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THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.
ESTABLISHED 1871.

Vol. 36.

TORONTO, CANADA, THURSDAY, JANUARY 21, 1909

No. 3.

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The Rev. J. E. Jones, late rector of St. Mark's, Port Hope, Ont., has been appointed vicar of St. Paul's Church, Columbus, Indiana. He assumed the duties of his new parish about the middle of January.

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The Rev. A. C. E. Jarvis, Wesleyan Chaplain at the Guards' Depot, Caterham, Surrey, 1906-08, was among the candidates ordained to the diaconate on Sunday, Dec. 20th last, by the Bishop of Southwark.

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

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Deputy of the Minister of the Interior.

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The committee appointed to consider the erection of a memorial in York Minster to the late Canon Fleming have decided that it shall take the form of a statue in stone of King Edwin, one of the martyred Saxon Kings, to be placed in the beautiful niche on the left or north side of the altar in the choir at a spot where Canon Fleming usually stood during the celebration of the Eucharist. King Edwin was baptized very near the actual place and his head is buried in the Minster.

A very largely attended and representative meeting was held in the Parochial schoolhouse on a recent Thursday evening, 17th inst., to present the Rev. Chancellor Beatty, rector of Tarbert and Ballylongford, Diocese of Ardfer, and clergyman in charge of Glin, Diocese of Limerick, with an address on the occasion of his jubilee in the ministry of the Church of Ireland, thirty years of which he has served in the united parishes of Tarbert and Ballylongford, including seventeen years in Glin.

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TORONTO, THURSDAY, JANUARY, 21, 1909.

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Lessons for Sundays and Holy Days

January 24.—Third Sunday after Epiph.

Morning—Isai. 62; Mat. 13, 53-54, 13.

Evening—Isai. 65 or 66; Acts 15, 10, 30.

January 31.—Fourth Sunday after Epiph.

Morning—Job 27; Mat. 17, 14.

Evening—Job 28 or 29; Acts 18, 24-19, 21.

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.

Holy Communion: 192, 196, 197, 320.

Processional: 30, 34, 179, 390.

Offertory: 20, 212, 220, 237.

Children's Hymns: 224, 236, 330, 335.

General: 79, 223, 226, 586.

FOURTH SUNDAY AFTER EPIPHANY.

Holy Communion: 322, 313, 546, 553.

Processional: 82, 217, 303, 304.

Offertory: 80, 295, 624, 637.

Children's Hymns: 338, 340, 343, 346.

General: 218, 220, 362, 532.

THE THIRD SUNDAY AFTER EPIPHANY.

The analogy between the Old Covenant and the New Covenant is strikingly illustrated in many ways. In our day it is customary in some quarters to hear attacks made upon the analogy; whereas the very fact that the new is the fulfilment of the old justifies our seeking after analogous methods and principles. The ideal of the Old Covenant concerning the priests was that they were to be the leading moral and spiritual influence amongst the people. The activity of the prophets did not interfere with this ideal. For every advance in the national life of Israel was made by a hearty co-operation between the priests and the prophets. Moses had his brother Aaron at his side; Samuel was both priest and prophet; Jeremiah and Ezekiel are priest-prophets; Malachi in his prophecy "maintains the worth of the Temple service in the interests of the spiritual religion, of which that service was the expression." "For the priests' lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts" (Mal. 2:7). The priests of Israel

fulfil their ideal life and work according as they teach the will of God. The normal teachers of Israel are the priests. This ideal persists under the New Covenant, and is set before the Christian priesthood. The dictum of Malachi is as applicable to the priests of Holy Church to-day as it was to the Jewish priests. The development of order in the Church has fixed the responsibility of teaching upon the priests. The Ordinal is sufficient testimony to this standard of our branch of the Church. The priest is the prepared teacher, the authoritative messenger from the Lord of hosts. In three particular ways the parochial clergy fulfil their duty of teaching. 1. In catechizing the young. The Church's ideal of child training is to be found rather in what is technically called the "Catechism" than in the modern Sunday School. This is because in the former the priest is brought into closer relationship with his spiritual children than in the latter. In this connection "Feed My lambs" has a very distinct meaning. 2. In the preaching of sermons. Herein we have the more formal act of teaching, the official work of admonishing the people of God, and the more general application of the law of God. St. Augustine has well applied to sermons the celebrated dictum of Cicero: "Teach as a matter of necessity; please as a matter of enjoyment; sway as a matter of victory." 3. In those quiet moments of confession when to learned and wise priests penitent men and women recount their doubts and fears, then in a very particular way the priest becomes the messenger of the Lord of hosts. Out of his knowledge and experience he applies the law of God, allays our fears and removes our doubts by showing to us the unity of the faith. In these ways the clergy of the Church are messengers to us from God. And as we pray God to help us in our infirmities let us not forget these commissioned teachers whose infirmities are emphasized in the light of their responsibilities. Let us seek the law at their mouths, realizing that their chief desire is to point the way of salvation. They are the witnesses to Jesus Christ, who taught with authority and was heard, who touched the leper, and, behold! he was clean. And pray that Jesus may make His ministers a flame of fire, for unless the preacher is on fire he cannot kindle those to whom he speaks.

Stand for the Right.

If there is any man in the ranks of the clergy who deserves moral support and encouragement it is such a man as the Rev. A. T. W. French, of Montreal, who has the courage to attack, with knowledge and judgment, the vice of immorality. We bespeak for Mr. French the moral support of the clergy and laity of the Church. It is unwise, to say the least, to make a public accusation against any man, or class of men, on mere suspicion or hearsay evidence. The one place in the world where "British fair play" should be exercised is the pulpit. No man should have what by any possibility could be deemed an unjust accusation made against him from the pulpit. At the same time we should never forget that the pulpit is the proper place for attack on vice and immorality. It has been vigorously said that "if we love God we must hate many things." Granted; but the things to be hated must be evil. There are men—and to spare—who can deal in generalities, but comparatively few who can courageously and effectively attack some known evil from the pulpit. Surely in this sin-polluting, soul-destroying world there is no lack of evil to be attacked. But a successful attack against a subtle, deep-rooted evil calls for strong men. This fact calls to mind the saying: "None but the strong are respected." There is an especial strength required in this warfare, and it can be found of those who seek it aright. Of one thing

we may all be sure, that "It is righteousness which exalteth a nation," and we may be equally sure of another complimentary thing: "No effort bravely made ever really fails."

Immoral Books.

Since writing on this subject we have read with interest a reference to the successful prosecution of a London publisher for publishing a book of this character. "The time has come," says the writer, for more prosecutions and a bold attack on literature, which is directly responsible for the lowering of the tone of the community on the gravity of vice. Some years ago it was easy to disparage prosecutions by reason of the publicity they gave objectionable works which people would have to spend many shillings to purchase—now works of a far lower tone are to be bought for as many pence, and everybody knows the character of their contents. A sad case of imitative crime clearly shows how easy a bad example may be followed, even when two lives are at stake, and no one who has been foolish or wicked enough to read a really bad book can throw off its haunting memory for many months, if not years. The whole character of our literature is at stake, and with everyone able to read the danger is greater than it was a few years ago. Your correspondent has some acquaintance with the fiction of the Latin races, and confesses that he has had lately brought to his notice English cheap books which easily beat for suggestive impurity the books which he has seen on continental journeys. They are but a small proportion of our fiction, but their number increases, and unless the output is restricted many will be corrupted by their easy distribution." How is it, we are tempted to ask, that in the New World we seem to lack the virile moral strength and courage that would lead us to attack this dastardly and depraving vice?

Epiphany Season.

It is worth while, as each season of the Christian year recurs, to strike the clear keynote appropriate thereto. In this Epiphany season the dominant note is the glory of Christ, and the glory of Christ is to be seen in His redeemed Church. The true climax of the Epiphany season is found in the teaching of the fifth Sunday after Epiphany, for the sixth Sunday only comes about once in seventeen years. And the Gospel for the fifth Sunday is the parable of the tares—describing the course of both good and evil—the destruction of the chaff and the gathering of the wheat into God's garner. When the Epiphany season closes the glory of Christ should be the uppermost thought in the mind of the Church. It will help those who want to read something bringing out this truth if they read a valuable little book by the Rev. Charles J. Brown, published by the Religious Tract Society on "The Divine Glory of Christ."

A Leader in the Church.

We have inserted amongst the items of foreign news that Dr. W. R. Huntington, of Grace Church, New York, had received a testimonial from his parishioners. We think it would interest our readers were we to give a few more details. For some twenty-five years Dr. Huntington has been rector of Grace Church, and during this period the parish has been a leading one in every spiritual and social good work, the moving spirit being the rector. He had promised himself that on his attaining threescore and ten his parish needed a younger man, and shortly afterwards he carried out this conviction by sending in his resignation. This was promptly and unanimously scouted at, and among other evidences of regard the parish determined to present a little gift as one way of showing their feelings. One morning he found

on his breakfast table a book containing \$40,000 and the names of the 382 contributors. He has notified them that he will use the income of the fund for parish charities, unless he retires later, in which event it will furnish him a living. Probably the two secrets of his success are his intense convictions and organizing power. A New Englander, he represents the best of his race, for he lived there until he came to New York. He is not an eloquent man, and yet he has a reputation as a preacher, convincing his hearers of his absolute belief in the truth of what he says, his sympathy in all he advocates, his thorough convictions of the Church truth, and at the same time his strong desire for unity. He fearlessly championed Governor Hughes' crusade against public gambling, but at the same time condemned the private gambling and extravagance now so prevalent, especially in the richer classes. Referring to the Governor, he said in his sermon: "Why should I hesitate to name here in church this man of conscience? It can never be out of place, in a house of prayer, to give thanks when prayers are answered. How often have we prayed, 'We beseech Thee also so to direct and dispose the hearts of all Christian rulers that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of Thy true religion and virtue.'"

Children of the Rich.

The New York "Evening Post" had recently a scathing denunciation of the excessive costliness of everything connected with the indulgence by the city rich of the lonely child, and follows it up by a much-needed exposure of the books, especially the children's books, written to minister to this vicious tendency. In part it says: "In families with narrow means these books might be distinctly pernicious. Sensible people sometimes wonder why our millionaires indulge in such vulgar ostentation. The reason is plain: they do not know any better. With very limited intelligence and education, they lack the wit or the imagination to conceive of other ways of 'keeping up with their incomes.' As a man thinketh in his heart, so is he; and these men and women think always in terms of the grossest materialism. Gold, silver, fine raiment, floral decorations, and rich food and drink mark the boundaries of their mental excursions. Any book which strengthens this tendency to confine the soul to the dull and sensual treadmill of the body; which emphasizes the idea that the possession of wealth is the key to happiness; which sets the minds and ambitions of youth on the pomps and vanities of this world, on the lust of the flesh, the lust of the eyes, and the pride of life—any book which does this, however pious its phrases, smug its professions of virtue, and sanctimonious its snobbery, is morally poisonous." The prayer of Agar, "Give me neither poverty nor riches," is more needed in these days. Republican simplicity never existed, either in Venice or the United States. But in the latter there used to be, and there is still, a remnant of people who strive to live in simple ways, whatever their income may be.

A Victory for Peace.

All lovers of peace will rejoice at the amicable settlement of the differences between Turkey and Austria. It was feared that the high-handed seizure of territory by the latter power against the will and right of the former would, according to precedent, result in war. But though war for a time trembled in the balance, better counsels prevailed, and now it seems that money, and not gunpowder, will be the solvent of the international complication. We may, indeed, be glad that on this occasion diplomacy has sheathed the sword before it was reddened with blood.

"Service, not Lordship."

St. Bernard's pithy saying, most aptly quoted by Canon Welch in his sermon at the consecration of Bishop Farthing, condenses into three words the bearing of the noblest, kingliest leaders in the Church from our Blessed Lord downward. "Service, not lordship," we are thankful to say, has been the predominant trait of the great men of all classes, through whose lives and labours the foundation and superstructure of the British Empire has been raised. Men who combine humility of spirit with nobility of character and indomitable courage and industry have been, are, and will be, the true master builders, whether in Church or State, so long as time lasts.

The Seabury Society.

A correspondent, writing in connection with the Lay Readers' College, in which Archbishop Lang was so much interested while in Stepney, calls our attention to the Seabury Society, of New York, called after the first United States Bishop. The Society has established a school, intended to teach people who are not in Orders how to do Church work intelligently and effectively. The school exacts no tuition, and is intended solely for volunteer workers. It is in charge of the Seabury Society, of New York, which is composed of business and professional men, who give some part of their spare time on Sundays and week nights to personal work to spread the Gospel and establish new places of public religious worship in New York city. Laymen of the Society have established no fewer than seven self-supporting parishes, and they have work at the Diocesan House in Lafayette Street among Japanese, French, and Italians. Such societies seem to us most fitted for the two extremes, the condensed masses in cities and the sparse population spread over large areas. We have the latter, and it might be that lay helpers could be trained to give efficient aid for a few years or for life to the missionary Bishops who are struggling to supply the services of the Church. Our cities could also use the scheme to advantage.

African Doctors.

