

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD
THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.
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TORONTO, CANADA, THURSDAY, DECEMBER 24, 1908.

No. 50.

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Archdeacon A. S.
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Canadian Churchman.

TORONTO, THURSDAY, DECEMBER 24, 1908

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Morning—Isaiah 35.
Evening—Isai. 38; or 40.
- January 3.—Second Sunday after Christ.
Morning—Isai. 42; Mat. 2.
Evening—Isai. 43 or 44; Acts 2, to 22.
- January 10.—First Sunday after Epiph.
Morning—Isai. 51; Mat. 6, to 10.
Evening—Isai. 52, 13 and 53, or 54; Acts 6.
- January 17.—Second Sunday after Epiph.
Morning—Isai. 55; Mat. 10, to 24.
Evening—Isai. 57, or 61; Acts 10, to 24.

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

FIRST SUNDAY AFTER CHRISTMAS.

- Holy Communion: 482, 483, 555, 556.
- Processional: 56, 60, 165.
- Offertory: 55, 57, 166, 482.
- Children's Hymns: 58, 329, 330, 341.
- General: 62, 72, 288, 483.

SECOND SUNDAY AFTER CHRISTMAS.

- Holy Communion: 316, 324, 557.
- Processional: 55, 60, 69.
- Offertory: 56, 58, 483.
- Children's Hymns: 58, 62, 333.
- General: 57, 62, 63.

ST. JOHN THE EVANGELIST'S DAY.

To-day we commemorate the Apostle who leaned upon the bosom of Jesus. This intimacy between the Master and the Apostle is most significant. It suggests the relationship which must exist between Jesus and His followers; it gives us some reason for the unique doctrinal viewpoint of St. John. For it is the beloved Disciple who regards the Gospel in its aspects of love and peace. Furthermore, it prepares us to listen to St. John's testimony to the mystery of the Incarnation. Note the connection between the Gospel for the Feast of the Nativity and the Epistle for this Sunday's Eucharist. Both are from the writings of St. John. The former states the doctrine of the Incarnation; the latter supplies us with the reason for St. John's constant declaration of the doctrine. St. John has heard

the voice of God speaking in wilderness and garden, on mountain side and in busy thoroughfares; he has seen the Divine Majesty, the Incarnate Son of God. Having seen and heard, he declares unto us the significance of the Incarnation. Man is a social being. He longs for intimate friendships and dependable relatives. Along many lines has he laboured for a universal fellowship, but in vain. There can be no universal fellowship in art, science, literature, or politics, simply because human tastes differ so much. Man can only unite along the line of his common need. And that need we know to be the need of a common salvation from a common sin—sin is the disruptive element in life. Christ Jesus came into the world to save men from sin. The Incarnation has made possible a universal fellowship, and that fellowship we speak of as the Catholic Church. This, then, is one result of the Incarnation—Jesus, taking our humanity upon Him, shows us the dignity of our humanity. Influenced by this thought man comes to himself, and at once discovers the possibility and the location of an abiding fellowship with his neighbours. Jesus unites men in the Catholic Church, in the Communion of Saints. But there is another effect of the Incarnation. We have fellowship with God. Of course, there must be fellowship—At-one-ment—between man and man before there can be At-one-ment between God and man. The Incarnate Son of God brings us into communion with the Godhead. God not only implanted the social instinct in our bosoms; He also meant that the instinct should receive the highest gratification. Hence, St. Augustine reflects that as God made us for Himself our souls can find no peace apart from God. And from this fellowship with God we deduce the stability of the Catholic Church. The Church brings man into fellowship with man and with God. The Church is imperishable, because Jesus said: "Lo! I am with you alway." Now, as we view the disruptive career of the principle of evil in the world we are filled with St. John's zeal. For we recognize that the great truth to be impressed upon the world is that of the Incarnation. The truer a conception we have of that elevation of humanity the less likely are we to fall into the power of the Evil One. The world needs a higher conception of that Divine condescension. The higher the conception of it the more universal the Church of God will be. A twofold duty rests upon us: First, that of extending the Church; second, that of preserving the unity of the Brotherhood. Zeal in these two respects will result in our more perfect joy. For joy is the end of our religious life and effort. Note the significance of the Incarnation. It teaches man the dignity of manhood, brings man to himself, and satisfies his social instincts, and keeps him close to God. No wonder we speak of the Incarnation as the central fact of our faith.

The Bible.

From unexpected sources one now and then gets delights on the esteem with which the Book of Books is regarded by men of thought and learning—men who, though their special department of study is not theology, yet are capable of giving a just and sincere opinion on such a subject. In a recent number of the "American Antiquarian and Oriental Journal," a modern publication, entitled "Ancient Hebrew Literature," is thus referred to: "These two volumes with the pretentious title are really nothing more nor less than the old Bible in a new form reproduced; for there are no chapter headings, and no divisions into verses and paragraphs.

It appears that a modern criticism is not content until the old Bible, which has become to most people a household treasure, is laid aside, and

something which has the least resemblance to it substituted for it." The following reference is made to the Bible on another page of the same publication: "No book in the world has ever received as much attention as the Bible, and probably none has had as much influence. There is this advantage in having a sacred book which shall be held in common by the different races in the earth: that it brings together all mankind on a common basis, including male and female, young and old, native and foreign."

Classics and Theology.

We suppose that long after we have gone those who study, think and write will continue the perennial argument over the gain or loss occasioned by the study of the Classics. There can be no doubt that such study disciplines the mind and strengthens the memory; it imparts a knowledge of the form and structure of the languages in question, and broadens the view of language in general. It introduces the student to a vast and varied field of knowledge, relating to the manners, customs, laws, literature, arts, politics, and religion of two of the greatest nations of antiquity, and, in proportion to his capabilities, refines his taste, cultivates his understanding and improves his scope and power of expression. It has been finely said of the Classics by Professor Mackenzie, president of the Hartford Theological Seminary: "These are not dead, but ever-living languages, not useless lumber, but the living fountain of fresh inspirations, and no nation can, in its culture, in its statesmanship, in its professional careers, stand in the front rank which does not, through these languages, relate itself to the greatest achievements of the past." With regard to the bearing of the Classics on theology we might reasonably ask: How can a clergyman thoroughly know his New Testament if he be ignorant of the Greek, from which it has been translated? We might even go farther afield and add: How can he possibly expect to be intimately acquainted with the Old Testament if its original Hebrew is to him an unknown tongue? A scholarly writer has recently well said: "That practically all learned commentaries are unreadable to the man who does not know Hebrew and Greek." Some devout reader may say: "What of those of the Apostles who were unlearned fishermen?" Unlettered in the ordinary sense, if you like, they were, but nevertheless called, chosen, inspired. To them was committed the living Gospel by the Divine Word Himself. To them, in reply, we would say: Consider St. Paul and the wonderful service he was privileged to render to the Church for all time through his highly cultivated intellect and wide learning, sublimed as they were, by the especial gifts of the Holy Spirit.

Archbishop Lang.

Our Old Country exchanges contain biographies of the Archbishop-designate more or less imaginary, but we are indebted to the "Scottish Chronicle" for an authentic explanation of the atmosphere in which he was brought up. We were aware that his father belonged to that school in the Established Church of Scotland which, in the generation passing away, produced such eminent men as Caird, Tulloch, Story, A. K. H. Boyd, and others. Professor Cooper, of Glasgow University, addressing his students, spoke of the honour conferred on one who was a graduate in Arts and an honorary graduate in Divinity of the University of Glasgow. The King had selected Dr. Cosmo Gordon Lang, Bishop of Stepney, to be Archbishop of York. This was the fourth Scotsman whom Dr. Cooper remembered appointed to an English Primacy—Archbishops Tait and Davidson to Canterbury, Archbishop Maclagan, and now

Archbishop Lang to York. Let them not think it strange that the son of a minister of the Church of Scotland should on going to England take orders in the Church of England. To those who believed in the principle of National Churches this was the natural thing to do, at least in cases such as the present, where there was no fundamental difference of doctrine between the two bodies. It was also the historical line for a Scottish Churchman to take. It was the line John Knox had taken when in England, for as they knew our great Reformer served for a time as chaplain to King Edward the Sixth. Knox's two sons were educated at an English university, and one of them lived and died a clergyman of the Church of England. Moreover, the second to Knox in influence among our Scottish reformers, John Willock, held, in his later years, the Rectory of Loughborough, in England, whence he would come north to act as superintendent of the West of Scotland, and to sit as Moderator of the General Assemblies of 1565 and 1568.

A Good Foundation.

We never weary of urging our clergy and laity to stand by the Catechism of our Church. The perpetual longing for something new cannot be gainsayed. But, as the Bible is the crucible in which the best truths for this world and the next are compounded, so that splendid epitome of Divine truth, the Church Catechism, the very pith and marrow of Bible teaching, stands peerless and unequalled for shaping Christian character and directing Christian life. "I believe," said Archbishop Benson, "that there never has been in the hands of any Church any manual representing the doctrines, the true spirit of the Bible, to compare with the Catechism of the Church of England." A later witness, Canon Newbolt, has given this eloquent testimony to its worth and power: "Nothing is more wonderful in Christianity than its applicability to the shifting circumstances of our ever-changing world, and to the various types of humanity which come under its sway. So will it be found with this Catechism, which embodies its precepts, that while suitable for a child it appeals to the grown man, while drawn up in the sixteenth and seventeenth centuries, it has a clear message also to the twentieth, and that complex life in cities as well as the quiet life in the country are alike calmer and fuller if based on an intelligent appreciation of these elementary truths, which begin with the Christian name of the individual and end with 'charity to all men,' as the Creed also begins with 'I' and loses itself in the Catholic Church and the Communion of Saints in that life which is everlasting."

How to Lessen Crime.

Seldom have we had such real pleasure as in reading a little pamphlet prepared by Mr. J. J. Kelso, entitled "The Police as Social and Moral Reformers," and embodying an address delivered by Chief of Police Kohler, of Cleveland, before the International Association of Chiefs of Police held at Detroit in June, 1908. So convinced are we of the sound and sanctified common sense of the method presented in this small and unpretentious pamphlet, so far as it relates to the conduct and influence of the police, that we commend it to the widest possible circulation and consideration amongst Canadians of every class and creed. The marvel of this method is its simplicity and its universal applicability. And the wonder is that it has not long ago been put in action. The method to which we refer is, in a word, that the police should be instructed and invited to cultivate a merciful and mediatorial spirit in dealing with their erring and fallen fellowmen—to aim at raising them up rather than thrusting them down. The wonderful results shown by this method in the city of Cleveland are summarized by Chief Kohler in the number of arrests during the first five months of the years 1907 and 1908, respectively: Janu-

ary, 1907, 2,158; January, 1908, 911; February, 1907, 2,257; February, 1908, 829; March, 1907, 2,711; March, 1908, 939; April, 1907, 2,434; April, 1908, 907; May, 1907, 2,731; May, 1908, 888. How well do these admirable results exemplify the putting into practice that spirit of simplicity of which Charles Wagner is such a powerful advocate! Our readers will remember the concluding words of his admirable book, entitled "The Simple Life": "The spirit of simplicity is a great magician. It softens asperities, bridges chasms, draws together hands and hearts. The forms which it takes in the world are infinite in number; but never does it seem to us more admirable than when it shows itself across the fatal barriers of position, interest, or prejudice, overcoming the greatest obstacles, permitting those whom everything seems to separate to understand one another, esteem one another, love one another. This is the true social cement that goes into the building of a people." It is not often that, in observing the exercise of legal authority over sin, shame and sorrow we have the privilege of commenting on such a beneficent exemplification of the truth of the noble passage in the "Merchant of Venice": "And earthly power doth then show likest God's when mercy seasons justice," as that afforded by the splendid work for humanity being done by Chief of Police Kohler in the city of Cleveland.

Sowing the Seed.

At a great missionary gathering held recently in the city hall at Glasgow Bishop Montgomery told this simple, suggestive and pathetic story of our own North-West: "One of our priests was out on the track. He saw on the roadside a little boy herding sheep, and in the distance a little farm-stead. Having asked the boy's name, he then said: 'Would you mind me asking if you ever said a prayer in your life?' 'Never, gov'nor,' was the reply. 'Have you ever read your Bible?' 'Never seen one, gov'nor.' 'Has your father or mother got one?' 'None in the house at all, sir.' 'Then,' said the man, 'I shall be back here next year. Will you do me a favour, and learn five words for me, "The Lord is my Shepherd"?' The boy agreed, and went over the words on his fingers, and the man said: 'One thing more, when you come to the last finger but one, which reads "my," crook that finger. Now, go over it on your hand in that way, "The Lord is my Shepherd." Next year come, and the man in passing that road suddenly remembered the boy, and, going up to the farm, inquired of him from a woman standing outside. 'Are you,' she said, 'the man who taught him some words?' 'Yes,' he replied; 'how is he?' 'Dead, sir,' she said, 'ay, dead. The little chap was fond of going about with his hand over his head, sticking out the fingers with one finger down, and seemed very happy going over the words you taught him. It was a very bad winter, with dreadful blizzards, and one night he was out after his sheep, and we missed him. We could not find him till morning. There he lay dead, and, I believe, sir, the words you taught him were the last words he ever spoke, for he had his hand over his head with his fingers just held as you taught him.' "Some day," said the good Bishop, "there will be a happy meeting between that boy and priest."

Athletics.

A great sporting victory, especially when interest in the event has been sustained by a long series of victories by the winner, stirs the blood of young and old alike; though, as the years glide by and the hair grows thinner and grayer, one is prone to take a more serious view of life. Yet it does us good, now and then, to remember that once we were a boy, and ran, and swam, and boxed, and rowed; and rejoiced with all the ardent enthusiasm of youth when we won, and took defeat when it came our

way in a becoming and generous spirit. Some may deride sport and look upon it as a sad waste of time and strength. To us it is a needful part of the legitimate recreation and training of life. In every walk of life—in Church, in State, or wheresoever you go—you will find leaders amongst men who, in their school-boy days, were leaders in the games of the school. Sport, like everything else, is at times overdone. But for a nation as well as an individual—in wisdom and moderation—it promotes health, strength, and happiness, and develops self-reliance, endurance, promptitude, patience, and many other qualities most useful in the game of life.

The Consecration of an Icelandic Bishop.

