

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD
THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.
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TORONTO, CANADA, THURSDAY, JANUARY 23, 1908.

No. 4.

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Synopsi of Canadian North-West

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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 situate. Entry by proxy may however be made at any Agency on certain conditions by the father, mother, son, daughter, brother or sister of an intending homesteader.

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(1) At least six months' residence upon and cultivation of the land in each year for three years.

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

(3) If the father (or mother, if the father is deceased) of a homesteader has permanent residence on farming land owned solely by him, not less than eighty (80) acres in extent, in the vicinity of the homestead, or upon a homestead entered for by him in the vicinity, such homesteader may perform his own residence duties by living with the father (or mother).

(4) The term "vicinity" in the two preceding paragraphs is defined as meaning not more than nine miles in a direct line, exclusive of the width of road allowances crossed in the measurement.

(5) A homesteader intending to perform his residence duties in accordance with the above while living with parents or on farming land owned by himself must notify the Agent for the district of such intention.

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

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Deputy of the Minister of the Interior.

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The consecration of the new Bishop of Chichester will (D.V.), take place in St. Paul's Cathedral, London, on January 25th, (Feast of the Conversion of St. Paul).



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In connection with the death of Bishop Wilkinson it is a strange coincidence, that the first three Bishops of Truro have all died very suddenly. Archbishop Benson was called away in 1896 during service in Hawarden Church. Bishop Gott died in 1906 while seated at his desk in his study. And now Bishop Wilkinson has died at a Church-meeting in Edinburgh. The manner of the deaths of these three men suggests three important varieties of a Bishop's work—worship, correspondence and committees.

Wednesday, Dec. 18th, was the 73rd birthday of the Rev. Robinson Duckworth, who succeeded Charles Kingsley as Canon of Westminster in 1875, and has been Sub-Dean since 1895. He has been Chaplain-in-Ordinary to Queen Victoria, Honorary Chaplain to King Edward when Prince of Wales, and tutor to the late Prince Leopold, Duke of Albany. He is now the senior of all the Canons of Westminster Abbey, and was on the staff six years before the ordination of the present Dean (in 1881).

The church of Lustleigh, Devon, (already presented during the last twelve months with a handsome font ewer, a beautiful banner, and an exquisite carving from Ober-Ammergau) has just been enriched with a carved oak lectern of most original and harmonious design. It is in perfect keeping with the pulpit and the ancient screen, the lower part having similar panels with beautifully-carved statues in them; the whole being the work of Mr. Herbert Read.

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The funeral of the late Lord Kelvin which took place recently in Westminster Abbey, brought together one of the most wonderful congregations which have ever assembled in that historic fane. Amongst others a large number came from Cambridge University, and every academic and scientific institution in the British Isles sent its representatives. The entire collegiate body of the Abbey were present. Lord Kelvin's grave is situated close to that of the great Sir Isaac Newton. The Dean and sub-Dean of the Abbey officiated, the former reciting the sentence of committal.

Canadian Churchman.

TORONTO, THURSDAY, JANUARY 23, 1908.

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January 26.—Third Sunday after Epiph.
Morning—Isai. 62; Mat. 14, 13.
Evening—Isai. 65; or 66; Acts 15, 30—16, 16.

February 2.—Fourth Sunday after Epiph.
Morning—Job 27; Mat. 18, 21—19, 3.
Evening—Job 28; or 29; Hag. 2, to 10; Acts 20, to 17.

February 9.—Fifth Sunday after Epiph.
Morning—Prov. 1; Mat. 22, 15 to 41.
Evening—Prov. 3; or 8; Acts, 24.

February 16.—Septuagesima.
Morning—Gen. 1 & 2, to 4; Rev. 21 to 9.
Evening—Gen. 2, 4; or Job 38, Rev. 21, 9—22.

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

THIRD SUNDAY AFTER EPIPHANY.

Processional: 177, 307, 488, 520.
Holy Communion: 321, 324, 558, 559.
Offertory: 487, 523, 527, 634.
Children's Hymns: 332, 340, 346, 516.
General Hymns: 512, 539, 547, 549.

FOURTH SUNDAY AFTER EPIPHANY.

Processional: 30, 34, 179, 390.
Holy Communion: 192, 196, 197, 320.
Offertory: 20, 212, 220, 237.
Children's Hymns: 324, 236, 330, 335.
General Hymns: 79, 223, 226, 586.

THE THIRD SUNDAY AFTER EPIPHANY.

The statement "I Am the Life" constitutes a definite claim to Divinity. Jesus is God. Now one of the first theological lessons learned by any man is that all questions concerning life find their ultimate solution in God. God is Life. He is the author and giver of Life as we know it (Job 33:4)—He is the preserver of life (Pss. 66:9; 103:4). Because God is eternal Life is everlasting. Hence the consideration of life hereafter is forced upon us. Inasmuch as Jesus is God He is Life. How dreadful then is sin! Satan and all sinners despise God. For in their sin they wrongfully use life and all its powers—that life and power which are the gifts of God. The deeper our sinfulness the more emphatic the revelation of Christ. Now

that revelation is perfect. For Jesus' Incarnation has brought Him into contact with every phase of our being. Therefore we must study His Life if we would live truly. We must endeavour to appreciate the beauty of Life revealed in Him. We must hasten to receive that Bread of Life which He offers as nourishment. He is perfect man. He teaches us that perfect manhood depends upon the right use of physical being. In the activity of thought we see the image of the Divine. Remember how closely Jesus connects thought and sin. How often man uses his mental powers to plot against God and His Kingdom, to thwart the will of God, to work evil to his neighbour! Jesus bids us guard our thoughts and develop the mental life by abiding continually with Him Who is the Truth. Then our moral life is developed and blessed by the teaching, example, and presence of Jesus. He "who did no sin" helps us to live in accordance with the Will of God. Conformity to the Will of God means morality and happiness. Further, man is a spiritual being because he is made in the image of God Who is Spirit. The spiritual life is the highest phase of our being. In fact, it is **the life**. For "to be spiritually-minded is life." Spirituality supplies the highest and truest desires; it brings us into contact with the noblest work; and its effectiveness is seen in the continual practice of the Presence of God. All that is eternal is spiritual. But the spiritual life does not render us forgetful of material things. It puts the material into its proper setting. To be spiritual is to see the right proportion of all things. Membership with Jesus Christ makes us spiritual men and women. We have life, we are alive, when, in Christ Jesus, we seek to attain unto the perfect manhood, we appreciate the Truth, and walk in loving obedience. This life is open to all who will come to Jesus who is Life. It is the free gift of God in Christ Jesus. Do we wonder that the Great Commission follows Jesus statement? Life is for all. Jesus bids you and me preach that message to every creature. Are you faithful? Am I zealous? Faithfulness and zeal in this matter mean the welfare of the world. For in Christ Who is the Life we overcome evil with good. He heals our moral leprosy; He cures our spiritual weakness. And this He does after we have listened to His teaching and have realized and confessed that He is the Christ, the only, the true, way to everlasting Life.

Courageous Correspondents.

An admirable characteristic of the British race is courage. We think this is shown in a marked degree in the correspondence column of Old Country newspapers. If a man has something to write about he is usually neither afraid, nor ashamed, to take the public into his confidence over his own name. We have just picked up at random a number of the Church Times. In it are twenty-three letters. Sixteen of them are over their writers' signatures, two are over initials, leaving only five with pen names. Now of the five there is not one that contains anything personal or sarcastic or that could from its mode of expression be considered in the slightest degree objectionable to a person holding opposite views, however much he might fail to agree with its arguments.

Objectionable Personalities.

In no journals are personalities more out of place or uncalled for than in those devoted to Church affairs. It is, indeed, strange that people who profess to be religious should so far forget themselves as to write intemperate letters, not seldom disfigured by improper personalities, and sign some fancy name at the end and mail them to the editor of a religious journal with an urgent

request that they be published. These misguided people seem to forget that a self-respecting editor has two important considerations always before him: The maintenance of his own reputation for fair play and just dealing and the maintenance of the character of his paper. Before the writer of such a letter, as we have referred to, mails it to the editor let him calmly ask himself the question, "Why do I not sign my own name at the end of it?" If he gives himself time for a fair and just reply we believe that his own waste paper basket will receive it and not that of the editor. If, however, the writer is determined on publication he would be wise first to remember the newspaper rule that "All letters containing personalities must appear over their writer's signature."

France.

The accounts we get of ecclesiastical affairs in France are so coloured with partizan preference that it is difficult to judge. One thing is certain that our hopes of a general interest in religious matters have been realized. In many dioceses the parish boundaries have been re-arranged for greater efficiency, the priests canvass the people successfully for contributions, the Government permits the use of edifices and the men show an interest which surprises onlookers. The expression of religion was dormant, but now that the support of the clergy is a personal charge and not a State matter, a new era is dawning in France.

The Syndic of Rome.

The election of a Hebrew of English birth and Italian nationality to the leading position of Syndic or Mayor of Rome has been criticized from every point of view. The election was an almost unanimous one by the City Council. Although every thing in Rome is looked on differently from other cities, the underlying reason for this choice seems to have been neither papal nor anti-papal but economical. Certain influences have kept up, or created since 1870, exemptions from municipal charges or regulations. A desire to be fair all round in such matters has resulted in the choice of a man of knowledge and executive capacity. There is no need of importing other considerations or giving the matter a political aspect or importance which it does not possess.

Fair Weather Christians.

How is it one may well ask that on a stormy, blustery winter day so few people find their way to Church. We can well understand the worldly man to whom the word Church is of no more interest than some Pagan name on such a day, eating his meals, stoking his fire and settling down before it for a good long read and smoke and sleep—not so the man who has had his brow marked in infancy with the sign of the cross, and who thenceforth truly realizes all that the cross means to him, his family and his fellow man. Does a man call himself a Christian and allow pleasure to keep him from going to Church on such a day! We commend to such an one the advice of the Pagan Philosopher Epictetus: "Now the good must be a thing of such sort that we ought to trust it. Truly. And we ought to have faith in it? We ought. And ought we to trust in anything that is unstable? Nay. And hath pleasure any stability? It hath not. Take it then, and fling it out of the scales and set it far away from the place of the Good."

Plain Words on Conversion.

Bishop Ingram has the gift of looking into the human heart and dealing very directly with the concerns of the soul. Here are some plain words on conversion uttered at St. Mary's Church, Oxford, in November last. "I hold (and this may

hurt the feelings of some) that it is a wrong test to ask any man to name the day or hour when he was converted. It is not a question, if we study the Scriptures, of knowing the moment or hour or day when the daylight comes. The sole question that you and I are concerned with to-night is this, Is there daylight now? Has the light dawned on us now? Do we look up with nothing between into the face of Jesus Christ to-night?"

More Plain Words.

"I believe it is a wrong test to ask any man what he feels. 'Do you feel saved.' I never ask a man that question, because as I read my Bible I do not find the test of salvation or the test of Christian conduct placed upon feeling at all. The whole stress of the New Testament is on faith. 'Do you feel the assurance that you see your name written in the Book of Life.' Again I say, where do you find you have the right to ask the question? 'No' says the humble-minded man, only too conscious of his own infirmities, and what a terrible struggle it is to live through a day up to his ideal at all, 'No I do not.' And, therefore, we have to look very carefully to see what the test which Christ himself applies and I have confidence in applying, because it is His own. Where your treasure is, there will be your heart also." Plain speaking, such as Bishop Ingram does, is needed in these days of rampant individualism when false tests are so often employed by Christian teachers.

St. John's Day at Melrose.

The writer of this paragraph, though not a Mason, feels that the following information culled from the ordinary newspapers may interest some readers like himself: Until the year 1801 the Melrose Lodge of Masons held a unique position, for until that date it was independent of and outside the Grand Lodge of Scotland. From the year 1746 this lodge on the 27th of December preceded by a band and decorated with their insignia holds a torchlight procession. They march three times round the old market cross and thence proceed to the ruins of the old Abbey destroyed in Henry VIII's reign. Herein within the remains of this superb monument of Masonic art, the brethren march three times round the ruined nave, and finally gather in the chancel where lies the heart of Bruce. Perhaps some reader may be able to supply the reasons for this romantic ceremony or its origin.

Be Considerate; Be Courteous.

We fear that in our young, vigorous, growing country there is far too much neglect of the excellent, estimable qualities of considerateness and courtesy, which add such pure and genuine happiness to social and domestic intercourse. We have much to learn in this regard from the customs and habits of the Old World nationalities. It would be greatly to our advantage as individuals and as a people, were we to give more earnest heed to the cultivation of the gentle art of kindness and forbearance to others. Let us for a moment consider that by such a course of conduct we would at once establish a bond of respect and sympathy between ourselves and the newcomers to our land, and we cannot fail to see the gain it would be both to us and them. They would feel less the loss of the old home. They would begin at once to take an interest in the new. They would be cheered and encouraged in adapting themselves in every way to their new life, and it may be new mode of work. And cheerfulness and contentment would grow at the touch of kindly sympathy. Surely it is well worth while that our people should take this matter seriously to heart.

The Marriage Ceremony.

Perhaps it is the result of being an Established Church that produces so much confusion of thought on recent legislation in the case of the Act allowing in the British Islands marriage with

a deceased wife's sister. This act of a secular Parliament did not interfere or profess to interfere with the ecclesiastical laws of any religious body or of the Established Churches of England and Scotland. Yet the exchanges have been crowded with letters and leading clergymen and laymen have discussed the Act under the impression that the relief given to the contracting persons altered the Church laws. There is another matrimonial scandal, this time in Scotland, growing steadily. About thirty years ago legislation put an end to Gretna Green marriages. But very soon it was discovered that the old Scotch law permitting public declarations of marriage and making such acknowledgments of binding force, still existed. An adventurous couple applied to the sheriff (a judge corresponding to our country judge) while sitting in open court to have the fact of their marriage noted and minuted in the court proceedings. This was done, the propriety of the judge's action has never, we believe, been questioned and now a large number of would-be married couples select this mode, instead of having their union recognized by a religious ceremony under the Statute Law. In Glasgow alone in the past year 1,240 couples appeared in court, and had their union registered, fifty of these within the last five days of the end of the year. This is as bad as the old Fleet marriages.

Contributions to Theology.

There has been a sustained interest in theology during the year that has closed. Two of the most widely noticed incursions into this field have been the Pope's encyclical on "Modernism," and Mr. R. J. Campbell's brochure, "The New Theology." This latter work by its audacity and revolutionary character has obtained wide circulation. An excellent antidote for its superficiality and error is to be found in the work of an accomplished scholar and profound theologian of our own Church: "The New Theology and the Old Religion," by Bishop Gore. As a sign of the increasing interest scholarly scientists are taking in religious subjects the work of Sir Oliver Lodge: "The Substance of Faith Allied with Science" may be mentioned. Other notable contributions to the subject are: "The Life of Christ in Recent Research," by Dr. Sanday; "Personal Idealism and Mysticism," by Dr. Inge; the Bampton lectures by Mr. Peile, and "The Human Element in the Gospels," by the late Dr. Salmon. Of course there have been other important works. Those referred to, however, are sufficient to show that theology is by no means losing its hold on the human mind. No doubt the present year will add a rich quota to this great subject.

St. John's Gospel.