Dr. Wells has published a biography of James Stewart, the successor of Livingstone, the founder of Lovedale, one of the Christian pioneers of South Africa. We do not propose giving a synopsis of the life or the book which records it. We confine our notice to Stewart's study with the native doctors, and, fortunately for him, he had studied medicine in Glasgow before going out. Magic and medicine are wedded, the priest and the doctor are one person, and he causes infinitely more diseases than he cures. At the same time, he has some valuable knowledge in certain directions. He knows the properties, poisonous or curative, of plants unknown to our doctors, has acquired some natural secrets, and has anticipated some modern discoveries. In his own rude way he uses suggestion, mesmerism, faith-healing, and sometimes, as at Lourdes and other wonder-working resorts, he succeeds. "For in so far as the disease is a lack of faith," says a medical authority, "in just that degree is the cure an act of faith." All the medicine-man's ceremonies, incantations and mysterious on-goings are fitted and intended to give the patient a deep impression of power, and to rouse the expectation of a cure. One meets white men in Africa who have been healed by native doctors when all other remedies had failed, and some white doctors believe in the skill of the natives in the treatment of certain diseases.

Expediency in Hymn-choosing.

We trust that our readers are not tired of our abstract of the paper by the Rev. S. C. Lowry in the "Monthly Churchman" on the selection of hymns. It seemed to us so full of useful

hints on the use of hymns and aids to sing them with understanding. On expediency, he says, for different classes of people, like sermons, different hymns are required, though the best will suit all types. The ideal hymn book should include simple mission hymns, with choruses, as well as classic and stately compositions. The selector will discriminate according to the needs of his people. While it is an insult to thrust certain hymns on congregations of culture and refinement, it is cruel when a working class congregation has to stand patiently or impatiently while the choir utter words which they do not understand to tunes in which they cannot join. "As for hymns," said the late Dean Hole, "I have endured painful, almost shameful, disappointment when preaching to great numbers. Tunes have been chosen which scarcely more than a score could sing, and I was told by the clergyman who made the selection that he was educating the taste of his people. He had about as much hope of success as the man who was teaching the weathercock to crow." It is wise to remember popularity is by no means a universal criterion of excellence, and that in any arrangement the rights of minorities call for recognition. Most congregations contain different elements. It is hard if in the sermon or the singing any part is habitually ignored. The great object of our public service should be the edification of all in the unity of faith. In concluding, we may, in expressing our thanks, say how glad we would be if so capable a writer would take up our Book of Common Praise. Now that it is adopted we wish it to be a success, such a great success that the publisher would be unable to send us a sufficient number owing to the demand for the book in England and elsewhere.

An Urgent Appeal.

On Sunday afternoon, January 3rd, a fire broke out in one of the hotel buildings in Port Essington, B.C., and rapidly spread in both directions and on both sides of the street. As it was bitterly cold and the water pipes were all frozen, the only way to fight the fire was with dynamite and gunpowder. When the chancel of St. John's Church caught fire the men blew up the tower and west end, and so saved the rest of the town in that direction. The Rev. Walter Rushbrook worked most heroically, and for a time hoped that the church might escape, but church and schoolhouse are a heap of ruins. The church bell, on which the alarm was rung, and the handsome memorial window to the Rev. Mr. Sheldon, the first missionary to the white settlers of this diocese (drowned in the Skeena in 1888), were both lost. Owing to the high insurance rate the church was only insured for one-third its value. It is proposed to rebuild on the same site. If to the \$1,000 insurance money another \$1,000 could be received from outside sources the people of Port Essington can be relied upon to make up the rest. The treasurer of the diocese, the Rev. J. H. Keen, Metlakatla, B.C., will gladly receive and acknowledge any donations towards this object. St. John's was the only church for white people in Port Essington.—F. H. DuVernet, Bishop of Caledonia.

"A FREE CHURCH IN A FREE STATE."

"If you wish to see the Church in her glory, go to England," said a friend to us the other day. And this, no doubt, is apt to be the first impression of every member of our own struggling and comparatively feeble communion here in Canada. The Mother Church is like a goodly tree, whose roots fill and whose branches overshadow the land, and alongside which our own Church of yesterday's planting is but a sorry sapling. In a very real sense this statement is true. We do see the Church in her glory in England, with all the prestige that vast material resources, splendid historical associations and

FROM WEEK TO WEEK

Spectator's Comments and Notes of Public Interest.

highly developed organization can impart, and our poor, little Canadian Church may seem cheap and feeble and paltry in comparison. This, no doubt, is the first impression of every Canadian visitor in England, or, at all events, something like it. The suggestion is irresistible. But acquaintance at closer range soon reveals the fact that these apparent tremendously preponderating advantages are dearly bought, and bought at a price which, we feel well assured, but a very small minority of Canadian Churchmen would care to pay. They have been bought, or, to put it more correctly, they are held, at the price of the utter absence of self-government. The Church of England is, with the possible exception of the Russian National Church, the only religious body in Christendom that is absolutely incapable of self-reformation or adaptation, and that is dependent for any and every corporate act upon an external power. She possesses no legislative body of any kind, debating societies, no doubt, in abundance, but nothing approaching Synodical government, such as has become a commonplace in the life and work of all her daughter communions throughout the world. It is no use blinking the facts. The Church of England is a Church in bondage. She is no doubt doing a magnificent work and exercising a most beneficent influence upon the life of the nation, but still she remains in the false position of a religious institution incapable of exercising those powers that should be inherent in every spiritual society, and without which she lives only half a life. With us, thank God, the case is different. Against the immense material superiority of the Mother Church we can place something that immediately inclines the scale in our own favour. We possess the inestimable superiority of self-government. The Canadian Church is a free Church—free to adapt herself to the varying exigencies of her ever-changing environment, free to purge herself of all anomalies and incipient abuses. She is mistress in her own house. On the other hand, the Mother Church remains committed to conditions which, though not quite so bad as they at first appear when looked into, do honestly merit the name of abuses, and as such do undoubtedly shock the moral sense, and which, were she absolutely free, as we in Canada are, to set her house in order, would be immediately swept away. The impression is rapidly gaining ground in England that the Church is paying far too high a price for her official connection with the State. English Churchmen, clerical as well as lay, are noticeably losing their horror of Disestablishment, and in many cases welcome the thought. Disestablishment in England will probably come eventually through the Church herself, and no one at all conversant with conditions in the 'Old Land' can entertain any reasonable doubts as to the certain gain involved to both Church and nation by such a change. As a matter of fact, the present official connection between Church and State in England is a one-sided bargain, in which the Church gives everything for nothing but a few shadowy privileges which are of no conceivable benefit to her. Time was when her connection with the State did bring her some tangible, if questionable, advantages. But this has long since passed away. At the same time the grip of the State upon the Church is as powerful as ever. Gradually despoiled of all her privileges, she has made no corresponding gain in freedom to manage her own affairs, and to-day she is as absolutely incapable of altering a line of her formularies or of performing any corporate act without the formal permission of the State as she was in the days of the early Georges. We in Canada, therefore, when tempted to envy the Mother Church her apparent position of predominance and strength, may take comfort in the fact that we possess something which, to individuals and institutions, outweighs all material advantages—the inestimable possession of freedom.

The Primate of All Canada on the occasion of his recent visit to Montreal, in offering the toast, "The Mother Church," gave utterance to some notable sentiments that ought to be considered not only by the banqueters, to whom they were addressed, but by Churchmen throughout this Dominion. Archbishop Sweatman is an Englishman by birth and education, and, therefore, what he says cannot be the outcome of a narrow vision or territorial prejudice. While expressing in affectionate and graceful phrases the debt the Canadian Church owes to the Church in England, he was careful to express also the fact that the daughter is no longer in leading strings but a fully autonomous Church. Now that ought to put an end to all doubt upon this question of the status of our Church in this Dominion. For years we have had here and there expressions of a more or less obsequious character, deferring to the "mother," declining to act until we got the signal from her, apologizing for our ignorance, and admitting the inferiority of our orders by excusing a certain "Colonial Act." Surely, now that the Prolocutor of the Lower House of General Synod and the presiding Bishop of the Upper House have openly and publicly declared our autonomy and independence, we may regard the question closed beyond all cavil! When that fact has got into the hearts and minds of Churchmen we shall then know exactly where we are. We shall all be able to speak and act with greater freedom and generosity towards the English Church, because we meet on the level. "Spectator" is quite aware that some of his readers think that he is hostile to the English Church, and that he is oversensitive about Canadian Church standing. He indignantly repudiates any hostility, but he can frankly state that the more he learns of the English Church and the more he sees of its leaders the more confidence and pride he has in the Canadian Church. If we only spoke with the same solemnity about ordinary affairs of life as they do on the other side of the Atlantic our reputation for wisdom would be greatly increased in certain quarters.

The official communications of the Anglican Church in Canada to the Committee on the Union of the Presbyterians, Methodists and Congregationalists lies before us as we write. It came not from an Anglican, but from a member of the committee that considered it. It is in the form of a printed pamphlet, and, therefore, may be considered public property. Certainly, anyone could secure a copy from the source from which this one came. The first part of the pamphlet consists of a brief and formal note from the clerical secretary of General Synod to Dr. Sutherland, stating: "I forward to you a copy of the resolution of the joint Committee on Christian Union, together with the resolution in furtherance of the same, which were adopted at the last meeting of the General Synod, held in Ottawa in October last." Then follows the report, which quotes Resolutions 75 to 78 of the Lambeth Conference, to which are added the resolutions originated by Judge Ermatinger and endorsed by General Synod. To this is appended the names of the Anglican Committee on Union. The second part of the pamphlet consists of a letter written by the chairman of the General Synod Committee on Union to Principal Paterick, in which the four resolutions of the Lambeth Conference are again quoted. The chairman's own words are as follows: "Reverend and Dear Sir,—At the meeting of the General Synod of the Church of England in Canada, held in Ottawa last September, a resolution was passed authorizing the Synod's Committee on Chris-

tian Union to send delegates as requested to the conferences of the 'Joint Committee on Church Union representing the Presbyterian, Methodist and Congregational Churches in Canada' as long as the Joint Committee would be willing to remember that our delegates are of necessity limited to the lines laid down at the last session of the Lambeth Conference. Our Committee has not yet had an opportunity of meeting to appoint its representatives, but as Chairman, I am prepared to call a meeting for this purpose on your assuring me that we shall be welcomed, subject as we are to the above-named limitations, and on your naming the place and date of the next proposed joint meeting." Here follow the four resolutions of the Lambeth Conference above referred to, after which the Chairman continues: "I understand the resolution of the General Synod of the Church of England in Canada to mean that in any discussion of the subject of the ministry our representatives should be at liberty to advocate some such plan as is suggested in the above resolutions of the Lambeth Conference. At the same time we recognize the fact that you have already had this and other matters under discussion for a considerable time, and that your deliberations may be so far advanced that our participation in them at this stage would only cause delay to negotiations which may be very near to a successful issue. If such should be thought to be the case, we, having been unable to act till now, would be content to await that issue, and perhaps at a later date to open negotiations with the United Church which would be the outcome of the present conferences. Trusting and praying that the great God will bless us all in our endeavours after Christian unity!"—Signed by the Bishop of Quebec.

"Spectator" feels sure that thousands of Anglicans will be glad to have some information about what is being done in their names in the matter of Church Union. Why they have not been officially informed from the proper quarter he does not know. When the communications from our representatives are put in print and circulated among non-Anglicans, read and discussed at Ministerial Associations, and so forth, there can be no breach of etiquette in laying the whole matter before our Church. That, at all events, is the position taken by "Spectator," and he is prepared to take the responsibility for his act. He has not quoted the whole of the pamphlet, since space forbids. What he has omitted, however, has been available elsewhere—the report and resolution on Union by General Synod, and the resolutions on Union by the Lambeth Conference. The situation seems to be this: The Anglican Church, or some influential members of it, made it known that an invitation to enter the negotiations then in progress would be acceptable. The invitation was received, and nothing was done until the meeting of General Synod, which recommended that "a suitable delegation be appointed to confer with the above-mentioned Joint Committee, provided that committee is willing to treat with us along the lines laid down by the Lambeth Conference of the present year." The Chairman of the Anglican Committee has acted in accordance with these instructions, and after the recent meeting of the Joint Committee it was announced in the press that Episcopacy, liberally interpreted, might be made a basis of union. It would be very interesting to have the official reply in full, for on this much hangs. Are accredited delegates to be sent to the next meeting of the Joint Committee or not? That is the question. If the Anglican Church is to be swung into line in time to have any part in the issue of the present negotiations it would seem that one or more prophets would have to take their ecclesiastical lives in their hands and cry aloud in the wilderness. Spectator.

"HE DESCENDED INTO HELL."

—APOSTLES' CREED

Sermon Preached by the Rector of St. George's Church, Montreal, Rev. J. Paterson Smyth, D.D., on Third Sunday of Advent, 1908.

Every year at Advent time I feel it necessary to preach to you one or two sermons at least about the World of the departed that we may become familiar with the thought of it and learn what there is of real fact to be said about it. I try to avoid mere wild speculations on the one hand and cowardly reticence on the other. This Advent I take the puzzling article of the Creed, "He descended into Hell."

I need not translate this clause for you. Every well-instructed Sunday school child knows its

is our Father, Maker of Heaven and earth (thanks be to God!) I believe in Jesus Christ, who for us men and for our salvation was born and crucified, and dead and buried (thanks be to God!) I believe that He rose again from the dead, an earnest of our resurrection (thanks be to God!) I believe in the Holy Ghost, who is helping my life and in the Holy Catholic Church for pulling the world right (thanks be to God!) I believe in the communion of Saints, the forgiveness of sins, the resurrection of the body and the life everlasting (thanks be to God!) Thanks and praise to God for all this blessed gospel! Will you try to form the habit of using the Creed like that. It will make it a real help to your life. When you do this, if I cannot help you to-day, you will always find one flaw, one jarring note in your thanksgiving; a phrase dim and indistinct, not giving hope, or strength, or comfort. "He descended into Hell." Yet, strange to say,

had welcomed him with rejoicing. That even men of much lower place had yet found mercy. That even such men as those who had perished in the flood in God's great judgment, but had not hardened themselves against his righteousness and love, were not shut out from hope. In the "many mansions" was a place even for such as they. To the teachers of the early church, I repeat, it was one of the most triumphant notes in their gospel—the wideness of Christ's Atonement.

