

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD
THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.
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Vol. 35.

TORONTO, CANADA, THURSDAY, MARCH 5, 1908.

No. 10.

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In St. Patrick's Cathedral, Dublin, the Very Rev. Maurice Day, Dean of Ossery was consecrated Bishop of Clogher. The Bishop of Meath, acting for the Lord Primate, was the consecrator, and he was assured by the Bishops of Killaloe, Down, and Ossory. The sermon was preached by the Bishop of Down.

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Application for entry must be made in person by the applicant at a Dominion Lands Agency or Sub-agency for the district in which the land is situated. Entry by proxy may however be made at any Agency on certain conditions by the father, mother, son, daughter, brother or sister of an intending homesteader.

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- (3) If the father (or mother, if the father is deceased) of a homesteader has permanent residence on farming land owned solely by him, not less than eighty (80) acres in extent, in the vicinity of the homestead, or upon a homestead entered for by him in the vicinity, such homesteader may perform his own residence duties by living with the father (or mother).
- (4) The term "vicinity" in the two preceding paragraphs is defined as meaning not more than nine miles in a direct line, exclusive of the width of road allowances crossed in the measurement.
- (5) A homesteader intending to perform his residence duties in accordance with the above while living with parents or on farming land owned by himself must notify the Agent for the district of such intention.

Six months' notice in writing must be given to the Commissioner of Dominion Lands at Ottawa of intention to apply for patent.

W. W. CORY,

Deputy of the Minister of the Interior.

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

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On Wednesday, February 12th, at a meeting specially held for that purpose at Perth, the Very Rev. Provost C. E. Plumb, of St. Ninian's Cathedral, was unanimously elected both by clergy and laity as Bishop of the

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united Dioceses of St. Andrew's, Dunkeld, and Dunblane, in succession to the late Bishop Wilkinson. The Bishop-elect was ordained in 1888, and in 1906 was appointed Pro-

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most of St. Ninian's, Perth. He is a graduate of Oxford University.

The "Old Church," as it is familiarly called, of Chelsea, is one of the most interesting in London. Some parts of it date back to the fourteenth century. It was here that Henry VIII. married Jane Seymour. It was here Sir Thomas Moore sang, and here, too, he "confessed" and received the Communion on the morning of his trial at Lambeth. Among the monuments in the church are those in memory of Jane Dudley, Duchess of Northumberland, also her husband and son, and of Lady Jane Grey, all beheaded on Tower Hill. Other relics include a set of chained books, including a beautifully illustrated "Vinegar" Bible.

A sacred building diverted from its original purpose and again restored to its proper use is the noble chancel of the Parish Church of Atherstone, for which an appeal is being made towards its reparation. This chancel, formerly the chantry of the old Austin Friars, was built in the reign of Richard II., and it was here that Henry, Earl of Richmond, on his way to Bosworth Field, eight miles away, partook of the Sacrament and craved the blessing of Holy Church on his enterprise, which resulted in the overthrow of Crookbacked Richard. At the dissolution of the monasteries the chancel was used as a grammar school, but through the exertions of the late vicar it was acquired and restored to its religious uses.

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J. P. CLOUGHER
PUBLISHER
173 Huron Street, TORONTO

There has lately been placed in the Parish Church of Streatham (St. Leonard's) a handsome oak tablet, the gift of an anonymous donor, on which are carved the names of all the rectors from 1313 to the present time. The name of Richard de Brampton is the first which appears in the Episcopal registers of Winchester, but there may have been a Parish Church here at an earlier date, as it recorded in Domesday Book that Streatham had a "chapel." As in most other English parishes, the spiritual chief of the Anglican Church played no conspicuous part in history, and the names best known are those of Benjamin Hoadley (1710), afterwards Bishop of Bangor, Hereford, Salisbury, and Winchester, the cause of "the Bangorian Controversy"; Herbert Hill (1810), the be-

(Continued on Page 167.)

Canadian Churchman.

TORONTO, THURSDAY, MARCH 5, 1908.

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

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

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

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

POSTAL NOTES.—Send all subscriptions by Postal Note.

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

Address all communications,
FRANK WOOTTEN,
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Lessons for Sundays and Holy Days.

March 8.—First Sunday in Lent.
Morning—Gen. 19, 12 to 30; Mark 8, 10-9, 2.
Evening—Gen. 22, 10 to 20; or 23; 1 Cor. 1, 10 to 26.

March 15.—Second Sunday in Lent.
Morning—Gen. 27, 10 to 41; Mark 12, 13 to 35.
Evening—Gen. 28; or 32; 1 Cor. 7, 25.

March 22.—Third Sunday in Lent.
Morning—Gen. 37; Mark 15, 42 & 16.
Evening—Gen. 39; or 40; 1 Cor. 12, 28 & 13.

March 29.—Fourth Sunday in Lent.
Morning—Gen. 42; Luke 4, 10 to 16.
Evening—Gen. 43; or 45; 2 Cor. 1, 23-2, 14.

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

FIRST SUNDAY IN LENT.

Processional: 263, 270, 291, 302.
Holy Communion: 304, 318, 319, 321.
Offertory: 85, 87, 264, 269, 491.
Children's Hymns: 92, 302, 338, 342.
General Hymns: 84, 91, 94, 249.

SECOND SUNDAY IN LENT.

Processional: 273, 446, 532, 632.
Holy Communion: 309, 313, 316, 320.
Offertory: 6, 287, 633, 638.
Children's Hymns: 281, 331, 333, 335.
General Hymns: 32, 282, 492, 493.

THE FIRST SUNDAY IN LENT.

We have entered the season of Lent, the period of forty days' discipline of self. We keep the Fast in memory of our Lord. Let us labour and pray for the results which followed upon His sojourn in the wilderness. May God give us strength to fulfill our mission in life! May He help us to overcome the evil one who would distract us from our responsibilities! The account of our Lord's wilderness experience (which He must have given to His followers) is a fitting introduction to the Lenten season. The Son of Man fasts for the sake of

the sons of men; for them He endures temptation; for them He subdues the enemy of man. Jesus fasted to show men how to emphasize the spiritual over the material. The Tempter's object was to lead Jesus into the emphasis of the material over the spiritual, and thus to frustrate the Mission of Christ. But the sojourn of the Son of Man in the wilderness followed immediately upon His Baptism, the outpouring of the Holy Ghost, and the commendation of the Father. Instead of making immediate use of these events to attract disciples, Jesus goes away to the wilderness. There He proves for us the reality and the sufficiency of spiritual power. He substantiates a principle of the Kingdom of God, which He afterwards declared, viz.: The principle of Sacramental Grace. Thrice the Lord said to St. Paul, "My grace is sufficient for thee" (2 Cor. 12:8 and 9). To us He says the same thing. He shows us the example in Jesus. Therefore let us prove the principle in our life. We speak of Lent as a discipline. That discipline gives opportunity to the Holy Spirit to manifest Himself, to reveal His power for good. As in our Lord's experience the discipline also invites the efforts of the Devil. Every conscientious effort on our part to set our minds on the things that are above (Col. 3:2) inspires the attack of Satan. And if we are to defeat him and frustrate his plans we must make our Lenten fast, in fact our every act of righteousness, a genuine one. Is not this the appeal of the Epistle for Ash Wednesday? "When ye fast, be not as the hypocrites." In St. Matthew's account of the Sermon on the Mount we have three such appeals. And we are so accustomed to think of them as the three Notable Duties, that we forget the statement of which these are really three illustrations. "For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the Kingdom of Heaven" (St. Matt. 5:20). Therefore let us see to it that no hypocrisy mar our fast. For hypocrisy renders impossible the reception of Sacramental Grace. It spoils Lent altogether as far as any spiritual benefit is concerned. Note some contrasts brought out in Jesus' temptation—Jesus hungers. He refuses to turn the stones into bread. "Behold, angels came and ministered unto Him." Jesus refuses to cast Himself down from the pinnacle, and so convince the wondering mob in the court below. But three years later He rises from the dead, and thereby convinces His disciples who convince the world. Jesus on the high mountain declines to bring the glory of the world to His feet through an act of homage to Satan. But three years later on another mount (or was it the same?) He says: "All authority hath been given unto Me in heaven and on earth" (St. Matt. 28:18). So must it be to all who deny the Tempter. They shall receive heavenly food, nourishment and power. They shall be protected in all their ways by the Angels of God. And to them at the last shall be given crowns of glory in the Kingdom on high. If in the Spirit of Jesus we enter upon our fast we shall gain strength for our work in life, we shall conquer the evil one. And as we take our places in the social order it shall be known of us that we are in the world, yet not of the world.

Unfair Personalities.

Last week we inserted a letter from the Maritime Provinces with the above heading, and we took the opportunity to beg our correspondents to write as concisely and courteously as possible. Before that number was issued we received another letter from a leading citizen of the largest city in Western Ontario. We fear that although we have used the pruning knife in the past we have been too careful. But our readers can judge. Here is the letter we have received: "I

would like to say, for your encouragement, that your paper still continues its most excellent manner of courtesy to all shades of thought which prevails so largely in our beloved Church. You very wisely have eliminated all ultra partizanship which does no good, but evil; to the cause it is intended to upbuild. There is a great fault, and a most lamentable one, among some of your correspondents which ought to be frowned down upon, viz., that of using strong, and even offensive terms towards those with whom the writer differs. This, I consider, is most reprehensible, and in no way tends to build up the writer's argument, nor enlist the sympathy and support of his readers."

A Bit of History.

Now that the Laymen's movement has got a grip on the public mind it would be interesting to know who the "Adam" of the movement was. Who was its founder and where did it first begin to take form and action? We have had information as to its objects and the method by which it is sought to attain them. We believe that many of our readers would find the information above referred to of unusual interest. Indeed we have had a number of inquiries along that line.

Systematic Giving.

It seems hopeless to look for the general adoption by Church people of the system of tithing, which, were it adopted, would speedily remove the constant irritation, and complaining which arises from the multitudinous and necessary demands for money to supply the varied needs of the Church. The truth of the matter seems to be that the vast majority of professing Christians know little or nothing of the blessedness of giving freely and cheerfully for Christian purposes. Now, we believe, that if a plan of systematic giving could be devised—simple, comprehensive and businesslike—by which a Churchman could give an annual, quarterly or weekly sum to his Church—proportioned to his income—which sum would be apportioned on an equitable basis amongst all the objects towards which our congregations are during the Church year asked to contribute, it would be a decided step in advance. We believe that some such plan of systematic giving would prove generally acceptable and would lead to a marked improvement both in the manner and matter of giving. We invite correspondence on this subject, which is one that might well be considered and discussed at the approaching vestry meetings. We are credibly informed that where this system has been adopted its results have been most satisfactory.

Milk.

Elaborate care of the public health is now taken all over the world. Milk is raised to an importance which the humble "cow with the crumpled horn" could never have foreseen. Partly caused by the use of cream separators and the removal of the nutritive elements with it, the necessity of supplying children over seven or eight months old with the most wholesome milk is causing trouble. Dr. Nathan Straus, president of the Board of Health of New York, has devoted his time and fortune to establishing depots in that and other large Eastern cities for the supply of pasteurized milk for children, under five especially. Pasteurized milk is not boiled, but is raised to a high temperature under that point for a considerable time. This treatment is to destroy bacteria and disease germs. Three and a half millions of bottles were used in New York last year, and nearly half as much in Philadelphia. The mortality among little children has been reduced by about thirty per cent., but on the other

hand this milk is said to have less nutriment, approximating to milk with the cream separated, so that children brought up on it are apt to be scrofulous or anaemic. The British Government proposes legislation in order to procure the delivery of milk to the consumers with its natural good qualities unimpaired and without the addition of any ingredient. The cows that give the milk must be housed and fed differently from those which about this season supplied a whiff of turnips at breakfast or in summer time the flavour of some strong scented herb.

The Healing of the Impotent Man.

We have received a communication on this subject as follows: "This miracle as recorded in John 5:1-9 was the subject of study in our Sunday Schools on February 23rd. St. John says: 'There was a feast of the Jews and Jesus went up to Jerusalem.' What feast was it? We looked at the 'Teacher's Assistant' and it said 'probably Purim,' on page 61, and on page 62 it said: 'The feast of weeks or Pentecost.' The correspondent feels strongly on the matter considering that the compilers of the Teacher's Assistant should have pointed out definitely what feast was meant. We refer to the complaint in this column to avoid delay, and (though not qualified to write a Teacher's Assistant) to give the result of our own reading. We do not know, nor do we think any commentator could state, what feast it was, whether Purim, Passover, or Pentecost. But the question raises an interesting point. If our readers will look over the Gospels for themselves they will see a marked difference in style in the goods news according to Saint John, and the three other narratives. Stress is laid by the writer upon the silent points, the others are passed over without detail. He wanted to tell that a man had been an invalid for thirty-eight years, that he lay at the Bath with five colonnades round it near the sheep gate at Jerusalem, called Bethesda, and that Jesus healed him there on the Sabbath. That the Jews began to persecute Jesus because he did things like this on the Sabbath and so—this is the important matter—caused Him to make the momentous statement, beginning at the nineteenth verse.

Society of the Sacred Mission.

Among well planned and determined efforts of Churchmen to meet the need for more Christian workers, we may refer to one that is now known far and wide. We refer to the "Society of the Sacred Mission," whose director is the Rev. Herbert Kelly, and whose headquarters are at Mildenhall, England. It is not intended to confine the work to England, for important branches exist in Corea and Central Africa, and perhaps in other parts. The director has given an interesting account of this effort in a little book called "The History of Religious Idea," which first appeared in 1898, and which narrated the early struggles and difficulties that beset the movement, and also outlined its aims and hopes. The work is done on the community plan, and men and boys are for a sufficiently long period subjected to the training and discipline of such a life with the definite aim of Christian service. We refer to this movement, not to hold it up as an ideal, but merely to show that one honest attempt has been made by earnest Churchmen to deal with the question of ministerial supply, and the supply of other Christian workers, and it has already achieved a good measure of success. We cannot too often remind those who have money to spend on such charities that many a deserving lad, who would gladly give himself to religious work, is held back by lack of means. Every theological college ought to have a good number of bursaries and scholarships for needy students or else the students ought to be assisted directly by those who may know of their particular needs.

Laymen in the Fighting Line.

Step by step the layman is advancing to the recognition of his responsibility and duty in the corporate body of the Church on earth. The time has gone by for sitting down idly and chaffing and criticising the clergy. Measurably a clergyman is what his parishioners help him to be or hinder him from being. The smart, well set up, determined and efficient soldier calls out the best that is in his captain. The name and fame of Havelock was ennobled and immortalized not only by his own heroic qualities but by the splendid devotion and quenchless valour of the men of the "movable column" who shared his fortunes in their triumphal march from Allahabad to Lucknow. And who helped him gain—in two short months—nine glorious victories over foemen five, eight, ten times more numerous than themselves. Laymen of the Church, whether you see it or not, you are in the thick of the fight today. Your foeman is more subtle, dangerous, deadly than Tipoo Sahib ever was. A greater than Havelock is your Leader. Daily He calls you to come under His banner. Will you join His "Movable column," and quit you like true soldiers of the Great Captain?

The Problem of Flight.

Those of us who remember the unbelief with which the possibility of cabling under the ocean was regarded over forty years ago have seen invention follow invention with remarkable rapidity in recent years. And now from France comes word of an English discoverer. Mr. Henry Forman, having propelled his aeroplane through the air for over a thousand yards, starting, reaching a given point, turning round and coming back to the starting point. Mr. Forman's flying machine looks like a big box kite with a small one fastened behind it. No doubt we shall soon be craning our necks to watch our friends and neighbours going marketing, visiting, or on business or pleasure bent journeying through the upper air in box kite aeroplanes of greater or lesser dimensions. "Unbelief" will soon become an obsolete word in more senses than we wot of.