The Dean of Westminster's last lecture on St. John's Gospel dealt with the historical value of the narratives which St. John gives us of the appearances of our Lord after the Resurrection. The early Christians were not dependent in any way on the written narratives for their evidence of the Resurrection. They had seen the Lord. Each writer was in a position to speak from personal knowledge. There was no idea that it was important to harmonize the narratives in detail, and the primitive Church was as conscious as we are of any obvious discrepancy. The Church accepted the narratives and bound them together as giving a true general picture of the events of that stirring time. The very uncritical character of the early Christian writers makes criticism possible for us, and if we cannot reconstruct the whole series of events, putting everything into its place, we can do what is more important, get behind the variations and regard more confidently the points of common agreement. He carefully discussed the divergences relating to the localities where our Lord appeared, and finds that there is room for Galilean and Jerusalem appearances. The agreement between the narratives is much more striking than the divergences. In conclusion, he de-

clared that the more closely the Fourth Gospel is studied with sympathy the more the simplicity of the narrative and the profundity of its interpretation of the life of our Lord are appreciated.

GETTING IT ON BOTH CHEEKS.

There seems to be a very general and growing disposition all over this continent of late, on the part of those interested or directly concerned, to deprive the clergy of certain privileges, accorded to them from time immemorial. Some indeed have long since disappeared and are now only a dim memory for middle aged, or perhaps more correctly, elderly people. Twenty-five or thirty years ago, in the province of Ontario, any dwelling house occupied by a clergyman was exempt from taxation, whether rectory, parsonage, manse or not. The very fact of its occupancy by a minister of the Gospel relieved it from the burden of taxation. This exemption furthermore applied, if we are not mistaken, to land. Farms owned, or even occupied by retired clergymen were free from taxation. All this has long since been swept away, and to the younger generation it is not even a memory. Again there was the almost universal custom, among merchants, of allowing the clergy a discount on their accounts, which, though it probably lingers here and there, has, as an established and generally recognized practice, about passed away. Some privileges still survive, but from all appearances they are doomed, and another 10 or 15 years will probably see the last of them. One in particular, the granting of reduced railroad fares, universal, we believe, at one time on this continent, and still prevailing fairly widely in the United States, though all but banished from our own Canadian railroads, is now, we understand, being very generally threatened. Now these clerical exemptions whether accorded by public bodies, or private individuals, were due to two reasons. In the first place they were simply marks of respect and appreciation for the ministerial office and work, acts of recognition for services performed for the general good. The exemption, in its first beginnings, was a tribute to religion, as religion, and to the clergy in their professional capacity, a graceful and gracious testimony on the part of the community at large of gratitude for the discharge of innumerable duties for which direct remuneration was neither asked nor expected. Then again the exemption was a sort of indirect contribution, on the part of the general public, towards the upkeep of religion in general and the support of the parson in particular. The fact was very widely recognized, even in those primitive days, that clerical salaries were as a rule inadequate, and so every opportunity for easing the financial strain was seized upon. While it was impossible for the State to directly endow religion, the public authorities considered it their duty to lose no opportunity of giving it a helping hand, whenever and wherever this could be done without unduly favouring one denomination at the expense of the other. To-day quite a different spirit possesses our governmental bodies, corporations, and private individuals. The tendency now, as we have seen, is in exactly the opposite direction. Religion is to be made to "pay its way like anything else." A large and influential minority advocate the taxing of Church buildings. Exemptions on Church schools, homes, and other similar institutions have long since been swept away. Meanwhile while the cost and style of living in Canada has been advancing by leaps and bounds clerical salaries show little signs of elasticity, and remain according to a general average at about the same figure they did thirty years ago. All this sort of thing makes life harder for the already overburdened parson. And harder in two senses. He misses those acts of kindly and respectful appreciation, so especially and peculiarly heartening and stimulating. And the demands upon his pathetically inadequate in-

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come are still further increased. It is better for the clergyman, it is urged to be independent and above the taking of favours. Well, perhaps in some cases it is. It all depends upon how one regards these "favours." In bygone days they were most assuredly not regarded as being in any sense degrading, indeed exactly the opposite. But be this as it may, the fact will be universally conceded that the only way to render the clergy "independent" and financially above the acceptance of these rapidly vanishing "favours," is to pay them living salaries, which most assuredly they do not receive to-day.

BREADTH vs. DEPTH.

Is the man of broad sympathies and deep convictions an impossible combination? Many would seem to think so. There is a very general impression abroad that what we have gained in liberality we have lost in earnestness, that while this is an age characterized by great tolerance it is also an age singularly devoid of moral enthusiasm. People, we are often told, have opinions, but no one has convictions. And then they proceed to argue that the two things cannot exist together. Indifference, it is contended, is the price that we pay for tolerance, and bigotry the price of earnestness. We must be content to have the one without the other. We cannot have both at the same time. Possibly the illustration of the stream is used, which by the operation of a natural law deepens as it contracts and becomes shallower as it broadens. Superficially there appears to be a good deal of truth in this. The majority of people are certainly not so tremendously in earnest about certain things as they were a generation or less ago. On some questions warmly and even fiercely debated a quarter of a century ago, controversy has died down to a few smouldering embers, and the fuel is apparently exhausted. The old catchwords and war cries no longer warm and thrill. Any violent outburst in this connection has a sort of antique flavour about it. It awakens what are now old memories and associations, so quickly do we move nowadays. The controversies, for instance, that used to rage, in point of actual time only yesterday, between loyal and devoted members of our own Church now seem to almost belong to another age. And then as between denominations the change is still more marked. To a great extent this is just as conspicuously true in secular matters. Most assuredly we are in some respects becoming more tolerant. Are we becoming, therefore, correspondingly indifferent? In a sense we are, but only in a sense. We are less in earnest about certain things than we used to be, but only about certain things. We are becoming visibly less and less in earnest about theology for instance. People are beginning to realize the difference between the revelation and the definition of a fact. While by no means endorsing the celebrated saying of the historian, James Anthony Froude, that "God gave us Christianity and the devil invented theology," mankind is coming to understand the relative position of the two things, that one is divine and the other essentially human. The evil of bygone, or at all events the swiftly passing days, was that men confounded the two things, and contended more earnestly for their own theological tenets, i.e., about their own ideas of the facts than they did for the facts themselves. Theology in its place is a useful, excellent and necessary thing, but only in its place. Now men are realizing this, and are, therefore, becoming indifferent about theological differences; they will not fight about them as they used to do. Is the age, therefore, an indifferent one? Not in the higher sense. Never in the history of the world was there so much enthusiasm for humanity as there is to-day, never such enthusiastic reverence for the Truth, never such an universal determination to get to the bottom of things. This is anything but an indifferent age. And curiously enough the people of the pre-

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sent day are tremendously in earnest about just exactly those things which the men of bygone days as a rule utterly ignored. Consider for a moment the widespread indifference, to go no further back, of the last quarter of the eighteenth and the first quarter of the nineteenth centuries, on what we call sociological questions. How awfully, terribly, tragically, hideously true in those days was the saying that "one half of the world does not know how the other half lives." All those great questions, with which the world to-day is fermenting, in reference to the bettering of the condition of the toiling millions has, with a few shining exceptions, never begun to excite more than a purely philosophic interest. And as it affects the individual, it is equally true, that tolerance and moral enthusiasm can be combined in the same person. St. Paul is a brilliant instance of this. Broad-minded and tolerant, utterly indifferent to questions which profoundly exercised his colleagues, he was on fire with enthusiasm for the great cause to which he had dedicated himself. When really great issues were at stake how uncompromising he could be, in matters non-essential, how tolerant. It may be said that it is better to be in earnest about anything, however small and unimportant, than to have no enthusiasms. In a sense this is true, and as we know only too well, there is an immense amount of selfish indifference that masquerades as tolerance. But the ideal man in this respect is he whose indifference in small matters is in inverse ratio to his boiling zeal on the greater issues. Perhaps there never was a period in the history of our race when this description was so widely applicable. This is anything but an indifferent age, but its enthusiasms have taken a higher and a wider and a more practical turn.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

Through the courtesy of Mr. J. Edmund Jones, convenor and chief inspiration of the compilation committee, we have been kept informed of the progress of the work on the new hymn book now drawing towards completion. A few days ago we were favoured with the fourth draft which takes the form of a neatly and substantially bound volume of 848 pages. It begins with some notes in regard to the January meeting of the committee, which are followed by the authorization and original instruction to the committee, the names of the committee, and a general table of contents. Then comes a draft of the report to be presented to the General Synod in September and a series of hymns suggested as appropriate for every Sunday of the year. The main body of the book consists of 758 carefully classified hymns, with some twenty-five or thirty additional hymns to receive "further consideration." We have never seen a classification of hymns which so completely covers the various occasions which arise in Church work as is contained in this book. The points of special strength in our judgment are, Missions, Parochial Missions, and Children's Hymns. It is true that some of these hymns are liable to jar upon us because of their associations with camp meetings and vigorous revivals and so forth, but then no one need use them unless he feels that they may be helpful. If the teaching of the hymn be sound and edifying then we need not bother too much about the associations. The last 80 pages of the book consist of the most elaborate set of indices that could be imagined. An index of subjects, another of authors, a third of translators, a fourth of composers, a fifth of tunes, and so on, until the ordinary man is dizzy with the suggestions of information thrown at him. But we presume there is method in it all for musicians of more or less experience will probably find help in what is rather obscure to the man on the street.

It is impossible for us in the space at our disposal to fully review such a work. It may seem ungracious to dwell upon the points of apparent weakness rather than commend the elements of strength when men have put their best into such a work. But after all is not that inevitable. To go through a long list of compliments over really worthy features of the work might be gratifying to the workers, but it really adds nothing to the effectiveness of the book. If, therefore, the compilers hear more criticisms than compliments it by no means follows that their efforts are not appreciated and effective. It simply means that men desire to take advantage of the opportunity to secure still further efficiency rather than dwell upon what is already satisfactory. We suppose that it is something of the old principle of the shepherd leaving the ninety and nine in the wilderness and going after the one that is lost. So presumably we pass over the ninety-nine points of excellence and go after the one defect, because that is the one thing of all others that needs attention. We would, however, like to compliment the authors of the draft report for the General Synod on a very full and dignified review of the work that has been accomplished and the principles on which that work has been conducted. The English is simple, pure and stately and the tone is altogether admirable. One paragraph alone might, we think, be omitted with advantage, because it casts reflections upon other authors and it really does not further the purpose of the compilers. The paragraph runs as follows: "Hymnals for use in our Church have hitherto been compiled by irresponsible and unrepresentative editors or committees who reflected merely their own choice and taste and made little or no allowance for those things upon which cultured and practical people may honestly differ. Moreover without any demand from those using these hymnals or any consultation with them they have from time to time launched new editions, thus causing confusion and needless expenses." Now that is an expression of opinion with which the compilers of other hymnals would certainly not agree and as these works will abide even after our book is published it does not seem just or generous to pass wholesale judgment upon them particularly as judgment is uncalled for.

We would now like to devote a little attention to some of the hymns that appear to have been finally accepted by the committee and unless the General Synod intervenes will ultimately find a place in our public worship. We would remind the members of Synod that they have a grave responsibility resting upon them for the finality they give to this book. They must not feel that the committee bears the whole brunt of the responsibility, neither may they upset their work without due deliberation and public discussion. If, therefore, anyone desires to delete a hymn from that collection he ought to be man enough to say so now and let those who think otherwise defend its retention. That at all events is our position and if we cannot persuade our brethren that we are right in the particular points we may contend for well then presumably wisdom must be on the other side, and we have to submit. In the first place we object to having hymns put into the mouths of worshippers which have no correspondence in the experience of the worshipper. We refer to that idealizing which makes our hymns the language of another kind of being living on another kind of planet, but not the expression of sentiments belonging to people on this planet. Take for example hymn 538 in the general collection which opens thus:

"Lord, it belongs not to my care
Whether I live or die."

It is manifest that a healthy congregation singing those words would not be giving expression to any real sentiment of their own, and to get into the habit of saying or singing what we do not mean is certainly not edifying. In the second place we

object to the introduction of that intense materialistic representation of the atonement that is given in Cowper's well-known hymn which appears in this collection as number 744:

"There is a fountain filled with blood
Drawn from Emmanuel's veins
And sinners plunged beneath that flood
Lose all their guilty stains."

The imagery is dreadful and the teaching to our mind represents an effete theology. It is far easier to refrain from putting a hymn like that into this book than to expunge it later on. The Church, we think, has no right to hold up this kind of crude materialism as the proper expression of worship which alone takes due form in spirit and in truth. To put this under the head of "Parochial Missions" does not meet the objection. Gentlemen, can we not have that hymn withdrawn now, if not then we appeal to the General Synod.

Our third objection is to the admission of a hymn that expresses no need, and in no sense furthers our devotions, simply because of an unthinking popular demand for such a hymn. As an example of this we would take Kipling's Recessional, given as number 378. It is put under the heading, "For National Occasions," presumably because it was felt that that great composition had its limitations for use in worship. But with a good rousing tune, that is the kind of thing that will be sung frequently whether the words are appropriate or not. At the close of the great diamond jubilee of our late Queen no composition could have been more powerful or more appropriate, but to our young people under twenty-one years of age the circumstances that called it forth would now have to be explained before even that power could be felt. Under what conditions we ask would these words be appropriate in this Dominion:

"The tumult and the shouting dies
The captains and the kings depart."

Or again:

"Far called our navies melt away
On dune and headland sinks the fire."

Underneath that poem there is a great thought that might be used with effect in our devotions, namely the calling of our minds away from material to spiritual power, but before that can be done the poem would have to be recast. As it stands the mind is drawn away from worship in a secret attempt to reproduce the conditions that were responsible for its genesis, or to apologize for words that describe conditions no longer existing. Next week we hope to offer some criticisms on one or two other features of the book, but in the meantime we would like to suggest that Mr. Jones, Canon Welch, Doctor Clark, or some other member of the committee would give us their views upon the points raised. Spectator.

THE GOSPEL OF THE HEREAFTER.

The Gospel of Heaven.

Sermon Number 3.

By the Rev. J. Paterson-Smythe, B.D., LL.D.,
Litt. D., Rector of St. George's, Montreal,
late Professor of Pastoral Theology,
University of Dublin.

"And he shewed a river of water of life and there shall be no curse any more; and the throne of God and of the Lamb shall be therein; and his servants shall do him service; and they shall see his face; and his name shall be on their foreheads. And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light; and they shall reign for ever and ever."—Rev. 22:1-5.

We are dealing with the great Advent Gospel of the Hereafter—the Gospel of the Hades; the Gospel of Judgment; the Gospel of Hell; the Gospel of Heaven.

I want to speak to you to-day about the Gospel of Heaven. I want to discuss with you these three questions:

1. What is meant by Heaven?
2. What can we know about the life in Heaven?
3. What is the way by which we enter Heaven?

I

What is Meant by Heaven?