II.

Now let us consider this Article of the Creed. Clearly it deals with the three days between our Lord's death and resurrection. Where did his spirit go? "To heaven, of course," somebody says. "No," says the Lord himself after the resurrection. "I have not yet ascended to my Father." Where, then, did his spirit go? "No-



THE ARRIVAL OF BISHOP FARTHING IN MONTREAL—His Lordship, accompanied by Mrs. Farthing and his two sons, Hugh and Jack, reached this city from Kingston on Wednesday, December 30, and was met at Bonaventure station by many of the prominent clergy and laymen of the diocese. After the greetings and introductions were over, the above flashlight photograph was taken expressly for The Standard by the courtesy of His Lordship. Reading from left to right, the figures in the foreground are:—Mr. Fred. Fowler, Mr. Lansing Lewis, treasurer of the diocese of Montreal, Mr. S. O. Shorey, Rev. Canon Ellegood Mrs. E. Goff Penny, Mr. H. B. Loucks, Rev. F. N. Pratt (in rear), Lady Tait (in foreground), Dr. L. H. Davidson (vice-chancellor of the diocese of Montreal), Mr. Ralph C. Thorneloe, Mrs. Farthing, Master Jack Farthing, the Very Rev. Dean Evans, Bishop Farthing, Rev. Dr. Symonds, Chief Justice Sir Melbourn Tait, Ven. Archdeacon Norton (rector of Montreal), Mr. W. E. Lyman, Mr. O. R. Rowley, and Mr. E. J. Coyle. (Photo by Ariess, St. Catherine Street West.)

meaning—"He descended into Hades"—into the world of the departed. But there is a great deal more than this to be said about it. It has puzzled and perplexed the ordinary Christian public for so long that they have been content almost to let it drop out of their thoughts as hopeless. So it has been well called in modern days the lost article of the Christian Creed. All the rest of the creed is clear and distinct,—all pure gospel—all glad news of God. This clause alone seems dreary, puzzling, perplexing; nothing to rest on for comfort or hope. All the rest of the Creed is used by Christian worshippers, not merely as a declaration of faith, but as the Church's glad thanksgiving. And let me say, in passing, I ask you all to form the habit of so using it every Sunday. "I believe in God, who

this was one of the gladdest notes in the whole gospel harmony of the early church for five hundred years, in the purest and most loving days, the days nearest to our Lord and his Apostles. It was a note of triumph. It told of the universality of Christ's Atonement. It told of victory, far beyond this life. It told that Christ, who came to seek and save men's souls on earth, had continued that work in the world of the dead while his body lay in the grave. That he passed into the unseen world as a saviour and conqueror. That his banner was unfurled there and his Cross set up there in the world of the departed. That the souls of all the ancient world who had never known him, and who were capable of turning to him, might turn to Him and live. That the spirits of the old-world saints and prophets

body can tell," you say. Yes, one person could tell, and only one—the Lord himself. He only could have told of his solitary temptation in the wilderness, and he evidently told it. He only could have told of the solitary scene in Gethsemane, and he evidently told it. He only could have told of His visit to the world of the dead, and, I feel sure, that He told it. You remember that after the Resurrection He was with them "forty days teaching the things concerning the Kingdom." I think he must have told them of those three days! Why? Because the knowledge of it was so widespread in the early church, and there was no one else to tell it. Some people seem to think that there is only one obscure verse of St. Peter in favour of such teaching. Not at all. St. Peter and St. Paul

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were only two in a crowd of teachers of early days who proclaimed triumphantly the visit of our Lord into the world of the dead. St. Peter seems to be thinking of it in his first sermon when he quotes, "His soul was not left in Hades." This statement by itself would not prove much, but when I find the same St. Peter long afterwards telling so circumstantially in his first epistle (iii:18) that when his Master was put to death in the flesh he was made more alive in the spirit, in which spirit he went and preached to the spirits in prison who had been disobedient at the flood. "For which cause (chap. iv:6) was the gospel—the glad news—preached to them that are dead," I think it is a fair inference that he had some definite information. And then I find St. Paul in Ephes. iv:9, when he is writing on the gifts bestowed on the Church by her ascended Lord. The word ascended causes him to pause abruptly. Men must not think that His work in the unseen was limited to that work for us in heaven after His ascension. "Now that he ascended, what is it but that he descended first into the lower parts of the earth (i.e. the world of the departed) that he might fill all things." Hades and heaven had alike felt the glory of His presence. And then immediately after the Apostles' days I find the knowledge widespread in the Church. I read

teaching of Scripture that our Lord preached the Gospel to the dead, but he thinks that the souls of the Apostles must have taken up the same task when they died, and that it was not merely to Jews and saints, but to heathen as well—as was only fair, he says, since they had no chance of knowing. Don't you like that honest appeal of his "as was only fair" St. Clement's great disciple, Origen, comes next. His evidence come in curiously. A famous infidel named Celsus, knowing of this widespread creed of the church about the preaching in Hades laughs at the Christians. "I suppose your Master when He failed to persuade the living had to try and persuade the dead?" Origen meets the question straight out: "Whether it please Celsus or no, we of the Church assert, it that the soul of our Lord, stripped of its body, held converse with other souls that he might convert those capable of instruction." Then away in Western Africa, the Church's belief is represented by another great teacher, Tertulian. In Jerusalem, Cyril the Bishop, teaches the people in his catechetical lectures this faith of the Church with a ring of gladness and triumph. He pictures how the holy prophets ran to our Lord, how Moses, and Abraham, and Isaac, and Jacob, and David, and Samuel, and John, the Baptist, ran to him with the cry, 'O, Death, where is thy

tion. He had finished the work that was given Him to do. He was leaving His Church with that blessed gospel of salvation to preach through the centuries to all souls on the earth. But what of the souls who had gone out of earth from the beginning of the world? The Church replies through her Bible and through her early teachers that the Lord was not forgetting them. He was about to go forth in a few moments "quickened in His spirit" to bring His glad gospel to the waiting souls. That was the first great missionary work of the Church. May we not reverently see His own anticipation of it in His departing words as He started on His mission, "Father into Thy hands do I commend my spirit." May we not read it into that "au revoir," not "goodbye," to the thief beside him, "To-day you will be with me in Paradise land." May we not dwell on the wonder and joy and gratitude and love which must have shaken that world within the veil, as the loving conqueror came for their deliverance. And may we not reverently follow him still in thought when He returned to earth and as we conjecture, somewhere in the Forty Days after the Resurrection told His disciples of His marvellous experience. I think this is a fair conjecture, for how else could they have learned it? And if we are right, think how it would expand their notions of the



THE CONSECRATION OF THE RIGHT REV. JOHN CRAGG FARTHING AS BISHOP OF MONTREAL—Group photo of leading dignitaries taken exclusively for The Standard, Montreal, by pre-arrangement with His Grace the Primate of All Canada and Their Lordships the Bishops. Reading from left to right their names are:—Standing: The Ven. Archdeacon Sweeney, of Toronto, chaplain and crozier-bearer to His Grace the Archbishop of Toronto; Bishop Williams, of Huron, one of the presenting prelates; Bishop Farthing, of Montreal (his first photo in bishop's robes); Bishop Mills, of Ontario, one of the presenting prelates; and the Rev. Canon Welch, rector of St. James' Cathedral, Toronto, preacher at the consecration service. Sitting: Bishop Codman, of Maine, U.S.A., gospeller; the Most Rev. Dr. Sweatman, Archbishop of Toronto, Primate of All Canada and Metropolitan of Canada, consecrator and celebrant; Bishop Dunn, of Quebec; the Archimandrite Agathodoros A. Papageorgopoulos, representative of the Holy Orthodox Church at the consecration service.

the writings of the ancient bishops and teachers of the Church, beginning at the death of St. John, the very men to whom we refer for information as to Baptism and Holy Communion and the authenticity of the four Gospels, and there I find prominently in their preaching the gospel of our Lord's visit to the world of the departed. The earliest is known as Justin Martyr. He was born about the time of St. John's death, and he feels so strongly about the Descent into Hades that he actually charges the Jews with mutilating a prophecy of Jeremiah foretelling it. Irenaeus, the great Bishop of Lyons in France, a little while later tells how the Lord descended into the world of the dead, preaching to the departed, and all who had hopes in Him, and submitted to his dispensations, received remission of sins. Then away in Egypt comes St. Clement of Alexandria, born about 50 years after St. John's death. I was greatly interested last week in reading his chapter on the descent into the world of the dead. He asserts as the direc-

sting. "O, Grave, where is thy victory, for the Conqueror has redeemed us." I cannot go on to tell of St. Athanasius and the rest. I have said enough to show you that in the early ages of the Church—the pure loving ages—nearest to the Lord and to the apostles, the Church rejoiced in the glad belief that Christ's atonement was for all the ages of the world—that Christ had preached His gospel to the world of the dead.

III.

That is what we mean, then, by the descent into hades, by the preaching to the dead. Think of it. Was there ever before or since such a scene, such a preaching, such a preacher, such a congregation? Could the wildest flights of imagination go further? Yet it is all a sober fact. Try to picture it for your selves for a moment. The Lord hanging on the cross with his heart full of pain for that humanity that he was redeeming; and yet surely full of triumph too and of glad anticipa-

greatness of the Atonement. How the knowledge of it would swell the glad confidence of St. Paul. "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor height, nor depth, nor any other creature is able to separate us from the love of God which is in Christ Jesus our Lord."

IV.

I think you must see that this teaching of the apostles and apostolic men, of the whole early Church, is true. A parishioner asked me the other day, "Why, then, is it new in our day?" The answer is easy. At the Reformation time there were terrible abuses connected with the Church's doctrine of the Intermediate life. The practice of purchased Masses, and Pardons, and Indulgences and all the absurdities connected with the Roman purgatory so exemplified in Tetzel's cry, "When money clinks at the bottom of my box a soul is released from purgatory." With such provocation one does not wonder—though

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one may greatly regret—that the indignant reformers, in sweeping away the falsehood, sometimes swept away also the underlying truth. The teaching about intermediate life, and the old practice of the Church in remembering her faithful departed in prayer, were all put in the background as leading to dangerous abuse; and so the people, getting no real teaching about it, had to guess blindly what the creed here means. So for centuries this has been the "lost article of the creed." But this teaching of the Creed is none the less true because it has been neglected in later days. And if it be true, it is well worth your attention, for there follows from it:—

(1) That the life of the departed is a clear, vivid conscious life, since Christ could teach them and they could learn. (2) That the departed souls of the old world—the men of the Flood, the men of Sodom and Gomorrah, of Tyre and Sidon, who our Lord says are not judged,—have not by death lost all capacity for repenting and receiving Christ. Those men that St. Peter thinks of had perished in God's great judgment, but it would seem in their terrible fate they had not hardened themselves irrevocably against God. That is the sin against the Holy Ghost—

sufficient warrant for such teaching. The Bible says much in favour of it, but much also against it. UNIVERSALISM IS CERTAINLY NOT THE TEACHING OF THE CHURCH. I would give anything to believe it, but I dare not. As long as I see God give men free will, I see that they may use it for evil hereafter as well as here. As long as I see the tendency of character to grow permanent I dare not say that a man who dies with a sixty year old godless character MUST ultimately change it for a holy one. No, we must learn wise reserve in speaking of what we don't know. But we must not be too cowardly to speak what we think and hope as we look on the awful perplexities of life around us.

V.

I have no hesitation in trusting God with all poor helpless souls here and hereafter. I believe that God knows, that God cares, that God suffers. I believe that no soul will be lost whom it is possible for God to save. I believe that the judge of all the earth will do right. That the Good Shepherd will always seek that which is lost IF SO BE that He may find it. But if any man here to-day would presume on such teach-

never be closed, how terrible that path may be, through what deep shame and agony, and corruption it may lead. Aye, let him try to realize the meaning of going out into the outer darkness, naked, alone. All the degraded things of sense and appetite are gone. He is torn by appetites and cravings that he has no power to indulge. That poor soul of his polluted and degraded, stands in the dread loneliness before God, full of the sense of loss and misery—of shame for the past—of dread for what is to come—of horrible discord between himself and all that is good. Ah! no man will think lightly of that awful fate when he gets into it. Awful, unutterably awful, is our Lord's presentation of it. If it were all done in vengeance or retribution, with no possibility of repenting for ever, whether one had a fair chance or not, it could only harden the offender and make him want to curse God and die. But if there should come some day to him the knowledge of God's love—if over all his own pain should come the knowledge of the awful pain that God has borne and is bearing—the eternal pain of God at losing his children—oh! if any power in the universe can break the man down,



THE CONSECRATION OF THE RIGHT REV. JOHN CRAGG FARTHING, D.D., AS BISHOP OF MONTREAL—The chancel, choir and altar of Christ Church Cathedral, Montreal, as they looked on the night before the consecration. In the background on the right of the picture may be seen the Cathedra in which Bishop Farthing was enthroned by the Ven. Archdeacon Norton, rector of Montreal, on the evening of the day of consecration. (Photographed for The Montreal Standard by Arless.)

the only sin which our Lord says hath never forgiveness either in this world or in the world to come. These evidently had still their capacity for repentance. And this gives one stirrings of hope in the perplexities of God's awful judgments. Don't be afraid to think this. There is not one word in Scripture to forbid you thinking it. It merely means that in the terrible fate which they had brought on themselves they had not utterly hardened their hearts—and Christ had not forgotten them in their misery. Is it dangerous to believe that—that God cares, that God suffers, that as there is joy with God over one sinner that repenteth, so there is pain with God over one that repenteth not? It is because we are too cowardly to believe this that we have such cruel and unfair thoughts about God's dealings with poor sinners who had no chance of knowing or loving him. And it is because of this popular notion of a cruel, unfair God that many loving hearts have been driven into the opposite extreme, teaching things about God's love that there is no sufficient warrant for. Some people say that all men must at last be saved. I have always told you that there is no

ing I ask, "Are you one of these old-world men or of the dead heathen in India, who had no chance of knowing or loving Christ? Are you one of the poor departed souls in our modern cities, brought up in such surroundings that they really had no fair chance of choosing for Christ in their lifetime? Have you no awful fear that your neglect of Christ to-day, in full light of Christianity, may end in that irrevocable hardening by and bye which puts itself past repenting, which is the sin against the Holy Ghost. Nay more. I would say sterner words:—If there be anyone who would dare to misuse this teaching to say: Because God loves me I will do what he hates; because God is long-suffering He shall wait my time to repent, that is the darkest, deadliest depth of sin. Him who could so trample on the love of God it will be hard even for God to save. If any such there be, let him think how awful may be the fate which God's stern love has prepared for the impenitent. Let him think that there is a possibility of being lost forever, owing to the tendency of character to grow permanent. Let him think that, though the path of repentance may

would not that be the power? That is my hope. God knows, God cares, God suffers. That is why Christ went down into Hades.