Saratoga.

In the days of our grandmothers or great grandmothers, before railway travelling was so cheap and universal, an excursion to Saratoga was an event of years. This pleasant resort has passed out of general notice, and is not so much an attraction to honey-mooners as formerly. The springs too are supposed to have lost their virtue, they formerly flowed to the surface, but it is stated that on account of the abstraction of carbonic acid gas by artificial means the flow of water has been greatly diminished. In a statement issued by a committee representing the citizens of Saratoga, it is announced that certain springs in that village which have attained a world-wide reputation and upon which the substantial prosperity of the community has been founded, have greatly deteriorated within the last few years, both in the flow of the water and in the quantity of mineral ingredients. The gas which is abstracted from the springs is used in the manufacture of aerated beverages and at soda water fountains. Alarmed at this condition, the citizens of Saratoga have appealed to the New York Legislature for relief. We are too apt nowadays to get all we can out of the earth at once, whether oil, gas or water, reduce the value of the product for the time, and exhaust the supply.

Canadian Forests.

We are glad at the increased interest that is being taken in the important matter of forest preservation in Canada. So important is this subject and so largely does it affect the national well being that not only should we have regular and competent instruction on the subject through the press, but it should be disseminated throughout

the schools of our country as well. The havoc of fire, the toll of the lumberman, and the ruinous neglect of re-planting are rapidly decimating one of the noblest features of this great continent, and one of its most useful and profitable sources of prosperity.

A Source of Weakness.

There is an attitude of mind that has proved a source of serious weakness to those who have given place to it. Let us illustrate what we mean. A young clergyman is appointed to a parish, we will say, in the country. After the novelty has worn off and the monotony has begun to irk him instead of manfully and faithfully setting down to his work and giving his heart and mind and soul to it and making it his labour of life and love, he starts out by wishing he were somewhere else, and ends by trying to get there. His parishioners quickly discover his purpose, and it will not be long before their relations become strained and unsatisfactory. We honestly believe that the young clergyman to whom promotion comes as a rule is the faithful, hardworking, self-denying man, who does his duty so zealously and efficiently in each place to which he is appointed that his work cannot fail to win recognition and merit promotion.

Witnesses Wanted.

Dr. Ingram, Bishop of London, in one of his recent mission addresses emphasized the duty that rests on every Christian to witness for Christ. Dealing with the question how the world would be converted, he said: "Not through the Bishops, not through the evangelists, not through the regular preachers—although they lead the way—but through the ordinary witnesses in daily life." Speaking of East London, in particular, he said, "What do I trust to? To the five hundred faithful clergy, certainly, but far more to the fifty thousand communicants there who cannot preach, who cannot speak, but who can live Christ." This is plain, forcible speaking, and deserves the widest publicity. Christians must "live Christ" if the ungodly and careless are to be aroused. "Let your light so shine before men," said our Lord, "that they may see your good works and glorify your Father which is in Heaven." The light will shine, if we only let it, and we don't need to tell people it is shining. Light, by the very law of its existence, illuminates if it is not hidden. Men will readily notice "good works" thereby, and when they see them may be led to glorify the Divine Father.

A FORGOTTEN DUTY.

There has been a great decline, we fear, this last twenty-five years, in what may be called the personal practice of religion, not in "practical religion," i.e., in the religion that expresses itself in acts of practical piety. No, thank God, religion in this sense was never more practical, and we are, in a measure, returning to the simple religion of the early Christians. What we refer to are those duties of religion, which have more especially to do with the private or home life. In our growing appreciation of our general obligations to Humanity as a whole, we appear to be in danger of forgetting the debt we owe personally to ourselves, and thus of neglecting the practice of those small everyday duties which are the very backbone of religion. First and foremost of these neglected, and alas, almost universally vanished practices is Family Prayers. A generation ago the deliberate neglect of this household duty would have been regarded, among certain classes of people, as an offence against common decency. It was an indispensable part of the routine of family life, and its deliberate and habitual omission would have appeared a piece of gratuitous irreligion. In the household of a Church member it would have been almost unthinkable. Elderly people, whose memory extends back to, say, the sixties of

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last century, will bear us out in what, to the present generation, may seem strong and sweeping statements. Such a state of things is, indeed, hard to conceive of at the present day, when family prayers, at all events among the Anglican laity, has become the rare exception rather than the rule, and will soon, if the present tendency is not arrested, become a memory of the vanished past. It is a grievous reflection that there must be hundreds of thousands of young people on this continent to-day, brought up in professedly Christian families that have never in their lives participated in family worship. The universal decay of this beautiful custom is due to several causes. First, and mainly, its decline may be traced to the hurry of the age. Fathers of families have "no time" for family prayers. The rush of modern life has swept them away. Another cause is the decay of parental authority. It has become very difficult, in many households, to secure regular attendance at these functions. Time was when parental authority enforced itself with the precision and ease of a law of nature. Children submitted themselves to the discipline of the household, mechanically and instinctively, as the drilled soldier to the "regulations." This was one of the direct results of large families. The circumstances of the case imperatively demanded that discipline should be enforced, and that prompt and unquestioning obedience should be accorded, and so children were taught it, and it became a "second nature." With the small families of the present day discipline, although, of course, in one sense as imperatively necessary as ever, is not so directly essential to household comfort, and consequently is not so painstakingly inculcated. While the ultimate results of the lack of discipline upon character are just as disastrous as ever, the petting and pampering of a few children does not bring its own immediate Nemesis, as it was bound to do in the case of a large family, where parental discipline was enforced in self-defence. And so large families and family prayers seems to have disappeared together. Lastly, we may attribute the decline of the custom to the decay of the practice of personal religion, to which we alluded to at the beginning of this article. Religion, like everything else, has become "de-individualized," and its practice has taken upon itself a public or corporate character, with the result of a corresponding decline in its personal or private observance. The family is ceasing to be the unit of the Church as of the State. In our own opinion to whatever cause it may be due, the passing of this custom is to be sincerely lamented, and its general restoration is something to be devoutly desired. Its advantages may be stated as follows: (1) It is a recognition on the part of the household as a whole of the claims of religion, and as such an incalculable influence for good on the unfolding character of the child. (2) It is a piece of salutary discipline, teaching prompt obedience, early rising and habits of punctuality. (3) It enhances, and in a sense, ennobles or consecrates parental authority, investing the head of the family with a dignity of character, which cannot fail to produce a most beneficial effect upon the children, and especially upon the boys. A boy's respect for his father is the measure of his own potential manhood. We would fain hope that the practice of family prayers among our own people, though sadly and grievously neglected, has not declined beyond all hope of revival. And it is such a simple and easy thing to gather the family together for five minutes before or after breakfast, read a few verses of Scripture (the longest chapter in the Bible by the way can be read through in three minutes) and kneel down and say a Collect and the Lord's Prayer. The omission of family prayers in the great majority of cases is, we are bound to say, the result of utterly inexcusable indolence. Indeed this indolence that will not permit a man to rise five minutes earlier or to exert the necessary authority to establish a practice so immensely to the gain of his own children, may better be described as criminal. And yet how many thou-

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sands of Anglicans, devout and exemplary in the discharge of their Church duties, are guilty of this. We would respectfully commend this matter to the clergy as a fitting subject for a Lenten sermon.

THE REPORT OF THE M. S. C. C.

On the whole, and taking all the circumstances of the case into consideration, the annual report of the Missionary Society of the Canadian Church, of which as the great majority of our readers are aware, every baptized Churchman, woman, and child is a member, is, if not an inspiring, a fairly satisfactory statement of what has been accomplished during the year 1907. We use the term "satisfactory," however, in a comparative sense. As compared with bygone years the Society has done creditably in 1907. As compared with the work effected by other religious bodies it still remains painfully unsatisfactory, but of this more anon. It is true that the gross amount raised last year fell a few hundred dollars short of the previous year, but 1907, in the matter of money appeals, was an exceptional year. Considerably over \$100,000 was asked last year for the Pan-Anglican thankoffering, from the Canadian dioceses. In almost every diocese attempts are being made to increase clerical salaries, Nova Scotia is engaged in building a cathedral, and in raising an endowment fund for King's College, and the great influx of immigrants has in many cases strained local resources. In view of all this, common justice compels us to acknowledge the fact, that relatively the Society's record for last year is greatly in advance of the previous year. "We know what men do, but we do not know what they resist." In this case our people evidently resisted the temptation of reducing their support of the Home Society, on account of special external calls. In our opinion, therefore, 1907 is the best year the Society has so far seen. It has evidently firmly established itself in the affections of our people, or at all events in the affections of that, alas, still comparatively limited number, with whom its liberal and steady support has now become an accepted and established duty. In other words the fact has become plain that a number of our Church people, all over the Dominion, have made the support of the M.S.C.C. one of those primary personal obligations with which they will permit no side issue to interfere. This is a very important point. The Society is no longer an exotic. It has rooted itself in the soil. A generation of Churchmen is growing up who regard the Society as possessing claims upon them which cannot be shirked or evaded on any pretext. Satisfactory and cheering, however, as last year's record is, when we "compare ourselves with ourselves," the impression produced is a widely different one when we come to compare ourselves with others. Here are a few very striking figures. The Baptists of Canada are raising \$100,000 for mission work in the North-West, against our \$24,005, and the Baptist congregations in Winnipeg have pledged \$14,000 per annum for missions, against a total of \$6,704, which the whole Diocese of Rupert's Land, embracing the entire Province of Manitoba, has engaged to raise for the same object. In Vancouver one Methodist and one Baptist congregation each raise \$5,000 a year for the same object, which is exactly quadruple the sum asked for by the Society for the whole Diocese of New Westminster. In the Diocese of Calgary the apportionment stands at \$2,875. One Baptist congregation in the city has pledged \$10,000 a year for missions, nearly four times the amount asked for from the whole diocese. In the foreign field the Methodists and Presbyterians each spend more money than the whole income of the M. S. C. C. The Methodists expend \$50,000 in Japan alone, against our \$30,000 for all foreign missions. This branch of the work has scarcely more than held its own. In five years we have only added five workers to our foreign missionary staff, and an income of \$4,000. In this latter respect,

therefore, as compared with our "separated brethren," we have nothing to congratulate ourselves upon, and our position, to tell the truth, remains a humiliating one. Our actual contributions, as compared with those of other denominations may safely be put down as one to two or three. Relatively, if it were possible to make any accurate calculation, the disparity would probably be still more glaring. The Church of England in Canada, in the matter of the support of missions, domestic or foreign, still lags far in the rear of the other Christian bodies. Some progress, no doubt, has been made, and the prospect has somewhat brightened, but the improvement is out of all proportion to the swiftly expanding claims, which confront our Church to-day in the Home Mission Field. Ten years ago the Canadian Church, as we only know too well, had a vast amount of leeway to make up in the Domestic Mission Field. To-day, we fear, that she is relatively further behind than at the end of the nineteenth century. This at any rate appears clear, she has not "caught up" in any appreciable degree. Still we hope for better things.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

We had the privilege of "looking in" at the annual meeting of the Montreal Diocesan Woman's Auxiliary last week, and an interesting experience it was. Three hundred of the most earnest and energetic women of the diocese attended the opening service in the Cathedral Church. Three hundred devout women knelt at the altar and participated in the Holy Communion, a fitting preparation for the important duties that were to follow. An offering of upwards of two hundred and fifty dollars showed that alms as well as prayers are attended to in this organization. At the subsequent business session there was an air of dignity, order and quiet energy that indicated thought and plan and purpose. There was no undue haste and no waste of precious time. There were no suspensions of the rules of order that a "knowing one" might get her favourite subject before the Assembly at the moment that best suited her purpose—a habit so developed in another ecclesiastical body that "suspension" has become almost the normal state of the house. The president is manifestly a thoroughly capable woman, prompt, orderly, quiet and well informed. She is in no sense a type of the "new woman," but gracious and womanly to a degree. She is surrounded by a group of officers who know every detail of their work and ably second her in all her projects. The women who constitute the personnel of this meeting do not include many of the wealthy or fashionable in their number, but they represent much of the brains and character of Anglican womanhood. It is a regrettable fact that in far too many cases—not all by any means—but in too many cases the hunt club, the curling bonspiel, or the dinner party has excessive attraction for women of means, who could be so useful in promoting the Kingdom in such an organization as this. Certainly the whole appearance and attitude of the Assembly was that of devotion and power. There was a spiritual cast to almost all the utterances, and yet there was no cant. There was shown in many cases an aptness for public speaking that was quite notable. In short we felt that the Church was to be congratulated on possessing such an organization of such energetic and effective workers.

It is usually considered to be a very dangerous thing to criticize adversely the work of an organization of women since it is supposed that women are unreasonably sensitive to anything that is not of a complimentary character. We cannot say that that has been our experience with the W. A., for we have criticized it in several particu-

lars and escaped so far as we know, without any serious damage. There are a few points about the Montreal Diocesan Auxiliary that we would like to refer to as they admit in our judgment of improvement. That at all events is the way they strike us, and it may do no harm to say so. Should our remarks be unfavorably received we presume that a few thumps more or less just now would hardly be noticeable. In the first place we were rather disappointed that there should have been so little discussion of important reports and resolutions, from the floor of the house. This may have been due to a realization of the shortness of time at the disposal of the meeting, or it may have been the result of timidity, but in any case it would seem to us to be almost a necessity that discussion should take place if the effect of any proposed action is to be really useful. Discussion must be controlled when a large volume of business has to be transacted in a given time, but discussion is extremely important if for no other reason than to prepare public opinion for the contemplated action. We should judge that this shyness about speaking is not characteristic of all diocesan auxiliaries since it was noted and commented upon in an interesting speech by the General President, Mrs. Tilton. In the next place the Montreal Auxiliary seems to draw a sharp distinction between city and country branches. For what reason this should be done we do not understand. There, no doubt, is some element of convenience in the plan, but we confess that the arrangement grated upon us somewhat. The city and country delegates' reports are called for separately and the references to the two elements in the meeting are so frequent that it could not but impress us as rather strange. There, of course, was not the slightest thought of making any invidious distinction between city and country, and yet one would prefer to think of the members of the Church as one, and forget whether this or that one was working in an urban or rural parish. The third point that seemed peculiar to us was the method of scattering effort over a wide area and doing a little for many objects rather than much for a few objects. Five or six thousand dollars are distributed among eighteen or nineteen "pledges" or objects of one kind and another, is this more effective than to give the same amount to two or three fields? What we have in mind is this, would it not be more satisfactory and more stimulating if the Montreal Auxiliary were to make itself responsible for the entire obligation in connection with certain definite work in Western Canada up to the extent of two or three thousand dollars, and a similar amount for work, say in Japan, or any other foreign field? Our idea is that the present system of multiplying obligations, each of which is comparatively trifling, has a tendency to weaken the sense of responsibility. The successful operation of the Auxiliary in the past would argue against this, but that is how it appears to us. We have ventured to throw out these few criticisms with the feeling that no harm can come of them, and it is just possible that they may stimulate thought in one or two directions that may be useful. No one, we think, can know anything of the inner working of the Woman's Auxiliary without feeling the infinite pains taken by its officers and members to produce results worthy of the Church and the Church's Divine Head.