We find in a contemporary translation, which we condense, from the Icelandic of the consecration of a Bishop to the See of Rey Kjarik in the cathedral of that capital of the far-off island on the 4th of October. The Bishop was retiring from ill-health, but was fortunately well enough to officiate on the setting apart of his successor. The cathedral must be a large building; seats were provided for 800, but there were about 1,500 standing. The choir was arranged for eighteen clerks in Orders, and there were many more in the church. The Governor and chief officials sat in the seats next the choir. We are unable to follow the service, which was from the Danish ordination book. The first prayers and hymns were read and sung by the cathedral clergy and choir. Meanwhile the two Bishops and their clergy, six in number, walked from the vestry to the altar, the old Bishop taking his place before the altar, the new Bishop kneeling in front of him, with the priests on either side of him. Then the consecrating Bishop intoned the Latin words of consecration used at a priest's ordination, the choir singing the responses. After prayer (the new Bishop and the clergy standing) he read the text of his sermon, and four of the clergy read in turn selected chapters from the New Testament. The consecrating Bishop then addressed the new Bishop, and, having received his solemn promise "in the sight of Almighty God to do the work of a Bishop with faithfulness and discretion," etc., proceeded: "Thus I deliver to thee the sacred office of a Bishop in the name of God the Father, the Son and the Holy Ghost. Amen," at the same time placing his hands on the head of the kneeling Bishop, the priests doing so also. Prayers followed. During a hymn the Bishops and priests took off their copes and vestments, and afterwards the new Bishop preached. The cathedral priest then celebrated, and the two Bishops received the Communion from him. After the collect and blessing the recessional hymn was sung and the service closed.

Clergy at Christmas.

This year there seemed to be little need of again directing attention to the remembrance of our clergy at these Christmas times. But, unfortunately, it is as much needed as ever. The distribution of wealth is a favourite subject of comment, how God seems to bestow it with lavish hand on those who make a bad use of it and to withhold it from others who, to our eyes, would have distributed it wisely. But there is another view of wealth which properly applied goes home to each of us. We are all custodians of God's gifts. We all have talents given us to use in His service. These talents are gifts of every nature. We wish all our readers to reflect how they have spent their one talent of money, to whom have they given liberally? There is no one to whom the open hand is due before your parish clergyman; no one so inadequately paid, and no one from whom such great, and often needless, generosity is expected, and at the same time no one who, and whose family, are so sharply criticized, with the result that the re-

ous spirit. Some upon it as a sad recreation and walk of life—in you go—you will in their school-games of the else, is at times well as an indication—it promotes ss, and develops ptitude, patience, st useful in the

Bishop.

ry a translation, Icelandic of the the See of Rey at capital of the ber. The Bishop at was fortunately setting apart of must be a large for 800, but there the choir was ar- Orders, and there h. The Governor e seats next the llow the service, ordination book. s were read and and choir. Mean- their clergy, six in stry to the altar, e before the altar, front of him, with him. Then the e Latin words of 's ordination, the After prayer (the standing) he read our of the clergy s from the New Bishop then ad- l, having received sight of Almighty p with faithfulness led: "Thus I de- of a Bishop in the Son and the Holy time placing his eling Bishop, the followed. During sts took off their terwards the new edral priest then ops received the r the collect and was sung and the

be little need of the remembrance of times. But, unfor- as ever. The dis- ite subject of com- stow it with lavish ad use of it and to our eyes, would ut there is another rly applied goes e all custodians of nts given us to use are gifts of every ders to reflect how lent of money, to y? There is no one s due before your inadequately paid, a great, and often ed, and at the same se family, are so result that the re-

muneration accorded him is a small and grudging dole. Too often, at least, is this the case. In earlier times the clergyman received at all times of the year doles in kind from his parishioners. No wedding, baptism or death occurred without his being remembered. Now all farm produce is turned into money, and the usual subscription is made, but the little extras have disappeared. Only at Christmas is there any thing more given, as a rule. Now, let all our people remember that the clergy, especially those in missions, receive proportionately less than their predecessors, and let them give generously and liberally at Christmas, and at those sad and happy meetings where he may be present; but no remembrance in money or kind is given him. Let the reproach that our English people give less in proportion than their neighbours do be blotted out and the balance turned the other way.

"JUDGING OTHERS."

It is an almost universal rule that the people least qualified to judge others, by reason of their own shortcomings, are the severest of all judges. As Sydney Smith once said: "The selfish man complains most of the selfishness of others, just as a fat man in a crowd complains most of the pushing of others." It is a notorious fact that the normal man is inclined to be most severe upon his own failings in others. A common failing certainly as a rule does not make us "wondrous kind." No; it makes us intolerant and unmerciful. It does not tend to the making of excuses for others, or the "putting of ourselves in their place." Who is so hard upon avarice in others as the avaricious man? The generous, free-handed man, while he cannot understand or sympathize with individuals of this description, harbours no fierce resentment against them; but who can resent and denounce this vice in others like the man whose besetting sin it is, and, so strangely constituted a thing is human nature, quite honestly, too? Who so profoundly despises and resents impatience and irritability in others as the impatient and naturally irritable man? To the man of opposite temperament, to whom all the vagaries and fluctuations of the "artistic temperament," to put it politely, are a perfect mystery, and who might naturally be expected to be a very harsh judge of failings to which he is not the least inclined himself, the impatient and passionate man is generally an object of good-natured tolerance. Who so implacable with the stubborn and so utterly and absolutely incapable of approaching their standpoint as the stubborn themselves? Who so determined to dragoon everyone else into their own ways and standpoints—who, in a word, so naturally tyrannical as the man who is constitutionally averse to all duly constituted authority and most impatient of all forms of restraint, or what he calls "tyranny?" Who, again, so intolerant of "bigotry" and narrow-mindedness in others as the dogmatic and intolerant man, who will brook no dissent from his own standpoint? And so we might go on indefinitely. It is really wonderful how indignant, and honestly indignant, people, notorious for their shortcomings, will get over exactly the same failing in a very much milder form in others. It is this proneness of the average man to despise and denounce the mild form of his own besetting sin in his fellowmen which our Saviour condemns in the Sermon on the Mount under the illustration of the "beam" and the "mote." This really constitutes the sin of "judging others." The mere act of passing and expressing one's opinion on the actions of our fellows is perfectly innocent. Nay, in some cases and connections it is our duty, and in this same Sermon on the Mount we are actually commanded to "judge." The point is this: the wrongfulness of the violent and sweeping con-

demnation of others for what we ourselves are habitually guilty. There is a vast amount of unconscious hypocrisy in the world in connection with this. Few people are conscious hypocrites. It takes too much force of character to deliberately act a part and lead a double life for many men to be thorough-paced hypocrites. Such men are rare—far rarer than we imagine. They are only met with, as a rule, once or twice, often not at all, in the course of the ordinary lifetime. But the world swarms with these unconscious hypocrites, who are passing judgment, in perfect good faith, upon their own failings in others. It would seem that those best qualified are least disposed to judge others. The most merciful people in the world are those who have least need of mercy themselves. Therefore, in judging others we judge ourselves. And this is how it appears to outsiders. The verdict of our Saviour is the verdict of humanity. It is based upon the universal experience of mankind. And so the judgment of others brings judgment upon him who judges in a sense other than the commonly accepted one. It brings down human as well as Divine judgment. On the other hand, there is no virtue so universally admired as tolerance. The world deals kindly with the tolerant man. Furthermore we are equally apt to disparage and underrate our own virtues in others. How common, for instance, to hear strength and independence of character, firmness and generosity caricatured in others as eccentricity, obstinacy, and wastefulness by those who pride themselves, and not altogether unjustly, on their possession of the same virtues! Thus, it appears plain that this practice in all its phases, denounced by the Master as "judging," centres in and radiates from that peculiarly hateful and unchristian frame of mind described by Him in another place as "despising others." The man capable of "judging" others stands in a radically false position towards his fellowmen. He has never found his true bearings. He cannot see straight.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

The negotiations in progress between the Presbyterian, Methodist, and Congregational Churches looking to Church union seem to be making good progress towards completion. It is about five years since the negotiations were opened, and ample time has elapsed for reaching those critical periods in such undertakings which determine whether movement is to be forward or backward. The reports which come from all quarters indicate that in this case movement will be forward, and that the great undertaking will be finished before another five years has passed. It will, of course, take many more years before things are so shaken together that the full strength of the union will be felt. At once, no doubt, rivalry will cease in regard to the opening of missions, whether in the east or west, but it will require a long lapse of time to wipe out the rivalry now existing, or to amalgamate congregations where churches are now too numerous. But all this will duly follow. If the project is once launched there need be no fear that it will fail. Bickerings and friction there certainly will be, but sensible men and women will not in this twentieth century allow such to negative the work that has been accomplished. The power of this united Church will be very great, not only in striking the popular imagination, but in directing religious thought. The nature and quality of this power will, of course, naturally depend upon the spirit that may animate the new body. If it glories in numbers and revels in the influence it can wield on Governments, and rejoices in its power to distance all competitors, its influence will be more apparent than real. There is, how-

ever, no reason for assuming that they who do much do it badly and they who do little do it well. Not always shall it occur that the last shall be first and the first last. Power and magnitude are not necessarily divorced from gentleness and spirituality. At all events, the Church that really ministers to the truly spiritual wants of men is not only likely to prosper, but it deserves to prosper. The Divine test, "By their fruits ye shall know them," appeals to men still. Men are not always capable of recognizing at once the true ministry from the cheaper imitation, but it is discerned sooner or later. We sincerely trust that the new birth of power that will come to the united Church will not have the effect of "loosing wild tongues that have not God in awe," but that with power will come the sense of responsibility, and with responsibility deeper and more lasting service.

References have been made by members of the joint committee of the three Churches recently engaged in furthering the negotiations for union, to a communication from the Anglican Church. Is the Anglican Church to know the contents of that communication? It no doubt is in line with the recommendations of the General Synod. Still, it would seem to us that the Church ought now to know just what our representatives said on our behalf. We, of course, can get this information informally from a Methodist or a Presbyterian present; still, one would like to have the information officially from our own committee appointed to communicate with the other bodies. Common sense would seem to indicate that such a course is the wiser one. Do not keep us all guessing as to what is being done in our name. The assumption that the Church public is not amenable to reason is based on a lack of faith either in the people or in the message that is supposed to enclose the "reason." From the references that have been made to the meetings recently held in Toronto, when the Anglican overtures were considered, two points seem to be apparent, and they are not without hope. In the first place, it was evident that the Anglican propositions were not lightly brushed aside. They received earnest consideration. In the next place, it was intimated that if the Anglican Church were willing to put a liberal interpretation upon the meaning of the Historic Episcopate, union on an Episcopal basis would be entertained. That is certainly very hopeful. More than that could scarcely be expected at this stage of the proceedings. But the problem of defining the Episcopate so that it would be acceptable to Anglicans themselves would tax ecclesiastical ingenuity. To go further and define it so as to be acceptable to non-Episcopalians would add difficulty to impossibility. How, then, do Anglicans live together in one household, under one Episcopal roof, when views of Episcopacy are so divergent? The answer is simple. They never officially define the meaning of the Episcopate, or its relation to the existence of the Church; that is, whether it is essential or only advantageous. They insist upon the fact, and there let it rest. Thus all are sustaining a method of government that dates back to the apostolic days without the necessity of declaring that it means precisely this or that. There is the hub of agreement, and from it diverge numerous spokes of Church opinion in regard to its necessity and power. What has been found successful in holding Anglicans of differing views together may, in our opinion, be the solution of the wider problem of Church union. The declaration in the preface to the Ordinal: "It is evident unto all men diligently reading Holy Scripture and ancient Authors that from the Apostles' time there have been these Orders of Ministers in Christ's Church, Bishops, Priests, and Deacons," is a declaration of fact, although, perhaps, it is not wise to put too much emphasis on how "evident" it all is, even to the "diligent" readers. There is no statement about

what is or is not of the esse of the Church. If the Historic Episcopate were treated with the same wisdom and largeness in these days as in the old time before us, we can see no insuperable difficulty in this particular element in connection with Church union. Do not let us attempt to define the undefinable. Let us state facts, but do not let us attempt to precisely define the exact interpretation of them for all minds and for all time.

A few days ago the Rev. Arthur French, the well-known curate of the Church of St. John the Evangelist, Montreal, appeared in court as the prosecutor of a notorious woman, who kept one of those gilded palaces of vice which are too numerous in our large cities. Mr. French was the chief witness against the infamy of the house over which this harlot presided, and his evidence was of a unique character. Instead of being cross-examined and browbeaten by counsel for the defence, he stood in the box and delivered more of a lecture on the moral well-being of the city and the best ways of securing it, than ordinary testimony. He could indicate in a few words his absolute mastery of the facts of the case, his repeated efforts to get the police to act in the usual way, his refusal to wage war upon the lesser dens of iniquity while the greater ones went untouched. Not only was his statement of facts regarding existing conditions in Montreal apparently accepted by the court and officiating members of the bar, but his words of advice to those in authority were welcomed, and to all appearances approved. It is a singularly strong position for an Anglican clergyman to hold in an overwhelmingly French city, and for that matter in any city. Mr. French has shown special aptitude for this kind of work, a work that few can be induced to touch and still fewer can handle with success. It is a work that manifestly ought to be done, and the Church feels specially grateful when a courtly knight steps forth to slay the dragon. Scores of once fallen women, we are told, gratefully acknowledge the good offices of Mr. French in bringing about their regeneration, so that not only the courts of law, but the wretched victims of lust pay tribute to his judgment and good heart. "Spectator" regretfully acknowledges that this field is not one in which he can be of much service to those on the firing line, but he feels that he can at least pay tribute to him who fights to some purpose.

Spectator.

Brotherhood of St. Andrew.

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

Brotherhood men should subscribe for the "Canadian Churchman."

A meeting of the Executive Committee of the Dominion Council was held at the head office Toronto, on Thursday, 17th inst., those present being Messrs. R. H. Coleman (St. Anne's), chairman; Dominion president, A. G. Alexander (Ascension, Hamilton), James A. Catto (St. Luke's), E. F. Crossland (St. Matthew's), John T. Symons (St. Luke's), and the general secretary. The chairman read the opening prayers, and a letter was read from L. A. Winter (St. Paul's), explaining absence through sickness in his family. Applications were presented for five charters, two Senior and three Junior, and approved of, and charters were granted St. John's, New Liskeard; Christ Church, Forest; St. George's jrs., Owen Sound; St. Luke's, jrs., Souris, and St. Paul's, jrs., Southampton, and were signed by president and secretary. Financial statement showed bank balance of \$20 after salaries has been paid, and a reduction of \$83 had also been made on last year's overdraft, leaving amount at even \$500. A memo. showed that total receipts from all sources from October 1 to October 17 were \$1,057.81, as against \$794.68 for same period last year. The amount of pledges towards Extension Work was shown to be \$1,891.30, made up of pledges from Toronto, \$926, and rest of Canada \$965.30. The draft programme for the Edmonton Conference (February 18-21) was presented and discussed, and ap-

proved by the committee. The western travelling secretary's itinerary up to end of Feb. 1909 was passed as read. Resolution was moved by J. A. Catto, seconded by E. S. Crossland, and carried, that John T. Symons be the representative from the Dominion Council on the Toronto Local Council. It was moved by Mr. John T. Symons, seconded by Mr. A. G. Alexander, and carried, that the chairman of Toronto Local Council be invited to all meetings of Dominion Council, notification of all meetings to be sent by the general secretary. A discussion took place as to the duties of the general treasurer, and it was decided that he should confer with general secretary as to more detailed plans for the future. The general secretary gave an interesting and detailed account of his latest trip, covering slightly over three weeks, to Northern Ontario (the Soo, Cobalt, etc.), and it was evident that good work had been done, and the report met with the approval of the committee. Matters concerning approaching local conferences in different parts of Canada were then fully discussed, and a very interesting and encouraging meeting was brought to a close at 10.30 p.m. with prayer by the chairman.