VI.

No, I am not offering hope to careless men who wilfully reject their Lord. For them I have only stern words of warning. But on the other hand I am not going to pander to the popular belief that the state of every soul must be absolutely stereotyped at death. I speak to-day to comfort hearts and strengthen the faith of thinking men and women who are puzzled and perplexed and estranged from Christ by the terrible perplexities of life and of God's judgments as they understand or misunderstand them. You have often thought of the difficulty of reconciling the righteous justice of God with His Fatherly love. You have often thought, in wondering doubt, "Why did Christ come so late in the world's history? What of all the old-world souls who could not have known Him here on earth. For you know that there is no salvation save by Jesus Christ. You have read in the Old Testament of whole nations, men, women and little

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MONTREAL.

children, swept away in one dread destruction. What of them? You have wondered about the vast heathen world passing in thousands every day into the unseen, with no knowledge of Him. You have sometimes read the Registrar-Generals return of deaths in Montreal, and thought of all the little dead children, brought up in evil homes; of sullen prisoners hardened in the jails; of grown men and women in St. George's slums, who through the hardening influence of circumstances, had little real chance of ever being touched by that tenderness of God's love which leads men to love Him in return. You know they have not died in Christ. What of them? Oh, you coward souls, afraid of a big trust in God. If you had to stand at some deathbeds at which I have to stand you would feel as I do the agony of that question, for all in the ancient or modern world—the vast countless world of the dead—who had no real chance of knowing Christ or being touched by His love here on earth.

Oh, the generations old
Over whom no church bell tolled
Christless lifting up blind eyes
To the silence of the skies,
For the innumerable dead
Is my soul disquieted!

Montreal.—The monthly meeting of the M. D. W. A. was held in the Library of the Synod Hall on Thursday, January 7th, at 10 a.m. The president opened the meeting with prayer. The minutes of the previous meeting were read and confirmed. A letter was read from the Rev. D. J. Neugevirtz, thanking the members of the W. A. for the Christmas gifts supplied to the Jewish Mission, which had made 150 children happy. Notice was also given of an entertainment to be held in St. Martin's Parish Room (which has been lent for the purpose) on the evening of Jan. 7th, when 300 Jewish men and women are expected to be present. A letter was read from the Lord Bishop of Montreal, thanking the Board for the resolution of welcome sent to him and Mrs. Farthing and for their promise of loyal support on the part of the W. A. Letters were read from Miss Clarke and Miss Strickland (India) and it was learned with regret that Miss Strickland is to be moved from Tarn Taran to

a brass altar reading desk to the Memorial Church at Moosehide, and the W. A. of St. Mathias Church have sent the Rev. J. C. Antle a sum of money to furnish a private room for patients in the hospital at Alert Bay. The secretary of the Babies' Branch reported that she has now the names of 234 babies on her roll, and begged the members to send in the names of any other babies likely to join. The leaflet editor announced that, in future, letters from the Mission field will be given a more prominent part in the "Leaflet." The President announced that Miss Ashton Phillips had become a life member of the Diocesan W. A. The devotional meeting was taken by the Rev. W. W. Craig, of St. Luke's Church, who gave a very earnest address on St. John vi., 66-67.

OTTAWA.

Ottawa.—The regular monthly Diocesan Board meeting of the W.A. was held on Monday afternoon, last week, in Lauder Memorial Hall. Mrs. Tilton presided and nine officers and twenty-five representatives were present, also Miss Bogert,



THE CONSECRATION OF THE RIGHT REV. JOHN CRAGG FARTHING, D.D., AS BISHOP OF MONTREAL—Christ Church Cathedral, Montreal, as arranged for the ceremony. In the foreground may be seen the pulpit, prayer desks and chair in which the Primate of All Canada sat during the ceremony of consecration. In the background are the choir stalls and altar. (Photographed for the Montreal Standard by Arless.

Trust them with God, says this article of the Creed. Christ will do right by them. Christ does not forget them.

Trust Him, though thy sight be dim,
Doubt for them is doubt of Him.

* * * * *
Still Thy love, O Christ, arisen
Yeans to reach those souls in prison,
Through all depths of sin and loss
Sinks the plummet of Thy Cross.
Never yet abyss was found
Deeper than that Cross could sound.

THANKS TO "THE STANDARD."

We are deeply indebted to the courtesy of "The Standard," Montreal, for the beautiful illustrations of the consecration of the Bishop of Montreal, which appear in this week's Churchman."

another station. Notice was given of the quarterly meeting to be held in the school house of the Church of St. James the Apostle, on Thursday, Jan. 14th, when the Rev. C. H. Shortt, of Japan, will give an address. A letter was read from an Indian boy giving an account of his studies and showing the high standard of education now attained in some of the schools. A resolution of sympathy with Sister Anna Maria and the other Sisters of St. Margaret's in the loss they have sustained in the death of Mother Louisa, the founder of the Sisterhood in the States, and for many years their Mother Superior there, was proposed and passed standing. The treasurer's report was submitted and notice given that the treasurer's books will be closed on February 17th, so that all money for this year must be handed in before that date. The Dorcas secretary reported the forwarding of several bales of Christmas gifts; also the sending of a good bale of household linen, etc., to Fernie. The Church of the Advent W. A. has given

the General Corresponding Secretary. Mrs. E. H. Capp, Corresponding Secretary, reported that letters had been sent to several missionaries containing Christmas and New Year's greetings. A letter was read from Miss Ling, a worker in the Zenanas of India, telling of her work. Mrs. Greene, the Dorcas Secretary, reported nine bales, valued at \$256.80, sent out in December. A letter of thanks from the Rev. Clement Wynne Jones, Fleming, Sask., contained thanks to the Woman's Auxiliary for assistance given his parish, the members, many of whom were former residents of Ottawa, Arnprior, Almonte, Galetta and vicinity. The financial statement was presented by Mrs. George E. Perley, diocesan treasurer. The receipts for the month amounted to \$91.80, disbursements \$256.20, and included sums of money sent to India, Africa, China and to various missions in the North-West. Mrs. Montague Anderson, Literature Secretary, reported 933 subscribers in the diocese, and it is hoped that before the annual meeting is held in

May, that the subscription list will reach 1,000. The receipts in this department were \$34.78; expenditure, \$26.28. Mrs. Doney, the Extra-Cent-a-Day Treasurer, reported her receipts for the month to be \$17.63. Referring to the foreigners who now reside in the Capital it was reported that three Japanese men, former members of the Rev. Cooper Robinson's Bible Class in Tokio, are in charge of a Japanese store on Bank Street, and attended one of the Anglican churches regularly. Three ex-pupils of the Shingwauk Home for Indians at Sault Ste. Marie are employed in stores in the city. Twenty-five Greeks are doing business here, for whom a priest of Montreal comes up quarterly to minister to their spiritual needs. For several years they have held their services in the Sunday School hall of St. John's Church, at a very early hour on a Sunday morning. The Chinese Sunday School held under the auspices of the Anglican Churches of Ottawa takes place every Sunday afternoon at the Cathedral and is well attended. A letter will be sent to the Pembroke branch sympathizing with the members on the death of Mrs. Hardisty, formerly Miss Hawkins, a devoted and earnest worker among them for many years. Two excellent addresses were given during the afternoon by the Rev. Dr. Gould, of Jerusalem, and the Rev. Walter White, of Lanigan, in Qu'Appelle Diocese; both of whom spoke gratefully of the work and assistance given by the Auxiliary when required. The Rev. C. B. Clarke, of Trinity Church, Billings' Bridge, officiated at the service held in the chapel prior to the business session.

Brotherhood of St. Andrew.

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

Brotherhood men should subscribe for the "Canadian Churchman."

MANITOBA.

Brandon.—A very successful conference of the Brotherhood of St. Andrew has just terminated at this place. About 100 delegates came in from all parts of the Province and a few from Southern Saskatchewan, 33 points being represented, while speakers in the persons of Rev. Canon Hogbin, Calgary, and Mr. J. H. Smale, Chicago, also added materially to its great success. The following were the principal places represented: Winnipeg, 22; Regina, 4; Moose Jaw, 4; Neepawa, 6; Souris, 6; Calgary, 1; Chicago, 1; Vancouver, 1; Saskatoon, 1; Stonewall, 2; Portage La Prairie, 2; Virden, 4; Franklin, 2; Arden, 3; Edna, 4; Oak Lake, 6; Dauphin, 2; Pilot Mound, 2; Hartney, 2; Minnedosa, 2; Rivers, 1; Pierson, 1; Carroll, 1; Killarney, 1; Glenora, 1; Gladstone, 1; Griswold, 1; Cypress River, 1; Carman, 1; Solsgrith, 1; Melita, 1; Elkhorn, 2; and 15 local men. The general expression of all who attended was, not only having greatly benefited by the social intercourse with their fellow workers but that it had been a veritable intellectual banquet. At the end of the Conference the men seemed to be like highly charged electric batteries ready to discharge their contents on returning home. Indeed enthusiasm ran so high that it was with difficulty that the chairman at the various sections kept control of the floor when the meetings were thrown open for discussion.

The proceedings opened on New Year's Day (and closed on Sunday, January 3rd) with Holy Communion in St. Matthew's Church at 8 a.m., conducted by the rector, Rev. W. P. Reeve, M. A. B. D. Then followed at 9.30 a "Quiet hour" taken by Rev. J. D. Hull, B.A., of Hartney. Those who attended this could not help feeling greatly strengthened. Addresses of welcome followed in the Parish Hall, the Chairman of the Conference, Mr. H. M. Arnold, presiding. In a few well chosen words Mr. Arnold extended a hearty welcome to the delegates. The rector in an apt little speech also welcomed the delegates to the city.

H. L. Adolph, Esq., the Mayor of Brandon, was the next speaker. On behalf of the citizens he extended a cordial welcome and humorously conferred on all present the honorary freedom of the city, which evoked much laughter.

W. Green, Esq., secretary of Y. M. C. A., was then called upon. Mr. Green in a very able manner spoke with great earnestness of the need there was in this Western country for more zealous work for Christ's Kingdom, he cared not to what denomination a man belonged, each had a mission to fulfil. On behalf of the Directors of the Y. M. C. A. he invited the delegates to use their splendid institution during their stay, which was much appreciated.

The various sections on the programme were then entered upon. All were well-attended and appreciated.

The next important item was the boys' meeting in the Parish Hall, taken by Mr. J. H. Smale, Chicago. This was very well attended, many men also availing themselves of it. From the remarks heard after the meeting the impression made upon those boys will be far-reaching.

On Sunday at 8 a.m., Corporate Communion was held in the parish church, when about 80 men were present.

Undoubtedly one of the most important features of the Conference was the men's mass meeting in the City Hall on Sunday afternoon when about 500 men of all denominations turned out. The chair was taken by His Grace the Archbishop of Rupert's Land, and the speakers, the Rev. Canon Hogbin, Calgary, and J. H. Smale, Esq., Chicago, had been especially invited to speak at this meeting, while on the platform were the clergy of the various churches and also prominent citizens. The meeting opened with a prayer and a hymn. On rising, the chairman announced the subject of the meeting "Whom Serve Ye," and said that he was glad to be able to be present and take part in such a fine gathering of men. He urged each man to respond and do something for the spread of Christ's Kingdom. Rev. Canon Hogbin was then called upon. He asked his hearers to consider him for the time being a layman like themselves. He appealed very earnestly to each man present to pause and consider at the opening of a new year to ask himself "Whom Serve Ye." The Canon gave expression to many beautiful thoughts. The next speaker, Mr. J. H. Smale, was listened to with rapt attention. Mr. Smale's word pictures appealed strongly to his hearers. He gave graphic descriptions of men who had worked their own destruction by their greed for the things of this world. All social, political, and economic problems, he was convinced, would be solved when more true Christianity was mixed with them. At intervals well known hymns were heartily sung, led by the massed choirs of the churches, accompanied by an orchestra. The meeting then closed with prayer.