Our attention has been called several times of late to the reluctance of some Churchmen to change a method or undertake some new work, because of the possibility of failure. Caution is unquestionably a valuable asset in life, and yet if it gets the mastery over us it is a great hindrance. There are few new enterprises a man can engage in that can be guaranteed a success before they are undertaken. There is almost always an element of danger in what we take up, and if we only moved when the result is absolutely assured we would move but seldom. What, we think, we ought to be ready to do is to give a reasonable proposition a fair trial. If we step aside to adopt

a new method or engage in a new enterprise, which, after due consideration, promises good results, we need have no fear that is surely the call of wisdom. Our plans are not so fixed that they cannot be moved at any time. Give a promising proposition a trial, a fair trial, that is what we plead for.

In reply to Mr. Roberts in the last issue of the Churchman in regard to our statement concerning the Roman and Anglican population of the Empire we would refer him to the Statesman's Year Book for verification. If he has information to the contrary we would be glad to hear from him.

Spectator.



THE SYNOD SERMON.

The following Sermon was preached in Christ Church Cathedral, Montreal, before the Synod of the Diocese of Montreal, at its recent Session, by the Rev. C. Osborne Troop, M.A., Rector of St. Martin's Church.

The subject of the sermon was, "The eternal, pre-existent life of our Lord Jesus Christ in its bearing upon our modern unrest." Mr. Troop took as his text: "Of the Son He saith. . . Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of Thy hands; they shall perish; but Thou remainest; and they all shall wax old as doth a garment, and as a vesture shalt Thou fold them up, and they shall be changed; but Thou art the same, and Thy years shall not fail."—Hebrews 1:8-12. The reverend gentleman spoke as follows:—My Lord and Brethren of the Synod, it is with a deep sense both of privilege and responsibility that I find myself standing before you to preach this Synod sermon. My subject naturally divides itself into two parts:—1. The eternal, pre-existent life of our Lord Jesus Christ. 2. The bearing of that life upon our modern unrest. By the eternal, pre-existent life of Jesus Christ, we mean that life which for ever separates Him from all who share the nature of man. Of all ordinary men it is true that their life begins in their mothers' womb. Of "the Man Christ Jesus," this is only true in so far as His human nature is concerned. His divine nature is of necessity eternal. God's Son is God as really as man's son is man. I am speaking to a body of trained believers, and I am assuming our faith in the Scriptures as a matter of course. The anonymous presentation of the Epistle to the Hebrews brings out in clearest light the supreme presence of God the Holy Ghost as the Master Mind of this Epistle—and not of this Epistle only, but of the Sacred Scriptures as a whole. The great words of our text bring out the momentous truth that He who died upon the Cross is none other than the Son of God and the Creator of the Universe. God made the worlds by His Son. The same truth comes out majestically in the opening words of St. John's Gospel: "In the beginning was the Word, and the Word was with God, and the Word was God. . . All things were made by Him, and without Him was not anything made that was made. . . And the Word became flesh, and dwelt among us; and we beheld His glory, the glory as of the only-begotten of the Father, full of grace and truth." Moreover, St. John tells us of Christ, under this significant title of "The Word," that "He was in the world, and the world was made by Him, and the world knew Him not." All along the line of human history the Son of God was the sole arbiter of mankind, and yet the world as such did not know Him. Then "in the fulness of time," He came unto His own specially prepared people of Israel, and appeared among them clothed in flesh and blood, and yet "His own received Him not." Now, this is a tremendous truth, sorely needed by this present doubting and questioning generation. If the Founder of Christianity is indeed God's Son and the Creator of the Universe, it is fraught with immense consequences for all mankind. For instance, who can possibly know the truth concerning the creation story and the Fall of Man as He knows it, Who created the earth and man in the course of His eternal, pre-existent life? Who knows better the Origin of the Pentateuch and the truth about the authorship of Moses than He who Himself led Israel into the wilderness, and gave them the Decalogue from Mount Sinai? But here will at once be urged as a fatal objection to this argument the well-known doctrine of the Kenosis. And what is that doctrine as often set forth? That Christ was self-limited. That when He became Incar-

nate, He of His own will, "emptied Himself" of His glory, and humbled Himself to a level with His contemporaries, so that He was content to be no wiser than they about matters in question in our own critical generation. But let us examine this supposed truth in the light of our Lord's own teaching. And one thing at once comes into clearest view, namely, that whatever was involved in His self-humiliation, Our Lord never laid aside His eternal memory. When the Jewish critics said to Him: "Thou art not yet fifty years old, and hast Thou seen Abraham?" He answered majestically, "Verily, verily, I say unto you, Before Abraham was born, I AM." Far more is involved in this than if He had merely said, "I was born before Abraham," for He claims to be the great "I AM," the externally-existent One. Moreover, Christ, even in the days of His flesh, remembers well the ancient period when man and the world had no existence. In His great High-priestly prayer, with Calvary full in view, He cries, "And now, O Father, glorify Thou me, with the glory which I had with Thee before the world was." He remembers that glory as clearly as we remember yesterday. He also remembers perfectly His Father's House. "In my Father's House are many mansions," He says; and He adds words of deep and touching significance, "If it were not so, I would have told you." In other words, we may utterly rely upon His words, for He can neither deceive nor be deceived. Yet once more, His memory not only runs back into the infinite past, but His mind grasps the infinite future. He speaks of the coming judgment and of the nations giving an account before His throne, as if it were a present event. He knows the end from the beginning. He is God manifest in the flesh. And this is He Who once hung dead upon the Cross beneath the burden of our sins, and Who is now alive, and reigning at the Right Hand of the Majesty in the heavens. 2. And now let us see how this all bears upon our modern unrest. That the thinking world is full of restless questionings is manifest to all, and these questionings all centre in the supreme problems:—(1) Who is the Christ? (2) Is the Bible the Word of God? Now if, as the Scriptures everywhere teach, Christ is God manifest in flesh and blood, His own testimony to the Bible must be of supreme importance. Here let it be carefully noted that we do not believe in a Christ of our own imagination, but in the historic Christ, the Christ Who is inseparably rooted in the Old and New Testaments. Take Christ out of the Bible and the Bible is robbed of its innermost glory, and ceases to have any significance for mankind. The Bible exists to bear witness to Christ. As St. John says:—"The testimony of Jesus is the very life-breath of prophecy." The Old Testament points forward to Him—the New Testament hails His Advent and points forward to His Second Coming. Both the Old Testament and the New are summed up in the great cry of John the Baptist:—"Behold the Lamb of God, which taketh away the sin of the world." And just as the Scriptures bear witness to Christ, so does Christ with His Divine memory bear witness to the Scriptures. He always uses the Old Testament as His Bible. It is to Him the Word of God. He preaches from it, uses it in temptation as His sole defence, and never suggests so much as a shadow of a doubt as to its Divine supremacy. So far from reflecting the opinions of His contemporaries, He sternly rebukes the critics of His time for making the Word of God of none effect by their traditions, and unreservedly endorses the great words of Isaiah:—"In vain do they worship Me, teaching as their doctrines the commandments of men." Christ knows the extent of His self-limitation. He says that one thing, in particular is reserved to His Father, and that is the day and hour of the Son's return in glory. He declares that He of His own will does nothing save in entire dependence upon His Father. But speaking to His Father in prayer He claims the Father's infallible authority for all His own teaching even in the days of His flesh. "The words which Thou gavest Me, I have given them," He says, thus claiming strictly verbal inspiration for His own utterances. We often hear men in our day claiming to be seekers after truth. But Christ says to Pilate—"To this end was I born, and to this end came I into the world, that I might bear witness unto the truth. Every one that is of the truth heareth My Voice." How strong is this claim! But He goes further. He solemnly says:—"I AM THE TRUTH." I reverently believe these words to be the absolute security of the Christian, in taking Christ's judgment of the Bible and resting upon it. He has come on purpose to teach the truth. He knows the truth. He is the truth, the whole truth, and nothing but the truth. He has compassion upon our ignorance, and re-assures us in words that cover all our anxious questionings as to the

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THE BOOK OF COMMON PRAISE.

Scriptures:—"If it were not so, I would have told you." Then again, when in the glory of his resurrection, He appears to His disciples, He rises from the dead, as the Bishop of Durham nobly puts it, with the Old Testament Scriptures in His hands. To the two disciples on the way to Emmaus, he utters a strong, compassionate sentence, which ought to go to the heart of every critic in our own day:—"O foolish men, and slow of heart to believe in all that the prophets have spoken!" And, with entire comprehension of all the Old Testament, "Beginning from Moses and from all the prophets, He interpreted to them in all the Scriptures the things concerning Himself." Moreover, once more showing His absolute independence of all His contemporaries, He proceeded to open the understanding of His disciples that they might understand the Scriptures in an entirely new and glorious light. He made the Old Testament shine with His glory. And no critic of this or any other generation can by any possibility understand the Scriptures until his understanding has been opened by the Spirit of the Risen Christ. Before unconsecrated learning the Bible remains a sealed book. Just as we receive the Old Testament from the hands of the Risen Saviour, and rely upon it on His authority as the Word of God, so we yield glad submission to the New Testament in loyalty to the same Lord. The writers of the New Testament come to us with Christ's Divine commission, and notably is this so in the case of the Apostle Paul, once the bitterest persecutor of the Church of Christ. As Saul of Tarsus, this cultured scholar believed it blasphemous idolatry to worship Jesus of Nazareth; but the ascended Saviour by special and miraculous intervention brought him into glad surrender, and sent him forth, a new man, to be His ambassador among the nations. His transfigured life and never-dying ministry constitute a standing miracle. And yet modern critics dare to reject St. Paul's testimony to the Old Testament, and to the Blood of Christ as the one atonement for sin, on that ground that he is blinded by his Jewish prejudices! And yet he is the personally selected ambassador of the Son of God. I believe better things of my Divine Master than that He of all others should make so fearful a mistake as to choose and send out St. Paul only through him to mislead the Universal Church for nearly 2,000 years. And it is reserved for modern critics to bring this fatal blunder to the light! He who touches the honour of England's Ambassador touches with hostile hand the British Throne. Even so, he who touches the honour and integrity and inspiration of Christ's Ambassador touches with hostile hand the Throne of God. I believe in the testimony of St. Paul, because I believe in Him Who sent St. Paul. There is no possibility of evading the fact that Christ has solemnly given to us the Scriptures as the Word of God, the supreme written standard of appeal and statute book for all believers. We may discredit the authority of the testimony of Christ, even as St. Paul's testimony is by many discredited, but we cannot possibly deny the fact that they do testify to the Scriptures, and that their testimony is one and the same. Yet again, the cry of many is "back to Christ"—"back to the Sermon on the Mount"—whereas Christ Himself commands us to go forward to the Holy Spirit as the One whom He would send to teach us all the truth. Christ began to do and teach what is carried to completion by the Spirit. Seven times over in the Revelation the glorified Redeemer charges us:—"He that hath an ear let him hear what the Spirit saith unto the churches." The Epistles are the Holy Spirit's Divine unfolding of the mystery of the Incarnation, Death, Resurrection, Ascension, and sure Return of Jesus, Christ the Son of the living God. He is the Alpha and the Omega, the First and the Last, the victorious Lamb that taketh away the sin of the world.

I have a life in Christ to live,
And ere I live it must I wait,
Till Science shall clear answer give
Of this or that book's date?

"I have a life in Christ to live,
I have a death in Christ to die,
And must I wait till Science give
All doubts a full reply?"

Nay, rather while the sea of doubt
Is raging wildly round about,
Questioning of life and death and sin,
Let me but creep within
Thy fold, O Christ,
And at Thy Feet
Take but the lowest seat;
And hear Thine awful voice repeat
In gentlest accents, heavenly sweet:
'Come unto Me, and rest;
Believe Me, and be blest.'

At St. Luke's Schoolhouse, Toronto, at the final meeting of the Compilation Committee there was a large attendance. Besides the Bishop of Ottawa, chairman, and the Bishop of Huron, vice-chairman, there were present the Bishops of Quebec and Algoma, Ven. Archdeacon Fortin, Very Rev. Dean Crawford, Rev. Canon William Clark, Rev. Canon Welch, Rev. F. G. Scott, Rev. Dyson Hague, Rev. F. G. Plummer, Rev. A. G. H. Dicker, Messrs. Charles Jenkins, James Edmund Jones, J. L. Jennison, K.C., W. B. Carroll, K.C., and E. G. Henderson. The fourth draft was finally revised and over a thousand points discussed and decided in the session between 20th and 28th February. Early in January in pursuance of their policy the committee upon receipt of the reprinted draft from England had sent copies to Bishops, General Synod representatives and many others, and invited them to forward comments and suggestions and to point out clerical and other errors. It is hoped that great accuracy in detail will be found to have resulted from the close scrutiny of such a large number of persons. This involved an amount of work that can hardly be realized, but the committee have been enabled to make many improvements which the various correspondents will see when the final draft is reprinted for the General Synod. It is intended to send a copy of the book to each General Synod representative as long before Synod as possible, perhaps in June next. Each representative is asked to drop a card with his name and address to the convener of the committee, Mr. James Edmund Jones, 32 Prince Arthur Avenue, Toronto. The committee at their last meeting consistently adhered to their avowed policy of "unity by inclusion and not by exclusion," and therefore retained Cowper's much discussed "There is a Fountain," which it may be noted, was among the first two hundred on the vote taken at the outset. New hymns like "Lord by whose might the heavens stand," "O Christ what burdens bowed Thy Head," "Church of our heart and Empire," and some others which have been commented upon will not be included in the final draft. The carol section was further enriched as was also the section for harvest, one of the additions to the latter being a hymn set to the Manx fisherman's hymn, "Peel Castle," the hymn laying special stress upon the harvest of the sea. The musical edition will have as a special feature some attractive tunes from the Welsh Hymnal, and indeed it will be a veritable storehouse of the ancient and modern tunes. Organists, both professional and amateur, all over Canada have either directly or through the clergy been scanning the work very closely. Naturally, by the policy of inclusion some "popular" tunes have been admitted which may not commend themselves to the severe musical critic, but in most of such cases a choice of tunes has been given so as to provide for difference in musical taste. The wise policy of considering all original productions anonymously and strictly on their merits was adhered to, and it is gratifying to find that many professional and amateur Canadian musicians will be represented in the new book, including Dr. Albert Ham, Rev. Canon Roberts, Mus. Doc., Very Rev. Dean Crawford, R. S. Ambrose, Rev. G. F. Davidson, Ven. Archdeacon Bedford Jones, Dr. C. F. Davies, T. Arnold Fox, George E. Hague, C. J. Johnstone, James Edmund Jones, J. H. Knight, Thomas Langton, Lansing Lewis, George H. Loud, W. C. T. Morson, Alfred P. Perrin, Rev. Charles Plaisted, Rev. Dyson Hague, L. A. Seward, and L. W. Watson, E. M. Williams. It is hoped that the composer of one beautiful tune (pseudonym N73) will reveal his identity to the committee. The committee had great difficulty in determining the selection of the last score of hymns, as notwithstanding that nearly 800 hymns had been chosen, correspondents were urging the inclusion of others, amounting to over two hundred more. The number was, however, kept under 800, so that the book will not be larger than many hymnals now in use, and the price will not exceed that now charged for Hymns Ancient and Modern. Some hymns like "Lord it belongs not to my care," "O Paradise," "The sands of time are sinking," "Lord for to-morrow and its needs," "Father to Thee I come," etc., were placed among those "chiefly for personal use." The draft will be presented to the Synod under the name of the Book of Common Praise, the name adopted in September, 1905, by the large General Hymnal Committee, which consists of twenty-two bishops and thirty-six members of the Lower House. In the matter of the name in some other detail: the Compilation Committee have followed the instructions given by the larger committee and printed at the beginning of the draft, A new section was provided "For Mothers," and includes some beautiful new hymns. The section for "processionals" has been en-

larged, and indeed it would take too much space to mention in detail all the many ways in which the final meeting has enriched the book. Mr. James Edmund Jones was appointed to go to England in June to supervise the printing of the music edition, which it is expected will be received with even more enthusiasm than the words edition. Although every effort had been made to include all hymns of practical value from hymn books now in use in Canada, it was found that certain others were much beloved in some quarters and the committee have restored among others Ancient and Modern 325, 402, 605, 339, 212, 131, 580, 195, 275, 600, 579, and 459, and also "From Egypt's bondage come," "Awake my soul stretch every nerve," "Beyond the holy city wall," "Look, ye saints," "The shadows of the evening hours," "O Lamb of God still keep me," "How firm a foundation," "Breathe on me, Breath of God," "When the day of toil is done," "There came a little child to earth," "Jesu Thy Blood and righteousness," "Sweet is the work," "When the world is brightest," "Shepherd of tender youth," "Jesu Thou hast willed it," etc. Never before has any Committee of Synod made so great an effort to submit their work to Churchmen for help and criticism. It has been impossible to submit it to everyone, but it is a marvel that they have reached so many.