The Churchwoman.

OTTAWA.

Ottawa.—A very pleasing item at the regular meeting of the Woman's Auxiliary of the Ottawa Diocese, held last week in Lauder Memorial Hall, was the presentation of a purse of gold and an address to Mrs. Tilton, the President of the organization. During the past month Colonel and Mrs. Tilton celebrated the 50th anniversary of their marriage, and in honour of that occasion Mrs. Tilton's co-workers in the Auxiliary took this means of expressing their congratulations. Mrs. W. A. Read read the address, while Mrs. J. R. Armstrong made the presentation. The devotional exercises of the afternoon were led by the Rev. W. A. Read, after which much business was transacted. The Dorcas secretary, Mrs. George Greene, reported that during the past month four bales had been sent out to different mission fields, to the value of \$117. Several pathetic appeals for assistance were also read, all of which will receive due consideration. The statement of the treasurer, Mrs. George E. Perley, showed the receipts of the month to be \$369.54, and the expenditure \$84.15. The literature department reported that thirteen new subscriptions had been made to the Leaflet and also the financial statement, as: Receipts, \$74.36; expenditure, \$47.51; balance on hand, \$50.14. The organizing secretary visited two meetings, one at Navan and a second at Carleton Place. A Girls' Auxiliary will be formed at Navan in the near future. The junior secretary further reported that a new organization in her department has recently been established at Richmond. The receipts of the Extra-Cent-a-Day Fund for the month were \$40.19, making a total in that treasury of \$41.33. The committee in charge of the babies' branch have added 13 new members to their list and are also supporting a child in China. Mrs. Tilton made the announcement that the Thankoffering Fund, received at the triennial meeting in September, is now being utilized in the work for which it was designated, that of training students for missionaries. For this end eight young people are now attending college preparatory to their labours in home or foreign fields. The following amounts were voted: \$10 per year towards the preparatory work of Mrs. Gibbons in the West; \$10 to the Fernie fire sufferers; \$7 to Lytton Hospital; \$10 to rectory fund at Innisvale.

All Saints'.—The Young People's Auxiliary of this church held a meeting last week at which there was a large attendance. Interesting addresses touching on mission work were given by Mrs. Buxton Smith of Kingston, Ont., and the Rev. A. W. Mackay, rector of the church. The auxiliary is trying to make Christmas cheerful for many, and to-day forwarded a large box of good things for missions at Mattawa, while the Children's Auxiliary yesterday sent one to missions in Combermere. The donations have been generous this year, and the boxes are perhaps the best they ever sent out. Miss L. Charleson, the president; Miss Susie Cassels, secretary; Miss Nellie Rigby, treasurer; and other officers were present. It was announced that the association would close the year with a balance of \$10 in the treasury.

NIAGARA.

Hamilton—All Saints'.—The parochial Chapter for the year 1907-8 reports 31 meetings held with

an average attendance of 25. During the autumn months hearts and hands were fully occupied in the preparation of the Christmas tree for the Primary class. It was a large success, and it is not yet decided whether the Daughters or children enjoyed it most. The first week of Advent was observed as one of special prayer and self denial, which resulted in the members of this Chapter giving \$17.74, which sum was sent to the Auracanian mission in South America. Debates have been held, proving most profitable and entertaining, and showing much wit and cleverness on the part of those taking part. Missionary evenings were most instructive, but this part of the work could be much extended. Addresses were given by Miss Sadlier on South America; Miss Hampson, on nursing; and Deaconess Morrison on deaconess work in a parish. This chapter is much indebted to the rector for his many words of praise and encouragement.

HURON.

Brantford.—St. Jude's.—The annual meeting of this Branch of the W. A. was held in the schoolhouse on Wednesday, Dec. 9th. Reports from the different branches of the work were presented and showed that the past season has been a most successful one. The work has been proceeding well, the society, being now in excellent shape and there is a bright outlook for the new year. The following officers were elected for next year: Mrs. Wright, president; Miss Heath, vice-president; Miss Ash, second vice-president; Miss Wier, recording secretary; Miss Ash, corresponding secretary; Miss Scace, president of the junior Branch.

CALEDONIA.

Prince Rupert.—St. Andrew's.—The Woman's Auxiliary of this church held a very successful sale of work on Friday afternoon and evening the 27th ult. The work table, in charge of Mrs. McIntosh, Mrs. Witcomb, and Mrs. Viereck was gaily decorated with flags, bunting, etc., and many useful articles as well as pretty Christmas gifts were to be found on it. The home product table, presided over by Mrs. Ewing, Mrs. Tremayne, and Mrs. Robertson, was covered with most delicious meats, pies, cakes, etc., which were in great demand, and was effectively decorated with chrysanthemums and carnations. Another stall was a tent arranged by Miss Murray and Miss DuVernet, containing toys, dolls, and six water-colour sketches by Miss Erskine Murray of views of the neighbourhood. The candy stall under Miss Hogan was made very attractive by the bright boxes and sticks of candy presented by C. B. Schreiber & Company, Ltd. Many people found their way into a very pretty tea-room in charge of Mrs. Christie and Mrs. Clements, where tea and cake were served in the afternoon and in the evening after the concert. Those taking part in the programme of the evening were Mrs. Witcomb, Miss Murray, Miss Hogan, of Port Simpson, Miss Waterhouse, Miss Trail, Messrs. Strang, Aldous, and Agnew. The receipts were swelled by a cheque for \$25 from Mr. Morrow, making a total of over \$230.

Home & Foreign Church News

From our own Correspondents

NEWFOUNDLAND.

L. L. Jones, D.D., Bishop, St. Johns, Newfoundland.

St. John's.—Cathedral of St. John the Baptist.—A most interesting function was witnessed in the Cathedral on Sunday afternoon, Dec. 6th, when a window to commemorate the thirty years Episcopate of Bishop Jones, was dedicated; the window being a graceful tribute to one who has done so much for the welfare of the Church in the Colony, where he has so long and devotedly laboured. Amongst those present, were His Excellency the Governor, Lady MacGregor, Miss MacGregor, Captain Warren, A.D.C., Sir James Winter, and many prominent churchmen. The first part of the service was conducted by Canon White; the Lesson, from Isaiah 54th chapter being read by Rev. James Bell, the zealous leader of the Bible class. Then the window was unveiled by Churchwardens Davey and Blandford, after which the ser-

ing the autumn... occupied in... tree for the... access, and it... Daughters or... t week of Ad... ad prayer and... the members... which sum... on in South... eld, proving... ining, and... s on the part... evenings were... he work could... ere given by... ss Hampson... on deaconess... much indebted... of praise and

vice was conducted by the Bishop. The window is placed at the west end of the north aisle, facing the handsome east window, dedicated to Mrs. Jones, his wife, and overlooking the font. The apex is decorated with lovely tracery, beautifully colored. The upper part contains a full length figure of the Baptist; it assumes the appearance of one who led the vigorous and ascetic life, and portrays the likeness of a strong vigorous character, with a loveable face. His prophetic habit and dress are perfectly natural, with a cloak woven of camel's hair, thrown over the shoulder, and tied in front on the breast, round the waist, is a girdle of skin; on his feet are the sandals worn in the East; the hair flowing lowly about the head, gives a faithful and characteristic image of the Baptist. Entolded in his arms, and nestling in his bosom, is a lamb, typical of the Lamb of God, of whom he came to bear witness. Above him are the words: "St. John the Baptist" and the text, "Behold the Lamb of God!" Just beneath the Baptist is a panel of angels, with outspread wings, carrying a scroll, on which is inscribed, "Thou art My beloved Son." Then immediately below is the charming scene of the Baptism of Jesus in the River Jordan. The valley of the river is luxuriant with vegetation; the banks are bright with a great variety of creeping plants, besides which there are large patches of green bushes and trees. The Baptist is in the act of administering Holy Baptism, pouring water on the head of Jesus, which is surrounded by a halo of Divine glory. The descent of the Holy Ghost, in bodily shape, as it were a dove, is strikingly brought out. At the base of the window is one of its most prominent features, showing a superb specimen of a piece of minute work of art in the Bishop's own coat-of-arms, crowned with a "fair mitre." The inscription is as follows: "This window is dedicated by the Cathedral Men's Bible Class during the Episcopate of Llewellyn, Bishop of Newfoundland to mark the thirtieth year of his Consecration, May 1st, 1908." The window is an exquisite piece of work, a fit testimonial to Bishop Jones' distinguished career. The work was executed by Messrs. C. E. Kempe & Co., London, and given by the Cathedral Men's Bible Class. After the service the Lord Bishop expressed to the committee his appreciation of the work done

FREDERICTON.

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

St. David.—The Rev. J. W. Millidge has resigned this parish, has gone to live in St. John and his name has now been placed on the retired list of the clergy.

MONTREAL.

Montreal.—The Very Rev. J. C. Farthing, D.D., D.C.L., Dean of St. George's Cathedral, Kingston, Diocese of Ontario, Bishop-Designate of Montreal will be consecrated by His Grace the Archbishop of Toronto, and Primate of All Canada, in Christ Church Cathedral, Montreal, on the Feast of the Epiphany, January 6th, 1909. The presenting Bishops will be the Bishops of Huron and Ontario. The consecration sermon will be preached by the Rev. Canon Welch, D.C.L., Rector of St. James Church, Toronto. It is expected that most of the Bishops of the Ecclesiastical Province of Canada will be present at the ceremony. It has been definitely decided that the consecration and enthronement of the Very Rev. Dean Farthing as Bishop of Montreal shall take place in Christ Church Cathedral on the same day, namely, Wednesday, January 6th. The consecration will be performed in the morning, and the enthronement will take place either at five o'clock in the afternoon or at eight o'clock in the evening. If in the afternoon, it will be followed by a dinner, at which the visiting prelates, clergymen and laity will be the guests of the clergy and laymen of the Diocese of Montreal. The Bishops of Massachusetts and Vermont may attend the consecration, in which event altogether twelve prelates will assist in the impressive ceremony. The clergy of Montreal have decided to present Dr. Farthing with either a set of state robes or a prie dieu. If the gift of the robes has not already been provided for, it will be made by the clergy of this diocese; but if the robes have already been given, then a prie dieu will be presented. The full list of gifts to the new Bishop now includes: A pastoral staff from the laity of the Diocese of Montreal; a jewelled pectoral cross from his old congregation at Woodstock, Ont.; a pectoral cross for street wear from the clergy

of the Diocese of Ontario; an episcopal signet ring and a solid silver tea service from the laity of the Diocese of Ontario; a set of episcopal robes from friends in St. George's Cathedral, Kingston; and a set of state or convocation robes from the clergy of the Diocese of Montreal.

ONTARIO.

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

Kingston.—St. Luke's.—A very enjoyable and successful concert and sale of work was held lately in the Parish Hall by the members of the Ladies' and St. Agnes' Guild of this church, by which the sum of \$180 was realized.

Stella.—St. Alban's.—A very successful tea and sale was held on the 2nd inst. by the ladies of this church, when the sum of about \$60 was realized.

Pictou.—St. Mary Magdalene.—A branch of the A.Y.P.A. was formed in this parish on the 9th inst.

Belleville.—Christ Church.—A very successful bazaar and sale was held in this parish lately. A large crowd was present and every booth was well patronized.

Brockville.—The Lord Bishop of the Diocese spent Sunday, the 13th here. During the day he held a series of Confirmation services; in the morning at St. Peter's, where he confirmed 19 candidates, 11 males and 8 females; in the afternoon at St. Alban's School, where eight of the boys were confirmed, and in the evening at St. Paul's, where he bestowed the apostolic rite on 20 candidates, 7 males and 13 females.

OTTAWA.

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

Ottawa.—Preparations for the joyous Festival of Christmas are well under way and the services on Christmas Day promise to be fully as complete and hearty as they have been in times past. In all the churches there will of course be the usual services, beginning with one or more early celebrations, and the choirs have been enthusiastically busy for weeks past in the preparation of special music. The little ones, too, are not overlooked, and hundreds of Church children are looking forward in eager anticipation to their annual school festivals.

At a meeting of a sub-committee of the Ottawa Clerical Guild last week, objection to some plays produced at local theatres were made; objections were registered to alleged vulgar songs being sung at moving picture shows, and particularly to the growing tendency of children to attend these performances; and a list of books sold in city stores, and which it is claimed are objectionable, was before the committee. There was a full discussion, and the opinion was expressed that the appointment of a public censor to conduct a censorship of plays would be a good thing. However, in respect to this, the committee is not sure whether such matters would be controlled through municipal or provincial legislation. They decided to write to the Superintendent of Public Morals at Toronto and get full information as to the proper procedure, and what the law says on this matter. Mr. Orde reported that the question of Ottawa children attending afternoon moving picture shows had been discussed by the Ottawa Children's Aid Society and others. The opinion was expressed that the children would be better off out in the open air than in a darkened room. In connection with the alleged objectionable books, it was stated that some of those who had bought them, had, when they learned their nature, burned them. It was decided to submit the list at a meeting of the Bishops' Conference and ask for further authority as to dealing with this question.

The "Ottawa Citizen" publishes the following: "Although the matter is only in the initial stages at present, it is probable that the Ottawa Diocese of the Anglican Church may purchase the old Y.M.C.A. building on O'Connor Street. The Church of England in Ottawa has long felt the need of a central building where its synod and other offices could be suitably housed, rooms also supplied for the numerous auxiliary societies of the Church. Many of these societies are at present meeting in unsuitable quarters, and sometimes under considerable difficulty for want of

space, as some of them are of such numbers that a large hall is required. The question, therefore, of a central building for this purpose has been under discussion for some time past in the different congregations, and it is understood that there is a move in favour of this scheme. As the Y.M.C.A. will soon be moving into their new building on Metcalfe Street, and as the old building seems to be just what the Church requires, preliminary negotiations have been opened on this idea.

The Rev. Canon Hamington, secretary of the Anglican Diocese of Ottawa, when seen by "The Citizen," said that no particulars of the deal could be given out yet, but he did not deny that some such idea was under consideration."

St. John's.—The sacred cantata, "Under the Palms," by Root, was very ably rendered last week in the Sunday School hall by the members of the church and Sunday School choirs. A large audience was present and greatly enjoyed the work of the evening, which was under the leadership of Mr. H. T. Minter, the organist and choir-master. The proceeds from this concert were devoted to the general funds of the choir and Sunday School.

St. Luke's.—The Sunday School hall of St. Luke's Church was filled last week on the occasion of the concert under the auspices of the Young People's Society, and the programme was an enjoyable one. The Rector, Rev. W. A. Read, presided.