The last item of the programme was a farewell meeting after Sunday evening service, conducted by Rev. J. W. Matheson, M.A., Winnipeg. A few of the delegates were called upon to express their views as to the result of the Conference. They were unanimous to a man that it had been most instructive and elevating. Thanks is due for its success mainly to Mr. J. A. Birmingham, Western Travelling Secretary of the Brotherhood, also the executive committee. Messrs. H. M. Arnold, President of the Conference; H. S. Turner, secretary; R. O. P. Brooke, convener of publicity committee; J. A. Glasford, convener of transportation committee; F. F. Le Maistre, convener of hospitality committee; to the members forming the various committees and to the ladies of the parish who helped very materially.

Home & Foreign Church News

From our own Correspondents

QUEBEC.

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

Quebec.—The following are the public engagements of the Lord Bishop of the Diocese for the remainder of this month:—Saturday, January 23—Travel to Stanstead. Sunday, January 24 (3rd after Epiphany)—Confirmation and Holy Communion, Stanstead, 11 a.m. Confirmation, Griffin's Corner, 3 p.m. Confirmation Fitch Bay, 7 p.m. Monday, January 25 (Conv. St. Paul)—Celebrate the Holy Communion Fitch Bay, 8 a.m. Drive to Magog for Confirmation, 8 p.m., and return via Sherbrooke to Quebec. Sunday, January 31—Celebrate the Holy Communion, Cathedral, 8 a.m. Preach 11 a.m. and assist at Evensong.

Levis and New Liverpool.—The Rev. W. J. Falconer, rector of this parish, having resigned the office of Rural Dean of Levis, the clergy of the Deanery have elected the Rev. H. A. Dickson, M.A., of Rectory Hill to be Dean in Mr. Falconer's place, and the Bishop has appointed Mr. Dickson thereto.

Compton.—King's Hall.—The Bishop has appointed Mr. John Laird, who has recently be-

come a shareholder of this institution to be one of its trustees.

Sherbrooke.—The annual meeting of the St. Francis District Association was held in this parish during the past month. On the eve of this gathering the Lord Bishop administered the Apostolic Rite of Confirmation to 38 candidates in the beautiful Parish Church. The congregation was a large one, and the service, as all such cannot fail to be, was an impressive one. The size of the class presented, and more particularly the proportion of young men therein (twenty-two), bore witness to the good work being carried on in this parish. On the afternoon of the first day the clergy of the district, thirty in number, assembled in the Parish Hall, the Rev. J. Hepburn, M.A., senior Rural Dean, in the chair, the Lord Bishop of the Diocese and Archdeacon Balfour being also present. The reports of the secretary and of the treasurer of the District Association and the parochial reports of the clergy present were submitted. The secretary reported that the following amounts had been raised and disbursed for church purposes during the year, viz., for church work beyond our own diocese, \$3,342.95; for Diocesan objects outside our own parish, \$2,172.85, and for parochial objects, \$40,307.98, or a total of \$45,823.78 within the district of St. Francis. Most favourable mention was made of the missionary work done by the Woman's Auxiliary and home-work, aided by the Ladies' Guilds, in the various parishes. The University of Bishop's College, Lennoxville, and King's Hall, Compton (for young ladies), were both reported to be filled to their utmost capacity, and Bishop's College School in a healthy condition. The individual reports of the clergy incidentally witnessed to hard work being done and breathed a spirit of hopefulness. The anniversary service was held on the first evening in St. Peter's Church, the special preacher being the Very Rev. Dean Vernon, of St. Luke's Cathedral, Portland, Maine. The subject of his address was the example of St. Andrew who, having himself found Christ at once went in quest of his brother Peter, that he, too, might share in the same joy. The preacher reminded his hearers that all Christians were called to be missionaries and active workers for Christ, and that two things were essential to effectual work so far as the agent is concerned, viz., a personal knowledge of Christ and the possession of the Spirit of Love—that Divine gift which abides where Christ abides and gives strength and a glad desire to sacrifice self in order that other souls may be blest and God glorified. On Wednesday, December 9th, there was an early celebration at 8 a.m., the Lord Bishop being the celebrant, and Matins at 9.30. The rest of the day was monopolized by the Deanery Board. This board includes lay representatives as well as the clergy from the rural deaneries of the district of St. Francis. After routine business reports were read by the Rev. Dr. Parrock, Principal of the University of Bishop's College, Lennoxville, the Rev. Canon Allnatt, Dean of the Faculty of Divinity; the Rev. Dr. Bidwell, Headmaster of B.C.S.; the Rev. A. Stevens, secretary of King's Hall; the Rev. F. G. Vial; chairman of the Society of Sacred Study; the Rev. Rural Dean Robertson, secretary of the Sunday School Institute, and the Rev. Canon Shreve, secretary of the S.P.C.K. Depository. Excellent papers, too, were read by J. W. Bearder, Esq., F.R.C.O., on "Music in Country Churches," and by the Rev. C. T. Lewis and Dr. R. Campbell, K.C., on "The Laymen in the Parish." Each of these papers elicited much profitable discussion. As usual the anniversary closed with a public missionary meeting in the evening, the speakers being the Dean of Portland, the select preacher of the previous day; Professor Hamilton, of Bishop's College, and the Rev. J. F. B. Belford, of Windsor. Space will not allow of justice here being done in any report of these three excellent addresses. The subject of the Dean's address was Unity. After speaking of the oneness which Jesus Christ prayed for, he alluded to the essential elements which the Anglo-Catholic Church had to contribute towards Unity, and by way of illustration divided these into three couplets (1) Evangelicalism and Sacramentalism, (2) Personal Freedom and Central Authority, (3) Nationalism and Apostolic Continuity: no two being hostile to each other, but, on the contrary, the one imperfect without the other, and all six essential elements. Whilst some, not of our communion, had lost some of these elements, the Church of England, under the good Providence of God, had been wisely guided holding fast to them all throughout the trying period of the Reformation and holds them to-day as she did a thousand years ago. Professor Hamilton spoke of the missionary spirit exhibited by the Jews during the few centuries immediately pre-

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Mont preach his co roth. the Ca of St. very l; Lordsh mented chosen sessor The e; the H; mornin Smyth assembl noon. his ch; ng da unless accorda Synod, laity, Synod be one Lord B celebra Church Thursd o'clock meeting; membe ing of will be As reg Dr. Al sirable remune require funds; and pr; and Ire pointed of mak to the and Or clergy fit by th that th a recon a provi contri thus tr remune may ar from oi to forfi diocese, tain equi questio a motio stood c Messrs. also no by Mr. to be p Montre; that in seeing r revenue be asse out the posed b by Arc; "That

ceding the coming of Christ, a spirit founded upon the conviction that they were entrusted by God with a treasure of unspeakable importance to the eternal welfare of man and which they must, even at the sacrifice of life, hand on. From all this Professor Hamilton drew the conclusion that if we Christians did but realize in our high calling the richness of our heritage, the responsibility of our trust, and the blessedness of the sure hope won for every true believer in Christ, our sincerity would unfailingly be exhibited in self-sacrificing efforts to extend the reign of Christ and win for Him the whole world. Mr. Belford's address dealt more especially with his missionary experiences in the North-West a few years ago and witnessed to the need, for such work, of a goodly endowment of physical strength, knowledge of human nature, and of sanctified common sense. Mr. Belford, we should judge, was a fit man for such difficult work. All three addresses were exceedingly good and helpful. On the whole, the anniversary of 1908 will rank as a happy, successful one.

MONTREAL.

John Cragg Farthing, D.D., Bishop, Montreal.

Montreal.—The Lord Bishop of the Diocese preached his two first sermons in this city since his consecration as Bishop on Sunday, January 10th. In the morning his Lordship preached in the Cathedral and in the evening in the Church of St. James the Apostle. On both occasions very large congregations were present, and his Lordship's utterances were most favourably commented upon. Tuesday, February 9, has been chosen as the date for holding the fiftieth annual session of the Synod of the Diocese of Montreal. The exercises will open with the celebration of the Holy Communion in the Cathedral in the morning at 10.30 o'clock. The Rev. J. Paterson Smyth will preach the sermon. The Synod will assemble for business at two o'clock in the afternoon, when the Lord Bishop intends to deliver his charge to the Synod. Meetings on succeeding days will be at ten o'clock each forenoon, unless it be otherwise ordered by the Synod. In accordance with a resolution adopted at the 39th Synod, a devotional meeting for the clergy and laity, members of Synod, will be held in the Synod Hall on Monday, February 8. There will be one session, from 8 to 9.30 o'clock p.m. The Lord Bishop will take the chair. There will be a celebration of the Holy Communion in Christ Church Cathedral on Tuesday, Wednesday, Thursday and Friday at 7.30 o'clock a.m. At 8 o'clock on Wednesday evening a missionary meeting will be held. A full attendance of the members is earnestly desired. The annual meeting of the Diocesan Sunday School Association will be held on Thursday evening at 8 o'clock. As regards business left over from last Synod, Dr. Alexander Johnson will move that it is desirable to regard pensions as part of the regular remuneration of the clergy; and, consequently, to require no contribution from them to pension funds; following in this particular the principal and practice of the civil service in Great Britain and Ireland; that a committee of laymen be appointed to report on the feasibility and method of making such additions, annual or otherwise, to the superannuation fund and to the Widows' and Orphans' Fund of this diocese, that every clergyman in the diocese may be entitled to benefit by them without the necessity of contributing; that the General Synod be requested to consider a recommendation to each diocese to make such a provision for a Superannuation Fund that no contributions shall be required from the clergy; thus treating pensions as part of their regular remuneration, and obviating the hardship that may arise in the case of a clergyman transferred from one diocese to another, when he may have to forfeit all contributions already paid to one diocese, and also to make extra payments to obtain equivalent standing in the new diocese. The question of marriage licenses, in regard to which a motion was made by Archdeacon Ker and which stood over for this session will be discussed. Messrs. Lansing Lewis and T. P. Butler have also notices of motion. There is also a motion by Mr. A. G. B. Claxton, K.C., that the salary to be paid the Bishop presiding over the See of Montreal be \$6,000 besides the residence; and that in the event of the executive committee not seeing its way to provide this out of the ordinary revenue, that the increase over the present salary be assessed upon the various parishes throughout the diocese. There is a notice of motion proposed by the Rev. Dr. Paterson Smyth, seconded by Archdeacon Ker and the Rev. A. J. Doull, "That this Synod take steps to erect a memorial

to our late beloved bishop, and that preferably it should be a 'Carmichael Memorial Church' in the district of Montreal most needing it."

A specially convened meeting of the clergy of the Church in Montreal was held on Monday, January 11th, in support of the Rev. Arthur French in his fight against immorality in the city.

Bishop Farthing presided, and after the matter was discussed, the following resolution was unanimously passed: "That this meeting of the Bishop and clergy of the Church of England of the city and suburbs of Montreal, assembled for the purpose of considering the present crisis in the city in reference to the social evil, hereby unanimously express our sincere and hearty approval of the action of one of our members, Rev. Arthur French, and our determination to support him in his crusade against vice, and in favour of the enforcement of law, by every means within our power. We further express our determination to support all, whoever they may be who are enlisted in the same cause, earnestly desiring that the moral forces of the city, without reference to creed or nationality, be united in presenting a firm front against this and other moral evils."

A further resolution was as follows: "Resolved, that the Bishop and clergy of the Church of England, of the city and suburbs of Montreal, invite the co-operation of the Protestant Ministerial Association in their efforts to support the Rev. Arthur French and others in the present crusade against vice, and in favour of the enforcement of the law, and that the following be a deputation to convey this resolution to that body, now in session, and to other organizations that should be enlisted in behalf of this movement: The Revs. Canon Dixon, J. A. Elliott, A. J. Doull, and Dr. Symonds."