The Churchwoman.

NOVA SCOTIA.

Halifax.—St. Paul's.—The girls' branch of the Women's Auxiliary for Missions, in connection with this church, gave an entertainment in the Parish Hall on the evening of February 10th. The Ven. the Archdeacon of Halifax presided. A long and varied programme was well rendered, so well that the chairman remarked that it was a veritable galaxy of stars. There was a representative gathering present, and every number was enjoyed. The chairman took occasion to speak of the objects and work of the girls' branch. He explained that this country owes the inception of the Women's Auxiliary for Missions to the sister church in the United States. It found its way into Canada about twenty-five years ago, and has been fruitful in good works, covering almost the whole Dominion. The scope of the auxiliary is so large that it begins with the babies' branch, which is followed in the next step by the juniors for children, and then by the girls' branch, which forms the link leading to the older society, the Women's Auxiliary itself. Thus every step is taken from childhood, so that no period of life is without its appropriate work for Christ and His Church and the extension of His Kingdom amongst men.

TORONTO.

Toronto.—St. Simon's.—The various branches of the G.F.S. in this city held their joint annual meeting in the Parish House on February 10th. Over 250 members and friends were present. It was opened by a representation of Mrs. Jarley's Wax Works, which was very well done by the boys of Mrs. Dodds Bible class, and it won great applause. Members of the various branches contributed songs, recitations, and a trio as well as pianoforte selections. Short addresses were given by Bishop Reeve, Mrs. S. G. Wood, one of the founders of the G.F.S. in Canada, and Mrs. Ashcroft, president. Reports from the various branches were read relating to the year's work. Later in the evening refreshments were served in the gymnasium, and the evening was greatly enjoyed by every one present.

NIACARA.

Hamilton.—Daughters of the King.—A meeting of the local assembly of the Daughters of the King of this diocese was held in All Saints' schoolroom on a recent Tuesday evening. The meeting was opened with the hymn "Come, Holy Ghost, our souls inspire," followed by the prayers of the Order by the president. The secretary read the minutes of the last meeting, after which came the election of officers. It was unanimously decided that the same officers should hold their positions for another year. They are Miss Hamilton, of the Church of the Ascension, president; Miss Thompson, of All Saints', vice-president; and Miss Woolcot, of St. Mark's, secretary-treasurer. Miss Hamilton then addressed the meeting, speaking of the work of the Order, and the necessity of faithfulness in little things. At the close of her address the Ven. Archdeacon Forneret arrived and welcomed the visitors in the name of the parish. He commended the work of

the Order, seeing its usefulness, especially in his own parish. Encouraging reports were read from every Chapter, followed by the singing of a hymn, after which Miss Morrison, the deaconess, living in Hamilton, gave an interesting talk on the work of a deaconess, and the course of training required. The meeting closed with the singing of a hymn and the Benediction.

HURON.

St. Thomas.—Trinity.—A small but very instructive meeting of the Women's Auxiliary of this Church was held at the rectory Monday afternoon, February 23rd. Owing to the illness of the president, the vice-president, Mrs. Vail was in the chair. Readings were given by Mrs. Vail, "God's Work in Uganda"; Mrs. Ferguson, "The Pan-Anglican Conference"; Mrs. Lindop, "My Thanksgiving Mite Box." They were much enjoyed. An interesting letter was read from Mrs. Strong, lady missionary, of Kanyanga, responding with thanks to the gifts from this branch. The annual meeting of the diocesan auxiliary is to be held in London on March 31st, April 1st and 2nd. The president urges that members to make arrangements to attend. Owing to the date of that meeting, the next meeting of the parochial branch will be held one week earlier than usual. Members are requested to make a special effort for the thankofferings which are to be collected at the next meeting. At the close of the afternoon session a short time was spent in social intercourse over a cup of tea. Tea was served by Mrs. Hill and some of the ladies of the congregation.

Brotherhood of St. Andrew.

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

Brotherhood men should subscribe for the Canadian Churchman."

Calgary.—Six months ago, it was said to be impossible to hold a Brotherhood Conference for the Province of Alberta, but the Western Travelling Secretary and Calgary Brotherhood men thought differently. They have justified their opinion. One hundred and five delegates registered, making, as was said, a larger assemblage than the 1907 Convention for England and Scotland, and such a gathering must have given the Lord Bishop and his clergy a gratifying insight into the latent forces of the diocese. A quite unexpected outcome was the unanimous decision to inaugurate an effort to raise \$2,000 a year in the West for the Forward Movement, and so relieve Eastern Canada of all financial responsibility for that part of the Dominion lying west of Lake Superior. If the Conference had done nothing else than this, it had not met in vain, but few, if any delegates could have returned to their homes without an awakened sense of the responsibility resting on them and on their parishes for "the spread of the Kingdom of Christ." Two public meetings were held. On the afternoon of Sunday, February 16th, the Hon. Thos. Mayne Daly, K.C., of Winnipeg, and the Reverend A. U. dePencier, addressed thirteen hundred men in the Lyric Theatre on "Man's Responsibility for Man," and it is certain no such gathering has ever been seen in Calgary, nor have addresses of more heart searching directness been heard in the Central West. On the following evening Mr. Daly and the Rev. Canon Geo. H. Webb, spoke in the school-house of the Parish of the Redeemer, which was crowded to the doors. These gentlemen set forth "Our responsibility for the Social and Moral Welfare of the West." In this connection we may remember that the Anglo-Saxon race has never failed to assimilate the peoples who have overrun their land. The Ven. Archdeacon Tims presided at the farewell meeting on the Tuesday evening, when five minute addresses were given by the delegates from different parts of the Province.

Ottawa.—Brotherhood men throughout Eastern Ontario will learn with regret of the illness of Mr. T. Alder D. Bliss, president of the Local Council, and a member of the Dominion Council, whose unflagging energy and persistent work has done so much to extend and strengthen the Brotherhood in this section of the jurisdiction. Mr. Bliss fell a victim to the prevailing epidemic of la grippe four or five weeks ago, and the attack so affected his general condition that he has been compelled to give up all work and take a complete rest. He is now out of the city for a couple of weeks, and the prayers of the brethren follow him that he may speedily be restored to full strength and activity.

Home & Foreign Church News

From our own Correspondents.

NOVA SCOTIA.

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

Halifax.—The annual meeting of the Church of England Institute took place on Tuesday evening, the 25th ult., with the retiring president, Mr. A. de B. Tremaine, in the chair. After prayers by the Bishop, Mr. A. B. Wiswell presented the report of the council, reviewing at length the very successful work of the past year. The adoption of this report was seconded by the Bishop, who heartily congratulated the Secretary and the Council on the excellent showing made. Mr. Thos. Brown then presented the Treasurer's report, which showed the receipts for the year to be \$5,474.51, and the expenditures, \$5,200.56, with assets sufficient to cover all outstanding liabilities. After the passing of estimates the election of officers took place. Before this a hearty vote of thanks to Mr. A. de B. Tremaine, who has occupied the Presidency since 1899, and announced his determination to retire, was moved by Mr. A. B. Wiswell, seconded by the Rev. C. W. Vernon and heartily spoken to by the Bishop and Mr. Herbert Lindsay and carried unanimously. The officers elected were:—President, Thos. Brown; Vice-Presidents, A. B. Wiswell, R. A. Johnson, A. H. Whitman, Dr. M. A. B. Smith; Treasurer, G. E. E. Nichols; Recording Secretary, C. A. Prescott; Council, (the officers ex-officio), representing the different churches:—St. Paul's, A. de B. Tremaine, R. H. Brown; St. Luke's, G. A. Woodill, T. I. D. Moffatt; St. George's, G. E. Francklyn, W. J. Busch; St. Mark's, Jas. Terrill, J. R. Harris; Trinity, J. M. Donovan, R. Carter; St. Stephen's, H. F. Adams; St. Matthias', A. E. B. Dauphinee, T. L. Shepperd; Christ Church (Dartmouth), Dr. F. W. Stephens, F. J. Ward, R. H. Arundell; Extra Parochial Members, W. L. Payzant, R. H. Arundell, C. E. Wainwright, R. T. Lepine, C. F. Worrell, A. W. L. Smith, F. W. Bissett, H. Lindsay, J. C. Jones, G. M. Robinson; Auditors, R. H. Metzler, J. W. Willis.

Springhill.—The Right Rev. Bishop Worrell had a busy day here on Sunday, the 23rd ult. He confirmed about forty candidates at All Saints Church at the morning service, addressed the Sunday School and also a Bible Class of men in the afternoon. At the evening service the Bishop inducted the Rev. R. W. Norwood into the rectorship of the parish, and preached again to a crowded congregation. Springhill is one of the largest of Nova Scotia's mining towns, and has a very fine church, one of the largest and handsomest in the diocese. The good work begun in it by the Rev. M. Wilson has been taken up with great energy and success by the brilliant young clergyman who is now its rector.

FREDERICTON.

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

Bathurst.—The quarterly meeting of the Ruridecanal Chapter of Chatham was held here on February 18th and 19th. The meeting began with a celebration of the Holy Communion at St. George's Church on Tuesday morning at 8 o'clock, the Archdeacon being the celebrant, assisted by the Rev. W. J. Wilkinson. At the meeting of the Chapter at the rectory at 10 o'clock the last two chapters of the Apocalypse were read in Greek, and a paper by the Rev. F. M. Bacon on the "Priesthood of the Laity," was read. In the afternoon there was a children's service, the hymns being sung very sweetly by the children, after which they were catechized by the Archdeacon. In the evening a most enjoyable time was spent in the Sunday School-room with instrumental music, recitations, and an address by the Archdeacon. At this gathering, coffee, ice-cream, cake and other refreshments were served. On Wednesday morning the Holy Communion was celebrated by the Rev. W. J. Bolt, after which the Chapter again met for business, and for the discussion of other matters. Evensong was said by the Rev. W. J. Wilkinson, the lessons were read by the Rev. W. J. Bate, and an interesting and exhaustive missionary sermon was delivered by

the Archdeacon. During the session the clergy were hospitably entertained at the rectory, and at the homes of Messrs. Henry Bishop and Gilbert.

MONTREAL.

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

Montreal.—St. Martin's.—On account of pressure of work in connection with the Sunday School Union of the Province of Quebec, the Secretary, the Rev. E. T. Capel, has reluctantly been compelled to relinquish the position of superintendent of St. Martin's Sunday School, after nearly three years' service with the church. He severed his connection with the school on February 23rd. The following address, which was beautifully illuminated, was presented to Mr. Capel:—"We, the rector, teachers and officers of St. Martin's Sunday School desire to record our appreciation of your valuable and faithful services during the time you have been with us as Superintendent of our school. We are deeply sensible of the manifest advantages which the school has derived from your able supervision, both in its organization and in the general improvements of our Sunday School room, and we have noted with pleasure the increased interest in Sunday School work which your untiring efforts have developed amongst the teachers and scholars of our school. We wish to express our profound regret that circumstances make it desirable that you should devote your energies to a larger community, which will be their gain and our loss, and we can assure you that you take with you our best wishes for your future usefulness and prosperity." Mr. Capel was also presented with a handsome umbrella, with his name engraved on it, from the Heber Bible class of young men, and a purse of gold from the teachers and officers of the Sunday School, to whom he has greatly endeared himself. Mrs. Capel received a beautiful bouquet of roses from the Sunday School children. The Rev. G. Osborne Troop, Dr. Rexford, Mr. A. Hendery, and Mr. D. M. Stewart spoke in high praise of the system and organization which had been established in the Sunday School by Mr. Capel.

St. James the Apostle.—At the morning service at this church on Sunday, February 23rd, the rector, the Rev. Canon Ellegood, referred to the sudden removal of the Right Rev. H. Y. Satterlee, D.D., Bishop of Washington, D.C., from the Church Militant to the Church Triumphant, and in doing so stated that it was not the custom of this church to refer to public persons, but in this instance, the Bishop of Washington, who was regarded as a great and godly man, given to good works, was in a measure connected with the parish, inasmuch as he had quite recently sent from the Cathedral Church of St. Peter and St. Paul at Washington, the two pennants which now adorn the chancel of the Church of St. James' the Apostle. To the sorrowing family as well as to the Diocese of Washington, Canon Ellegood extended the heartiest sympathy from the parish of St. James' the Apostle.

Buckingham.—The Lord Bishop of the diocese visited this parish Sunday last for the Apostolic rite of Confirmation. Services in St. Stephen's Church were as follows: Holy Communion at 8. Confirmation at 11. Evensong at 7. The Bishop preached both morning and evening. The people of St. Stephen's Church gave a grand fancy dress carnival in the skating rink last Thursday evening.

ONTARIO.

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

Kingston.—St. George's Cathedral.—The Very Rev. the Dean of Ontario preached a sermon lately in this cathedral in which he strongly condemned the luxurious living so rife at the present day, and spoke of the duty of giving more to God's work. All should aim at giving at least the tithe.

Recently the members of Canon Starr's Bible Class had an enjoyable sleigh drive. The outing proved most pleasant.

Parham.—St. James'.—A most successful concert was given lately by the members of the congregation which was very largely attended. The programme was an excellent one. The proceeds amounted to the sum of \$38.

Brockville.—St. Peter's.—The choir of this church were recently very hospitably entertained by the choirmaster, Dr. Jackson. A very pleasant evening was spent by all.

OTTAWA.

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

Ottawa.—The Pan-Anglican Congress Committee met on Saturday afternoon in the Carleton School, corner Elgin and MacLaren Streets, for the reading and discussion of papers on the kindergarten, Christian Science, and other interesting subjects.

Christ Church Cathedral.—The Rev. Canon Kittson gave the last of the course of lectures on "Jerusalem" lately in Lauder Hall. The subject was "Jerusalem at the Time of the Crusades." This finishes the history of the ancient city, which has been given in most interesting lectures. Numerous views illustrating the most important points were used.

St. Alban the Martyr.—The Ven. Archdeacon Bogert is recovering rapidly from an illness that has kept him in the house for some weeks.

St. George's.—Widespread regret was occasioned by the death of the Hon. Mr. Justice Burbridge, of the Exchequer Court, which occurred lately at his residence in this city after an extended illness. During his lifetime he had taken a very prominent part in many matters of supreme importance to the Dominion of Canada, and throughout the whole of his career his wisdom and foresight enabled him to render to his country most satisfactory service. The late Mr. Justice Burbridge was for many years a member of St. George's congregation, and by his death the Church in Canada loses a loyal and devout son. He was one of the most widely known and most highly esteemed and respected residents of Ottawa, but his acquaintances extended far beyond the confines of this city. He was an extremely popular man among his numerous acquaintances of the Bench and profession, and one and all unite in expressions of regret at his demise. Death was directly the result of cancer, which developed some weeks ago. He had been ill since May last.