Grace Church.—That society winks at bridge on Sunday and at Sunday teas, and that it also winks at neglect of religious observations and countenances usages which practically repudiate religious obligations was the statement made by the Rev. J. F. Gorman, rector of this church, in an able sermon there last Sunday week. He was showing that public opinion in almost all walks of life to-day governed society just as strongly as it did in the time of Christ. That public opinion, which two thousand years ago had often been wrong, also erred to-day. It condemned the murderer, but tolerated divorce and the re-marrying of divorced persons, which Christ strictly condemned. That public opinion which in Bible times had crucified Christ and put John the Baptist to death, to-day on the one hand condemned the criminal, while on the other it resented anything against its established usage and practices.

The Boys' Athletic Club of this church is a new organization that is flourishing. The boys are enterprising in many ways, and have just issued a little monthly paper called "The Booster," in which they outline their plans in the athletic field and briefly tell of matters pertaining to the church.

St. Matthew's.—At a meeting of the Men's Association of this church last week papers on subjects relative to Christmas were read by the Rev. E. A. Anderson and Mr. Caleb Metcalf. Readings were also given by Mr. N. B. Sheppard and Dr. R. P. Robinson. At the conclusion of a very interesting meeting dainty refreshments were served. It was announced that an open meeting of the Association would be held on the evening of January 6th, when a debate upon the subject of Chinese Immigration will take place between representatives of the Y.M.C.A. and the St. Matthew's Men's Association.

Renfrew.—The deepest sympathy of the Church people of this town, in common with the citizens of other denominations, is extended to their rector, the Rev. W. M. H. Quartermaine, in the bereavement he has sustained in the death of his wife, which sad event occurred on Saturday last. The deceased lady, who was the daughter of the late Mr. William Fitzsimmons, of Brockville, had endeared herself to all classes of the community, and particularly will her loss be felt to be irreplaceable in her husband's parish among her own people. The interment took place in Brockville. The Rev. W. M. Quartermaine's own health has been far from satisfactory for a long time past.

Bell's Corners.—On Sunday evening of last week the seventy-five families of this parish took advantage of the Bishop of Ottawa to present their offerings for the missionary work of the Church in the North-West and the foreign field. The collection had been made by Messrs. William V. Bell and T. J. Graham, of Christ Church, Bell's Corners; Messrs. James A. Robinson and Wm. Davis, of St. Barnabas Church, Fallowfield, and Messrs. W. T. Hodgins, ex-M.P. and T. Addison Hand, of St. Paul's Church, Hazeldean. Before the Benediction was pronounced the rector, the Rev. R. H. Steacy, introduced the collectors present and advised the Bishop of their desire. His Lordship expressed the pleasure it would afford him to present the offerings of the parish. The collectors then came forward to the chancel steps and placed in

The Woman's... very successful... and evening... charge of Mrs... Viereck was... ng, etc., and... ty Christmas... home product... g, Mrs. Tre... covered with... c., which were... ely decorated... ons. Another... s Murray and... dolls, and six... skine Murray... he candy stall... attractive by... ndy presented... Ltd. Many... ry pretty tea... and Mrs. Cle... served in the... r the concert... e of the even... er, Miss Ho... rhouse, Miss... Agnew. The... for \$25 from... er \$230.

ch News

t. Johns,

John the Bap... was witnessed... on, Dec. 6th... e thirty years... dicated; the... one who has... he Church in... and devotedly... resent, were... Lady Mac... aptain War... and many... art of the ser... ; the Lesson... read by Rev... e Bible class... y Churchwar... which the ser...

the aims dish two hundred and thirty-five dollars in gold. The Rev. Canon Kuttson, who was present, conveyed it to the Bishop, who presented it and placed it upon the altar. Some of the collectors have not quite completed their canvass but already there are over twenty subscriptions of five dollars each, and an average of more than three dollars and twenty-cents per family.

Navan.—St. Mary's.—On Monday evening, November 30th, an impressive and beautiful service was held in this church, when eleven candidates were presented by the Rev. Rural Dean Osborne, and confirmed by the Lord Bishop of Ottawa. The Bishop delivered two practical and instructive addresses, the first on the laying on of hands as connected with the priceless gift of the Holy Spirit in fuller measure than at baptism; the second, on the Lord's Supper, under the two aspects of a memorial sacrifice and a feast—the Godward and the manward view, which warrants us in speaking of an altar and a table. The Holy Communion was celebrated in the same church at 10 a.m. on Tuesday by the Bishop, who was assisted by the Revs. Canon Phillips, Geo. Scantlebury, W. P. Garrett, and F. H. Stephenson. The Rev. E. A. Anderson, of Ottawa, was the special preacher, and delighted the congregation with an eloquent account of the Pan-Anglican Congress in London, at which he was a delegate from the Diocese of Ottawa. He said that the Congress had been invaluable in emphasizing the solidarity, hopefulness, and spirituality of the Anglican Communion, and spoke of the able manner in which many of the leading minds of the world had grappled with the racial, social, and religious problems of to-day, and stated that the most prominent scientists there declared that true science is not antagonistic to religion, but rather confirms and supports it. At noon the Bishop and visiting clergy and laity were entertained by the parishioners in the Orange Hall, where a dainty and plentiful luncheon was served by the women of the parish. At the close of the repast the Bishop congratulated the people, praising them for their kind and generous hospitality. After luncheon Miss F. Greene, of Ottawa, addressed the parochial branch of the Woman's Auxiliary, and referred to her delightful trip to the Pan-Anglican Congress as a delegate from the W.A. of the Diocese of Ottawa, and to her astonishment at the magnitude and importance of the work undertaken and completed by the women in all parts of the Church. During this time the Bishop conferred with the clergy alone in the church, when the question of the supply of candidates for Holy Orders was especially dwelt upon. The Bishop said that, owing to the large diminution of clergy in England, it is unfair to the Church there that we should apply for more men, and that the Canadian Church ought to supply all the clergy required for her work; and, therefore, a serious responsibility rested upon us. He said that the Holy Spirit will not move men if we neglect to do our part, and so it is incumbent on the parents to give their sons advice in regard to the ministry, teaching them that there is something more honourable and valuable in it than in the mere material remuneration of the world; also, that the clergy should be constantly on the watch for likely candidates among their various families, and the names of any such immediately made known to the Bishop. Next followed the annual Conference of the Bishop of Ottawa with the Deanery of Prescott and Russel in the same building at 2 p.m. After the minutes of the Conference held last year at Hawkesbury had been read by the secretary, the Rev. Geo. Scantlebury, a deanery report of the W.A., sent in by Miss A. Cushman through Miss F. Greene, was read by the Rural Dean, which created much interest. Mr. James Cotton now gave an excellent address on Sunday School work, dealing with its aims and the responsibility of parents, clergy, and teachers in connection with it. The speaker declared that one great reason of the partial failure of the Church's work is because there is no definite instruction of our people in the rudiments of religious truths as taught in our incomparable Catechism; therefore, it is absolutely necessary that especial care should be taken to impart that knowledge to them during the period of childhood, which is the only one in which it can be indelibly impressed upon their minds. The Revs. Canon Phillips and W. P. Garrett took part in the helpful discussion of this subject. Canon Phillips said that he had introduced into his Sunday School the system of teaching recommended by the General Synod, beginning with the Calvary Catechism and Child's Own Paper, and continuing with Bishop Doane's Primary Grade and Junior and Senior Institutes Leaflet, so that when the child had mastered these he would be sufficiently instructed for Confirmation. The Rev. W. P. Garrett next

read a paper on "Faith Cures: Their Dangers and Their Uses." Mr. Garrett said in effect that the so-called faith cures were largely the result of hypnotic influence, and that, while such treatment might be useful, and even effectual in cases of fancied ailments, disordered nerves, or despondency, yet when because of it the victims of contagious or organic diseases were deprived of medical advice and skill, then it became dangerous, and in many instances criminal. The Conference ended by an adjournment to the Orange Hall for tea, which was charmingly served by the ladies, who were ably assisted by the young men of the parish. A short service in the church at 7.30 p.m. was followed by admirable addresses by the Bishop and visiting clergy.

The Bishop in his address on "Service: The Church's Mission," spoke of the continuity of the Church of England, whose history could be traced back to the earliest days of Christianity through her Episcopate. He said that even during her darkest days, from the time of William the Conqueror to the Reformation, when, through the connivance of those who favoured a foreign Bishop she was brought partially under his assumed and usurped supremacy, she was known by no other name than *Ecclesia Anglicana*, and that in the Great Charter forced by the Barons of England from King John the first and last clauses of it were emphatic in demanding that the Church of England shall be free, and her rights entire, and her liberties inviolate. The Bishop said that there is no room for the shadow of a doubt as to the succession of her Bishops from the Apostles, because the greatest possible care has always been taken to carry out the Canon passed at the Council of Nicaea, which only re-enforced a rule which had been observed from more ancient times, that three Bishops should always take part in the consecration of another Bishop, so that the succession of the Episcopate appears as a piece of network, in which the breaking of one thread does not spoil the net, rather than as a chain, which is the false view popularly accepted, in which one broken link would be disastrous to the whole chain. He said that five Bishops took part when he was made a Bishop, but that even if the minimum number of three had assisted in it, that in five steps backward 243 Bishops became involved in his consecration, and this in less than a century, because the average length of service of a Bishop in his office has been computed to be about seventeen years.

The Rev. Canon Phillips next gave an excellent address on "Prayer Book Revision," in which, after tracing the use of precomposed prayers from the Old and New Testaments, and through the eastern and western parts of the Catholic Church right up to the Reformation, proved that in our Prayer Book we find all the most appropriate and best services gathered from all Catholic sources by those fully qualified to accomplish such a difficult task, and said: "But this service book has remained in use till now (346 years) as the Sarum Breviary had for 450 years, and now it is felt that another revision is rendered necessary by the great change that has come over the Anglican Church and its various offshoots in every part of the world. But while we must speak with great reserve where august bodies like the Pan-Anglican Conference and the General Synod have given judgment, I, for one, hope we shall make haste slowly. It is a tremendous undertaking, requiring the knowledge and skill of expert Liturgiologists; and we have not got them. They are not plentiful. History repeats itself, too, and in the treasuries of the past we may find what will suit our present needs. And so, while the whole Conference of Anglican Bishops has it under consideration, I hope we shall see the next General Synod deferring action for another three years, and another, till the Conference meets again, and their committee, after the mature and careful study it demands, has reported, so that what is done will preserve the continuity of our noble Liturgy, and give us a revision acceptable to the whole, and likely to become the heritage of the world.

"The Responsive Form of the Prayer Book as an Aid to Devotion and Edification" was the subject of the Rev. Geo. Scantlebury's address, who said: "Devotion is an act of worship and adoration of the Almighty, and we may look for its fullest exposition in the one great and all-important service expressly ordained by our Lord Himself, the celebration of the Holy Eucharist. Those who have been partakers of the blessed Body and Blood of the Lord Jesus, and have engaged with hearts, and minds, and voices in the responses, confession, glories, and amens, alone know the wondrous help, comfort, strength and love given therein, or realize the blessedness attached to the offering up of such a fitting sacrifice of praise and thanksgiving to their Hea-

venly Father. Edification means to build up in a moral or religious sense. But the thought of edifying one another by the responsive form of the Prayer Book has entered so little into our minds or practices during the past, as has been shown by the languid manner in which it has been used by a few, and the neglect or refusal of many to use it at all that it may be profitable to consider if we cannot produce the result intended by studying so as to understand our services by remembering that we must not allow public worship to degenerate into the mere saying of our private prayers, and by making in audible, united voices all the responses prescribed by the Church.

In speaking on the subject of "Reverence in Church and in Social Life," the Rev. F. H. Stephenson said that the lamentable want of respect for God and man among persons of all ages, but especially among the young, may be attributed to the decline of parental authority. While children are permitted to speak and act without restraint at home, in public, and in Church, there can be no hope of improvement. Parents must first of all set a good example themselves, and then insist that their children shall obey them while under their charge.

Thus ended one of the brightest days in the parish of Navan, and the Rev. Rural Dean and Mrs. Osborne, with all who helped them, must be congratulated on the success of their faithful efforts.

Carleton Place.—Lanark Deanery Conference.—The annual Conference of the Bishop, clergy and laity was held in this town on Tuesday, the 8th inst. Holy Communion was celebrated at 9.30 a.m., and the Bishop had a conference with the clergy until 12.15, when dinner was served in the hospitable rectory. In the afternoon the local W. A. listened to a most interesting address given by Miss Florence Greene, after which they went to the conference in the Town Hall, where excellent addresses were delivered by Canon Muckleston on "The Communion Office;" Rural Dean Bliss on "Our Responsibilities;" Rev. J. Fisher on "The Sunday Question," and Rev. L. Aborn on "The Sunday School." Tea was served in the rectory at 6 p. m. The Bishop expressed the cordial thanks of all present to Canon and Mrs. Elliott and the ladies of the congregation. The Rev. J. Fisher was re-elected secretary.

TORONTO.

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

Toronto.—St. Alban's Cathedral.—His Grace the Archbishop of Toronto held a General Ordination in the cathedral on Sunday morning last, when the following gentlemen were ordained to the diaconate and priest hood respectively. Deacons: Messrs. G. S. Despard and H. O. Nash; priests, the Revs. A. C. Collier, H. R. Bracken, G. M. Barrow and E. R. Ladbroke. The ordination sermon was preached by the Rev. H. T. Cotton, M.A., of Wycliffe College; gospeller, the Rev. G. S. Despard. The candidates were presented to the Archbishop for ordination by the Rev. Canon Broughall, D.D., examining chaplain. The epistle was read by the Rev. Canon O'Meara, Principal of Wycliffe College, Toronto. At the close of the service His Grace licensed the two newly-ordained deacons as follows: The Rev. G. S. Despard to the curacy of St. Anne's, Toronto, and the Rev. H. O. Nash, to the curacy of St. Cyprian's, Toronto.

Holy Trinity.—The Right Rev. W. D. Reeve, Assistant Bishop bestowed the Apostolic rite of Confirmation on thirty-five candidates, Wednesday evening, Dec. 16th. Owing to the illness of the Rev. D. T. Owen and Rev. V. E. F. Morgan the Rev. W. J. Brain very kindly assisted the rector in presenting the candidates to his Lordship.

The Missionary Society of the Church of England in Canada is issuing an announcement that the contributions for missions have increased \$25,000 in the past four years. In 1903 the total was \$72,764, and for last year \$95,816. The Sunday school classes have quadrupled their contributions from \$2,600 to \$10,000. Next year the Anglican Home Mission Board will expend \$85,000 among 100,000 Indians and Esquimaux, 15,000 Chinese, 5,000 Japanese and about 900,000 whites in the sparsely settled portions of Canada. The Canadian Church missionaries in the foreign field now number fifteen ordained ministers, two medical missionaries, thirteen wives of missionaries and eight lady helpers. The foreign work will require \$33,000 for 1909.

