death of the body, remain in Hades until the final judgment day. 5. No judgment has as yet been passed upon any mortal, nor will any judgment be passed until the final judgment day. I think the above propositions correctly express Dr. Paterson Smyth's position as set forth in the article in question. Respecting the last mentioned proposition the learned Dr. is especially clear. Let me quote "and it" (the Bible) "teaches us those who have died outside of Christ are not happy; but at any rate they are not yet judged." "The Bible is clear about this, that their judgment is still in the future, that even sinners of Sodom and Gomorrah are not yet judged." Now my difficulty will readily appear from the above. It is this. If no judgment has taken place, how is it determined to which section of Hades the soul of a deceased mortal is to go upon death? It is in this respect that the learned Dr.'s view seems to me to involve a paradox. The only explanation I am able to conceive is that it might be said that the distinction between the feeling of beatitude experienced by some souls in Hades, and that of anguish experienced by others, proceeds entirely from the mind of the particular individual so that "the faithful who have died in Christ are happy and blessed in Hades," by reason of the state of their own minds, while the unregenerate are in anguish for a similar reason. This explanation might be available if "Hades" were represented to be one undivided place, where all souls whether good or bad mingle together, but we are expressly told by Dr. Paterson Smyth that that is not so, but that there are two distinct sections as above mentioned between which a great gulf is fixed. That being the case this explanation falls to the ground, and we are driven back on the inevitable question. How are the souls assigned to their respective sections without the pronouncement of a judgment of some kind upon them? P. Betts.

London, Ont.

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British and Foreign

Bishop Ingham, at the charges of a private friend, is being sent out by the C. M. S. to visit many of its mission stations.

There has passed away at Stockland, Devon, an interesting personality in Mr. James Woodland, who for forty-eight years had filled the office of clerk of the parish church.

The death is announced in Dublin of the Rev. R. T. Bevan, M. A., in his 93rd year. The late Mr. Bevan was a man of great musical gifts and for some time held the post of Lay Vicar-Choral in Cashel Cathedral. He was vicar of Street in the Diocese of Armagh from 1867 to 1900, when he resigned the living.

The Rev. Canon W. F. Cosgrave, B.D., for seventeen years vicar of Christchurch, West Hartlepool, who is leaving to undertake missionary work in the diocese of Chota Nagpur, India, has been presented with a cheque for £168 10s., subscribed by parishioners and townspeople. The presentation was made by the Mayor.

The Bishop of Ely has just confirmed, in the almshouse at Leighton Buzzard, three of the inmates who were too infirm to attend the services at the church. The Bishop who was attended by the vicar of the parish, spoke a few kind and sympathetic words to the inmates. The eldest candidate was eighty-one years of age.

Mrs. Hawkins, widow of Mr. Christopher Hawkins, of Probus, has given £2,000 for the completion of the school for choristers of Truro Cathedral, the foundation-stone of which she recently laid. Mrs. Hawkins about eighteen months ago gave £20,000 for the completion of the western towers and spires of the Cathedral.

Recently His Grace the Archbishop of Dublin solemnly dedicated to the glory and service of God a new aisle in Glasnevin Parish Church, which has been built at a cost of £850. The history of the parish dates back to the time of St. Mobhi, who died in the year 544 A.D. The old church is still associated with the name of its founder.

The parishioners of Milton Abbas have decided to return to Milton Abbey, to which it belongs, an Elizabethan bell which has for many years been in the tower of St. James's Church in that parish. The bell, which bears date 1576, is cracked, and Sir Everard Hambro has offered to have it recast and also to add another bell at his own cost to bring the Abbey peal up to eight.

The death of the Rev. R. C. Fillingham, Vicar of Hexton, Herts, took place lately at Dijon as he was returning from Rome. Mr. Fillingham had been vicar of Hexton since 1891, and it will be remembered that action was taken against him by the Bishop of St. Albans in the Court of Arches for taking part in an "ordination service" in a Nonconformist chapel, and he was inhibited.

The new altar of Grace Church, San Luis Potosi, Mexico, has been put in place. It is of most excellent workmanship and ecclesiastical design. It is surmounted with double gradines and tabernacle, and has the customary ornaments. A new pulpit has also been placed in the church, its design corresponding with that of the altar. Red cedar has been used throughout. The sanctuary now presents a very pleasing appearance.

The Rev. W. W. Wingfield, vicar of Gulval, near Penzance, has attained his ninety-fifth birthday this month. If he lives till January 8 he will celebrate the seventieth anniversary of his appointment to Gulval.