St. George's parish hall was filled on Tuesday last week, when an appreciative audience heard "Enoch Arden" read by the Rev. Canon Kittson, of Christ Church. The poem was given with a piano accompaniment of Richard Strauss, which was played by Mrs. F. M. S. Jenkins in her usual attractive manner. The evening was the postponed meeting of the Anglican Young People's Association, and the committee deserve much praise in securing this the greatest of the many treats they have afforded their members and their friends.

Grace Church.—The annual supper of the choir of Grace Church was held on Monday last week, and was a very pleasant and enjoyable affair. About sixty persons were present, and all took in the sliding party previous to the supper, which was served in the parish hall on the return from the slides. The Ladies' Guild had charge of this latter part of the programme, and the halls and tables presented a very pretty scene, and the supper served was a most elaborate one. A letter of regret was received from the rector, the Rev. J. F. Gorman, in whose absence Mr. A. E. Forde presided.

St. Bartholomew's.—The annual birthday party and social of the Guild of St. Bartholomew's Church took place in the Sunday School Hall,

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and was well attended and enjoyable. The amount realized in the birthday bags was an evidence that many of those present had not forgotten their ages. The Rev. Canon Hanington was present for a short time during the evening. In the entertainment a great hit was made by the Rev. T. J. Charlton, F.R.A.S., rector of Omeath, Ireland. His Irish songs and recitations were given in splendid style.

St. Matthew's.—The annual luncheon given by the members of St. Anna's Guild was as largely patronized this year as ever, and the proceeds, which will be devoted to reducing the rectory mortgage, reached a gratifying total.

Janesville.—The Young People's Ward of St. Margaret's Parochial Guild held a most enjoyable snowshoe tramp last week. About eight o'clock the merry party left the rectory, and after about two hours' outing they returned to the rectory, where a pleasant time was spent in social and instrumental music. Refreshments were served. On Tuesday evening the Guild held a social evening at the residence of Mrs. E. T. Coldry.

Almonte.—St. Paul's.—The annual meeting in connection with this church has just been held, and reports for the year past are encouraging in all departments. Since 1903 the number of families connected with the church has increased from 90 to 140, the number of communicants from 117 to 272. After the business had been disposed of a short entertainment was given, which was greatly enjoyed by all present. The Rev. Rural Dean Bliss occupied the chair, and in addition to an address by him short addresses were also delivered by Messrs. T. A. Thompson and H. H. Cole, churchwardens.

Pembroke.—Trinity.—A most successful tea and sale of fancy work was held on Saturday, a week ago, by the Junior Woman's Guild of this church. The council chamber was used for the purpose, and it proved to be a most suitable place for such functions. In spite of the inclemency of the weather a good number turned out, and a goodly sum was netted.

Cumming's Bridge.—St. Margaret's.—The Young People's Ward of St. Margaret's Guild had a most enjoyable snowshoe tramp on Tuesday night, the 5th ult., from eight to ten, spending a delightful two hours afterwards at the rectory, where they had music and refreshments. The rector and several of the young people sang songs, and there were also some instrumental selections. The proceeds are for the church bell.

TORONTO.

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

St. James'.—There will be special midday addresses delivered in this church upon every week day during Lent, Saturdays excepted. The preacher each day will be the rector, the Rev. Canon Welch, and the subject will be the Ten Commandments. There will also be special preachers in this church on the first three Sunday mornings in Lent, namely, the Rev. Professor Wrong, the Rev. J. B. Fotheringham, and the Rev. F. H. Cosgrave, of Trinity College, respectively.

The Rev. C. Ensor Sharp, M.A., rector of St. Thomas', will deliver the midday addresses in this church from March 23rd to March 27th inclusive.

St. George's.—A meeting of the members of the Pan-Anglican Study Club took place in the schoolhouse of this church on Tuesday evening, the 25th February. A paper was read by the Rev. C. V. Pilcher, M.A., Dean of Wycliffe College, on "The Church's Ministry," and Dr. Harley Smith gave an address on "The Ministry of the Laity." The Rev. T. C. Street Macklem, D.C.L., Provost of Trinity College, presided.

The Rev. Canon Dixon and the Rev. F. G. Plummer have returned respectively from California and the West Indies. Both have enjoyed their trip greatly, and the change has done each of them very much good.

All Saints'.—The Rev. Canon Baldwin, the rector of this church, has been suffering from an attack of illness by which he has been laid aside from work for some time, but we are pleased to say that he is now better and able to be about again.

Trinity College.—The first of the series of lectures on "Some Novelists of the Nineteenth Century" was delivered in the Convocation Hall

on Saturday afternoon last by Professor Alexander. There were a large number of people present. The lecture proved most interesting and enjoyable.

Wychwood Park Mission.—Through the kindness and energetic efforts of Mrs. Pemberton and Mrs. Carl Pemberton, of Deer Park, and Miss Gooderham, of Rosedale, a sufficient sum of money has been collected to provide a district nurse for this parish. Miss Peel, a member of Mrs. Broughall's Bible Class at St. Stephen's Church, and late of the Beverley Street Mission, has been engaged for the work. Her experience down town, together with her aptitude for the work, render her services of the greatest value. The residents of this district are largely composed of the best type of English artisans. Cut off from the city privileges, the nurse's services will be in constant requisition in nursing the sick, relieving distress, and assisting in the Church work of the parish. The growing number of such workers in the Church's ranks to-day prove what a boon they are to the Church and community at large.

Dovercourt.—St. Mary the Virgin.—At the morning service on Sexagesima Sunday a beautiful memorial window in the mission church of this parish was unveiled and dedicated to the glory of God by the Rev. Anthony Hart, rector. The window consists of three lights, and has been placed in the east end of the church above the altar in memory of members of three leading families in the Mission. The centre light has for its subject a life-size figure of Christ as the Good Shepherd, and is in memory of the late Robert J. Rose. In the south light is a life-size figure of St. Peter, and this is in memory of Emma Tracy, wife of Mr. Robert Leeder, rector's churchwarden. In the north light is a figure of St. John the Evangelist, with chalice and Gospel in his hands. This light is in memory of Georgina Frances, Gordon Stewart, and Mima Harriett, children of Mr. Henry Munberg, people's churchwarden. The three memorial windows were supplied by the Dominion Stained Glass Co., of Toronto, who are one of the foremost artists in stained glass in the Dominion. Their products are of the best, having been in business in Toronto since 1881, and have furnished memorial windows and stained glass windows to all parts of the Dominion of Canada, and have exported memorial windows to England, which gave great satisfaction. The whole window has added much to the beauty and attractiveness of the church, and was greatly admired by the large congregation present. All the other windows in this church are of stained glass, and it is one of the prettiest and most attractive of the Anglican Mission churches which have lately been erected in the suburban parts of Toronto. Great progress has been made since the first service was held in this Mission less than two years ago. The attendance at the services, which are in the charge of the Rev. Eustace A. Vesey, curate of the parish, is constantly growing. There is an excellent vested choir of between twenty and thirty members under Mr. W. H. Murdin, organist. This has recently been vested by the kind assistance of St. Thomas' and St. Cyprian's Churches. The Sunday School, under the able superintendency of Mr. Clarence Bell, lay reader, has grown from an average attendance of 35 to over 120, and the order and teaching are very good. Mr. Ernest Heaton gave an address to a large congregation on Sunday, the 24th ult., in connection with the "Laymen's Missionary Movement."

Chester.—St. Barnabas'.—Mr. Allan Armstrong, the son of the rector's warden of this church, who has been for a number of years an active member of the choir and several of the parochial guilds, was on the 22nd ult., just previous to his departure for Saskatchewan, presented with an address and a parting gift in the shape of a razor and shaving utensils. Mr. Armstrong is one of a large family, all of whom are active workers in the parish.

There have recently been placed in this church gasoliers for the chancel, which were presented in memory of the late Mr. T. Bennett by his widow and family. Another family have intimated to the rector that they desire to offer as a memorial a rood screen for the chancel. The baptismal font, which was lately placed in this church as a memorial by Mr. and Mrs. J. Seymour Corley as a memorial to their son, Alexander, was dedicated by the rector on the 23rd ult., with an appropriate service and prayers.

Norway.—St. John's.—The Rev. Canon Starr, of St. George's Cathedral, Kingston, and the

Rev. J. B. Fotheringham preached in this church last Sunday morning and evening respectively.

St. Monica's Mission.—On Wednesday evening, February 26th, the Rev. Robert and Mrs. Gay gave an "At Home." A very pleasant evening was spent with the parishioners of this Mission, about 150 of whom were present. An excellent programme was furnished by various members of the congregation. Amongst those who assisted with the musical portion of the programme were Mrs. Cockburn, Mrs. Hatfield, Mrs. Wilson, Jr., and Miss Cole, Messrs. West, Trollope, Prest, and Banks. Among those present were Mr. Chas. F. Wagner and Dr. Clarke, of the mother church; Mr. J. A. Hird, Mr. Presley, Mr. G. F. Davis, and Mr. W. Jackson, J.P. Mr. Geo. F. Davis—who has been a warm supporter of the Mission, and has done so much in starting and furthering the work in its inception under the rector, the Rev. W. L. Baynes Reed, Norway, to whom the congregation feel they are deeply indebted for establishing the present Mission church in their midst, and placing the Rev. Robert Gay, assistant priest of St. John's, Norway, in charge—said that he was more than pleased to be with them on such an occasion, and to hear such good reports of their Mission, of the increase in their Sunday School, more especially in the increase of their communicants at early celebration. He hoped that they would show their appreciation, not only of their parish priest, but also of the valuable work that his wife, Mrs. Robert Gay, was doing among them. Such a response to the present invitation to spend a social evening together was a strong proof of their determined effort to further the work of their Mission, and also their desire to go forward with the work for God. He knew many of them were labouring under trying circumstances at the present time, owing to no fault of their own, but to lack of employment, to build their own homes in a new land. Let them not forget that God was with them, and strive to lead the best of lives and make for themselves Christian homes, where God was honoured with the Church in their midst. He was very pleased to be privileged to say a few words of encouragement, both to their clergyman and to themselves. Other speakers were Mr. Jackson, J.P., Mrs. Chas. F. Wagner, and Dr. Clarke, who urged them to stand shoulder to shoulder with their parish priest, and let him feel that they were "The Church," and that they would stand by their clergyman, and help him all they could in the work in which both he and Mrs. Gay had so much at heart. Three hearty cheers were given for Mrs. Gay, to which the Rev. Robert Gay responded, announcing there would be no weekly concerts after Saturday next, but that special weekly services would be held during Lent, and on Good Friday and Easter Day, which, he trusted, all of them would endeavour to attend as regularly as possible. He would like to thank them one and all on behalf of Mrs. Gay and himself for their kindness in coming that evening. The happy evening was brought to a close by the singing of the National Anthem.

HURON.

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

Lucan.—Holy Trinity.—A meeting of the members of this church was held on Friday afternoon, the 21st ult., to discuss the erection of a new church. The Rev. A. Carlisle was made chairman and after much discussion over the advisability of repairing the old building it was found that the majority of those present were opposed to the proposition. Before the meeting adjourned it was unanimously decided to build. A committee was appointed to secure the most favorable location, and after their report is handed in the work of placing the building material on the ground will be proceeded with at once, so that the initial part of the contract may be finished before the sleighing disappears. The building will cost in the neighbourhood of ten thousand dollars. The plans have not yet been drawn up, but it is safe to say the building will be all that could be desired. The enthusiasm of the members over the prospect will be exceeded only by their liberality, one member of the congregation having already signified his intention to donate one-tenth of the cost.

ALCOMA.

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

Stanleydale.—St. John's.—Notwithstanding the snow-blocked roads, this winter, the services have been well attended in this church. The Rev. L.

Sinclair reached there by means of snow shoes when the mail could not get, and was delayed a full week. The people all come from another direction which leaves the clergyman to make his own way to and from the centre of the Mission, but he does not grudge this, as the congregation are deserving of the attention he can give. Nevertheless the journeys cause much fatigue and suffering to fulfil engagements in the Mission.

KEEWATIN.

Joseph Lofthouse, D.D., Bishop.

Keewatin.—St. James'.—Rev. H. V. Maltby has resigned from this church, and been appointed by the Bishop to the Church of St. John the Baptist, Fort Frances, made vacant by the removal of Rev. C. Wood to Shoal Lake. Mr. Maltby will leave Keewatin at the end of March, and his going is universally regretted, as he has done good work in building up the church at this place.

Stratton.—Rev. J. Johnston, in charge of Long Sault Indian Mission has tendered his resignation to Archdeacon Cooper, to take effect end of March. Mr. Johnston has accepted a position at White Earth Reserve Mission, under the Bishop of Duluth.

Emo.—The members of the W.A. held a bazaar and concert on Friday, February 14th, in aid of Church funds. There was a good attendance. Rev. M. H. Jackson gave a lantern lecture, and there was a programme of vocal and instrumental music and recitations. The ladies are to be congratulated on the success that attended their efforts.

Whitemouth.—A sale of work and social was held at the residence of Mrs. A. M. Owen-Lloyd, in aid of the building fund of Christ Church, on Friday, February 14th. There was a large attendance, and the sum of \$25 was realized towards helping to pay off the debt on the church. Rev. A. A. Adams preached in Christ Church on Sunday, February 23rd, in aid of Foreign Missions. A handsome lectern and prayer desk have been presented to the Church through the efforts of the general missionary, which add much to the appearance of the chancel.

Lac du Bonnet.—The general missionary preached in St. John's Church on Sunday, February 16th, in aid of the Foreign Missions. There were good congregations, and the amount collected exceeded the assessment placed on the Church for the M.S.C.C.

Fort Frances.—The Rev. A. A. Adams held services in St. John's Church on Sunday, February 2nd, and also February 9th. On the latter date special collections were taken up in aid of Foreign Missions, and a most gratifying amount was received. This church has been without a clergyman since Jan. 1, but the new rector Rev. H. V. Maltby, will assume duty on April 1st. Meanwhile services have been regularly held by the Diocesan Missionary, assisted from time to time by students from St. John's College.

RUPERT'S LAND.

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

Winnipeg.—St. Peter's.—The new organ which has lately been placed in this church was formally opened on Thursday evening the 20th February, by a recital which was given by Mr. J. C. Murray, the organist of St. Stephen's. The church was well filled, and the recital was greatly enjoyed. On the following Sunday morning the new instrument was formally dedicated by the Very Rev. Dean Coombes, who preached an appropriate sermon on the occasion. The choir were vested for the first time in the history of the church at the service, and this formed quite a noteworthy feature of the day.

Hamiota.—The Very Rev. W. H. G. Battershill has resigned this living, and his resignation is greatly regretted by his parishioners who were much attached to him.

COLUMBIA.

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

Victoria.—St. Barnabas.—Just prior to his leaving for England, to attend the Pan-Anglican Con-

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gress, amongst other things, an address was read and a presentation made to the Rev. E. G. Miller, the rector of this parish, by the members of his congregation. The gathering took place in the school-house, and the occasion was the first meeting for the season of the members of the St. Barnabas Guild. Mr. Justice Martin read the address which was signed by the two churchwardens, the lay reader, and from other leading members of the congregation. The presentation took the form of a purse of sovereigns, placed in Barnabas Guild. Mr. Justice Martin read the address and the gift in a few suitable words. Afterwards a musical programme was rendered, and towards the close of the evening refreshments were served.

YUKON.

The Right Rev. i. O. Stringer, D.D., Bishop.