Trinity.—Special Thanksgiving services were held in this church on Wednesday, January 13th, to celebrate its freedom from debt. The Lord Bishop of Ontario preached in the morning when the Rev. F. Charters was the celebrant at Holy Communion, the Epistle being read by Rev. G. Osborne Troop, and the Gospel by Ven. Archdeacon Norton, Rector of Montreal. Other clergy present included Rural Dean Sanders, Rev. Jas. A. Elliott, Rev. Mr. Gomery, Rev. Austin Ireland, and the Rector of Trinity, Rev. J. Macpherson Almond. The congregation was fairly large and the church was brightened by the Christmas decorations as well as palms and flowers placed in the chancel. The processional hymn was "The Church's One Foundation," the others being "I am not Worthy," and the recessional, "All People That on Earth do Dwell." Bishop Mills took as his text, the third verse of the twelfth chapter of Isaiah, "Then with joy shall ye draw water out of the wells of Salvation," explaining that he chose these words not only for their appropriateness to the season but to the occasion and circumstances which had brought them together to return thanks for the removal of the debt upon the church, so that it might now stand entirely as God's house free from debt. In the course of his sermon Bishop Mills referred to the wonderful power of prophecy of Isaiah, who saw so clearly the birth, work, life and death of the Messiah, setting them forth so clearly and plainly that he seems to be describing events that had taken place rather than foretelling those to come. The preacher drew many parallels between the salvation given by God and water which is so often a symbol for it. Salvation, he said, was man's greatest need, with which no other need could compare, and explained its nature and the way it might be acquired. In concluding his sermon Bishop Mills referred to the fact that wherever he travelled, at home or abroad, he was constantly meeting people who had worshipped in Trinity Church and received spiritual aid there, adding that what the church had been in the past it would be in the future. The second of the special Thanksgiving services in celebration of the freedom from debt of Trinity Church, was held last night, the preacher being the Lord Bishop of Montreal. There was a large attendance of both clergy and laity, the former including Bishop Farthing, Very Rev. Dean Evans, Ven. Archdeacon Norton, Rev. Dr. Paterson Smyth, Rev. Canon Renaud, Rev. Mr. Abbott Smith, Rev. Austin Ireland, Rev. J. A. Elliott, Rev. R. Hewton, Rev. Mr. Collins, Rev. H. Mount, Rev. Mr. Borthwick, Rev. Mr. Willis, Rev. Mr. Lewis, Rev. Mr. McManus, Rev. Mr. Horsey, Bishop's chaplain; and Rev. J. M. Almond, rector of Trinity. The procession entered the church headed by the choir, and passing down the centre aisle, formed on either side of the aisle for the clergy to pass through, the Bishop, in convocation robes, coming first, accompanied by his chaplain. During the singing of the "Te Deum" the Lord Bishop, the Dean,

and Archdeacon Norton, stood within the altar rails, the clergy lining the rails, and the choir standing in a double row in the chancel, thus forming a Latin cross. The clergy and choir were then seated, a number of the former occupying the two front pews of the centre aisle. Rev. Austin Ireland intoned the responses, the lessons being read by Rev. James A. Elliott and Rev. C. A. Smith. The hymns included: "Now Thank we all our God," "Holy, Holy, Holy," and "O God Our Help in Ages Past." The Rector in his address to the Bishop said, that on behalf of the corporation and congregation he thanked him for his presence, adding that the Bishop's coming there added one more historic event to historic Trinity. The Rector certified that the church and church property were free from debt, and requested the Bishop to offer such prayers of thanksgiving as he might think suitable to the occasion. Before beginning his sermon the Bishop said that first of all he would like to thank the rector and the congregation of Trinity, in whose name he had spoken, for the kind welcome and warm greeting extended to him. He regarded being present as a great pleasure, adding that it was a great privilege to join with them on such a great day in the history of the parish. He had heard much of the history of Trinity, of its struggles and difficulties, which new, by the goodness of God had been overcome, and expressed the belief that it was a great joy to all that the church was theirs to offer to God, free from debt, and he hoped that it would be used for His worship for many years to come. He congratulated the people and their energetic and able rector upon the great effort they had made and the success that had crowned it. The musical portion of the service was finely rendered by the regular choir of Trinity Church, without augmentation from outside. This church is one of the oldest churches in the city, and one which was formerly a centre of fashionable life, is Trinity. The removal of the British troops from Montreal changed the character of the church and its surroundings to some extent, but its history is closely identified with that of Montreal during the past seventy years. The first Trinity Church building was paid for entirely by the late Major Christie. It stood on St. Paul Street, opposite the centre of the present Bonsecours Market, but was torn down twenty years later, as it had become too small for the congregation, and the lot was sold. The original church is described as a handsome structure, after the Gothic style of architecture, 75 ft. long and 44 ft. wide. The dedication services in 1840 were taken part in by Right Rev. Dr. Mountain, Bishop of Montreal, assisted by Bishop Hopkins of Vermont. The sermons were preached by Rev. Dean Bethune and Rev. Mark Willoughby, the latter being the first incumbent of the church, and the former the rector of Christ Church. In 1842 the Rev. D. B. Parnter and the Rev. Frederick Broome were appointed assistant ministers to Mr. Willoughby. The year 1847 was the year of the terrible ship fever. While ministering to the victims of the disease in the emigrant sheds the Rev. Mr. Willoughby contracted the fever, and on July 15, after a few days' illness, he died at the age of fifty-three years. The funeral sermon was preached by the Rev. W. B. Bond, afterwards Archbishop of Montreal and Primate of All Canada. He had been ordained as priest in Trinity Church in 1841. When Major Christie died about 1847, the presentation of the incumbency was vested with Col. Wilgress of Lachine, Messrs. Jeffrey Hale of Quebec and McGinnis of Christeville, Quebec. They nominated Rev. Alexander Campbell, who came from England in 1848, to take the rectorship and remained until he resigned ten years later. He was succeeded by Rev. Canon Bancroft, D.D., in 1859, and he remained with the church until failing health compelled him to retire in 1876. The congregation became too large for the building they were using, so they purchased what had been known as St. John's Church, on Gosford Street. This had been used by the Cathedral congregation after the burning of their church on Notre Dame Street. They were now moving into their new Cathedral on St. Catherine Street. The old Trinity Church on St. Paul Street, was torn down and the lot sold, the congregation moving into the Gosford Street Church in 1860. The Gosford Street Church had been erected in 1845. It was of the Grecian style of architecture, the length, including the portico, being 78 feet. This church seated 840 persons. In time this place became unsuitable for a permanent place of worship, and the congregation decided to build elsewhere. The old Gosford Street building is still standing. It was in its time a theatre, storehouse, etc., and not long since was gutted by fire and repaired. A site was secured at the north-west corner of Viger Square and St. Denis

Street, and early in 1864 work was commenced on the new church. The corner stone was laid on June 23, 1864 by the Lord Bishop and Metropolitan, Bishop Fulford. Others who took part were Rev. the Dean, Archdeacon Scott, Rev. Canon Leach, and the Incumbent, Rev. Canon Bancroft. The Sunday School children sang and the band of the 30th regiment assisted. The third and present Trinity Church was opened for service on September 17, 1865. In the morning Bishop Fulford preached and in the afternoon Bishop Lewis, of Ontario, and in the evening Bishop Cronyn, of Huron. Many gifts went towards the work of construction and furnishing. Mrs. William Molson paid ten thousand dollars for the two upper storeys of the tower and the spire. The font, lectern, reading desk and pulpit were gifts from officers in England who had formerly been members of the congregation. The chancel windows were presented by Mr. Charles Garth, in memory of Rev. M. Willoughby; by Col. Moffatt; by Mr. J. G. Mackenzie, in memory of his wife; by C. J. Brydges in memory of his son, Charles, C., and another by Mr. Henry Rogers, of Wolverhampton, England. The dimensions of the present church are, Length, 173 feet, width 78 feet, height to ceiling, 52 feet 6 inches. The church will hold from 1,300 to 1,500. There is a lecture hall and school rooms in the basement. The building is of the early English Gothic style of architecture. Now came days of anxiety and trouble. It had originally been intended to build a church to cost \$50,000 and accommodate a thousand. The plans were changed so as to afford accommodation for 1,500, and the cost was proportionately increased. The burden of debt was beyond the means of the congregation and their numbers were decimated, too, by the removal of the British troops from Montreal. In 1882 the Trust and Loan Company, to secure themselves, had to foreclose the mortgage and buy in the property at sheriff's sale. They allowed the congregation still to use the building for church service. Through the exertions of Bishop Bond and Archdeacon Evans, and the liberality of Mr. A. F. Gault and Mr. Charles Garth, and other friends funds were raised sufficient to recover the possession of the building and the congregation have been gradually paying it off ever since. Among those who were incumbents or assistants of Trinity, besides those already referred to were Rev. W. B. Curran, Rev. Douglas Borthwick, Rev. J. P. DuMoulin, afterwards Bishop of Niagara; Rev. O. Fortin, now Rector of Trinity in Winnipeg, and Archdeacon of Rupert's Land; Rev. Canon Empson, Rev. R. W. B. Webster, Rev. E. A. Willoughby King, and Rev. Canon Mills, now Bishop of Ontario, under whom the debt was reduced ten thousand dollars. He was followed by Rev. F. H. Graham, Rev. C. G. Rollit, and the present rector who has appointed in April, 1904, and entered upon his duties in May. Rev. John Macpherson Almond is a graduate of Bishop's College, Lennoxville. He was admitted to the Diaconate by His Lordship the Bishop of Quebec, in September, 1896, appointed as assistant missionary on the Labrador; advanced to the Priesthood in September, 1897; returned to the Labrador as Priest-in-Charge, the mission extending along the coast line of four hundred and fifty miles; recalled in September, 1898, attached to the Quebec Cathedral, and acted as travelling missionary for the Diocese of Quebec, visiting the following stations monthly: Lake St. John, Lake Edward, Moose Park, Forestdale, Nicolet, Stanfold, Arthabaska; commissioned November 29th, 1899, Chaplain of the Royal Canadian Regiment, and sailed from Quebec for South Africa the same day; Chaplain of the 19th Brigade in South Africa, consisting of four regiments—Gordons, Cornwalls, Shropshires and Canadians; returned to Quebec with the Canadian contingent on Christmas Day, 1900; assistant in the Quebec Cathedral until September, 1901; Rector of Grand Mere, Quebec, from September 1901, to May 1904; Rector of Trinity Church, Montreal, May 18, 1904. When the British troops were stationed in Montreal, the officers of the various regiments attended. Trinity. Among the pewholders were the Earl of Erroll, Col. Napier, Col. Campbell, General Gore and General Evans. General Sir Richard D. Jackson, commander of the forces, and administrator of the Government in 1841-2, died suddenly in this city and his funeral service was held at Trinity. His successor, Earl Cathcart, was also one of the congregation. Among prominent civilians who have been adherents of the church were Justices Day, Dunkin and Galse, Sheriff Coffin, Dr. Holmes, etc.

Farnham.—St. James.—A special service was held in this church on Tuesday, December 29th, when a lectern, which has been placed in this

church to the memory of the late Rev. Rural Dean Harris, was unveiled. Among out of town people present were Mrs. Harris and family, Ven. Archdeacon Davidson, of Frelighsburg; Revs. Rural Dean Lewis, of Cowansville; F. C. Ireland, of South Stukely and A. A. Ireland, of Philipsburg, Mrs. Savage, Mrs. Harris' sister of Stukely. The church was well filled and the service which was shortened "Evensong," was beautiful. Psalm 84 was taken as the special psalm and hymns 243 and 537 were feelingly rendered by the choir. Mrs. Harris unveiled the lectern and the Ven. Archdeacon Davidson then took charge of the service. Rural Dean Lewis placed the Bible on the new lectern and read the lesson for the day. Mr. Lewis spoke of the worthy memorial to the late Rural Dean which had been placed that day and before finishing his address spoke fervently of the great importance of giving due respect to the office of the ministry. Rev. F. C. Ireland spoke for his sister, Mrs. Harris and family, and emphasized the need to-day of constant reading of the Bible as in days of old. The new lectern is an artistic addition to the church and is done in the brush finish similar to the eagle in Canterbury Cathedral. The design represents an eagle with outstretched wings standing on a ball of brass, which is supported by a heavy column of the same. The inscription: "To the glory of God and in loving memory of the Rev. William Harris, Rural Dean of Bedford, and Rector of St. James Church, Farnham." This memorial is erected by the congregation. At the service a memorial chair was presented by Mrs. Weir in memory of her mother, Mrs. Carpenter. The Ven. Archdeacon Davidson, at the close of the service, pronounced the Benediction.

Westmount.—Church of the Advent.—The Rev. H. Archer Collins, M.A., the new curate of this church, who is a native of Montreal, has just returned from England, where he has for some time past been serving a curacy at St. Botolph's, Lincoln, resigning that post to return to this city and take up the work of curate of this parish. Mr. Collins entered upon his new duties last Sunday.

ONTARIO.

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

Kingston.—St. George's Cathedral.—The members of the special committee who were appointed by the congregation to select a rector in succession to the Lord Bishop of Montreal, have unanimously chosen the Rev. Dr. E. J. Bidwell, the Headmaster of Bishop's College School, Lennoxville, P. Q., and the choice has been confirmed by the Lord Bishop of the diocese, by whom he will also be appointed Dean of the Cathedral. Dr. Bidwell has accepted the appointment. It is likely that Dr. Bidwell will enter upon his new duties at an early date, but his wife and family will not take up their residence in this city in all probability before May 1st next. The Rev. Dr. Bidwell is an Englishman, a graduate of Oxford University, is 42 years of age, and was ordained deacon by the then Bishop of Worcester in 1892. He came out to this country to assume his present position in 1903. Since Dr. Bidwell assumed the headmastership of Bishop's College School the school has prospered greatly, and the number of boys attending thereat has greatly increased. His regime at Lennoxville has been distinctly successful in every way.

Belleville.—Christ Church.—The stone work of the church building has been pointed, brick work painted, doors painted golden oak, and vestibules given a marble effect. Two chimneys have been built and seven fine windows put in—one window was presented by Mr. and Mrs. F. J. Moore, one by the Ladies Aid and one by the G.B. of W.A. A lot has been bought adjacent to the church, upon which a hall is to be built. New altar linen and sanctuary curtains besides a strip of carpet have been put in St. George's Mission by the Girls' Guild. The rector of Christ Church, Rev. R. C. Blagrove, has been presented with a fur-lined overcoat by the congregation.

Sydenham.—Through the untiring energy of Rev. Mr. Dowdell, the popular rector, that old landmark, St. Paul's Church, has been heated and lighted with modern apparatus and otherwise improved, and made comfortable for the congregation. Great credit is due Mr. Dowdell, for his faithful work since he became rector of old St. Paul's.

Cataraqui.—Christ Church.—The children of the Sunday School held their annual Christmas entertainment at the Town Hall on Wednesday evening, the 13th, when a very pleasant evening was spent by all present.

Parham.—The interior of the church is at the present time undergoing a thorough renovation.

Brockville.—St. Paul's.—The annual Sunday School entertainment took place in the school-house on Thursday evening, January 7th, and it passed off most pleasantly.

St. Peter's.—The annual treat and prize giving took place in the schoolhouse on Wednesday evening, January 6th.