First we discuss what is meant by Heaven and at the very start I want to strike the key-note of the thoughts that follow, in the words of Christ Himself, "The Kingdom of God is within you." Heaven is a something within you rather than without you. Heaven means character rather than possessions. The Kingdom of God is not meat and drink but Rest and Peace and Joy in the Holy Ghost. That is the thought which I have tried to keep before you all through this Advent teaching. Hades life is dependent on character. Judgment is a sorting according to inward character. Heaven and Hell are tempers or conditions of character within us. They are not merely places to which God sends us arbitrarily. They are conditions which we make for ourselves. If God could send all men to Heaven I suppose all men would be there. If God could keep all men from Hell, I suppose no one would be there. It is character that makes Heaven. It is character that makes Hell. They are states of mind that begin here, and are continued and developed there. I pictured to you last Sunday a man in Hell here—that continued and developed would mean Hell there. I could picture to you sweet unselfish lives, that I have known that are in Heaven here—that continued and developed would mean Heaven there. You know how one could be in Heaven here. Do you remember these wonderful words of Our Lord—"No man hath ascended into Heaven only the Son of Man who is in Heaven." Not was, not shall be, but is always in Heaven, because always in unselfish love—always in accord and in communion with God. So you see a man carries the beginning of Heaven and Hell within him, according to the state of his own heart. A selfish godless man cannot have any Heaven, so long as he remains selfish and godless. For Heaven consists in forgetting self, and loving God and man with heart and soul. Do you see, then, the mistake that people have been making in discussing what is meant by Heaven. In all ages—in all races—men have speculated about it, and their speculations have been largely coloured by their characters and temperaments. The Indian placed it in the Happy Hunting Ground. The Greeks placed it in the Island of the Blessed, where warriors rested after the Battle. The Northman and the Mussulman had his equally sensual Heaven. And many Christians have as foolish notions as any one else. Some think that they win Heaven by believing something with their minds about Our Lord's atonement. Some think they go to Heaven by soaring up through the air. Some of them taking in bold literal meaning the glorious imagery of the Apocalypse picture to themselves streets of beaten gold and walls of flashing emerald and jasper, and the wearing of crowns and the singing of Psalms over and over again through all the ages of eternity. What is the fault in all such? That they do not understand what Heaven really means. They think of it as a something outside them which anybody could enjoy if he could only get there. They do not understand that Heaven means the joy of being in union with God—that the outward Heaven has no meaning till the inward Heaven has begun in ourselves. I need not point out to you that our immortal spirits would find little happiness in golden pavements and gates of pearl. People on this earth, who have their fill of gold and pearl, do not always gain much happiness from them. They are mere external things—they cannot give eternal joy, because that comes from within not from without. It depends not on what we have, but on what we are, not on the riches of our possessions, but on the beauty of our lives. The gorgeous vision of the Apocalypse has its meaning, but it is not the carnal literal meaning of foolish men. It tells of the bright river of the water of life—of glorified cities, where nothing foul, or mean, or ignoble shall dwell, of the white robes of our stainless purity of the crowns and palms, the emblems of victory over temptations, of the throne which indicates calm mastery over sin, of the song and music and gladsome feasting to image faintly the abounding happiness and the fervent thanksgiving for the goodness of God. They are all mere symbols—mere earthly pictures with a heavenly meaning, and that meaning, which lies beyond them all, is this: The joy of Heaven means the inward joy; the joy of character; the joy of goodness; the joy of likeness to the Nature of God. That is the highest joy of all—the only joy worthy of

making Heaven for men who are made in the image of God. It is not difficult to show this to any true man or woman, who is humbly trying to do beautiful deeds on earth. Of course, if a man be very selfish and worldly, such a man as never tries to help another, such a man who smiles at these things as unreal sentiment, who tell you that hard cash and success in life, and to mind No. 1 as they say, who never feels his pulses beat faster at the story of noble deeds, you cannot absolutely prove to him that the joy of character is the highest happiness. You cannot prove to a blind man the beauty of the sunset sky; you cannot arouse a deaf man to enthusiasm about sweet music; and you cannot prove to an utterly selfish, earthly man that self-sacrifice and purity and heroism and love are the loveliest and most desirable possessions—the sources of the highest and most lasting joy. But, Brethren, I feel sure that most of you, with all your faults, have in your better movements the desires and admiration and the effort after for nobleness of life, and therefore you can understand this highest joy of Heaven. You have had experience sometimes, however rarely, of lovely deeds, and the sweet pure joy that follows in their train. Well, whenever you have conquered some craving temptation or borne trouble for another's sake, when you have helped and brightened some poor life and kept quiet in the shade that no one should know of it, when you have tried to do the right at heavy cost to yourself, when your old father or mother at home has thanked God for the comfort you have been in their declining years; wherever in the midst of all your sins you have done anything for the love of God or man, Do you not know what a sweet pure happiness has welled up in your heart, entirely different in kind, infinitely higher in degree than any pleasures that ever come to you from riches or amusement or the applause of men. Of this kind surely must be the pure joy of Heaven. Call up the recollection of some of those cherished moments of your life, and multiply by infinity the pleasure that you felt, and you will have some faint notion of what is meant by Heaven, the Heaven that God designs for man.

II

What Can We Know About Life in Heaven?

Thus, then, we answer the first of our questions—What is meant by Heaven? Heaven means a state of character rather than a place of residence. Heaven means to be something rather than to go somewhere. But though Heaven means a state of character rather than a place of residence, yet it means a place of residence, too. And though Heaven means to be something rather than to go somewhere, yet it means to go somewhere, too. And from this the second question easily follows. What can be known about the details of that life in Heaven?

"Oh, for a nearer insight into Heaven,

More knowledge of the glory of Thy joy,

Which there unto the happy souls is given,

Their intercourse, their worship, their employ."

The Bible is given to help us to live rightly in this world, not to satisfy our curiosity about the other world. But yet some glimpses of the blessed life have come to us, for our teaching. We know 1st—No sin there. (1) It shall be a pure and innocent life. All who on earth have been loving and pure and noble, brave and self-sacrificing shall be there. All who have been cleansed by the blood of Christ from the defilements of sin, and strengthened by the power of Christ against the enticements of sin, shall be there. There shall be no drunkenness nor impurity there, nor hatred, nor emulation, nor ill-temper, nor selfishness, nor meanness. Ah! it is worth hoping for. We poor strugglers who hate ourselves and are so dissatisfied with ourselves, who look from afar at the lovely ideals rising within us, who think sorrowfully of all which might have been and have not been. Keep up heart. One day the ideal shall become the real. One day we shall have all these things for which God has put the craving in our hearts to-day. We shall have no sin there. We shall desire only and do only what is good. We shall be what we have only seemed or wished—to be honest, true, noble, sincere, genuine to the very centre of our being. No sin there. (2) And that will make it easier to understand the second fact revealed to us. No sorrows there. They shall hunger no more, neither thirst any more. There shall be no more curse . . . no pain, nor sorrow, nor crying, and God shall wipe away all tears from their eyes. That is not hard to believe. Sin is the chief cause of our sorrow on earth. If there be no sin there; if all are pure and unselfish, and generous and true, and if God wipes away all tears that come for causes other than sin, it is easily understood. But let us have no silly sentiment about it. It cannot

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le in the w this to trying to if a man as never smiles at tell you l to mind his pulses you can- y of char- u cannot he sunset nthusiasm ove to an rifice and eliest and es of the rethren, I ur faults, esires and bleness of this high-experience feeds, and heir train- some crav- another's ned some hat no one l to do the your old ed God for declining r sins you d or man, : happiness different in any pleas- or amuse- kind sure- Call up the d moments he pleasure faint notion Heaven that

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be understood by any man who believes in that ghastly popular doctrine of Hell that we dealt with last Sunday. It is silly to talk of "no sorrow in Heaven" to any who believe that at death by God's decree your erring boy has his destiny fixed unchangeably for ever—an eternity of infinite sin and infinite degradation and infinite misery where he never can repent, never can escape, where after ages and ages his misery will be but begun. If any one here can believe that and look forward to having no sorrow in Heaven—well, I think I would rather not make the acquaintance of that person. (3) No sin in Heaven. No sorrow in Heaven. What else do we certainly know? That the essence of the Heaven life will be love. The giving oneself for the services of others. The going out of oneself in sympathy with others. There at last will be realized St. Paul's glorious ideal. There it can be said of every man, He suffereth long and is kind—envieth not; vaunteth not himself, is not puffed up; seeketh not his own, becometh not uncourteously. He is like the eternal God Himself, Who beareth all things—hopeth, endureth all things. (4) There will be no dead level of attainment, no dead level of perfection and joy. That, would seem to us very uninteresting. If we may judge from God's dealings here and from the many texts of Scripture there will be an infinite variety of temperaments, of positions, of character. In the Father's house there are many mansions. Our Lord assumes that we would expect that from our experience here. "If it were not so I would have told you." I suppose there will be little ones there needing to be taught and weak ones needing to be helped; strong leaders sitting at His right hand in His Kingdom and poor backward ones that never expected to get into it at all. And so surely we may believe, too, will there be varieties of character and temperament. We shall not lose our identity and our peculiar characteristics by going to Heaven, by being lifted to a higher spiritual condition. Just as a careless man does not lose his identity by conversion, by rising to a higher spiritual state on earth; so we may well believe that when we die and pass into the life of the waiting souls, and again when at Christ's coming we pass into the higher Heaven we shall remain the same men and women as we were before, and yet become very different men and women. Our lives will not be broken in two, but transfigured. We shall not lose our identity, we shall still be ourselves, we shall preserve the traits of character that individualize us; but all these personal traits and characteristics will be suffused and glorified by the lifting up of our motive and aim. As far as we can judge there will be a delightful infinite variety in the Heaven-life. (5) What else? There shall be work in Heaven. We are told "His servants shall serve Him." We are told of the man who increased the talents to five or ten that he was to be used for glorious work according as he had fitted himself—"Lord, thy talents hath gained five talents, ten talents." What was the reply? "You are now to go and rest for all eternity?" Not a bit of it. "Be thou ruler over five cities, over ten cities, enter thou into the joy of thy Lord." I know some men who are now retired after a very busy active life of work, and they hate the idleness, they are sick of it. No wonder the conventional Heaven does not appeal to them. Ah, that is not God's Heaven. "They rest from their labours." Yes; but that word labours means painful strain. In eternal, untiring youth and strength we shall be occupied in doing His blessed will in helping and blessing the wide universe that He has made. Who can tell what glorious ministrations, what infinite activities, what endless growth and progress and lifting up of brethren God has in store for us through all eternity. Thank God for the thought of that joyous work of never-tiring youth and vigour; work of men proudly rejoicing in their strength, helping the weak ones, teaching the ignorant, aye, perhaps, for the very best of us going out with Christ into the outer darkness to seek that which is lost until He find it. Do you know Browning's beautiful poem of the old monk who had spent his whole life in hard and menial work for the rescue and help of others? And when he is dying his confessor tells him work is over, "Thou shalt sit down and have endless prayers, and wear a golden crown for ever and ever in Heaven." Ah, he says, I'm a stupid old man. I'm dull at prayers. I don't keep awake, but I love my fellowmen. I could be good to the worst of them. I could not bear to sit amongst the lazy saints and turn a deaf ear to the sore complaints of those that suffer. I don't want your idle Heaven. I want to work still for others. The confessor in anger left him, and in the night came the voice of his Lord—

Tender and most compassionate. Never fear, For Heaven is love, as God Himself is love; Thy work below shall be thy work above.

Be sure that the repose of Heaven will be no idling in flowery meadows or sitting for ever in a big temple at worship, as the poor, weary little children are sometimes told after a long sermon in church. No, "there is no temple in Heaven," we are told—no Church. Because all life is such a glad serving and rejoicing in God that men need no special homes and places for doing it. (6) What else shall we learn? Shall we know one another? Does anyone really doubt it who believes in God at all? What sort of Heaven would it be? What sort of comfort would there be if we did not know one another? Oh, this beggarly faith, that God has to put up with, that treats the Father above as it would treat a man of doubtful character. "I must have His definite texts. I must have His written pledges else I will not believe any good thing in His dealing." That is our way. We talk very piously about our belief in God's love, but we are afraid to infer anything, to argue anything from the infinitude of that love. No, we must have God's bond signed and sealed. I do believe that one reason why we have not more of direct answers about the mysteries of the future life is because God thought that no such answer should be necessary—that His love of one would only believe in it as a sufficient answer to them all. The Bible says very little about the next world. But it comforts the mourners with the thought of meeting those whom Christ will bring with Him. What would be the good of meeting if they should not know them. St. Paul expects to meet his converts and present them before Christ. How could he do so if he did not know them? Our Lord depicts Dives and Lazarus even in the lower Hades life as knowing each other. He says to the dying thief as they went within the veil, "To-day shalt thou be with me." What could it mean except they should know each other within? But surely the Bible does not need to say it. It is one of those things that we may assume with certainty. We know that Heaven would scarce be Heaven at all if we were to be but solitary isolated spirits amongst a crowd of others whom we did not know or love. We know that the next world and this world come from the same God who is the same always. We know that in this world He has bound us up in groups by knowing and loving and sympathizing with each other. Unless His method utterly changes He must do the same hereafter. Do you want further proof. Think of the nature He has implanted in us. If we shall not know one another why is there this undying memory of our departed ones the aching void that is never filled on earth? The calf is taken from the cow, the kittens are taken from their mother, and in a few days they are forgotten, but the poor human mother never forgets. When her head is bowed with age when she has forgotten nearly all else on earth, you can bring the tears into her eyes by mentioning the child that died in her arms forty years ago. Did God implant that divine love in her only to disappoint it? God forbid! A thousand times no. In that world the mother shall meet her child, and the lonely widow shall meet her husband, and they shall learn fully the love of God in that rapturous meeting with Christ's benediction resting on them. And yet, I see one clear difficulty rising in the way. I see some poor mother asking with frightened heart, what if I should miss my boy, or what if he who is dearer to me than Heaven itself should be missing in the land of everlasting joy? Ah, that is the hard question. I have heard it suggested that you would forget your boy. God forbid! I have seen it said to my horror lately by a prominent English theologian that those in Heaven will have grown so absorbed in God that they never trouble about those who have disobeyed Him when you behold its glory. Nay, a thousand times over God forbid. If you grow like Christ it is more likely that you should say—Oh, God, let me go out of Heaven; let me sacrifice myself if so be that I should bring in my boy. Is it blasphemy to say this? But it is what the Blessed Lord Himself said. And He will be near you to comfort you, and to sympathize in your pain. And as you learn more of His love and His longing, as you find that He is more anxious than you are for your boy that is outside, that He has not forgotten him any more than yourself, who knows what sweet hope and comfort will steal into your soul? Who dare censure us for speaking of such hope? Who dare limit what the power of Christ's atonement and depth of Christ's love can do for your boy in the infinite ages of the future. I know there are further questions arising in your hearts. Will our dear ones remember me? Will they, in all the years of progress, have grown too good and great for fellowship with me? There is no specific answer save what we can infer from the boundless goodness and kindness of God. Since He does not forget us we may be sure they will not forget us. Since His superior greatness and holiness does not put Him beyond our reach—we may be

sure that theirs will not—their growth will be mainly a growth of love which will only bring them closer to us for ever and ever.

III.

How Do Men Enter Heaven?