Dawson.—In response to Bishop Stringer, and an earnest effort on the part of the vestry, St. Paul's Cathedral, Dawson, has now become fully self-supporting. A subscription list was circulated among the members of the congregation, by which pledged monthly offerings to the amount of over \$200 per month has been realized. This regular monthly income, together with the open offertory, will be ample to defray all liabilities in connection with the church and the parish. This removes at last the keenly-felt reproach which has always rested upon the principal parish in the diocese of dependence upon diocesan funds to the amount of \$95 per month during the last three years. In December a Confirmation service was held in the Cathedral, when eight candidates received the Apostolic rite at the Bishop's hands. A large congregation took part in the impressive service. The music was rendered by the surpliced choir, which included the singing of the beautiful anthem "God is a Spirit." On the following Sunday morning a special choral celebration of the Holy Communion took place in the Cathedral, all the new communicants being present, together with twenty others. A quiet little service was held in November for the Peel River Indians. A few minutes after the bell was rung the men filed into the sacred edifice, and after kneeling for a few moments in silent prayer took their seats in the front pews. Almost immediately Bishop Stringer entered from the vestry door, clad in his robes of office, and followed by Mr. Joseph Kunizzi, the native lay-reader of the tribe, in a snow-white surplice, in which he made a striking picture with his dark complexion and raven black hair. As every member of the tribe had been converted to Christianity, and all the adults being in full communion with the Church they always endeavour to arrange for the attendance at the Holy Communion at least once a year. The Bishop conducted the service throughout in the Indian language, using the translation of the Book of Common Prayer by Archdeacon McDonald. The native worshippers followed every word in their own books, repeating the response as one man. Mr. Joseph Kunizzi led the singing, which was unaccompanied, and though the time was somewhat slow, they all sang in perfect tune and rhythm. After the singing the lay reader gave an earnest address to his dusky flock. It was surely an object lesson of great power to behold what a tremendous change had been wrought in the lives of these men in one generation. It was very impressive to see them one by one walk up to the altar rail, and there kneeling receive the Blessed Sacrament at the Bishop's hands. When these Indians returned to their hunting grounds the Bishop followed them to minister to the others who had not come to Dawson. The trip was made in five days and back in four. The Bishop was accompanied by William Blindgoose.

one of the tribesmen. The greatest obstacle on the journey was the water which broke from the river and flooded the surface of the ice on one of the streams making the travelling very hard. The arrival of the Bishop was a great event among the Peel River Indians. Every preparation possible was made to give him a hearty reception. Services were held in one of the largest buildings, when seventy-five attended, and fifty received the Holy Communion. The Bishop had met the members of this tribe years before, and it was a great pleasure to renew acquaintance with them. He visited their tents, comforted several sick persons, and spent much of his time in reading to all from the Tukudh Bible, translated by the Ven. Archdeacon McDonald years before. He found that 75 per cent. of this tribe can read.

Moosehide.—The little Indian village of Moosehide has been called upon to pass through a season of great trial from the dread disease of diphtheria. The Yukon Government took immediate steps to place the settlement in strict quarantine, sending down a doctor and a trained nurse, with a woman to assist her. The church was at once converted into a temporary hospital, to which the patients were taken for treatment. Rev. B. Totty, the missionary in charge, did noble work in alleviating, as far as possible, the sufferings of the afflicted, cheering the hearts of the dismayed ones, and this, too, while one of his own little ones was down with the same disease. The stringent measures adopted by the Government undoubtedly saved the village from a general epidemic, but not before seven deaths had taken place. Bishop Stringer visited the place several times and did all that lay in his power. Notwithstanding this time of gloom, New Year's Day was a happy one, when a large Christmas tree was unloaded of three hundred presents for the Moosehide Indians. A delightful time was spent, and many were the shouts of joy and cheers that went up from the happy recipients. Though the whole village appeared to be in a state of mourning, the Bishop had noticed the absence of one couple. Quietly stealing away to the cabin of the absentees he found the little family circle prostrated with grief. From their lonesome cabin, where the hand of death had taken their darling girl they listened to the merry-making not far away. A few kindly words from the Bishop brought balm to their wounded hearts. It was the same family who found that their little one had saved \$10 by her skill in making baskets, and had asked her clergyman to accept the money towards the new church building fund.

Quartz Creek.—On November 23rd Bishop Stringer visited the mission on Quartz Creek. In the evening a public reception was held, nearly all the miners and their wives being present in the social hall, which was decorated for the occasion. Mr. Galpin, the lay-reader, read an address of welcome from the miners, and the Bishop made an affectionate reply, and spoke in terms of satisfaction of the good work which had been done by the lay-reader. On the following day (Sunday) a hearty service was held in the Mission Church. For the first time the Holy Communion was celebrated at this place, when ten communicants presented themselves. On the following day the Bishop presided at an enthusiastic meeting, when it was decided to start a public Reading Room and Library. The Bishop's most liberal donation of money and books was gratefully accepted. Besides the gifts of books and magazines which will be supplied by friends, it is expected that the Territorial Government will make a special grant of money towards the support of the reading room. From Quartz Creek the Bishop visited the newly-discovered district of Black Hills, thirty miles away. He travelled over the fifteen miles of creek, met the miners, and decided to hold a service once a month in the only road house there. Returning to Quartz Creek the Bishop then walked fifteen miles to Bonanza Forks, where service was held in the barracks of the R.N.W.M.P., with a congregation of about twenty. On December 17th the Bishop again visited Quartz Creek, and gave a most interesting lecture, illustrated by about sixty lantern views, on the Eskimos. The spacious hall was crowded, and all listened most intently to the many excellent stories told of the Eskimos, by one who had lived years among them.

Whitehorse.—Owing to the drop in copper the copper mines in the vicinity of Whitehorse have closed down and the services at these places have been discontinued. Notwithstanding the fact that fewer people are in Whitehorse this winter the services have been much better attended, and the financial outlook is much brighter in church matters. In January Rev. H. A. Cody made a trip to Livingstone Creek, seventy miles

away. He travelled with the Royal North-West Mounted Police by way of the overland trail. A hearty service was held in the one road house of the camp, at which thirty-five people attended. The collection was good, amounting to over \$40.

Carross.—On the 30th of November the J.W.A. of St. Saviour's Church gave a musical entertainment at the Mission School. One of the most enjoyable features of the interesting programme was a duet by Mrs. Simmons and Miss Thompson. None the less catching were the impersonations and singing of Miss Gladys Hawksley, and the singing of Miss Gladys Simmons. The programme closed with an Indian dance. To those not versed in Indian lore it is meaningless, but to the native sons and daughters is suggestive of bygone days. All present from a distance spoke in terms of highest praise of the entire entertainment.

Conrad.—It looks as if Conrad will be a busy place during the coming summer, as mining will be continued on an extensive scale. The Rev. A. E. O'Meara has gone to Dawson and will be engaged in work on the various creeks till the opening of navigation. In the meantime services are being held at Conrad, and the Reading Room attended to by the lay-reader, Mr. W. D. Young. The report of the first Synod of the Diocese of Yukon is printed, and presents a pleasing appearance.

Correspondence.

"SPECTATOR'S CRITICISM."

Sir,—In common with many other of your readers, I strongly feel that "Spectator" made a grievous mistake in taking exception to the presentation of the underlying principle laid down on Cowper's well-known hymn. "There is a fountain." If "Spectator" has read the standard works on the Atonement and weighed them in the crucible of Holy Scripture, he would find that the figure as given there would be in all respects a reasonable working statement and as such would necessarily commend itself to any thoughtful, religious mind, or to any of our congregations as such. It is quite true that we are not saved by any theory of the Atonement, but by the fact of it, and I have yet to find a truth better expressed, and I have certainly seen the psychological moment when it was quoted with wonderful effect by a Bishop of the Church now passed to his rest, and I am quite prepared to believe that it burned itself into the consciousness of those present which afterwards translated itself into conduct. I have used the lines over and over again, and will continue so to use them when occasion requires. As this is a matter which is bound to unsettle the minds of many—any loosening or tampering with essential truths will have that effect. I do feel that any attack upon the received doctrine of the Atonement ought to be met fairly and squarely upon its merits, and readers of the "Churchman" should have the opportunity of seeing that such theorizings are not the general teaching of the Bible or the doctrine of the Church. All attempts to restate, or modify, or crawl down with reference to this question will not do and it is up to "Spectator" at this juncture to state clearly and unmistakably where the effete theology as expressed in the verse lies, and what he has to substitute in its place. He owes it to the general church to make sound his position. Those who eat the Church's bread must in all justice stand by the Church's truth.

James M. Coffin.

THE NEW HYMN BOOK.

Sir,—I was pleased to hear that the Canadian Book of Common Praise was meeting with such universal approval, men of all shades of opinion and of different schools of thought all bearing witness to the excellency of the book. It certainly augurs well for its general acceptance, and I suppose there can be no doubt but that it will receive the imprimatur of the whole Church when the next General Synod assembles. It is in reference to this that I am venturing to address you, and would make a suggestion, viz.: Could it not be so arranged that these comments on the book (from men of such standing, ability and repute, men whose names are known throughout the churches) could be embodied in the preface to the first edition. Surely a place might be found for them, and if not for all, yet for some of the most prominent, for example, The words of the Archbishop of Rupert's Land, who stands as one of the representative men of

the West, both in Church and State. Those of the Bishop of Ontario and the Bishop of Calgary might find a fitting place in the book. Then, again, the words of the Ven. Archdeacon Pentreath, who is so justly regarded in the Far West as the great exponent of all that is good in the Church—a veritable leader of thought in Church matters—might find a place, and be very acceptable. And, again, the words of the Rev. G. A. Kuhing, and, perhaps, many others might suggest themselves to the compilers. I submit that the opinion of such a body of men should not be lost, and I can think of no better way of preserving it than that I have suggested. For my part, I would like to see every favourable comment of the book preserved. I am sure it justly merits all that has been said in its favour, and much more could without flattery be added.

Thos. Westover.

PAN-ANGLICAN CONGRESS.

Sir,—It may be as well to say at the outset that Mr. Edward Softley has evidently missed the point of my paper on the Pan-Anglican Congress. I was not necessarily setting forth my own views, but rather seeking to get at the various phases of the different subjects that have been appointed for consideration. And can any sane man doubt that the revision of our theology will be one of the problems for discussion? Will Mr. Softley undertake to class with "Satan and unbelieving men" all those who urge the recasting of our theological formularies? Let me point out to your correspondent a few facts that will substantiate my contention that this matter will press for consideration. When the Pan-Anglican Congress was first suggested, three questions were sent to every diocese of our Communion, seeking the suggestions and opinions of our Synods and Bishops as to problems touching the Church's life. One of the earliest answers came from the Diocese of Selkirk, and Prayer Book revision was the first suggested subject. Similar answers came from Newfoundland, West Indies, China, and several of the home dioceses, so that the revision of our theology will unquestionably be dealt with at the forthcoming Congress. Does not Mr. Softley know that the General Synod of Canada has discussed the subject of Prayer Book revision? Is it not a well-recognized fact that hosts of clergy refuse to recite the Athanasian Creed because of its savage exclusiveness, and that its elimination from the Book of Common Prayer or its re-translation has been debated hotly time and time again? And why be fearful because these things are suggested? There never was a time when theology was fixed and permanent and unanimously held. The systems of religious thought are always changing because the Church is progressive by her very essence. She is not the present possessor of all truth. The man who declares her so to be is deaf to the voices of history and blind to the signs of the times. The Church is ever discovering new truth, new light, and that necessitates a revision of theology. Truth is germinal, not final. "When the Comforter is come, He will guide you into all truth." "I have yet many things to say unto you, but ye cannot bear them now." The acorn may possess the oak potentially, or the seed a harvest, but the oak and harvest are grander, greater, completer than their sources. Has there never been a revision of our theology? Are not our creeds the development of centuries? The child in the Sunday School can tell you that our present theological system is the growth of ages. Are the Articles of Religion of the first century or the sixteenth? Was our Prayer Book bequeathed to the Church originally, ready-made, or is it the accumulated wisdom and truth of hundreds of years? If Mr. Softley will take the trouble to read the preface in the Prayer Book he will find there a warrant for revision. It seems strange that intelligent men cannot distinguish between a man's desire to make our theology consonant with present truth and his denial of the Church's fundamental doctrines. Let a man suggest the advisability of changing our forms so that they may really express our ideas and thoughts, and instantly he will be charged with unbelief or heresy. He is at once labelled as unsound or dangerous. Now, I hold no brief for "Spectator," but I fancy his belief in the Atonement is as firm as any of his opponents. It is the form of expression rather than the substance of doctrine with which he has to do, and in my humble judgment the crude materialism of Cowper's hymn belongs to a past age, when men believed in a material hell, with its lake of fire and brimstone, or a material heaven, with its golden pavements, rivers of glass, and ringing harps. At all events, let us

not be too eager to question the soundness of those whose only desire is that our theology may become more spiritual as our ideas of God grow clearer and higher. The poet-prophet of the nineteenth century has clothed our thought with simple dignity:—

"Our little systems have their day,
They have their day and cease to be;
They are but broken lights of Thee,
And Thou, O Lord, art more than they."
Allan P. Shatford.

CATHOLIC AND PROTESTANT.

Sir,—In view of the question started in the "Canadian Churchman" regarding Catholic not Roman, teaching, and what is known as Protestantism, I should like to have an opportunity of calling attention to a fundamental difference between them. I may preface what I have to say by stating that I have been a diligent student of the New Testament in its original language for over fifty years. I find, on comparing the two systems, that they differ radically from the very outset. The Protestant begins his teaching of children by appealing to them to come to Christ. They have not actually been made His as yet; they must be converted and experience a change of heart before they can consider themselves, in a true and safe sense, to be His in saving reality. Hence, the whole appeal to them is based on what is future for them. They may have been baptized, or not; if they were, their baptism was only an external ordinance, admitting them at best to the formal name of Christian in a limited sense, but conveying really no inward spiritual benefit. In fact, in this latter respect baptism is quite ignored among Protestants. I have often heard a Protestant ask regarding even a professed "Church member" is he a Christian? I have also seen it stated more than once that if a person be not converted before the age of eighteen or twenty there is a strong probability against conversion taking place afterward. Of course, exceptions are allowed. Thus, as I have said, the appeal must be made as soon as possible to the young to be converted, as on this every future prospect of eternal good must depend. Conversion is also the test of true or possible "Church membership"; the unconverted cannot belong to the true Church, which is invisible. On the other hand, Catholic teaching, which is the teaching of the New Testament, appeals to every baptized child as the child of God; made so by being adopted into the family of God, "translated," as St. Paul says, "out of the kingdom of darkness into the Kingdom of God's dear Son." He is, therefore, a member of the Church, which, we read, is Christ's Body, for, "by one spirit are we all baptized into one body" (1 Cor. 12). Again, St. Paul writes to the vacillating Galatians: "Ye are all the children of God by faith in Christ Jesus, for as many of you as were baptized into Christ did put on Christ." Notice, now, how the appeal is made to every child according to the New Testament teaching: "You are now the child of God. He is really your true Father by adoption. Christ, His Son, is your elder brother, with whom you are a 'joint heir' of the Kingdom of Heaven. You have been baptized into Him. You are one with Him. The Holy Spirit dwells in you, and will increase in you continually every spiritual gift and blessing. You, therefore, as a child, owe obedience to your Heavenly Father. You belong to Him. Do not, then, throw away such blessing, and so forfeit your heavenly inheritance. Your body is the temple of the Holy Ghost, and you must not defile it with sin. Could any appeal be stronger? And this is the training, "in the nurture and admonition of the Lord" as the New Testament sets it forth. Now, here are really two distinct religions as regards the mode in which the way of Christianity is presented to men. How do people really become Christians? There is one way presented in the New Testament. There is a different way substituted since the sixteenth century by men, and adopted by thousands. Of course, if we go on to speak of other things, the differences widen. What is, practically, with the majority of Protestants the reason for assembling together on the Lord's Day. It is to hear a preacher. One hears continually from a Protestant, if you ask him where he goes on the Lord's Day, "I go to hear Mr. So-and-So." On the other hand, the Catholic goes to join in worship of God, Father, Son, and Holy Ghost, in which his fellow-members in Christ take part along with himself, and especially to receive the life bread from heaven. Again, as regards the Christian people, the Protestant thinks lightly of schism, or division; it really, if acknowledged at all, is regarded as an inconvenience, but not

a sin, as on his theory there is no such thing as a visible, organized Church of Christ arranged by Him. No matter how many divisions there may be, the Protestant tells you they are united by an "invisible unity," which is a perfectly correct definition of such an unity. Thus, there are differences between the two classes which can only be ended by a return to the way and system, both of doctrine and practice, which were instituted by Christ Himself: giving up the changes men have made, and are constantly making even in our own day—changes that were unheard of four hundred years ago. All other union would be fallacious and ineffectual.