Maple.—St. Stephen's.—This beautiful little church was consecrated by the Lord Archbishop of Toronto on the thirteenth anniversary of its opening, the 15th of December. A bright service, a full church, a grateful people, made the event a red-letter day in the history of the parish. The clergy present were the Rev. Rural Dean Morley, acting incumbent; Rev. John Gibson of Thornhill, Rev. E. A. Taylor of Holland Landing, Mr. Brewen, a student at Trinity College, also assisted at the service.

Cavan.—St. Thomas'.—Anniversary services were held in this church at Millbrook on Sunday, December 13th, the occasion being specially marked by the dedication of a handsome altar and reredos, Bishop's chair and sedilia, all in black oak, which were presented by the members of the congregation as a memorial of the late rector of Cavan, the Ven. Archdeacon Allen. Large congregations were present at both services, and able and appropriate sermons were preached, in the morning by the Ven. Archdeacon Warren, and in the evening by the Rev. H. A. Ben Orlie, formerly assistant curate of Cavan. The Churchwardens, Messrs. A. A. Smith and J. C. Kells, unveiled the gifts of the congregation. The services were hearty and in keeping with the occasion, the choir, which sang well, being assisted by Mrs. Fred Waterman of Bailieboro, and Mr. Sills, of Trinity College, Toronto, who by their sacred solo selections contributed greatly to the joyousness of the Festival. Mrs. W. C. Allen played the organ and it is significant that she this year completes 25 years as organist of the church and in many-sided work in the parish of Cavan, the organs in St. Thomas', Millbrook, and Christ Church, Bailieboro, being two of the many outward and visible signs of her indefatigable industry and zealous leadership in the work of the Church. The churches in this parish were recently consecrated, and the services of Sunday, the 13th inst., indicated another step in the march of progress.

HURON.

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

London Township.—Emmanuel.—The Bishop of Huron paid an official visit to this church on Sunday evening the 13th inst., and administered the rite of Confirmation to a class of candidates who were presented by the clergyman, the Ven. Archdeacon Richardson. The church was filled with a large and attentive congregation. The Bishop's address was singularly powerful and impressive, and set forth very clearly the aim, the plan and the reward of a Christian life. The whole service was most effective.

St. Thomas.—Trinity.—A very pleasant social time was spent on Wednesday evening, the 16th inst., at the home of Mrs. P. R. Williams, when Miss Emily Neale was entertained by the members of the church choir and made the recipient of two beautiful and costly pictures, one being that of her favourite composer, Beethoven, and the other "Cupid Awake." They were given as pleasant reminders of the high esteem and affection held for her by her associates. Choir-master J. H. Jones made the presentation, and took occasion to express his personal admiration for Miss Neale in every way. The Rev. R. Perry, curate of the church, added many more kindly words of the regard in which she is held by the congregation, and Mr. E. H. Caughell, for the choir, extended to her their very best wishes for a life of unalloyed happiness. There were a large number of members present, and at the conclusion of this part of the pleasant function, games and music were indulged in, after which the hostess served an excellent supper.

Norwich.—The utmost regret was felt in this parish at Rural Dean Ward's departure. His work here, as everywhere, has left a deep mark. But a fitting successor has been found in the person of the Rev. J. A. Robinson, of Markdale, whose work is of the same deep, thorough-going and far-reaching character as that of Mr. Ward. We may, therefore, look for a continuation of the same steady progress as marked the whole pastorate of Mr. Ward in this place.

Missouri.—Grace Church.—This church was reopened on December 13th with appropriate services, which were conducted by Bishop Williams and the Rev. G. B. Sage. The reopening celebration was continued during the following week, the preachers being the Rev. R. S. W. Howard (a former rector), Rev. A. Carlisle, and the Rev.

Dyson Hague. The repairs include a new foundation, brick veneering, new chancel, clergy and choir vestries, new windows, new furniture (communion table, lectern, seats, etc.), and everything was selected with care and are of beautiful design and finish. The Rev. H. Snell and his people are to be heartily congratulated.

Bruce Deanery.—The work of this deanery has been seriously handicapped by the removal of the Rev. Rural Dean Miles, Rev. A. Shore and Rev. T. G. A. Wright from the deanery, but now a new Rural Dean, the Rev. L. W. Diehl, rector of Paisley, having been appointed, the work will go forward with energy. The utmost satisfaction is felt in the deanery concerning the appointment of the Rev. L. W. Diehl to the vacant post.

Brantford.—St. James'.—The A.Y.P.A. of St. James' Church—at its monthly missionary meeting is studying "Daybreak in the Dark Continent," one of the handbooks of the Young People's Missionary Movement. At a recent meeting the rector, the Rev. T. B. Howard, B.A., gave his lantern lecture on Uganda, the views of which were secured by the very great kindness of Mr. C. W. Hattersley of the C.M.S. staff, Mengo. The address and the pictures told the "wonderful story of Uganda" in an interesting, instructive, and helpful way. The A.Y.P.A. has just completed paying for the pipe organ placed in the church a little over a year ago.

A.Y.P.A.—The Diocesan Committee of the Anglican Young People's Association is planning a "Forward Movement" within the diocese. The indefatigable secretary, the Rev. C. R. Gunne, is to be assisted for the purposes of local supervision, guidance and extension and collection of statistics, etc., etc., by four secretaries, one for each archdeaconry. Those appointed were Rev. H. T. S. Boyle, M.A., for Elgin; Rev. — Jeakins, M. A. for Middlesex; Rev. E. Appleyard, B.A., for Perth; and Rev. T. Bart Howard, B.A., for Norfolk. A literature committee has also been given life, and is planning to supply the associations with materials for aiding in their work.

Princeton.—St. Paul's.—The Lord Bishop of the diocese held a Confirmation service in this church on Thursday, Dec. 3rd, when he confirmed ten candidates, five from the parish of Falkland and five from this parish. The Bishop delivered a very helpful address for the candidates from the text *Philippines, iii., 15.*

Lucan.—On Saturday evening, Dec. 5th, several of his fellow labourers in church work gathered at the home of Mr. Geo. W. Hodgins and presented him with a gold watch and a handsome chain and locket. The address which accompanied the gift was read by the Rev. Arthur Carlisle and the presentation made by Mr. W. E. Stanley. Mr. Hodgins has been vigorous in his efforts to aid in the erection of the new church in this parish, and it was in recognition of his sterling services that the presentation was made. He replied in a few fitting words.

Seaforth.—St. Thomas'.—At the annual meeting of this branch of the A.Y.P.A. the following officers were elected for the new year:—Patron—Rev. John Berry, M.A.; president, Mr. G. A. Case; 1st vice-president, Mrs. L. Van Egmond; 2nd vice-president, Mr. H. Edge; treasurer, Miss Everatt; secretary, Dr. Hodgins; pianist, Miss L. Best. Strong committees were appointed for the various branches of the work, and over a dozen new branches were added to the roll.

Sarnia.—St. John's.—The Rev. T. G. Wright has left Walkerton and is now rector of the above church.

St. Mary's.—St. James'.—Recently the young people of this church gave a fowl supper and concert in their beautiful church hall, which was opened last June. Nearly four hundred people sat down to supper, and the tables, which were laid in the lower part of the hall, presented a most attractive appearance. After the supper a very excellent programme was rendered, the interval between it and the supper being filled up by selections from the St. Mary's orchestra, consisting of nine or ten members. The rector, the Rev. Rural Dean Taylor, presided, and expressed his deep regret at the absence of Mrs. Taylor through her recent severe fall, from which she is slowly re-

covering. He said they were finding their hall invaluable for Sunday School, for social gatherings, and for missionary meetings, while the smaller part was used for separate classes on Sunday and for the various societies during the week. Master Wilfrid Morrison, of Toronto, the famous boy tenor, was the principle attraction, and he rendered his selections in a way that secured him great applause. Short addresses were given, a reading by Dr. Knox, and two songs by Mr. Ed. Willard. The orchestra also supplied pieces at intervals. The programme was brought to a close with the singing of "All Hail the Power of Jesus' Name." The proceeds were about \$150.

The Rev. H. J. Hamilton, of Nagoya, Japan, gave two excellent sermons upon Japan on Sunday, November 29th, in the church hall. The following evening he gave a most interesting and instructive address upon the people, their habits, trades, dress, and religion. It was illustrated by good lantern views. The hall was filled.

The Junior Mission Band recently gave a sale of work to help pay for the piano of the hall and to help the poor. Proceeds, over \$64.

Coderich.—St. George's.—A very beautiful memorial window has recently been placed in the north transept of this church to the memory of Miss Elizabeth Attil and her brothers, Edward and Thomas. It was designed and made by the Dominion Stained Glass Company, Toronto. The window contains four lights and tracery. The two central panels are taken up entirely with the representatives of the Resurrection of our Lord, which is well arranged, with the three Marys grouped together in a frightened attitude as the angel appears and points to the empty tomb. The robes of the figures, while sufficiently quiet to be suitable to female subjects, yet are well blended in colour, so as to set them out against the plain background, and the whole forms a beautiful effect for a two-light centre subject, with the panel on the left portraying the Nativity, showing the Mother with the Infant Jesus as the shepherds appear in the stable and bow before the Infant Child. The selection of the colours is well made, so as to give a pleasing effect against the plain background. The panel to the right of the centre is taken up with the Ascension depicting our Lord as He ascends up to heaven, leaving the earth, with the disciples looking up, with their rich robes in antique gloss giving a fine rich effect to the window. The whole composition is very beautiful, showing the Birth, Death and Ascension in one complete window, which gives a pleasing effect, and the expression of the faces wonderfully depicted, doing infinite credit to the artists and craftsmen of the Dominion Stained Glass Company. It is earnestly hoped that the other members of the church may be led to perpetuate the memory of their departed in like manner. Both the rector, the Rev. M. Turnbull and the wardens, Judge Holt and George Porter, speak in high terms of the work of this firm.

ALGOMA.

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

Port Sydney Mission.—Christ Church.—We have cause for thankfulness for evidence of progress that is being made in the spiritual life of this mission. Our beloved Bishop delivered an inaugural address on Nov. 23rd to our newly formed branch of the Anglican Young People's Association, which already has some 20 members. At the Bishop's visitation eight candidates were presented by Mr. Hewitt, who is Missionary-in-charge. Included among them was a former Methodist. On the same occasion the Bishop dedicated to Almighty God a brass altar cross and two brass altar vases, gifts from friends in Toronto. On December 23, the Rev. Canon Burt, rector of Bracebridge, will (D.V.) deliver an address in Mr. Sydney Smith's Hall to our Young People, and on the following day will celebrate the Holy Communion in Christ Church.

Newholme.—Holy Trinity.—We have just sustained a considerable loss by the death of Mr. Edward Porter, who from time to time held office in the Church, as warden, sidesman etc. It may be said of him "he laid down his life for his friends." On Oct. 30th a friend was working in his mill and met with a serious accident which terminated fatally within three days. This was a great source of grief to Mr. Porter, who ministered to the dying man and did much to soften his last hours. Soon after the funeral Mr. Porter took ill and within a month died in the same bed as his friend David Lamb. Our revered Bishop administered the Holy Communion to him on Nov. 22, and on Dec. 13th we committed his body to the earth in Holy Trinity churchyard in "sure and certain hope of his resurrection to eternal life."

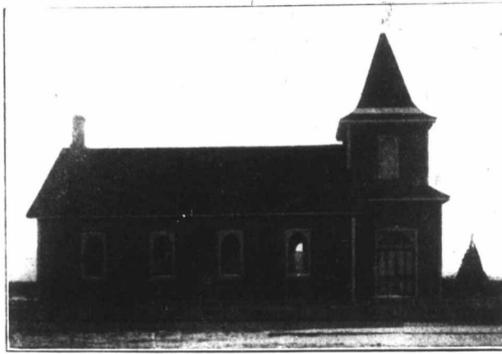
RUPERT'S LAND.

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

Neepawa.—The church in this town has had the first mission in its history. The Rev. Geo. H. S. Somerville of the Society of Mission Clergy of the United States, conducted it. It was marked by good attendance and deep spirituality. The Missioner is a priest of great force and earnestness. The rector (Rev. F. Saudeman de Mattos, Ph.D.) is much pleased with the results of the mission.

Miniota.—Holy Trinity.—On Sunday afternoon, the 15th of last month, the parish received a visit from His Grace the Archbishop of Rupert's Land, who came up for the purpose of holding a Confirmation service, at which twenty-seven candidates were presented. His Grace in his opening address expressed the pleasure it gave him to see such a large number of candidates, and said that it was the largest class that had been presented to him at any country parish. The service commenced with the singing of the Hymn "Holy, Holy, Holy," which was followed by the special lessons of the Scriptures appropriate for the occasion. His Grace then addressed the candidates in simple and touching words respecting the rites of Baptism and meaning and true significance of the ceremony of Confirmation, which made a great impression, not only on the candidates, but all those who were present. Next followed the "laying on of hands," His Grace pronouncing the words of the office in such a manner as to clothe them in a spiritual garb and embodying them with a life as it were, that could not fail to make a lasting impression on those who received the blessing. His Grace then addressed a few words of fatherly advice to the class, more especially to the young men, in which he exhorted them to live a new life, one that would be acceptable to the Master, dwelling on the fact that it was possible to enjoy life to its full—to be manly and follow all manly amusements and still be Godly—to take the pleasures of life with which God has blessed us and still remain pure in heart and mind. His address will remain green in the memories of all those who had the good fortune to hear him speak. At 7.30 p. m. the ordinary Evensong was held, at which His Grace also addressed the congregation, taking his text from St. John iv. 24: "God is a Spirit, and they that worship Him must worship Him in spirit and in truth," and preached therefrom a sermon that will long be remembered in this parish. His Grace prefaced his remarks by complimenting Rev. S. D. Thomas, the vicar, and his congregation on the good work that had been accomplished in the parish since his last visit. He said: "Four years ago you had but an incumbent and a congregation. To-day you have a fine comfortable and sightly vicarage and a roomy, comely church. I congratulate Mr. Thomas on what he has been able to do, but although great credit is due to him I know that he could never have accomplished all this without the loyal aid and assistance of his congregation." His Grace then touched on the debt still standing against the two buildings and exhorted the congregation to do all that lay in their power to wipe it off. He further advised them to beautify and adorn their church. "God loves beauty," he said, "for has He not designed the ivory chalice of the lily and painted the beautiful colors of the rose?" While the offertory was being taken Miss Nellie Wiggins gave a splendid rendering of the solo "Nearer My God to Thee," which was much appreciated. His Grace left Miniota Monday a.m. by the early train, and his visit, and his words of spiritual consolation that he left behind him—more especially the words of his text which he gave to the candi-

dates who were confirmed "Adorn the doctrine of God our Saviour in all things" (Titus ii. 10) will ever be treasured up in the hearts of those who had the privilege of being present at the services on Nov. 15th, which by strange coincidence was the anniversary of the consecration of His Grace as a Bishop. The vicar takes this opportunity of making an earnest appeal to all Church workers for assistance to enable him to complete the good work that has been started. The debt on the vicarage building and the church is a large one, and will require the most strenuous efforts on the part of the clergy and people to liquidate the amount. Any contributions forwarded to the vicar, Rev. S. D. Thomas, Holy Trinity Church, Miniota, Manitoba, will be thankfully received and duly acknowledged.