We have asked, what is meant by Heaven? What can be known of the details of life in Heaven? And now we come to the final question of all:—How shall we enter Heaven? And if you have followed me thus far the answer is easy. Though there is a special place which shall be Heaven, yet, if Heaven means a state of mind rather than a place of residence, though it is a place of residence too, if Heaven means to be something rather than to go somewhere, though it means to go somewhere too, then the answer is easy. We enter Heaven by a spiritual not by a natural act. We begin Heaven here on earth, not by taking a journey to the sun and the planets. Not by taking a journey from Dublin up through the air. But by taking a journey from a bad state of mind to a good state of mind; from that state of mind which is enmity against God, to that of humble, loyal and loving obedience of Christ. It is not so much that we have to go to Heaven. We have to do that too. But Heaven has to come to us first. Heaven has to begin in ourselves. The beginning of Heaven is not at that hour when the eye grows dim and the sound of friendly voices becomes silent in death, but that hour when God draws near and the eyes, the spiritual understanding are opened, and the soul sees how beautiful Christ is, and how hateful sin is; the hour when self-will is crucified, and the God-will is born in the resolutions of a new heart. Then Heaven has begun, the Heaven that shall continue after our death. Brethren, do you believe that this is the right way to think of Heaven? For if so it is a serious question for us all. What about my hopes of entering Heaven? If Heaven consists of character rather than possessions, of a state of mind rather than a place of residence, if, in fine, Heaven has to begin on earth, what of our hopes of entering Heaven? Oh, is it not pitiful to hear people talk lightly about going to Heaven, whose lives on earth have not any trace of the love and purity and nobleness and self-sacrifice of which Heaven shall entirely consist hereafter. To see men with the carnal notions about Heaven as a place of external glory and beauty and jasper and emerald, where, after they have misused their time on earth, they shall fly away like swallows to an eternal summer. Why, if they understood what Heaven shall be, they would ask what should we do in Heaven? What love have we here on earth for the society of the unselfish and pure and lovers of God of whom Heaven shall consist? They would be miserable there even if they could get there. They would be entirely out of their element, like a fish sent to live on the grass of a lovely meadow. Ah, if there be one such here, repent and pray to Christ for His dear grace to begin that Heaven within you. Let it begin this Christmas. Those who shall enjoy the Heaven hereafter are they whose Heaven has begun before. They who shall do the work of God hereafter are those who are humbly trying to do that will on earth. These shall inherit the everlasting Kingdom. Unto which blessed Kingdom may He vouchsafe to bring us all. Amen.



THE GREAT THANK-OFFERING.

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

When Bishop Montgomery, the able Secretary of the Society for the Propagation of the Gospel proposed that a Pan-Anglican Congress should be held in June, 1908, and a great thank-offering presented to Almighty God for blessings vouchsafed to the Anglican Communion in regard to its growth and spiritual development, he suggested that if his proposal should be adopted the committee in charge of the work should send a series of questions to every Bishop and diocese of the Anglican Communion throughout the world asking what are the most urgent needs of the Church (1) in the Diocese, (2) in the Ecclesiastical Province, and (3) throughout the world, at the present time; that these questions being considered by the respective dioceses, and answered, another series of questions based upon those answers should be sent to the Bishops and dioceses for consideration, and that on the answers received, the authorities should make final arrangements for future action and for the best and wisest expenditure of the thank-offering. He hoped that the subject would be thoroughly discussed in and out of the Synods, that the Church papers would give it great prominence, and that its discussion in Church households would create an interest in mission-

ary work which would reach to the youngest members of the families. The questions have all been asked and satisfactorily answered. The original plan has been developed and enlarged. For more than four years the proposals have been under discussion and yet, I fear, that even now Churchmen in Canada know very little about the importance and magnitude of the undertaking. The time for the thank-offering is drawing very near. Let us drop abstract argument about matters of less pressing importance, and unite in the discussion of this subject so vital to the welfare of the Church.

Let me state the facts briefly. The Congress will begin (D.V.) with services in Westminster Abbey on the fifteenth day of June next. This will be followed by discussions and debates every morning and afternoon for a week; and a mass meeting each evening in the Albert Hall. On the last day of the Congress, June 24th, (St. John Baptist's Day), there will be a celebration of the Holy Communion and a great thanksgiving service in St. Paul's Cathedral during which the Bishops will reverently offer unto the Lord the thank-offering of their respective dioceses. One of the secretaries of the Congress tells us that the most timid friends of the undertaking think that the thank-offering in money will reach the sum of £1,000,000, and that the most optimistic hope it will amount to £3,000,000. All offerings may be either appropriated or unappropriated. Appropriated offerings may be, (1) for a colonial or missionary diocese, (2) for a recognized missionary society, and (3) for the training of men or women for service in the colonies or the mission field. The unappropriated gifts will afterwards be allotted by a committee according to the needs of the Church as made known by the careful discussion of the subject. It has been decided by the Church in England that all her offerings shall be used for the extension of the Kingdom of Christ in the colonies or abroad. The Church of Ireland has decided that all her offerings shall be used for the extension of Christ's Kingdom in the Dominion of Canada. It is proposed among other things: (1) to found six new dioceses with the unappropriated money, and to organize and equip them, and to guarantee the stipends of the Bishops and clergy for ten years; (2) to establish a great university in Japan for the education and preparation of a native ministry; and, (3) to strengthen the weak dioceses throughout the world. But thank God there is to be a nobler thank-offering presented at that service than a mere money offering. There is to be an offering of holy men and women who propose to devote themselves to the service of God in spreading His Gospel throughout the dark places of the earth. This movement originated with the Bishop of Dorking, one of the suffragans of the Bishop of Winchester. He has come forward nobly and "offered himself as one of the ten from the diocese to go wherever he may be needed. He calls on men in other dioceses to do likewise if the thing is from God." It is hoped that 500 men in England will offer themselves to carry on the Lord's work in the Colonial and Foreign Field. The Chairman of the Woman's Committee, Mrs. Creighton, Hampton Court Palace, has issued a number of papers on the Congress in one of which she says, "The scheme for a thank-offering of money has suggested an even more valuable form of thank-offering. From the Winchester Diocese a call has gone forth for ten men from each diocese to offer themselves wherever needed. Surely this call applies to women also, and the Woman's Committee are issuing a leaflet, entitled, 'The Church's Call to Women, (a) for service abroad, (b) for service at home.' This latter leaflet closes with these burning words, 'If there is no clear and obvious call to other work then at least weigh prayerfully the possibility that the love of Christ may be calling you also to missionary work, somewhere, in some capacity. Make the offer of yourself to some missionary society and leave them to decide after a period of training and probation whether you have a vocation to this work, and whether you are suitable for it. But do not let the time slip by while you take no definite step in the matter. The King's business requires haste. It is most earnestly hoped that one great result of the Pan-Anglican Congress of 1908 will be a marked increase in the number of those who offer themselves for service abroad. There is to be (D.V.) a great thank-offering to Almighty God in St. Paul's Cathedral on June 24th, 1908, when, in token of thankfulness for the inestimable benefits received from God, for the means of grace and the hope of glory, the Church by her representatives will pour out before God her costly gifts—and what more noble, more fitting thank-offering can she bring Him than the dedicated lives of her children, who in response to the call of God come forward with their ready, eager cry, 'Here am I; send me.' For this service I offer myself,

my soul and body, to be a reasonable, holy, and lively sacrifice unto Thee, my God." An offering of money, men and women to the service of God what a glorious prospect! I close this paper with a prayer set forth by authority in England.—Behold with Thy favour, O Lord, all who give generously of their substance to Thee; and be pleased at this time to draw many, both rich and poor, to take a willing share in the united thank-offering, that so the glad sacrifices of Thy people may serve to increase Thy glory and to advance Thy Kingdom; through Jesus Christ our Lord. Amen.

THE APPROACHING PAN-ANGLICAN CONGRESS A SIGN OF AN AWAKENING SENSE OF RESPONSIBILITY.

(By the Organizing Agent, Toronto Diocese.)

The conscience of the Church of Christ seems to have been aroused, of late, in a wonderful way, to the recognition of her obligation to give that Gospel to the unevangelized nations, which alone can reveal to them a living, loving, personal, present Redeemer; not merely nor only a religious system. Christ's religion is entirely unique, in that it alone offers life. "I am come that they might have life, and that they might have it abundantly." Were this point of our Lord's statement duly understood by all our clergy and communicants, could it be the case that there should still be so much "playing at missions?" For much of the so termed home-missionary effort is little removed from this. The Church people of Canada have now in the Pan-Anglican Thankoffering Movement, an opportunity that is as great and impressive, as it is unique, appealing, as it does, alike to the heart and imagination of a good and loyal churchman—to consecrate noble gifts to "Jesus Christ our Lord," and thus to take a share in a whole Church's offering—which may well reach some hundreds of thousands of pounds sterling, ever if, for once, the gift is costly enough to let the giver feel that it hurts. The act would be the more beautiful and noble were it offered only on the initiative of the donor. Difficulties are usually over much dwelt upon. Let this magnificent offering be lifted, for once, by God's help, on to a high level. We all recognize that our difficulties are "unique." Still, it is quite possible to rise above them. The Macedonian Christians did so rise; for their "great trial of affliction" and "deep poverty" (neither of which can be particularly pleaded in this city and diocese) did not destroy their "abundance of joy" and "riches of liberality." Having first given "their own selves to the Lord," it is recorded that "to their power, and beyond their power (i.e., by Divinely given power) they were willing of themselves, "praying" and "entreatings" the apostles to "receive their gift." Only the power and spirit of the Lord can work in us "the same grace also." It will surely be our prayer that we may "abound" in it, while the whole Anglican world is singing her great and heart-deep "Te Deum." That great Convention—rich in good works—recently concluded, of the Episcopal Church of the United States, which celebrated the tercentenary of the landing of the Church Colonists in Virginia in 1607, gave strong accentuation to the fact of which we sing,

"Lord, Thy ransom'd Church is waking
Out of slumber, far and near."

There was a united Thankoffering for Missions. For the three years intervening between this Convention and the previous one, our brethren of that Sister Church were earnestly engaged in collecting an offering to express their gratitude to God, which, amounting to \$760,000 from the men and \$225,000 from the women, plus \$15,000 to round up the figures, totalled \$2,000,000 "presented" at Richmond to the Divine Head of the Church. The Woman's Thankoffering, it was said, aroused extraordinary enthusiasm, having far exceeded all anticipations, and is to be expended upon the training, sending, and support of living agents (women). From certain missionary districts and dioceses their offerings were brought enclosed in sealskin (from Alaska), bamboo (from Japan), palmettos (from S. Carolina), flags, symbolical of the connection with the United States (from Hawaii), whilst their brethren at Dresden utilized a piece of Dresden China. Such an idea might lend character to the gifts of particular localities within the Diocese of Toronto. Only a proportion of the men of the Church were reached. This was granted, and made evident by figures. Mr. G. Wharton Pepper, secretary of the central committee regretted that "the men are still ignorant of the meaning and method of the Church's Missions,"

and that "many of the clergy are not sufficiently interested to teach them." A quotation from the "Spirit of Missions" for November reads as from him a sad, if useful, lesson to Churchmen. "He was tired of the High Churchman, who talks much of Catholicity and Unity, but does little to extend Christ's Kingdom upon earth. He was tired of the Low Churchman who, in a fit of pious enthusiasm, sends a missionary to the front and then forgets he is there. He was tired of the Broad Churchman who preached about the Brotherhood of Man, and in practice limits his sense of brotherhood to those with whom he can discuss academic questions over a cigar." Let love, loyalty, and devotion mark the action of the Church people of Canada. A word is enough to the wise.

The Churchwoman.

TORONTO.

"Let us give Thanks." (An answer to prayer).—A few weeks ago I made a request for prayer on behalf of the people of India who, because of the great drought were on the verge of a terrible famine. Many joined heartily in earnest prayer to God that if it should be His will, rain might fall and the famine be averted. He has graciously answered our prayers and, of course, not ours only, but we may be sure those of many of His people in the East and elsewhere. We read in "The Globe" and doubtless other papers of January 11th, the good news from Lahore, India, that copious rain has fallen throughout the Punjab, and that the threatened repetition of an acute state of famine has thus been averted. Now, may I ask those who joined so heartily in prayer to join as heartily also in loving praise and thanksgiving to the Almighty God of love Who has so graciously listened to our cry and granted our petition, not forgetting to continue our intercessions on behalf of those people who may still be in need of relief. We little realize the joy it brings to the people in the parched lands of India to see the blessed rain fall. Every drop should be a drop of praise.

Caroline Macklem.

OTTAWA.

Ottawa.—The regular monthly meeting of the Diocesan Board of the Woman's Auxiliary was held last week. Mrs. Tilton presided, and twelve officers, twenty-six representatives, and a large number of visitors were in attendance. The correspondence was read by Miss Bogert, and was most interesting, proving as it did that the work in different quarters of the globe is progressing satisfactorily. The report from China, where Miss Spencer, a Canadian girl, is a missionary, was of peculiar interest, as the auxiliary assists in her support. Miss Strickland, of India, who is wholly supported by the Women's Auxiliary and who is now on furlough, will visit the Ottawa Diocese shortly and give addresses. The financial statement, presented by the treasurer, Mrs. George E. Perley, showed the receipts for the month to be \$238.55, and the expenditure \$395.47. Of this sum \$199 was paid to missionary objects in the Canadian and foreign fields; \$131.47 was paid to the Bishop of Ottawa, this being the amount that was contributed by the auxiliaries last spring at special services held to commemorate the twenty-first anniversary of the Women's Auxiliary. This sum will be presented with others at the Pan-Anglican Congress in London next July. The extra-cent-a-day treasurer, Mrs. Doney, reported the receipts from that source for the month to be \$36.72, of which \$10 was voted to the Chinese work being carried on in the capital. Mrs. Greene, Dorcas secretary, reported seven bales sent out during December, as follows: Cathedral branch sent one to Shingwauk home, value \$33.62; Grace Church, same destination, valued at \$23.00. To the Piegan Reserve, four bales were sent, St. Alban's, value \$18.35; St. Matthew's, \$35.80; St. Luke's, \$22.40, and St. George's Girls', value \$33.62. All Saints' Girls' and Juniors sent a combined Christmas bale to Mattawa worth \$35. The total cash value of the seven bales was \$216.52. Several letters of acknowledgment for the bales and money sent were read by the different officers, testifying to the assistance thus given in missionary work. Miss Parmalee, Junior secretary, reported that two barrels of Christmas gifts had been sent to St. Peter's Mission, Dynevor, by the Juniors, which had been received. Mrs. John R. Armstrong, the second vice-president, was introduced by the president to the meeting as a life member

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of the Auxiliary, made so as a Christmas gift by the members of her immediate family. A hearty welcome was accorded her. Mrs. Buxton Smith, former president of Ontario Diocese, who is spending the winter in the capital, was present and was introduced to the meeting. A sketch of triennial meeting of the American Women's Auxiliary held at Richmond, Va., recently was given by Miss Greene, who had the privilege of being present on that occasion. The lectures to be given during the Lenten season are in course of preparation; they will most likely be given in St. George's Hall, and under the auspices of the Auxiliary.

FREDERICTON.

Dorchester.—Trinity.—The Dorchester branch of the W.A. has been called a silent branch, so it was said by some one at a W.A. meeting in St. John. Our belief is that a quiet, steady working person will get through a greater amount of satisfactory work than one who makes a great noise about what he is doing. During the past year nearly three hundred dollars has been handed in for the benefit of Church work in the diocese and parish by our little band of faithful workers. Through their generosity and devotion the church has been lighted by electricity, the cost of wiring and fixtures and electroliers being about \$400, all paid for. The rectory is also wired and lighted by electricity, costing in the neighbourhood of one hundred dollars, also paid, and their ambition is now centred on enlarging the Sunday School building, making it into a parish house as well as Sunday School with modern conveniences. The retiring officers are: Mrs. Hall, hon. president; Mrs. Charles Hickman, president; Mrs. Allan Chapman, vice-president; Mrs. McQueen, secretary; Miss Etta Chapman, treasurer. The newly elected ones: Mrs. Hall, hon. president; Mrs. Douglas, president; Mrs. B. Palmer, 1st vice-president and Mrs. Gillespie, 2nd vice-president; Mrs. John Palmer, secretary; Mrs. W. Wilbur, treasurer.

The Girls' branch of the W.A. have done excellent work, although their members have been depleted by a large number of removals from our midst. During the past year they have paid for the lighting of the church and quite a number of other incidentals. At the present time there is about one hundred dollars in the bank to the credit of the two societies. The following is a list of the officers elected for the ensuing year: Mrs. Hall, hon. president; Miss Palmer, president; Miss Aileen Chapman, vice-president; Miss Marie Hall, secretary; Miss Mable Tingley, treasurer.