The day before his birthday Mr. Wingfield preached with full vigor. Mr. Wingfield's handwriting retains the firmness of youth, and he is as alert at a meeting as many men half his age. Can any of our readers tell us of any incumbent who has held his benedice longer than 70 years?

An incident of a very pleasing nature marked the proceedings of the Diocesan Council of Clogher, which met about the middle of last month, when a portrait of Dr. D'Arcy was presented to his successor, Bishop Day, to be kept by him as custodian for the diocese. The picture was painted by Dr. Ovendon, the versatile and talented Dean of the diocese, who handed it to the committee of the Council for presentation to the diocese. The Dean's painting is perfect, both as a work of art and as a likeness.

A number of memorial gifts and thank offerings have been recently presented to Trinity Church, Toledo, Ohio. These include two massive and beautiful altar desks, a new brass processional cross and a fully jeweled, elaborately carved chalice and paten, which has cost \$1,250. The last has been presented by Mrs. C. F. Curtis as a memorial of her mother, Mrs. Titus, who at the time of her death had been a faithful communicant and a most regular attendant at the church's services for the long period of over 67 years.

At Boston, Lincolnshire, the Rev. A. D. Gilbertson, B.A., a curate at the parish church, was presented with a silver inkstand on his leaving the town to enter the Royal Navy as a chaplain. Boston is also losing another of its clergymen, the Rev. T. A. Scott, lecturer at the parish church, who is being presented with a silver communion set by the church officials, and a carriage clock by the Sunday school scholars and teachers preparatory to his leaving for North China, where he is to join his uncle, Bishop Scott, in the mission field.

The four monstrous bells, which were cast by the Meneely Bell company of Watervliet, (West Troy), N. Y. for the skyscraping tower on the new Metropolitan Life Insurance building, New York, were shipped to that city recently. When erected, these bells will be nearly twice as high from the ground as any other bells in the world, as the Metropolitan building is the highest permanent structure in existence. These bells will be chimed each quarter hour by means of powerful hammers operated by compressed air, which in turn are governed by an enormous tower clock.

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An interesting service was held at St. James', Clerkenwell, on a recent Sunday night, when those present were asked to contribute towards the restoration of the English church at Dunkerque in the North of France. Well-rendered music was a prominent feature, the cantata "Everyman" being given at the close of the service, conducted by the composer, E. Cuthbert Nunn. The sermon was preached by the Rev. Dr. W. Stephens Muntz, vicar of St. John's, Upper Holloway, who at the close referred to the circumstances of the English Church at Dunkerque, pointing out that it was the centre of a most valuable work amongst British sailors visiting the port, who always found a welcome and hospitality at the Sailor's Institute. He had acted for the chaplain there last summer. The British Consul was present at the service, and is desirous of helping on the restoration in every way. Had the preacher known it he might have added that the present church was built through the exertions of the Rev. Hamilton E. Dicker, a former chaplain, whose son, Mr. Seymour Dicker, is organist of St. James', and arranged for this service to be held.

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Children's Department

THE MYSTERY OF AMABEL.

"Let Nanny go alone," cried Nanny's mother with an arm squeezed tight about her little daughter. "Certainly," said Nanny's father "Why, Boston isn't the North Pole! You say she needs a new coat and hat, and you can't possibly undertake a day's shopping yourself, or I shall have you ill again. I'll put her on the train in care of the conductor, and her Aunt Kate will meet her at the other end, and buy whatever is needed. Nanny will only have an hour on the cars, after all. You won't be afraid, will you, daughter?" Now if Nanny's father had asked her in that tone whether she, felt afraid of the most alarming dragon in her fairy book Nanny would have tried to think that she did not; so she answered, "Course not! Not the least bit afraid!" in a tone which almost reassured her anxious mother. "Well" said Mrs. Richards, "I shall write her name and address on a card and sew it into her pocket." Doctor Richards laughed and went away to write to Aunt Kate, and so the matter was settled. Nanny's mother did not forget the card, and while it was being sewed into the pocket of her little brown coat Nanny said:—"Mother, will you write a card for Amabel, too?" "Are you going to take Amabel?" said Mrs. Richards, doubtfully. "I'm afraid you may lose her, dear, in the crowd." "Mother!" cried Nanny. "S if I could have any pleasure without Amabel! O mother, mayn't I take her?" So Mrs. Richards wrote on a tiny card: Amabel Richards, Daughter