Joyceville.—At the end of last year the Rev. D. Jenkins resigned his charge, which in addition to St. James here, includes the Herald Angel, Leeds, and St. John's, Sunbury. The appointments in this mission are not encouraging, and the drastic action of the Mission Board in cutting off a grant of \$200 a year at one fell stroke, has proved too effective a damper. Fortunately for most of the missions in the diocese they received a much milder treatment during this slashing of grants resorted to as a cure for a depleted fund. Mr. Jenkins' last service, previous to leaving, was held the first Sunday in January. A very large congregation was in attendance at each place, many driving long distances. At St. John's there were a number from Glenburnie, Inverary, and some distance beyond. During his incumbency, Mr. Jenkins has done much to improve the church property. A greatly needed Page wire fence was erected around the parsonage grounds, and a better one still has been constructed around St. James graveyard, and also two ornamental iron gates. He rebuilt the parsonage verandah, shingled the house, and the stable, besides having considerable other repairs done at a cost, not including much free labour of over \$200. The interior of Herald Angel Church, too, has been completely renovated at a cost of \$300. Again, when this incumbency began, the taxes on the parsonage and the Synod assessment, had not been paid for nine years. The amount was raised. These calls have been met annually since. A fund, too, of over \$900 has been raised here and placed in the bank towards a new church to replace the old St. James'. Free stone has also been quarried and paid for, and about two-thirds of them drawn to site of new church. The Rev. D. Jenkins leaves shortly for England.

OTTAWA.

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

Ottawa.—Christ Church Cathedral.—The rector has adopted a plan which proved successful in inducing men to attend and to enjoy thoroughly a missionary meeting. Taking advantage of Dr. Gould's presence in this city, the rector invited the men to spend a social evening in Lauder Hall as guests of the clergy and to listen to an illustrated address from a medical missionary who had spent eleven years in Palestine and would speak on his medical experience and on the political conditions of that country. The guests were requested to bring their pipes as they would have the privilege of smoking after the pictures had been exhibited. The results surpassed the expectations of the promoters. Dr. Gould realized that he had an unusual audience before him, and excelled in his lively presentation of his work and the peculiar conditions of Palestine. The men who filled the hall were sympathetic, and even enthusiastic listeners, and felt deeply interested in the subjects, and begged the speaker to prolong his lecture. Coffee and cake were served, and the members of the choir did their part to make the meeting a complete success. At a late hour the rector closed the meeting with a brief but pointed address on the men's duty to support the M.S.C.C., and so provide funds to keep such men as Dr. Gould and others in the mission field. This meeting augurs favourably for the men's meeting in connection with the Lay Missionary Movement to be held in this parish next month. It is evident that the social element must not be neglected if we desire to interest our men in the Church's work at home and abroad.

The Ottawa Clerical Guild met last week at the residence of the Rev. Canon Kittson. The main topic of discussion was the subject of diocesan missions. It was decided that each church should arrange for a Missionary Sunday, to be held if possible on the last Sunday of this month. An interesting paper on the "Founding the Gentile Church" was read by the Rev. Geo. Bousefield.

TORONTO.

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

Toronto.—His Grace the Archbishop of Toronto has accepted the honorary presidency of the Laymen's Missionary Congress which (D.V.) will be held in this city from March 31st to April 4th next.

St. Phillip's.—The annual dinner of the St. Phillip's Men's Club was held on last Friday evening in the schoolhouse, Captain G. E. Blake presided. Addresses were made by the rector, the Ven. Archdeacon Sweeney and the Rev. J. B. Vaughan, the curate, the wardens, Messrs. W. Burton and Evans Lewis and several members of the club. An enjoyable musical programme was rendered. The announcement was made that arrangements had been completed for the celebration of the 25th anniversary of the opening of the present church building on the 31st inst., when the Rev. W. J. Southam, rector of All Saints', will preach in the morning and Rev. T. W. Powell, rector of St. Clement's, Eglinton, in the evening. The rector will deliver a lecture in the schoolhouse on the following evening on "A Night in Paris." The lecture will be illustrated by limelight views.

Trinity College.—The Rev. Provost T. C. Street Macklem, Provost of this College, has tendered his resignation of that post, which is to take effect in September next. Dr. Macklem has been for the past eight years Provost of Trinity, and during that time has brought about the federation of the College with the University of Toronto.

St. Luke's.—A very enjoyable social time was held in the schoolhouse on Thursday evening last, when the Rev. A. E. Hamilton Dicker, A.K.C., and Mrs. Dicker, entertained a large number of the workers of the church to supper. During the evening various musical selections were rendered, both vocal and instrumental, by the members of the choir and others, and Mr. Dicker gave a short account of his trip last summer to England, and his address was illustrated by magic lantern slides.

Church of the Ascension.—The Rev. Canon Cody, rector of St. Paul's Church, delivered an interesting address on the subject of "Some elements of strength and weakness in our national life," at an open meeting of the Men's Association of the Church on Tuesday evening, January 12th. Mr. P. G. Soult, president of the Association, occupied the chair. A musical programme was given during the evening by Miss Evelyn Davis, Mr. Rechab Tañdy and the members of the Wycliffe College Glee Club.

All Saints'.—A special meeting of the vestry of this church was held on Monday the 11th to elect a successor to the late lamented churchwarden, Mr. J. L. Morrison. The newly-inducted rector, the Rev. W. J. Southam, occupied the chair and was given a hearty welcome by the vestry. A motion was passed referring to the great loss sustained by the congregation, and appreciation of the splendid service rendered the church by the late warden, Mr. F. H. Bridgen, was unanimously elected to fill the position of people's warden until the Easter vestry.

Wycliffe College.—The Rev. R. M. and Mrs. Millman were given a farewell reception in the Principal's residence on Friday evening last, when a number of Wycliffe graduates and their wives were present by special invitation. Mr. and Mrs. Millman left on Monday last for Osaka, Japan, to engage in missionary work. The former will ultimately engage in educational work in that country. Mr. Millman, who is a Wycliffe man and a graduate of the University, Toronto, was for a time an assistant master at Ridley College, St. Catharines, and for the past five or six years has been curate to the Rev. L. H. Skey, at St. Anne's.

Mrs. Ogden Jones, 126 Carlton Street, Toronto, would be pleased to send her copy of "The Guardian" each week to any clergyman who would like to have it. She would prefer to send it to an Englishman working in the Diocese of Algoma.

The Moral and Social Reform Council of Ontario.—Following the announcement of the organization of the Moral and Social Reform Council for Canada it will be of interest to the people of Ontario to know that a similar organization for that province has been completed with the following officers and executive:—Hon. President, Rev. G. M. Milligan, D.D., LL. D.; President, Rev. Canon E. A. Welch, D.D.; Vice-President, Rev. James B. Kennedy; Joint Secretaries, Rev. S. D. Chown, D.D. and Rev. H. S. Magee; Treasurer, W. C. Good, B.A.; Rev. A. Carman, D.D., LL.D.; Professor A. L. McCrimmon, LL.D.; Rev. Canon L. Norman Tucker, D.C.L.; Rev. E.

D. Silcox; Mr. James Simpson; Mr. Henry Moyle; Rev. J. G. Shearer, D.D. The Provincial Council has drafted a suggested constitution for local councils which will be sent out shortly. It is desired that local councils shall be organized in the various centres that thereby we may unite the forces for moral reform within the Province for more effective effort. All inquiries should be addressed to the secretaries, 327 Confederation Life Building, Toronto.

The Rev. Canon Cody, rector of St. Paul's preached before the University in Convocation Hall on Sunday morning last on the subject of "The Intolerance of Christ." He chose for his text our Lord's words:—"He that is not with Me is against Me," St. Matthew xii. 30. The hall was crowded and the sermon was an excellent one.

Synod Office.—The following subscriptions have been received in aid of the rebuilding of the Fernie, B. C., Church, since the last report: Trinity Church, Port Credit, \$2.88; St. Alban's Cathedral, \$14.00; Miss Dykes, Galt, \$1.00; total received to date, \$115.94. W. S. Battin, treasurer.

Organizing Secretary.—At a meeting of the Central Committee held on Monday last, Mr. R. W. Allin, M.A., Assistant Secretary of the Missionary Society of the Canadian Church, was appointed Organizing Secretary of the Laymen's Missionary Movement in the Church of England in Canada, his duties to commence at once. Mr. Allin has been granted leave of absence for a year from his present position and left on Wednesday night for Winnipeg, where he will join the Right Rev. John Andrew Richardson, Bishop of Fredericton. From Winnipeg they go together to Vancouver. Mr. Allin is a graduate of Toronto University, where he took his arts degree in 1896. Upon leaving the University he left for New Brunswick, where he accepted



R. W. Allin, M. A., Organizing Secretary.

an appointment at Rothesay College for Boys. In July, 1906, he came to Toronto as Assistant Secretary to the Rev. Canon Tucker in the M. S. C. C., and has since held that position. He has played a prominent part in the Laymen's Missionary Movement. This appointment is an excellent one, and Mr. Allin is well fitted in every way to fill the position, a position of which he is well deserving, and we heartily wish him every success in his new undertaking.

West Toronto.—St. John's.—An enthusiastic gathering was held in connection with the Laymen's Missionary Movement on Wednesday evening, the 13th. A supper was provided by the members of the Women's Guild. Mr. E. R. Rogers presided. The principal speaker of the evening was Dr. N. W. Hoyles, K.C. The Mayor of this borough, His Worship Mayor Baird, in moving a vote of thanks to Dr. Hoyles for his address, spoke warmly in favour of the Movement. Dr. Hopkins seconded the motion.

Collingwood.—All Saints'.—During the past year the church people of Collingwood have made vast improvements in the church property. A large and commodious addition has been made to the rectory, with all modern requirements, so that now there are few rectories in the diocese so well equipped. The Parish Hall has been thoroughly renovated, with a new metal roof and inside calomined and painted throughout. St. Timothy's Chapel has been brick cladded, painted and thoroughly renovated inside and out. All together, the church property in Collingwood is a credit to the town, and speaks well for the harmony and enterprise of the congregation.

Several pages of diocesan and correspondence are unavoidably held over for want of space.

HADES.

Sir,—I rarely reply to newspaper letters, but your courteous correspondent, Mr. Batts, asks me a question through your columns which I think I ought to answer. I had said in the article which he refers to that, in the waiting life beyond, the dead in Christ lived a happy, restful though incomplete life, growing through God's loving care and discipline into fuller fitness for their final Heaven. I said that those who died outside of Christ were not happy (very far from it!) but that at any rate they were not yet judged. He asks how could people be separated into classes unless they had been judged. If he will insert the word "finally" before judged he will answer his own question. Of course I meant final, irrevocable judgment. In a minor degree we are all continually being judged and separated even in this life. The selfish, self-seeking man in this world belongs to a lower and less happy class than his loving, self-sacrificing neighbor. He is judged and separated and classed by his own act. The idle, careless schoolboy stands at manhood in a lower class than his diligent comrade. He is judged and "goes to his own place." Judgment in that sense must be always going on in both worlds, and certainly must take place at death. But the Bible nowhere says that "the judgment"—final and irrevocable—takes place at death or that in the act of dying a man is immutably stereotyped for all eternity. Nay, our Lord intimates that even the men of Tyre and Sidon and Sodom and Gomorrah had not yet come to their day of judgment. It must be an unutterable loss to any man to die "out of Christ" but if all men were finally judged and unchangeably stereotyped at death what an awful perplexity would be the tragedy of last month in Italy, where 200,000 souls were swept unprepared into eternity in a moment. "Shall not the Judge of all the earth do right?"

J. Paterson Smyth.

St. George's Rectory, Montreal.
P. S.—I make it a point once a year at Advent to preach at least once about the Hereafter Life to keep people familiar with the thought. Last year you asked me for the sermons for publication. It occurs to me now to enclose you one of this past Advent which if you care to publish it may help the difficulty of men like your correspondent.

DOMINION BANK ANNUAL STATEMENT.

To the rapidly-growing list of annual statements recently issued by financial institutions is added the exceptionally satisfactory exhibit of the Dominion Bank. Comparison with previous yearly reports by the same bank reveals the fact that the increase in the paid-up capital by \$134,795 during the year fractionally decreased the percentage of profits. The net profits were actually several thousand dollars greater than in the previous year, a very fine achievement in a year when general business experienced the contraction felt during the last twelve months. The profits were \$641,318, or 16.25 per cent. on the present paid-up capital of \$3,983,392. The dividends at the rate of 12 per cent. took \$473,462. \$100,000 was written off bank premises account, and a balance of \$302,996 was carried to profit and loss. Last year \$235,140 was carried forward. An amount of \$148,274, the premium received on the new capital stock being carried to the reserve fund, increases that fund to \$4,981,731, or a million dollars more than the paid-up capital. The great strength of the bank is best shown, however, by a glance at its assets. Cash assets are over ten million and immediately available assets \$17,866,000, or 43 per cent. of the total liabilities to the public. The tendency of deposits to increase at the present time is emphasized in this instance by the growth in this item to a record level, total deposits by the public being nearly \$38,000,000, or \$3,700,000 above last year. At the same time the amount of bills discounted and advances current indicate a large and profitable business in hand.

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The Bishop of Truro (Dr. Stubbs) has lately written the following delightful carol. The verses are as follows:

I.
O merry ring the Christmas bells
across the western land,
From Launceston town to Michael's
Mount, from Bude to Sennen
Sand.
The joyous echoes sweep along far
spaces by the sea,
And church bells answer church bells
with their Gloria Domine!
O Cornish bells, ring far, ring
free,
Ring—Gloria tibi Domine!

II.
High o'er the ridge of Bodmin moore
grey Rowtor keepeth guard,
His age-worn crown of granite crag
by wind and storm is scarred.
But here as once in Bethlehem
the Christmas stars shine bright,
And moorland men are wending far
to church on Christmas night.
O Bodmin bells, &c.