MONTREAL.

Pigeon Hill.—St. James'.—The ladies of this church held their annual meeting for election of officers of the W.A. last week at the home of Mrs. D. L. Tittermore. The officers elected for the ensuing year are: President, Mrs. Wm. Hubbard; vice-president, Mrs. C. Hurlburt; secretary-treasurer, Mrs. B. L. Gardner.

St. Armand.—The W.A. met at Mrs. Elwin Smith's on January 16th, in their annual meeting, with an attendance of thirteen members and elected the following officers: President, Mrs. W. H. Hill; vice-president, Mrs. R. B. Burley; secretary, Miss Ethel Mitchell, treasurer, Miss E. Burley.

Phillipsburg.—The St. Paul's branch of the W.A. held their annual meeting on January 14th at the home of Miss Fellows, and elected the following officers: President, Mrs. L. V. Denel; secretary, Mrs. Montgomery; treasurer, Mrs. Outwater. The Rev. A. C. Wilson, rector of Delaware, N.Y., preached in St. Paul's Church both morning and evening on January 19th.

Brotherhood of St. Andrew.

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

Brotherhood men should subscribe for the Canadian Churchman."

On the evening of Wednesday, the 8th inst., a local assembly meeting was held at St. George's S.S. Hall, the city being well represented by chapter members, and the travelling secretary delivered a most interesting address on the "Growth of the Brotherhood Movement." The

CANADIAN CHURCHMAN.

chairman, T. Alder Bliss and A. G. Gilbert (member of Dominion Council, Mr. Farrell (St. George's), R. Patching, (St. Matthew's), and Master Halpenny, director of St. John's Juniors, Peterborough, also spoke. Thursday, 9th inst., was a busy day, and full of encouraging things. In the afternoon, a visit was paid to Ashbury School, one of the most successful boys' schools in Canada, and about 75 lads had the Junior Brotherhood idea presented to them in an half hour's address. The headmaster and other masters were present, the boys listened most attentively, and before very long a good, active Junior Chapter will be at work in Ashbury School. At 7.30 p.m. on the same day a visit was paid by Mr. Bliss and Mr. Thomas to St. Bartholomew's (Canon Hanington), where a chapter had been in existence many years ago. A good meeting was held, the rector and both churchwardens being amongst those present. The address clearly presented the Brotherhood as a living movement in the Church, ever loyal to the clergy, and active in the extension of Christ's Kingdom among men. Valued assistance was rendered by J. T. Berton, a former member of St. Paul's Chapter, St. John, N.B., and the men present were determined to place St. Bartholomew's on the active list, and further meeting was arranged for to complete formation. At 9 o'clock on the same evening a meeting was addressed at Holy Trinity (Rev. F. W. Squire), the men and women present hearing fully about the aims and objects of the Brotherhood. As a result of the visit a small chapter of earnest men will most likely be formed in the near future, the rector, in his address, speaking most highly of the organization, and dwelling specially upon the work being of a spiritual nature. Acquaintance has been renewed with many men during the four days in Ottawa, a list of boys connected with the Cathedral was noted and hand-books have been sent to each, very kindly interviews were had with the Rev. Canon Kittson and Rev. Lenox Smith, many men have since been written to, where a call could not be made, Brotherhood matter has been prepared and sent to the three Ottawa papers and many hours have been spent in conference with the two Common Council members, A. G. Gilbert, and T. Alder Bliss. Early on Friday morning train was taken for Arnprior, men were looked up in company with the rector (Rev. A. H. Whalley), and a meeting of Church boys was hurriedly called for 4.15, at which 8 or 10 lads were present, who listened most attentively to a half hour's "talk" on junior work. In the evening a meeting of the Senior Chapter was attended and a practical address on Brotherhood work given, among those present being a member of Yarmouth, N.S., Chapter, now living in Arnprior. The Junior Chapter will be placed on a good working basis, and the seniors will go forward with increased energy as a result of the visit. While in Arnprior Mr. Thomas was the guest of Mr. G. E. Maybee, principal of the High School, and a Brotherhood man of many years' standing. On Saturday, 11th inst., Pembroke was reached, and plans talked over for the following day with the rector, the Rev. W. Netten. A chapter had been formed many years ago in Pembroke, the charter being signed by the first general secretary, Frank DuMoulin, now the well-known Dean of Ohio. An address was given at the morning service, and the lessons read and an address delivered at the evening service, and at the conclusion 20 men remained, when the practical work of the Brotherhood was informally discussed. The men will take ample time to think over the matter, and it is safe to say that before long a strong, vigorous chapter will be at work in that important parish. Cobden was reached on Monday, the men were looked up by the travelling secretary, accompanied by the rector, the Rev. G. E. Fletcher, and in the evening service was held in St. Paul's Church, a good number of men and women being present. An earnest address was given, the rector also speaking in the warmest terms of the Brotherhood of St. Andrew, and of his desire to have a chapter in Cobden, and at his request seven men were admitted by the travelling secretary according to Brotherhood form of service, and in the church.

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Home & Foreign Church News

From our own Correspondents.

NEWFOUNDLAND.

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

St. John's.—St. Mary's.—On Sunday morning, January 5th, an ordination service was held in this church, when Mr. E. Llewelyn Weight was admitted to the Diaconate, a full congregation witnessing the very impressive ceremony. The Lord Bishop of Newfoundland officiated in the laying-on of hands, being attended by his chaplain, the Rev. G. H. Bolt. The Rev. Edgar Jones, of Bay Roberts, was epistler, and the newly ordained deacon, the Rev. E. L. Weight, the gospel-er. The rector, the Rev. C. V. Cogan, was preacher, taking his text from St. John, 20:21: "As My Father hath sent Me, even so send I you." The speaker delivered an able address on the duties of the clergy of the Church. The Rev. E. L. Weight was born in England. He was educated at St. Boniface College, Warminster. He has been stationed at Petty Harbor.

St. Paul's.—On Friday, January 10th, the Rev. Canon Noel, the rector, received the congratulation of a large number of his friends and well-wishers, it being the 40th anniversary of his wedding day. The Canon is a hard worker but is still hale and hearty, and has wonderful endurance for a man of his years. He has been in charge of this parish for the past thirty years, and it is the general desire and wish that both he and Mrs. Noel may still have many years before them in which to live and labour in this community.

NOVA SCOTIA.

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

Halifax.—St. Paul's.—The annual Christmas tea and entertainment of the Sunday School took place in the Parish Hall on Thursday evening, January 9th. No less than 46 classes in all together with their teachers were present at the tea. After tea there was a gramophone concert and a short programme of songs and recitations, the latter being given by the scholars. During the course of an address which the rector made he referred to the fact of the great historical significance that St. Paul's Sunday School was this year celebrating its fifth silver jubilee, it being now 125 years old. It is recognized that St. Paul's is the oldest Sunday School, with a continuous history on this continent. The total number enrolled in 1907 was 15304, and the highest attendance 743. The rector said that he was glad to say the year 1908 had already seen a higher attendance than was gained during 1907. "The senior school is in a very prosperous condition, several valuable additions having been made to the teaching staff. The prize-giving then took place, the rector being assisted by Miss Jane Hodges. The rector called to the platform for the first prize Mrs. W. J. Wallace, who has been a teacher for over 42 years, 36 of which have been devoted to the work of the primary department. A show of hands brought out the fact that almost all the scholars present had been taught by Mrs. Wallace in the primary department. Mrs. Armitage and Mrs. R. T. Lepine, co-labourers with Mrs. Wallace, then came forward, and presented Mrs. Wallace with a handsome astrachan fur coat, the pocket of which contained a substantial sum of money as a special present for Mrs. Wallace's own use. There were three prize winners who received honourable mention for perfect work, Dorothy Weir, Dorothy Rhind, and Cora Rennels, having gained the highest possible number of marks.

Trinity.—The Parish Hall was crowded to the doors on Friday evening, January 10th, when the annual Christmas tea entertainment and prize-giving took place. During the evening Messrs. Dickson and Donovan, the latter being the superintendent of the Sunday School, were presented by the rector on behalf of the scholars of the Bible Class and of the school in general with a handsome box of note paper and envelopes, and a gold locket and chain respectively. The latter was inscribed with the initials "J. M. D." on one side, and on the other, "25 years Trinity Sunday School, 1907." Mr. Donovan has just completed 25 years connection with this Sunday School. Both Mr. Dickson and Mr. Donovan were com-

pletely taken by surprise, and responded in a feeling manner.

Annapolis Royal.—On the 10th January a successful Sunday School concert was held. We cleared \$25. The house was packed, and all the juvenile performers acquitted themselves creditably. Mrs. How and her helpers, Miss N. Robinson, and Miss Roop are especially gratified. Mr. A. G. Herbert, Superintendent of St. Luke's Sunday School, placed in the offertory, \$15 as the children's response to the Epiphany Appeal. The Sewing Society of St. Mark's, Perotte, indulged in a pie social to purchase materials for a sale in the autumn. St. Mark's had been cut in two, and lengthened in the Rev. Edwin Gilpin's day. It will either be modernized or used as a hall. Mrs. A. Spurr kindly lent us her house. St. Alban's choir is about to have a sacred concert. The proceeds will be used for leaflets and books for this Sunday School. A Junior Branch of the W.A. has been organized by Mrs. How, President of St. Luke's W.A. Miss Johnson is appointed President, and Miss Emily Buckler, Secretary-Treasurer.

Lunenburg.—St. John's.—The erection or enlargement of church buildings is taken to be indicative of deepening interest and greater effort on the part of a parish. This assumption is more than usually true in regard to the re-opening of the enlarged and remodelled church of St. Barnabas, at Blue Rocks, in this parish. The work here has been most satisfactory for the past six years of the Rev. G. C. Wallis' rectorship. In the past two years the curate, the Rev. H. Leonard Haslam, who has charge of the work at Blue Rocks, found the church inadequate for his congregations. The work of enlargement, begun in September, was carried on under the personal supervision and plans of Mr. Haslam. The resultant building would do credit to any large town. The interior is most artistically finished and comfortably seated with room for three hundred people. The church is furnace-heated and the vestry is large enough to do duty as a class-room. The services took place on December 29th, the rector preaching in the afternoon, and the curate in the morning and the evening. The vested choir of St. John's, Lunenburg, was present in the afternoon. The collections at the services amounted to \$75. Great credit is reflected upon the people of Blue Rocks in the completion of this undertaking, for their sense of responsibility and self-sacrifice in the raising of funds. It is also an appreciable tribute to the energy expended by Mr. Haslam in this part of the parish. The carrying out of this scheme has given an impetus to Church life in the place which will be felt for many years to come. The Rev. H. L. Haslam, curate of Lunenburg, has been elected rector of Liverpool, in succession to the Rev. A. M. Harley, now Professor of English Literature at King's College, Windsor, N.S.

FREDERICTON.

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

Dorchester.—During last September the Lord Bishop of the diocese visited this parish for confirmation when twenty candidates received the Apostolic rite of laying-on of hands, eight of whom were from other communions. The parish has exceeded its D.M.F., and M.S.C.C. apportionments for past year by \$35. A true missionary spirit is a sure road to successful activity at home.

Cagetown.—The usual Christmas and Epiphany events have closed in this parish. The annual sale, tea, and concert took place on December 17th, and was a great success. The Christmas services at 8 a.m. and 11 a.m., were well attended. The handsome church was neatly decorated as usual, and bore the festive hangings on Lectern, Pulpit and Altar. The annual Epiphany tea was given to the Sunday School and many friends on January 9th, when prizes were given by the rector and teachers for special work done by pupils. A very beautiful brass Eagle Lectern has just been presented to the church by the Hon. Judge Wetmore, of Moosomin, Sask., in memory of deceased members of his family. The parish has started out this year on self-support. Since the formation of the parish over one hundred years ago, it has been helped by the S.P.G., and later on by the Diocesan Mission Board respectively, now the parishioners have risen to the privilege of self-support. The Woman's Aid with its Junior Branch are doing a useful work in looking after the ma-

terial welfare of the Church, Sunday School house, and rectory, while the Woman's Auxiliary are busy doing a good work for the missionary work of the Church in other parts.

MONTREAL.

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

Phillipsburg.—St. Paul's.—Rev. A. C. Wilson, rector of Dalhousie, N.Y., preached in this church both morning and evening on Sunday last.

Tetraultville.—St. Margaret's.—On October 15th, 1907, Bishop Carmichael issued an appeal for \$20,000 wherewith to carry on a much-needed work of Church extension in and about Montreal. To the Bishop's appeal there has come a most gratifying response. Already five of the six churches asked for are in sight. St. Margaret's is the first to be erected, and it has been opened free of debt. The building is of brick, has a splendid basement, and will seat about 200 persons. The church property is valued at \$4,000, though the cost of erection has been greatly reduced through the splendid labours of the parishioners, who, on their holidays and after their day's work, have made the cement foundation, and have done a great deal of the interior finishing. The church has received many gifts, \$200 from Mrs. James Norris; three lots of land from P. Tetrault, Esq.; a brass bell from the C.P.R.; an organ from Mr. A. P. Willis; altar from Mrs. Norris; altar cloths from the Church of the Advent; pews from the old St. Thomas Church; a lectern and a communion service from St. Cyprian's Church.

On the 16th January Bishop Carmichael, accompanied by his chaplains, the Rev. Rural Dean Carmichael and the Rev. H. E. Horsey, journeyed down to Tetraultville to dedicate the church. The Bishop delivered a most impressive address in the course of which he urged the people to stand together and build up a successful work. He tendered hearty thanks to Mr. and Mrs. Sly in whose house the Church services have been held during the past year. The service was sung by the Revs. Dr. Rexford and A. A. Bryant, and the choir of St. Cyprian's Church, Maisonneuve, which is under the able supervision of Mr. Robert A. Willis. Among those present were the Very Rev. Dean Evans, Archdeacon Norton, Dr. Rexford, Rural Dean Sanders, the Revs. F. Charters, Jekill, Elliott, Lariviere, Bryant, Pratt and Willis; Mrs. Jas. Norris; Messrs. R. R. Macaulay, H. Goodfellow, G. Marcus, A. P. Willis, H. Neild, and others. St. Margaret's is under the supervision of the Bishop's Missionary, the Rev. J. J. Willis, B.A., B.D., who has had full charge of the work of building.

ONTARIO.

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

Kingston.—St. James'.—The Lord Bishop of the diocese preached an eloquent sermon in this church on Sunday, January 12th, taking for his text Philippians 4:19.

Brockville.—St. Peter's.—On the evening of Twelfth Night, the annual Christmas entertainment of the Sunday School took place. A pleasing feature of the evening was the presentation of a handsome scarf pin to His Honour Judge McDonald, by the members of his Bible Class. Some carols were sung during the evening, and the prizes distributed.

St. Paul's.—On Thursday evening, January 9th, the annual Sunday School tea and entertainment took place. About 200 teachers and scholars were present, besides a number of the members of the congregation. Prizes were given by the rector, the Rev. O. G. Dobbs, both to the Sunday School scholars, as also to the choir boys. A very pleasant evening was spent by all present.

Tweed.—St. James'.—The most successful entertainment in recent years in connection with the Sunday School, took place in the Town Hall on the 8th inst. Every number on the programme was well rendered. There was a crowded house. Action-songs, choruses, solos, dialogues, etc., gave to one and all a most enjoyable evening. Proceeds, \$32.20.