J. Peters.

THE NAME OF THE NEW HYMNAL.

Sir,—To a considerable number of Churchmen throughout Canada, who regard the Book of Common Prayer with its Psalter, Te Deum, Canticles, Creeds, etc., as pre-eminently the Book of Common Praise, the proposed name of our new hymnal is not liked. Why not call it, what doubtless many others have suggested, "The Canadian Church Hymnal," and on the title page add the words, "A Companion to the Book of Common Prayer." How many more generations in Canada are to pass away before the Canadian Church will in some modest way venture to assert by its nomenclature its belief as to its true position in the land? Others will not do this for us.

V. E. Harris.

THE NEW HYMN BOOK.

Sir,—Your correspondent, W. P. Patterson, writing under the above caption, in the "Canadian Churchman" appeals for fair play and the charitable spirit, and at the same time does not do justice to the Moody and Sankey hymns and hymns in U.S. generally. We need such hymns as the Moody and Sankey as stepping-stones to better hymns; just as truly as we need more elasticity and non-liturgical or semi-liturgical services as a means, to a higher means to the high end of all Church ministrations. Who imagines Saint Paul going about with a box full of prayer books and expecting people unused to and untrained in liturgical worship to at once join heartily in the same? Let those who desire fair play and charity, remember the sentiments and opinions of those who love and have been blessed by the use of such hymns as Moody and Sankey's. Such persons looking towards the Church are wounded in spirit and repulsed by just such critics as the Rev. W. P. Patterson. When these critics have done a Moody's work for Christ we will listen to their criticisms of means used by other men but lo! they will not then criticise! Your correspondent remarks that there are doubtless some excellent hymns in the States. He is right, there are. Has he investigated the hymns sung by the Romanists, the Methodists, the Anglican Church (P. E.) here? not to mention the hymns and chants used by the Baptists, Congregationalists and others? The hymns in the United States are musically adapted to the climate and vox populi, and are eloquent because expressive of the spirit of the people. The American people do not attempt to sing in tunes unsuited to conditions here. How painful it is to hear a Winnipeg or Vancouver congregation singing some of the Ancient and Modern tunes! Poetically considered the United States people sing hymns whose truths they subjectively appreciate. Are they loud, vulgar, and arrogating as your correspondent says? If so, well, if by loud, he would let us mean loud, because all may sing; vulgar, because of the people, and arrogating, because claiming for our use all the good treasures of life. Your correspondent asserts that he is no Ritualist, may he soon be converted to a ritual that is Catholic and calculated to reach and appeal to all sorts and conditions of men. May I offer a suggestion, as a Canadian. Does the Church of England in Canada have in view only its own members when she compiles a Hymn Book? Why give the book a name other than "Hymns," or a "Hymn Book," or "Hymns for the Church," or some other general name? A good hymn book set forth at this time by the Church in Canada, may be a God-send to many other than Anglicans who may wish to adopt it for use in their services. Thanking you for the space that you have allowed me.

Michigan.

A. L. Murray.

SYNOD HYMN BOOK.

Sir,—One of your correspondents aptly compares the analogy of the names, "Book of Common Prayer" and of "Common Praise," and

conclusively proves, to my mind, that the latter is unfit for the new Hymn Book. Note the severe manner in which the Prayer Book is restricted to corporate petitions—the first person singular never appears. Then compare the notorious egotism and individualism of many hymns (?) of modern type. No; it won't do. It is not a book of common praise. I estimate that each type of individual Churchmen, if the book be accepted, will merely tolerate about ten per cent. of the hymns for the sake of comprehensiveness. The difficulty is not so much to choose a suitable name as one that will differentiate the book from other Hymnals. We have all tried the a priori method. Let us attempt the a posteriori. Imagine a few years hence a chairman saying, "Pass me the Hymn Book, please." "Which one?" "The Synod Hymn Book." This is quite natural. You may call it by any other name you please—"Hymnal," "Hymnary," "Praise Book," but to go per cent. of Canadian Churchmen it will be a "Hymn Book," and that the Synod's. In these days of chemical nomenclature the Church should not be behind science in an instance of the name truthfully manifesting the thing. Theology, properly so-called, is just as accurate in its terminology. "Canonical Hymn Book" is equally proper, and compares with the prayers under the name of "Canonical Hours." I presume the Synod will pass a canon approving, probably recommending, its use. A priest in his parish, a Bishop in his diocese, can approve a Hymn Book; but none but a Synod can pass a canon. In these days of tolerated schism, legalized incest, and robbery by Act of Parliament, the word "Canonical" will remind Churchmen that there is a Church law which is to be observed by the faithful, even when it differs from the law of the land.

Walter J. Walker.

COWPER'S HYMN AND THE DOCTRINE OF THE ATONEMENT.

Sir,—I am glad to learn from Mr. Doull's letter in this week's issue, that the truth of Christ's death for human sin, above all other truths of Holy Writ, as held and set forth in the Book of Common Prayer of our Church, has such a place in the heart's affections of many of her devout children. The gravity of the point at issue is sufficient to justify and to demand more than a transient consideration. Permit me, therefore, now to call attention to some words of "Spectator" in this connection, which hitherto, have passed without notice. The words I refer to are as follows: "Gentlemen, can we not have that hymn withdrawn, now; if not, then we appeal to the General Synod." As Mr. Doull says, the answer, or explanation of Mr. Spectator, is no answer at all. There can be no doubt of the intent, and of the deep significance to be attached to his reference to the "teaching," doctrine of the hymn, as "representing to his mind an *effete* Theology." It surely does so to his mind, as he says: the question I think is, whether his mind, and his teaching is to be put before your readers, or the authorized teaching of our Scriptural Church. There is every reason why Mr. Doull should call for a plain statement from him of his actual meaning concerning an "*effete* Theology." But, what I now specially refer to is the tone of authority conveyed in the sentence I have quoted. In the first place, it seems to me to convey the idea that "Spectator" is not alone in his ideas about the Doctrine of Atonement, and an "*effete* Theology." The Rev. Allan P. Shatford, whose article has the same story to tell, when he speaks of "a new discovery and says that, therefore, "there is imperative need that our Theology be recast"! Further, do not the words quoted seem to imply or rather to intimate a consciousness of power, authority, or influence, which ever it may be termed, and does it not sound like a threat if the demand is not complied with. "Then we appeal to the General Synod!" I notice in your account of the meeting of the Synod of the Diocese of Montreal that it was moved by Canon Ellgood, and seconded by Dr. P. Smyth, that "a Bishop of the Mother Church of England be invited to visit Canada during this summer"; and that the mover suggested the name of Bishop Gore of Birmingham. Now, Mr. Editor, it cannot be too well known, as connected with this grave subject that Bishop Gore is the editor of "Lux Mundi," and the author of the Essay on Inspiration, contained therein; and that "Lux Mundi" denies the doctrine of a vicarious Atonement, or, that Christ is our Saviour in that, and because He shed His blood upon the Cross in order to put away our sins, and that we are justified before God, and forgiven as sinners by Him, because we believe that He did so. They express the utmost abhorrence for such a doctrine, and denounce it as

immoral in character, and not to be allowed, or believed that the innocent should suffer for the guilty. They class this doctrine with that of God's electing grace as taught in Holy Scripture, as specially immoral in character, and together with other immoral elements found in Scripture, they claim that it is the peculiar office of evolution as a Divine Law to purify and eliminate by fusion with Philosophy, and so to justify belief in the result so obtained, i.e., in the "New Theology"! I say that it cannot be too widely known and understood what is the character and connection of the new, Evolutionary Theology. I will say, further, that I hope, very earnestly, that neither the Bishop, and Diocese of Montreal, nor any other Bishop or Diocese in Canada, will, by such an act as is proposed by Canon Ellegood be identified with "Lux Mundi," Bishop Gore, and the New and Evolutionary Theology in the repudiation and denial of the vital doctrine of the death of Christ, as the Atonement provided of God to put away the sins of those who believe on Him. This Truth of all truths, may well be regarded as specially representing what St. Jude says is to be "earnestly contended for," as the faith once (cf. Heb. 9: 26, 28) delivered to the saints." We can also as Churchmen connect it with Bishop Latimer's "candle" lighted by the Martyrs of the Reformation in England, "never to be put out, by the grace of God"—and that it never will be—to this, I think, every lover of our Book of Common Prayer, as of every lover of God's Holy Book will be ready to say, with heart and voice, Amen, and Amen.

Edward Softley.

A LADY'S SUGGESTIONS.

Sir,—I am taking much interest in the discussion in connection with the new Hymn Book. The remarks made by a lady in your issue of February 20th, with regard to the words, "Happy birds that sing and fly, Round Thy Altars, O Most High," are causing me to give the following anecdote. On a beautiful summer day several years ago, the chancel door of our village church near Cambridge, England, was left open during the service, I was singing in the choir, and as the words quoted were being sung, a little bird flew in, hovered about the altar, and then flew out again, its little wings were not hurt by the experience. The association has always made the hymn dear to me, and the circumstance was recalled to my mind on visiting the same church about three years ago. Something of the same kind happened in St. Paul's Cathedral at the Thanksgiving service for peace after the South African war. Of course, the words quoted are a paraphrase of the third verse of the 84th Psalm. In the ancient churches in England little robins often make their nests, and rooks with their noisy attendants,—the starlings—frequent church towers in great numbers, we also hear of pigeons round St. Paul's Cathedral, St. Mark's Venice, and other places. Instinct seems to tell birds that a church is a place of safety for them for no properly minded person would think of shooting them on a church tower. The objection to Cowper's hymn, is the same that I heard made by an English Vicar many years ago. The title, "The Book of Common Praise," does not appeal to me. Of course there are already "Church Hymns," and the "Hymnal Companion," but I do not know of any collection called "The Hymnal," or "The Church Hymnal," either of these titles suggest a suitable solution to the present difficulty.

E. K. Sibbald.

THE BOOK OF COMMON PRAISE.

Sir,—Regarding the new hymnal I was under the impression that the name "Book of Common Praise" had been long ago definitely decided upon, and was not open to alteration, but it would appear from some of the letters published that such was not the case. Personally, I think the name a good one, and believe we shall grow to like it. As yet, I have seen no good argument advanced for another title. I might suggest "Anglican Hymn Book: compiled by the Hymnal Committee of the Church of England in Canada;" but doubtless some would find fault with this, and probably no name will be suggested which will be entirely free from objection. As a rule, the most a title can hope to do is to indicate the general character of the book. That this is the case is shown by Mr. Howard's argument, for if our "Book of Common Prayer is our Book of Common Praise par excellence," then our Prayer Book has been mis-named. Then again, it appears sensible on the part of the Com-

mittee to give a title which will in no way indicate that the book is intended for use by Canadian Church people only. It includes what is generally wanted from Hymns Ancient and Modern, Hymnal Companion and Church Hymns, as well as much additional matter of value from other sources; and wherever these hymnals are now in use,—at least outside of England—it is not beyond the range of possibility that they will be replaced by the Book of Common Praise. The suggestion that the Book of Common Praise is in any sense a modification of the Presbyterian Book of Praise seems positively ridiculous. A brief glance at the indexes in the new hymnal, with lists of authors, composers, etc., will promptly squelch any such opinion, and show conclusively that Presbyterianism cuts a very, very small figure in the production of the Book of Common Praise. And further, as some of your correspondents appear to think that the title "Book of Common Praise" is somewhat original, allow me to say, that out of fifty or more hymnals which are, or have been, in use in the Anglican Communion, some four (4) bear titles not unlike that for our new hymnal; viz.; (1) Common Praise: for use in the Church of England; (2) The Book of Praise Hymnal. This was largely based upon Lord Selborne's (3) Book of Praise. (4) "The Book of Common Praise," published in 1872 by J. T. Hayes, and contains 208 hymns. Any well-meant criticisms will, I am sure, be appreciated by the Compilation Committee, who are deeply anxious that the Book of Common Praise shall be a book of common sense and altogether a credit to the Canadian Church.

Septimus Ryall.

DESTROYING COMMUNION TABLES.

Sir,—The first edition of "The Hymnal Companion," that Evangelical Compilation, did not include the joint hymn of Dean Bullock and the Rev. Sir H. W. Baker, which appears as Hymn No. 641, of "The Book of Common Praise." The second edition of "The Hymnal Companion," contained that hymn, but with verse 4 given as follows:—

"We love thy feast, O Lord,
Where thou, the Living Bread,
By faithful hearts adored,
Our fainting souls dost feed."

The third edition of "The Hymnal Companion" retained this hymn, but with the following alterations of that verse:—

"We love our Father's board,
Oh what, on earth so dear?
Where faithful hearts, O Lord,
Still find Thy presence near"

And the editor, the late Bishop of Exeter, inserts this note, on page 21 of the Introduction of the Hymnal:—"The use of the word altar for the Lord's Table is frequent in some hymnals. But, while it is fully concluded that many who adopt it regard it in a heavenly and spiritual manner, (Ps. 26:6; 43:4; Heb. 13:10; Rev. 8:3); its occurrence would give grave offence to others. In such a case, the question surely ought to be, what is the usage of the Prayer Book? It cannot be needful for Churchmen to employ a word, which their Church, mindful of the errors condemned in the twenty-eighth and the thirty-first articles has scrupulously avoided. In this hymnal therefore the word altar, when it cannot be referred to the golden altar in heaven, is not admitted." Now, we open "The Book of Common Praise" and read verse 4 of No. 641 as follows:—

"We love Thine altar, Lord;
Oh, what on earth so dear?
For there, in faith adored,
We find Thy presence near."

The insertion of the word altar in this hymn is of the highest significance: 1. When viewed in the light of the teaching of several of the Communion hymns included in "The Book of Common Praise." 2. When viewed in the light of the report of "The Royal Commission on Ecclesiastical Discipline," which shows what doctrines regarding the Holy Communion are taught in some quarters, and what practices are in vogue, already long ago well-known to every Bishop who had a mind to see. 3. When viewed in the light of Report No. 416 on "The Ornaments of the Church and its Ministers" presented recently to Convocation by five English prelates, to whom has been suddenly revealed: "The doctrine that the Vestments are ordered by the Prayer Book," but who were unable, to discover the 58th Canon. So then, we who are Evangelicals, may now get ready and build altars, secure candles, incense and vestments, and destroy our Com-

munion Tables. Surely if Hymn No. 641 of "The Book of Common Praise" cannot be had without verse 4 as it now stands, let it be expunged altogether, let the detestable joint concoction go.