of Miss Nanny Richards. Care Doctor Richards, Brookfield, Mass. Amabel's pocket was so small that she had to carry her handkerchief up her sleeve in order to accommodate the card; but Nanny assured her that she would find it handier when she wished to wave good-bye. Doctor Richards drove Nanny and Amabel to the station, and put them into a seat on the shady side of the car. Then he stood outside and talked to Nanny through the open window. He dropped ten bright new dimes into a little red purse and tossed it to Nanny. "You'd better buy some new frocks for your doll," he said, with a nod toward Amabel. Then the train gave a start and he drew back. Nanny's round face looked very small framed in the big window, but she was smiling gaily as she waved her own handkerchief and Amabel's. "Plucky little lass!" thought her father. "I wish I had her safe at home again." The train puffed away, and the busy doctor hurried off to his patients, while Nanny's mother "rested" all day, so as to feel strong enough to go to the station at night to meet her little girl. That was to be a surprise for Nanny. Five o'clock came at last, and the train brought Nanny home again, but, oh, what a tragic little face Nanny had. Her eyes were swollen with crying, and at first she was quite speechless. When they were safe in the carriage and Nanny gathered into her mother's arms, she sobbed hoarsely, "O mother, I've lost Amabel! I've lost her!" That was all Nanny could tell. How or when Amabel had left her arms she could not remember. She had missed her suddenly. Aunt Kate had retraced their route and had made inquiries everywhere, but nothing could be heard of the lost doll. Kind Uncle Stephen, who took Nanny to lunch, wanted to buy another Amabel, but poor Nanny only sobbed harder than ever at the thought of a substitute for her darling; and all her pleasure in the pretty things Aunt Kate bought for her was gone. Nanny slept late the next morning, and when she ran down-stairs, still heavy-eyed, she found every one at breakfast, and a tiny envelope at her plate, addressed to Miss Nanny Richards. "Perhaps it is a party," suggested her father, hopefully. He hated to see his little girl unhappy. Nanny took the note to her mother, and Mrs. Richards un-

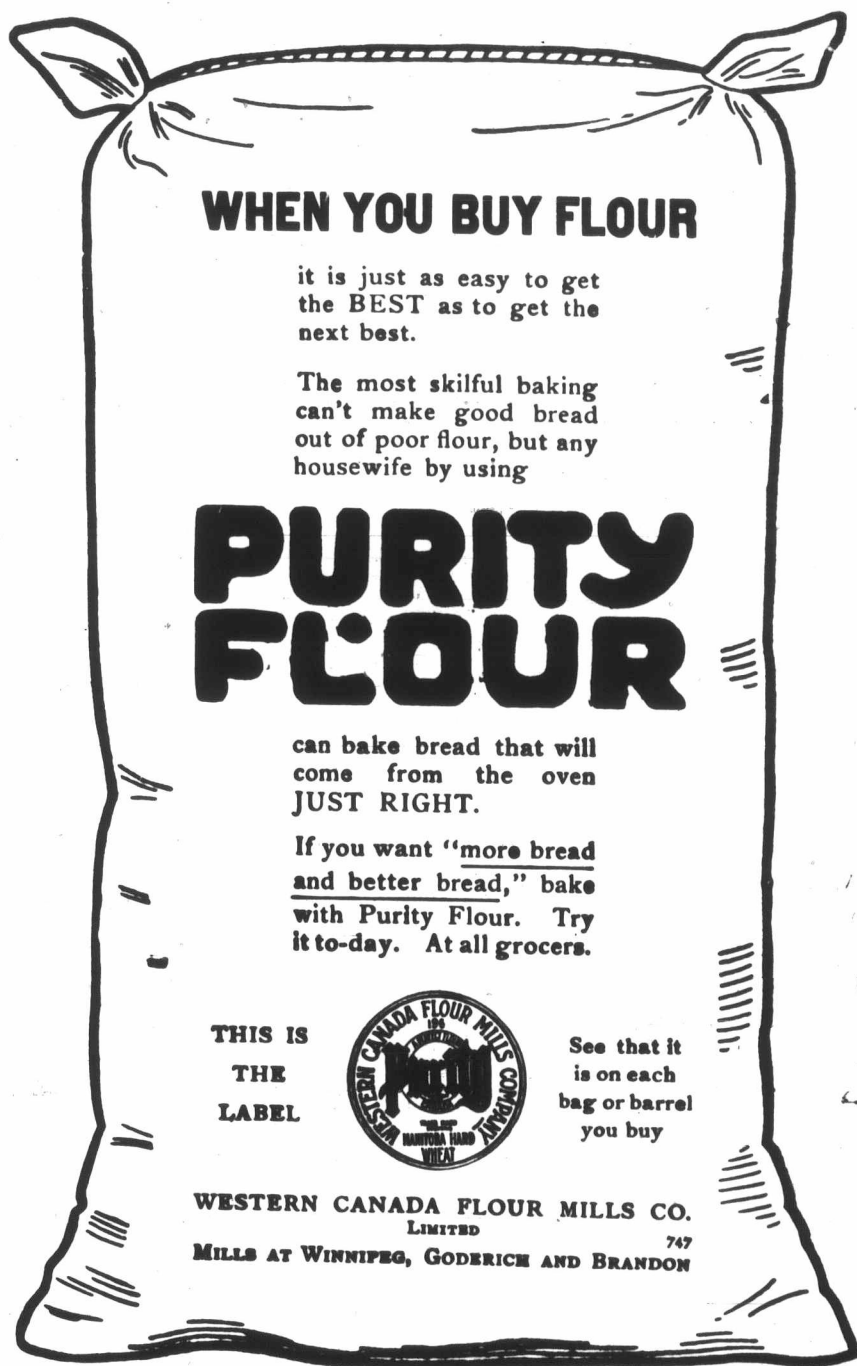
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folded it. "Why, Nanny!" she said, and then she read aloud:—Boston, September 25th. "My Darling Mother. I am afraid you have suffered great anxiety on my account, and I hasten to assure you that I am in excellent health. I have no words to describe my feelings when I found myself torn from your arms. My adventures have been numerous and painful, but I am now in the hands of friends. Owing to a misfortune, my pink frock is so torn as to be quite unfit for wear, and I think it best to remain in the city long enough to replenish my wardrobe. I trust you will approve of this course. Expect me Friday, without fail. I am all impatience to embrace you once more. With many kisses, Your devoted daughter, Amabel. P.S. I enclose my picture that you may feel sure of my well-being." And there, to be sure, gummed to the last page of the note, was a wee photograph of Amabel, looking calm and happy, although her frock hung about her in tatters. Nanny's father and mother gazed at each other and at the note, and said, "Well!" Nanny danced up and down, crying, "O mother, how many days to Friday—how many days?" It seemed as if they would never pass—those three days. When at last it was Friday morning, Nanny could scarcely tear herself away from the window for an instant. She almost expected to see Amabel drive up