Maitland.—St. James'.—A very pleasing presentation was made during the Christmas season by the parishioners to the Rev. A. Bareham, the

rector of the parish, and his wife. The presentation took the form of a beautiful lamp and a very artistic set of china. The gifts were presented to the rector and his wife at the rectory by Messrs. Thompson and Magill in the presence of a number of their friends, and they were accompanied by the following address which was read by Mr. G. G. Grothier:—"To the Rev. Alfred and Mrs. Bareham.—Wishing to manifest our appreciation of the friendship existing among the parishioners of St. James' Church, Maitland, and well wishers and friends in the community of Maitland in general, we avail ourselves of the opportunity presented to us at this season of gift-giving, to offer a slight tribute of regard to our esteemed rector and his estimable wife. Since coming into our midst you have both shown a keen interest in all that concerns the welfare of the parish and by your kindly courtesy have endeared yourselves to all irrespective of creed. The success of the work carried on in the parish has been largely due to your faithfulness, energy, geniality and devotion to duty; we therefore beg of you to accept the accompanying present, praying that, by the Grace of God, you and your worthy partner in life, may long be spared to lives of happiness and usefulness in His service, and that a very large share of that—

Sweet peace that comes at Christmastide
With you ever may abide.

Signed on behalf of your Maitland friends." The Rev. A. Bareham suitably acknowledged these gifts on behalf of his wife and himself.

Deseronto.—St. Mark's.—On Friday evening, the 10th inst., the congregation of St. Mark's Church assembled in the hall at the church to tender a formal reception to their new rector, the Rev. F. T. Dibb. The chair was occupied by the Rev. A. H. Creggan, rector of Tyendinga Parish, who in a few well chosen remarks referred to the loss the parish had sustained in the removal of their late rector, the Rev. Edward Costigan, to Toronto. Speaking of Mr. Dibb, he said he had a few words of encouragement and advice to offer the parishioners. St. Mark's Parish was one of those in which unanimity prevailed, and he was sure that it would continue, and he felt sure they would uphold their rector in all that he did. Mr. Dibb said it was a difficult matter for him to attempt to fill the shoes of his predecessors in St. Mark's. From the first incumbent, the Rev. Canon Baker, a worthy man now living in retirement at Guelph, down to the Rev. E. Costigan, the latter the best theologian the Diocese of Ontario had ever known, all had been men noted for their learning and zeal in promoting the welfare of the Church. He would do his best, however, and hoped to make the acquaintance of every member of the congregation in a short time. Mr. James Sexsmith, churchwarden, said he was happy to welcome Mr. Dibb to Deseronto, and spoke well of him. He also thought it was an opportune time to speak of the Sunday School, which was growing so fast that they were unable to secure teachers enough for the large number of children who attended. The Sunday School was the nursery of the Church, and it was neglected the Church would suffer in the future. Mr. E. T. Davey, churchwarden, also welcomed Mr. Dibb to the parish, and hoped that the congregation would uphold him in the good work he was certain their new rector would do among them. Mr. E. A. Rixen in a few words expressed what was the feeling of the congregation in welcoming their new rector. The ladies of the congregation served cake and coffee, and after a social time the gathering dispersed.

OTTAWA.

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

Ottawa.—St. George's.—The fifth annual dinner of the Ottawa Clerical Guild took place last week in the parish hall, when a score of the clergy of the diocese laid their cares aside for the moment and enjoyed an evening of social intercourse. Speeches and toasts, with an informal discussion on the welfare of the Church, whiled the evening away. In the absence of the Bishop, Archdeacon Bogert occupied the head of the table.

A treat was in store for the lovers of music who had the good fortune to be able to attend the recital in St. George's Parish Hall last Tuesday evening under the auspices of the Chancel Guild of St. George's Church. The principal feature of the programme which was given before a crowded hall was the violin selections by Mr. Percy Colson. Mr. Colson proved himself an artist of high class

and his different numbers elicited hearty applause. He was assisted by Miss Ethel Gerald, soprano; Miss Norma Brennan, soprano; Mr. A. Dickison, baritone; all of whom were much appreciated. Mrs. F. M. S. Jenkins was the accompanist of the evening.

St. Barnabas.—The Rev. H. Lane, of the Church of St. James the Apostle, Montreal, has been given charge of this church until Easter, when the Bishop of Ottawa will decide on a rector. Mr. Lane is an Englishman by birth, who had charge of a congregation in Nova Scotia before he moved to Montreal. He is unmarried and has taken up his residence here. He took the duty for the first time last Sunday.

St. Matthew's.—The members of the choir of this church after the practice last week made a presentation to Mr. Frank T. Shutt, M.A., for the past eighteen months organist and choirmaster. On their behalf he was given a very handsome electric piano lamp by the rector, the Rev. W. A. Loucks, M.A., who spoke briefly, referring to Mr. Shutt's faithful work and the way it was appreciated by choir members and congregation alike. There are seventeen boys, nine ladies, and eleven men in the choir. Mrs. C. S. Clarke replied for the ladies, Mr. M. B. Shepperd for the men, and Master Joseph Roy for the boys.

All Saints.—Three hundred children assembled in the school-room one evening last week for their annual festival despite the cold weather and a thoroughly enjoyable evening was spent. It was opened with a supper and the little ones did full justice to the abundant dainties supplied. The room was prettily decorated with many coloured lights, and each child received a present from a well laden Christmas tree. This was followed by an entertainment at the closing of which prizes were distributed for regular attendance, good conduct and efficiency during the past Church year.



TORONTO.

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

St. Matthew's.—The Rev. Canon Farncomb, the rector of this church, when leaving the church on Tuesday evening, the 14th instant, slipped on the icy sidewalk and had a nasty fall. Medical help was summoned, and on examination it was found that one of the reverend gentleman's ribs was badly broken. He has suffered a good deal of pain since the accident happened, and will be obliged to remain in the house for some time to come.

Some facts re the Pan-Anglican Missionary Thankoffering.—A sub-committee of the Synod's Special Committee appointed to deal with the raising of the Diocesan contribution to this offering, held a useful meeting on the 7th inst., the Rev. Archdeacon Sweeney in the chair.

The Country Parishes and the Woman's Auxiliary were represented. It was found that within the three months of his efforts, the organizing agent had preached 47 times in 35 churches, addressed 29 parochial meetings and 10 official conferences of the Archdeacons, Deaneries, and Woman's Auxiliary, giving a total of 86 events. In all the parishes concerned the uniform collecting books and some leaves of the envelopes for the "weekly savings" of adults and children were adopted, either for immediate use, or with the new year. Both the incumbents and people of most of the parishes referred to, much liked the suggestion of the organizing agent that ultimately a bright, orderly, festal service of dedication of the whole offering of the united congregations and Sunday Schools, ere it leaves the parish should be held. The Rev. Canon Welch, Rural Dean of Toronto, is distinctly in favour of holding such a service for the "presentation" of his people's offerings for this cause at Eastertide. His appreciation of the beauty and sacredness of the cause from its inception, has been a source of strength to the Diocesan movement. Amongst other clergy of Toronto who have already espoused the cause of the Thankoffering are the Ven. Archdeacon Sweeney (for Feby. 2), corresponding secretary of the Diocese for the Congress, the Rev. Canons Cayley, Ingles, Macklem (delegate), Macnab (Feby. 9), and Dixon (later on). Also Revs. B. Bryan, J. Bushall, W. E. Cooper, C. B. Darling, A. J. Fidler (Feby. 9), F. H. Hartley (Jany. 19), E. A. McIntyre, Dr. O'Shane, T. W. Powell, J. L. Roberts (Jany. 19), C. A. Seager, R. Sims, L. E. Skey, and G. L. Taylor, making 21 in all. This cheering response will be grati-

fyng to the archbishop, whose heart is set upon the welfare of the cause. The Rt. Rev. Bishop Reeve also is both professedly and heartily in accord. The committee and its members feel that the Thankoffering should not be unworthy of so great a Diocese, but that it cannot be so if its gathering be pushed to the last. It was advised originally that each congregation or church should form a small working committee quickly, and "pull together." It is felt that the missionary-hearted men of the parish should "set things stirring," by going to their rector and cheering him on in this beautiful work with the substantial voluntary gift of a grateful heart, which desires to acknowledge God's "signal blessings" upon this Diocese "during 68 years of continuous increasing prosperity," and with wider outlook the "blessings vouchsafed to the Anglican Communion in all parts of the world."

The members of the Laymen's Missionary Movement belonging to the Church of England met at Mr. S. H. Blake's house on Saturday evening, the 11th inst., and again on Tuesday the 14th, when committees were appointed and plans discussed for the work. A committee on literature and publication was struck and one on places of meeting. On Friday, February 24, a general meeting will be held, when it is expected that His Grace the Archbishop will occupy the chair. Representatives from all the city churches, laymen, wardens, and others will confer, and determine upon further action. Two treasurers were appointed, Mr. Noel Marshall and Mr. J. A. Kammerer. The leaders in the movement would like to see the sum of \$150,000 raised by the Anglican Churches of the city, but it will be for the meeting to decide what amount will be attempted. The proportionate share of the Anglican Churches of the half-million to be raised by Toronto is \$150,000.

The Keith Fitzsimmons Company, of Toronto, the well-known designers in ecclesiastical brass work, have published a very handsome booklet in which are published cuts of lecterns, candlesticks, brass altar desks, crosses, chancel screens and pulpits, etc., showing the great variety which they have in stock and giving the prices at which these various articles can be obtained from them. Anyone desiring to get anything in the line of church furniture could not do better than to send for one of their booklets.

Church of the Redeemer.—A meeting has been called for Friday night, January 24th, in the school-house of all those interested in the Laymen's Missionary Movement in the Church. The committee in charge of the representation of the Toronto Diocese at the Pan-Anglican Congress in London, England, next summer, met at the Synod offices last Friday afternoon. It was decided to hold a series of meetings in St. Philip's Church school-room on alternate Tuesday evenings, at which addresses will be given covering the work of the different sections of the Congress.

Dovercourt.—St. Mary's.—Success is characteristic of this parish's branch. The members held their annual supper on Tuesday, 7th January. Including guests from other branches 100 sat down to the excellent supper provided by the committee of ladies. Supported on one side by the Archdeacon of York and on the other by the Archdeacon of Peterborough, President Burt, with becoming dignity, presided over the gathering. The one regret was the unavoidable absence of His Grace the Archbishop. The representatives of the dozen visiting branches were cordially welcomed by the rector, the Rev. Anthony Hart, who bore testimony to the practical value of the A.Y.P.A. organization in his parish. The Ven. Archdeacon Sweeney, in rising to speak was greeted with an ovation. Eloquent and practical was his address on what the four letters A.Y.P.A. stand for. Stirred and impressed by his words a special vote of thanks was tendered him amid great enthusiasm. A programme of music and readings, of unusual merit was interspersed with the speeches. Ven. Archdeacon Warren set before his hearers the value of a life of Christian service exhorting the young people especially to live not only honest straightforward lives but to concern themselves in the opportunities afforded in the calls of the mission field for helping their less fortunate fellowmen. The past president, Mr. Clarence Bell, advocated a local organization composed of representatives from each branch in order that a closer touch might be kept between all the branches, and an opportunity afforded of discussing and dealing with matters of mutual interest. The suggestion was well received. Greeting from St. Alban's branch were tendered by the Rev. E. A. Paget, and the several representatives in turn expressed their appreciation of St. Mary's hospitality. The gathering did much to further the good fellow-

ship between the various branches represented, and from the sentiments expressed there is no doubt that the enthusiasm in the organization is rapidly becoming deeper and more widespread. Some of the parishes represented were St. Alban's, St. James', Holy Trinity, St. George's, St. John's, Norway; St. Phillip's, St. Clement's, St. Cyprian's, St. Mark's, and St. Bartholomew's.

Orillia.—St. James'.—The annual meeting of the Sunday School was held on Tuesday evening, the 14th inst. Officers were elected for the current year as follows:—Superintendent, Mr. C. H. Hale; Assistant-Superintendent, Mr. D. H. Church; Secretary, Mr. S. W. Warren; Treasurer, Miss F. Sanderson; Librarians, Mr. A. B. S. Webber and Mr. J. C. Davies; Organist, Miss Jupp; Auditor, Mr. Thos. Haywood; Executive Committee, Mrs. Webber and Miss Stewart. The Secretary's report showed the average attendance for the year to have been 153. This is about the same as the previous year. The report of the Treasurer showed the finances to be in a healthy state. The total contributions for the year had been \$235. Of this \$90 had been for missions and charitable objects. There was sufficient balance to meet all liabilities, besides a considerable sum to devote to the improvement of the library. A special committee was appointed to arrange the annual "treat" for the children. St. James' Sunday School is at present in a most flourishing condition, the attendance being larger than for a number of years past, and the spirit of the school excellent.



NIAGARA

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

Milton.—Grace Church.—The annual Christmas tree and entertainment took place in the school-house on the 9th inst. It was well attended and passed off in every way most successfully. An excellent programme was given of Christmas carols, songs and recitations, etc., by the scholars of the parish, which proved most enjoyable. During the evening a gold cross pendant for his watch-chain was presented to Mr. F. R. Dymond, the Superintendent, by the teachers of the Sunday School.

Hagersville.—All Saints'.—On Sunday evening, January 12th, the choir was assisted by Mr. Geo. Neil, Scotland's greatest tenor; Mr. Neil sang very sweetly two sacred selections, "The Star of Bethlehem," and "Heaven Bless You." The Sunday School entertainment held here on January 7th were a pronounced success in every way, the carols, songs, recitations, and dialogues by the children were well rendered and in addition the Rev. Rural Dean Godden amused the children with some magic lantern views. The attendance was large.



HURON.

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

London.—Cronyn Hall.—At a very enthusiastic meeting, held in this hall on Thursday evening last, addressed by Messrs. W. T. Ellis, of Philadelphia, and Mr. N. F. Davidson, of Toronto, it was unanimously agreed on the motion of Mr. O. H. Talbot, that the sum of \$12,000 should be raised during the present year in the various city churches in support of the Laymen's Missionary Movement. Mr. J. K. H. Pope presided, and the Lord Bishop of the Diocese, who was present at the meeting, pronounced the benediction after having made a short address.

Morpeth.—There was a pleasant and enjoyable time in the hall here on Monday evening, the 13th inst., there being a farewell social given by the people of the three churches in this parish to the Rev. and Mrs. Softly before their departure to Cargill. Refreshments were served by St. John's Guild. The Clearville orchestra and others rendered some good music, both vocal and instrumental, whilst others gave some good readings and recitations. Addresses were made by Messrs. Wade, H. Wilkinson, J. R. Smith, Mr. McKinley, and the Rev. Mr. Nethercott. Mr. Stewart presided and presented to Mr. Softly a well-filled purse, whilst Trinity congregation had done the same thing previously. Mr. Softly, in reply, said that he had endeavoured to do his duty during the six and a half years since he came to the parish, and appreciated very much this acknowledgment of his work, and especially did he appreciate the kind words uttered by those of his

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own people, as well as by those of other denominations.

Coderich.—St. George's.—Mr. W. A. H. Cuff, who for the past twelve years has been organist of this church, died on the 13th of this month at his residence after an illness of seven weeks. The late Mr. Cuff was an Englishman, and when he first came to Canada he held the post of organist in one of the churches in Quebec. He was a man of no mean attainments as a musician, and had had charge of church organs since the early age of twelve years, a period of nearly fifty years. Among his instructors were some of the eminent organists and composers of his native land, and his loss to St. George's congregation is one that will be hard to fill. Besides his widow he leaves a family of two sons and one daughter, Harry, of Toronto; Leonard, of Winnipeg, and Miss Charlotte, at home.