III.
O hark the bells of Liskeard how
they call the bells of Looe,
St. Winnow and Lansallos,
Lostwithiel and Duloe,
Till all the upland pulses with
the glorious hymn of joy,
As Talland calls to Lanreath and
Lanteglos answers Fowey.
O Liskeard bells, &c.

IV.
Ring gladsome bells, ring pealing
bells, from Falmouth harbour
wide,
To where St. Mary's Minster stands
above the Truro tide.
Ring Christmas bells of Roseland in
your maddest, merriest glee,
From Probus to Penkevill,
from Lamorran to the sea.
O Kenwyn bells, &c.

V.
As by the mystic star of old
the Magian kings were led,
So homing boats on Christmas Eve
by lights of Lizard Head;
And fisher lads, safe home at last
from peril on the sea,
Give incense of brave hearts to greet
their Lord's Epiphany.
O Keverne bells, &c.

VI.
Round dark Tintagel's castled crag,
round Gurnard's Titan keep,
The long Atlantic rollers boom
their organ-music deep,
And Madron Bells o'er land and sea
the Christmas message bear
To where the dreaming Scillies sleep
in moon-enchanted air.
O Madron bells, &c.

VII.
O magic moon! O mystic stars!
O music of the night!
Your Gloria in Excelsis sing,
"O praise Him in the height!"
"On earth be peace, goodwill to
men!" it is the angels' song—
Ring Cornish bells, ring one and all,
come sweep the hymn along!
Ring Cornish bells o'er land
and sea,
Ring Gloria tibi Domine!
C. W. Truron.
Lis Escop, Christmas, 1908.

British and Foreign

The Bishop of Ripon is the only Bishop on the English Bench who has held his see for a longer period than 24 years. He was consecrated in 1884.

The very beautifully restored screen in Mantby Parish Church, Norfolk, was completed at Christmas by the addition to the rood of the figures of Our Lady and St. John.

It is proposed to place a window in St. Clement's Church, Boscombe, Hants, of which the Rev. Father Davenport, late of St. Thomas' Church, Toronto, has lately been appointed vicar, and erect a churchyard cross to the revered memory of the Rev. C. S. Towle, the late vicar of the parish.

The Rev. R. C. Taylor, who is leaving All Saints', Sheffield, for missionary work in China, has been presented by All Saints' parishioners with a sum of money and a splendidly equipped magic lantern for use in his new sphere. All Saints' intend to raise annually the amount necessary to maintain Mr. Taylor as a missionary.

The Rev. William H. Mockridge, late T. P. G. missionary of St. Andrew's Mission, Tokyo, Japan, has gone to Louisville to take charge of the Church of the Epiphany. Mr. Mockridge is a brother of the Rev. John Mockridge, rector of St. Paul's Louisville, and he is the sixth Canadian priest who has recently gone to Louisville.

Among recent gifts to the Church Army is one of £500 from Mr. James Carnegie. The Army has also recently had what has for some years been an annual visit from a gentleman who walks into the cashier's office, leaves a banknote of large amount, and departs without waiting for thanks. The gift so received this year amounts to £500.

The Hollies, Colchester, the property of the Right Hon. James Round, has been secured as a residence for the Bishop-designate of Colchester. It is also announced that it is the intention of the Bishop of St. Alban's to take up his residence at the rectory, Chelmsford, when he becomes Bishop of the new See of Essex, if satisfactory arrangements can be made.

Special interest was attached to the ordinations at Canterbury Cathedral on Sunday, December 20th, owing to the fact that Mr. William Temple, second son of the late Archbishop Temple, was one of the candidates for deacon's Orders. In appearance and manner he resembles his distinguished father, and his future career will be watched by many friends. Mr. Temple is a Fellow of Queen's College, Oxford.

At the annual supper of the teachers and officers of the Sunday school of Trinity Church, Toledo, they presented the rector with an exquisite silver private Communion set. During the four years of Dr. Brady's incumbency of the parish the Sunday school has increased its membership two and a half times, a graded sys-

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tem and modern appliances for teaching have been introduced and what is believed to be the first vested Sunday school choir of its kind.

At a recently held meeting of his brother clergy in the Diocese of Birmingham, which was held in Queen's College in the See city, the Rev. Canon Sutton, on the occasion of the jubilee of his ordination, was presented with a framed illuminated address, an easy chair and a cheque. The Archdeacon of Arton in the absence of the Bishop of the diocese, who was unable to be present, presided.

The excavations now proceeding for underpinning purposes outside the north transept of Winchester Cathedral have brought to light, from a depth of 10 feet, what is believed by some to be a Druidical altar and by others a saxon font. It takes the shape of a block of stone, some 2 feet high, worked into a circle, with a shallow cavity in the top, and weighing about 6 cwt. The stone has been placed in the crypt to await expert opinion.

It is worthy of note that a recent appointment to an English living is in the gift of an Irish diocese, that of Cashel. The Rev. A. H. Gillmor has just been appointed to the rectory of Begbroke, Oxford. As Mr. Gillmor's present sphere of work is a scattered Irish parish with four

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churches to serve under his rector, his residence being in a somewhat remote village, the life in a village close to Oxford will be a great change.

Numerically the Church of Ireland in the City of Belfast is rich—financially, poor enough. The wealthy merchants are for the most part Nonconformists. Yet the parish of St. Thomas has raised a sum of £43,361 during the sixteen years of

the incumbency of the present rector, who, together with Mrs. Dowse, have been made the recipients of well-deserved presentations and addresses, the Bishop presiding on the occasion.

The date of the enthronement of Dr. Lang has not yet been fixed, though Monday, January 25, St. Paul's Day, is spoken of as a probable date. Several preliminaries are absolutely necessary, and these cannot be commenced till the See becomes actually vacant. This takes place to-day, and at an early subsequent date the congé d'elire will issue to the Dean and Chapter for the election of Dr. Lang, after which the confirmation will follow, probably in Bow Church, Cheapside.

The tower of the fine old Church of the Holy Cross, of Great Ponton, or Paunton Magna (four miles south of Grantham), is a beautiful building, and dates back to 1519. It was erected by Mr. Anthony Ellys, merchant, of The Staples, who is reputed to have sent his wife several large casks labelled "Calais sand." These were placed in the cellar, and on his return he informed her they contained the bulk of his riches. Having no children they agreed to build a new tower in thanksgiving to God for his escape from the tyranny of Louis XIV.

Bishopthorpe Palace, near York, will be the richer by two interesting features when Dr. Lang comes into possession than it was when Dr. Maclagan succeeded to the Primacy of York. The palace, which was built by Archbishop Walter Gray in the reign of Henry III., contains a beautiful Early English Chapel, which was allowed to fall into great disrepair. Dr. Maclagan has, however, restored it to its ancient beauty. He has also erected a memorial here to Archbishop Scroope, who met with so tragic and summary a fate in a field near Clementhorpe.

There are surely not many instances of a young man worshipping at a church, then taking up work as a layman in the parish, and after ordination returning as curate, and subsequently becoming vicar of the parish, and all within about six years. This, however, is the remarkable record of the Rev. E. Basil Spurgin, the zealous and popular vicar of St. John's Sidcup, who not only accomplished the feat referred to above, but also crowded into the period mentioned three strenuous years of service as assistant curate in the large working-class parish of All Saints', Edmonton, where he is still beloved by a host of friends.

A splendid gift has been made to the Ashmolean Museum at Oxford by the retiring keeper, Dr. Evans. He has offered to it the collection of Anglo-Saxon jewellery and other relics bequeathed to him by his father, the late Sir John Evans. With it is a comparative series illustrating contemporary Teutonic art on the Continent of Europe, whether Scandinavian, Frankish, Lombard or Gothic. These collections were famous in Sir John Evans' lifetime and some of the specimens of Anglo-Saxon jewellery compare worthily with the jewel of King Alfred, which is already one of the Ashmolean treasures.

The King received in audience lately at Buckingham Palace the Patriarch of Serbia and two priests. They were accompanied by Mrs. Finn, wife of a former British Consul at Jerusalem. His Majesty gave the Patriarch, who had been staying with the Bishop of Salisbury, and who came to London especially for this reception, a most cordial greeting. Through the medium of Mrs. Finn, who acted as interpreter, the King conversed with the Patriarch for considerable time. The Patriarch solemnly bestowed his blessing upon the King, after having thanked

him for his kindly reception and his interest in the historic region from which the Patriarch had come.

Recently a memorial to the late much-beloved Bishop of Llandaff, the Right Rev. R. Lewis, D.D., which has been erected in Llandaff Cathedral by a number of the late deceased prelate's friends in the diocese, was unveiled by Lord Tredegar. A very large and representative assemblage of people was present, including the Bishop of the diocese, the Dean and the Canons of the Cathedral besides numbers of both clergy and laity from all parts of the diocese. The memorial consists of a life-size figure in bright bronze, representing in very faithful likeness the late Bishop in the act of benediction. It is placed on the south wall of the presbytery immediately to the east of the Bishop's throne above the door leading from the presbytery to the Chapter House.

Restoration work is to be undertaken in connection with the Scrooby Church, near Bawtry, on the confines of Yorkshire and Nottinghamshire. At Scrooby Manor House, which stands near the former palace of the Archbishops of York, now long since vanished, lived William Brewster, one of the foremost leaders of the band that sailed in the Mayflower. A bronze tablet on the wall of the farmhouse known as "The Grange" was erected by the Pilgrim Society of Plymouth, Massachusetts, U. S. A., to mark the site where once stood Brewster's house. Much of the old oak work remains in the church, but the font, with other relics has been secured by descendants of the Pilgrim Fathers for America.

On the 4th Sunday in Advent the following memorials were blessed at Holy Trinity Mission of St. John's Chapel, Norristown Pa., by the rector, the Rev. Charles Fiske, a window in memory of the late rector of the parish, the Rev. Harvey Sheafe Fisher, who died in St. Thomas' Hospital, Lambeth, London, last summer, a lecturer, also given in memory of Mr. Fisher, a chancel Prayer Book, a credence table in memory of Mr. Fisher, altar lace and brass vases for the altar, two large Eucharistic candlesticks, given by Miss Fisher in memory of her brother, and two branch candlesticks, an altar service book and a brass missal stand and an altar, which was given as a memorial of Mr. Fisher, being the work of the donor, Mr. A. W. Faust. The altar is of oak and is very tastefully carved.

The Right Rev. James Johnson, a native West African Bishop, graduate of Durham University, draws a terrible picture in the London Times of the moral and physical degradation wrought in West Africa, and especially in Southern Nigeria by the gin traffic. This liquor—most of it notoriously of an infamous quality—has become the common currency of that region, is the chief article of commerce, and the foundation of all trade. Even children drink the stuff, while the adults have been utterly demoralized by it. The death rate is advancing by leaps and bounds, and the race is threatened with complete extermination. Years ago some of the principal and most patriotic native traders sent a memorial to the British Government imploring the suppression or regulation of the traffic, and later on the Emir of Buda made a similar appeal, through Bishop Crowther, to the late Queen Victoria. The Bishop says that gin is a far greater evil than the slave trade, and he refers, somewhat bitterly, to a recent saying of the British Governor of Southern Nigeria, that the negro had as much right to a drink of spirits, in moderation, as the British workman. Of moderation, of course, the native has no idea.

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"The taste buds are in the tongue, and are mounted by hairlike projections called papillae; they cover the surface of the tongue."

"When you taste these buds rise up and absorb the liquid; inform the nerves; the nerves tell the stomach, and the food is acceptable or not, just as the stomach feels."

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The ordinations of St. Albans' diocese on Sunday, Dec. 20th, took place in the famous old parish church of St. Margaret, Barking. The church dates from about 1200, and the town is of historic interest. Within the last two months a marble slab has been found, which dates from 1087, to the memory of a Bishop of London who was named Mauritius (Maurice); also to Algiva, an abbess of Barking, a Saxon lady, who entertained William the Conqueror, who lived at Barking some time during the building of the tower of London. This shows that Barking has a claim to be considered of great antiquity, and an ordination in this old and stately church of St. Margaret leaves more than a passing impression upon those who were privileged to be present at the service. There was a large congregation of parishioners and friends of those who were to be ordained. St. Margaret's choir gave a very tasteful rendering of the music of the service, under the direction of Mr. Arthur W. Hume, organist and choirmaster.

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Dr. King, the Lord Bishop of Lincoln, entered upon his eightieth year on the 29th ult. and he will (D.V.) in April next complete the 24th year of his episcopate. He is now, since Dr. Maclagan's retirement, the oldest prelate on the English Bench of Bishops.

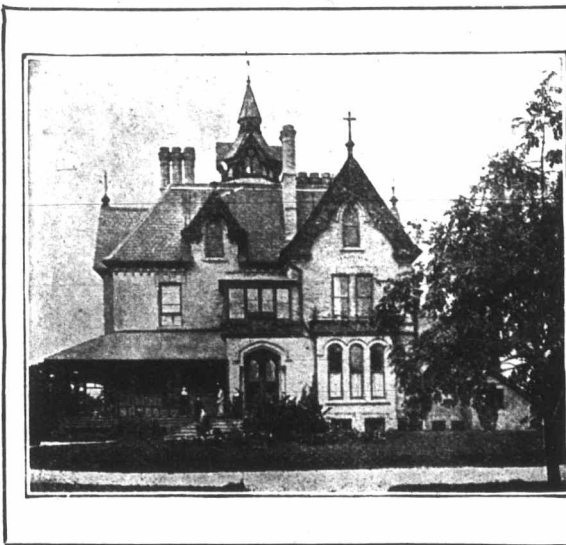
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