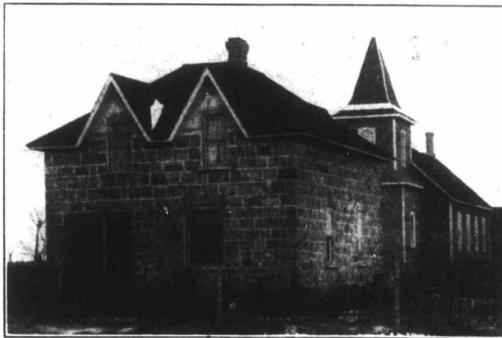


Holy Trinity Church Miniota, Man.

CALGARY.

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

Calgary.—The Bishop of Calgary, accompanied by the Rev. Canon Stocken and the Rev. T. W. Castle, curate-in-charge, drove from Gleichen to Rosebud Creek, on Thursday, 10th inst., a distance of thirty-six miles, for the dedication of St. James' Church, Rosebud Creek, which has just been completed. The church is beautifully situated on an acre of land given by Mr. Vigar, a leading settler. There was an excellent attendance. The party returned to Gleichen the next day. The day before the Bishop confirmed two Indian women on the Blackfoot Reserve. One of them being ill at the hospital, the service was conducted in that institution. On Sunday morning, December



The Vicarage, Miniota, Man.

13th, the Bishop read the lessons, preached, and celebrated the Holy Communion in St. Luke's Church, Red Deer, the Rev. C. W. G. Moore, M.A. (Oxon.), priest-in-charge, and in the afternoon he drove sixteen miles to Edwell, one of the districts under the charge of the Rev. C. Greaves, M.A. (Oxon.), rural dean of Red Deer, where he confirmed two persons. One of the largest congregations he has ever ministered to in a schoolhouse was present. More than half the people present were not members of the Church of England. Mr. Greaves, whose headquarters are at Pine Lake, is greatly beloved throughout his large district.

Gladys and Dinton.—A circumstance of unique interest occurred lately in the above parishes when the church in each place was duly "separated and consecrated from all unhallowed and profane uses" by the Lord Bishop of the diocese. For some time past strenuous endeavours were being made in Gladys to ensure that the church should be free of debt and so ready for consecration by St. Andrew's Day—the feast day of the patron Saint of the parish. This being, "to all intents and purposes," accomplished, the cere-

monies took place on Wednesday, Dec. 2nd. Bishop, clergy and people met together at St. Andrew's Church at 11 a.m., when there were present the Bishop of Calgary, the Rev. G. Howcroft, Rural Dean, rector of High River, the Rev. C. W. Peck, priest-in-charge of Pekisko-with-Millarville, the Rev. A. Fletcher, incumbent of Okotoks, and the Rev. H. N. Pickles, Deacon-in-charge of Gladys and Dinton, the Churchwardens, Messrs. John McKeage and Charles Nash, and a great company of people from the parish and district. At the outset the petition for the consecration of the churchyard was read in the church coram populo to the Bishop by the Deacon-in-charge in the name of the people. The Bishop then acceded to the request and a procession was formed, headed by the Churchwardens followed by the people and the clergy, and finally the Bishop, preceded by the Rural Dean, acting as chaplain and bearing the pastoral staff of the diocese. It was a beautiful and impressive sight in that wide, open prairie district, and brought forcibly home to the minds of those present the unity and Catholicity of the Church of Christ. The procession circumambulated the churchyard, reciting certain invocatory Psalms for the repose of the souls of those who might in time to come rest in that place, and for the comfort of those who might become mourners. The Bishop then read the sentence of consecration and the procession was reformed and led into the church. Here again the petition was read for the consecration of the edifice to which the Bishop acceded, congratulating Mr. Pickles and the parishioners on all that had been accomplished. The Rev. A. Fletcher of Okotoks then said Matins, the office used being for the feast of St. Andrew, with special Psalms and lessons appropriate to the occasion. After the office and hymn the special Acts of Consecration were solemnly made by the Bishop standing on the chancel step. The Communion Service followed, the Bishop being celebrant and the Rev. G. Howcroft server, the sermon being preached by the Rev. C. W. Peck, the subject being: The Necessary Connection between the Spiritual Temple and the Worship of the Parish as a Family in the Church of the Parish. A collection was made in aid of the remaining debt, and amounted to \$8.65. With the celebration of the Holy Eucharist, the service came to a close, and the congregation dispersed.

Dinton.—St. Thomas.—On the following day a similar service took place at this church at the same hour, with the exception that in this place the churchyard, not being fenced, could not be consecrated. The service proceeded in the same order, the preacher laying stress on the intricate connection between religion and the affairs of everyday life. The collection amounted to upwards of \$12.00, and was to be devoted to the fund for fencing the churchyard. During the two days, and for Wednesday night, most excellent arrangements were made for the entertainment and accommodation of the visiting clergy, and most generous hospitality was enjoyed by them at the hands of the people of both places. The weather though somewhat cold for outdoor worship was all that could be desired, and it is a matter of congratulation that so unique an occasion should have benefited by such capable organization and that everything should have passed off so happily.

Blackfalds.—St. Jude's.—This church has lately been enriched by the following gifts from Mrs. Bevan, Sidcup, Kent, England. A brass altar cross, a pair of brass vases for the altar; a set of Communion linen; a handsome altar cloth; together with a set of stoles for the use of the incumbent.

Valley City.—This is an out-station of the Blackfalds Mission. The church people of this district are very enthusiastic in the matter of church building; and though most of them are comparatively new settlers, and only a few in number, they have succeeded in collecting the sum of seven hundred dollars towards building a church. They expect to haul the material on to the ground this winter, and commence building operations in the early spring.

Didsbury.—The new church at this point is rapidly nearing completion; and it is expected that it will be opened for divine service, and dedicated by the Bishop of the Diocese on the Sunday after Christmas.

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CANADIAN CHURCHMAN.

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Rosebud.—The general missionary paid a visit to this district in company with the missionary, the Rev. T. W. Castle, during the past week and discussed with the people the possibility of a further development of the work in the near future. The new church at this point is nearly completed, and will be dedicated by the Bishop of the Diocese on December 10th. This is a particularly difficult district to work being thirty-five miles from the town of Gleichen, where the missionary lives, and the only settlement between the two points at the present time is a colony of Mormons. As the territory between these two stations is all C.P.R. irrigation lands and therefore not open for "homesteading" the settlement is very scattered. Eventually it should prove a very prosperous settlement as all those who settle there will necessarily be people of some means.

KOOTENAY.

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

Nelson.—St. Saviour's.—On the evening of All Saints' Day a large number of persons, including representatives of the choir, the Woman's Auxiliary, and the Sunday School Guild, met in the parish-room to bid farewell to Mrs. H. Collin Cummins, who for many years has been identified with the Church and its organizations. For more than a year past she has acted as organist, was one of the teachers in the Sunday School, and has the honour of being the first member of the Kootenay Diocesan branch of the Woman's Auxiliary, with which she is prominently connected. As a tangible expression of their appreciation of the loss of her services Mrs. Cummins was presented with a gold watch, with her initials engraved on the back, and a gold pendant. The presentation was made by the rector, the Rev. F. H. Graham, who alluded to the faithful and painstaking way in which Mrs. Cummins had fulfilled her various self-imposed duties on behalf of the Church, and in the name of the Church, as well as in the name of her many friends, wished her God-speed and a happy and prosperous life in her new home in Greenwood. In her reply Mrs. Cummins very feelingly thanked her friends for their kind wishes and the token that accompanied them, and said what a pleasure it had been to take part in the work of the Church, and how much she regretted leaving Nelson and her many friends there. After the presentation refreshments were served and a pleasant social evening was spent by those present.

On Tuesday afternoon, the 8th December, a very successful tea and sale of work was held by the Junior Branch of the Woman's Auxiliary. In spite of the very unfavourable weather which prevailed there was a large attendance of ladies in the parish hall during the whole afternoon. The large number of pretty and useful articles on sale were all the work of the members of this branch, and gave a high impression of the artistic taste and industry of the young people. The dainty refreshments supplied to visitors by the children in charge of the tables were much appreciated, and the affair was, apart from its social aspect, a great financial success. The proceeds reached the very satisfactory figure of \$55.25, which will be devoted to the furthering of missionary work in Japan and China and among the Indians and white population of Canada.

Kaslo.—St. Mark's.—Our Harvest Festival was later than usual this year on account of the absence of our vicar, who went as a visitor to the General Synod, Mrs. G. Cook attending the W.A. triennial meetings as a diocesan officer and delegate. To many of us it was a great pleasure to give our little parish in the mountains was privileged in having the president of its W.A. branch the first representative of this diocese to attend a triennial; it also being the first held since the starting of our diocesan W.A. On the last Sunday of the Christian year our vicar preached two earnest and eloquent sermons. The morning was on the miracle of the five loaves and fishes, etc., and many important lessons were pointed out for a year of exceptional privileges to us and the whole Church, bringing to us a deeper sense of responsibility. In the evening the text was Isa. 1:16 and latter part of v. 17. This acknowledgment prepares our minds for the festival of our Lord's first coming, reminding us that from the beginning it was purposed in God's eternal purpose that a Divine Prophet should come into

the world to restore all things and remedy the evils of Adam's fall, His coming the great end and object of faith in every age, etc. Channel of Divine blessing, privilege means grace. Are we holier, happier, more earnest, more established in grace, more watchful against spiritual enemies, more ready to every good word and work. Touching reference was made to the loss of Mrs. E. Day Twiss, who was the first to offer prayer in the unfinished building of our church, and whose whole life as a parishioner was a worthy example to us all, and of her it may be said, she walked with God. Our W.A. president, Mrs. Gilbert Cook, was made a life member by the members of her family in memory of their beloved mother. We have now, after a long, hard struggle, got together sufficient members and obtained our charter and started a Chapter of the Brotherhood of St. Andrew. The members were entertained on Thursday last by the Rev. and Mrs. Gilbert Cook. Only those who live in a mining town know how many are the discouragements, but our watchword must be, Forward!

YUKON.

Isaac O. Stringer, D.D., Bishop, Carcross, Yukon Territory.

The Right Rev. I. O. Stringer, D.D., the Bishop of this diocese, has been ill with an attack of grippe, but is now reported to be improving rapidly. His Lordship is at present staying at Kincardine, where he has been for some weeks past on a visit to his parents. Although the Bishop is now better in health, it will be some weeks before he will be strong enough to start on his return journey to the far North-West.

Correspondence.

THE INCRIMINATED HYMNS.

Archdeacon Armitage vs. Canon Welch.

Sir.—Canon Welch says that my memory is at fault in attributing to him the quotation: "Take either side of the river, means that one or the other of the two sides may be taken." I greatly regret it if I have ascribed through a lapse of memory, words to Canon Welch, which he claims that he did not use. I assure Canon Welch that it was quite unintentional on my part. May I, however, indulge the hope that he, with other readers of the Canadian Churchman, noticed how admirably the quotation proved my contention, that the words in the hymn by Thomas Aquinas, translated, perhaps I ought to say mistranslated, by John Mason Neale, "He gave Himself in either kind," bear out my contention, that they teach the Roman error of "Concomitance." Take either kind, (specie), "means that one or the other of the two" may be taken. But as Canon Welch declares that he did not make use of this quotation, but of another: "On either side of the river was there the tree of life" (Rev. xxii., 2) I am compelled to return to the subject, in order to justify my position. In the first place, I notice that the text quoted, is not a true illustration of the point at issue. An illustration is supposed to be like a window, and to throw light on a subject. Its object is that of elucidation or explanation. Canon Welch's quotation brings no light with it. There is no dispute concerning the fact that Christ used two elements in the Sacrament. Neale (translating or mistranslating Thomas Aquinas) says that "He gave Himself in either kind." (Canon Welch acknowledges) taught that the whole Christ was in the bread, and the whole Christ in the wine, and that the communicant partook of the whole Christ in partaking of either one or the other. Now what in the name of common sense, is there in common between the statements thus made, and the text Revelation xxii., 2? It is true that Canon Welch jauntily affirms, in the language of absolute assurance: "On either side of the river was there the tree of life," "certainly means" "on both sides of the river." (The black face letters are mine.) But does it? Is there unanimity of opinion amongst theologians on this point? Is there even a consensus of opinion in the way of a general agreement? "Certainly" is a strong term, but Canon Welch does not hesitate to use it, certainly, i.e., without doubt, or question, in fact absolute assurance. Mede is an authority, I feel sure, in the eyes of Canon Welch, not lightly to be put aside, for Mede was an acute logician, an accurate commentator, a great philologist, whose immense erudition was devoted to the unfolding of

the mysteries of the Apocalypse. Now Mede seems to hold that the street is really a plain, washed on both sides by the river, just as Paradise had the Euphrates on one side and the Tigris on the other, and that in the midst of the plain, which was in the midst of the river's branches, "was there the tree of life." The tree of life, therefore, according to Mede, was not "on both sides of the river," but in the midst of the plain, the river's branches flowing on this side and on that. Durham, far from holding that the tree of life was on both sides of the river supposes that it was in the midst of the river, with its branches extending to the banks. And Dr. Weymouth, one of the most modern interpreters, places it midway between the river and the main street of the city. While Anderson Scott tells us that "the word is in the singular, but the context shows that it is to be understood generically. One tree could not be at once 'in the midst,' and 'on this side and on that.'" Simcox makes the same admission. But the real point is, that no modern translator would think of translating the original: "either," if he had any desire of interpreting the passage for English readers, for as the judicious Hengstenberg remarks, while the tree of life in Ezekiel stands on both sides of the river, here it stands also in the middle of the street. And the latest and ablest of English commentators (Snee) translates the passage: "between the street of the city and the river, on this side and on that." Bishop Harvey Goodwin, I suppose Canon Welch would admit, possessed an acute and logical mind. He declared that: "It is not easy to understand" the text. Now Canon Welch does not say "a tree," with others who take his view, but "the tree." Do I understand Canon Welch to claim that it is a possibility that the "tree of life," should be on "both sides of the river" at the same time? Is it then a constant miracle? Is it like St. Thomas Aquinas' doctrine of Transubstantiation, which while opposed to the evidence of the senses, men are expected to believe? Our Black Rubric fairly states the view of common sense, that it is against the nature of a body to be in two places at the same time, and even in the face of Canon Welch's certainty, one may even yet venture to say that it is against the nature of a tree to be on both sides of a river at the same time. But to return to the Hymn. My criticism of it was based as Canon Welch well knows, on the English version. Canon Welch writes: "I took it upon myself to ask the Archdeacon whether he was familiar with the Latin original of the hymn. If I remember rightly he acknowledged that he was not, and the applause which, as he says, followed my remarks was due, I imagine, to my having elicited the fact that he was finding fault with Thomas Aquinas without knowing what that theologian had written." Now all this is quite a gratuitous assumption on Canon Welch's part, as misleading as it is insulting, and due I must presume to a most lamentable lack of memory. However, let that pass. Our chief, indeed our only concern, is with the English version. No one, I suppose, in the Canadian Church, will sing the Latin text from the pen of Thomas Aquinas. I claimed in the General Synod, and I still claim that the words:

"He gave Himself in either kind
His precious Flesh, His precious Blood,"
teach the Roman doctrine of Concomitance, as laid down by Anselm, and which led to the denial of the Cup to the laity. Canon Welch holds that the original Latin text is free from the error of Concomitance, although other hymns by the same writer contain the objectionable doctrine. Now, as my criticism was directed entirely against the English words, no reference whatever having been made to the Latin, what follows? That my argument falls to the ground? Assuredly not, rather does it gain tenfold force. Canon Welch, at best, only proves that John Mason Neale has mistranslated the Latin text of Aquinas, and read into one of his hymns the doctrine of another. John Mason Neale was undoubtedly an accomplished hymnologist, to whom the Church owes many of the most beautiful hymns from Greek and Latin sources. But his ecclesiastical affinities and prejudices are well known. It is of course a long cry from the opinion which his nurse had of him: "the dearest, dirtiest, and lyingest boy she had ever known," to the canonization to which one school of thought in the Church has raised him in these days. But however attractive his character or devoted his life, his teaching and practice were of the most extreme nature. It is sufficient to say that he was for fourteen years under ecclesiastical censure, and was inhibited by his Bishop from the exercise of any spiritual function. His use of the word "either" in the hymn under review, following as he did the Roman model, is really indefensible. As Canon Welch has had the temerity, in the face of the greatest authority

on the English language, to return to the attack, I almost despair of convincing his mind. One would naturally think that it would be quite sufficient to quote the authority of Dr. Murray and Henry Bradley in the Oxford Dictionary to settle the point once and for all. I am quite content to rest my case on the opinion of Bradley, that since the 14th century, (Neale wrote in the 19th, 1801) **either** has assumed a disjunctive sense, "one or the other of the two." It is the antonym of "both," its absolute antithesis, its direct counter-term, its true opposite. It seems hardly necessary to follow Canon Welch in his statement: "but surely it is again impossible that the translators should have intended to convey anything but the meaning of the original." "Surely," Canon Welch does not expect anyone, who knows anything about the subject, to take him seriously? There are a good many translators of this particular hymn, and very few of them stick very closely to the original text. How many of the sixteen well-known translators have not departed widely from the Latin, either to suit the metre, or to meet their peculiar religious views? One instance will suffice to illustrate this, although the difference is not so great as in some others. John Mason Neale followed much more closely than many translators the Roman model, still not slavishly, unless it suited his purpose doctrinally, as witness the difference here:

"He gave Himself in **either** kind,
His precious Flesh, His precious Blood,
In love's own fulness thus design'd,
Of the whole man to be the food."

The translation in the Roman book of devotion: "Path to Heaven," reads:

"Himself in **either** kind He gave:
He gave His flesh, He gave His blood:
Of flesh and blood all men were made,
And He of man would be the food."

There is a good deal of poetic license, any eye can see, taken with the third line, and the same is true of every line in the hymn, when it falls into the hands of men of many minds. As I remarked in my former letter, Canon Welch's objection was "finical," but it was far worse, it was as unfair and unwarranted, really, as it was unjustifiable. W. J. Armitage.

—The correspondence on the above subject is now closed [Ed. C. C.]

SPECTATOR AND THE PAN ANGLICAN.

Sir,—The closing paragraph of Spectator's comments in your issue of December 17th is so ungracious and unjust that I want to enter a very earnest and vigorous protest. Speaking of the Pan-Anglican Congress, he declares that "we have heard much of the trimmings—the multitude, the diversity of colour and nationality, the biggest thing since the creation, etc. * * * * The time has now come when we may safely drop the complimentary aspect of magnitude and organization and straightly and definitely enquire: What was the use of it all to us?" The inference appears to be that all the addresses and lectures and articles upon the Congress by returned delegates and members have been merely a blowing of trumpets. Men like the late Bishop of Montreal, the present Bishops of Niagara, Nova Scotia, Fr. de la Rivière; leaders like Canons Tucker and Kitting and Cody; laymen of the quality of Mr. W. Ferrar Davidson and Judge Hanington; to say nothing of a host of lesser lights, have been indulging in mere "fire-works" about the great Congress. It will now be left for "Spectator" to sit quietly down and give to the Church in Canada the real subject matter of the many debates and more particularly to point out the weaknesses and deficiencies and failures of the splendid assembly. There are those of us who have spent much time and work in our effort to place before the Church people in Canada the main features of the Congress and its attitude upon certain weighty problems. If we have failed to furnish any information to "Spectator," it is probably because he forestalled us by his own careful and comprehensive knowledge upon the extensive subjects dealt with by the Congress. But very striking and gratifying testimony has reached us, from persons of qualified and indisputable judgment, that we have done something more than advertise the external splendor of the Congress. It will, of course, be particularly helpful to us all to have "Spectator's" impressions gathered out of the official reports, if he "can make anything out of them," but it is a bit unbrotherly and discourteous to hurl at us all the accusation of "trumpeting." The Primate of all Canada, in his synodical charge at Ottawa, has been guilty of the same superficial view of the Congress that apparently has characterized all our utterances, for no exception is made. Not being one of the "promi-

nent Canadians who were present" I hesitate to "give a vigorous summary of what was accomplished," but will content myself with humbly bearing to the people my imperfect impressions.

Yours, Allan P. Shatford.

Sir,—The closing paragraph of "Spectator's" letter in your issue of the 17th is such a strange medley of cordial appreciation and unkind criticism that it deserves some reply from one who attended the Congress and who, since his return, has given no little time and trouble to the duty of reporting something of the Congress to those who were unable to attend. We are all glad to have in our hands the official report—and none more so than those who attended. "Spectator" can now sit down and read for himself the deliberations of the Congress. Therein he will find much exchange of opinions and experiences, many new side-lights thrown upon the Church's work, and a great deal of plain speech about the many problems affecting the Church. But there are some things he will not find, viz., cut and dried resolutions. The Congress was consultative and not legislative. It was inspirational in effect. And here is where the great usefulness of the Congress will be. No one is in a position to gather up all the lessons of the Congress. Being so many-sided, the best we can look for is the expression of opinion on the part of those who attended the various sections, and even here opinions will differ radically. "Spectator" must admit two different kinds of report, both of which have their place and usefulness. These two kinds of report are: 1. The popular lecture, guided largely by the official slides issued under the direction of the Executive Committee of the Congress. 2. The summing up of the lessons of the various sections by those who followed the papers and the discussions. "Spectator" complains that No. 1 has been overdone and No. 2 neglected. Is this consistent with facts, Mr. Editor? Popular lectures must deal with "the multitude, the diversity of colour and nationality." But I have not yet heard of a lecture on the Congress that did not emphasize over and over again some of the outstanding lessons of the Congress. And I yet have to hear or read of a lecturer who claims that the Pan-Anglican was "the biggest thing since the creation." Textual criticism on that last shot from "Spectator" is sufficient to prove that "Spectator" has not fully grasped the spirit of the Congress. The jarring note of boastfulness was not once raised; invidious and unfair comparisons were not once instituted. The spirit in which men and women came together at the Congress is best described in the familiar words: "We have left undone those things which we ought to have done." Again, has not "Spectator" followed the current literature since the Congress? What about the Manchester Church Congress? Nearly every speaker at that noteworthy gathering dealt with the lessons of the greater Congress—and they were men and women who were capable of so doing. Then there is Bishop Montgomery's significant article in the last number of "East and West." Several of our Canadian Bishops have "charged" their clergy in the matter; study classes have been organized in Montreal and Toronto. Are all these efforts to be regarded as expositions of "trimmings?" I do not think that the time will ever come to drop "the complimentary aspect of magnitude and organization." For these things must be referred to in any account of the work of the Congress. Of course, everybody wants to get inspiration from the Congress. The way to inspire the mass of Churchmen is through the popular lecture. And every lecture given by myself alone or in conjunction with the Rev. A. P. Shatford has drawn such remarks from our audiences as to assure us of the usefulness of the illustrated lecture. I feel perfectly sure that to us and to them the Congress has come to be more than mere trimming. We have been inspired by the multitude in attendance, by the diversity of nationality and colour (eloquent testimonies to the value of our missions) and by the fact that the Church of England has pointed out to the world the possibility and usefulness of a democratic Congress such as was held last summer in London.

John James Willis.

ACKNOWLEDGEMENTS.

Sir,—Will you kindly acknowledge in the "Canadian Churchman" the receipt of the following contributions towards the Fernie Church Building Fund, for which we are very grateful: S. Agnes' Church, Carberry, Man., \$14; Summerland parish, B.C., \$40.45; parish of Orangeville (Sunday School), \$7.25; total, \$61.70.

Amount already received and acknowledged, \$1,154; total, \$1,215.70. Will you please make following correction: Parish of Byron and Hyde Park, Ont., \$6, instead of Arnprior, as in your issue of November 12th. This is my mistake. With very many thanks for your kindness.

R. S. Wilkinson.

Fernie, B.C., Nov. 27, 1908.

INDIVIDUAL CUPS.

Sir,—I am glad to find one layman who agrees with me in toto on this question; and I feel sure there must be many, both lay and cleric, who are likeminded. I wish to correct, however, a false impression that has evidently been gleaned from my former letter, with regard to danger from contagion resulting from the use of the one cup. I do not think such a thing possible, much less probable, and I am sorry that I could ever have given ground for such an idea by the language I used. I advocate and am in favour of the use of the individual cup solely on the ground of cleanliness or decency. My opinion concerning this subject is, that a clergyman when acting as celebrant should be as scrupulously careful in the matter of cleanliness as the most rigidly exacting Mahomedan, or more so; and in like manner should the cup also be kept scrupulously clean. If the use of one maniple or more, or necessary ablutio, or even the individual cup, will provide this, why in the name of decency and order can we not have it? I know of laymen who drive many miles in order to avoid this very thing I mention on each Communion Sunday. Others have told me of the distinct feeling of aversion created in their minds from similar causes. It is strange how many there are who will speak of these things with bated breath, and for some unknown reason positively fear to publicly express themselves. But not so those who are opposed to any improvement. The language used by some in writing personally to me since you published my first letter has made me almost wonder whether, in daring to express an opinion at all upon this subject, I am not a criminal of the deepest dye? But in spite of it all I shall continue to hold the view that the sooner something is done that will remove the hindrance I have mentioned the better; and so long as I believe what I do, that clergyman or layman has a perfect right to express his opinion upon any subject, so long will I continue to think as did St. Paul, that man's judgment is "a small thing," and to plead in his words, "Let all things be done decently and in order." If this correspondence does nothing else but cause some to pause and think that they may possibly be "an offence" to others, it will not have been in vain. Will somebody who views the individual cup as "sacrilege" tell us why?

John Ransford.

Clinton, Ont., Dec. 2, 1908.

BOOK REVIEWS.

Out-Of-Doors in the Holy Land. By Henry Van Dyke. Coloured illustrations. Copp Clark & Company, Toronto. Price, \$1.50.

This is a delightful book. It recalls many recent volumes covering much of the same ground, which we read with regret. The Holy Land is now common land, not of the pilgrims only, but of the cheap-tripping sightseers who look with curious indifference on a few of the places where something is said to have occurred, and then go home and in a superior way set out their contempt. It is saddening. But Mr. Van Dyke had thoroughly studied the ancient history and geography of Palestine and writes with love of it and the ease of a practised hand, animated by thankfulness for restored health, and by cheerful companionship. No country is changing so rapidly as Palestine, and the author has given us a picture of it as it is to-day and has made the recital glow with the stories of this chosen land through the Old Testament, the Apocrypha, the Gospels, and more modern days. There is still much to learn; so many travellers have passed through the country and noted the remains of one period and passed by in ignorance the equally attractive remains of, say, the Greek Ascendancy or that pathetic kingdom, the result of the crusades which has left the most perfect remains of a mediaeval castle. The volume is full of suggestions, and not least are the songs of degrees which end each chapter. One feature alone should influence a preference for it, and that is Mr. Van Dyke's knowledge, love of, and reference to Canada; he is the only writer we know who carefully speaks of the United States and Canada.

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man, Toronto. A copy will be sent by return mail.

British and Foreign

The Pan-Anglican Congress Thanksgiving Fund, which will be closed at the end of the year, at present amounts to about £350,000.

The Rev. Dr. Whitney, formerly Principal of Bishop's College, Lennoxville, P. Q., has been appointed Professor of Ecclesiastical History at King's College London, having been appointed thereunto by the Council of the College.

The Sunday school of St. Mark's, Coldwater, in the Diocese of Western Michigan, has increased during the past month from 57 to 117 scholars, which is due to the personal visits of the teachers to the homes of people of the city where children attend no Sunday school.

The Sheffield Borough Executive Council met at the Town Hall, Sheffield, under the chairmanship of the Lord Mayor, Councillor H. K.

The SUN & HASTINGS

Savings Loan Co. of Ontario.

Dividend No. 24.

Notice is hereby given that a half-yearly dividend at the rate of Six per cent. per annum upon the Paid up Capital Stock of this Company has been declared for the current half-year, ending Dec. 31st. The same will be payable on and after

Saturday, Jan. 2nd, 1909.

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Stephenson. It was reported that the subscriptions promised amounted to £33,500, of which £23,392 had been paid, and £23,000 invested.

Arrangements have been made by the Chapter of Southwark Cathedral to hold a Shakespeare service there on April 23rd (St. George's Day) 1909. The poet resided for many years and wrote some of his works within a few hundred yards of the church.

The Rev. R. R. Kirby, who is in his 81st year, has resigned the rectory of Mixbury in the Diocese of Oxford. Mr. and Mrs. Kirby have been presented with a testimonial to which every family in the parish of Mixbury subscribed. It consisted of a handsome silver salver with an appropriate inscription.

A memorial has been erected in the Minster precincts at Peterborough to the memory of the late Canon F. C. Alderson—son of Baron Alderson, and brother-in-law of the late Marquis of Salisbury—who was rector of Luttworth, Residentiary Canon of Peterborough, and Chaplain to Queen Victoria and King Edward.

Negotiations are on foot for the purchase of the Red Lion Inn at Magdalene Street Glastonbury, with the object of restoring the former grand entrance to the Abbey. Remains of the original gating are to be found built up into the Red Lion, the arch of the gate being plainly discernible in the upper rooms.