Point Edward.—At the first meeting of the Public School Board for A.D. 1908 of this town, the Rev. H. J. Condell, the popular rector of this place was elected chairman of the Board of Education. This was natural, as Mr. Condell had received the largest vote on election day.

Owen Sound.—St. George's.—The annual Christmas Tree and entertainment of the Sunday School was held in the schoolhouse on Friday evening, the 3rd inst. Previous to the entertainment a tea was given to the children to which about 200 sat down, and they did ample justice to the good things provided for them. After tea, until 7.30, the children enjoyed games and other amusements, and then a programme of carols, songs, and recitations were given to a closely-packed schoolhouse. A recitation given by Miss Jessie Hay was very well received, as also were four Christmas carols which were very nicely sung by the children under the direction of Mr. Reginald Geen, the organist of the church. At the close of the programme, which was greatly enjoyed by all who were there the Rev. Rural Dean Ardill, the rector, addressed those present, and in a few well chosen words reminded the parents of the importance of Sunday School work, particularly that they could very materially assist the teachers by taking care that the children prepared the lessons set by the teachers in their homes, and pointed out that if this were systematically done the teachers' work would be considerably lightened and the pupils would in consequence reap much more benefit. When the National Anthem was announced the rector pointed out that the grand hymn should be sung with the greatest reverence, and impressed upon all present the necessity of avoiding haste and confusion during the singing of it. At 9.30 the happy gathering broke up, after the rector had pronounced the Benediction.

Wingham.—St. Paul's.—The old Congregational Church, which has not been in use for some years, has been purchased by a number of our citizens, and is being fitted up as a club room or parish hall. The Chapter of the St. Andrew's Brotherhood, of this church, inaugurated the scheme, and have been working hard in fitting it up. It will be a comfortable reading room, and the basement will be fitted up for gymnasium purposes, baths, etc. This movement, under Church auspices, is something that Wingham has felt the need of for some time, and while the Church inaugurated the affair, yet it will be open to all young men in the town. The work of refitting the building has been going on for the past few weeks, and has been done gratis, some members of other churches cheerfully giving their assistance to aid the good movement.

Port Stanley.—Christ Church.—This parish has sustained a great loss in the removal by death of Miss M. A. Whitcombe, who for many years was a faithful member, supporter, and devoted Church-worker in every activity connected with

this church. She was for many years an earnest Sunday School teacher till advancing years compelled her to retire. The Ladies' Guild, which has done so much for the parish, always had her heartiest support as a member, the young people of both sexes always had her kindly smile and encouraging word, she was universally beloved and respected in the community. She went to London to spend the Christmas and New Year's holidays with friends, and was suddenly attacked by heart failure and died on Sunday evening, January 5th inst., aged 75 years. The funeral service was held in this church on the Tuesday afternoon following. The church was appropriately draped in mourning, the full choir, vested, was present. Some of the vestments her hands had made. The service was conducted by the Rev. Canon Downie, who preached a feeling sermon from the words, "So shall we ever be with the Lord," 1 Thess. 4. 17. Her work of faith, and labour of love, and patience of hope will be held in remembrance by all who knew her.

Watford.—There passed away in this place on the 10th inst., the beloved wife of Mr. George Howard. Mrs. Howard had been enjoying the best of health and retired on Thursday evening as usual, but early Friday morning passed away before medical help arrived. The deceased was born in Bolton, England, in the year 1830, and was the daughter of Roger S. Williams, M.D., a cousin of the late Mrs. Gladstone. Dr. Williams came to Canada with his family in 1837, and practised medicine in the township of Adelaide, a few miles west of Strathroy, where the subject of our sketch lived until her marriage to Mr. George Howard, since which time she has lived in Watford; as a very devoted wife and mother she leaves behind her a sorrowing husband and two sons, both eminent in the Church, the Rev. Roger Howard, M.A., rector of Christ Church, London, and the Rev. Oswald Howard, D.D., Professor in Montreal Diocesan Theological College. Mrs. Howard was president of the Church Women's Guild, and actively identified with almost all branches of Church work; she was a most regular attendant at the services of the church and a faithful communicant, being present at the Lord's Table even on the last Sunday of her life. She was of a sweet and gentle disposition, and was beloved by a large circle of friends who greatly mourn her loss.

Haysville.—In addition to the customary Christmas offering the three congregations of this parish united to give the energetic and popular rector, the Rev. C. H. P. Owen, a handsome fur overcoat, which was presented to him at the Sunday School entertainment, accompanied by the accompanying address. Under Mr. Owen's active supervision this parish is in no danger of losing its proud title of "The Model Parish": "Dear Mr. Owen,—As members of your congregations of St. James, Christ Church, Haysville, and New Hamburg, we have for some time past wished to show you, in some practical manner our appreciation of your untiring and valuable services as our minister in spiritual things, and as Christmas time seems an appropriate season to give expression to this desire, when our own hearts are filled with joy and thanksgiving for God's unspeakable gift to us. We beg your acceptance of this fur coat, which we sincerely hope you may find a comfort on many a stormy day in the coming winters. Wishing you and Mrs. Owen, and your family a very happy Christmas and New Year, we sign this on behalf of the subscribers. St. James', Mrs. H. Smith, Mrs. M. Mark; Christ Church, Miss Clara Walker, Miss Puddicombe; St. George's, Mrs. W. L. Sutherland, Mrs. W. A. Ernst. Haysville, December 29th, 1907.

RUPERT'S LAND.

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

Elgin.—St. John's.—His Grace the Archbishop of Rupert's Land held a Confirmation service in this church on Sunday afternoon, the 5th January, when the large church was crowded to the doors. The Archbishop's address to the candidates was a very impressive one. In the evening of the same day the Archbishop consecrated this church and preached an eloquent sermon. Large congregations were present at both services.

Somerset.—St. Barnabas.—The Ladies Aid of this parish held their Sale of Work and Concert on December 15th, which was very well attended. The proceeds amounted to \$110. During the

summer some much needed improvements were made on the church, it was painted inside and outside, a chimney built, and the furnace improved at a cost of about \$140, which was paid for except about \$20. The Ladies Aid intend to make some much needed improvements on the vicarage next summer. The Sunday School recently started has an attendance of 25.

Swan Lake.—All Saints'.—The W.A. of this parish have bought a lot next to the church to prevent buildings from going up close to the church. They held their Sale of Work on Dec. 17, and realized \$55.

Pembina.—St. Christopher's.—The new organ recently bought is a decided help in our services. The Sunday School started last spring is doing very well. Also the A.Y.P.A. is very largely attended.

Norquay.—The Church of the Redeemer. The members of the Ladies' Guild in this parish have raised \$50 towards moving and improving the church, which is greatly needed.

SASKATCHEWAN.

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

Warman.—On Sunday, December 22nd, the new church was dedicated to the service of God. Morning prayer was read by Mr. Brandt, the missionary-in-charge. The special dedicatory prayers were read, and the sermon preached by the Rev. C. L. Malaher, B.A., one of the lecturers at the Prince Albert Divinity College. After Morning prayer the Holy Communion was celebrated. In the evening Mr. Brandt read the service, and Mr. Malaher read the lessons and preached. Both services were well attended, the Presbyterians having very courteously arranged to hold their service in the afternoon instead of the evening. The church, which has been named Christ Church, is a small structure, 16 x 20 feet, with a Norman tower attached to it, which also serves as a porch. We are thankful to be able to state that the church was opened free of debt. On the evening of Christmas Day our catechist-in-charge, Mr. Brandt, was presented with a well-filled purse, to which all the townspeople had subscribed.

ATHABASCA AND MACKENZIE RIVER.

W. D. Reeve, D.D., Bishop, New Westminster.

Athabasca Landing.—Bishops Reeve and Holmes took part in the service of the dedication of a new memorial church on Sunday, January 5th, which has lately been erected at this place. The dedication service proper was conducted by Bishop Reeve, at the close of which he declared the church open and set apart for Divine worship, and to be known hereafter as All Saints', in

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honour of those to whose memory it had been erected. His Lordship added a few touching references to the lives and labours of the late Bishop Young and Mrs. Reeve, and showed a beautiful book marker which he had received just in time for the service from a lady in England in memory of her son, who died here about a year ago. The ordinary Morning Prayer as far as the Collect was then read by the Rev. C. J. Pritchard, followed by anti-Communion service read by Bishop Holmes. His Lordship Bishop Reeve preached an eloquent and impressive sermon from Genesis 28, 16 and 17 verses, which was followed by the celebration of Holy Communion, Bishop Reeve being the celebrant. As regards numbers the evening service was decidedly the most encouraging, probably the largest Protestant congregation ever seen at the Landing. The service was read by the Rev. C. J. Pritchard, and the lesson by Bishop Reeve. At this service Bishop Holmes was the preacher, taking his text from 1 Kings, 5, 7 and 8 verses. The offertory at the services, both morning and evening, was large, and was handed to Bishop Reeve towards meeting the extra fixtures, which were not included in the building contract.

NEW WESTMINSTER AND KOOTENAY.

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

Fernie.—Christ Church.—This church is now in the happy position of being entirely free from debt, the sum of \$1,100 having been raised during the last fifteen months, the last instalment of \$275 having been contributed at the Thanksgiving service held in November last. It is expected that the consecration of the church will take place next month when the Lord Bishop of New Westminster and Kootenay will be present. The Christmas services were well attended, 51 persons communicating, the singing being particularly well rendered at the Monday service. The offertory, amounting to \$127, was presented to the rector, the Rev. R. S. Wilkinson.

The church in Fernie, as elsewhere, owes a debt of gratitude to the untiring efforts and loyal service of the ladies. The splendid Guild at Christ Church, under the inspiring leadership of Mrs. Barber, has made itself responsible for the larger part of the debt on the beautiful little rectory, which was built some two years ago. Since the arrival of the present rector in August, 1906, the Guild has raised \$700. At a recent sale of work and entertainment the net proceeds amounted to \$200, thus reducing the rectory debt to \$950. An effort was made during the autumn to start a fund with the object of erecting a Parish Hall, the need of such a building having been long felt. An appeal has already been made to friends outside the city, the sum realized being \$475. It is hoped that during the early months of this year a determined effort will be made so that the building may be erected before the winter sets in. The Choral Evensong, which has been introduced during the last few months, has been well attended, the marked improvement in the choir being the subject of much favourable comment. Several beautiful carols were sung at the Sunday evening service after Christmas, this addition being much appreciated by a large congregation. The affairs of the parish as a whole show marked and steady growth, and they are in a most prosperous condition with every indication of a continuance of the same.

Correspondence.

EVENSONG ON CHRISTMAS DAY.

Sir,—How is it the clergy in Canada do not say Evensong on Christmas Day, particularly as special lessons and psalms are appointed therefor? This is surely making "a vulgar feast" of the King of Festivals.

Delegate to Synod.

THE WORKING OF THE CANON.

Sir,—I commend to the Rev. Dr. Symond's careful consideration the following extract taken from "The Living Church." "At the Church of Ascension," (New York, R.C.B.), "of which the Rev. Percy S. Grant is rector, for several Sunday evenings, addresses have been given by Mr. Alexander Irvine on various subjects, including Victor Hugo's 'Les Miserables.' On the evening of Sunday, the 5th inst., the congregation is to

be addressed by the Rev. Charles Ferguson, of Chicago, who was deposed from our own ministry after he had assumed charge of a Unitarian church, and Mr. Alexander Irvine, on 'The Religion of Democracy.'"

Ralph C. Bowen.

THE LENTEN SELF-DENIAL OFFERING.

Sir,—With your permission I should like to propose a subject for discussion, one about which I hope there will not be much difference of opinion. Lent will soon be here, and the clergy will be receiving the Lenten Letter from the Bishops to the Children of the Church. I trust that all the children of the Church will be given an opportunity to do their share in helping to carry out the "Marching Orders" of their Commander in Chief, the Lord Jesus Christ, and to think and act "imperially" as to their duty in supporting the Missionary cause, the great object for which the Church exists. The returns for last year show that not one-half of our Sunday Schools contributed to the Lenten Self-Denial Offering. When we think that there are over one hundred thousand scholars in our Sunday Schools, and many thousands of the children of the Church outside our Sunday Schools, what a grand object-lesson it would be to us older people if all were urged to begin this year to aim at twenty-five thousand dollars as the children's offering for missions from the Dominion of Canada; and thus be a real Auxiliary to the Missionary Society of the Canadian Church. It can be done if all do their share. Let there be a business way of going about it. In every parish let a Lenten Pyramid be placed in every house where there are children, and shortly before Lent begins let the children learn by heart the following watch-word (or some similar one) for their action, which, as I can vouch for, was used to good effect in one Sunday School two years ago, and which I may add the scholars were able to repeat last Sunday when called on.

"Through this Lent we fain would bring
Something Lord to Thee,
For the sake of Christ our King
Giving up some little thing
In Humility."

Or last year's watch-word—

"Largely Thou givest, gracious Lord
Largely Thy gifts should be restored,
Freely Thou givest
And Thy word is, freely give,
He only who forgets to hoard
Has learned to live."

George B. Kirkpatrick.

THE CHURCH OF ENGLAND TOO CONSERVATIVE.

Sir,—I have read the letter of an "American Catholic" (a clumsy nom de plume) in your issue of the 9th inst., on the Open Pulpit Canon. He agrees with me that the Church is not so popular as it should be in certain rural districts, and he argues that the guarded pulpit is not the cause. Then he refers to the Roman Church and asks whether an unguarded pulpit would increase its membership. I may answer in two ways, first—we are not discussing the Roman Church. Secondly—it may be fairly argued that an open pulpit would increase the popularity of the Roman Church. In my recent letter I did not contend that the guarded pulpit was the sole cause of the unpopularity of the Church of England in certain rural districts, or the sole cause of the diminution of its membership. What I did intend to say and what I say now is, that the spirit of intolerance and the disposition manifested to treat all other Christian bodies as unworthy, and their clergymen as unfit, are causes which tend to weaken and impede the progress of our Church. In some places these causes have wrought complete dissolution. And further the falling off and eating away, is not confined to rural districts alone. The Church in many of our thriving towns and in whole ranges of prosperous country is not what it was forty years ago. I am not a pessimist, I believe, that there are signs of improvement, but we can never recover all the ground we have lost. Again I do not understand that a clergyman is disloyal when he favours certain changes in our system. If the existing laws of the Church are defective, then a "continual clamoring may be necessary." The forms of worship and of Church procedure will change, to some extent at least, with changing circumstances. We have an unchanging faith and the fundamentals will remain, all else is subject to change. The words of the Greek sage are verified

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with every passing generation,—"nothing abides; all things fleet. Life is a river into which no man can twice dip his feet." Bishop Doane referring to the Open Pulpit Canon says:—"It leaves the whole question where it belongs to the discretion and decision of Bishops." This shows conclusively that the broken Orders may be recognized, without in the opinion of the American Church, violating any matter of doctrine. My complaint is that the Church of England is too conservative. While we all wish to see everything done decently and in order, it is necessary, if we are to keep pace with the great religious movements of the day, and if we are to do our share in reaching the millions of our fellow men, who are still outside the pale of any communion, that we should be alive to present day conditions and demands. "American Catholic" has made certain statements from which I as a Churchman emphatically dissent. Think of a member of the Church of England in this twentieth century writing or even hinting that "Our losses are almost wholly confined to the uneducated classes; very seldom indeed does a refined and educated man leave the Church to join a Protestant sect." Has it come to this that the Church of England is for the refined, cultured, and educated, and that no provision is made for other classes. Certainly not. Our Church is the most comprehensive of all the churches. My recent letter was simply an argument for closer relations between our Church and other Christian bodies who are working along the same lines; and my contention was and is that the Open Pulpit would do more than any other one thing to bring about these relations. I believe in the Episcopal System, but nothing can hinder that system so much "as the narrow, exclusive attitude now generally adopted by the advocates of Episcopacy." The time has come for us to re-examine our doctrines of the Christian ministry. Think of the number of different Christian bodies in the Dominion of Canada. Let me mention some of them:—The Church of England, Roman Church, Methodists, Congregationalists, Baptists, Presbyterians, Plymouth Brethren, Salvation Army, Quakers, and others, all professing and proclaiming Christ and Him crucified. We require a greater range of view, a Pisgah height, from which to view these armed camps, and a Divine inspiration to guide us in the betterment of Christian conditions. "American Catholic's" heart is in the right place, but he does seem to be strenuously working the first end of the text,—"The letter killeth, but the Spirit giveth life." I would charitably suggest that he study the other end of the text for a while. "The Spirit giveth life."