Winnipeg.

J. J. Roy.

"THE CHURCH OF OUR EMPIRE."

Sir,—I did not read "Spectator's" astounding statement anent the above subject, but assuming that Mr. Roberts has correctly quoted them I give you these statistics from a newspaper cutting professing to be quoting from Whitaker's English Almanack. They are some fifteen or twenty years old, but twenty years would not make a very material difference. They refer to the "English speaking peoples."

Episcopalians	28,750,000
Methodists of all descriptions	18,500,000
Roman Catholics	15,300,000
Presbyterians of all kinds	12,000,000
Baptists of all descriptions	9,200,000
Congregationalists	6,100,000
Freethinkers of various kinds	5,000,000
Unitarians of various kinds	2,500,000
Minor religious sects	5,000,000
Lutheran, German or Dutch	2,500,000
Of no particular religion	16,000,000

E. W. Pickford.

BOOK REVIEWS.

Towers and Spires, their design and arrangement. By E. Tyrrell Green, M.A., Professor of Hebrew and Theology, and Lecturer in Architecture at St. David's College, Lampeter; with 120 illustrations from pen and ink drawings by the author; two maps. London: Wells, Gardner, Darton & Company, London. 10s. 6d.

To all interested in good architecture, this will prove a most welcome book, worth a very great deal more than its price. Although dealing largely, very largely, with details, it is so well written as to be not in the least dry. It is of interest not only as to towers and spires, but also as giving a new history of the various styles of church architecture from early Saxon to Tudor times. No one who wishes to learn about English Church architecture can fail to be greatly interested in this very valuable book. It is not confined to things in England but also illustrates the styles of Germany, Italy, France, and Spain. The maps give the positions of old Saxon churches in England, and also of what is most interesting to know, the distribution of building material in England and Wales, which had so much to do with the building and style of English churches. There are two very good chapters, Chapter 8, on the plan of towers; and Chapter 9 on some details of design; in which the influence of material, flint, brick, and wood, etc., are spoken of. The last chapter treats of the position and arrangement of towers; a notable chapter. There is added an appendix on vanes, and a most useful and full index. We are sure that every one who procures this book will be delighted with it. We would only add that the "pictures" are faultlessly executed.

Bible Lessons for Schools—Exodus. By E. M. Knox, Principal of Havergal College, Toronto. The Macmillan Company, of Canada, 27 Richmond Street West, Toronto. 40 cents, net.

Miss Knox has given us another most interesting book in the series of Bible Lessons for Schools. She is also writing a similar course in the English "Record," on the Acts. The reception her writings have met with is a pretty good guarantee of their excellence. The "Lessons" on Exodus furnish, for grown-up people, as well as for the younger learners, a most instructive and useful manual for the profitable reading of the most valued of the books of the Old Testament. There are very many good things in Miss Knox's book; not the least by any means, is her exposition of the Ten Commandments. The little book is well illustrated; we are not given the source whence these illustrations are derived, but they are quite suggestive. We think the latter part of the book creates the deeper interest, especially that about the last days of Moses. Miss Knox's book would be very useful indeed for family, or private reading. It would prove of the greatest benefit to families living at a distance from church. An isolated Churchman could gather his nearer neighbours together for the Church's service, and read a portion of these "Lessons," so that a most profitable "Bible Reading," could be enjoyed. We can strongly recommend this little book both to old and young.

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General Manager.
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British and Foreign

Holy Trinity Church, Natchez, Miss., has received from a communicant the sum of \$20,000, the interest of which is to be used for its support. The death took place recently in London, of the Rev. R. H. Davies, who

has been for the past fifty-two years the incumbent of the Old Church at Chelsea.

The official returns, issued recently, show that the voluntary offerings of the Church of England for the year ending last Easter amounted to £7,462,244.

Recently the rector of St. John's, Toledo, dedicated a new pall given to the parish, also a new gold-jewelled chalice and paten given him as a memorial.

Mr. John Xavier Merriman, who has just been appointed Premier in the Cape Ministry, is the son of the late Bishop Nathaniel Merriman, Bishop of Grahamstown from 1871 to 1882.

Recently additions to the chancel and a brass in memory of Dr. Bickersteth, Bishop of Exeter, were dedicated in Christ Church, Hampstead, of which church the late Dr. Bickersteth was vicar for 30 years.

The Rev. E. H. Swann, Minor Canon, has been appointed by the Dean and Chapter Precentor of Ripon Cathedral in succession to the Rev. S. Reed, who has been appointed to the living of Bishop Monkton.

The Rev. O. E. Newton, late of St. John's, Warkworth, in the Diocese of Toronto, Ont., has been offered and has accepted the living of St. Peter's, Chicago, which is the largest and most influential church in that city.

A sum of £6,000 is required for notable improvements to Chester Cathedral, £2,000 of which is required for the restoration and reopening of the south transept door which is at the present time in a dangerous condition.

The Lord Bishop of London has received the last of twenty \$1,000 the Bishops of the American Church, in memory of his visit last year. It bears the following inscription: "To the Right Hon. and Right Rev. the Lord Bishop of London, Arthur Foley Winnington Ingram, D.D., in memory of his visit to the United States in October, 1907. From his brethren of the House of Bishops."

The Bishop of London has appointed the Rev. H. A. Mason, vicar of St. Stephen's, North Bow, rural dean of Poplar, and formerly vicar of All Saints', Stepney, to the prebendal stall in St. Paul's Cathedral, vacant by the death of the Rev. Beardmore Compton.

The funeral of the late Bishop of Washington, D.C., took place on Tuesday afternoon, the 25th ult. The service was conducted by Bishops Potter, Gaylor, and Mackay-Smith. The President of the United States was one of the mourners present at the obsequies.

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Bishop Jaggard, formerly of the Diocese of Southern Ohio, and lately of St. Paul's Church, Bath, recently appointed Bishop in charge of the American Church in Europe, to fill the vacancy caused by the death of Bishop Worthington. Bishop Jaggard is in his 60th year.

A large congregation assembled at St. Paul's Church, Bath, recently, when the Bishop of the Diocese dedicated a reredos which has been erected to the memory of the late Mr. Richard Summer Fowler, who for a period of thirty-two years served as Vicar's churchwarden.

The Rev. G. H. Hock, vicar of Pecklington, in the East Riding of Yorkshire, was, on his recent resignation of the office of Rural Dean, presented by the past and present clergy of the rural deanery with a solid silver salver as a mark and token of their respect and regard.

In addition to various other gifts the Right Rev. E. N. Powell, D.D., Bishop of Mashonaland, previous to his leaving England for South Africa, was presented with a handsome silver cross by the clergy of Essex, and a silver crozier, gold episcopal ring and gold cross by the parishioners of St. Stephen's, Upton Park, London, E.

Calvary Parish, New York, lately received the last of twenty \$1,000 gifts towards its endowment fund. These gifts have come from a non-resident, though a business agent, \$1,000 each year. The endowment now amounts to almost \$250,000, the parish having been at work for some years upon the task of securing this sum.

One of the richest clergymen in England died at Guildford recently, in the person of the Rev. Francis Paynter, who had been rector of Stoke-next-Guildford for 34 years. He owned much property in the neighbourhood of Regent Street and Piccadilly, London, and his income was reputed to be between £70,000 and £80,000 a year.

At St. Paul's Day in Westminster Abbey, Dr. C. H. Ridgeway and Dr. H. J. Malony were consecrated respectively Bishops of Chichester and Mid-China. The Archbishop of Canterbury consecrated and was assisted by thirteen Bishops, one of whom, the Bishop of Kensington, is a brother of the new Bishop of Chichester. The Rev. Canon Beeching preached the sermon.

An important work of restoration is now being carried out at Tintern Abbey. Visitors to the famous ruins have viewed with admiration the four beautiful arches, each 70 feet in height, between the north and south transepts. In the central arch a serious crack was recently discovered, and, in order to prevent its collapse, and probably the destruction of the other three, its repair is to be at once proceeded with.

The Rev. F. F. Reese, D.D., rector of Christ Church, Nashville, Tenn., has been elected Bishop of Georgia. At the late General Convention he was elected Missionary Bishop of Wyoming, but was compelled to decline on account of the climatic conditions obtaining in that State. A Standing Committee was also elected, Mr. J. K. Millar, of Augusta, was el-

ected Chancellor of the Diocese, and Colonel Gordon, of Savannah, Registrar.

La Grippe Cured

WHEN DOCTOR'S PRESCRIPTIONS FAILED LA GRIPPE WAS CURED BY DR. CHASE'S SYRUP OF LINSEED AND TURPENTINE.

The present weather is "playing hobb" with the people. La grippe is prevalent, notwithstanding the efforts to avoid it. This is easily understood when one thinks of the simple ways there are in which it is possible to fall prey to this common ailment. Wet feet, alternate days of sunshine, snow and rain, cold street cars, overheated offices and homes each contributes its quota of sick ones. "People live not without hope," however, as there is within their reach Dr. Chase's Linseed and Turpentine, which has repeatedly cured persons of la grippe. Don't accept our word as the only guarantee for the truth of the above statement, but consider the testimonials of hundreds and thousands of people who have been benefited by it. Mrs. R. Hutton, 12 Claremont Street, Toronto, Ont., says:—

"A year ago I had a bad attack of la grippe, and all the doctors' prescriptions proved of no avail. I was told to try Dr. Chase's Syrup of Linseed and Turpentine and found it a great blessing, as it thoroughly cured me. I told my doctor that I intended to recommend it to all my friends. I would not be without it in the house for many times its cost."

This is not a recommendation of some unknown person to take a prescription to a druggist to be filled. We submit the evidence of reliable people, with whom you can correspond to verify the facts. Beware of those unsigned ads. containing prescriptions which are recommended by some "leading druggist in New York" or a "prominent physician." They are worse than imitators, because imitators print their name on the article sold, while these deceivers leave you in mystery with a dose dispensed from a worthless prescription recommended by no one.

Get the genuine Dr. Chase's Syrup of Linseed and Turpentine bearing the portrait and signature of A. W. Chase, 25 cents a bottle; family size, 60 cents, at all dealers, or Edmansson, Bates & Company, Toronto, Ont. Write for Dr. Chase's 1908 Calendar Almanac.

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

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

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

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

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loved uncle of Robert Southey, the poet; Henry Blunt (1835), a popular preacher and writer of his day; and John Richard Nichol (1843), who died in 1895, after having been rector for sixty-one years. The present rector is Heneage Horsley Jebb, a brother of the late Sir Richard Jebb, Regius Professor of Greek at Cambridge, and a great-grandson of the eloquent and learned Bishop Samuel Horsley.

Valuable Roman and Norman relics have been brought to light as the result of the excavations on the site of Christ's Hospital in Newgate Street, in connection with the extension of the General Post Office. Several months ago the workmen came upon a portion of the old Roman wall which ran originally round the city, and the remains have since been found to extend for about 400 feet under the site of the dining hall, the direction being at right angles to Newgate Street. The wall itself, being of no value, has been destroyed and carted away, with the exception of one specimen piece. The rampart was about eight feet wide at the base and seven feet at the top, its depth being sixteen feet. The wall itself was of Kentish ragstone, being very roughly built, strengthened with lime, and held together by several horizontal layers of tiles, about two feet six inches apart. The men also found many mediaeval chalk walls, which were apparently part of the ancient Greyfriars' Monastery. A large number of earthenware and other relics was found near the city wall, having, it is conjectured, been thrown on the rubbish heap as useless. Most of them were broken, and many were only scattered fragments. Among a large number of coins, which have not been properly examined, there are several Roman ones. Curious bone skates, broad and polished underneath, with holes for the fastenings, leathern bottles and vases have been found in the earth, which has accumulated, or been made up, in some places to the depth of twenty feet. There are also a Roman pestle and mortarium, and earthenware pots, tiles, bottles, but practically no iron utensils. All the Roman relics were discovered within the confines of the old city. Norman relics were also discovered in the ditch which ran outside the city wall. Here were some mediaeval coins and tools, and a tall Norman vase, about A.D. 1100, which has been mended.

WHAT A BOY DID.

James Pettigrew was the smartest boy in our class. Willie Hunter was a real good fellow, too, and Willie and Jamie used to run neck and neck for the prizes. Either the one or the other was always at the top of the class.

Examination day came round, and we were asked such a lot of puzzling questions that, one by one, we all dropped off till, just as we expected, the first prize lay between Jamie and Willie.

I shall never forget how astonished we were when question after question was answered by Willie, while Jamie was silent, and Willie took the prize.

I went home with Jamie that afternoon, for our roads lay together; but, instead of being cast down at

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losing the prize, he seemed rather to be mightily glad. I couldn't understand it.

"Why, Jamie," I said, "you could have answered some of those questions; I know you could."

"Of course I could," he said, with a light laugh.

"Then why didn't you?" I asked. He wouldn't answer for a while, but I kept pressing and pressing him till at last he turned round with such a strange, kind look in his bonnie brown eyes.

"Look here," he said, "how could I help it? There's poor Willie. His mother died last week; and, if it hadn't been examination day, he wouldn't have been at school. Do you think I was going to be so mean as to take a prize from a fellow who had just lost his mother?"

TONGUE-TWISTER.

Betty Botter bought some butter; "But," she said, "this butter's bitter;

If I put it in my batter, It will make the batter bitter; But a bit of better butter Will make my batter better." So she bought a bit o' butter Better than the bitter butter, And made her bitter, batter better, So 'twas better Betty Botter Bought a bit of better butter.

PRAYER IS THE WISH OF THE HEART.

A story is told of a little shepherd boy who was obliged to keep watch over the sheep, and so could not go to church. But in his heart there grew up a longing to pray to God, as they were doing in church. He had, however, never been taught any prayer, and so, kneeling down, he began with closed eyes and folded hands saying the alphabet, "A, B, C, D," and on to the end.

"What are you doing, my little man?" said a gentleman passing by.

"Please, sir, I was praying," replied the boy.

"But why are you saying your letters?"

"Why," said the little fellow, "I didn't know any prayer, only I felt I wanted God to take care of me and help me to take care of my sheep. So I thought if I said all I knew he would put it together and spell all I wanted."

"Bless your heart, my little man! He will! When the heart speaks right, the lips can't say wrong," said the gentleman—The Christian.

AFTER WINTER.

A little bit of blowing, A little bit of snow, A little bit of growing, And crocuses will show. On every twig that's lonely A new green leaf will spring, On every patient tree top A thrush will stop and sing.

A little bit of sleeting, A little bit of rain, The blue, blue sky for greeting A snowdrop come again; And every frozen hillside Its gift of grass will bring, And every day of winter, Another day of spring. Carolyn S. Bailey, in St. Nicholas.

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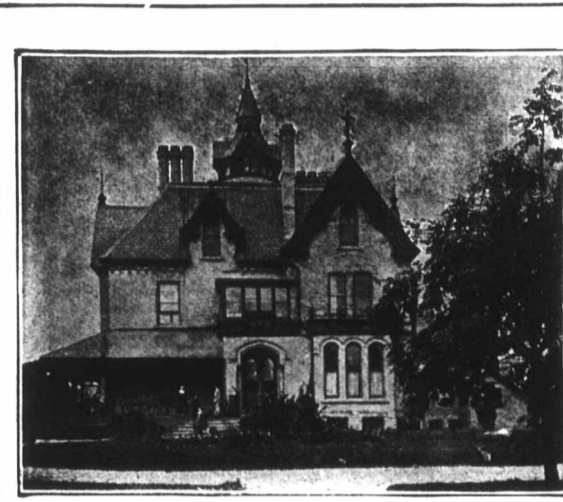
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