in a hack. Even Doctor Richards, when he came in to lunch, asked anxiously: "Has Amabel come yet?" Just as he spoke there was a ring at the door, and Norah came in, smiling, with "An express package for Miss Nanny." It was Amabel. She was packed most carefully in tissue-paper and excelsior, and when Nanny's trembling fingers had uncovered her, it was apparent that her brief stay in the city had done wonders for Amabel's appearance. Her hair, which had been worn so thin as to cause Nanny grave concern, was now thick and curly, and of a much brighter shade of gold. Her hands, which had been very pale since Nanny's baby cousin was discovered sucking them, were now the prettiest rosy pink. And her toilet! Amabel was beautiful to behold in a pale pink cashmere frock, with silk stockings and slippers of exactly the same shade. She wore a black velvet coat lined with pink silk, and a velvet bonnet faced with pink and trimmed with a long, plummy feather. "Where has Amabel been?" cried Nanny's mother. They all examined the box, but there was no word or sign to throw light on the mystery. "Amabel, where have you been?" coaxed Nanny. But although she has been asked that question many times a day since her journey, Amabel has never told. That is her secret.—"Youth's Companion."

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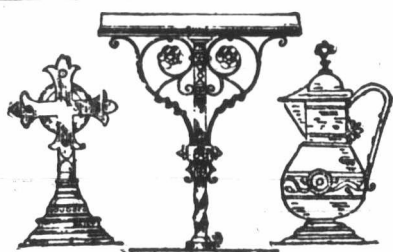
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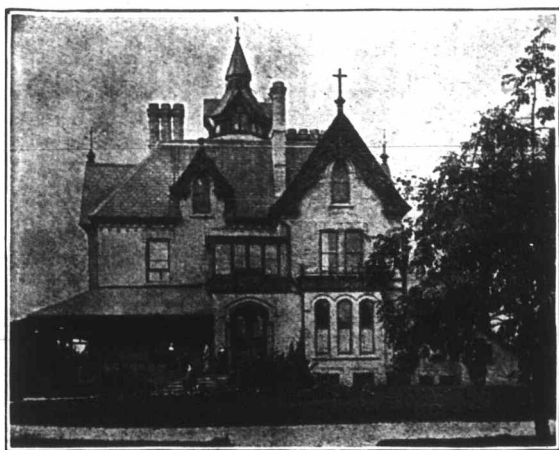
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