J. Leslie Jennison.

GOD'S GUEST.

I think I could go near to be a perfect Christian if I were always a visitor, as I have sometimes been, at the house of some hospitable friend. I can show a great deal of self-denial where the best of everything is urged upon me with kindly importunity. It is not so very hard to turn the other cheek for a kiss, and when I meditate upon the pains taken for our entertainment in this life, in the endless variety of seasons, of human character and fortune, on the costliness of the hangings and the furniture of our dwelling here, I sometimes feel a singular joy in looking upon myself as God's guest, and cannot but believe that we should be wiser and happier, because more grateful, if we were always mindful of our privilege in this regard. And should we not rate more cheaply any honour that men could pay us if we remembered that every day we sat at the table of the Great King?—James Russell Lowell.

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DEATH.

MALLINSON. On the 14th inst at Trinity Rectory, Ilerville, P.Q. Jessica Stephanie Mallinson, Daughter of the late Revd. S. H. Mallinson and grand-daughter of the Revd. Benjamin P. Lewis, aged five years and four months.

British and Foreign

St. Peter's, St. Louis, has received two useful gifts. Mrs. H. E. Bridge has given a handsome Lectern Bible of red Levant as a memorial to her daughter, Helen, who died some years ago, and Miss W. Mitchell has presented a magnificent harp which will be used on special occasions.

Dr. Cunningham, the Archdeacon of Ely, was recently presented in the vestry of Great St. Mary's, Cambridge, by the clergy of the Rural Deanery with an inkstand, suitably engraved, by past and present members of the Chapter in recognition of his service as Rural Dean.

The Bishop of Hull, (Dr. Blunt), recently celebrated the jubilee of his ordination. For over forty years he was Vicar of Scarborough, and for 26 years a Canon-Residentiary of Yorkminster, having been an honorary Canon for 10 years previously. With only one exception he is the senior member of York Convocation.

The Rev. E. C. Selwyn, D.D., the retiring Head-Master of Uppingham School, was lately presented, on behalf of the boys, by Mr. N. Matheson, the captain of the school, with a handsome clock and two silver candelabra. The Old Boys and the masters intend to commemorate Dr. Selwyn's 20 years of office by presenting his portrait, in oils, to the School.

The work of the restoration of Selby Abeby, Yorkshire, is proceeding satisfactorily. Workmen are at present employed in underpinning the eastern pillars of the tower. The erection of the groined roof of the choir is also well in hand. So far the sum of £37,653 3s. 9d. has been subscribed for this purpose, and a further sum of £10,000 is needed to complete the whole of the projected work.

The Codman Memorial Chapel, attached to the west end of St. Luke's Cathedral, Portland, Me., and erected by Bishop Codman, in memory of his parents, was consecrated by him on the last morning in Advent. The structure has been for several years in course of erection. It is built of stone, and the woodwork of the interior is mahogany. The altar, a very beautiful one, is of white marble.

At a meeting which was recently held at Perth, of the clergy and laity of the diocese of St. Andrew's, Dunkeld and Dunblane, it was unanimously resolved to raise a memorial to the memory of the late Dr. Wilkinson, the late Primus. The memorial is to take the form of a fund for the erection of a monument to the Primus in the Cathedral, the completion of the interior decoration of the Cathedral and the increase of the Endowment Fund of the Cathedral.

There was presented to St. John's, Somerville, N.J., on Christmas Day, a beautiful chalice and paten in memory of the late Mr. H. A. Smith, former senior warden of the parish who died last Easter. The chalice is a bowl of silver gilt, resting on a heavy Gothic base and column. The hexagonal space has in its six sections figures in bas relief representing different scenes from the life of Our Lord. These include the Annunciation to the Blessed Virgin, the Nativity, the Transfiguration, the Crucifixion, the Resurrection, and the Ascension.

The following is interesting, as it tells of the origin of the present use of the term "holystone." At the Reformation, when the Church of St. Nicholas at Yarmouth parish was

despoiled, the carved stones of many of the monuments, both in the church and outside in the graveyard, were shipped off, some to Newcastle to be turned into grindstones, and some on board the ships of the Royal Navy of the day to be used in scouring the decks, whence, it is interesting to know, the seamen's term, "Holystoning the deck," takes its origin.

By the retirement of Mr. Charles Groves, engineer, which took place at the end of the year, Westminster Abbey lost a well-known figure and Sir Frederick Bridge his right-hand man. Mr. Groves, who is still remembered by many as Queen Victoria's "village blacksmith," was engaged for eleven years in the royal forge at Whippingham, Isle of Wight, but after losing the sight of one eye through an accident, he was placed in charge of the heating apparatus at Osborne. Mr. Groves, who was in charge of the engine of the organ at the late Queen's Jubilee and the King's coronation service, went to the Abbey in 1874, a year before Sir Frederick Bridge. He is seventy-four years of age.

The Rev. E. N. Powell, D.D., vicar of St. Stephen's, Upton Park, London, and Bishop-elect of Mashonaland, South Africa, was recently presented with several gifts subscribed for by the clergy and congregation of St. Stephen's. These consisted of a pastoral staff with silver mounting, a gold and amethyst pectoral cross, and a brown leather travelling case with fittings. The Bishop of Colchester made the presentation, and he spoke in most eulogistic terms of Dr. Powell's great work at St. Stephen's. The Bishop of Barking also paid a high tribute to Dr. Powell's work. Earlier on the same day when this presentation was made Dr. Powell had been presented by his past and present curates with a gold and amethyst episcopal ring which was engraved with his College coat of arms. Miss Powell, his daughter, who has so ably assisted her father in the parish, was also presented with a dressing case.

An Ancient Bible.—In the Cottonian library in England is an old manuscript copy of a part of the Bible in Latin. This was used at the coronation of English sovereigns 300 years before the "stone of destiny" was brought from Scone to Westminster by Edward I. In other words, the use of this Bible for the purpose in question dated back to the year 1000. The Bible is a quarto of 217 leaves, containing the four gospels, and seems from the style of the writing and illuminations, which are very beautiful, to have been made about the end of the ninth century. The New Testament escaped destruction in the fire at Ashburnham House in 1731, of which it bears evidence on its crumpled leaves and ruined margins. There is some evidence that the son of Edward the Elder, Athelstan the Glorious, who was king of the west Saxons from 925 to 940 A.D., owned this Bible and presented it to the Church of St. Mary-in-the-Castle at Dover.

Children's Department

ANGRY CAMELS.

You have all heard stories about the camel—how patient and useful he is on long, hot journeys, so that he is often called the "Ship of the Desert."

But he has one very bad fault. He likes to "pay back," and if his driver has injured him in any way, he will not rest till he has got even. The Arabs, people who wander

THE VALUE OF CHARCOAL.

Few People Know How Useful It Is In Preserving Health and Beauty.

Costs Nothing To Try.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but, on the contrary, great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

Send your name and address to-day for a free trial package and see for yourself. F. A. Stuart Co., 200 Stuart Bldg., Marshall, Mich.

about the desert, and so use the camel a great deal, know about this fault of his, and have a queer way of keeping themselves from getting hurt.

When a driver has made his camel angry, he first runs away out of sight. Then, choosing a place where the camel will soon pass, he throws down some of his clothes, and fixes them so that the heap will look like a sleeping man.

Pretty soon along comes the camel, and sees the heap. Thinking to himself, "Now I've got him," he pounces

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on the clothes, shakes them around, and tramples all over them. After he tires of this and has turned away, the driver can appear and ride him away without harm.

Poor, silly camel! He has been in what we call a "blind rage," so angry that he can't tell the difference between a man and a heap of clothes.

HOW TERRY USED HIS CHANCES.

Terry Dempster and a good many of the other boys were on their way to school. They passed the first fruit-stall at the corner. Terry said

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

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

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

good morning to the woman who kept it. He was glad Will Mace stopped to buy bananas, because he liked to look at her. Her eyes and her hair were so black and her cheeks so red, and she wore such big gold hoops in her ears.

She gave Will the bananas, and while he was putting them into his book-bag she held out his change. Terry took it for him. One of the pennies he shoved back across the counter.

"She was giving you a cent too much," he exclaimed to Will, as he handed him the others.

"You are good at arithmetic, sonny," said Will. "A penny isn't very much of a mistake."

"Not if you are an Italian, anyway," agreed Terry, "and aren't used to changing money in English."

A big red apple had rolled off the stall and along the street until it had turned the corner. Terry picked it up and ran back with it.

"You might have taken that with you," said Will. "Nobody would have seen."

Terry laughed. He did not seem to think that Will expected any other answer.

Two or three days later Terry was playing croquet at recess. The game was getting very exciting. Terry's ball was in a bad position.

"You can move it out from the hedge, Terry," said one of the boys who was looking on. "Wait. Let me show you."

"Not as far as that I cannot," cried Terry. "That is very far!"

"Oh, yes, you can," said the big boy, easily. "You're all right now. Go ahead."

"It's more than a mallet's length," said Terry, measuring. "I was sure it was."

He moved the ball back six inches, and tried for his wicket. He missed it. He lost the game.

"Isn't it a pity," said the big boy, "that you can't cheat a little at croquet just for sport?"

"I don't think it is," said Terry. "It wouldn't be any fun if it wasn't fair."

"Don't you like to win?"

"Yes, when it's real," said Terry.

One day when school was out, Terry had got almost to the corner where the fruit-stand was. Suddenly he stopped short in dismay.

"Oh, dear! I'll have to go back! I left my copy-book. Miss Stone said I was to copy over at home the page I blotted so much."

"Tell her you forgot it," said Bobby Price.

"But only for half a block," said Terry. "That wouldn't satisfy her, I guess."

"I guess not," said Bobby. And he didn't say another word.

The weeks and the months went by until the first school term was over and the school had begun. One Saturday afternoon Mrs. Dempster came home from down town and hunted through the house for Terry.

"What do you think Miss Stone told me?"

"What?" asked Terry, who regarded Miss Stone as the most beautiful and delightful young lady in all the town.

DO YOU ENJOY YOUR MEALS?

One of the Most Important Questions to Consider in the Search for Happiness and Health.

The burning question, to you, is "Are you getting out of life all the pleasure and the health you are entitled to?" If not, why not?

No matter whether every organ and member of your body is in a sound state of health and strength, if your stomach is in any way disordered, you are not going to be "yourself." You are going to be a worried, out-of-sorts, nervous or sullen individual, whose actions will reflect your condition inside, and people will naturally avoid you.

The world wants to smile and be cheerful, and unless you are cheerful and smile, at least, occasionally, you will have few friends, fewer opportunities, no success, and you will go down in defeat,—defeated by dyspepsia and a bad stomach.

A good and thorough digestion has a quick, wonderful reaction upon the brain. You must have noticed it many times, for the brain and stomach are as intimately connected as a needle and its thread, one can hardly be used to advantage without the other. If your stomach is slow and lazy in digesting your food, it will produce at once a slow, lazy and cloudy influence upon your brain. Mark it! If your stomach has absolutely quit work, and fermentation is poisoning your vitals as a result, surely your brain is going to be sluggish and correspondingly depressed. No one need tell you that.

But why continue to suffer all the miseries and torments that a disordered stomach brings you?

If your stomach can not digest your food, what will? Where's the relief? Where's the cure?

Stuart's Dyspepsia Tablets are the relief and the cure. Why? Because, as all stomach troubles arise from indigestion and because one ingredient of Stuart's Dyspepsia Tablets is able to thoroughly and completely digest 3,000 grains of any kind of food, doesn't it stand to reason that these little Dyspepsia Tablets are going to digest all the food and whatever food you put into your stomach? Science nowadays can digest food without having to use the stomach for it. And Stuart's Dyspepsia Tablets are the result of this scientific discovery. They digest and digest thoroughly and well, anything and everything you eat.

So, if your stomach refuses to work or can't work, and you suffer from eructations, bloat, brash, fermentation, biliousness, sour stomach, heartburn, irritation, indigestion, or dyspepsia of whatever form, just take one or two of Stuart's Dyspepsia Tablets, and see the difference. It doesn't cost you much to prove it. Then you can eat all you want, what you want, whenever you want, if you use these tablets, and you can look the whole world in the face with a beaming eye and you will have a cheerful spirit, a pleasant face, a vigorous body and a clear mind and memory and everything will look and taste delicious to you. That's life.

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Send us your name and address to-day and we will at once send you by mail a sample package, free. Address F. A. Stuart Co., 150 Stuart Bldg., Marshall, Mich.

"She said she liked to have my boy for a pupil. She thought the other boys were learning from him to be more honourable."

"I guess Miss Stone didn't mean me," he said. "I don't see how she could have meant me, because I can't remember ever being honourable before the other boys. I haven't had any chance."—Sunday School Times.

ORIGIN OF THIMBLES.

The thimble was originally called a thumb bell by the English, because worn on the thumb, then a thumble, and finally its present name. It was a Dutch invention, and was first glass and pearl. In China beautiful carved pearl thimbles are seen, brought to England in 1695.

Thimbles were formerly made only of iron and brass, but in comparatively late years they have been made of gold, silver, steel, horn, ivory, and even glass and pearl thimbles are seen, bound with gold and with the end of gold. The first thimble introduced into Siam was a bridal gift from the King to the Queen; it is shaped like a lotus bud, made of gold and thickly studded with diamonds arranged to spell the Queen's name.

RESPECT FOR OLD AGE.

It is often said that American people are lacking in reverence for the aged. If this be true, it is, indeed, a flagrant fault. It is to the old we must look for wisdom, gained by the years. Fortunate is the young person who has close personal relation with those who have had long life and varied experiences. The advice of the latter is worth more than gold. Old people do not rush into extravagances. They think before they act. They counsel reflection. They give stability.

There is an old story which illustrates the reverence which the ancient Spartan felt for old age. Into one of the greatest amphitheatres of Greece, filled to the gates with a throng assembled to witness the athletic games so popular in those days, an aged man went one day. Every seat was taken. One hundred Athenian boys sat on one side, as many Spartan youths sat on the other side. Seeing the old man, the Athenian boys, true to their instruction, rose, uncovered their heads, but one went so far as to offer his place to the aged man.

He turned toward the Spartan side. All rose, and bowing low, each proffered his seat, whereupon the Athenian lads broke in prolonged applause.

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The old windows of the Chapter House of Bristol Cathedral have lately been taken out and their place filled by new windows made from some of the ancient glass of the cathedral dating from the 13th, 14th, and 15th centuries.

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The Bench of Bishops of the Church of Ireland met in Dublin on the 10th ult., and after an hour's deliberation elected the very Rev. Maurice Day, Dean of Ossory, to the vacant See of Clogher.