On the feast of All Saints a marble font of great beauty and of exquisite workmanship was placed in Christ's (Memorial) Church, Pomfrey, Conn. It has been placed there in memory of Mr. G. Lathrop and Miss Emma Bradley. This church has lately been enriched by the presentation of several other gifts from individual parishioners.

Field-Marshal Sir George White, V.C., recently unveiled a tablet in the parish church of St. Alphege, Greenwich, to the memory of General Wolfe. The day chosen for the ceremony was the anniversary of the burial of Wolfe in a vault of the church in which also the body of his father rests. The Bishop of Southwark and many other notable people were present.

The silver jubilee of the coming of the Rev. O. S. Roche to St. Peter's Church West 20th St., New York, was observed on Sunday, Dec. 6th. On the following Tuesday a reception was given in St. Peter's Hall, and Mr. Roche was presented with a very beautiful gold and silver loving cup by the senior warden, Mr. Douglas Taylor, on behalf of the congregation.

A bronze mural tablet, framed in red onyx, has been placed in the Jesus chapel of the Manchester Cathedral in memory of the late Canon C. J. Woodhouse, who was for 20

years, 1874-1903, a Canon Residentiary of Manchester and rector of St. Andrews. The Dean (the Right Rev. Dr. Weidon) unveiled and dedicated the tablet, and an address was delivered by the Rev. Canon Kelly.

The Rev. W. C. Gosling, who will shortly take up the vicarate of Woolley in succession to the Rev. A. E. Jaland, was recently presented with a couple of beautifully chased solid silver three-light candelabra by the parishioners of the Chaplethorpe and Calter Grove portions of the parish of Crigglestone, where he has been curate for the past ten years.

As a memorial to the late Canon Fleming it is proposed that this should take the form of a statue to be placed in one of the vacant niches in York Minster. One or other of the statues of the two martyred Saxon Kings, Edwin and Oswald, it is suggested, would be a very suitable memorial to the late Canon Fleming, who was for many years Senior Canon-Residentiary of the Minster. A strong committee has been formed to carry out the details.

An interesting event took place in St. John's Church, Beckermere, diocese of Carlisle, on a recent date, viz., the dedication of a carved oak Holy Communion table, the gift and work (carving) of Miss Atkinson, of Holme View, Beckermere, the sister-in-law of the vicar. A cousin of the donor of the above, the venerable Archdeacon Sherwen, of Dean Rectory, performed the ceremony of dedication of the Holy Table at an afternoon service in the presence of a good congregation. As there was a small part of the carved "stile" of the old, much worm-eaten Holy Table worked into the new one, the Archdeacon took for his text Rev. xxi. 5: "Behold I make all things new."

In reference to Mrs. Charles Taylor's offer to the Syndicate of the Library of the University of Cambridge of so many of the late Dr. Taylor's Hebrew books as the Syndicate should think fit to select, the offer has been gratefully accepted by them and a highly valuable acquisition has been made comprising twenty manuscripts and 332 volumes of printed books. Amongst the manuscripts are various commentaries on the "Sayings of the Fathers." The books include a fine edition of the Talmud in twenty-four folio volumes and many editions of Midrashin. The collection is also rich in Liturgies and in editions of the "Sayings." The late Dr. Taylor was for a number of years Master of St. John's College.

The form which the proposed monument to John Bunyan in Westminster Abbey is to take has now been definitely decided. In reply to the request drawn up by Dr. Clifford, as president of the Baptist World Alliance, and signed by leading men in all departments of the national life, the Dean at once consented to place such a memorial in the Abbey, and suggested that it should take the form of a stained-glass window depicting scenes from the "Pilgrim's Progress." He offered for the purpose the window in the north aisle of the Abbey, containing a headlight and two main openings, each about 20 feet high and 6 feet in width. This suggestion was accepted, and at the last meeting of the committee designs for the window were submitted by Mr. J. N. Cooper, the artist appointed by the Dean. The scenes selected for the main openings are:—Christian's meeting with Evangelist; his admission at the Wicket Gate; his deliverance from the burden of sin at the foot of the Cross; Mr. Interpreter's house; Piety, Prudence, and Charity harnessing him in armour of proof; his fight with Apollyon; Vanity Fair, and crossing the river to

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Mr. W. J. Hill has been placed in charge of the Home Bank of Canada Branch at London, Ontario, in succession to Mr. F. E. Karn, late Manager, who has left the service of the Bank.

Mr. A. W. Hart, Accountant of the Church Street Office of the Home Bank of Toronto, succeeds Mr. Hill as Accountant in the London office.

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CHRISTMAS AT GRANDMA'S.

The Donalds were sitting in the cosiest little sitting-room that you can imagine, and it was the hour when they were their happiest, because their father was with them. It was almost Christmas, and Mrs. Donald said, "I am so sorry that grandma can't come." "Yes said Mr. Donald, "but I had another letter from her to-day, saying she can't come. She has sprained her knee and has to walk with crutches; and doctors say it will be weeks before

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We are desirous that our friends should make an early canvass and offer an inducement to subscribe at once for the "Canadian Churchman" The "Churchman" will be sent to new subscribers from the time any order is received at the office until the 31st December, 1909, for the yearly subscription of One Dollar, thus giving the balance of this year free. New subscribers will be entitled to our beautiful illustrated Christmas number free, which will this year in addition contain photographic views of both houses of the General Synod held in Ottawa, September last. The price of the Christmas number alone will be Twenty-five Cents.

The "Canadian Churchman" is the recognized organ of our Church. It has the confidence of the Church reading population, and should be in the home of every Churchman. It is a paper that can be placed in the hands of every member of the family; brightly written, with frequent illustrations. We ask each of our present subscribers and friends to try and send us without delay at least one new subscriber; and all in every way in their power to bring the "Churchman" prominently before the Church people.

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The little stamps are sold at a cent each, in envelopes of 10, 25, 50 and 100. They do not pay postage, but will bear the Happy Seasons Greetings everywhere. Great interest has been taken in this work by the churches. Canon Dyson Hague in a letter appearing in the London Press makes a strong appeal for co-operation everywhere. Address all correspondence to MR. J. S. ROBERTSON, Sec'y Treas., 347 King St., West, Toronto.

she can step without them." "It don't seem as if it would be a Christmas without her," said Mrs. Donald. "I wrote her I was so disappointed I hardly dared to tell the children." By this time the children had gathered around their father. "Isn't she coming at all?" asked Dick. "Why can't she come if she does use crutches? 'Twon't be a quarter as good without her," added Earle. "What is it, Puss?" said Mr. Donald to gentle little Grace at his elbow. "Papa, couldn't we go to Grandma's and have a tree there, if she can't come here?" replied Grace. "That is quite an idea. I hadn't thought of that. What do you think of the plan, mamma?" "It would be delightful, and how it would please mother!" said Mrs. Donald. "We could get everything ready and go the afternoon before Christmas, have the tree in the evening, and come home after dinner the next day. Nora can get dinner all ready for Lucy to cook. Then mother won't have any care." "But, papa," said John, "how can we carry the tree?" "I think, my son, we won't need to carry one. We can find plenty there. I will have one at grandma's in good season." So it was arranged that they should go and surprise grandmother. In the meantime the days at Grandma Donald's were very long and lonely. The day before Christmas she looked out of the window, on the white snow, and said aloud to herself, "How will they get along at Richard's without me? I am afraid the children will really need me. At any rate, I don't see how I can get along without them.

My knee seems to grow worse. I believe I won't try a Christmas dinner. Lucy can go and take dinner with her folks. How my knee does pain me!" The morning passed away, and when the afternoon train came in, she sat by the window that overlooked the main street of the little village, and watched the arrivals, so as to while away her time. There now, if there isn't Rufus Ellis and his family come to spend Christmas with his mother. I am so glad, for she is so lonely. But who is that? It looks like John Donald and his father and mother! It is, and there's the whole family! Where are my crutches? It seems as if I never should get to the door. It's just like Richard and Mary and the children, too, to think of me!" And very soon came a man with a tree that, he said, was to be set up in the parlour. Lucy kindled a fire in the parlour with the brass andirons. Grandma had the andirons when she was married. Then came the box, that was so full. Lucy thought it would last most of the winter. After supper mamma and Grace arranged the tree, and then invited the rest of the household to come in. As the tree was for grandma, the most of the presents were carried to her, and the children covered her almost out of sight with sofa pillows, a down puff, and many other gifts. After the tree was cleared of its burden, grandma said, "The presents are beautiful, but not half so beautiful as you children seem to me." "No," said John, "I think Grace and mamma are prettier than the down puff even." "So do I," said papa, and John thought mamma never looked quite so pretty as she did then. "Now, mamma," said Mr. Donald, "it is early in the evening yet, I wish you would take mother's Bible with the pictures in it that I used to look at when I was a boy, and read about the coming of Christ." The children gathered around their mother while she read them of the Babe in the manger and of the angels' song of peace. And then followed such a tender, loving prayer that the children never thought of that Christmas without thinking of their father's prayer. A little later came Lucy to take them to their rooms. All the sleeping-rooms had bedsteads with high posts and such great, deep feather beds! How far the children sank down in them, and what lovely dreams they had down in the feathers! The Donald family all agreed that the best Christmas they ever had was at grandma's when she walked with crutches.

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REPARATION.

Sally Menear came slowly out of her cottage and down the garden. At the gate she paused, then with a sudden determination walked quickly up the road. Her sharp little face was set and firm, but her hands worked nervously. Her cottage stood back from the street, in a long garden, the chief feature of which was a huge chestnut tree, from behind which the cottage peeped with a furtive air. Further up the village

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stood a row of new cottages, and next them a little old thatched one, placed sideways, so that its end abutted on the pavement, and its windows commanded completely the garden and fronts of its new neighbors—to their annoyance. To the door of this cottage Sally Menear stalked now, and knocked sharply; then, without waiting for a reply, raised the latch and walked in. The door opened right into the kitchen. Sally glanced round keenly, and seemed relieved to find it empty. The grate was empty, too; the only living things in the place were a cat curled up on the hearth, and a few neglected geraniums on the window-ledge. But another, more active sign of life, came floating down the steep stairs which ran up from the kitchen to the one bedroom. "Who's that? Who's that come in?" called a thin voice sharply. Sally Menear did not answer, though the voice called again peremptorily. She walked upstairs and into the room without speaking. "It's me," she said, defiantly, when she reached the bedside. "I didn't tell 'ee who 'twas, for fear you'd get out of bed and hide under it." "Oh, Sally! Sally Menear, is it you!" The poor old woman on the bed sank back on her pillow, trembling, her wrinkled face looked positively yellow against the white frills of her nightcap, her weak mouth quivered, her eyes wore a terrified expression. "Oh, Sally!" she gasped again, and seemed unable to find more words. "I'm quite a stranger, ain't I?" said Sally in her abrupt way. "I heard you was to be taken to the workhouse, and this old place pulled down, and—I've come to ask you to live with me. I thought you wouldn't mind it so much as the workhouse." The old woman in the bed began to weep weakly. "Oh, Sally, don't talk like that. My dear, 'tis kind of you to think of it, but—but it don't matter what becomes of an old thing like me—" "Yes, it does," said Sally, shortly, "and you needn't go—unless you prefers to," meaningly. "As if—oh, my dear—you've took my breath away. Give me time to think. Is there many folk about this afternoon?" "No one. I waited till the street was empty. You needn't be afraid anyone saw me come in." "How sharp you are!" whimpered the older woman, weakly. "You mustn't think I'm ashamed for folks to see you coming here." Her voice faltered though, for she knew she was. "I'm sure nobody could be better-hearted. Will you," with sudden inspiration, "take my poor kitty for me? I could leave happier if I knew she had a home." "No," said Sally, sharply, "I won't. I won't take her unless you come, too." "She's so fond of you." "Animals are," said Sally tersely; "they're just, at any rate, they don't condemn folk unheard." "Sally, don't talk like that. I'd never believe you'd take so much as a pin that didn't belong to you," yet you act as if you did. If you wanted others to believe the same you'd have stood by me, and not be ashamed to be seen speaking to me in the street, or to have me come near your house. You've never been in mine since I

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came back from—from—I wouldn't have darkened your doors now, but for what I heard; but—I couldn't keep away then. I couldn't bear to think of you in that place—we were friends once." Honor Sobey wept again. "Honor, can't you put those feelings about me aside, and not mind the neighbors, but come and share my home; you know I'm as innocent as you are." "You shouldn't have acted as if you weren't," Honor whimpered reproachfully, and shut yourself up, and let folks say what they liked, and denied nothing; and never have been inside a place of worship from that day to this." "If folks are set on talking, 'tisn't any use to try and stop them, and they was all so ready to believe badly of me, I wouldn't stoop to deny the stories of such as they; and as for going to church and sit amongst them, knowing what was in their hearts—" "'Twas your staying away that did it. You said you couldn't go, and they thought there was only one reason why." There was silence for a minute, then Sally spoke in a low tense voice, as though speech were forced from her. "I wasn't going to—to risk being turned back at the door, so I stayed away; I—I wouldn't give them a chance to see me humbled." Old Honor Sobey turned quickly and looked at Sally. "You didn't think they'd do that! Why, they couldn't!" "I was afraid," said Sally, reluctantly, all the sharpness gone out of her face, her neat little figure bent and drooping. "I pictured it all, and if I'd got in nobody would have sat in the same pew with me, and—well, I couldn't face it alone. If I'd had one friend to go with me, just for those first Sundays, I'd have faced it." A flush showed even through the yellow of Honor's cheeks. "Sally," she said at last, "if I come to live with you, will you go to church with me the first day I can walk so far, will you?" Sally's face lighted up with a look it had not worn for years; all the droop went from her figure, the hardness from her eyes. It seemed as though heaven were opening before her; she saw her years as an outcast ended, the years she had fought so doggedly

and bravely, yet with such bitterness in her heart. Honor Sobey mistook her silence. "Sally, don't 'ee make it harder for us both. Let me do something for you, after all the wrong I've done you. I did believe you innocent, but I hadn't the strength to go against the others, but I'm going to now." A few weeks later the two women, very self-conscious and nervous, walked quietly out from the cottage behind the tree, and down the village. The street was almost empty, but the church was full. Honor had waited until all should be assembled, that her reparation might be complete.—Mabel Queller Conch.

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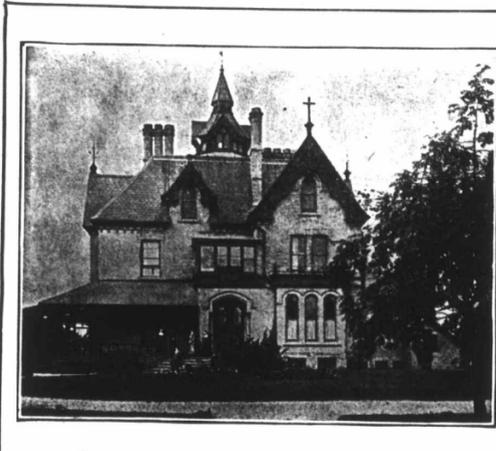
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